THE HYMNS
OF
ATHARVAN ZARATHUSHTRA

BY
JATINDRA MOHAN CHATTERJI, M.A.

THE PARSÍ ZOROASTRIAN ASSOCIATION
CALCUTTA
1967
PUBLISHER'S NOTE

The Parsi Zoroastrian Association has great pleasure in presenting to the public this monumental work by Sri Jatindra Mohan Chatterji.

Sri Chatterji was born in 1889 in the village of Sungar, District Dacca now in East Pakistan and obtained his M.A. degree from the Calcutta University in 1912. He joined Government service in 1917 and served in the district of Murshidabad from 1924 to 1929. At about this time he became interested in the study of the Zoroastrian Religion and the message and teachings of its Founder. It speaks volumes for Sri Chatterji’s perseverance and scholarship that he taught himself Gujarati and Persian in his search for a deeper understanding of the subject.

About 35 years ago, Sri Chatterji published “The Ethical Conception of the Gathas” and a translation of the Gathas which is now out of print. This latter work included a Gujarati section compiled by the late Sri Ardeshr Nusservanjii Billimoria, who used to publish a monthly magazine “Cherag” from Navsari in Gujarat. Sri Chatterji has published other books in Bengali on the life and teachings of Zarathushtra and short commentaries on the Gathas as well as on the gospels of Guru Nanak and Govinda Singh.

The present volume is truly Sri Chatterji’s magnum opus and is the product of a lifetime of devoted study of the Gathas and the religion of Zarathushtra. The Association makes no claim that this commentary is infallible and scholars may
disagree very strongly with a particular view taken by Sri Chatterji. This does not, in any way, detract from the value of this publication; on the contrary, the Association feels certain that this work is indeed a notable contribution to the literature on the subject. The opinion of Mahamahopadhyaya Dr. Gopinath Kaviraj, a great authority on Sanskrit studies is given below, as being relevant on the point:

"In view of the fact that serious studies on a comparative basis of ancient religious traditions, embodied in the Vedic and Avestan literature, are very rare, the value of the present work can hardly be over-estimated. I cannot speak with authority on the subject, but it seems to me that the work is the result of wide studies carried on during an entire lifetime and reveals depth of thought and extraordinary insight.

To many some of his conclusions may appear to be new, but that is probably the best reason why the subject matter should be critically investigated by specialists and carefully discussed with an unprejudiced and open mind.

The author believes that the Vedic culture had two lines of development—one associated with Bharigu representing the Asuras and the other with Angiras standing for the Devas. What is generally known under the name Zend Avesta is, in his view, Bhargava Veda. The Avesta comprises four Samhitas or collections of Hymns, the chief of which is called by the name of Yasna. Seventeen Hymns of this Samhita are usually designated as Gatha. The author thinks that this important section of the Avesta is in some sense the original work on which Sufism, as a cult of Divine Love, was ultimately based. The Divine in this cult is looked upon as the Beloved, and the human soul as the Lover. It is analogous to the Raga Marga of the mediaeval Vaishnavas.

Sri Chatterji believes that neither Greek culture nor Vedanta or Islam in any of its forms, had anything to do with the origin of Sufism, which is a logical filiation of the early Gatha culture of Divine Love. The secret of this Sadhan lies in self-dedication to the Divine in a spirit of loving surrender.

The learned Introduction of the author contains much that is worth knowing and deserving of our serious attention. Even criticisms are helpful in the investigation of Truth. I hope the work will receive a wide publicity among scholars, especially among serious students of Comparative Religion."

Sri Chatterji is a modest and humble man and lives quietly at Barasat in the 24 Parganas District of West Bengal. This Association is proud to have been given the opportunity to publish this labour of love from one who is indeed a worthy disciple of the noble Prophet of Iran.

The Association also wishes to express its grateful thanks to Dr. Sarvapalli Radhakrishnan, President of India, for his gracious message which appears in this book.

The Parsi Zoroastrian Association
1, Saklat Place,
April, 1967
Rashtrapati Bhavan,
NEW DELHI-4
January 24, 1967

I am happy to learn that the Parsi Zoroastrian Association, Calcutta, is shortly publishing a treatise "Hymns of Atharvan Zarathushtra" comprising of 35 years research work on the Avesta by Shri Jatindra Mohan Chatterji. I am sure this publication will prove a valuable contribution towards the study of the Avesta in the light of Vedic literature, and I send my best wishes for its success.

S. Radhakrishnan
ADDITIONAL NOTES:

P. xviii, line 31: The term Parsu was applied to the land as well as to its people, vide Panini 5-3-117 (परस्य योतिररथति जनान्यन्तो)

The Bihistan inscription calls the land Parsa (Hodivala—Parsis of Ancient India, p. 8)

P. cxii, line 7: Muhammad had not foreseen the great influence which his doctrine would have on the Persians. He did not know that he had borrowed many Zoroastrian ideas; he believed that their source was Jewish and was unaware that the Koran was, so to speak, a second edition of the Zend Avesta. It was precisely this lack of originality which favoured the spread of Islam in Persia—Dozy (Claud Field—Persian Literature, p. 83)

P. cxvii, line 14: It may also be remembered that a correct interpretation of the Koran is not an easy task. H. A. R. Gibb, in his 'Arabic Literature' observes (p. 13): "An Arabic text contains only seventy five percent of the meaning and the remaining twenty five percent has to be supplied by the reader".

P. cxxiv, p. 22: Jalaluddin Rumi came from the purest Iranian stock, the royal line of Khowaresm (Khiva)—Claud Field—Persian Literature, p. 117.
<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Incorrect</th>
<th>Correct</th>
</tr>
</thead>
<tbody>
<tr>
<td>iii</td>
<td>1</td>
<td>नमः</td>
<td>नमः</td>
</tr>
<tr>
<td>xxv</td>
<td>11</td>
<td>बठा</td>
<td>बठा</td>
</tr>
<tr>
<td>xxvi</td>
<td>17</td>
<td>between</td>
<td>between iconism and</td>
</tr>
<tr>
<td>xxvi</td>
<td>22</td>
<td>Varuna</td>
<td>Varuna is</td>
</tr>
<tr>
<td>xxxvi</td>
<td>21</td>
<td>इति</td>
<td>मुनि</td>
</tr>
<tr>
<td>xl</td>
<td>4</td>
<td>पद्मम्</td>
<td>पद्मम्</td>
</tr>
<tr>
<td>xlii</td>
<td>13</td>
<td>son Siva</td>
<td>son of Siva</td>
</tr>
<tr>
<td>xliiv</td>
<td>22</td>
<td>बैधानः</td>
<td>बैधानः</td>
</tr>
<tr>
<td>xlii</td>
<td>10</td>
<td>मूल्या</td>
<td>मूल्या</td>
</tr>
<tr>
<td>liii</td>
<td>25</td>
<td>अष्ट्रः</td>
<td>अष्ट्रः</td>
</tr>
<tr>
<td>lxxiv</td>
<td>16</td>
<td>मोते</td>
<td>मोते</td>
</tr>
<tr>
<td>lxiv</td>
<td>23</td>
<td>Nevita</td>
<td>Nivita</td>
</tr>
<tr>
<td>cix</td>
<td>5</td>
<td>lexical</td>
<td>called</td>
</tr>
<tr>
<td>cxix</td>
<td>10</td>
<td>not</td>
<td>note</td>
</tr>
<tr>
<td>cxxv</td>
<td>25</td>
<td>Manlavi</td>
<td>Maulavi</td>
</tr>
<tr>
<td>cxxvii</td>
<td>21</td>
<td>love</td>
<td>love</td>
</tr>
<tr>
<td>cxxxv</td>
<td>29</td>
<td>if</td>
<td>is</td>
</tr>
<tr>
<td>cxxix</td>
<td>20</td>
<td>Shatra</td>
<td>Shstra</td>
</tr>
<tr>
<td>cli</td>
<td>7</td>
<td>absorbing</td>
<td>absorbing</td>
</tr>
<tr>
<td>cli</td>
<td>9</td>
<td>Vaishnav</td>
<td>Vaishnav</td>
</tr>
<tr>
<td>clii</td>
<td>18</td>
<td>sared</td>
<td>sacred</td>
</tr>
<tr>
<td>clii</td>
<td>20</td>
<td>it</td>
<td>is</td>
</tr>
<tr>
<td>cliii</td>
<td>21</td>
<td>reunion</td>
<td>reunion</td>
</tr>
<tr>
<td>cliv</td>
<td>2</td>
<td>Safism</td>
<td>Sufism</td>
</tr>
<tr>
<td>cliv</td>
<td>27</td>
<td>Japarnama</td>
<td>Jafarnama</td>
</tr>
<tr>
<td>clvi</td>
<td>10</td>
<td>not be</td>
<td>not</td>
</tr>
<tr>
<td>clvi</td>
<td>14</td>
<td>spread</td>
<td>spread</td>
</tr>
<tr>
<td>clviii</td>
<td>26</td>
<td>like</td>
<td>life</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>18</td>
<td>किराणिपद्यः</td>
<td>किराणिपद्यः</td>
</tr>
<tr>
<td>23</td>
<td>6</td>
<td>त्वद्</td>
<td>त्वद्</td>
</tr>
<tr>
<td>28</td>
<td>19</td>
<td>This line should come after line No 20</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>25</td>
<td>पुढ़ु ... पुढ़ति</td>
<td>पुढ़ु ... पुढ़ति</td>
</tr>
<tr>
<td>35</td>
<td>11</td>
<td>manram</td>
<td>manram</td>
</tr>
<tr>
<td>42</td>
<td>18</td>
<td>राजनतिराशिणि</td>
<td>राजनतिराशिणि</td>
</tr>
<tr>
<td>46</td>
<td>11</td>
<td>developed</td>
<td>developed</td>
</tr>
<tr>
<td>64</td>
<td>6</td>
<td>वासरते</td>
<td>वासरते</td>
</tr>
<tr>
<td>64</td>
<td>11</td>
<td>Horizontal</td>
<td>perpendicular</td>
</tr>
<tr>
<td>71</td>
<td>14</td>
<td>सृजोपायम्</td>
<td>सृजोपायम्</td>
</tr>
<tr>
<td>92</td>
<td>6</td>
<td>beautifully</td>
<td>beautifully</td>
</tr>
<tr>
<td>118</td>
<td>9</td>
<td>translator</td>
<td>translators</td>
</tr>
<tr>
<td>127</td>
<td>15</td>
<td>फार्म-प्रबंधीय</td>
<td>in</td>
</tr>
<tr>
<td>137</td>
<td>20</td>
<td>is</td>
<td></td>
</tr>
<tr>
<td>157</td>
<td>6</td>
<td>क्षेत्राषा</td>
<td>क्षेत्राषा</td>
</tr>
<tr>
<td>173</td>
<td>9</td>
<td>haicit</td>
<td>habitat</td>
</tr>
<tr>
<td>187</td>
<td>3</td>
<td>service</td>
<td>service of</td>
</tr>
<tr>
<td>201</td>
<td>10</td>
<td>overt he</td>
<td>over the</td>
</tr>
<tr>
<td>228</td>
<td>12</td>
<td>तात्पर्यः</td>
<td>तात्पर्यः</td>
</tr>
<tr>
<td>283</td>
<td>7</td>
<td>क्षेत्रा</td>
<td>क्षेत्रा</td>
</tr>
<tr>
<td>289</td>
<td>6</td>
<td>edeterminate</td>
<td>exterminate</td>
</tr>
<tr>
<td>292</td>
<td>4</td>
<td>महामन्तः</td>
<td>महामन्तः</td>
</tr>
<tr>
<td>283</td>
<td>15</td>
<td>श्यामः</td>
<td>श्यामः</td>
</tr>
<tr>
<td>268</td>
<td>2</td>
<td>गोरायः</td>
<td>गोरायः</td>
</tr>
<tr>
<td>276</td>
<td>16</td>
<td>त्रित्या</td>
<td>त्रित्या</td>
</tr>
<tr>
<td>286</td>
<td>6</td>
<td>प्रतिति</td>
<td>प्रतिति</td>
</tr>
<tr>
<td>299</td>
<td>17</td>
<td>triumph,</td>
<td>triumph</td>
</tr>
<tr>
<td>Page</td>
<td>Line</td>
<td>Incorrect</td>
<td>Correct</td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
<td>-------------</td>
<td>-------------</td>
</tr>
<tr>
<td>300</td>
<td>2</td>
<td>हद्द</td>
<td>हद्दा</td>
</tr>
<tr>
<td>304</td>
<td>15</td>
<td>बन्धनः</td>
<td>बन्धनः:</td>
</tr>
<tr>
<td>314</td>
<td>17</td>
<td>बदव:</td>
<td>बदव:</td>
</tr>
<tr>
<td>328</td>
<td>11</td>
<td>बल्ले</td>
<td>बल्ले</td>
</tr>
<tr>
<td>335</td>
<td>last</td>
<td>इय</td>
<td>इय</td>
</tr>
<tr>
<td>336</td>
<td>2</td>
<td>अद्रो</td>
<td>अद्रो</td>
</tr>
<tr>
<td>337</td>
<td>14</td>
<td>अधि</td>
<td>अधि</td>
</tr>
<tr>
<td>339</td>
<td>last</td>
<td>योषः</td>
<td>योषः</td>
</tr>
<tr>
<td>343</td>
<td>28</td>
<td>नितकि</td>
<td>नितकि</td>
</tr>
<tr>
<td>346</td>
<td>22</td>
<td>नल्ला:</td>
<td>नल्ला:</td>
</tr>
<tr>
<td>360</td>
<td>9</td>
<td>बायते</td>
<td>बायते</td>
</tr>
<tr>
<td>362</td>
<td>9</td>
<td>बीकंग</td>
<td>बीकंग</td>
</tr>
<tr>
<td>363</td>
<td>5</td>
<td>ना</td>
<td>ना</td>
</tr>
<tr>
<td>374</td>
<td>10</td>
<td>तुल्य:</td>
<td>तुल्य:</td>
</tr>
<tr>
<td>387</td>
<td>18</td>
<td>रोम</td>
<td>रोम</td>
</tr>
<tr>
<td>405</td>
<td>22</td>
<td>म्य</td>
<td>म्य</td>
</tr>
<tr>
<td>429</td>
<td>7</td>
<td>अवेदक्ती</td>
<td>अवेदक्ती</td>
</tr>
<tr>
<td>430</td>
<td>10</td>
<td>ऑविद</td>
<td>ऑविद</td>
</tr>
<tr>
<td>436</td>
<td>1</td>
<td>शक्ष</td>
<td>शक्ष</td>
</tr>
<tr>
<td>436</td>
<td>8</td>
<td>या मृतमेत</td>
<td>या मृतमेत</td>
</tr>
<tr>
<td>438</td>
<td>19</td>
<td>धर्म एवं</td>
<td>धर्म एवं</td>
</tr>
<tr>
<td>442</td>
<td>11</td>
<td>दीर्घजो</td>
<td>दीर्घजो</td>
</tr>
<tr>
<td>470</td>
<td>18</td>
<td>प्रव्यांक</td>
<td>प्रव्यांक</td>
</tr>
<tr>
<td>488</td>
<td>5</td>
<td>प्रविलज</td>
<td>प्रविलज</td>
</tr>
<tr>
<td>481</td>
<td>10</td>
<td>छु</td>
<td>छु</td>
</tr>
<tr>
<td>494</td>
<td>19</td>
<td>consciousness</td>
<td>consciousness</td>
</tr>
<tr>
<td>500</td>
<td>4</td>
<td>repels</td>
<td>repels</td>
</tr>
<tr>
<td>509</td>
<td>22</td>
<td>excellance</td>
<td>excellence</td>
</tr>
<tr>
<td>510</td>
<td>Last</td>
<td>self</td>
<td>self</td>
</tr>
<tr>
<td>511</td>
<td>26</td>
<td>राजः+ए.</td>
<td>राजः+इ.</td>
</tr>
<tr>
<td>533</td>
<td>24</td>
<td>भक्ता</td>
<td>भक्ता</td>
</tr>
<tr>
<td>537</td>
<td>2</td>
<td>nonchalancc</td>
<td>nonchalance</td>
</tr>
<tr>
<td>548</td>
<td>15</td>
<td>Atharvan</td>
<td>Atharvan</td>
</tr>
<tr>
<td>548</td>
<td>4</td>
<td>to</td>
<td>to everybody</td>
</tr>
<tr>
<td>549</td>
<td>1</td>
<td>us &amp;</td>
<td>alone</td>
</tr>
<tr>
<td>550</td>
<td>3</td>
<td>न</td>
<td>in</td>
</tr>
<tr>
<td>555</td>
<td>2</td>
<td>passive</td>
<td>passive</td>
</tr>
<tr>
<td>561</td>
<td>2</td>
<td>अनपनयं</td>
<td>अनपनयं</td>
</tr>
<tr>
<td>562</td>
<td>24</td>
<td>This line should be deleted</td>
<td>This line should be deleted</td>
</tr>
<tr>
<td>583</td>
<td>21</td>
<td>not</td>
<td>is</td>
</tr>
<tr>
<td>592</td>
<td>8</td>
<td>अपनसुख</td>
<td>अपनसुख</td>
</tr>
<tr>
<td>594</td>
<td>20</td>
<td>देविंशा, देविंग</td>
<td>divine...denyng</td>
</tr>
<tr>
<td>603</td>
<td>9</td>
<td>least</td>
<td>least</td>
</tr>
<tr>
<td>604</td>
<td>5</td>
<td>भावादृत्व</td>
<td>भावादृत्व</td>
</tr>
<tr>
<td>605</td>
<td>21</td>
<td>reconciliation</td>
<td>reconciliation</td>
</tr>
<tr>
<td>606</td>
<td>9</td>
<td>virtuous</td>
<td>virtuous</td>
</tr>
<tr>
<td>613</td>
<td>9</td>
<td>choice</td>
<td>choice</td>
</tr>
<tr>
<td>617</td>
<td>19</td>
<td>दूर (दृ)</td>
<td>दूर (दृ)</td>
</tr>
</tbody>
</table>
INTRODUCTION

All the worlds know Him; only some call Varuna by the name "Vedhas".

The Veda is the oldest book in the world's library. Antiquity is claimed also for the papyrus rolls of Egypt but they do not go so far back as five thousand B.C. This is the time when the composition of the Veda started, as Tilak, the great Vedic scholar has proved on astronomical data. Moreover, the papyrus rolls are mere scrolls and fragments and not a complete book like the Veda.

The Veda originally consisted of three books viz (1) the Rik or the book of poetry (2) the Yajus or the book of prose and (3) the Saman or the book of songs. The Rigveda is the original book; Yajus and Saman are merely liturgical compilations.

To these three Vedas was subsequently added the supplementary Veda or the Atharva Veda.

The Atharva Veda consists of two books, the Bhargava Samhita and the Angiras Samhita. This is why to the Atharva Veda, the double-barrelled name of Briigu-Angirasi Samhita (ब्रीगुं अंगिरसी संहिता) has been given by the Gopatha Brahmana.

1. Tilak—Orion P. 205
3. Jaimini—Purva Mimamsa (Sutras 3.1-32 to 2.1-31)
5. i) Macdonell—History of Sanskrit Literature P. 100
   ii) Bloomfield—Atharva Veda and Gopatha Brahmana P. 50
Unlike the three original Vedas which derive their names from the nature of the composition, these two books derive the names from their authors.

It is to be noted that the two supplements are not the two parts of the same book as is sometimes wrongly supposed by some persons, who take the current Indian Atharva Angirasa Vedas to be the whole of the Atharva Veda. These are two separate books. This is why the Gopatha Brahmana counts the number of the Vedas to be five—by adding Bhargava and Angirasa Vedas to the original three—Rik, Vayus and Saman. The Bhargava Veda is required to be added in order to make the number five. The Mahabharata also states the number of the Vedas to be five. Vyasa taught the four Vedas to his four disciples and the fifth Veda to his son.

Some people may be inclined to think that the Bhargava Veda is an imaginary book—imagined out of the appellation Bhargava-Angirasa Samhita. Such supposition is unjustified. The Iranian name of the book is Avesta. To Panini the book was quite familiar even in its Persian name. To him, the word "Avesta" was so important that he felt himself called upon to compose a separate Sutra (1.8-25) for its derivation. There is no doubt that the Avesta is the scripture of Ahuramazda-worship. And the preceptor of Ahura-worship is, in India, called Bhrigu. There should not therefore be any doubt that the Avesta is the scripture of Bhrigu and that its Iranian name would more aptly be Bhriga Samhita. To fail to see in the Avesta the scripture of Bhrigu is to be blind to actual facts. Nay: शास्त्रीय अर्थात् यदृ एवं अन्यो न स्वाति (Sayana)—it is not the fault of the stick that the blind man does not find it. It is like the wiseacre of the fable of Ramkrishna Paramananda, who saw the house of his neighbour burnt down, but refused to believe in its truth, for want of an authenticated report about it in any newspaper.

अयु स्वातिक हेमन्त देव द्रम स्वाति।
ता ने ब्रह्म सुधा कामरी श्री श्रीकान्त

Masnavi 3-300

Ye fool, tie a rope round your leg. Otherwise you will miss yourself (fail to recognize yourself to be you) in the crowd.

We do not want to miss the Bhargava Veda—for want of a report in the newspapers.

The Bhargava Veda and the Angirasa Veda came into existence after the Indo Iranians became divided on the question of monotheism and idolatry. Bhrigu or Shukra is the priest of the Asuras (i.e. worshippers of Asura). The Asuras emphasised the importance of monotheism and aniconic ('निर्मल') worship. Angirasa or Brihaspati was the priest of the Devas (i.e. worshippers of Deva). These people were not so punctilious on these points.

The popular name of the Bhargava Veda is Zend 'Avesta. There is a difference of opinion about the meaning of the word Zend. Some say that it is the name of the language in which the Avesta is written. Others say that the word means 'commentary', and Zend Avesta means Avesta along with its commentary (Avesta ba Zend). It would thus appear that 'Avesta' is the principal word and 'Zend' only qualifies it.

Zend corresponds to the Sanskrit term जान्म, ज़ैन्म is another name for the Veda, as the Medini Kosh says ज़ैन्म:
प्राकु र च वेदे च यज्ञवादाय निकृतिकस:। और नामस्वरूप भारतिकमुनिरोच्छ।। And ज़ैन्म is a variant of ज़ैन्म, by the Vartika ब्रह्मालाप अनुसार श्री कान्त चान्द्र सूत्रा by
there had been some Vedic sages who are earlier to Zarathushtra, because Deva-Yasna was current when Atharvan Zarathushtra came into the world, but they had composed only stray hymns; none had composed a systematic scripture—an Upanishad. And Zarathushtra is foremost because the gospel that he brought (the Gatha) is the earliest scripture of the Chishtii cult, which (under the name of Sufism) is still the fascination of India and Iran; and Religion is said to be the most conspicuous contribution of these two countries to the world.

Artharvan Zarathushtra may be said to be still reigning over Asia in spite of all appearances to the contrary, in spite of the smallness of the number of persons who to-day profess Zarathushrianism. For the multitude that follow his ideal unconsciously (i.e. without the knowledge that it is Zarathushtra's ideal that they are following) is vast indeed. They would turn to Zarathushtra if only they came to learn that it is nothing but the ray of the sun that is reflected by the moon. Jalal, the apostle of Sufism, conveys the suggestion (of turning to the sun of sufism) in guarded language:

"Gatha गाट स च भुक्तरतक साह च व भाष्,
दिलेता भुक्तरतक साह च व भाष्।

Masnavi 4-90

Leave the crescent; turn to golden sun (सुर्यंसुर्यं—sun).

It was about 3500 B.C. that Maha-Ratu Zarathushtra was born in Iran. Even in very early youth this exalted messenger of God took up the challenge of religion. He found around himself worshippers of Varuna, who stuck to monotheism and laid considerable importance on moral character. He found around him worshippers of Indra, who were less scrupulous about monotheism and less careful about the place of morality in religious discipline. Both the parties
however asserted that God (Varuna or Indra) could be seen and that the highest object of life was to see God.

Zarathushtra wanted to know for himself. He would see God, if God was visible and hear Him, if He was audible. He would learn from Rudra (Lord) Himself, the best way of realising Him.

At the age of twenty Spitama Zarathushtra left his parents’ home and went up to the Sabilian hills, standing by lake Urumia. He took up a life of hard sadhana (discipline) and deep meditation, determined to get at the truth, or lose his life in the attempt. It is said that when the yearning has reached such poignancy that the aspirant cannot relish any other desire except the desire of God, cannot cherish any other thought except the thought of God, the ground has been prepared for the vision of Mazda and Mazda now hastens to the devotee.

The ardent zeal of Asho Zarathushtra did not fail to evoke response from the Highest Lord. If it had failed, all talk about God and religion would have been mere myth. For there had not been a soul, more serious, more zealous and more holy. Ahura Mazda made his appearance to the Holy Prophet, and taught him all the secrets of religion and these are embodied in the Gatha.

Age of the Prophet

There has been a long controversy about the time when the great prophet of Iran flourished. Attempt has been made to drag down his age to one thousand B.C. Unfortunately the two premier Iranologists, Jackson and Browne, support this view. Their opinion carries considerable weight and there is a tendency to accept this date as final. But even great Homer sometimes nods and it is worthwhile to examine the soundness of the reasonings on which this opinion is based. The reasons put forth by Jackson are mainly two, viz

1. That all the Arabic historians agree that Vistaspa, who was the first patron of the Zarathushtrian church, is the same person as Hystaspas, the father of Darius, who flourished about 800 B.C. This view, if accepted, brings the age still lower by 200 years.

2. That there is a tradition amongst the Parsis, that Asho Zarathushtra flourished 300 years before the expedition of Alexander. This would bring the date by another 200 years.

Now Koran is the earliest book in Arabic language. Koran began to be composed about 610 A.D. and all Arabic histories are subsequent productions. Thus even accepting 1000 B.C. to be the age of the holy prophet, these historians are separated from Zarathushtra by 1600 years and considerable reliance may not be placed on their accuracy.

As regards the alleged Parsi tradition, there is also another Parsi tradition (also noted by Jackson) that Spitama Zarathushtra had flourished six thousand years before the time of Alexander. No reason has been stated by Jackson why one tradition should be preferred to the other.

Jackson himself is not satisfied that Hystaspas, the father Darius, is the same person as Vistaspa, the patron of the Zarathushtrian church. Except the similarity between the two sounds, there is no other data for establishing the identity. On the other hand the names of all the predecessors and successors of Hystaspas are quite different from the names of the forefathers and lineal descendants of Vistaspa. Then again a considerable time must have elapsed, before the loose “Ahura Mazda” (which form was current of the time of Vistaspa) changed into composite “Ahuramazda” (which is the form current in Achaemenian times). All the same, Jackson bases his conclusion on these two flimsy data—viz the similarity in the sounds of Hystaspas and Vistaspa, and the alleged Parsi tradition—and holds the age of Zarathushtra to be one thousand B.C. We can only say that this is very unfortunate.

1. i Browne—Literary History of Persia Vol I p. 271
   ii) Gilb—Arabic Literature p. 25
2. Jackson The Prophet of Ancient Iran—p. 118
The argument of Browne is stranger still. He does not enter into the merit of the question. His only premise seems to be that the opinion of a scholar like Jackson should not be easily rejected.1

Thus in spite of the authority of the two greatest Iranologists, 1000 B.C. as the age of the Prophet rests ultimately on the arbitrary identification of Hystaspas with Vistaspa. Not that there are not other scholars, like Haug, Geldner and Geiger, who claim great antiquity for Atharvyan Zarathushtra, but Browne has lumped them all together and rejected them all on the ground that they are misguided by race prejudice. They were out to establish the superiority of the Aryans at the cost of the Semitics.5

But Browne forgets that race prejudice is a double-edged sword. Just as it may lead some few to claim a false antiquity for Zarathushtra, it may lead some others to deny the true antiquity.

Let us try to have a peep into the mind of Dr. Browne. About the relative worth of the Avesta and the Koran he remarks: "My appreciation of the Quran grows the more I study it and endeavour to grasp its spirit; the study of Avesta, save for philological, mythological or other comparative purposes leads only to a growing weariness and satiety."4

There will be many men who find it a bit difficult to fall in line with Dr. Browne. Schopenhauer for instance says about the Koran: "we find in it the saddest and the poorest form of theism" (The World as Will and Idea. Vol II. P. 261) and about the Gatha, Moulton remarks: "The Prophet was in deadly earnest and he pleaded on great themes and spiritual fervour can make literature malgré lui even under unfavourable circumstances" (Early Religious Poetry of Persia P. 84). The

2. Pour-i-Davoud—Translation of the Gathas, Preface p. 15

poetry of the Gatha is certainly very sublime. A hymn like Sukta 44 of the Gatha does not suffer in comparison with the poetry of any religion or any language. Yet that does not suit the taste of Dr. Browne. One would be glad to be assured that Dr. Browne is free from all taint of race-prejudice.

Let us therefore throw away this double-edged sword in deciding the issue and look at the matter with the eye of the plain man not over-burdened with an excessive dose of academic erudition.

The broad fact remains that the Veda and the Avesta are very intimately related to each other. The affinity of the oldest from of the Avesta language with the Vedas, is so great in syntax, vocabulary, diction, metre and poetic style, that by the mere application of the phonetic law, whole Avesta stanzas may be translated word for word in Vedic, so as to produce verses, correct not only in form but in poetic spirit as well"1

"The coincidence between the Avesta and Rigveda is so striking as to indicate that the two languages cannot have been long separated before they arrived at their present condition"2. The affinity between them is so great, that each of them has been said to be "a commentary on the other".

Thus the age of the Avesta cannot be dragged down without at the same time dragging down the age of the Veda. If Avesta was composed in 1000 B.C. the Rigveda also must have been composed about that time. Such an idea is so grotesque that no one would like to make himself ridiculous by propounding such a theory at this hour of the day. Ages must have elapsed before the language of the Rigveda passed through the stages of Brahmana, Aranyaka, Upanishad, Sutra and Mahabharata and turned into the vernacular of Gautama Buddha in the sixth century B.C. To compress these ages into four hundred years (1000—600 B.C.) is beyond the capacity of even Aladdin's djinni, not to speak of an Iranologist.

1. Maclennan—Vedic Mythology p. 7
2. Cambridge History of India—Vol I. p. 113
3. Griwool—Religion of the Rigveda p. 10
Let us therefore dismiss unceremoniously the myth that the Gatha was composed about 1000 B.C. Tilak, the greatest of the Vedic scholars, has proved by astronomical data that composition the Rigveda started at about five thousand B.C.

The Gatha is contemporaneous with the later portions of the Rigveda and seems to have been composed about 3500 B.C. Bhagawan Zarathushtra, who had flourished in the Vedic period is the first prophet of the Aryan race. The next prophet Bhagawan Ramachandra came down one thousand years later (about 2500 B.C.) The third prophet Sri Krishna came down after another one thousand years i.e., about 1500 B.C. which is said to be the date of the Mahabharata war. Another one thousand years passed and Gautama Buddha, made his appearance. With him the historic age starts. To seek to make the Dharmaraja (Prophet) Zarathushtra more or less a contemporary of Gautama Buddha is the height of frivolity. At least three millennia, viz., the age of the Upanishads (3500-2100 B.C.), the age of Ramayana (2500 to 1500 B.C.) and the age of the Mahabharata (1500-500 B.C.) intervened between Zarathushtra and Gautama. The Gatha is one of the earliest Upanishads, embedded as it is in the Samhita portion of the Veda (viz. Bhagava Samhita) while the majority of the Upanishads form part of the Brabmanda (Aranyaka) portion which is later than the Samhitas.

The Gatha seems to have inspired the Swetaswatara Upanishad,—the Yellow Camel (Zarat Ustra) leading the White Mule (Sweta Aswatar). Apart from the totemic nomenclature of both the prophets, monothism and Bhaktism which are the special message of the Gatha, form important lessons of the Swetaswatara Upanishad. In the whole, Upanisadic literature, the word: "Bhakti" is for the first time met with in the Swetaswatara, (6-33) and Swetaswatara announces monothism in much more stronger terms than any other scripture has done—"तकी हि इतरो न निर्विकाश तत्काल।" (6-2). Rudra is one and does not tolerate a second. The Swetaswatara is a very early Upanishad. The Gita borrows from the Swetaswatara ग्लोक्या पाल्याच्या वृक्ष (Sweta 3:18 and Gita 13:13) and Vadarayana in the Sutras साधृवाच्या वृक्ष (1-1-12) and असाधृवाच्या वृक्ष (14-4-8) presuppose the Swetaswatara. The Gatha is therefore much anterior to the Gita.

Unfortunately the name "Zarathushtra" does not occur in the Vedas. If it were there, that would have set at rest all controversy about the antiquity of the Holy Prophet. Yet the absence of any direct mention of his name need not be considered fatal. There is enough circumstantial evidence in the Veda, which unmistakably points to the towering personality of the foremost Aryan prophet.

But before we go up to the Veda, let us peep into the Mahabharata. Jackson has taken the trouble to collect all the references that there are in the legends and myths of all the countries ranging from Armenia to Scandinavia, but he has very sadly neglected the tradition recorded in the great epic of India, the country that shared with Iran a joint civilisation and social life up to the period of the great Mahabharata war, about 1500 B.C.

In the Narayaniya section of the Santi para (chapters 334-340 of the Bangala edition and Chapters 342-343 of the Kumbakonam edition), there is a very interesting story. Briefly stated it is this. In the province of Chedi (Khordan) there was a king named Vasu. He had an air-ship and could fly in the sky at his will and therefore he was known as Uparichura Vasu. Narayana gave him a scripture that was prompted by seven Chitra Vishandas (hallowed beings—angels—Armsa Spenta).

The scripture was as good as the Veda (335-340) being the storehouse of eternal laws (335-53). It was a new divine dispensation (335-52) and adorned with the grace of Omkara (Hun-Vayu) (Chap. 335-27).

1. S. C. Sen—Mystic Philosophy of the Upanishads, p. 24
2. Chapter 335-27, 335-29, 336-3
Vasu performed a great sacrifice to the highest God Harimedhis. A prominent feature of this sacrifice was that animal flesh was not offered as oblation. This was condemned in the time of Yama,—Gatha 32-7.

We might remember in this connection that Mahabharata Zarathushtra had condemned the oblation of flesh (as used to be the custom in the time of Yama.—Gatha 32-7). He did away with such sacrifices and purified the rituals.

Mahabharata tells us how Vasu was converted to this cult of nonviolent sacrifice. There was a conflict of opinion between the Saints and Deva-worshippers whether meat could be offered as oblation. The Deva-Yanists supported the oblation of flesh and the Saints (Mazda-Yasnists) opposed it. The matter was referred to king Vasu. Out of his partiality for Deva-worshippers, Vasu gave his decision in favour of the use of flesh. The Saints cursed him for his partisanship. Thereupon Vasu lost his power of flying in the sky. He soon repented and adopted the custom of five prayers a day (337-10) and regained his power. This apparently is the Indian version of the story of Vistasp's conversion as related in Chapter V of Jackson's Zoroaster, the Prophet of Ancient Iran.

In this great sacrifice of King Vasu, Brihaspati, the priest of the Deva-worshippers was also present. He flew into a rage, stood up with the ladder in his hands and declared that he was not going to tolerate that an 'unseen God' would take the libation.

Some other sages such as Ekata, Dwita, and Trita pacified Brihaspati by saying that such form of (aniconic) worship was very much current in Sweta-dwipa, which lies north of mount Morn (Elburz) and near about the Kahiroma (Caspian) sea.

Narada became very inquisitive about this novel cult. He went up to Narayana himself. This Narayana was a great sage (सिद्धवर हरिस्वर्ग) greatest of the bipeds—335-1—and not God Narayana. Narada learnt all the secrets of this new religion from Narayana.

Santi Parva 346-10, 348-54.

This great apostle is designated as Narayana, because he was a divine person. This brings to our mind the idea of the नरोदमा, the Man-in-Men of the Gatha (43-12), which commotes the same idea as Narayana.

This is the same ancient religion that God Hari Medhas Himself had previously taught to Brahma.

Santi Parva 346-30

We are reminded how Spitha Zarathushtra taught the same religion that Ahura Mazda had taught in the House of Song (Gatha 48-10).

Narada wanted to ascertain how this religion was being actually practised. He looked up further north-west (वर्तमान भूभाग तत्तथाच्ये) 335-7 and came to live amongst these excellent devotees (336-29).

He found the religion to be a satvata (सत्वता) religion (335-19, 24) i.e. a religion in which a personal God is worshipped as the supporter of Satv Guna (Spenta Manyu). It was a strictly monotheistic religion (एकप्रार्थिन्यं) 384-44, 386-30, 54. That it was aniconic goes without saying; for it was Brihaspati's protest against aniconism that drew Narada's attention to it. The devotees were very
spiritual (335-13) and they used to offer prayers five times a day (335-25, 337-30). They were also accustomed to silent prayers of Japa (नमः श्री महादेवः श्री अंकुरः) which reminds one of Vaj prayer. They were all equal (336-39) which means that there was no caste distinction. The people had very white complexion and wore caps (चालूदिवाली) (335-11) Narada was glad to find these monotheistic people, accustomed to five prayers a day and devoted to Hari Medhas in thought, word, and deed (Humata, Hukhta, Huvarshta) (336-46).

Narada became enamoured of these people, came back and recited their scripture before a large audience in the court of Brahma.

Sānti Pārva 338-111/112

It is a great Upanishad, containing the summary of all the four Vedas, and the gist of Samkhya and Yoga, and known by the name of Pancha-Ratra.

Is not the above description a very faithful account of the ways of Mazda Yasna, as faithful as could be expected from a poet writing at a distant age and a distant country?

I have put in detailed quotations, for if the points of resemblance are taken into consideration, the Narayaniya chapter alone would suffice to establish the antiquity of Maha Ratu Zarathushtra and one need not have any hesitation in dismissing the unreliable traditions recorded by Arab historians.

Earlier scholars had said that the way of Bhakti was not so prominent in the age of the Upanishads, and the Narayaniya chapters of the Mahabharata represent the attempt of Narada to import Bhakti from some western region outside of India. They thought that it was an attempt to import Christianity from Palestine. They made a great mistake in thinking of Christianity instead of Mazda-Yasna. No reason has been given as to why Narada ignored the claim of contiguous Iran and its homogeneous people and crossed over to distant Palestine. Then again there remains the important fact that the Mahabharata was written in an age (1000 B.C.) when Judaism had hardly come into existence, not to speak of Christianity. Above all, the use of the word Hari Medhas as the name of the highest Deity of this religion is conclusive: Hari Medhas is nothing but the Sanskritisation of the name Ahura Mazda. By the time of the Mahabharata the epithet Ahura (Asura) had, in India, come to be looked down upon as dishonourable, and the sage Vyasa did not like to use that word as the adjective of the highest Lord. He replaced it by 'Hari' which very much resembled 'Ahura' in sound and at the same time was most honourable. That 'Mazda' and 'Medhas' are interchangeable (ए of ātva changes to ह and then to ए and then to ऐ) is apparent from the comparison of Sanskrit नारद (near-nest) and Zend नारद. When Hari Mazda, is the name of the highest God, the religion cannot be anything else than Mazda-Yasna.

That Hari Medhas is a coined name, coined in imitation of Ahura Mazda, is apparent from the fact that in Sanskrit 'Hari' alone suffices to denote the highest Deity and apparently there is no reason for suffixing 'Medhas' to it. Such addition does not increase the denotation or connotation of Hari. Hari Medhas is not an alternative name for any of the other Gods famous in Veda or Purana. He is therefore a new God imported from outside. This is why the name is not so familiar in Sanskrit. It is found five times in the Narayaniya chapters (Mahabharata) and once only in Vishnu Purana and nowhere else. Thus this one word Hari Medhas alone suffices to prove the antiquity of Atharvan Veda.

vide criticism by Dr. Radhakrishnan, in Indian Philosophy Vol I. p. 409.
Zarathushtra. The Mahabharata says that the worship of Hari Medhas was prevalent in the Satya Yuga (848-834) which is long anterior to the age of Sri Krishna or Ramachandra. It may not be said that the Narayaniya chapters are a subsequent interpolation and not a part of the original Mahabharata. These chapters are mentioned in the list of contents, as noted in Parva Samgrahadhikya (Chapter 2, Adiparva) of the Mahabharata.

Thus the Mahabharata alone suffices to silence the Arabic traditionists. But let us go to earlier literature, to Rigveda itself, and see if there is any reference to the Holy Prophet, in that great book.

As already noted, the name of Maha-Ratu Zarathushtra does not occur in the Rigveda. But there is reason to think that he has been mentioned there by other designations. For instance take the lines

र श्रवणि अवम्रव: पक्षु वहे नो तत्करुण विश्वा केन ज्ञातम

Rigveda—1-83-5

Atharvan first chalked out the way of worship and then came the vow-keeper Prophet (Vena) of the solar race.

It is probable that the two prophets, Zarathushtra and Ramachandra have been mentioned here.

Zarathushtra has been described in the Avesta as “the Atharvan” par excellence

दाता नि जाति अवश्च वो दिग्विजयके सवत्तर! वर्तानाशी याँ यात्रा यां यात्रा यां यात्रा

Parvaradin Yast 94

‘Fortunate are we that Spitama Zarathushtra, the Atharvan has been born’.

While the Rigveda describes the Bhrigus as Atharvan

अधिकित्वते नवयाः ग्रहणः

Rig 10-14-6

Soma-drinking Bhrigus are Atharvans, and the Culika Upanisad (10) says that Atharvan denotes the elders of the Bhrigus कवरणो ब्रह्मणाः.

Thus the term “Atharva” very probably refers to Zarathushtra.

Similarly Ramachandra was very famous as “the keeper of the vow” (his promise of abdicating the throne in favour of Bharata) and he came of the solar clan. Thus very probably ‘Vena’ refers to Ramachandra.

It may not be said that the mention of Zarathushtra and Ramachandra in the Rigveda is anachronistic. For the compilation of the Rigveda continued through several centuries. The Rigveda itself speaks of the earlier, the middle and the later hymns वी होरेमिस्त्र भाके पुष्पमिर ये सम्यगिरि, ओ नवमिकिः (3-32-13). The earliest portions of the Rigveda were composed in the Satya Yuga (before 8500 B.C.) and the latest portions by the end of Treta (2000 B.C.) This is supported by the tradition that the Veda had been divided in three books (Rik, Yajus and Saman) by the end of Treta Yuga.

Mention by the terms ‘Atharvan’ and ‘Vena’ may however be considered rather too wide. Let us therefore turn to another passage where the allusion is more definite.

अधिकित्वते नवयाः ग्रहणः नवमिकिः नवमिकिः

Rigveda 5-34-3

Sakra (Indra) overthrew that fair-complexioned rebel नवमिकिः who was the head of the Magha and a friend of Kava.

Tatamshiti has been explained by Sayana as the destroyer (नवमिकिः) of the existing order (नवमिकिः).

Zarathushtra has been called here a rebel, for he rose in rebellion against the Deva Yasa cult (of which Indra is the presiding Deity). Zarathushtra is qualified by the three adjectives नवमिकिः, मन्वन and कलासम. All the three attributes

1. (i) Vishnu Purana 3-2
   (ii) Purifier—Ancient Indian Historical Traditions P. 310 2
are characteristic of the Holy Prophet. He was very fair-complexioned (सुन्दर). This is why he is called Spitama (whitest) in the Avesta. The church that he founded was named by him as Magha (मग्न) रामद सुक्ता 29-11). Thus he is described as the head of the Magha (मग्न) and he was the friend of Kava Vistaspa (कवा भूसत्सप्तसुक्ता 51-16) and he is thus stated to be kshatriya.

If these lines of the Rigveda have any historical significance, they certainly refer to Maha Ratu Zarathushtra and to nobody else. For we know of no other person to whom all three adjectives apply. Take another passage:

प्र तत् दुयमेव पूज्यते भवे।

य रामवै यथैव शक्तिः। रीग्वेदा 10-93-14

I would now speak of the valiant Pithavani Vena and of Rama along with his Asura and the Maghavats.

Here the name "Rama" undoubtedly refers to Parsu Rama (the Rama of Persia—Zarathushtra) for the Indian Rama, or Ramachandra, had very little concern with Ahura or the Maghavats (members of the Magha Church).

The original designation of Parsu Rama had been simply Rama, and it is by this name, that he is very often described in the Mahabharata and the Puranas. But when another prophet came up bearing the same name, probably so named in remembrance of the glory of his illustrious predecessor, it became necessary to distinguish the one from the other, and the former was called Parsu Rama, and the latter Raghu Rama. That Rama was an honourable term even in Iran is evident from Rama being the name of a Yazata (vide Rama Yasha).

Parsu is the Vedic name for Persia. Zarathushtra was designated Parsu Rama because he belonged to the land of Persia. Subsequently Parsu (which also means a hatchet) was utilised to express the austere severity of the prophet against polytheism and iconolatrity. There is also the tradition that Maha Ratu Zarathushtra used to carry in his hands the Asa staff of nine knots, as symbolic of his strict adherence to the rules of Asa (rectitude). In India the Asa staff was converted into a hatchet. The Skanda Purana relates the story reversely and says that the hatchet was converted into a staff. As the hatchet brings up association of violent wrath it was changed into staff. This was done at Hatakeswar (Hera?.

येते तत्तपत्त क्षत्रि राम मद्यपानु वरः।

वच्चो श्रीमयिता मितिकवनेव कर्त्तः स इतानुसारः।

Skanda Purana—Nagara Khand (6)-94-18

In this passage of Rigveda, the reference to Zarathushtra is made not by his Iranian name but by his Indian designation. Yet the association of Ahura and Maghavats points to the identity.

To some people the identification may appear to be a mere conjecture. Let us therefore look up if there is any firmer ground to take our stand on. The history of the two words "Deva" and "Asura" seems to provide such a ground. Herein there is unmistakable reference to the Reformation of Maha Ratu Zarathushtra, even without a direct mention of his name.

When the Aryas (Indo-Iranians) were living together, both the words Deva and Asura were terms of respect. Thus we find that in the older portion of the Rigveda, all the prominent gods, such as Varuna, Rodra, Agni and even Indra, have been described as Asura, which leaves no doubt that Asura had once been a term of respect even to Vedic people. That Deva had been an honourable term for the Avestic people is evident from देवितानां (divine—Sukta 48-1), देवाहत्ता (having divine lustre—Sukta 47-6) and देवान्यति (exalts—Sukta 44-6).

1. Vendidah—9-14
Subsequently both the words became degraded in meaning. To the Vedic people Asura now means a demon, and to the Avestic people Deva (Div) means a demon. In former days the term for denoting a demon was ‘Danava’ in both the communities.

Both the meanings of Deva (honourable and dishonourable) persist to this day even in the European languages. Thus (i) divine and (ii) deity on the one hand, and (i) devil (ii) diabolical on the other, are reminiscent of the original noble connotation and its subsequent fall.

But what could be the reason for this subsequent degradation? If it were the result of a natural degradation, the degraded meanings also were likely to have been more or less similar in both the communities. But the fact that these two once honourable words acquired an exactly opposite sense in each community suggests a wilful degradation. In other words, the attribution of an opposite sense by each community, seems to be the result of a rivalry that grew up between them.

The difference seems to have started over the use of the icon in worship. For whatever may have been the original derivative meaning of ‘Deva’ and ‘Asura’ in popular usage, Deva came to mean a visible God (God represented by an idol) and Asura, an invisible (formless) God. Some people preferred the use of an icon; this was Deva-Asarna. Others interdicted its use. Their cult was known as Ahura-tkea, in the beginning and Mazda-Asarna later on. Polytheism and caste-distinction were the other two concomitant features of Deva-Asarna, while monotheism and caste-equality were the other features of Mazda-Asarna. But the use or the disuse of the icon is the custom that is responsible for their different nomenclature.


Brihaspati was the leader of Deva-worshippers. We have seen how enraged he was when king Vasi offered oblation to aniconic Hari Medhas. Bhrigu or Sukra was the leader of the Asura-worshippers. He was so much intolerant of idolatry that he is said to have dealt a blow on the breast of Vishnu.

On seeing Vishnu the great Muni Bhrigu became highly enraged and kicked on the breast of Vishnu with his left foot.

It is evident that Vishnu must have had a body, in order to have a breast, and that the attribution of a body was the cause of the annoyance of Bhrigu.

The attitude of Brihaspati and Bhrigu points out the difference in the outlook of the two communities, and also throws light on the accepted significance of Deva and Asura, irrespective of the original meaning of the two words. It was not a question of the individual tastes of Brihaspati and Bhrigu. They acted as the representatives of two different ideologies—the Deva and the Asura cults.

The following verse of the Yajur Veda leaves no doubt that the term Asura subsequently came to mean aniconic or formless. The Rishi here denounces the aniconic form of worship and solicits Agni to drive out the aniconic Gods.

ये श्राणि गतिमुक्तायमाना: अरुरा: सङ्ग: क्ष्यद्ध पर्यत
परं परुरं निलुरसे मनसानुभिः ताः कमात्यात गृहारति तहसोऽस्मात्

Yajus 2-30

Those who casting off their forms, have become Asuras, and now move about as spirits to the front, to the back and on all sides, may Agni drive them away from this place.

We know from Avestic traditions that it was Maha Ratu Zarathushtra who uttered the first word of protest against the Deva Yasna cult 1, and that the Gods used to

1. Fravardin Yasht—90.
move about in human form before the advent of Zarathushtra. This is supported by the Indian tradition that the adventures of Parsu Rama is the basis of the Deva-Sura war. It can therefore be safely inferred that the reformation of Spitama Zarathushtra is responsible for causing the degradation in the meaning of the word Asura in the Rigveda. Thus the Rigveda bears testimony to the great change effected by the movement of Zarathushtra. It is idle to deny that he is a contemporary of the Rigveda, simply because he is not mentioned there by his Iranian name.

The Deva-Sura war, the clash between the ideals of iconic and aniconic worship, is of vital importance to the Indo-Iranian race. Its importance in the religious world is unique. For it not only affected Hinduism and Parsi-ism, the two oldest religions of the world, it fashioned to a large extent the three Semitic religions, Judaism, Christianity and Islam too, so far as their ideal of monotheism and iconoclasm is concerned. The Old Testament is the basic scripture of all these three religions, and its compilation was completed by prophets like Ezra and Nehemiah only in 450 B.C. The Jews came in close contact with Mazda Yasna, during their exile in Babylon, and learnt the lessons of monotheism and iconoclasm therefrom and introduced them in the Bible. We should not therefore rest content with merely the degradation of the meanings of Deva and Asura but try to find out if any other relevant facts about this movement can be gathered from the Rigveda. Fortunately the whole history of the Indo-Iranian dispute can be traced from the Rigveda. In the matter of reconstructing this story, it is however very necessary to remember these two points:

(1) Firstly, that when Atharvan Zarathushtra made his appearance, Deva Yasna had already been in existence.

(2) Secondly, that Ahura-tkasa (also called Paourya-tkasa) had been the original creed of the Indo-Iranians, and that Deva-Yasna was an innovation, against which Zarathushtra raised his voice of protest.

This would appear from the fact that in the Mahabharata the Asuras are said to be the Elder Brothers, and the Devas, the Younger Brothers. Thus it is that in the Avesta the Asuras were the original Gods. The Amara Kosha also says that the Asuras were the previous Gods. The Brihad-Aranyaka Upanishad also says that Indra is the first God or Aryan, and that Indra (the God of the Devas) has now ousted the elder God Varuna. This would silence scholars like Spiegel who would attribute all that is good in the Avesta to Semitic sources. For not only is Zarathushtra earlier than the Semitic prophets, but there was still an earlier pure religion. The movement of Zarathushtra was an attempt to Reformation and this Reformation divided the Aryans into two camps. These cults were called Mazda-Yasna and Deva-Yasna in the Upastha, and Pitri Yana and Deva Yana in the Veda. To Mazda-Yasna.

1. Pargiter—Ancient Indian Historical Tradition—P. 68
2. Gangaprasad—Fountainehead of Religions P. 43
3. Macdonell—Comparative Religion p. 128

1. (i) Hang—Essays on the Religion of the Parsee p. 259
   (ii) Tanaporewala—Religion of Zarathustra p. 3
3. Cambridge History of India—Vol I p. 76
the name of Pitri Yana was given in the Veda, for largely speaking, Mazda Yasna reverted to the ancient faith, while Deva-Yana had been an innovation. The Asuras became the opponents of the Devas. The Rigveda says that the Asuras are they who are not Devas, अनूपात्य: असुरा: अर्था:  (8-96-9) and the Vendidad (18-62) gives to Mazda-Yasna the name of अस्विन्द्र: ।

There is a marked contrast between Varuna and Indra, the two main Gods of the Vedic period. Varuna is famous for upholding the moral order, and Indra is famous for his physical powers. Varuna is the least anthropomorphic of the Vedic Gods and Indra is the most anthropomorphic. 3 The Rigveda also noted the contrast:

वरुणः अत्यं स्वरूपः सत्यं स्मरिते
मेधस्य अत्यं भविष्यते सत्यं—Rigveda 7-83-9

Indra protects from the external foe and Varuna upholds the moral order.

Maha Ratu Zarathushtra had realised the supreme need of moral character. Asa (Rectitude) forms the very basis of the religion that he established and he naturally affiliated himself to Varuna.

Varuna is the more ancient God. He is not only Indo-Iranian, he is an Indo-European God. The Greeks worshipped him under the name of Ouranos 5 and considered him to be ancestor of Zeus. 4

In the Veda too Asura Varuna has often been called "the Father"

अप्रोनिवेशः अनुः: पिता: ।
भूल्यः मानयो अर्थं वरुणः
अल्पविचारः अर्थं स्वरूपतया
पृविः-वाहकः मांकः दर्शिताः—Angiras Veda 4-15-12

May Asura Varuna, our Father, pour down water. Let shaven sages (मन्त्र) of the land of Iran, with the Prisni in their hands, hail the downpour.

Thus Mazda-Yasna, which very much resembled the old Varuna cult, was called विनुयान (the way of the forefathers) in India.

This is about the designation of the two cults. Let us see what the Veda says about their characteristic features.

A Deva-Yanist cries out

परं वसित: अनुःयात्तिं सत्यं यथा न तथा दृश्यं देव्यतात्तिं ।
महानाथे भवेते न अवैधि भव न यान रीषिः मौति भौषण।—Rigveda 10-18-1

Let the other cult (Pitri-Yana)—the cult other than Deva Yanaga to ruins. We would worship the God "who has eyes and ears."

While the Pitri Yana is described as follows:

षत्वें शापायितीं षत्वे असाय: षत्वे षत्वें षत्वे शुश्रुषा देवं।
पञ्चमा अनु भविष्यति प्रिविणयात् गुणं गुणं समायाम स्विदा विदा—Rigveda 10-2-7

May Agni (born of heaven, earth and water, and kindled by Twasta) shine brightly in the Pitri Yana cult.

It is thus clear that the Pitri Yanists offered worship before the altar of fire. They did not feel the need for a god with eyes and ears.

The use of the icon seems to be the main factor that accentuated the difference between the two communities. In any case this practice is responsible for their different designation.

Though a particular rishi decried the Pitri Yana cult and wanted it to go to ruins, that does not seem to have been the general attitude. Only the Indra worshippers felt some sort
of animosity towards the Pitrí-Yama. The majority of the people appreciated the underlying truth of both the cults. They thought that each was complementary to the other and that in between them, the Iranian and the Indian religions comprehended all possible modes, and provided for all possible varieties of worship.

तात्त्विक वैदिक स्वभावम् भद्वेशम् का महत्त्वम्।
तात्त्विक दृष्टि इव श्रेष्ठ समावेश यद्य अन्यत्र जिता ज्ञाति च।

Rigveda 10-88-5

I have heard of both the ways—the way of the Pitrí people and the way of the Deva people. All the world proceeds by the one or the other of these two—and men born of a father and a mother.

All the same, there was a clash of ideals. The other cult has its part to play, but both of them cannot be practised at one and the same time. There can be no compromise between animism, between caste-equality and caste-division. This is the truth that Maha Ratu Zarathushtra emphasised, and which his followers forget, when they try to reinstate polytheism under the veil of doing honour to the Yazatas.

Maha Ratu Zarathushtra turned back to Varuna. This was a monotheistic cult—for Asura Varuna the sovereign of the universe, and there is none to question his sovereignty.

असूरनाथ याम असूरो विवेचना: अविभक्त वारसान। व्रतीवर्गः
असूरयदृश्ये वृत्ता भुजनानि सवादविहितवर्तमानन्तरान् वरामन्

Rigveda 8-42-1

All wise Asura Varuna created the heaven and the earth and is the sovereign of the Universe. This is His glory.

Deluded are the scholars who tell us that the Aryas worshipped the created (nature's objects) and not the creator.

It is generally assumed that all religions are polytheistic to start with, and become monotheistic with the progress of thought, but the reverse is the truth. All religions are monotheistic in the beginning. New Gods are added mostly on political grounds, such as the combination of two mates into one. Jehovah was the God of the Israelites. When they conquered Canaan, the Canaanite God Baal also came to be worshipped along with Jehovah. Allah is the God of the Muslims. When the Jews of Medina were subjugated, Hazrat Muhammad permitted the use of Rahman (the name used by Jews) along with Allah (Koran 17:110). Fortunately this did not develop into polytheism, but the possibility was there.

Apart from the combination of the Gods of two people another potent cause of the growth of polytheism is the application of more than one name to the same God. Originally this is done to lay emphasis on the different aspects of the same God—as "Rahman" lays emphasis on the kindness of Allah. In the Vedic religion the same God was called Varuna when emphasis was laid on his moral character, and he was called Indra, when emphasis was laid on his physical prowess. As a matter of fact the polytheism of the Veda grew mainly out of this cause. When any particular aspect was desired to be emphasised the same being was given a different name such as Agni, Varuna, or Matariswan. This is the unambiguous assertion of the Rigveda.

Rigveda 1-104-46

This is how Max Muller says that the so-called polytheism of the Veda is not real polytheism; it is really henotheism, i.e., polytheism in appearance, but monotheism in reality. But the

1. Windle—Religions of Past and Present, p. 293
2. Windgery—Comparative Study of Religion, p. 84
3. Macdonell—Comparative Religion, p. 121
4. Sell—The Historical Development of Koran, p. 59
5. Macdonell—Sanskrit Literature, p. 71
6. Macdonell—Vedic Mythology, p. 74
wall is a very thin one, and henotheism soon passes into polytheism. The process starts with joint-responsibility (as in the case of two Aswins, who are one-in-two, there being no separate function for each) and develops into equal responsibility (as in the case of Indra and Varuna, who are considered to be two-in-one, two friends complementary to each other). The next step is the implication of one friend by the other. When Varuna is worshipped, his Friend Indra also is supposed to be worshipped by implication, and when Indra is worshipped, his friend Varuna is supposed to have been worshipped by implication.

The tendency is so contagious, that at a subsequent period it spread over even to Iran, the land of strict monothelism, and Mithra began to be worshipped along with Mazda. Mithraism was carried over to Rome, by the Roman soldiers, who came to fight against the Sassanian monarchs. The Romans had become worshippers of Mithra, before they took to Christianity and Christmas day (wrongly supposed to be the birthday of Jesus Christ) is reminiscent of Mithra worship.

It would thus appear that the process generally starts with laying emphasis on the two aspects of the same God, but when the two are joined together, and worshipped as a pair of Gods, their unity has been entirely lost. Monothelism has come to an end, and polytheism has started its course.

Maha Ratu Zarathushtra appeared on the scene just at the time when Varuna and Indra began to be worshipped as a pair of Gods which is far from being the case of different emphasis laid on the different aspects of the same God. The god is no longer one, but they are two. Zarathushtra thought that the limit has been reached and the game must be stopped. For once the play of adding Gods to Gods makes its start, there is no knowing where it will end. It has reached in India the number of 380 millions, i.e. one God for each inhabitant of India. Religion is said to be the bond of unity between the individuals and the nation. If religion provides one separate God for each individual, that would be ideal unity indeed!

So Maha Ratu Zarathushtra started the proposition that as God is one, He should be called by one and one name only, viz. Mazda. We must then create a name for the God. Zarathushtra started the proposition that as God is one, He should be called by one and one name only, viz. Mazda. He is known by the name “Ahura Mazda.”

Mazda alone is adorable-most

[सकार — सकार—one who goes by himself, singular, unique. It comes from the root सु—सर्व—to go; Nighantu 2-14-54.]

The cognate word in Veda is सकम्. Cf क्षणम् वार्षिकरिः कब वाला: (Rigveda 7-54-5)—what the Unique One conceals, or what is manifest.

सु+सु—सताः | सु+सु—लर: | सकार becomes सकार by substituting ए in place of य by the rule युन्तूम् 7-1-39 |}

Zarathushtra took up the task of “deepening the meaning of religion” for the people of Iran, and founding a reasonable ethical system. While Varuna was losing ground in India, Zarathushtra was developing the figure of Ahura Mazda, and depriving him of a rival, by degrading Indra, his most serious competitor as the God of war, to the rank of a demon. It required a good deal of courage to abjure a pre-eminent god like Indra, who had thrown in the background all other ancient Gods, as the Rigveda states.

क्षणम् वार्षिकरिः कब वाला: जानकर बीजवान जाते सरसम् |
| इत्थम् समानं हि गोऽ गोऽ हि गाजव गोहवति सरसम् |

Rigveda 7-21-7

All the ancient Gods, O Indra, submitted their powers to your lordly dominion (अनुपरि श्रावः). It is out of his kindliness.

offshoot. Zarathustra would not tolerate such a loophole to remain any longer. Varuna had been described as the friend of Indra.

\[ \text{Varuna is the friend of Indra in the heavens.} \]

The association of the two names Indra and Varuna, as two equal co-partners, was much too vivid in the minds of men so that one name was likely to call up the memory of the other. Zarathustra did not like to encourage this imperceptible re-entry of Indra. He decided to adopt another name for the highest God of the new cult. He selected the name 'Vedhas' (Mazda).

Vedhas was not a new coinage. Rudra had been called \textit{Vedas}.

\[ \text{Mitra has been called Vedhas: } \]
\[ \text{Agni has been called Vedhas: } \]
\[ \text{And Soma has been called Vedhas: } \]

As a matter of fact the name Vedhas, when used in association with Asura, referred to the Highest Lord.

Through the grace of the Asura the sages see clearly within themselves the up-going soul (सतं). Their sight can pierce the depth of the sea. They desire from Vedhas, the status of the saints (सरीवशी).

Agni is said to be the special messenger of Vedhas.

\[ \text{Rigveda 10-91-9} \]
In this assembly, O Agni, the people elect you alone to be the priest of Vedhas.

The hymn was sung in スも the land of Iran, (as the first verse of the hymn announces—स्मृतेः स्मृतेः स्मृते स्मृते इ 10-91) Thus the name Vedhas was quite familiar in Iran.

So ‘Vedhas’ became the new God. The form केशा (ending in शा instead of शा) was also in use.

When ‘Vedha’ came into existence, seven mothers ( आमीतिः आमीतिः आमीतिः आमीतिः आमीतिः आमीतिः आमीतिः आमीतिः आमीतिः) blessed Him for glory.

‘Vedhas’ and ‘Medhas’ are in unison with each other. The Nirukta says (3-15) that the meaning of केशा is मेंति. Thus केशा and ग्येशा (केशा and ग्येशा) are coupled together. The Gatha also is aware of this affinity when it says मेंति (41-1) ‘Meditate’. So meditation and wisdom go together. केशा easily changes to मेंति, पुष्य changes to इ, घा to घ and य to य. Thus केशा becomes मेंति just as शेषा becomes मेंति.

Thus Vedhas came to be invoked as Mazda in the land of Iran.1

Maha Ratuzarathushra substituted a new name for Varuna. This he did in order to break up the association with Indra. In their characteristic feature however, (such as the sustenance of moral order and loving kindness to the devotee) Mazda and Varuna are one and the same. “The evidence that identifies Varuna with Mazda, is too strong to be rejected”.2 “It seems to me almost an unimaginable feat of scepticism to doubt the original identity of Varuna and Mazda”.3 The Iranians gave to the new cult the name of Mazda Yasna. The Indians however saw that new religion differed little from their common ancestral religion, except in the name of Vedhas for Varuna. They therefore chose to call it विध यस्तु rather than मेंति-यस्तु.

The impudence of the followers of Zarathushtra aroused the anger of Indra. He began to swear vengeance on them.

I shall crush them like leaves on the grinding stone—how do these unbelieving ( अविष्टन) rogues dare to vilify me? But Maha Ratuzarathushra was made of a different stuff. He was not to be daunted by threats. He went on quietly with the task of propagating the faith. And Indra soon found to his grief that the whole of Persia and Media had adopted Mazda Yasna. They had abjured the Indra cult.

(i) के ते स माता त यस्तु माता संस्थ ता हर हिन्दु: Rig. 1-105-8

The Persians oppress me (Indra worshipper), as a co-wife does a co-wife.

(ii) मे सरी न दिया न दिया न दिया माता: Rig. 10-33-2

The Medians bite me, as the rat bites the weaver’s thread. Parsu was the Vedic name for Persia, Madhya (subsequently changed to Madra) the name for Media, Prithu the name for Parthia, Kuma Srawan and Chedi the name for Khorasan in Parthian days. The other Iranian provinces came to be known as follows:

1. यास्तु = Eastern Afghanistan
2. बद्री = Western Afghanistan
3. वाही = Bactria
4. सोम = Khorasan
5. सद = Media
6. केशा = Armenia

1. Maxmuller—Stiences of Mythology, p. 198
2. Macmacle—Indian Thalum, p. 11
3. Bloomfield—The Religion of the Vedas, p. 141

1. The close association of युआ and पूर्त (in the line—पूर्त: युआ पूर्त: युआ) Rig 7-38-1. The Parthians and Persians went eastward in search of the meaning of both the names,
Mazda Yasna flourished in all these provinces.

Bhrigu was the preceptor of the Asura worshippers and Angirasa the preceptor of the Deva worshippers. The Bhrigu people adopted Mazda Yasna and Angirasa people stuck to Deva Yasna. Bhrigu means bright and Angirasa means dark (cf. ब्रह्म = caol). Both are Fire-cults, and Bhrigu may be said to represent the flame and Angirasa, the ember. The ember is darker as compared with the flame. The Bhrigus were more fervent. That may have been the cause of the original designation. But it is also physically true. The Hindus are darker than the Parsis, as the Mahabharata also observes when it describes the worshippers of Hari Medhas as खूब (Santi Parva 335-10). The word Hindu gradually came to mean black, as Hafiz tells us in the oft-quoted lines

अगर आप युद्ध में भीती भराव मिले तो गायत्री
बदले हिंदु वस्त्र बदलकर समाधान भी खुदाहार रा।

If that girl of Shiraz, would bring back my heart to me, I would give Samarkand and Bukhara in exchange for her black mole.

Thus there grew up a dissension between the Bhrigus and the Angirasas. The Bhrigus occupied the western regions, the Angirasas spread eastward. India is called अष्टराष्ट्र— the greatest patron of the Angirasas (Rigveda I.100-4). He predominated in Saptaradi (Rig V 24-27) the eastern provinces.

We may trace references to the Angirasas and the Bhrigus even in the Gatha. The Gatha says that the Angirasas deified the practice of icon-worship अंगिरस अर्पने बखरावतीति (48.10). Angirs becomes Angira, by dropping the final य in accordance with the Vartika निती, अंपृक्षा, श्रेष्ठ (final य and य often drop in Vedic words). Angira is the form that we find in the Mundaka Upanishad, (I-1-2)

अंगिराः सं ग्नितम अंगिरेः प्रश्निष्यम्

Angira further contracts as Angra in the Zend, and it changes to Angra-ya by addition of या in कङ्ग्रा plural, by the rule सुरिः सु-सु (Panini 7-1-39). Usij (or Usik) who is a descendant Brihaspati (Rig 1-18-1 10-99-11) is mentioned in the Gatha (44-10). The Bhrigus are referred to in the Gatha, as Spitamas (46-16) i.e. white-robed. For Bhrigu is more widely known as Sulea or the White one.

The difference between the Bhrigus and the Angirasas resulted in the compilation of a supplementary Veda (the Atharva Veda—the Veda of Fire Priest). Atharva also means that which comes afterwards. It is derived from the root ए; एक्षति— to go; एक + य + विक्ष— एक्षति is the Sanskrit equivalent of Zend एक्षति i.e. ahravay or Fire Keeper. This Veda is called the Veda of the Fire-Priest, for unlike the three original Vedas, it is more concerned with the preservation of the domestic fire (discharge of domestic duties) than the performance of big sacrifices like Jyotistoma etc.

Panini was familiar with the Avesta (I-3-25)—the Veda compiled at the instance of the Prophet of the Asura cult. There must have been others in India who, like Panini, saw the Avesta. Bhavisya Parana describes Atharva Veda as the Veda of the Maghas.¹

The word "Pustaka" (book) itself is said to have been derived from "Avesta," so the Avesta must have been very familiar in India. There seems to be little doubt that by Bhargava Samhita, the Gopatha Brahmana intends the Avesta.

It is gratifying for the Parsis to know that the Gopatha Brahmana, the Sankhya-yana Sutra and Sayana too, consider the Bhargava Samhita to be better than the Angira Samhita of the Atharva Veda. The Gopatha Brahmana

¹. Haddavala—Parsis of India—p. 86
². Spiegel—Grammar of the Pari Language—p. 394
(xxxvi)

(1-1-1-15) compares the Bhagava Samhita to sweet water, and the Angirasa Samhita to saline water. The Sankhayana Sutra (XVI-1) calls the Bhagava Veda अतृत्र (genial) and the Angirasa Veda जीर (rough). While Sayana in the introduction to his commentary on the Atharva Veda considers Bhagava to be मृद (calm) and Angirasa to be जीर (rough). The Hindus also may congratulate themselves that their forbears had the generosity to admit the excellence of the scripture of a rival sect. Nay, they even admitted the superiority of the Asura worship.

1. वधा वेशा: अवरूपे वधा वधा तासु बाकरे। यज्ञ 10-151-3

Just as the Devas entertain respect for the stalwart Asuras.

2. अरु देवानाम असुरी विराजित। अंगिरसा वेदा 1-10-1

This Asura lords it over the Devas.

All the same the spirit of rivalry is also quite patent.

Zarathustra claims for Mazda the glory of defeating Vritra, (Suikta 44-16) which according to the Rigveda is the monopoly of Indra.

The Angirassas on the other hand claim that all the seeds that are attributed to Vedhas (Mazda) were really done by Indra.

चकल ता उक्तम नुष्का अन्या बाति क्वर्तिका केला: स्वेता

Rigveda 7-26-3

And it is really Indra whom the other sect worships, when they offer prayers to Vedhas—for Indra rules over both the communities.

स फूति तुम्हारे गुरुमारे: बदु है बेशा: संस्कूल हनन्ते। यज्ञ 6-23-8

The rivalry persisted through the period of the Brahmans and the Upanishads.

In the Atharyya Brahmana (1-23) there is the story of such a conflict. The Asuras fortified their cities very strongly and the Devas did not succeed with them. The Devas thereupon invented the Upasad ceremony (in which plenty of milk has to be drunk by the sacrificer) and were thus able to overthrow the Asuras.

In the Satapatha Brahmana (1-2-5) there is another story. The Deva-worshippers wanted to sit up a piece of land for the performance of a Yajna to Vishnu. The Asura-worshippers would not allow them to do so. The Asuras seem to have been the stronger party and the Devas felt much deflected that they could not do their religious service. The Asuras however relented and said we can give you only so much land as Vishnu can occupy, and the Devas were glad of it. We find here that the Devas got the worse of it.

In the Chandogya Upanishad (1-3) we find a story where also the Devas did not fare better. This time the contention was over a more serious matter, viz. the form of the Udgitha or Pranava. Pranava is the root mantra, the essence of all the mantras (Gita 1-8). The Indian form of the Pranava is ओम, consisting of three letters A, U, and M. It seems that the Asura-worshippers wanted to change it. They wanted to change it to हि, consisting of three letters H, U, and N. They would substitute ओ by H and ओ by M, ओ remaining unaffected. It is related in the passage that the Asuras succeeded in piercing ओ by सन्धि with ओ of हि.

ह (H) is the cognate of ओ (A); substitution of ओ by ह serves to turn a soft consonant into hard e. g.

1. ओ + ह = ह
   ओ + ह = ह
   ओ + ह = ह
   ओ + ह = ह

Thus ओ and ह form a pair; similarly ओ and ह also form a pair.

1. Hang—Religion of the Parsee P. 271
Thus Hon is the nearest approach to Om. The addition of 'A' before 'Hon', is prothetic, made merely for facility of pronunciation.

Thus Om-kara (the sound Om) is virtually the same as Hon-vara (the sound Hon). They are the nearmost agrates.

The Parsi Pranava Hon (or Hum, without the sandhi) has been adopted by the Saivas, on the ground that ह is stronger than ह.

अहोः संतोषः भक्तः सत्सः सिगः
हः सवैः श्रमणः श्रमणः संतोषातः

Siva Purana-Kailas Samhita 11-29.

In Tantra literature Hum (ह) is the mantra used for arousing the serpent power (coiled-up spiritual energy)

हृदयः शृंगा अर्नाश्रय वर्णि निर्माणः
Gandhariya Tantra 11-36

The Buddhists have retained both Om and Hon in their famous formula ऐ मल्लिकृष्णैं I meditate 'Om' in the Manipura lotus (the third plexus of the द्रव equipment).

With the division of the Pranava, the separation of the mantras of the Bhriugus and the Angirasas was completed. They would henceforth use altogether different mantras in their prayers.

मूला अन्तर्रमिति हृद्य संहा: पुष्करिकृष्णः Varna Parva 228-14

All the same there was not complete rupture between the two communities. The Bhriugus and the Angirasas would still join in the same Yajna, only each party would utter its special mantras, presumably by turn, as seems to be the import of the above line.

This state of things continued for some time. The Upanishads however did not encourage the performance of Yajnas

The Yajnas are like broken rafts—they do not take one to the shore.

Yajna fell into disuse. A new form of worship cropped up in its place—the Puja form, as against the Yajna form. This consisted of offering fruits, flowers and leaves (पर गुरु पर गुरु...—as the Gita, 2-26, says) instead of libation of ghee and Soma juice. The Bharhavas of India established a new school of Bhakti, which is known as the Pancha-Ratra sect. It is the earliest Bhakti school in India. The fact that it is said to be unvedic (=unorthodox) and that it used to offer prayers five times a day (which practice is responsible for its name as Pancharatra; pancha=five. रा = आराधना—worship) points to its Iranian origin. Subsequently, however, after the advent of Krishna, the Pancharatra lost its identity and became amalgamated with the Bhakti cult of the Pashnavas. The Narayaniya chapters of the Mahabharata calls them "satwatas".

When we say that western Iran adopted Mazda Yasna, we do not mean a water-tight zonal division of the two peoples. There were some Deva-Yanist in the western block and some Mazda Yasint in the eastern. There was no doubt a conflict of ideal between the Bhriugus and the Angirasas, but the Indo-Iranians were much too refined a people to think of deciding theological issues with the help of the sword. There was no attempt to extirpate the Angirasas from the western block or to extirpate the Bharhavas from the eastern.

Not that political wars did not sometimes crop up. A noteworthy instance we find in the famous Dasharaja war—the war of the ten kings as it is called. King Chayamara of Bactria had attacked king Sudasa of Panjab. The allies

I. 1) Sankara Bharya on Brahmasutra 2-2-6
II) Ganganath Jha—Tantra Vartik p. 166
gathered round both the kings. A graphic description of this war will be found in Sutra 18 of the 7th mandala of the Rigveda. King Chayamana was defeated and he lay on the battle-field like a dead beast पशु जीवित अवरुपन: च (7-18-8). But it was merely a political fight between two kings. It had nothing to do with the religious faith of the people. For we find Vasista and Viswamitra giving their aid to Sudasa, and both these sages had predilection for the Iranian cult. Vasista is the chief of the sages who sang the hymns of Apara Varuna (the replica of Ahura Mazda) and Viswamitra announced that the divinity of all the gods rested in Ahura Mazat (Rig. 3-55-1). Some Angirasa families lived happily in western Iran. Not to speak of western Iran, both the Bhrigus and the Angirasas were to be found even in Greece where they were known as Phlegyai and Angigos respectively.

A very conspicuous instance of the Angirasa settlement in western Iran is provided by what is known as the Boghaskri inscription. Boghaskri is a hill-tract near Ankara, the capital of Asia Minor. In 1907 Winckler, the great German archaeologist discovered there an inscription in which Subbiliama, king of the Hittites proclaims his faith in Mitra, Varuna, Indra and the two Nasatyas (विनायक इनामी वास्तक इनामी वास्तक शालीवा अन्य). The Hittites were the forefathers of the Armenians 3 and Armenia at that time included the whole of Asia Minor. The mention of Indra is indicative of the Angirasa cult, and the inscription testifies that the Angirasa cult flourished in the area at that period. The discovery of Winckler has dealt a hard blow to the speculations of Spiegel, Macnicol and others who are very eager to find traces of Semitic

influence in the Veda and the Upasasā. 4 They would have been very glad indeed if the influence of Jesus Christ could be traced, but as that is not possible, it is some consolation to find the Prophets of Israel exerting their influence. Boghaskri inscription is a severe disappointment to them. Subbiliama ruled over Armenia in the 1st century B.C., and Judaic religion was promulgated two centuries later. It synchronises with the exodus of the Israelites from Egypt into Palestine under the lead of Moses. 5 This event took place in the 18th century B.C. The Indo-Iranians had developed their own religion without the aid of the prophets of Israel.

We find that Deva Yasna also was prevalent in Armenia in the 14th century B.C. That speaks much for the mutual toleration of the Bhrigus and the Angirasas. Then again the Bhrigus were not the only people that lived in Iran. There were the Vasistas, the original stem out of which grew up the Bhrigus and the Angirasas. The Vasistas sang the praise of Varuna. Their cult has been called Ahuratikesa in the Avesta (and sometimes as Pairyō-tikesa, i.e. the religion of the ancients) as distinct from Mazda Yasna. Mazda Yasna was intolerant of Indra, but the Pairyō-tikesa was more tolerant.

There was much good feeling between the Vasistas and the Bhrigus, because they were conscious that they worshipped the same Deity. For Mazda differed from Varuna in name alone. There is considerable affinity in their character. "Ahura Mazda agrees with Varuna in character though not in name". 6 "It is certain that Varuna and Ahura Mazda were either identical, as Obdendburg thinks or were parallel forms of the same conception". 7

---

1. Griswold—The Religion of the Rigveda p. 112
2. Maedow—Vedic Mythology p. 142-144
5. Brown—Literary History of Persia p. 36, 65
7. Maedow—Vedic Mythology p. 55
8. Griswold—Religion of the Rigveda p. 111
of the most interesting parallels between Veda and Avesta is that both Gods (Varuna and Mazda) are described as the spring of Rta or righteousness. Varuna is ‘Khru Ritasya’ (Rig 2-28-5) and Ahur Mazda ‘Ashahe Khao’ (Yas 10-4). The words are sound for sound the same¹.

The matter need not be left to conjecture alone. Varuna is the 44th name in the list of 101 names of Ahur Mazda² (that some Parsis felt inclined to resort to, tried by the monotomy of one name. They thought that there was no harm in addressing the Infinite by infinite names expressive of His infinite attributes). The matter is set at rest by the definite statement of the Rigveda, that Varuna came to be called as Mazda.

रिम जे सिंहा भुजसारि जनय
ता जहाँति वहाँ वजसु —Rig 4-42-7

The whole world knows him. Only some people call Varuna by the name of Veddhas (वेद्दहि is used in place of वृहि by the dictum सुपूर्वितं उपस्थता etc. which says that suffixes in Veda often change places).

“The priestly family of the Vasis was very specially the guardian of the worship of Varuna during pre-Vedic and Vedic days”³ The Rigveda states how Varuna rescued Vasis from drowning.

किं त्रिभि प्रामने साधि सावान —Rig 7-88-4

Along with the Vasitas, the Bhrigus also were first attached to Varuna. Thus the Tattviriya Upanishad calls Bhrigu as “Varuni” (attached to Varuna) and says that he used to worship Father Varuna.

कुरं वारणं प्रणं निर्मं उपासर

Tattviriya Upanisad-Bhrigu Valli

The Mahabharata also says that the Bhargavas were worshippers of Varuna as Varan (Anusasan 85-126).

It appears that after Mazd-Yasna started its course Bhrigu transferred his allegiance from Varuna (to Vedyas).

मनुष्य हैं विषयं वराणसि मित्रं विषयं (विषयं) अतिनमि

—Sapattha Brahmana II-4-5

“On further consideration (विषयं) Bhrigu, a follower of Varuna, by-passed (अतिनमि) Father Varuna”.

Henceforth Bhrigu came to be known as the priest of the Asura cult i.e. the follower of Ahur Mazda.

Subsequently when the attempt was made to introduce Mazda into India, under the ideology of Siva, Bhrigu came to be known as the son Siva (Satif Parva 269-34). All the Puranas describe how Siva is the unfailing patron of the Asuras. But more of this strange story later on. Here we are concerned only with the fact that before Siva appeared on the scene, Bhrigu, the priest of Asura cult, was known to be the son of Varuna. That shows the intimacy that existed between Vasis and the Bhrigus very friendly. Though the relation between the Bhrigus and the Angirasas (the followers of Mazda and the followers of Indra) was a bit strained, that did not develop into relentless enmity.

We have seen how the Asuras though sworn to anicism, allowed to the Devas a piece of land for the worship of Vishnu. And though the Asuras changed the pranava from Aum to Hum, the Devas did not repudiate it altogether. They adopted the “Hum” in the Saiva and the Tantra cults.

Not to speak of “HUN” alone, the Angirasas adopted even the term “Ahura” (the Iranian version) in their scripture.
(xlv)

Mantra Brahmana (of Sama Veda) 1-6-21

O Ahura, here, to thee, I present so-and-so.

As a matter of fact, the Tantra cult seems to have been devised in order to absorb all that was best in the Mazda-Yasna and which had been left unassimilated by the Saiva cult. And so, in spite of the subsequent gross abuse which has made the name of Tantra so disreputable, it has to its credit the honour of an attempt to absorb the vitalizing features of Mazda-Yasna. Thus it revived the faith in (i) the house-holder’s life (ii) caste-equality in matters of worship (iii) martial spirit and (iv) reclamation of the Vratyas (aborigines) as was the instruction of Maha Ratu Zarathushtra. The Tantra also revived the Yajna form of worship which the Paras have retained uninterrupted up to the present day, but which the Hindus had neglected during the period of the Upanishads on account of their ascetic tendencies. The Paras also neglected the Yajna and preferred the Puja form of worship. In Tantra the Puja has to be supplemented by the Yajna.

Thus it may be said that the relation between the Bhrigus and the Angirasas was more one of rivalry than that of enmity. Though some Angirasas resented the dominance of the Maghas.

(Rigveda 6-23-7)

"May not the sneek Magha-Lover Lord it over you" and tried to raise the morale of the Devas by saying that the Asuras were ill-equipped (Rigveda 8-98-9) there were many others who openly admitted the superiority of the Asuras (Rigveda 10-161-8). The Devas entertain respect towards the stalwart Asuras. Then again the Fire cult was common to both the communities, as the Rigveda notes: (Rigveda 8-96-7) O Indra, let there be friendship between you and the Maruts (invisible Gods).

(Rigveda 6-16-3) O Agni, you know both the ways—the way of Vedhas (Mazda) and the path of Deva-Justre.

(Rigveda 7-1-20) O Agni, teach us our prayer. Bless the Maghavats (Zoroastrians) too. May both the communities be in your protection. Help us always to welfare.

In these circumstances when two communities that came out of the same stock were living in close proximity and had no intention to resort to force of arms for the decision of theological difference, some attempt at rapprochement was very natural. Such desire found expression in three different ways, viz.

(1) Attempt at friendly intercourse often leading to mutual conversion.

(2) Attempt for the assimilation of the best elements of the other cult.

(3) Attempt for harmony, through a synthesis of both the cults.

We find traces of all such attempts in the Rigveda.

Thus we find sage Agastya (apparently an Ahura worshipper) addressing Indra as follows:

(Rigveda 1-170-2)

"Why O Indra, are you so inimical to the invisible Gods (Maruts). They are your brothers. Behave with them gently. Do not fight and slay us.

Another sage (Dyutama) also made a proposal for peace (Rigveda 8-96-7) O Indra, let there be friendship between you and the Maruts (invisible Gods).
But Indra was not to be taken in so easily. He replied:

किं तु प्रातार, भगवत तथा यथा तथा भवान सहृदयमयिः
विषय हति सत्य सत्यो अस्वस्यम, इन न विनतसि । (Rig 1-170-8)

‘How is it brother Agastya, though a friend, you still disdain us. I know your mind. It is not inclined to us (you profess equality of both the communities, but you have more love for Ahura worship).’

Thus the attempt of Agastya failed. But it did not always fail. We find Sayana quoting the case of an illustrious conversion.

व अविरह हैतीदी जलमा, भगवत जौमौक; अविन्द.

Sayana Bhasya—beginning of the 2nd Mandala

The story runs as follows. Shunahotra was an Angirasa sage. He was caught hold of by Ahura worshippers and converted to the Bhargava cult. Then he came to be known as Shunakula. In plain words this means that Shunahotra gave up the Indra cult and took to Mazda Yasa. This was a very remarkable success for the Ahura worshippers. For Shunahotra is identified with Gritsamadu who is reputed to be the compiler of the second book of the Rigveda. That the composer of a whole chapter of the Rigveda was converted to the Ahura cult was not a small victory. That an Angirasa can become a Bhargava, suggests that the names indicated two creeds and not two races.

The Deva Yaniasts also were not asleep. They won over some sages of Iran and one of them cried out:

बहुवीर समर अन्तर्विन्ध इति क्रमस: विने अविनि
असि: शोभ: च चूर्वो भवविकु राधार्यु अविनि अविनि अविनि.

(Rigveda 10-12-4)

Many a year I have lived with them. I would now adopt

Indra and adjure Father (ancestral God). Varuna (along with his fire and soma) has retreated. The old regime has changed. I would accept the new order.

The story of these old conversions is extremely interesting. But the scholars failed to give recognition to the Upastha as the Bhargava Veda, and thereby lost the key to the interpretation of the Indo-Iranian religious commerce.

Let us now turn to the topic of assimilation which is of much greater consequence. The portrait of Ahura Mazda, severe in enforcing justice (Gatha 43-5) and yet, as loving as the father or the friend (Gatha 43-11) as presented by Mahabharata Zorasthrua was so alluring that the Indian sages felt tempted to import Him to India.

Brihaspati (the preceptor of the Devas) sent his son Kacha, to Bhrigu (the preceptor of the Asuras). Kacha became the disciple of Bhrigu and learnt from him the secret of the sciences that brought immortality to the Asuras. This forms the subject matter of विवाह अविनेय the charming lyrical drama of Rabindranath Tagore.

A conspicuous attempt for assimilation was made by the famous sage Viswamitra. It is said that he had been a Kshatriya and then became a Brahmin. This probably means that he originally belonged to the Iranian creed which upholds the militant Kshatriya type of character, and then changed over to the Indian creed which upholds the Brahmana type. He could not however forget his love for Mazda, and in his famous hymn (Rig 8-56) he sings the glory of Mazda under the name of Mahat (Mazak). The name ‘Mazak’ had by this time been stereotyped, and so the Rishi does not turn

1. Mahabharata—Adiparya—Chap. 70

1. Maxmuller—History of Sanskrit Literature p. 223
to the original form ‘Verhas’. He makes the nearest approach to Mazda and calls the God by the name of महत्, which would sound like महा (for ह and ज are interchangeable, as in हस्त and जल (hand) and आह्म and ज्ञेश—1’).

There are 21 stanzas in this hymn and the burden (last line) of all the stanzas is the declaration, that the divinity of all the Gods are concentrated in Mazda.

\[ महत् देवानाम् असुरवायम् एकम् \]

That Mazda cult is the source of the inspiration of the famous hymn is apparent (apart from the similarity in the sounds of Mazat and Mazda) from the fact that to express the idea of divinity the word used is असुर (Ahura-hood and not देव (Deva-hood). That leaves no doubt about the impact of the Ahura cult.

Some people have taken the word महत् here, as an adjective, qualifying the noun असुर meaning great divinity. This is a mistake. That the word महत् here is a noun, is evident from the second line of the first stanza, the first time that Mahat is used in the hymn.

It says

\[ असुरं नामे वर विज्ञुः \]

Mahat विज्ञुः असुरं वर् वदे श्च: \[ Rigveda 3:55:1 \]

He who existed even before the dawn (of creation) that imperishable Mahat manifested Himself (विज्ञुः) along the wake of the universe (वर् वदे श्च). Here ‘Mahat’ is the noun and असुर (eternal) is its adjective. The same महत् is repeated in the fourth line.

In this hymn stress is laid on the similarity of the sounds between Mazat and Mazda. In the subsequent attempts, more stress is laid on the traits of Mazda-Yasna.

The outstanding feature of Mazda-Yasna (as Maha Ratu Zarathushtra had taught it) is its simplicity and rejection of unnecessary ceremonials. Ceremonials had come to claim so much of the attention of the devotees in Deva Yasnas, that it left him little time to think of God. “Whether an action is to be performed to the left or to the right, whether a pot is to be put in this or that spot on the place of sacrifice, whether a blade of grass is to be laid down with the point to the north or to the north-east, whether the priest steps in front of the fire or behind it, in which direction he must have his face turned, into how many parts the sacrificial cake is to be divided, whether the ghee is to be poured into the northern or the southern half or into the centre of the fire, at which instant the repetition of a certain spell or a certain song has to take place—these are the questions on which generations of priests meditated.” 1 This reminds one of the Bengali adage সংযোগ হুই কেবল আর্য রে ছিল মাতা—to tie a knot in the scarf leaving out the piece of gold (for which the knot is meant). Atharvan Zarathushtra asked the people to pay more attention to the end than to the means; to be thinking of Mazda and not of the ceremonials. This is the meaning of his condemnation of ceremonials (Deeksha Yasna 80-6) and his acclamation of dharma (Deeksha Yasna 32-1).

Another feature of Mazda-Yasna is Zarathushtra’s regard for equality. No one was to be excluded from the worship of Mazda. It matters little whether a man is an Aryamma, a Verejena, or a Khaet (Yasna 33-3); even non-Aryans were not to be excluded from taking part in the worship of Mazda (Yasna 46-12).

Some Indian sages realised the worth of these noble ideals and conceived the idea of incorporating them in their own system. They resorted to the old god Rudra who was eminently suited for their purpose.

1. Winternitz—A History of Indian Literature, P. 197
Rudra was very glorious रुद्र (Rig. 1-114-11). He was easily propitiated बुध्धिमत्ता (Rig 2-33-5) or आचार्य as told in the Puranas. He showers favour on all (Rig 2-38-7, 6-49-10), and He was the Lord of all the three regions—Ira, Saraswati and Mahi (i.e. Iran, Sapta Sindhu (Afghanistan & Punjab) and India). This is why He is called बेघर (the son of three mothers)। Above all He was the God of the Vratays or backward classes। Being the God of the uncivilised people, (Vrata means 'yet to be civilised'), Rudra is accessible to all. These uncivilised people had neither the patience nor the time to learn all the intricacies of the different ceremonies devised by priest-craft. Ceremonials had to be simplified for the sake of the Vratays and the procedure for the worship of Rudra was very simple. In these respects there was considerable similarity between Mazda and Rudra. But kindness had not been so prominent a feature in Rudra, so Rudra was converted to Shiva (Rig 10-92-9) to make the resemblance complete. Evolution of Shiva out of Rudra is expressed by the Swetaswatara Upanishad in the celebrated sloba श्री विश्व भव विश्व भवनये च वाहि निलम् (4-21), a mantra which has been included in the prayer book of the Brahmo Samaj. Rudra was supposed to have two faces (aspects)—a right face and a left face, and in his right aspect, he was known as Shiva.

Shiva now appeared to be the very replica of Ahura Mazda, and was presented to the Indians for acceptance. But the leading Angirassas could not be deceived by the change of name. They thought that it was the same Mazda-Yasna that had rebelled against the icon, rebelled against rituals, and rebelled against caste. They put up a stubborn opposition to the worship of Shiva. Their leader was the old sage Daksha, who would, on no account, allow the worship to be celebrated, though he may have to lose his head in the fight.

But the opposition did not avail. The lure of Mazda was much too strong. All the Puranas describe the fate of Daksha, and it is a sight for all the angels to see that the unfailing patron of the Asuras now occupies the place of honour in the pantheon of the Hindus, possessing co-ordinate status with Vishnu.

The opposition of Daksha to the Shiva cult is not an invention of the Puranas. We find it expressed in the proclamation of a sage named Agni.

रित्वेदा १०-१२४-२

I would disown Shiva, even if I have to forsake my own people and live amongst aliens.

No doubt the worship of Shiva has now, to a large extent, been Hinduised and icon has entered into it. But originally it was aniconic (Swetaswatara 3-19) and the ideal still persists in the Vira Saiva sect। The Shiva cult does not recognise the distinction of caste, stage (वर्तमान) and sex.

शिवा गीता—१६-२

No does it encourage ceremonies

न च विष्णु, न च भगवती व विष्णुस्वाति। ।

And this is the system that Parshu Rama had learnt from Lord Shiva.


2. Angirasa Veda—Chapter XV

1 Maenicol—Indian Theism p. 179
He catches without hands. He walks without feet. He sees without eyes and He hears without ears.

Zarathushtra had disparaged the caste system and Swetawatara says that his message is meant for जन्मलोभियों (6-21) i.e. persons who have outgrown the need of जन्मलोभ (caste and stage).

Zarathushtra had laid stress on organisation (formation of the Magha) and Swetawatara preached his gospel to the भीमविस्तार (6-21)—congregation of saints.

Thus Swetawatara had been following the footsteps of Zarathushtra, looking to the right face of Rudra. His Upanishad is more systematic than the Sata Rudriya Chapter (Chap XVI) of the Yajurveda, and thus forms the basic scripture of the Saiva sect. Thus India is indebted to Zarathushtra for the development, if not the inception, of the Shiva cult. This belief is confirmed by the tradition that Bhrigu became a Prophet through the grace of Shiva.

ग्रहणसंरक्षण: ज्योतिष प्रयत्न: | Santi Parva 292-14

Not Shiva alone, but Vishnu too, the highest God of Hinduism, appears to be the result of the impact of Zarathushrianism on India.

Indra, the chief God of the Angirasas, was too much of a warrior. The conception of Zarathushtra, that Mazda was dear to man, and man was dear to Mazda (Yansa—43-2, 44 1, 90-5) pointed to the necessity of softening down Indra. Love should be realised to be the dominant feature in God's character. "We must love the Power to which we submit; otherwise there is nothing religious in our submission, nothing but resignation to a fatality"24. A God of love and not a God of fear is the ideal that Zarathushtra had preached and the Angirasas did not like to lag behind. Thus Indra grew into Vishnu. This is why a famous name of Vishnu happens

1. Pringle Pattison—The Idea of God, p. 137
to be अक्षर i.e. Supra Indra. The following line of the Rigveda points out their identity:

सूक्त इन्द्राय विषये (Rig 9-63-3)

Brewed for the sake of Vishnu, who is Indra.

That Vishnu evolved out of Indra, and that also as the result of the impact of Mazda Yasna, is not an idle conjecture. The Rigveda states this fact in so many words:

आ यो ब्राह्मण स्वभाव दैवयः इन्द्राय विषये सुहोषु हुकुम-शः।

वेश्या अतिज्ञान विकृतस्य श्रायम् क्षत्यः भागे वज्जितानामाम् शामसोः

Rig 1-165-5

When worthy Vishnu approached worthy Indra, for the purpose of coalescence, Vedhas conquered the Aryans of Trishadha and made them participators in Rta (Ashas).

सह-सहाय तथा सहस्त्र श्री-सहस्त्र श्री-सहस्त्र गोवर्धनां तथा कीर्तितां तथा

The plain meaning of this Rik is that Vishnu evolved out of Indra, and this evolution of Vishnu out of Indra, synchronised with the time when Mazda had conquered the three Iranian provinces.

In other words, Vishnu appeared on the scene about the time when Zarathushtra sang the hymns of Mazda.

To leave no manner of doubt that Vishnu's origin is due to the inspiration of Mazda-Yasna, the Vedic sage gives to Vishnu the name नवभवयु प्रकटः—"Neo Mazda"

यं पुरुषो वेद मेधावीं सूक्तं जाननी चिन्तये द्वारासति।

यो जातम अवध सहस्त्र महि धन वेद विषयं वेद अन्वयंत।

(Rig 1-156-2)

He who brings gifts for the ancient Vedhas (= Mazda) as well as for the high-born newer Vedhas, Vishnu, and narrates the story of the lofty birth of the exalted one (Vishnu), he surpasses his equals in glory.

It would thus appear that Mazda-Yasna is esteemable for developing the ideals of Shiva and Vishnu. Ahura Mazda stands behind the figure of Shiva, and proclaims the need for simplicity. He, Mazda, stands behind the figure of Vishnu and proclaims the need for love. Shiva and Vishnu, jointly as two Ashwins, rule over the land of the Ganges—

युवीर तनं ब्रह्मण जागायाम् —Rig 3-58-6

The two highest gods of Hinduism, Shiva and Vishnu (i.e. the ideals represented by them) are the gifts of Mazda Yasna to India and India cannot be much too indebted to Iran.

It is therefore in the fitness of things that Pour-i-Davood, the poet laureate of Persia, brings back to our mind the long-forgotten story by paying homage to Shiva and Vishnu:

नायन त विषु जीवन ब्रह्मा विश्वासार्थे हिंदू

ता के अन्ता स्रावे वातन जानां प्रार्थ नवयो

Unless you surrender to Shiva your life, for the sake of your mother-land, Vishnu would not give to India protection greater than this.

The attempt at assimilation persisted beyond the Vedic age. The Narayaniya chapters of the Mahabharata (discussed in details previously) is a remarkable instance of the attempt to introduce Ahura Mazda into India under the name of Hari Medhas.

The attempt persisted through the Puranic age. In the Reva Khanda of the Skanda Purana (Chapter 2-4) we find the description of the worship of Satya Narayana. No image is used in the worship, not even the spherical stone (Shaligram Shila—representing the Universe) which is the symbol for Vishnu, nor the elliptical stone (vaha linga) which is the symbol for Shiva. No temple is required for the worship. It is conducted under the open sky. All people assembled sit

1. The Iran League Quarterly—April 1933, p. 48 and The Amrita Bazar Patrika. March 26, 1933.
together and join in the congregational worship without any distinction of caste. The food offered to the Deity is called serni (sweets) which is a Persian word—the Indian word is Naivedya. The votaries of this cult are called Pir (elders) which is another indication of Iranian origin. A sword is used in the service, indicative of the militancy of the Iranian cult.

It is very clear that Satya Narayana is the revised name for Hari Medhas. “Hari Medhas” sounded rather strange to the Indian ear, and so a more familiar name “Narayana” was substituted. This substitution is facilitated by the fact, that in the Mahabharata itself Hari Medhas is identified with Narayana. This is how the relevant chapters are called Narayaniya chapters. The spirit of Mazda-Yasna (aniconic worship) was kept on, even though the term Medhas (=Mazda) had to be given up in order to make the worship more popular. Thus the name Narayana comes in and replaces Hari Medhas. But in order to warn the people, that this Narayana is not on all fours with the Vedica Narayana, but only a re-adaptation of Hari Medhas, the adjective “Satya” is invariably prefixed to it. He is not mere Narayana, but He is Satya Narayana.

Some scholars thought that this form of worship was borrowed from the Musalmans. But they overlook that the Skanda Purana was in existence in the seventh century of the Christian era. Sultan Mamud set his foot on India in 1019 A.D. It is thus clear that the Indians had borrowed the system before the advent of the Musalmans. They must have borrowed it from Iranians other than Mohammedans. They took it from the Magas described in the Bhavishya Purana. Wilson thinks that “the Magas were the fire-worshippers of Persia settled in India”. Subsequently they came to be incorporated in the Hindu society, and designated as “Brahmanas of Saka-dwipa” (Scythia). The Magas described in the Bhavishya Purana had been largely Hinduised for they used to worship the idol of the Sun (Mithra). But the devotees of Satya Narayana kept up the ideal of Zarathushtra. Bhavishya Purana however testifies that there were Iranian settlers in India and there must have been interchange of ideals. The next attempt at assimilation was made by Mahamuni Nanak, after the influx of the Muslims. He saw through the thin veil and at once realised that what went by the name of Sufism was nothing else than the Chishti of the Gatha. He therefore welcomed it as a vedic truth,—the message of the Atharvav Veda. To remove the popular mistake that Sufism was a branch of Islam, Mahamuni Nanak founded a new sect, the Sikh Sangat, which would preach a new type of Sufism. This did not think in Arabic categories, and had little to do with Islamic terms. He restored Chishti to its original status as a branch of Vedic religion. This is the great glory of Nanak.

Sat Guru Nanak greeted the Sufis:

सन भिक्षु तिन होडीया राजकिया दुर्सारी (सृष्टि फाल 8-1)
The Sufis attain truth and enter into the Court of the Lord. But at the same time he asserts that Sufism is the cult of the Atharvav Veda—The Veda of Atharvan Zarathushtra:

कृष्णक बुद्ध केसवु हुआ (शास्त्री बारः 18)
The Atharvav Veda (which is the root of the principles of Sufism) is the proper Veda for the Kali (modern) age.

And he asks the Muslim Sufis to realise that they are following the principles of the Atharvav Veda only they have changed the name of Khuda to Allah.

1 The word “Khuda” is Persian, and not Arabic. Thus the orthodox Musals raised vehement opposition that if prayer is offered in the name of Khuda, Allah would not accept it, for He does not grant the prayer offered in any language other than the Arabic (Suli—Faith of Islam—P. 18).

It may be noted that Khuda corresponds to the Vedic term Swadha, in स्वधा ब्रह्मान (Rig 10-129-5), Swadha signifies Brahma.
The Brahma Samaj and the Arya Samaj follow in the wake of Sat Guru Nanak. Rammohan Roy and Dayananda Saraswati did not accept the scripture of Mahamuni Nanak (the Adi Grantha) but they accepted all his religious principles. This is how Mazda-Yasna exerted its influence on the Angirasas cult even up to the present age.

Let us now turn to the next point, viz. the problem of harmony between the Bhargavas and the Angirasas, as two distinct parts of a composite whole. It would appear from Rk 1-156-2 quoted above that the Rishi recommended the worship of both the Mazdas—the old Mazda (Ahura Mazda) as well as the new Mazda (Vishnu). The theme is taken up and another Rishi suggests that both Devas and Asuras deserve equal worship.

नृद्वं आय वाच: प्रवर्म भसीय ।
वेतस्यानानां भविष्यानां असाम ॥

Rig 10-53-4

I would now utter the best words, which would make the Devas and Asuras equals.

Another Rishi says that he would do the rites prescribed by both the cults, Deva Yana and Pitri Yana.

ये वैश्वानां विद्वेयानां वोकः ।
स्वारभु पं: अत्वान: आसियकः ॥

Angirasa Veda 6-117-3

The culmination is reached when sage Atri holds up Rudra to be the common god of both the Deva worshippers and Mazda worshippers.

यद्वा मन्तव शैवनाथ खर्म ।
नेपिर्निर्मात्र अहुर वृहन्य ॥

Rig 5-42-11

The Parsis would worship Ahura Mazda and the Hindus would worship Deva Vishnu. But when they meet together to commemorate the common ancestry, let them do honour to Rudra who is both Deva and Asura.

That is the way to establish harmony. There is supreme worth in both the cults. Deva Yasna is true from one point of view and Mazda Yasna from another. There is much that one community can learn from the other. Let them do so in common fealty to Rudra.

We thus see that there is in the Rigveda a good description of the rise and development of Mazda-Yasna. We see how a prophet of Persia, to whom Rigveda gives the name of Rama, started a Magha (church) for the worship of Ahura. It spread over the whole of western Iran, while its opponents flourished in the eastern region. There was an attempt at reconciliation and conversion and re-conversion were frequent. There was also an attempt for the assimilation of Zarathushtrian principles which brought into being the ideals of Shiva and Vishnu. A large number of people however appreciated the worth of both the cults and made an appeal to the Indo-Iranians to join together in doing honour to Rudra.

The graphic description of Mazda-Yasna, as distinct from cursory references, justifies the opinion that the Rigveda is an Indo-Iranian scripture. The beginning of Indian literature may be traced even to the time when Indo-Aryans still dwelt together with the Perso-Aryans । “While on the one hand the Rigveda fulfils itself in the later history and literature of India, its roots run deep into the Indo-Iranian and even Indo-European period” ॥ Bactria was the homeland of the Vasisthas ॥ and it is very likely that some of the earliest hymns to Varuna had been composed in Bactria, that is to say composed by the ancestors of the present Iranians ॥ One may search them out. “Hertel concludes that Afghanistan

1 Weber—History of Indian Literature, p. 5
2 Griswold—Religion of the Rigveda, p. 76
3 Griswold—Religion of the Rigveda, p. 147
4 Tilak—Orion, p. 217
was the scene of the Rigvedic period.” 1. The Argirasa Veda refers to the worship of Varuna in the land of Iran

अवरिष्ठीया अव शत वर्षनु
एविष्ठितां शमुकां हृतिनात्तु

Angirasa Veda 4-15-12.

May the shaven sages (मण्डक) of Iran, with the Scripture in their hands pray to Varuna for rains.

A word of comment is necessary in order to understand the import of the above Rik. Prisni is the Upanishad embedded (interspersed) in the Angirasa Veda. It is the gift of Varuna to the Indian Atharvan, the Atharvan who is the friend of Brihaspati.

कृपया मेल खमजन हन्ताम अवरिष्ठीया सुदर्शन निदातबाहाम्
हृतिनातु सक्षम उपासन वेशार्थे तस्म: क्रिष्णाति

Angirasa Veda 7-104-1

Prisni is like a milk cow ever ready with milk. It is the gift of Varuna to Atharvan. One who is friendly with Brihaspati can avail of it.

Prisni was promulgated by Atharvan Vena (Ramachandra?) who had perceived the universe to be the manifestation of one root principle.

वेणम न्यायव एवं मुद्यत तं विशामं भवेक्ष्यम्
हृद: उत्तमं भावानां च चैव एवं अस्मि अनुष्ठान

Angirasa Veda 2-1-1

(i.e. Prisni preaches metaphysical monism)

Prisni is the gift of Varuna, to the friend of Brihaspati, just as the Gatha (the Upanishad embedded in the Bhargava Veda) is the gift of Ahura Mazda to Zarathushtra, the Spitama (Gatha 28-8, 32-1, 51-16)

In the verse of the Angirasa Veda (4-15-12) quoted above,

the Indian Rishi expresses the desire that the Prisni may prevail in Iran as well (in place of the Gatha).

The Rigveda comprises earlier and later hymns (Rig 3-82-13, 7-35-14). It was composed through several centuries. The earliest hymns are prior to the advent of Zarathushtra while the latest hymns may convey references to Ramachandra (described as Vena). The present arrangement of the Rigveda (as compiled by Vyasa) is not chronological, so that the age of any particular hymn has to be decided by other factors. The hymns belong to different ages. It is therefore difficult to make a definite assertion about the priority of any Veda as a whole. For instance, amongst the metres used in the Yajurveda, seven are qualified by the epithet Asuri, such as आसुरी गावरी, असुरी पृष्ठ, असुरी विशाल, etc. Evidently these mantras of the Yajur Veda were composed after the Bhargava veda (the Veda of Aryan worship) came into existence.

In the Homa Yajash (24) we find the statement that Keresanu (वेणम of the Veda) prohibited the utterance of “apam avishtih” in his kingdom. अपाम अविस्थित is clearly the technical name for Angirasa Veda, for अपाम अविस्थित happened to be the first mantra of the Angirasa Veda. 2 Thus the Homa Yajash is subsequent to the Angirasa Veda.

A very glaring reference we find in the अवमन्त्र of the Angirasa Veda (1-10-1). Ugra Manyu is undoubtedly the Sanskritised form of Angra Manyu of the Upastha. For Ugra Manyu occurs only once in the Veda (in this particular passage) while Angra Manyu is ubiquitous in the Bhargava Veda. This shows that the Bhargava is anterior to the Angirasa Veda.

The Rigveda is the earliest book of the Aryans. “It is impossible to open any book of Indian subjects without being

1. Haug—The Religion of the Parsees
2. Haug—The Religion of the Parsees
thrown back upon an earlier authority, which is generally acknowledged by the Indians as the basis of all their knowledge, whether sacred or profane. This earlier authority, which we find alluded to in theological and philosophical works, as well as in poetry, in codes of law, in astronomical, grammatical, metrical and lexicographic compositions is called by the one comprehensive name, the Veda.  

It is the book of origins. "For Indian history, religion, philosophy and civilization, the Rigveda is the book of origins. As prophetic of the lines of future developments, it may also be called a collection of the first fruits."

The Rigveda is the earliest record of human civilization. "In the history of the world, the Veda fills up a gap which no literary work in any other language could fill. It carries us back to the time of which we have no records anywhere, and gives us the records of the very words of a generation of men, of whom otherwise we would form but the vaguest estimate by means of conjectures and inferences. As long as man continues to take interest in the history of his race, the first place in the books of record will belong for ever to the Rigveda."

The Iranians can be as much proud of Rigveda, as the Indians, for the Rigveda is to a large extent Iranian in origin. Both the Bhargava Veda and the Angiras Veda are its offshoots. "Brunnhofen, the Ishmael among Sanskritists lays hold of the fact that the roots of the Rigveda run deep into the Indo-Iranian period. It is for him as much an Indo-Iranian as an Indian book."

The Rigveda does not ignore the Pitr Yana cult (Mazda-Yasa). It gives as much information about it as of the Deva Yana cult. Nor does it pay less respect to the Bhrgus (champions of Mazda Yasa) than it does to the Angirasas (champions of Deva Yana). The Rigveda tells us how the movement started by the Iranian prophet spread over the western regions while the eastern people stuck to Deva Yana. It provides grounds for inferring that the ideals of both Shiva and Vishnu are the results of the impact of the Mazda-Yasa on the Indian religion. It apprises us that Rudra is the God who is common both to Deva Yasa and Mazda Yasa, and even the name of Ahura Mazda (Asura Vedhas) is applied to Rudra.

May that happen, which the youthful sons (devotees) of Rudra desire—Rudra who is Deva (विद्वद्) and also Asura Vedhas.

When even the name Ahura Mazda (Asura Vedhas) occurs in the Rigveda, it is idle to say that the Rigveda is quite ignorant of the reformation started by Maha Ratu Zarahtushtra. The attempt to drag down Zarathushtra to 1000 B.C. is ridiculous indeed.

We may therefore leave out the question of his age and turn to the reasons which led Atharvan Zarahtushtra to start a rival movement and a new church. The greatest desire of the holy prophet was no doubt to realise Mazda, to experience God. It was for this purpose that he left home in early youth and adopted a life of austere discipline in the Sabian hills. When he succeeded in getting a vision of Mazda and communing with Him, it became clear to his mind that a plethora of ceremonies is more a hindrance than a help for getting access to Mazda. He wanted to teach this important truth to the people at large, to make the way of God-realisation easy for them. He was not satisfied with his own salvation only, he wanted to lead others too, safe over the Bridge of Selection (Gatha 46-10). This was the main object of his starting the

1. Maxmuller—History of Sanskrit Literature, p. 9
2. Griwold—Religion of the Rigveda, p. 5
3. Maxmuller—History of Sanskrit Literature, p. 63
4. Griwold—Religion of the Rigveda, p. 78
new Church. But he was prompted also by national considerations. Maha Ratru Zaraithusstra did not believe in “telescopic philanthropy” and thought that charity should begin at home (नक्षित्रस्मां गाठम् Gatha 50-8). He wanted to save the Aryan people who were being frequently attacked by the Turanians (Mongolians) on the north and the Panis (Semitics) on the west. The Rigveda refers to the hostility of (the Turvasus and) the Panis (10-108-4) and the Avesta speaks of the invasion of the Turanians (Jackson—Zoroaster-Chap IX). Maha Ratru Zaraithusstra thought that the Aryan people must be united. They should learn to stand up as one man, if they wanted to resist the onslaught of the aggressive foreigners. He thought of organising the nation,—organising the strength of the village, the province and the country (Gatha 31-16). Apart from the question, that idolatry is apt to give rise to a confusion,—the confusion of identifying the icon with God (of thinking that God does not reside outside of the icon), idolatry stands in the way of national unity. When each group of people sets up a separate icon as the object of worship, dissension and strife is bound to follow and national solidarity quickly comes to an end. So Maha Ratru Zaraithusstra decided that idolatry must go, at least for the sake of national unity. Similar is the case with caste division. There may be merit in it, so far as it helps to transmit hereditary skill, but there is no doubt that caste distinction is a strong obstacle to the integration of the nation. So Zaraithusstra decided that caste division should also be discarded. Maha Ratru Zaraithusstra also saw that the people must learn to defend themselves against the enemy before they think of progress and prosperity. So he spoke in praise of militancy. This has earned for Zaraithusstra the title of “the warrior prophet” and the Padma Purana went so far as to say that though Parshu Rama is an avatar, he does not deserve to be honoured like the other avatars, on account of his excessive militancy.

( Ixv )

नेपालम् हि भूत्व तद्य रश्य रश्यवेध्याय महाभारतः
Padma Purana—Uttara Khanda 98-99

It is for us to realise that the view of the Padma Purana is very erroneous. Mahabharata had rightly appreciated the worth of the Kshatriya.

द्वार-वाणिज्यम् राज्य हुण्डस सहू व्यापारीत
daiparva 41-31

Manu has said that one Kshatriya is worth ten Brahmins.

It is through Kshatriyas that one can reach the status of the Brahmin. Unless one has the power to retaliate, all talk about forgiveness is only a veil for cowardice; that does not deceive anybody.

We should therefore dismiss the opinion of the Padma Purana and appreciate the greatness of Parshu Rama and re-instate him with all honour which is due to him as the first prophet of the Aryan race. And to atone for the previous neglect we should take up his gospel (the Gatha) with as much devotion as we entertain towards the gospel of Ramachandra (the Prisni).

In any case there was, at the time, a crying need for a gospel like the Gatha. For, over and above teaching the most correct method of God-realisation, it taught the lesson of national solidarity as the Aryan were surrounded by enemies on all sides. The trouble still persists, and so the utility of the Gatha has not ceased. For the sake of organisation Maha Ratru Zaraithusstra inculcated the lesson of one God (सङ्ग हन्तः संहारे महारि, 29-4), one Prophet (आय मोहं इम विस्तो 29-8), and one Scripture (यथा इम मेन च वर्षात्वा या 46-8), and emphasised the need of militancy (वेदं गर्त्तादु बंज्रिंद्र शान्त अंतर्वागम 49-7), and the Iranians became such a powerful nation that the whole of western Asia and eastern Africa bowed to them, and the expedition of Marathon and Thermopylae caused terror to the most advanced of the European nations. It is only when the Sassanians took to
paying more attention to the rules of the Vendidad than to the principles of the Gatha, that the downfall started.

The reformation of Maha Ratu Zarathushtra brought about a change in the social structure of the Indo-Iranians. The Angirasas had adopted the four-fold caste and the four-fold stage. The Bhargava stick to one stage (viz. that of the house-holder) and to one caste (viz. that of the Kshatriya). Zarathushtra is the pioneer of the prophets who uphold to man the ideal of a caste-less caste.

It is to be noted that Mahabharata appreciates the view point of Atharvan Zarathushtra when it says that the stage of the house-holder is the main stage—the other stages are subordinate to it, being dependent on the house-holder for their livelihood.

Santi Parva 275-6

Just as the babies cannot live without the mother's breast, so the other stages cannot live without sustenance from the house-holder.

About the caste-division also, the Mahabharata says that as all people are equally affected by desire and anger, fear and temptation, hunger, thirst and fatigue, there is no sense in dividing them into separate castes.

Santi Parva 186-7

It is to be noted that all the nations of the world have accepted the ideal of caste-equality enunciated by Zarathushtra, first of all. Islam in particular has adopted Zarathushtra's system in toto, as it subscribes also to the ideal that the outstanding caste should be of the Kshatriya type (Gatha 49-7).

“Muhammad did not know that he had borrowed many Zarathushtrian ideas. He believed that their source was Jewish and was unaware that the Koran was, so to speak, second edition of the Zend Avesta”—Dozy 1.

We find that in the age of the Mahabharata caste system was no longer current in Iran. Shalya, the king of Madra (Media) had, at the request of Duryodhana, agreed to serve as a charioteer to Karna. Shalya's insinuations against the bravery of Karna irritated him, and he taunted Shalya by saying that his people had no regard for the purity of the caste.

Karna Parva 46-6. The Vahika (Bactrian-Median) has no regard for caste. Today he is a Brahmin, the next day he is a Kshatriya, and the day after he is a Vaisya, or a Shudra or a barber.

That the reference is to an Iranian tract (and not to any province within India) is made more definite by the following passages of that interesting dialogue.

Karna Parva 40-29

In Madra (Media) there is scant regard for family ties and in Gandhara (Afghanistan) scant regard for purity. In these provinces, Kshatriyas happen to be the priests, so all their Vajnas become ineffective.

Karna Parva 44-36

The Vahikas (Bactrians) are accustomed to drink the milk of the sheep, the camel and the donkey.

2. Dhyana Yoga or appreciation of the Higher Self (Introspecter Self)

This is the discipline that Vardhamana Jina upholds (following the lead of the Yoga Sutras of Patanjali). According to him our consciousness falls into two parts—Mind and Soul (Lower Self and Higher Self). Mind is under the sway of pleasure and pain, like and dislike. Soul is the witness of the functions of the Mind. It is merely a spectator, free of all hankering, and is therefore always blissful. And in proportion as a man disregards the mind and learns to identify himself with the Soul (as his real self), he becomes more and more blissful. The function of religion is to teach a man how to take his stand on the Soul.

Karma Yoga and Dhyana Yoga are not so much concerned about the problem of the origin of the universe or the place of man in it. The followers of Gautama and Vardhamana think that the call of duty and the joy of the soul, has greater claim on our attention than the abstruse problems about the creation of the universe, or the existence of a creator. Thus both Buddhism and Jainism are sometimes accused of being atheistic.

3. Jnana Yoga or identification with Brahma.

Shankaracharya is the typical representative of this discipline. The universe exists in and through Brahma (World-Soul or Absolute) and insomuch as a man forgets the ephemeral world and lives in the eternal Brahma, he is relieved of sin and sorrow, which is the purpose of religion.

4. Bhakti Yoga or Attainment with God through love.

Ramanuja is the champion of this discipline. According to him, God is a Person and not a mere Impersonal Entity. As a Person, God responds to the appeal of other persons (i.e., His devotees) and is interested in their welfare. One cannot reap the highest fruit of religion unless and until he has an experience of the being of God.

1. N. R. Brahma—Philosophy of Hindu Sadhana, p. 139
A complete religion should contain all these four stages—normally the first stage leading to the second, the second to the third, and the third to the fourth. The religions of the Veda and the Upastha are perfect, and therefore they provide all the four stages. But while the first and the last stages, viz. the call of duty (Asha) and the Love of God (Seraoshem) are more prominent in the Iranian branch, the second and the third, viz. association with the spectator-self (Aatmabandha) and identification with Brahma (Brahmapurush) are more prominent in the Indian branch.

Maha Ratu Zarathushtra had a very clear conception of these four disciplines (Yogas) and for their practical implementation, he devised a unique scheme, quite his own, viz. the scheme of the Amesha Spentas. That shows what a profound thinker the holy prophet was. He divided the path of religious journey into seven sections. These seven stations are known by the name of Amesha Spentas (Holy Institutes). "Amesha Spentas" literally means holy immortals, i.e., holy immortal laws. These are the laws of the higher life.

The Amesha Spentas are named as follows:

1. Asha (Rectitude)
2. Vohu Manas (Conscience)
3. Kshathram (Nonchalance)
4. Armaiti (Faith)
5. Haurvatat (Belief in Soul)
6. Ameretatat (Belief in Brahma)
7. Seraoshem (Love of God)

The first three, Asha, Vohu Manas and Kshathram, belong to the ethical sphere (the sphere of Karma Yoga). The next one, Armaiti, is introductory to the higher categories of religion (viz. Soul, Absolute, and God).

Haurvatat belongs to the spiritual sphere or Dhyana Yoga, and Ameretatat to the metaphysical sphere or Jnana Yoga.

The seventh Amesha, Seraoshem comes within the scope of religion proper.

Every rik of the Gatha speaks of one or the other of the Amesha Spentas, and it is not possible to understand the religion of Zarathushtra without knowing the import of the Amesha Spentas. Let us try to see what they mean.

At the bottom of the ladder stands Asha or Rectitude. "To do the right, because it is right, in scorn of the consequences", is the first lesson that Maha Ratu Zarathushtra teaches. But how to know what the right is? Zarathushtra therefore lays down the criterion for determining the right. It is the principle of doing to others what one likes that they should do to him. (आत्मा धर्मां धर्मां आत्मा कर्मां करौ—43-1.)

It was proclaimed by Jesus Christ to be the golden rule of life, and in our days has been established by Kant as the one rule of ethical conduct. This is the principle; whereas the faculty that points this out, is named by the prophet as Vohu Manas. This is the second Amesha. The next Amesha is Kshathram or intrepidity. All people know what the right course is, but most of them fail to follow it up, because they cannot resist the temptation of pleasure. "We suffer because we sin and we sin because we fear to suffer" is the tragedy of life. Zarathushtra teaches us to get the better of this fear. That is Kshathram. It is the very stuff of the moral life.

For there is not much good in knowing what the right is, unless one has got the strength to pursue. Thus Zarathushtra is never tired of extolling Kshathram. Gautama Buddha gave to Kshathram the name 'conquest of desire' (क्षणकृतसङ्ग्राम) and made this the very foundation of his religion. These are the three ethical Ameshas.

Next we go up to fourth Amesha, Armaiti (Faith). It comes from are (yes—cf. ताम्र in Sanskrit) and maiti (mind)—meaning Yes-mindedness i.e. the attitude of belief. Armaiti however should not be confused with superstition, i.e. accepting as true whatever anybody may happen to say.
It is belief in the words of the Prophets. They are the flowers of mankind, and they spend their whole life in finding out the truth about the existence of Soul and God. It is sheer perversity to dismiss the experience of the very people who alone might give any clue to the solution of the riddle of life. Aramaiti asks us to give due weight to the experience of the experts in this science—the adepts, the mahatmas. Yet Aramaiti is not blind faith. It is only a provisional acceptance of the word of the Prophet, until one finds for himself the truth of the matter. If, after proper experiment, one finds that what the Prophet teaches about Soul and God is mere fabrication, he is entitled to disbelieve. But the experiment should be conducted in the right manner. This alone is what Aramaiti expects us to do.

But what are the beliefs that Aramaiti asks us to adopt provisionally? These are Harvatat and Ameretat—belief in one's own soul and belief in the world-soul.

There is in us the possibility of higher consciousness—a consciousness that is higher than that of the mind. Our mental consciousness is dependent on the help of the sense organs. We cannot see without the eye, we cannot hear without the ear. But the Yogis can. The people who have developed the soul-consciousness have not got to rely on the physical organs. A Yogi can see from here what is happening in a distant place; he can foretell that a certain man will die six months hence. Space and time are no obstacles to him. The Sufis always used to possess such occult powers and the race of Sufis is not yet extinct. Clairvoyance and clairaudience and telepathy are not mere myths, except for those who dogmatically stick to their preconceived notions at any cost. Anybody may satisfy himself by witnessing a mesmerical performance, how a medium would eat, at the suggestion of the mesmeriser, handfuls of salt, as if it were sugar. This is how a mind can act on another mind (and his physique too), without taking the help of any physical means. Aurobindo, the greatest Yogi of the modern age explains in his Life Divine, how this "Supramental consciousness" is possible, and how it can be developed. The man who stood first in the highest examination in England, and subsequently shook the very foundations of the British Empire in India, may be credited with at least that much intelligence that you and I have. And Aurobindo believed in Supramental consciousness.

The implication of the possibility of Supramental consciousness is stupendous indeed. If consciousness has not got to depend on the physical organs for its existence, it is possible for consciousness to subsist even irrespective of the physical frame. In other words, the soul can survive death. Thus there is here an inking of immortality. And Maha Ratu Zarathushtra held out this glimpse of immortality, when he divided, for the first time in the world, consciousness into two parts, gross and subtle, (Gatha 28-2, 43-3); in other words, when he pointed out the distinction between Mind and Soul.

But the promise of immortality seems to be unreal until it is shown that such a state is consistent with the scheme of the universe. Maha Ratu Zarathushtra analysed the universe and found that there is a fundamental Reality lying at the root of its manifold objects. It is the Eternal Principle whereverfrom the universe arises, wherein it subsists and whereby it returns on dissolution. The universe did not spring out of Zero, and if it were a Zero (as some sophists, like the Buddhists of the Shunya-Vada school, are inclined to hold) it is such a Zero that the universe lay latent within it. It is a Zero pregnant with the universe. It is not a mere void; it is a positive entity. This is why the Taityiya Upanishad says that if Brahma would not have existed, the universe

1. Aurobindo—Life Divine, p. 148
would not have come into being, and you and I, and the sophist too, would not have been anywhere
अस्तते एव मयाति अस्ततेव् मयाति वेद चेत
अस्तमाति मयाति वेद सत्ताम् एवं ततो विषुः
Taittiriya—2-6

If one denies the existence of the Brahma (the source from which the universe arose), *ipso facto*, he denies the possibility of his own existence.

Along with the Upanishads, Maha Ratu Zarathushtra gave to this fundamental basis of the universe the name of Brahma (Vahma). And belief in Brahma he called by the name of Ameretatat for without there being an Eternal Principle at the root, all talk about immortality (eternal existence) is bound to end in smoke. Belief in Soul (Urvan) and belief in the world-soul (Brahman) are the two basic facts of religion. Thus Haurvatat and Ameretat (as they are called in the Gatha) are two very important Ameshas in the scheme of Zarathushtra. Islam took them over and described them as angels, under the names of Harut and Marut¹. Hafiz composed a beautiful song with a pun on their names.

ह्रद्द यासारं गर न्युस्स अति गराढ़ा हर रात्रि
ता बगङ्गे दिल्ले केहङ्गरं हर रात्रि

The identification of the Vahma of the Gatha with Brahma of the Upanishads may raise strong protests from the orthodox pundits as being a new interpretation of the Gatha, not supported by traditional exegesis. But there was continued intercourse between the two sections of the Aryan people, and just as the word Angra Manyu was borrowed by the Angirasas (and converted into Ugra Manyu—Angiras A Veda 1-10-1) similarly Bhargava Veda might have borrowed "Brahma" from Angirasas. But leaving aside the question

1. (i) Koran—2-95
(ii) Blair—Sources of Islam, p. 85, p. 46
praise or blame, and who is not moved in the least by the agonies of his creatures. Man is in need of the God who would respond to his prayers and come to his help. Thus Jnana Yoga is not the final word of Maha Ratu Zarathushtra. He preaches Bhakti Yoga or devotion to Personal God, and this is Seraooshem.

Personal God should not however be considered to be man-made God—the product of his wishful thinking. The experience of the mystics all the world over, attests the reality of the Personal God. Panchadasi, a celebrated book of Vedanta, explains the philosophy of the Personal God, and Aurobindo tells us how Ishwara (Personal God) is the positive aspect of the same Entity, of which Brahma (Impersonal God) is the negative aspect. Both are equally true and the man of Aramati would not dismiss the idea as wishful thinking without making an experiment for himself.

As a matter of fact, Karma Yoga, Dhyana Yoga and Jnana Yoga, all of which relegate Personal God to the background do not, properly speaking, come within the scope of religion. Religion is relation with Personal God, and it is Bhakti Yoga alone, to which the term “religion” rightly applies. And in the sphere of Bhakti Yoga, one notes with wonder, the profound originality of Maghiavan Zarathushtra. When Maha Ratu Zarathushtra was born in Iran, the Vasishthas were worshipping Varuna, and the Angirasas were worshipping Indra. Both Varuna and Indra are personal Gods—Gods who responded to the prayers of the worshippers. Maha Ratu Zarathushtra disapproved the Indra cult because it encouraged polytheism and iconolatry. He approved the Varuna cult because of its lofty moral ideal. Yet he selected a new name (Mazda—Vedhas) for the God of his religion, because the new Bhakti Yoga that he preached differed considerably from the current Bhakti Yoga of the Vasishthas and the Angirasas. The previous Bhakti Yoga was

naive Bhakti Yoga. It took no notice of the impersonal aspect (Brahma aspect) of Godhead. The new Bhakti Yoga was rational Bhakti Yoga. It recognises the fact that God is both personal and impersonal. He is both Mazda and Vahma.

There is a heated controversy between Shankara and Ramanuja, the two premier champions of the Vedic philosophy, whether the ultimate Reality is impersonal or personal. Shankara held that It is impersonal, Ramanuja held that He is personal. The Gita had suggested a solution by saying that the Personal God is rooted in the Impersonal.

अस्तिश्री दीर्घामृत अनूपभावयाध्ययनः न Gita—14-7

The idea is developed and explained in the Panchadasi, which says that they are interpenetrated.

अन्येऽभग्याभावसः अवर्ग्यो जीवः अन्तस्यमयो, इव

Gita—14-7

This practically means that the Personal and the Impersonal are the same Being. Aurobindo further clears up the matter by saying that Brahma and Ishwara (Impersonal and Personal Gods) are the negative and positive sides of the same Entity. The existence of Brahma is the necessary implication of the two forces—Centripetal and Centrifugal—being correlative. As the Swetashvatara Upanishad says: Brahma is the third Entity which holds the two forces together. Without there being Brahma to hold them together, these two opposite forces would fall asunder and cease to be correlative, i.e. interdependent. (Swetashvatara 1-7, 1-11, 5-1.)

The same inference is suggested also by the Gatha, when it says, Yag 30-3, that two forces, Spenta and Angra, are yma (interdependent—in existence), though यम (independent—in function). Thus Brahma is as much the truth of the Gatha, as of the Swetashvatara; only it is explicitly stated in the

Swetaswatarw while it is implicitly hinted at in the Gatha. That seems to be last word on the point.

It is a matter of great pride for the Parsis to find that Maha Ratu Zarathushtra had offered the solution ages ahead when he said that He who is Mazda, is also Vahma:

अत, होहत पद्मस्य वेद में गयो निद्राम ||

Gatha—45-8

This may not be considered as a mere academic discussion which the common man may safely ignore. The solution has stupendous effect on the utility of religion itself. Without a metaphysical basis, i.e. without the conception of Brahma at the background, religion degenerates into superstition. And without a practical application, i.e. without the conception of God as the immediate object of worship, religion remains barren.

It is to the great Super-Prophet of Iran that the whole world is indebted for suggesting the solution that saved religion from degenerating into superstition on the one hand, and from remaining barren and bereft of influence on human character, on the other.

The conception of Brahma is as much necessary for the perfection of religion as the conception of God and the whole trend of the Sufi movement in Iran was to infuse Brahma into Islam. And so far as Islam adopted the conception of Brahma (the "Hu" of the Masnavi) it submitted itself to Mazda Yasna. Islam also thereby saved itself from the blemish of persisting as an imperfect parochial religion, satisfied only with a partial view of the ultimate Reality.

We are now in a position to appreciate the importance of the system of Amesha Spentas that the Holy Prophet had promulgated.

Starting with Asha or Rectitude, which is the minimum requirement of the civilised man, not to speak of the religious man, it takes us to the highest vision of Godhead both in the personal and the impersonal aspects. Thus Mazda Yasna is the simplest religion as well as the most profound. And in the scheme of the Amesha Spentas, the four principal Ameshas are:

(1) Asha—which represents Karma Yoga.
(2) Haurvatat—which represents Dhyana Yoga
(3) Amentatat—which represents Jhana Yoga
(4) Sraosham—which represents Bhakti Yoga

A traditional interpretation takes the Amesha Spentas to be the Lords of the different spheres of creation such as, water and plant, metal and cattle. This is polytheism in disguise. This does not fit in with the severe monotheism of Maha Ratu Zarathushtra. It sins against the omnipotence of Mazda, for the Great Lord is quite competent to run the universe without taking the help of seven deities. Importation of innumerable deities (the so-called 'elements') is the feature that is responsible for the unpopularity of the Theosophic movement founded by Madame Blavatsky.

There are others who take the Amesha Spentas to be the seven attributes of Mazda. There is little sense in reducing the number of the attributes of the Infinite to seven only. Then again if they are merely divine attributes beyond the reach of the human beings, a man cannot profit very much by their knowledge. Only if they are also human virtues, a man may strive for their acquisition. Maha Ratu Zarathushtra knew them to be the seven assets (cf स्वतं सपनि of the Vedanta) that make the vision of Mazda possible. This is why he prays to Mazda for obtaining them (देवी नमः कोह व शाम्प

1. Dhalla—History of Zoroastrianism, chap vii
2. Taraporewala—The Religion of Zarathushtra p. 89
( Ixxx )

...—51-7, श्रेष्ठा महत्त्व—47-1 ) And if we are to reap the best advantages of the Amesha Spentas we would do well to think of them as the seven stages in the pilgrim's progress towards the realisation of Mazda.

Not the Iranians alone; some Indians also made a similar mistake. The Mahabharata describes the seven Amesha Spentas as seven hallowed sages.

Also, the Sri Veda, śvetāvatara: सत्य विश्वनिधिन: सैरं एकतिभिर्मुखस्य श्रीमाते यों देवके गाधं उत्तमम्

Sant Prava 334—28

There is no harm if we remember it to be merely a figure of speech, as the name of the sage most proficient in that discipline.

The main items of difference between the Indian and the Iranian points of view may here be recapitulated. In social constitution, Iran discarded the institution of caste and stage, and the one caste it established elected the Kshatriya ideal. In philosophy, Iran asserted the two Manyus to be the agents of creation as against the three gunas of the Indian. In theological doctrine Iran emphasised monotheism and aniconic form of worship. In the practice of religion Iran laid more stress on Karma Yoga and Bhakti Yoga and she devised the scheme of the Amesha Spentas (Holy Institutes) for the achievement of the highest object of religion. Iran's crowning glory was the promulgation of rational Bhakti Yoga, based on the recognition of both the aspects of godhead, personal and impersonal.

Let us now try to know something about the locality and the life of the premier prophet who promulgated the glorious religion of Mazda Yasna.

At the outset, it would be interesting to note that the complexion of Mahā Raiv Zarathushtra was very fair. This is the meaning of the epithet Spitama. स्पितम is the shortened form of स्पितम, whose Sanskrit equivalent is स्पितम—white-most. The fame of his complexion had spread to India and

the Harivamśa describes him (or his duplicate in India, if one so likes) as very fair.

गोरो श्रीम—श्रीबाराकारे तेषस्त् गोरो श्रीबाराकारे

Hari Vamsa—Vishnu Parva 32-34

As a matter of fact, the whole family was famous for its white complexion. The popular name of Bhrigū, the champion of the Ahura cult is Shukra. Shukra is a variant of Shukla or white. The family was also known for its iconoclastic tendencies. The Padma Purāṇa relates how Bhrigū had dealt a kick on the breast of Vishnu. Zamad Agni was a son of the Bhrigū family and Parsu-Rama was his son. But Parsu-Rama also came to be called Zamad Agni. In that age, the son sometimes inherited the name of his father. "As a father transmits his qualities to his son, his name is also occasionally transferred; something like a modern surname. Thus Vishwarupa, an epithet of Twastar, becomes the proper name of his son. Analogously the name of Vivasvat is applied to his son Manu, in the sense of patronymic Vaivasvata—(VaVa Khilya 4-1)"1. Similarly Parsu-Rama is sometimes called Bhrigū. "The Bharavas claimed descent from the primeval rishi Bhrigū, and they are also called Bhrigus indiscriminately. Thus Ghavana is called Bhrigū (Mahabharata, 13-51) his descendant Richika is equally called Bhrigū (Vayu Purana 66-93) and Richika's grandson Rama Zamadagnya is also called Bhrigū (Mahabharata 7-10-2455)2.

Thus we find that Parsu-Rama has indiscriminately been called अग्नि (Zamad-Agni), एणम (Zamad Agni) or रुद्र (Bhrigū). Zamad Agni and Zarat-Ushtra express the same idea. The root ZAM (आम) means 'to eat' and Zamad-Agni means one who eats up fire. Zarat-Ushtra also carries the

1. Macdonell—Vedic Mythology, p. 12
2. Frazer—Ancient Indian Historical Tradition, p. 193
same meaning. The root च्यः means 'to digest' and च्यो which comes from the root च्यः (to shine), means sun. (as the cognate word च्यो =dawn, would also attest). Thus Zarat-Ushtra means one who digests the sun, i.e. outshines the sun.

The Puranas repeatedly describe these two deeds to be the outstanding feats of Parsu-Rama viz. that he extirpated the Kshatriyas and that he killed his mother (at the order of his father). Evidently these two acts of Parsu Rama are to be understood figuratively. For taken in the literal sense, such heinous crimes as genocide and matricide would prove Parsu-Rama to be an abominable rogue, far below the level of an ordinary man, not to speak of his fitness for claiming the dignity of a prophet. Extirpation of Kshatriyas should therefore be understood, as the extirpation of the Kshatriyas as a separate caste. Parsu-Rama was himself a militant prophet, inspired with the Kshatriya ideal, and it is unlikely that the destruction of the people who cherished similar ideals would be his first business. Parsu-Rama established one caste which represented the Kshatriya type and thus there was no necessity of maintaining the Kshatriyas as a separate caste for the protection of the nation. Thus the one-caste principle of Parsu-Rama practically amounted to the annihilation of the Kshatriyas, as a separate caste. This is the meaning of his extirpation of the Kshatriyas. Though the principle of one caste means the abolition of the other three castes as well, the Kshatriyas are singled out in order to indicate the extreme revolutionary character of his reformation, which had scant regard for the Brahmanical hierarchy of the Angriras.

Similarly the murder of his mother is figurative for Parsu-Rama's championing the ancestral Father-cult in religion as against the Mother-cult which was an innovation of the Angriras. The Mother-cult (conception of God as Divine Mother, instead of as Heavenly Father) was subsequently confirmed by Ramachandra, whose untimely evocation

(अकाल-बीतन) of the Divine Mother, is remembered in the annual Durga Puja throughout India. Parsu Rama had opposed the movement at the inception and therefore Angirasas ridiculed him as a matricide. All the world has accepted the Father-cult championed by Parsu-Rama, and they are all matricides according to the Puranas. It would be our misfortune, if we fail to discover Zarathushtra behind the picture of Parsu-Rama.

From pre-historical times Aryayana (Aryan land—Iran) and Arya Varta (Aryan region—India) were very close to each other, knitted together by race, by religion and by culture. After their separation the Sapta Sindhu area was the common platform where the two people freely intermingled. The area covered by the Indus and its seven branches (i.e. Punjab and Eastern Afghanistan) was known as Sapta Sindhu—the land of seven rivers. Five of its branches, viz. Vitasta (Jhelum), Asikni (Chenab), Parusni (Irrawati—Ravi) Bipasa (Beas) and Satadru (Sutlej) flow over the eastern tract, and two branches, Gomati (Gonai) and Kuva (Kabul river) flow over the western tract. S of Sanskrit changes to H in Zend, and Sapta Sindhu becomes Hapta Hindu in Zend. Hapta Hindu is profusely praised in the Upastha as the best of all lands. It was shortened by dropping 'Hapta' and gave rise to the name ‘Hindu’ as the designation of the Indians. The area covered the major portions of the Punjab and Afghanistan. This is how Hertel concludes Afghanistan to be the scene of the Rigvedic period. Rigveda gives to Iranian culture the name of Ira (आरा), the Indian culture the name of Bharati (भारती) and to the joint culture of them both, which prevailed in the Sapta Sindhu area, the
name of Saraswati (सरस्वती). These three ideals have been
honoured as angelic (देवी) and have been praised together in
numerous passages of the Rigveda. We may cite here one of
them.

आ मारती भारतीकि स्वल्प श्रम देवतिभि मदुवैभि अधि:
सरस्वती सारस्वतीसिर अत्तुक्ति नितो देवीरि व्रति हेतु सदनु

Rigveda 7-2-8

O Agni, may these three presiding deities, viz.: that of
India (भारती), Iran (इरान) and Sapta Sindhu (सरस्वती) take
their seats here on the grass, along with the divine men
thereof.

'Saraswati' is the religious name of the river of which
'Sindhu' is the secular name. Sindhu is the general name
for a river, and the Sindhu (Indus) being the largest
river of the area was known as "the river". On account
of its seven branches the Saraswati is described as सारस्वती सीमुमाला
(Rigveda 6-61-10, 7-36-8). Major portion of the Rigveda
was written on the banks of the branches of the Saraswati (Indus),
and in gratitude for this, people of later ages referred to
Saraswati as the goddess of learning—goddess of Veda
(knowledge). It is in Saraswat area, that Panini the greatest
grammarian of the world was born. He has been called
Salaturiya, for Salatara was the name of his native village. It
is now known as Latar and lies about seven kilometres
from Und. The rules of Panini govern the Zend as much
as they do the Sanskrit. For out of the ten Lakaras (tenses
and moods) dealt with by Panini, the तेर्म form is the normal
past tense in the Gatha, while it is very rarely met with in
the Veda.

Maha Ratu Zarathushtra was born in Western Iran, in
the town Raji, now known as Rai, which is not very far
from Teheran, the present capital. His father Paurushaspa
(पुरुषस्प) was a descendant of the famous emperor Manuchiar.
Like Gautama Buddha, Maha Ratu Zarathushtra came from a
royal family. He has been called the Prince of Raji (राजपीत, राजी—Gatha 58-9). He came in the 15th generation after
Manuchiar, who himself belonged to the 27th generation from
Jamshed, the traditional earliest king of Iran.1 Yamshed
is the shortened form of यम्ष्ट, यम्ष्ट comes from the root यव
वर्ते to rule (Nighantu 2-21). We find the root in परतिक, परतिक (all ruler) the grandson of Arjuna. Thus Yamshed
means Yama, the king. In India, Yamshed is designated as
simply Yama, though he is called a king (cf. यव राजा देवता अवि
यम्ष्टाराजाति—the mantra of commencing Puja). Yama
and Manu are two brothers being the two sons of Vivaswan (Sun).
Thus both of them are called Vaivaswata—(वैवासवत सूर and
वैवासवत यम). Vaivaswata becomes Vaivaranato in the Zend.2
From Yama descended the kings of Iran and from Manu,
the kings of India.

Pargiter in his well-known book, 'The Ancient Indian
Historical Tradition' gives the genealogical tree of the
descendants of Manu. From this it would appear that
Ramachandra belonged to the 65th generation after Manu
and Sri Krishna to the 84th generation.3 As Zarathushtra
belonged to 42nd generation after Yama, the brother of Manu,
he was considerably earlier to Ramachandra and Sri Krishna.
This also refutes the surmise of the European scholars that
Zarathushtra belonged to 1000 B.C. For the age of Sri
Krishna (i.e. of the Mahabharata war) cannot be dragged
down later than 1500 B.C.

Like his spiritual successors, Ramachandra and Sri Krishna,
Zarathushtra also belonged to a royal family, i.e. the Kshatriya

1. Jackson—Zoroaster, the Prophet of Iran, p. 19
2. Mas domic—Vedic Mythology, p. 139
3. Pargiter—Ancient Indian Historical Tradition, p. 147-148

---

1. Maxmuller—History of Sanskrit Literature, p. 240
2. Foucher and Hargreaves—Ancient Geography of Gandhara, p. 37
Serious-minded as he was, young Zarathushtra wanted to know what the end of life is, and at the age of twenty, he left his father's house determined to solve the riddle of life. He went over to the Sabilian hills, standing on the lake Urumiya in the province of Azarbezan, and took up a life of austerity and meditation. At the end of ten years of intense devotion, when Zarathushtra was thirty years old, he obtained the highest illumination. Ahura Mazda appeared before him and taught him all the mysteries of religion.

Zarathushtra now began to preach. He went from place to place and proclaimed the religion that Ahura Mazda had taught him. People listened to him, but were very slow to accept his message. They were very hesitant. Zarathushtra disparaged ceremonies (Sukta 30-8) and said that Mazda is accessible through love alone (Sukta 82-1). People were accustomed to ancestral rites, and they did not like any innovation. Zarathushtra preached for twelve years, but without considerable success. The brave prophet persisted and at last arrived at the court of Vishtaspa. He was the king of Bilkah (Bactria). He was a mighty king and deeply religious, like Ashoka, Constantine and Akbar in later days. Vishtaspa greeted the holy prophet and adopted the new religion. Zarathushtra was 42 years of age when Vishtaspa and his family were converted to Mazda Yasna. This was a turning point in the history of the Zarathushtrian creed. For the conversion of Vishtaspa became the most important news of the day.

Balkh is not far from India, and eminent sages therefrom came to the court of Vishtaspa to refute the religious philosophy of the new church. One such sage was Naldyah Gautama. He can be no other than Nodhas, son of Gotama mentioned in Rigveda (1-00-4 and 1-62-13). Another sage was Changraghachah, which is the Avestic form of Sanskrit.

1. Jackson—Zoroaster, The Prophet of Ancient Iran, p. 87
2. Jackson—Zoroaster, The Prophet of Ancient Iran, p. 85
Sankhyacharya (संक्ष्यचार्य). He seems to be sage Pancha Sikha, a great doctor of Sankhya Philosophy, next in authority to Kapila, the founder of the school. Pancha Sikha came to convert Zarathushtra but was himself converted to Mazda-Yasna. The story of his conversion is told in Changraghachha Nama and Dabistan. The fact is supported by Indian tradition as well. For the Mahabharata describes Pancha Sikha to be a pancha-ratra (accustomed to five prayers a day) and definitely calls him to be an Asuri (follower of the Asura cult). Not from India alone, but learned sages from Greece as well, came and became converted to Mazda-Yasna. The story of sage Tianur (or Nyatush) who came from Arum or Rum (Roman Empire) is related in Dabistan. Such brilliant conversions raised very high the dignity of Zarathushtras, and with the patronage of Vishtaspa, Mazda Yasna spread far and wide.

Zarathushtra was 42 years of age when King Vishtaspa adopted Mazda Yasna. The Prophet lived for another thirty-five years, teaching the nation the best way of god-realisation. People flocked to him wherever he went, but there have been and there always are, depraved men who can ill appreciate the greatness of a great prophet. One such disgruntled knave was Arjaspa, the Turanian chief, who engaged a murderer named Vritra. Ksh for the heinous crime. And when the Holy Prophet was saying his prayers in a shrine in Balkh he was stabbed to death. The death of Holy Zarathushtra, at the hands of a felon is as much deplorable as the death of Sri Krishna, at the hands of a fowler. These are the people who put Jesus on the cross.

The Angirasas were the easterners. They predominated in the land of the seven rivers (Saptarishis). They were more familiar with the rivers, a maritime people. Thus in Iran also they preferred the Mesopotamian area and clustered round the banks of Euphrates and Tigris. Indra is said to have conquered the Panis (Semitics) with the help of the Angirasas (Rigveda 10-89-1, 10-108-4).

In the Purusha Sukta we find the following lines.

वेष्येन हिमवस्ती महिष्या
वेष्य सम्मृत स्वतः सहायः

Rigveda 10-121-4

They describe the boundaries of the Aryan land. It is bounded on the north by icy mountains, on the south by the ocean and on the west by the Rasa (Rasata of the Avesta—Tigris). The eastern boundary is not noted here.

It thus seems that the Angirasas guarded the western frontier and the Bhrigus, the northern. In any case Rasa formed the western boundary of the Aryan land and Sarama had to cross the Rasa in order to go over to the land of the Panis. (Rigveda 10-108-1). Throughout the Aryan land, the Angirasas and the Bhrigus lived in amity.

Balkh is only four or five hundred kilometres from the border of India. Thus a resident of Peshawar, Bactria is much more familiar than Manas. And so the religious movement started in Balkh by Maha Ratu Zarathushtra, rapidly spread over to India. It did so under the lead of the Bhargavas.

The three main provinces of Iran at that time were Persia, Parthia and Media. All of them are mentioned in the Rigveda.

Persia:

वर्षां अत्रम् तिरिदित्रियरै सहस्रां परर्वः वायुंदे

Rigveda 8-6-46

I obtained (as largess) a hundred coins in Tirindira, and a thousand coins in Parsa.

Parthia:

हुंगकिस्मयं देशिकम् पार्वत्यानाम

Rigveda 6-27-8

The largess that the Parthians give, is beyond the capacity of others.

1. Jackson—Zoroaster, the Prophet of Ancient Iran, p. 55
2. Mahabharata—Sani Parva, 218-12
3. Jackson—Zoroaster, the Prophet of Ancient Iran, p. 89
Parthia and Persia (together):

The Parthians and the Persians proceeded eastward in search of wealth.

These provinces had largely adopted Mazda Yasna, and an Indra-worshipper feels pained at that.

The Persians prick me always, just as a co-wife does a co-wife.

O Shatkratu (Indra), the Medians bite your worshipper, just as a rat bites the weaver's thread.

Persia, Parthia, and Media formed together a United State which was known as Vishnu (triad). (सेव-सह; श्वसन- the three together). The Rigveda (1-15-5) says that as Vishnu evolved out of Indra, Mazda already conquered the United States of Three.

Of these three provinces Parsu was the most important. It gave its name to the whole country. The Indians called it Parsu, but the Iranians called it Parsa. This is the name that we find used in the Bohistan inscriptions. Parsa subsequently changed to Paras and Persia.

The term Parsu was quite familiar in India. It not only denoted the country Persia but also the race Persians. We find in Panini the rule शर्वानः शास्त्रिकः अनु-अन्ती (5-3-117). This means that "by the addition of the suffix अनु, पुरुष is changed into Parsava, which means or the race of the Parsus". The commentators note, that the Parsavas were Asuras (followers of Asura cult), weapon wielders (militant) and fond of confederation (into Magha)

1. Hodivala—Parsis of Ancient India, p. 3

All the three adjectives point to the characteristic features of the Iranians—particularly the attribute अनु (followers of Ahura). Thus the rule of Panini confirms the inference that the Parsu of the Rigveda refers to Persia.

We find that many mighty kings mentioned in the Rigveda ruled over Iran. Nahusha and his son Yayati were Iranian kings. Nahusha's defiance of Indra, and his discourtesy towards the Brahmans, is narrated in every Purana. Yayati had married in the family of the Brighus. Raja was the brother of Nahusha. It is not unlikely that he had founded the city of Raja (the birth place of Maha Ratu Zarathushtra). Raja is said to have been killed by Indra (Rigveda 8-26-0) which implies that he was an opponent of the Indra cult. King Kasu ruled over Chedi (Bactria) and he made a gift of one hundred camels to the sage Kanva (Rig 8-5-30). Bactria is famous for her camels, and it is there that a gift of a hundred camels is possible. The adjoining province of Khorasan derives its name from king Kurru Sravana who ruled there in the Vedic days. (हर्सु अवस्थित अायुर्वीर जातानि वसवस्यवम् Rig 10-33-4). The current explanation of the name, as the rising place of the sun (Khar) is fanciful. Puru-Ravas was the king of Afghanistan, and Chayamana was the king of Parthia.

Eminent Vedic sages lived within the bounds of Iran. When Zarathushtra came into the world, Varuna was the name of the highest God of the Indo-Iranians. Atharvan Zarathushtra changed the name to Vedhas (Mazda). Vasishthas were the special guardians of the worship of Varuna. It is said that Bactria was the homeland of the Vasishthas.

1. Bamberesi Shastri—Asura India. p. 87
2. वैदिक—ताबि प्रबंधिका—p. 16
3. Rigveda—7-18-8
4. Grievseld—The Religion of the Rigveda. p. 112
Zarathushtra himself belonged to the family of the Bhrigus (Sapitama of Avesta, and Sokra of the Puranas, both meaning ‘White’). Zarathushtra refers in the Gatha (48-10) to the iconolatry of the Angirasas. Thus there can be no doubt about the existence of the Vasishthas, Bhrigus and Angirasas in Iran. The great sage Kashyapa lived in the Caspian area, and it is from him that the Caspian sea derives its name. The eminent sage वृधा (of which family वृषभ is the most famous member) is said to have been the priest of the त्रितीय (Hymnians or Turanians). Thus he also lived on the borders of Iran.

The legend of the fight with Vritra was the common heritage of both the Indians and the Iranians. It is the main feat of Indra in the Rigveda, and the Gatha (44-16) also claims the glory for Mazda.

If illustrious kings like Nabhusha and Yayati, Puru-Ravas and Chayaman ruled in Iran, and famous sages like Vasishtha, Bhrigus and Angirasa flourished in Iran, then the Rigveda is as much Iranian as it is Indian. In other words, the history of Iran starts with Rigveda, the oldest book of the world, and the age of Zarathushtra must be considerably earlier to 1000 B.C. There is no justification for rejecting the history furnished by the Rigveda. It is evident that in the Vedic age the Indians and the Iranians lived as one people, in spite of the one wing following the Pitri Yana, and the other wing the Deva Yana cult. It would not be surprising if some of the hymns of Varuna had been composed in Iran, i.e. by the forefathers of the present day Sufis of Iran. It is their glorious heritage.

We have seen how in the Vedic age there was in Chedi (Bactria) a king named Kasu. He had made a gift of one hundred camels to Brahmatithi, son of sage Kanva (Rigveda 8-8-37). Kasu had a son by the name of Vasu. He was a great king, and was also known as Uparichara Vasu, because he possessed an air-ship which enabled him to fly in skies. This Vasu is no other than King Vishtaspa of the Avesta. The Mahabharata narrates how a new Veda (the Bhargava Veda) was composed in his time, at the inspiration of seven Amesha Spentas. This Vedic age is, in the Puranas, given the name of Satya Yuga.

Let us now look to the next age, the Treta Yuga, i.e. the age of the Ramayana. We find that in this age, Dasharatha, king of Ayodhya had married Kaikeyi, the daughter of Ashwapat, the king of Armenia. Kekaya means the Caucasus region, which included Armenia and Asia Minor. The inference is not based merely on the similarity of the sounds between Kekaya and Caucasus. If we trace the route that the officers took in going to Kekaya in order to bring back Bharata, on the sudden death of Dasharatha, we find that they had to proceed further northwest after crossing Bahluka. That Ashwapat had a fine breed of horses which he presented to Bharata is also suggestive. For the Iranians were famous for equestrian art. (In the next age, we find Shalya, the king of Madira (Media) being praised for efficient horsemanship). When Ayodhya and Armenia enter into matrimonial alliance, there is little doubt that the people were socially one people.

The next age is the Dwapara age, i.e. the age of the Mahabharata. We find therein that almost all the allies of Duryodhana were Iranians. These were (1) Kekaya, the king of Armenia (2) Shalya, the king of Media (3) Sudakshina, the

---

1. Pahlavani—Chronology of Ancient India, p. 62
2. Mahabharata—Santi Parva, 325-23
3. Vaidya—Vedic India, p. 294
king of Kamboja (Khorasan) (4) Subala, the king of Gandhara (Afghanistan) (5) Dhrita Ketu, the king of Chedi (Bactria) and (6) Jayadratha, the king of Sindh. Is there any marked difference between them and Drupada, Virata, Yudhishthir and other Indian kings?

All the three brothers, Dhrita-rashtra, Pandu, and Vidura had married Iranian brides. Gandhari, the wife of Dhritarashtra, undoubtedly came from Gandhara. And when Madri ascended the funeral pyre of her husband Pandu, the other co-wife Kunti, addressed her as Vahilki, a daughter of Bactria.

"भग्ना त्वम् बाहुवली का माता: भारतरा तवा"

She is called a Vahilki, because Madra (Media) and Vahilka (Bactria) happened to be sister provinces. Vidura's wife is definitely called Parasavi—a Persian girl.

"अभ्यासम् कार्यम् निद्रस्य महामायेन:
विियासम् कार्यम् निद्रस्य महामायेन"

The Mahabharata definitely refers to the custom of exposing the dead body (instead of burning it) as an Iranian custom. When the Pandavas decided to live incognito within the kingdom of Virata, they hung up the bundle of their arms on a tree. A corpse was also placed along with it in order to mislead the people. Nakula who hung up the corpse explains it as being consistent with "the custom of our people"

"कुपल्यम् सर्वं अस्मात् पूर्वं, आयरितोवि च"

By "our people" Nakula means his maternal relatives—the people of Madra or Media. Karna ridicules Shalya, the king of Media, as the ruler of a people who are casteless and restless, and given to drinking the milk of camels and asses. He also mentions Herat (हेराट) as the chief city of Media.

"हेराट मान ते देवस महत्मसं न तान्त्रिक प्रवेशम्
शारणानि वाराणसीवनां वाराणसीवनाम् अब्राह्मानाम्"

Karna Parva, 44-32

Not even in the Dwapara age were the Iranians and the Indians considered to be strangers to each other. It was in this age (14th century B.C.) that Indra was being worshipped in Asia Minor, as the Boghazkoi inscription tells us. It was in this age (15th century B.C.) that "Assara Mazas" came to be worshipped by the Semitics as Hommel's discovery of Assyrian records informs us. It was in this age (16th century B.C.) that there reigned in Iraq a king named Dascatha as the Tel-el-Amarna tablet attests. All these facts point to the unity of the Indo-Iranians and their supremacy.

Let us now turn to the Kali age, or the historical age—the age that started at the close of the great Mahabharata war. The battle of Kurukshetra left the Kurs very weak. The Nagas established themselves at Taxilla and attacked Hastinapur. Parikshit, the Kuru king was killed by them. Janamejaya made peace with them. But the kurus became weaker day by day, and they found it difficult to live with dignity in Hastinapur. One branch of the family moved 300 miles to the south-west and made Kausambi their new capital. Another branch shifted far westward to Persia, and established

1. Griewold—Religion of the Rigveda p. 71
2. Moulton—Early Religious Poetry of Persia p. 73
4. (i) Parfit—Ancient Indian Historical Tradition p.285
   (ii) Historian's History of the World, vol II p.478
at Ansan a great empire which subsequently became known as the Achaemenian Empire. The most powerful emperor of this line is known by the ancestral name "Kuru". We are familiar with its Greek version "Cyrus" and fail to recognise that he is no other than a scion of the Kuru family. In the Iranian inscriptions his name appears as Kurus (कुरु), and in Hebrew literature as "Koresh". He is recognised as the first great emperor of historical times. Kuru subdued Croesus the Greek king of Lydia, and became suzerain over the whole of Asia Minor. In 585 B.C. he defeated Nabonidas, the son of Belsar, and wrested from him the Babylonian empire. Cambyses the son of Kuru had conquered Egypt. Kuru had planned the conquest of Europe and the expedition against Greece was carried out by his successors Darius (दरियु) and Xerxes (शर्यस) 4. The Bible mentions the name of Kuru with great respect. He has been called there a Masjiah, the anointed (elect) of God. This did because Emperor Kuru saved the Jewish religion from extinction. Nebuchadnezzar, the emperor of Babylon, had conquered Palestine and razed to the ground the central shrine of Jerusalem. He took away all the leading Jews to Babylon and kept them captive. The Jewry then was a very small community and the likelihood of its existence as a separate cultural unit seemed very gloomy. Emperor Kuru, however, came to their rescue. After he had conquered Babylon, Kuru gave the Jews permission to go back to Jerusalem. His successor Darius allowed the Jews to rebuild their temple: And under the guidance of Prophets like Ezra and Nehemia Judaism obtained a new lease of life and revived. This happened about the middle of the sixth century B.C. The Mahabharata war is said to have taken place in the 16th century B.C. Thus roughly about a thousand years after the Mahabharata war, the Kuru dynasty again came into limelight. But this time it flourished, not in India but in Iran.

The contemporary of Persian Kuru in India was Vatsa, the famous king of Kausambi (550 B.C.). He was the 25th successor of Parikshit, the grandson of Arjuna. Thus we can form an idea of the time that passed between the Mahabharata war and the exploits of the new Kuru (Cyrus). Political importance in India had, however, shifted further east and Bimbisara became the most famous king of the period. By this time Gautama Buddha appeared on the scene.

Darya Vahu (Darius) was a worthy descendant of emperor Kuru. In the Behistun inscriptions, we find Darya Vahu describing himself in the following words.

I am Darya Vahu, a great Kshatriya, the Kshatriya of all Kshatriyas, the Kshatriya of all countries.

We hear in this proclamation the proud voice of Duryodhana, the predecessor of Darius, in the Kaurava dynasty of India. This proclamation is very important indeed, in the history of Indo-Iranian compact. Unfortunately its importance has not been fully realised by our historians. Firstly, the language of this inscription is not much different from the language of Ashoka's inscription. That would show that even up to that period, the Indians and the Iranians spoke the same language, though the script was different. This lends support to the assertion of Bartholomae, that Sanskrit was once the spoken language of Iran. The rock edicts of

1. Hang—Religion of the Persians p. 4
2. Wells—A Short History of the World p. 75
3. Aih—Outlines of Persian History p. 19
4. Sykes—Persia p. 10
5. Hang—Religion of the Persians p. 4

1. Macedonell—Lectures on Comparative Religion, p. 219
2. Historians History of the World—vol 11, p. 478
3. (i) Aih—Outline of Persian History, p. 119
   (ii) Browne—Literacy History of Persia, vol 1, p. 62
Ashoka are found written in two distinct scripts: the Brahmi, written from left to right and the Kharoshthi, written from right to left but the language is the same. Similarly the scripts used by the Indians and the Iranians were different but the language continued to be the same. Secondly, Darya Vahu calls himself a “Kshatriya”. This points unmistakably to his kinship with India. The military caste in Iran is named in the Gatha as Verejena and in other portions of the Avesta as Ratneshtar. That Darya Vahu declares himself to be a Kshatriya, rather than a Verejena or Ratneshtar, is calculated to attest that the imperial Kurus of Persopolis (Achaemenians) retained the memory of the imperial Kurus of Hastinapur.

In 490 B.C. Darya Vahu crossed the Hellespont and attacked Greece. Ten years later his son Kshayarsha (Xerxes) repeated the adventure. On both the occasions Greece escaped defeat, but escaped very narrowly. The story of the defence of Marathon and Thermopylae is on the lips of every schoolboy in Europe.

In order to wipe out the disgrace of Marathon and Thermopylae, Alexander the Great, in 336 B.C., led an expedition against Iran with a huge army. The monarch who ruled over Persia at that time was also named Darius. He was defeated and killed. In 330 B.C. Iran lost her independence and the dynasty of Kuru came to an end. A Parth was then ruling over Panjab. He offered a stubborn resistance to Alexander. Alexander decided to return to Greece but on his way back he died in 323 B.C. In 321 B.C. Chandragupta snatched a portion of Afghanistan from the successors of Alexander. Chandragupta’s capital was at Pataliputra in eastern India, which is a long way from Persia and the intercourse between the two countries became a bit slack. It became brisk again through the enterprise of the

Buddhist missionaries. Monasteries were built all over Bactria and a large number of Viharas existed there up to the time of the Muhammadan conquest, (651 A.D.)4. About 250 A.D. we find Apostle Mani, the great reformer of Sassanian Iran, trying to make a synthesis of Zoroastrianism and Buddhism.5

Indian religion attracted the Greek inhabitants of Bactria. King Menander became converted to Buddhism and Heliodorus to Vaishnavism. It is reasonable to suppose that many other Greeks were converted to Zarathushtrianism. Thus Bactria continued to serve as the common platform for the intermingling of Indian and Iranian religion during the predominance of Bactrian Greeks.

Greek power was wiped out by the Parthians and Iran again became free in 250 B.C. when Arsaces ascended the throne of Parthia6. The Parsis are mentioned in the Vistam Purana and the Code of Manu. These books were composed about 800 B.C. Thus they furnish evidence of Indo-Iranian intercourse during the Parthian period (250 B.C.—236 A.D.).

In 226 A.D. Ardashir Babekan defeated Ardawan the last Parthian King and founded the Sassanian Empire. Sassanians were zealous Zarathushtrians and Iran got back the glory of Achaemenian days. There is an elaborate description of the Magus in the Bhavishya Purana (Brahma Khanda). It mentions the four books of the Avesta and gives a description of the Kushthi (Abhyanga) and the Sudreh (Kanchuka) and it notes the name of the Prophet as Jarasabda.7

The reference undoubtedly is to the religion of Parsis but it is far from being a correct account of true Mazda-Yasna. For it fails to give prominence to the characteristic feature

1. Vincent Smith—Early History of India, p. 154
3. Benjamin—Persia, p. 166
of Mazna Yasna, viz. its monotheism, aniconism and caste-equality. The description of the Bhavishta Purana agrees more with the corrupt religion of the Yashtas than with the religion of the Gatha. A more representative account of Mazda-Yasna will be found in the Reva Khanda of the Skanda Purana. The worship of Satya Narayana inculcated there is nothing but an adaptation of the worship of Mazda. Ahura Mazda is named Hari Medhas in the Mahabharata, and Satya Narayana in the Skanda Purana. For Hari Medhas is not different from Hari, and Hari is no other than Narayana. The Skanda Purana was existent in the 7th century of the Christian era. Thus it was compiled in a period which is prior to the advent of the Muslims in India or Iran. Very likely it bears witness to the intercourse of Indian and Iranian religions during the Sassanian period (238-642 A.D.).

There are other evidences of such compact. Behram Gor the Sassanian king (423-488 A.D.) had conquered a portion of India. 'Gor' means wild ass, and the origin of the Gardavilla dynasty of Malwa is traced to him.

It is said that Behram Gor had married a Hindu princess named Sapidoma and that he paid a visit to the king of Kanauz (A.D. 436). He introduced Indian music and literature into Persia. It was under the Sassanians that the Persians brought chess and 'Arabian Nights' from India.

On the other hand Skanda Gupta conquered a portion of the territories of Piroj, son of Yazdigird II (457—484 A.D.), and king Khushru II of Persia received an embassy from king Pulakesin II of Deccan in 625 A.D.

1. Vincent Smith—Early History of India, p. 22
2. Hodivala—Parsis of Ancient India, p. 7
3. Hodivala—Parsis of Ancient India, p. 21
4. Hodivala—Parsis of Ancient India, p. 7
5. (i) Hodivala—Parsis of Ancient India, p. 22
   (ii) Vincent Smith—Early History of India—p. 384
6. The intercourse persisted even after the Muslim conquest.
   "The black-eyed and olive coloured Hindus were brushing their shoulders against those of the Muslims in the city of the Khalifs (Baghdad)."

The Raghuvamsa, the Mudra-Rakshasa and the Katha—Sarit Sagar make mention of the Persians. These books were composed in the 5th and 6th century A.D. The reference therefore relates to pre-Muslim (i.e. Sassanians) Iran.

While the Sassanians were on the throne of Persia, power had shifted in Europe from Greece to Italy, and when Jesus Christ was born, we find Palestine and Mesopotamia in the possession of the Romans. The Sassanians now came in conflict with the Romans, just as the Achaemenians had done with the Greeks. In their war against the Europeans, the Sassanians achieved greater success and Shahpur I, the son of Ardashir, inflicted a staggering blow on the prestige of Rome by capturing the Roman Emperor Valerian.

The most famous of the Sassanian Emperors was Naushirvan (Anushir-Ravan). He ruled from 531 to 578 A.D. Arabia then was a province of the Persian Empire and its Satrap ruled over Arabia with his head-quarters at Yemen. Hazrat Muhammad was born in Arabia in 570 A.D. He always used to take pride in the fact that he was born during the reign of Naushirvan, the Just.

At this time there sat on the throne of Constantinople, the (Byzantine) Roman Emperor, Justinian. His predecessor Emperor Constantine had adopted the Christian faith (387 A.D.) by the time of Justinian (527 A.D.) the Greeks had become very semiticised in religious

1. Tanachand—Influence of Islam on Indian Culture, p. 66
2. Hodivala—Parsis of Ancient India, Chap. 2
3. Sayes—History of Persia, p. 32
outlook. The zeal of the new convert inclines him to look down on all national institutions and under-rate ancestral heritage—a scene which we will soon find enacted in Iran as well. Semitic narrowness taught Justinian not to attach any worth to the philosophies of Socrates, Plato, or Aristotle. Khalifa Omar, when the magnificent library of Alexandria was burnt down under his orders, is said to have argued like this. The Koran alone suffices for the redemption of mankind. If the books of the library are consistent with the Koran, they are redundant. If they are inconsistent with the Koran they are pernicious. In any of the alternatives, they deserve to be destroyed. Justinian also argued like Omar that the Bible alone suffices. He therefore broke up the university of Athens. Diogenes, Simplicius, and other learned professors of the university were helpless against the fanaticism of the semiticised monarch. They fled to Iran. Naushirvan gave them asylum and founded at Jund-i-Shapur a university for the cultivation of Greek Philosophy. This great emperor was an admirer of Indian culture as well. He got the Pancha Tantra translated from Sanskrit into Pahlavi and introduced the game of Chaturanga (chess) from India into Iran.

Thus the catholicity of Naushirvan served to bring together on the sacred soil of Iran, the two wings of the Aryan culture, Eastern and Western (Indian and Greek) with the Persian in the middle as its main prop. May we not hope that this glorious history would repeat itself?

But though the mill of God grinds slow, it grinds exceeding small.

1. Levy—Persian Literature, p. 16
2. (i) Andre Servier—Islam and the Psychology of the Moslem, p. 232
   (ii) Inqal—Development of Persian Metaphysics, p. 21
4. Macdonell—History of Sanskrit Literature, p. 417
5. Browne—Literary History of Persia, vol I, p. 110

Iran had to pay the penalty for the brutal murder of Apostles Mani and Mazdak.

Thirty years after the death of Hazrat Muhammand, Omar, the second Khalifa sent his general Noman to lead an expedition against Iran. Yazdigird, the last Zarathushtrian emperor, lost the battle of Nahawand in 642 A.D. and Iran fell a prey to the hordes of Arabs. The country of Kuru, the earliest emperor of the world, the land of Darius and Xerxes who led expeditions against proud Europe, the motherland of Shahpur who had captured the Roman Emperor Valerian, laid low at the feet of the rugged Bedouin. Avesta was supplanted by the Koran, and the Muezzin's call was heard all over Persia.

Ubuntu (कुली बहराम गोरी) जाम मीर पंत
स्तवेद कल्य सो गीत आयाम मीर रंग
Omar Khayyam.

The palace wherein Behram Gor used to drink the cup, became the haunt of jackals and hyenas.

By the grace of Mazda, however, the religion of Zarathushtra escaped total extinction. It is a wonder how few families survived and still survive in the towns of Yazd and Kerman. Some others left their motherland and took shelter in India. Some of them came by the land-route and some by the sea. Mazda alone knows what untold hardships these persecuted people underwent for the protection of their ancestral faith. The whole world is indebted to these zealous devotees whose suffering and sacrifice, enable all the nations to hear the exalted voice of the earliest Prophet again. If not for the intrinsic worth of this noble scripture, at least out of grateful remembrance of the anxieties and agonies of his forefathers, the Parsi youth ought to take up the Gatha in his hands. He should not allow this noble treasure, for which
his forefathers gave their life, pass into oblivion, by his own negligence. The Parsees of India (and through them the Hindus too) maintained some sort of connection with the Zarathushtrians of Iran. Thus the commerce between the two branches of the Vedic religion did not come to a dead stop.

The Zarathushtrians left Iran in the beginning of the 8th century. The first fire temple in India is said to have been built at Sanjan in 720 A.D. Some Parsees engraved their Pahlavi signatures as witnesses to a copper plate grant in South India, about 830 A.D. Mardan Parakh (son of Ahur Mazda-dad, the author of Sihand Gumanik Vjx) came to India by the middle of the ninth century. Certain Parsees visited Kanheri Buddhist caves at Salsette (near Bombay) in 1021 A.D. In 1031 Ananta Dev, ruler of Konkan granted some drarnmas to the 'Kharasan Mandali' (Parsi Anjuman). About 1501 A.D. Nairyosang Dhaval translated the Yasa into Sanskrit. Comparative philology (which establishes the identity of the Hindu-Parsi cult) had not yet come into existence, and thus the interpretation is to a certain extent out of date. Yet it is a magnificent performance. In 1322 a French traveller bishop Jordanus refers to the existence of Parsees in Thana and Broach.

In 1478 the Parsees of India commissioned a daring Parsi to go to Persia to obtain enlightenment on certain points of religion. This custom of interchange of views lasted through three centuries (upto 1763). About 1640 Akbar brought down Meher Rana and several other Dasturs from Persia for teaching him the principles of Zarathushtrian religion. Guru Harobind (1606—1644), the sixth Sikh Guru, had the benefit of the instructions of a Zarathushtrian saint.

The author of the Dabistan gives an elaborate account of the Zoroastrian mystics whom he met in Kashmir, in Lahore and in Patna, in the 17th century. The most illustrious of them was Azar Kaivan who came from Persia and settled at Patna. Hoshyar of Surat was one of his disciples.

It would thus appear that the community between the Indian and the Iranian religions subsisted through ages up to the modern time. Hodivala, in chapter seven of his excellent book 'Parsi of Ancient India', quotes other instances of the activities of the Zarathushtrians in India.

Yet all the Iranians were not responsible for the murder of Mani and Mazdak and compassionate Mazda would not punish a whole race for the fault of a few miscreants. In His mercy He taught the Iranian nation how to get out of the catastrophe and come into its own again.

Sturdy Iranians, talented, upright and resolute, took up the task of regaining their supremacy, first in the cultural and then in the religious sphere, and in both these spheres, they succeeded eminently. They did not resort to physical force. That was impracticable under the existing circumstances, and uneconomical too, as it entailed unnecessary waste of energy and loss of life. They proceeded more or less on the line of non-violent resistance, subsequently adopted by Mahatma Gandhi in his fight against the tyranny of the British Raj. They went out, not to kill, but to die, and by dint of their discipline and superior moral force, the Iranians brought the issue to a successful conclusion.

1. Dhalla — History of Zoroastrianism, p. 469
2. Dhalla — History of Zoroastrianism, p. 465
The struggle in the cultural sphere is known as the Shubiya movement. It started in 740 A.D. with the overthrow of the Umayyads, and the rise of the Abbaside Khalifs. It gained force during the regime of the Barmecide Wajers, who came out of the noblest Iranian stock. The blunt Arab soon found to his disappointment, that though he wielded the political power, the Iranian had made himself indispensable to the administration and held every key position in the state. He was rather a figurehead, more tolerated than feared. The Arab came to envy the Iranian and the Iranian ventured to ridicule him openly and call him a dog.

On account of his love for Iranian culture, Harun ul Rashid's son Mamun (both whose mother and wife were Iranians) was called Amir-ul-Kafirin (the king of the unbelievers). He would chastise the Mollas, if any of them asserted the Koran to be uncreated (i.e. composed by God and not by man). Could things have been worse for the Arabs, if an Iranian was on the throne?

In the sphere of religion too the Arab did not fare better. The revolt started with Shiaism, developed as Ismailism and culminated in Sufism, which relegated the Arabic faith to a subordinate position—the position of a means for the attainment of an end. To the Iranian Muslims, Sufism was the ultimate end and Islam only a means for its attainment—the ladder for mounting to the roof of Sufism.

The thin end of the wedge was introduced when it was claimed, as was done by the Shiias, that while Hazrat Muhammad is the prophet of esoteric Islam, Hazarat Ali is the prophet of esoteric Islam (i.e. Sufism). No doubt the supremacy of Hazrat Muhammad was maintained by saying that it was from Hazrat Muhammad that Ali had learnt these esoteric truths, but for many a Shia this is a mere sham. In Shiaism, Ali's position is supreme. A very popular saying amongst the Shiias is this: "though I do not believe Ali to be God, I believe that he is not far from being so." The implication of this proverb is that Ali had direct access to Allah, and had no need of learning esoteric truths from any human being. As a matter of fact some Shiias go the length of saying that Allah had intended that the Koran should be given to Ali, but angel Zibrael, by mistake carried it to Muhammad. Thus the Shiias contested, by implication, the second part of the Islamic Kalima (Muhammad Rasul Allah) by suggesting that Muhammad is not the sole prophet, but he shared joint prophethood along with Ali, and that the Arabic Islam is not the only Islam, but there is a Persian Islam too (of which Ali is the prophet).

The monopoly of Hazrat Muhammad to prophethood was contested by the Shiias, not by implication alone. They asserted that the following verse, favourable to the claims of Ali, was omitted by Osman, in his redaction of the Koran, which is the current edition:

"O Believers, believe in the two lights, Muhammad and Ali."

It is well-known that Osman, the third Khalifa (who like Ali, was another son-in-law of Hazrat Muhammad) had collected all the copies of the Koran current in his time, redacted one copy, and destroyed all the rest.

---

1. (i) Browne — Literary History of Persia, vol I Chapter VII
   (ii) Andre Servier — Islam and the Psychology of the Musalman
2. De Lacy — Islam at Cross Roads, p. 15
3. Khoda Baksh — Essays Indian & Islamic p. 102
6. Claud Field — Persian Literature, p. 36
7. Claud Field — Persian Literature p. 36
9. (i) Margoliouth — The Early Development of Mohammedanism, p. 37
   (ii) Wall — History of Islamic Peoples, p. 68
The Ismailians developed the underlying idea to a greater length. All the prophets of Islam came from the Semitic stock; they were all Jew or Arab. The Iranians thought that there should be some Iranian prophets too (even within the bounds of Koran). They therefore evolved the theory of Imams. Imams are practically Nabi (prophets) under a different name. According to some people the status of the Imam is superior to that of the Nabi.

The Imams are twelve in number and Iranian blood runs in the veins of most of them. Hazrat Ali is the first Imam, his son Hasan the second and his another son Husseine, the third Imam. Hasan is said to have married an Iranian princess, and as all the subsequent Imams claim Imámhood, by right of inheritance from Hasan, they carried Iranian blood. Whether the story of Hasan’s marriage to an Iranian princess is true or not, the Isma'ili are satisfied if only an opening is made for the admission of non-Arabic prophets. For along with the non-Arabic prophets, some non-Arabic creeds also were likely to enter into Islam. And this actually happened. Metempsychosis, Incarnation, Reincarnation, Anthropomorphism and similar creeds became a part of Iranian Islam. “These doctrines appear to be endemic in Persia, and always ready to become epidemic under suitable stimulus”.

“The Ismailian movement is one aspect of the persistent battle which the intellectually independent Persian waged against the religious and the political ideals of Islam”. “It would be interesting to compute how many of the 72 sects into which Islam is supposed to be divided, owe their existence wholly or in part, to the theological teachings of the Persian mind.”

“Ibn Hazam in his Kitab-ul-Milat looks upon the heretical sects of Persia as a continuous struggle against the Arab power, which the cunning Persian attempted to shake off by these peaceful means”.

The culmination is reached in Sufism whose prophet is is Hazrat Khizar. He is an Iranian prophet (euphemistically lexical the Presiding Angel of Iran) and has nothing to do with Semitic stock or Semitic theology. He is thus free to teach any truth that he chooses, irrespective of whether it is consistent with Koran or not. Under the aegis of Khizar the Iranian came back to his own again. He brought back all the tenets of the ancestral religion, by holding them as emanating from Khizar. Simplicity of the authority of the Koran is maintained by saying that it is Khizar who is alluded to in the Koran (18-64) as the teacher of Moses, which fact implies the approval of the Koran to the doctrines of Khizar.

The Iranian managed the affair very adroitly. He does not float Islam openly. That is unnecessary waste of energy and also uncalled for; because in the ultimate analysis, Islam would be found to be largely inspired by the ideal of Maha Ratu Zarathushtra, communicated indirectly through the medium of Judaism and directly through the medium of Salman, the Persian member of the Islamic Trinity of the Nusayris.

Islam is only a modification of the Jewish religion and Judaism is undoubtedly indebted to Maha Ratu Zarathushtra for all those fundamental principles which are held to be worthy in it. Rabbi Geiger has shown how Muhammad borrowed from Judaism, not only words, conceptions, legal rules and stories but also doctrinal views. Lamenn’s assertion that Islam was the Jewish religion simplified according to Arabic wants and amplified by some Christian and Arabic traditions contains a great deal of truth.

---

1. Iskandar - The Metaphysics of Rumi, p. 113
3. Iqbal - Development of Persian Metaphysics, p. 68
"It would be idle to deny the indebtedness of Islam to Judaism. Muhammad has not merely accepted dogmas and doctrines of Judaism, Talmudical ordinances but has even adopted in their entirety some of the Jewish practices; and far above all these, that which indeed constitutes the very foundation of Islam, viz the conception of a severe and uncompromising monotheism\(^1\).

Judaism was founded by prophet Moses. That synchronises with the departure of the Jews from Egypt into Palestine. This took place somewhere about 18th century B.C.\(^2\). But for full six centuries after the death of Moses, the Jews continued to be crass polytheists and idolaters. They used to worship many gods, such as Baal and Astoreth, and represented these Gods by figures of men and beasts made of metal.\(^3\). It was only in the 8th century B.C. during the regime of king Kuru (Cyrus), that the Jewish leaders woke up to the idea of monotheism and aniconism, as they came in contact with the Zarathushtrians during the period of their exile in Babylonia.\(^4\).

Prophets like Nehemiah and Jeremiah spent all their energies for reforming Judaism in the model of Mazda Yasna. Post-exilic Judaism is entirely different from pre-exilic.\(^5\). But for the grace of Maha Ratu Zarathushtra, the Jews would have continued to be polytheistic and idolaters for many centuries more. Six centuries passed by and the Christians inherited from Jews the ideals of monotheism and aniconism. Another six centuries passed by and the Muslims inherited these principles from the Christians. Thus for two of its cardinal principles, Islam is indebted to Mazda Yasna indirectly through the medium of Judaism and Christianity.

Mark of direct influence is also not wanting. Take for instance the word "DIN" (religion) a very central word of Islamic theology. Arabic roots are all tri-syllabic such as ltl, bll, ktb, nzr etc. and the word Din cannot be derived from any one of them. It is the direct adoption of the Deena of the Gatha (वैद्य of the Veda).

Similarly the word "Sirat" which occurs in the first sura of the Koran, is nothing else than the "Chinvat" bridge of the Gatha\(^1\) (Sukta 46-10, 51-13). There is no Arabic letter corresponding to Ch (च) of the zend and Ch is at once changed to Chh (च=च) in Arabic.

Then again the formula "Bismilla hir-Rahman-ir Rahim" which is prefixed to every Sura of the Koran, except one, is only the Arabic translation of the Avestic formula "Ba nam i Yazdan Bakhshayandeh wa Bakhshaishgar" which occurs in the Khordah Avesta\(^2\)—a manual compiled by Moberd Maharaspand in the Sassanian period.\(^3\).

The Koran had originally prescribed three prayers a day. The custom was later changed to five prayers a day in imitation of Mazda Yasna.\(^4\).

The Koran makes respectful mention of a Scripture to which it gives the name of 'Furquan'. The meaning of the word 'Furquan' is not very clear to the scholars\(^5\) nor will it ever be until it is seen to be the name of the Gatha. There is polaric difference (Firq) between the ways of Angra and Spenta Manys. No scripture points out the distinction between them so prominently as the Gatha does. This is why the Gatha is referred to as pre-eminently "the book of distinction" (Furquan), distinction between Right and Wrong.

1. Blair —Sources of Islam, p. 89
2. Blair —Sources of Islam, p. 29
4. (i) Rezvi—Paris, A people of the Book, p. 43
   (ii) Blair—Sources of Islam, p. 128
5. Bell—The Origin of Islam, p. 119
The person who is responsible for exerting this direct influence is Salman the Persian. The rumour that Salman is the author of this new creed was very persistent (Koran 25:6) and the Koran thought it necessary to contradict it (Koran 16:105). Whether the influence of Salman is responsible for it or not, the Dina of the Koran bears considerable resemblance to the Dina (exoteric portion) of the Gatha. For many reasons, the Iranians of the period did not like to emphasise the difference that there was between the two Dinas. The more so, as in their eyes, it was only the Chishti (esoteric portion) of the Gatha, that counts. They left the problem of Dina alone.

The Iranian did not demolish the structure of Islam. He only added a beautiful turret on the top of the hall—the turret of Sufism. That at once converted the narrow mosque into a catholic shrine. The Sufi does not discard the Sariat. He only uses it as a stepping stone for ascending to the Marifat which is only another name for the Chishti of the Gatha.

It is therefore necessary to understand the relation between Sufism and Islam. Four theories are current about the origin of Sufism. These have been examined by Browne in his Literary History of Persia (Vol I, p. 194).

1. Some say that Sufism is based on Greek philosophy.
2. Others say that Sufism originated out of the Vedanta philosophy of India.
3. Others hold that Sufism is the resurrection of Mazda Yasna.
4. The Muslims say that Sufism is the natural development of Islam.

We may take them one by one.

1. Greek Philosophy: Though there had been in pre-Islamic Iran, a university at Jund-i-Shahpur for teaching Greek philosophy, and though the works of Plato were translated into Arabic in Islamic Iran, Sufism bears no resemblance to the views of any of the famous Greek philosophers. It has similarity with the philosophy of Plotinus to some small extent which does not justify the assumption of Greek origin.

2. The Influence of Vedanta: There is no doubt that Sufism is largely influenced by the Vedanta, particularly by the Vishishtadwaita school of Vedanta philosophy. But there is also a marked difference between Vaishnavism and Sufism, in such matters as the use of the icon, the structure of the society and the necessity of purification rites. Thus the one cannot be identified with the other.

3. Revival of Gothic Chishti: Of all the Muslim countries, Sufism grew and developed in Iran alone. Thus it is in the national traits of the Iranians, in their ancient cult and culture that the root of Sufism should be searched for. Dr. Browne lightly dismissed the suggestion with the remark that sufficient facts about Mazda Yasna are not yet known which can justify the conclusion that Sufism grew out of it. With all respect to that erudite scholar, we venture to point out that his remark is quite unjustified. Sufism is the cult of Love and the Gatha definitely asserts worship through love to be the characteristic feature of Mazda Yasna (Sukta 33-1). Then again the Gatha does not speak of abstract love, which may or may not mean much. Like the Vaishnava scriptures it speaks of concrete love, the love of the friend, the brother, the father, the husband (Sukta 46-11) or of the spouse (Sukta 53-4). Since the love of the consort is the central theme of Sufism, as any reader of Hafiz can convince himself, it is idle to say that sufficient facts are not known to justify the Iranian origin of Sufism. An unprejudiced mind would have come to a different conclusion. Complete surrender to the will of God is the breath of Sufism. It has been called Khetwadadatha (gift of the Self) in the Avesta (Yasna 12-9) and such total surrender is extolled in the Gatha (Sukta

All the characteristic features of Sufism may be traced to the Gatha, and it is sheer perversity to try to seek its origin elsewhere. Hafiz unequivocally asserts Sufism to be "the wine of the Maghas":

"Sufism is the wine (as intoxicating as wine) of the Maghas and can be sipped only in the company of the Maghas.

4. Islamic origin: Let us now take up the knotty question of the Islamic origin of Sufism. There is a popular mistake that Sufism is one of the sects of Islam. The idea is as widespread as the belief that the sky is blue. But none of these beliefs are justified by facts. There are some Muslims who are unwilling to make any distinction between Sufism and Islam. One of them, Iqbal Ali Shah, a Sufi scholar has written a book "Islamic Sufism" to prove his theory that Sufism and Islam are identical though the name of the book suggests that there may be non-Islamic Sufism. We would have been glad to agree with the good scholar, if mere assertion amounted to a proof of the matter. The characteristic feature of Sufism is worship through love and love as an element of worship is quite unknown to the Koran. Nowhere in the 114 chapters of the Koran, has Allah ever been addressed as "Father". Not to speak of conjugal love, which is the unfailing imagery of the Sufis, orthodox Islam does not encourage even the idea of filial love, which is the accepted creed of almost all other religions. Amrani in his popular book "The Spirit of Islam" (p. 122) offers an explanation for this unusual outlook. He says that the relationship (of the Fatherhood of God) was so much abused by the Christians that Hazrat Muhammad did not like to bring into use the word "Father". Whether the explanation is adequate or not, it testifies the fact that the Koran does not address Allah as Father.

One other article of faith of the Sufis is भावात्मक i.e. the assertion of the reality of the Absolute. According to this view, the Absolute (Impersonal God) is as real as God (Personal God). The former is the negative and the latter the positive aspect of the same Ultimate Reality. Brahma is Ishvara, and Ishvara is Brahma. Thus it is that the Gatha says that Mazda is Brahma (Sukta 45-8, 63-2).

There is no mention of the Absolute in the Koran. The Koran does not know the Absolute and therefore there is no discussion in the Koran about the relation between Impersonal God and Personal God. The Bhakti Yoga of the Koran is therefore a naive Bhakti Yoga and not rational Bhakti Yoga i.e. not based on a consideration of the relation subsisting between Transcendent God and Immanent God.

True to his Gathic heritage, Jalal could not think of passing over this moot point of theology silently. In the spirit of Sukta 45-8 of the Gatha, Jalal declares that the Impersonal God and the Personal God interclasps each other.

मन कर्तव्य दर नस्तिस्त दर ब्रह्म
सत कर्तव्य दर नस्तिस्त दर चेति

Mansani—1-1735

I found the Person in the Impersonal, and then wove these two (the Impersonal and the Personal) together.

Another article of the Faith of Sufism is the revelation of Brahma in the human soul. Consciousness is divided into two parts, mind and soul; and the soul is the highest expression of Brahma. It is, so to say, the reflection of Brahma. To know the self is only next to knowing the Brahma. The Sufi sees God most in his own soul.

The Gatha speaks of the two Selves (Sukta 33-2, 43-3 and 51-9), and urges the ideal of knowing the self (Sukta 43-6) and making it the seat of God (Sukta 48-10).

The Koran does not distinguish between mind and soul, and the idea of seeing God in the Soul, is revolting to the
Koran. Thus when Mansur uttered the truth "An-al-Haq" he was put to the gibbet and when Baezid said, that within him lived Allah, the hearers attacked him with hatchet and sword.

About the most important topics of Theology—Absolute, Soul and Love (relation between God and man)—Sufism and Koran differ as widely as the two poles, and there is no reason for coming to the conclusion that Sufism and Islam are one and the same or that Sufism grew out of the Koran. This was very tersely expressed by Abul Khayer, the earliest doctor of Sufism when he said that Sufism would be found in the 8/7th chapter (i.e. unwritten chapter) of the Koran. If Sufism and Islam were one and the same, innumerable Sufi leaders like Mansur and Suhrawardi, Shams Tabriz and Fazahilla would not have been tortured to death for preaching the truth of Sufism. Even as late as the 16th century, Sarmad the chief of the Sufis of India was beheaded by Aurangzeb for holding views which were supposed to be inconsistent with the Koran.

Yet all is not said, when it is said that the important topics of Sufism (Absolute, Soul and Love) are absent in the Koran. The philosophy of the Semitic people is such that it gives little scope for the development of Sufism which aims at the at-one-ment of God and Soul.

It is not the fault of the Koran that Sufism finds no prominent mention in it. For the Koran is the first book written in the Arabic language. It had not the benefit of any written book whatsoever, not to speak of any book on philosophy. On the other hand, the Gatha had the benefit of the age-old Rigveda whose earlier portion is the joint heritage of the Hindus and the Parsis. Even at the dawn of history the Rigveda attempted to solve the problem of Being and Becoming in the famous Nasadiya Sukta (10-129). In the Vishnu Sukta (1-134), in the three steps of Vishnu we see clearly the three stages of the Hegelian dialectics—Thesis Antithesis and Synthesis—which is the last word philosophy on the problem of creation.

This accounts for the absence of a philosophical outlook in the Koran. "European readers of the Koran cannot fail to be struck by its author's vacillation on dealing with the greatest problems. He himself was not aware of these contradictions, nor were they a stumbling block to his devout followers, whose simple faith accepted the Koran as the word of God. But the rift was there, and soon produced far-reaching results."11.

On the other hand India was rich in philosophy. She had her share in the Brahmavadana of the Upanishads—the very word Brahma being used in the Gatha (48-8, 50-7). In the Sassanian period we find subtle discussions going on about creation and God. "There are some who believe in only one God, some teach that He possesses contrary qualities; others say that He does not possess them; some admit that He is omnipotent; others deny that He has power over everything; some believe that the world and everything contained therein have been created, others think that all the things are not created, and there are some others who maintain that the world has been made ex nihilo; according to others, God has drawn it out from a pre-existing matter."12. Iran's love of philosophy found expression in its establishment of a university at Jund-i-Shahpur specially for the cultivation of Greek philosophy.

---

1. Nicholson—Studies in Islamic Mysticism, p. 57
3. Abdul Hakim—Metaphysics of Rumi, P. 137
4. (i) Gibb—Arabic Literature, p. 15

---

1. Nicholson—Mystics of Islam, p. 5
2. Casartelli—Philosophy of Mazda-Yasian Religion, p. 21
The deficiency in philosophical outlook is not peculiar to Koran alone. This deficiency the Koran shares along with the scriptures of the other two Semitic religions, Judaism and Christianity. The theory of creation as outlined in the Semitic scriptures does not support the ideal of at-one-ment of man and God.

About the process of creation these are the three main theories:

- अरम्भवाद— the theory of generation
- परिवर्तनशास्त्र— the theory of transformation
- विवर्तनशास्त्र— the theory of transposition

Arambha Vada means creation out of nothing. "God said let there be light and there was light." This is what Arambha Veda says. This is the accepted view of the Semitic people.

The Vedanta does not subscribe to it. For the material of the universe does not come from outside of Brahma, because there cannot be anything which is outside of Brahma. That would destroy the infinitude of Brahma. The material of the universe also comes out of Brahma himself just as the cobweb comes out from within the spider. This is tantamount to saying that the universe is a part of Brahma, that (a part of) Brahma transforms itself into the universe. This is roughly the view of the Vedanta, as explained by Ramanuja.

Shankara raises the objection that Brahma cannot be divided into parts and that Brahma being immutable, there cannot be any transformation or change in him. The transformation is only apparent, just as when a rope appears to be a snake. The rope does not change into a snake, it continues to be the same old rope as it had been. Yet a snake has made its appearance (to some men). Similarly Brahma does not transform itself as the universe, yet there is the appearance of the universe. This is called विवर्तन (transposition), existence of Brahma in a different way (in plain words, misapprehension). Brahma continues to be the same old Brahma—only to some it appears to be the Universe. The Universe is not created at all, there is only an appearance of it.

The difference between Parinama and Vivarta is much too subtle a problem to be handled by a layman like me. Roughly speaking, Vivarta may be considered to be that exceptional variety of transformation where the original Substance remains unaffected in spite of the transformation.

The point that is worthy of note, and that alone which concerns us most in the present discussion, is that according to the Vedanta, the Universe (mind and matter) has emanated out of Brahma, and may go back to him. Man can achieve at-one-ment with God.

The universe evolved out of Brahma in five succeeding stages—Soul, Super-Mind, Mind, Life and Matter (the five Kosas or planes of existence) and would go back to him in the reverse order. Life evolved out of dead matter, and mind (consciousness) out of Life. Super-mind (the sense of oneness) evolved out of mind. Man stands at this stage of evolution. It is his business to evolve the Soul (to make patent all that lies latent in the Soul, as his ideal) and thereby unite with God. This is the philosophy that underlies both Vedanta and Sufism.

If man is not an emanation from God, if he is merely a creature created out of nothing then there is a lacuna between man and God, which can never be crossed and there can never be perfect unity between man and God.

The Parinama theory provides for such at-one-ment, while the Arambha theory does not. This is why Mansur gave his life for the acceptance of the Parinama theory (unity of the essence of man and God). The An al Haq of Mansur means that, and nothing but that. For the Sufi is a Bhakti Yogi. He is not a Jnana Yogi (of the type of Shankara) and
We do not mean to say that Sufism cannot be elicited out of the Koran, that it can, has been proved satisfactorily by the skill of Jalal, the prince of the Sufis. All that we intend to say is that Sufism is preeminently the product of the Gatha and not of the Koran.

By contriving the Sufi cult, Iran came back to her own religion. It threw off the yoke of Arabia in the sphere of religion and attained independence. The victory of Nahavand was nullified so far as the religious sphere was concerned. Those people who think that Islam has conquered Mazda Yasna take only a superficial view of the matter. The truth lies the other way. It is Mazda Yasa which has conquered Islam. A number of people may have gone over from the fold of Mazda Yasna to that of Islam (they may come back again as easily), but Mazda Yasna did not give up any of its fundamental principles in order to suit itself to Islam. On the other hand Islam underwent a complete metamorphosis on coming in contact with Mazda Yasa. It adopted all the fundamental categories of Mazda Yasa—Absolute, Soul and Love. Post-Sufi Islam is altogether different from pre-Sufi Islam. A caterpillar has changed into a butterfly. The credit for this beautiful development is entirely due to the skill of the Iranian. The Iranian is a great magician; as a matter of fact the word ‘magic’ itself is derived from ‘Magna’.

The religion of the Gatha falls into two parts: the Chishti and the Din. The Chishti deals with fundamental principles such as Brahma, Soul and Love. The Din deals with matters of secondary importance such as monotheism, iconoclasm or caste-equality. The former is esoteric Mazda Yasna, and the latter is exoteric Mazda Yasna. The former is the substance and the latter is the form of Mazda Yasna. One is the flesh and the other is the skin of the fruit.

Post-exilic Judaism was materially influenced by Mazda-Yasa, and Islam is only a modification of post-exilic Judaism.
Thus the Dina portion of Islam agrees very much with the Dina portion of Mazda Yasna. Whatever difference there was in the Dina portion, the Iranians chose to overlook it. Islam entirely lacked the Chishti portion. Mazda Yasna furnished this essential portion to Islam. Islam borrowed it in toto and gave to it the name of Sufism. The Chishti of the Gatha became the Sufism of Islam and has become an intrinsic part of it "a vital element in Islam", as Nicholson expresses it.

If Sufism is taken away from Islam, as the Wahabi movement seems to aim at, Islam would lose much of its grandeur and dwindle into an insignificant parochial religion. Thus the debt of Islam to Iran is irreparably.

Iran lost her independence in the battle of Nahavand in 642 A.D. Within about 100 years we find Sufism starting its course. Ibrahim Adham (died in 775 A.D.) was the son of a Zarathushtrian prince of Balkh. He began to propagate Sufi doctrines. Jalal says of him that he was very much influenced by spiritual India (Masnavi 4-3060). This is very natural, for Balkh (Bactria) is only about 200 kilometres from Kabul, and even as late as 982 A.D. when Alaptagin, the grandfather of Sultan Mamud, occupied the city, a Hindu prince sat on the throne of Kabul. So much Hindu influence still prevailed in Afghanistan that Sultan Mamud thought it fit to put a Sanskrit translation of the Kalima on his silver coins as a mark (सारंजा) of his creed — सस्यामात्र अतिरता. He had to subdue the rebellion of Nyaltigum with the help of his Hindu general Tilak. There were innumerable Shiva Temples in Afghanistan, Baluchistan, Swat valley and even in Khotan and Persia when Huen Tsiang came to India in 7th century A.D.

2. Cambridge Shorter History of India, p. 962.
3. Anand Bazar Patrika—12-3-1966
4. Tarachand—Influence of Islam on Indian Culture, p. 136
5. Tarachand—Influence of Islam on Indian Culture, p. 7

The next famous Sufi doctor was Baeris of Bistam. He flourished about 100 years later (died in 875 A.D.) He used to say that Khoda lives within his jubba (cloak)—Masnavi (4-2125), and that his standard is broader than that of Muhammad. Hallaz Mansur came to the scene shortly afterwards (died in 922 A.D.). His Sufism was much more pronounced and he declared himself able to compose verses equal to those of the Koran. He was put to the gibbets for proclaiming the truth—An al Haq. Jalal laments his death.

बुध कब्जे दर दक्षे भद्रश्री हुकर
बागमन फसल दर दुरी बुकर

Masnavi 2-1038

When a traitor wields the pen (of command) a Mansur (apostle) is sure to be killed on the cross.

Hafiz pays his homage to Mansur in his immortal lines.

किसाद नस्तो अल-अल हुक दर जमीन बुज
हु महमद थै बुज भारत हमसव

If you kill me, like Mansur, on the cross this night, my blood will go on drawing the figures of An al Haq on the ground as it flows.

The grandfathers, both of Baeris and Mansur were Zarathushtrians.

Jumaid another great Sufi doctor of this period (died in 989 A.D.) also came of Zarathushtrian stock. But greater than he was Abul Khayer (967-1049) who was born of a famous Zarathushtrian family of Khorasan. Abul Khayer consolidated the Sufi system by setting the fundamental principles of Sufism in a hand book of Persian verses. This may be said to be the earliest scripture of Sufism and the prototype

1. Lammene—Islam, p. 125
of the famous Masnavi of Jalal. He it was who said that Sufism may be found in the 8/7th chapter of the Koran.

In the next century Imam Ghazzali (1058-1112 A.D.) the greatest of the Sufi philosophers came to the field. His arguments are so logical that European scholars freely admit him to be the equal of St. Augustine, Origen and Descartes.

Ghazzali had been born in a Zaraathushtrian family. His position in the Islamic world is supreme, for he has been called the second Prophet of Islam. The title of Huzat-i-Islam (Proof of Islam) was conferred on him, which implies that before Ghazzali wrote his Kimiyat-i-Saadat, Islam did not possess any book which could support its underlying principles by rational argument. Ghazzali was a great Sufi and thanks to his sagacity Sufism now obtained a firm footing and nobody could think of impeaching it on the pretext of defence of Islam.

The torch of Sufism was kept burning in the next period by two great doctors Fariduddin Attar (1155-1232) and Shams-i-Tabriz. Both of them came from Zaraathushtrian stock. It was from Shams-i-Tabriz that the great Jalal learnt the secrets of Sufism. Jalal (1207-1273) is the prince of the Sufis. In him Sufism reached its highest perfection and his Masnavi is the holy Scripture of the Sufi religion. From Ibrahim Adham (777 A. D.) to Jalaluddin Rumi (1273 A. D.) Sufism was handed down from generation to generation by illustrious and saintly sons of devout Zaraathushtrian ancestors.

With the publication of the Masnavi Sufism reached such a stage that it could defy the clamour of the fanatic mollahs. Jalal derides them by saying

गन अव गनपति मध्य जय व विजयकर
उत्तराण पृथक समाज अन्नकालक

I have taken the marrow out of the Koran and have thrown the bones to the dogs.

Masnavi is the despair of Islam. To accept it is to admit the deficiency of the Arabic religion (and the necessity of recoupment from Iranian sources). To reject it is to invite a greater frustration. It is tantamount to refuse the opportunity of getting an intimate experience of God—for that is the promise that the Chishti holds out.

कुटीर मन्दलमः गन म रज्जु अर्क क्षेषा
यें के बाँध तु करिय त अन्न आर्द

I am the disciple of the Prophet of the Maghas. O Sheikh, do not be annoyed on that account, for you do merely promise while he alone can make this available.

The Muslim hesitated for a time and then succumbed to the greater spiritual force of the Masnavi and accepted it as the second Koran—as indispensable for the Musalm as the Koran is.

मसनवी ए मोलवी ए मलवी
हस्त अलाम श जाने पहली

The spiritual Masnavi of the Malavi (Maulana Jalal) is the Koran in Pahlavi.

To the Sufi, however, the Masnavi is not the second, but it is the first Scripture. He is the devoted slave of Khizir and Khizar alone.

1. (i) अर्जुन सिंह कविताकार मलवी रूहपंथ
(ii) Claud Field—Persian Literature, p. 176
Masnavi is a wonderful book. It delineates the principles of Chishti so adroitly that a Muslim is led to accept them unconsciously, i.e. without suspecting that he is giving up the Semitic standpoint.

Take for instance the question of the immanence of God—the presence of God in every object. This is an important creed of the Chishti cult (Gatha 48-9). A necessary corollary that follows from it is that one may feel the presence of God in everything that he sees. Jalal states the truth in the following lines:

चुन मौहम्मद पाहे छुए लौन नार बो हुद
हर कुवा तं करे ब्रह्मा अहां गुद, Masnavi 1-1397

When Muhammad became free of fire and smoke (sensual impulses) wherever he looked up he saw the face of Allah.

This seemed to be a very natural state and irrefutable too. For now none could have the audacity to say that Muhammad was the Prophet of God and still he did not see the face of God.

Yet it is the same truth which Mansur wanted to teach by his celebrated dictum ‘An al Haq’. What Mansur intended to say is that God is present everywhere, and therefore present within him too. The same truth was proclaimed by both the apostles of Sufism. But Mansur stated it very bluntly and Jalal did so very cleverly (by bringing in Muhammad in the picture). On account of the difference in the mode of expression Mansur was killed on the gibbet, and Jalal was accorded the honour of the Prophet.

Jalal performed the task of the Prophet—he brought a Scripture. Jalal’s skill made the Muslim accept the principle of the presence of God in man, without any question.

As another instance of the Sufi method of expansion of the Koran, we may take up the celebrated dictum ‘La Ilahi il Allah’. Literally it means ‘none is adorable except Allah. This is the basic formula of monotheism. To the Sufi, however, it has more meaning than that. ‘Ilahi’ for him means not ‘worthy of adoration’ but ‘worthy of notice’ (i.e. really existent). Thus to the Sufi, La Ilahi il Allah means that nothing really exists except Allah. The formula of monotheism (एकसिद्धान्त) has been turned into the formula of monism (एकतत्त्व)². It is the same idea as the Vedanta expresses when it says

महाभारतम प्रवर्तितम यद वचन सत्यकथितमिः
द्वितीय संहिता चित्ता ब्रह्मो ब्रह्मो विद्याम् नाति।

I would tell you in a line the whole truth of the Vedanta—Brahma is real, and the world is unreal.

The astuteness of the Sufi serves to introduce Vedanta in the Koran. This is how Iqbal says “We find that the Persian, though he let the surface of his life become largely semiticised, quickly converts Islam to his own Aryan habit of thought”⁸.

With the help of the Chishti, the Iranian got the better of the Islam. For an idea cannot be killed by the sword; it can be killed only by another idea. A philosophy may be refuted only by another philosophy. And the Arab was very helpless in the matter. For he had no philosophy worth the name. “The Arab discerns the trees very clearly, but not the wood”⁸.

The Arab had no way but to accept the philosophy of the Gatha. He sighed a sigh of relief when Imam Ghazzali brought the Chishti philosophy to his use and confirmed on him

1. Nicholson—The Mystics of Islam, p. 79
2. Iqbal—Development of Persian Metaphysics, p. 22
the titles of “Hazzat-i-Islam”¹ (Proof of Islam) and “the Second Prophet of Islam”².

“The view of Jalaluddin Rumi is fundamentally the same as that of his illustrious predecessor, Ghazzali”³. What Ghazzali says in philosophic prose, Jalal repeats in romantic poetry.

No amount of argument can make the thorn the equal of the rose, and fire will be worshipped, since it is fire, to the exclusion of clay, as the blind poet Bassar used to say and was put to death for saying⁴.

Mazda Yasna knew well how to grapple with the Semitic faiths. It implanted its own ideal on Judaism and made it a new Judaism. It implanted its ideal on Islam and made it a new Islam. It left Christianity alone, for Christianity is, to a large extent, the result of the impact of another Aryan religion (Buddhism) on the Semitics, through the agency of the Essenic monks⁵. Moreover Maha Ratu Zarathushtra forestalled Jesus Christ by about four thousand years in all the four noble principles that are fundamental to the New Testament. These are (1) the golden rule of conduct—doing to others what one wishes to do to himself (2) purity of the motive, (on which depends the moral worth of any action) (3) the Fatherhood of God and (4) the emphasis on righteousness. We may look up Sukta 48-1, for the golden rule, Sukta 44-12 for the value of the motive, Sukta 45-11 for the Fatherhood of God and Sukta 32-5 for the importance of Rectitude in the matter of God realisation.

1. Zweener—Ghazzali—AMuslim Seeker After God p. 20
2. (i) Nicholson—Personality in Sufism, p. 20
   (ii) Browne—Literary History of Persia, Vol II, p. 170
3. Halwaeit All—Metaphysics of Rumi, p. 114
5. (i) Dutt—Ancient India vol. II p. 240
   (ii) Gangagrasad—Fountainhead of Religions, p. 18

Sufism marks the victory of the Iranian mind over the Arabic. With the advent of the Masnavi, dogmatic Islam exhausted itself—such Islam as chose to put up a fight against the Chishti of the Gatha. “That Sufism dispensed with the religion of the Koran, is implied, if not expressed. It introduced an entirely new concept of God and a new standard of religious values”⁶.

As a matter of fact all that is glorious in Islam is the contribution of the Iranian mind. Three books are considered to be the three pillars of Islamic theology. They are considered indispensable for a proper understanding of the Koran.

These are (1) the Hadis of Al Bukhari (2) the Kiyas of Abu Hanifa and (3) the Tafsir of Ghazzali. And Bukhari, Hanifa and Ghazzali are all noble sons of Iran, and saturated with Gothic ideas. For a Muslim to seek to erase the imprint of the Iranian cult (as Dr Iqbal, in his impatience, is sometimes inclined to counsel) is as impossible as the attempt of a man to jump on to his own shoulder⁷—as Saiyana expresses (न रतु निमलाशाव विकुल्म शस्त्री श्रान्नुष्ठान—नरेश श्रायन्युद्लय)

Since the publication of the Mansavi, Sufism began to make rapid strides. People began to doubt if Islam was the sole cause of the defeat and devastation of Iran by Arabia. It may have been one of those landslides, like the overthrow of the Romans by the Vandals, and the overthrow of the Greeks by the Goths, Visi-Goths, and Huns, which are the freaks of history. For their Islam could not save the Arabs when they had to encounter an enemy like the fierce Mongols. The year 1258 is a turning point in the history of Islam. In this year Halaga Khan, the great Mongol, sacked Baghdad and put an end to the Kalifate⁸. Arab supremacy fell to the ground never to rise again. Henceforward power passed on to the Turks, and the Arabs retreated back to the desert, “Arabia sank back
into its old isolation, and politically ceased to exist as a
world power. The Arabs fell back into the same tribal system
as in pre-Muslim days and the old predatory instincts prevailed
as one Moslem tribe raided another. Islamic unity in Arabia
disappeared altogether and beyond the change in faith and a
marked fanaticism among the people, little was to be seen as
the fruits of Islam. Illiteracy prevailed everywhere and the
country stagnated for the next seven hundred years.1

Halagu Khan was a Buddhist by religion. He had very
scant regard for Islam2 and turned the mosques of Persia into
stables for his horses.3

Those people who had with great glee demolished the
fire-temples of Iran and attributed their ability for wanton
destruction to the preference of Allah for the religion of Islam
had to hide their face in shame.

The Mongols had adopted Buddhism long ago. Kublai
Khan, the brother of Halagu Khan ruled over Tibet.4 At his
instance all the current Buddhist texts were translated into
Tibetan from Sanskrit.5 It was Halagu's great-grandson
Gazan Khan who was the first Mongol emperor to adopt
Islam.6 Thenceforth the Mongols became changed into
Moghals. Chapter VII of Browne's Literary History of Persia,
Vol II, gives a detailed account of the massacre, outrage,
spoliation and destruction wrought on the Muslims, which
Ibnul Athir describes as the 'death blow' on Islam, and as
the 'greatest catastrophe and the most dire calamity' of
history. The depredation of the Mongols and the Tartars
evidenced that military prowess does not indicate the intrinsic
worth of a religion.

1. Cash—Expansion of Islam, p. 74
2. Sykes—Persia, p. 59
4. Rose—Islam, p. 33
6. Fazlubhar—Outlines of Religious Literature, p. 277
7. Levy—Persian Literature, p. 53

Islam did not serve very much to improve the moral
character of the Arabs. The four immediate successors of
Hazrat Muhammad are known as Khalifa i Rashidin (truest
guides). They have the highest place of honour in Islam.
Two of them, Abu Bakr and Omar, were the fathers-in-law of
Muhammad, and the other two, Osman and Ali, were his
sons-in-law. Yet Omar, Osman and Ali were assassinated by
persons who professed to be Muslims. Yazid, the sixth
Khalifa sacked the tomb of Hazrat Muhammad in Medina.7
That shows that Islam did not cure the Arabs of their
savage manners. The sack of Baghdad by Halagu Khan
demonstrated that Islam did not operate to make the Arabs
invincible. Thus Islam lost much of its original glamour
and people turned to Sufism in large numbers.

All honour is due to Jalaluddin Rumi, the prince of the
Sufis, who explains the fundamental principles of the Gatha
in modern Persian and thus makes the Chishti available to all
and sundry. His outstanding merit compels admiration, and
Browne observes "that the Masnavi deserves to rank among
the great poems of all time". Jalal and Hafiz are the two foremost
poets of Iran—may they are among the greatest poets of the
world. And to our good fortune both of them are far excel in as
the exponents of the truth of Sufism. Of them two, Jalal is
more philosophical and Hafiz is more romantic.

Jalal deals exhaustively with all the fundamental problems
of the Chishti—Impersonal God, Personal God, the relation
between them two, relation between man and God, the object
and the process of creation, immortality of the Soul, and the
alchemy of Love. This has earned for him the dignity of the
apostle—the apostle of Sufism.

Jalal declares Sufism as the Elixir of Khizr.

The original founder of the Chishti cult is the idol of Jalal's heart, and now and again Jalal pours out his unstinted homage to the premier prophet of mystic philosophy. He does not, however, mention the prophet of Iranian mysticism by his own name—'for fear of the fanatics' as he says (Masnavi, 8-2117). Jalal gives to the premier prophet the fanciful designation of Hasamuddin (Masnavi, 4-1) and Zia ul Haq. (Masnavi, 8-2120). Jalal however is quite sure that his homage knows its own destination (Masnavi, 8-2122). If we care to learn the religion of Zarathushtra from his own words in the Gatha, we also shall have no doubt as to the destination of Jalal's spontaneous reverence. He was not, on any account, a semitic prophet, for in that case there would not have been any reason to hide his name 'for fear of fanatics'.

Hafiz said that if any one would pull off his cloak, he would find the Junnar hidden under it.

We fancy the same Junnar may be found on the waist of Jalal too (only it is half hidden by the pin on the word ëberîm':

\[ \text{बा तुमा सरीं ज असरार्त व मा ता बेहबुरेम अज समान बुधार हा} \]

\[ \text{Masnavi, 2-8801} \]

'Teach us the secret of your secrets, so that we may bear on our waist, the Junnar (the badge of the Iranian creed!).

The fanatic mullah cannot tolerate the idea of Jalal putting on the Junnar, and so instead of reading the word as burdan (to bear) he reads it as buridan (to cut). He assumes gratuitously that the solitary saint of the desert (whose spiritual powers had drawn the crowd to him) was a Muslim Faqir and not a Zarathushtrian Darvesh.

The Junnar of Jalal, however, is half-hidden. For unlike Hafiz he chooses to be a bit careful, remembering the well-known Sufi caution

\[ \text{बा बुधार श्रीवाण बारा हो बा सुहानम हृदयारा.} \]

Be insane with God, but sober with Muhammad.

Emphasis on the supremacy of Sufism should not be misunderstood as an attempt to belittle the importance of the Koran or the dignity of Hazrat Muhammad. Millions and millions of people hold the Koran to be dearer than life. This could not have been so, unless this scripture had superior worth. As a matter of fact, the Koran upholds prominently and unambiguously the basic principles of Celtic religion, viz monotheism, animism and equality of men, and does not allow these cardinal principles ever to go out of sight. Above all, it repeatedly asserts the fact of the existence of Allah. My own preceptor, Sri Premananda Tirtha Swami Maharaj used to say: "belief in the existence of God is the whole truth of religion. He alone is a real Guru who can generate in the disciple, the belief in the existence of God. As soon as a man develops genuine conviction about the existence of God, his success in religious life is assured. If a man sincerely believes that the eyes of omniscient God are fixed on him, he can commit no sin. He is then on the way to true God-realisation and would reach His presence soon". In this view of the matter, the utility of the Koran is unquestionable. It iterates and reiterates the existence of Allah as often as it can, and thereby puts a man on the right track to God-realisation. The Koran is an excellent book for teaching the primary lessons of religion. It was not intended, as the Sufis hold, to teach the higher truths of religion. It teaches the exoteric and not the esoteric truths of religion for which one must look to other quarters. The fault lies in those who confine themselves to the Koran alone, and neglect the original gospel of Sufism in their spite against the Iranian culture.
Jalal is eloquent about the greatness of Hazrat Muhammad. Firstly, this was a necessity with him; for he took upon himself the task of preaching Chishti to a people who had become Islamicised and they would understand him better if he spoke in the language of the Koran. Secondly, Hazrat Muhammad carried out enthusiastically the work of preaching *Dina* (mark that it is the same word of the Gatha, that the Koran uses) to less civilized people. This is a task that Maha Ratu Zarathushtra greatly desired (Sukta 46-12) and yet his followers sadly neglected. Unless a race is educated in *Dina* (exoteric Mazda Yasa) it does not become eligible for Chishti (esoteric Mazda Yasa). Thus the preliminary requirement for the propagation of the Chishti is the propagation of the *Dina*.

In this matter Hazrat Muhammad had rendered and may yet render, yeoman's service for the propagation of the religion of the Gatha. The Bedouin had been very religious. He did not mind cheating Allah even. "The Bedouin had not much respect for his idols. He was quite ready to cheat them by sacrificing a gazelle when he had promised them a sheep". Hazrat Muhammad made them fairly religious and may make religious other people too. The impasse sets in when the Koran is taken to be a closed book—a complete book for all the truths of religion.

Hazrat Muhammad had intended the Koran to be a preparatory course, a primary manual that prepares one for the higher truth of Sufism. But if anyone stops short with the Koran, and does not proceed up to Sufism he is bound to remain parochial and fanatic. This is how Aurangzeb proceed to behead Dara Shikohs and Sarmads.

It is to warn the people against such delusion that Jalal frequently tells us that the Koran often misleads:

1. Andro Servier—Islam and the Psychology of the Musalman, p. 27

What Jalal teaches in Persian, Kabir preached in Hindi, and by the grace of these two outstanding apostles of Sufism, India and Iran may again be united, as they had been united in the Vedic days.

The history of the Kabir Pantha has been exhaustively dealt with by Dr. Govinda Trigunatita in his book *कबीर विवारयोग*; yet a few words might here be added about the cause of Kabir's difference with Sheikh Taki, his preceptor in Sufism. The two main branches of the Sufis are the Kaderiyas and the Naqshbandis (Some scholars add two other names, viz. the Chishtis and the Suhrawardis. But the 'Chishti' is the common name, both for the Kaderiyas and the Naqshbandis, while there is little difference between the Suhrawardis and the Kaderiyas). Largely speaking, the Kaderiyas may be said to represent the Iranian school of Sufism, and the Naqshbandis the Indian school.

Al Beruni, the great Iranian savant, had been attached to the court of Sultan Mansud. He was vastly learned in Sanskrit and translated in Arabic the Yoga Sutras of Patanjali. Even from that time the attention of the Sufi doctors had been drawn to Yogic procedures like *Pranayama* (breath control) *Ajapa Japa* (automatic recollection in each breath) and awakening of the *Kundalini* force (release of spiritual energy coiled up like a serpent). Some of them included these items in their spiritual discipline. About 1870 A.D. a hundred years after the publication of the Masnavi, Bahauddin, a Sufi doctor of Khorasan organised these Sufis into a separate sect which bore the name of Naqshbandi.

1. Weber—History of Indian Literature, p. 259
2. Igbar—Development of Persian Metaphysics, p. 110
Kabir learnt the principles of Sufism from Sheikh Taki, but he was fond of the Naqshbandi ideal and rose to the head of Naqshbandis of India. Kabir assimilated so many of the practices of Hindu sadhana, that many people consider him to be a disciple of Ramananda, the great Vaishnava preceptor of Benaras. But this is a popular mistake. For though Kabir cherished great respect for Ramananda, he did not budge an inch from Sufi principles in such matters as monotheism, asceticism and caste-equality. Ramananda on his part was an orthodox Hindu, and a staunch believer in Hindu ideals. Kabir's opposition to iconolatry was so strong that he took up the Shalagram Shila, of his Hindu disciple Dharmadas and threw it into the Ganges.

This does not agree with his being a disciple of Ramananda. Moreover Kabir distinctly states that he went to Manikpur and resided there, for learning the principles of Sufism from Sheikh Taki.

The remark appeared to be sarcastic as it was addressed to the guru by his name. Sheikh Taki became much annoyed. Emperor Sikandar Lodi was one of the disciples of Sheikh Taki. Taki went up to Sekandar and complained that Kabir had become a renegade. Sekandar Lodi bound Kabir in chains and threw him into the Ganges. The fact is related by Kabir himself and is collected in the Adi Grantha of the Sikhs (Rag Bhairava, 19-I). The chains somehow slackened and Kabir survived the persecution of Sekandar Lodi and the Kabir pantha still flourishes. This again shows that an idea cannot be killed by the sword.

The Indian school of Sufism consolidated by Kabir, has an importance quite its own. It may teach the Parsis of India the method of adjusting Mazda-Yasna to the conditions of modern life, by emphasising the essential principles and liberating the non-essential practices. (For all we know, the Rama of Kabir may have been Parsu-Rama or the Rama of Persia, for Kabir's ideology is very much different from that of the Indian Rama). The Kabir pantha may also teach the Musalmans how to live in amity with the Hindus.

For Kabir had nothing but love for the Hindus and the Hindus also have nothing but love for Kabir. Thus my preceptor always used to say that Kabir holds the key to the solution of the Hindu-Muslim tangle.

Kabir may be said to be the precursor of Islamic reformation movements like Ahmadianism in India and Bahaism in Iran, which ask the Musalmans to live in harmony with the Hindus and Parsis. Sensible Musalmans accepted the principles of Kabir. Akbar had issued orders prohibiting the slaughter of cows within his territories. Dara Shikoh took to the Upanishads and had the word सूर (Svar in Devanagari script) en-
graved on his ring. Emperor Mohammd Shah (1719—1748) had been initiated into the Shiva-Narayan sect.

Kabir may also be considered as the fore-runner of the Hindu reformation movements like the Brahmo Samaj and the Arya Samaj. For the object that Raja Ram Mohan Roy of Maharshi Dayananda Saraswati aimed at, was to take up the principles of Kabir as much as possible within the frame-work of Hinduism. Mahamuni Nanak also had considerable predilection for such solution.

In view of the fact that both the Arya Samaj and the Sikh Pantha are largely influenced by the ideal of Kabir, there should not be any quarrel between the two. There is a bitterness, because the Arya-Samajist detests the fact that the Sikh is very much tolerant of a foreign religion like Islam. The Arya Samajist fails to see that like the Sufis of Iran, Mahamuni Nanak saw in Islam only an imitation of the Dīn portion of the Mazda-Yasna which he expressly stated.

\[
\text{कबिर सर के अहू निरंतर हृदया नाट खराब आहु भिन्न आस-वर 13-2.}
\]

Islam only uses the (Arabic) name Allah, in place of the (Iranian) Khuda. Otherwise it is not much different from the religion of the Atharva Veda (i.e. Bhargava Veda or Avesta) which is the proper Veda for the Kali age.

There is no doubt that Mahamuni Nanak takes the more reasonable view, and that the Arya Samajist should not emphasise the difference with the Sikh, but should aim at unity with him, on the basis of the Gospel of the Gatha, which both of them follow, as revived by Kabir.

Kabir and Nanak were inspired by the same ideal. There is however an important difference. In Kabir Pantha, the Hindus and the Musalmans joined together in the same prayer and uttered the same mantras but when the function was over, the Hindu went back to his temple and the Musalmans to his mosque. There was no fusion between the two communities. Mahamuni Nanak removed this distinction. When anybody entered into Nanak Pantha, he ceased to be a Hindu or a Musalmans. He became a Sikh. The Sikh Pantha was an independent unit without being tied to Hindu or Musalmans ways. Thus Guru Nanak went one step further than Kabir in consolidating the Indian school of Sufism. Mahamuni Nanak adopted all the basic principles of Mazda-Yasna—monotheism, aniconism and caste-equality. Yet he showed the way of a harmony with Hinduism by agreeing to the Mother-cult (Japji 80-1, vide also Asa-var, 13-2). The idea was fully developed by Guru Govinda Singh, who made a synthesis of Hinduism and Zoroastrianism on the basis of the Shakti cult.

The religion of the Veda evolved three distinct types of character—the Vaishnava, the Shaiva, and the Sakta. If one gives up parochial outlook and recognizes the Veda to be the Indo-Iranian Scripture, rather than mere Indian, he would find in the Parsi, the purest form of the Shaiva cult, and in the Sikh the purest form of the Sakta cult. In their Hinduised version, there is the attempt to introduce icon and caste. The original distinction rested on the comparatively greater emphasis laid on love, justice and power respectively. The God of Love (Vishnu), the God of Justice (Shiva—Mazda), and the God of Power (Kali Akala) are one-in-three and three-in-one. If the Hindu, the Parsi and the Sikh integrate into one body—not by giving up their individual features, but by bearing in mind that each of them if complementary to the other two—the religion of the Veda would shine in full bloom.

Maharsi Dayananda Saraswati had attempted the task. He adopted the principles of the Parsi religion, *in toto*. Adoption of the Parsi Scripture (the Gatha) would have been the happy natural consummation. As a matter of fact Paramhansa Ramakrishna is the truest representative of Hindu cult, Maharsi Dayananda Saraswati of the Parsi cult and Ganadharaya Govinda Singha of the Sikh cult, if we look to the root principles.

What concerns us here is that the Kabir Pantha represents the Indian branch of Sufism and that Sufism is a revival of the Mazda-Yasna cult adjusted to modern conditions. Thus Kabirpantha deserves greater attention of the Parsis. It serves to spread the ideal of Zarathushtra in India.

But we would fail to derive the fullest benefit of the message of Jalal and Kabir if we forget that these are the two echoes of the same original voice of Maha Ratul Zarathushtra. The Gatha is the original scripture of Sufism and Jalal and Kabir are its two great commentators. Chishti (Kisthi) is the Vedic term for Sufism and the Gatha is the highest scripture of the Chishti.

Looked at in this light, the Gatha would be as dear to the Hindus, as it is to the Parsis. And those Muslims also who have learnt to appreciate Sufism, would be attracted to this noble Scripture. It would be a glorious day when all of us can enter into the spirit of the Gatha with the help of Jalal and Kabir. But the path is not so smooth—there is a fly in the ointment.

The nineteenth century gave birth to the new science of Comparative Religion, and there came to the field three movements for the reformation of Islam. One was in India, one in Persia and one in Arabia.

The Indian movement is known as the Ahammadiya movement. It is a liberal movement and admits the prophethood of Ramachandra and Sri Krishna and honours their scriptures as true.

The Bahai movement of Persia goes a step further. It says that prophets come down in order to remove the defects of the old religions and bring them up to date. Thus it was that Jesus came down to cure the defects of Judaism and Mohammad came down to cure the defects of Christianity.

Similarly Bahaulia has come down in the present age to cure the defects of Islam, viz. to teach it the lesson of “the Brotherhood of Man” in place of the “Brotherhood of Muslims” only.

The Wahabi movement of Arabia is a reactionary movement. It cannot tolerate the idea of equality of men. According to it the Arabs are the chosen people of Allah, and the safety of Islam lies in casting off all foreign influence and sticking to the Arabic Koran alone.

It is to be noted that by “foreign influence”, the influence of Persia, i.e. the influence of Sufism, is particularly meant. For the first article of the faith of the Sufis is the equality of all prophets.

इन सेफास से इन फरमिन दीहरान
श्रीक तुम तीसर दीहर, जान सपन्त Masnavi 3-1355

The pot and the wick are different, but the flame is the same in all the lamps.

According to the Wahabis, this dictum of the Sufis is only the thin end of the wedge. It starts by declaring the equality of all prophets and ends by establishing the superio-

   (ii) Islamic Review—September 1929 (p. 300)
2. (i) Sells—Faith of Islam p. 150
   (ii) Bahaulia—The Book of Ighan, p. 142.
ty of the non-Semitic prophets over the Semitic. The movement must be nipped in the bud. The Musalman has no need to take notice of the worth of the other prophets.

This seems to be the effect of a superiority complex (or the reflex of an inferiority complex). The fall of Satan is said to be due to his superiority complex which found expression in his refusal to show respect to Adam, on the ground that he was made of clay, while as an angel he himself was made of fire. It is said that in revenge for his fall, and out of spite against Adam, Satan infused the deadly poison of superiority complex in all men.

इसके इसलिए अग्नि खा गया युद्ध
वीम मरू हर नाही हर मात्र वहहर महसूक हस्त,
Masnavi 1-3216

Everyone considers himself to be the best of all men, and therefore his own religion to be the best of all religions.

No doubt there is a sense in which one’s own Prophet is to be looked upon as the best of all prophets, as otherwise a man may not have the incentive to follow his dictates implicitly.

Thus the Hindu shatra says

साक्षात् श्रीजालायोऽवदुक् श्रीजालायुषः

My ‘God’ is the God of all men, and my ‘Prophet’ is the Prophet of the whole world.

So far so good. But in order that one’s faith (in his own Guru) may not be forced on others, the Shatra adds in the same breath

मममल्या मर्मांसुरात्मनां सम्म श्रीमुखे समः

The other selves are also my self. The same Guru manifests himself to all men, and to that Guru, I bow (i.e. to my Guru, as the particular manifestation of the Common Supreme Guru).

But the Wahabi does not like to lend his ears to anybody’s advice. Unfortunately for us, Dr Muhammad Iqbal, the most talented Muslim poet philosopher of the 20th century, chose to join hands with the Wahabis. In his early youth, when he had prepared the thesis for his doctorate (Development of Persian Metaphysics) he was enamoured of the Sufi movement and its saints. But with age, this generosity wore off. He realised the wisdom of the Wahabis and Sufism now began to prick him. He harried ridicule on Hafiz, the greatest of the Sufi poets:

सरकोटें अह दर्जांह ए महानांहें हा
जब दुरू रह से बाणि काशसिह न हा
Israr-i-Khudi

He is a drunkard begging at tavern doors, and stealing glimpses of beauty from lattices.

Hafiz is looked upon by the Sufis, not merely as a poet but as a god-intoxicated saint. Iqbal’s superciliousness raised a chorus of protest from all sides. Iqbal realised that by trying to disgrace Hafiz he is bringing disgrace on himself. Iqbal resiled and did not bring out these lines in the second edition of Israr i Khudi 1.

Iqbal professes great reverence for Jalal. But that seems to be a mere lip-service. If he had any genuine regard for Jalal, he would not have advised the Musalmans to purge Islam free of all Iranian influence.

अव सिवाधे फाहरेशे कह अवाल उसवी
नाके सकाचे बहुवर्णया दरियूँ

Israr—i Khudi—1901

When the deer (of Islam) strayed out of the sacred precincts of Mecca, the arrows of the hunter pierced her sides.

---

Iranian influence does certainly include the influence of Jalal, the greatest Iranian of modern times.

The Masnavi furnishes all the higher truths of Islam and constitutes its esoteric chapter. Bereft of Masnavi, Islam would look like a decapitated trunk—not a very seemly sight.

But when a man is possessed by the Devil, he loses all sense of proportion.

कौन ने पुहात अर खुशा वर मरुमाल्
वर नेद पुल बलात के गुप्त यन सिन्

Masnavi, 1-2449

A man possessed by the Devil, goes on repeating “It is I it is I”.

Maha-Ratu Zarathushtra gives to this mentality the name of अन्ती-स्वाजी (Sukta 32-8).

But all men are not possessed by the Devil. They are not likely to give up the Masnavi in order to suit the taste of the Wahabis. They are likely to cry out.

गर फलिूः वर नरीसक अय श्रेष्ठान
इस न खानमु कस ने खानम दर जहान

Masnavi 6-1196

What else would we read, if not the Masnavi?

Loyalty to Islam does not warrant the repudiation of the Gatha. The greatness of Hazrat Muhammad lies in the fact that he intuitively realised the value of the underlying principles of Mazda Yasna (monotheism, aniconism, caste-equality) and preached them with all his ability. Islam no doubt happened to repress the Iranian religion, but to a large extent the Iranians have to thank themselves for that. The later Iranians had scant regard for the basic principles of Zarathushtra, and while professing a lip-deep loyalty to the great Prophet, they scattered to the four winds all those vital and vitalising principles of religion which were the main items of Zarathushtra’s reformation, and the only reason for his establishing a new church. Through their folly Mazda Yasna degenerated into Yazata Yasna. When they set up Mithra as the co-partner of Mazda⁴ and bowed down to the image of Anahita⁵ they themselves had murdered Mazda Yasna.

Islam only buried the corpse. These people altogether forget that “when Zarathushtra dissented from the Brahmans, it could not be merely to adopt the same pantheism and polytheism in a different language. The teaching of Zarathushtra must have been something quite different”.⁶ They did not realise how grotesque it was and how derogatory to the sovereignty of Mazda to describe Him as doing worship to Vayu⁴. They dethroned Mazda from His high pedestal and were in consequence themselves disgraced. Zarathushtra had met with vehement opposition, sometimes so vehement that success seemed doubtful even to this sturdy prophet (Sukta 46-2). The opponents had retreated before the profound majesty of this super Prophet, but as soon as his powerful personality went out of sight, they tried to recoup their position. They succeeded in seducing some followers of Mazda Yasna, who imperceptibly glided back into Deva Yasna. For the religion of the Yashta is nothing but Deva Yasna in disguise. A foolish friend may sometimes do more harm than an open enemy, and the spirit of the Gatha may well cry out “save me from my friends”.

The attack of Islam was levelled more against the religion of the Yashta than against the religion of Yasna.

As a matter of fact Islam upholds all the root principles of the Dina of Mazda Yasna—monothism, aniconism and caste-equality. In this view of the matter Islam may be looked upon as an ally of Mazda Yasna, rather than an enemy.

The drawback of Islam was that it stopped short at the Dina of the Gatha and did not rise up to its Chishti. It was satisfied with exoteric Mazda Yasna and did not enter into the region of esoteric Mazda Yasna. Islam thus remained a religion of Law and failed to rise to a religion of Love. And it is well-known how "Love is law-less and Law is loveless". Iranian Muslims tried to cure Islam of this fatal defect which is responsible for its extreme intolerance. They utilised the goodness of Hazrat Ali for incorporating the Chishti of the Gatha into Islam. For Ali is claimed by them to be the source of Sufism and Sufism is nothing but the Chishti of the Gatha, expressed in a language that uses many Arabic words. His function as the medium of the propagation of Sufism is the reason why Hazrat Ali is held in so much respect by the Iranians. His rank is next only to Hazrat Muhammad. According to some it is not even inferior. For Ali is the first of the Imams. And the rank of an Imam is considered to be greater than that of a Nabi. This is how the Iranian reconciled himself to Islam. According to him the scripture of Muhammad repeated the Dina portion of the Gatha, and the message of Ali, its Chishti portion. This solution does not commend itself to Dr. Iqbal. He does not believe in the tradition that Hazrat Muhammad taught the principles of Sufism to Hazrat Ali.

As a matter of fact it is very difficult to ascertain which tradition is authentic and which is not. Some protagonists of Islam had resorted to the process of inventing traditions in order to remove what seemed to them to be the deficiency of the Koranic religion. There were innumerable such admirers and each one of them wished to lend his hand to this pious task. The result was that an uncountable number of traditions grew up about what Hazrat Muhammad said or did in a particular circumstance. These would be the rules of conduct for the guidance of the faithful to follow in every situation. But everyone had his own ideas about what constituted the excellence of a religion and the traditions were very often found to be quite contradictory.

Thus the necessity of sifting the genuine traditions became very urgent. Six eminent doctors took up the task, and of them Abu Bukhari is said to have been the most successful. His compilation "Sahi Bukhari" is reputed to be the most reliable book on Hadis and on account of his outstanding ability, Abu Bukhari is considered to be one of the four pillars of Islam. For next to the Koran, Hadis is the most important source of the creeds of Islam.

But the difficulty of the task may readily be recognized from the fact that out of sixty thousand current traditions, Abu Bukhari had to reject fifty seven thousand traditions as false. He retained only three thousand as genuine.

Dr Iqbal had his reasons for disbelieving the tradition, but it were better if he had believed it. If he could be sure about the Arabic origin of Sufism, he would not have been inclined to throw it off as a foreign infection, but unfortunately he developed a keen sense of the untouchability of the Iranian, and seems ready to suggest that Islam should rather be demoted of Sufism than admit the supremacy of Iran, by borrowing its Chishti cult—the deer should be protected from the arrow of the hunter, as he expresses it. This attitude of Dr Iqbal is rather unfortunate. It ultimately

---

1. Zweener—A Muslim Seeker after God, p. 29.
2. Guillaume—Traditions of Islam, p. 29.
developed into Arya-phobia and resulted in the creation of Pakistan—at the harrowing agony of crores of innocent men, outrooted from home by the largest displacement of civil population in the world. For Dr Iqbal is said to be responsible for designing Pakistan and Mr. Jinnah for executing it. The large majority of the Sufis however does not think of repudiating the heritage of Iran. According to them Sufism is the crown of Islam and bereft of Sufism, Islam would be a very poor show, as Hafiz exclaims:

गर सुसंगतानी अलीन हुबुद्दे हे हाफिज दारात
सलाह अलग अल्म खेले हसवन हुबुद्दे करारात

If what Hafiz practises, is real Islam, then may a tomorrow not follow today.

Love is the master key for entry into the spiritual world. Even among human beings a man would not open himself up to another who does not love him; he hides his inmost feelings from a stranger. Similarly one who does not love God, has no access to the inmost being of God. He cannot enjoy the love of God, and cannot experience the love that God entertains towards his earthly friends. His spiritual life is bound to remain dwarfed. Love for God finds expression in love for men (Sukta 48-18). In the absence of such love, Islam would continue to be the brotherhood of Musalmans only, and would not develop into the brotherhood of Man. For it is not by hate or aggression that the brotherhood of Man may be established.

स्वरूप मे रसी ब खोबा अल शहर
इन राह के तु मी रसी ब ह्यूसमन अल्त

I am afraid O Arab, that you will not reach the Kaba. For the road you have taken, leads to Turkistan.

1. Arberry—The Mysteries of Selflessness (निभे वेशरी)
preface, p. ix

The Iranian Sufi had offered the cup of Love to Dr. Iqbal. If not for the value of its contents, at least out of courtesy to these self-less devotees, he should not have refused the sip.

हिंदी में न कोई राजा न कोई युद्ध न कोई जीवा आकर्षे
इ नुमा ताइवम हाफिज़ ज़ साकी शर्म दर शाखर.

The moon-faced Saki kneels down and holds up to you the cup of melted ruby and Hafiz you persist that you are an abstainer. Are you not ashamed of your discourtesy and lack of chivalry?

In India, the cult of Nigama shattered the idea of race superiority and invited the Kol, the Bhil and the Santhal to the fold of Hinduism just as Maha Keta Zarathushtra kept the door open for Turanian Frayana (Sukta 48-18). Mazda is not a “trading God”, like Jehovah who entered into a covenant with the Israelites, that they would continue to be “a chosen race” if they would only worship him. Mazda does not permit indulgence to any race.

मस्नवी, 8-1316

Do not do so, my child. It is not a matter of joke. Khoda has no kinsman or relative.

Sassanian Iran had neglected this important truth (equality of all men) and Islam dealt the necessary shock to rouse it from the slumber of race-arrogance. But that does not detract from the excellence of the religion of the Gatha.

The Gatha offers the religion of Love (Sukta 82-1) and Sufism, based on the Gatha, is bound to be the future religion of Iran, in spite of the agitation of Dr Iqbal and his hosts. For the Iranian mind yearns, above all, for the Iranian religion, as Pour-i-Davoud expresses it:
Pour would have resorted to any one of the three Semitic shrines, only if his mind were not possessed by the love of the Fire Temple.

We learn from the monthly magazine Parsiana (August 1968, p. 18) that fifty thousand Iranian Musalmans are eager to go back to the religion of their forefathers. They are only the pioneers. Others may follow.

Let us not therefore be discouraged by the clamour of the reactionaries. Let us go on preaching the principles of the Gatha with the help of Jalal (1207-1278 A.D.) in Persian, and Kabir (1410-1518 A.D.) in Hindi. For the Bhargava Veda (Avesta) is as much important to the Aryas, as the Angiras Veda. Not to the Aryas alone but to the whole religious world.

Even at the dawn of civilization Maharshi Atri had asked us to be equally respectful to both the cults:

कल्याणे सांसारिक खर्दम्
समीचे देवम् अधुरु हुस्य॥

Rigveda 5-42-11

There is truth in the Deva cult, there is truth in the Asura cult. Therefore join together in worshipping Rudra, who is both a Deva and an Asura.

We have seen how the ideal of Vishnu evolved as the result of the impact of Mazda Yasna. Thus there is considerable affinity between Vishnu and Mazda. Both are pre-eminently the God of Love, and there is much similarity between Vaishnavism and Sufism.

Some scholars are inclined to trace the development of Vaishnavism out of the Varuna hymns rather than the Vishnu hymns of Rigveda. And Varuna hymns are as good as Mazda hymns, for, Maxnicol observes, “evidence of their identification is too strong to be rejected”. The doctrine of Ramanuja supplies the philosophical basis of both the cults, and the ecstasy of Hafiz may be said to be their common delight.

Of all the varieties of love, both the cults give preference to Madhrura Rasa (the all absorbing love of the husband and the wife) with this distinction, that while the Sufi devotee loves the Beloved with the love of the husband, the Vaishnava devotee does so with the love of the wife. The ideology of conjugal love is so strong a sentiment in the Sufi that the terror of the mulla could not suppress it and Jalal could not help giving vent to it:

एक बी जान हर हु नेमाम अन्दर ओ सप्तर
पर अवदा वानियुम अयवै म गीर।

Masnavi, 1-1992

Life and Love are alike secret and sacred. If I (give out my innermost secret and) call the Beloved the bride, kindly do not take offence at that. (How different is this from the sombre atmosphere of the Koran? The "Gopis" of India and the "Sufis" of Iran are the truest representatives of the cult of Love). An interesting anecdote is related over the matter. A Sufi poet uttered the following couplet in the court of Jehangir.

हू लजानी ही हमाक वा बेघर है के दूसरे हमाल
हू बस मला अलक असरे बुबार दास्त।

You look sleepy. On whose breast did you pass the night? Your eyes are still tipsy and bear marks of dissipation.

2. Maxnicol—Indian Theism, p. 11.
3. A Gopi is a lover of Gopa, another Vedic name for Vishnu. Cf. अपराधम गोपिनामं अभियुक्तानाम् आ च राय व प्रोक्तस्लाय वर्षस्माः।

(Rigveda 10-177-3).

विण्या गीता: परम्पार गीता:

(Rigveda, 2-55-10)
In oriental countries a tribute is paid to the woman by judging her conduct with a higher standard of morality. Thus while imputation of adultery to the husband may be tolerated, imputation of adultery to the wife is very repellent. Jehangir was highly annoyed at the vulgar taste of the poet and asked him to leave the court at once. The courtiers intervened and explained to him, that though the language is Persian, the poet was speaking in the Indian imagery. (i.e. as the aspersions of a wife to the husband).¹

This difference in the outlook seems to be as old as the start. In the Bhagavata and other Puranas we find the story related, that after the churning of the (Caspian) sea, while the Devas and the Asuras were still united, and set together to partake of the ambrosia obtained by their joint labour, Vishnu appeared on the spot “in the form of a girl” and enticed the Asuras away from the feast. This is the figurative way of saying that the Iranians preferred to look upon the Beloved as a bride. This also attests the fact that the Indo-Iranians were well aware that God is neither He, nor She, nor It.

शाब्दिक महत्वाकर्षक शाब्दिक महत्वाकर्षक:

बी पुरुष न नाग कहकर शाब्दिक न परामर्शः

Gandharva Tantra 34–34

The distinction of female, male and neuter does not apply to God. Such distinction is merely verbal and not real.

The Ultimate Reality is nothing, and it is all. God is both transcendent and immanent and so the charge of anthropomorphism against the Indo-Iranians, is only the vituperation of the ignorant. Kabir shows the way how one may practise the principles of Mazda Yasna in modern conditions of life. Thus Kabir’s example may profitably be followed by the Parsis, of course with the Gatha as the supreme scripture of the church. Kabir does not budge an inch from the fundamental principles of Mazna Yasna, and yet he is in such a close friendship with the Hindus that the Kabirpanth has been mistaken to be a branch of Hinduism. It goes without saying that Yasna (Yajna) is an indispensable part of Parsi worship. There can be no question of giving it up. This was the original Vedic mode of prayer, and retained by Maha Ratu Zarathushtra (Sukta 34–4). The Indians subsequently changed the Yajna form of worship by the Puja form. The Parsis have retained the original custom unchanged and it should be retained. In Din-i-Illahi (championed by Akbar) which is only the Moghal version of Mazda Yasna, the custom was retained. Abul Fazal was placed in charge of tending the sacred Fire (Ain-i-Akbari, Vol II, p. 393).

Rational Muslims have recognised Masnavi as the second Koran. It is up to them to perceive that the Gatha is the source of the inspiration of the Masnavi, so that they should not stop with the Masnavi even, but go up to the Gatha, the original spring. This will strengthen the bonds of friendship between Muslims and Zoroastrians.

This is however a matter that it for the Muslims to decide for themselves. So far as the reunion of the Hindus and the Parsis is concerned, the road has been made easy by Jalal and Kabir and we (Hindus and Parsis) can, on no account, agree to give up Jalal and Kabir, nor should we agree to deprive ourselves of the benefit of their spiritual experience.

In this sacred task of maintaining and consolidating Hindu-Parsi unity, we can get the greatest help from Ganadhara (mass-leader) Govinda Singha who tried to synthesise the two cults into one by combining the best features of both. In this matter he followed the lead of the Agama (Tantra) Shastra which attempts a synthesis of Vaishnavism and Shafism.

1. नामय प्रवासी पत्रिका—संबंध ९८०—प. २८०
The wise words of Kabir, the leader of the Indian school of Sufism, forms an integral part of Adi-Grantha, the scripture of Sikhism. Iranian features, like monotheism and aniconism, form the basis of the Sikh cult. Yet Sat Guru Nanak appreciates the Hindu conception of Godhead as the Divine Mother.

She is the Mother whom Ramakrishna Paramahamsa worshipped and celebrated. Govinda Singha develops the idea by translating Hindu scriptures like the Gita, the Bhagavat and the Chandi and by including the latter two in his Dasam Grantha which is the supplement to Adi Grantha.

How wonderfully does Guru Nanak negotiate with Islam. He says in the Adi Grantha.

There is not in the 114 chapters of the Koran a single passage where Allah has been addressed as "Father". The addition of the small word बाबा before Allah, at once changes solemn Islam into graceful Sufism. A green oasis is created in the breast of the arid desert. And we might imagine that the loving Father in heaven is delighted with the prattle of His beloved son and hastens to console him.

Govinda Singha is the spiritual successor of Mahamuni Nanak. The Hindu and the Parsee are equally dear to him and he composes a portion of his Dasam Grantha (viz. the Japaruma) in graceful Persian couplets. The message of Mahamuni Nanak was carried to Bengal by Prabhupada Bijay Krishna Goswami, who left directions that some portion of the Grantha Sahib should be recited in his monastery every day.

My own preceptor Sri Premnananda Tirthaswami Maharaj, a great admirer of Bijay Krishna, was equally fond of Indian and Iranian cults. He bade me to translate the Gatha into Bengali and blessed me when I was preparing the present revised English edition of the Gatha. I believe that it is due to his benediction that the Parsi Zoroastrian Association of Calcutta came forward to bear the cost of the publication of this book. I am particularly grateful to Sri Rustam T. Saklat, the honorary secretary of this association, for his untingering efforts in making this publication see the light of day. I cannot be too thankful to him, as I could not be to Sri Ardeshir N. Bilimoria of Navsari, who had found the money for the first edition of this book. It is their generosity that enables me to give expression to my deep reverence for the foremost prophet of the human race.

The first edition of this book was published in 1932, as the joint work of Sri Bilimoria and myself. It was the first edition of the scripture in Devanagari script and Dr. Bhagavan Dass, the great savant of Benaras, volunteered a letter of thanks to me saying that it had enabled him to satisfy his long-felt strong desire of reading the Gathas in the original.

This is enough justification for the use of the Devanagari script. Dr. Taraporewala's masterly edition of the Gatha has since been published, but an edition in Devanagari may still prove helpful. It is at least in harmony with the nature of the Gatha as a Vedic text.

In certain passages, the meaning of a word as based on the Nighantu and Sanskrit grammar seems to me to be more suitable than the current interpretation. Some of them are given below:

1. या (यानास्त, 28-9 also यान्ति of यान्ति मलो 29-0) means 'to pray' (Nighantu 3-19) and not the more familiar 'to go'.
2. ज्ञाति (ज्ञात्वम, 28-8) means 'to praise' (Nighantu 3-14) and not 'to tease' or 'to provoke' as Dr. Taraporewala surmises. Cf. ज्ञाति of classical Sanskrit.

1. Since published by Bharat Prakas Bhavan, 24 Budhu Ostagar Lane, Calcutta.
Hun is the bījmaṇḍ, the seed or the mother of all mantras. It is to be used in ṣāv (recollection). Yatha Ahu is the sāvīṇmaṇḍ, the main mantra, to be used in all rites (vide, Zoroastrianism, Ancient and Modern by P. S. Masani p. 210 and 271).

Islam knew the Salat or the obligatory periodical five prayers a day. Jāma (ṣāv) or constant prayer, with each breath, was introduced into Islam by the Sufis (vide O’Leary—Arabic Thought and Its Place in Islam p. 202.)

I offer these interpretations for the consideration of Avestan scholars. The most important of such words is, however, Vahma. I believe that it is the same word as the Brahman of the Veda. This word has been translated as ‘Law,’ ‘Prayer’ and ‘Glory.’ As ‘end of duality’ is the philosophical ideal of the Gatha (Sukta 48-9), there is no reason to exclude the category of the Absolute (Brahma) from it. The Zrvan Akarana (causeless cause) of pre-Islamic Iran (Yasna 13-50) and the An al-Haq of post-Islamic Iran are enough evidence that the conception of Brahna is not foreign to the Iranian mind. The passivity of Godhead (implying the conception of Impersonal God) is suggested in Suktas 39-4 and 45-2, by saying that it is the Manyus that created the universe. No doubt the Manyus are the Manyus of Mazda (Yasna 19-11), yet there is a suggestion of the negative aspect, when it is said that the Manyus run the whole show. The idea is made explicit in Mahanirvana Tantra (4-28) which says that Brahna does not do anything (न करिति न साप्तमिनाति न च गृहिति does not act, does not eat, does not do, does not stay—nothing can be affirmed of Him) and it is His Energy that does everything. And this term Brahna points out the affinity with Vedanta very vividly.

A few words about the arrangement of Yasna 26 and 29. "Mills very rightly places Yasna 29 as the first chapter of Gatha Ahunavaiti. He says that this is ‘a more natural order’ and adds that ‘it may be regarded as the terminus a quo..."
of the divine revelation'. Moreover, with this arrangement, Yasna 28 and 30 link up quite naturally; for Yasna 31-1 carries on the thought of Yasna 28-11. Yasna 29 is a sort of 'prologue in Heaven' describing the preparations made there for the advent of Zarathushtra upon Earth*.

Yasna 29 tells us that Zarathushtra was one of the most illustrious of those Angelic Beings who adorned the court of Ahura Mazda; that he was selected by Ahura Mazda to be his Prophet (19-8) in order to lead the human race out of the misery and plight in which it finds itself placed (29-1 & 6). He was commissioned to this sacred task on account of his unique distinction of being the most responsive to the inspiration of Ahura Mazda (29-8). Hence, in natural and chronological order, Yasna 29 should come earlier.

Actually, however, we find Yasna 28 as the first chapter. This is probably because Yasna 28 tells us point blank what the end of human life is, viz. that it is स्वयं or Bliss—the happiness that wells up from within and is not dependent on external circumstances and that its acquisition is predicted by the fact that our consciousness falls in two different planes, mental and supramental—the planes of lower and higher self (mind and soul).

It would thus seem that if we lay more emphasis on the personality of Zarathushtra, Yasna 28 should precede Yasna 29. If, on the other hand, we lay more emphasis on what the Highest End of human life is, Yasna 29 should precede Yasna 29. For the sake of a dramatic arrangement also, it seems better that the personality of Zarathushtra should from the introductory chapter, and that is why Yasna 29 has been placed before Yasna 28.

I am thankful to Sri Manindralal Chaudhuri for the preparation of the errata, and to Sri Sailendra Nath Sen a versatile scholar and a secretary to the Government of West Bengal, for his persistent encouragement. Sri Purnendu Bhusan Dutta Roy of Bharat Prakash Bhavan gave his help ungrudgingly in getting the work through the press.

May the lofty sermon of the foremost prophet of the world, the Gatha, the earliest of the Upanishads (embedded in the Bhagavata Samhita) lead us all to the presence of Ahura Mazda. The best religion is that which serves to keep the thought of Mazda constantly in our mind and thereby imperceptibly draws us nearer and nearer to Him in every moment of our life. When all other objects become insignificant to us, and Mazda happens to be our only thought, our only wish, Ahura Mazda is sure to make His appearance before us—before our mental as well as our physical eye. That is the experience of the saints all over the world. For the Formless can assume form, and the Infinite can become finite. This is how the Universe (yourself and myself) came into existence. Love is the element that brings the mind to such one-pointed ecstasy, the flame that burns away all other objectives. This is the Fire that the Parsi worships.

वन्दे अज्ञात अहुरा मानावे एज्याराहे मनावे
सुधा साहाने सुधाा व तम वसु वसाने
आत्मही अज्ञात द्रर अर राहे फळाने
सर व सर फळाने अज्ञात रा एँ सुधा मनसावे, 2-1762/3.

How long to dabble with words and phrases and cants. I want burning, burning. Take to burning. Light up a fire of love in the soul, burn thought and expression entirely away.

May the religion of love, the religion of ज्ञानम् (32-1) and आस्तित्व (44-17) of the Gatha, lead us to the supreme destiny.

JATINDRA MOHAN CHATTERJEE

AKAL NIWAS
SAROJINI FALLI
BARASAT (24 Parganas) West Bengal.

1. Taraporewala: The Divine Songs of Zarathushtra, p. 54.
CONTENTS

Introduction

,strlen

Varuna as Vedhas

Visisht of the Basic Principle of Mazda Yasna

Ahura-worship in India

Ashram Purification—Ashem Vohu

Gawam Song of Life—Yatha Ahu Vairyo

Gatha Ahunavaiti

Prologue

Chapter 1. सत्यायत्नम् In tune with 'Him'. Yasna 29 13

2. मन्न्युवेशकः (मन्न्युवेशकः) Twin Manyus 30 48

3. अंशुविन्यासं Unheard Words 31 122

4. आस्तिगामा (स्था) Love of God 32 181

5. फलकार्या 33 231

6. अगमती Welcome 34 275

Gatha Ushtavaiti

Chapter 7. कृष्णवाली Yasna 43 323

8. परिपक्वa 44 390

9. धर्मदर्शन (स्तंभ) 45 460

10. काल्पिकिका 46 501

Gatha Spenta Manyu

Chapter 1. स्येत्यायत्नम् (स्येत्यायत्नम्) Yasna 47 573

12. इ. बच्चन्याय (Destruction of Evil) 48 600

13. वैक्यवृत्ति तु द्वितीय 49 653

14. शरस्मिका (Refuge) 50 689

Gatha Vohu Khishathra

Chapter 15. जनेत्र (Nonchalance) Yasna 51 731

Gatha Vahishta Ishti

अवकाशिक यस्मि Summum Bonum Yasna 58 791

THE HYMNS OF ATHARVAN ZARATHUSHTRA

रुद्र-धोमः

तस्मै उ पद्यः यः सु-ह्वा सु-वन्ना,

यो विश्वस्य क्षयतिः मेवायस्य ।

वश्या महे वौमनस्य रुद्रस्,

नमोबिः देवमु अवस्य दुरस्य ॥

Pray to Him who wields the bow and arrow (for the

vindication of justice) and possesses all the balms (is the

only source of bliss).

For the sake of beatitude, worship Rudra: Serve Him

with salutes.

He is both the Deva (God of the Hindus) and the

Asura (Ahura, God of the Persians).

एको हि खो न द्वितीयम् तर्कः ।

Swetaswara upanisad 3-2

Rudra is one, He does not tolerate a second.

महादेवाय लक्ष्यार्थि महिषायी ।

Yasna 29-4

Mazda alone is the adorabe-most.

- महादेवाय असुरह्याय एकम् ।

Rigveda 3-55-1

Mahat (-Mazat) constitutes the Asurahood (divinity)

of all the devas.
VARUNA AS VEDHAS (Mazda)

All the worlds know Him; and they give to Varuna, the name, "Vedhas" (Mazda).

When (in India) Vishnu approached Indra for the sake of communion—the greater one assimilated the great one—Vedhas (Mazda) won over the Aryans of Trisadha (Bactria, Media and Persia) and led the devotee to Rectitude.

Varuna is supreme.

OR THE BASIC PRINCIPLE OF MAZDA—YASNA

Attain that, by Conscience, by Rectitude, and by love.

(i) By love, as distinct from mere obedience.

(ii) Through the concrete love of the friend, the brother, the father.

(iii) In ecstasy.

When shall I, Mazda, walk along with you, and how will your ecstasy be mine, tell me that.
AHURA-WORSHIP IN INDIA

I would discharge the duties of both the Deva-Ya’na (Deva-Yasna) and the Pitri-Ya’na (Mazda-Yasna).

(Ashtava) Angirasa Veda 6-117-3

Oh Ahura, now I dedicate this one to you.

Mantra-Brahmana (of Sama Veda) 1-6-21

Then Brahma bowed down to glorious Hari-Medhas (Ahura-Mazda), and learnt from him, the best religion, with all its principles and secrets.

Hari-Medhas (Ahura-Mazda) is the Soul of consciousness and the root of knowledge. He is both personal and impersonal, and One who always views the world—we bow to Him.

I. Anjali (Prose order):—

Welfare exists (Rectitude is the greatest good) \\
Welfare is in this (that Rectitude is for Rectitude, the greatest).

* Rectum is formed out of the root रा, समति — to eat (vide also Panini 7-3-75). It is the Mantra that destroys all (mental) impurities; thus it is to be recited at the commencement of every ritual. The Hindu achatama is त्रि विना; परम वर्त्त, क्षात्र पश्चिम सुर्य, पुष्कर सा कालक्रमेत्तर. That emphasises the existence (विना) of God. The Iranian achatama points out the supreme importance of Rectitude (अचर). Achatama is usually added at the beginning, as well as at the end of the achatama mantra.

“H-O-N”, which is the Iranian equivalent of Indian A-u-m, may be similarly added to the Iranian achatama.

[A is aspirated A—just as Kh (ख) is aspirated K (क), or Pha (फ) is aspirated P (प)] U is common to both.

N is the counter-part of M. Thus A U M and H U N are equivalent.

[Tantra uses the form H u n. Sandhi makes it ‘Hon’, just as A u m—‘O m.’] ‘Hon’ is generally pronounced as ‘A-hun’—‘A’ being added by way of contra-aphesis. (epenthesis)
II. अस्तुवः (Translation) :
Rectangle is the greatest good. The good does exist. The good consists in this, that Rectitude should be for the sake of great Rectitude.

III टीका (Word-note) :
अस्तुवः कर्म रूपम् — Rectitude
It is the same word as अस्तुवः of the Vedas. It is used in all three genders अस्तुवः, अस्तुवः and अस्तुवः. Nominative of the verb अस्तुवः.

सन्धि — Good
Noun. Nominative of अस्तुवः (case in apposition with अस्तुवः).

सन्धिः प्रेषं — greatest

सन्धिः वर्तमानम् — elides by वर्तमानम् (Panini 6-4-155)

[In quoting the rules of Panini, the name Panini would be left understood.]

अस्तुवः — सन्धि — is

उपास्यात वर्तमानम् — Welfare

कर्म (to desire) + श Participle श forms a noun by the rule शक्तिः कर्म शक्तिः etc. (3-3-114) शक्तिः becomes शक्तिः by the rule शक्तिः शक्तिः etc (7-1-39) Nominative of the verb शक्तिः.

उपास्यात वर्तमानम् — welfare.

Nominative of the verb वर्तमानम् understood.

अस्तुवः — अस्तुवः — in this.

कर्माणि in place of कर्माणि by the dictum “सन्धिः प्रेषं — अस्तुवः — रूपम् रूपम् निरूपणम्. शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः शक्तिः. सौ कर्माणि सौ कर्माणि कर्माणि कर्माणि कर्माणि कर्माणि कर्माणि कर्माणि कर्माणि."

IV अस्तुवः (Implication) :
Virtue for the sake of virtue, and not for the sake of anything else, (like pleasure, fame etc.) is the End of life.

Rectitude is the first step towards God-realisation; for in Rectitude is the first manifestation of Mazda.

गायत्री (SONG OF LIFE)
“Yatha Ahi” is the Iranian Gayatri.

यथा अहू वह्ये अथा रुप् अपात चित कर्ता।
वर्त्तमानं विद्वानं मयो विवेधानाशुरी।
अपातां गम्भीरं च ययो तथा।
क्षणं यो च अद्वित आपि विष्णु देवो देवो वामारे।

II
I. सन्तु (Prose order):—

यथा अहु (Just as Lord is adorable) कर्मसंतु (so is the Prophet) अस्याना तिष्ठता (by means of Rectitude alone) कर्मसंतु: वशयमा विभिन्नम् भजु हुये (for deeds of life towards Mazda) क्रृष्णा न ब्य अस्वास्व (of Non-chalence too, for the Lord) निधिस्थाप्य: वातातार अद्वर्त (whom He (Mazda) gave to the puritans as protector)

II. अनुवाद (Translation):—

Just as God is to be adored, so is the Prophet, and that by means of Rectitude alone—(the Prophet who is) the upholder of (1) Conscience, for the sake of the deeds of life towards Mazda, and of (2) Nonchalance, in the cause of the Lord; and whom the Lord appointed as the saviour of the picus.

'Āhu' and 'Ratu' have been translated by some scholars as Prince (Lord Temporal) and Sage (Spiritual Teacher) respectively. But this is not correct. 'Prince' spoils the spiritual significance of 'Yatha Āhu' mantra. The correct meaning of these two terms are, God and Prophet respectively.

It is to be noted that Āhu (Ahura) has sometimes been applied to persons other than God (Yas 31-10), and that God has sometimes been described as Ratu (Yas 33-1), [just as Mundaka upanisad (3-2-10) calls Him एकम् (Sole Ratu)] That does not affect their normal meaning viz. Āhu—God, and Ratu—Prophet.

III. टीका (Word-note):—

अहु:—ईच्छा: —God.

अस्य:—अ (Unadip-85) स्नित्यां सत्यि तिष्ठ अस्य:—अहु (the only Reality) विभिन्न भजु हुये (by the rule पुर्णाः स्नित्याः एवा (7-1-39).

कर्म:—प्रशिक्षित:—adorable

य:—(प्रशिक्षित)+य—प्रशिक्षित

अस्या:—अध्यय्या:—So

अध्यय्या अध्यय्या स्त्रष्ठा बत्तीश्वरा (6-3-136)

वह:—वहु:—गुरु:—Prophet

वहु तिष्ठ समस्त: भाद्र: (Panini 3-1-29) तिष्ठते हृदयार:।

अध्यय्या:—सत्यसमस्त:—स्त्रष्ठा:—by Rectitude

सत्यसमस्त तिष्ठ कर्मक्षणीयो गोमत fence:। जस्मी is induced by the post-position सत्या—(with). Post-positions generally govern a noun in the ablative case (2-3-10) सत्या also does so, by the principle of सत्यसमस्त:।

ब्रह्मा:—एकम्:—alone

हृदयार:—सत्याः—with, from (Nighantu 4-2-30)

अध्यय्या:—सत्याः—by rectitude (Sans स= Zend h) सवयज्ञ: सत्याः (Rigveda 8-35-1) जस्मी: सत्या (Rig 3-12-2) सत्याः ब्रह्मा: (Rig 4-1-3), सत्या becomes ब्रह्मा: (from) in Persian. सत्या generally expresses ablative sense (from); but some times instrumental too (by), cf. Az dar i ma baz amad (Hafiz) — he came by my door (not from my door).

भुज्या:—वृत्ता:—Upholder


The prophet is the highest manifestation of God. By emulating him we can acquire godly virtues. Rectitude is the only means of serving God. Other deeds have only subsidiary value. For Rectitude, two factors are necessary: (1) Conscience, to point out the Duty (2) Nonchalance, to give the strength to stick to duty. By inculcating these two root principles, the prophet is saviour of mankind.

The Hindu Gayatri enjoins Conscience alone (धी). The Iranian gayatri enjoins not only Conscience (धी मन्त्र—right mentality), but Nonchalance as well. भूमि—defiance to pleasure.

The Iranian gayatri is more practical, also because of its pointing to the Prophet, as an exemplar, in whom the ideal (of 'Life Divine') is realising itself more and more.

The idea enchants the apostle Sweta Asawatara, whose Upennised lays down, that adoration is due, not to God alone, but to his Prophet as well.
Swetaswata Upanisad 6-22.

Here, for the first time in the Vedic literature, the dignity of the prophet is declared in unambiguous terms.

The appellations अल्लत्र (mule) and लम्ब्र (camel), seemagnate—the outcome of the same way of thinking. And when the attribute उज्ज्वल (white — उज्ज्वलम् i.e. उज्ज्वलम् or उज्ज्वलम्) is added to it, the analogy becomes greater. Is this an oblique reference to the source—a veiled acknowledgement of the debt to Iran?

उप-क्रमशिका (PROLOGUE)

Sukrtam 29

यानीष्म मनो, यानीष्म कवो, यानीष्म भ्योथनेम्
अणाधोनी भरुष्यूहे !

भूरा अमेषा स्पेन्ता गाथाओ गेउरवाहन

नैभो वे गाथाओ अणाधोनीष् ॥ #

�पाण: करुषुकस्य (of righteous Zarathushtra) मन: वात्मकम्
(mind is adorable) कव: वात्मकम् (word is adorable) स्मृतं वात्मकम्
(deed is adorable) स्पेन्ता: अतेषा: (holy institutes) गाथा: प्र करुषा
(may accept the Gathas) अणाष्ठी: गाथा: नमो ् (to the sacred
Gathas, salutations).

Sublime is the thought, sublime is the word, and sublime

[ * This verse being introductory to the Gathas is placed here. Geldner has placed it at the beginning of Yasna 28. ]

12

13
the deed of righteous Zarathushtra. May the Amesha Spentas (sacred institutes) accept the Gathas. Salutation to the sacred Gathas.

वा = वानमु = adorabla
वा = to pray (Nighantu 3-19) [Nighantu is the oldest Vedic dictionary]
वा + सु = वान, prayer, वान = सुम्र, worthy of adoration.
सुम्राभन = सौभाग्य + देवाः
सौभाग्य = सौभाग्य + श्री (Unadi 554).

असांत = अमृतसंतत्वा
अदु+चिरु = असांता. भविष्ट है = विनिःश्री इति भविष्यत
t (The suffix is बनित, and not चुपु. The latter gives the form असांत, and not असांत:)
असांतुत्व = असांत्वित = असांतवित. इ = becomes इ by the rule स्वातिश्रु ह: (Vararuci 2-44).

कुलत = शलत = may take वह =त। Here it is \bहवा\ so महतिं। चेंद्र वक्तिः = महतिः। 
ह is changed to न by the dictum रूप-तिक्त-रघुत असांता. न: न = final न elides by the rule शत्त (3-4-97) and न न elides by the rule स्वातिपान्त्व (8-2-23) महतिः.

गाथा = गाथाया:
बनिःश्री is induced by the word नम: (2-3-16). हिन्दू in place of चतुर्मृय, by the dictum सुप-तिह-कामह etc.

The Amesha spentas (sacred institutes) are the laws and the stages of the spiritual life. Without knowing the meaning of the Ameshas, it is not possible to understand the Gathas.

1. यूपाशया गेऊष उर्वी गेयसुदा,
कहुः कहच महामुहुः के सा तपस
आ भा अपेयो थजस चा रेमो,
आहिकाया देशेण चा तेविष्य चा
नोहि गोह वास्ता खुसुम्भर अन्यो,
अथा गोह सांता वोहु वास्ता।

गोरे जरा युमन्तं भगवद्ग (the Soul of the World wailed to You) कबै मा तत्रसहस्त्र (wherefore did you create me?) क: मा असांत (who fashioned me?) आ मा इम्स: लहुः व रसाएति (greed and violence oppress me) वृजः च तबष्णे व रासिकक्ते (insolence and rapine assail me) नो हृदे मे वात्सा गुससत अन्या: (I have no protector other than You) अथ ने सांते वहु वास्ते (so assign to me a good protector).

The soul of the world wailed unto You. "Wherefore did You create me? Who is it that fashioned me? Greed and violence oppress me, insolence and rapine assail me. I have no protector other than You. So direct me to a safe shelter."

श्रुत्वा = श्रुत्वा (Persian) = You.
सुदीन in the dative of भगवद्ग (Panini 1-4-37)
गोरे = of the world
गोरा = world (Nighantu 1-1)
उर्वी = असांत = soul = रामच (Persian).
उह (उहे) भविष्यत (र्विष्यत) इति क्रोधः।
अगुजत् अगाहित् - lamented, blamed.
गाठी - गाठी, कुशांय रूपः
Here it is अगाठी. कष्ट-त। Initial श drops by the rule-
बहुत्वं etc’ (6-4-75)
क्षमि - कसम व वाणाद्र - What for
नित्यी of cause, by the rule समी: सर्वनामस्य हेतुवः
(Supadma 2-2-23)
त्वर्ये ध्वम् -अत्त्वर्ये अत्त्र: - created.
त्वर्ये-रत्निति - to fashion तत्वे ध्वम्।
Initial श drops (6-4-75)
के = के - who
ए in place of ह (1/1), by गृहसः नुङ्खः etc. (7-1-39)
तस्या - अत्त्वर्ये - अत्त्वर्ये - fashioned
तैं-तप्ति - निमानो।
हेतु वत्ति, तत्त्वम मन्त्राः बालकम (Rig. 1-67-2)
आ - fully.
The upasarga is used separate from the verb by the-
rule यवहिताथ (1-4-82)
मा = माम् - me.
इङ्गम् - इङ्गम् - greed.
इशू (आधिपतिः + म: (unadi 150)
हत्वे - संहत्वे - violence.
Sanskrit स (of सहत्वे) changes to ह, and ह to ज, in zend.
रेचे - रामाशाति - रामाशाति - oppress
शते - to kill (Nighantu-2-19). दिशू - शन। दिशू is used in-
present tense by the rule इर्तसिति etc. (3-4-7).
आहित्ते - आहित्ते - आहित्ते - asail.

उप-कामित्तिका

शिश्व-शेषते - हितय रूपः। त ते elides by the rule शेषता
etc. (7-1-41)

चा - च
final श becomes शा by the rule निग्नात् व (6-3-136).
तक्तु - करातकार: - assault.
तक्तु - strenght (Nighantu 2-9)
वासा - रासः - protector.
बसू - (बसू) अन्नाशास्ते। बसू - षुषु - बासा।
हुष्टू - गुप्ता - (than) you.

अन्ना-अन्ना
final श becomes शा by the rule निग्नात् व (6-3-136)

बासा - बासे - बासा - tell
बास (सांति) - to describe. Here it is अदाभि - शीति। कोट-शः।
final श becomes शा by the rule शेषा etc. (6-3-135).
वदृ - वदृ adjective to वासाः। दिप्ति elides by the rule नुषः नु
त्वे शास्ति etc (7-1-39)

बासा - बासा - रासः - protector,
वदृ - वदृ (Unadi 610) वदृ - protector, object of शास्ति। या
in place of हिताः, by the rule रुषः रुषः (7-1-36)

The problem of Evil is the main problem of religion.
If God is kind, why is there so much misery in the world?
If He is not kind, what is the good of worshipping Him?
The Gatha starts with this moot point.

Jalal, the greatest poet-saint of sufism, who took up the
task of explaining the root principles of the Gatha in modern
Persian, (under the garb of Arabic nomenclature as is the wont of the Sufis), points out how the world apparently is full of misery.

गर न हूँरी तंग हर अर्हवान भलीत।
चुल दुरा दुरा हर के वर बद बोध भद्दल॥

Masnvi 3-3540

If the world were not narrow, why is all this lamentation? Why does one become more bent with grief, the longer he lives in the world

II अनुचाद (Translation):—

Then the Creator of the world (Mazda) asked Asha (Rectitude). "Where is thy Prophet for the world who, capable, world-fosterer and vigorous, would sustain her always? Whom do you intend as her lord, as one who can thwart the violence of the wicked?"

III टिका (Word-note):—

अना—then.

अनसुः+ दा। cf यद्य, तत्ता, कद्या (5-3-15)

सताः—गदेः—fashioner

तत्त (तत्ततिः) रचनात्सायो (सत्तने) तत्तुं+कक्रिः (Unadi 162)

अनसुः। 1/1 तत्ता।

अर्थ तद्व वसुः पर्याप्तो भवनाः महत्तम (Rig. 10-119-5)

प्रशस्ताः—अतसुः—अपशस्ताः—asked

प्रशस्ताः+कद्या. Initial s drops by the rule प्रशस्ताः etc. (6-4-75)

कवाः—how, where

किभाः+भा (5-3-26)

शत्वुः—एक्तुः—Apostle.

कत्वुः+कत्व (unadi 1)

for शत्वू as a root, vide Panini 3-1-29.

स्वयम्—यद्य—या—who.

cf तद्—स्वयत्। स'=स्वः.

Neuter for masculine, by the dictum हुम्+सिन्हा+वाः etc.
the end of life is. If pleasure is the only end, then righteousness has no place in the economy of life, for righteousness consists in resisting the temptations of pleasure. So the matter is referred to Asha (Rectitude).

Virtue and vice cannot have the same consequences. Though the virtuous apparently suffer, they are going nearer to Mazda, and would attain perfect happiness at the end. Only a prophet can induce this conviction, and so an enquiry is made about the Prophet. Jalal, the Apostle of Sufism (cisti or esoteric principles of Mazda Yasna) tells us how the Prophet is the agent of Mazda on earth.

Jalal. The Apostle of Sufism. 

Masnavi—1-673.

3. अजजाह अषा नोहत तरे, अवर गोह फहित-अववः
अवर नोहत चीढैये, या फहिते आद्रो, ऐसे वाहौ धरणो।
हातां हो अोलिस्तो,
बाहाइ जरूप जिमा कैलापूर।

I अन्वय (Proseorder) :—
अल्पो अषा त्रित अववी (to him) Rectitude replied) सादू नी इस

IV टिप्पणी (Remark) :—
The problem of evil leads to the question as to what
II अनुवाद (Translation) :—
To Him replied Asha, “There is, in the world, not a hero who is (himself) free from arrogance. Of them I know not one, who can make the lowly great. Of these beings, he is the real worthy, to whom the call of duty reaches.”

III तिथं (Word-note) :—
शर्ष्यं—शर्ष्यं—शर्ष्यं
शर्ष्यं—केश (Nighantu 2-9) Noun is used as an adjective by the rule अश्वं etc. (5-2-127)
अर्णां—एतीसा
अर्णां—इत्या बो छदिद यो अर्णां (Rig. 6-67-11)
किरुपु—बेदित
किरुपु+छद ए। declined in सनाद class.
शब्दंति—प्रभुति
शब्दंति गति कर्म कस्तो शब्दंति (Mahabhashya). The Mahabhashya of Patanjali says that गति means “to go” in Kamboja (Afghanistan). शब्दं+किरुपु शब्दंति = to make to go, to lead.
श्रवं—श्रवं—lowly (object of श्रवंति)
श्रवंति गति गति मन्यमान: (Rig. 7-41-2)
श्रवंति गति गथित् उच्चरे पिता (Rig. 1-31-14)

IV दियनी (Remark) :—
Asha replies that there is no one perfectly righteous. Yet that is not a matter for utter despair. For if one sincerely tries to walk in the path of duty, that is enough to bring him redemption. Misery and pain do not sway him. No one is free from fault; if one sticks to duty that is enough merit.

Jalal, the prince of the sūfis, tells us that the prophet starts by obeying the commands of God, and thereby grows to give commands to others.
hereafter, He, Ahura, is the Judge thereof. Let it be unto us as He wills.

III टीका (Word-note) :—
सखवि रण सहस्र = सखवि = एकक्रोति = एकक्रोति = alone। स: स्वतंत्रता = to go.
(Nighantu 2-14) स: स्व: = one who goes by himself, singular ए in place of स (1/1), by the rule नुपुर इ= इत्या, etc. (7-1-39)
स्वतंत्र विति स्वतंत्रस्वतंत्रस्वतंत्रस्वतंत्र (Rig. 7-6-10) स्वतंत्र (unique) is their illustrious meeting.
[ cf ए=once, ए = simultaneously].
स्मरिः = प्राचिन: = adorable-most.
स्त्रेयः = वर (Panini 3-4-70) = वर। चत्रिः means one who is is remembered (and not one who remembers), like चत्र: (one who is chosen, and not one who chooses) चत्र: — चत्रिः। चत्रिः: ए = final ए or ए elides by the rule ए: (6-4-155)
बाहुस्तिः = दुर्दशक = is repeatedly done। बाहुस्ति = to attempt
कृतिः = कृतिः = to do। ए = ए + ए = बाहुस्तिः = does repeatedly.
In the passive voice वाहुस्ति।
[ Sans ह = Zend ए।
परिक्षामयम = before this
परी = before, चिथः = this चिथः = चिथः (vide Panini 5-2-52 चहः-पुष-मण etc)
बाहुस्तिः = किथः = is done — will be done। चिथः = चिथः = to choose,
कृतिः (passive) ए = is used in future tense by the rule वाहुस्तिः etc. (3-3-131)
this is enunciated here unambiguously—for the first time in the world—वष्क्रोमो सखरे माहिरिसो।

The Hindu echoed it, as ऐहो हि देवो न हिवियाय तद्ध।

Swetaswara Upanishad 3-2

"Rudra is one, and does not stand ( tolerant ) a second.
The Musulman echoed it as, 'La ilahi-il-Allah.'
None is adorable except Allah.

The source of all this however is in the Gatha. This Rik also lays down the ultimate lesson of Religion viz. complete surrender to the Will of God. अथ ने भक्ति यथा ही वस्त्र—Thy will be done.

Man is not left to his own resources alone. We did not create ourselves and there is a wise judge at the head of the affairs of the world. It is prudent to leave the matter ( of rectifying the wrongs ) to Him, and submit to His decision.

Jalal, the inheritor of the spiritual lore ( cisti ) of the Gatha, enjoins us to have full faith in Mazda—faith in His existence and faith in His desire and ability to rectify all wrongs.

Masnavi 3-1748

Rend my garment—if you would. There is one who will sew it. If I cannot count upon Mazda's sewing it, it is better that I should give up all thoughts of mending and go about naked, for my own efforts are ineffectual.
अन्य वा उत्साहाय अहवा,
जलाइत्वा श्रीनिम्ना अहुराओ आ।
सेए वर्गेनिन चा अज्ञायो तत्त,
मज्जामु इहदी फेसान्यो।
नोहुत परेमेंजुघोह फाज्यातितितु,
नोहुत पुण्येन्ते द्रेक्षां पहरी।

I अन्य (Prose-order):—
अति ये दलान्तः (Then with out-
stretched hands, gratifying profusely the Lord) में भवः, शतः ने अज्ञायाः गोः (my soul, and that of the living world) सङ्क्षेपां
प्रस्थाप्यु दक्षिणः (approached Mazda with the prayer) नो इति: क्षु:-
यवे प्रज्ञाति: (may there not be adversity to the honest) नो इति:
प्रस्थाप्यु: इ स्थः परी (and not also prosperity to the dishonest).

II. अनुवाद (Translation):—
Then so, with out-stretched hands, invoking the grace of the Lord, my soul and that of the living world, approached Mazda with this request “May there not be adversity for the honest, nor prosperity for the dishonest.”
उत्साहाः उत्साहाः-out-stretched.

III अनुवाद (Word-note):—
Sans त= Zend, त
Virtue does not necessarily lead to adversity and vice does not necessarily bring in prosperity. Even judged by the worldly standard, there is no reason to give up the course of virtue.

Souls (of Rectitude and the World) want to know what the real value of morality is, in the scheme of the universe.

Gatha seeks to deepen this conviction in the final victory of virtue, through the grace of Mazda. Mazda does so ordain that “out of evil cometh good.”

Thereupon Ahura Mazda, surveying the world with insight or circumspection spoke, “There does not exist a single prince, nor a Prophet, (who lives) for the sake of Rectitude. Therefore indeed the creator has moulded you (Zarathushtr) for their progress and protection.”

He who brings forth rose from the very midst of thorns is also able to turn the autumn into spring.
on account of Vedic usage, the rule तुतः (7-1-70) does not apply and the word does not change to वृत्तः.

बृत्तः — वृत्तम — matters.
बृत्तः — form (Nighantu 3-7). बृत्तः (Unadi 282)

बा — to weave, to make. बानकृत्तम् in Persian. (vide 48-9)

श्वायम् — श्वायम् — by circuminspection
श्वायम् (cf श्वायम — education) श्वायम् in place of तुतः by श्वायम् etc. (7-1-39)

or कौ — कौ — to see कौ कन्या (Ganapā) कौ कन्या = sight तुतः तुतः कन्या। (vide 44-7)

अ-एव — एव — one only
अ-एव — एव — lord, prince
अ-एव (unadi l). अलि है अः।

one who really exists, i.e. exists for himself.

खिल — declined in the अदि class. Sans खिल = 2nd खिल

रु — ब्रह्म; गुरु — Prophet.
रु (unadi l) — रु This root is mentioned in Panini’s rule (3-1-29) रु, — to show mercy.

अर्थम् = Rectitude
साध्या गर्भ गर्भेन पूणां।
खिल — एव — only
साध्या = by, for.

पुष्पस्य = पुष्पस्य — for progress.
पुष्पस्य = पुष्पस्य = grace. पुष्पस्य = पुष्पस्य = grace.

All nouns may be changed into verbs by the addition of कृष्णः। बुधः = बुधः (Unadi 337) = बुधः। 4/1

बाहुहिंदा — बहुहिंदा = for protection
बाहुहिंदा (Unadi 608) — बाहुहिंदा (रक्षणम्)।
बाहुहिंदा = बाहुहिंदा = बाहुहिंदा। बाहुहिंदा = बाहुहिंदा।

लक्ष्यः — लक्ष्यः = लक्ष्यः = creator
लक्ष्यः — लक्ष्यः = लक्ष्यः = creator (निष्ठाः)। लक्ष्यः = लक्ष्यः।

लक्ष्यः = लक्ष्यः = moulded
लक्ष्यः = लक्ष्यः = moulded (निष्ठाः)। कृष्णः।

IV तियमी (Remark): —

The busy world is apt to forget the most important lesson of life. So merciful Mazda sends Prophets now and then to remind men of their highest destiny.

And Atharvan Zarathushtra is the foremost of all the Prophets. He is the earliest of the Aryan prophets, being referred to in the Rigveda, (as Parsu Rama) as the prophet who teaches the religion of Ahura to the Maghavats (Rigveda 10-93-14).

He is also the Super-prophet of all the three Semitic religions—Judaism (of old testament) is the original religion, of which Christianity and Islam are only off-shoots; and it is Maha Ratu Zarathushtra who taught Moses the principles (Monotheism, Iconoclasm etc) that Judaism stands for, as
referred to in the Koran (Sura XVIII—[Cave]—verse 65)
—Rodwell—Koran, page 186 (footnote)

Muslim writers give to Zarath-ushtra [जाराथ-उस्तिरा—green light, from उस्तिरा Dawn—Ever-green light] the name of Khizr or Pir-i-Sabz, the green mantled prophet, who is the inspirer of Sufism. It is to be noted that Khizr is the only prophet of non-semitic pedigree, mentioned in the Koran.

Jalal, who proceeds to explain the root principles of Sufism (of which Zarathushtra's Gatha is the original source) reminds us about the supreme dignity of Khizr

भाग. जाराथी जाराथी पयलम्बरी।
लालिकः खिर्सरसु मुखुन्तिक हर्षी।
Masnavi 3—1963.

I (Moses) am a prophet, but I am only a disciple of Khizr (Zarathushtra)

71। त्येस्यो आकुशोधव अहुःभ्रो माहेश्वरः, तपत्त अया हस्सतोपो॥
संज्ञानो गयोह्प श्लीष्ममः या, हवो ऊर्जस्वयो स्यैंतो सांस्या॥
कसौ ते वोह्म मन्यद्या, वे ह दायाद्व, एहावात मरेताह्वयो॥

I अन्वय (Prose order):—

नम्रे अहुः अहुःभ्रो अन्ननाम् (for him Ahura [ordained] the chants of prayer). तस्मा अह्न-सर्योः (ordained, co-joyous with Rectitude). मण्डल: गनेष्वर सा (Mazda, salvation for the world too) च: श्रीपितः स्वेतेन्त्रार्थ (He ordained for the saints, the holy laws). क्स तः अहुः मन्यसा (where is that Conscience?) व इ श्रुधः (which will give) क्स एतान मार्त्यः (all these to the mortals).

II अनुवाद (Translation):—

Then Ahura Mazda, in harmony with Asha, ordained the mainram (the scripture) for him (the Prophet) Salvation for the World, and sacred laws for the Saints. But where is that Conscience, which alone can impart all these things to the mortals?

III टीका (Word-note):—

सम्म—तत्सम्म— for the prophet.

dative of सम्म। दितीया in place of अहुः by Vedic usage.

आत्मार्थ—अर्थ:— of prayer.

मन्नम्—Sacred Formula

This seems to be the Pranava or "Hon" ("Aum" of the Veda) तांत्र इत्यास्यास्त्र त्रित्वम् वैभवं सम् ताहुःकर्त्तव्य Gita (8-13)

सम्म—अस्तम—अयुक्तस्—ordained

तस्मा अहुः— samastha। क्स्तः। Initial 'a' drops by क्स्तः etc.

(6-4-75) इत्यह तद्भव सम्म मन्नम् नीसाङ्ग (Rig 1-62-2)
bring salvation to mankind. But unless man has the goodwill to accept the gospel, it does not benefit him at all.

Gatha is the best of the scriptures. Where is there any other book which points out the end of life so lucidly and is thus the primal gospel?

Gar phalijam o Gomtiyam abh shahin.
En n kharnam pah ve kharnam der jahan, jahan.

Masnavi 6-1196

If I do not read these, what else would I read?

8. Aam moh hadda viarlo,
ye ne aavon saasnaaro guptta.

Bharyaro sipitamo,
Dhuno ne mandra khati apah cha.

Charekerastra lauvkendh,
hano hidda haddasam ghada valyubha.

I Anvay (Prose order):

Abh ne viha (He is known to me here) vyu aavon saasnaa: guptaa (who alone hears my directions).
thushtra of the Spitama family) येनां संज्ञाय विष्णु (he desires me-Mazda) अन्यथा व (and Rectitude) चरीहित आवश्यके (for preaching highest Duty).

ब्राह्मण विशिष्टता संस्कृतम् वाच्यम् (therefore to him I confer the status of the Prophet).

II अनुवाद (Translation):

He, Spitama Zarathustra, is here known to me as one who alone listens to my directions. He desires me-Mazda, and Rectitude. This is why, for preaching Rectitude, I have conferred on him the status of the Prophet.

III टीका (Word-note):

इहां - इहा - इही here.
इहा हि कः अस्तुति इहा वामस्य भवते (Rig. S 27-11)
ब्राह्मण: = श्रावण: = known
विशिष्ट: + वृ. Sans हा = Zend हा
न: = अन्यायः = Our
भीरवे श्रावणनाम्। Honorific plural
शारण: = अनुश्रवणनां = directions
शारण + न (Unadi 293) = शारण:। शिलामाण अष्ट: शाल्मा। (2/3)
गुप्त: = व्यवहार: = lends ear to
gुप्त: = क्रृ. (cf. खरमाओ, (Persian) hare, having long ears)
गुप्त + विष्णु, वि = गुप्तिः = hears.

All nouns may be be changed to verbs by addition of विष्णु=विष्णुसिद्धिकृत्यः किंतु वा विष्णुः।
IV ट्रिपली (Remark) —

Bhagavan Zarathushtra is the first and the foremost of all the Prophets. He raised the first voice of protest against the divorce of morality and Religion, in the then current Vedic Religion.

He alone who is commissioned by Mazda can lead a nation.

One should surrender himself completely to Maha ratu Zarathushtra, even as Moses did.

मुख गोरखनाथ पीर ही तस्लीम शान।
आसुतु हुसा भीरे हुसे खीमुर शान॥

Masnavi 1-2969

When this Ancient one calls you, submit to him. For even Moses took orders from Khizr (Zarathustra).

Khizr is the green-mantled prophet of ancient Iran, who inspired Hafiz and all the Sufi poets of Persia. (Claud Field—Persian Literature p. 217)

जसत = हरित = green. वश (deriverd from वश = to cover)
कश = garment.

For Khizr being the teacher of Moses, Vide Koran—Sura 18 (the Cave verses 63—82)

For Gatha being the source of the monotheism and non-idolatry of Judaism (i.e. Zarathushtra being the inspirer of Moses)—vide Macdonell—Comparative Religion—chapter VI and Blair—Sources of Islam.

I अन्वय (Prose-order) —

अत चा गेयदू उर्वी रासायता,
ये अनन्योऽभ्युध्यात्मेनो रादेम्।
वारेत्यं नरेरे अस्तराम,
येम जा वसेसी इष्यां-श्रायेमु॥

कुदा यथा हुयो अहं हृत,
ये होह ददन जस्तवत जावी॥

When this Ancient one calls you, submit to him. For even Moses took orders from Khizr (Zarathustra).

Khizr is the green-mantled prophet of ancient Iran, who inspired Hafiz and all the Sufi poets of Persia. (Claud Field—Persian Literature p. 217)

जसत = हरित = green. वश (deriverd from वश = to cover)
कश = garment.

For Khizr being the teacher of Moses, Vide Koran—Sura 18 (the Cave verses 63—82)

For Gatha being the source of the monotheism and non-idolatry of Judaism (i.e. Zarathushtra being the inspirer of Moses)—vide Macdonell—Comparative Religion—chapter VI and Blair—Sources of Islam.

II. अनुवाद (Translation) —

Thereupon the Soul of the World lamented: “in this disaster, when I long for a master-hero, (alas) that I would get (only) the feeble voice of an impotent man. O when would he come, he who can give me the protection of his able arms?”

III तीका (Word-note) —

रूस = अहस्त = अस्तिरूस = cried


IV  दिशानी (Remark):—

It is not wisdom to attach too much importance to physical strength. One who cannot control himself, how can he control others? They know not that it is the way of Mazda to conquer without the help of the sword.

बाम को दृष्टि के हां अचारी हुस्त हा।
भाषके के हृदय शुद्धतर कारे उख दु।

Masnavi 1-3747

He kills without the sword, i.e. changes the heart.

I  अन्वय (Proseorder):—

यूर्मस अहण्डयो अहुरा
अहोगो दाता अहेम स्पार्थेः स् च च।
अवतू वोहु मनहः हा,
या दृष्टिति रामां च दृत।
अलेन्द्र चतु अहा महत्त्वा,
ध्वाम मेवे हि पावोर्वीयः वशदेयः॥

बुद्ध प्रथा: अहुरा (Oh Ahura, You to these) अवतू दाता अर्थ स्पर्शः
च (give as strength, Rectitude and Nonchalance) अवतू, पच्च
II अनुवाद (Translation):—

Oh Ahura, do Ye give to them (all men), as strength, Rectitude and Nonchalance, and (also give) such Conscience, as holds (chooses) security and peace. May I too, O Mazda, recognize You to be the highest object of knowledge.

III टिप्पणी (Word-note):—

यूक्तवाद = यूक्तवाद = you.

बनावठों ऐश्वर्य (Siddhanta Kaumudi—Unadi 178 अन्वयाकाल) मिद्दान चीमूर्ति holds ए ए ए to be interchangeable.

Similarly ए ए ए also are interchangeable.

अग्रता = अग्रता = बल = strength.

object of बल = Sans अ = Zend ग

दात = प्रदाता = give

च + लैट = phonetically declined in अराधि class. Final च becomes छ by छ क ए ए ए (6-3-135)

अनुसूची = आनुसूची = such.

Adjective to कुसूर्यन = अक्षर does not change to अनुसूची by the dictum सुरू-तिक्सू-प्रतिक-दिंक-नररायणाम् etc.

हृदयित्व = आख्यायें = shelter.

कि-कहि निवास = to dwell स + कि + लैट = लैटित्व = लैटित्व: object of लैट = स in place of लैटित्व by लैट + लैट (7-1-39)

IV टिप्पणी (Remark):—

Not physical prowess, but Rectitude and Nonchalance are the real source of strength. So the soul of the World need not wail. One who possesses these two, is stronger than an emperor. An emperor succumbs to temptation—a saint does not. Strength of character enables the virtuous to prevail over the vicious, at the last reckoning.

हमस्तया वर नेंकमस्त्या पायनिः भुद ||

चिम्बि, मीलिं इहर माही वर शेरे भुद ||

Masnavi 5-515

This is an important rik. It clearly states that Mazda yasna a does not encourage asceticism. Family life need not prick against the conscience of a Mazdiya. On the other hand, family-life is active (Yas. 48-11)—affords a greater scope for activity.

Thus while the Indian culture divides life into four stages,
viz., that of the student, the householder the public man and the recluse, the Iranian culture makes no such distinction. The householder is the unit, of which society is formed—the other stages are either preparatory, or subservient to the householder.

The principle enunciated here has been imported into Islam, by a hadis of Muhammad La Rahnbiyati fi-ul Islam, “There is no asceticism in Islam.”

Islam is a revolt against the asceticism of Christianity, and aimed at reviving the householder's life of original Judaism. All that is best in Judaism, developed only after the contact of the Jews with Mazda-Yasna, during their exile at Babylon in Nebuchadnezzar’s reign (586 B.C.) Before that, the Jews were polytheistic and idolatrous, and had no dignified conception of the householder's life. (vide Macdonell—Lectures on Comparative Religion, pp. 128-136) Islam, which is only a modification of Judaism, has to pay unconscious homage to the ideals of Mazda-Yasna.

II अनुवाद (Translation):

When would Rectitude, Conscience, and Non-Chalance come to me? Do thou, oh Mazda, vouchsafe Equity for this great Magha (Church). Oh Ahura, for our protection come speedily with Thy graces.

III टीका (Word-note):

मा — मा — me. object of मता (मतले)।
मते — मतले — मतायत — would come.
मत — मिया — to go (Nighantu 2-14).
मत — मतरत — to turn up (ग्राम-क्षेत्र)
मत — लतेत — मतले declined in भाषि class
मतले — मती by कोस्त (7-1-41)
लतः is used in future tense by वर्तमान सामी-वे etc (3-3-31)
प्रत्यार्थ—प्रत्यार्थ—=सस-दर्शनम—=equity
श्र Ça—=श्रायति=to identify, to equate (श्रायन्तः)।
श्रायलूम in Persian.
ग्र + ग्रं + ग्रं + प्रत्यार्थ = equity (object of प्रतिज्ञान) ए in
IV  टिथ्नी (Remark): —

The basis of Rectitude is प्रश्नाण, Equity. —equal treatment to all. Do unto others what you would do unto yourself. Equity is the foundation of a corporate life, a united church (Magha).

[ 29-11 ]

Masnavi 1—1328

In the mirror one finds himself (reflected) over again. A Maghavat (Parsi) should feel himself present in the brother Maghavat.

Áâ-कमणिका

IV  टिथ्नी (Remark): —

The basis of Rectitude is प्रश्नाण, Equity. —equal treatment to all. Do unto others what you would do unto yourself. Equity is the foundation of a corporate life, a united church (Magha).

[ 29-11 ]

Masnavi 1—1328

In the mirror one finds himself (reflected) over again. A Maghavat (Parsi) should feel himself present in the brother Maghavat.
प्रतिपद्व (CHAPTER I)

Suklam - 28-1

अशा यासा समहाः,
उत्तानार्जलिं रंकनवः।
मन्येदधि ममदाः पीर्वीं स्पन्दनाः,
अपा धीरेयंग् ध्योयोऽथन।
बड़ुःहृद्धि सुतुम् मन्दहीः,
या स्मेत्राय ग्रेदशा न कुस्मिन् ॥

I. अन्वय (Prose-order) :

अशा यासा समहाः: मम रक्षा विदे (Now obseant, with outspread hands, I would first of all, pray for Bliss) ममदाः: सयी: (which is the Spirit of Mazda) स्पन्दनाः: आपा धीरेयंग्: (all the deeds of Holy Rectitude) बड़ुःहृद्धि: सुतुम्: ध्योयोऽथन: (the duties of conscience) बड़ुःहृद्धि: सुतुम्: ध्योयोऽथन: (so that I may gratify the soul of the world).

II. अन्वय (Translation) :

Now saluting, and with out-spread hands, I would, first of all, entreat for (i) Bliss (which is) the Manyu (essential element) of Mazda, (ii) all the deeds of holy Rectitude, and (iii) the Duties inculcated by Conscience, so that I may indeed satisfy (serve) the soul of the world.

III. टीका (Word-note) :

अशा - अशा - अनुजाः, अशा - Now;
पही in place of कस्मी by the dictum सुतुम् (अनुजā) अनुजाः etc.
पही - प्राचीनाः I pray
पही - to worship, to pray
पही + कस्मे - वसे। वसे becomes पही by the extension of the Rule, कस्मु नक्षु Etc (7-3-75)
पही - नक्षु = Obeisant
अशा + कस्मे - the sign of present participle, by analogy of the rule वसे-दुर्ध्रे: कस्मु (3-4-17)
पही - अनुजाः - अनुजाः - Bliss
पही - नाइर्य संगा अनुजाः: (Nairyo Sanga) object of पही। पही in accusative case by नाइर्यासाग (analog) of Rule कस्मु नक्षु Etc (2-3-52)
पही - चालु - energy (element, spirit)
पही - अनुजाः - of Rectitude
पही elides by the Rule चालु हृ-कस्मु (7-1-39)
चालु - चालु - to move पही + कस्मु (अनुजाः 354). Object of चालु।
कस्मु in place of द्वितीया by सुतुम् नक्षु Etc.
I अन्य (Prose order):

And, he, Mazda Ahura, approach You through Conscience. Shàhàm: shàhàm aÁno: shàhàm (grant to me the obtainment of the two selves)—

अन्वयः (Prose order):

Because, he, Mazda Ahura, approaches You through Conscience. Shàhàm: shàhàm aÁno: shàhàm (grant to me the obtainment of the two selves)—

How can sugar ever be devoid of sweetness?

The saints are not only always joyful themselves, but their very presence makes others joyous.
II अनुवाद (Translation):—

Oh Mazda, to me, who approach you through Conscience, grant the gain of both the selves—of the tangible (i.e. the Lower) self, as well as of that, which is the spiritual (i.e. the Higher) self, so that the aspirant, may through Rectitude, persist in holiness.

[The two selves are the mind and the soul]

III टिका (Word-note):—
परिभृत—परिवाभिः—walk around
अब—अवशिष्ठ, जलते—to go (Nighantu 2-14)
शान्ति—होि—give
हे be come भ by श्रमजित्मान (extension) of the Vartik हु—
प्रधोपर होते मी।

अहोि:—अत्नी:—चैतन्याधि:—of both the intellects
अहुि—Consciousness (Nighantu 3-9-6) (vide 43-1).

अल्लात् अहुि—स्वृयूि—चैतन्यि—Mind (witnessed Consciousness)
अल्लात्: is adjective to अहुि: (understood)

मनुि अत्नि—स्वृि (कृितस्थि) —चैतन्यि—Soul
(witnessing Consciousness)

मनसः:—adjective to अहुि: (understood)

शायदः—शायदि—obtainment, gain
शायद+कि—आफि। शायद—रािफ़न इn Persian
आफि becomes आफि by addition of श (7-1-39) in place of शतामा।
ask him to rise beyond the life of the mind, to the life of the soul. When one is well established in the life of the soul, he can be as indifferent to the pleasures and pains of his own mind, as he is to the pleasures and pains of a third person. This is Haurvatat, so often repeated in the Gatha. Thus a knowledge of the two Consciousness (two Ahus) is called the Path of Delight or Sabas (Yas 43-3)—the path of Sufism or theosophy.

[ 'Sabas', derived from the root g, (to love, to enjoy) has two meanings (1) Love and (2) Delight—cf चित्र (son), अर्जुन (festival) ]

Gita gives to the two intellects, the names of Kshara and Akshara.

However, Shri Krishna speaks of the self in a different way through the Gita.

Gita 15-16.

[ While Paramatma or God, is called Uttama Purusha (15-17). पुरुष = Consciousness. अक्षरित = Unconscious Matter. ]

That the Soul is ever delightful, is made clear in Yas 51-9. ( नाम = श्रद्धा etc )

The existence of two Selfs is pointed out by Jalal as follows:

तु यही कस सल्ल्तुः हः अय खूब रसिकः
वल्लके गरुद्वः हः जो दरिया-ह अमीन।

Masnavi 2-1802

There are two Selfs in you, my friend—one lofty as the high heaven, and the other low as the deep sea.

I अन्य (Prose order):—
मनस्चा वोहु अस्त्रोपरि
मनस्चा व अहृतेषु
षड्यो खुशग्रंथ यो अध्यूषोन्नमेतु
वरदाति आर्मितिष्ठ.
आ मोह रसेनार जवेन नस्ता।

II अनुवाद (Translation):—
Who weave (compose hymns) wondrously, unto, (i) You, Oh Rectitude, (ii) unto Conscience, and (iii) unto Ahura Mazda, because of all Whom (i.e. by whose grace) Faith develops unfailing Nonchalance, towards me, do please come, to my bliss.

III टीका (Word-note):—
उपयोगी = यथागत = स्थापित = Compose a hymn
28-3]

गायत्रा

यथावति—विस्माति= to weave [वापस्तं in Persian.] यथा= लेख्द खानि। लेख्द in present tense by the dictum सङ्ग्रह-तिथि-उपाधि etc.

हेम्स: अर्थात् अनिश्चित चँदु: (Rig 1-61-8)

बेबन= on account of whom = by whose help. अपाराहे खनानी।

अथवा-जनसाथि=अयोध्यामान् = अर्यीनार्थि

क्ष-क्षणोति हस्तहरि (सततर्वः). शु= शुरुः अथवा (क्षत्रियः)

—to decay शु=शारसं अथवा: by the शीर्ष किमाग of the Rule आने सूत्त्र (7-2-82)

हर्ष (i) शााः=call. (Object of आसात ।)

or (ii) जर्ज=speedily. Adverb to आसात

अर्थात् = come.

समायमान= to go (Nighantu 2-14)

जर्ज+लोहत तन=जसात। जसात becomes जसात in analogy of the Rule तन=जसात etc (6-4-99).

IV टिप्पणी (Remark) :

It is futile to expect delight except from Mazda i.e. until one believes that, Mazda really exists and that He is our greatest Friend.

जान कि जान चुन बासिषिक ए जानाम न खूद ।

ता अवत बा खवेला कोर अवत ओर करवू ॥

Masnavi I-3906

One gets peace only when he has known God.

As the Gita says

मानवार यस्ततमाल श्रवेकोट महतत्सरम।

महूद्वै सब्रस्तरां ज्ञातो मी शाश्वस्तम् ज्ञाती। ॥ 5-29

प्रकरण

2.

यें उवाचिन्म मेल गहरे,

वोह देव हथ्रा मनद्व्रा ।

अपीरम् चा प्योक्षन्तनास्म बीरुहा,

ममहानाम अहुरह्या ।

अवत हसात तवा चा,

অবত বৃন্ধাই অপহ্যা।

I अन्वय (Proseorder) :-

I, who by Conscience, have placed my soul in its own abode) मद्धमाय: असुयुस्य वैरिजनान्य अश्विनम च वेदि (and am aware of the benefits of the deeds of Ahura Mazda) याकर इहे तने तव (so long as I have power, and I can) अवत, अपह्या: एवे ब्रह्मच ए (I shall exhort for the pursuit of Rectitude).

II अनुवाद (Translation) :

I, who have, by means of Conscience, well-restored the soul to its own abode (the function of introspection), and am aware of the benefits of the deeds of Ahura Mazda, I shall, so long as I may and can, exhort for the pursuit of Rectitude.

III टिकारा (Word-note) :-

मत्र=स= well.
The Upasarga is placed at a distance from the verb केरि, by व्यवहार (1-4-82) (vide 31-5, 44-8): The name मान्यता—(celebrated Emperor) is cognate.1

गरे = आयारे = in its abode.

दरे = संपन्नमात्र = I placed

ह्रास = सयो = समस्मिन = लबिन्द्र = बकीय = in own "साह सना सर्म सग"

अमात्र Kosa सन्ध = समस्मिन = in same

विषु = वेदित = I know.

विदृ + किष्ट क्षृ = Past suffix is used for the present, by विद्वे करो जा (3-4-93), and third person in place of first person, by the dictum खप-किष्ट-उगम etc.

हरे = खलोमि = I am able

ईश-ईशे = to be able. कधए

तबे = पाराविक्ष = I can.

श्रू-श्रविति, तीर्थ-प्रजातु (7-3-95) ब्रजः (शर्षि:)

तबे = to be able. कधए.

तबे = strength (Nighantu 2-9)

तवानिष्ठा in Persian.

स तुल्यान् कर्त्तर्तित्व अहेतु (Rig 1-4-92)

अवन्त = तात्वत = that far

Sans अवन्त = 7end अव

क्राय = क्रायाय = क्रायेवच्छ = I would speak.

क्राय + केरि = क्रायाय. 1

---

IV विपणी (Remark):—

The soul is the witness self. Its proper function is to be a witness, i.e., to review the activities of the mind (cf तात्ता: त्वसते अवसाययान्त्य- Yoga Sutra 1-3). When the mind becomes perturbed by passions, the soul is clouded, it goes to the background. If the mind is cleansed of passions and becomes serene, the soul emerges, and resumes its function. This is here stated to be the restoration of the soul to its own abode. It is a state of perfect peace and may be attained with the help of conscience, by subduing the passions. इत्तत्त्तत्त्तु Upanisad (4-6), following Rigveda (I-165-20), describes this blissful state by the simile of two birds.

The Santi Gita points this out very tersely

हरे इस्पात द्रोह न्यायात् त्र्य द्रोहु न विभवम्।

अभिवेकात् समायं सर्वो सहिन्द्र एवं नाथ एवं (Santigita 2-37)

It is an accepted truth that the 'seer' is different from the 'seen'. The soul is different from the mind. Through
folly, you identify yourself with the mind (and not with the soul) and that is the source of all your misery.

As Jalal says

हृद दर्श ज इ र उद आर अव एक के केश।

मचल अव सफलता तुम उजा क्षेत्र क्षेत्र॥

Masnavi 6-1983

Look to your real Self, oh devotee (i.e. to your soul)—you have not got a greater friend, oh fool.

II अष्ट कित्त भव्य दर्दसानी,
मनस च बोध्य कहके ॥

गाहुत च अहुराय सविभास,
दण्डों भृत मण्टु दह॥

अन्य भव्य भक्तितेमुः
बावरोइमहकी पुर्वा हिमवां॥

I अष्टकम् (Proseorder) —

अष्ट कित्त भव्य दर्दसानी (oh Rectitude, when would I find you)
बस सदा, च विशेष (and know Conscience) सविभास अहुराय जयदे
मण्टु भृत च (and Devotion too, which is the way to Ahura Mazda, the most venerable) जित्रवा अजन मन्त्रण कप्पतान महिङ्गे
वावरोइमहकी पुर्वा हिमवां (and by the tongue, with this Evangel, convert
the savages extensively).

II. अष्टकम् (Translation) —

Oh Rectitude, when will I be able to find you, and to know Conscience, and also Devotion, which is the way to Ahura Mazda, the most beneficent; and when with this Evangel, we shall be able, by our tongue, to reclaim greatly the perverts.

III टीका (Word-note) —

विशेष—विशेष = we would know.

विशेष—विशेष, यथा। A ‘न’ is added to final म, in analogy of the Rule श्रीको हृदः (7-1-6). Plural in place of singular, by the dictum सुह्मिता उपर्यया। etc.

गाहुतु—पप्पाताम् = way.

गाहुतु—पप्पाताम् (Unadi 75) — गाहु।

गाहु—पप्पाता (Nighantu 4-1-53) object of विशेष।

अहुराय गाहुतु (Rig 1-72-9).

गाहु—वृहत्त, ज्ञातो भवान्त (Rigveda).

विशेष—पूर्वकम् = the most adorable.

विशेष—विशेष = final य elides before हृद by वृ = (6-4-155) or शिर + हृद = विशेष—कप्पतान most beneficent.

अष्टकम् — भव्य = Devotion.

शृ + लन, शुपन्तिः शृ + अन = शृप = to be all ears (for service)

It is the same word as शृप (Sans) (desire for service).

Reduplication of शृ is prevented by बन्ध कोषी अम्बालम्

अष्टकम् — अजन = by this.

आ in place of दूलिता, by सुप्पते दूलिता etc.। आ in Persian.
by this Evangel.
A in place of तुल्या, by सु-खुः etc. (7-1-39)
बाबरामहे—तर्पेयम्—would reclaim.
हू—प्रतयति—(1) to turn, to convert
(2) to welcome, to reclaim
हू पृह—बाबरामहे। हू तज्ज्ञ मध्ये। हू of मध्यe becomes ख by the
extension of the rule हू मध्ये तथा. etc. (6-4-101)
क्रत्सूक्त्—तिमांस्—पुष्पः—सावधय—savage.
क्रत्सूत्—across, slanting. सावधय—goes
क्रत्सूत्—tīryag—those who walk across i.e., with their back
bone parallel (and not horizontal) to the earth, i.e.
beasts (who do not walk straight like men). Object of
बाबरामहे। आ in place of तिमांसъ, by सुरास सु-खुः (7-1-39)
(vide 34-5) तिस्रू—देवी (Hindi)
हिष्ठा—किन्हा—किस्मत—by the tongue.
तुल्या elides by सुरास सु-खुः etc. किस्मत becomes हिष्ठा by the
dictum
किस्मत: अनेन्द्री सिक्षे कर्म-विपयः ।
वाढः विकारः स्वारूपः कर्माणः वृत्तः ॥
letters interchange place, as हिष्ठा becomes किस्मत (lion).

IV दिल्लिनी (Remark):—

Rectitude, Conscience and Godliness, are the features
that distinguish mankind from the animal-world,—human
being, from Nature. A stranger in this world, his true
citizenship is in the ethical and ideal sphere, and so let
O Ahura) यथा हितः: देिा: नूर्ष्यामः: (so that we may smash the opposition of the enemy)

II अनुवाद (Translation):—

Come, along with Conscience, and give us Rectitude-holding long life. By your noble maxims Mazda, enthuse strongly Zarathushtra, and these others as well, so that we may smash the opposition of the enemy.

III टिप्पणी (Word-note):—

गापि = गाहि = गाप्छ = start

गापि + रोट् हि=गाहि। म elides by अनुवाद etc. (6-4-37) हि becomes चि by हूँ-मलक्ष्य्या etc. (6-4-101) (vide 49-1)

दाहि = दाहि = देहि = give

दा + लोट् हि। हि becomes चि by योग-विसमा (extension) of the Rule अ-कृष्ण etc. (6-4-102)

अस्थ्य = Noble

अस्थ्य = महत् (Nighantu 3-3)

उस्त = उस्त = maxim.

उच्च + ग = उच्च (unadi 172)

भीतिश्चाक = strongly. (Adverb to रक्षान)

रक्षान = स्त्रियोऽहि—hearten

एका-रक्षानि = तु satisfy (उत्तरण)

रक्षा + चोट् हि = रक्षान। हि becomes असि by हूँ: सि: etc. (3-1-83)

अस्तेस्वम् = एका:—these

स्त्रि comes by the Rule वर्तनास्या etc. (7-1-14). Object of रक्षान

IV टिप्पणी (Remark):—

Conscience is the first factor of the moral life. Through Conscience, Mazda sustains the aspirant.

A conscientious (virtuous) man can convert the enemy into a friend

हासित इन आसद कि यारे जम बार।

हमारे, बुद्धि अज्ञ हज हार बारी तरास।)

Masnavi 2-2150

Hew the figure of a friend, out of stone.

71 दाहरो अथा तामू अप्रीयं,

वड हेउय आयमा मनहो।

दाहरो तू आनि भंििते,

वीश्वासय्या ईँचु महय्या च।

राधोस्य तू सम हु भयान च,

या वे मांिथा सेवीस्या गराओ।
I अनुप्राय (Prose order):—

He is the Guru, the Truth, (Oh Rectitude give that perfection, the object of the Reward of Conscience, which is the reward of Faith, grant to Vistaspa and myself, our wish) he is the Lord, the Guru, the Truth (Oh Mazda, do give and confirm) we are the Mantras, the method, the formula which we hear, are for attainment.

II अतुलन (Translation):—

Oh Rectitude, give us that excellence which is the reward of Conscience. Oh Faith, grant to Vistaspa and to myself, our wish. Oh Mazda, You too, do give and flourish, those Mantras, which we hear, lead to attainment (God-realisation).

III ठीका (Word-note):—

दानी—दाहि—देहि—give
दानि—कोदि—देहि—give
दानि—कोदि—देहि—give
कोदि—कोदि—by the extension of
darkness etc. (6-4-102)

शास्त्र—स्त्रीका—that well-known

असी—सोहि—excellence

असी—असि—असी—ठीका (स्त्रीलक्षण कोटुकी)

to shine असी +ई—असी। (Unadi 446)

असी—Rectitude (from) ब्रह्म

असी—Perseverence, from असि असी

असी—Perfection, from असि असी

IV दियानी (Remark):—

(i) What we lack is an earnest desire (प्रेम) for the vision of Mazda. If the desire were very strong in us, it would have found out the means of achievement. (Where there is a will, there is a way). Our primary task is to make the desire strong.
When you are really thirsty, Mazda is sure to give you water,

(ii) The Mantra referred to here is हूँ—H-O-N—as the Gita says

ॐ हूँनोभ्यं ब्रह्म व्याहेत् मामं अनुमतत् ।

8-13

The one syllable Um (Hon), represents Brahma (Mazda). Its recitation suffices for realisation (राष्ट्र) of God.

81 वहित्सेवं ध्वा वहित्सादेव, अष्ट्र वहित्साश्शब्न-ओपेम ।
अहरेम् धारा धारुस्वं, 
नरोद्ध्रुवोशोकाभृत्या वच ।
यविधुम्सू च ईश्वराथोड्डाहोद्धोह, 
वीर्याहके वद्धेंद्रुम सनंधोह ॥

I अन्वय (Prose order) —

वहित्सादेव (This one [myself], the best), वहित्सां तर्क, वहित्सां अमाना, हूँभोम (would realise you the best, with Rectitude, the best) वन्माणं अहरेेष नरोशोकाघृत्या वच असुरं यस्ते ॥ (I, believing, would worship) आहु, देार्थ हूँभोम (for hero Frashostra and for myself) वन्माणं अहरेष नरोशोकाघृत्या वच असुरं यस्ते ॥

Prashant

wrest aah, for hero Frashostra and for myself) वन्माणं अहरेष नरोशोकाघृत्या वच असुरं यस्ते ॥

II अनुवाद (Translation) —

This one (myself), being at his best (Purity), would realise You, the best (Deity), with Rectitude, the best (faculty). I, believing, would worship Ahura, for mainly Frashostra, and for me, as well as for those, to whom You consign Conscience, for all time.

III टिका (Word-note) —

ल्यं = त्यं = you

वेष्ट = अयोः = this one (myself)

खोस्त = मुनोपाय = प्रकट्यक्ष = I would realise (manifest)

युज = गुजवति-परिकर्ती = to examine, to explore जूँ + केशो

मिः = जोशाम = 3 of मि elides by इत्यादि etc. (3-4-97). केशो is optative by क्षितियं केशो (3-4-7).

वासन = I pray, I worship.

वासन = वासन = वासन = (नामस्य) खोस्त। यां = to pray
(Nighantu 3-19) या + केशो। यां = to pray etc. (3-1-34)

विज्ञापन = विज्ञापन = Be-loving

वन्माण = वन्माण = to love वन्माण = वन्माण

नर = hero

पूरोषः = पूरोषः = Frashostra, the Patriarch, (अन्त)
Jalal, the great Cisti, points out the dignity of man as follows.

Do not regard the fact that thou art low and infirm.
Look to thy aspiration (ideal), o noble one. Stick to your ideal, and you will reach your highest end.

IV टिप्पणी (Remark): —

Mazda lies latent in every body. The highest end of human life is to realise Him—to make Him real (patent). This is to be done by means of Rectitude. The holier a man becomes, the fitter he becomes for the manifestation of Mazda—(i) through him, (to others), as well as (ii) for the vision of Mazda, by him.

[One may easily consider himself to be best, if he is conscious that Mazda is latent in him and he is going to achieve Him. So Man also is called 'best', along with Rectitude and Mazda.

Rectitude is the best resource for attaining Mazda.]
II अनुवाद (Translation):—

With these lauds, oh Ahura Mazda, we would adore You, and (adore) Rectitude too, and the Best (i.e. Social) Conscience, as we flock to the Congregation, to praise. You are the most adorable; send us the firmness of Love.

III टिप्पणी (Word-note):—

अनेक:—by these

वृहत्—नूत्—verily

यानि:—कदाचि:—by lauds

या—to adore (Nighantu 8-4)

शा + स्वर्तज + यान, prayer, hymn

उपामां—उपामां—उपम्:—we would pray

उ—जटहे:—to adore. Declined in कृस्वत्व class. कृत्ति म:।

स elides by स उतास्म (3-4-98)

शूषेम—मिलेम—would associate यूष—group. यूष+क्षिय्—यूष्यिति
to group together. A noun changes to verb by the addition of क्षित्र। यूष्व्यितिविविक्षये: किक्त्र या वक्कय्ये:।

वृष्व+क्षित्र+याम् = शूषेम्।

किक्त्र expresses desire by आर्यासा etc (3-3-13)

उपामां:—संघ:—Congregation.

सव सत्त्व अस्तित्व इति दराम। रस+म by the extension of the Rule व + य etc (5-2-108)

शूषेम—सेहेह—in order to be-laud.

यूष्मां=यूष्मय—You.

अ—अ—Vararuci—Prakrita Prakas (2-31)

IV टिप्पणी (Remark):—

Congregational Prayer (हराम) gives the greatest aid in creating the sense of solidarity. It is the best institution for developing Religion. As Jalal, the Apostle of Sufism, points out.

कृमत ए यक, कृमत ए बाकी शायद।

मा बाकी-रा हर यकृकी शायद।

Masnavi 2-3237

The strength of one becomes the strength of the rest. Each one becomes a cup-bearer to the rest.

Congregational prayer is again referred to in Sukta 43-14 (along with whom, I utter your prayer) and Sukta 46-10 (whom I call to your prayer)
10. अत्र यें अनावर्त च वेदिता, 
चद्धेऽव च दाषेः मनंदिः। 
एरेछ्वं महला अहर, 
आयामो तेरेमा आपनायेऽ कासै। 
अत्र वे श्राव्या अवत्ता बवर्ता, 
ख्रायर्ध्या वइन्या-स्वार्थो॥

I. अन्वय (Prose order): —

अत्र वान, अपावायः वतो मना न च धान्य अहुरा: (to whomsoever You explain the law of Rectitude and Conscience) युज्यते महत्रा अहुरा (speedily, oh Mazda Ahura) प्रस्त: इम्यं पूर्वे अपाराति (for them You render their wish successful) अव व: अतिरं वेद (therefore I know You to be flawless) स्वस्ती बन्धु-अव्यः: (and of elegant fame in glory)

II. अनुवाद (Translation): —

Whom-so You teach the Law of Rectitude and Conscience, to them speedily make their wishes successful. Thus-so I know you to be Un-deficient, and elegant-famed in glory.

III. टीका (Word-note): —

थः = थः
Feminine in place of masculine gender, by the dictum थेर्तिन्यन्त्यमाह etc.
IV टिपणी (Remark) :—

A religious man is afraid of the burden of endless desires. But Mazda fulfils the few noble desires that a pious man happens to entertain.

हर शिकार ओह हर केरमाती फि हूल ।
अज बराजे बनेसान ए आंसेह होह अल्ल ॥

Masnavi 1-3141

[ whatever valuable there is in the world, has been created by Mazda for the benefit of His creatures ]

III टिका (Word-note) :—

ये = यथा = so that.
आहु = आभिस=एभिस= by these (words)
निपासी=नालकेहकुम= 1 may uphold
पापाति= to protect. Atmanepada. पा+कृ+ ए=पाति। व comes by लिंगः प्रहः, वेंटि (3-1-34). कृ+ denotes also optative mood ( may ) लिंगः कृत (3-4-7).
काल = काल = up to time
वाचः किंचिं ।
तापसः = सरसः = all
तापसः = so much as there are, all (Adjective to वचः )
वचः=शापि = teach
शापः=शोषः ति। शापः becomes शिय by the extension of शापः इत्या etc (6-4-34). तुहारि ( and not अदाहि ). final त becomes शा by इत्या etc (6-3-135).
बने — बना: — from (with) words.
ए in place of जबनी, by दु:धू: दु:धू: etc
जबनी: — गुणादि: — from the play of Gamas; from Phenomenon.
जबनी is induced by the post-position सबा (from)
श्रान्ता — सब्रा — from (अश्र, in Persian) अपारात्माक्ष: कर्म प्रकटनीयः.
A post-position denoting the sense of the ablative (Nighantu 4-30/2)
ए—आ (upasarga)
आचार्याः=आचार्यामि—I would come अच—अच्छे—to go.
आ+अच+कैट —ए—आचार्यः। स comes by लिख्य, etc (3-1-34)
अच्छे —अच्छा — life. Sans स = अच्छे (Vide 30-4, 31-3, 32-13)
पौराणिक: — पौराणिक: — पौराणिक: — first stage. Masculine in place of neuter gender by the dictum खुर लिख्य-उपग्रह etc.
अच्छे — अच्छे — had been.
भु + ऊँचा हूँ। initial अ stopped by ऊँचा etc (6-4-75)

IV टिप्पणी (Remark):—

Man attains primal peace, when the illusion of the world ceases, and he fixes his eye on the noumenon, in the midst of phenomena.

This Rik speaks of a stage, which is prior to the play of the Manyus (i.e. prior to creation). This status is known as the Brahma aspect of God (which is Transcendent and Impersonal God), while the status after creation, is known as the Iswara aspect (i.e. Immanent and Personal God).

Pratipada

We may speak of the former as the God of Philosophy, (i.e. for conception alone), and of the latter as the God of Religion (i.e. for worship as well).

They are not two entities—two Gods. There is only one entity, looked at from two different points of view—pre-creation and post-creation.

Belief in this entity (Brahma or Iswara) is called in the Gatha, 'Ameretat,' For it teaches man the value of his own life, and points out to him his highest possibilities. According to all saints, sages, and prophets, this faith means permanent (immortal) peace. The human soul is immortal, and so permanent peace is not an impossible ideal.

The Manyus are the Manyus (Forces) of Mazda. They did not come into existence all on a sudden, and out of mere nothing. They issued out of the transcendent status of Mazda, and therefore they belong to Mazda. That this transcendent status is also an aspect of Mazda, is made clear by the words ख्वब, एयारा—I would go up to You (freed from the clutch of the Manyus).

The atheist may feel inclined to argue that the two natural forces—Positive and Negative (Spenta and Angra)—suffice to explain the process of creation; how does then the theme of Mazda come in at all. He might argue in the words of Jalal

मुनिभिका वाक्यविद्या खुर हसना हूँ करिऱः
हत चित्रा बन्दीयः वर रक्ष दी करिऱः।

Masnavi 1-2020
There is no scope for Mazda to enter it to the arena.

He forgets that if there were not Ahura Mazda at the back ground, holding together the two forces, their opposite action would neutralise each other, and the result would be a mere zero. There would not have been the universe (and an atheist therein to question the existence of Mazda).

Thus Maharsi Swetaswatara who tried to popularise the philosophy of Maha Ratu Zarathustra, announces that even when the two forces (the force of Light and the force of Darkness) were not in existence, the benign entity of Mazda was still there.

यद्य तत्स्थ तं ते द्वित्त्रि न राशिः।
न मति न ब्राह्मणं शिवं एवं केषास।

Swetaswatara Upanisad 4-10

This is the underlying idea of the present Rik of the Gatha.

It is to be noted that this Rik mentions Manyu in the singular number, and does not speak of two Manyus. This is quite right from the ultimate point of view. Manyu means Force: [It is called मन्यु (the mental), for force is not a material object that can be perceived by the eye and the ear; it is to be perceived by the mind alone. The effect produced by a force may be seen, but not the force itself, whose existence is inferred by the mind.]. Mazda is one, and His Energy (force) is one. Only it acts in two different ways. It is called centripetal or centrifugal, according as its field of activity is different.

When it goes away from the centre, it is called centrifugal, and when it returns to the centre, it is called centripetal. The force that takes us away from Mazda is Angra; the force that takes us back to Mazda is Spenta.] The force is incessantly coming out of Mazda, and going back to Him. There are thus cross currents in evry plane of existence, and therefore the play of Spenta and Angra Manyus, in every walk of life.

Their correlativeness (inter-dependence) is pointedly stated by Jalal.

नवल्हा बाहुस्वर्न अय स्वर्गः।
सरस्वती ए फरस्व मे हृद अत्त कल्याणम्॥

Masnavi 1-2481

When there is the loyalty of Abraham in one pan of the scale, there springs up the refractoriness of Pharaoh in the other pan, to counter-balance it.

Such is the way of the world. But when one transcends the worldly force, and enters into the presence of Mazda (by overcoming desires, with the help of Khatthram) peace is re-established, as had been the original state of the soul.

जुन विरिज़ रसि के आल दीक्षती।
मुशा वो फरस्व द्वार बाहती॥

Masnavi 1-2468

When you attain unto Colourlessness (serenity) that you originally possessed you will have no enemies—Pharaoh will make peace with Moses.
II. अनुवाद (Translation) :

Now I shall proclaim to those who have assembled here, all that is to be learnt from Mazda, viz. the hymns of the Lord, the imperatives of Conscience, and what noble-principled Rectitude is, which by its light, reveals Beatitude.

III. दीक्षा (Word-note) :

ता = तान्
दा (आ) in place of द्वितीया by सुरां द्वादशे etc (7-1-39)
इप्पस्: = मिलनत्: = assembling
इप्प = इप्पति: = to go इप् + रात् (1/3) = इप्प
सा: = from Mazda
सा + रात् = सर्वसा: = by परम्परा etc (5-3-7) cf सर्वसा (33-9)
विदुः: = कवि: = knowable
विदु: = विद्यति: = to know विद् + कवि: (unadi 628) = विदुः
सुता = स्तुतम् = praise
object of कहे:। आ in place of द्वितीया by सुरां द्वादशे etc
सुता: + प = स्तुतम्। सा: forms a noun (and not participle) by सू पक्षे etc (3-3-114)
बब्बा = राम्ब्र = आराम्ब = Service. object of कहे। आ in place of द्वितीया by सुरां द्वादशे etc सू + प = to adore सू + प = बब्बा।
धु संव: = right-principled सु (शीमता:) संव: (नियता:) सत्या = सा।
ये = या: = which
या: becomes या by the dictum सु-नियत, नियत说法 etc.
इस्मल = आरम्ब = दस्यति = reveals दस्य + जिन्हे (causative) + दादे।
जिन्हें elides by the extension of the Rule गैर, अनिति (6-4-51)
Penultimate of दर्शि elides (सर्वत्र became दर्शि) by extension of तलि पत्रोऽ इत्या (6-4-99)

उद्वाच - उद्वाच - भव - आजन्त - बृक्ष - भद्रा - भद्रा - अंग्रेज़ी - Bliss, object of दर्शि. आ in place of दर्शिया by सुर्य दुर्योग, etc (7-1-39)

अभि - अभि अभि - to shine (समन्द्रण) बहुत अभि - बहुत:। cf अभि अभि

(वहि) - लोक (Yas 32-1) Nairyoasang always translates the word as आजन्त।

IV तिथिया (Remark):—

Maha Ratu Zarathustra proceeds to announce the great truths, that he had learnt from Ahura Mazda. This recalls to us the scene where Maharsi Swetaswatarła spoke to the congregation of saints, the highest secrets that he had learnt from God.

शस्त्र: प्रसादात् देव प्रसादात् च।
ब्रह्म ह सत्यत्वार्थो अव चित्तानु।

अर्जुनमिभवः परम परिप्रेयः
पीठाच्छ तस्मात् गायिस्य च चुम्मः।

Swetaswatarā Upanisad 6.21

He was speaking to a people who entertained the ideal of a caste-less caste (अर्जुनमिभवः). The Lord of the white mule (देशं वदयतर) was explaining the gospel of his exalted prototype, the lord of the yellow camel (जरायं उष्णं - जरा=yellow from जरा, gold)

I अन्तय (Prose order):—

गोरीक: भवहृ अभि (hear the best with ears). छुट्टा मनसा आ बनम (see by pure mind) नर नर स्वत: तनने विविधां भक्तिम (every man, for his self, choose “the ought”) यहं गुराः परा (before the great trial) न: अस्त्री शास्त्री अतिबल्व्यत्र (let all wake up to this my counsel).

II अनुवाद (Translation):—

Hear the best with your ears, and discern by pure mind: Choose “the ought,” man by man (every man), for his own self. Before the great trial (comes), wake up to this my counsel.

III टिम्पा (Word-note):—

बहिर्मा - भवहृ - Best.
Adjective used as noun. Object of अभि। आ in place of दर्शिया by सुर्य दुर्योग, etc (7-1-39)
The Kena Upanishad also sounds the same warning, that if we do not listen to the Counsel of the Prophet, we lose the chance of obtaining permanent peace.

Prophets can only instruct. It is for us to follow. It is better to think over the problem of life in cooler moments, and thus equip oneself for facing the challenge of circumstances.
I अन्वय (Prose order) :-
अत तो द्विो गृह ( Now those two primordial Manyus ) ये यथा द्वितीय च आद्यसृष्टिः ( which are heard to be co-relative and co-ordinate ) अन्वयसित विपरीत स्वाक्षरं च ( in thought, word and deed) ती द्वितीयम् वक्त च ( they two are, the better and the bad) अन्वयसः
हुएः द्वितीयति ( of them two, the wise chooses the right)
नौहतु, हुएः ( but not the fool )

II अन्वय (Translation) :-
Now (there are) those two primordial Manyus (Gunas, Forces), which are said to be co-relative and co-ordinate, in thought, word and deed,—one is the better one, and the other is the bad. Of these two, the wise choose the right one, but not the fools.

III टीका (Word-note) :-
ता-ती—these two
आ ( आ ) in place of आ by त्राणा त्राणा etc (7-1-39).
गृहं—Divine energy, force
सत्यसमयति ज्ञानं,—to know. मन्त्र+त्राणा ( unadi 307 )—मन्त्र that by which the world is known ( created ).
वृन्द—twins, co-relative.
श्व-श्वानी —independent of each other, co ordinate श्वानी—to go ( vide Panini 6-4-123, यही च त्राणो त्राणो )
ही-ती—they two
ही in place of द्वितीया by त्राणा त्राणा !

हिंदीया: ी
कहाँ = वही में = the better
ही + हैकुर = बड़ा। Final थ of बड़ा elides by शीर्ष etc ( 6-5-158 )
छावाँ:—सुलिव्विष्णु = sages.
ही + है + कृ = सुभाष = ज्ञान । अह is the vedic plural आच ।
भयो, असः ( 7-1-50 )
वीर्याऴि = द्वितीयति—accept, choose श्व—द्वितीयति—to go, to attain.
क्रियावि = ते = वीर्याऴि। Singular in place of plural, by the dictum तृसु, तृहुणावि etc.

IV टिप्पणी (Remark) :-
According to Indian philosophy there are three Gunas Satwa, Rajas, and Tamas. Bhagavan Zarathustra rejects the Rajas, as redundant, and holds that there are only two Manyus (Gunas)—Spenta and Angra.

The Manyus have no independent existence. They owe their existence to Mazda. In Yasna 19-9, Mazda refers to them as "my Manyus". Yas 51-7 says that Mazda created the Spenta Manyu (as well as the Angra). Thus those who hold Angra Manyu to be the rival of Mazda and ( on that account,) impute Duality of God-head, to Mazda-yasna are entirely mistaken.

On account of their predilection for two Gunas (and not two Gods, as the simpletons state ) the Iranians were known as Dualists ( हिन्दी ), even at the time of the Rigveda. We find in the Rigveda.
I. अन्वय (Prose order):—

अर्थ न वद्या भी मध्ये पौष्णीकम् (Now when these two Manyus first came into contact) गर्व च वच्चाति च चेसे (they created motion as well as inertia) गो च आपसीः अर्थां अर्थां (which became at the ultimate end of life) सु वाताम् अशचा (the worst-mind, for the vicious) वहाँ अपकोने वहिच मनः (and Best-mind [Conscience] for the virtuous)

II. अनुवाद (Translation):—

When these two Manyus (Gunas) came into contact, they created motion as well as inertia, which, ultimately in life, came to be the worst mind (malignance) in the vicious, and the best mind (conscience) in the virtuous.

III. टीका (Word-note):—

अर्थ = चतुर्वर्ण - when
cf चतुर्वर्ण

ता = ती

आ (डा) in place of त्रीतीया by भूरी सु छटा etc (7-1-39)

हेम्व = स = con, together

असन्ताम् = अस्तित्वाम् = अस्तित्वाम् = went. ज्वल-ज्वलित = to go (Nighantu 2-14) ज्वल + ज्वला. आतमाम्. Initial अ is stopped by बुध etc (6-4-75)

हेम्व = भवत् = विषेष = created

वा + छटा. ने. Singular for Dual, by the dictum भुर-तिर्ह-अल्प
etc. Present tense for past, by वर्तमान सामीथे etc.

(3-3-117)

गति - गति - motion

गा - to go (Nighantu 2-14)

अवाति - अवात्युक्ति - inertia

व्या-विमतिः - to change (vide Panini व्रहियेऽ etc. 6-1-16)

व्या + कि - कि अवाति

अजु - अजु - life

Sans स = Zend इँ.

अजु is a variant of अजु (28-11, 31-6, 32-13).

अवस्था - अवस्था - अवस्था - vilest.

वे बच्चा बच्चा is by the analogy (गोविन्द गोविन्द) of कुटूहः कुटूहः.

(7-4-62). बच्चोऽनः (7-3-52)

see also 30-5, 30-6, 32-10, 32-13, 33-4.

श्रीन्द्रारत् - पाणिक्षादनी - of the deceitful

दौश - falsehood

दौश चित्री कच्चा आनवाय (Rig. 6-62-9)

अपावनस्ति - अपावन - in the virtuous

अपावनस्ति (4-1)-अपावनस्ति (ब) becomes ब ब by श्व-श्व etc. (6-4-13)

The word is अपावनस्ति, and not अपावनस्ति (otherwise the form would have been अपावनस्ति). vide Vartika छन्दस्य हे बलमाथोऽन्तरी in place of साधी by the dictum सुस-सुस-उज्जारपति etc.

IV धिपती (Remark):

From the point of Philosophy (Ontology) this Rik is of supreme importance. It explains the process of creation, as to how the universe came into existence.

(1) The view put forth by Maha Ratu Zarathustra, is in effect the same as that of Hegel, the greatest philosopher of modern Europe. And it is supplemented by that of Spencer, a leading philosopher of England. Thus a more rational theory may not be found anywhere else.

Hegel says that on account of the contradiction inherent in the Absolute (in as much as It is both Being and Not Being at the same time—Being, because It is existent, and Not-Being, as It is void of any definite content) there starts the process of Thesis, Anti-thesis, and Synthesis, and the universe is the result of the onward recurrence of these three states. Of them, the forces of Thesis and Anti-thesis are the real forces—Synthesis being only a stage of unstable equilibrium, which breaks up again and again into Thesis and Anti-thesis, on and on. This is why the whole process is called Dialectics i.e. the play of two forces.

Maha Ratu Zarathustra says here the same thing, viz. that the universe is the result of the inter-play of two forces—one a positive force called Spenta Manyu, and the other a negative force called Angra Manyu.

Spencer adds, that this movement is a process of evolution, in which higher forms emerge out of lower forms (as the result of integration and differentiation) till the highest stage is reached, in the mind (consciousness) of man. This is exactly what the Gatha says viz. "it ultimately turns out to be the Best mind of the pious".

94
So far as the Gatha asserts the universe to be the result of the inter-play of two forces, its view is upheld by Hegel, and so far as it states this to be a process of evolution, its view is maintained by Spencer.

(2) Turning to oriental philosophy, the Sankhya bases its view on the celebrated lines of the Swetaswatarattpnised:

अजामु एको लोहित-जल्ल—जल्लाम्
बहू प्रवा: सुजमानो सहखा:

Swetaswatarattpnised 1-5

And explains creation by the three forces of Satwa, Tamas and Rajas.

Now the real forces are Satwa (positive) and Tamas (negative); and Rajas is only an equilibrium of the two—it may not be considered as an independent force. Maha Ratu Zarathustra does not therefore recognize the Rajas as a separate force, though he alludes to it in Sukta 31-14 (हे, राजस्) and 33-1 (हे, ब्रह्मचारी)

Thus the main difference between the Gatha and Sankhya philosophy is whether the Rajas deserves to be considered as an independent force or not. Evidently the view of Atharvan Zarathustra is more economical (cf Occam’s principle)

It is to be noted, that though the Swetaswatarattpnised speaks of three forces, the Rigveda speaks only of two—the वस्त्री (centripetal) and the विद्री (centrifugal)

रिया

स मार्गीची स विभूतीर्वस्त्री: ॥
आ भोग्नार्थो भवैंशु अन्तः ॥

Rigveda 10-177-3

Wielding the two forces, Sadhruci and Vis’ucli, He rotates in the Universe (this is how the Universe is evolved)

Thus the Gatha is more representative of the original Vedic point of view.

It is to be noted, that though the Gita accepts the three Ginas of the Swetaswatarattpnised, it does not forget the original two fold division.

है भूमानो लोकदेवार्विवृत्ति देव शानक एवं च ॥

Gita 16-6

Vedanta seems also to support the two fold division and mentions the two forces as (1) विद्री (Spenta) and (2) वस्त्री (Angra)

है अरभे वव्याहर्वस्त्रीकृते
विद्री-अर्विवृत्ति मन्त्रेण वच गुहे ॥

Swetaswatarattpnised 5-1

Thus we see that the Gatha is in a line with the Sankhya and the Vedanta, and its philosophy is unassailable.

This Rik is very important from the historical point of view as well. For it exerted tremendous influence on the course of history in Iran, and through it, on the history of the world. It furnished to Sufism a distinct philosophy of creation, and there by enabled Sufism to metamorphose
Islam. Islam gave up its original theory of Generation (creation out of nothing) and adopted the Iranian theory of Transformation (emanation out of Mazda) and thereby tacitly admitted the supremacy of the Gatha.

Broadly speaking, there are three theories of creation viz.

(1) आरम्भवाद (Generation)
   i.e. creation out of nothing such as "God said, 'Let there be light' and there was light."

(2) परिपत्रम (Transformation)
   i.e. the theory projection or emanation.

According to this theory God transforms Himself into the universe—He is immanent in the universe. He is not only the maker of the universe, but also the material out of which the universe is made. The material does not come from outside of God, for there is nothing which can be outside of Him.

(3) विनशावाद (Transposition)

This emphasizes that this transformation is not an ordinary transformation, which brings about a change in original substance (as when milk is changed into curd) for God is unchangeable (immutable), but that it is only an apparent transformation (as when one individual appears to have changed into many individuals, in course of a dream).

आरम्भवाद is the only theory that the Semitics know. This is the theory of the Koran, the Turat (old Testament) and the Injil (New Testament).

The Aryans evolved परिपत्रम (Transformation) and विनशावाद. This is the theory of the Veda and the Upastha. That परिपत्रम is the philosophy of the Gatha is apparent from Yasna 48-9 which says केरी नहीं लावन—that you live in and through every body (you are immanent in every object).

आरम्भवाद is very unsatisfactory, for God is infinite and therefore nothing can exist outside of God. The material of the universe also comes out of God (as the cobweb comes out of the spider).

What is more significant, is that if आरम्भवाद is accepted, there would always be a lacuna, a hiatus, between the created and the creator, a gulf that can never be overbridged. It would then be quite impossible (as Aurobindo has pointed out in his Life Divine) for man to attain at-one-ment with Brahma. Without this kinship with Brahma (i.e., unless it is held that the world is the objective manifestation of Absolute Spirit or God, and that the finite minds are the finite reproductions of the Divine mind) it is impossible to be attuned to Mazda, as Gatha enjoins (स्थानान्तरम्—48-3).

The Iranian mind hungered for at-one-ment with Mazda. Generations after generations of Iranian saints gave up their lives for assailing the आरम्भवाद of the Semitics, and establishing the परिपत्रम of Gatha, till the force acquired full momentum in Mansur, and cried out the famous creed अत अलं हूँ (the Reality of the Brahma is in me.)
made the hasty remark, that sufficient evidence is not forthcoming to prove that Sufism is rooted in the Gatha (Literary History of Persia, vol I, p 419).

I अन्या (Prose order):

अन्याः: मन्याः: बल्ल (of those two Manyus, choose) य श्रवण अनिवार्य (who is vicious, the worst acts) स्पेनिक्स: और मन्यः (the most honest [chooses] the right Manyu) तः क िड़िः अस्तमणि कल्यमि (who wears the hardest stone) वेष व च समयीः: चैत्याः: अहूरं श्रुतिति (they who satisfy Ahura, by truthful deeds) व्रजस्वर मंदः (attain Mazda)

II अनुवाद (Translation):

Out of these two Manyus (Gunas), the dishonest man chooses the worst acts, whilst the holiest (man) chooses the righteous Manyu; who (thus) wears the hardest stone
(shield). Those who satisfy Ahura by truthful deeds, realise Mazda.

III  (Word-note):—

अभिषक्षा = अभिषक्षय = अभिषि = lowest
अभिषय = अभिषि = अभिषि। घ बनाया क by the extension of बनाया (8-4-56) and क becomes घ by analogy of क्रोड़ा, क्र: (7-6-62)
स in place of हिस्तिया, by हुआ-सु-खुः etc. (see—30-4, 30-6, 32-10, 32-13, and 33-4)

ब्रह्म = ब्रह्म = क्रिया = acts
ब्रह्म = क्रिया = क्रिया। पूर्ण-पूर्णमिति = to attempt.
ब्रह्मक्रिया = क्रिया = क्रिया। object of करते। प्रारम्भ in the object

अधर्ध = साधारण = righteous
adjective to मनुष्य। अधर्ध (Noun)+अधर्ध-अधर्ध (adjective)
Noun changes to adjective by the addition of अधर्ध by अधर्ध अधर्ध (5-2-127)

मनुष्य-मनुष्य = गुण = Force
object of करते। प्रारम्भ in the object (in place of हिस्तिया )
by the dictum गुण-लिंग-उपमा etc.

क्रियाक्रिया = क्रियाक्रिया = cruelest, hardest,
क्रियान्त्रिक = क्रियान्त्रिक = hard क्रियान्त्रिक = क्रियान्त्रिक =
to merge, to be heavy.

अशोको अवशोको = Stone
अशोको = शोक = अवशोक = शोक.
(Vararuci—Prakrit Prakas 3-2)

III  (Word-note):—

उद्देश्य = उद्देश्य = उद्देश्य = उद्देश्य =
उद्देश्य = उद्देश्य = उद्देश्य। न in place of हिस्तिया by हुआ-सु-खुः etc. (7-1-39)

वेसक = wears.
वेसक = वेसक = अस्ति।

चुंबन = प्रसन्न = satisfy
चुंबन = प्रसन्न = प्रसन्न। स comes by विचार, बहुव्रीह प्रेमि (3-1-34) ह elides by इन्तर etc (3-4-97)
and द elides by संयोगानुसार कोष (8-2-23)

कवरेत = वे गा would attain
कविता = to enjoy. बहुव्रीह।
कविता in the present tense, and singular number in place of plural, by the dictum गुण-लिंग-उपमा etc.

IV  (Remark):—

The sage chooses the path of the Right (as against that of the Pleasant) and thus takes his stand on solid ground, on eternal verity. These two paths are quite distinct, and Katha upanishad simply reproduces the idea of this Rik, when it says.

श्रेयस स श्रेयस स मनुष्यम् एलपु.
ती समस्त विभिन्न दिशा भा.
श्रेयस हि ते भानि भेदमात्र श्राति.
श्रेयस मनवो योगसंस्मागु श्राति.

Katha 2-2

103
III  टीका (Word-note):—

बीमारी— बीमारी— see
इत्यादिति— to go. सबंभर्षं: जानाथि: प्राणायां: दृश:। to go—
to reach (attain)— to understand (see) बों+इशू+कर्ति
के— तीनिर्वाणे । singular number in place of plural, by the
dictum सु:— धिशु: निनाधि etc.

dेवाचारिणा—: देववृक्षाका:— followers of Deva Yana (Deva-Yasna).

dेव+अब+अन्त:—: देवाक:— Deva-worshipper. अब—अवति—गति
पूजनयो:। अब— to worship.

dेवानं+ख— देवानीचा: cf म: अब। ख— धारणा।

dूसू— ऐते—: It (these)

dेवयामा:— देवा-कृत्ताणा:— deifying.

ब्रह्म देव करोति हिति देवयिति (makes God of an un-god)

dेव+चिन्ता— देवयिति—by the dictum “सत्ता करोति तदृ भावे”

हिति।

dर्मण्डितकृङ्के श्रेष्ठ नामय:— (cf शुद्ध etc Panini 3-1-21 ).

every noun may turn into a verb, by the addition of
चित्रु। देवय+म ( unadi 150 )

dेवयमा:— deva-worshipping.

dूसू— मनस्त:— दूसू— पूजाकितु— in order to worship

dूसू— पूजार्थि:— to worship (Nighantu 3-14)

dूसू + मनस्त: by the yoga-vibhaga (extension) of the rule
तुष्णे सूः इत्यादि: etc (3-4-9). cf सुम्बा: काम-मनस्त: अधि।

उपाधिवर्त— उपाधिवर्त— proceeded

ब्रह्मसाधि:— to go (Nighantu 2-14)

अ+जस्त+खड़ा दू— आजस्ताः।
Singular number for plural, by the dictum श्रूप्तिक-अमाह etc.

इष्टम् = चित्त-विचित्र = passions.
इष्टम् = इष्टित-to wish हृद + मकु ( unadi 150 )
इष्टम् = greed. इष्टम्: काम-वसनायोः:

संब्रवलो = अनुतरित = stray over to
संब्रवलो = कुशिल गति ( संब्रवल दीपान )

वास्येन = वामास्थि = अबश्यित = deflect.
अबश्यित = to throw. क यादिनीयानि।
वि + अस्त + चेत =अस्तित=व्याख्या। इ एलिडिस इ हूलेब इ एलिडिस इ ( 3-4-97 )
and it elides by संब्रवलस्य कोंच 8-2-23. Plural number,
in place of singular, by the dictum सुभूतिक-अमाह etc.

मर्त्यवि: = मर्त्यवि: = of man.
मर्त्यवि: = mortal, man. Its variant is मर्त्यवि: ( ending in नु )
by the analogy वस्तु तत्वात सा ( तत् and तस्य are equivalent,
and so मर्त्य and मर्त्यवि: ) cf मर्दम ( Persian ) श्रेण अन्त्योर्थ कोष:।

final न and न often drop.

IV टिप्पणी (Remark):

Bhagavan Zarathushtra here lays down the fundamental principle of his Religion, explaining as to why he differs
from Deva-yasna. The Deva-Yasnis pay more attention to non-essential matters, making a fetish of every minor
rite. They idolise the medium and pay to rituals the devotion that is due to God.

Those who pay more attention to little things, miss

the great things of life. The protest of Bhagavan Zarathushtra is echoed in the Mahabharata

[ काव्यः: शांतः: धर्मः: स्वाक्षरार्थः मोहितः।
हेतु बेचौतः मर्त्यवि: वा और्ज्ज्वल वा विदुर्दुः। Santi Parva 268-21

Real religion is killed by too many rites.

[ Here is the denunciation of idolisation—of losing sight
of the end, in the blind zeal for the pursuit of the means—
whereas in Yas. 48-10 there is prohibition of image-worship
proper.

Here is the larger problem of Dogmatism vs Rationalism, the necessity of distinguishing between the Essential
and the Non-essential, of the chaff from the corn.

Here we are asked, not to suppose a thing to be what it
is not, not to place such value on a thing as it has not got,
not to consider any ceremonial as indispensable for the worship of Mazda, i.e. not to make an idol of any ceremonial.
Mazda alone and nothing else is our concern. —भिसें अन्ये मर्त्यवित्तम् तयाम् ज्ञापित]

cf. Jalal

चन्द्र धारी धृतर वा नहसू संह।
बंग्यार अजः नहसू संहु रस भाग जु। Masnavi 2—1021

How long will you go on dallying with the shape of the
jug? Leave the jug alone; seek water.
It is not that Deva-Yasna has got no value at all. But "the good is the enemy of the better", and if we choose the good in preference to the better, we can never reach our highest goal. This is at least stagnation, if not the beginning of the down-ward march. So Jalal advises us not to be satisfied with the good, but to adopt the better procedure.

हूँ मारा दर छैर जान मही खानाही।
ता मारा अङ्ग खैरे हूँ बेहतर रामानी॥

Mushavi 2—2792

II अनुवाद (Translation) :—

To the other one, (he who does not take to Deva Yasna) comes Nonchalance, Conscience and Rectitude, and Unflinching Faith brings about corporation and solidarity. Such happens to them as is (i.e. befits) the metal, with which He (Mazda) had built them in the beginning.

III टीका (Word-note) :—

जसमें — वस्तीला — मन्त्र — goes
कन — to go ( Nighantu 2-14 ) अन्य + केतुः ति — जस्ता। इ ति elides by हत्व ( 3-4-97 )
मनुष्य — मन्त्र — Mind
According to grammarian Bhaguri, all words ending in consonants may add an आ (in the end)
वही मन्त्रविता, अन्यविता अवाय पुरा, उपलब्ध्ये।
उपूर्वानि हवनानि कथा चानि निशा दिशा॥

फर्म — संहिताः — Consolidation.
रूप — फूल्यकृत — फूल्यकृत—— फूल्यकृति निमापि, निम्नापि। ( मन्दरग्व )
उपूर्व अश्व — अवाय — सर्वः। Corpus in Latin ( vide 51-17 )
हर ( Zend ) — ख ( Sanskrit )
उत्तर — फिश — and.
My wings have grown out of my very essence. I did not stick two wings on me by means of glue.

8.

अत्र च यदा आधामः
कपना जमहति एपनडहाम ।
अत्र मनहा तपस्योः खुःचुः ।
योह मनहा चोहः-चिदाहति ।
एष्ठयोऽस्ते अहुरा
योह अषाद ददेन्त जस्तमो वृजेः ॥

I

अनव (Prose order):—

Aat, ch yada eaham anahati (and when passion goes out of these sinners) at, manaha: khvah-manaha vaem: kswad (then Mazda, through Conscience, inspires in them Non-chalance) evam: ahura: ahurati (Ahura instructs them) yah: apahye (then he) swadati (who gives the devil up unto Rectitude, in the hands).

II

अनव (Translation):—

And when frenzy goes out of the these sinners, then Mazda, with the help of conscience, inspires in them non-chalance. Ahura (Himself) instructs them, who give the Evil up unto the hands of Rectitude.
Jalal points out how to escape this rage by means of one's calmness of spirit.

Masnavi 4—115

अदृ चा तोड़ बरसू र्यामा,
योह ईम् पूरेषु करेणावनु अहूः।।
भज दाओस्वा अहुराओऽहो,।
आ मेयुश्वरा वरणा अष्टा चा।।
ब्रह्म ह्वा मनाशो बचत,
यथा चित्तिपूर्णाद्वारं मध्या।।

I. अन्य (Prose order):—

अदृ च वर्ष ते स्वाम (Now we would be they) से अहुः पव्युंग्नतः।
(who going to renovate their life) सजजात व अहृरातः (O Ahura Mazda) आ नेत्री अष्टो व युद्धितु (choose Fraternity and Rectitude) वर. मनः अत्र वस्तिति (for the mind turns that way) यत्र मेरा:— चित्तिता अत्सिति (where is the glimpse of the goal)

II. अनुवाद (Translation):—

O Ahura Mazda, may we be they, who, going to reno-

113
vate their life, choose Fraternity and Rectitude. For the mind turns towards the glimpse of the goal.

III टीका (Word-note):

तोहूँ-ते-they
पर्यं-पर्यावरण—अभिविश्वास—Baptising; renovating.
प्रार्थना—प्रार्थना—to sprinkle, to baptise. पर्यं is com-
pounded with the participle हृद्यन्त्य by साखाच तथा etc (1-4-74).
मृ is retained as in अर्य-कृत्या। छ—ष्णीतिः+ शांत—अम्बादि।
मोहिन्या—मोहन्या—मोह दिनां—Fraternity शत (Sanskrit—स्त (zend)
मित्र-मद्दत—to love सिद्ध+श (unadi 608)—सिद्ध+मो—मित्र।
object of छृँ। आ in place of र्रितिया by गुणा सु-खुँ, etc
(7-1-39)
बराम—बराम—वरणम
Singular in place of plural, by the dictum सु-तित्तत्त्य-अभाद
etc.
हृद्या तथा—तर—there. Sans-सं-zend ह। त्र become ता by
निवासित्वा न (6-3-136)
बिरिंत—हान—knowledge. चित्र-चेताित—to know. चित्र+सि
= बिरिंत: [ It is different from चित्र which means secret
science, or mysticism, that comes from the root लिति- to
inspire] (vide 44-10).
Sans ता—zend चुड़ (स्त)
सेवाच—पुरस्याः—end of life.
मित्र—मित्र-पती, मित्री न। मित्र+लितो+मित्र। भाणु, भागा। where
one meets with his wish, objective, goal. छृँ elides by
सुभाषित सुभाषित, etc.

IV टिपणी (Remark):

Rectitude and Fraternity are the outward signs of a renovated life. Renovation is called श्रीका in Tantra literature.

पर्यं is sprinkling of water or baptism.

Initiation into spiritual life is second birth or Navajote. It raises one above the material world.

When a man is born twice, he plants his foot upon the head of all causes (i.e. laws of nature).

१० | अदा जी अवा दुःखा,
अवो वधति स्केल्डो स्यांग्रहः
अदा असङ्ग्वता वायोजन्ते,
आ हृदितिहृष्य नक्स हेदेत्युः मनोहरे हो।
समाधाः अपरंत्या चा,
वेद ज्ञानी वद्हाव सवही।
I  अन्याय (Prose order):—
असाधि असाधिकर, स्तम्भार्य स्तम्भकर, भक्तिः (then forthwith happens the collapse of the inflation of the accursed Devil) अत अविवाहः। कदन: भ्रष्टिः। भ्रष्टि: और the purest ones are fastened to the tendris of Conscience। अत्यन्त न करी वे कहतन (they who strive for the good prizes of Mazda and Rectitude).

II  अनुवाद (Translation):—
Then forthwith happens the collapse of the inflation of the accursed Devil, and the purest ones are fastened to the cord of Conscience, (they) who strive for the good prizes of Mazda and Rectitude.

III  टीका (Word-note):—
अत्रा—तहिः—presently
असाधु + त्र्य (vide Panini 5-3-20)
त्र्या—त्र्या—also
वंस इ बद य बद य बद य बद य बद य (6-3-136)
स्तम्भकर:—स्तम्भकर:—collapse
स्तम्भकर:—स्तम्भकर:—to perish
स्तम्भकर:—स्तम्भकर:—inflation
स्तम्भकर:—स्तम्भकर:—brides.
स्तम्भकर:—अभार (unadi 392)
अभार:—पुरुषतम—purest.
अभार:—अभार:—अभार। का, elides by चिन्तमनोर, खुटु (5-3-6).
का, elides by देव (6-4-153).

IV  टियनी (Remark):—
(i) In his heart of hearts, man detests falsehood and loves truth. Thus Evil cannot hold him in bondage for ever. This relieving feature is the seed of the collapse of the Devil. Such collapse is bound to ensue, since moral order or Asa, is the truth of the very structure of the universe. Even malice is rooted in love.

(ii) Zunnar (kushti) is the outward emblem of “the cord of conscience”
Jalal wishes to put on this cord.

Masnavi 2-2642
Even if the Zunnar is figuratively, and not actually worn, that shows which way the wind blows.

I. अन्बय (Prose order):—

हे मनुष्यो: (o ye mortals) कर ती इजहकी अभिसं (what those two selves inculcate) ये मनुष्यः (which Mazda imparted) रिवादि व अविदि व (right course and wrong course) सति व "युद्धस्मय: हुयः रसति (which brings misery to the dishonest) सन्ति व अववरुः: (and happiness to the honest) वति तः अवि उः असति (even by that, welfare happens)

II. अनुवाद (Translation) :—

These two Selves (the Lower and the Higher Self) that Mazda assigned, Ye mortals, stimulate Right and Wrong (respectively), which awards misery to the dishonest, and happiness to the honest, yet by all these welfare
(ultimately) comes to happen. [Even the evil operates for the ultimate good]

III दीशिन (Word-note):—

वष — that

cf त्यः — that

उर्वरी — उर्वरी — two selves.

उ अवित्ति ( उवित्ति ) इति उवर्तनं — आत्मनं।

रान in Persian.

The न of उवर्तन changes to न by analogy ( श्रोतविभाग ) of the rule अवर्तनम् etc (6-4-127)

उवर्त is a variant of उवर्त (vide 31-1, 50-7)

It is different from उवर्त = भव = vow (Vide 34-8, 44-10)

वित्ति — सुखः — right course.

ि + ए० = इति = तृतीय ए० इति = स्वतिति

अवित्ति — उपकणः — wrong course

ि + ए० = इति = तृतीय ए० इति = अवित्ति

कुर्य = दुः वित्ति = misery

object of स्वतिति:।

स्वत — स्वतः = आकर्षणति: = they two attract.

स्व-स्वतिति = to welcome (Nighanu 3-14)

स्व + कर = कर। तत्र elides by the extension of the rule म्वन्त

ष्ट्र: ष्ट्र etc (2-2-80)

स्व = सुखं = happiness

ि = स्वतिति = प्रसवित्तव्यो:। to flourish.

हिंदीया

ष+अव्यं — कल। object of रसत:। दीशिन elides by ष + ष्ट्र: + ष्ट्र etc (7-1-39)

अवर्तति — सवर्तति — happens.

अष्ट + ए० ति। अ is added to अष्ट by ए०: अष्ट्रादी (3-4-96).

IV टिप्पणी (Remark):—

Evil is not wholly evil. In tackling it, the soul acquires moral strength, i.e. competence for nearness to God. This is the relieving feature of sin.

This Rik gives the reason why Mazda has been said to be good (spenta), in spite of there being evil in the world.

Jalal, the spiritual successor of Ardaviraf and Marespand states the reason for the existence of Evil.

महामन वर्धरा तोष पर्यादरा॥

Masnavi 2-2672

Iblis said to him “unravel this knot (and apprehend the matter): I am the touch-stone, for the false coin and the true.”
II अनुवाद (Translation):—

Recollect with your mind; I shall proclaim a message that has not been heard before. It is the best for those, who on account of fiendish mentality, devastate the regions of Rectitude, as well as the best for those, who are devoted to Mazda.

III टीका (Word-note):—

ता = तदु = that.
तदु becomes ता by addition of ह by सुरी मुख्य (7-1-69).
व = सूयम = You.
हितीया in place of क्रमा by the dictum सुप-तिह आपह etc.
उर्फा = उर्फा = आत्मा = मनसा = by mind.
"आत्मा बले वृतीत हुक्ति: स्मारय: श्रवणं कर्म न स च \ इत्यहाः \ अत्मानं ( urvan ) may mean mind also.
न of उर्फः changes to त, by analogy with अर्थानु श्च etc
(6-4-157) (vide 30-11, 50 7)
स्मरतमु = समर = Remember.
Third person in place of second, by the dictum सुप-तिह आपह etc.
अगुला = अगूला = unheard before.
भूसिश = सुरीति = to hear (छानस्य) cf भूसिश-नोसा (Persian) = hare,
( with long ears ). भूसिश = भूसिश = adjective to भा.
वचा = कथा = message.
वच + अलु = वच. भियम्य आयु. object of शसामहि.
1. चेनि आेल, नोइतू वर्णि,
   अड़ाओ अड़ी देवेरता बस्याओऽ।
   अत्त वाओ वीसंग्य आयोह,
   सति रतमु अहृत्रो एण्धा।
   मन्द्राओ अयाओ आस्याओऽ,
   या अषाद्व हृचा ज्ञामाही॥

I अन्वय (Prose order):—

तद्दृष्टि अधि: अभि अयातु अश्वर्णे न, इत्र, उपवय (in order that thereby we may know firmly the way of the soul) अतः।
हितसः: आत्म (we all flock to you) तथा रति अहृतो विद्रेण (as to a Prophet, O Ahura, in order to know) मन्द्रामः: अत्: आा्यामः
(O Mazda tell that) वथा अतात् सति भीमामाहि (so that we may live in Rectitude).

II अनुवाद (Translation):—

In order that thereby we may know firmly the "way of the Soul", we flock to you, Ahura, as to a preceptor, to learn. Mazda, tell us how we may live in Rectitude.

III शीर्ष (Word-note):—

तद्दृष्टि अधि: अभि अयातु अश्वर्णे न, इत्र, उपवय (in order that thereby we may know firmly the way of the soul) अतः।
हितसः: आत्म (we all flock to you) तथा रति अहृतो विद्रेण (as to a Prophet, O Ahura, in order to know) मन्द्रामः: अत्: आा्यामः
(O Mazda tell that) वथा अतात् सति भीमामाहि (so that we may live in Rectitude).
Haris, by नियातक्यम् (~3-136) Sans हृ = Zend 嬛 (vide कुर्सः ्धु :— 7-4-62)

अः हृसः = एसः = by these.

सः = एः by Panini 7-1-9 (अतः सिन्धू हेतु)

नो हृसः = नः हृसः = verily

वर्णिताः = असामान्य = for the soul

रक्षाः = in Persian. तार्कवेच चतुर्थाः

अद्वाः = अद्वयः = पुनः = way.

object of कर्मसः. कर्म is a variant of काम्यं by the dictum भाः च वर्ण विदते।

अव+क्षिप्रयमान+आपुः। (2/3) (vide 34-13, 44-3)

वर्णिताः = हृसः = हृसः = firmly

हृसः + सः = हृसः + दृसः = हृसः. sans शः = Zend ढा। Adverb to कर्मसः.

नेत्रके चतुर्थाः. जा in place of हिन्दौत्त, by सुर्याः-सुलक्षणः etc. (vide 50-5)

कर्मसः = गोष्ठीसः = नामावासः

कर्म—कर्मचतुर्थाः. कर्म दिन्यासः: कर्मचतुर्थाः। किष्किष्किष्किष्किष्किष्कि।

Singular number, in place of plural by सुर्य-तिल्लासः etc

शः = सुवर्णः = You

object of आये। गीता महाद्वाकम्

विद्वानः = विद्वानः = Adverb to कर्मचतुर्थाः

adjective to कर्मचतुर्थाः. कर्म = Zend ढा।

आये = आयाम = we come

शः = भास्ति to go. अन्य आयामासः

आ + या + र + आ = आये। Singular number, in place of plural by सुर्य-तिल्लासः etc.

तुतिया

बिदे = वेदितु = to know.

ए in place of तुतिया by the extension of एसः etc. (3-4-1)

अविता = एता = these

object of आयामासः

अविता = एता (Nighantu 3-29)

अविता ते अनेन स्वर्गद्वाराः विवेषम (Rig 4-1-15)

आयामासः = आयामः = आयामः = आयामः = Tell

आयामः + केवः = si. This of si elides by हि (3-4-97). केवः expresses imperative mood by हि (3-4-7) नृत्त come by वक्तुहि (Vgaruci 4-15) vide च च: च: च: (Panini 2-4-54) कुसाते = कुसाते = (i) च्याति = (ii) च्याति।

जा = वेत = that thereof

( जा ) जा in place of तुतिया, by सुर्याः सुर्याः

अविता = एता = (by) rectitude

The कर्म = प्रक्षेत्राः (post-position)

सत्य governs प्रक्षेत्राः by the analogy of the rule अस्त्रीर वर्ज्ये (1-4-88)

सत्य = by.

ज्ञाति = ज्ञातमाति = ज्ञाताम: we may live

ज्ञाति in the Vedic variant of महायाग्निः by हि (7-1-46)।

ह is of ज्ञाति elides by analogy of नमि फौरो, छन्दोती (6-4-99)

IV दिशानी (Remark):—

Mazda is the only preceptor; for all our worldly preceptors get their inspiration from Him. If He did not, out of kindness, disclose Himself to man, none could have reasoned up to Him.
you impose on the sages, tell me about that. I am desirous to learn. I have come to Thy tongue (for thy words) in order that I might achieve universal life.

वासू = द्राति = हृदि = you give.

अति ों ों = तर = हृदि ों (3-4-97)

स्वादू = स्वादू = spirit.

object of गाथा. In place of श्रीति, final ऊ becomes long by शृणू-हृणू, etc. (7-1-39)

आति = अति = light

आ (आ) in place of श्रीति by शृणू-हृणू etc.

चित्रि = चित्रि = संरक्षि

चित्रि = चित्रि = चित्रि (चाणस्क के)

स्त्र = कस्त्र = रक्षि = हृदि ों (3-4-80) (vide 44-16, 46-18)

राजपृथि = राजकृषि = to the votaries.

dative of चित्रि

राज = राजति = to struggle

[vide 31-19, 47-6]

अनन्द = अनन्द = bliss.

श्ल = श्ली = to sharpen. हृणू श्लान्त (to delight) शृणू = क्षेत्र = क्षेत्र (के)

क forms noun by शृणू, etc (3-3-114) object of चित्रि

उपानि = उपानू = vowel.

object of चित्रि

भाषा = भजन = चित्रकृषि = to the circumspect.

नाम = नामे = to see
When man and woman lose their difference (by rising above all sexual impulse) there Thou art. When one has cast off his selfish desires and adopted universal life, there Thou art.

8 ॥ यदा अपेक्ष जेबीम अढेहन,  
    मह्याओ मोहनक भरागीहरोऽ ।  
    अष्टि चा आर्थिर्म,  
    बहिष्कृता ह्यसा मनिहरा ।  
    मह्ययो ह्यपयो च जोैैहरूहर ।  
    येहा वरेदा वलामसा हुःस्य ॥

I  अन्य (Prose order):—
बदु आ आशाम जीवन अस्त (So that rectitude may be my pursuit) हे अहुतस्मा मह्याम (O Ahura Mazda) अस्थि च आस्थति  
    वहिहृता मनस्मा हुस्ते (I desire noble faith through best conscience)  
    मन्यः शीर्षक्ष्यां व्यक्तम (and for me firm nonchalance) सत्य देवता:  
    तु जे वश्यम (with whose favour I may liquidate evil).

II  अनुवाद (Translation):—
In order that Rectitude may be my resource, O Ye
Ahura Mazda, I wish for holy faith, through best conscience; I wish for me also firm nonchaunce, with whose help I would expunge the evil.

III टीका (Word-note):—

यद्य आ = व्यथा = so that.
अर्थ = धर्म = rectitude.
विश्वास = अर्धार्थ = resort.

अर्थ - अर्ध - nominative to आसन.

अर्थात् = अर्थात् = may be.

अर्थात् + केन अर्थात्। देव of अर्थत् elides by इत्यद् etc. (3-4-97) and त् by संयोगानुपत्ती etc. (8-2-23) केन् is optative चिन्त्येऽके (3-4-7) Plural number in place of singular by सुपुर्वत्, अस्पद्यह etc.

मनुष्या = मनुष्या = मनुष्या = O Mazda.

vocative case गीर्हे बहुवचन honourific plural.

अर्थात् = अर्थात् = है अर्थात्

अस् is the Vedic plural by अस् इसेर, अमृक (7-1-50)

अस्त्र = पुर्णा = holy.
adjective to आसन.
हिंदीया elides by सुपुर्वत्, अस्पद्यह etc.

चा = च = and.

च becomes चा by निपातक च (6-3-36)

आसन = आसन = Faith.
आसन = आसन = Panini 1-4-61 = Yes, आसन in Persian.

IV टिचकी (Remark) :—

आसन = आसन = is the foundation of higher life.

अद्वयाक्षर = अद्वयाभ = आसन = प्रचलते।

इन्द्रेषु देवयानाः: व = प्रमाण: परस्तितिः॥

Aswamedha Parva 35-344

Sages hold Faith to be the mark of spiritual life.

क || तद्भूष मोह विचित्राय व्यूहेया,
हलत मोह अष्टा दाता कष्टोऽवां ||

वीज्येष्वो विभूष शन्यहा,
मेन च दश्याय वेयेया मा एषेष्वा ||

ता चीद मज्दुरादहा,
या नाइत्या वा अहह्नु अहह्नु हस्ती वा ||
I. अन्वय (Prose order):—

ततो में जिन्हें क्व (So tell for my knowledge) यथा भ्रम मे बहि प्रसुत दास (how Rectitude would award me the better). बस्तु-सत्यता विद्वे (I would know through conscience) मन्त्र-बन्ध च यथा ने भावित (and meditate which-way is my welfare) तत्र निश्चित मन्त्र-अहुरा (that too O Ahura Mazda) बा नु इति वर्थते अस्तिन वा (which verily has been or will be).

II. अनुवाद (Translation):—

Tell me, your disciple, as to how Rectitude can avail me the better. I would know through Conscience, and meditate, which way lies my welfare, and (know) all that also Ahura Mazda, which has been, and all that which will be.

III. टीका (Word-note):—

विनियतिः = सहायं = knowledge.

"सिउ " = चेतति झाने। "मित्रानि+ (Unadi 567) तासवे। चुकवे।"

ब्रह्मा = ब्रह्म‰यति = will give.

इन कृति ला = दाता

बहि प्रसुत = बहि प्रसुत = the better.

"वनसि"+ (Unadi 567) कयाति। ईसु = वसु by analogy of बहि प्रसुत. छोप: (6-4-158) ते of बसु elides by ते: (6-4-155)

Adjective used as noun. Object of दाता। सांस सिते न हो न हि लघु मथवें। आन्ध्राको, ब्रह्म‰यति: अस्तिन, न न (Rig 7-32-19)

समू यह सूत्त्वा देव कथय: (Rig 8-48-9)

"विद्वेष " = विद्वेष" = विद्वामस् = I would know.

"विद्दे " = विद्दे = विद्याम् = I would know.

IV. टिप्पणी (Remark):—

Until one is convinced that Rectitude is for his own
good, he cannot be truly virtuous. This leads to the philosophical question, as to how the world came to be, and if the world is a mere passing show. The Universe did not start from a zero. If it was a zero, it was such a zero that the cosmos lay latent in it; it was pregnant with the whole universe. If the world did not come out of a zero, it cannot pass into a zero. There is some thing positive in the background, whatever its nature may be. The source of our life is an Eternal Verity, that cannot be argued away, as the Pancadasi says

अत: चिमित्वानां गम्येऽन्त तेनोऽन्तम् कसम"।
अनामिकाऽनामिकाऽस्तु, निर्विवादः अवशाश्च।।

Pancadasi 2-35

Its nature may be “unknown and unknowable” (as Spencer holds) but its existence cannot be denied.

Maharsi Swetaswara follows up the query of Maha Ratu Zarathushtra about the ultimate source of life.

कि कारणेष पूर: कुः स्म जगता:
वीर्यम् केल व न सं प्रजीवा।

अपितिता केन दुहेतरेषः
वनमिः प्रमिदौ वध्वस्मायः।।

Swetaswatara Upanisad 1-1

I अनन्य (Prose order):—

अत्याट्तः विद्याम् (the best would happen to him) व: विद्याम्
ने कन्या: सत्वा अविवचः (the sage who preaches my true principle)
बन सूक्तिता: अविवचः रू: (which relates to spirituality, rectitude and immortality) अविवचः सत्वा: अविवचः (that—much is Mazda’s strength) बन सूक्तिता सत्वा: अविवचः (which He lends through conscience)

II अनुसार (Translation):—

May the best happen to the sage, who preaches my principle, that consists of Spirituality, Rectitude and Godliness. That which He lends to Conscience, is so much Mazda’s own strength.

III दीका (Word-note):—

अविवचः अस्मे = to him.
31-6] गाथा

केहाँ is induced by the word बहिः by बहुःकार तत्त्वाय etc. (2-3-73)

अस्तु = भवेऽर = would be.

अस्तु + त्र्यो तथा । इ of तिन elides by इत्य (3-4-97)

गोष्ठसं = गोष्ठसं = गोष्ठसं = would preach.

पूर्वालोति = Spirituality.

ष्टु+र्वतु+ताति | the state of good soul.

ताति is added by analogy of सवेणवतिर etc (4-4-142)

अन्नमात्र समानात्तातिर सिमात्र (Rig 7-57-7)

अभ्या = Immortality (godliness).

अभ्या + तातिं + तातिः = अभ्यासातिं = अभ्यासातिः

तातिं is added by मात्रम् (4-4-144)

स्त्रवः = स्त्रवः = that much.

वस्त्रवः = वस्त्रवः = द्वविं = confers.

वस्त्र — वस्त्रवति दाने (झारहस्य:) cf. अहःति देने॥

वस्त्र बन व वैदेशिक श्रद्धा भी. (6-1-77). वस्त्रवति in Persian.

अस्तु + चैदु तत्वा = अस्तु। इ of तिन elides by इत्य एतत्वा etc (3-4-97).

IV रिष्ट्यालू (Remark) :—

Conscience enables one to repel the seductions of pleasure. It is the power of Mazda that manifests itself through conscience. The voice of conscience is the voice of God.

138

[ 31-7 ] लुहीया

गौरवा अनुमन्त्य, यर्मीन्ता मनत्ता अखेद्वः।

प्रमाणेति ज्ञानवकृति ब्रह्म अनुमन्त्य परः॥

Gita 13-23

7 | यस्तम् मन्त्रा पीवचैः,

रजोचिताय रोहोभेवु खाठ्यः।

ह्वो स्त्रद्धा दामिस्तु,

अपेतं या दामिस्तु विद्वेषेऽ मनो।

ता मन्त्रा महृदूर् उस्यौः,

ये आ नूः चित्त अहुः हायाः॥

I अनुल्ल (Prose order) :—

य: तमु [ वहुः-मानसं ] चीवचैः मन्त्रा (one who regards that [conscience] to be the foremost) स खास्त्र्यः: हल्लिसि: हल्लिसि (he shines by the rays of holiness) स्यः: कल्लः: भास्य: (that is the root of Duty) वहुः बहुःः मनः: अम्मो अम्मो (the best Conscience which sustains Rectitude) हे महृदूर्यां मनः: बहुः (O Mazda, shower that mentality) ये: नूः चित्त जनः: (which is always equitable).

II अनुल्ल (Translation) :—

Who-so realises it (the principle) to be the foremost (asset), shines by the lustre of holiness. The best con-
science, that sustains Rectitude, is the root of Duty. Bestow that mentality, Mazda, which is ever equable.

III दीर्घ (Word-note):—

ता — त = that.

adjective to दुःसमल्ल। ता becomes सा in दीर्घा by addition of हा by सुरी हु-त्रूक्त etc. (7-1-39).

सन्ता = वाता = cogniser.

सन्त + तृत् = वाता

प्रथम = प्रथम = foremost.

adjective to तृत्।

प्रथम in place of दीर्घा by हु-त्रू-उपाध्य etc.

स्त्रू = स्त्रूस्ति = शीघ्रस्ति = shiness.

स्त्रू = स्त्रू = शीघ्रस्ति। here declined in तात्पर्य class. स्त्रू+केशः अन्न्ति — स्त्रूस्ति। १ of अन्न्ति elides by इश्वर etc. (3-4-97) and न by संज्ञानान्त्य etc (8-2-23). Plural number in place of singular, by the dictum छुपः त्रिन्त, लघुप् etc.

स्वास्त्य = स्वास्त्य = पवित्रता = holiness.

स्वास्त्य = स्वास्त्य = पवित्र (Nighantu 4-2-14)

[ In Nighantu 2-10-16, स्वास्त्य means wealth. In 4-2-14 the meaning is suggested to be gathered from the context.]

स्वास्त्य = स्वास्त्य: (स्वास्त्य:)। केश तीलिस by सुरी हु-क्त इस इस। (7-1-39)

स्वास्त्य अभिज्ञानोऽविनीत्वात: (Rig 10-88-4)
Jataveda Agni made it (the world) pure.

IV तिष्ठनी (Remark):—

Conscience is the determinant of Duty. The dictate of conscience is the same for all. It does not ask one to speak the truth and another to tell a lie. The supremacy of Conscience should be duly recognised. Customs should not over-rule Conscience, as the Mahabharata says

न विषयते गृह्ये भ्रातृ, भ्रातृ गृह्ये विषयते।

Adiparva 118-10

Conscience dose not vary with circumstances.

इन नेतृ, आत वा वा के अर्जितमय वा नातृ,।

यह गैरी भाषा नृत्ती नृति गृही।

Masnavi 1-1977

Conscience is not now this and now that.
He alone can enjoy peace of mind who is not swayed by passions.

बहोम बर बाहुं स्वेत ओ मारा माह ाम 
बिलायत इब्रू बलिद्वायु झीर लगायम II

Mansavi 1-3799

Rage rules over Kings, and I rule over rage.

II अनुवाद (Translation) :—

O Mazda, when I beheld you with eyes, I at once realised You to be the ever-adorable by mind, the father of Conscience, the real source of Rectitude, and the Lord of the actions of life.

III टिका (Word-note) :—

स्वति — असवति — असवम्य — I recognised.

यज्ञ, यज्ञ, है। Initial श in stopped by ब्रु अ। etc. (6-4-75)

केशी — दार्श्नकम — adorable.

शि — अस्वि — चिर — ever.

शि is counted as a निपत (Avyaya) under स्वरांद्रि etc.
(1-1-37) It is not the verb असि.

अह — है — सं = सं = fully.

The Upasarga is repeated by the rule व्रस्वम-क्रू ब (8-1-6)

जसमिन — चदनान — वज्रा — by the eye.

चद — वज्र — चदे — to see.

बाल + मनि (Unadi 594) — चदना।

बाल in Persian. तुलिया in place of मानी by ग्रथ-निद्र-अम्ब।

इसमि — अस्वम्य — अयज्ञम् = I took.

ह is changed into श by the Vartika इ-महोरश् म। Initial य is stopped by ब्रु अ। etc. (6-4-75)

पाया — निद्रा — source.

भा — दार्शि — to hold: भा+मि (Unadi 492)
created the world) अतू कार्य (and indeed duty) सब: मद्वा भवत् (by your energy O Ahura Mazda) यत् अत्मे पवः दशत् (so you give the path to him) चार्यायात् या आ-इति (who proceeds either by activity) य: न वा हि. कार्याय: असत् (or who is not active).

II अनुजाय (Translation) :

It is You, who created Faith, and it is You who created the World as well as Duty, by Your Energy, O Ahura Mazda. This is how you prescribe the path, both for him who proceeds by activity, as well as for him, who is not active.

III टीका (Word-note) :

वेचे—त्यस्=You. ए in place of प्रथम by जुत्र सस्त्र etc. (7-1-39)
अतू—ए तो alone, indeed.
आ—किन्तु—and.
सोः—गात=the world.
object of अतस: । दित्र in the object by extension of अन्निश्व इति etc. (2-3-52)
तसः = अतस: = अतू=you created.
सत: = कार्य=to mould. श्रृ्रृत्यु Augment अ is prevented by श्रृृत्यु चन्द्रिति etc (6-4-75)
अस्त्य=in deed.
कार्याय=कार्याय=duty.
object of अतस: । हु in place of हृत्याह by जुत्र सस्त्र etc.

144
31-9 ]

वृतिया

लोकेकशिंनन्दिनः द्विधन्द्रु पुरा प्रेक्षा महानाथ।
श्रान्योगेर्न सांस्कृतिकः कर्मेवेण योनिनाम्।

Gita 3-3

Santi Parva brings the contrast into relief.

वेदायां सात शास्त्राणि अप्रार्थीय परार्थि च।
अन्यं वेद वचनः हृद कर्म त्वज्जिति च।

19-1

I am aware that there are two ways, viz (i) do action (duty) and (ii) renounce all action.

The whole lesson of the Gita is that action should not be renounced. The Gita adopts the view-point enunciated in the next Rik (Sukta 31-10)

One of the arguments of the Gita is that God himself, as creator, is active (3-22). Man should follow the ways of God. The same idea is conveyed in वे श्रान्योगेर्मा तथा।

110 । अतूः हि अयांग्र प्रवरते, ।
वास्तृमुः अव्यापर्म भयुप्रत्यः ।

अद्वृत्य अस्वनमः, ।
वृहद्विश्व स्वपौक्तिः मनोहरः ।

नो हत ममदु अवश्ययो, ।
दत्तावेशिना हृष्टेत्तोऽहुः वश्तः ॥

IV. टिथिनी (Remark) :-

Two ways of life are outlined here (i) proceeding by action (वास्तृता श्राद्धिः) and (ii) renunciation of all action (अवास्तृत्यः).

Gita calls them Yoga and Sankhya respectively.
I अन्वय (Prose order):—

अत्र हि अनयोऽवत्तृतम् प्रवत्तम् (Now of these two, choose activity) अत्र० सूर्यायम् (which is edifying to one’s self) अत्र० सूर्यायम् (magnificent and noble) व्यावना: मनोक्षण (and promotive of conscience) है गर्भ+नु, दिमायतः: अव्यावना: नो इत्र (O Mazda, the deceitful inactive is not) स्मृतेर भक्ता (gainer from remembrance)

II अनुवाद (Translation):—

Now of those two (activity and reclusion), choose activity which is, for one’s self, edifying. It is magnificent, moral and promotive of Conscience. O Mazda, the deceitful inactive one does not derive the benefit of Japa.

III (Word-note):—

वास्त्र = कर्म = activity.

तत् + बले = अन्यथा देने। तत् + न + चन (Unadi 608)

अत्र० = to one’s own self.

dative of सूचना।

प्युष्टं = भूषणम् = adorning.

प्युष्टं+ कृतं = प्युष्टं अर्थम्: यह is added by the dictum सत् कोटिति तद् अज्ञेय। प्युष्ट + शरू + प्युष्टं। adjective to वास्त्र (2/1).

यत् comes by कृतं, krite in बत्र (Vide चेतन-बत्र 3-1-29)

प्यारं = कर्मं: = promoter.

प्यारं + कर्मं = to advance (Nighantu 2-14) प्यारं + न (Unadi-349) = प्यार adjective to बत्र।

IV टीणानी (Remark):—

Activity is inescapable. For the so-called inactivity is also a sort of activity, viz. the action of rejection. The essence of activity lies in the mental act of intention. All intentions cannot be got rid of; for the intention to renounce intention, is also an intention. This is known as the paradox of Asceticism viz that it is impossible to renounce all activity. Gita (3-4) expresses this by saying न करणं अवर्तमाणी नैणकम् गुरुमो अतुले। Thus Bhagavan Zarathushtra says that the protagonist of inactivity only deceives himself.

The Isa Upanisad says that one should persist with work as long as he lives.

इसा-३ एवेशा करणा जीविताधिकारी सत्यं ममः।

एवं ज्ञाने नार्यवेय हैं तत् अत्ति न कर्म लिप्तवेचे नंरे।

Isa—2

Jalal reminds us that it is by exertion alone that hundred problems are reduced to ninety.

विद्याः कण तत् यद दुमान गर्दाद नवद्व।

शत ब्रह्म च तु वेदान्तवी शत राधव।

Masnavi 1—3689
Even अज or silent repetition of Mazda’s name, is a sort of action, and if one would give up all action, he would deprivè himself of the benefit of जा (स्मरण)

And Jalal points out how जा (remembrance of Mazda) is the protection against the delusion of the world.

उत्तते इह आत्मन अर्थ जान गणित अन्यां।
हृदयारि इह ज्ञानया आसाम अत्यः।

Masnavi 1—2066

Sufis introduced the rosary for ensuring the resolved number of repetitions.

Hafiz thinks that the rosary supplements the function of the Kushti.

चढ़ी अत्यां शीर्षतन क्रमां शुभ के द अनां नेर।
से के ए तन्यां मंडक कर हल्के जु धार दार।

Hafiz—69

The happy darvesh puts the Kushti to use for the remembrance of Mazda.

११। व्याय ने मसक्का पसोवैसूर, गण्यायोधृत च तस्मी दर्मायोहृत च।
व्याय मसक्का खत्रू च, व्याय अस्तः वनस्तम् ददाओ उश्नेम्।
व्याय व्यायोधना च मंडळासू च, यथा वरेन्द्रे वसाओ दायेते।

Even ॐ or silent repetition of Mazda’s name, is a sort of action, and if one would give up all action, he would deprive himself of the benefit of Japa (स्मरण)

And Jalal points out how Japa (remembrance of Mazda) is the protection against the delusion of the world.

उत्तते इह आत्मन अर्थ जान गणित अन्यां।
हृदयारि इह ज्ञानया आसाम अत्यः।

Masnavi 1—2066

Sufis introduced the rosary for ensuring the resolved number of repetitions.

Hafiz thinks that the rosary supplements the function of the Kushti.

चढ़ी अत्यां शीर्षतन क्रमां शुभ के द अनां नेर।
से के ए तन्यां मंडक कर हल्के जु धार दार।

Hafiz—69

The happy darvesh puts the Kushti to use for the remembrance of Mazda.

११। व्याय ने मसक्का पसोवैसूर, गण्यायोधृत च तस्मी दर्मायोहृत च।
व्याय मसक्का खत्रू च, व्याय अस्तः वनस्तम् ददाओ उश्नेम्।
व्याय व्यायोधना च मंडळासू च, यथा वरेन्द्रे वसाओ दायेते।

I अन्वय (Prose order) —

यद्य न मजद इवर (Because O Mazda, even from the beginning) मयार्थ अर्थस (you fashioned both matter and thought) व्या मसक्का क्स (and you fashioned mind and duty) वद्य अर्थस अवसितम् अवस्था (and you made the soul tangible) यद्य व्यायोधना च शस्त्र च (and deeds and words) यथा शस्त्र (wherein choice of will has been given)

II अनुवाद (Translation) —

Because O Mazda, You fashioned for us, from the beginning, both matter and thought, and You (fashioned) mind and duty, and You gave the up-mind, along with a frame, and (You created) deeds and words, wherein (freedom of) choice has been given to the will—[it is better to choose activity].

III शब्द (Word-note) —

ने — त्र— अविर — even.

मयार्थ — स्रवः — matter.

गा — to go, to spread (Nighantu 2-14-113)

गा + आम (Unadi 400) — मयार्थ। (Vide 50-3)

व्यायाम्य — चिति — consciousness, mind.

व्यायाम्य + शुकु — व्याय। बिजाय आम।

[another इण comes from फेन — holy words, and means religion].

अवसितम् — अवस्था — existent, tangible
Duty does not exceed one's ability. None can be held responsible for not flying in the sky.

It is no good living in the world of imagination alone. Mind is enclosed in a body and we must face the actual facts of life.

Masnavi 1-2624

If the mind alone would have sufficed the material world would not have been created.

12  अन्य वाचिय बरहति,
    सिन्हि वनाहो व एरेप-वनाहो वा ।
    बीजाहो वा एवीजाहो वा,
    अशा जेरेदा चा मनविः चा ।
    आनुश-हथुयं आर्मीद्विगुः,
    महत्यु पेरसाते वप्पां मण्डशा ॥

I  अन्य (Prose order) :—

अन्य वाचि भविः (utters words here) विवाह-चन्द्रः वा क्षय-चन्द्रः वा
(whether liar or truthful) विद्वानः वा अधिवानः वा (whether wise or ignorant) अत्यन्तः हस्तः मनसः च (with his heart and mind) आणुपकः
आर्मिः मनुः देवेऽति (forthwith faith directs his energy) वषा नेत्राः
(where the goal is)
II अनुवाद (Translation):—
Whether he is truthful or liar, whether he is ignorant or wise, a man utters words in accordance with his heart and mind. Faith forthwith directs energy where the goal lies.

III टीका (Word-note):—

सत्यं = वचारतिः = utters.
सिद्धं = सिद्धं = lie.
भिक्षा वचः = भिक्षा-वचः (liar)
सच्च = सत्यं = truth.
सच्च = नोभेन (Nighantu 3-3)
सच्च = सत्यं = सच्च = truthful
ह� = with his heart
हस्तां = त्तीयाः
अनुवादः = शब्द = forthwith
It is an adverb (अवब्य)
सत्यं = श्राविः = energy.
object of प्रेषते = In place of चित्रायं final ः becomes long by सुधा सुधकं etc
प्रेषते = प्रेषायिः = directs
प्रेषतं = प्रेष = प्रेषति
भेष = पुलोक्पः = objective, goal
भेष = भेषते = सहस्म = to which all activities converge
(Vide 30-9, 34-6)

IV टिक्का (Remark):—

Everybody has a philosophy of life, whether it is consciously present in his mind or not. He fixes up something as the object of his life, and strives therefor. Without some such object he cannot live for a day. The only difference between the wise and the foolish is this, that the goal (केय) of the former is based on rational considerations, while that of the latter is merely instinctive.

A man may profess many theories, but the only test of what he believes to be true, is found in his conduct. Conduct is a language that seldom lies. One’s faith is bound to be reflected in his conduct. If one’s conduct is to be right, he should have right faith (अवब्य).

A man is as good as his faith.

या फ्रेस आविष्या,
या वा मस्त्र, छेकेसाहि तथा;
शे वा कसे उद्द अत्यन्तः,
आ महिस्तम्खः असे महते तुकेतां।
ता चम्पेन्तु विनिश्च साहेबो असे,
अया अहिस्तिक चक्षुसी।
I 阿難 (Prose order):—

A प्रसा आशिया (that purpose which is openly) हे मधु, या या वान उपस्थिते (or that Mazda which is secretly asked) यद्य पा ऐति: कसु वसु (or that the sinful one in deed) मधु हृत्त आयमने (runs towards great misfortune) तदू तिक्ष्ठा तद्देव (that by sharp eyes) हार: अथ अया अथ (both wrong and right) तिथि वेण्डि (all you see)

II अनुवाद (Translation):—

That quest which is sought openly, or that (purpose) which is sought secretly, and how a sinful man courses to misfortune,—all these, whether right or wrong, you see with your keen eyes.

III धीका (Word-note):—

पसा — प्रसा — question, quest.

ताथा — ताथा — secretly.

ताहा — a thief (Nighantu 3-24). तुलीया in भेष (adverb) by प्रकाशकरित्य: etc. अथा in place of तुलीया by छसु छसु etc. (7-1-39)

कसु उसु — कसु उसु — केषीत = some one.

उसु — आसा — कथे उसु। उसु — अथि, चन। कसु becomes कथे by addition of 'ए' by छसु छसु छसु।

ऐति: — पारसा: — sinful.

एसु = असु, एसु = अथि, एसु:।

मनुष्या — मधुधा — greatest:

मधु + हु = मधुहु। Sans ग = Zend अ

तुलीया

आ यमक्षे = मधुधा = comes by.

यस = मधुधा = to go.

हुसा = नोंस = दृष्टि = misfortune,

ता = ताद = that.

object of दृष्टि। ताद becomes ता by छसु छसु छसु etc.

भाषाणसा = चाम्सा = चाम्सा

चन = चन = to see.

चन + मन + चाम्सा (Unadi 594).

- कसु। चाम्सा in Persian.

असु in place of चाम्सा by छसु छसु etc.

तिक्ष्ठा — तिक्ष्ठा प = (by) keen.

तिक्ष्ठा — दीर्घाः — to shine तिक्ष्ठा + र = तिक्ष्ठा (Unadi 178)

adjective to चाम्सा। आ in place of चाम्सा by छसु छसु छसु etc.

हार: = wrong.

हार = anger (Nighantu 2-13).

हार + यस = हार arising out of passions.

बौधारहि = पूजयि — you see.

बौ = वौधारहि to see (छन्दस: )

cf दृष्टि (Persian).

IV उपनिषदे (Remark):—

The worth of an action depends not on outward conformity with the moral laws but on the motive which cannot be concealed from Mazda. Nothing is hidden from Mazda.

Angirasa Veda (4-16-2)
When two persons conspire together, Varuna is present as the third person to hear it.

कु वे वेदान्त सर रो जेहो मुखो हु।
हस्तु आत्म ग्रास चालेस तार सु॥

Masnavi 1-3145

The motive of a man is apparent to Him like a thread of hair in pure milk.

II अनुवाद (Translation):—

This I ask you, Ahura, as to what will come and what will go, and what requital for deeds would be given to the pious, and what to the impious, and how that will be, which is for the equifactor.

III टिका (Word-note):—

आ-पैला—आरति—comes.
ह—एला—to go.
बसल—गच्छल—goes.
कस—कल्ला—to go (Nigliantu 2-14)
इक्कु—मिला—requital.
इक्कु—बेग (Nigliantu 3-19)
अंक्कु + अच—इक्कु—desert, that which is attracted by conduct (Vide 34-15)
दरल्ले—दील्ले—are given.
दर—दल्ला—दमे। passive voice
पत्र—कम—deed.
भा—प्रति (किरकैला) =to do
था + र = भास (Unadi 534)
जो हि बा दामा यत्ति पूर्ण (Rig 4-38-1)
हन्न वर्ते मापिन वर्त अंश (Rig 3-36-1)
पत्र—प्रति—towards.
इक्कुआँ एंटु: सता (Rig 3-12-2)
अपरापि:—पामिकाण्ड—(to the pious)
अप्प+वाल्ग (not बहुर) by the vartika छन्दसि इन्निसी। Other-

I अन्वय (Prose order):—

ता ल्या पूरे अहुरा (ि) आहुरा, यहं द्वि अक्ष्याति बसलि च (that which comes and goes) या शुभ्याद्वि: दील्ले धारणालि (what requitals for deeds would be given) सता अवलका: (to the pious) या: च महाद इक्कुइ (and that च मादा to the impious) पथा ता अस्ति (how that will be) चि-कहाशि: बति (that to the equi-doer).

158
wise the form would be अप्राचतः। (2/3) सत्य induces द्वितीया
by the rule कार्म प्रकरणीय गुणो द्वितीया (2-3-8)
अत: = अर्थित = भावित = are.
अस्त+क्षेत्र+अस्ति। इ of अन्तित elides by इत्या etc. (3-4-97) and
त by संवेंद्रा (22) (8-2-23)
Sans. स = Zend 'ह
सं-कृत = सम.कृते = (of the) equi-doer.
सत्य = शत = that.
cf. लद्द = तद्द।

IV तिथिनी (Remark):—
It cannot be that the consequences of a good deed and
those of a bad deed, would be the same. They are sure to
yield different results. The underlying principle of क्रमार्थ क
is laid down here.
हर फ़ क महर्ध च हुमत चुरुँ।
हर फ़ क आर्द कृत्य क वर्जीनेषु, चुरुँ॥
Masnavi 1-1494

If you want to eat cakes, you should procure sugar.

I अन्वय (Prose order):—
भूसे अवंति, श्री मे (this I ask, what punishment) व: हुस्ते
धर्मः प्रहरिति (who furnishes strength to the rogue) हुष्टीकार
अहुः (O Ahura, to the mischievous) व: एपा: मो इस ज्योति
हरे विनि (which sinner does not know the way to proceed)
कालस्य परो: चीरता अरु शान (without injuring the cattle and
men of the worker).

II. अनुग्रह (Translation):—
This I ask You, O Ahura: what is the punishment
for him who furnishes strength to the mischievous rogue,
the sinner who does not know the way to live without
injuring the men and the cattle of worker.

III टीका (Word-note):—
अवर = एतावर = all those.
मेनि = श्री = punishment. मि + श्री (Unadi 497)
मि = मनुषयि = to punish.
मेनि = वष (thunder)—Nighantu 2-20
कलरो मेनि मर्दि स मुष्यः (Rig 10-27-11)
(Vide 44-19)
उत्तरेति = भूतियि = provides.
इ इति = सुभ्रेत।
ज्योति = चिन्ति = to proceed, to live.
शु = व्यक्ति = to go ज्यु+उः = ज्योति।
Restrain the abettor, and the thief will be disabled.

१६। प्रेमसा अन्तर यथा हन्तो,
वे हुदाईरु देमनधा खुस्त्रे
पोहुढ्या वा दस्य-बुड़ा वा,
अन्त-फूंद्राह अस्परेजाता ।
व्यावास्था सज्जा अहुरा,
यदा हुनो अहुदत या व्याहृदन्न्याता ॥

I अन्तर (Prose order) :—

इसे अन्तर यथा कर्मः (This I ask as to how he is ) वेलुः
देमनधा खुस्त्रे (the able manager who [organises] the strength
of the house-hold ) केरुः वा बुड़ा ( of the city or the
country ) अन्त-फूंद्राह अस्परेजाता (applies for the promotion of the
Rectitude ) व्यावास्था सज्जा अहुरा (O Ahura Mazda, similar to-you)
यदा हुनो अहुदत ( how he would be ) कें च च्वर्तन व ( and by which
deeds )

II अन्तर (Translation) :—

I would ask You this, as to how is he, the wise man who
organises the strength of the house-hold, the village, and the
country (i.e. the family, the community and the nation) for the advancement of Rectitude. When, O Ahura Mazda and by which deeds, will he be your own!

II टीका (Word-note) :

ष-बाल्वतः=ष-कर्म=good director
षा—विश्वासति=to do. षा+ष=वाल्वतः ( Unadi 319 ).

समस्त-षर्लन्वतः=of the house
सम=house ( Nighantu 3-4 ).

षम=सम. cf भास्मण। सम, भास्म and सम are variants.

षयः=षयी=strength.
object of असुस्रहत।

षष्यः=सर्स्य=of the city.

षष्यः=सर्स्य=of the country.

अष्वा—अष्वात्वे=अष्वात्मणयय=for upholding Rectitude
अष्वा—विश्वासति=to uphold अष्वा+ष=वाष्वा=वाष्वा
अष्वाय: अष्वाय: अष्वाय: अष्वाय: विश्वासति। धर्मवादुरुष।
ताहिॅं चानुषी।

(Vide 45-9, 33-11)

असुस्रहत—निम्न्युक्ति—applies
षुषु—षुषुषुषु. चेष्यामां चैस्ये। अहम्बनस्यं. declined, in तुर्तिय class, वहृत। तत्स्मा असुस्रहत: धर्मु: (Rig 10-132-5)

षा=देव(( by ) which
षाश्च=दोषमन्य=by deeds
षु= in place of षुष्या by षु पान् षु—षुषुषु, etc

IV टिप्पणी (Remark) :

Righteous warfare makes a man godly
One should organise the strength of the nation for the resistance of the villains

Iqbal-Izar-i-Khudi 1339.

Mazda repels the Evil
Affinity with God is established by righteous warfare.

Masnavi 4-1194

God created us in His image: Our qualities should take lesson from Him.

\[17\] कतारभ अष्वा वा द्रेमाशो वा
ब्रेंन्हते मज्यो।

वीदाः वीदुः प्राणों,
म एषीदाः अष्वी-द्रेमाशत।

जूदी ने मज्या अद्वरा,
नहेतु न फूद्दर्ता मनह्नो।
I अन्वय (Prose order):—
अन्वय या श्रीमान्य या कधी (which one, virtuous or the vicious?) महत्तम युद्ध (chooses better) विलाय, विदुष्य अतिव (may the sage tell the learner) अभिवादन सा अभि वेदाकेश (let not the ignorant mislead) अवधि न: महाक अहु (O Ahura Mazda, guide us) कसीं: मनमं प्रदत्ता (sender of conscience).

II अनुवाद (Translation):—
May the sage tell the learner, as to which of them two, the pious or the impious, chooses the greater (i.e. makes the better choice). Let not the ignorant mislead. Guide us O Mazda, the Director of Conscience.

III टीका (Word-note):—
कतर्व: कतर्व: which of the two
कितृ + तर: कतर्व by किव तर: etc (5-3-92)
अमु is added to कतर्व by अधु etc (5-4-12)
सहाय: महाक: महात्तर: greater
महात्तर + श्रयु. न घिरत्यो द्व: (6-4-155)
हिर of श्रयु elides by analogy of कतर्व, श्रयु: (6-4-150).
Adjective used as noun. Object of श्रयु.
देवास्थेश्वर: विशेष: may deceive
दिघ+दीघ्यि: दू: तेन चढ़नें: to deceive.
दिघ + आ: (रवि) by गुपु-पृष्ठ etc (3-1-28)
देवास्थेश्वर: देवास्थि.
देवास्थि: दिघ यति: देवास्थेश्वर.

IV टिप्पणी (Remark):—
One should take his lesson from Mazda alone, and from no one else.
हाफीज़ आज़ है सब बाहर हर सेफ़हेदः म रिज़.
हाफीज़ आज़ बाहर अज़े अन्तज़ भावना चोरी।
Hafiz—388
Always go to the highest court.
Mazda will speak through your conscience.
अहा आज़: पुल: मन स्त्रे मिलिति तिन्ति।
ईरा भूतमन्य न ततो विमुक्तिले॥
Katha Upanisad 4-12.
１８ | या चिनू चत्र वे देवभयों,
मांश्रोता गुरुता साग्नाद्वोभान।
आ जी देयमाने वीसेम वा,
वौद्रेव वा देवस्य वा आदाद।
दृष्टिता चा मरक्के चा,
अथा ईश साज दृष्टु स्नात्तिमित्ता॥

I अन्वय (Prose order):—
आत व: चिनू दृष्टिको मन्त्रात् च शास्त्रा: न मा चिनू गुरुत (Now may not any of you lend ear to the creeds and the canons of the knave) धामान निर्वाच वा (your house and your hamlet) केह का देवस्य वा (your city and your country) मा त्य विज्ञान (may he not place) दृष्टिको व मरक्के च (in disaster and ruin) अत् दृष्टु स्नात्तिमित्ता। (anon repel him with weapons).

II अनुवाद (Translation):—
Let not any of you lend ear to the creed and canon of the knave, and let him not thus put your house and district, your village and country, to disaster and ruin. Anon, resist him with weapons.

III टीका (Word-note):—
चिनू: चिनू: चत्र।
मा चिनू तीक्ष्य नी रिवाज़ (Rig 8-67-11)
अर्थं य होता चिंत्र उ स यमभवः (Rig 10-52-3)

168


IV रिचार्डी (Remark):—

The villains bring ruin, not only on themselves, but on the whole nation. Virtue consists in promoting the welfare of the world.

सांति पार्व 265-25
लोक-संधार (welfare of the world) is the expression of Rectitude.

18 | चुता ये मन्ता अपमेयः
अहूमविषु वीढाओ अहूरा।
एर्षु खयाग्व वच्च्हाम्,
खूपको हिज्यो-नयो।
ध्व आधा सुखाम जन्म, द्रा,
वच्चाओ बीदाता सान्वायो॥

III आव (Word-note):—

चुता = श्रेय = hearer
चुता = तo hear, गृहा + यू = गृहात
अपमेयः = विशु = Rectitude,
object of गृहा and मन्ता
अहूमविषु = अहूरा = self-knower
अहूम (आभावां) बिषु (प्रविषु) = अहूमविषु।
अहू + बिषु + ब्रज = अहू-बिषु। ः comes by the rule अहू +
निन्दो, etc (6-3-69)
अहूम = आभावां = for clear exposition.
ताकस्यां नवतां। नण्य श्रुती,
व्यासात्तुपस्य। अध्यक्षां समां।
चचवा = शास्त्रवाच्यमान = of words of the Scripture

II अनुवाद (Translation):—

O Ahura, one who listens to and thinks over Rectitude, who is wise and has entered into (i.e. realised) his self, who has control over his tongue and is efficient in truthful expression of words,—O Mazda through your bright light, place that votary in welfare.
The righteous man goes on steadily making progress by the light of God.

The aspirant who listens to the counsel of Mazda, receives more of His grace.

Gita 12-20

The devils, by their own deeds indeed, lead their soul away from religion.

II अनुवाद (Translation): —

May Ahura Mazda grant spirituality and immortality, and on account of the wealth of plentiful Rectitude, command over nonchalence as well, to the upholder of conscience, one who is dear to Him for his character and deeds.

III टीका (Word-note): —

द्वारा—द्वारा—may give

इम्पश्य—impossible. इ of ति elides by इत्र एक्ट (3-4-97). इत्र

is also optative by शिब्ये इत्र (3-4-7).

शूलताम—पुरातमता—Spirituality

सूचित—ता—सूचिता सू in place of शूभीता by सूमा हृजूकः.

अवश्यताति—अवश्यताति=immortality (godliness)

अवश्य + ति=अवश्यताति by शुकः etc (5-4-41)

सूचिता in place of शूभीता by सूमा हृजूकः (7-1-39)

भूरि=पुरुरि=plenty.

adjective to ज्ञातात्यात.

स्वापत्ति=शुमि=wealth

स्वापत्ति: स्वापत्ति=:independent

(अभावात) तत्वा भाव: स्वापत्ति। हेतु तथामी।

(for स्वापत्ति see क्यात्तिक एत पानिनि 4-4-104)

IV टीका (Remark): —

One who is faithful to his conscience, does not fail to get all the gifts of Mazda.

सत्य प्रदीपम् आदाय कवयेत समस्ता गण्यन्ति।

कतर प्रशासनशा गण्यन्ति परमेश्वर:।

Aswamedha Parva 50-14

Conscience is like a lamp in the hand, in a dark night.
It does not show more than a part of the way, at a time, but is sure to take the traveller to his destination.

II अन्वय (Prose order):—

विचार इस सब-पाये (all these are clear to the intelligent) यथा तु मनसा विचार (as much as to the learner with mind) तथा बहु-मन्दा अर्थ च (he [pursues] good nonchalance and Rectitude) बतता च (pursues in words and deeds) ज्ञान (the learner) बाह्य: आत्मन: असति (is the strongest believer).

II अन्वय (Translation):—

Evident is all this to the intelligent, as much as to the observant with attention. He pursues Rectitude and good nonchalance in words and deeds. He, O Mazda Ahura, is Thy strongest believer.
31-22]

IV टिपणी (Remark):—

The wise man does not doubt the existence of a moral order in the universe. His belief in God therefore rests on the strongest foundation and he is the best devotee.

Gita 7-17

चतुर्थी

उर्वाचिमा (प्रेमा) Love of God

Sukta—32-1

1. अर्थः चा अन्तुः यातुः,
    अष्ट्रे वै तुम्हारे सत्ता अत्यन्तमा।
    अश्रुद्वा मनोह मनोह,
    अहृतमा उचित मा मजः दाओ।
    ध्वापाः दूमादाहो आशोः आक्षणामा,
    तेन्यात दायो वेष वायो दशिष्णत्ती॥

1. अन्वय (Prose order):—

अष्ट्रे च सत्ता: एकातिः (the Khaetu worships Him) अष्ट्रे कुमार: अप्रयोगः ततः (Him, the Vrijana, along with the Aryamna) अष्ट्रे दैवा: (Him the Deva-cultists) मनोह मनोह (in my mind) अहृतमा आक्षणामा: वाहिमा (the love of Ahura Mazda) ध्वापाः दशिष्णत्ती॥
( I come as Your Messenger ). तः दरै ( I would rend them )
भे व: हिस्नि ( who disown you ).

II अनुवाद (Translation): —
Him the Khaetu (Vaishya) worships, and Him the Verejena (Kshatriya), along with the Aryamin (Brahmin) worship. In my mind there is the Love of Mazda (and not mere formal compliance). I have come as your Messenger. I would chastise them who deny You.

III टीका (Word-note): —
असति — असी महात्म — Him Mazda
Dative of असति by नम्: स्थित etc. (2-8-16) Feminine for masculine, by सुरुस्तिस्वत्स्वत् etc.

उपेनु — वैश्या
सी—साहित्य—साहित्य—to dig सी + तु (Unadi—72) those who live by cultivation चेत्तो वे वस्तु न बोगा: (Rig 5-41-9)

यासति — स्थित — worships.
साह — पूजा (ब्राह्मण): साह + तु, त। इ of ti elides by इत्यथा etc (3-4-97) cf यह — साहित्य — to be heated — तपते। यह becomes यह by छोटा—नाम — (3-7-35)

असति — असै — him.
object of साह प्री in the object by ब्राह्मण etc. (2-3-52)

साहित्य — Kshatriya.
साहित्य — strength (Nighantu 2-9)

चुन + असै — चुन: by असैहित्य etc, (5-2-127).
Neuter gender in place of masculine, by सुरुक्षित-आग्रह etc.

साहि—साह—along with.
साहि—with
साहि पूजितं तव सर्वम् स्वाम (Rig 1-51-15)
(Vide 34-11, 43-14, 44-7, 44-15, 45-9, 46-19, 48-11, 50-8)

अवर्मिः — व्राह्म: —Brahmin.

वर्म — God (Nighantu 2-22) तं मनो इति आन्यान। मनो—मनो—
to recollect उत्तर प्रार्थना is induced by मनो [by सहसुकते etc, (2-3-19)]
[ The three castes (मनो—वर्म ) are mentioned in Yas 19-17 as अवर्मिः, सहसुकते and व्राह्म respectively ]

मसिन्दु — मनो— in mine.
असतु + साह + साहित्य तिन।
cf. असिन्दु — तिन।
आचार्य अध्याय मन: साहित्य—साहित्य आचार्य। (Rig 1-52-15)

मन: — मनो— in mind.

मन् becomes मन by the dictum स्वाहा, अन्यायोर् भोग: (Katantra chanda prakriya 1-43)—final स and न often elide.
Sans ए— Zend ओह

उवर्मिः — व्राह्म = श्रेष्ठ = Love.

वर्म — वर्मभिः — to bestow, (to bestow love)
वर्म + इमानु — वर्मभिः (Unadi 597)

छीर: वहुचाल | अस is vedic plural (7-1-50)
IV टिप्पणी (Remark): —
The cult of love is not the good fortune of every religion. It is pre-eminently the way of the Parsis.

'हर खानके ह नुवानु ह असारे इस भौ सती।
जाने मवे मणाळं इस भा महत्त मानम जुळवू।'
Hafiz—224

'This is the wine of the Maghas, and can be sipped only in the company of the Maghas.'

The Rik is important as it lays down the root principle of Bhakti Yoga (viz cisti) and declares, for first time in the world, the distinction between formal worship (वैष्णव) and worship by love (रामलिंकन भक्ति), which the Vaishnavas in India and the Sufis in Iran, subsequently developed so exquisitely. Cisti enjoins the intoxicating love of God, that teaches the devotee to forget himself entirely, and live only for and in, Mazda.

I अन्वय (Prose order): —
एवः मज्दुरः अहुः (to them Mazda Ahura) बहु मन्त्रा सारसारः
(guiding by conscience) ठावः मता (along with nonchalance)
श्रद्धा अत्तुष्टता (replied) भास श्रवण्यन्ति क्रिया (Rectitude is good friend
when sporting). कथित स्वीकारति वे ठावः (we would wel-
come noble holy faith) सा न: असति (may that be ours).

II अनुवाद (Translation): —
To them, guiding by Conscience and Nonchalance, Ahura Mazda intimated, "Active Rectitude is your good
friend."

[sol that they prayed] "We welcome holy noble Faith. Let that be ours".

III टिप्पणी (Word-note): —
प्रति— to them.

dative of प्रति अत्तुष्ट.
IV  दिशनी (Remark):—

Cloistered virtue is not what Maha Ratu Zarathushtra teaches, but active beneficence, ever ready for the service of humanity.

Mahabharata—Santi Parva 142-17

"Virtue is not a matter of thoughts and words. It must find expression in acts.

This is the lesson that Maghavan (Zarathushtra) taught."

31  अन् युस्म देवता वीस्यारोऽह्योऽ
    अकातु मनंधरो स्तान निर्यु गु.
    यस्म चा वायो मय वज्जते,
    दुर्मश्चा पश्चिमावोऽह्या.
    प्योमोभु अह्य दृशिताना,
    याहूः अस्तूम वृंथाओ हृताशे।

I  अल्पम (Prose order) :—

Behind, ye gods: (Oh ye, all deities) you are the progeny of evil mind. (You are the progeny of evil mind) I shall keep you (who ever fondly serves you) (he serves only) 

error) स्मरणे अभि देवेष्वरं ( [your] deceit spreads all around )

II अनुवाद (Translation):—

O all ye Daevas, you are the progeny of the evil mind.
(i.e. the out-come of the imagination of simpletons).
Whenever you fondly, serves only inequity and error.
Your deceit spreads all around, for which you are heard
(known) all the seven worlds over.

III टीका (Word-note):—

सुपु=सुपुर्=You.

सुपुर्+अ by सुपुर् गु-छू, etc.

विष्यात=विज्ञात= all.

अस is the sign of the Vedic plural (7-1-50)

अकादु=अकाठ= (of) vile

adjective to मन्त्र: आद in place of परी by सुपुर् गु-छू, etc.

(7-1-39)

धुष=धन=you are

अस+छब्ब थ।

चित्र=चित्र= production, image.

चित्र=चित्रयताः=to design, to produce.

नेत्र गुरु by सुपुर् गु-छू, etc.

सत्ता=सत्ता= fully.

सत्ता also comes under प्रार्थ (1-4-54)

32-3

चँगुरी:—

इण्ठसू=इण्ठसू=इण्ठसू=lie.

इण्ठसू+किषा=इण्ठसू= object of किषा (understood) फ़ैरी in the object, by अस्रयम् द्वेषा (2-3-52)

परसात=परसात=delusion.

object of किषा (understood) फ़ैरी in place of द्वेषा by सुपुर् गु-छू, जगा etc. (or by अस्रयम् द्वेषा 2-3-52)

स्वागत=स्वागत=spread

स्वागत=स्वागत=to go. (Nighantu 3-14) सुपुर् गु-छू अन्ति=स्वागत=स्वागत्। ह of अन्ति elides by दुतक etc (3-4-97), and न elides by स्वागतक् etc (8-2-23) and न may interchange by मो मो चारा: (8-2-64)

देवेष्वरं=देवेष्वरं=deceit.

देवेष्वर=देवेष्वर=to cheat (by dice) देवेष्वर+अ=देवेष्वर। अ forms a noun by नूसक् etc (3-3-114)

स्वागत=स्वागत=in regions.

फ़ैरी in place of मन्त्र by सुपुर् गु-छू, जगा etc.

सत्ता=सत्ता=seven fold.

IV टिप्पणी (Remark):—

Maha-Ratu Zarathushtra points out the defect of Deva Yasn. These people fix their attention on rituals and ceremonies, and not on the love of Mazda. Love of Mazda is the life of religion, and without that, the dead ceremonials are worse than useless.

अराध्यो यदि हरिता द्वारा तत्त्व फ़िरू।

नाराध्यातु यदि हरिता तवस्ता तत्त्व फ़िरू॥

Narada Samhita
If Hari is loved, what is the need of rituals? if Hari is not loved, what is the good of rituals?

II

यात्र युक्त च फ़ूमीमधा,
या मय्या अचिल्ला दन्ती।
बस्ने दरवो—नु ज्ञा,
वंडहेव्य सिभुभ्यन्ना मन्हडहो।
मज्दुरारो अहुआ खंतेवः,
नस्थन्त्रो अपाजत्त चा।

I

अन्वय (Prose order):

इत्यादि युक्त श्रमिभाय (you have dealt this) हस्त ये मय्या: अचिल्ला:
(alaś that the men who are worst) बस्ने दरवो वंडहेव्य (are called
favourites of devas) कसो: मन्हड: सिभुभ्यन्ना (receding from con-
sience) मज्दुरारो: अहुआ (from the duties of Ahura Mazda)
अपाजत्त: च नस्थन्त्रत्त: (and straying from Rectitude).

II

अन्वय (Translation):

You have brought this to pass that those, alas, who are
the worst of men, are called “the favourites of the Devas—”
those who recede from Conscience, and do not continue in
the duty of Ahura Mazda and Rectitude.
The Deva-worshippers pay little heed to formation of character. But as the Katha Upanisad points out, it is impossible to attain Mazda without forming character.

As Hafiz says

If this is religion, may the world come to an end today.

---

II अन्तर्वाद (Translation):—

You have thereby defrauded mankind of good life and immortality (Godliness). For yours is the evil mind, and all that is devilish viz. evil mentality, and evil deeds and words by which you lead the vicious to ruin.

III श्रवण (Word-note):—

देवमुख — देवमुख — you have defrauded.

दन — दन — to cheat.

द्रम + घ्वा थू — कर्म is used in the past tense by कर्ममानसामीयो etc. (3-3-131)

सम्प्रण — सम्प्रण — men.

间接 object of देवमुख by the rule अक्षितम (1-4-51)

इत्यादि: = सुधिकर्ष्यां=good life.

यथा — किन्नति to advance in age

यथा + फि — किन्नति life

object of देवमुख. श्रवण in the object (in place of हितीयस) by अभिव्यक्ति etc. (2-3-52). It is said “कारक चेद जितानीयातः

श्रावणे सर भवसे” — If you know the principles of कारक well, you can bring in any विनिहित. Here श्रावणे विनिहित is applied to the accusative.

अव्युक्ताभास — अव्युक्ताभास — immortality.
IV. दिशानी (Remark) :—

It is impossible to achieve spirituality and godliness, if the moral laws are disregarded.

वेश्या: यद्यातु एक भवाता: सानि बिचंद सिद्धानि:।
न भवातु अमी हजरमुँ कर्तव्य सर्वं समानरूपं।।
Siva purana—Dharma Samhita 22-23

The Brahmins practise Veda, sacrifice, and mantra every day, but they do not reap their benefit, as truthfulness, which is the essence of religion, is wanting.

194
IV. निर्माणी (Remark)

One should rely on his own conviction, and not allow himself to be drifted by the opinions of others; each one gives a different advice, and one who has no faith in himself, would have no foothold to stand upon. Mazda is the surest guide and He guides through conscience. Jalal, the great mysti (Sufi) emphasises the necessity of relying on one's own conviction.

Bhar hama, keh ahsa, Tab Huma, Tab. 1493.

Masnavi 1—493.

To some he said, “ultimately you alone are your adviser. For you are the judge of advisers (you have to decide as to whose advice is acceptable).”
I अन्वय (Prose order) :—

एवं ऐतिहासिक नीतियों की बम दिखाने (of these sinners never) बिद्वान् वदति साप्तत (the wise accept the method) या जवा संहिते (which policy is asserted) या हदु अनाति (which is heard) खचन असता (by sharp metal) केम रबम अहुर सिंहम (whose hollowness You Ahura) मजदूर बेशिक: अक्षिय (O Mazda you are the best knower.)

II अनुवाद (Translation) ;—

Of these sinners, no savant approves the method—the policy (method) which is said to be, which is heard to be, (the law) of sharp steel, of whose futility O Mazda, You are the best cognisant.

III टीका (Word-note) —

मेनसां = पामरणां = of the sinners.

एलस = sin. एलस + अन (5-2-127) अर्च उदः (4-4-26) एलस = sinner.
The Principle of Sharp Steel (might is right) cannot be consistently carried out.

When a thief is himself robbed, he realises the folly (of might is right) and seeks the protection of law.

None can continue to be mighty (and safe) for ever.

Two can overpower one, and a gang can overpower two.

Some people in Persia had come to attach too much weight to physical force. They foolishly reasoned that the Koran must be superior to the Avesta, otherwise why should Iran have been a prey to Arabia.

But Kheda does not forget His honest votaries.

The Lion does not go to sleep; he only pretends to be asleep for a while.

The sack of Baghdad by Halagu Khan in 1258 A.D., when that infidel Mongol converted all the mosques into stables, all over the country, dealt the death-blow to Arab suzerainty from which it never recovered again. (Browne—Literary History of Persia—vol. I p. 377, vol. II p. 426.) It opened their eyes. They now began to see that the fault was not in the Gatha—the fault was in them. They had paid little heed to the exalted principles of the Gatha in their blindness for ritual ceremonies, which Maha Ratu Zarathustra had disparaged as अधृष्टि (false devotion—superstition—Yas 33-4).

So they turned to the essential truths of the Gatha with a new zeal, and the Sufi movement acquired a momentum unknown before.

The Iranian mind had never given up its admiration for the Gatha. Even within about 100 years of the catastrophe of Nahavand (642 A.D.), Ibrahim bin Adhem (777 A.D.) revived the Cisti of the Gatha, under the garb of Sufism. Abul Khayer of Khorasan, (947—1047) furnished an elementary scripture for the creed, in elegant Persian verse. Abul Khayer made no secret of the fact that Sufism was
not based on the Koran. He said that sufism is to be found in the 8/7th chapter (i.e. the unwritten chapter) of the Koran—[Nicholson—Studies in Islamic Mysticism, p. 57]. He further said that though he had been a Siddique (loyal to the Koran) in the morning of his life, now in the evening of his life, he had become a Zindique (loyal to Zend Avesta).

It now came home to the people that for the realisation (experience) of God, the Gatha could give them greater help, than any other book. Jalaluddin Rumi took the lead of this movement for national regeneration and in his Masnavi expanded the idea of the verses of Abul Khayer. Masnavi captured the national mind.

Jalaluddin had been initiated into the mysteries of the Cisti by Shams-i-Tabrez. "One day as Shams-i-Tabraja was seated at the gate of an inn in Iconium, Jalaluddin came by, riding on a mule, in the midst of a crowd of students and disciples on foot. Shamsuddin arose, advanced, and took hold of the mules bridles, addressing Jalaluddin in these words.

'Tell me, was Muhammad the greater servant of God, or Bayazid Bistami?' Jalaluddin answered him: "Muhammad was incomparably greater—the greatest of all prophets and all saints".

'Then', rejoined Shamsuddin, "how is it that Muhammad said—we have not known Thee, O God as Thou rightly shouldst be known; whereas Bayazid said—glory be to me,

how very great is my glory'. On hearing this question Jalaluddin fainted away.*

He woke up a new man. A new light had dawned upon him. He understood that the value of a purush depended on its content—the value of a scripture rests on the help that it can give towards God-realisation.

कीमते हमान ओ कीसेंहं वज हस्ततत्र,
वी त तर हमान ओ कीसेंह अखस्ततल।
Mansavi 3-2534

The blinder the man is, the greater is his boast, for the verbal knowledge of the Koran.

कूट असा माधुके ओमान मी बुद्र
कूट चुड़ समऊके कुराम मी बुद्र
Mansnavi 13-1396

* Claud Field—Persian Literature. P. 178

81 अपणांम् अपान्न्द्वाहम्,
वीवेंद्रुपो सावी विमस्तीव।
वे मण्यं चिस्तुपो अवाकेंग्,
गायोंः वगा ग्वारम्यो।
अपणांम् चित आ अशी-भवीं,
सन्ता वीचित्रोऽह्सी।
I. अन्य (Prose order):—

एवं एवतः (of these sinners) विवस्वन Yima too is heard to be one.) य: अस्माते मध्ये चिनित: (who, eager to please our mankind) भो: क्षण्ये खसामण: [अभिषेकः] (was neglectful of the cattle-class) एवं विनियोग अभिषेकः (This I-and-I-ness also of them) मन्यता अथ विनियोगः (Mazda You know well)

II. अनुवाद (Translation):—

Vivaswan Yima also is said to be one of these sinners—he who, eager to please our mankind alone, neglected the brood of the cattle. This their selfishness too, O Mazda You know well.

III. शिक्षा (Word-note):—

एवतः—परंपरा—of the sinners.
एनुस—सिन. एनुस+अथ—एनुस
शेषस्तर—शेषस्तर—Vaivaswas.
चिनित:+अथ। Iranians call him Vaivaswas, and Indians as Vaivaswat.

Vaivaswas is the common ancestor of the Iranians and the Indians. His son Vaivaswas Yima is the first of the Iranian chieftains, and another son Vaivaswata Manu, chieftain of the Indians.

अथि—अभिषेक—अभ्युत—भूषते—is heard.
ष्ठु—to hear, passive ष्ठूते—is heard.

IV. शिक्षा (Remark):—

The religion of Bhagavan Zarathustra is catholic enough to include the good of the animals also within its purview.

अस्माते तत्कालो तथा दिस्सु पाणि विनियोगः
न हन्ते गायिवर्ग पाणि मनोबेस्सरी त्वारः।
Vardhamana Jina (Uttara Adhyana Sutra 6—6)
Seeing that life is equally dear to every creature, one should not afflict any creature—should cease from frightening or teasing.

The Gita lays considerable importance on the principle of seeing God in every creature.

सर्वभूताः श्री गंगाः जगतीं निरंतरं आभिषिकतः।
सर्वमानान्यायं व योगी सन्यस्ताः ॥ ६—३१॥

He who sees Me in every creature, becomes My own, whatever else he may or may not do.

Maha Ratu Zarathustra here enjoins fellowship with all creatures, as is echoed by Jalal.

अब सुखमान पर मयाने जाप ओ बाज़ पहलेन हैं न शब्द का होंगे। सुखमान केवलाः ॥

Masnavi 4—779

O Solomon, like the clemency of God, bear with even crows and falcons. Sort with all birds.

६ | तूजू-सलियु ज्ञानां मोरंदव, चो ज्ञातेदार् संगहनाशयु शतयु।
अपो मा ईश्वर्य अपयन्ता, वेरेखां मां इश्वर्यु वंधौद्वरु मलंदहे।
ता उल्लघ्न मन्येन मेघा मन्द्रा, अपाह चा भुष्मष्या गेलेजे।

III टीका (Word-note):—

सुन्तति = अया = दृष्टति = tradition.
सुन्तति = विकृतिति = perverts.
सुदूर = सुदूर्ति = to spoil, here तुसिति। अष्टि = अष्टि = मृदुता।
 disco of ति elides by इत्यादि ३-४-९७। न is added before द by
हेल मुखानिने (७-१-५८)

अपाह = बिपन्न = life.

अपाह = विबन्ध = to age. अपाह + दि = अपाह (६-१)

शुश्रम = शासन = counsel.


I. अन्वय (Prose order):—

द्वारा ना मे अन्त्य: सम्मति (that man distorts my lore) व अश्रुवः
केवल अन्त्यः (who says it is worst to see) मा अश्रुवः स्वरः च
(earth, by eyes, and heaven too) यथा हेवेन् द्रम्य उद्धाति (who
gives aid to the vicious) यथा तान्के विवीच्यति (who repudiates
action) वथा अधाने वर्ष विपणि (and who hurls afflications on
the pious)

II. अनुवाद (Translation):—

He also distorts my lore, who declares it to be most
improper, to see with the eyes (simultaneously), both the
earth and the sun (mundane and religious affairs), he who
gives his aid to the vicious, repudiates activism, and hurls
afflictions on the pious.

III. टिका (Word-note):—

मा — मस् — my.

There is certainly a safe resort in the universe.
VI धिनयानी (Remark):—

It is foolish to think that one has to forsake the world in order to realise God.

Poverty, in itself, does not lead to salvation, nor does property, in itself, lead to bondage.

Indiscriminate charity is not desirable.

Do not give away Mazda's property without the permission of Mazda.
III टीका (Word-note):—

सुन्दर—विकुलयति—pervert
IV. दिपपनी (Remark) :-

One should not neglect the world; at the same time he should have no hankering for wealth, he should get rid of covetousness. Ramkrishna Param-hansa used to say that Lust (काममिव्रस) and Greed (रक्षा) are the two enemies of God-realisation.

क साहेब एश्रत ओळ अर्थायान रक्षन।
बल धेरे दुःखदा जेसार नजर मीराबाई॥

Masnavi 3-2633.

Bare he comes and naked he goes, and (all the while) his heart is bleeding in anxiety of the thief.
III  टिका (Word-note):

रासवत — रासवतिन्त — आंवतिन्त — seduce
रास — रासति, रासतिनक्त — to talk.
रास + कित् अभित्। इ of अभित elides by इतम etc (3-4-97) and त
by संयोगमत्स्य etc (8-2-23)

अत्सव — अत्सव — by words (suggestions)
भूते हित हितस्व। श्रृ+अस्व (unadi 638)

सर्वन्त — सर्वन्त — समुघान — men
object of रासवत (2/3) महत् is a variant of महत् by the
dictum शोर, अनन्यान्त होपणा। [find स and त often drop.] cf
समुघान (Persian).

मन्य — मन्य — them.
object of अवत। (अहृति in place of तत्त्व, by सुपुर्तिके
आपि etc).

ण्डान — गण्डान — अवमान — vile
आ in place of तत्त्व by स्वर्ण स्वर्ण, etc.

मो — गाम्य — हिस्विनी — earth.
object of ज्योतु। गाम्य in the object by अरुणचल्यो etc (2-3-52)

रघं — रघं — प्रत्यर्घं — instigate
स्यच — स्मात् — to soften. श्रृष्ट्र्त्र्त्र् अभित्। इ and त of अभित,
elide. न महतै स्वतत्वो हिंस्र्त्तत्तम् (Rig 1-166-2)

वृहृ — भुग्न — भोगबादित — भोगकुद्र्याः — by tenets of hedonism.
धार्मिक — to select (गणधर्मसं) धार्मिक — to धार्मिक — enjoyment
dharm — doctrine of hedonism — धार्मिक — to धार्मिक
(प्रक्ष्याचित्रिय: उवसंवादानं) सैति in adverb. In place of
tतत्त्वीया final इ becomes long (कित् becomes कित्त्), by श्रृष्ट्र्त्र्र्
Thus the Isa Upanisad says, that until you remove the golden lid (the lure of wealth), you cannot reach the truth.

After all, the capacity for enjoyment is also very limited.

You cannot pour into your pitcher all the water of the sea.

I अन्वय (Prose order) :-

II अनुवाद (Translation) :-

That nonchalance (cynicism) which Grehma inculcates and which leads to the abode of the worst mind, and which is the cancer of one’s life, and which, O Mazda, inflames hedonism—He who protects the Messenger of Your Gospel, from such (cynicism), reveals (to him) what true Rectitude is.

III टीका (Word-note) :-

श्राव — प्रहसन — greedy.
श्राह —- प्रहास — to swallow, श्राह + म.
बिशास्ताद — बिशास्ताति — reiterates.
बास — to advise. बास + यक् (frequentative) — बिशास्ति।
बास + यक् — बिशास्ती। इ of ति elides by इत्य (3-4-97)

यथा — द्वारे — abode.
ब्राह्म — house (Nighantu 3-4-12)
ब्राह्म is a variant of ब्राह्म by the dictum च्यो, अन्तर्गत, लोप:
=final य + न और त अमय.

चतुर्भ by the dictum निमित्तात कृतिकर्षेऽ (चतुर्भ of result)

अपूर्व = अपूर्व, अपूर्व = life.

sans यु = Zend हु। अपूर्व and अपूर्व are variants.
ब्राह्म = विनाशक = destroyer.
मुख — पचाति = to injure. मुख + तु = ब्रक्का
of Grehma. So far as one has self-control (control over his own feelings) he is worthy of praise. But that does not entitle him to ride rough-shod (like Aurangzeb) over the feelings of others (even of his father).

(ii) The thirst for pleasure is insatiable.

Santi Parva 17-4

A man may spend the whole life in running after pleasure, but he will find that his thirst is yet unslaked, and he will ever be in bondage (of desire for pleasure).

Masnavi 3-2082

You have freedom of will, and your hand and foot are not tied, still you always feel yourself to be bound; why, oh why?

14. तथा गरेग्यो आ होम्प्रोह नी, 
काजयस्त्राते युत्तृ नी दद्वत। 
पंचाचाओ ही चाच फड़दिवा धात, 
वीसेत्ता द्रो यक्तमें अथो। 
मन्य चा गावी जहायाह मनोई, 
पे दुर्गोपेष्ठ सोमोयियत अयो।
I  अत्यं (Prose order):—

यदा अश्यू न आयमते (Grehma does not avail him anything)
काव्यवाच कहु' न इश्तति (nor do Kavis lend any strength) चूँच छि
न प्रतीप यथा (his undertakings become reversed) दुर्विन्स्त्रू
अति विहनान: (who is seeking the patronage of the villain) बन.
च गोः: हायाये सदृति (for he counsels to forsake the world) वः
दुर्बेलामु अति शोषयन्ति (who seeks support from casuistry).

II  अतुल (Translation):—

Neither Grehma would happen to him (come to his rescue) nor Kavis lend any strength, and all his undertakings would go contrary—he who seeks the patronage of the rogues. For they who (like Kavi and Grehma) take recourse to Dura-Osha (casuistry), teach only to leave the world to itself (and not to help it on).

III  शीका (Word-note):—

आहोते—अमुचते=happens to him, avails him.
आ + भु + कुत्ते। भु becomes हो by
शुश्रूः हुश्रूः (Vararuci 8-1)
नी—न = not
मृत्यु—मृत्यु=strength.
object of हुश्रूः। (2/3)

मृत्यु=मृत्यु=undertakings.
कुत्ते—कुत्ते=to choose. कुत्ते+क=कुत्ते। श्रव्यम् आप।

प्रतीपा—विपरीता=contrary.

विशिष्टत:—प्रविष्टता=entering, resorting.

विशिष्ट + शुद्ध। plural in place of singular, by छुप + द्रव-अवमह etc.

दुर्बेलामु = पापालयामू=sinner.

indirect object of विहनान:।

अबल—दयान=refuge.

अबल-अवलित रसण। अबल+अवल = अबल (unadi 536). direct

object of विहनान:।

गो—गाम=world.

object of हायाये। गो in the object, by अविः गौ etc (2-3-52)

अविः—हायाये+कः। to forsake

अविः+शः=to forsake. अविः in place of हुश्रूः, by हुश्रूः etc

(3-4-9) object of शोषयन्ति।

दुरोष्य = बायु, तर्क=casuistry.

हसंगवति अवहलो (गणवर्णं)=to steal

हसं+शरु+क=दुरोष्य: mischievous stealth (of the sense) object of

शोषयन्ति।

दुरोष्य—There is a pun on the word; for दुरोष्य (that which
wards off decay) also means Soma drink. And casuistry,

like Soma-juice, creates confusion. The pun extends to the

etymology of world. For श (of दुरोष्य), looks like अश
(Rectitude).

दुरोष्यम् = अक=equity and उष (क to burn) means

oppression. There is similarity in appearance only.

Cynicism at first looks like Kshatram. But the former

is egoistic, the latter altruistic.
IV  टिप्पणी (Remark):—

The sensualist brings ruin on himself; how can he serve to help others?

चूंकि हरदम् राखए खुद रा मिजरामस।
वा बिसर कस साजागारि चुत कुम।

Masnavi 6-52.

People like Grehma and Kavi take to casuistry (यून अन) as their defence. An instance of such casuistry we find in the retort of Satan to Khuda.

रंग रंगे सुख सब्जास मुझे
आओ चुव्रू बो भाद्वां ओ दान मुझे।

Masnavi 4-1392

I am what you have made me. If I commit any wrong, it is You who is responsible for it and not I.

A good many such misleading statements will be found collected together in verses 463—493 of Book I of Masnavi (in the advice of the Jewish Vizir).

**I अन्वय (Proseorder):**

अवे: आ विनाशा (By those, they perish) सा करीता: करीता: च (those who are Karpa-ites and Kavi-ites) अवे: अभि (by these also) या: ब्याप: क्षरिण चु न इत हाल्ला (but those who hold on the lasting asset of life) से आम्या त्रिभ्यने (they are by those two carried) कसा: यहने (to the abode of Conscience)

**II अनुवाद (Translation):**

Those who are the followers of Kavi and Karpa, ruin themselves, by this and that (i.e. by everything) while those who steadily stick to the lasting asset of life (viz Rectitude), are by those very things (this and that), carried to the abode of the Higher Self.

**III टिका (Word-note):**

अवे: — by those.  =cf. अनेन
IV टिप्पणी (Remark):—

The man who sticks to a principle, succeeds in life. One who has no principle, fails everywhere, for he has no firm stand, and is carried away by the blast of the moment.

वर्ष एव हत्ति हत्ति वर्ष: शक्ति रक्षिन:।
तद्भवः ययैं म न लघूजेत मा ते वर्ष: हत्तो न कर्मैः॥

Vanaparva 32.128.

Rectitude killed, will kill you, and rectitude saved, will save.

१६। हर्षेषु तत् वहिष्ठात्तिते,
    वे उच्चक्रे स्यस्त्वचित दन्तहा ॥
    कथांसू मज्जता अहुरा, ।
    धेया मा आद्यवतौ चीत इप्ता ।
    स्यतं अपनन्द्वे प्रेमवतो, ॥
    एहुणात् हर्षेण अहुरया ॥

I अन्वय (Proseorder):—

सम मा तत्व, नित्व, नितिः (certainly it is best) वर्ष, एकस्य इत्स्मप्रिय इत्यादि (that I would discard own egotism) मज्जता, मज्जता अहुरा (prevailing, O Mazda Ahura) कथापि न स्नित्वादि: भावति: नितिः (so that there may be end of my duality): सम, एहुणात्: एहुणात्: ।
II अनुवाद (Translation): —

Certainly it is best that I would cast off my own selfishness, O Ahurn Mazda, so that there may be, for me, the end of all duplicity. For even the vile rogues wish this (equality) in the inmost of their hearts.

III टीका (Word-note): —

सय = निर्मायत = certainly.
हामिन in Persian.
बहुत = सह = best.
आ in place of प्रस्थ, by सूचित चतुष्टी etc.

उपयुक्त = निर्मायत = to cast off.
उपयोग = सह = to cast off, आलमेश्वरम।
उपयोग + म{} = उपयोग।

पर and ध inter change place by the dictum सिंहे कर्मोपयोगः।
Just as दिस becomes दिस, similarly उपयोग becomes उपयुक्त = उपयुक्त।

उपयोगित = अनुरूप = अनुरूप = उपयोगः (Rig 1-55-2)
[ you two, repel the arrows of archer क्रिसनु (krishna)]

उपयोग = सहस्त्र = सहस्त्र = own.
adjective to सहस्त्र

ष and क inter change place (vide क्रिसनु = क्रिसनु Panini

7-1-43 यकारस्य य-कार: निपावते हृतिः दृष्टिकारः:
ष in place of षधी by सूचित चतुष्टी etc.

दसस्त्र = सहस्त्र = आलमेश्वरम = selfishness, egotism
सहस्त्र = सह = उपयोगः (Unadi 150)
उपयोग = यहाँ मे अपि चौँ यहाँ मे अन्तिकी (Dasma = thief—
Medini dictionary). Object of क्रिसनु। प्रस्थ in the object
by अविनय etc (2-3-52)

क्षरस = क्षर = समर = powerful.
क्ष = क्षर = to rule (Nighantu 2-1)
क्ष + क्ष = क्षर present participle ending in अस (rather than अर) by analogy of the rule श्रमित-नुृ श्रमित (3-4-17)
क्ष द दcomes by अविनय (7-1-70)

अथि = अथि = अविनय = enj.
अथि = अथि = अथि गामने। अथि + हर = अथि: (Unadi 567)। इवातौ स्मु (7-1-58) = अथि।

ध्वथ = ध्वथ: = ध्वथ: = मेरादस्त्र = of duality.
ध्व + ध = ध्वथ। प्रस्थ elides by the rule सूचित चतुष्टी etc

वणसे = वणसे = पारसे = sinners
वणसे = सिन। वणसे + अनु = वणसे। ध्वथो सूचित प्रस्थ स्वते।

एष अनुजु = अष्ट्र अनुजु = this wise.
अष्ट्र = अष्ट्र (Nighantu 3-29-21)
अष्ट्र ते अष्ट्र समाया क्रिप्तम् (Rig 4-4-15)
(vide 47-2, 29-7, 32-15)

इर्म = इर्मित = हर्मित = wish.
इर्म + क्ष = हर्मः। हर्म of हर्म elides by हर्म etc (3-4-97).
second person in place of third, and singular in place of plural (i.e. सि in place of अभिन्न) by the dictum सूचि-सिद्ध-अभिन्न etc

साधना — साधना — at heart
पुनः पृथिवी असाधना: पाणाः इत्यसः \\
साधना: becomes असाधना: by पृथिवी से असाधना: etc (6-1-63). असाधना: becomes साधना: by the addition असाधना: in place of पृथिवी से by साधना: इत्यसः।

IV टिपणी (Remark) :-

Bhagawan Zarathushtra lays down here the root principle of equity viz that none desires inequity to his own self. Thus one should not do to others, what he does not desire for himself. There should not be two standards, one for himself and another for others.

Mahabharata echoes the idea, in the very same words [ व्रम्भ — व्रम्भ — egotism ]

हि सम्म भाप्ते कार्यं जस्मत्रायेः महाप्रभुरं।
Sabha Parva 61-12

“The Prophet of the Asura-worshippers asked them to get rid of व्रम्भ” (ब्रह्म = inequity, in-equality”)

There is little doubt that the instruction of Holy Prophet Zarathushtra is here alluded to.

The word व्रम्भ itself is an adaptation of the Gathic श्रम्भ (= व्रम्भ; cf व्रम्भ (रस्स) = दूत (hand); and its association with the Asura cult confirms the conclusion. It automatically

establishes the pre-Mahabharata age of Atharvan Zarathushtra.

Egotism is denial of the law of equity. What has a thief got to say, when another thief carries away his own property? One who himself transgresses law, cannot consistently seek the protection of law. Thus criminality (egotism) is not ultimately paying, as Jalal, the Prince of the sufis, beautifully expresses.

कृपया हृदेश्वर श्रद्धेश्वर चौरागुरु।
कृपया दर आफादु दीक्षा काल बहुवेदु द्वस्तृ ॥
Masnavi 2-3010.

A thief went under-hand (by stealth) to a certain house. When he entered into it, he found that it was his own house (i.e he was injuring himself)

पद्धति

पद्धति-पराय

२१ यथा आहुः इत्यथा चरस्तते,
या दाता अहुःसौ प्रोकुलोदेशा।
रत्नेण नाअोष्ठेन राजस्त्वा,
द्रवः सतवद्वार यथा च अपाने ।
भेला चा हेसू पाषाणेय सिस्त्वा,
या चा होइ आ एशुस्त्रा ॥

231
I काण्ड (Prose order) :—

कथा एवः (just as he is) इत्य ब्रह्म (so awards) येव शीर्षक्तय अर्थ:-
वाता (who, the ordainer of the foremost life is) श्रुतुं च्योंला
रिज्नी (the super-prophet, fittest, deeds) श्रव्यं च यत्र च शरावने
(to the vicious, as well as to the virtuous) यान्त्रिकः संस्थते निष्ठाय
(with whose falsehood equals) यत्र च तत्त्व अर्थः (what is his

II अनुवाद (Translation) :—

Just as one is, so awards to him, the fittest action (retribution), the Great Ratus, who is the bestower of the foremost life—to the vicious, as well as to the virtuous, and to him, whose falsehood counterbalances all that is true in him.

III टिका (Word-note) :—

अय्य्या = एवः = this one.
इत्या = तत्पाधः = so.

चर्या = वृत्तिः = showers.

चर्या = वृत्तिः केवलः = आश्चर्यप्रदः
चर्या = वृत्तिः = कर्मफलः = reaction.

object of वृत्ति. आ in place of भृताया, by सुधारु मुद्रा etc
रिज्ने = श्रेष्ठवर्गः = fittest.

adjective to वृत्ति. आ in place of भृताया, by सुधारु मुद्रा etc
चसुह + दृष्टि रिज्ने. आ becomes र by विद्वाना etc (6-4-162)

IV. टिप्पणी (Remark)

The Law of Karma is inexorable—every one has to reap what he sows. This law indicates the justice of Mazda. In awarding recompenes, He does not act arbitrarily. It also marks His Grace; for it holds out the hope, that if one goes on doing the right thing, he is sure to attain summum bonum.

Every race believes in the Law of Karma viz. that good work brings good result. The Hindus (and perhaps the Parsis also) tacks this up with the question of re-birth. They think that otherwise the working of the law cannot be understood. Just as you sow, so will you reap.
Does wheat produce barley?
If one performs acts of Satwa Guna, he is sure to rise upwards

II अनुवाद (Translation):—
Now one, who by his words, mind, or hands, inflicts frustration on the villain, or engages his own being for the good, serves a noble cause, to the delight of Ahura Mazda.

III टीका (Word-note)—
अनेकं अचरं अवरित—frustration.
object of हृदयति
हृदयति—पापाशायम—to the villain.
dative of हृदयति.
हृदयति—सरोति—effects.
हृद—उस्त्र—causes.
चेघयति—सिमुति—employs.
चेघ—चेघति—चेघाया छान्दस: अलमनेश्वर (Vide 46-9)
असित—सत्ता—being.
अथ + कि—असित (noun)
object of चेघति
वराय—चेघरे—for welfare.
ताद्यथे चतुष्टीः।
रामनिति—कोद्वस्ति—attempt.
राम स्वरूपिति—to accomplish.
declined in लघु class.
जोचे—प्रौति—to the delight.
ताद्यथे नाम्पीः।
IV अवश्य (Remark) :—

Resistance to evil is as much necessary as promotion of virtue.

This is why Bhagavan Parsu-Rama advocated militancy (as Bhagavan Zarathustra did)

नैस्पदिकारः अध्यात्मिकाः नैस्पदिकारः क्रियाम्।
वास भौतिकाः राजा इवेचार सत्यः अथवाचित।

Adiparva 41—31

No one can practise religion unless there is peace in the country. This is why Manu thought that one Kshatriya is as good as ten Brahmins.

II. अनुवाद (Translation) :—

He, who is most beneficent to the pious, be he a Khaetru (Vaishya), a Verejena (Kshatriya) or an Aryamna (Brahmin), O Ahura, or a servant of the world—verily he belongs to Rectitude, and serves to uphold Conscience.

III शब्दिका (Word-note) :—

खेतुः = वस्त्रम् = cultivator.
क्षत्रियम् = Kshatriya = warrior.
प्रोप्रमना = Brahmin = priest.
विष्णु = वेदन्त = servant.
वि + च + असु = विस्तु (Unadi 638) cf (श्रावणे in Yas 33-4)
व्यक्तित्वा = on account of zeal
व्यक्तित्वा = energy (Nighantu 2-9) हेतुस्तु तुलीमा।
मनु = गौ = of the world.
लक्ष्मी in place of प्री, by the Vartik प्राणेः चन्द्रिक
वासेः = रक्षणे = for protection.
वसु = वस्तु अच्छादने = to conceal
वसु + च = चतुर् (Unadi 608)। चतुर + अथ = वासेः।

अविश्वास सत्मी।

[33-3]
IV टिप्पणी (Remark) :—

Bhagavan Zarathushtra lays down here another fundamental principle of his religion viz. that caste distinction counts for nothing, and that the only thing that really counts is whether the man is a promoter of Rectitude.

Mahabharata catches the idea and says:

क्रामः क्रोधः भयः होभः: शोकः, निन्ता श्रवः भमः।
स्वेच्छेन्न: निम्नविति कश्मादृ कर्णिश्चितियाते॥

Sānti Parva 186-7

All of us are equally subject to desire, anger, fear, greed, grief, anxiety, hunger and fatigue. What is the good of division into different castes?

8 | ये भवन मन्द्रा असु ग्रामीम्
अकेश्च ये मनो यजात अपा।
खतेचू चा वर्षस्वातिम्,
बेरेचनाय चा नखवदस्ताय दूरियिः।
अहिर्मनस्वा नदेन्ती,
नाउस्वा वास्काँ अधिकेश्चेत मन्त्राः॥

I अन्वय (Proseorder) :—

ये मन्द्रा (O Mazda) त्वन अभृति अह मनसू प्र अधिकेश्चेत मन्त्राः (out of you, heresy and ill attitude, I dissuade) केताः च निरोः (the dis-

belief of the Khetu) द्रुतमनस्तः नेत्रिण्यः (the innate violence of the Vrijana) अस्मानः न देनासम्बलः (the intemperance of the Aryaman) तोः बालानाग्नि अधिकेश्चेत मन्त्राः (from the servant of the world, lowest mentality)

II अनुवाद (Translation) :—

Now Mazda, I would determine all disloyalty and hostility against You, and also the disbelief of the Khetu (Vaishya), the innate arrogance of the Verejena (Kshatriya), the intemperance of the Aryama (Brahmin), and the narrowest mentality of Servant of the World.

III टीका (Word-note) :—

ये = Yea, ho.

vide Panini 8-2-88 “हे” वस्त्रायिणि।

अप्रृश्चिताः = अपृश्चिताः = भ्रुत्यावर्गीय = heresy.

सु + फि = सु रिताः। स comes by पार्श्वकर प्रशस्वितिः (6-1-157) object of अर्प्ने

कयोऽ ज्ञाते च प्रार्थ कु मुखे (Rig 3-50-2)

अप्रृश्चिताः = अप्गे = remove by prayer, exorcise:

सुनामो हि भ्रु शत्तिः अन हस्यो (Rig 1-133-7)

निरोः = नास्सितय = disbelief.

निरोः = denial मलिताः = opinion. निरृत्ताः = अवयुत्ताः (vide 45-11)

नान्हिले ल्याण = निरृत्ताः = near-most, nearest

अप्रृश्चिताः = नेविण्यः = नेविण्य। अप्रृश्चित बिंदुर्य नेविण्यी अधिकेश्चेत मन्त्राः (5-3-63)

238
Zarathushtra, in this and the preceding verse, mentions a fourth caste—the casteless caste of the Geus Vatra (servant of the world). These are those who have outgrown the bounds of nationalism, and have become international citizens of the world). That this casteless caste is the ideal of Bhagavan Zarathushtra, is apparent even from the very first mantra of the Gatha (Yas 28-1) where service of the world’s soul is said to be the end of life. The Swetaswatara Upanisad translates the idea as अत्याधमी (6-1) viz. one who has outgrown कथा and आधम (the four castes and stages).

Mahabharata recounts the besetting sin of each caste as follows.

अवस्थनो भ्रात्रयो अवस्थ्यः निर्जीवं जीवनं आधमः।
अध्यर निन्दितं शैशा शैशा प्रतिलिपिवानन्॥

Sauptik Parva 3-20

A Brahmin, if he is intemperate, a Kshatriya, if he is timid, A Vaishya if he is skill-less, and a Sudra, if he is refractory—are condemned.

यथेष्वार्थमन्तिष्ठेष्व,
सेवोपेषों ज्ञाया अववहाने।
अपानो दरेणों ज्ञाहीताः
आ सुप्रभृत्य वस्त्रहेव मनस्तः॥

अपान आ एसोई पथो,
चंपू मन्त्रायो अहूरे पषती॥
I ĀNĀY (Prose order) —

यः कङ्क महिषः तत् श्रुःम ( Devotion which is the all-highest )
अवसाने हः ( I pray for my salvation ). श्रीम्-व्यातित अवसानं ( confer
long life ) कङ्का: सत्स श्रुःम आ ( along with the strength of
conscience ). स फङ्का अर्थ आ कङ्का ( that path is straight
through rectitude ) वेदु सजहः आहुः श्रीति ( where Mazda Ahura
lies )

II ĀNUPĀD (Translation) —

This Thine, which is the greatest of all, viz Srusām ( Bhakti ), I solicit, for my protection. Confer long life, along with the strength of Conscience. The path where Ahura Mazda abides, is straight thoroughly with Rectitude.

III ṬIKA (Word-note) —

शः = that.
नोमिनेट वष अवति उस्तः. एर प्रशा:
तत् = तत् = that
कङ्का नेर श्रुःम। वेदु श्रुःम आ कङ्का ( highest of all.
कङ्का महिषः सत्स श्रुःम। the ए of
कङ्का महिषः सत्स श्रुःम। the ए of
cake does not elide in Samasa by हः, अवसानं ( 6-3-9 ) neuter
gender in place of masculine, by हः, हः, अवसानं, etc.
प्रशा = अवति = devotion
Not to speak of higher castes, even a Sudra is sanctified by love of God.

As Jalal explains

भिक्ते हेम्स अन्न होंगे दीनान्द्र जुफा आसा।
आवेशितारा मिलत औ मजहम चुरा असतां।

Masnavi 2-1770

Khuda is the religion and Khuda is the caste of the Sufi.

IV धार्मिक (Remark):—

Some people think that they can deceive Mazda and get credit for virtue, without being really virtuous. They fail to see that they can deceive men but cannot deceive Mazda. Mazda is cleverer than they—for all their wits are derived from Him. There is no scope for cunning in religious life: here only sincerity counts (अभाव, या एरहुर्सिक्सुः फः)

अप्रत् बराह दरभि इश्रतनः।
आवित इस तत्त्वित अत्त्व अभावकारसः।

Masnavi 2-1577

They knitted a net against the King. Yet after all they had learnt the skill from him.

I अन्वय (Proseorder):—

वः होता अवान्यन्यसः (that invoker who is sincere in rectitude)
स तव विहिष्ठात मध्ये: कवः (he is the reaper of the highest spirit)
अभावत मद्या अव (therefore send such mind) सत्य मद्या बाप्वः
हुःशुः (that I may grow thoughtful and active) तत् ते इस अहुरां
अहुरा मध्या (therefore I worship you, Ahura Mazda) बशेः
संस्कृत्यः च (in order to see and touch you)

II अनुवाद (Translation):—

The invoker who is genuine in Rectitude is the real harvester of (the fruits of) his noble spirit. Therefore send (such) a mind, that I may grow thoughtful and active. So I worship You, Ahura Mazda, in order to see You, and to touch You.
III टीका (Word-note) :-

जीता = ह्वीता = invoker,
अप्पण = ध्वूण = sincere in rectitude अपल्लां कहूँ =
अप्पण = ध्वूण =
नमस्त् = प्रहलि = of his nature (temperament) मन्यु = spirit.
Spoken of men, it means propensity.

कामः = कन्याः = harvester, profitable

का = चि = चि = चित्ती , भावते = to collect, चि = अर्घ = जय =
collector. आ in place of ह्वू (1/1) by ह्वू, स्वः, स्वः, etc
कामान = गाइरेवर (Nighantu 4-1-15) कामान = चवा लवं,
(3-9-2)

अव = प्रेषय = send.
अव = अवती = to go. अङ्गस्वः (implied) विन्त = to send.
अव + लोट हि = अव. अव becomes त्रि by ह्वू, etc (6-3-135)

(Anirasa Veda 4-15-9)

सन्ता = सन्तति = दुः = thoughts
object of अव. श्रीतया इलेई by the लवं, ह्वू, etc.

वा = सच = so that.

बुङा ले = च्वहै = I may grow.
बुङा = बुङा = to grow. here च्विताः = ध्विताः। 
बुङा + लोट धानि = धान्याः।

\[\text{Vide also}\]

by extension of भिन्न = सम्बिन्न = etc (3-4-2) [Vide also भिन्न = ह्वू, etc (3-4-9) ; which भिन्न बने वासापिन्का (incomplete predication) does not so suit. भिन्न is better as सम्बिन्न) cf कन्यां वृति नमस्ति (Rig 1-27-1)

IV टियलि (Remark) :-

(i) Invocation of God, to the neglect of rectitude, is
unavailing. It does not suffice for the vision of Mazda.
In order to be able to see Mazda, one should be righteous,
thoughtful, and active.

(ii) The supreme lesson, that Atharvan Zarathushtra

Siva Gita 2-46
teaches is that Mazda can be seen and that the highest object of our life is to see Mazda.

To our sophisticated mind, this seems something impossible; and we are apt to argue that when Maha-Ratu Zarathushtra speaks of the vision of Mazda, he is speaking figuratively. How can the formless One be seen? [Yet how can one be aware of his own mind, be sure of its existence—though it is formless?] Mazda can certainly be experienced—one may grow to be quite sure of His existence.

Vision of Mazda, however, is an ultimate fact of consciousness and it cannot, by any amount of argument, be proved to anybody who has not developed the faculty to see Him—just as it can not be proved to a colour-blind man, that the leaf is green, and not blue. He cannot grasp it.

The experience of the mystics (God-intoxicated saints—the cistis of the Gatha) all over the world is unambiguous on the point.

Even the other day Swami Vivekananda had put the question to Ramkrishna Paramahansa if he had seen God and Ramkrishna replied that he saw God more clearly than he saw Vivekananda. Vivekananda believed the statement of the Apostle and was able to turn the tide of religious life of America.

Those who do not believe in the possibility of the vision of Mazda, would not be able to reap the fullest benefit of the Gatha.

Maha-Ratu Zarathushtra says very clearly that Mazda can be seen, and to leave no doubt in the matter, he adds that Mazda can be touched too—for tangibility is the solid test of external existence (that may not be argued away as a mere spectre).

Bhagavata Purana, the Scripture of the Vaisnavas, says that God can be seen.

Oh Mother, saints see My Face, smiling with bright eyes.

Masnavi, the Scripture of the Sufis, also says that God can be seen.

One sight perceives only two yards of the road, another sight beholds the two worlds, and the Face of the King.

They only echo what Zamaad-Agni Zarath-Ushtra had uttered ages ahead.

The Gatha repeats the idea in other passages too. चसमन हेत प्रवेशः (31-8); देशमचा (33-7) अवशयता अर्धः (50-5).

For those who think that Mazda can never be seen, it is better not to waste energy in practising religion.

Without the ideal of the vision of Mazda, a Religion ceases to be religion, and becomes merely a philosophical
theory, which can touch only the outer fringes of life. It cannot satisfy the soul, which is immortal and which cannot find Bliss, except in walking about in the joyous company of Mazda, the Eternal one (yas 44-17).

Jalal assures us that God can be seen, and this is possible through affinity of character, as stated in this Rik.

के भेड़ा मन थारा या हस्ताक्षर मन 
ता भेड़ीनी दुः तबलिक्षण मन ॥

Masnavi 6-579

Sri Aurobindo, in his Life Divine, explains the process as to how this vision is possible. To challenge the calibre of Aurobindo, is the acme of obtuseness.

अ ना आहिदुसय वहिष्णु,
आ खेलया चा मन्द्रा दरेसात चा।
अध्य बोझु मनहरा,
या छू व चे मगाउनो।
आविष्कार नाथो अत्यरे हेनु,
नेमकालीने विधायो रात्रयो ॥

I अनन्त (Prose order):—
हे वहिष्णु, आ नामु एवं (O the Best one, come to me) हे
मन्द्रा आ कथा न, दर्शय च (O Mazda, arrive and show Yourself)

अप्ना बुध-मन्नत (along with Rectitude and conscience) वे
मकन: पे दूःखते (which two are heard to be the supreme
[assets] of a Maghavan) न: अन्तरे आचि: हृद (may
appear in our heart) नामाविष्कार: चिन्ता: रात्रय: (wonderful graces
on account of reverence)

II अनुवाद (Translation):—
Come unto me, O the Best one; arrive Mazda, and show
Thyself along with rectitude and conscience, which are
said to be the highest (assets) of a Magahavan (a member of
the Magha brotherhood). On account of our reverence,
may wonderful graces appear within us.

III दीक्षा (Word-note):—
आ आहिदुसय=आ एक्यू=come
इ-विति=to go. इ+छोटे, व्यम्।
संस्कार=विश्वार=arrive
विष्य=विश्वारति=to reach. विष्य+छोटे, हि।
त्वपः सामस्यान्त मथ्ये
अन्य (Shakuntala) cf शकुंतल गती (Panini 8-3-113)
दर्शयत=दर्शाति=दर्शन=to show
इस=दर्शाति=to see. अन्तर्भूत (implied) कित्व=to show.
इस+केढ़ विति=दर्शय। इ cf ति elides by इत्यादि etc (3-4-97).
केढ़ denotes optative mood by शुरु केढ़ (3-4-7) third person
in place of second (ति in place of वि) by छूः, शुरु वृत्ति अपभ्रंश etc.

ये=यूसते= (these two) are heard
They also were men like us, O Indra, those Rishis, who
(we hear) had seen You—then why should we not see?
Jalal asks us to exert for the vision of Mazda

What is the good of having eyes if they do not see the
Friend?
And Hafiz says that we are entitled to enjoy the vision

9. को माँह फूसोइज़जुम अरेया,
ता या वृहु लक्षाबाद मनंधङ्गः।
वर्ज्ञमु मजुदा स्मारतो,
अत च वा असा स्तंभोम्या वचामु।
दाता वै अनेतात्तेन्द्रया उत्त युक्ती,
हृदयतासु च दाभोनाः।

I अन्वय (Proseorder):——
श्रव्ये कर्म शास्त्रम (Teach me enterprise) तदु तह शुद्धमंतात्त्यथे
(so that I may perform through Conscience) यथे श्रुत्यः
श्रमणतः (the worship of one like-you, O Mazda) कदाच च अधायः;

IV टिप्पणी (Remark):——
The highest object of life is to see God. It is preposterous
to think that God really exists and yet no body ever
saw Him. Are apostles like Paranhamsa Ramakrishna or
Mahamuni Nanak liars? Is there any reason for thinking
that they were self deluded and not we?

बतो च तेव पुष्यम् दृढः आश्वतः।
केसां पूर्वव्य अरुणार्ग शृंगिणः।

Rigveda—7-29-4
II अनुवाद (Translation):—
Teach me enterprise, so that I may execute, through Conscience, Thy imperatives, O Mazda, and sing hymns to Rectitude. Bestow indeed, the solidity of immortality and the wealth of spirituality.

III टीका (Word-note):—
प्र-प्र- = well-well
The upasarga is repeated by प्र-सम्भ etc (8-1-6) and separated from verb by व्यवहितार (1-4-82).
बुद्धि = बोध्यत = explain.
बुद्धि = बुद्धि = to know. अन्तरापिधि (implied) विन = to explain.
अर्थ = अर्थ = परमर्थ = object of life. 
object of बुद्धि. आ in place of दिस्तिया by दुःख etc.
(7-1-39) (vide 43-13)
स्वाधे = स्वाधे = साधारण = I would do.
अर्थ = अर्थ = अर्थ = of Rectitude.
स्वाधे slides by सुर्य, सु, etc.

IV टिपणी (Remark):—
Service of Mazda through Conscience is however the preliminary condition for such vision.
I अन्तन्य (Prose order):—
अन्तन्य मन्यु (Now Mazda, this Thy principle) अप-अक्षयते शारण (for Rectitude-fostering venture) स्वातम मयत: कर्म (holiness, the resource of all resources) हितं मतस्व वर्म (may Best Conscience choose) मन्यु साहृणें शार (I would that wise attain perfection कर्म आँक: तन्त्रों (which-wise the souls incline)

II अन्तन्य (Translation);—
Now this thy Manyu (principle) Mazda, viz holiness, which is the best of all resources, may Conscience choose, for the sake of righteous ventures. I would attain perfection by following the urge of the soul (call of the Ideal)

III शीक (Word-note)—

ब्रह्म =boldness


**33-9**

**Pāṇḍita**

क्रुः — रक्षिण्य to challenge.  
श्रूःव + त्रीः = शक्ति ( Unadi 567 )  

tādāyē खरीः.

व्यासा = व्यासः = देवमतः = holiness

Case in apposition with मन्त्रम् ( object of ब्रह्म ) हिन्दीबा elides by सुर्या सुर्या etc. व्यासा = व्यासः = पालिन्दा ( Nighantu 4-2-14 )  

dvātra अन्निः, अन्नमोललान्तिवेद ( Rig 10-88-4 ) ( vide 31-7 )

सत्यं = सत्याम् = सम्पर्क = of assets.

सत्यं is a variant of सत्यम् by the dictum कोरे अन्नारोर्त, लोपः  

( final स् and र न often drop ).

सत्यम् = फौर्तिन ( Nighantu 3-6-7 )  

सत्यम् + त्रीः = सत्यम् = मन्त्रम्. त्रीः denotes here प्रियी, [ as it
denotes क्रोधी in व्यासाय ( Yas 30-1 ) ]

सत्यम् = सत्यम् = सम्पर्क = asset

सत्यम् = फौर्तिन ( Nighantu 3-6-7 ) final स् drops by स्त्रीः

अन्नारोर्त, लोपः ।

Case in apposition with खात्रा ( object of ब्रह्म ). आ in

place of हिन्दीबा by सुर्या सुर्या etc. ब्रह्म is different from

र्वाचा ( Yas 43-2 ) which means wonderful power.

ब्रह्म = क्रुःवर्द्ध = let choose.

Its nominative is बहुम वर्द्ध शिला and its object is मन्त्रम् ( and

खात्रा )

अष्टि = अष्टि = अन्नमोल = thereby

अष्टि = that ( क्रुः )

अष्टि = मन्त्रम = I would attain,

ब्रह्म = एव्रि = to go, to reach. Here अत्तमेत । छोट-एँ

[ 33-9 ]

याक्षुरेनामुण्य = अक्षुंरण्य = प्रुः = शुः = perfection.

object of शुः ।

ब्रह्म = शिरीष = to extend ( गणर्य )

ब्रह्म = श्रुः = श्रुः = extension ) नारः सके माने त्र: ( 3-3-119 ) [ wide

extension = fullness of stature, perfection ]

क्रुः is a variant of क्रीष्य by उद्रो भीष्मक्रीष्य ( 7-1-102 ) क्रुः अशिः

अन्तः इति सच्चन्यः : (perfect) तस्य मानः अक्षुः। ( vide 44-1 )

व्यासं = द्रौ: = whereby, which wise

सत्यं = सत्यमिति = proceed, turn.

सत्यिः = to go ( Nighantu 2-14-34)

Here अत्तमेत ।


eV. टिपणी (Remark)

Bhagavan Zarathustra here emphasises the importance of holiness or चित्तवदक्षी, cleanliness ( of heart ) is near to
godliness. When the heart has earned immunity against
passions and has become so pure that no evil impulse arises in
it, the vision of God is very near.

नियंत्रणाभीषीतो श्रीवर्षस्वरूपः  

वहिणास्यगोरणा स्मृतं, अयोहस्पष्टम्।

Bhagavat 7-7-36.

When the seed of evil impulses has been burnt down,
the devotee reaches God.

[ Subconscious mind is the seat of evil impulses. It
can be purified only by constant thought of God ]
Jalal warns us as to how, for want of Kshathra, a man fails to escape the snare

He falls into the trap with his eyes open.

In every heart Mazda lies latent as the Ideul. The easiest way to reach Mazda is to follow the aspirations of the Higher Self (urge of the Ideal).

You know that He is your own, (the fulfilment of your own Ideal) and that He is within you. How long would you seek Him outside?

The idea is made clear in अश्रोक्ता ज्ञान of Sukta 48-10

It is however very necessary to make sure, that it is really the urge of the Ideal (and not the lure of pleasure) that moves him. This important condition is pointedly expressed in the Gita, by the qualifying adjective महेर्षि’ गौमधेशणा’.

Summum bonum lies thre which-way the soul inclines (नवालो हृदिते उपाधी) — provided it has been purified by the practice of ध्यान (equanimity), i.e., consecrated by ख़श्चु।

I अनुवाद (Prose order) :

सिद्धा हि अश्रोऽक्षितवम्: (all permanent gains) या: हि साशिरे याः

च सत्वित (that were and that are) याः च मद्वा मद्वित (and those Mazda, that will be)

वा वीस्त्रमाहा आयुः आयुस्मात् (you have, placed them on your grace)

वा वीस्त्रमा आयुः (bestow conscience) क्षमा अपि अस्तं तथां जाता च (non-chalance, rectitude and higher self).

II अनुवाद (Translation) :

All permanent gains, Mazda, that were, that are, and that yet shall be, You have destined on your grace. Shower on us conscience, non-chalance, rectitude and up-mind.

( higher self)

III टिक्का (Word-note) :

अश्रु is a अनित (indeclinable) read under स्वराढि class (1-1-37)

Initial अ drops by मन्द्रें etc (6-4-141) ( vide 31-8, 43-13 )
Whatever prizes you have won, Mazda taught you their value, and that is why your strove for them.

Har cairamati ke mii jukhe v kalan.  
E mughul taa tamhuk kaidi saran. II

Masnavi 2-365

IV टिप्पणी (Remark):—

When there is genuine love of God, all the virtues flow in speedily.

चं कामाये तों ते अम' ज्योति

Rig 10-125-5

262
reason whatsoever (i.e. irrespective of my desert) Faith, and
world promoting Rectitude, and Conscience, and Non-
chalance.

III टीका (Word-note) :—

शिवेशिः = सिवासम् = कवायणम् = most beneficent.
आरस्वति = आर्यन = faith.
अथ = अथ = यम् = rectitude. here neuter gender.
प्राप्ताभ-नाथ = वहार-निवर = world-promoting.
अथ = त्वारिष्ठ- to uphold. अथ = अथ = अथात्त = प्राप्ताभ (अदादिः)
प्राप्ताभ नाथ = नाथ: प्राप्ताभ-नाथ।

An instance of व्याख्यातानि वह्यतीहि, as implied by सससी विशेषणे (2-2-35)

अथ = व्याख्यातानि
अथ = लोकों। अथ = लोकों। कोट_त

समार्थ = समार्थ = forgive.
समार्थ = समार्थ = to purify, to forgive
समार्थ + कोट_त = समार्थ। यह is added is this root (like खं by
cum. ज्ञाते—3-1-40)
An instance of double root as noted by Dr. Taraporewala.
It is however more likely that the root here is समार्थ = to
favour, so often used of Varuna in the Veda. समार्थ + कोट_त
cum. समार्थ नाथि।

मे = मे = me.
object of अथवा and सूक्ष्म सूक्ष्म।
प्रत्य in the object by अद्वीयम् etc (2-3-52).

पञ्चमी

आ दय = अनुभवान = favour.
दय = दयानाथ = to favour. परस्मeyव = कोट_हि।
कल्याणिस्त = कल्याणिस्त = for any (reason)
qualifies कारणाय (understood) feminine gender in place of
dasmine by सुधु तिधु उपयोग etc.
A Sarvanama may take any विशेषि to denote cause, by
dictum सत्ष्यापि सत्ष्यापि। देवस्मि: (Supadma)

IV टिप्पणी (Remark) :—

None of us is immaculate and can claim salvation as
his desert. But the mercy of God prevails over other
considerations. Therein lies our hope. He has been
called जन्म प्रभु = ज्ञानवचस्य i.e. merciful irrespective of the desert
of his creatures, just as a mother cannot help loving her
children even when they are unworthy. Love (mercy) is
the characteristic element of God-head. He has love for
the sinners as well.

मा वनो भागवत अशुद्ध-कालो अश्मान।

Bhagavat 4-9-17

मा वनो भागवत अशुद्ध-कालो अश्मान।

Masnavi 5—1542

We did not come into existence by our own efforts.
Mazda did not lay down any preliminary condition for
giving life to us. It is His grace that gives us a conscious
existence. He would, in His grace, bestow favour on us
irrespective of our desert.
I: अनव (Prose order):—

अ्वु मां आलं है अहुर (oh Ahura exalt me up) अहुरावा तविच दर्श (through faith give me strength) स्थतेवत महता महता (through purest mentality Mazda) बहुं जर्न आधजी (give good vigour) आह्वा अभावज आध (through rectitude, steady courage) बहुं मल्ला सुकुरु (through conscience, expansion)

II: अस्त्र (Translation):—

Lift me up Ahura, and through Faith, give me strength. Through purest mentality Mazda, give me abundant vigour. Through rectitude, (give me) firm courage, and through conscience, expansion.

III: टीका (Word-note):—

उद्धु = उद्धु = up.
उद्धु is an Upasarga by प्राव्य: (1-4-58)
IV टिप्पणी ( Remark ) :-

When the devotee is fully established in व्राम्भ ( detachment) he does not pray for anything, for he can do without everything. That is the meaning of Kshathram (Non-chalance). But before that stage is reached, one may pray. Only he should not pray for (material) things, he may pray for (mental) virtues.

'Good' is said to be the enemy of the 'better'. One should not be satisfied with the good, but should strive for the better—he should try to reach his highest possible expansion (हृदयः). As Jalal says.

इला कुलाम चुन सबीद अन्न पदराह।
गर घुजीनः दुःख पा बाषाँ गोमाहाः।

Masnavi 1–1798

When the (privilege of) kissing the King's hand has been permitted to him by the King, it is a fault, if he prefers to kiss the King's foot.

12। रक्षाघाँ बोकूर्षणाने,
दोही मोह या ते अविता।
ता खुशाह अवहरा,
या वर्द्धोहै अविता मनहरो।
फो सनता आसंता,
अष्टा दविनाऒ फूदसुश्रुषा।।

268

I अन्वय (Prose order) :-

रक्षाघाँ उह अविता (I would much taste as delight) ह्यावस मे
गानी बै अविता (whatever displeasures you may give me)
दे विक्षत्र अहुरा (by your nonchalance O Ahura) दा, कहो: सत्सा:
आशिया, (which is the blessing of conscience) स्तीता आसंते (oh
नीन्ह अल्लाह ) आपायम् दामा: म फ्रेव् (reveal religion for the sake
of rectitude)

II अनुवाद (Translation) :-

Whatever torments you may send to me Ahura, I would
taste them as delights, through Your Nonchalance Mazda,
which is the blessing of conscience. O Noble Faith reveal Rectitude for the sake of religion.

III टिका (Word-note) :-

रक्षाघाँ=अहुराघाँ=as delight
रहो=रपार्थि=to please (छात्रः) रहो+अत्र=सच्च (unadi 392)
object of उह अचारणिः अतुरी in object by the extension of the
rule सनतार्खिः चं (2-3-17)
उह-अचारणि=I would much taste (relish)
उह-उहु=परिः=much. It is an upasarga by the extension of
the Vartika वद्व-अन्तन्तरे वस्त्रम दृश्यः:
उह अचारणि

प्रतेक चारणि=to taste. चारणि भावः। (चारणिः in Hindi)
द्रावसी=दामाती=you give
दा-दामाते=to give अन्न परस्मायत। छठोदिः।
IV. टिपणी (Remark):—

"Mind is its own place, and itself can make a heaven of hell, and a hell of heaven."

Nonchalance can turn hell into heaven, as the Mahabharata notes.

Sāvē कामा: सामसमान: उत्ति सत्युर्दति युक्ति:।
Sātī Parva 178—10

"It is a very true saying that what one considers to be gain (happiness), depends very much on (i.e. is relative to) his mentality." Jalal expresses the idea beautifully

इन अवज के बात ब जन्मान अनवस्रतः।
बानोहीं मक्ताराहः जन्मानां वदस्य॥

Masnavi 4—2034

It is strange that the man lives within the prison, though he has the keys in his hands, all the while [that he lives in hell though he can live in heaven.]

२४। अवत रातास् जरूवशोऽ, तन्नस् चित्तः ख्ययाओ उस्तनेः।
ददाहति पउवंतेमस्
मनन्त्रस् चा वदहृदस् मयादाः।
ख्ययोन्नासा अपि व चा,
उस्तन्न्याचा संगोष्णेइ पुष्चे मुचा।
I. अन्वय (Prose order):—
कहए रातामस वन्नय तन्न: निम्न्य ब्रह्म (Zarathustra dedicates over the up-mind of his own mind) पूर्वत्वतिः करो मथ्यां न मच्छाये (and the best of his Con-science to Mazda) अरासे ज्योतिस्य (and [the best] of his deeds to rectitude) या च दुन्या (and what is [the best] of his words) पूर्वत्वतिः ब (devotion and honchalance)

II. अनुवाद (Translation):—
Desire to accept Holy Mazda that which, Zarathustra dedicates unto you—the Up-mind of his own mind, and the best of his thoughts, words and deeds, his devotion and intrepidity.

III. टीका (Word-note):—
रातामस = उपयोग = accept.
रा = राति बाने, राति बाबाने = both to give and to accept according as it is प्रस्तुत or आत्मनेता। कोट तामस।
Third person is used because the subject is मथ्यां (hono-rofic you) understood.

सन्यास = सन्न = of the mind.
सन्य धम्य सन्य सन्य सन्य (Rig 7-86-2)
I speak thus with my mind.

उपमस्य = उपत्याद = उपयोग = up-mind.
संस्कृत गी = Zend गी (vide 31-11, 34-14, 43-16)

पूर्वत्वतिः = अद्य भार्य = the best deal
पूर्व + तातिः = पूर्वत्वतिः। by माने च (4-4-144)

IV. टिपणी (Remark):—
Gita asks us to make a complete surrender of ourselves.

ब्रह्म ज्योतिः ब्रह्म अज्ञाति ब्रह्म प्रयोगिः इधासि ब्रह्म।
ब्रह्म लक्ष्यश्रद्धा कैसे तत इहुवयज्ञनम्॥

Gita—9-27

Complete surrender of one's own will to the will of Mazda, is the best way of God-realisation.

This is the khetawadatha of Yasna 12-28, and has been called स्रावनार्ध in Bhagavata (7-7-26).

This is the essence of Zarathushtra's cult. As Hafiz says जान ए मह ए मथा, द्वारूण वा मथा तोबाल जाद (Ode 224). Ecstasy of love is the characteristic of the Parsees, and may be tasted.
only in their company. Jalal echoes the sentiment of complete surrender.

चीरत तीर्थे खट्रा अमृताकरतन।
खरगिया पीने बाहरे गुफतन।

Masnavi 1-3009

Burn away your own will. This is the way to maintain the non-duality of Khoda.

मया ह्योखना ह्या वचनासा,
या यम्मा अमेरितताते।
अय्युम चा तय्यह्यो दावोहड्या,
मज्जरा खपते मू चा हजवतालो।
अय्यानू तोह अहूरा,
एख्या पश्चातीसाह दस्ते।

I. अन्वय (Prose order) :-

या ह्योखना ह्या वचना ह्या स्वाया (those deeds, those words, and those worships) अमृताति अन्हु च तेन्मुः राखेठे (which will give Immortality and Rectitude to them) क्षुद्र च नूष्टातिमु (Non-chalance and Spirituality) एनेन श्याम अहूरा (Of them, You O Ahura) गुहामें हस्ते एहि-स्म (with plenty in hand, come quickly)
II. अनुवाद (Translation):—

Those actions, those words, and those sacrifices, which will bring to them (i.e. to all), O Mazda, Immortality and Rectitude, as well as Nonchalance and Spirituality—with plenty of them (such actions etc.) in Thy hands, O Ahura, quickly come.

III टीका (Word-note):—

क्योंति = क्योंति-करण्णि = कुर्की - deeds.

Nominative of दाते। आ in place of प्रथम (1/3) by छुर्नि छुर-छुरि। श्र श्रीलोभन मत्स्या सत्तयार्था। (Rig 10-49-11)

अक्षमता = Immortality.

अजवा + ता by तत्वभावु हव्य = तत्वी (5-1-119) object of दाते।

तेमपि = समेति = भनेमि = to all.

दाते = दाते = दाति = will give.

दाता = दाति = दाने = to give.

ते + क्षटू ते। दाति। त ओलिया लोपत लोपत etc (3-1-41) क्षटू। is used in future tense by नर्मालोकामिक्या etc (3-3-31). singular in place of plural by छुर-छुरि अष्टम इति etc

खर्जतारि = अनुस्मरित = spirituality.

सु + द्वीम + सुहृद (good soul = highest soul) सु + तासिल्य = भोजनि (4-4-144) = खर्जतारि।

object of दाते। सु in place of हिरिया by छुर्नि छुर-छुरि।

प्रभाव = of these (deeds, words, and worships)

हे = लवतु = You.

छुर्नि छुरू भित्र बि।

Angirasa Veda 7-26-8

(Fill both hands with many good things and give from the right as well as the left hand)

पुरुसै = वह्न्दै = a large number.

(of deeds words and worships) हिरिया is used to denote the meaning of श्र हौ 'with'.

IV टिप्पणी (Remark):—

Maha-Ratu Zarathushtra propounds here a nice point of religious philosophy. Some people are apt to think that, since they are very pious, they have a right to the favours of Mazda. Consciousness of such a right in one's own self, stands in the way of complete surrender to Mazda, which is the lesson of Atharvan Zarathushtra (Yas 33-14). So he utters a word of caution to remind us that whatever merit there is in anybody, that also is the gift of Mazda. He would not have been pious, if Mazda had not placed him in a favourable environment.

Thus Atharvan Zarathushtra prays to Mazda to bestow on him such deeds, such words and such prayers (i.e. such merit) as can procure, Rectitude, Detachment, Spirituality
and Theism. Thereby he recognizes that piety (i.e., meritorious deeds and words) also is the gift of Mazda.

Bhagavata Purana elucidates the points as follows.

That you utter hymns to me, and sing my glory, and that you strive for self-control, is due to my favour (If I had placed you in different situation, you would have turned out a different man).

Jalaluddin Rumi also says the same thing

This search in us, is also brought into existence by Thee.
These are only expositions of the originating suggestion of Bhagavan Zarathushtra.

I अन्वय (Prose order):—
करोऽह अवस्था मनसा (and now with his mind, to you) कस्तोऽह मनसा: किर्त्तिः दाता (giving, the whole of good attention) स्थितिस्य नरस्य व च ज्वोऽस (and the deeds of the holy man) ग्रन्थ उज्ज्वल अर्था साक्षी (the whose soul accords with Rectitude) परिपारी क्षुद्रोऽह (comes to the worship of one like You) मद्वत्रा गीति स्तोत्रम् (O Mazda to praise with chants)

II अनुवाद (Translation):—
Now offering to You, with his mind, the whole of the good spirit and the deed of a holyman, he whose soul accords with Rectitude, comes to Thy worship, Mazda, in order to praise with chants.

III शब्दाक (Word-note):—
सोऽह—ते—हर्वाय—to you.
मनसा:—विस्तरस्य—of attention; possesses विस्तरस्य—स्वयम्भु—the whole.
object of दाता। आ in place of हिंदूम् भाषा द्वि-अदानान्
दाता—हर्वाय—having offered.
श्राद्धस्ता। ता in place of क्षुद्रोऽह by the extension of the rule
साक्षी ताराका तथा तस्माद् (6-3-119)
मद्वत्रा:—स्वरस्य—of a man.
उ—साक्षी ताराका
व्यात्मक—च्योऽत्माच्योऽट्मांच्यो:—कस्तोऽह—deeds.
object of दाता। आ in place of हिंदूम् भाषा द्वि-अदानान् तस्माद् (6-3-119)
with rectitude
to denote the meaning of 'with'
elides by सुरि हृ-हृ etc.
go together.
to go.
संघि नै नै जनान: संघि (Rig 1-164-50)
go.
to go (Nighantu 2-14)
of one like you
क्षमां जुनादृक: क्षमां in Persian
क्षमां जुनादृक: क्षमां is added to जुनादृक and क्षमां to
denote similarity, by the Vartika a जुनादृक-क्षमां: सादृश्ये जुनादृक.
in worship.
Brahma has various meanings, as noted in Amara Kosha.

IV. टिप्पणी (Remark):

Some people have the foolish idea that offering of
gifts to Mazda, is like offering of bribes (for getting some
favour)—as if Mazda is in need of anything,—in need of our
presents.

It is we who profit by the transaction and not He. As
the Bhagavata says

280
whole world) ॐ शुद्ध (in nonchalance) गया वहु मनसा त्वस्त्रत (by which Conscience is constituted) इरवित दि युगान: (the sages indeed perform) विशे ज शानेरंधर तन्त्र (by everything, Mazda, your worship).

II अनुवाद (Translation) :-

Now obedient, O Ahura, I would offer to You and to Rectitude, the whole world as my oblation,—through non-chalance, on which Conscience is based. By all (that he does) O Mazda, the sage accomplishes your worship (all his work is worship).

III दीक्षा (Word-note) :-

ते = तूम्हा = to you,
इद्देः in place of चुलिकें by दुर्ग-तिर, etc.
खब्बीः = नेविक = नेविस = obligation.
सेव = नेविस संगमे। सेव + दि = मेहसू।
पूर्ण पतितः केवल न हुसमर = object of दानमी।
[ There is another cognate word मांबू—Yas 53-7. It comes from root मह = to shower and means reward. ]
नामसा = नामसू = नामसर = saluting.
नामसू + किर = नामसानि = does reverence
सर्वप्राप्तिविकेन्द्र : किर प्रकरणः।
नामसू + दुर्ग = नामसू present participle is formed by किर by the rule सिधिव-पु: etc (3-4-17); in शिका the word is नामसार: (by अत्र-अर्तालत्या etc 6-4-15).
दाम = ददामी = I give.
IV टिथनी (Remark):—

The real devotee gives up the whole world to Mazda, i.e. he no longer plies the world for his own sake, but only as the servant of Mazda. He has no objective of his own.

इसक रान रोजे अस्त्र के गुन वर फरख तु।
इसके जद माझब बस्थी जोशमे गुज तु।

Masnavi 5-588

It is foolishness to think that Mazda has anything to gain by our praises, as Jalal, that interpreter of the principles of the Gathas tells us.

मन गनादम पाक अत तत्वीमान ।
पाक हम इशान शकन्द ओ दूषिकरान ॥

Masnavi 2-1758

I am not sanctified by their glorification (of Me). It is they that become sanctified and pearl-scattering (pure and radiant).

I अन्य (Prose order):—

अह ते अहिं अहुरा (now your Fire, O Ahura) ऋजुवनतन अपा व्योमहि (glorious, solemnly we greet) अपि आहातन अपूर्व सन्न (holiest, strong and ever-delightful) स्वर आचर (rare benefactor) अह मनुष्य द्वारन (Now Mazda, the malicious) कल्ते: ते: वर्ष प्रेतसं with those hands assail the sinner

II अनुवाद (Translation):—

Now we would, in Rectitude, greet your glorious Fire, O Ahura—holiest, strong, ever delightful and rare benefactor. Now O Mazda, with those Thy hands, subdue the malicious villain.

III टीका (Word-note):—

अन्यां —अर्थी —अर्थ —Fire
object of व्योमहि!
अर्थ अहु व्यारणं असि उपचारिन वाधु: (Rig 2-8-5).
अपा —अपाणा —with purity.

प्रहस्याधिविषय इति भेदेके चूँकियाः। तुनीया elides by सुप्प सुख, etc.

उधोमहि—अभिन्द्रम:—we greet
इससे—to love (Nighantu 2-6) वश-सिद्ध—कार्यसम: । लत मवु—अर्थात्। । इ of मविः does not drop in Veda by द्रष्ट्य महिः:
(7-146) “स्वम उपासिन महदेव” —शिवसुराण—वायशी (2)—27-112
अविष्कर्त इत्यस्तितो विशेषत: holiest.
अविष्कर्त —एह —अविष्कर्त।
बन, elides by विन्द मलोरु छृव (5-3-65)

284
(ii) Fire is the symbol of the self-consuming love for Mazda. A Cisti is never so happy as when this fire burns in him.

My soul is a furnace; it is happy with the fire. It is enough for the furnace that it is the fire's house.

Any one, who has this spark of fire in him, is a Magha (Zarathushtrian) Nay, one day he will rise to the fervour of Zarathushtra himself.

[ It may be noted that Masnavi's previous couplet No. 3921 says:—"Through Your grace (Khair), all other pleasures (sensual pleasures) become distasteful. Your grace has the essence of fire; it burns a man to purity."

Some men however read 'ghair' in place of 'Khair'. That subverts Jalal's significant homage to the prime-most Prophet of sufism.

They forget the catholicity of Jalal, who started with the idea of the equality of all prophets, and saw 'Moses in Jesus, and Jesus in Moses.'

Kathā Upanisad 3-1

---

IV ट्रीयरी (Remark) :—

(i) Fire (Sacrifice in fire) is the symbol of the house-holder's life, and Bhagavan Zarathushtra gives preference to the status of the house-holder.

Fire is the purest and brightest element, and the Aryans used to say their prayers in the presence of the fire—the Parsis said their prayers five times a day and the Hindus thrice. Parsis were known as men of five Fires and Hindus as of three Nachiketas (fire) प्रावमन्यो ये च सि—नाभिकीता: —

Kathā Upanisad 3-1
III अन्य (Prose order):—

कान्ति: तृण का इड़ि: (which is your non-chalence, and which your adoration) व्यायुा इश्वर स्वयम्भु (and your deeds, Mazda) व्यास:

यहां स्वामि (so that I might serve you) अपना एकः समस्ता (by rectitude and conscience) गृहोऽस्थिः प्राप्यः (I would save your votaries) परम्: विकारः: (you are supreme to all). परं वीरलम् (I see you supreme) देवी: कष्टवेचः सम्पेल्वा: (to angels, men and beasts)

II अनुवाद (Translation):—

What is thy nonchalance, Thy sacrifice, Thy work, Mazda, by which I might attain Thee? With the help of Rectitude and Conscience, I would save Your votaries. You are supreme over all, and I see You superior to all angels, men and beasts.

III टीका (Word-note):—

अधिकारा किया: deeds
हस्त्:—स्वरूप: verily
सन्धि:—मूल्याविश्वास: I would attain
सन्धि:—संख्याः—to go, to reach अनादिः: परमात्माः:। सन्धि:—संख्या: स्वरूप:। Sans-s=Zend ह। Sans र—Zend क।

अन्यथा व्यष्टे: to save, कोटर ऐ। ध्वे: is added in all moods and tenses by the extension of the rule किमात्समंहिरे: etc. (3-4-2)

सिखुः अर्घुः: शरी: chaste
अधिकारा: Ruler. (Nighantu 4-2-43) अप्रभु: ( जानता:) गाव: (इन्द्रियात्मक:) रावण स: अन्यायः।

अस्तित्व: कार: संघर्षक: अप्रभु: अन्यायोऽवस्थाः। अस्तित्व:—सिखुः (Pahlavi)—शरीर (in Pazend)—रावण (Persian). Jalal adopted this word for naming the sect founded by him न देवो नारिणीः जन: (Rig 8-93-11) वाक्य: पक्ष्यं अवधो मात्रिः अर्धस्त्र (Rig 8-22-10) (vide 53-9)
coinage is inferred from its rarity, and also association with Ahura]

Hafiz reminds us of His majesty.
हॉफि क्षत्रियों ने कपड़ों से आजु बसी।
नज़रे हुकुम चे मज़ाके स्वाभाविको हुक।

How can your “why and how” affect His decision?

6 | वेजी अया स्ता हस्योंस, 
मन्द्रा अया भोहं मन्द्रा। 
अन्त वद मोह दश्तेम मारा,
आया अहुहेवेसु वीथी ममाए।
थथा वाओ थिमामसु चा,
उनिद्रायो स्त्रयसू अवेनी पहतः।

I अन्वय (Prose order) :-
अश करह सला स्ता (if you really exist) मन्द्रा अया स्ता मन्द्रा (O Mazda with Rectitude and Conscience) अश करह मुस्तानं दृश्या 
(then give me the sign) अश करह: विश्वासा: मेताया: (of the whole 
goal of this life) वर्दू क धमन्तं: व (so that serving you) ज्याम्यं 
स्त्रयसू प्रति अव्यय (and praising I may proceed to Self-
Realisation)

This Ahura lords is over the devas. The command of Veruna is inviolable. I walk around him with hymns, in order to drive away Angra Manyu [“Ugra Manyu” is the Vedic adaptation of Avestic “Angra Manya.” New
II. अनुवाद (Translation):—

O Mazda, if you do really exist, together with Rectitude and Conscience, then give me the sign of the whole ideal of this life, so that serving and praising you, I may proceed towards self-realisation.

III. दीक्षा (Word-note):—

वद्य = यदू हि यदि = if.

श् = महानिः = you exist,
अस् = to be. अस्त हि श्रीरे वहृवन्नम्।

सत्य = सत्याच् = really.

भेदःके हितीया। हितीया in adverb

द्वितीय = द्वितीयां = sign.

श् = द्वितय = to go. अन्तमातिः (implied)

श्रीतु = to cause to appear, to show.

श् + ज = द्वितिया। नामु मूले माने कः। (3-3-14)

object of श्रीतु (Nairysang translates as श्रीण, vide 33-13, 43-15)

श्रीतु = श्रीतु = give

श्री-श्रीतु = to give. श्री + छोटु-न = श्रीत। श्रीत becomes श्रीत

by युवमो etc (6-3-135)

मेहः = मेहः = of the goal.

मेह = मेहः संपन्न = to reach. मेह + अच्छु-मेह = goal. नियायम्

आयु-केन। बहुः। युवमु हरुकु हि पब्धाः लक्षकृ।

न केन्ते न सत्याः ऐसेःके (Rig 1-113-3)

IV. दिसानी (Remark):—

Maha Ratu Zarathushtra raises here two fundamental points.

(i) Does Mazda really exist?

(ii) Is He supporter of moral order? (Does He exist along with Asha Vohu Manas?)

Let us take them one by one.

(iii) Does Mazda really exist?

The Taittiriya Upanisad (2-7) furnishes a reply by a counter question: “Do you (the questioner) really exist?” If you do, there is a source from which you have sprung, for you did not create yourself. That source is Brahma, that creator is Mazda.
Taittiriya Upanisad 2-7

When you deny the existence of Brahman, as its legitimate conclusion, you deny your own existence as well.

Jalal expresses the same truth when he says

गर नमीजावद वदेत जीवन मरी
आमरानाथ अन्तः हदम भाषाय वदेत

Masnavi 1—2111

The material objects cannot speak out in so many words, but their very existence, amounts to saying “yes” i.e. yes, there is a creator.

The materialist may contend, “yes, there is a source, but the source is dead atoms out of which the universe arose”—yet, if the germ of consciousness was not latent in the atom, how could it evolve out of it? If the germ was there, then matter is not the only reality, consciousness also is involved in it. The source is really a conscious Source, which enters into matter by involution, and comes out of it by evolution. This is the view of Vedanta.

(ii) Does Mazda uphold a moral order?

There is no doubt, that there is both good and evil in the world; they are the effect of his two Manyus (forces) —Spenta and Angra. But all the same, Mazda has placed in the heart of man, a regard for virtue and a detestation against vice. Is this fact without any significance at all? May we not infer from this, that Mazda’s preference for virtue, is reflected in the human heart?

There are some people (particularly amongst Muslim divines vide, Zewemar—The Muslim Doctrine of God—p. 30) who reject the truth that “man was made after the image of god” as being anthropomorphic. They overlook the fact that all human ideas about God are bound to be anthropomorphic. If we reject them all as anthropomorphic, there will be no data for our forming an idea of God. We would do well to give up the obsession of anthropomorphism, and accept the view of Maha Ratu Zarathushtra, that the son is made in the image of the father (व्याख्या पुष्पे मिश्रे —Yas 44-7)

Thus man’s preference for truth represents Mazda’s preference for truth.

Yajur Veda suggests this inference.

व व प्रभुर्व, तत्त्वानुवते प्रभुवति:
अब्राहम् अहूदे अद्वर्तान् अहूदे सत्यं प्रायश्चिति:

Yajur Veda 1-19-37

It is Prajapati who planted in man the love for truth. Is not Conscience in man an indication of Mazda’s preference for moral order?

Then again Mazda has given to man freedom of will and the power to dispel the instigations of Angra Manyu and thereby subdue it. Is this not an evidence of Mazda’s support for moral order? Through the grace of Mazda, man can attain unity with Mazda and thereby go out of the reach of Angra Manyu for ever. (मन्द्यस्त स्यां भवे एण्डाओऽक्षा—Yas 28—11)
plural in place of singular by सुप् तिः etc,
सुप्—सेवकः—devotee.
सुप्—सुनोति—to serve (Nghanthu 3-5)
सुप्+र—सुप्: ( Unadi 178 )
विद्वान्—विद्व—proficient,
विद्व—विचरो—to know. विद्व+चानवृ—विद्वान्: (3-2 129)
शास्त्र—शास्त्र—doctrine, maxim.
शास्त्र—शास्त्र—to state. शास्त्र+ब—शास्त्र ( Unadi 7) पढ़ी (6/1)
रक्षया—रक्षा—भलेन—by the wealth.
रक्षया—रक्षा—रक्षा—wealth ( Nghanthu 2-10 ) हेतो तुलीया। सुर्यः सु-हुस्त, इति
तुलीयास्य तथा तथा। अस्मयः अस्मयः
अत्यन्तः—of weal.
शादा—अमृतस्र—evil, woe.
शादा—सुध्दाते—to depress. शाद+र=शाद ( Unadi 178).
शाद+अण्ड्—शाद। शादै—अक्स्ताण्। आ in place of प्रश्न by सुप्, सु-हुस्त, etc (vide 43-11)
चपिक—चापि—चापि—Lord.
चपिक—(चपिक)—चापिक—to command, to rule.
चपिक—चापि—I know.
चपिक+छिम् मी। छिम् (छिम्) in place of मी by छिम् छिम् भए (3-4 83).
चपिक becomes चपिक by छिम्मच्छो etc (6-3-135)
अपा—अपावान्—Holy. (O Holy One)
It is our duty 'to follow the right, because it is right, in scorn of the consequence'; at the same time equanimity is too precious a wealth to be bartered away for any other gain.

Thus the Bhagavata Purana asks us to conquer Satwa Guna (Spenta Manyu) with the help of नेवरेर्व or Kshathram रज्जु, तपस्ना, वाच्यजते, सहस्तिविद्या मुनिः।

सत्तवा नामितज्जन गुरु के नंतश्क्ये गार्थ्य।

Bhagavat 11-25-35

Rise above the Guna

This is why Atharvan Zarathushtra closely associates Kshathram (Detachment) with esoteric religion or धिन्सि, as Jamaspa had achieved (Yas 51-18)

हरकरा फले भो जम सजावाम दाह।
पीठे भो यक दाह सुराच भो धिन्सि।

Masnavi 5—4059

To whomsoever God has announced victory and triumph,—to him success and unsuccess are one.

(ii) Just in the degree a man comes nearer to Mazda he obtains command over the duality of pleasure and pain, loss and gain, weal and woe.

Gita calls this to be the stage of Nistraigunya

ने उपविद्या केदर निम्नीयण मवाहुऽ

गीता न्द्राय निलक्षेप नियमण अतिक्षण।

Gita 2-45

Mahabharata gives to it, the name of मुनि (Salvation)
He has no thought of pleasure or pain, loss or gain, victory or defeat.

(iii) Zamad-Agni (Glowing Fire) Zarath-Ushtra describes here the exalted state of the God-intoxicated lover, for whom every other thing has lost value and Mazda (the Beloved) alone counts. He does not care for loss or gain (sphen or asphen). He has no concern with anybody else. Mazda alone—how to be united with Him—is his only thought.

Jalal, the Apostle of Sufism says of this state.

दुर अह अत पहरे खोदा बीना ठूँ।
मौकिम लाए एक इस वाशद बेंग।

Masnavi 3-2363.

I am blind to aught other than God. I see Him alone. Such is the demand of Love. Proclaim it

And Kabir, the greatest exponent of the spirit of Mazda Yasna, says

"हूँ' 'हूँ' 'हूँ' मरता हूँ मद्य सुमसे रही न "हूँ'।
बारी तेरा नाम पर बिन दे भूलिता हूँ।"

Kabir—Sakhi 18-105

"By thinking of You, and You alone, I have become "You" There is no "I" left in me. Glory be to Thy name, wherever I look up, I see only You." This is assimilation with God (मात्र ए बूँ)

I Abahâ (Prose order):—

से हि स: भौती के मन्त्र (they shudder at our deeds) में अस परि पौर्ण: (in whom there is great doubt) बह अस ओरां साधु-मन्त्रन अरेश्चु अरुतिम (as we face dangers) एवं मनुष्य अरुतिम (part-takers in your dispensation Mazda) वे नो ज्ञात असः सन्तनः (those who do not respect Rectitude) एवः बह अस वेंरे अन्तिम (Conscience shrinks away from them)

II अनुवाद (Translation):—

They in whom there is exceeding doubt, tremble at our enterprise, when we, O Mazda, trustful in your dispensation, challenge dangers. They who do not care for
Rectitude,—from them, Conscience shrinks away. (If one persistently refuses to act up to the dictates of Conscience, it dies out, reducing the man to the level of a brute).

III टीका (Word-note):—

भयने—चिंतनसे—are terrified.

भी—विमोचनसे—are terrified.

उ—परित—around.

पीयूँ—supreme, great.

अलंकरण—कमण—रंगेड़—oscillation, doubt.

उत—उच्च—to tremble.

छति—उच्छ—अलंबन—to be worn.

भोजन—क्रोधान—troubles.

उहूँ—उहूँ—to torment उहूँ—प्यार—औला—श्री—श्री—प्रियाम् आप।

object of नाग्यासाम्। हिरोया (2/3).

नाग्यासाम—नाग्यासाम—अंत्यान— we seek.

नाग—नाग्यासाम—to seek.

अर्थ दिलादि—नाग्यासाम। नाग + केन्द्र मि—नाग्यासाम।

स comes by स्वयं वहुलु etc (3-1-34). Final न elides by नम न etc (3-4-97). Singular for plural (मि for मि) by सुख-सुख etc.

अंत्यानसा—सावित्रा—sharer, co-worker.

अंतु—अंत्यानसा—to partake अंतु + उच्च—अंतिता।

उबैत—बा—task, work.

उबेण—soul (30-11, 50-7).

उबान—vow (44-10).

IV टिप्पणी (Remark):—

This Rik presents three points:

(i) Scepticism is injurious to higher life.

हेम सरसु हवा भो मण्डली पुष्प 
कस चेहरा दरम के जस्ता सुख रख।

Masnavi 3-488.

Doubt acts like a prison. It does not allow the man to proceed to any direction.

(ii) Those who have faith in Mazda can face any difficulty.

आग्नेय खंभ धीरगार आन अध्ययन हुकुम।
वत कबी कस्त नदर की मुख खाँचे लमा हुकुम।

Masnavi 2-1380.

The swan is not afraid of the sea, the cock is.

(iii) If one persistantly neglects the dictates of Conscience, it dwindles away. As Maharshi Kabir, the great protagonist of Gaithic Cisti in India (The Indian School of Sufism) beautifully states,

बहु भिक्षा नगररा निवेद तव कुष पूज।
वोर तो वृत भिक्षी नवा पाठरा अलका नव।

Sakhi 72–1.
If the tongue ceases to make the distinction between the sour and the sweet, when the dog (conscience) makes friends with the thief (evil impulse), who will guard the man?

ཉོན་བསེན་པ་མཐོང་ཐོན་ཡོང་བས།

If the tongue ceases to make the distinction between the sour and the sweet, when the dog (conscience) makes friends with the thief (evil impulse), who will guard the man?

8. ने हे स्थिति आचरणीयः

वाचा मन्द्रा वेरेक्षायें बिद्यारो ।

हुस्त-स्थितिवर्तन अवसरावतः,

नवर्गुणवागीस्ती मन्द्राहो ।

अणुपन्यत्र मद्य अष्टि स्वाजनातः,

यवन्ति अक्षतु अठवणा खूफ़्क्का ॥

I अन्वय (Prose order): —

वे व्यस्य ह्या त्यस्य भारस्य विद्वान, मन्द्रा (those who, aware of your noble Faith, O Mazda) हुस्त-स्थिति अवश्यकता (disserve by misconduct) वषोः: मन्द्रा महाविद्यारो (ignorant of Conscience) एवः: मद्य, अष्टि शोमधु (from them Rectitude recedes) यवन्ति, अक्षतु अठवणा आर्याण: खूफ़्क्का: (as wild beasts from us).

II अनुवाद (Translation): —

Those who are well-acquainted with Thy noble Faith, O Mazda, and yet disserve by misconduct, as if ignorant of Conscience, from them Rectitude recedes, as wild beasts do from us.

III शैक्ष (Word-note): —

व्यस्य — तत् — your.

हुस्तं — महात्म — great.

ह्या — ह्य तत् — to grow. ह्य + त = ह्य त. ह्य is changed to य by extension of या ह्य-गुंध etc (8-2-33)

विद्वान् — विद्वान् — cognisant.

विद्वान् in place of अवम by हू। निम्न-अवम etc.

हुस्त — ह्यम् — ह्यम् — by evil deeds.

अवम — ह्यम् — ह्यम् — by evil deeds.

अष्टि — अष्टि — अष्टि — (5-2-88) किन्तु (wise). न किन्तु — अष्टिति।

Sansk तत्त्व = Zend तत्त्व

मद्य — अष्टि — स्वात्मा.

सीद्ध — सीद्ध — सीद्ध — shrinks.

ह्यच्छ — ह्यच्छ — to decline. ह्य + क्त = क्त — ह्यच्छ. ह्य elides by ह्यम् etc. (3-4-97) ह्य of तत् changes to त। त (त) comes by तत्त्वहु वर्तमाने etc (6-1-157) (vide 32-4)

ह्यम् — ह्यम् — अक्षरवाद.

ह्यम् (तत्त्व) स्वात्मा (क्ति) ह्यच्छ क्ति।

(Vide 28-5, 34-5)

IV तथ्यतर्थ (Remark): —

It is the practice of religion and not its mere profession, that can save a man. As Hafiz says.

20
of Conscience. I consider noble Faith to be the benign root of rectitude. All these, O Mazda, are contingent on Thy nonchalance.

III टीका (Word-note): —
शृण्य = भाग्य = acceptance
मह-अह=एम। अ बत्ते एम एक्ष-एम (6-1-16)
and in becomes = by the vartika ह-हाँ = म.
चामिष्ट = गुण = source.
भुरा-धाति = to breathe. भुरा + धाति (Unadi 567)
हित=कल्याण = beneficial
त्वसीय = त्वद्वये = in yours.
वेत्रस = असर्वार्थ = contingent
वे=वेत्रस = to weave. वे+वेत्रस (unadi 608). आ in place of प्रभा by खां खां, etc. cf भुरी स्वारा (Rig 10-125-3).

IV दियमी (Remark): —
(i) Activity is the basis of rectitude. The Gita says that renunciation of activity is also an act—the act of renouncing.

Mahabharata says
I  
**अन्वय (Prose order):—**

अत भूखा च भूखातिः च अथी ते भा भरतः (Now spirituality and immortality both flow from you)
वतोः महतः अंतर्मितः अवधा स्मृत, वधति (nonchalance of conscience, and faith also flow with rectitude)
अंत शृःतेः तासिः (and endurance and power) हे ममने, ते आ तस्म पिद्यासि शासि। (with all these, Mazda, you belong to the wise)

II  
**अनुवाद (Translation):—**

Now, Spirituality and Immortality (godliness) both flow from You. By the strength of Conscience, Rectitude also flows, along with Faith; as well as solidarity and strength. With all these, O Mazda, you are available to the wise.

III  
**टीका (Word-note):—**

ते = तव = त्वर = from you.
पारी in place of पपारी by सुपुर्णित, समवह etc.
शरतिः = जगहाः = both flow
शत्त-वहर = to go, इत्यसू (शत्त = इत्यसू दयति = to go)
( Nighantu 2-14-54 )
सवत्त=सह = with
बखरिः = बहरिः = flow.
बखर + बहरिः = to go, बख + कर्तिः = बखरिः। य comes by सिंहु बहरिः etc (3-1-34 ). Final इ elides by इत्यत etc (3-4-97)
= बखसत्।
उत = and.
"समुद्रेण चिकित्स । इति हेमन्तः।"
चृति=संकल्पना = consolidation.
यु—युनाति= to unite. यु + कि=चृति। by कि—चृति etc.
( 3-3-9 )
जबनि=शक्ति = strength.
तजयि=strength. (Nighantu 2-9 )
चिन्तयि= चिन्तानि= of the wise
त्यजे=त्यज — you.
के ( ᵃ ) in place of प्रभाम् by हुन्त हु-खु etc.

IV टिकानी ( Remark ) :-
There are two points in this Rik.

(i) Mazda is the source of all that is valuable in life.
महान प्रभु: वे सुखा: सत्वायणे: प्रकटक: ∥
महान सत्वा इत्यम् प्रामयम् इथानो प्रकटिः प्रथम: ∥
Swetaswattara Upanisad 3-12

The great Lord is pre-eminently the promoter of Satwa Guna, the pure eternal light.

(ii) Knowledge is the way to God.
अधारानं वमनं शान्तम् ततः: संवेदनिविवः ∥
शा लक्षणं परं शाष्टिमं अधिकरणं अविनिविवतिः ∥
Gita 4-39

I अन्वय ( Prose order ) :-
कस्ते अर्थं: कस्ते वशिः: ( what are your laws and what are your designs ) कस्ते अर्थं: कस्ते वशिः: ( which is your praise and which worship ). कन्या महा दश्य (for my hearing, Mazda, tell) यत्र भाषिष्य क्वथ: (that it may grant us the benefit of Thy guidance ) भि नं भाषय: फर्म ( teach us the path of Rectitude ) फर्म: मनस: विम्बं ( the selfhood of conscience )

II. अनुवाद (Translation) :-
What are your laws, O Mazda, and what is your design? Which is your praise and which your worship? Tell us Mazda, let us hear, so that it may grant us the good fortune of your guidance. Teach us the path of Rectitude, which is the selfhood ( characteristic expression ) of Conscience.
III टीका (Word-note):—

राजर्—विधि—law.
राज—राज्य— to prevail. राज + अर—राजर् (unadi 419) ए in place of कर्मा by सुन्द ल-ख्रूँ etc.
बिहि—कुच्छा—desire
बहि—बशि—to desire. बशि + हि—बशि (unadi 537). In place of प्रयत्न the final ह becomes long by सुन्द ल-ख्रूँ etc.
स्नाता—स्नातम्—स्नातक—praise.
स्नात + क्—स्नातकम्। by स्नातकके etc (3-3-114) हूँ in place of प्रयत्न by सुप्त ल-ख्रूँ etc.
ब्रह्मस्थल—यह—यह—worship
यह in place of प्रयत्न by यह्यांके ब्रह्मस्थल (3-1-85).
शुष्कम्—शुष्कात्म—I would hear.
शुष्क + होर्त आनि। आनि in place of आनि by extension of the rule विभा समानहारहोर्त etc (3-4-2).
वच—स्नात—tell.
वच—बशि—to tell. अर—हुष्थि—बचलि। होर्त तह। its object is तह (understood).
यथाः—who.
nominative of किंचि। [It relates to तह (understood)].
शुष्क हूँ भुक्त हूँ प्रयत्न झेक्के झा।
विभावत—किंचि—would bring about
विभा + धा—विभावति—to work out. अमृत आनि।। विभा यह।।
आशियो—आशियो—good fortune
object of विभावत। भ्रीयासा elides by सुप्त ल-ख्रूँ etc.
राजश्यो—असुशासनानामण्—of directions.
I  
अन्नम् (Prose order):—  
सत् अन्नम् अहुरा (that path, O Ahura) ये ने बताएं मानस: अहुरम्  
( which you told me to be of Conscience ) स्वयम्पात्मक अन्नम्  
(as the religion of the prophets) ये सु-हता अर्थ निर्देश कर्षिति  
(which by good deeds promotes Rectitude) व वच्चायो मिष्यो  
( which brings to righteous, recompense ) महुर्य गणय त्यं  
( of which, O Mazda, you are the giver )

II  
अन्नम् (Translation):—  
About that path, O Ahura, which You told me to be of Conscience, and which happens to be the religion of all  
the prophets, and which, by good deeds, promotes rectitude  
as well, and which brings to the rightous, recompense, of  
which you are the giver.

III  
चर्चा (Word-note):—  
अन्नम्—अन्नम्—path  
object of निस्वार्त ( understood ) ( vide 31 2, 44-3)  
खत्रि—खत्रि—यक्ष्या्—you told  
स—खत्रि—to tell. ( खत्रि ) स + खत्रि स = खत्रिस् । अ elides  
(6-4-75)  
दीनाय—केशन—for religion.  
नुसीं by the dictum श्राह्य सम्प्रदायमानं कष्ट्री ।  
स्वयम्पात्मक—स्वयम्पात्मक—of the Apostles.  
हू—हू—to unite. हू + स्वयुं = स्वयुं । those who are  
united with God. (6/3)
Neuter in place of masculine by खर्दिन्द्—वम्ह etc.

(Grant to the embodied up-mind) बसो: मनस: व्यक्तिन (by the deeds of Conscience) यदृ ति क्रजायाम भो: बसो: (which is for the improvement of the living world) यामक्रेण ह्येति जहाँ (your instructions O Ahura) ज्ञानम: क्रत्र: (give for the duties of Rectitude) ब्रजामि (I would do).

The way of all the saints (saoshyants) may be said to be one only. For in essential matters, there is no difference between one prophet and another.

Inasmuch as the same God is worshipped everywhere, all of them are different phases of the same religion.

I अन्वय (Prose order):
	तदु हि मनुष्या वर्ण (that boon O Mazda) अक्षियते उत्सानाय शत 316

34-14

14 तदृ ति मनुष्या वर्णे, अक्षियते उत्सानाय दिवा।

(6-3-135)
बहुः=डोरौ=for improvement
वहरू=वहरू=to grow...अन्त:निमित (implied)
I. अन्वय (Prose order):—

हे मज्जा, कर्त्त ने वाहिता: इसके ने चीतला: न कर्म (O Mazda now tell me about best words and deeds's that are good and wise: O Ahura, I seek your Conscience and Rectitude) अहुरा, जिनमें किस्म नजारस (O Ahura. I seek your nonchalance) करने सबसे अच्छा श्राय (through will, give true life)

II. अनुवाद (Translation):—

Now, O Mazda, teach me the best words and the best deeds. And then belauded, do You send me Conscience and Rectitude. I wish for your nonchalance. Grant unto me the true life of good-will.

III. टिप्पणी (Word-note):—

अवा:—कवा:—words
बुधाते दिशि धरा (that which is heard) object of चाँ (दिशि (2/3)
Those who smother every resolution, live in an atmosphere of dense darkness. This is tantamount to killing the self. So have aspiration, but not desire.

Harø na hú ḍh mañ yo pëshë.
Nëdë tathë dëdë mëkë yo ñësti+hë.

Masnavi 3-1449

Everything that thou hast of wealth and handicraft, was it not at first a quest and a thought?

Gër ganë kë më ñëti+hë, bu+hë.
Aañëkë dëvë+hë yë+hë, bu+hë.

Masnavi 3-978

Whether speedily or slowly, he who is a seeker, will he a finder.

Development of personality is said to be the highest good. This is to be attained through the satisfaction of all rational desires.

Personality is the implication of the Higher Self. The one principle of life that Hegel lays down is, 'Be a Person'.
1. सूत्र-मन्त्र (मधा अहू)

हैं—मधा अहू बहुधो अथा रुप, अया च वैद देवा।

वहृण्ड देवाय अनहो ब्यायोद्वनाम, अर्धेन समु नाह।

सत् ते अहुराय आ, शिवे शिवयो दर्शन बास्तर्थ—हो॥

2. जुम्लुक्त-प्रकरणः

सत् जुम्लुक्त: पिता अस्तुत्र:,
सहा जुम्लुक्त: सही जुम्लुक्त:।

सर्वेन मे जुम्लुक्तो दयारु, सान्बे जाने नैः जाने न जाने॥

1. अन्य (Prose order):—

उस्ते अन्ये (that is good for him) यशो कर्मिन्व चिदु [चढू] उस्ते

( which is good for any body whosoever) वव्य-अभन, अहुर: मन्त्रह: द्यायत ( may self-ruler Ahura Mazda give ) उज्ज्वल तत्कथिः ( close consolidation and strength ) यव तत्त्व भावसि ( which I desire from him ) हे आरसे अर्थात् रस्ते मे द्यु क ( O faith, for upholding Rectitude, so give me ) राज: भाविः चते: सत्: मन्त्र ( the grace of fortune and the course of conscience )
II अनुवाद (Translation):

That alone is good for one's own self, which is good for anybody whosoever (i.e. good for all). May sole-Ruler Ahura Mazda give solidarity and strength, which I ask from Him. For upholding Rectitude, teach me, O Faith, the rule, which is the grace of fortune and the course of Conscience.

III टीका (Word-note):

उस्तर - उस्तर - कामार्य - welfare.

बना - बनित - to wish. बन + पुन - उस्तर

च makes a noun by नुं सेगे etc (3-3-114) बन in place of प्राप्तमा by नुं गुं - छर्ज etc (cf चब्द - चपट..)

आस - for him.

चतुर्य is induced by उस्तर by बन: स्वर्तित etc (2-3-16)
बने-बनन्त - यक्षपति - Self-ruler.

बन - हानि. शस्त्र - प्रथु:। बन - to wish

बन + पुन - बना । फिर - नृत्ति - to rule (Nighantu 2-11)

बनोबन्त

फिर + कदान - शस्त्र by रिप - तुरिव:। बसुन (3-4-17)

बनो शस्त्र: = बने-बनस्त:। Tapaturus Samasa by समनी शोस्त:। (2-1-40) समती does not elide by हर्ष-हर्षनार, etc (6-3-9)

(vide 50-9)

दारात - दारात - may give.

शा -शारति - to give. शा शारति:। फिर, बात

समी

उत्तरति - उत्तरविहिति - close consolidation.

जता शुक्ति - जता शुक्ति। कर्मजगार समासा। शा - woven, from के चर्यति - to weave शा + शा - जता।

शुक्ति - consolidation from श - शुक्ति - to unite श + कित - शुक्ति। यह becomes long by उत्तर-शुक्ति etc (3-3-97) object of दारात, in place of दिसीता, final ह becomes long by सुगु - सुलक etc (7-1-39)

तच्छर्य - राति - strength.

आधिय - strength (Nighantu 2-9).

cf सत्यास्तम in Persian.

object of दारात। दिसीता elides by नुं गुं-छर्ज etc

गन - जन - जन - that.

object of वराम्य।

ग - व (vide फूकरुक: 7-4-62)

व - व (Vararuci - आदेश शोम: 2-31)

ते - समास - from Him.

ए in place of समास by नुं गुं-छर्ज etc

वरणा - चु - चु - to uphold.

च + तुय। धु is Vedic तुमु by तुम - तुम्बन etc (3-4-9)

दारु - दिक - give.

शा + हक्कि. फिर। इ of फिर elides by हक्कि etc (3-4-97) हक्कि is also optative by जीज़े + हक्कि (3-4-7)

राम - समास - of affluence.

रें - wealth (Nighantu 2-10)। फिर (6/1)

अनाधेण: फूकरुक आदु अन्य राम (Rig 1-38-1)

आधिष्ठदु - आधिष्ठदु - blessing.

object of दारु। दिसीता elides by नुं गुं - सुलक etc
I 

अन्य (Prose order) —

अर्थव्यापार विशिष्टार्थ वहिताः (now to me, the greatest of all)
खास्यामि न खास्यामि ददाति (give the holiness of holiness)
शास्त्र विशिष्टार्थ स्पेनिताः मद्युः महतर (O Mazda, inspire best propensity)
वैशाल वहिताः मनसः मायेः ददाति (so that it may for Rectitude award the strength of Conscience)
वनस्पतिः शाश्वतेः (for all time)
वनस्पतिः शाश्वतेः (for a long life of delight)

II 

अन्य (Translation) —

Now, bestow on me, the holiness of holiness (highest holiness), which is the greatest of all (assets). Do Thou, O Mazda kindle in us the holiest Manyu (best propensity), so that it may, for the sake of Rectitude, furnish the power of Conscience, towards a long life of bliss, for all time to come.

III 

टीका (Word-note) —

अन्य = मायाम = to me
dative of ददाति
खास्यामि = खास्यामि = शेषिताम = of holiness.
खास्य is a variant of खास्य as कोलु is of कोलु (Rig 9-20-7) or पद्म is of पद्म (Rig 10-27-4)
शास्त्र = शास्त्र = शिष्टाः. पत्री (6/1)
नारः = नारः = too.
शास्त्र = शास्त्र = holiness
शास्त्र = शास्त्र = (Nighantu 4-2-14) object of ददाति (vide 28-1-2, 31-7, 33-9, 53-6)


**Remark:**

Maha Ratu Zarathushtra prays here for the highest purity. It is called in Sanskrit निरालम्बिति (impeccability). It is
not enough that one's passions are controlled. There is no immunity until the heart has become so pure, that any evil impulse does not at all arise in it. This is the meaning of खार.

The danger is pointed out by Jalal.

मुफ्त फलिर दान पर वामस ए।
पर हुजाइश दाने दानस ए॥

Masnavi 4-620

If the bird or the roof is looking covetously on the grain in the trap, consider it as already entrapped.

II अनुवाद (Translation):——

May that man attain better than the good, who teaches us the straight path of Sadas (love)—the path of the tangible (gross) and the spiritual (subtle) self. A true discipline it is, wherein Ahura lies, (and whereby) O Mazda, the devout gentleman becomes attuned to you.

III टीका (Word-note):——

सहन: = that
वहुः, वहुः and वहुः are variants
वद्भवतिः = बहुधवति = better
वहुः + हेप्तिः = कल्पनाः. श of वहु elides by हेप्ति (6-4-155) and हेप्ति of हेप्ति elides in analogy of द्वीरौ लोग (6-4-158)

adjective used as noun. object of जम्पात. Sans ह = Zend ह।

जम्पात = साहित्य = may reach
बाम्न = ग्रामतिः = to go (Nighantu 2-14)
अन्य अलिबेर = भिन्न यह।
सवे ग्रामवाः ग्रामाः प्राप्तसः स्वः।

कर्मज्ञ = बाम्न = straight
adjective to श्वं। श in place of द्विविता by श्वं श्वं, etc (7-1-39)
समसित


devotee

to serve (Nighantu 3-9)

vid 34-7, 46-9, 46-16

Similar-to-you

and add to denote similarity. अकारण अकारण
d enlightened

gentleman

a living being.

IV. टिप्पणी (Remark) :

(i) The distinction between Mind and Soul was pointed out in Yas 28-2 and 28-4 Bhagavan Zarathustra repeats the idea, and calls the life of the Soul as the path of Sabas (Bliss).

Consciousness is divided into two parts श्रद्धा (Introspecting) and द्वार (Introspected). The former is called Soul (Atman or urvan) and the latter is called Mind (Manas or Mananah). द्वार-बैठना or Mind is always full of passions and subject to the sways of pleasure and pain. श्रद्धा अपार or soul is ever serene, ever delightful—satisfied in its status as witness of the Mind. This is why the life of the Soul is called the path of Bliss.

This is fully brought out in Yas 51-9, where the soul is found to continue in Bliss inspite of pain in the mind.

Some scholars have explained अस्मित as life of the body and अस्मित as the life of the mind. This does not seem to be correct. For the life of the mind is not full of bliss, and may not be said to be the path of Sabas. The life of the Soul is the Path of Bliss. अस्मित means संस्कृत (gross)
and material means शून्य (Subtle). And सत here means, not life, but Consciousness.

The Gita gives to them the names of क्षर and अक्षर conscious.

The Veda (repeated in Swetaswatara upanisad) presents the matter by the picture of two birds dwelling in the same tree (body)

मा सुपर्णा सुशया सखाया।
समानं कुर्ल परिसत्तजाते॥

Rigveda 1-160-20

Distinction between Mind and Soul is one of the fundamental truths of religious philosophy. Bhagavan Zarathushtra gives to the awareness of soul, the name of Haurvatat (Self-poise).

(ii) No one is frightened by his own self. When Mazda has become one's own self (i.e. when one has come into unison with Mazda), a man does not find the world too hot. A man becomes व्यवाल through his Ideal, when he realises that the Ideal which he entertains is nothing else than the urge of Mazda within him, the will of Mazda expressing itself in and through him. He looks upon the world as the “vale of soul making” and utilises it for at-one-ment with Mazda.

सरसों ओर लालच बारादर अज्ज तार, बुधिकू।
तोपकल्प अज्ज खूब नतसबद्ध अज महजन॥

Masnavi 6:2217

II अन्वय (Prose order):

अत् यथा मेंग्राह तस्मिन् चा स्नेतेष्म मन्द्रा,
धृतु ता जल्ला चा तु हकृती अवायो।
याजो दातो अरिष्य द्रें मित्रादते अपादनम् चा,
धृत्या गरेमा आधो अन्न-अवोज्ज्वलं॥
धृतु मोह विहेदशु हजे जिमात मन्द्राहो॥

I अन्वय (Prose order):

Therefore I thought you to be Holy Seed O Mazda.

Therefore I thought you to be Holy Seed O Mazda.

Therefore I thought you to be Holy Seed O Mazda.

Since thine are those arms, with which you give protection, and by which you award benediction, both to the sinner and to the pious.
III ठाक्य (Word-note):

मधिनि=आमशि= अटि=I thought.
मन=मन्नत=to think. अमिती Initial अ is stopped by वहुत छन्दित इटा (6-4-75)
तथात=श्रुचि=seed
तोपा=children (Nighantu 2-2)
तोपा= in Persian.
च=हि=indeed,
ता=हे=तब=Thy.
उ in place of ते by सुपारी हूँ-हूक etc.
सयि=ससुर=दुसूर=you give
स=सपि=to unite. अन अदाबित। लोही सि।
अबा=रासि=safety
अब+अबि=to save. अब+अवि=अब। श्रायाम् आप्. अवा।
object of सपि (2/3).
ब्राचू=यामि=by which two.
हूँ in place of विभिनि by हूँ-हूक etc
दासि=दसूर=दसूर=you give
शादू+घें+शि=दसूर। हूँ of शि elides by इटा etc.
अदिवार। आशिवार। कल्याण=benediction.
object of दासि। दशिरा elides by हूँ-हूक etc
प्रायां=हूँ-हूक etc
धार्व=दीपि=glow.
प्रायां+शिविति=to shine प्र=सम (unadi 145)
घर=day (Nighantu 1-9). It is the same words as 'warm' in English.

[43-4]

IV दिवानी (Remark):

This Rik is one of the most important mantras of the Gatha. It lays down the very foundation of Mazda-Yasna, nay of Theism itself.

"Does a good God really exist?" —this is the question of questions. In the face of so much evil in the world, can one say that God is really good?

Maha Ratu Zarathushtra, in this Rik, very emphatically asserts that Mazda is spenta, and repeats the assertion throughout the whole Sukta.

Jalal, the exponent of the Cisti of the Gatha, elucidates the point

"If Truth were not there, there would not have been any Falsehood. Falsehood derives its glare from Truth."
It is the existence of the good coin that lies at the root of (the utterance of) the counterfeit coin. The counterfeit coin derives its value in proportion to its ability to pass for good coin.

Truth and Falsehood, though they are opposite, are not co-equals. (i) Truth is one, and falsehoods are many; the correct answer is one, the incorrect answers are innumerable. (ii) A false answer is known to be false, only by comparison with the true answer.

Thus Truth is self-dependent, while the existence of Falsehood is dependent on the existence of Truth.

Thus the existence of Evil does not disprove the existence of God. On the other hand it proves the existence of God. Falsehood pre-supposes the existence of Truth.

I found you foremost at the creation of life. यदृश्व वासि सिद्धिवाक्य स्वार्यम् वह च उत्तरः (as you award requisite deeds and also words) अश्राक अश्र, सस्ते कल्यानर्मी (ill to the ill, and good prosperity to the good) तत्र हृदयं भक्ते अश्रम व्याप्ते (by your skill at the next term of life)

II अनुवाद (Translation): —

I recognised you to be holy, Ahura Mazda, as soon as I found you to be the foremost, at the creation of life, and as you award requisite deeds, as well as (what are) requisite words, viz., ill to the ill, and good excellence to the good, by Thy laws, at the next turn of life.

III तीका (Word-note): —

समी — अर्धित्वम् — आस्त्रमे — I thought.

मन् — मन्त्री — to think. क्रृपा। Initial आ drops by बहुते etc (3-4-75)

बन्धू — अन्तर्व — at the creation.

बन्धु—वाप्ते — to be born. बन्तु + तु — बन्तु (Unadi 72) अनुभवणे एकमः।

दाता — दाति — दाति — You give.

हात्तु देट त्वा — दाति। ऐ elides by हात्तु स्वाखः।

सिद्धिवाक्य — सिद्धिवाक्य — अद्वयते — adequate.

सिद्धि — सिद्धित्व — to shower. सिद्धि + कस्तिम — consequence.

गद्य श्रव्य भाषा पाणि। सिद्धि + ब्रह्मण्य — सिद्धि + त्वा। adjective to स्वार्यम्।
Unfortunately this law is sometimes very much misunderstood. It is identified with fatalism and then accused of being inimical to active life. If everything is settled from beforehand, it is asked, then where is the scope for right action? These people over look the fundamental point viz as to settled by whom? If it has been settled by one's own action, it may be unsettled again by his own action.

Thus the objection to the Law of Karma, on the ground of robbing incentive for work, does not hold good. We may therefore evaluate the law on its own merit.

The law of Karma explains satisfactorily the great inequality that prevails throughout, between man and man, even from the start of life. Those who do not believe in the Law of Karma, throw the responsibility of unequal births on chance (i.e. denial of law), or on God, and thus by implication ascribe partiality to Him.

The Semitic mind is unphilosophic. It found that the perpetrator, more often than not, evades the consequences of his actions in this life. He could not reconcile this with his belief in the justice of God. So he enunciated the unsatisfactory theory, that “the sin of the father is visited on the son” (Macdonell—Comparative Religion—P. 134).

This apparent law of justice, is rooted in injustice. To make someone suffer for the sins of another, even though it be his own father, is not a satisfactory solution.

The Aryan mind had reached the truth about the
immortality of soul and sought the explanation in the theory of rebirth. But the fact of rebirth is not so palpable to the non-observant, and the Semitic people (Jews, Christians, and Muslims) found themselves unable to accept the theory.

Unfortunately some Parsis too, have lost the ancestral heritage. In interpreting the Gatha, they proceed very timidly and think it safer to fall in line with the Christians and Muslims, rather than with the Hindus. They do not find any trace of rebirth in the Gatha, though rebirth (next term of life) is so boldly asserted in this Rik, and that also as the logical conclusion of the Law of Karma (Law of Retribution)—as is the case with Vedanta.

These people turn a blind eye to the theme of Fravashis, which is an integral part of the Zoroastrian creed and which is nothing but an assertion of the immortality of the soul.

The question of rebirth is no longer a debatable point. It has been largely accepted by a number of western philosophers and even by some scientists, like Oliver Lodge. Television, thought-reading, hypnotism and similar facts prove abundantly that the soul is not dependent on the physical frame, and that consciousness may subsist independently of the body (Aurobindo—Life Divine—Vol I, p 129). Rebirth is only an easy march from this. It is high time that the Parsis get rid of the Semitic obsession, and turn to the correct interpretation of the Gatha.

Even Jalal had thrown off the Semitic spell and repeatedly asserted his faith in immortality and re-birth.


The soul is free from death.

Is not death (of the body) of little concern, since I persist all the same.

Without the body, I am a noble, son of the noble.

Death is in the grip of re-birth (cannot evade rebirth).

Like the embryo, entering into a new stage of life by birth, death also is a transition to a new stage of life.

You have seen the soul, persisting through many deaths, why should you have fascination for a particular body?

And rebirth is closely associated with the Law of Karma.
One day you will have to reap what you have sown.

Maha Ratu Zarathushtra lays down here the Law of Karma (viz one reaps what he sows) and says that this also is a testimony of the goodness of Mazda.

Without this Law of Karma—definite connection between cause and effect—the universe would cease to be a cosmos and turn into a chaos. Sometimes fire would boil our food-stuff, and sometimes it would not; sometimes a ship would float on the sea, and sometimes it would go down to the bottom all at once capriciously, there would be no knowing if a tiger-cub would not come out of a bird’s egg. No one could live in this world of uncertainty.

There could be no end of life, if the world were a mere play of chances, without any order or law. End of life is possible to be achieved by appropriate means only if the universe is governed by law. It is not however possible to live even for a day without the supreme conviction that there is an end of life irrespective of whether that end is pleasure or duty. Thus the great postulate of life itself is that there is the Rule of Law in the universe—that it is a cosmos, and not a chaos. The Law of Mazda makes it a cosmos makes it possible for us to live and achieve our end. If life has a positive value, then the upholder of the law of cause and effect is definitely Spenta.

If natural law (laws of nature) is so necessary for ordinary animal existence, how much greater is the need for moral laws, for the aspirant, who wants to proceed to-
6. | Yasti Stefanta Thva Mahnya UrveSes Jati,  
Muntra Khushtha Angha Yodha Maha.  
Veshha ThyaOshnaIshu Gamyao Apa Uchavate,  
AnghaYos Tathu Senghithi Aamrithitah.  
Asha Khutejau Geymu Nen Chish DavaSesithi. ||

I. Anvay (Prose order):—

Yasti Stefanta Thva Mahnya UrveSes Jati (at the time when your
Spenta Manyu goes) Muntra Khushtha Angha (at that time:
nonchalance and conscience too) Veshha (by whose deeds
regions of Rectitude expand) Ekva (the prophet instructs faith to them)
Nishtha (whom no one can deflect from your
duty).

II. Anvavard (Translation):—

O Mazda, at the moment your Spenta Manyu (Sattwa-Guna) comes
to anybody, at that very moment, nonchalance
and Conscience (also come). To him, by whose
deeds the region of Rectitude expands, the Preceptor enjoins Faith, and
him, no one can deflect from Your duty.

III. Stikha (Word-note):—

UrveSes = samaye = at time

IV. Tipana (Remark):—

There is, no doubt, Evil in the world, but there is also
Spenta Manyu, which can conquer it with the help of
conscience and nonchalance.

As soon as a man resorts to Spenta Manyu, he puts
himself on the right track to prosperity, both material
and spiritual.

The man of Satwa Guna knows the right way.
वृन्देमु अत् ध्या मण्डला मंगली आहुरा,
क्षत्त मा वोह पहरी जसत मण्डला।
परसंत चा मा विच अही काही अही,
कथा अयारे द्वृढ़ परम्य दीपवा,
अहरी ध्वाहु दामाहु तातीचा॥

I अन्वय (Prose order) :-
हे आहुर मण्डला अति ध्याम भोगिरे अमरीस ( O Ahura Mazda I realised
you to be noble ) यति ध्याम मण्डल मा दरक आजस्त ( when Conscience
came to me ) ध्यामा, न मा ( and asked me ) निभि अखि, कति अखि
( who are you and whose are you? ) कथा अयारे द्वृढ़ तियसि, पुर्वे
( at what time would you think about the purpose, I ask )
अन्मि त्यस्य गद्यांसर्ष ततुस्य: न ( of your body and mind )

II अनुवाद (Translation) :-
I realised You to be noble, O Mazda, when conscience
came to me, and asked me "Who are you? Whose are you?
I ask you, at what time you would understand the purpose
of your body and mind?"

III टीका (Word-note) :-
मसि = अमि = अमिनदे = I realised.
मन्त्र = मनयते = to think. छुड़ = ५। Initial अ drops by चुड़े
etc ( 3-4-75 )
IV  (Remark) :-

(i) Man's duty is linked with the question of his place in the universe, viz whence he has come and whither he will go "क्या आयी" suggests if man is the controller of his destiny or if there is a lord over him who controls it,

कस्मात् स्वः वा हुतः आयतः ।
तथेऽभिन्नतय ततौ इति आयतः ॥

Sankaracharya

(ii) Mahabharata asks the same question.

इत्यत्र भास्ति भो भवेववसि कस्मात् वा ।
कस्मात् विनिता स्वं भविता कस्मात् हिंस्य अनुलोचनति ॥

Santi Parva 324-14

Whence did you come, and whither will you go?

And Jalal also asks.

तु त वाह आयामी न न भवतनि ।
आयतानां राह दासी श्रीवा, नयं ॥ Masnavi 5-1110

Do you know the place whence you came and how.

(ii) Mazda Yasna chooses to probe into the secrets of mind and body—their mutual relation and ultimate source.

It arrives at the great truth, which is also the conclusion of modern philosophy, that matter and consciousness, the two fundamental Substances of Spinoza, are the two modes, through which Mazda manifests Himself in the universe. [र्वा ने विस्तीति विवावतारि च नरी दाताओत्साह 31-11.]

Thus Mazda is present in everything that there is in the universe (कदा वषा बैति चाध्या कथया—Sukta 48-9) and the highest object of our life is to make latent Mazda patent,—to find Him everywhere.

(ii) This is to be done by means of godliness—constant remembrance of God. When one is in the presence of Mazda (i.e Mazda is present to his mind) all evil (pain and vice) ceases to exist. It is then only a 'house of song' (गदी बैतन—Sukta 45-8).

This is why godliness—refuge in God—सुरुवाति—has been given the name of Ameretatat (eternal bliss) in the Gatha.

Such bliss can be achieved, because though Spenta and Angra are two opposite forces, they do not have equal value. Spenta is positive and Angra is negative and at the last reckoning, the positive prevails over the negative.

Thus love overcomes hatred and truth defeats falsehood. Truth and falsehood may not be said to be equal in value, for while truth is one falsehoods are many. Then again falsehood is dependent on truth. It can serve its purpose, only in proportion to its ability to imitate the truth. Falsehood presupposes the existence of truth—false coin presupposes the existence of genuine coin. But truth is not dependent on falsehood. It shines in its own glory.

Darkness has only a negative existence. It is not a positive substance. It is merely want of light. As soon as we approach nearer to the sun, darkness vanishes. So soon as we come to the presence of Mazda, all evil vanishes—
hatred is converted into love (cf. अर्थोऽत्तरे विशेषे अर्थमेव अर्थाद्यो आदेव—Sukta 43-15).

This happens to be so, because Ahura Mazda, who is the source of the universe, and from whom both the Spenta and the Angra Manyus (forces) emanate, is Himself a positive Being. He is an existent entity (i.e. positive) and not something non-existent (negative)—not a शान्त or Zero, as some Budhistas used to say. Thus Spenta Manyu is more intrinsic to Ahura Mazda, than Angra Manyu.

This is the implication of the adage “स्नेनतं भव यथा मधुरा मेधि अधुरा” which the Gatha is never tired of repeating. (Sukta 43)

This emphasis on the positiveness of Mazda, is responsible for the clumsy confusion, that Angra Manyu is the rival, not of Spenta Manyu, but of Ahura Mazda.

Thus the Gatha explains adequately how the existence of Angra Manyu does not operate to countervail the inherent goodness of Mazda. For being a negative force, it is merely a passing show, and in the presence of Mazda, it simply fades away. A Parsi in thus ever optimistic. He sees the sun behind the cloud (आदिन्तिक्षः सन्तः परस्तातः—Yajus Veda 31-8) and the wail of the Geus Urvan does not chill him to frustration.

Islam being less philosophical, does not account for the existence of evil so lucidly.

Thus Omar Khayyum does not find there, the solution of the riddle of life—i.e. the existence of evil, inspite of the

goodness and omnipotence of Mazda and would feign turn to Mazda Yasna for the solution.

I am disappointed with other creeds which do not throw any light on the problem of evil. I would now put on the Sacred Cord of the Maghas.

There is no cause for despair for the Parsis. All Yusufs would come back to Zoroastrianism, in the wake of Khaiyam. 

शान्ति (Propose order):—

चाह क्यों तवो विषये विशेषे (then I told Him first) जरस्तु: (I am Zarathushtra) यः हृदयायं कर्तव्यः हितः (who, to the sinner
II अनुवाद (Translation):—

Then I told him the first "I am Zarathushtra, who would be a real opponent of him who wilfully sins, and a resolute gratifier (supporter) of the pious. This is why I desire prestige, and think of strength, whenever, Mazda, I praise and pray to You.

III टीका (Word-note):—

हे—हे—तम्ये—to Him, 
सुभ—हु-हुक्के—in चुक्के ते—ए।

अवोचि—अच्छि—I told.

वन—वलि—to tell, आत्मनेवदुः, छयः ।

विवाह—स्रुतः—opponent.

वह—वह—who,
neuter in place of masculine by हुः, लिङ्ग-वलिह एकारा etc.

इवाह—स्रुवतः—by strength.

हर्ष—हर्ष—to rule, हेतु + दृष्टि—इवा।

विवाह—भण्ड—तुल्या by प्रक्लियाविद्या etc.

हुः—पाकर्तर—to the sinner.

चथुप्पि—is induced by विवाह by the rule कृष्णः हुः etc (1-4-37)

IV टीकाकी (Remark):—

Resistance to evil is as much important to moral life as promotion of virtue.

It is such militancy that earned for Prophet (avatara) Parshu Rama the epithet that he was "a Brahmana of Kshatriya type". It is not unlikely that the Puranas describe
Bhagavan Zarathushtra by the designation of Parshu Rama (Rama of Persia).

The designation may go even up to the age of the Veda.

Rama Chandra (Indian Rama) has little concern with Asura and Magha, but Parshu Rama, Rama of Persia (Zarathushtra) is closely associated with Asura and Magha.

The Gita also mentions Parsu Rama as a great warrior.

The principle is clearly stated in the Gita to be the mission of every Prophet.

Gita 4-8

Jalal describes how Khuda Himself does this work.

Masnavi 3-4384

I frighten the unafraid by my superior skill and hearten the afraid by my sympathy.

And Kabir, the greatest champion of the principles of Mazda Yasna in India, says.

My wardenship is to support the pious and punish the rogues.

8 | स्वेतन्त्रम् अनु ध्या मज्ज्यां गंगी अहुरा, बधां गा गौड़ पहरि जसं मन्द्राह।
अध्या भ्यज्ञात्म आर्य्येन रातामृ नेन्द्हरो, अपर्या मा चबत् हसाह मन्याह।

I अनवाद (Prose order):—

स्वेतन्त्रम् अनु ध्या अक्षयित मज्ज्या अहुरा (I forthwith realised you to be holy O Ahura Mazda) का, वध मन्द्रा मां परि अक्षय (when Conscience came to me) का, अक्षय मन्द्रा का कस्मे कस्मे विशेषत्व कस्मे (I asked it, whom can you teach) का, आ पत्त्व्ये अन्यन्ते नमस्त् रामायमि (so long I would render salutation to your Fire) मा यात् अक्षय इहे मन्द्रे व (as long as I wish for and think of Rectitude)

II अनुवाद (Translation):—

Then I recognised You to be holy, O Mazda when Conscience came to me. I asked her “whom would you teach me?” Thus I would render salutation to Your fire, so long as I wish and long for Rectitude.
III  

Word-note :—

सिर = अर्थात्=अमन्ये=I thought.
मन + मने = to think.
अस्थि = अस्थि=अमन्ये=went,
कर = करसि=to go. (Nighantu 2-14 ) कसि+ लडसू।
drops श by शहूं etc (3-4-75)
बिवेशसिद = विवेर्यसित = to inform.
हसू = हसित = to know. विदृ = निन्द = बिवेशबित = to inform विद +
के + हसू=विवेशसिद। शिय इn place of निन्द, by निन्द शिय शिय etc
(3-4-11)
शापि = शकसित = you may.
वश = वशि = to wish. बश + बशि।
स्वप्नि = स्वप्नप्रिय = to yours.
अवे = अव्य = अवे।
चूँकि is induced by नमस्तु by नम: स्वप्नि etc (2-3-16). शिय in
place of चूँकि by शिय शिय etc (7-1-39)
रातासि = रातासि = राता = I perform.
राग = रागोसि = to accomplish. स्वाचि।
राग + केट = भि। न of भि elides by हर्य वोक = etc (3-4-97)

IV  

Remark :—

Conscience leads us to God. If Conscience does not
generate the belief in Mazda (as the source of Conscience)
it does not do all that it should.

अभि: लेंम विवेशक, सेन कथा य:।
नोन्याभिषेक बदि रति भास तं शि कथा।।

Bhagavat 1-2-8

Duty, without faith in God, is insufficient

10.  अतु तु मोह दाहशु अपेशु व्यतु मा जजोयजयोमि,
हास्यहिति हनिम्नो ईतु आरे।

परस्या च नाओ या तोइ एशा परशुता,
परस्यो जी ध्वा यथा तत्त एसवतामु,

व्यतु ध्वा खुयांसू अपेशु वातू एसवतोऽ

I  

Prose order :—

अत्यन्ते मे अर्थ दार्शु (now you give me Rectitude) यत्त अर्थः
जैज़ीन (which I invoke) आर्यसि डाह आर्य सृजन (I would attain
perfection through faith) दूः च न: यत्त ते अर्थित, पृथ्व (question
us, what questions you have herein) यथा तु तब हि पृथ्व (such
questions as yours are) तत्त, अभि: (that is for the strong)
बाकू तु हास्यः (since you are strong) अाम्यात्मा तं शि आधिसि (you
grant wish to the strong).

358

359
II अनुसार (Translation) ;—
Then give me Rectitude which I invoke. Through faith, I would attain perfection. Test us, by what are your tests in this ( respect ). Whatever your tests are, they are for ( finding out ) the strong. For powerful as You are, You grant the wishes ( only ) of the strong.

III टीका ( Word-note ) ;—
दाग्यन्ति = देही=give
बाय = हस्ते=to give. परस्मादू। शाब + केड़ू तिः। इ च वि
elides by इसत्र इत्यादि ( 3-4-97 ) केड़्टू। इ optative by चिठ्ठी केड़्टू
( 3-4-7 )
सा = अहुः = I
ङ्गु लिङ्क उमयह आति प्राधार के हिंदीया।
हस्तीमि = प्रार्थयातृ से I invoke
हः = हस्तीमि=take हे=—हस्ते=to call.
आरामति = आश्या=Faith.
सन्तनोऽधिकारण अतिहित युवातिकाः। इ विद्याय कलो तुनिया। In place of तुनिया, the final इ
becomes long, by घरः इ इक्ष्ठू etc
सचेतः = सचेतः = सचेतः=we would attain
सचः = सचेतः=to go, to attain.
सचः + लिङ्क शाब = सचेतः। न comes by analogy of शीघ्रो ह्यु (7-1-6)
vide 43-12.
आरार = पृष्ठिता = Perfection.
कृति = कोनित्रि=to go। कृति + हस्त = आरार = the goal. Object of
cेचेत। अरर = पृष्ठिति ( finality )

साम्यी
धर्म भूप याधार्य भत्कारण धार्य ह्यत्तथाय । ( vide 44-8 )
धर्म, धार्य = perfection
आर्थ = harmony ( 51-4, 51-14 )
पूछ = पूछ = ask.
पूछ = पूछति = to ask ( छान्तिः ) पूछ + कोपूष हि। पूछ becomes
d्युता by इव्वो इत्यादि ( 6-3-135 )
न = अस्मात् = us.
ते = तव = your
पूछ = पूछ = question
pूछ = पूछति = to ask ( छान्ति ) pूछ + कोपूष हि। न makes a noun
by नुःशक्ये इत्यादि ( 3-3-114 )। अव in place of प्रश्न = by घरः इ इक्ष्ठू
etc.
धस्यात् = धस्यात् = धस्याति = so much, such
धस्यात् = धस्यात् = for the strong
धस्यात् = having helpers ( Nighantu 4-3-45 )
पाहिः राजेन धस्यात् इमेत ( Rig 4-4-1 )
(vide 34-4, 44-14)
क्षमस्य = क्षम = सवः = able
क्षम = क्षमति = to rule ( Nighantu 2-1 )
क्षम = क्षमता = by खोप तुरीये क्षमम् ( 3-4-17 )
क्षमस्य = क्षम = न comes by उपवति इत्यादि etc ( 7-1-70 )
पर्वण = हर्ष्यां = wish
d्युष + अः इत्यादि object of धातु
धातु = धातु = हर्ष्यां = you give
d्युष + कोपूष हि। परस्मार्युः। धय + कोपूष हि।
हस्तिः। इ of वि elides by इसत्र etc ( 3-4-97 ) धास्यू becomes
राशि in analogy of तत्त्वस्वत् etc (6-4-99). Third person in place of second (ति in place of ति) by गुप्त-विहार-उपास्य etc.

IV तिलकी (Remark):—

An aspirant has to acquire the strength to pass through all trials.

नायमिष आत्मा बलहीनेन जम्भ: ।

Mundaka Upanisad 3-2-4

A weakling cannot reach the goal,
A strong man is never afraid of tests.

इम्तेहार वर हिमेतेहारस्व अय धरश ।
हरन कहस्तार इम्तेहार खुदा मबहर इ।

Masnavi 3-746

The greater the difficulty, the greater is the gain, when one overcomes it.

II अनुवाद (Translation):—

Then I recognized You to be noble Mazda, when Conscience appeared to me, and I was illumined by your words. Inflict any trouble on me, I am the heart-giver (dedicated) amongst men. I would accomplish whatever you tell me to be the best.

III तीक्षा (Word-note):—

संस्कृत-आर्यस्वत-अभ्रस्वय = I realised

मन्नत = मन्नत है।

अ खों = द्रोप्तो दुः ।

जत्स्व = अजस्व = अस्वच्छद = went.

अवस्तु = जस्तु = to go (Nighantu 2-14)

क्षमा = त्यस (पुष्पकृत) = you

कुमार इं पेशीन।

उत्तम = उपर = by words
43-11

साखा

यत्र + क्लो = कक्लम. क्ल forms a noun.
by नुम संके त्यसे etc (3-3-114).

शीक्षा—शीक्ष्ये—शीक्ष्यसि—You enlightened
शीक्षा—शीक्षिते—to illumine
शा for past tense by कर्माणावस्तीये etc (3-3-131) (vide 51-17)

शाझा—शाझा—to torment
शाझा—शाझे—to displace शाझा—शाझा (Unadi 178).
शाझा—अशा—object of शाझा. अशा in place of शाझा by सुपारि-
ि-िििे etc. (vide 34-7)

शाझा—शाझा—काव्य—order.
शाझा—शाझिता=to tell. शाझा+िििे िि िि िि
िििे by extension of मन्त्र—िििे etc (2-4-80)
(vide—46-19)

हड़ना=हड़िता—अनुरुक्ता—devoted.
हड़ना+िििे=िििे (Unadi 509)

हड़ना+िििे=िििे—I would do.
हड़ना+िििे=to attempt. हड़ना+िििे ििििे. ििििे in place of ििििे by
the extension of the rule ििििे-िििे etc (3-4-2)
[Prof Jolly supports that ििििे is complete and not in.
complete (imperative and not infinitive mood)]

हडिहम=ििििे=you tell
हडिहम=ििििे=to tell (ििििे) ििििे+िििे
िििे becomes ििििे by अन्नेिििे etc (6-3-137)

IV टिम्बी (Remark):
A staunch devotee welcomes troubles, as it makes his
spirit stronger.

364

कसमी

अभने शान अज अवने भीष भाद दवीद
वातस वादान्द हरस्म वर सुकीम

Masnavi—6-4365

He enjoys dangers. How would he be sorrowful.
हस्ते भज खुद गुरारू दर तहके आरामकी
भज भम दो देर्शा ने आपाही मो वा दुस्मान से कार

Hafiz

A lover forgets himself. He has no awareness of his
pain.

Let him flare up (ििििे) in the love for Mazda.

हड़ना अशीन आत फाज द एज्मार द मजनात
िििे भान्द हड़ना जा ता हड़ना ििििे

Masnavi 2-1762

No good talking glibly; flare up and go on burning.

12

व्यत्त चा मोह अशोक अङ्गे जसे फासने,
अत तू मोह नो हत असुरुस्ता पहर्योधफ़ा।
उनेकेाप परा व्यत्त मोह आजिबाद,
सेंचोपो अगि मांजा िा जििि।
िा वे अपि शोणंहये सवोह वीजाप्त॥

I अन्वय (Prose order):

सर, ते मे असलतस् (when you told me) अधे जस प्रहणेन (pursue
Rectitude by equity) अत, तू ने नू, इत, अशुह फ्यारेवकु (you told
II अनुवाद (Translation) :-
When you told me "pursue Rectitude through equity" you told me something unheard-of before. I would stand up, notwithstanding whatever may happen to me. Devoted and upright, I would proceed with great vigour, so that Your blessings may put the votary in joy.

III टिका (Word-note):—
सवत्—अस्वत्—अतः—you told
सवत्—सवति—to tell (भास्व: ) कर्ष्य स।
Initial श drops by बहुःत्व etc ( 3-4-75 )
जसं—अतः—pursue
जसं—सवति—to go ( Nighantu 2-14 ) जसं + क्षर्ति हि।
प्रज्ज्वलय—प्रज्ज्वलनः—by equity
प्रज्ज्वलय—श्वासः—to recognise ( to recognise the right of every one ) साधनम in Persian. श्वासं+श्वासं+श्वासं=प्रज्ज्वलय=circum-
specation, equity. करणे नृत्यम। शा in in place of नृत्यम by
शुः+शुः+etc ( vide 29-11, 43-14, 44-7 )
अस्वत्—अस्वत्—अस्वत्—unheard before
श+व=शुः। सु comes by पारस्कर प्रज्ज्वलनः ( 6-1-157 )
12 अन्यत्र अद्वैत भवा महात्मा मेघरी अहृरा, 
धन्त या बोहु परही जसत मनहारा।
अरथा योहहुक्रियाप्रबाहार्धा तेहु मोह दांता, 
दरेकाः याउआ वेसु बाओ नए चीत दारेहृत ह्वते, 
हवीरोऽस्तोहस्र्या या धवही खुश्होई वाची।

I अन्यत्र (Prose order: ) —
हे महात्मा अहृरा, आहा तवो अन्यार्त्रोऽस्तोहस्र्या भाष्धि ( Ahura Mazda, I 
realised you to be holy) यप्न बहु मनहारा मा पार अस्त्रोऽस्तोहस्र्या (when 
Conscience came to me) अन्यात्रोऽस्तोहस्र्या भाष्धि ( for the attainment 
of prosperity and joy) तेघ आशुपूर मोह हात ( give me that 
long life) बहुचः स्त्रृतं न दिता ध्वत ( which none but you hold) 
स्त्रृतं यथार्थ स्त्रृतं भाष्धि ( lasting prizes which You 
ordered in your nonchalence ).

II अन्यात्र (Translation) :—
I realised you to be holy, Ahura Mazda, when Consci-
ence came to me. For the attainment of wealth and joy, 
give me that long life which none but you hold, ( and also) 
lasting prizes which you destined in your nonchalence.

III टीका (Word-note)—
स्त्रृतं — श्रवणं — पचिन्त्रं — holy.
The text from the image is not in English and appears to be a page from a Sanskrit text. It contains explanatory notes and translations of Sanskrit phrases. Here is a translation of the highlighted section:

**Gatha**

\[ 43-13 \]

\[ \text{Gita}\]

\[ \text{Sama}\]

\[ \text{Vedas}\]

\[ \text{Upanisads}\]

\[ \text{Criticism}\]

\[ \text{Commentary}\]

\[ \text{Intertextual References}\]

\[ \text{Translation}\]

\[ \text{Footnotes}\]

\[ \text{Epilogue}\]

**Sama**

\[ \text{Shloka is induced by}\]

\[ \text{Gita}\]

\[ \text{Kam}\]

\[ \text{Vedas}\]

\[ \text{Upanisads}\]

\[ \text{Criticism}\]

\[ \text{Commentary}\]

\[ \text{Intertextual References}\]

**Translation**

**IV** 

**Remark**

Bhagavan Zarathushtra does not put a ban on worldly life.

Association of *ārya* and *kām* reminds one of the fourfold objectives of life: *ārya* (Rectitude), *kām* (prosperity), *kumār* (pleasure) and *mṛtu* (freedom) as laid down in the Puranas.
Those who strive for spiritual uplift, are not, on that account, denied the benefit of material prosperity,

हरूँकै आराम केही गन्तुम बालादस।
काहुं बुद्ध अर्नारक तबहुं भी आप्यदस।

Masnavi 2-2223

Whoever sows for the sake of wheat, gets the hay also in addition.

14 धात ना फूँढ़ बण्डनो इन्ध्रा दद्रीत,
मह्यो मज़ा तवा फेबो फाल्नेलकृ
धात ध्वा खुण्डि अपात हच्चा पूरीता,
उन्ने इवम अनेक सरदनाहो संगहा,
मत ताइस वीस्वासश्च योह तोह साँवाहो मरेन्ती।

I. अन्वय (Prose order):—

स्या विदमान: ना स्याय इवौ दृश्यति ( Just as an affectionate man gives a present to a friend ) सम्म: मज़ा तव प्रल्पण रतन ( to me, O Mazda, allot your equity ) वर वर बुद्ध अर्नारक तबहु भांता ( what your nonchalance is, that is coloured by Rectitude ) कहः कह अकास संसार स्वयंमान ( I would stand up for strengthening the Doctrine ) सत्त: तेषः विषत्: ( with them all ) वे हे सम्म: स्त्वान्ति ( who recite your formulas )

II. अनुवाद (Translation):—

Just as an affectionate man gives a present to a friend, similarly Mazda, send me your equity. What your nonchalance is, that arises from Rectitude. I would stand up for strengthening the creed, along with those who recite your mantras.

III तिथिका (Word-note):—

विदमान: — स्याहीला — लविंग
च्चे: — चेंबरला — अवधारणा ( to sympathise ) ( समस्या )। अन्य
छुट्टि, आल्सेवम। विदमान। च्चे: + शान्ति — विदमान। मान: becomes भूत: in analogy with तिथिका: etc. ( 6-4-99 )
हुन्ना — हुन्ना — यस्थार: — भ्युष्माण: — present
हुन्ना — हुन्ना — to wish हुृ + व्यण=हुष्माण।
( Unadi 157 )। Object of हुन्ना। भ्युष्माण: in place of तिथिका: by हुन्ना हुन्ना etc.
रपना — अज्ञात — send.
रपना — अज्ञात — अज्ञात ( ब्राह्मण: ) + प्रक्षे: हि — रपना। हि
becomes अज्ञात by हुन्ना: भ्युष्माण: etc ( 3-1-83 )
प्रत्याशा — समस्या — equity.
प्रत्याशा — समस्या: = to recognise, ( to recognise as equal ) रिवाजान्
in Persian. प्रत्याशा + व्यण_ प्रत्याशान्। object of रपना।
( vide 29-11, 43-12, 44-7 ).
प्रात्ता — प्रात्ता: = coloured
प्रात्ता — प्रात्ता: = coloured
Zarathushtra, for the propagation of the new gospel. It also points out the necessity of Japa (recollection).

The most important of all the points is the truth that Mazda is the friend of man, ready with His presents, with the eagerness of a friend for a friend.

This conception is the fundamental basis of Sufism—the evangel that the relation between Mazda and man, is pre-eminently that of the lover and the beloved. This is the characteristic message of Iran, her great heritage, for which hundreds of her noblest sons lost their lives at the hands of the fanatics.

But is there any ground for thinking that the Almighty Lord cherishes any love towards this tiny creature, the pigmy man?

Hafiz, the greatest of the Sufi poets, declares unequivocally, that He does,

यह भारत ऐसे समय देने हाथीजुं भारत।
मालकाँजों बैठकर मम भी आया।

The falcon wishes to win over the fly.

And we have the assurance of the great scripture, the Gita.

मैं भली भली अष्टि मे।

18-65

I promise, that you are dear to me.

Jalal, the great exponent of the Cisti of the Gatha, lends
strength to the optimism, by offering a reason for the conclusion.

र्ह दीः दृश्यन्तर दुःश्यन्तर मनं सकीमः
वी दृश्यन्तर मनं दीः दुःश्यन्तर सकीमः

Masnavi 2—1157

Without the thought for me, the mind of the Lord would be a mere void.

The problem that peeps from behind is whether God is a principle or a person, whether He is merely an Impersonal Entity (as Shankara held), or a Personal Being (as Ramanuja maintained).

The conclusion of Atharvan Zarathushtra is that He is both impersonal and personal—He is both Brahma and Mazda (Yasna 45-8).

Jalal says that the mind of Mazda (He would not be a Person, if He has not got a mind) cannot be a mere void. It has some content and for whom would He have any thought, if not for His creatures? To think that there is no love in Mazda, is tantamount to suggesting that Mazda stands lower than man, in the scale of perfection—inasmuch as He lacks the noble faculty which is so prominent in man. Nothing can be more preposterous. Really speaking Mazda is not impersonal, He is super-personal and the love that we find active in the father and the mother and the friend, is only a reflection of Mazda's love. The supremely Beloved One is supremely loving too—eager with rich presents for His friends.

His other presents are valuable no doubt, but the most valuable is the ecstasy of love that is induced in the devotee as referred to in Sukta 46-2 (रक्षिष्मू रक्षिष्मू).

(ii) By the words मन्त्राओऽ दर्शनात्मा Bhagavan Zarathushtra gives direction for जम which the Gita holds to be the best form of Divine Service (श्लोकोऽज्ञानाया——10-25) for Japa, properly carried out, enables one to get control over the subconscious mind, which, as the result of all past activities, is the seat of all evil impulses.

मन्त्र and मन्त्र are the two processes that are essential to (and also sufficient for) God-realisation. They constitute the whole of the code of Devotion—other rites are merely ostentation and show.

मन्त्र means remembrance of God i.e. repetition of His name, and मन्त्र means meditation of God i.e. cultivation of the desire to see Him. The popular names of these two processes are ज्ञे and मन्त्रात्मा respectively. मन्त्र शास्त्र is referred to in this Mantra and also in Yas 28-7 and 31-10 मन्त्र is referred to in Yas 44-8 and 31-5 (मन्त्रात्मा—मान).

When, as the effect of constant Japa and Dhyana the desire to see Mazda reaches a high pitch, so much so that the devotee does not like to see any one other than Mazda (विपण्यं अर्थं मन्त्रात्माः स्पर्शं द्वाण्यां—Yas 44-11) Mazda makes His appearance, before his mental, as well as his physical eyes.

Some people have developed a phobia against the physical vision God, lest that should lead them to idolatry. They
fail to see that in trying to avoid Scylla, they fall into the
grip of Charybdis. Moses saw His light, Muhammad heard
His words, and one who chooses to be more iconoclastic
than they, is rushing headlong towards atheism (darkness of
the unknown and the unknowable).

What does the realisation (experience) of God mean,
unless it is to see Him and hear Him? Aurovindo insisted
that if God really exists, there must be some way of finding
Him. If nobody ever experienced Him, or ever can, then
God is not a reality—it is no better than a myth.

No doubt Mazda is not apprehensible by the normal eye,
but that does not mean that He is not visible at all. The
blind man’s eye is susceptible to heat only, and not to
light. That does not mean that there is no such thing as
light.

Mazda is present everywhere, and when the heart has
been cleansed of every other desire, Mazda is reflected there
on, as an image on a polished mirror.

Most aspirants see Him in the form of a light, others see
Him in the form of the Prophet. This is the suggestion of
the Gayatri—Hindu and Zoroastrian. The Hindu Gayatri
holds up light (स्वर्त्) to the view, and the Zoroastrian Gayatri
to the Prophet (रुत्)—for that is the implication of रुता
अहू बहयिन्यो भवा जीतः.

If one does not believe that Mazda can be realised—that
He can be seen and heard, what good does he expect to
derive from the Scripture? For the scripture only professes
to teach the way of God-realisation. Thus आस्तिकि, yet-
minedness, or belief in the existence of God and the possi-
bility of realising Him, is the first requisite of religious life.

Some people, like a section of the Buddhists, are content
with ethical life. They think that character-building or भवा
is the end of religion and one need not bother about the
intricacies of the existence of God. But can character-
building alone bring about that ecstasy which the experience
of Mazda produces?

Character-building can give only a partial satisfaction to
the Self. But Mazda is the real reality—the origin and
the end of the universe, with which human soul is intimately
associated—and without the experience of Mazda, there
cannot be complete satisfaction i.e. satisfaction of the
whole Self.

In any case Maha-Ratu Zarathushtra, as also the whole
class of mystics all over the world, taught that Mazda
can be seen and touched (yus 33-6) and one who dogma-
tically discards आस्तिकि, deprives himself of the highest fructi-
fication of life.

It is mainly Japa and Dhyana that are calculated to
bring about the vision of Mazda. Tantra recommends their
adoption by turns.

अत्यं भवां तंत्रं द्याय क्षेत्रं तंत्राय भवां तंत्रं जीतः जीतः.

Kularnava Tantra 15-17

When one is tired of Japa, he should resort to Dhyana,
and when the monotony of Dhyana displeases, he should turn to Japa.

There was no provision for Japa and Dhyana in Islam originally. The sufi s introduced them under the names of ashak and ashak. “The sufi s introduced Zikra or religious exercises, consisting in a continuous repetition of the name of God—a form of devotion unknown to Islam, and consequently an innovation. ... This tended to discard the formal salwat (obligatory prayer)” (O Leary—Arabic Thought in History, P. 202)

For the sake of Zikar, the Sufis took to the rosary. This is said to have been adopted from the Buddhists, (who abounded in Khorasan).—Nicholson—Mystics of Islam—P. 17

Hafiz suggests that the rosary serves the purpose of the Jumna, for a Sufi:

सरसर बल्लों के जलान सूर जी जो अहलान हुए।
अर तत्काल मैं करूँ अपर जुन्नार मैं आवृि।

Hafiz—245

The Kauripanthi Sufis took to wearing the Jumna (sela, or woollen cord) not on the waist, but round the neck.

The method of wearing the sacred cord, on the waist, or round the neck is called निवीत (Tilak—Orion—he P. 116)

Jalal reminds us that a parrot-like repetition of the name of God is not Japa. Only an idea can have effect on the mind. It is no good repeating the name of God, if the mind is thinking of other things. The words have no value apart from the idea they convey.

श्रेष्ठ नामी श्री एकोकत दीषित?
या श्री गाज श्री लक्ष्मी गुण गुण शीतित?

Masnavi 1-3956

Can a rose be plucked from the letters G-u-l (r-o-s-e)? (without the picture of the rose in the mind, there cannot be a pleasant feeling by hearing the words alone).

Mazda’s name is to be repeated twice in every breath—once at inhalation and again at exhalation.

The Hindu mystics say, that if at the same time, a thought is entertained, that with the in-going breath, an electric (physiological) current goes from the शामा (lowest end of the Spinal Chord), up to the सहस्र (Cerebrum), and at the out-going breath, there is a downward current, from सहस्र to मुलादार, the Japa becomes very effective. Kula-Kundalini is aroused i.e. all latent spiritual force, cooled up in the subconscious mind, is released and it speedily works out a change in the personality.

To make recitation easy, a symbolical name of Mazda is to be used in the Japa. For the Hindus it is “A U M” ओम as the Gita says

ओम हृदयकार्यं भ्रम व्याहरं मायं अणुलगर्त।

Gita—8—13

For the Parsees, it is no doubt “H U N”

Let any one recite the H U N mantra for six months, with every breath, before he rejects the idea as fantastic,
Let him see for himself, if it does not procure him a greater fitness for the vision of Mazda, make his mind more peaceful, serene and optimistic, and his character steady, virile and philanthropic.

Recitation of H-U-N is calculated to purify the subconscious mind, which is the seat of all evil impulses.

The Sufis dropped the final _='Hun' into 'Hu'

अह नाह के दीर्घ एसारत मो मुझद ल।
शुभ अर्था है हु एसारत मो मुझद II

Masnavi 6-3320

Khoda is there where the heart turns, when the tongue utters 'Ya Hu.'

II अनुवाद (Translation):—

I realised You to be noble, Mazda Ahura, when Conscience came to me and presented blessed contentment, the best mentality. A virile man should not be panderous to the vicious. May Thy virtuous (followers) smash all devil-dom.

III .टीका (Word-note):—

सति=असति=असति=I thought
मन=मनये=लड़-ह। अ drops by 3-4-75
असति=असति=असति=went
कस=जाति=to go (Nighantu 2-14) कस+छड़ ह। अ drops by 3-4-75
० कस=अवलोक=sent
सूर=सूर प्राप्त=to go. असति=अवलोक (implied) निक=to send.
सुखी=सुखी। छड़ ह। अ drops by 3-4-75
उस्मा=उस्मा=desirable
कस=वाहि=to desire वश + य = उस्म।
तुषार=तुसी=contentment
मुहः=मुहा=to be pleased. मुह = महाय: (Unadi 293) जिवाय.
आय= इमा रा (object of राज). तितित दिचले by मुह महा=etc.
सति=सति=सति=temperament.

382
case in apposition with तुम्हारी। या in place of त्रिवेदिया by तुम्हारे सुभूति, etc.

दा = मनुष्य = man.

पुरुष = पुरुष = sufficient, great

विकृति = विकृति = subservient

श्रुं = नैनि = to please ( ढांगः )

श्रुत = विश्वास = विश्वास = सबूत, etc.

काश्च = काश्च = अल्ल = all

adjective to अभिभाष्यित = सबूत = तसा = darkness, evil

object of आदर

आदर = आदर = विद्यारंभ = may render

ह = यथा, बर्तित = to rend. आ + ह = रंग. ते = आदर

व elides by बोधित etc ( 7-1-41 ) केष्ठ is optative too by लिखित केष्ठ etc. ( 347 )

IV टिपणी (Remark):

Maha Ratu Zarathushtra states here the excellence of contentment ( सन्तीर्ष of the Indian Yogis, and राज्य of the Sufis ).

Hafiz describes the attitude beautifully.

कोश काणु = ता मस्राद वालेद नु आधारेज = बना।

आवेशके मेक्सीम चंद्रा चंद्री तंह्मण काणु तसा।

It is enough if we have got wine. It is impudence to insist on music as well.

Jalal reminds us how our avarice knows no bounds.

बन्धु गुहा मन नेपीरेम आधारी।

इस कहानी पुर हुमा अस्मिता तुम्हारे।

Masnavi 1542

How long will you go on saying "I would possess the whole world, alone for myself"?

At the same time the holy prophet is quick to warn us that contentment should not be misunderstood as implying compromise with Evil. Such complaisance is destructive of moral life.

सील, इस जमाने यद्यपि लिखित किसी ने नाही ( Yas 49-9 ) vide also 46-5, and 46-18.

१५ | अदु अदुरा हुआ महन्युर्य जीतुः, बेवरते मज़दूर यथा चित्रा चा स्योनस्ती।

अस्त्वचं अथेम स्वाद उच्चताना अहोऽोइंग्रहमभव, लंगुर-दरसों लुप्त्रोह ल्याव आराम्भिति।

अपिस्म व्योकनानाहृ वोहू दश्तीत सन्धित है।

1 अन्वय (Prose order):

हे भूत, अदु अदुरा: तो माया मरते ( O Ahura now Zarathushtra chooses that ) कर ते सिङ्गु च बहित्र ( which is the best of thine all ) अर्ध अन्तिमत, स्वाद ( may Rectitude be subsistent ) अन्तर अन्वयमत ( and the up-mind vigorous ) आरामति: चंद्रे तुम्हारे स्वाद ( may faith happen for self-revealing nonchalance ) वहू मनसा।
II अनुचाद (Translation) :—

Now O Ahura, Zarathushtra chooses that Manyu which is the best of thine all. May Rectitude incarnate (materialise) and the up-mind be vivacious. May faith serve for (procuring) nonchalance, which reveal, the Self. May Conscience, through deeds, award plentitude.

III टीका (Word-note) :—

खः = स् = तम् = that
तदु, खदु and तिदु are equivalents adjective to मन्धु. प्रथमा in place of हिमोन by मुषिं झुँझुके etc

मन्धु = वरिष्ठ = character.
मन्धु means spirit. When spoken of Mazda, it means Divine Energy, when spoken of man, it means his character (tendency) and when spoken of Nature, it means the two forces, centripetal and centrifugal,

बरते = बरते = chooses.
plural for singular, by खुँ खुँ खुँ खुँ etc

विशः = सतेः = of any, of all
विशः is an अव्यय and so सामी elides cf जिसा—47-5
अस्ति-वचः = विश्वसति = existent.
अस्ति is a noun here and an अव्यय (indeclinable). It means existence. cf अस्ति क्षीरा भी। अस्ति+मन्धु=अस्तिन्दु।

सामी
उत्तेषु = अधिविश्व = up-mind. (higher self)
सुः becomes सुः (by सुः) by सुः सुः सुः etc
(vide 31-11, 33-14, 34-14)
स्व-सद्रु = अर्थमकिर्तिकाव्य = for self-revealing
स्व + द्र + ख=स्व-द्र-ख। म comes by अहिः द्रिः द्रू etc (6-3-67)
adjective to सुः
स्वचे = सधव = for nonchalence.
ताबेक चुहः चुहः अधिकरण विचकरण सामी। Locative case by usage.
अस्ति = विशेष = welfare.
अस्ति = अस्ति = पुनः = to perfect
अस्ति + ह = अस्ति (Unadi 446)
There are several cognate words.
(1) अस्ति = Rectitude rom अस्ति = to be kind or अस्ति = to see
(2) अस्ति = welfare, perfection, from अस्ति = to fulfil.
(3) अस्ति = fortitude, from अस्ति = अस्ति = to grasp.
(4) अस्ति = Blessing, from अस्ति = अस्ति = to pronounce.
For (2)— see 23-7, 34-12, 43-5, 43-16, 51-10, 51-21
For (3)— see 48-8
For (4)— see 28-4, 33-12, 43-4.
In other passages the word is अस्ति = Rectitude, or holy.

मन्धु = अति = mind.
द्राह भाविह उत्ते नां। all words ending in a consonant may optionally add an आ।

IV टिपकी (Remark) :—

Maha Ratu Zarathushtra speaks here about self realisation (सत्य-दर्शन) of which we hear so much in modern ethics.
Self-realisation means the attempt to realise the self, i.e. to make real, actual, the possibilities that lie latent in the soul. In a sense, this may be looked upon as an attempt to establish the Kingdom of Heaven on earth.

We are aware that there is in us, the Light of Heaven, to which we usually give the name of “Ideal”, as suggested in Sukta 33-9.

Masnavi 3—1966

God is present in you, as your Ideal. Eastern philosophy goes a step further. According to it, Brahma (Impersonal God), Bhagavan (Personal God), and Paramatma (Highest Self=Soul) are only three different status of the same Entity.

Bhagavat 1-3-11

Soul is the highest manifestation of God—and to find Soul (=Self=Soul) is the first step towards God realisation.

The Swetaswatara Upanisad says that the idea of Brahma (World-Soul), may be formed only by analogy with one’s own soul.

Swetaswatara 2-15

And the Katha Upanishad asks us to see God, with the help of the “Way of the Soul” (=Self=Soul).
I अन्वय (Prose order) :-

तत्ति त्वमु अर्जि मि बहुरात् ( tell me aright O Ahura ) स्वयम् नमस्तेत् ज्ञाति ( going to adore one-like-you, how would I adore ) हे सबूति, त्वान्यं प्राप्ताम् मापते सम्यक् ( May One-like-you teach one-like-me ) अति, प्रया अति न: सारिन्त्युरा ( may dear Rectitude give us perfection ) यथा च प्राप्ताम् न: भाविते ( so that conscience may appear to us )

II अनुवाद (Translation) :-

This I ask You, tell me aright Ahura; how proceeding to worship, I would worship one like you. O Mazda teach, one-like-me, who is your friend. May dear Rectitude bestow perfection, so that conscience may appear to me.

III टीका (Word-note) :-

व्रतसालयोऽरित्क

from व्रत् to see (correctly) cf Nirukta 2-11

नमस्तेत् नमस्तेत् about to adore.

नमस्तेत् सलामः तस्विद्या नमस्तेत् all salutes. सत्समासिते-पदिकम्: विश्राम् वा विभिन्नः: All nouns may change into verbs by addition of विश्रामः.

नमस्तेत्: कुञ्जः नमस्तेत्: present participle ending in अत् (as distinct from अति) is formed by suffix कुञ्जः by सप्तिविधेः: कुञ्जः.

सम्यक्: पुष्पादायां एक-सम्यक् object of नोः.

सम्यक् श्रमः श्रमाः in Persian. श्रमः + श्रमाः श्रमाः. प्रियाभा (2/3). Honorific plural.

श्रमाः अस्त्राः सार्वायं अवस्थाः: अवस्थाः.

( vide 43-3, 48-3 ).

सम्यक्-श्रमाः-शिवासिते-would teach.

श्रमः श्रमाः शाक्ति-to teach. हिङ्ग्वाः हिङ्ग्वाः शाक्ति-does not change to हिङ्ग्वाः (6-4-34) by मात्रा विभागः.

ह्रद्ये-ह्रद्यः may give

ह्र + कोटः ह्रु. ह्र is changed into अभ्र्वः by क्षयसमितिहैरे etc
This discourse is like milk in the teat of the soul: it will not flow without some one to suck (the teat).

The basic relation of love is remembered. A friend seeks to be taught by a friend, as in the Gita.

I. अन्वय (Prose order):—

This I ask You, tell me aright, O Ahura (that I ask you, tell me aright, O Ahura) (this holy Rectitude is repellant to all)  

II. अनुवाद (Translation):—

This I ask You, tell me aright Ahura: what is the acme of best life. How can I achieve this O Mazda, that such
(state of things) may invert—(a state where in) holy Rectitude is distasteful to all, while the malign Manyu (Tamo Guna) is cordial and dear.

III ठीका (Word-note):—
कथा = कथम् = how, what
विक्रम + वा = कथा (Panini 5-3-26)
सुधेर = साधकेम् = I would perform
सु = गुर्गुर् = ए सुधेर। व्याप्त in place of ए by किवसाससिहारं etc (3-4-2) and ए (like अजात) in place of अहम्य by extension of the rule अहमो अजात (7-1-42)
प्रतिवाण = प्रतिवाणे - would revert
प्रति = contra स्वात = मक्ति
अव्य = अव्य = Rectitude
आ in place of व्याप्त by सुधेर सु-कुकु एतc.
रिह्य = अशिक्ष = repulsive
सिर = सवाल = to dislike: रिह्य + क + रिह्य
adjective आपि: ए neuter in place of masculine, by सु-कुकु अहम् etc.
Sans रिह्य = zend रिह्य-बि।
हार = कौर = malign
हर = अप्र = ताहर। adjective to सन्दू।
सम्बू = गुन = force
अहुम्य-विषु = मनोहर = cordial
अहु + विषु + क = अहुम्य-विषु। म comes by अहुर-दिबुक्षु etc (6-3-67)

IV टिप्पणि (Remark):—
A properly framed question conveys half the reply.
जानकी नीले एम आहान इन साका।
हर बेहालिरा नवाशुब् इन साफख।

Masnavi 4 – 3008
The Gita also states how hedonism is the natural inclination of men. Thy have to be cured of it.

बार आकिर हुणू बानमान समानिताः।
मोदार छहीला अकदु प्राहन प्रवताते अछुहिताः। 16–10

III. तद् च घण्तो तहो बोधो अद्वैतो अहुरा,
कस् न जाता पता अप्रा परोद्वयो।
कस्त् न लोकस्त्त सर्वसि चा दात। अयने,
के या माओ उद्ये हेति नेपुसहती न्यथू,
ता निदु मज्जा वसेमी एन्याचा बळूये॥

I अन्वय (Prose order):—
तद् च घण्तो तहो ने कच अहुर (That I ask, tell me aright O Ahura) कं पीवे: ना अव्य क्षिता पाता च (which primordial
person is the creator and sustainer of Rectitude) कान्तर्वके
स्वर्ग उ आत्मार्न दर्शिक (which person allots path to the sun and
the stars) क व माता तव अवधि विविधता न (who is he, who
by turn makes the moon wax and wane) व जय महाय स्वामि
अस्त्र न विप्रि (that I wish to know this Mazda, and others
as well).

II. अवश्य (Translation):—

This I ask You, tell me aright Ahura: which person is
the first creator and up-holder of Rectitude, which one
is He, who chalked out the path of the Sun and the Stars?
Who it is that makes the moon wax and wane? I wish to
know all this and more as well.

III शेखर (Word-note):—

जन्तर — जेलितिश = creator
जजर = to produce. चन्द्र + तुप्प। इ दोसी come by छन्दिति
etc (3-4-117)
पौर्ण = प्रार्शन = primordial.
स्वर्ग = स्वर्ग = sun
स्वर्ग (sun) = स्वर्ग = हां!.
Sansk स्वर्ग = Zend श। Sans स्वर्ग ह।
स्वर्ग (स्वर्ग) and स्वर्ग are variants. “Sun” comes form
the word स्वर्ग। स्वर्ग = to shine
शारि — हांकां = star
स्वर्ग (Nighantu 3-29-10)

Ahomi

ते दर्शि न करिया इह स्वामि: (Rig 1-166-11)
प्रार्थना दाम = हां स्वामि: (Rig 1-166-11)
हां = अस्त्र = अस्त्र = to give, अस्त्र अस्त्रि:।
हां + फट दू। initial श drops by शुद्वे etc (6-4-75)
अस्त्रि = अस्त्र = path.

object of अस्त्र (vide 31-2, 34-13).

स्वर्ग = माता = चन्द्रमा = moon
स्वर्ग = moon. माता in Persian,
object of अस्त्रि। फिनियिय फिनिय फिनिय फिनिय फिनिय etc.

अस्त्रि = अस्त्रि = waxes
हां = अस्त्रि = to shower. अस्त्रि वहरा
अस्त्रि = great (Nighantu 3-3) भिन्न।

स्निक्षिति = अस्त्रि = wanes.
कान्तर्व = अस्त्रि = रिं = रिं = अस्त्रि = रिं + रिं +
केन टू = अस्त्रि = स्निक्षिति।
क दू को by फिनिय फिनिय फिनिय (3-1-34).
स्निक्षिति = प्रार्शन = by turns.
हां = half. अवर तव = स्नती।
स्निक्षिति = हांकां भिन्न दू लांट। (Rig 7-101-3)
अस्त्रि = अस्त्रि = I wish.
हां = हां = to wish अस्त्र अस्त्रि:। हांकां भिन्न।
विशिष्ट = वेल्तु = to know.

विशिष्ट = वेल्तु = in place of तुम by extension of the rule अरे
रेकियिय etc (3-4-10)
IV टिमण्डी (Remark) :—

This is an important Rik. For personal God is the very foundation of religious life.

Gatha makes the definite assertion that Mazda is a "मा" —a Person, and not merely the Impersonal featureless Brahma (Absolute)

The Gatha now turns its attention from the abstract to the concrete—from the negative (featureless) Brahma, to the positive (creator) Mazda

मीलत हा जो मील भान हीन गाजुजारीर 
(who holds up water and plants) k: आप: घोंसी (who yokes quickness to storm and lightning)
क: ना बसी मनः: घोंसी: (which person is the inspirer of conscience?)

Masnavi—6-641

Give up negative description. State positively.
Give up "नेति नेति" Take to 'हृति हृति'!

II. अनुलाप (Translation) :—

This I ask You, tell me aright Ahura which person upholds the earth and also the heaven from falling down? Who (upholds) water and plants? Who yokes quickness to the storm and lightning? Which person is the inspirer of conscience?

III टीका (Word-note):—

अत्र = अथि = too.

अवपतन = अवपतनाद = from falling down.

भूत (cf भूत-पात) 

Sans भूमि = Zend भूमि.

ablative of भूमि.

चक्शुर = द्वारक यथा trees.

यह = ज्ञाति = to go up. यह + धरण = धरण.

सि आए आपा। आए सि आए। (Avesta 6-14-2). arbor in Latin. (vide 48-6, 51-7)

श ध्वनि = ध्वनि = lightning.

ध्वनि = ध्वनि = to shine. ध्वनि + म = ध्वनि (Unadi 150). or अनन्त = अनन्त = to sound अनन्त + म = अनन्त = cloud.

398
IV. टिप्पणी (Remark):—

Mazda supports the firmament and gives swiftness to the storm.

The Rigveda describes, how the Great Lord upholds the earth and the sky.

हिःप्रभु: समयामानी।
धुन्त्रस्थ जाति: पति एक आशीव।
स धार्मापुर्ववर्णीम यामु जोतामाधुः
कस्मिन्निति हृदिष्ठि चिते न।

10-121-2

अष्टमी

I अन्वय (Prose order):—

तु तवं प्रसूते न बन्धु बच है बहुर (that I ask you, tell me a righ:)
| सुवाहु: रो: न अस्फालः तस्म:; च (which artist made,
| सुवाहु: रो: न अस्फालः तस्म:; च (which artist made,
| लघु: अस्फालः रो: न अस्फालः तस्म:; च (who is he who made the dawn, the noon and the dusk)
| लघु: अस्फालः रो: न अस्फालः तस्म:; च (which invoke the wise to their task?)

II अनुवाद (Translation):—

This I ask You, tell me a righ: Ahura: which artist made light and darkness, and which artist made sleep and waking? Who is he that made the dawn, the noon and the dusk, which recall the sagacious to their business (prayer).

III टिप्पणी (Word-note)—

सुवाहु: काह: — artist
| लघु: अस्फालः रो: न अस्फालः तस्म:; च
| लघु: अस्फालः रो: न अस्फालः तस्म:; च
| लघु: अस्फालः रो: न अस्फालः तस्म:; च
| लघु: अस्फालः रो: न अस्फालः तस्म:; च

490

25 401
object of阿沙时 is called manas.

(dawn) is a variant of अग्नि.

noon comes first by the Rule of अर्थ=तपस्या (2-22). अर्थ does not elide by अण्डा जन्तु (6-3-1).

object of अग्नि.

Both Light and Darkness are creations of Mazda.
In other words He is manifest everywhere; only there is a difference in the degree of His manifestation. It is higher in the beast than in the tree, higher in man than in the beast, and highest in the apostles.

Materialists hold that mind (Consciousness) grew out of matter. This is not correct. If mind did not lie latent in matter, no amount of shock could have elicited consciousness out of dead matter. This shows that consciousness is existent even from the beginning. This is so because both matter and mind are manifestations of Mazda. श्रद्धा (matter) and मनः (mind) are the two modes of the manifestation of Mazda, who is Himself अनन्त (bliss), which is not dependent on any external cause and is therefore eternal. This has been called in the Gatha Kshnum. [kshnum Mazdao vahmai (Yas 53-2)]

This Rik gives the direct tie to the popular delusion, that Ahriman is the rival of Ahura Mazda and that while Mazda created the day, Ahriman created the night. Ahura Mazda created, both the day and the night. There is no force, no power, outside of Him. Ahura Mazda has no rival. Angra Manyu is the rival (contrary) of Spenta.
Manyu and both these forces (rather one force in its two aspects) are in the hold of Ahura Mazda.

One may ask if Ahura Mazda created the night (natural and moral darkness) as well, how can He be called good. It is to warn these sceptics, that Maha Ratu had, in the the previous Sukta repeated again and again, that Mazda is Spenta.

Mazda is all good. He is all light. But when the force runs away from the centre, the rays would be darker and darker, the further they travel away from the source. But the force cannot be going away from Him for ever. All movement in the universe is ultimately circular — parallel lines meet at infinity. Thus at infinity, the force describes an arc, and starts back towards Mazda. Angra Manyu has then changed to Spenta Manyu. It is no longer a descending, but is an ascending arc, i.e. the force then goes back to Mazda, (takes one back to Mazda).

The force is bound to return to Mazda, The force started from light and comes back to light again. It is therefore a force of Light (Spenta). The dark period caused by its outward course, is only a temporary phase. That does not affect the nature of the light at the source; that does not affect the character of Mazda as all good.

The duality of Angra Manyu,—the polarity of the two forces,—is a necessary pre-condition of the creation of the universe. There can be no creation without there being variety. So long as the force of Mazda is confined in Him, (does not issue out of Him) there is no creation.

Avidya is Avidya, only if you forget, that it is the play of the Person who is supremely benign. —Sat-chit-Ananda.

Angra Manyu appears to be intolerable, only when one loses sight of the whole circle described by the force and confines his attention only to one-half of it, viz the descending arc.

Evil is only apparently evil. It is ultimately for our good. It helps us to build our character and character is necessary for God-realisation which is our ultimate and permanent good. Viewed in this light, Evil loses its poignancy.

The Sufi has implicit faith in the love of his friend. He is not frightened by His frowns.

Masuavi 1-1565

Your harshness is sweeter than music.

Dawn, noon and dusk are the three prescribed times of prayer as originally obtained. To these, two more prayers (sacrifices) were added by the Iranians, as the Katha Upanisad (3-1-3) attests—पद्मादिके यह यद, त्व-नाम चिन्तन: [ whether
one prays before Nachiketa (Fire) thrice (Indian) or five times (Iranian) a day.

Ritual prayer is sure to yield fruit and make the mind serene and fit for the vision of Mazda, unless the aspirant, in over-anxiety for immediate result, brings in disbelief and irreverence.

बच्चे बोलते आरा जात बोझेंगे समाज।
सर भ्रजन भूतु गुण भीराजिंसा भो साज।

Masnavi 3-2175

Patience is necessary to hatch the chick out of the egg.

61 तद भवा पेरेसा अरेहक्कां सोह बासोचा अहुरा,
या फूलस्या वेशी ता अथा हृदया।
अपेशु व्याजोनायहु देवांजहिती आर्यंसिद्धतिः
तनश्यो खुस्ते सू बोह चिनसु मनन्द्या,
काळिस्यो अपेशु रान्यो स्वेतर्तिम गामुः वयो।

I अन्वय (Prose order):—
हे अहुरा, ततः, प्राण्यां मे ब्रम्ह क्रम (O Ahura, that I ask you, tell me right) यत्र प्रत्येके अथ वति तत्र सत्यं (that which I say is indeed correct) आर्यंसिद्धतिः (Faith embelishes Rectitude by deeds) तेनाहृते: ब्रम्ह मनसा कृपया किल्लिता (in them Conscience develops nonchalance) केन्द्रा: अर्था: गा रान्य-सहति अतसा: (for whom you made the living world beautiful).

II अन्वय (Translation):—
This I ask You, tell me right Ahura: whether what I say is correct, viz., Faith embellishes Rectitude by deeds and to them, You send nonchalance, through Conscience, for whom you made the world full of struggle (for existence).

III तीक्ष (Word-note):—

| वे विनं - वदुहि=बदु, हि-बहि-if, whether |
| देवातपिति - अथं करोति - adorns. |
| अहं - अगिति, अज्जे - द्रोही (गणर्तण) |
| =-िलुः = भूल = भ्रजन (Unadi 638) |
| =असतु = भूल = भ्रजन = देवाजसु - celestial beauty. |
| देवाजसु = भूल - देवाजसु - beautifies |
| फिल्म = is added to a noun (to change it into a verb) by the dictum तस्य करोति तदू भुनता। दुर्गकु शलु (by the dictum भूलिते दर्शाय भागेः वहुः दुःस्कन्त) as happens before suffix हृ दृ। (vide 47-6) |
| विनसु - विनिष्ट - promotes |
| विनिष्ट (शिष्ट ) =विनिष्ट=teaches |
| विनिष्ट + केतु = -विनिष्ट। इ एदिस by इलु भुवो तथा (3-4-97)। |
| विनिष्ट। दु एदिस by संस्कृतम् श्ला (8-2-23)। |
| विनिष्ट। its object is धृत्र by and subject is मनसा। |
| केन्द्रा - वेशी - for whom |
| क य - कविता - any one. |
| अर्थन - असतु - सहस्त्राः=full of living beings |
| असतु (भू) - to produce. असतु + इन = अर्थि (Unadi 567) |

(vide 29-5, 34-14, 46-19).
To one who does not see a part separately, but sees it as a part of the whole, the thorn appears to be beautiful like the rose.

Masnavi 1-1570

Both in his fondness and his displeasure, he is equally charming to me.

IV  

Rectitude is imperfect unless it finds expression in activity. Gatha does not approve such barren rectitude. It agrees with the Mundaka Upanisad

Activity is the truth of the Scripture.

In proportion as a man becomes established in Kshathram and gives up all petty desires, the world appears to him to be beautiful—the arena of the sport of the Lord.

Masnavi 1-3007

I. Anvay (Prose order) :

that I ask you, tell me aright, O Ahura (that I ask you, tell me aright, O Ahura) 

के उपेक्षाय भावश्वर प्रभाव यामान, मथ आमेहन्तास्व 

के उपेक्षाय भावश्वर प्रभाव यामान, मथ आमेहन्तास्व

Spentā māthu kīspāthām dātārthām

Spentā māthu kīspāthām dātārthām II

408
II अनुवाद (Translation) :-

That I ask You, tell me aright Ahura: who has fashioned noble Faith, together with nonchalance? Who, in his wisdom, makes the son alike to the father? Mazda, I approach You on questions about these—You who are the Protector of the Universe, through Spenta Manyu (Satwac Guna).

III टीका (Word-note ) :-

चर्चा = महती = great
चथ = वहित = to grow. चर = चथ = चथ.
श्रृं = उन्नत = analogy of तिंचर, etc (8-2-32) vide 51-17.
तत्त्व = अवस्था = fashioned
तत्त्व = तत्त्व = एकता. तत्त्व + अवस्था = अवस्था
श्रृं = उन्नत = analogy of तिंचर, etc (6-4-99). Initial अ drops by श्रृं, etc (6-4-75)
अहे तत्त्व बन्ध्य दशमासिन्ह द्वारा मिला (Rig 10-119-5) तत्त्व = उन्नत by श्रृं कथा etc (7-3-75)
मन्त्र = वाचन = with
(vide 32-1, 34-11, 43-14, 50-8)

उदार = अनुपात = loyal
उदार = उन्नत = to like (छानस) उदार + अम = उदार (Unadi 533)
cf उद = उन्नत = to be pleased (Macdonell) (vide 46-9)

IV टिप्पणी (Remark) :-

Mazda makes the son alike to the father; in other words there is reign of Law in the Universe. The Universe is a Cosmos, and not a Chaos. But this does not assail the fact that man is free. By mastering the Laws of Nature in the outer world, he can rule over Nature, and by resorting to nonchalance in the inner world he can always keep himself free.

"Man was made in the image of God—the son in the likeness of the Father." Bible (Genesis) had picked up this truth from this Rik of the Gatha.
Some Muslim divines discard the idea as blasphemy (Zwemer—The Muslim Doctrine of God—p. 30)

They lose sight of the fact that if we reject all our ideas of God as being anthropomorphic, we will be left without any ideas at all. There will be an unbridgeable gulf between God and man.

Jalal, however, does not join with these divines.

We should take Him as our model.

II अनुवाद (Translation):—

This I ask You, tell me aright Ahura: I would meditate on all that are your Commandments, so that I may, through Conscience, understand the precepts, and also that through Rectitude, I might attain the Perfection of life, and thereby my soul may arrive at self-poise, that

III टीका (Word-note):—

प्रेसे—प्रशास्ति—I ask,
प्रस—पातिति—to ask (खान्ति:) आत्मशेषम्। प्रश+स+प्र
मन—बन्ध—अन्तर्विष्ठवानि—I would meditate
मन+स+बन्ध—fully.
या—पर्यायति—to think. अन जूहोकावहि, आत्मशेषम्।
या+लोट—ए—यन्त्री।
अभ्ययस्ति ती अन सरने मनविह (Rig 4-16-2).
In this our sacrifice we think of you. (vide 31-5.)
अन्तर्विष्ठ—सन्तेष—dictate
आ+विषा+चि।
या—यष्टि—so that, how.
अ+क्त्व+क्त्व in place of दृष्टिया by स्तु युः स्तुः, etc
उक्त्वा—उक्त्व+अनुसारन्त—dictums.
च+तह्व—उक्त्व (Unadi 172)
object of पूरे। आ in place of द्वितीया by स्तु युः स्तुः, etc,
The pure Principle (Brahma) lies in the effulgent recess. One can know it by self-cultivation.

Mundaka 2-2-9

TheIdeal lies in the highest peak of mind.

I. अन्वय (Prose order):

तह लारे शुद्धेऽन ने बच अहुरा (That I ask you, tell me aright O Ahura) करे अहुरे इसम, गोशु, चेना दशु-कालिणि how can I achieve this benefic religion) वो शुद्धेऽन तक्रस्व परिशीत शास्त्राषा, (which the sage teaches for the generation of nonchalance) अहुरे: ब्रम्हादितिः कृष्णवतस्व नक्तः (O Mazda, by nonchalance, the noble saint becomes similiar-to-you) अन्वय वशु मन्त्रा च शास्त्राषा (living in the same abode with Rectitude and Conscience)

II. अनुवाद (Translation):

This I ask You, tell me aright Ahura: how can I achieve
the benific religion, which savants teach, for the growth of Nonchalance. Through this superb Nonchalance Mazda, the saint becomes similar to you, dwelling in the same abode with Rectitude and Conscience.

III तीका (Word-note) :

कथा = कथ = how

किस + वा = कथा। by वा इत्यादि etc (5-3-16)

मे = अहू = I

षो in place of प्रथम, by सुप्रतिक्षणय etc

शा = इशा = this adjective to शेit. प्रथम in place of द्वितीय, by सुप्रतिक्षणय etc.

बोल = दुहू = holy

It is an anuyaya (indeclinable) adjective to शेit.

अव कन्य यणमानव रो (Rig 1-93-7) धात तौकाय सत्यावर रो (Rig 7-50-7) vide 46-18)

चेनां = धार्मिक = religion.

चेनां = sacred word (Nighantu 1-11)

चेनां घरणिः शुष्को (Rig 1-2-3)

जमनां चेनां अतततायकायु रूमा (Rig 10-43-6)

युक्त-धानि = युक्त-धानि = I would acquire

युक्त - युक्तिः = to attach

युक्त + होट, आनि = युक्त-धानि. an auxiliary root (धानि) is added to the main root by the extension of the rule युक्त चाणुपुस्ते भिन्न (3-1-40). धानि is added (like धु, मू, and अधु) even

otherwise than in ध्रु, and even without the interfix आधु by Maha-bibhasa.

An instance of double root (ध्रु-ध्रु) as noted by Dr Taraporewala (vide 48-5).

शुद्राः = ध्रु = savant

श्र = धारातिः = to know (ध्रामस) of ध्रामस in Persian (श्र = तना) श्र + ध्र = ध्रु. (Unadi 319)

पदित्व = आपलिः = generation.

पद = नव = to come. पद = पद (Unadi 273).

पदित्व in Persian. तारणेः चेतारणे।

शाळात्त = शालात्त = शिष्याले = would teach

शाळ = शाल = शालिः = to teach.

सूत्र = सहाय = noble

सूत्र = noble (Nighantu 3-3)

आ in place of अथम by दुर्ग दुर्ग etc.

आतिथिः = ताप = saint

आ + ताप + सिः (Unadi 629) = आतिथिः।

शाळ = शालिः = to control आतिथिः = one who can control himself. सिः denotes agent by Unadi 629.

सदेव = समानसधे = in the same abode.

सद = abode (Nighantu 3-4)

सदां = सदाः = सदाः: समान becomes स by समानसधे चद्विः etc (6-3-84) vide 46-14)

क्षिणा = निर्यात = dwelling

क्षिण + निर्यात = to dwell. सद भासिः।

27  417
IV टीमनी (Remark):—

It is by affinity of character that the devotee becomes 
त्वात्—attains at-one-ment with Mazda.

गोवर अक्षुन दूत सत्ता अर्जन दर आ।

तैश तीर्थ दु मन रा दर दरा॥ Masnavi 1-3063

In the crucible of love, two 'I's, are melted into one.

Affinity of character develops love.

One of the most celebrated passages of the Upanisads is 
this:—तत् त्वभव, असि श्रेयोतरो ( तामाभवत )

Sankara interpretes it as "That thou art." Ramanuja 
interpretes it as "His thou art—O, Sweta Kettu".

Gatha uses the word 
त्वात् in the sense of Ramanuja.

In other words, according to Ramanuja the identity of 
the devotee is not lost (merged) in God. Only it becomes 
insignificant. Jalal, the great exponent of Cisti, (esoteric 
religion of Gatha) describes the state as follows.

हु ज्ञाती शाम सो पीते अभितान।

तैश वस्त्र हस वहस दरे हैसाव॥ Masnavi 3-3671

Like the flame of the candle, in the presence of the sun 
he may be said to be both existent and non-existent.

I अनव (Prose Order):—

कर, त्वप शुरू कर हे अहो (that I ask you, tell me aright 
Ahura) तामाभव, असि श्रेयोतरो (that religion which is the best 
of the existent) या ने गवलः अहो न सम्पादन श्रवयायत (which 
would bestow on me simultaneously prosperity and Rectitude) 
अनुसंधातः: अहो न सम्पादन श्रवयायत (and through words of faith would 
hold to right action) हे अहो मया चिचे: तत्त्वति भानिः (O Ahura, 
for my illumination, I wish your guidance).

II अनुवाद (Translation):—

This I ask You, tell me aright Ahura: tell me about that 
Religion which is the best of all and which would bestow 
on me simultaneously both rectitude and prosperity and 
which through the words of Faith, would stick to right deeds. 
For my edification, O Mazda, I wish (to know) your will.

मे—त्वात्—मे: 

dative of तैश by त्तवम् etc (1-4-32)

तैश—तैश—तैश—तैश—तैश—tell
वच—बक्षि—to tell. कच ्च ्चा धि। वच becomes
g rounded by analogy of the rule वच अभु (7-4-20) च becomes चा
by द्राक्षे etc (6-3-35).

चेमना—भर्वसारा—religion

चेमना निदगति छाद (Rig 1-2-3).

सम्बां—मातमानि—सर्वप्रमाणः—of all

adjective to सेमानि (understood) masculine in place of
feminine by खुद्-निदि-अप्रह etc.

खूँ of superlative by तथा निदारण (2-2-41)

सब्भा—ङ्गिनि—things

सब्भा—to spread (Nighantu 2-14) गव + अभ + नाम (Unadi 400)
सब्भा—सब्भा। खिर्या आह। सब्भा (2/3) object of प्रदािताः।

अथा—अधो—धर्म—Rectitude

object of प्रदािताः।

प्रदािताः—प्रदािताः would give

धर्म—दिटि—to give. कध अधादि।। खिर्या आह।

सम्बां—सम्बां—सम्बां—together.

सब्—सब्भे—to go together

सब् + शान्तवसस्ति—सब्भां। शान्त becomes श by the extension of
तान्य-पल्ली etc (6-4-99)

It is here an adverb qualifying the verb प्रदािताः, as such
it takes दिटिता।। आ in place of दिटिता by कुन्या मृ-कुँ, etc

अथे:—वक्षि—by words

वच + लाल्युँच्छ। आ forms a noun by नासेते etc (3-3-114)

चौद्रां—धृति—कर्म—deeds.

object of हस्मा।। आ in place of दिटिता by कुन्या मृ-कुँ, etc

अधारी—तर्वन—right

adjective to आम्षा।। being an अधार (indeclinable) does
not take any विदिता।।

अधार—रासाल—would hold to

वा—दशलि—to stick to खिर्या आह।

सम्बां—सम्बां—my.

सम्बां—सम्बां—शान्त—for (my) knowledge

विष—वेदनि—to perceive विष + कि—विदिति—perception (विदिति
अधि विनिमय हि विदान—Rig 4-2-11) तात्पर्य नहीय।। खिर्या in place
of शान्त द्राक्षे etc 2-3-62.

Sansk वह—Zend द्राक्षे।

सब्भा—सब्भा—your

सब्भा becomes त्व by तान्य-पल्ली etc (6-4-99)

सब्भा becomes त्व by अधियोगमाथि etc (6-3-137).

इउँि—इउँि—अस्त्र—guidance

इउँि—अतिति अिव में—to direct खुद्+कि=इउँि

object of आम्षा।। खु in place of दिटिता by कुन्या मृ-कुँ, etc

उचार—आधार—आधार—I desire

उचार—चौद्रां—चौद्रां—to wish. खुद्+केट मि।

उचार becomes उ by विदिति-स्त्रि etc (6-1-15) आधार।। खु of मि
elides by इउँि etc (3-4-97) आधार।। मृ becomes म् by the
extension of मृ मो धाति: (8-2-64)

IV टिपणि (Remark):—

The best religion is that which teaches pursuit of
rectitude within the world and not by renouncing the
world.
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 8th 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 (चिनक), 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 सुल्तानी अल्लाह के हामीकी हाथे।
आत मन अगर तेरे इमरान बख्त फरदाद। 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 Mazda-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.

हरिकृत आते रुख चढ़ कर देह हर शीघ्रहें धरीहिय।
हरायें आज भीड़ के बर बाजी हराकत सुरीम ॥ 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.

* (कस्तु means golden, from हर- gold, and धीर means light cf कस्ता)

11 | तदः व्या परेसा एरेसु मोह भोजोचा अहुरा।
कुषा तंगु आ बिज्ञयत आरुखितिष।
यङ्गयो मज़द्रा थ्योह वन्ये-ते दण्डा,
अज्ञाम तोह आइसु प्राप्तत्थुयो मजोहिवीदे।
बीस्वंग अन्येण मजेउस्त सस्या डाप्ष्डास।

I अन्वय (Prose order):—

तदः व्या परेसा एरेसु मोह भोजोचा अहुरा। (That I ask you, tell me aright, O Ahura) कस्तु आरम्भिति: तस आ निजिनात्त: (how Faith would arrive to them) श्रेष्ठ: मज्जु तव चेता परस्ति: (to whom your religion is desired) अहुरु व्या एविय: प्राप्तत्थुयीदे (I know you to be superior to them) दिन्ता: अध्या। कल्यण मन्यो: टियें (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 ठीका (Word-note):—

बचाँ ‒ बचा ‒ हिंदी ती tell

बचाँ + कोई हि। व becomes विन by analogy of वन अम (7-4-20)

लाँहु ‒ ताए। ‒ तान। ‒ them

object of निजिनात्त। feminine in place of masculine by खुन-तिह-अस्तहं etc Sans सु = Zend 'ह

निजिनात्त=सतःचेती = would go

जस्ते = भज्ञाति ‒ to go (Nighantu 2-14) अत अरम्भिति।। दिन्ता यात्।

ले = तव = your

उत्तरां = निजिनात्ते = to desire। व in passive voice
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

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

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

IV दिशानी (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.
villain? ) लेख: वा अम्प: ( or is he the villain? ) रेख: द्रव्यक्ष, भी तब 
समाजा, प्रति-इतसे ( the vicious one who deflects me from 
your duty ). लेख: ध्वान-नक ( how is he? ) नी द्रव्य, अर्ध अम्प' संध्या ( who 
does not consider himself guilty )

II अनुवाद (Translation):—

This I ask you, tell me aright. "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=क: — who 
ए in place of प्रभास by सहार हु-हुक etc 
अभासा—अभासय—virtuous 
अयं+ विनितअयं by the dictum छन्दसि हि विनिता ( in case 
of वहतु, the form is अभासय )
या =द्रव्य= that 
द्रव्य becomes शा by सहार हु-हुक etc object of प्रभासी.

इद्स्र—एव = so 
इद्स्र=इद्स्रयम् = I ask 
इद्स्र—इद्स्रयति=to ask ( छन्दसि ) शास्त्रोपनयम्. 
इद्स्र + फुट ए=इसै। ए becomes ए by वैतालाब्धय ( 3-4-96 )
इद्स्र=इद्स्रयम्=प्रभासय—vicious

IV टीका ( 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.

बुध सहित जिन चाहे जान नमाज़े द रक्षा।। 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.

करने उस आम नच दे आजी बर कराए।।

था के कर्णाद रा बद्दाना सरकन खुद।। Masnavi 6-2196.

The aim of the ass is not to draw water or turn the sesame into oil. (Its aim is to avoid 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

धूते प्रभुवस्य वर्ष्य प्रभु नै युध्यपरास्तः
अत्माभिःसत्याः सर्वज्ञानेऽपि सः॥

Udyoga Parva 33-34.

Individual conscience (अभ्यास) should be corrected by social conscience (धूत).

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

Jalal remind us

हम तरापुछ तरापुछ राखा करेः।
हम तरापुधर तरापुधर काँघ करेः॥ 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.

I अभ्यास (Prose order):—

तथा ले धूते नाथु ने कर्य अहूरा (that I ask you, tell me a right O Ahura) कर्य इसे नीऽ आतात नीऽ नायतात (how would we destroy the evil to the finis, out of us) ताहू आ अन्य (save them too) वे अलुङ्कः पृथ्विः (who are full of heresies) नै इस अक्षय स्वस्माना: आ दीक्षिता (they do not delight in pursuing rectitude)
II. अनुवाद (Translation):—

This I ask You, tell me aright 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):—

नित्र—नित्राः—completely

नित्र—नित्र। It thus comes under प्रादेवः: (1-4-58)

नित्र—नित्र=completely

The Upasragna is repeated by प्र-सम-अ-ब: etc (8-1-6)

चा=too

अचूकाः=अचुकाः—by heresies

धृ=धृष्टमूः+ सूचित।

सूचि (in place of तूतीया) in instrumental case by the implication of पूर्ण युग सुहिताय्य etc (2-2-11)

पूर्णिसाः=पूर्ण:—full

अति is the vedic plural (7-1-50)

अपस्य=अपैतं+ by Rectitude.

instrumental to दीर्घास्तिः। पूर्ण: in the instrumental case in analogy with गुम्तिः दीर्घति कान्तिः।

IV. तिथि (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

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.

Masnavi 3—975
14. तदृ थ्वा पेरेसा एरेशु मोडङ वाचो अहुरा, 
कथां अपाह्य हुजेसु धाप्सु ज्ञायते। 
नी हीमु मेरहंखाद ध्वन्स नांश्राह्य संग्रह्य, 
समक्षतीय्य सिनासु दाओहे द्रंगुव्र। 
आहु द्रजूपेङ्ग मन्दु मना अनाये अल्लास चा।

I. अन्वय (Prose order):—

तत्त्वः प्रेसे ऋषि मे वस्त्र अहुरा (that I ask you, tell me ariht, O Ahura) कथा हुजुस्त्र अनाये हस्तमी: द्राम्य (how would I deliver the Evil unto Rectitude in her hands) हीमु निमहस्ते (I would extirpate it) तव निमस्ते अन्ते (with the dictums of your Gospel) अन्तायीस सिनासाः शाम्भु (give me strong nerve against the villains) आ इसु धीपुर्ण मन्दु नालियेवय द्रूतात् (I would destroy his snare and assault)

II. अनुवाद (Translation):—

This I ask. You, tell me ariht 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. टिक्का (Word-note):—

कथा—केन प्रश्कारण=how: 
सिनास-था। था हेतु स्तो (5-3-26)
44-14] नाथा

वह—सम्पर्कित=to deceive
भन्दा + सन्तो = विसंगति। विसंगति becomes शीघ्रति by 7-4-56।
चित्रित + का=चीतम। चित्रितम् श्राव। object of अनस्ते।
अनस्ते=नारायण=I would destroy.
नाय=नायसन्ति=to decay. अनस्ततित= (implied) चित्र=to des-
troy. नाय+चीत=—ि
अनस्ते—

initial थ is stopped by कहा etc (6-4-75) कहा is optative
sense by छन्दसें कहा=कहा (3-4-6)
असत्त=विद्यायत=rendering
असत्त=संगत्त=to divide संतु + ज=अंतत ।
पा makes a noun by नामांके etc (3-3-114) object of अनस्ते
( vide 46-18 )

IV विषय ( Remark ) :—
The words of the Lord's Gospel (Senhaya Mantra) infuse new hope
and new strength and enable one to put up a stubborn fight.

अतिरिक्त वह सुखन स्थान कंजत।
कहाँने शोधें हा गीतान, हुन्न।

Masnavi I-1597

It changes the jackal into a lion.
The Gita says

एवं करुः। परं कुर्ता छंदवान्यभा भावतम।
वति गरुः महाताहो वायुर्त कुराराम।

3-43

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

436
अथ्य—अथ्य—he here (in this world)
भी in place of कस्मि by सुप्रेस्वर etc (vide Kanga)
अथ्य—अथ्य—भी भी—along with Rectitude
सर्वसाध्य तत्तताय। कुस्ती तैतिवित्तता। सूतायहु इत्यादि न्यायीयता।
पौर्ण—पौर्ण—सर्वसाध्य तत्तताय। (vide Unadi 588 अथ्यः)
पौर्ण 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 पौर्ण means सज्जा or a multitude.

सप्ताष्टि चोतः पौर्ण (9-50-1)
Propel a multitude of arrows.

तत्साधनं भवदीप सायुजु:।
The Maruts assailed him with a multitude of razors.
पौर्ण स्वतं—than all
पौर्ण is induced by the post position स्वतं, by the rule कर्म प्रकरणम् कृतों पौर्ण (2-3-8).
पौर्ण elides by the Rule सुर्गु इत्यादि (7-1-39)
सत्तं—सत्तं—अथ—than
सत्तं इति अथाधानायथिण: निगम:।
पौर्ण स्वतं—स्वतं—सर्वसत्तं—than all
अयात्ति—अयात्ति—you prevail over; you are mightier than (all)
अयात्ति—to rule (Nighantu 2-21) कथं—साहं—king (Persian)
हेतु—तस्य—together

अध्याय [44-15]

स्वादाय—स्वादाय—स्वादाय—योद्धारू—two warriors
पत्तं—पत्तं—पत्तं—to abuse. कण्ठं+क। कण्ठं—opponent
तप्तं—सर्वं (सर्वं)। to fight. हृ=ह (8-2-34)
अनुपूर्वी—स्वर्याये—brawling by turns
अनुपूर्वी+षुष्ण+षुष्ण=अनुपूर्वी। षुष्ण is added by षुष्ण=षुष्ण: etc
(3-4-17) अनुपूर्वी=again अनुपूर्वी=roaring अनुपूर्वी=re-roaring
जसक्षे—जसक्षे=the two go
जसक्षे—अस्ति—to go (Nighantu 2-14) अस्ति=हुआ। कुत्रेः—अलै।
संस्मरणे—meet together, confront each other.

उपायते—उपायते—with those rites

निध्वासु—दिशार्शतिः—दिशार्शतिः=you confirm
द्रव्य—द्रव्यतिः—to strengthen (Nighantu 2-14) अन—उद्विजा:।
द्रव्य + केदी सिः—दिशार्शतिः। इ cf सि elides हृतन्त etc (3-4-97)

कुत्रेः—कुत्रेः=whither
न becomes ना by श्रव्यः तु तु etc (6-3-133)

अयस्म—यस्मि—you go
या + केदी सु = अयस्म।
यस्मि is used in the present tense by श्रव्यः तु तु तु तु तु तु।

वनानां—वन—victory
वन—वनाना—to win
वनानां+कुत्रेः—वनाना। ब्रह्माय वाप। object of द्रव्य।

ददासि—ददासि—you give
शा+केदी सिः—ददासि। इ of सि elides by हृतन्त 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.

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. And 
to make the good subjective, 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.

I अन्वय (Prose order):—

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):—

बुध-जा = वृत्र = वृत्र = killer of Vritra

440
(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.

 lobbyist शांति—to know (शान्ति:) शान्ति in Persian.
शान्ति—
अहंम्वित्व—self-knower
अहंसः—
जोत्वाणु—point out
जोत्वाणु—
→ जोत्वाणु—
= जोत्वाणु—
is changed to जोत्वाणु—
[ or जोत्वाणु—send जोत्वाणु—
31-3, 46-18 ]

de to him
dative of जाननाः
in place of जाननाः
by जाननाः

Note—धोक्ष्यात्मकम् 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:

समाह बाजी—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.

चुक्ताला—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—

बर्षा प्रवाद ते गारामनि, बर्षा वर्ष गारामनि न च ॥

Ve (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 Gāthā also as their own scripture, and followers of Zarathushtra on the Šāntra 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। तद्विन्द्र धरिना श्रद्धा भोजना करोऽनुमति अहूरा;

क्षण मद्यमा जरेयुं च चरानी हत्वा ह्विन ॥

आस्केर्विन्म क्षत्रियोऽचत च महो ध्वात वाखुपु आगो,

सरीशु बुध्वाध धृतराष्ट्र अभे सान्तका, अत्य मोन्त वे राजेनो अपाव ह्विन ॥

तद वर्ष ौपदे मे ब्रह्म ह्वत अहूर (That I ask you, tell me aright O Ahura) क्षण मद्यमा श्रद्धा, क्षण मद्यमांसां (how Mazda, I would whirl about along with you (I would be over the head of Spirituality and Immortality) अष्टेन मद्रूत (by that
Mantra) यतं अवावत संवरा राथाम (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 ecstacy 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) —
बर्त-बराँिन = बर्त विक्षराण = I would walk and walk.
बर्त = साँत = to walk.
बर्त + यह (intensive) =बर्त विश्वराण = to desire. यह = विश्वराण = 5-2-86.
स = comes by extension of the rule जप-जुक etc (7-2-86).
सका = सह = with.
सका = सुमात = You.
पथभी is induced by सका.
आक्षेषित = रति = love.
फिर = केति = to desire. आ + केति + ह = आक्षेषित (Unadi 567).
स = comes by पायर्क त्यस्तानि. च (6-1-57) object of बह.
ब्याख्या = स्वाती = Yours.
adjective to आक्षेषित.
मे = मम = my.
वाक्य = वेदिं = grant.
बह = वेदिं = to grant (वान्ति:).

अपसी
एक = एक = this.
refers to आक्षेषित.
masculine in place of feminine by घरा सु-घरा etc.

चिरे = विस्रति = at the head (command)
विस्रति is a variant of विस्रति by the dictum स्वातर विस्रति = (I would be).
घर + गोरु आति. आति is changed into घरम by 3-4-2 and घरम into घर (like व्यात्त) by 7-1-42.

सुसवि = सुसवि = of spirituality.
घर + ता = सुसवि. (5-1-119) वही elides by घरा सु-घरा etc.
अमुलाता = अमुलाता = of immortality.
अमुल + वि = अमुलाता = it is added by the rule खु जेकसाऐ गा etc (5-4-41) आ in place of केत्ता by the rule घरा सु-घरा etc.
मनाना = मनाना = by that Mantra (i.e. हो) आ in place of सुसवि by घरा सु-घरा etc.
वे = वस = which.
object of राधाम. वे (या) in place of बिहि by घरा सु-घरा etc.
राधा = साध्यामी = I practise ( recite ).
राधा = राधीति = to perform अद भ्याति.
राधा + लक मस्तु-राधाम. मौर्ये मस्तु-मस्तु.

IV टिप्पणी (Remark) :—
आक्षेषित = Intoxicating love is the essence of Sufism, and this is called here आक्षेषित. It may likely be the source of the word खुक so much used by the Sufis.
चर-बराणी — This“whirling with Mazda” is the source of
The devotee lives in God—he has become one with God. There is no question of partnership (duality).

As Kabir says

राम कबीरा एक हैं कहत सुनकर दोषः।
दो करी मो जानहू तुह मिठा 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 into two (this play of love) is the main object of creation.

हृद में जी मां बहुर आन वर संभवति ।
ता तु न तुर ती तीसर माणिक वायतः॥ । Masnavi 1—1787

You wished to play the Nird 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 khetwadatcha, 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

हृदिमाण महामन होम्बु मायः न चिन्तवेत् ।
मौलिक प्रेमना च स्वतं तत सदावत च चेतेत॥ । 24-52
One should not proceed by the intellectual method of meditation of शीतलम् (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 जेम्स्क-वरानः This Rik is the prototype, if not the source, of Jalal, Kabir or Vaijayanti Tantra.

And we might remember here the celebrated verse of the Rigveda

आ यद् श्रेयः श्रेयश्च नायि
प्र यत् सरुतः हैरतां मन्यम्।
अंिि यत् अपि स्तूििङ्ग मरायि
प्र नैं्रेि हैििािहि छुिे 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 ecstacy of swinging and whirling (the ज्वलिनी of Bhagavat).

I अन्वय (Prose order):—

तत्त व्या पंसिस्क एरेश्च मोह स्वोच्च आहुः
कथा अपि तद् सीमि देवम् हुनानी।

dasa अस्नानो अर्ब्बानन्हीणैं उच्छेन्म चा,
बन्ध मोह मन्त्रसा अपिवेशी हत्त्वाता
अमेयातात् यथा ही तपस्यो दाशोहः॥

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 टोका (Word-note):—

मोह—मुद्दुरांग—gift

मान—प्रेगति—to shower मान + प्रगति। है变为 by है (8-2-31) object of हुना। (vide 34-13, 44-19, 49-9, 53-7.)

हुना—प्रेगति=I may beg

है—हुना—to go (Nighantu 2-14) सर्व गतायिः जानायः:

वाहु, वाहु स्तु:। है—to attain—to ask for. सन—सति—to obtain है + सति अति।

अवश्या—श्रीजातिया: अवश्या—mares.

उपनु, नली—स्तु:—with males (horses) उपनु—उपनु—उपनु—उपनु।

बिहायं, इसी। न does not elide by the rule अनो इसी (8-2-16).
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.

Panchadasi 6—262

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

Panchadasi 7—175

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

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.

Desire (दुःखा) is the source of all misery, and normally speaking all desires should be curbed. When however a person has become established in Detachment (क्षय—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 something—not for his own pleasure, but for the welfare of the world.
I

अन्य (Prose order):

तर तया पृष्ठ में सच्च आहुर (that I ask you, tell me aright, O Ahura) वा तत्व गीत हुनाते नी दह, श्रवणित (he who does not give such need to the deserving) या न श्रवणिक हुनाते (the man who gives this to truth-speaking us) करत मिन: य अत्य पौर्ण्य अत्यन्त (what is the consequence that happens to the former for this) विद्वान अत्य (I would know this) या इमु अत्य अपमे (what indeed happens to the latter)

II अनुवाद (Translation):

This I ask You, tell me aright, Ahura; he who does not give such need 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):

सीढ़—पार्श्वीकर—reward
मिन—मेलित=to shower. मिन+ज=मीड़। ह changes to त by ही ह्व (8-2-31) (vide 34-13, 44-18, 46-19, 49-9, 53-7)
हुनाते—आइत=to the deserving
सम—सर्वति=to share (गणवर्ण) सन+शतु=सनत। dative of श्रवणित। न comes by the extension of the ruel जग्गस्या etc (7-1-70)
श्रवणित—श्रवणित=to give (गणवर्ण)। अत्य परस्परप्रभु।

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.

अनव वै वेयिन्द्र ि वष्यं रक्षि तः प्रकरणः।
रक्षितं कर्मसं वै वृत्तं हतं पालनु यो निकलिनेऽ॥

Manu Samhita 4-33

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

II अनुचाद (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 benificence.

III टीका (Word-note):—

चित्रम् - कर्म - how.

किम् + या = किम् (धा हेतु या 5-3-26) किम् = किम् (7-4-62)

किम् + या = किम् (सि किम् र्त्या किम्) (2-3-31)

असे - असे - to remain. असे + किम् हरे। किम् is used in the present tense by किम् etc (3-4-5).

पिन्धिता - किम् = oppress.

पिन्धिता = पिन्धिता = to grind. असे विभविद्धि।

पिन्धि - about them. dative of किम् किम् (understood)

काम् + किम् = what. nominative (passive) of किम् किम् (understood)

कर्मां = कर्मां = followers of Kalpa

उसिक्षा = उसिक्षा = follower of Usij

राहु = संस्ताप = rage.

हेतु - हेतु = तिसया (राङ्गर्घण) हेतु + म = हेतु

[ अम् = अम् = to burn. अम् + म = अम् ] (Unadi 150).

दाते - दाति = gives.
It can please only the fanatics.

Gar sukaambira bhalok ramake shabd.

Anan khalqi nayaama dri kund " Masnavi 2:2086

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

Superiority-complex (anaga) is the root of such fanaticism and arrogance is the besetting sin of man.

Alekhe esaari anana khapari badha.

Vine marj eur masti eur sakhali hata. Masnavi 1:3216

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

IV सियानी (Remark):—
The religion that does not purify character, hardly deserves to be called religion.

Rakshani kaal khele ga kushair.

Aan baalma kura pherava ra kushar. Masnavi 1 1643

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

गृहवचन = आकर्षित = listen
गृह = गृहित = to hear गृह + कोट = गृहम् गृहम्
गीत = ear, cf. खर-गीत, ( hare ) गोश्वारा ( list ) in Persian.
अनन्त = अनन्त = hear
अनन्त = अनन्त = to hear, अन भवादि:। कोट-न।
अनन्त = अनन्त = from near. आसाद = near ( Nighantu 2-13 )
ईश = गृहवचन = have assembled
ईश = गृहवचन = to go ( गणवचन ) अन तुरादि:। कट-थ। य बecomes य बecomes
था by अयःसामि etc ( 6-3-137 )
ईश = ईश = this; vide Nighantu 4-2-80
ईश सर्वं न भूर्साल अभोजि ( 5-88-2 )
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
विचार-विचार = समानविचार = wonderful of all.
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?"

"..." Masnavi 3-2041

Where then is the true philosophy of life?

2. अत् भूतस्या अहंकारोऽविवृत्ता महन्यू यातोउँसे, यथास्य न्यमनायो उपस्ति विप्रेया अंगः अंगेषु। नॉङ्घ्य वा मनायो नॉङ्घ्य संगतिः नॉङ्घ्य खोतो। नात्रावना नॉङ्घ्य उद्धा नॉङ्घ्य भ्योक्षणाः, नॉङ्घ्य रुपानाः नॉङ्घ्य उवाँनो हृदयने॥

I अन्वय (Prose order):—

अत: अशोऽथेऽ श्रीतो श्रीत्रू मन्त्रं प्रस्तुतं (Now I would speak of the two primordial forces of life) यथोऽयम् क: कंतत: कार! इति अभ्रनन्त (of whom the nobler one told thus to that which is dark) नो हरे: समः कोऽघ्न शस्त्रा, कोऽघ्न कठकः (neither our minds, nor doctrines, nor duties) नो हरे वर्षा कोऽघ्न अवर्षा कोऽघ्नया (neither tastes, nor words nor deeds) नो हरे भ्योक्षणाः कोऽघ्नया सकने (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 टिक्का (Word-note):—

स्वन्ध = स्वनित्व = सुभवत = brighter.
स्वन = स्वनित = to shine (छायास ) स्वन = अम = स्वन : [6-4-158]
Sansk ṛ-Zend ṛ ( cf अर - अरण ) स्वन = स्वन = स्वन + इथस = स्वनस = ṛ of इथस elides by the extension of बहोर लोप: इथस

उद्विं = उदि = such wise.
उदि हेतु प्रक्षण प्रकाशा आदि समासितु इत्यादि: [6-4-158]
बहु = अप्रवत = अप्रवत = told.
बहु = बहुतत = to tell (�ायास) : सूडहु इतदि. initial 0 drops by बहुतु, etc (6-4-75)
अंगस - अंग: अंग = हिम, who is dark.
अंगस = अंगस = agree.
अंगस = अंगस = 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 कृत (destructive) and अकृत (constructive)

संवासम एवं श्रृंग अकृत दे च,
व्यक्तिगति भरते विवृत्तम हृदयत: ।
अनीयति चालसा कृतेः भोक भावतात
ज्ञानदेवे सुभवण्ये सब पाये: ॥ 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.

रज ओ मां माहेर हु जोदर ओ दुरमन्यं
कैर हरु यह हरीकटा हो तनन्द
हर यकी खादन हिरोदा हस्तु खोग्स
ज्ञ तवे सक्लीकित काहां ओ कारे खोग्स ॥ 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.

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

I

II (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 (Word-note):

वि́द्रास्—विद्रास्—wise
विद्रास्+मह—विद्रास्। महां becomes महु by 7-1-36

हस्त्—हस्त्—this; vide Nighantu 4-2-80

हस्त्=हस्त्=this wise हस्त्+था=था by प्रकार etc (5-3-23)

हस्त्—सारास्षनि—practise

हस्त्—हस्त्—to adopt (गांधार)

हस्त्—हस्त्—I think

हस्त्—हस्त्—to think. अत तुदारि—मन्ते। मन् + केशं=मन्। हस्त् becomes ऋ by वैतो अन्त्य (3-4-96)

हस्त्—to them

निष्ठे by the extension of the rule चणुष्टी नासिनि etc (2-3-73)

अथोि=अथोि=alas; ऊ+ऊ=अथोि

अथापस्य=अथापस्य—at the end.

कालाधिकृते सामी। द्वितीय in place of सामी by छुट्टिको अथवा etc.
IV टिपिणी (Remark):—

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

कुनके दिस कुलने ह्रि रेतिरत्नी।
बार रखाने सत्यम आमिरंगती॥

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 सेमारं ओँ इस कोलिय ह्रिगरति।
लक्ष तुषा नीरस ह्रिगर, ज्ञान रसद॥

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 ख्रुङ्ग्रुङ्ग. ख्रुङ्ग्रुङ्ग is the other form of ख्रुङ्ग 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; Yeana. These are inconsistent with the catholicity of Jalal, and his love for Cisti. These are clearly interpolations made by fanatics.
Mazda has nothing to gain by deceiving any body; one should put full trust in Him.

IV. टिप्पणी (Remark) :-

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

1. अत् फळक्या धत मोह प्रजोत् स्नेतोत्तमो,
   वचे श्रुतादृश्य धति रतयोस्तिव वहिलेतम्!
   गोह मोह असास सेवौभोमु दानं चयस्यना,
   उपासिमेव हर्वाना अतेरताता,
   बहुंेहाय मन्ते उष्म प्रभोनास्य मजिदाऊरो अहुरो!}

I. अन्वय (Prose order) :-

Atat prasthe vah, svetnjam: me bhagat (I would now speak out what the Holiest one told me) kah: vah, satobh: shrubhe vyam (words that are the best for the mortals to hear) ye abh: maham shrub chaya vah, (those who offer to such—me devotion and choice)
Aahajam, shrubh: abhajati (would attain spirituality and immortality). vah: mahe: shrubh: mazda ahura (by deeds of conscience,
O Ahura Mazda.)

471
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):—
बच — वच — वचन — words
वच is a variant of वचस् by the dictum बोधः अन्तर्वोरी लोपः। त object of प्रवेशे। प in place of हितोप, by सुभरि सुछः, etc.
हुष्ठे — भोधे — अभूषे। भूषे — हुष्ठे by हुष्ठे etc (3-4-9)
अभूषे मे — हितोपाय माग्ये — to this-me
हुष्ठे — माफ़ि — devotion
हुष्ठे — भूषे — असूषे। भूषे — हुष्ठे by हुष्ठे etc (7-4-58)
हुष्ठे — शास्ति — वद्वा जन्ति — give
हुष्ठे — शास्ति — to give अथ अवदाकि। शास्ति। शास्ति। अवदात्रिः अवदात्रिः। इ of अवदात्रिः elides by इत्यादि etc. (3-4-9) and इ by स्वयंगोद्दत्त इत्यादि etc (8-2-23)
बच — वच — choice
बच — वचति — to select भूष + अश्व = चयः। त object of धान्। धान् in place of हितोप, by सुभरि सुछः, etc.
उत्पादन — उत्पादिति — अतः जन्ति।
बच — जमलि — to go (Nighantu 2-14) भूष + अश्व अन्त — जमलि।

IV टिप्पणी (Remark):—
God speaks through His Prophets. Submission to the Prophet leads to spirituality and immortality.
सत्य देवे परामर्शे कथा देवे वा गृही।
सत्येऽन्ति विद्धि: हाव्यं प्रक्षारे सहानुभे:॥
Swetaswatar Upanisad 6-23.

I अनुवाद (Prose order):—
अत विचर्त्य गृहिः। प्रस्कर्षे (Now I would speak forth the greatest of all) तत्त्वम अवदाः। या हृदाया, चे तन्ति (praising the rules of Rectitude, all that there are). स्वप्ने — मन्यायुः अश्वुः अश्वुः। भूष्ठम (may Ahura Mazda, of benevolent spirit, hear) चुद्रैः मन्या अथ अथ युज्यम् (by whom-soever Brahma is quested through conscience) अथ भूष्ठम अश्वुः गृहिः प्रथास्तू (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. टिक्का (Word-note):—

किरणाम् — समृद्धि — of all.

पत्ति of comparison by सत्य निर्भरंगम् ( 2-3-41 )

महिष्ठा=महिष्ठ गreatest.

मह्ष् is a variant of महत् ( cf महत् लघुय चक्षुसे—Rig 10-9-1)

मह + यू = महिष्ठ। Sans $\Rightarrow$ Zend ʃ

स्वमस् = स्वमार्ग — praising.

present participle in क्षण।

स्वयं क्षुद्र by सवि-नुरो: क्षुद्र: ( 3-4-17)

अथ = अथाया: of Rectitude

विषयित elides by सुरार झूरु, etc

या — सबूत: all; adjective to सुभा।

सुधा: — विषयानि=rules

$\tilde{\text{हु}} + वा + \text{iहु}$ object of प्रकरणे case in apposition with मविष्ठम्।

ये — which. nominative of एति-द refers to गुरु।

स्वस्य = वेन=वेन जनेन = by whom.

nominative (passive) of the participial verb गुस्त्यम्।

IV. विपरी (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 पश्य: पश्यते स्वमति कन्तरी ईश एवं अत्मोऽनिमित।

तदा चिदाभ्यु युगपते सिद्ध

Mundaka Upanisad 3-1-3

When the votary Sees God, he is on the way to Transcendental reality.
रावण रावण: हिमस्थिति (whose favour the devotees seek)

अव्राथ (Prose order):—

अग्रें ताहती अपानो उन्न अपनो,
उत युता या नेरोि वाम तो ग्रामी,
ता चा खुशी मज्दाबाहो दांगियु अऊँगे ||

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)—

सफ्ता—सफ्ता—अप्याः—favour.
81. तेसु ने तत्तोतादं नेसव्या त्वा वीरवेये, ।
न-प्रीत जयक्षच्या त्यादेशे, ।
वैहेन्द्रुप वन्येवरु स्वाध्याय उस्सालम्याचा, ।
वीरुर्द्वा अथ वेसु मलद्राम महरुम ।
अत् होह वर्ज धे देसाने गरो निदामा ॥

I. अन्वय (Prose order)—

स्तुते: नमस्ते तू विवर्धे (greeting with hymns, I would welcome Him) त्वा चिता. चर्मानि वायकांमि (and I would behold Him with my eyes) करो: स्तुते: स्वेतसेन उक्त च (by deeds and words of good character) अथ व अहुर मझारु तिथु: (that Ahura Mazda whom Rectitude knows) अहु त अहु चिता: भाविर निन्याम (then this Brahma we would adore in the House of Song)

II. अन्वय (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 conscience. Then in the House of Song we would entertain Him, the Brahma.

III. तौक्त (word-note)—

स्तुते: स्तोत्र्यापि धे by hymns.

रू + क = रूतु। क forms a noun by रूस्त्र, etc (8-3-114)
adjective to नमस्त्र. A place of द्वितीया by स्वर्ग सुन्दर, etc (7-1-39)

याद्र :—याद्रा—Transcendental God.

object of निदाम।

याद्र is a variant याद्र (i.e. it ends in अ, instead of ऐ) vide याद्रा ‘शरीर’ निदामस्य याद्राम् एत। Swetasvatara 1-12

द्रमग्नि—द्रम—ग्नि—in the house.

द्रमग्नि is a variant of द्रम by the dictum स्वर्ग, अन्तवोर, लोकः।

द्रम—house (Nighantu 3-4-12)

गिर्:—गिर्वस्त्र—of song.

बिदाम:—पूजाम्:—we would adore.

नि+भा+च्छ—भान्ति—विदाम। स of मन्त्र elides by स अलसस्य (3-4-98). नि+भा (like चिं+च्छ) means to adore. cf कल्याणे देवयां हरिणा विद्या (Rig 10-121-1) Which Deva would we adore by oblation?

IV द्रिप्नी (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. Sankaracharya 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.

�न्वेषनायात्मक: मन्त्रानि जीवः-कृत्सङ्कोचः ।
इङ्कार व्रद्धोऽविदिता द्वै संस्कृतारः। इति ।
Pancadasi 6-190

There need not be any objection on the ground that one Being cannot be both Nirguna and Saguna 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 Isvara) had been suggested in the Veda, as we find in the Yajus Veda:

केनार्थ तः परस्पर परम्य गुर्दा जय
तथा विश्वेष सत्तय एव र्वाहुम ।
तत्स्तथा द्वै न न नि भैतिक सर्वस्वः ।
स अर्थं प्रकृतिन हिंभ्वं प्रजातु॥ Yajus 32-8

where the ultimate Reality is called both "I" i.e. Nirguna Brahma), and also "He" i.e. Saguna Isvara.

Maha Ratu Zarathushtra makes the point clear, when he says "we would in the house of songs, entertain that Brahma, whom—Ahura Mazda, [चं महुः चूर्णं] 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 truth of the Gatha, elucidates as follows.
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 Bralna 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—*Aanand* Brahma*vi* as the Taittiriya Upanisad calls it, or *stumh* mukhato bhave 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. Amra Kosa attaches various meanings to Brahma *vedo* *vedam* karo. Brahman *ved* *prajnapati*. Brahma means—*Veda*, *Principle*, *Discipline*, *Brahman* and *God*.

I. अनुवाद (Prose order) :

वहुँ मनसा मत, तेहुँ चिद्वेस्ति ( with my conscience I would serve Him ) येन ब्रजसि स्पृहेन न तस्मा न आ चरति ( who has placed on our choice Right and Wrong ) अहुः मक्क्ता न ब्रजसि ध्वनि शाबाः ( May Ahura Mazda bestow on us covetable nonchalance ). अस्मां, पतनुः ब्रिसत्वा व पद्गः ( and uphold our cattle and men ) आक्याते कसीः मक्क्ता आ ध्रुवताया ( 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 टिक्का (Word-note) :

( vide 43-14 )
Prathve—Prathve=Pratya=Prasate=Prasate=may protect.
Prastu=Prastu=to protect Pr+Prastu=t=Prasate.  t elides by kopa (7-1-91)=Prasate.  ए becomes ए by नीति अस्माय (3-4-96).  क्षू is optative by किर्तिक्षू क्षू (3-4-7).

Udaana—Udaana—may produce.
Jn—Jn=to grow अनन्तित देह (implied causative) to produce जन+जन=जनता हो बनाय by तुरो तारा etc (7-1-35).  Final त of जन elides by सा पत्ता etc (6-4-99)

Basa: Sans—Prarr—Conscience
object of जनता। श्री in the object by नीति अस्माय 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 alternatives, 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 (Khetma avadatha) can please Him.

एवं मयां आत्मसं गुणात्मक रा नमः।
वर्षे मम संवरद्दृश्चत्तम्बनाश्र्ये हि फलोऽ॥ 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 thereby 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 गुणान्तरं कर्म ह्ववस्मति मी जाय॥
वर नेतु हृदये आन मनं ब्रह्मवेद रेतु॥ 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.

I. अनुच्छार (Prose order):—

मदु नु आसारं मधु निमान्त (I would extol Him by the rites of Faith) यज्ञ सह मनुष्यवाण अहुरमज्ञा, अब्राहीम विनयास्त्र विनाशित (for he inspires Rectitude and Conscience) तता कस्म सुरुतिता अपनाकिस्म त (in His nonchalance are spirituality and immortality). अस्माय विश नाच ततैं ततैं ततैं ततैं (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)——

मिष्ये—मिष्ये—पूजयामि—I adore
मह—महिति—to adore. महवसू—(frequentative)—सिस्तेरि।
छत ए भिमाये। ए becomes ए by वा दूसू—सूदू etc (8-2-33)
—मिष्ये। व—व। मिष्ये।

नामि—सामायि—by name

एत तिंदा by the Vartika महम्याचिस्मयि—अस्तूयान्ति।
सामायि in place of तीनिया by सूदू—तिसू—अदू एTC

महबूद—केवल—Vedhas.

आति—अन्ताचि—सुषूते—is heard.

श एत दू—अपराजि। ए becomes ए by किसू etc (3-1-66).
initial ए is stopped by बूसू etc (6-4-75) एकुतू denotes present tense by बूसू etc (3-6-6)

चेन्नल—अनेकित—केतेषि—मेसूसू—to inspire.

निष्कृति (किसू) —to inspire. निष्कृति, एत दू—अनेकित।
initial ए is dropped by (6-4-75). एकुतू denotes present tense by 3-6-6.

अस्मायि—अस्मायि—to us.

सामायि in place of तिंदा by सूदू—सूदू etc
cf सब युद्धा—वर्णमा रम्य गंधात्थम। (Rig 7-83-9)

र्तोषः—अशि—लिखि—perpetual

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

IV टिथिनि (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.

बनाम आति न नामी नदरात्।

म एर नामी के खानी बयर भवारात्। 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—केश्वरे विष्णु—कविता वेजुरे बहुतम्—अग्नि यम् मातरितिवानम् आहु:—Rigveda 1-164-46) for that contains in it the germ of polytheism.

Maha Ratn 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 स्वयं (Self-existent) of the Veda (Rig 10-129-5)

Mazda is the equivalent of the Vedic name Vedhas

वेदस्वरूपः—वक्षुस्वरूपः—वक्षस्वरूपः—मज्जस्वरूपः—मज्जस्वरूपः—मज्जस्वरूपः। ए=४, और व=व, [ औं व=द ]

as in मज्जस्वरूपः from नामस्वरूपः (nearer) cf नामात्मित्व (zend) from नामात्मित्व (Sans) बेदस्वरूपः becomes वक्षस्वरूपः and then व changes to म और म changes to ग, by the rules

1. कार्ये वा म—Vararuci Prakrita Prakas 2-19.
2. आत्रे—अस्वाभीय व: do do 3-35

B. मादृ वक्षस्वरूपः सत्त्वः व: (Panini 8-2-9)

So मज्जस्वरूपः सस्त्राः व=Zend और So मज्जस्वरूपः मज्जस्वरूपः

केश्वरे is specifically the designation of Varuna as वक्षस्वरूपः केश्वरे। Rigveda 4-42-7

“They call Varuna by the name of केश्वरे.”

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

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

अहुर: मज्जस्वरूपः—अहुर: केश्वरे: of the Veda

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

ततो ब्रह्म नमस्य—तक्के देवाय हरि मेघसे।

Vedic नामात्मित्व सज्जाह सदृशर्य तपस्मानम्। 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.

वृक्षा मद्वे तैमान्तः हस्तम्।

नामात्मित्व देवाः अहुर: हुष्टम्। 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 देविताना — divine (yas 48-1) and देवान्तसा — glorious (yas 47-6)

Rigveda identifies केष्व (Mazda) with Rudra.

वषा शत्रु सुन्यो, तिंपि कशों अतुर्वस्क केष्वः।

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 मज्झु with केष्व (Science of Mythology P. 126)

केष्वः मे किताता अर्जुना, अर्जुना अर्जुना. According to Nighantu, the oldest Vedic Dictionary, however, केष्वः means wise (Nighantu 3-15-6)

Thus केष्वः and केष्वः would seem to be synonymous—and केष्वः is philologically nearer to Mazda. केष्वः emphasises the fact that the very essence of God-head is Consciousness (व्रम्मस्तम्म) of मज्झु (Mazda) (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 Kshnum of the Gatha — yas 53-2). 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 कर्त्त अक्षेत्राः कोषः: (final श and न often drop), केष्वः becomes केष्या and केष्वः becomes मेघा.

In other words मज्झुः and मज्झुः are equivalent. मज्झुः is declined like विष्या (masculine noun ending in आ) and the form in प्रक्षम एकालन (1/1) is मज्झुः which is indifferent from मज्झुः—first singular (1/1) of the word मज्झुः. The difference is evident in भृत्या, which when the former becomes मज्झुः, and the latter becomes मज्झुः. It would appear that Mazda (ending in आ) is more current in the Gatha, than Mazdas (ending in श्व)...

Thus मज्झुः is reduced to मज्झुः (केष्वः to केष्या). Maharshi Viswanamitra [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 महदूः (मज्झुः) and sings forth in glee

महदू वेदानाम अक्षेत्राः 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 अहुरवः (Ahura-hood) and not देववः (Deva-hood). This bears testimony to the high esteem that Maharshi Viswanamitra entertained towards the विष्या (Parsi cult)

It may not be said that word महदूः in the above line is an adjective meaning "great" and that it qualifies the word अहुरवः, 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

महादु विचारे अक्षर पं पयो चो : ।

Rigveda 3-55-1

“Eternal (अक्षर्) Mahat become manifest along with the universe (चो)” (repetition of महात्र in the fourth line, shows that महात्र 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 महात्र is the vedic re-transliteration of Mazda, which arose originally out of the वेद of the Veda.

महात्र becomes मजात्र (मजात्र) in Pehlevi ] Astara Mahas becomes Assara Mazas in Assyria (Griswold—Religion of the Rigveda—P. 25 )

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 ठीका (Word-note) :—

बल जेन्त्य — the singular for plural, by स्मृति—अक्षरह etc Nominative of लिङ्ग—मन्नाथू।

बा — ताम् — Him

refers to Mazda. Object of निकोमल। ताम् becomes ता (by addition of बा) by the Rule ताम्बार ।

देवा :— बल फूकाया :— Deva-worshippers.

case in apposition with ते। Sans ते — Zend हे।

मन्नाथू — मन्नाथू :— men

कृति comes by the extension of the Rule अन्विदा etc (7-1-70)

case in apposition with ते।

लिङ्ग—मन्नाथू — लिङ्ग—अक्षरह – निकोमल — denied

लिङ्ग is an upasarga by तिरोअक्षम (1-4-71). मन्नाथे = to
Mazda is the friend, even of the nonbeliever, as the Rigveda says.

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—गान्त-ग्रहण-नात्सह-सत्सह-सात्सह etc.)

Rabindranath explains the principle by saying:

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.

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.

हरेक्स नेव गुणार्थन के अन्त खाजे, हे घरीजाद 
खुली दुःख साज, आ के खराबभूत के अतात ॥ 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.

2

कामू नेमोढ़ जांमू कुत्रा नेमोढ़ अयेनी,
पढ़ी खर्वेचू अर्धसमफन्य ना ददहरी ॥

नोडिना मां लागु यें बेरेजेना हेड़ा,
मयदा दर्दवेएश योह सास्तारो देंजन्तो,
क्या भ्वा सजदा द्वारस्तो हादिणावाह अहुरा ॥

I अन्वय (Prose order):

क्या ज्ब्या नमे (to which land would I turn) क्या कुत्रा अयेनी (and turning whither proceed) केवल अर्धसमफन्य परिवर्त्त (doning the Khetus and Aryamnas.) नो इत्या मां लाग्या (they do not please me) वे खाजा: हि च (the Vrijanas too that are) नो इत्या आ (and not also) वे खाऊँ: हूं भ्वा: शास्तारो (the impious preceptors of the country that are). हे अहुर मजदा क्या द्वार सजदा (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 Aryans (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 दीक्षा (Word-note) —

नमः—अभिध्वतः—I would turn.

नमस्ते—नमति—नमते—to bend. नमस्ते—in future tense by सत्तमसतायमः—etc. (3-3-31)

आदिः—व्याष्ठ—province.

प्राणिनां—व्यास्ते—object of नमः—bending.

नमं+व्यास्ते—ल्यप्—is added by the extension of the rule सत्तमसतायमः—etc (7-1-37)

कृतु—कृतृस्तृ—Vaisyas.

object of परिद्वयं—स in place of द्विप्रया—by हृद्वृक्ते—etc.

अभिध्वते—साधारणाः—Brahmanas.

आर्यं—God (Nighantu 2-12). तेन मनंतिः—to remember (cf. आर्यं)

सच्चिदं—सच्चितं—holding.

अभिध्वते—to hold. अभिध्वते—by the Vartika इत्य—所以他 आर्याणां अपसाच्यास्तु।

दशसी

क्षत्रियः—तोपस्यतत्त—सत्या।

शुचि—सत्यति—to satisfy (जामस्त)। शुचि—सत्यति—अति—becomes अति by तुष्ति—अति—etc.

ब्रजनः—क्षत्रियस्त।

अवधानं—strength. द्वृणयां+अच्ययां—द्वृणयां—by अर्ह आदिर्धार्य अच्ययां (5-2-127)

हेशा—हि च—अपि च—ते and too

हि—even, too; च becomes च by सिपात्त्वं च (6-3-136)

बल्य—देश—country.

शासकः—Preceptor—from शासकं—to guide

क्षत्रियो—व्यास्ते—I would satisfy

क्षत्रियः—सत्यति—to please (जामस्त)। cf शुचि—(Persian) शुचि+शुचे—

=शुचे। च comes by सिपात्त्वं च (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 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.

दशा और्रिगमां राजा इव्वें चंत्र अस्तित्वम्।
वैदिकम् चरते दशा नौक्रामति चरते क्रियाम्।

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 अत्वत्र अत्वत्र खवादुस्व दशा इव अव्हतु।
चे बेहेलोनात ब्द्दुहीम दान, कर्मालिका।

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.

II अन्याय (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 श्रोता (word-note):—

चे देह—नेमदे—I know
दशमी

चन्द्र—चक्ति—to shine चन्द्र+विभु (causative)=चक्ति। उ
comes by the extension of the Rule स्वायत्व व। त (7-3-4)
चन्द्र। छोटे छिड़। cf छोटे-दन in Persian. (Vide 51-20):

प्रश्न: विमाय—a friend to a friend,

cf प्रश्न: विमाय, बालाम, बालाम, बालाम (Gita 11-44) (Vide 43-14)

द्वितीय—द्वितीय—gives.

सी, is used in the present tense by ज्ञापते etc (3-3-152)

आच्छादेन—आच्छादेन—इुहू—tell.

क्वा—क्वा—क्वा—to tell. क्वा:

क्वा+क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)

क्वा+संक्वा संक्वा। घ. of संक्वा elides by इस्तब etc (3-4-97)
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.

Masnavi 3-1445

"Poverty rather is the very life breath of the darvesh."

Masnavi 4—18 65

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

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

Masnavi 1—408

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

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

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

But that is the difference between Vaishnavism and Sufism—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.]

31 कदा मन्द्रा योग उखःनायो अन्नमाः,
अरूढ़मां दर्शियाः को अख्मा फारिन्ते ।
बेरिजःशीर्सू संगहाइया संयोत्मायम् चृतविहृ.
कृष्णियो ऊशाः वोहू जिमान मन्द्रा ।
महन्यो च्या संहारा वेरिन्द्र अहुः ॥
I. अनुवाद (Prose order) :

हे मत्वान्ते गृहमण्डला अनुवादः (O Mazda, those who are the cleaners of hearts) करा असते: धर्मम् ज्ञानम् अनुवादक (when would they stir for the compactness of mind and rectitude) हृदयां: हृदयों मृथुस्थानम् देयते (the dutifulness of the apostles in deeds and words) कपोलम् गृहमण्डला अनुवादक (to whom would arrive through conscience) हे अहूर तः: शास्त्राय त्या वराणि (O Ahura, I choose You for instruction to me).

II. अनुवाद (Translation) :

When O Mazda, would they, who are cleaners of hearts, take up for the consolidation of life and for Rectitude, the duties of the Shayoshyns (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)

उच्छान्ति: — महाळ्य: — cleansers
उन्हें अनुभवति: to shower ग्रुह+अव: = ग्रुहमण्डला (Unadi 165) one who sprinkles water अनुभवति: असते मस्तो हिता इस (Rig 1-166-3).

— तः: स यात्रा भुज्या बिधिति (10-31-8)
अक्षाम्: — असत्वाः: — of hearts
हृदय स्वभूमिः अस्वाम्: प्राणां: हृदयस्मार:। अस्वा becomes अस्वास्थ्य by अस्वास्थ्य दृष्टि etc (7-1-75) पर्याय विशेषता (5/3).

Object of अक्षाम्। पर्याय in the object by हृदयूऽ-कृत्वा: हृदति (2-3-65)

धर्मम् = संध्हन्त्रम् = for Self-possession
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 रहिलो साहु रहिलो रहिलो गुह मोहिनः*

*कहु नामकह हो जमलों के ना जयं गुरुमतः*

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) ?

III  टिप्पणी (Word-note) :—

तत्‌ = त = that.

काहु = कहु = to injure. कहु + कहु = कहकु = to injure.

शत्रु = शत्रु = villain.

*सूक्ष्मता* = to injure *शत्रु + शत्रु = शत्रुसूक्ष्मता*.
संसारी

सम्-नमः-Him

श्र- in place of विसेच्या by सुङ्ग-सुङ्कुळ, etc. लतम्-सात-तन्म

प्रच्छ-नमः-in praiseworthy

ने-to sing, to praise श्र-ने-कर्ष, adjective to प्रक्षिप्तम्.

प्रक्षिप्त-पक्ष-in the Path

दिशेन्द्र-सादृ-सामाय-refined mentality

भिन्न-विचार-to think भिन्न+क-हिन्न.

Sans यह-Zend सूत

चराव-चालन्तिः-guides

कर-कर्ति-to move अन्तर्निहित-भिन्न (implied causative) =

to guide नृ-सहत-तिथ-स्वभा। 3 of ति elides by हुमक्ष etc.

(3-4-97)

IV उपयोगी (Remark):—

The principle of this Rik is echoed in the Mahabharata

अतिरत्वाय यथा यथा: हिन्ना सबसे तथा हिन्ना,

सत्यं तेषु वैभवम् नो शर्म: तत्वशस्योऽनाम॥

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.

कस्त्व खरावांक: के आन वाहिक हुवद्।

कस्तः खरावांक: के मक्खरसारी हुवद्॥. Masnavi 5—106.

There are many acts of enmity which are really

friendliness.
I. Anvay (Prose order):

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.

II. Avayavat (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. Tikka (Word-note):

केतु—केतन—किस्मत-—lordingly
चिन—अस्मिति—to rule चिन+केतु—स्वयं। केतु is added by रत्नि-

वाच्या

उद्धे: etc (3-4-17) केतु+९ (१/१)—केतु। न comes by उत्तिताह्या etc (७-१-७०)
अद्रोहस्तिनति—cuits
हा—हति—to cut हा+हु—अद्रोह। स comes by चक्षे: ति—
(३-१-४४) and न comes by विभाग भीणा—वादु (७-१-६९)
ह एडिज by मन्ने वस्तु हृद्द्वेध etc (२-४-८०) हृद्द्वेध is used in the present tense by चल्पक्ष हृद्द्वेध (३-४-६)
वीरोदी—वीरोदी—for rending
ड—डभृति—to rend डड+डभृति। ताहि नववी। असिनकर विबृत्ति वाली। सामी मै बीवी by the dictum विबृत्ति वाली, फारक्षी।
उद्धे—आलोची—relative
कुलम्—आलोची। कुलम्हु+हु—उद्धे।
object of the verbal noun देती by the rule कुलम्—कुलम्हणो: तस्ति (२-३-६५)
विभागा:—विभागामित्वम्=of the friends
object of the verbal noun देती। अवच्छिन्न in place of वद्धनी by the Vartika भववेच्यु नववी वाली।
राखा—रोन्न=विविध—according to principles
सह—सतापन=to pronounce सह+न=सह=direction, law (unadi २९३).
ताना बीठा in the noun used as an adverb by the dictum बीठा बीठाय: बीठाशयामु: बीठा बीठाथाय: बीठा बीठाय। अति in place of ताना बीठा by सुत्रिइ०—००००, etc
उद्धे—आलोची—living
जीव—जीवंति—to live जीवं—जीवम्—जीवं।
केतु is added by रत्नि-००००: केतु (३-४-१७) जीवम्+ु (१-१)—
violence is also equally equitable. I tell you truly, this is the equity that I follow in truth.

Mahabharata lends support to this view:

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

I.  

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

Non-violence is the whole of equity, but benevolent
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 टिप्पङ्की (Word-note):—

ईसाद:—आकुवङ्ग—helping
ई:—ईति:—to give (गणदान्त); आहानिधात। ईव + शालण् =
ईसाद:। भो: becomes स्र.: by निय-पद्व: etc. (6-4-99)
भाषान्:—घु:—house; object of गाह
सत्या:—सत्यम्—truly; द्वितीया in भेदक (adverb). आ in place
of द्वितीया by सुप: हु: खु: etc.
भाद:—भादिती:—भादिती—goes
गा:—गा:—to go (Nighantu 2-14-39)
गा + हेप: नि = गाह। ह of न elides by हत्त: etc (3-4-97)
अशोचान् = पापान्—vicious
ह् + ह्: ग्:—रतये:—to injure ह् + ह्: ग्: निधान। बसु is added by
analogy of भिन्न: शाअल: बसु: (7-1-36) ह् हसु: + ह् (1/1) =
ह् हसु। आषी becomes नाम by अत्स: etc (6-4-14)
अपवान्:—अपवान् = चार्मिक:—pious
अष + नमि: = अपवान। अषणं + ह् (1/1) = अपवान। बसम् is added
by the Vartik छन्दस्ति ह्-बलके। In case of हसु: the form
is अपवान्।

IV. टिप्पङ्की (Remark)

The man who connives at vice is himself vicious.

And Rabindranath expresses the idea

अन्यक्षे व वर्ते अन्यक्षे वेस सिद्द।
तारे वेत तब कौं तु सम वें।

May your wrath burn as straw—both him who commits
a crime and him who permits it to be committed.
I ḅuṣṭ (Prose order):—

He Mazda, k ḅuṣṭ na maavat paavam tevan, which person indeed would give me protection, O Mazda) vart, pāṇavat: ḅuṣṭ manu maavat (when the vicious villain oppresses me) navanez, ane: manu: v ḅuṣṭan (except your fire and your conscience) he bhujur, vri: kāmavat (by those deeds of Ahura, by which you formed rectitude) to va, ane: manu tevan (that rule tell for my religion).

II ḅuṣṭ (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 Ṛṣita (Word-note):—

Kēm: k ḅuṣṭ: who indeed
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 resplendent and the Fire has been adored since it become Fire” (Browne—Literary History of Persia—vol I, p 267)

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.

Jalal knows no other resort.

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
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 टिका (Word-note):—
ये बा—यद्य का—Or that, and when
ये—against me ; चुँम्मी by कुं १२३, etc (1-4-37)
या—यति—whatever ; qualifies गायत्रा।
गायत्रा—श्वापालन—affairs, plots
(1) सै—गायति—to spread (Nghantu 2-14-121) ; सै + ओ—गायत्र (unadi 400) विषयों का। object of कुन्नूर।
बच्चे—द्वायति—enacts ; चा—छठूभे—छठू Sans लाल=Zend छठू।
एनसू—पामर—sinner
एनसू—sin एनस + एन—एनसू। P in place of छू (11/1) by छू। एनसू, etc nominative to भर।
सा—समू—me ; object of गुष्ठात्।
आहि—अष्टि—flames ; अष्टि—Fire

ग्रहणमो
गुष्ठात्—गवेहते—may burn
प्रति—पराथति—to burn श्रद्धा विषयों। श्रद्धा—शात्
प्रवयानां—गवेहते—may return
प्रति+ह+छठू; चा। हे बन्धु ते गा हृदि (2-4-45) or गा—to go (Nghantu 2-14)
प्रवेश—किष्कीषति=may afflict ; छठू—कुष्ठि—to hurt श्रद्धा यात्
किष्कठा=किष्कठा=malicious
किष्कठा—घाटि—to injure किष्कठा+कुन्नू—किष्कठा। किष्कठा is added by
किष्कठा+घाटि—कुन्नू (3-4-17) object of गधो। आ in place of
gधो by छू। छू+छू+etc.

सन्तर=सन्तं—mind ; object of पापात्।
सन्त स्वतः सन्तं संबंधेति (Rigveda 7-86-2) I speak to my mind.

IV टिप्पणी (Remark):—
The machination of the vicious does more harm to him than to his enmy. It degrades his soul.
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)—

हृ:—हृ:—सत:।
तद्र, त्याः and त्वाः are equivalents

सूच—सूचता:—to serve (Nighantu 3-4) सू: + र—सू: (unadi 178)

प्रेय—प्रेयोदशा:—would teach

निश:—प्रेयति:—to lead (छावन्द्:) चित: + देक्ति:—चित:।

ई of ई elides by ईति etc (3-4-97)

चित:—चित:—to know, निश:—प्रेयति:—to instruct (अन्यप्रस्तुति—Nairyosang) vide 33-2.

चित:—चित:—सुभाष:—most adorable

हृ:—हृ:—to worship हृ: + त्व:—हृ:। हृ: + शत्—हृ:। ई of हृ: elides by े (6-4-156)

उत्साह—उत्साह—we would adore

उत्साह—उत्साह—to revere उत्साह: महा:। महा is equivalent of मह: by इद्द्वितैतका: (7-1-46) एक्विटे मह:विता:।

cf कहै:—कहै:—to understand उच:—कहै:—to be pleased (Macdonell) Vide उच्छम (44-7)

 चित:—्योऽहु:—सूचता:—in deeds

कुनौत्सा in the locative by प्रस्तुति etc (2-3-44)
46-9 | गाथा

अष्टकम् — अष्टकम् = righteous.
अबि + विनित = अबि। object of उंगिमहि। In case of suffix बुध के the form would be अबि।
ते — ते = your; dear to you.
या — या = for which
adjective to अप्रार्ही। आ in place of चतुर्थी by सुपार् सु-स्वर्ग etc
अप्रार्ही = अप्रार्ही = about Rectitude
indirect object of बुध। चतुर्थी by निवास (option)
हृदयित = हृदयित = I wish
हृद = हृद = to wish (हृदयित is the optional form)
असि + गति = द्वार = हृदयित। असि takes the place of गति by सुपार्-स्वर्ग etc
ता = ता = I; द्वार in place of द्वारम् by सुपार्-स्वर्ग etc
ता — ता = that; object of हृदयित।
आ in place of द्वारित by सुपार् सु-स्वर्ग etc
तोह ते = स्वर्ग = from you.
ablative of हृदयित। शही in place of पवित्र by सुपार्-स्वर्ग etc.

IV. दिपाति (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.

मुन्दका—1-2-13

46-10 |

बहाविशा (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.

मानितस्तु पैठान ओर द्र दर सुमे खुदेह।
खाक कप बीन नारे रोहा ओर द्रुह। Masnavi 4–386

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 नुहुद जर में मतनन सन में मेंम।
ता नुहुद टेह देख महान मोक्षितम। 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.

२० | वे वा मोह ना गेना वा सत्त्रा अहुरा,
दायात सहितु या तु दोहों वाहिता।
अमीष अपाह चोहु छूत्रो कुम्भ मनहोऽ,
यांचा हूँपाय ह्यान्य पाळा हा,
प्रो ताइशु गीथाशु चिनतो फूका पेलेह।
I. अन्याय (Prose order):——

हे अहुर माद्व, या, ना वा सा सा ( O Ahura Mazda, he whether a man. or a woman ) में चायरत ( who sustains, out of regard for me ) या, र्वं अतो: वि हि अनेल्य ( what you told to be the best of life ) अवारे अविय मौ मनसा लमू ( viz virtue for the sake of virtue, and nonchalance through conscience ) यां च सत्य श्ययया स्या आ ( and whom I gather for the worship of one-like-you ) प्र ते: दिकः: दिकः दिकः ( 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 — सदृच् — out of regard for me.
शा श्रीयत्वः — शुरुः in the object of to please (understood)
by the rule केव्ववप्रस्थत्वे etc (2-3-14)
रङ्गा — नारी — woman ; शा = woman ( Nighantu 3-29-18)
धायतु क्षतिः — preserves ; शा क्षतिः = to uphold अन अद्वांः
क्षिति — गाति.
क्षिति is used in the present tense by क्षिति
(3-3-172)

Deva

या = वा = that.
object of शोहला। आ in place of द्रित्रीया by शुर्स गु-लुक् etc
(7-1-39)

d — ल्युम्ब — Thou.
ब of ल्युम्ब becomes ब by संस्करण (1-1-45) and म elides as in ल्या (2/1).
शोहला — केव — You tell.
केव्व = to know. अन्तम्बित केव्व (implied causative) = to inform केव्व + कट्ट, क्ष = केव्व। क्ष changes to व by क्षित्र कः वा
(3-4-83) Sans ल्य = Zend द्वित। Sans ए = Zend वः।
शोहला — वहित — best ; शुर्स (good) + द्रु = वसित = वहित।
adjective used as noun. object of शोहला। आ in place of द्रित्रीया by शुर्स गु-लुक् etc.
अर्पी — द्वृम — Rectitude.
अर्पी is used in all the three genders as अय; अर्पी and अर्पी।
object (case in apposition with वन) of शोहला।

वाम च — वां — whom too.
सहिः — संहायिः — I assemble.
सहिः संहायिः = to go, असत्वित कित्व (implied causative)
— to lead. आल्मचारम्। कउः = ए। or
सहिः = I call (whom I call to your prayer) गात् = संहायिः
— to call. शन + वेदुः ए। ष comes by वेदु बहुत्ते स्त्रि।

श्यामावां — गुमावासानं = of one-like-you.
श्याम — गुमाः (गुमाः) — You. श्यामा in Persian. गुमाः + गुमाः =
गुमावासा। गुमाः expresses similarity by the Vartika गुमाः —
अन्यथा: गुमाः गुमाः। Plural is used in place of singular
to conscience, rectitude and nonchalance. ‘Duty for Dury’s sake’ is enunciated here for the first time.

The idea of the Bridge is found in the Rigveda too—

Chinvat is transliterated in the Koran as Sirat (Sirat ul Mustakim). There is no ch (च) in the Arabic. Thus the word becomes ‘Sinvar’ and then ‘Sirat’.

The word दीन (religion) is bodily transplanted in the Koran. (Arabic roots are all triliteral ‘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 in the basic need cf 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) Zarathushtra wished this institution to be retained. He refers to it as इस्त्तम 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—

पाथाम्

मनविन्यासाः बौधयन्ने परमपि

कथ्यतं तस्मि निग्रेन्ति च रमणि च इ।

Gita 10–9

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

Jalal extolls the unity of the Church.

सुमुद्रांकर सहस्र तीन देवान नाहि।

तीस्मणां मथ्युर लीक्षित जन यथि।

Masnavi 4—408

They differ in body but not in mind.

I अन्य (Prose order):—

राजन: काव्यम् च काव्यान्: रुक्मि ( may the followers of Karpa and Kavi annex nonchalance ) असि: स्वैसे: समयम् अहुम्म युक्तये ( by evil deeds they deprave men in soul ) तथा उस्मा ध्यानम् च ब्रह्मा,

सुग्न्ति ( whom their own souls and own thoughts chastise ) यहं अभि नामः ( when they arrive ) तथा चिन्तना फँसतुः ( where the Chinvat bridge is ) विद्वान् यथा द्रु: द्रु: असी: अल्लयः ( 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):—

आय: अन्यप्रक्षाण=with nonchalance ; सहारे तृतीया।

मुर: गुर्जनतु—may join

व्युहं—युक्तिः to unite, रसाम्। ग्रु-नेत्र अिनि। 3 of अिनि

elides by हाृत्तम etc ( 3-4-97 ) and व by संक्रमणकर etc ( 8-2-23)

केरिः is optative जिल्लेः केरुः ( 3-4-7)

कारणं=कारीन=follower of कार

कार्य+ख=कार्यन। by राज् etc ( 4-2-93 ) ( vide 48-10, 51-14)

कार्यन=follower of Kavi

कार्य+हस्त=कार्य। by वाड़ालिल्लक ( 4-1-96)

सुभवे=सुभवत—to hunt (Kale) अत तुनाति:। तुम्भिः। न comes

by हे सुबादीनाम ( 7-1-59) सुभावत्। कट अिनि। अिनि is changed
to व्यवस्था by विकालसमिश्रेष्ठ etc ( 3-4-2 ) and व्यवहार into व्यव

( like व्यवहार ) by नीतिसमिश्रेष्ठ ( 7-1-42 ) ( vide 53-6) Sans रू=Zend अ

नम्न—स्वदेश्यम्=man; indirect object of सुभावेः।

श्रद्धा=यस्=सद्य=whom; object of कृत्र इंसा; Sans रू=Zend 'हूँ।

स्त्रेष्ठ=स्त्रेष्ठ—own; adjective to स्त्रेष्ठ

536

537
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 नागी के मी नागर ग्रुष मोहत

कर अनीन खू वा शाओस अव वोकरा II 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.

हृ वे वायर 3 वेसुरध वर बरद

जुन नदार वीन खू ड बीसूरध II 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 खुदर दीढ दर वेह वर अहरा

खीशा नसीमाखन आन दम लज अहरा II 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).
III ティク (Word-note):—

उसूः=एवू=even.

चालाः (1-1-57) is आकारितम i.e. to be known by actual usage. Thus उसूः is a निमित्त.

न-पलेवू=अपलेवू=उपलेवू=in the sons.

न+पत+य=नयय। त does not change to अ by नम्बाहु:नयाः etc (6-3-75)

नतयूः=पतूः=in the grandsons.

नतूः=तूः। त elides by मुलोभित त (8-4-65)

तूः=तूः=of the Turanian.

तूः becomes हृ by the dictum नामैदेवेश्व गृही नामात्मा वर्णम्।

उ=अनूः वायते=grows; अनूः-वायते=to grow उ+अन+कठ ते।

ते elides by the extension of the Rule मन्त्रे अन-हु: नय etc. (2-4-80)

अवास्य=मालवः=rite-less.

ब- to worship. य-ब-मालवः। बिवरेकाः आप मालवः=sacrifice नाशि वार्षक: यथ व अवास्य। Bahubrihi.

गवाः=विवरेकाः=regions.

ने=गमनति=to spread (Nighantu 2-14)

नां+च=चर्च (unadi 400) nominative of प्रतासु।

प्रताश+वर्तते=develop.

अत-अति=to spread. अ+अत-वहः, अन-पालः। स, come by केष: रिस (3-1-44) and अत elides by मन्त्रे वहः हृत्ते etc (2-4-80)

हृत्ते in present tense by छे म्त् etc (3-4-6) (vide 46-18)
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 Ganachar 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.

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)

543
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
अय बसा हिन्दू ओ तुमें हम जनान ज ।
अय बसा बो तुम हूँ बोगामनम् ॥ 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 be-
 tween one nation and another.

संवत्ते अर्णाह हस्त थुर्मे रोम हु ।
प्रविष्टा यथा रंग गरवद्भु अनुमाणं ॥ 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)

मह अंजु कुरान मण्डला वत्वायसण
मन्दुवाय पीढ़ि सागता अन्धाख्यातसि ।
Claudfield—
Persian Literature P. 176

544

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 सिपहामे स्वरूप्यु गृहाः, ।
मन्दुराहृत्वा हो ना फ्रूत्सू गृहाः एरेचो ।
अत होह मन्दाराओ अहृतु ददात अहृतो,
अहृत गएइ बेरूः फ्राट् फ्राटु मन्दाह, ।
तेमू ए अष शेर-हार्डी हुश्कासम ॥

I अन्वय (Prose order):

सिपाहास्म मन्दुराफः रावण: (honouring spitama Zarathushtra)
य: मन्दुराफः श्यामः (who rejoices in men)
तां ना सहुतेः श्यामः
( that man is worthy of great fame ) अत अहृत: मन्दार: तद्वा अस्ति
( may Ahura Mazda grant him life ) बुध मन्दा अहृते श्यामः
शाखाः (may conscience develop regions for him) अष तं
बुधशाखां मह-शाहि ( Rectitude regards him as a good friend ).

545
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):—
राष्ट्रा — आराध्यन — honouring.
राष्ट्रा — राष्ट्रति — to serve. अतु राष्ट्रति: राष्ट्रति।
राष्ट्रा + क्रृत्र (3-4-17) = राष्ट्रा। आ in place of गु by बृह्दः दुर्गमौन्तै त्वः.
एताः (7-1-39)
मनुष्योः — मनुष्योः — in men.
सम्भवे — सम्भवे — may extend.
सम्भवे मनुष्योः सम्भवे सम्भवेत् (1-4-36). सम्भवे in place of गु by बृह्दः दुर्गमौन्तै त्वः.
क्रृत्रोः — क्रृत्रोः — rejoice.
क्रृत्रोः क्रृत्रति — to be pleased (हान्दसः)
क्रृत्रोः अटृत्रोः अण्ट्रोः हान्दसः। अण्ट्रोः by the extension of the rule क्षत्रोः क्षत्रोः बा (3-5-83)। क्षत्रोः becomes क्रृत्रोः by the extension of the rule आन्द्रुः स्वभावः etc (6-1-45)। Plural for singular by ज्ञ, तिक्ष्त, उग्मः etc.
प्रसून्योः — प्रसून्योः — for time.
प्रसून्योः is induced by क्रृप्त्व (deserving) by बृह्दः स्वभावः etc (2-3-16)
क्रृप्त्व — योगः — worthy.
क्रृप्त्व क्रृप्त्वति — to appreciate. क्रृप्त्व + क्रृप्त्व (Unadi 157)

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.
Thus one should be a friend to everybody.

Sāvakā yaṃ mūduṁ bhīvaṁ sāvēya vā tītē rāta ।

Karmāna mānasa vācā na yām evaiva vād mañāt ॥ 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, apportions the great heritage of Atharvan Zarathushtra.

Jalaluddin, the Sufi inherits the love for God, and Bahaullla, 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 Aryuma, the Vrājara 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)

Inasmuchas 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, inspite of what some conceited Dasturs like it to think.

I अन्वय (Prose order):—
हे जाराथुः, क्र: अपवान ते अश्विन: (O Zarathushtra, which pious one is dear to you) क्र: कश्चि महाव ग्राम्यस्ये चति (and who desires glory for this great Magha) अतः स्व: वासी कत: विश्वासः: (indeed he is heroic Kava Vistaspa) महात्मा अहुराच रोहू:० अहुरा मात्सा, तह्य जस्य वशी मन्यः: (pray 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):—
अपवान—अपवान—pious.
अप्नु + विषुपु + अपवान। अपवान + तु (1/1) अपवान। विषुपु is added by the Vartika छान्ति है—सम्प्रती
IV. 

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.

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.

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.

Masnavi 2—23

Says conveys the same idea as the श्रुतिः of Vaishnavism Philosophy.
father of Zarathushtra = सेन्नत: अशा: शस्य = सेन्नद्वार—whose horses sprinkle (are stallions).

सिम्नाल्लास = = सिम्नाल्लास = शिस्न: सिम्नाल्लास = Scions of Spitama.

Spitama was the fore-father of Haechat-aspa—a patriarch.

वचन: सिम्नाल्लास = शिस्न: सिम्नाल्लास = शिस्न: सिम्नाल्लास = white—most c.f. अवमस = अधम (he elides)

बचन = शिस्न: सिम्नाल्लास = I tell.

बचन = to tell. बच + कट स्वय = बच + कट स्वय is used in the present tense by हिद्रुपस्थने कट (3-1-133).

छोटे = अनुत्तर = to hear.

छोटे = अनुत्तर = to hear.

छोटे + वी = अभी = in place of तुम by तुम्हें सेन, etc (3-4-9)

वचन = बच + कट = insofar as.

वचन = हिद्रुपस्थने कट = अधम + कट = अधनपाण + कट = अधम—wrong too अधम—wrong.

छोटे = अभी = your

छोटे + ह = अभी. ह is in place of मी by मी सु-छोटे, etc (7-1-39)

अवमस = अवमस = rectitude

अवमस is used in all the three genders. Nominative (passive) of छोटे.

समस्वन्त = to you; dative of छोटे.

वचन = राज्य = will be given.

बच = राज्य = to give (गण्य) अवमस = राज्य = बच + स्वन्त, ( passive )
I. अन्वय (Prose order):—

हे सुलभ प्रशोध, वान, तिर उद्योग (O Prishohatra of the Sugwa family, [with them] for whom both of us desire perpetual welfare) तें: ज्ञान: तु, ज्ञान पनि (with those devotees do ye come here) क्रम आरम्भिक अवधेता सहते (where Faith associates with Rectitude) यह छेड़ यथा: मनन: इ扰乱 (where nonchalance is the gift of Conscience) ज्ञान अह: मननः भृजितस्मेत विषये (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 Mazda lies the utmost.

III. टीका (Word-note):—

पश्चात्: तबामक: कुव्यपिति — Fareshoshtra पश्चात् पिति to cross अत्र तुहादिकः:। पश्चात् शास्त्र: पश्चात:। प्रशान्ता;
IV 

Remark:—

It is in the company of congenial friends, that devotion flourishes.

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. 
अर्थ May refer to Raji (Rai)—the birth-place of Atharvan Zarathushtra]
I अन्य (Prose order):—

अय यह असामान्य ते संसार (now since I tell only the useful) नो श्रेष्ठ, अस्ति (and not the un-useful) अवि यथार्थ छवि (O Jamaspas, the great, of Sugva clan) अन्त सबा धृष्ट्य राजस्तु ब्रह्म सेव्य (therefore experience Brahma, by ever praying with reverence) य: त्रां प्रेत: अन्तां व भिन्नांति (who so discriminates the permanent and the transitory) या असार वस्त्र मन्त्र, हे भूतः मनुष्या (he knows Rectitude accurately of Ahura Mazda)

II अनुवाद (Translation):—

Whereas I tell you the practical and not the unpractical, O Adhi-Jamaspas of the Hugava-Clan, ever know (experience) Brahma, by recollecting with reverence. One who discriminates between eternal and the ephemeral, is the accurate cogniser of rectitude, O Ahura Mazda.

III शब्दका (Word-note)—

अय—and, now.

यथा—बनेत—since.

च'ैति रहे by the अवि च्छृ-उ-च etc (6-3-133)

अपस्त्र—क्षणियं—worth doing.

अपस्त्र—देश (Nighantu 2-1) अपस्त्र + म = अस्ति = practicable useful.

संसार—क्षणांति—I tell.

श्रेष्ठ = श्रेष्ठिति = to tell. श्रेष्ठ + कोडळ अस्ति।

लोट् is used in the present tense by क्ष्या समन्दिर्या etc (3-4-2)
the ephemeral (निलगृहिणि विवेक) to be the very foundation of Higher Life.

Non-dualism is the ultimate truth of Philosophy and one cannot find permanent peace unless he can rise above the dualism of राग and द्वेष (like and dislike).

But how to do that, surrounded as we are on all sides, by objects, which display opposite qualities and exert contrary influences? As Jalal observes.

गर बशार्दी कर नवशाही बा वेराख।
श्रीमद्गरदद नक्सी बाजु व नक्सी ज्ञाप। Masnavi 4—1699

So long as we are conscious, we cannot help being aware that one is a falcon and another a crow.

Yes, the difference is there, but we can attain non-dualism by being equally detached to both.

This becomes possible by deep love for Mazda. If we are fondly devoted to Mazda and Mazda alone, we can hold every worldly object as of little consequence. Whether it is a falcon or a crow, does not then make any difference to us.

This is the significance of the precept हसा केतना बहेंम शरदा राखेंही।

Maha Ratu Zarathushtra does not prescribe the attainment of Brahma, through the श्रीमद्गरदद (An al Haq) of the Jnana Yogis. His is the way of attunement (at-one-ment) in love or मासरस्य (and not नानक मस्त or identity).
This is the way advocated by Sri Chaitanya.

Chaitanya Charitamrita
Madhya-lila Chap 8

Love has ground the two minds into one pulp.

This is the Cisti of the Gatha, and the Sufism of the Masnavi.

II अनुवाद (Translation) :-

Whoso deals well to me, to him a better than that, for my welfare, I impel through Conscience ; (but) torments to him who puts us to torments. O Mazda, through Rectitude I would serve your will. This (fulfilment of Your desire) is “the ought” (propriety) of my Conscience and Duty

III टीका (Word-note ) :-

सञ्ज्ञा — मानवम् — to me.
वोनस् — क्षयम् — welfare.
शेष: is an Avyaya ( indeclinable ) meaning weal, and well — ( both adjective and noun)
शाम्, वोस्तु, अस्वस्त्यम्वना: ( Angiriasa Veda 1-1-6 ) may weal and welfare flow to us. Vide 44-9

अस्तु — अस्ति — than this.
अस्तु और् (5/1) इ in place of अस्तु by सुपात् सुस्तु० etc
मश्तु — म्यू — my.

हेतु: — क्षयकायम् — क्षयकायम्

ताद्वै चेयती (Mahābhārata) प्रियी in place of चेयती by चेयती etc ( 2-3-62 )
चेयतीम् — चेयतीम् — चेयतीम् — I would send.
विषम् — विषित = to send. ( चान्द्रशेष ) विषित + क्ष. = चेयतीम्. इ elides by हुया etc ( 3-4-97 ) cf अच्छे — जेवही — to go. (implied विषित ) — to send. ( cf जोशी 31-3, विष श-44-16, विषिता 51-5 )

अश्रांतम् — हेतु: — torment,
अर्जुन—अस्तित — to cleave. अर्जुन+ज्ञान — अर्जुन। ज forms a noun
By right sternness one goes to heaven, by wrong mildness one goes to hell. (Mercy but murders pardoning those that kill).

If you hurl a 'cup' you will have to endure a 'jug' that is what it is.

र० | वे मोइ अपात् हत्यारम् हत्या वरेष्टहती,
जश्शस्वार्थान् धर्म वस्त्रा अपोर्तेश्यम्।
आश्राम मीमुदेश् व्यनते परमात्रम्,
मने-वीन्द्रायं मत्री वीर्यात् गावा अनी,
ता चिद मोइ सांत्व तेषम् मन्त्रा वर्णितो॥

I. अष्ठम (Prose order)—:

स: अपात वस्त्र मना इत्यति ( whoso, out of Rectitude, and with truth, performs ) वा च वह महस्त्राभ्य निप्पलमा ( that purpose which is dearest to me-Zarathushtra ) अस्ते परम: मीई हमदे ( to him high-soul would be given as reward ) विषया मनोविश्वा भविता गावा मन ( together with the whole world—beautiful living ) करत चिद मे शास्त्र ( consign all this to me ) हे मन्त्रा तेषां वोपिष्ठः ( O Mazda, You are the greatest provident )

IV टिपणी (Remark):—

Retribution may be said to be social justice—though the mind should always be kept free from malice.

मैत्रा: कृतानि कव्यतः कव्यति न्यायविध सत्यम्।
हिंदा कृतानि कव्यतः ध्यानमन्त्रां अत्यं गतिम्॥

Sante Parva 78-33.
II अनुवाद (Translation):—

He who, for my sake, sincerely serves with Rectitude that, which to Zarathushtra is his dearest mission, to him will be granted as reward, the Higher Self, together with the whole world—beautiful and lively. Consign all this for my sake, Mazda; Thou art the most provident.

III दीक्षा (Word-note):—

मे | महान् | to me. qualifies जरावेदत्राय ।

अथात् | चर्मति=out of rectitude.

सत्बम् | सत्वत्वम्=truth.

हितीया is induced by the कर्म-प्रच्छन्नीय (post-position) तन्त्र, by the rule कर्म प्रच्छन्निचको (2-3-8),

सरचा | सह=with. vide Nighantu 4-2-30. Aj in Persian.

हृथ्यति=अन्नरति=performs. या | हृथ्यति=चताण (Kale)=to adopt.

जरावेदत्राय | for Zarathushtra.

सत्बम्=dative of सत्बि by the rule क्रणण मूल अभिन्नति (1-4-32)

वस्त्रा=वातस्माः=wish.

या | शिपाः=to wish या + न = वस्त्र (Unadi 293) शिबायम् आपु। (vide 34-15, and 50-11)

प्रेमतम्=प्रेमलिङ्ग=सुभाषयम्=greatest.

प्रेम=प्रेमसे=to go (Kale). प्रेम + अन्तु=प्रेम। that which goes foremost; (leading) प्रेम + तम=foremost. Adjective to प्रेम्म। neuter in place of feminine by सुभाषिष्ठ उपमान etc.

मीठ=पारितिरित=reward.

मिथि | महेति=to shower. मिथि=फळ=मीठ। क forms a noun by नृति-सके etc 3-3-14). है change to वह by है है (8-2-31)

Optional form is मिथि, where है change to वह by देखि, etc (8-2-32) vide 51-15 Nominative (in passive voice) of the verb है.

(vide 34-13, 44-18, 44-19, 49-9, 53-7 it is distinct from मेक्ष्य in 34-9 and मिथि n 51-15)

हृषयते—हृषयते=will be given.

हृषद=हृषद=to go (Nighantu 2-14)=to get. All ‘going’ means attaining सस्थ गलिया: जनायि पाल भन्न=सूचि। Implied causative (by गैर अनिंदि 6-4-51) to give हृषद+यस्त=हृषद= is given. Plural in place of singular by सुभाषिष्ठ उपमान etc. कहूँ in future tense by भर्तमान सामाज्ये etc 3-3-13

पराहूँ=पराहूँ=पराहूँ=अलमा=witness-self.

पर: (अभाशः) अलमा=पराहूँ। case in apposition with मीठुँ।

Object of the verb हृषयते। हितीया in the object of a passive verb (rather than प्रक्ष्या) by the dictum:

अत्याहरिे हितीया प्रक्ष्या। नीहि हितीया।

हितीया हितमानाः: नीहि-महामाः।

मन-विद्वान्=मनोहरः:—(with) beautiful.

मन and मनस् are equivalent. विद्वान्+त। मनन-विद्वान्—मनन-विद्वान्।

Aluk Samasa अलुक, उत्सर्जने (6-3-1). Satisfactory to the
mind. Qualifies ज्ञान. Plural in place of singular by चुंबन तिः ज्ञानहे etc.

मन् -- ज्ञान् -- सहि

ज्ञानः --ज्ञानताः=with the world.

तत्त्वोत्पत्ति is induced by the word मन्। लिङ्गोपुरुषोपुरुषं ज्ञान-मन्त्र-गुण-भूत-अभिप्रेते। तhe different meanings of ज्ञान are given in the Amar Kosa as above.

अजी --अज्ञा --स्वाभाविक=( with ) living
अजः --अज्ञति --to go अजः+ज्ञ=अज्ञकृ --- moving ( unadi 567 )
Adjective qualifies ज्ञानः। In place of तत्त्वोत्पत्ति final ह्तौ becomes long by सुधा सुधृंहृ etc ( 7-1-39 ) ( vide 29-5, 34-14, 44-6 ).

संस्कार --आदित्य=-- assign
संस्कारं --संस्कारितम् --to state संस्कारं+संस्कारि हि=संस्कारं। हि elides by मन्जः
संस्कारं हि तृत्त। हि elides by मन्जः
संस्कारं हि तृत्त। हि elides by मन्जः
( 2-4-30 ) vide 43-11.

वेद।स्वाभाविक=-most provident
विदाता+श्री=विद्विन्दु। हि elides by तुः श्री etc ( 6-154 )

IV निष्कर्षी (Remark) :

One may attain the highest end of life by serving the will of the prophet, for the will of God is reflected in the will of the Prophet.

स्त्रमो

The word पराण is important. It means अभिधि or the over-mind. Ordinarily, Consciousness is divided into two kinds, (1) mind and (2) soul ( i.e witnessed self, and witness self). But Vedanta, more accurately divides it into three kinds, viz.

(1) मनोभाव कोष (MIND)
(2) विज्ञानभाव कोष (Over-Mind or Moral Mind i.e the seat of the sense of Duty or (oughtness).
and (3) शास्त्रभाव कोष (Soul = Witness Self) the personality that survives death.

These three conscious states, along with the two unconscious states viz (1) अभिधिकोष = matter and (2) मानसभाव कोष = life, form the famous वचनोत्पत्ति of the Vedanta, the five planes of existence in which the whole universe is divided by it. In common parlance, substances are said to be two in number viz. (conscious) Mind, and (un-conscious) Matter. But it is to be noted that the material sphere includes two varieties, viz. (1) matter and (2) life, and the mental sphere includes three varieties viz. (1) mind (2) over-mind and (3) soul.

अभिधि-चित्र is extolled by Gautama Buddha.

ब्राह्मिकोण्डे तत्त्वदाहों च पुरान अभिधि। Dhammapada 14-7
It is called सारसारि ( Guide ) in the Katha Upanisad

विज्ञानसारि पुरुष मनसः श्रवान्गात् ससः। Katha 3-1
Gita calls it अभिधि (approver or disapprover of the mind) and upholds it as the expression of God in man.

वप्पथा अभिधि च भोगीं भोजीं मठे च 13-22
Such exalted status of the फ़राह is also the implication of this Rik of the Gatha.

This is how Jalal sees Khoda in the over-mind.

बा सुरीदान आन फ़राह भोहतातम ।
वावजीह आयन के कव भुज्ञान समय ॥ Masnavi 4-2102

Baezid cried out to his disciples—look, I am Yezdan.

[ फ़ज्ञान-फ़ज्ञान-फ़ज्ञान of the Gatha and वावज of the Veda
(Rig 1-89-8) आन being the termination for (honorific)
plural number]

When a man lives the life of the Higher self, he has got rid of all petty hankering and the whole world appears to him to be bright and colourful, as it appeared to Hafiz.

राहिये शीतलास्व सनसीमुन सज्ज कराए सन ।
नमको नीमारो रंगो हु ताजजंह वलजजंह नव व नव ॥

सुक्तम 47-1

I अन्वय (Prose order) —

स्पेन्त मन्यु (by means of Spenta Manyu) बहिनां च मनसा
( best conscience) स्पेन्त च अवात सत्स (along with
rectitude in deeds and words) मादय सक्र ( may [Mazda]
give us). सुहाता आस्वति (spirituality and godliness) मनसा:
अहूर: ख्याता आस्वति (Ahura Mazda, nonchalance and faith ).
![Image of a page from a book with text written in English and Sanskrit, discussing the translation and historical context of the Vedic hymns and their significance in the context of Mazda.]
theism in disguise. This is inconsistent with the strict monotheism of Maha Ratu Zarathushtra.

To explain them as the attributes of Mazda is meaningless. How can they be of any use to the devotee unless they are understood to be human virtues—the virtues which an aspirant must acquire for the pilgrimage to Mazda?

The Amesa Spentas are a system, that is to say, there is interconnection between them, a graded order, in which the lower one leads to the next higher.

The system of the Amesa Spentas is a unique feature of the Gatha. There is no other scripture, where one may find such a methodical treatment of the moral laws. It is the evidence of the philosophic genius of Atharvan Zarathushtra and points him out as the greatest of the prophets.

The system starts with Asha or rectitude. This is the very foundation of higher life. But to point out what the right course is, there is the need of Conscience or Vohu Manas, which is the next Amesa (Law). It is however not enough, only to know the right path. One must have the strength of character to overcome the temptations of pleasure and stick to the right path. This is the function of Ksathram, the next Amesa.

Asa, Vahu Manas, and Ksathram form the first group, which we may call the ethical group.

We have however to rise to a higher plane, the plane of Religion.

Faith (Armaiti) is the basis of the next triad. It is faith in general—the positive attitude of mind, the desire to find out truth by proper method, as against the negative attitude of Scepticism, the denial of every proposition. Coming to particulars, faith falls into two parts:

Faith in the existence of Higher Self (or soul) i.e. Haurvatar and (ii) Faith in the existence of God i.e. Amaratard. Thus Armaiti, Haurvatar, and Ameratard may be said to form the next higher group, the religious group.

We are now at the door of the temple of Mazda. But if we wish to enter into it, something more than mere faith is necessary. Faith must grow into devotion—dedication of life for Mazda. This is the function of Srosha or Bhakti.

These are the seven Amesas, or institutes. They first turn the natural man into an ethical man, and then they make him a religious man.

They make him worthy of the vision of Mazda, which is the fruition of the fortunate few, whose devotion ripens into love or Asketi (इस्कती). This is that incessant yearning for the beloved, wherein the beloved alone, and nothing else, possesses the mind of the lover. When one does not wish for anything other than the vision of Mazda, Mazda is sure to appear to him.

It is however to be remembered that the whole system is based on Spenta Manyu (Satwa Guna), God-ward Spirit. Thus the Maitrayana Upanisad says.
voice of Conscience, and by the hands, through the deeds of faith. This is Cisti, (true wisdom) ; — "He, Mazda, is the protector of Rectitude."
That Mazda is the protector of rectitude is called here Cisti (esoteric religion of the Gatha). For it is an important truth. It marks the transition from ethics into religion. As soon as we are aware that rectitude is rooted in Mazda, love of Mazda, which is the real import of Cisti, would naturally follow: this is why it is called Cisti, in anticipation.

31. अहा सन्वेदुष्ट तिर् अही ता लेख्या,
चे अहा गान्त्र चर्ची: तैंयोऽस्तेरतीम् हेम्सु-सपुटः
अत होंह वाराज्ञि रामा दायो आर्यियतिम्,
न्यात हेम्सु वोह मजाडा हेम्सु कस्ता मन्द्वा।

I. अन्वय (Prose order) —
अहा सन्वेदुष्टतिम्सु अही ता लेख्या: (of this force, you are all the good). यः अहा गान्त्र चर्ची: तैंयोऽस्तेरतीम्: (who made for us this world of beautiful make up) अत होंह वाराज्ञि रामा आर्यियतिन्नासुः (so give to that worker cheerful faith) हृे मजाडा यत्म तामः
न्यात हेम्सु सं प्रेयवा (O Mazda, who seeks it through Conscience).

II अनुवाद (Translation) :—
Thou art all the good, that there is in this Manyu (cosmic force). Thou, hast fashioned for us this world of
beautifull make. To the worker, for his peace, O Mazda, award faith, who seeks it through Conscience.

III टीका (Word-note):

ताब्द्रः that far, as far as possible, all ताब्द्र: स्थितः: ताब्द्र: स्थिताः: कर्माधार समाभ, of a मेधक (adverb) with a विशेषण (adjective), by the rule इन्द्रव: अनुभाव (2-2-7)
राणा-रूपितः: चाक: छाँ: of beautiful form.
राणा (रणीवा) रूपितः: (दिनमर्यादा) गम्या राणा-रूपितः। बुद्धीसिद्धि समासः। से comes by पत्रकः etc (6-1-157)
रा = to please, to be pleased.
महो रणाण चाकः (Rig 10-9-1) यस्या ह शकः लतन्तु रूपितः
( Rig 10-43-6)
हेम = सं = fully.
लसः-अतसः = अतसः = (which) you created.
ताः-यातिः = to create. तातु + कहू = अतसः। Initial अ is stopped by बहुत्ते छन्दसिः etc (6-4-75) Agrees with nominative याः। but as य: refers to “you”-अतसः would be more correct, which changes to अतसः by सुपु: तितु: उपाधः etc (vide 29-2)
बास्याय - कस्मिनः = worker.
वास्य = वस्यायितः = to sub-serve वास्य + व = बास्य (unadi 608) dative of वास्य।
रामा - रामिनः = अनन्दस्वारी = cheerful.
रम = रमायितः = to please. रम + म + तित्रिया आपु - रामा (pleaseant) adjective of आर्मनितः। द्वितीया elides by सुपु: तितु: उपाधः etc.

IV टिपणी (Remark):

This Rik deals with a very subtle point of religious philosophy, viz. the relation between Ahura Mazda and Spenta Manyu. This is a very knotty problem and the solution offered by Maha Ratu Zarathushtra is the most rational. Unfortunately this has been very much misunderstood and has given an opportunity to superficial critics to asperse that Mazda-Yasna is a religion of Dualism, wherein Ahura Mazda stands confronted by his rival Ahriman.

What the Prophet says not “Thou art all the good that there is in the Manyu”. This implies nothing more than that Spenta Manyu (bearing, as it does, affinity with benign Mazda) possesses greater reality than Angra Manyu. The out-going force goes away from Mazda: takes one away.
from Mazda; the incoming force comes back to Mazda, brings one back to Mazda. Thus Spenta Manyu is intrinsic to Mazda, while Angra Manyu is extrinsic.

Jalal, the exponent of the Cisti of the Gatha, explains the position.

अग्निराहे वर रधोऽव फाचे सुदूर।
शान्तिके वर कहरति भी दर घुलकू व अधिक॥

Masnavi 1-3856

Just as man is sometimes annoyed with himself, but this annoyance does not destroy his basic love for himself, similarly the play of the Angra Mangu, does not impair the basic goodness of Mazda. But this does not mean that Spenta Manyu is non-existent and that Angra Manyu directly confronts Mazda. The rival of Angra Manyu is Spenta Manyu. Both of them are forces of Mazda. Angra Manyu is as much under the control of Ahura Mazda as Spenta Manyu is. Its power is not greater than that of Spenta Manyu, rather it is less, for it is only a temporary phase, a passing show.

Angra Manyu will soon be converted into Spenta Manyu —hatred into love. When the grape ripens (a man becomes god-intoxicated) all sourness goes out of it.

आत्म वर घुलरा तुम्ह वास्त, शराब के।
जुन वा उपर रसद रधिनै तो केह॥

Masnavi 1—2601

Truth is one, and falsehoods are many. Truth is capable of up-rooting falsehood; falsehood cannot obliterate truth. This is so, because Truth has greater reality. It is rooted in Ahura Mazda who is intrinsically and absolutely good.

The underlying idea of this Rik (as well as that of 43-5) is made explicit, in the Upanisad of the great sage, Sweta Aswatarar who seems to have been largely influenced by his great predecessor Zarath Ustra.

ब्रह्मवर तस्मात न दिव्य न नार्यवर।
न सत्य न असाज्ज शिव एवं केवल॥

Swetaswatarar 4-18

In primordial profound invisibility (सत्य ), there was not the force of light (Spenta Manyu), nor the force of darkness (Angra Manyu). Yet Rudra existed as the sole benevolent (श्रवं ) Reality.

The Vaishnavas describe this stage as that of विनाश्य साव (Absolute Spenta) as against the relative सत्य of the post creation stage which exists as the contrary of सत्य।

विनाश्यसावः तस्मात्याह सत्यम्॥

Bhagavat 10-27-4

Absolute Satwa (Spenta) is your own good grace. The Gatha very clearly states that both the forces Angra and Spenta (the outgoing and the incoming forces) are equally necessary for the purpose of creation (30-4). They are the forces of Mazda and as such, are equally under His control. It is curious that the Spenta Manyu should be liquidated altogether and the Angra Manyu boosted as the rival of Mazda. If the forces are independent of Mazda then both of them are equally independent of Mazda and there is no reason why that honour should be accorded to Angra Manyu alone. And if both the forces are independent of Mazda, it is Dualism, no doubt but it is not Mazda-Yasna;
not the religion that the Gatha proclaims. There is no reason for condemning Mazda-Yasna as dualistic, simply because Mazda has been called spenta. This is so far as the post-creation stage is concerned.

But the Philosophy of Maha Ratu Zarathushtra is deeper than that. It takes note not only of the post-creation status, but of the pre-creation status as well, and holds that Mazda is spenta even from before the creation, even before the two forces, Spenta and Angra, came into play.

Before creation Mazda alone existed. The universe (with its two forces of Spenta and Angra) was not yet manifested. Even at that stage Mazda is said, by the holy Prophet, to have been spenta. This is clear from his worlds.

स्वयं च बहुत स्वयं व पुरान ।
हण्डा वो आहूर्यत्वां वभोंत द्वेशाम पीवतम्॥

Sukta 43-5 vide page 338

I knew You to be good, even prior to the birth of life (universe).

Now good and bad are relative terms; and so the question arises: can there be anything which is intrinsically good—good in itself, irrespective of its contrast with evil?

The reply of Maha-Ratu Zarathushtra is that, in the post-creation stage, there cannot be a good without a corresponding evil, but the pre-creation status of Ahura Mazda is that of absolute goodness—goodness not counter—poised by evil.

=. अन्याय स्वयं द्वेशाम् राष्ट्रियती द्रभ्यंते।
मज्हे अन्यायं वर्षाय अपिवोऽनो।
कसेद्व चाचिन नाव अपिवो तां चढळ, इस्चि चाचिन हां महर्षैः अको नावः प्रभावः॥

586
I अन्य न (Prose order) :—

अत्मं मन्योः राज्यांति हृदयः (from this Manyu, the impious would run away ). मन्योः च्येतनाः, ( O Mazda, from the spenta ) नो हत्र हत्र अधवन्ति ( but not so, the pious ). क्लोः: विषय ना अधवन्ति

क्लोः: विषय ना अधवन्ति क्लोः: विषय ना अधवन्ति ( even a man of small means happens for the sympathy of the pious ) पदोऽन्ति हृदय: तत्त्व अकः: इवशायाय ( but the vile, even being lord of much, goes on sinning.

II अधुच (Translation) :—

From this Spenta Manyu (Sattwa Guna-benign force) O Mazda, the impious would run away, but not the pious. Even a man of small means, happens (shifts) for the sustenance of the pious, while being lord of much, the villain goes on misdealing (misappropriating).

III शीरः (Word-note ) :—

प्ररूषांति ।—राज्यांति: recede

रिव:—रायस्यति: to fail (Kale).

सिस्व:—वद, (intensive) ।—रायस्यति: ।

हृदय=इस्व: this.

थाम:—थामा: pious ones

थाम:—थामा: थामन: by इष्टस्यः हृदय: बनियी

क्षण:—किंक्षण:—अत्त: of little ( cf फिङ्गु: Bengali)

ना—नर:—man, master

एकादर्शी

क्षण=कि:—in sympathy.

क्षण:—क्षण:—to love कु: + व:—क्षण: (unadi 167). न of कु: elides—by अतुलायोपदेशा etc (6-4-37).

अस्त:—अस्त:—सत्त:—be comes.

अस्त:—अस्त:—to be.

अस्त:+ रुद्य: तिः—अस्त: elides by इथ: etc ( 3-4-97 )

इस्व: —इस्व: —प्रस:—lord.

इस्व:—इस्व:—to rule. हृदय: + क्षण:—इस्व:। (Unadi 159). आ in place of प्रवत्त by इवह: इस्व: etc

चह:—चह:—much—allied to पु:। चह:—pith ( रक कोश: ).

समस्त:—समस्त:—being.

समस्त: + चह:—समस्त:। इस्व: इस्वोऽस्यः (6-1-68) does not apply by खे विमाया।

अक:—पापम:—villain. अक:—अच:—sinful.

इस्वोऽस्यः—पापमये:—goes on sinning.

इस्व: (इस्व: इस्व: ) इव आपस्यति हृदय: इस्व: इस्व:। इस्व: प्रवत्त: + क्षण:—by क्षण:—क्षण: etc (3-1-11)

IV टियानी (Remark ) :—

The virtuous person does not shirk works of Spenta Manyu, even if he is poor. The vicious, even if he is well off, cannot give up greed. The pious man is always true to his own self, whatever may be his circumstances.

It requires great magnanimity to be able to give, without expecting a return.
How can the poor-in-heart say "take", without expecting a return?

⊊ | ता चा श्वेता महन्यू मजु दा अहुरा, अपाउने चोळणु या जी चीचा वहितता ! हनर श्वास्तू जतोपातू द्रूम्वायो वशवंती, अथवा प्रज्ञोथनाद्वृ शकातू आपास्मर्य समुन्द्रो॥

I अन्वय (Prose order):—
तं च श्वेतं मन्यू महता अहुरा (that Spenta Manyu, O Ahura Mazda) अध्याने चें (send to the pious) या सदिविवा वहित (which is by far the best) त्वस्मात् कोपात् द्रूममा: हनर चात्मल (at your disposal, the impious one would taste his desert) अन्लय चलनी: अकातु: मन्यत: आक्ष्यन्त (by his deeds vaunting out of evil mind).

II अनुवाद (Translation):—
O Ahura Mazda, to the pious, direct that Spenta Manya (Sattwa Guna) which is the best of all (gifts). At your discretion, the impious one would taste his desert swaggering in his deeds (accruing) out of evil mind.

III टिकः (Word-note):—
ता — तम् — that.
qualifies मन्युः। आ in place of हिंदीया by सुप्ता सु-छठे etc.
ता — ता — too.
final स becomes आ by निपतत्व च (6-1-136)
श्वेता — श्वेत — holy.
स्वन् चत्वारी दीपी (काल्दस्) स्वन् च चत्वारी श्वास्त, bright. आ in place of हिंदीया by सुप्ता सु-छठे etc. अनु यवाक्यम् श्रवण विद्य देखिया: नृत्यां जनसं जनसं (Rig 10-61-2)
चें — चें — send.
विद्या — चें — to send (चात्मल): चित्त कोपात् हिः। हि elides by the rule मन्यते चत्त-हर अष्टम etc (2-4-80)
ति — ति — and-and, more and more.
सवेदिता — of all. cf. विद्या सुमिता (43-16)
हनर — शाख्याक्षे — desert.
हन — हस्तित — to go. हन + अर — हन (Unadi 419) that which one attains (earns). Object of शाख्याक्षे। ए in place of हिंदीया by सुप्ता सु-छठे etc. श्रवणा सत्त्व प्रवचसह (Rig 1-96-8)
श्वस्माचूः — प्रपीताल् — yours.
क्रिया — विचार — decision. discretion
क्रिया — विचार — तत् — to decide क्रिया + वर्ग — श्रेयः। हेतु पवित्री by श्रवणा सुप्ता अष्टमाणम् (2-3-25)
Law of Karma is not a mere phantasm. It is due to the action of the Law of Karma, that the atheist fails to realise this law to be true.

I. अन्य (Prose order):—
तत्द्व श्रेयस्त्वेन मन्त्रण महान्त्र अहूरा (so give through Spenta Manyu, O Mazda Ahura,) आरम्भां प्रस्तुतां विशिष्टेन रागणेऽ (Light, to the aspirant striving for the good) आरम्भां: श्रेयस्त्वेन महान्त्र अहूरा (of faith and of divine rectitude) या विशिष्टेन त्वत् प्रस्तुतां बाह्यते (That light would convert many seekers).

II अन्य (Translation):—
So give, through Spenta Manyu (Benign Force) O Ahura Mazda, to the votary striving for welfare, the Light of Faith and divine Rectitude. That (light) verily, would convert many seekers.
III टीका (Word-note)—

यास्—दाति=देनि=give.
दा+दाति=to give. अत्र तु दाति: दाति। दा+कीड़ ति=दाल। है
elides by न्या etc (3-4-97) के in imperative निम्ने न्या (3-4-7)

संयुक्त्=मान्यतृत्व=through Manyu.

in place of तुतीया, त् becomes long by सुरा सु-कुक etc.

आग्रां=दीर्घि=light.
अग्रि=fire. अग्रि+ण=आग्रि light. object of दाल। आ in
place of दीर्घि दुर्गा सु-कुक etc.

बसैः=संयुक्ति=संयुक्त=for good.
बसै=good. तदात्मा कोत्विनः ओधिरि अधिकरण विरूपया सामयी। cf प्रसिद्ध etc
(2-3-44). “कारक केन्द्र विजातीय भारु गुरू मन्येति सा मन्येत।”

विषयाते=विषयाते=विषयकाम=to the) striving.
पा+दाति। विषयाते=विषयाते=does= अत्र आदादि धाति। पा+
शत्=सात adjective to राणिम्म। Singular in place of
plural by सु-कुक उप्रस्थ etc.

राणिम्म्=सातके=to the aspirants.
रण+रणि=to fight. रण+षि=रणि। one who struggles
for higher life : dative of रण। (Vide 31-3, 51-9)

आरम्भोन्त=आयाम=of faith. ‘आयाम’ हर्षनेन सम्बन्धे पढ़ी।

देवानुसारा=देवाज्ञान=क्रियाकार=of Divine lustre
देवानुसारा हृद अज्ञाता (शीता) वशव देवाज्ञात। Bahuvrihi (by the
Vartika संस्कृतमान वेयप etc.) adjective to अपभ्रष्ट।

एकादशी

आ in place of वही by सुरा (प्रत्यक्ष अग्रि) etc. cf वेदम् हि वेदम् अग्रि
पथय देवाज्ञाता (Rig 6-16-3) —O Agni, you know all the
ways—the path of Vedhas as well as of Devalustre.

अग्रि=अर्थवन=of rectitude. सम्बन्धे वही। possesses “आयाम”
हृ=सा=that. refers to आयाम (light)

उत्तर=पुनः=वाहुः qualifies बनात। understood.

इत्यदाना:—इत्यत:—ितादि=Seekers.
इत्यत:—इत्यति=अनैवके=to seek. इत्य+शत्—इत्यत। इत्य+जस्
(2-3) qualifies बनात understood.

बावसते=अवबैति=would attract.
हृ—वरति=to welcome. हृ (frequentative)=बावसते।
its subject is सा (आयाम—light) and object इत्यत। कु श in
the present tense by बावसति वाहुः etc (3-3-131) (vide
28-5, 31-3).

IV टिपणी (Remark)—

Mazda is here solicited for help. But what is the use of asking succour from Him, if He is also the creator of
Angra Manyu?

This is another knotty question. If Mazda is good, He
should not have created Angra Manyu. If He created
Angra Manyu, Mazda may not be said to be good.

Dr. Dhalla discusses the point, and comes to the con-
clusion that Mazda is not the source of Angra Manyu
(History of Zoroastrianism p-387). He does not therefore countenance the idea, that both Spenta Manyu and Angra Manyu are the offsprings of Zravan Akarana (Ibid-p. 506).

This conclusion of Dr. Dhalla does not seem to be satisfactory. For the Gatha states definitely that Mazda is the creator, both of the day and of the night (Rik 44-5). Night was not created by someone other than Mazda; not created by Angra Manyu, as some people wrongly suppose. That would make Angra Manyu the rival of Mazda and lay Mazda Yasna open to the charge of dualism.

But how could benign Mazda think of creating Angra Manyu? One need not be puzzled over that.

Angra Manyu is necessary for the creation of the universe. Universe implies variety—breaking up of the homogeneity of the original substance into heterogeneity. (Spencer). There can be no creation without the opposition of two contrary forces (Hegel). Thus for the purpose of creation, Angra Manyu is as much necessary as Spenta Manyu. Maha Ratu Zarathustra has stressed the point (the opposition between two forces) much more strongly than any other prophet has done—so much so that some people have dubbed him as dualist. Yes, he is a dualist, but only so far as the necessity of two opposite forces is concerned. He admits the existence of two forces, but not of two Gods—they are the two forces of the same Mazda. Angra Manyu is necessary for the creation of the universe and the universe is necessary for the manifestation (self expression) of Mazda. This is how Angra Manyu comes in.

Brahma is the negative aspect of the same Entity, which in the positive aspect is Ahura Mazda. Brahma (Zravan Akarana—the uncaused Cause) is nascent—confined all to himself. Mazda is His manifestation—display of himself to other conscious beings, i.e., finite souls. Creation of finite souls (creation of the universe) is necessary for this manifestation. This is said to be the purpose of creation.

"Why did you create me?" (Kavita Mā Vārōṇasā—29-1) is the question with which the Gatha starts. The Veda says that He wanted to manifest Himself (buddh achā pati-vastudāna—Rigveda 6-47-18). Modern philosophy also says the same thing. Creation is the result of the attempt to solve the contradiction inherent in pure being (Zravan Akarana) Pure Being has no content, and thus it is indistinguishable from Not-Being. Therein lies the contradiction. It is both Being (budd), and Not Being (akshā), at the same time. A synthesis is attempted and the universe is the result of the successive interaction of the forces of Anti-thesis and Thesis (Angra and Spenta). This is what Hegel says. Creation serves to make patent all that is lying latent in womb of Pure Being.

Jalal, the exponent of the philosophy of the Gatha says—

इति 'मान' एव 'मा' बहुरेव आयत यद साहिती।
ततुद्वारा खुद नै चिन्द्र स्वतः संस्कारल। Masnavi 1—1787
You want a playmate for Yourself, for the Nard-game of love, that is why You created men.

This, the idea of fellowship with Mazda, is suggested by मेरा सुयाम (49–50) and हर्षिनह (46–54) read with ज़म्रा चराम क्रुद्व (44–57) of the Gathas.

Thus the display of Himself or the display (bestowal) of His love, is said to be the purpose of creation. But whether these reasons are adequate or not, for explaining creation—and no better explanation is forthcoming—the fact remains that Ahura Mazda is the creator of the Universe (गणराय त्यां त्यो रत्नाय त्यां—31–11) and for the sake of creation, He had to bring into play both the forces, out-going and in-coming. This was inevitable. As the creator of the world, He had to perform this distinct act, viz. to permit the play of Angra Manyu. It is to draw attention to this fact, that Mazda is in this aspect, designated as गेल्या तता (29–31). Otherwise there is not a separate “fashioner of the world” other than Mazda himself.

But because Mazda created Angra Manyu as well, it does not necessarily follow that the two Manyus have equal rank. There is gradation in the universe. Mazda created both man and animal, but animal is not the equal of man. The Angra is not the equal of the Spenta. Mazda is the supporter of Spenta Manyu, which is consonant with his own nature. The preference for Spenta Manyu constitutes the goodness of Mazda, and the preference is reflected in men as well. They prefer truth to falsehood, and love to hatred.

Man wants to protect himself against the attacks of Angra Manyu—against the onset of sin and sorrow, and in this struggle, Mazda is his greatest friend, his only friend. Man is in the grip of Angra Manyu; that could not be helped. That is the precedent condition of the creation of the universe. But man can get out of the clutches of Angra Manyu. This is how the Holy Prophet asks him to cheer up, to the spite of the lower self. (अ व अध स ताज़ माया बनदेति उस्तां—30–11).

Look to the immaculacy of the saint. Woman or money (कामी और कामन) does not make the slightest impression on his mind. And these are the two potent causes of sin.

As regards grief, the saint welcomes the inflictions of the Friend

नाक्षे में सवास के न बाह ढुंढ़
बसा कर्म आन जोर रा कमतर ढुंढ़। Masnavi 1—1569

Love can change pain into joy.

Has not the saint gone out of the clutches of Angra Manyu?

The mission of Atharvan Zarathushtra is to create such saints (विषु—53–9). That is the supreme lesson of the Gatha. This is the implication of व्याख्यात (48–3), to be as delightful as Sat-cit-ananda Mazda himself.
The atheist only cheats himself by denying this noble religion, wherein alone is his only chance of getting bliss in the world. Bliss may not be found anywhere else, except in the cellar of Mazda. Ephemeral things cannot yield permanent peace.

The lustre of the cult of the Gatha is sure to win over many recalcitrants. Wiseacres will be bewildered to find many stern opponents converted into loyal friends.

When even a Hafiz turns out a Zarathushtrian, who will not?

केरान्त्वता reminds us that Deva had once been a term of honour even in Iran.

III श्रीक (Word-note):

चतुर्वेदी अदाइय अला त्व जयं वर्क्षरिती, अभासुसुन्त या दृश्विताना फूस्टस्ता।
अमरेताह्ती दयाज्य चा महायस्ह चा, अन्ते तोढ सताईश चहेमू वस्तुप अहुरा।

Destruction of Evil
Suktam 48-1

1. by which; refers to अधारभि: ए in place of युगीया by ज्यु क्षेत्र etc (7-1-39)

अधारभि योगियासी: by methods.

यवस्थि: निष्क्रिया: repels. अस्तु: अस्थि: to throw.

बिः अस्तु: वस्तु: निष्क्रिया:.

अहुर: यिः चा: which.

श्रीक is a variant of श्रीक. refers to श्रीक a neuter in place of feminine by ज्यु. तिष्ठ. उस्त्रि etc.
IV नियमी (Remark):

Maha Ratu Zarathushtra lays down in this Rik, a fundamental point of his religious philosophy.

The Advaita doctrine of Sankara is assailed by some European scholars, on the ground that it obliterates the distinction between right and wrong and is thus destructive of moral life. Following their lead, some Parsi scholars too are very suspicious of the philosophy of non-dualism and fight shy of it. They are very panicky least any trace of non-dualism should be found in the Avesta and very eager to tell us that the conception of Zravan Akarana is exotic to Avesta. They fail to see that with the fall of Monism (Advaita), Monotheism also falls to the ground. If the Universe did not spring from the same source, the conclusion is inevitable, that different gods created its different parts. This is the reason why Islam, which in the beginning so vengefully resisted the Zarathushtrian revival led by Hallaj Mansur, found itself ultimately compelled to accept the principle of An al Haq (Omnipresence of Brahma).

Maha Ratu Zarathushtra boldly asserts the end of all Duality (आधिपत्य श्रृंख्य Yasna 48-9) to be the final truth of life, and to assuage the fear of the wise-agers, he provides in this mantra, the safeguard, that the monism of Brahma may be attained through virtuous deeds alone, i.e. by leading a moral life, and not by abrogating morality.
As a matter of fact, the opposition against Sankara, arises out of a misconception. For Sankara had very clearly stated that there is no scope for non-dualism in the moral life.

"Adwaita is to be practised only in the sphere of conception, and not in the sphere of action (conduct)."

He was well aware that if Adwaita is transferred to the sphere of conduct (and as a consequence it is held that right and wrong deeds have equal value), a man will be reduced to a brute in no time, and all philosophy, whether dualistic or nondualistic, will have no meaning for him.

No doubt non-dualism is the final truth of the matter, but to reach it, one has to go through the discipline of moral life, involving the dualism of right and wrong deeds (which are the outcome of Spenta and Angra Manyu respectively).

Non-dualism is the final truth of philosophy, and yet dualism (of right and wrong) is the basic fact of moral life. A reconciliation is made by saying that non-dualism is the end, and dualism (of moral life) is the means.

This should silence the European critics or their confreres here, about the alleged evil effects of Adwaita.

The Gita also suggests the same solution. Though non-
existence thereby? Who is to profit, they ask, by such emancipation. They hold that both the persons—God and His Devotee—the Beloved and the Lover—subsist up to the end, united in love, but not one merged in the other.

Both parties put forth cogent philosophical arguments in support of their respective points of view. It is to be noted that the school of Ramanuja upholds the Zoroastrian point of view. This philosophy was known as Cisti (Yas 48-3) in pre-Islamic, and as Sufism in post-Islamic Iran.

The Bhagavata Purana here observes, that even granting, that merger in Brahma (the Absolute), is the correct philosophical view, it should be comprehended, that devotion to Personal God, is the best way of reaching that end.

The very same idea is poetically described here, when the Gatha says that Brahma (knowledge of Brahma, or merger in Brahma, as one likes to take it) is in the gift of Ahura Mazda.

The Sloka of the Bhagavat may be translated as follows:

Even for the Yogis, there is no better way of realising Brahma (merger in the Absolute) than devotion to Bhagavan (personal God), who is the soul of the Universe.

Bhagavata Purana thus reconciles the conflict, between the protagonists of Impersonal and Personal God (Brahma and Iswara)—the God of Philosophy, and the God of Religion, by saying that devotion to Personal God is indispensable, if not as the final end, at least as the best of the means for attaining the final end.

Thus there need not be an anathema to the term Brahma, in the fear that its mention would invalidate the cult of devotion of the Gatha. On the other hand, the inclusion of the idea, in its discourses, raises the value of the theology of the Gatha, as bringing it in a line with the highest philosophy, ancient or modern.

It will thus be seen that this mantra of the Gatha, in respect of two very important points, (i) the relation between Adwaita Philosophy and moral life and (ii) the relation between the cult of Jnana and the cult of Bhakti, forstalls the two most respected scriptures of the Hindus,—the Gita and the Bhagvat.

21 वाओचा मोह या लेख वीहाजो अहुरा, ।
परा ब्रह्म या या मेंग परेशा जिमहती ।
कल्य अपचा मजद्रा वेष्ठेय प्रे गन्तेय, ।
हा जी अहेऊजु बड़ही चिस्ता आकेरेतिन।
I. अन्वय (Prose order): —

कथा मे हे अहुर, यत्न: लथु विद्वान ( Tell me O Ahura, since you are cognisant ) परा वा मे ( what is my Consequence ) या पूर्ण भी ज्ञाति ( what fulfilment would come to me ) हे मनार, अवाचार, वा विद्वान का ह्वन्तद्वे अवाचार ( O Mazda, when would the virtuous subdue the vicious ) सा हि अतो: बर्वी आचारित: विषयः ( this is known to be the gracious alignment of life ).

II. अनुवाद (Translation): —

Tell me, since thou knowest, Ahura, what is my future, and what the fulfilment (perfection) that would come to me. When Mazda, will the virtuous subvert the vicious? This is said to be the happy consummation of life.

III. टीका (Word-note): —

बोचः — हि — tell.
बश + लोर हि। बश बनित्त न आति अर् ( 7-4-20 ) हि हिदेः ब्राह्म अतो हैः ( 6-4-105 ) व बनित्त बा खायो हि एत्ते ( 6-3-135 ).

बा — यत्ना — since. भा in place of प्रत्येक by हृत्त हु-खुत्ता etc.

विद्वान — विद्वान — cognisant,
विद्वान + बश — दी स्थिा ( 7-1-36 ) विद्वान + हु ( 1/1) — विद्वान। बश बनित्त शास्त्रानुसार ( 7-1-36 )

[परा — पर — भवित्तान्याय — future
 समाना नु| परा in place of हु (1/1) by हृत्त हु-खुत्ता etc.

धाःसः
मे — मम — my.
सारः — मान — असमान — us. object of ज्ञाति।
पूर्णा — पूर्णात — fulfilment. पूर — पूर्ण — to complete.
पूर + य + पूर ( Unadi 167 ), विषयः अचार, nominative of ज्ञाति।

ज्ञाति — गति — अगत्याति — will come.
कथा ( — याम ) — ज्ञाति — to go ( Nighantu 2-14 ) कथा — कस्त्तिः — ज्ञाति। रो खालित किता is used in the future tense by वार्तिवसासीयें etc ( 3-2-131 )

अपि — शार्मिकः — pious.
अप + बणिः — अपकारः। असद्ध + हु ( 1/1) — अपि। वर्णिः is added by the Vartik हुन्ति है — बलिः।

व्यवस्था — व्यवस्था — will repel.
अप + अवकारः — to throw. एव नारकधि विधि + अस्थ + ब्रेस ् तिः व्यवस्था। रो elides by 3-4-97. ब्रेस is optative by 3-4-7.

बर्वी — श्रुता — gracious.
श्रुता हु ( किता ) — बर्वी। qualifies आचारित।

विश्वास — विश्वास — जित्तात —known.
विश्वास — विश्वास — to know. विश्वास + क्ष + क्षिता। विषयम अय्य विश्वास। Sans क्रिया, Zend सुत।

आचारित: — अहाता: — shape.
हु — to make. आ + हु + क्षि।

In religious literature the word अहात ि means salvation. Vide Dhammapada 7-8 ( अहात श्रुत्ताद्वारा च etc). For freedom
is said to be the natural state of the soul (i.e. something not
earned or achieved) while bondage is brought about by the
hankerings of the mind. Does आहार्य suggest the sense of
Salvation? cf पौराणिक दोषाक्रम कमीक्षणार्थः ब्राह्मणः निविष्कृतः आयनः नास्त्य
कृष्ण इति. Mundaka 1-2-12.

IV टिप्पणी (Remark):—

In the final shape of things Rectitude is sure to prevail,
otherwise the cosmos ceases to be a cosmos and degenerates
into a chaos.

One may reasonably hope that Mazda Yasnā would
flourish again.

युवकं युमंगसंहवं ताज आवद व कर्माणां धम भक्तः
कवर्त्ते आहार्ण वाण दयी युक्लीक्षनां धम मंदुर॥

Hafiz 284

III तीका (Word-note):—

अत्र 'एहदेमनाह विहिताः साध्वनामूः,'
यायुः हुदाओ सास्त्री अपा आहुरे ||
स्थितो वीरां येदभवः गृहः संग्राहायोऽहोः,
व्यावस्तर संज्ञा बद्धेः खृष्टा सन्नद्धों॥

610

II अनुवाद (Translation):—

I would now realise the best of all lessons, that which
the provident Ahura, holy and wise, teaches for Rectitude,
and which is secret philosophy; viz that “by the deeds of
Conscience, O Mazda, one becomes similar to you.”

III तीका (Word-note):—

विद्वान्—वानायाम्—I would know.
विद्वा + वहित् = to know. अत्र हुदाओ: वित्तिः। विद्वा + वेत्ता =
विद्वान्। हुदाओ: 3-4-97। एऽ comes by the extension of
the rule वेती अन्यथा (3-4-97)। विद्वान् = विद्वान्। न
comes (like एऽ) in the analogy of वेती अन्यथा (7-1-8).
शास:—अनुसारासम्=lesson.
शास:—शासन: = to direct. शासन: + न = शासन (Unadi 293)
छारा:—विचारता = provident. छारा + धा + किंव = मुषा।
48-3 ]

गाथा।

अता = अस्त्राय = धनाय = - for rectitude.

तात्रेय वाणी! आ in place of चरुण by सुग्री = खव, etc (7-1-39).

स्वेच्छा = पूण = holy.

स्वात = स्वात = to shine ( धार्मिक ) देवन = देव = स्वाता।

विद्वान = बिद्वान = wise.

बिद्वान + बिद्वान by बिद्वा: विद्वान न्यूँ (7-1-36). विद्वान++ तु (1/1)=

विद्वान। विद्वान becomes वाणी by सातान महत: etc (6-4-10).

गुरुरा = गुरुराः = गुरु: = secret.

संसार = संसारानि = messages.

संसार = संसार = to state. संसार सात = गुरु। संसार + वाणी (1/3) =

संसारानि by आचार वारेय सुव्री (7-1-50). Sans सः=Zend 'ह'

स्वातन्त्र्य = स्वातन्त्र्य = similar-to-you.

स्वातन्त्र्य + लाल = स्वातन्त्र्य। वाणी = अस्त्राय = साताने वाणी। लाल + तु (1/1)

लालाण ( vide 43-3, 44-1 ).

IV टिथिनी ( Remark ) :-

To achieve at-one-ment with Mazda, is the lesson that the Gathā teaches, rectitude makes that possible. Until you become that thing, you do not know it completely—know what it is.

तत सयस्तै इन नदानी अस्त्राय तमाम।

बाहे अति अतिवार बाहाद पर गाथाम! Masnavi 6-757

Until you become it, you will not know it completely, whether that be light or darkness.

612

48-4 ]

8। ये दान सहो मनो मजदूर अथवा चा,

हो दानां श्यामोग्नि चा करबड़ा चा।

अता श्यामोग्नि उत्तमं वरेण्यं हचचर्ते,

छात्री खलाको अथमेयृ नन्दा अडुहूँ।

I अन्य (Prose order) :-

हे मजदूर, यह धार्मिक अवस्था न मन: धार्मि (O Mazda, who so holds his mind both to the greater and the smaller) स्व: भक्तमनव नृणा न दीनां (he upholds religion in deeds and words)

अता जीवन: देवि: वाना: सातहो (his pleasures, wish, and choicer go together) चेतिन्त्र क्रीत, अत्र नाना अवत (for Your duty, there are many deeds).

II अन्य (Translation) :-

One who holds (applies) his mind to the greater as well as to the smaller, (i.e. to everything), he upholds religion in deeds and words. His pleasure, wish and choice, all accord together. In Your duty, diverse are the methods.

III टीका (word-note) :-

धार्मि = धार्मि = कर्मसंदेह = applies.

बा = बाहे = to hold. अति अवतंि = धार्मि। भा + वेद ति = धार्मि।

हें एलिदेस बर (3-4-97).

613
IV. टिपणी (Remark)

There are many ways of serving Mazda. It is not limited to any particular method. "In my Father's house, these are many mansions." When the pleasure of Mazda is the only object of all his activities, any act done by the devotee is as good as any other act. Mazda gives them equal values. Whatever such devotee does, is the service of Mazda.

यदृ यदा कर्म करोभि ततः तद्भ अनिबिरं शम्भो तथारणम्

Sankaracharya.

Whatever I may happen to do, Sambhu, that is your worship.

Jalal, the prince of the Cistis echoes the idea.

पन्ना वचो आयम्य समाज अय रेषतानुगः

आशीकार रा भी सलाहीम बांधून ||

Masnavi 6-2669

The Namaz comes (in prescribed) five times a day. But this only for general guidance. For the lovers, the rule is continual prayer.

One's own duty is supreme for him. Everybody is worthy in his own sphere. Let not anybody neglect his own duty considering that his duty is of a lower (अद्याव) variety.

आत्मच तृत्र अत्मूष्ठर मार जातुर्वतन

आत नवासद शीररा शी शुरु रा ||

Masnavi 1—1008

The function of the bee is not less worthy than that of the lion. A lion cannot gather honey out of the flower.
The individual is related to the society in a particular way—each one in his own way. Therefore under a given set of circumstances there is only one course for him to follow.

If he performs that duty, he does the best—angels could do no more. If he fails to to that, he perpetrates the very worst that the moment allows.

One's own duty (चेतना) is equally binding on every one of us. There can be no question of a greater and a smaller duty—each one is the greatest in its own place. No duty can be shirked as being of smaller consequence (अद्यतन).

Only then can a man be said to be doing his duty properly, when he takes a pleasure in doing that. Else he will soon reside from where his mind is not.

Duty should be done irrespective of whatever the consequence may be ultimately—"in scorn of the consequence" as it is said.

I अनुसरण (Prose order):—
सुन्दर श्रद्धालू (may moral courage increase) मा न: दूष-श्रद्धालू श्रद्धालू (may not our immoral courage increase) कर; चिकित्सा कथीन्तः हे भारतसे (by the deeds of good theosophy, O Faith) साधनाक अर्थ बंधिः जानन्तः सूक्ष्ण-बंधिः (conjoin to men really the best life), गायत्रियां मानन्तः (let the world grow). न: स्त्रायान्त सान्ते प्रयः (for our lustre, develop her).

II अनुवाद (Translation):—
May our moral courage increase, and may not immoral courage (cynicism) increase, by the deeds of good Cisti (Theosophy), O faith, conjoin to men, the life that is the best. Let the world grow. Develop her for our lustre (prosperity).

III टिकटा (Word-note):—
श्रद्धालू—श्रद्धालू—प्रसन्नः may flourish.
किः—कथा—to rule (Nighantu 2-21) अनु अद्यतन अत्यन्ताकिः।
लोट्ठ, अन्तरक्.

dूषे—श्रद्धालू—दूष-श्रद्धालू—दूष-श्रद्धालू—immoral courage,
दूष (दूष) कथालू—दूषे—श्रद्धालू। ए is retained by the rule दूषे—
व्रातोत्तिर्तिः etc (6-3-109) cf दुष्याः (indestructible) Nominative of दुष्यः। आ in place of आ (1/1) by आसी आसी etc.

dेशना—कथा—कथा—कथा—may increase.


IV. टिप्पणी (Remark) :—

When a man develops himself for his own sake, that is Dus-Kshathram. When he develops himself in order to be able to serve others better, that is Sukshatram.

Dus-Kshathram is cynicism, i.e. callousness to the feelings of others, the desire to develop oneself at the cost of others.

The highest life is that which is not confind to one's family or country.

Maha Ratu Zarathushtra exhorts that one should give up all parochial out-look, and consider himself to be a "citizen of the world", as the Angirasa Veda says

माता भूमि: पुर्वत अर्ध पृथ्वियः। Angirasa Veda 12-1-12

The earth is my mother. I am the son of the whole earth.

Rabindra Nath expands the idea—

किन्नर जगत आमरे मामिले के मेरे आत्मार।
आमर विखाता आमाने वामिले कोथाय आमार वर।
I. अन्य (Prose order):—

सा हि न शुद्धिन्तम शा (may she indeed [give] shelter) सा दूर, अत यूविति (and she indeed consolidation) वात. तत्विन्द्री (give strength) कसी: मनस: हुष्ठे (for the development of conscience) अत अथ मानव अत: अथ रसूलु (and may Mazda bestow on him the sprout of rectitude) अहुर: नीतम: कर्ति: जनवी (Ahura, for the evolution of the best life).

II. अनुवाद (Translation) :—

May it (moral courage) afford us good shelter, and may it afford us solidarity too, and strength for the development of conscience. And may Ahura Mazda then furnish to such one (us), the sprout of rectitude, for the evolution of the highest life.

III. ठीका (Word-note):—

सा — सा मुखभूमि — that moral courage,
ने — ने — indeed.

620
There could have been no recitude in the end, if it were not also in the beginning. The Bata-Seed contains the Bata-Plant, even though imperceptible to the naked eye. That is why it grows up as a Bata plant and not as a mustard plant.

A Gautama, a Zarathushtra, shows the possibilities of the man—of every man, and unmistakably points to the seed of rectitude planted in man.

There is affinity between him in whom rectitude has been planted and Him, who has placed it. Through the moral nature of them both, man is united to God. अथ विविधता हज़ारोहरण।

Family life (पूर्विक) is necessary to bring the infant up to the adult’s estate—to give him the strength of the grown-up man. Combination of families (वृति) constitutes the national strength. There can be no rectitude without strength (संविधा) as the Mahabharata says:

यो हस्ताक्षरः स पदितः, तदु प्रतिक्षितः वच्च अस्त्यकम्।
पुंसोऽविपरेत् हन वशोऽवस्थितिः Santi Parva, 134-4

Rectitude follows strength, as smoke follows the wind.

One may consider this or that to be the purpose of religion but its main purpose is लोकसत्ता (welfare of the society).

7 | नी-अनेको नीचाताम्ब पश्चित-रेम्बु-पह्ली-स्येत्तहः,
योहा आन वहहेतु-मनह्वो दीद्रहसोद्द्वे।
अया भ्यामु वेश्या हिठावू ना स्पन्ततोऽ
अतं होह दामामु चत्वारी आदंमु जहुः।
I अन्य (Prose order):—

नि-इंद्रम — निहितम (if we injure, restrain us) प्रति रामाम: प्रतिस्फलम् (if we assail, prevent us) या आ बस्ये: मनसं: दिहितायैशः व्यामितिः (He who teaches rectitude to strengthen conscience) सत्य हितो: नास्ते: (by whose impulsion a man becomes holy). अति तत्समत स्वच्छ वाँचम आहामि अहुरा (in such you, O Ahura, I take shelter)

II अनुवाद (Translation) :—

If we (are about to) injure, restrain us; If we (are about to) assail, prevent us. He, who improvised rectitude in order to implement conscience, by Whose inspiration a man becomes holy, in such—You, O Ahura, we take shelter.

III शब्द (Word-note) :—

नि-इंद्रम: — हितम: = (when) we injure हुं—देवी हितारम् = to injure अष्ट परस्मैपदम्। हुं + केत-सत् = हुंम्। सु. of सत् elides by स जलस्य (3-4-98) केत्. is conjunctive by हितयं केत् (3-4-7)

नि शतम् = नि-शतम्=resist हुं—शतायम् = to overcome (गामग्रीं) हो—ययति=to cut नि=हो+होट-तम् =निकतम्। dual in place of singular (हम् in place of हि) by सुर-लिङ्ग, उपाधि etc.

दार्शी

प्रति-समाय = प्रति रामाम = हुं, गितम् = (if) I assail समाय—रामाय = to kill (Nighantu 2-19) अष्ट तुरादि:। रामाय सम + केट मिर—रामाय। हे elides by हुंम etc (3-4-97) Singular in place of plural. (मिर in place of मत्) by हुंम तिङ्क=उपाधि etc.

प्रति व्याम = प्रति हितम= repeal ही—तितम—to terminate आत्मनेपदम्। ही+होट चाम = व्याम् = honorific plural. (इम् in place of इम्) गीते वहुतस्मात्।

दिहितम्=दिहितम् = to strengthen हि—शतितम—to develop हुं + यत् (frequentative)= दिहितायित दिहितम्+थे=दिहितम्। थे expresses the meaning of इम् by थुमें के-सेत् etc (3-4-9)

व्याम = व्यामितिः=अतिरिक्तिः=instructs अम—अमित—to utter. हि+आ+अम + केट वि—व्याम्। वि elides by the rule संस्य पल-ह्र etc, (2-4-80)

हितो: = हितात=प्रेक्षया = by impulsion. हि—हितोति=to send. हि+हितम (unadi 72) =urge हेली पमम्। पममी to denote cause by विनामाय गुणे etc (2-3-25)

ओस्त—हे=स=सतितम=ताहितेऽ=in such; adjective to त्वस्मिन्।

धामस=सरस्य=shelter; धामस is a variant of धामस् by the dictum 

हेद् अन्त्योर, होस्त:। दिशी मियो in the object of आहामि।

त्वस्मिन् = त्वम् = in you आहामि—आहामि = हुंगितम् = I take आ+या—आहामि=to take. अष्ट तुरादि परस्मैपदम्। आ+दा+केट मिअ=आहामि। हे of मि elides by हुंम etc (3-4-97)

624
IV टिथ्यनी (Remark) :—

Every pull that draws one upwards, is a pull from Mazda.

हर नदाय के तूर्ता बाला कमीद ।
आन नदाय सीढ़ियाँ के अग biography सीढ़ियाँ ॥

Masnavi 2-1958

The best course is to act up to that call.

तमें दर्शा ठहर सर्वसारण स्थान ।
तत्र तथा परत सर्वसारण प्राप्ति स्थानां ।

Gita 18-62

Sometimes an evil thought suddenly crosses the mind; so vile it is, that one would fain hide it from oneself not to speak of hiding it from others. It is only the grace of Mazda that can rescue him from such wretchedness and make him immune to evil thoughts.

चे अज्ञात के सेर ज बद पेन्हाज हुनी ।
इन अज्ञात के सेर न हुई पेन्हाज हुनी ॥

Masnavi 2-1500

I अन्वय (Prose order) :—

He Mazda, the name of the power of Thy good nonchalance? He Ahura, whither for me is the lustre of Thy perseverance? He the Ahura, where is the light of Thy Rectitude? I wish them plentifully He the Mazda, the weighter of the deeds of good Manyu

II अनुवाद (Translation) :—

Whither is the power of Thy good Kshathra (nonchalance) Mazda and whither, for me, O Ahura, the glory of Thy Asa (perseverance)? Whither is the lustre of Thy Asa (Rectitude)? I wish them plentifully, O Thou, the weigher (judge) of the deeds of good Manyu (propensity).

III टीका (Word-note)—

का — कीर्ती—how; adjective to हेंधि।
मोद—ते—तब=your; Sans ए=Zend और
हेंधि—शक्ति—power; हेंधि—ईसारे=to rule, हेंधि+फ़ि=ईंधि।
का=हुज=where
किम+था=का। का in place of ससारी by खाली स्थान etc.
असे—एंते=of perseverance.
असू+असिल—आसाने=to hold असू+इ=असि (Unadi 567)
=perseverance.
These four words are cognate:—(i) अस्त्रि—Rectitude (and holy) from ब्रह्म वि० 31-4, 43-12, 46-10, 48-9, 50-3, 50-9, (ii) अस्त्रि=welfare, from अस्त्रि=to enjoy vide 28-7, 34-12, 43-5, 43-16, 51-10, 51-21. (iii) अस्त्रि=Perservance from अस्त्रि=to hold on, vide 48 8 (vi) अस्त्रिक्षा—blessing, from अस्त्रि + शास्त्र वि० 28-4, 35-12, 43-4 लिंग्णा—लिंग्णा=lustre; लिंग्णा=to shine लिंग्णा=सपुर्णा।

संबंध=संमस्य=for us.

अस्त्रि=अस्त्रि=लिंग्णा=of Rectitude आ in place of वर्ण वि० हुजु फँ हुजु etc.

आकाश=लिंग्णा=light.

काशि=काशि=to shine आ + काशि + जिस (cf वहलिका) वि० 50-4

हुँ=हुँ कुँ=profusely. तेजसी कत्युः। विषयुः—काल्या। तेजसाः (Rig 2-12-6)

हेतु=हेतु=I wish.

इति=इति=to wish. आत विः: आत्मेन्द्रम् हुँ वल्लु।

अस्त्रि=अस्त्रि=weigher

अस्त्रि=अस्त्रि=parasamah (cf अस्त्रि मूलि मूलि etc (Panini 3-4-97)

काशि=काशि=paratçātam (Unadi Kosha) वोलित=as a scale (Amara Kosha)

“वीलम् हुँ कुँ मार्य” बोल अज़र=जार (Unadi 419)=judge अर्थः शास्त्रिक प्रजाति वति (Rig 4-5-7).

IV टिप्पनी (Remark):—

When you are in need of moral succour, pray to Mazda. He alone can give help.

628
8 1  कदा वचना देवी चबा सुपथा,
      मन्द्रिता अया वेशा मा आइशिशः द्रव्यः।

एसू मोह परेण्ट्योभ्रो वद्धेभ्यु वऽफ्नु मनर्ध्वोऽनो, वीणात साहोप्यांत् यथा होइ अपितो अवहत् ॥

I अनुवाद (Prose order) :-

कदा वेद यदृ हि कल्य विस्थ ( when would I find that you exist through everybody ) मन्द्रिता अयाये वेशा ने द्रव्यःः अन्तःः स्यात् ( O Mazda, so that there would be for me, in truth the end of all duality ) कुले ने भाव वेशा ( tell me aright, aright ) शशि: समन्: वामः ( the shape of conscience ) तोणःः विचारः चबा तलस आशिशः असत् ( so that the Apostle may know where his welfare is )

II अरुवाद (Translation) :-

When would I find, O Mazda, that You dwell in everybody, so that there would be, for me, truly the end of all duality. Tell me aright—aright, the root of Conscience, so that the Sayeshtyant (Prophet) may know where his welfare lies.

III तीक्षा (Word-note) :-

बेदा—वेद—प्रातःपात,—I would know.
This Rik supplies the philosophic basis of Sufism by pointing out the homogeneity between man and God, which is the gist of the celebrated dictum अन्त अंह स्वरूप।

The theory of generation (creation out of nothing) lacks this fundamental basis. It is thus that hundreds of Sufi saints had to give their life, in order to get the Gothic Theory of Emanation admitted by the Muslim philosophers.

Without this affinity, there can be no unity between man and God, which is the essence of Sufism. Thus this Rik is fundamental to Sufism.

Jalal elucidates the import of this Rik (with the help of the celebrated Vedantic trinity—विभूती) as follows.

युद्ध हसु आवल को हस बाल्य को मत।
हरे ये यक युद्ध डिन तेशमे हु रेशमल। । Masnavi 2-717

When the bubble is pricked, it will be found that the One is all the three—viz the wine, the wine biber and the wine seller (matter, mind and God).

Mazda manifests Himself though the Universe—expresses Himself though mind and matter. In other words mind and matter are expressions of Mazda. He is present in them, in different degrees.

जुन हुजुह अन्त खारस्क जो खार अन्त गुण, नेक।
हर हु हर जनवाद जो अन्तर मक्का।। Masnavi 1—2472

The same sap that turns out a rose, turns into a thorn as well. May not their difference be neglected in the last reckoning?
The same God is present in the thorn, as in the rose. He does not become a lesser God, for being present in the thorn. The possibility of ultimate equal development makes all equal.

It may be noted that अनुवृत्ति of this Rik has meta-physical significance, while अनुवृत्ति० कन्ण हे of Rik 32-16 has ethical significance.

In this Rik “end of duality” means that nothing else really exists except Brahma, for the existence of all other things is only derivative. They all derive their existence from Brahma (Absolute). They owe their existence to Brahma, and have no independent existence of their own.

In Rik 32-16 “end of duality” means that no one should make a distinction between himself and another person. All men should be treated as equals. No one should claim for himself an exception.

In ultimate analysis, the ethical significance is only an off-shoot of the metaphysical. This is how Vivekananda told Deussen, that those who do not accept the philosophy of non-duality of अर्थतं cannot explain the basis of Christ's golden rule. They cannot say why I should do to others what I like for myself, and why I would not follow “the good old rule, the simple plan” of Wordsworth's "Rob Roy", that.

"They shall take who have the power
And they shall keep who can"

This is why non-duality is stated here to be the basis of moral life चतुर्वृत्ति वृत्तम, मनोहर, नाते !

This Rik should be read along with Rik 30-4 which explains the process of creation. The important words in that rik are गरुः, अवाश्यकता, and अवस्था अवस्था हुा ! अवाश्यकता points to inert matter, and गरुः to mobile life within.

The Vedantic theory about creation is this. Brahma covers himself with five sheaths (spiritual, moral, mental, vital and material sheaths—वृत्तिम, विक्रम, विक्रम, विक्रम अवस्था कोष s ) one above another, so that after he has donned the fifth sheath, Brahma appears to be as bad as dead matter (like earth, water, fire, air and ether). The other sheaths however are still existent within the dead matter, only they are concealed from view. And within the first sheath ( अवस्था कोष) s) sits Brahma himself.

This is called the Involution of Brahma—concealment Brahma within dead matter, through four successive stages, spiritual, moral, mental and vital.

Then starts back the process of evolution of Brahma. First, life (living things—trees and herbs) is evolved out of dead matter. This is the vital plane. (cf Darwin.) Then are evolved beasts and birds, who stand on the mental plane. (plane of consciousness).

Then comes up man with his moral sense (sense of duty) and this is the moral plane (Haurvatat of the Gathas), the plane of conscience, which is the peculiar characteristic of man.
Man has to transcend the moral plane, and rise up to religious plane (awareness of the existence of Mazda). This is the Anandamaya Kosha,—the Ameretat of the Gatha. The next and the final step is at-one-ment with Mazda, through Sarosha (devotion) and Cisti (love).

Man has now escaped out of the grip of the Angra Manyu, and come back to Mazda (Rik-28-11). His consciousness is no longer dependent on the aid of the physical organs (cf Clairvoyance, clairaudience) and his delight is not dependent on the possession of physical objects. For he has reached the stage of supra-mental consciousness (vide Aurobindo—Life Divine) The devotee has become लघु (similar to Mazda—Rik 43-3)—independent of a body. The cycle of creation has come back to the starting point.

Thus the process of creation may, in a sense, be said to be the disintegration of Sat and Cit (matter and mind) out of Sat-Cit-Ananda (Brahma), and their re-integration with Him.

We are now in a position to understand the philosophy of creation outlined in the Gatha. Brahma disintegrates into dead matter (His consciousness falls into sleep as it were) through His force of Angra Manyu. This is अत्याहितम्. He is still at the core of the dead matter, and rises up to Brahma-hood again by way of evolution. This is the work of Spenta Manyu—गाधा.

The whole cycle is a graded process of involution and evolution, running through consecutive phases, and is not an abrupt creation of earth, water, or light out of nothing.

Dravah

Man stands at the apex. He has reached the moral plane by the action of the force of Nature. But for rising to the next higher plane (spiritual plane), his own effort is needed. This is the implication of the words अनेक अहंकार अहंकार (अनेक अपलोक्ष्य mass). He is in a stage where he has to pass before the status of man is reached.

अहंकार suggests that the natural forces have reached their culmination. Man must now strive for himself (अभीत).

[अभीत त्रैंकाम त्रैंकाम त्रैंकाम त्रैंकाम त्रैंकाम त्रैंकाम त्रैंकाम त्रैंकाम त्रैंकाम त्रैंकाम त्रैंकाम त्रैंकाम].

*10* कछु मर्म्मां नरोद्भाय—नरो ब्रीसते,
कछु अनेक श्रेष्ठम् अख्य भगवा—
या अंग्रेया कर्पणो उर्म्वेळती,
या चाषतू हुजो—खण्डा दशथुनाम्॥

I अन्तय (Prose order):

हे संज्वन। कछु नर: नर: मां विद्वाने (when Mazda would Man-of-Man enter into me?) कछु मर्म्मां अत्यन्त मकस्य अहंकार (when would I strike the idol out of this church?) या अंग्रेय: कर्पण: अत्रोप्यप्यनि (which the Karpites of the Angirasa branch impose) या च द्रवी-अभ्यासम् द्रवी—कछु: (and which is the creed of the perverse savages)
II अनुवाद (Translation):—
When Mazda, would the Man-of-Man (Superman—Ideal Man) enter into me? When would I (be able to) sling the idol away from this Magha (Church)? —— the idol, that the Angirasa Karpans set up, and which is the creed of the undisciplined savages.

III तीक्ष (Word-note): —
मारोहस् — तन्त्र — नर — of man.
नृ + नरी कस्तुष्य, नरु becomes नरु by 6-1-112

मारोहस्त वर्त्ता — नर्कच — man of man — पुरुषार्थम् — Superman ( नारायण )। The first word is नर and the second word is नर, both meaning man.
The अस्तु of पुरुष विनिमय is changed into ए-ए, by the rule वेण्य-स्त्राल, पर्व म ( 6-1-112 ) and चेन, चेति ( 7-3-111 ) करोहस्न-नर: is an instance of Aluk Samasa अहूः अहूः अलस्य ( 6-3-1 ) and अतः विश्व-विष्णु विनिमय ( 6-3-23)

व्यवस्त्रा — स्वा प्रेरितम् — would enter into कृष्ण, is used in the future tense by कविमासार्येन etc ( 3-3-131 ) Plural number in place of singular, by the dictum पुरुष-सिद्ध, क्षमहे etc. Its nominative is नर: and its object मायूः.

अजेन — सहन — हारस्य — I would expunge. हारस्य to strike. हारस्य बुद्धि अहूः अहूः. अहूः elides by मन्त्री बुद्धि etc ( 2-4-80 ) Initial ‘श’ still comes by पावय कोऽते etc ( 1-1-62 ) लुक्क is used in place लुक्क, लुक्क-सिद्ध: ( 3-4-6 )

नारेम्मुः — निर्वाह — Idol; object of अहूः ( अजेन्तुः)
“Gritsamada, the celebrated Rishi who composed the second book of the Rigveda, was known as Sounahotra while he had been an Agriasa (Hindu), and came to be known as Saunaka, after he became a Bhargava (Parsi).” This would show that Mazda-Yasna freely converted the Hindus, and an illustrious Rishi like Gritsamada adopted the Parsi cult.

**कर्मणः** - कर्मणे - कर्मणादिनरः: - followers of Karpa

Karne + ख = कर्मणे. राष्ट्रव्यापारात् (4-2-93) (vide 46-11, and 51-14); Karpanas are those who stick to the Kalpa-Sutras, i.e. extremely fond of ceremonials.

[The word Kavi is connected with kings (of Kaianian dynasty of Iran). Thus kalpa means ‘dogmatic priest’, and kavi means despotic ruler.]

**कर्मणः** - Kripa was a great favourite of Indra, (i.e., a staunch champion of the Deva Yasna cult) along with Ruma, Rusama, and Syavaka cf.

शुद्रो वा हसे श्वाकरः शृङ्खलः

इन्द्र सादारथि सत्यं (Rigveda 8-4-2)

The names Ruma and Rusama are not so much familiar in the Puranas (i.e., not very familiar in India). They are likely Iranian people. Ruma, Rusama, Syavaka and Kripa may be the names of clans or the names of provinces of Iran. Another strong champion of the Deva Yana cult was Kavya Usana who furnished the thunder bolt to Indra रूपे केशद्विनीति स्वरुपः शृङ्खलः, इन्द्रहर्षण पार्थशतां लक्ष्मणं (Rig 1-121-12). It appears that the Kavis were divided. Some like Kavi Vistaspa were follower of Mazda-Yasna, others like Kavi Usana were supporter of Deva Yasna (vide 46-11, 51-14).

उपेणशृङ्खले - रोपेणशृङ्खले - आरोपेणशृङ्खले - क्रयवशिष्कृते - द्विषये

सूत्र - वसयम् - to form; Its nominative is कर्मणे; and its object is या।

श्रुः - कशः - deed, work; final ः becomes long by सुप्रीति स-ङ्खे

(7-1-39)

शृङ्खला - कशः - श्रुङ्खला - श्रुङ्खलानात् - of miscreants.

Adjective of श्रृङ्खलाम्। आ in place of पश्चि by सुप्रीति स-ङ्खे

(7०१) कशः कश्चिं संह तु श्रुङ्खले। Babuvrith Saimasa. ए comes after श्रुः, by सुप्रीति सारी (6-3-109)

**IV तिपणिः (Remark):**

This Rik lays down two very important principles: that Mazda is the fulfillment of all our ideals and that iconolatry is to be totally abolished.

Mazda is called here 'the man in men' (the Ideal Man) i.e. One who is the fulfillment of all our ideals. This is a very practical and at the same time a rational way of pointing out Mazda's presence. The idea was broached in Sukta 33-9.

In the Puranas, Vishnu is called श्रृङ्खलोम (the Best Person).

The germ of the idea is to be found in the Rigveda.

**उपेणात् महा प्राणे ज्ञातां इन्द्रः** Rigveda 2-12-1
He, O men, is Indra, who is the perfection of humanity.

The rudiment is there, but the idea is clearly stated only in this Rik of the Gatha.

Nietzsche, in his advocacy for the "Superman" gropes about the idea. Disregard of moral order, stands in the way of his reaching the whole truth.

Mazda lies latent in the heart. It is our business to realise Him, to make Him real (patent). The best way of revealing Him, is to reveal Him in us. This is to be done by "the Imitation of Mazda" in our behaviour, i.e. by acting in the way that He, through His Ideals, desires us to act. The more we can do this, the more and more He will reveal Himself to us. He would then appear to us, at first in a mental vision and then even before the physical eyes. The disbelievers mock the idea of physical vision. They are the real Kafirs—for the denial of the possibility of personal experience, is the root of atheism. But to say that He cannot appear before the physical eye, is to put a limitation on the power of Mazda. This is a great folly. We may not know how this happens, but that is no reason for denying the fact—a fact attested to by all apostles and saints. We do not know how the soul survives even after the body has been burnt to ashes but in the face of the large accumulation of evidence on the point, it is mere obstinacy to deny the fact of the survival of the soul after the death of the body.

In any case, Jalal, the great Cisti, assures us that Mazda is present within us. But His face is covered with a veil. Let us try to throw off the veil, and understand how Naro is Nara enters into us.

Dr. Bhrigar, Kshara Kordas Aalanab | 
Phalam Kula va Aalaha Atilam Kordasvach |Masnavi 1-2964

This idea of God-in-man may not be rejected as anthropomorphism. Every human conception is bound to be anthropomorphic. On the other hand, the God who is beyond conception, is beyond achievement as well. Thus if we leave out all our ideas of God, as being anthropomorphic, we would be left without any ideas at all, religion will topple down and life would be a mere blank. This is atheism from the upper end, i.e. from over-anxiety to maintain the transcendence of God.

Iconolatry may have some value for the individual but in the national life there is no place for idol-worship, for it is disruptive of national unity.

Thus Maharsi Swetaswataro repeats the ideal of Mahe Ratu Zarathushtra, in unambiguous terms.

Aparishnaro Jatanah Paharih Paharuty Avastu: S Sthoity Akasam | 
S Veerti Veidy N Sthibaith, Veta Tum Brahmu Amsa Bhumya Mahanam ||
Swetaswataro 3-19

He holds without hands, walks without feet, sees without eyes, and hears without ears.

Jalaluddin warns those who use an icon (for concentration of thought) not to identify the icon with God.

Bhavite, dar samal likh abh jama nish |Masnavi 6-3708
The wine is within the cup but not ( derived ) from it.

Bhrigus is the Prophet of the Asura-worshippers. He is also called शुक्र ( Shukra ) or शुष्क ( Shukla ) i.e. 'very white' or what we may call रेतेम or स्वाभा. The chief of the Bhrigus is the Atharvva. "अन्तदीपि कुण्ठाके !"—(honoric plural). Cudika Upanishad.

Iconolatry is the the cult of the Deva-worshippers. The priest of the Devas (i.e. of Deva-worshippers) is Brhaspati. And Brhaspati is Angirasa.—Mahabharata, Vanaprava, Chapter 216, Slekha 18.

In Suklam 30-6, there is the denunciation of ceremonialism ( केसम = deification )—magnifying the means into the end ; while in this Risk there is denunciation of idolatry proper, the use of an icon in the worship.

मनसा कलिता गृहिता नृगान्त चेतन मोहस्वातानाः
स्मास्माकं राज्यं राजस्वो मानवानु तदा ||

Maha-nirvan Tantra 14-118

If imagination of divinity turns the doll into deity, then a man may become king, by imagining himself to be the king.

II अन्य (Prose order) :

हे मद्वा, भव अपा सत आर्मिजिन निमद, खुशा हुहिदित काशवंतिही, कोइ द्रेघोदिशील शुष्क राधा रामा द्वाहोत्ते, केम आ बहुहेंश जिमद मनहो मनहो चिंतिय ि।

I अन्य (Translation) :

When Mazda, would rectitude come along with faith ? ( and ) nonchalance ( which is ) shelter-ful and protective ? Who will give the quietus to the cruel sinners ? To whom does the urge of conscience reach ?

III टीका (word-note) :

अपा — अपा — भास्म — with rectitude.

द्रेघोदिशील by शुष्क हुहिदि etc.

शुष्क — स्वाभा — सह — with.

अपा — भास्म — would arrive.

शुष्क — नभा — to go. ( Nighantu 2-14 )

खुशा हुहिदित काशवंतिही. इ of इ elides by इति etc ( 3-4-97 )

कोइ द्रेघोदिशील शुष्क राधा रामा द्वाहोत्ते, केम आ बहुहेंश जिमद मनहो मनहो चिंतिय ि।

शुष्क — बिश्नु न्यास — nonchalance.

न nominative to the verb जसम ( understood ) शुष्क + रिनामा अम्ब — शुष्क।

हुहिदिति — हुहिदिति — shelter-ful.
Mazda-Yasna supports house-holders life and militancy. Mazda Yasna advocates the spirit of militancy—readiness to take up arms in defence.

Guru Govinda Sinha, the last of the prophets, teaches the lesson over again.

When other remedies fail, it is permissible to take up the sword.

Of the four Asramas, viz., that of (1) the Brahmachari, (2) the Shraman, (3) the Yamakshtra and (4) the Mitru. Astharvan Zarathushtra enjoins only one viz., that of the Shraman. For, the rest are of secondary importance only—their existence being dependent on the existence of the Shraman. The other stages are merely preparatory or subservient to that of the Grihastha. It is the stage of the Grihastha, that affords the
greatest scope for activity and the greatest scope for life—
for activity is life.

Similarly, Atharvan Zarathushtra breaks up the four
castes and makes them into one, which he calls by the name of
"the Cosmopolitan" (नेल्स विन्द्रेक्ः—Yasna 33-3) or "the
Philanthrope" (नेल्स वाश्रा—Yasna 33-4). This caste however
is to resemble the militant Kshatriya (or the Vrijana, as
it is called in the Gatha—Yasna 49-7) For, as the Mahabharata says
without the kingly caste, there can be no
property and therefore no civilisation.

समस्तत्वोऽप्रवासीस्य: वर्ण व्यक्ति न पालिकेयः।
—Santi Purva, 15-38

No one could have said "This is mine" unless the king's
administration had been there, to uphold his right.

Iconoclasm (opposition to image-worship) and Democracy
(opposition to caste distinction) are the two principal
matters in which Narayana Zarathushtra and Narottama
Ramanchandra (i.e., Iranian and Indian cultures) took up
opposite points of view. They represent the two angles of
vision, the only two that it is possible to adopt in religious
and social matters—the two distinct types into which human
civilisation may be broadly classified. Every nation, every
individual, must belong to one type or the other and are
thus the conscious or the unconscious followers of either of
these two great national Prophets of the Aryans. They
represent the obverse and the reverse sides of the shield and
there is not a third side.

This is why the Gopatha Brahmana says:

एततौ वै भौस्तिष्ठ स्माय वर्णमन्यिः:

—Gopatha Brahmana 3-4

The highest Philosophy in contained in the Atharva Veda,
consisting of (1) the Bhargava Upastha, which grew up round
the Gatha of Atharvan Zarathushtra and (2) Angirasa Nigama,
which grew up round the Prishni of Atharvan Ramachandra.

२२ । अद्र तोह अहकहे सरोष्ण्तो दक्षिणाम
योह चृत्तस्त चोह चन्द्र हसाः हंजाओऽने।
प्रवृक्षानाः अष्ट भध्या मन्दरा संहाष्ठ्रा,
तोह ची दाता हम-एकारो अपेष्म महा।

I. अन्वय (Prose order):—

अतः ते कुमानाम् रोष्ण्त: अस्म (Now, they are the apostles
of countries) वे कसु मन्दरा शत्रु चन्तने (who attain beatitude
through Conscience) हे मद्यमं र्तवस्ति अवि: बृहि: (O Mazda
by the holy deeds of your doctrine) समासारे ते हि मद्य ऐसें दृष्ट
( may these ascetics infuse self-control in me )

II. अनुवाद (Translation):—

Now, they are the Sayoshyants, (Prophets) in all
countries, who attain beatitude through Conscience—by
the pious deeds of your cult, Mazda. May they, these victors, teach me self control.

III श्रीका (Word-note):—
असन्—असन्ति—सबन्धति—are. अश—अर्थि—to be. अभि तुस्कः: असति।
अश—ब्रह्म—अन्ति—असन्ति। (of ब्रह्म एल्डेस बताता etc (3-4-97) and त by संहितात्वक etc (8-2-23).
सौष्ठव:—सौष्ठवसिता:—apostles.
षु—षु,िति—to impel. षु व्यवहो—सौष्ठव। inspirer. षुव्य (future) is used in present tense षु मे षु व्यवहो etc (3-3-151).
क्षणान्त्र—क्षणान्त्र—of countries.
क्षण—क्षण—beatitude.
षु—षु,िति—to satisfy. षु व्यवहो—षु। object of सबन्धति
संहिता—संहिता—taste. षु—संहिता—to attain.
क्षणान्त्र—क्षणान्त्र—by deeds.
षु—षु,िति—to move षु व्यवहो—षु (Unadi 554).
असन्ति—असन्ति—पुरोः—holy.
असन्ति—असन्ति—असुः—rectitude. असन्ति—असुः—holy. असन्ति—असुः—असन्ति etc (5-2-127) शा in place of शुरीति by षु युक्ति etc.
क्षणान्त्र—क्षणान्त्र—of your doctrine.
क्षणान्त्र—क्षणान्त्र—may they give.
क्षणान्त्र—क्षणान्त्र—to give अश तुस्कः:। षु व्यवहो नाथ। second person in place of third (त in place of अशु) by षु तुस्कः: अशुः—अशुः अशुः—अशुः अशुः—अशुः अशुः—अशुः अशुः—अशुः by षु व्यवहो etc. (6-3-135).
सौष्ठव:—सौष्ठवसिता:—ascetics.

IV श्रीका (Remark):—
The purity of the saint is contagious. It infuses purity into others.

Maha Ratu Zarathushtra announces here the good tidings that Ahura Mazda is not unmindful of his creatures and sends a prophet to every nation. He had already said (Sukta 34-13) that the religion taught by all the prophets is one in all essential points.

Following the lead of the Gatha, Jalal asks us not to make any distinction between the prophets.

The pots may be different, but the light freely inter-
mingled. Jalal sees Moses in Christ and Christ in Moses. (Zarathushtra in Muhammad, and Muhammad in Zarathushtra)

तथा इति यास तत्र जीवनर्थे आते डा।
जाते सुधा ४ तो सुधा जाने ५। Masnavi 1—325

Christ was the spirit of Moses, and Moses was the spirit of Christ.

Sospyan means a prophet—one who unites the devotee to God. तै—अमोहितम्—to tie, to unite, तै + ज्ञात (future participle) = सोस्वतः. ज्ञात is used (in place of ज्ञात) to denote immediate future by the rule ज्ञातापि सामान्येऽर्थाद् etc (3-3-131) i.e. one who would unite to God very quickly.

According to the Gatha, Ahura Mazda Himself is the Great Prophet (Sukta 52-2, 45-11) For it is from Him that all Prophets get their inspiration.

Next to Him, Zarathushtra is the Prophet par excellence (Sukta 48-9), for he teaches the best religion (Sukta 44-10).

But there are other prophets too (Sukta 46-3).

चर्योदशी ।

चेतनाः (कृदन्त-नयः)

Sukta—49-1

१। बत सा यथा बेन्द्रो पर्णं मानिष्टो,
के दुष्ट-परेर्वीरं चिह्नुष्या अपि मज्ज्या ।
बहुधा आत ज गम्भी मोह ज मोह अरप्या,
अन्ना योहूं अनुपो वीदा मनाह ॥

1. अन्यथा (Prose order)—

बत सा बेन्द्रो मा मानिष्टो (Now aggressive Bendwa obstructs me very much) हे अपि मज्ज्या。
बत चेतनाः (Now holy Mazda, —Bendwa who rejoices in misconduct) चेतनाः भवति (with rewards forthwith comes to me)
आ ये आराम (cheer me up) के मनाह अत्य बोध्य किये (I would remedy his torments through Conscience)
II अनुवाद (Translation) :-

Now this arrogant Bendwa who revels in misconduct, obstructs me too much. Holy Mazda, for my welfare, come down forthwith and gladden me. May I effect, through conscience, his discomfiture.

III ठीका (Word-note) :-

अजं = वक्तव्यार्थं = formidable.
अजं = स्मृति = force "प्रजाकी जवनः अजं:" हृत्यमि: ।
एवं + स्मृति = स्मृति = वक्तव्यार्थं. अजं turns a noun into adjective
अजं आशीर्वादं अवं. (5-2-127). अजं + स्मृति = जवनां by सुर्यं हुसुर्यं.
etc य=जवनेऽर्थंस्य। आशीर्वादं: ( Vararuci 2-31 )

वेदन् = तपानाः: इन्द्रं = a demon of that name.
आ इन्द्रं इन्द्रं इन्द्रं इन्द्रं इन्द्रं इन्द्रं इन्द्रं इन्द्रं इन्द्रं इन्द्रं इन्द्रं इन्द्रं इन्द्रं
कर्म के द सुन्दरं (Rig 8-4-3-4)

प्रधार्थ = प्रतित = पीडण्डत = hampers.
प्रधार्थ = to go accross. प्रधार्थ + फिर = प्रधार्थ in the present tense by फिरसि हुसुर्यं फिर = (3-4-6) vide 46-10.

महिषं = महिषं = greatly.
महिषं + महिषं = महिषं = त elides by ही: (6-4-155) प्रधार्थ इवत् मेनके हृत्यमि:। इव in place of हृत्यमि: by सुर्यं हुसुर्यं

हुसुर्यं = दुरुसुर्यं = by mis-deeds.
हुसुर्यं = हुसुर्यं = to go. हुसुर्यं = हुसुर्यं ( Unadi 608 ) = conduct.

शिक्षार्थे शिक्षार्थे = शीघ्रार्थे = rejoices.
शिक्षार्थे = शीघ्रार्थे = to be pleased.

IV. टिपस्तिः (Remark) :-

The world is full of rogues and one must have infinite patience to bear with them.

The ruffians remind us that we should expect kindness from none except Mazda.

शानक रा वा तु कुमार वदावें कुनाद ।
ता तु शानचार ए आन सु कुनाद ॥
Masnavi 5-1522
II. அருங்கால் (Prose order) —

அருங்கால்: அருங்கால் கூறுக்கூட்டு: மாமல்யதி (Now the creed of this vile Bendwa thwarts me) கூறுக்கூட்டு அப்படி ராணடி (a swindler he deviates from Rectitude) நீ இந்த அம்மை இருந்த ஆரம்பியதி (neither does he, for himself, hold holy steadfast faith) நீ மற்று அம்மை அல்லது மன்னர் அல்லது (nor does he even commune with conscience)

II. அனுநாத் (Translation) —

Now, the creed of this vicious Bendwa impedes me. A pretender (that he is) he strays away from rectitude. Neither does he, for himself, hold holy steady faith, nor does he ever commune with conscience.

III. டீகா (Word-note) —

கூறுக்கூட்டு — சுருக்கம் — of Bendwa.

அருங்கால் இருந்தது (Rig 8-45-3).

[49-2]


gāthā

21. �ருங்கா மாமல்யதி கூறுக்கூட்டு: அப்படி அம்மை இருந்த ஆரம்பியதி (Now the creed of this vile Bendwa thwarts me) கூறுக்கூட்டு அப்படி ராணடி (a swindler he deviates from Rectitude) நீ இந்த அம்மை இருந்த ஆரம்பியதி (neither does he, for himself, hold holy steadfast faith) நீ மற்று அம்மை அல்லது (nor does he even commune with conscience)

II. அனுநாத் (Translation) —

Now, the creed of this vicious Bendwa impedes me. A pretender (that he is) he strays away from rectitude. Neither does he, for himself, hold holy steady faith, nor does he ever commune with conscience.

III. டீகா (Word-note) —

கூறுக்கூட்டு — சுருக்கம் — of Bendwa.

அருங்கா இருந்தது (Rig 8-45-3).
IV  हियती (Remark) :—

Those who have no knowledge of the Higher Self (अत्मान), no share in higher life, do not get peace themselves and are a source of torment to others.

Religion is a mere pretension, if no care is taken for formation of character.

हाफिज (7)

III  दीक्षा (Word-note) :—

वरणाय = वरणाय = ( in ) noble.

$\text{हृ} + \text{अन} = \text{वरण adjective to उच्च-क्रेस्या}$

विश्राम = क्षय = place.

$\text{वा} + \text{स्ह्रावित = to place}$.

अन = अस्तिक: $\text{निन} + \text{वा} + \text{क्षट} = \text{विश्राम}$.

dual in place of singular (तम in place of हि) by स्व-सिम-क्रमह etc.

$\text{सुया} = \text{वर्थ क्यू} = \text{I may promote}$.

$\text{हृ} + \text{स्वाती = to impel}$.

\begin{align*}
\text{हृ} + \text{क्षट} = अर्थ = सृया
\end{align*}

आनि becomes क्रमम by कित्तामंसहरे etc (3-4-2) and क्रमम becomes क्रम in analogy with धम्म नाथ (7-1-42) प्रति को रविस्ती वत्साय (Rig 7-61-1) where वत्साय is a finite verb (and not infinitive).

अवप्रेमाय = नराय = for the creed.

किसी = क्रेस्या = to teach.

$\text{अन} + \text{क्ष्रिय} + \text{क्षट} + \text{क्षर} = \text{क्रेस्या}$.

$3$ elides in analogy of the dictum वही मानुषिक आदर्श अवाचारों साम्योऽ.
गाथा

- न-क्रितं = system. ताल्येचं वनुषां। cf क्रिणं = religion (Persian).

राससते = न्यथा-कुतुम्बशः = I would condemn.

सती = to decry. स्वाच्छ गितच। आत्मासंवादम्। केतु ए= राससते। सिसु बहुल बेटि (3-1-34 ) भिक्षुओऽ बेटुऽ (3-4-7).

हुदृशं = हेघः+ृ = sin

हुदृशं = हेघः+ृ = sin. हुदृशं+सनुऽ (स्वाच्छं) = हुदृशं+सनुऽ। reduplication is stopped by अखोचो अन्तरात्मक (7-4-58) हुदृशं+सनुऽ+हुदृशं। object of राससते। दिवोषां elides by हुदृशं+सनुऽ, etc.

सरे = सिरे=सिरसि=अविचारसि = at the head, at the command.

सिर is a variant of सिरसि (head) by the dictum कोरे अन्तरोंसेचं बोग:। ताल्येचं चतुर्थी। सतसि= in place of कुतुष्म by हुदृशं+सनुऽ, etc.

हेघं+सनुऽ= I would try

हेघं+हेघं+सनुऽ= to try. अखोचो यव बिप्रविधि। हुदृशं+केतु ए=हेघं। ए बत क्रियार्थी यव सिसु बहुला (3-4-96).

अन्तरेण=अन्तरक् = in the mind.

सचं+सनुऽ= असंबोधसि=association.

सचं+सनुऽ= to meet together सचं+सनुऽ। (Unadi 145) = association. object of अन्तरेण सनुऽ। cf श्रमः=work (Nighantu 2-1).

अन्तरे=अन्तरम् = समाधिसि= Contra.

अन्तरे is an Upasarga by the Varttiya अत्र=अन्तरेण=असंबोधसि.

नवोदयी

अन्तरे = अन्तर (7/1) like कुन्यः-मन्यः etc (1-4-66). अन्तरे-सर्वे = निकायवाचः= I interdict. अन्तरे+त्र्य + कात्यायः ए।

टिप्पणी (Remarks):—

Eradication of evil is the supreme object of religion. लक्ष्य shows to be same word as स्वाच्छ or initiation into the spiritual life. It is the vow to fight the evil till its final overthrow in one's life. Moral worth depends on the motive and not on the outward act. If a man is attuned to God his motives will always be godly. For him there is no sin. He has got out of the domain of sin.

One should help the pious and hinder the impious.

अत्मानं संक्षायम् इत्यादि नासुकुम्भे:। य= प्राук्तं।

अत्मानं संक्षायम् हुदृशं हुदृशंविद्वेदं ए व। Santi Parva 132-4

Make yourself a medium for taking away the wealth of the impious and giving it to the pious. This is the whole of rectitude.

अन्तरे ने हुदृशं, भावेः अन्तरा र।

हुदृशं ने हुदृशं, आह दाता खारा र। Masnavi 5-1089

41 | योह हुदृश्या अपापम् वरेदैर रामेश्व चा,

खाइन हिरस्त्वेश्व कर्तक्तां असुपुष्पन्तो।

योपपुष्पं नो इतु हुदृशमाय बांसु दुस्मण्ती,

तोह देवर्वभु दानं या देवतो देना। II
I. अन्वय (Prose order):—

के एक-केवल ईच्छन राम न वनस (they who through ill-will
increase wrath and violence) लंके: जिज्ञासित् (by their tongues)
पदयत् । अस्यन्त: (not seeing even while seeing) केवल सु ध्रूतेः।
वुहि तात्माशः न दहूः वापस्यन्ते (whose evil deeds are not covered
by their good deeds) तम ते ध्रूवन् द्वारः (know them to the Deva-
minded i.e. perverse) या तुम्हा: ध्रूवम् (for such is the mental-
ity of the vicious)

II. अनवाद (Translation):—

Those who, out of evil-spirit, aggravate by their tongues,
anger and assault, not seeing even though appearing to see,
and whose evil deeds are not at all covered (counter-acted)
by their good deeds,—know them to be diabolical, for such
is the character of the devil.

III टैन (Word-note):—

ईयम् = कोष्ठ = wrath.

ईयम् = ईयम् = हिंसाकाम् = to injure. ईयम् + म = हिंसा:। (Unadi 150)

ईयम् = कोष्ठ and ईयम् = कोष्ठ। object of कर्षणः।

कर्षणः = कर्षणः = कर्षणः = increase.

ई = कर्षणः = to grow. अत्माशिति विष्णुः (implied causative)
by ई = अत्माशिति (6-4-51) = to increase. ई + कर्षणः = अत्माशिति
ई of अत्माशिति elides by इतेषः etc (3-4-97) and ई by शीतोत्सत्यणः
रामः = हिंसा:violence.

रम् = रमार्तिति = to kill (Nighantu 2-19) रम् + फक् = रामः।
I  अन्नव (Prose order) :—

हे महात्र, अथ एवं: इयाई च आदुति: च ( And he, O Mazda, is respectable as well as honourable ) व: वाहु मन्त्रा दीिह सत्ता ( who practises religion through conscience ) आस्थिा: कलुः चित्त असामा दु: जुट: ( a man of faith alone is a gentleman by rectitude ) हे अहुर, ता इयाई निवर्ध निवहि करसिता: ( all these entirely O Ahura, [ inhere ] in your nonchallenge )

II  अनुवाद (Translation) :—

And he, O Mazha, is respectable as well as honourable, who practises religion through Conscience. A man of Faith alone is a righteous gentleman. O Ahura, all these are entirely contingent on your nonchallenge.

III  दीका (Word-note) :—

इयाई: इयाई=पुज्यः=respectable.

梵 अथ असारमा: ते दत्यां वोहु सारस्त: मनहि: च,

चेनात् ान्गायर = religion.

वेना: ान्गायर = object of सत्ता |
I अन्वय (Prose order) :—

प्र व: प्रेमे मनुष्या (I entreat you, O Mazda) अर्थ च समुद्र (may you tell about rectitude), यद्य मनसा स्मर्याय करो: आ (as to which mentality is [suitable] for your duty) अद्य भिक्षियो (I would know correctly) वाय हि श्रवणयाय (so that I may preach) तो जैसे (that religion) तस्माद यहा: अहुः (which is of one-like-you, O Ahura).

II अनुवाद (Translation) :—

I do beseech You, Mazda: may you please tell me about rectitude, as to which mentality is (suitable) for Thy duty. Let me comprehend correctly, so that I may preach that Religion which is yours, O Ahura.

III टीका (Word-note) :—

प्रेमे=प्रार्थनामि=I entreat.

षज—षजति=to wish. अद्य तिमाजि: आस्मानम्। प्र+षज+षजति= प्रेमे। प्र+इति=प्रेम—प्रेमार्थना=to implore.

चाः = च = and, too. च becomes चा by सिद्धांत्य च (6-3-136).

अद्यते = अद्यति = may you tell.

षज—षजति = to tell (छानस: ) आस्मानम्। प्र + केष+ते = अजस।

केष is optative by चिंतः केष (3-4-7). agrees with the nominative अद्य मनस्ते (understood) third person is honorific.

चा = which, qualifies मनसा।

षज—षजति = indeed,
Religious truth is the highest of all gifts that a man can give. It makes the recipient free from all needs.

Sant Parva 264-36

"Man needs a religion, and a religion he will have. If he cannot find his way into a good religion, he would quite frequently stumble into a bad one" (Windle—Religions, past and present 273).

If Mazda Yasna is not offered, worse religions will be accepted. Non-proselytisation is the denial of the brotherhood of man. Herein lies the necessity of preaching Mazda Yasna widely.

Nature would get rid of things that have become effete. If Mazda Yasna does not do the work which it is competent to do and for which it is intended (viz., propagation of monotheism and non-idolatry) it will cease to exist.

"The things that come into our hands, come not for the purpose of being possessed, as we say, much less for the purpose of being hoarded. They come into our hands to be used"—Trine—In Tune with the Infinite, p. 186.

The Prophet did not want the Religion for himself alone—he wanted it for the salvation of humanity. That is the difference between a Prophet and a mere saint. Let none consider himself wiser than the Prophet and cease to do what he himself wanted very much to be done.
“If you would have all the world love you, you must first love the world.” In Tune with the Infinite, p. 86.

Non-proselytisation is the denial of the brotherhood of man. Therein lies the real cause of the fall of Iran. The Prophet had said अश्वेष्यके—let me preach.

७ | तन्न च वोद्र मनद्रा क्षोद्द मनह्ना, ।
क्षोद्द अथ गृहह्न तु अहुरा ।
के अर्थ्यन्न के समपूर्ण दाता हसु अहुर्व, ।
ये वेरेजेनाइ वहृहीम दाता फूसतीम् ॥

I �न्य (Prose order):—

सहारा, तात् च चतु समन्ता अश्वेष्य (O Mazda, let conscience hear this) अश्वेष्य अथ (let rectitude hear) हे बहुः। लैं गृह (O Ahura you too listen) क्: अश्वेष्य क्: खेतुः (what is an Aryama and what a Khetu?) खाता हसु अतु, (he is the protector) त्: इजनाचे बाह्य प्राश्यन्ति वार्तिः (who gives to the Vrijana, ample tribute)

II अनुवाद (Translation):—

O Mazda, let Conscience hear this, and let Rectitude hear, and Thou too, O Ahura, do Thou listen. What (good) is an Aryanna (Brahmin) and what a Khaetu (Vaisya)? He is the real patron, who pays to the Verejena (Kshatriya) ample tribute.
This Rik is important for it Maha-Ratu Zatashthtra announces his preference for the Kshatriya type of character. Case-system was denounced in Suka 33-8, and here is the assertion that the one case intended by the Prophet to be

It is the Kshatriya who ensures the safety of one's wife or wealth, so the Kshatriya should be given primacy. What however is very interesting is that the Mahabharata says, that this principle was enunciated in the Gita by Bhagavan (the Prophet of the Anti-worshippers).

Preference for the Kshatriya ideal, earned for Zamad-Agni, the distinction that though Para-Rama (the Rama of Persia) was born—a Brahmana, he became a Khatriya.

Zamad-Agni means one who devours (outsurly) fire and Zamad-Agni is known also as 'Zamad-Agni' (being born to Zamad Apa) and the similarity in the connotation of the two names is extremely suggestive.

It is however worthy of note, that the Mahabharat (Pandel) type—lot of the Vanishya type like the money-making Jews, nor of the non-patriciate Brahmin type, like

IV (Verse) (Remarks) —

Ahavan Zatashthtra is the Prophet of the Anti-worshippers. Previous to his advent, the Veasha Three (apart from the Rik—Yajus and Saman) had come into existence. They seemed to lend support to idolatry and caste-distinction, which are associated with Deva-Yasna. Natapaya Zatashthtra raised his mighty voice against the disruptive tendency of this cult and sought to establish another the disruptive tendency of this cult and sought to establish another.

This, however, in later days alienated from him the sympathy of India, so much so, that though the Bhargava Upanisha and the Angiras Nigama (which together form the so-called Adhyarva Veasa) had been in the Vedas, Supra Adhyarva Veasa (Yasna 32-4, Farvardin Yast—87-95) seemed to lend support to idolatry and caste-distinction.
the ideal (Tolstoyan) Christians. Judaism and Christianity also have no caste system and thus there is only one caste in these communities. But that one caste of the Jews and the Christians differ very much from the only caste of the Mazdiyas in characteristic features. Islam borrowed the Kshatriya type of single-caste system from the Mazdiyas, and this contributed to its speedy success.

The other book of the Atharva Veda—the Angirasa Nigama—upholds image-worship and caste system. It is thus that the supplemental Veda goes by the name of the Atharva Veda or the syncretic Veda (अर्थ—that which synthesises) viz., one which has room for opposite points of view.

Those who do not see their way to subscribe to the no-image, no-caste views of Parsu-Rama (Rama of Persia) Zarathushtra are quite welcome to follow the lead of Venashana Ramachandra. the Prophet of Angira Nigama. In between them Zarathushtra and Ramachandra, the twin Prophets of Bhakti Yoga, are calculated to govern the religious aspirations of all humanity.

I. अन्तः (Prose order):—

प्रशोधर अवस्था बहुत्वा करे द्रष्ट (Give to Prashoshta noblest authority over rectitude) तदार्थद्वारे हे अहुर महाशय (this I pray you, O Ahura Mazda) मयाः च (to me also) वहि त्वड्यन्तु कर्ती क्षये अ (so that within your good nonchalance) विचारय सत्यं नेियाः शास्त्रेऽ (we may remain dearest for all time).

II अनुवाद (Translation):—

Give to Frashoshta, the noblest command (bold) over rectitude, this I entreat you Ahura Mazda, and to me too; so that (grounded) in your nonchalance, we may continue to be dearest for all time.

III टिका (Word-note):—

प्रशोधर—त्वात्सात्: उपग्रहित:- Prashoshta
धारण (धारण:) बहुत्वा: सत्यः। शुभः यथा—प्रशोधरः। श uv elides by उपग्रहित: द्वीभी त: (6-3-109)
वर्णिन्द्रत्—वहुत्वा—noblest.
वहि = नेियाः—to shine वहि = नेियाः। वहि = नेियाः=
द्रष्ट—द्रष्ट:—give
द्रा—द्रवसित:-to give. अन्तः अवस्था:। द्रा + के श्व वित:-द्रष्ट:। ई elides by द्रवत्तत्त्व: et cetera (3-4-97) and के is imperative by 3-4-7
सत्यं—सिरसः—head (authority)
विशेष is a variant of शिरसः by the dictum और अथवा (647) object of द्रा.।
Love, man is both the lover and the beloved of Mazda. He is not only a Majnun of, but may also happen to be a Layla to Mazda.

I shall mould His image out of my clay. And I shall be to Him, both idol and worshipper.

IV टिपणी (Remark) :—

Nonchalance is essential for the acquisition of Rectitude and through Rectitude, the Prophet, (along with Frashoshtra) desires to be dearest to Mazda. गृह reminds us of the celebrated line of the Gita:

प्रति जाने विषों अभि मे। Gita 18-65

I promise that you are dear to me. This assurance is the basis of Cisti (Sufism)

The supreme secret of Cisti (Sufism) is that Love is not only the means but also the end of the devotee. For the ultimate relation between Mazda and man is that of eternal mutual love. In at-one-ment with Mazda (through
The truthful should never yield to the liar. Religion serves to procure the highest reward. So Yamaspa the great has become established in Rectitude.

III ठीक्रा (Word-note) :

अङ्कु = युग्दू = let him hear.
श्र-संशू = to hear. अन्न-वादिः: दोष हु।
शास्ना = अनुरास = rule
शास-शाफित = to instruct.
शाम् + n=शालन (unadi 293)। फिययाम.
आप। object of अभूि।
प्यास = प्रयास = cult
प्यास = प्रयास = to proceed (Nighantu 2-14)। चा + च (unadi 349)। प्यास procedure सामयाे घडी।
सुपु = आयजन = practice.
सूच + चतु = to propel. सूच + च (unadi 549)। तामि to denote purpose as चर्मणि द्विपिण हुनै।
कस्तृ = कस्तृ = framed.
सत् = सत्तै = to fashion. सत् + तै = कस्तृ। vide 29-7.
श्रुष-बन्ध = सन्त-नाफ = truthful.
श्रुष् (सन्त्) बन्धु गत्त। बन्धुसङि samasa.
वर्ण = वर्ण = आधिपत्य = supremacy.
वर्ण is a variant of विरु (head) by the dictum श्रुष-अहिमन लोक। object of विरुस।
विड़श्रुष्-विपाल श्रुष् = should give.
श्रुष-शाफित = to give. श्रुष् + vah (intensive) = विपाल।

श्रोदरी

विरु + तिरू. याद। श्रुष् elides by मन्ने घाट-हार-नाग् etc (2-8-80)
सुषा is due to इद्द्वी etc (7-1-58)
बन- बह- = for
वेना = भक्तबारा = religion.
nominative of गुण। plural for singular by गुण-तिथ-आध एका etc.
वर्ण् = वर्णित = unite, agrees with its nominative वेना। here it is दुरार। युज्य + क्यु = अन्तर = दुरार। है elides by 3-4-97,
and ह by 8-2-23 (its object is जनि understood).
श्रुष्ठ = मोही = do to the result.
श्रुष् + नेषां = to shower. श्रुष् + n = नेषा। है becomes है
by हो। या (8-2-31) locative of गुण।
अप = अपार = अमेव = in rectitude.
अविकङ्केय सामी। सामी elides by श्रुष्ठ दुरार etc.
सामी = भृत = hero.
श्रुष् = बालो = to strive. चातू + नित्य = अतिदम। (vide 46-14)
णिम-नमाद = अधि-नमाद = Yamaspa, the great.
अधि: नमाद = अधि-नमाद। अनिक: नमाद। initial अ elides in analogy
with the dictum वृषि मायूररित अधूप।

IV ठीक्री (Remark) :

This Rik lays down two principles (i) that the pious should not submit to the impious and (ii) that the practice of religious rites is not a vain pursuit. It operates to make a man righteous.

Mahabharata enjoins resistance to evil.
The assembly (if it does not protest) gets a share of the sin committed in its presence.

Rectitude is said here to be the highest reward, for it procures bliss which it is the aim of everybody to procure; the peace of the saint that baffles understanding.

Some people (along with the communists) are apt to think that religion is an anachronism—a relic of the past and the sooner it is discarded, the better. But better for whom? All men are in search of Joy (रित्यो—yas 28-1) that is the ultimate aim of everybody. But only the saints get it, while all others fail. The saint is always delightful, the clever worldly man is always miserable and full of remorse for the failures in life. Does this prove that godliness is a futile pursuit? The saint rightly claims.

If I eat the fruit, which everybody is trying to pluck, how have I failed?

I  अन्य (Prose order) :—

Hence O Mazda, I place in you for preservation) बश मानोः अथासतो वालकः च (conscience and the souls of the righteous) यथा यात्मकता नमस्त्वा इत्यः च (and faith which is respectable and honourable) महाक्षण वशल्लाः अभिमार (grand nonchalance unfailling in protection)

II. अनुवाद (Translation) :—

Therefore O Mazda, I entrust all these to you, for preservation, viz., (1) Conscience (2) the soul of the pious (3) Faith which is respectable and honourable, and (4) grand Nonchalance, unfailling in protection.

III ठीका (word-note) :—

व्याख्या—यस्य—-in you
आयाम—आयाम—-क्षायाम—I place. या—यायाम—-to hold. अन्त—अत्रातिते। आ+या-छेदे मि। ये elides by 3-4-97
मियामे—पाणु—-to protect. पा—पायाम—-to protect. पा+से—पायाम से expresses the meaning of यादु, by ये-से, etc (3-4-9)
उपमा—-आत्मकता—-souls. object of आयाम। 2/3 of ज्ञान.
अपवाक्ताम्—-वास्तवाम्—-of the righteous. अस्त+बन्धू—-अवक्त। (in case of बन्धु, the form would be अवक्ताम्)
नमस्त्—नन्दता—admirable.
मन्दा+अर्द्ध। अर्द्ध आदिक्षेत्र etc (5-2-127). अन्त् turns a noun into adjective अन्त् elides by व्याय राज्यस्य etc (2-4-62).
Our home (desired rest) is in Mazda alone. This world is only the market place which we have to visit for transaction.

Masnavi 3-4191

I अन्वय (Prose order):

अत: हुष-कथा: हुष-बोधा: हुष-कवतः (now these malevolent, evildoer, evil-tongued) हुष-कम्भाः: हुष (evil-natured, evil-minded villains) वर्ष: खंडे: अध्याय: प्रति दृष्टिः (through impure impulses revert their souls) हुष: धानि सहा अल्पत्व: अत्य: (and become the regular inmates of the House of Lie)

II अनुवाद (Translation):

But these villains, malevolent, miscreant, evil-tongued, evil-natured, and evil-minded, on account of their evil impulses, bring back their souls (instead of keeping them with Mazda). They are the meet residents of the House of Lie (this illusory world).
III टिका (Word-note) :-

भुषण-अभ्र + हु-साहसन = tyrannic.
भुषण (भुषण) कः (शक्ति) केशाम्
भुषण-संध्याना = भुषणमणि = malefactors
अक्की = अपाखिय = impure अव = पाया।
शक्तिः संकाराः = impulses
शक्ति-स्पर्शिः = to go. (Nighantu 2-14-54) शक्ति-अव (unadi 400) = त्यस्य। That which moves. Sans शक्तिः = Zend खऩ
प्रतिः पुनः = back.
द्वारण = आचरण = souls. object of प्रतिः-आयविन्ति।
प्रतिः-आयविन्ति = प्रतिः-आयविन्ति = they revert हैं = हैं = to go. हैं + विविध (causative) = आयविन्ति = to make to go, to send. प्रति + विविध + हैं = अविन्ति + प्रतिः = भ्रायविन्ति = they take back.

समतिः = भावन = in the abode
सम = house (Nighantu 3-4-12) सम and वहन are equivalent by the dictum क्षोणुः अन्तर्गोऽहन। वेंसे वहन = वहन, इत्यादे (Rig 10-91-1). Fire is a gracious guest in every house in the land of Iran.
सत्यः = गौर = fit. adjective of अविन्ति।
अविन्ति = अविन्ति = are.
अविन्ति + लोहेण अविन्ति। हैं elides by 3-4-97 and न एव by 8-2-23.
अविन्ति = जीवित = beings.
अविन्ति by बलेश्वर = (unadi 629)

[ 49-12

IV. टिपणी (Remark) :-

It is only when all bad tendencies (the effect of previous evil thoughts) die out, that one can live in the vicinity of Mazda. Otherwise his evil propensities drag his soul back to the passing show of this ephemeral world.

न समराजः: प्रतिः-आयविन्ति वहनम विनासवहन भ्रायविन्ति।
अर्थ हैं: नातिस्य प्रतिः झूठ हैं: माता दुरस्रुः पुद्र्तः कांण आश्रयाते मे॥

Katha Upanisad 2-6

The foolish hedonist does not know how to take refuge in Mazda. He does not see beyond this world, and cannot get away from it, to the eternal life.

Until the Higher Self has established itself in him (has become his normal character) a man is his own enemy.

ता भाथ काणुः भूत रात्रि दुरस्रुः अन्तर्गोऽहन।
भ्रायविन्ति कः कः माता दुरस्रुः झूठ हैं: मे॥

Masnavi—5-2031

Until the pebble has turned into a ruby, there is self-conflict—for yet there are two selves within it.

12। कृष्ण तोह अया सबेने अतरहोऽ, जयपुष्कर कृष्ण तोह वोह सम्यकः।
भैरवेन स्त्रोतास्मे मज्जूर सन्नात्र गृह्वा शाहुरा, अया यासांसु श्रद्धे वै इश्वा वहिदेश्म्॥

685
1. अनुष्ठान (Prose order)—

करा ते वहा जसंहुकियां अवसः करनें (when would your Rectitude speed security to Zarathushtra) करा ते वहा मनला (when your Conscience ?) हे अहुरा मं्द्व्रा, क्षे : वे स्तुति: श्रीणामित (by those hymns, Ahura Mazda, in which you rejoice) अवसा बसती (by them I would pray) बदू दे बहिर् हुः (which is your best gift).

II अनुष्ठान (Translation)—

When would your Rectitude speed security to Zarathushtra? And when would your Conscience (speed security)? By those hymns, Ahura Mazda, in which You rejoice, I would entreat for that, which is your best favour.

III टिका (Word-note)—

करा = करा = when. किमु+आः. by किमो आः (5-3-12)

अवसा = अवसाने = would send speedily.

हुः + गुस्तित = गुस्तित = to go (Nighantu 2-14). तु + गुस्तित = गुस्तित = to send. अहुरामेंट्राः। तु + गुस्तित = गुस्तित अवसा अवसा अवसा अवसा by तु + गुस्तितत् अवसा अवसा अवसा (6-4-99). plural in place of singular (अवसा in place of सा) by तु + गुस्तितत् अवसा अवसा अवसा अवसा अवसा अवसा (3-3-131).

अवस्ती = रक्षानाति = protection. अव + अवस् = अवस् अवस् (Unadi 638) = अवस्। object of अवस्ती (2/3).

686

अविदेशी

ने = ते = by which. adjective of सुधीि:। अ in place of सुधीि: by श्रुत्वि श्रुत्तुः etc (7-1-39).

ने = ते = indeed.

श्रुत्ति = सुधीि: (by) hymns.

ध्वी + तू = तूः। तू forms a noun by तूः+संके etc (3-3-114).

श्री = प्रीणातिः = प्रीणातिः = You rejoice.

श्री = प्रीणातिः = to be pleased. श्री + तूः = प्रीणातिः। स elides in analogy of the rule श्रीणातिः etc (7-1-41).

अवसा = अवसा = तात्तति = by that.

अवसा + तूः = अवसा by 5-2-29 and 6-3-9। रायानाति इन्द्रजन्य करवें तूः। तूः elides by श्रुत्ति श्रुत्तुः etc.

तात्तति = प्रार्थनाम = I would pray.

श्री = श्रीति (स्रीति) = to pray. श्रीति becomes श्रीति by analogy of श्रुत्ति = श्रुत्ति (7-3-75). श्रुत्ति = श्रुत्ति = श्रुत्ति = श्रुत्ति. श्रुत्ति = श्रुत्ति = श्रुत्ति = श्रुत्ति (3-3-114). श्रुत्ति elides by मन्मो ध्वीत-ह्रो श्रुत्त्रो etc श्रुत्ति is used in the present tense by श्रुत्त्रि श्रुत्त्रि श्रुत्त्रि श्रुत्त्रि (3-4-6). Initial अ of श्रुत्ति is prevented by श्रुत्त्रि etc (6-4-75) of परेशानाति (51-5).

ते = ते = your.

ीहृः = दाने = gift.

दाने = दाने = दाने = दाने. दाने forms a noun by 3-3-114. अ in place of श्रुत्ति (1/1) by श्रुत्ति श्रुत्ति

IV टिपण्डी (Remark)—

To win the prizes of Mazda, to achieve all that He is ready to give, should be the aim of our life.
Complete resignation to Mazda, as expressed here, is the ideal of Bhakti Yoga. It is called यस्तील in Indian literature and is said to be the import of the word Islam. Such Seraoshem comes to him alone, whom Mazda wills. "माझे माझा माझा निव निव" (44-16). It is a rare gift and has been called अद्वैत निव, — Bhakti, that cannot be purchased by any price (हेतु—means), but obtained only through the grace of God.

But it is only when Mazda is pleased to lead, that a man can tread the path of virtue.
हर देवी देवी हर देवी देवी,।
सुरुवे रहस्य केवल हर मनुष्य नीली॥ Masnavi — 2-1651

Mazda is very kind; but how could there be any scope for showing His kindness, unless there were needy persons praying for His help? Mazda is in need of needy persons, in order to manifest His kindness.
बाभू भाभू भाभू भाभू भाभू।
चुरू मोह मोह मोह मोह मोह मोह॥ Masnavi 1—2744

He is only waiting for your prayer.

श्रद्धा श्रद्धा श्रद्धा श्रद्धा श्रद्धा।
तः केवल तेहसे उ नेम नेम नेम॥ Masnavi 2—1952

Mother only waits for the pretext of a cry from the child in order to suckle it.

चतुर्दशी

सरणिका (Refuge)

Suktam 50—1

कन्द मोह उन्न इसे चक्का अवहार,।
के मोह पंतासु क्ले से ना अभावा विस्तयो ।।
अन्यो अपार ध्वस्त च मग्ना अहुरा,।
अज्ञात चूता विद्विता-अत्य च मनहोह॥

I अन्वय (Prose order):

कन्द मे उन्हे (when would may soul prevail?) चन्द्र अवहार
(under whose protection?) के मोह पंतासु (who would look
after me?) के मे आपा विस्तयो (which man remains as my
protector?) अन्यो अपार ध्वस्त च मग्ना अहुरा (other than Recti-
tude and Yourself, O Ahura Mazda.) अज्ञात चूता विद्विता-अत्य च मनहोह
( and except Best Conscience )
II अनुवाद (Translation):—
When would my soul prevail? By whose support? Who would look after me? Who happens to be my Saviour—other than Rectitude and Yourself, Mazda Ahura, and also except the best (i.e., social) Conscience.

III शब्दात्म (Word-note):—
ईश्वर = प्रत्यवेदित = would be lordly. ईश्वर = ईश्वर = to rule.
ईश्वर + वेद_ते = a elides by लोपस्_ते etc (7-1-41).
अस्य = कर्म = whose.
cf कु-होश वर्ष (7-4-62)। क often changes to च।
अवस्था = रखण्यात=under protection.
अस्त्र = सत्यति=to protect. अस्त्र + अस्त्र (उनादि 638)=अवस्था। अवांती
to denote cause विसाया etc (2-3-25)
प्रष्यज्ज=प्रश्मज्ज=would look after. plural in place of singular
by मुरु-लिख=अभार।
विशेष=विशेष=विशेष=exists.
विशेष + लक्ष_ते=विशेष। sans तन=Zend सत
अवांती = अवांती=than rectitude.
प्रारंभिक is induced by अन्य by अन्यायत्व etc (2-3-29)
अवांती=अवांती=अवांती=and.
अहस्त=अहस्त=except.
cf अहस्त. (जस्त) in Persian अह=ड+य=ज।
विशेष=विशेष=विशेष=than best
विशेष + उस+विशेष। Adjective to मनस:। आत= in place of पव्वांती
by मुरु, मुरु, मुरु, etc

IV टिपणी (Remark):—
Mazda is the only Saviour. He redeems man by rectitude and conscience, lifts him up from mere animal existence.
यो प्रेतस्थु वोतस्थु अविकितत्व_एक,
घरिम्य_ईस_सं च विबानि सर्वमः।
लम् ईंडान्त वर्तं देवम् ईंडाम
निम्नालें शास्तिम। बलकृपा प्रति। Sartaswatara 4-11
Man should realise his impotence (helplessness). He has no control even over his own body, not to speak of controlling others.
राज्यालीक विपक्ष वर रीढ़े खड़
पार्वत्यारी सुन कुमी वर नीक ओ वर। Masnavi 4-661
You cannot prevent your hair turning grey, how can you think of controlling the course of the events of the world.

2। कथा मन्द्रा राज्यो-स्थिरेति गाम् सपोष्टतः
ये हिंयु अयाह वाल्सुवतीम् स्तोऽहूः उस्माताः
एरेजीत्र अया पुरुषूः तरे-पियुष्मः
आकास्तंगः मा निम्नस्या दार्शेमुः दाह्याः।

I अनन्य (Prose order):—
है मन्द्रा (हे:) कवि राज्य स्थिरं गाम् हस्तेत (how, O Mazda, would he ply the conflict ridden world) य अस्मे ता स्वीव वार्यावती हस्तेत।
(who, for himself, desires it to be ever peaceful). अन्तःप्रकृति प्रकृति परिप्रेक्ष्य कुख्यात मात्र आकारित्व निशालय (instructing me clearly, for the sake of Rectitude, in various sun-bright rites) दान दार्श (give me the law).

II अनुवाद (Translation) :-

How would he ply the conflict-ridden world, O Mazda, who, for himself desires it to be ever peaceful? Instructing me clearly in various noble sun-bright (glorious) modes of worship, teach me the true law (of religion).

III टीका (Word-note) :-

राष्ट्र्य-कर्मित्र = राष्ट्रीयी - full of struggle
राष्ट्र्य=राष्ट्रित+ to fight. राष्ट्र + राष्ट्र्य=राष्ट्र्य। राष्ट्र्य ( राष्ट्रकूट ) कृषि: ( राष्ट्र्य ) यथा इति राष्ट्रकृषि। स comes by पारस्कर etc (6 1-44).
[ राष्ट्र means राष्ट्रीय as beautiful in 44-6, and 47-3]

इहसवेद = पारस्कर = would ply.
इह=इहित+ to go, implied causative ( by नेर अर्नित 6-4-51 )
- to guide इहि + छवि = इहसवेद। इहि in place of लिधि by लिधि तिथि असह etc.
हीर्ष = सों = सुम = her. vide Nighantu 4-2-81
असी = निधि = for himself.

बालबाली = शांतिनिधिी = peaceful.
बलु =सेवने = to cover बलु + ध्रु ( Unadi 603 ) = सेवन। वध्रु + अर्जु = बलु security.
IV टिप्पणी (Remark) :-

Mazda can teach the best way of waging the struggle for existence, i.e., how to keep the soul unaffected by the outward circumstances.

कि क्रमं कि अस्मौग्यति कब्रं अज्ञात मोहिता।
तत् ते क्रमं प्राप्तायां व ज्ञाता मोहिते अथवाम। || Gita 4-16

I will now tell you what is your duty.

III टीका (Word-note) :-

अस्मौग्यति = सत्ति = becomes.
अर्थको अवश्यकता = to be. अर्थ हुआ तथा अस्मौग्यति।
हे = ते = त = that
ए in place of सा (1/1) by सूचै तहै आदि etc.

अर्थको अवश्यकता = छोड़ा या. छोड़ा या.
अस्मौग्यति = तो send. (छान्ति) अर्थ हुआ तथा. छोड़ा या.
हे = ते = त = that
d elides by 3-4-97 vide 31-3, 44-16, 46-18.

अर्थको अवश्यकता = छोड़ा या. छोड़ा या.
अस्मौग्यति = to hold on (राजनेरन)। अस्मौग्यति (Unadi 446) =
अस्मौग्यति = perseverance) (vide 48-8).

बहुधे आचार्य आचार्य = develops. शुचि =कर्ष्टि = to grow. शुचि = मिति
नासिन्दा = निकटतम = near-most
अनिस्ति near. अनिस्ति = नासिन्दा। अनिस्ति becomes नासिन्दा by
अनिस्ति etc (5-3-63)

गम्भीर = विपय = regions.
गम्भीर = विपय = regions.
नै = बिजलारे (Nighantu 2-14) नै = अव (Unadi 400) = गम्भीर।
गम्भीर = अप्राप्त। vide 31-1, 31-11.

IV टिप्पणी (Remark) :-

One should start improvement of the world by taking up the problems near-most at hard. Telescopic philanthropy does not count for much.

694
And now chanting, I would worship you, Mazda Ahura along with Rectitude; Best (i.e. universal) Conscience, and Nonchalance. For I wish to continue standing in the path of the House of Song (Heaven), solicitant of light.
IV टिप्पणी (Remarks) :—

Constant prayer and song are the easiest way of reaching Mazda,

हाफी# जे सीके मजबूते हुक्मत हीयात दीन।

स्वागत म नाम के फारे ह अज माना मीर्ह्र या। (Hafiz 158)

Do not be silent. Your affairs thrive through prayer.

I अन्वय (Prose order) :—

अथ मर्तय अहुरा, श्रे भारत हि (Holy Ahura Mazda, do ye come) यत, युमाकाय सांयाने कोराजता।

अहुरी-देशता आबीया अवहृता, जस्तात्तु ता या नाओ खाण्ड देयात।

II अनुवाद (Translation) :—

Come Thou, Holy Mazda Ahura, if you are pleased with the Prophet. Appear, with very firm protection—with those hand which would put us to holiness.

III टीका (Word-note) :—

अराय-अरायं=come.

अराय=अरायं—to go. अरायं+स्वार्थ ऑर्थ—अरायं (कोके, अर्थ—Panini 74-36) ऑर्थ+कोए वह। vide 33 9, 34-3.

अरायं=अरायं=you. अरायं in Persian.

युमाकाय-युमाकाय= (to) yours.

युमाकाय+क=युमाक (vide Panini 4-3-2).

मनस्तोन=मनस्तोन=the chanter.

मनस्तोन (Unadi 259) =मनस्त। dative of कहसे by तहसे, etc (14-3-6).

कहसे =कहसे=you love. कहसे=कहसे=to bestow (to love) कहसे+रहसे =बहसे=कहसे (vide 32-1)

अहुरी—अहुरी=fully.

युमाकाय=युमाकाय=युमाक=with strong

अहुराय+त=अहुराय। Adjective of अहुरा। आ in place of सुनीता by गई तु हुई-etc it becomes ह in Sanskrit by हो ह (8-2-31) it becomes ज and then ज in Zend (vide 31-2)
आविष्कार - प्राण अवर्तित — आविष्कार turns into a verb by addition of वष्णु द्वरा होिताविश्वास etc (3-1-13). आविष्कार + वष्णु - आविष्कारित — to appear. आविष्कार + हिंदु - आविष्कार। व्या becomes व्या by 6-3-137

ता = तै, = ता = by those. adjective of जनो। आ in place of तृतीया
by गुंधु द्वरा etc.

बाह्य = परिवर्तनीय = in holiness.

श्राण = holiness ( Nighantu 4-2-14 ). ए in place of शार्मी
by गुंधु द्वरा etc. Greek-Kathora. (vide 28-2, 31-7, 53-9,
43-2, 53-6)

श्राण = शारण = would place

वा = व्यास = to hold. अब्र अवासी। वा + हिंदु वात।

IV विपणि ( Remark ) :

It is true that Mazda is incomprehensible but it is also equally true that the saint gets a glimpse of Him. The Prophet neither deceives others nor is he self-deluded.

गोपुः गोपीणुर द्वारा हस्त निर्देश स्त्री
समन व गुणधर द्वारा सुझाव के पल्ल।

August ो आत्मसाम द्वारा अवशोषीत।

मन मनमय इन यथो द्वारा अब्र अवासी।

इन देवो सुवशीन नेताणु अब्र अवज

gर मता बुध द्वारा आत्म देखाय

Masmavi 1-2653/5

I am not contained in heaven or earth, yet I am con-
tained in the heart of the devotee.

50-6

चतुर्भुजी

Aurobindo used to say that if God exists, there must be some way to find Him out and some people must have seen Him.

Contemplation of Mazda cleanses the heart of all impurity.

शाक्ति मर राखु नो राख बाक मील।

श्राण मर आन के द्वारा हो पक मील। Masmavi 1-16

If the purity of heart remains, loss of other things does not matter.

6.

वे मान्य वाचिन्य मम द्वा वरस्ती,

उन्नो अथा नमामह जर्हुतो।

दाता श्रेयो जिस्थो रथस्मृ तो, मासा।

वे घर घरो वाही मनं सन्धिह।

I अवस्त्र ( Prose order ) :

वे मनं, माना बाचे सांति ( O Mazda, the chanter arrnys words ) वरेकः अथा: मनसा स्वरः ( dear, holy, obeisant, Zarathushtra ) हे ब्रह्मा. वाता, सिल रवि जिस ( O the Ordainer of Duty, announce the eternal path ) ब्रह्म मनसा महाम रहस्य साक्ष्ये ( may conscience teach me the secret.

11 अनुवाद (Translation) :

Now this prophet, O Mazda, who arrnys words—viz., loyal, holy, respectful Zarathushtra,—O Ordainer of duty,
III शब्दकोश (Word-note):

नेत्र-मोन्या=yea.

सम्बन्ध-क्रिया=to undertake.

(अनुदि 162)=a priest.

भाषा-उच्चारण=utters.

वर्णन=friend.

अभि-soul.

�यब+अ=अभि cf अभिजता etc (5-1-8) ब्रह्म अभि कृष्ण (vide 31-21, 44-2, 51-11).

अभिनन्दन=अभि, अभिनन्दनत=holy.

अभि=rectitude.

अभि=अत्रity by अभि अभिनन्दनत etc (5-2-127)=अभि=righteous.

सम्बन्ध=सम्बन्धतत=obeisant.

सम्बन्धतत=सम्बन्धततत=salutes.

किध=changes

nouns into verbs.

संज्ञानितिकोश: किध, वा वक्रत्य।

नससू+क्रिया=क्रिया.

क्रिया+इ=इ=added by इ=adjective.

(3-4-17)

सम्बन्ध=सम्बन्धतत=protector.

प्रकाश=to uphold भा + तृ=भात्.

कथा=कथा+बुद्ध=of duty.

हित+हित+तृ=tell.

जित्र+तृ=tongue

अभि+वक्रत्य=to tell.

रथ+व=तृ (5-1-6).

रथ+व=रथ (5-1-6).

विज्ञाप्त=एक्च object of हित.

IV. टिप्पणी (Remark)

Zarathustra is very dear (वर्णन) to Mazda for he has realised the greatness of Mazda, as nobody else has done.

कब्र देव बाहु महाराज बनकिया हस्तान शाहिद.

नीरा के नुस हु शाही कब्र देव बाहु महाराज।

Hafiz-170

The discipline that Mazda teaches does not change with time. It is स्तूहसः गुप्त स्वास्ति व्यायां तन् में।

गीता 2-7

7. अत्र वे यथोजा जीवितेनं उद्दो, जायाधि प्रेमथाम स्वाक्षर यमाक्षर।

मन्द्रा अपान उर्मिः वोंह मन्द्रहा, याश्र अनाधि महास व्यायां अन्धेः॥

I. अनुवाद (Purse order):

अत्र उद्दे: के जविरोलोकेः (Now I would yoke my soul to you...
very firmly) सङ्ग हुमाकास्य पैदे ज्ञास (I would attain union with you, the Brahma) है महारा अभा नाम-नामा अभा (O Mazda may rectitude flourish through Conscience) नाम इसँ अज्जज्य, महारा अभा स्वेत (where about you lead us, that would be for our safety).

II अनुच्छाद (Translation):—
I would now unite my heart most firmly with you. I would enter into union with you, (who are) Brahma. O Mazda. let Rectitude flourish through Conscience. Wherever you may lead us, that shall be for our welfare.

III टीका (Word-note):—
अन=now.
बृ=क्षचाम (to you). Indirect object of योजे। honorific plural by कमती द्रोष्य (1-2-59)
योजे=क्षमिम=I unite कृत=बोधित=to unite. आमनेवाद=कृपु ए।
द्रोष्य=क्षमिम=very firmly.
ब्रृ=force, ज्ञास=forceful, ज्ञास+कृप=क्षमिम। ब्रृ elides by विप मेला है। हिन्दूता in the मेला (adverb) of योजे।
ज्ञास=अहमाम=सोल.
ब्रृ is a variant of ज्ञास। Direct object of the verb योजे। (2/3). Plural in place of singular by स्वात एलक etc.
माध्यमकृत=माध्यमकृ=I would go.
ख=निम्नत=to go (Nighantu 2-14) (Ajmer edition).
IV टिप्पणी (Remark) :

Meditation is the way of Brahma-realisation. Meditation (निद्राभासन) is recommended in the Upanisads by saying ब्रह्मचार्यां ते आचारयां: मन्त्रमा: निद्राविभासितम्। (Brihad-Aranyaka 4-5).

Gatha also is aware of the value of ब्रह्मचार्यां (Identity with Brahma).

Jalal explains it:

उन्न अनलाइन गोष्टियों की सीमा हो गई उसी मार्ग पर।

पर्याप्त जमी जुठे जुठे रा फास्तव॥ Masnavi 6—2095

When the Apostle said "I am Brahma" he cut the throat of the bigots.

Mankind is indebted to Atharvan Zarathushtra for the enunciation of this basic law of religion, first of all in the world. Only one passage in the Veda (Yajus 40-8 व पव्यागात तुषारम् etc) declares this unity of Brahma and Mazda. But Yajur-veda, on account of the use of Asuri metres, seems to be later than the Gatha (Haug—Essay on the Religion of the Parsis p. 271).

Jalaluddin Rumi cheerfully accepted this great principle of the Gatha and changed the whole aspect of Islam by incorporating the concept of Brahma (Hu) in it.

ब्रह्मचार्य हॅल हृदय सर्वोत्तम हृदय में है।

पर्याप्त जमी जुठे जुठे रा फास्तव॥ Masnavi 2-1345

The baptism of Allah is the dyeing vat of "Hu". Therein in all piebald things become of one colour.
II अनुवाद (Translation):—
With verses that are famous in litany, I would walk around you, Mazda, with out-stretched hands, saluting Your honourable rectitude, as well as the sport (play) of Your Conscience.

III टीका (Word-note):—

चर्चा—चर्चा—सहू—सहू—with.
साधन एविनित्त पर नमस्कार ह्यथा (Rig 1-51-15) (vide 41-14).

इनाय—प्रार्थना—for prayer.
क्ल—क्ल—वाद्य—वाद्य—to worship. वचार—वचार—(cf Nighantu 1-8).
立即—आधुनिक—इना।
य becomes ह by वचार स्वरूप तथा etc (6-1-15).
साधन—साधन—is induced by अवस्थोत्तर वाद्यता etc (2-3-73).

प्रजन्म—प्रकरण—साधन—साधन—will circumambulate.
अवस्थ—अवस्थ—to go (Nighantu 2-14) अवस्थे और अवस्था etc.

अष्टां—अष्टां—rectitude,
object of the verb नमस्ते। नमस्ते in object by अवस्थोत्तर etc (2-3-52) नमस्ते slides by सुरात सुराः etc.

अवस्था—अवस्था—of noble.
क्ल—क्ल—साधन—साधन—to adore (Nighantu 3-4). क्ल—क्ल—Unadi 178)—क्ल। भिक्षुम भाषा। adjective of अवस्था।

नमस्ते—नमस्ते—saluting. नमस्ते—salute. नमस्ते—क्ल—क्ल—क्ल—
to salute. क्ल—अवस्था turns other terms into verbs. नमस्ते—क्ल—क्ल—
नमस्ते। क्ल—क्ल—is added by स्त्री—स्त्री—etc (3-4-17) नमस्ते—क्ल (1/1)=नमस्ते। Sans सबसा—Zend मंटा।

IV टिप्पणी (Remark):—

Regarding the mode of obeisance, compare Gita.

This Rik explains the genesis of Mazajats and Ghazals, for which Persia is celebrated. "For a moral truth does not remain a merely intellectual apprehension. It rouses the emotions and demands expression through them in action or in life." —Seth Ethical Principles.

At the same time, a true religious life must have Rectitude and the good laws of Conscience for its foundation.

"True knowledge of a person can only be acquired by means of affinity of character and so holiness is needed for the knowledge of the Holy One. —Macnich—Religion of Jesus.

Thus the proximity of God recalls to the mind of Zarathushtra, all the more, the need for devotion to conscience and rectitude. His religion is essentially an ethical religion. It includes all that Buddhism contains but goes
one step further in recognising the love of Mazda as the vital fluid that feeds the religious life.

For congregational worship, there should be a set form of prayer, that is to be used by all the members. This is the implication of प्रतिति स्तवम् This is calculated to generate a feeling of comradeship and increases the solidarity of the church.

Thus the Rigveda says.

समाजः भवः समाजः समाजः।
समाजः सनं सह किराम्य एणाम॥ Rigveda 10.191-3

Let you meet in the same congregation and utter the same prayer. Thereby your thoughts and feelings will be consonant.

All the members must utter the prayer. If it is left to the priest to utter the prayer while others stand mute, it ceases to be a congregational prayer. That does not bring any strength to the community.

I अनुचाद (Prose order):—

तै: प्रति: भवः प्रतिति-अवानि (extolling with these litanies, I would approach you) हे माइः, अर्थव: शब्दः: स्वामा: अवानि: (O Mazda, through rectitude and deeds of Conscience) यदा मत्य अर्थः: के क्षणे (as long as I have hold over my perseverance) आप: श्रीरि: इम्याग्नि:। (I would desire your boons and pray for them).

II अनुचाद (Translation):—

Extolling with those adorations, I would approach you, Mazda, through rectitude and deeds of conscience. As long as I have hold over my perseverance, I would be Thy applerader desiring insight.

III टिका (Word-note):—

वः=तैम=you. object of प्रतिति-अवानि। Plural of majesty by अवामा; etc (1-2-59).

अप्राप्ति:प्रति:— with adorations. शुद्धि: क्षणि: to worship. शुद्धि + ने=नल (Unadi 293) करणे तृतीया।

प्रतिति:प्रति:—towards. The upasarga remains at a distance from the verb (अवानि) by भव्यि-सिस (1-4-82)

स्वामा:स्वामा:—praising. शुद्धि:—क्षणि:—to applaud. शुद्धि: शुद्धि:—स्वामा:।

महे: क्षणि:—etc (3-4-17).

अप्राप्ति:प्रति:—I would go. इ प्रति:—to go इ+क्षणि: अवानि।

अप्राप्ति:विशेषाणि:—through rectitude.

करणे तृतीया। आ in place of तृतीया by शुद्धि: शुद्धि:; etc.
IV टिथती (Remark):—

Real glorification of Mazda consists in realising one's own smallness.

चीता तान्त्रिके शुद्ध विज्ञान

क्षेत्र ता स्वीकार और शारीरिक शासन। Masnavi I-3008

It is not proper to pray for material things; one should learn to be content with what he has got. But prayer for spiritual benefit (शुद्ध) is permissible.

क्षयर्वेशु शुद्ध शासन के हि क्षयर्वेशु शुद्ध शासन। Masnavi I-473

Moral qualities are testimony of the excellence of Mazda.

The fault of sacerdotalism is this that while the real truth is neglected and forgotten, the inessential elements are given an undue and obtrusive prominence.

Thus the only sacraments that Narayana Zarathushtra prescribes as Divine Service, are nothing more than (1) the Deeds of Conscience and (2) prayer with the words of Gatha.

Atharvan Zarathushtra does not preach absolute renunciation. There are great things in life—e.g. Rectitude, Truth, Beauty and Love, and God-realisation means a greater and greater realisation of these higher things. If there were no higher things, right and true and beautiful things, there would be no meaning in God-realisation. Life would have no content and no purpose, if these higher things
also were to be avoided. To ring out Angra Manyu, we have
got to ring in Spenta Manyu, which means an appreciation of
the good gifts of life, and not their denial.

विवर्तनं विवर्तनं विवर्तनं विवर्तनं विवर्तनं।
र्खतवयं र्खतवयं अनुवयं अनुवयं अनुवयं।

Gita 2-59

30. अत् या च चरे या च चरे अहं च व्येवना, या च चरे चराः श्रमां अरेन्त सर्वन्ति।
स्थानाः संग्न मुः स्वभा अपेक्ष्य, तमाकाह अपा विकास मनुष्य अहुः।

I. अच्छ्य (Prose order) :—
अत् यदि श्रेष्ठ (Now what I do) यदि च उत्तरेण परिं ऐसा (and what
I acquire by deeds) यदि च मनसा बहु अहं च श्रमां (and what,
by my mind, I find to be very worthy) रोधा: त्वम् अहं च एका
का: (Light, Sun, day, dawn and stars) हे अहं सर्वना; स्वाकाय
अनाय ब्रह्मा (O Ahura Mazda, all these are for your gracious
glory).

II. अत्याद (Translation) :—
Whatever I may happen to do, and what I may perform
by my deeds, and what by perception I discern to be
worthy—Light, Sun, Day, Dawn, and Stars—all of them
are for (bespeak) Thy superb glory, Ahura Mazda.
When every act is done in the spirit of worship, it raises a man's consciousness to the highest level, his whole life becomes a life of incessant prayer. He is always in the presence of Mazda.

O Mother, whatever I may happen to do from dawn to dusk or from dusk to dawn, may all that turn into your worship.

Ruskin had a glimpse of this idea when he said "work is worship."

The thought that there is no gradation (as high or low) in Duty and Worship is expressed in Rik 48-4 as well.

To start with, one should see the existence of God in glorious objects only. Ultimately one will grow to see Him everywhere.

Jalal points out the distinction between the praise of the creative power of God and the praise of the created objects. The latter do not deserve any praises themselves (that would be nature worship) except as marking the glory of God.
II अनुवाद (Translation) :—
Now I would turn your applauder, Mazda, and remain so, in piety as long as I may and can. May the giver of life, fulfil through Conscience, that wish of the right-doer, which is most worthy.

III टीका (Word-note) :—
ब: = तब = your.
अशह्ने = महाविन्यास = I would be.
क्षति = वजन = to shift.
आत्र ब्रह्मास्तिस = आलमानियस। आ + क्ष + क्त ए = आवेवा। श्रृङ्खला in the future tense by वास्तवानवायी etc (3-3-131).
आसे = यथावाचिति = I would remain.
आस = आस = to remain. आस + क्त ए। श्रृङ्खला in the future tense by 3-3-131.
अयात = अक्षर = with Rectitude,
मृत्यु in the भेदक (adverb) of भेद and वाचिति by प्रकृत-विद्यमानम्।
वने = शहीमि = I can.
हृ + तीव्रिति = to be able. अब भास्यिस आलमानियस्य। श्रृङ्खला in Persian. (vide 28-4).
हृ = पारस्तिमि = I have the power.
हृ + हृ = to rule. हृ + क्ष + क्त ए (vide 28-4).
श्रृङ्खला = अमितह = may fulfil.
क्स = अन्थयोति = to accomplish. अब तुहांचि। क्ष + क्षे हिन्दुस्तानेः। इ elides by 3-4-97 and क्षे is optative by 3-4-7.
भाषा वातावरण = कर्मणात = of right-doers.
युक्ति = to choose (to do) प्रस्तुत = work.
सबसे होता ते सत्य-होता। सम्पर्के वशी in possession of कर
प्रस्तुत बनते by वश-वदर etc (6-1-63).
बश्या = वश = वातना = wish.
बश्या = वशी = to desire. बश + न = बश (Unadi 293). आ in
place of प्रस्तुत by सुधा गा-लह।
प्रस्तुतम् = श्रेष्ठ = highest.
प्रस्तुत = प्रस्तुत = to extend. प्रस्तुत + प्रस्तुत = great प्रस्तुत + प्रस्तुत = प्रस्तुतम।
Adjective of प्रस्तुत।

IV दिननी (Remark):—

When one has attained the highest object of life (the
vision of Mazda) he has no need to ask for anything else.
Then singing the glory of Mazda becomes his sole occupation.

अहो वेत्तिवर वद्यास अलमय बल कृतीर्ष शाई प्रमन।
गायण माधवं हैं तत्वं श्यामार समायं आदरं यमं।
Bhagavat 1-6-33

Hail the great Apostle, the melody of whose hymns
brings solace to the afflicted world.

I अन्य (Prose order):—

तुम्हारे अन्य वत्राम्, अविचारिन् (Good nonchalance, covetable
fortune, indeed the best) विचारिणः हैं: जिन अपा अन्तरे चारणंनि
(by persistent attempts only rectitude establishes in the
heart) हे महान्, वहितः तै, चन्द्रि: वृक्षर न: वृक्षि (O Mazda,
this the best, let us achieve for ourselves verily by deeds)

46 721
II अनुवाद (Translation) :-

Good nonchalence, a desirable fortune, the most desirable one, persistent attempt alone establishes in the heart, for ( the attainment of ) rectitude. By our deeds Mazda, let us achieve this the best (fortune).

III टीका (Word-note) :-

कवचः=कवचः=covetable. व्=to choose. ह+अ=हवां.
आर्यं=आर्यं=fortune. case in apposition to क्षा
अपि=indeed.

वरिंद्रं=वरिंद्रं=greatest.
वर=great.=वर+ह=वरिंद्र | adjective of भागम्.

विजिश्चि:-अभवत्सामान्य:- (by ) persistent
वि=विजिश्चि=to hold. वि+सन्त=विषति=desires to hold,
persists आत्मनेनास्। वि+विषत+शान्त=विचित्रमान=persistent.
मान becomes श्रेष्ठ by तनिनियोः etc (6-4-99). no duplication
of वि by अत्र त्रोपो (7-4-58), adjective of हेमः.

ईजा--ईजा=ईहेम:by attempts.
ईहेम=ईहेमते=to strive ईह+अत्र=ईह=attempt. करणे तुलित्या. आ
in place of तुलित्या by रुपां इ-ने, etc.

विषत=एव=only.
अवरते=हेतु=in the heart.

चारति=स्थापति=establishes.
कर=करति=to go. चर+चित्वु, (causative ),=करति=leads.

IV टीका (Remark) :-

Nonchalance is the greatest lesson of life. It is the
surest way to permanent peace.

न कर्मणि न मनसा पन्ते ।
स्त्रायेनेत्र अस्तित्वम् आयमाः। II Narayan Upanisad

The Sufi easily gives up the two worlds for the sake of
the Lord.

अङ्कि हिमस्ते के हरे जगा अस्तित्व व अवज अवक्षा
नकायार ही ते नवयम् व तुषा बाके बरे तुष्यत॥

Hafiz

The naked fakir cannot be dictated to.

गोपुरम् महाक्षय को हस्तहस्त बुधा अरा रय।
अवज बनहेनह फ् तवान जुरित नेत। Masnavi 2-2397

It is possible to gather evanescent pleasures by begging
but to obtain permanent happiness (bliss) one must develop
kṣaṭhram (detachment). Bliss wells out from the soul;
it does not depend on the possession of material objects.

स्त्रीलयालं पयमा हरिजन, कारवेह फर्तान।
अवज कोयत मात्रितान त ज्ञ सरक्षताः। II Hafiz—511
A petty Sufi may be satisfied with a cup (a small dose of pleasure), but Hafiz wants a flagon. Worldly riches! how long can you exercise your annoying hold on Hafiz.

मनकेरि सथ कु हुरः कुद वर्णुः
मनकेरि अम ता अवाकि मंकुः। Masnavi 3-3948

I am not the vagabond, who is only a seeker of provender;
I am the reckless vagabond who seeks nothingness.

II अतुवाद (Translation):—

Ahura Mazda, that (which is) primal to you, and which is (primal) to Rectitude, and O Faith, to you as well (primal), give me that nonchalance for my strength. Grant me, through Conscience, Your Love, for the sake of (experience of) Brahma.

III ठीका (Word-note):—

ता=तद्दृ=that. qualifies भवः।
प्रीणम्=अभावम्=prior. Adjective used as noun (main gift).
दिशा=देहि=grant.
दिशा—दिशिनि=to order दिशा + कोद हि। य बन्धुः शा by
क्षत्वा etc (6-3-135)
हैद्रे=हैदरे=हैदराबाद=for sovereignty.
हैद्रे=हैद्रे=to rule हैद्र+किन्हे हैद्र=self-dependence. ताक्षेयः
तबूः। यही in place of बन्धुः by बन्धुः etc (2-3-62)
क्षमाक्षम=त्य्रितचेन्द्र=yours.
क्षमाक्षम=क्षमाक्षम=क्षमाक्षम by त्य्रितचेन्द्र etc (4-3-2)
बन्धुः=गायनाय=for (realisation of) Brahma.
बन्धुः is a variant of महान by the dictum च तरं महान, जोष:।
vidé Swetäswarata upanisad (1-11). Brahma is God in
His super-personal aspect.

दाति=देहि=give.
हैद्र=हैद्र=हैद्र=for conscience, grant your love
for the sake of Brahma.)
IV. टिप्पणी (Remark)

It is only the love (चक्षु) of God, that sustains true: Kañhram—control over the senses.

अतः, हेम्मतु क्य रही बी जाने हु।
अतः, क्य भैं क्ये छृदेउ बो नामे हु।१३५३२६

Masnavi 1—3453

How can you subdue the senses except by the love (बाम विने लव) of God? [AUM=HUN=Brahma (Gita 8-13)
Sufis contracted HUN into HU.]

3२। आ वा गोडा हेम्मतु,
योई वे व्याहोर नाहु सारंते।
अहं अघ भिज्जा,
उच्चाहुल्लु उंडहेउल्लु मनहदठो।

गोडा = गोडं = with ears.

या = ear in Persian, करणे दूतीया। श्रुति in place of दूतीया by श्रुति, श्रुति, etc.

शाम्मतु = श्रुम्मतु = let them hear.

श्रुति = श्रुतित = to hear. श्रुि + कोट्ड् अथू cf निग्रामय तद्वाचतेऽम्
(Chandi 1-1) hear his origin.

सारंते = करतित = proceed.

स्रृ = सरति = to move. सर becomes स्स by फिहुः-कस्स etc (7-3-75)

श्रुद्ध्स = हिज्जा = जिह्जा = to tell. Nouns turn into verbs by फिहुः।
IV टिकनी (Remark) :—

To the Karma-Yogins, Mazda teaches Rectitude through the voice of Conscience. The voice of Conscience is the voice of God.

हैदर: सच्चात्मानाम हौं हे अहं म निष्ठाति।
आयुर्वर्ग सच्चात्मानि चन्त्रात्मक्षाति भाषया। Gita 18-61

Jalal calls Conscience the undeceivable king.

शहर: कैफीकर एका शाह र।
स्वतः नताल जत्व रेखे अर्थाद र। Masnavi 3—2553

He deceives (all in) the city except the King. He cannot lay the sagacious King.

जुन ना वास्तू राज्य सीदम के ब्रह्म है।
हस्त प्रयत्न मारिए शीर भो कथी। Masnavi 5—2553

When you are not "right", know that you are "left". The cries of a lion and an ape are distinct [mark कैफी = monkey]
III टीका (Word-note) :-

क्रम=क्रम=where. यै becomes या by ऊँच्रि तुति etc (6-3-133).
आशू=आसामान्य=harmony.
श्रद्ध-िडिरि=to go. श्रद्ध+जूपु-आशू (Unadi 3)—where all unite. (vide 51-14) Cognate अशू, आशू=perfection (43-10, 44-8)

स्तुरुत्व=निकाराण=flourish.
स्तुर+स्तुरतै=to flash स्तुर+स्तुरु (panini 3-3-89).
स्तुरु become स्तुर by the dictum ‘सिधि वर्ण=विपर्ययः’ vide 33-12.

श्रद्धिका=स्त्रिया=forgiveness. श्रद्ध=मार्गित=to forgive. श्रद्ध+ि=श्रद्धित। व्यायामस आइ=श्रद्धिका।

अधोधर्म=प्रवहित=does flow.
अध+अधिरि=to spread. अध+लोट=अधज्जात। इ becomes तात् by तु-हो-सु-तात् (7-1-35). लोट is used in the present tense by किया समाधारे etc (3-4-2)

शाल्म=शाल्म=glorious.

शाल्म=fame. It is changed to an adjective (meaning famous) by the addition of अध उल by the Rule अध आदिस्वरुप्त etc (5-2-127). अध elides in analogy with क्रावात् लुक्क (4-4-24) and सुकाक्षिम् (5-2-131).

यथा इत्येव यथा असिद् यथा समो अस्वातं।
Angirasa vida 6-58-3.

१। वीर्या ता प्रेमासं।

वास्तव अपातु हवा गां वीर्यां।

वास्तवेयो व्यमोदनायके एवं राज्यो,
हानि हुक्तमेव नेमस्वाते।

षे दाश्येवेयो एवं शुभ, श्रास्वत्तु अष्टिपावो चित्ता।

730
I  अन्वय ( Prose order ) :-
विषयं पूर्व प्रवृत्ताः ( all this I ask ) कथा अयताः संवा गाम्य विषयाः ( how would he, in rectitude ply the world ) वाच्यं व्योऽस्मि यदुरूपं ( the worker honest in action ) सुविधा: ममस्य सच्चः ( being dutiful and respectful ) ये: अक्षर: अगीर्था: ( who able and ardent ) इत्येकः: ख्येत्र-रथु गिते ( seeks a true preceptor for rules ).

II  अनुवाद (Translation) :-
All this I ask, how would one behave in the world—the worker, proficient in action dutiful and respectful: one who, able and ardent, approaches a virtuous preceptor, for rules ( of conduct ).

III  शब्द (Word-note) :-
विशयं = विषयं = शब्दं.
आ = in place of हितीयम by सुर्ये सु-हुङ्के, etc.

शास्त्रं = that.
object of प्रशस्तं. आ = in place of हितीयम by सुर्ये सु-हुङ्के.

प्रशस्तं = प्रशस्तं = I ask.
प्रशस्तं = प्रशस्तं = to ask ( छान्तस: ) प्रशस्तं सुऽहुऽ अमृ=प्रशस्तं। खु comes by खुऽ: ( 3-1-44 ) and म comes by विशेषण चिन्न-मघलोः: ( 7-1-69 ). अमृ then elides by मनोऽस-हर्ष-नम् etc ( 2-4-80 ).
Initial खु is stopped by बुध्य छन्दसि etc (6-4-75).
ख्याति is used in the present tense by छन्दसि लुङ्का-खिडः: ( 3-4-5 ) cf वाशस्त्र ( 49-12 ).

732
IV रिप्लाई (Remark):—

The best rule that the preceptor can teach is relinquishment of desires.

विषाय कामानं यं सर्वं पुराणं चरितं निविस्थं।
तिरिक्तो तिरिक्तं तं मार्गितं अतिविस्तरं॥

Gita 2-71

1. अन्वय (Prose order)—

यः वसोः बहुसः चरते (who performs better than good) यथा
तत्त्वं चरितं राधितं (and who strives for His boons).
ि भु भवतः
महात् चर्चा (to him Ahura Mazda [grants] nonchalance)
ि भवतः
अन्तः (to him, worse than bad) यः तद् न विकारति (who
does not do this) अतः अपः अविचारे (at the following term of life).

II अनुवाद (Translation):—

Who so accomplishes better than the good, and one who
strives for His boons, to him Ahura Mazda, (grants)
nonchalance at the next term of life, but worse than bad
to him, who does not do this.

III टीका (Word-note):—

बहुसं = बहुसः = भत्तरं = better.
ि भु = भु = good. भें, in Persian. ि भु हिसं = बहुसं।
ि� of
ि भु elides by भें, (6-4-158) and ि of हिसं elides by
ि: (6-4-155). adjective used as noun, object of चर्चा (चर्चा)
ि: = भर्तरं = than good. पक्षी of comparison, by पक्षी निम्न (2-3-42)
ि: भर्तरं — चर्चा — विकारति — does. पा — विकारि — to do. भार्मेणप्रति।
ि: ते।
sans ि = Zend ि. Sans तत्त्व = Zend भु।
ि: = भे = तत्त्व = His. ए in place of धत्री by धत्री मुख्य, etc.
7. दार्शी मोह ये गाम्य तपो, अपस्वा उपराओश्च।
अमेरेताता हड़वोना, श्येनिश्चा महिन्य मजुदाः।
तेकिनी उत्त मूतिः, मन्डहा बोढासन हे।

I. अन्वेष (Prose order):—
हार्थि मे (give me) ये गाम्य अतलः (who created the world)
अम: ब जागर: च (and water and trees) असुतालि सुरस्ताः (godliness
and spirituality) स्थित्शा मन्थ मजुदा (O Mazda, who is holiest in
character) तकिं तत मूति (strength and solidarity) बुझ मन्दाः
(and concience) संसे (this I pray).

II. अनुवाद (Translation):—
O Mazda, of holiest spirit, Who created the earth and
plants, do give me godliness and spirituality and strength
and solidarity and concience. This I pray.

III. टीका (Word-note):—
हार्थि वेहि गीत...
शा + छोट हि। हि becomes एि by शु-स्था etc. (6-4-102)

IV. टिथकवि (Remarks):—
Mazda grants rewards to His faithful devotees. Their
recompense comes in the next life, if not in this.
Nonchalance is the best gift of Mazda.
IV. टिप्पणी (Remark): —

This Rik (and also 44-5) clearly states that Mazda created the universe. Sukta 30-4 says that the two Manyus created the universe. The reasonable conclusion is that Mazda created the universe through his two Manyus (Gunas — forces)

सर्वसेवा धिनमभितिर्मयको

गुणांश सर्वां भिन्नो जातेऽव: || Swetaswatara 5-5

He alone rules the whole universe. He employs the (three) Gunas.

Pray to Mazda for the highest things of life — Spirituality and Immortality. He is the Lord of both the inner and the outer worlds.

प्रत्यां मूष्मविथिवं पूजः: ||

सर्वांसीत्वभितिनिवर्ज्ञेः: || Swetaswatara Upanisad 6-16

[ प्रत्यां = matter. केश्राप = mind ]

It is not by our own will that we come into existence. Mazda brought us into being, out of not-being.

If He has so much power on nonentity how greater must be His power on entity

हर अल्प हृदी न राती अव कहा ||

अो को व तृतीया तव दस्तमहा || Masnavi 6-376

Yet He is not a tyrant that He would take pleasure in oppressing others. He is nothing but kindness alone.

या तुम्ही को सकावजामान न हु ते ||

कृपेक हु नामोपेक ता भीमाशु झु || Masnavi 1—610

738
Your kindness apprehended our latent desire (for Conscious existence) even when we were not. Now that we can express our wish, it is sure to be granted.

अथ जी तोड़ बख़्ष्या मन्त्रा,
कीदुष्ये जी ना युगीता।
व्यास अक्रोया द्रैंग्याते,
उवा ते अपेक्ष दाँते।
हों जी मौष्ठा व्याकोते,
वे बीहुन भवहरी॥

I. अनुवाद (Prose order):—
अथ हि ते वधे मन्त्रा (this I ask you, O Mazda) विदुषे हि नू
बुद्धा (that you may please tell this enquirer) ह्रुपुष्ते तयत अधिः
(what misfortune happens to the vicious) अवय पाठे नव अन्य
(and what good to the upholder of rectitude) त्स: हि मानना
ईशत (that apostle would prosper) य: बिदुषे अवति (who can
explain to the disciples)

II. अनुवाद (Translation):—
This I speak to You, Mazda, may You tell this learner,
What misfortune (happens) to the vicious and what good
to the upholder of rectitude. That apostle would prosper,
who can explain to the disciples (on learning from You).

III शोधका (Word-note):—
अथ-हि-सम्म हि सो. हि becomes हि by निबाधण्य च (6-3-136) Sans
हि-Zend हि by शुद्रीयुक्तः (7-4-62)
बक्षे—तबसित्-हि-im pore. बक्ष स्व-तेत्र च्वद्वा. तेत्र in
the present tense by शिरामको तेत्र (3-3-133)
हि-पादाना-मयीहे—may your Highness explain. honorific third
person—the nominative being अन्वयन (understood).
अवय्या—अक्ष: अव:—अम्माले—misfortune. nominative of the
verb अवति (understood) अवक्ष becomes अवक्ष (by addition
of वा.), by पुरां हुहुक्ते etc (7-1-39).
हुम्बे—पापहीराहे—to the vicious. हुम्बे तिव—मूला। हुम्बे
पापहीराहे—
कुरुषी by नानान्निश्चि etc (2-3-73) (though अक्ष: is oppo-
site of अवक्ष: कुरुषी पाप न पापति इत्यादि).
बर्षा-मण्डल:—welfare. बर्षा-परिधि=to desire. बर्षा । ज्ञाने दत्ते.
f
forms a noun by पुरुषःके etc (3-3-114). आ in place of
प्रथमा by पुरां हुहुक्ते.

वे=वष-what qualifies वष. वे in place of अवक्ष by पुरां
हुहुक्ते etc.

अवक्ष:—क्ष:—rectitude. दिवे in the object of the verb दत्ते
included in पाली by क्ष:—क्षणी: हि (2-3-65).
पाली—पाल्काया—to the upholder. हि-पाल्काया—to hold. हि-हि-पाल्काया
is induced by पाल्काया by पाल्काया पाल्काया etc (2-3-73).
हि—च्यो-हि—be. च्यो and च्यो are variants of च्यो Sans च्यो=
Zend हि।
4. यामुष श्लोकमा रानोहित्या दानो, ध्या आयुष्य सुखार समुद्रा !
अयड्डा दृश्या अहिकी, अहादू दर्शस्मू दानोह !
राप्येहि हे द्रेघ्नेम्यु, संबो अफ्येमम "

I अन्वय (Prose order):—
राजिन्यः यत्र श्लोकम् श्रायु (The bliss that you give to the votaries) हे मनुष्या तव सुहृत्र अनिन्या (O Mazda, through your bright light) अगंवा कहा यहं अर्थ (even to them, pierced with iron) होको: शृद्धल दृश्यार (furnishes testimony of the two selves) हु मनस्त मारये (repel the vicious) सबय अफ्येमम् (tend the virtuous)

II अनुवाद (Translation):—
That bliss, that you give to the heroes (martyrs) through your bright light, Mazda, to them, pierced with iron, it gives the proof of the existence of two selves (Mind and Soul). Repel the vicious and tend the virtuous.

III ठीका (Word-note):—
श्लोकम्—हृद्यं=bliss.
शु — कौतिष्टिरते to delight (ह्रष्टरे.)। शु + जृ = शुधु = delight। ज
forms a noun by सूडुःके etc (3-3-114)। object of दासु।
राधिका-पारम्परिक — to spiritual warriors。
रण = राजि — to fight। राजि-जिन्त — राजि। चतुर्भी in the dative of
de दासु।
दासु = दासित = दासित = you give।
दास + हेड सिद्ध = दासु। इ elides by 3-4-97।
अधि — अविनि = अविनि = by light। अविनि in place of तुहीया by शुर्य छु-छु।
छु = छुक्कण = by bright।
छु = छुक्क — bright। छु in place of तुहीया by शुर्य छु-छु।
छु = छुक्कण = by bright।
छुर — कौतिष्टित = विकौतित = to the pierced।
छुर = कौतिष्टित = to grind, to prick। छुर = शुष्क = शुष्क (शुष्क —
modern), adjective to राधिका। अविनि in place of शुरुः
by शुर्य छु-छु। Sans वृत्त=Zend सुङ।
धि = oven।
धि — अधि — अधि = अधि = निलित — of the two Selves। अलौकिक
अलौकिक इति अलौकिक = अलौकिक। तत्। यह इ elides by शुर्य छु-छु, etc।
दक्षिण = दक्षिण = indication। दक्षिण = to indicate (ह्रष्टाः।) दक्षिण +
चू = चूक्तित। ज forms a noun by 3-3-114। object of दक्षिण।
दक्षिण = दक्षिण = to send। दक्षिण + हेड सिद्ध = दक्षिण। इ elides by कौतिष्टित
e tc. (7-1-41) = दक्षिण।
राक्षस = राक्षस = rebuke। राक्षस = राक्षस = rebuke। राक्षस छु + राक्षस। हेड is optative by शुर्य छु (3-4-7)
नवय = नवय = promote। नवय = नवय = promote। नवय + हेड है।

पदार्थिनी

IV टिप्पणी (Remark) —

Consciousness falls into two parts: witnessing consciousness (soul) and witnessed consciousness.

The Soul is ever delightful. It is only the mind which
is affected by outward circumstances.

One who has learnt to identify himself with the soul
( which stage is known as Haurvatat ) can be delightful in
every situation,

इत्यद्यत्त पृथक् स्वयंत्त त्यं पृथक् ज्ञिन व विलक्षणः।
अविरूपाय नात्मो भूता दहसौ अहम इति मन्यते॥

Santi Gita 2-37।

Do not identify yourself with the mind; identify your-
self with the soul (witness-self) and all agonies instantly
vanish.

Angirasa Veda describes the steady bliss of the Higher
Self (witness-Self) thus.

अविरूप दैवी अहारस्तः स्वयंतः से न उपलब्धिोऽः।
त्रेष्व द्विधाः न द्विधाः स्वयमेव अविरूपायः।
अहम इति मन्यते॥

(Atharva) Angirasa Veda 10-88-44

When one knows the true Self, he is not afraid of any
thing, not even of death.

Jalal describes the state.

इन जनव ब्रह्मचर के बोलशाह दहन।
सा खुद वे खार रो यागोऽसाम॥ Masnavi 1—1572
Rose and thorn are equally palatable to him.

That there are in us, two Selves,—the lower Self and the higher Self—is the postulate of Sufism. Rigveda proclaims the truth in झा शुष्का मनुष्य: सब्बा (1-164-20) and Gatha states it here, as well as in Sulka 28-2 and 43-3. Sufism learnt this fundamental fact from the Gatha, and not from anywhere else.

अहें अहें गंगा को अहें हर सुल्तं।
मनुष्यहुए इत्यावन हमीशेहु, सुल्तं हुल्त॥ Musnavi 3-2528

10। अहे ये मा ना मरेख़ गहले,
अन्याहारा अहातय सज्ज्य।
हो दामोहे हुजो हुस्तु,
ता दुभद्दाओ मोई हेन्ती।
महिस्यो ज्याय अपेसू,
ब्रह्मुए अपी मन्त तें॥

I अन्य (Prose order) —
आर ये: ना मा प्रहले (And the man who instigates me) अन्या
अत्यन्त मनुष्य (away from this, O Mazda) स्वा तामि: द्र: जन: सुंसुं (He,
by birth, is a Son of the Lie) वे दुहाँ शान्ति, ते तां (all male-
factors that there are, that they are) भाव: अथ ज्ञात (hasten

II अन्य (Translation) —
And the man who misleads me, away from this, Mazda,
he, in origin, is the son of Lie. They are the malefactors,
all those that there are. Hasten to me rectitude which is
your great blessing.

III ठीका (Word-note) —
मा = मा = me. object of मरेख़।
ना = नर = man. nominative of मरेख़।
प्रहले = प्रहलाशित = instigates. मन्त = प्रहले = अपभ्राप्ते = to mislead.
अन्याहार = other than.
स्वास = स्वा = he. द्रु and द्रु are variants of द्रु।
चामि = चामिन्य = जन्मना = by birth.
पुत्र = पुत्रित = to breathe भुजा + इष्ट (Unadi 574) = पुत्रित=birth
लुन्तिया in मेन्द्र (adverb) by Vartika श्रेष्ठादित्यम् etc. वही in
place of लुन्तिया by जुमा द्रु-चुर्द द्रु द्रु etc.
ब्रह्मुए = ब्रह्मुइए = son.
तर = ते = they. nominative of मानित (understood), आ in place
of तां (1/3) by सुसुं द्रु-चुर्द।
हुशी = दुहु दुहु = malevolent.
दुहु + द्रु + दुहु। दुहु + ज्ञात (1/3) = गंशी।
They say that there is no Law in the universe, no truth and no God.

There is no scope for pessimism, if a man believes in the existence of a benign omnipotent God.

Whoever is the devil, he is the same; he is Mahārāja. II Masnavi 1—1641.

Whilst you are dark and vexed and gloomy, know that you are sucking from the same breast as the accursed Devil.

11 के उर्वरो स्पितमाइं,

जरसुस्वाइं ना मनन्द्रा।

के वा अपि आमूषता,

का स्पृद्ता आसमितिन्।

के वा बहादूस्म मनहद्रेः,

अचित्ता महाग्य एर्जोह।

I अन्वय (Prose order):—

They (O Mazda, which man is dear to Spitama Zarathushtra?) क: का अपि आमूषतु (and who communes with rectitude ?) का स्पृद्ता आसमिति (in whom is holy Faith ?) मनहद्र: क: का कोह: मनन: अचिता (and which one well-wisher of this Church, has known Conscience ?)
II. अनुवाद (Translation) —

Which man O Mazda, is the friend of Spitama Zarathushtra? And who communes with Rectitude? Which is holy Faith and which one, well-wisher of this Church, has understood (the implications of) Conscience?

III. टीका (Word-note) —

वर्तमान्यः = पुरुषा = dear. वर्तमान् = आगम्य। वर्तमान् + यु = अर्थ = आसीय। यु = न = वर्तमान र = वर्तमान त = आसीय।

अयं = तेन = पर्यः = rectitude. जो कोई आगम्य करेगा। आ in place of वर्तमान्य by पुरुषा।

अयम् = निविद्धता = inquisitive पूछ = प्रसंवति = to ask. (छात्र: =) आ + पूछन्ति।

का = किस्मत = in whom. सुर्य स = सूर्य = सुर्य = आगम्य।

अचेत = सूचित = साक्षर = knows. निदित्तित = to know. आचेतनेतः।

का = तद्भव = त = अचेत =। तद्भव = is used in the present tense by चूक = चूक = चूक = (3-4-6)

महादय = महादय = to the Church. वर्तमान र = वर्तमान त = आसीय।

चण्ड = वर्तमान = benevolent चण्ड = noble (Nighantu 3-3)

IV. टिप्पणी (Remark) —

Only he, who follows the path of Rectitude, is dear to Zarathushtra.

750

The aspirant who is full of Rectitude and Faith and is guided by Conscience, is sure to be devoted to Zarathushtra and his Magha (church).

I have been a slave of the Prophet of the Maghas, from the beginning and shall continue to be so, up to the end of my life.

II. अनुवाद (Translation) —

वे तु चन्द्राविषयं हदं गरीवकः ताँ पाते।

अद्द = द्यानाग्नि सत, सरसा महासत् वे अलौक मे जिष्या।

Gita 12-20.

The aspirant who is full of Rectitude and Faith and is guided by Conscience, is sure to be devoted to Zarathushtra and his Magha (church).

I have been a slave of the Prophet of the Maghas, from the beginning and shall continue to be so, up to the end of my life.
Zarathushtra here) वर स हैम्भ वाजेन चरतभ अवश्र्य च विक्रयः
(because in his strength, he is victor over the mobile and the immobile)

II. अतुबाद (Translation):—
That beatitude, the wavering Kavis do not attain even hereafter, which state accrues to Spitam Zarathushtra even now. For in his strength, he verily is victor over both the mobile and the immobile (i.e. over all)—they cannot sway him.

III. टीका (Word-note):—
वा—कौं—that. qualifies श्रवण. आ in place of ठिकाना by शुरूः शुरूः etc (7-1-39)
ैंशृ—अविन—even.
क्षणिकता—श्रवण—क्षणिकता—है—delight. श्रवण—श्रोत्रति—to delight. (धार्मिकः)
क्षणिकता (Unadi 282)—delight. शुरू आगता पासीके। अब्जन (अभी) हिंदीमा शब्दिया शब्दिया शब्दिया शब्दिया शब्दिया शब्दिया शब्दिया शब्दिया शब्दिया शब्दिया शब्दिया शब्दिया शब्दिया शब्दिया शब्दिया शब्दिया शब्दिया
सेवा—कमालमान:—vaccilating केवल-केवल— to tremble. केवल-से—केवल waver (with doubt).
कतिपयः—कवि:—Kavis. कवि + श्रुत: (1/3) कवि:। न comes by महात्मामध्ये by शब्दि अविन etc (7-1-73)
परत:—परत:—in the other world.
नैसू—नेन्द्रिता—will attain.
सम्भवति—to go (Nighantu 2-14) सम्भवति:—श्रुत: श्रुत:—केवल। जस्ता

IV. टिप्पणी (Remark):—
Desire for pleasure is the only chain that binds us
to outer objects and makes us dependent on them. One who is self-satisfied and self-poised cannot be tempted by anything. He does not become slave to anything—he is lord over all. Nothing can compel him to submission. He enjoys the bliss of complete freedom, even in this life. This is called जीवनसुख and this is what Maharshi Zarathushtra asks us to achieve.

न कर्मणा न प्रवर्या चेनेन ।
व्यासेनोकेन अरुत्तर्यमु आनग्यः॥ Narayana Upanishad.

The underlying idea of this Rik is beautifully expressed by Maharshi Jalal.

जन्म हि धर्म रस्ती हमेष शुद्धतान छूटी ।
जन्म के बनिए हाल दुर छललान छूटी॥ Masnavi 2:1320

When you have escaped from the Lower Self, you have become the Ideal (model). When the slave (beggar) in you dies, you become the King.

Maha Ratu Zarathushtra had reached this ideal state of Atmarama (अत्माराम) as described in the Gita (3-17). Nothing could dictate to him—he was dominant over all.

I अन्वय (Prose order) :-
ता दूर गुमतः मध्यनिः सत्याः भवनाः (Indeed the villains pervert) ब्रह्मचारी भवाः (the truthful ideas of the upright) यथाः ज्ञान क्यति (whose soul rages) विद्वता: प्रसन्नः आकारः (before the Chinvat bridge) से: ज्ञौऽज़ा: ब्रह्मवा (by his deeds and words) अवव: नसवूः (straying away from the path of rectitude).

II अनुवाद (Translation) :-
Evil-doers really pervert the faith of the innocent. The souls of such evil-doers, having by their deeds and words strayed away from the path of rectitude, tremble therefore at the Chinvat bridge.

III शब्द (Word-note) :-
सा=तदृशः=indeed. तदृहः हि नसवूः भवाः पर्यन्त स्वास्ति (स्वदेशभाषी)॥ तदृहः is an introductory particle.
51-13 ]

भाषा

सर्वचित्र=हिन्नित्रित=corrupts. सूच=मर्य=to.injure.

श्रीम=ध्याना=चिति=conceptions.

चौ=चेत=to.think. चौ+कृदृ=ध्यान। प्रियो आप। object

of मर्य। दिशीय elides by सुरा शू िहूू. etc.

क्रो=सबरू=of the frank.

adjective used as noun. समस्ते पाँडी। possesses दीना।

सत्याम=ष्टपार=true. qualifies दीना।

मु दृष्टि=कोणग=ranges.

ष्वच्छा = चिन्तल=separating.

ष=षकोसा=to.separate. ष=शान=ष्वच्छा। qualifies रंगु।

रंगु=क्रो=bridge.

इ=एति=to.go.पि+डू(Unadi 72)=रंगु। परत is induced

by भाके, विचित्र, परत is akin to the वैदेशी of the Hindus.

It was translated as Sirat (ul Mustakim) in the Koran.

vide 46-11

भाके=अन्नीके=near. भाके=near (Nighantu 2-16)

ष्विषासू=ष्विषासू=ष्विषासू=by.tongue

सू in place of दृष्टिya by सुरा शू िहू. etc.

शा=शा=and. शा becomes शा by विभाससा शा (6-3.136)

निष्टास=अणिन=straying.away.

निष्टा=निष्टा=to.stray (Nighantu 2-14) निष्टा+कृदृ=निष्टा। शु

(1/1) elides by सुरा शू िहूू. etc. न comes by इतिहा etc (7-1.58)

IV टिप्पणी (Remark):—

Evil acts blunt the finer susceptibilities of a man and

he is gradually reduced to a brute.

756

चाल ०४-१२ वर्ष ३५ चौ=मर्य=to.injure.

श्रीम=ध्याना=चिति=conceptions.

चौ=चेत=to.think. चौ+कृदृ=ध्यान। प्रियो आप। object

of मर्य। दिशीय elides by सुरा शू िहूू. etc.

क्रो=सबरू=of the frank.

adjective used as noun. समस्ते पाँडी। possesses दीना।

सत्याम=ष्टपार=true. qualifies दीना।

मु दृष्टि=कोणग=ranges.

ष्वच्छा = चिन्तल=separating.

ष=षकोसा=to.separate. ष=शान=ष्वच्छा। qualifies रंगु।

रंगु=क्रो=bridge.

इ=एति=to.go.पि+डू(Unadi 72)=रंगु। परत is induced

by भाके, विचित्र, परत is akin to the वैदेशी of the Hindus.

It was translated as Sirat (ul Mustakim) in the Koran.

vide 46-11

भाके=अन्नीके=near. भाके=near (Nighantu 2-16)

ष्विषासू=ष्विषासू=ष्विषासू=by.tongue

सू in place of दृष्टिya by सुरा शू िहू. etc.

शा=शा=and. शा becomes शा by विभाससा शा (6-3.136)

निष्टास=अणिन=straying.away.

निष्टा=निष्टा=to.stray (Nighantu 2-14) निष्टा+कृदृ=निष्टा। शु

(1/1) elides by सुरा शू िहू. etc. न comes by इतिहा etc (7-1.58)

IV टिप्पणी (Remark):—

Evil acts blunt the finer susceptibilities of a man and

he is gradually reduced to a brute.

756

चाल ०४-१२ वर्ष ३५ चौ=मर्य=to.injure.

श्रीम=ध्याना=चिति=conceptions.

चौ=चेत=to.think. चौ+कृदृ=ध्यान। प्रियो आप। object

of मर्य। दिशीय elides by सुरा शू िहूू. etc.

क्रो=सबरू=of the frank.

adjective used as noun. समस्ते पाँडी। possesses दीना।

सत्याम=ष्टपार=true. qualifies दीना।

मु दृष्टि=कोणग=ranges.

ष्वच्छा = चिन्तल=separating.

ष=षकोसा=to.separate. ष=शान=ष्वच्छा। qualifies रंगु।

रंगु=क्रो=bridge.

इ=एति=to.go.पि+डू(Unadi 72)=रंगु। परत is induced

by भाके, विचित्र, परत is akin to the वैदेशी of the Hindus.

It was translated as Sirat (ul Mustakim) in the Koran.

vide 46-11

भाके=अन्नीके=near. भाके=near (Nighantu 2-16)

ष्विषासू=ष्विषासू=ष्विषासू=by.tongue

सू in place of दृष्टिya by सुरा शू िहू. etc.

शा=शा=and. शा becomes शा by विभाससा शा (6-3.136)

निष्टास=अणिन=straying.away.

निष्टा=निष्टा=to.stray (Nighantu 2-14) निष्टा+कृदृ=निष्टा। शु

(1/1) elides by सुरा शू िहू. etc. न comes by इतिहा etc (7-1.58)

IV टिप्पणी (Remark):—

Evil acts blunt the finer susceptibilities of a man and

he is gradually reduced to a brute.
and regulations in their actions, which manner ultimately places (them) in the House of Lie (illusory mundane life).

III टीका (Word-note) :—

श्वात्साः=व्यतिष्ठा:—कर्मोऽन्यत्र:—for vows.

चन्द्रि in the object of आस्ति: by the rule सुभृहं इन्सति: (1-4-36)

ष्ठा in place of चन्द्रि: by सु-खु, etc.

चाठ:—विधान:—rule.

ष्ठा=इति=to hold. ष्ठा+ि (Unadi 167)=ष्ठा: object

of आस्ति: by 1-4-36 (vide 46-15, 50-2)

कर्म:—कर्माणि:—Karpaites.

कर्म+ि=कर्म: by राज्यस्मारात (4-2-93). Nominative of

the verb आस्ति: by राज्यस्मारात (4-2-93). Nominative of

the verb आस्ति: राज्यस्मारात (8-3-12). Kripa was a great favourite of Indra along with

Ruma, Rusama and Syavaka. (Rig 8-4-2). Ruma and

Rusama are not known to the Puranas. So they seem to

be Iranian people.

ष्ठा रथे स्वामी स्वारके हुए इन्स गाय श्रग स्वामा (Rig 8-4-2)

ष्ठा रथे राज्यस्मारात हुए इन्स गाय श्रगारात (8-13-12)

(vide 46-11, 48-10)

ष्ठा=रथे =कर्माणि:—in deeds.

ष्ठा+ि=स्वाके हुए इन्स गाय श्रग (Unadi 608)=ष्ठा+ि=कर्म:.

कर्मार: रथे स्वामी स्वारके हुए इन्स गाय श्रगारात (7-1-39)

आराष्ठ:—आराष्ठ:—स्वामी:—desire.

ष्ठा+ि=स्वामी:—to procure. ष्ठा+ि=ष्ठा+ि=अन्तित=ष्ठा.

IV टिपथी (Remarks) :—

ष्ठा: आस: or harmony of the world (making the world one)
is the ideal that the prophet teaches here.
II अनुवाद (Translation):—
That dispensation (System), which Zarathushtra subsequently taught to the Maghavats (Members of the Magha Church), is what Ahura Mazda had previously imparted in the House of Song (Heaven). Do ye acquire that, by Love, helped on by Conscience and Rectitude.

III टीका (Word-note):—
सिंहू = अस्तित्व = disparagement.
सिंह = शैवित्व = to shower. मिथ + ल = मिथ = gift. व forms a noun by चुः †के etc (3-3-114). च changes to व by न्ती च: (8-2-34) Object of शैव. मिथू = मिथू = मिथू।
Cognate words (1) नेर्त्त = मिथ = libation 34-3 (2) मीर्त = मीर्त = भूक, as ( मीर्त = भूक = reward 34-13, 46-19, 53-7.

माध्यस्वा = शास्त्रिकस्वा = to the members of the Magha (Church) मो = शास्त्रिकस्वा by the Vartika छापू शास्त्रिक है शास्त्रिक, in case of अनुप्रयुत the form would be माध्यस्वा: dative of भूक।
समान means a congregation, an assembly, from the root मो= to increase (in number). माध्यस्वा means a member of Zarathushtra's Church (a Magian) and Magha-Pati (Mobed)
means the head of Zarathushtra’s church—the Pope or the Khalifa.

The word is different from मख (Yas 53-7), which means a sacrifice.

The word Magha in the sense of a congregation, an organisation is known to the Indo-Iranian period. It is in this sense that Indra was, in Rigveda, called a Maghavan—the head of the congregation of Devas.

Maha Ratu Zarathushtra appropriated the word as the name of his own Church, and he changed the meaning of the word Maghavan and applied it to mean (1) one who belonged to a congregation—a member of the congregation—rather than (2) one to whom the congregation belongs—the head of the congregation.

As the Church of the rival creed, “Magha” came to be disparaged in the Atharava (Angirasa) Veda.

इह अन विष अतीत मुदा मणे अवधानि भूति।

—Angirasa Veda, 5-11-7.

O Varuna, you have told us a good deal about the absurdities of the Magha (Zarathushtra’s Church).

Maghavat was sometimes shortened into मख—as we find न कामेन मुदा मधो मनावि—Angirasa Veda, 5-11-2

I shall not willingly become a Magha again.

Magha is changed to “Magoi” in the Greek Bible (Matthew—2-1) and to “Mag” in the Hebrew Bible (Jeremiah 39-3) and to ‘Majus’ in the Koran (Sura 22-17).

The contribution of the Magha to the development of Ethics in Islam is recognised in the tradition “Al Qadariyyatu Majusu hadhili Ummati”—the Magians have taught to the people of Muhammad, the doctrine of the Free Will.

The word Magha was re-carried into India by the Iranians in the court of Chandragupta, and gave to the province of Videha (Behar) the name of Maghadha.

Magha is the origin of the familiar English word Magic.

चेत = चेतनित = अचितनित = teaches. चित (चित्त) = to inspire. चित्त = चिति = चित्रि। 3 slides by 3-4-97.

परि = परत = subsequently (now)

मारित = मारितक = of song गीर, गीर, गीर = Amarakosha

समन = घर = in the house. झम = house (Nighantu 3-4). झम is a variant of झम by the dictum हौ अन्तमय, देहः।

असर = असर = अशोभन = inspired.

सर = सर = to release (kale) अति = कहति. = to inspire. जसः + गतः = असर। initial श is stopped by 6-4-75.

पौर्ण = पौर्ण = पौर्ण = formerly. हिंदीया in भेंद्र (adverb). हु in place of हिंदीया by सुप झू-झू एता।

ना = ना = that. आ in place of हिंदीया by सुप झू-झू एता. object of चीतख।

चे = चे = चे = you. हिंदीया in place of भ्रमया by सुप झू-झू एता एता।

बहु भरोह = बहु भरोह = through conscience. करण हिंदीया।

अपाह = अपाह = अपाह = by rectitude. हु (हु) in place of हिंदीया by सुप झू-झू एता (7-1-39)
that Zarathushtra is never tired of guarding against. Hence अष्ट्रा is held to be the ultimate issue-अष्ट्रों स्वरूप ।
This is a repetition of the idea contained in अष्ट्रा, विना हुमा of the Ahunavairya. Revere God and his Prophet, yet it is
for the sake of Rectitude that you are required to do so. Reverence is due on account of the Conscience that he
has planted in us. अष्ट्रों न: ।

To the insistence on the अष्ट्रा, is accountable the lofty
conception of heaven in the Gatha. It is called the “House
of Songs.” When a man pours out his whole heart in it
and forgets himself in doing so, it is only then that there
is a song. If a man is intoxicated with love, song is the
language that he naturally turns to in order to express
himself. It alone can give some idea of the spirit of
complete resignation. How different is this from a heaven
of Huris and Ghilmans and wine cups.

This is a very important Rik. Maha Ratu Zarathushtra
explains here the lesson that Ahura Mazda himself taught
him in heaven.

This supreme lesson is this that Mazda is to be wor-
shipped through love (अष्ट्रा)। But in order that lust may
not be mistaken for love, in order that carnal desire may
not enter into the idea of love, the Prophet at once warns
us that this love must have its roots in purity (अष्ट्रा) —“a
love that toucheth not”. Self-sacrifice and not self-indul-
gence should be its motive force. It is the desire to serve
the Beloved with all one’s abilities, the all-absorbing year-
ing, that makes one forget his own self.
This is called Cisti (the truth that king Vistaspa had acquired through the grace of the Magha—Sukta 51-16) or the Esoteric portion of Mazda-Yasna, as against the Daena or the Exoteric portion (such as monotheism, iconoclasm, caste-equality etc).

The Mundaka Upanisad (1-1) also confirms the tradition that the highest God himself taught this great secret to his foremost son, Atharvan (Zarathushtra).

Yasna 45-8 suggests the interpenetration of Brahma and Mazda (which means that the Personal and Impersonal are the two aspects of the same Entity). Yas 44-9, and 48-8 refer to the kinship between man and Mazda. Yasna 46-17 says that Brahma is to be realised through Devotion. Yasna 46-2, and 44-17 upholds the ecstasy of Love. The present Rik sums up the truth.

I. अनन्य (Prose order)—

कः विद्वान: मक्खा क्षयानं [ विश्वासं ] अनन्यः (Kava Vistaspa obtained that [theosophy] to the strength of the Magha) कथा: कस्य: अया: यात्रा चिन्तिता मन्त्रा (which theosophy Rectitude formulates through the steps of Conscience) स्पन्दत: अतुरः मक्खः: अव न: उदारं श्राप्यं (may Ahura Mazda teach us welfare).

II अनुवाद (Translation):—

That (Christ), Kava Vistaspa adopted, to the great prowess of this Magha (Church), which (Theosophy-Sufism) Rectitude formulates, through the steps of Conscience. Holy Mazda Ahura, may You teach us our good.

III टीका (word-note):—

काव्य —कवि = kavi. कवि + गु (1/1) = कथा। वा in place of गु by सूङ्ग ह-खुदू etc cf. दा अभास (5-3-83).

"Kava" is used in place of "Kavi" to indicate that he adopted the changed outlook of Mazda-Yasna.

मक्खा—भागवत-संस्कृतम् = of the Iranian Church. सामन्ये वही। possesses क्षया। इन्हे मयाविनि वद्वे चिन्ता (Rig 7-21-7) (Indra favours the Maghas, grudgingly).

क्षया — क्षयानं = for the strength. ताश्चयं चवचनीं।

संस्कृत—अनन्यं—अव आचारमयोनि = obtained. नृष—नस्ते—to go (Nighantu 2-14), नस्ते परमेवत्रम्। नस्त + चहू = अनन्यः नृष comes by इदित्य etc (7-1-58), नृष stopped by नस्ते etc (6-4-75)
considerable change of national habit (Claud Field—Persian Literature—p. 34)

The Cisti of the Gatha is very much similar to the Upanishad of the Vedas. This is quite usual for they grew from the same root.

Jalaluddin removes what seemed to be the defect of the Koran, viz absence of Cisti in it. By this very act (interpretation of the Koran in the light of the Cisti) he acknowledges the superiority of the Gatha.

The Cisti that Visravusa had adopted and Jamaspa had welcomed (Yasna 51-18), Jalal wanted to revive in Iran.

He said that in essential matters there was no difference between one Prophet and another.

Yet the national religion was the best for each.

He liked to revert to the Aryan cult

Let me take to Persian and give up Arabic. Oh insignificant man, be a Hindu amongst the Turks (Musalmans).

He rescured the torture on Mansur
And reminds that the Koran does not approve the use of force for spreading religion.

इन दुरा शो आन मटा बेरेशीम सुद ।
हीन दहुस्त दीन वली दीन, अब वहू। II Masnavi 6-1052.

Hark, O Jew "my religion for me and your religion for you" is the best rule.

I अनुवाद (Prose order):—
रूप: रूप: मे रूप: कर्म। नीतिस प्रिसोश्ट्रा नीतिस (Sugva Prishoshtra displays to me noble corporation) बहुधे नीति वा तत्त्वात्मा नीतिस (which I desire from him for this grand religion) लक्ष्य, अहू: वाच्य: पाहु। (May powerful Ahura Mazda hold on) अपस्त आच्या शल्कवम्
(I cry for theadvent of Rectitude).

II अनुवाद (Translation):—
Hugva Frashoshtra has displayed (built up) unto me, a

पदवशा

noble corporation, which I desire for the sake of this grand religion. May almighty Ahura Mazda hold on. I yearn for the advent of rectitude.

III टीका (Word-note):—


पुष: = पुष: नामक: कल्यात: = Frashoshtra. शून: (शाब्द:) दु: = समा।

सहस्त्रादीन: तीर्थ: = to enlighten ता दिवस: इङ्गित: शमीत: इङ्गित:।

सहस्त्रादीन: तीर्थ: = तीर्थ: = to arrange. शमीत: रियर: शमीत:।


कर्म: = सर्व: = corporation, organised body. श्व: = कल्यात: =

कर्म: = तीर्थ: = तीर्थ: = तीर्थ: = तीर्थ: = तीर्थ: = तीर्थ: =

सहस्त्रादीन: तीर्थ: = तीर्थ: =

( for ) good. qualifies शीर्ष:।

हे = हे = तत्त्वात: = from him (Frashoshtra). धा in place of पाहु by धा: धा: धा: धा: etc.

धा: = धा: = I wish. धा: = धा: दी: = to wish. अन: दिवस:।

धा: + दी: दी:।

हे = हे = तत्त्वात: = from him (Frashoshtra). धा in place of पाहु by धा: धा: धा: धा: etc.

धा: = धा: = धा: = I wish. धा: = धा: दी: = to wish. अन: दिवस:।

धा: + दी: दी:।

हे = हे = तत्त्वात: = from him (Frashoshtra). धा in place of पाहु by धा: धा: धा: धा: etc.

धा: = धा: = धा: = I wish. धा: = धा: दी: = to wish. अन: दिवस:।

धा: + दी: दी:।
IV टिपणी (Remark):—

Frashoshtra built up the religious brotherhood (मत) and did the greatest service to the religion of Zarathushtra. For the Magha (Church) is the protector of religion.

संवेद्यमासू संस्कृतम् सं बो मनस्सि जान्ताम्।
Rigveda 10-191-2.

Angirasa Veda emphasises the advantages of Corporation.

समा च मा समितिसु चान्ताम्।
Praparthe. दृढ़तिः बिकर्षिते।
(Atharva) Angirasa Veda 7-12-1

The Sabha (general assembly) and the Samiti (executive council) are institutions established by God himself.

कृष्णशोष्ठ्रा कृष्णशोष्ठ्रा बरे रश्मोस्त, त्राक्षरुषान करे ररते जेन्द्रमु। Masnavi 2-3728

I. अनुवाद (Prose order):—

श्रवण: अभि-यमास्प: इह: रघुवण्य तामु चिलित अनुवा बनेते (Yamaspa, the great of Sugva family chooses, through Rectitude, that theosophy, for the pursuit of rites) कसो: मनस्सि चिर्द; तत्कालम् (advent in Conscience [he chooses] that nonchalance) हे भुहु, तत् वे रश्मि, हे मनस्सि, चिर्द चंसाम् (O Ahura, award me that, O Mazda, which is Thy pleasure)

II. अनुवाद (Translation):—

Hugva Adhi-Yamaspa (Yamaspa the great, of Hugva clan), adept in Conscience, chooses through rectitude, this Cisti (Theosophy), and this detachment, for attaining the goal. Grant unto me, O Ahura Mazda, that which is Thy pleasure.

III शिला (Word-note):—

चिलित=पराधिया = theosophy, mysticism.
तवा—तव्य —YOUR.

त्व बनि-स्वा बाय अनेपाऽम एत (6—3—137)

IV. दिनांनी (Remark) :-

Yamaspa has learnt this Cisti (theosophy).

"Thy will be done" is the spirit of esoteric religion
(समाराक्षा मिन—सिलिका), as distinct from formal or esoteric
religion (वैभव मिन—श्रीमान).

आराध्य कृत्यां अपवांद्य हिरे।

श्रीमान आराध्यां वर्ण आदयमधगमम || Bhagavat 10-51-56

The perfection of Cisti, such as Yamaspa had achieved, is
complete surrender to the will of Mazda (as Mazda pleases).
Maharsi Swetawatara echoes the idea.

सर्वाच्छले सर्वाच्छले दुष्टाः सर्वाच्छले सर्वाच्छले

शुभं आदयमं प्रतियारं त महां दुष्टाः तस्मांतत्त्वम् प्रतित ||

Swetawatara 1-6

Knowing the Master, and taking orders from Him, the
man reaches immortality.

हारकलश अजुन ओं वेंरा हुगजार ओं मयं तुष्य दवी ||

महात्मणे के मयाके सत्तु युक्कपाठ असता || Hafiz—106

There should not be any "how" and "why". Nothing
but complete surrender to Mazda who shall procure the cup
of joy.

Complete surrender to the Beloved (Mazda) is the
perfection of love. The pleasure of Mazda is the only wish
of the intoxicated devotee. He entertains no wish on his own account. Such self-effacement leads to unity with Mazda in no time.

This is the essence of Cisti, as stated in this mantra. Jalal elucidates this state thus.

भीत्वेव यतो शुद्ध आयुर्वाचन ।
वीसतमा चीते याहे तुल्य सुखत ॥ Masnavi 1—3009

What does the nonduality of God imply? It is to burn away one's (separate) self, before the only One.

When a man has complete faith in the goodness of Mazda and believes that whatever God does is ultimately for his good, he welcomes every event, however unpleasant it apparently is. He derives joy from every event.

This Cisti taught Jamasp how to obtain the joy of the Person at whose command the world moves.

चन्द्र वर अहो च निधित्व हस बुध ।
नय जहाँ वर अहो भएसाल रवद ॥ Masnavi 3-1915

Detachment is indispensable for Cisti. One who desires worldly objects cannot love Mazda with his whole heart. In his case, devotion to Mazda is only a means for acquiring worldly goods. That is not love of Mazda for Mazda's sake, which is the essence of चित्त or शारिरिका-माति. Therefore Jamasp chose kshathram or Detachment as well. This equanimity (हर्षम् मन्त्र—Yas 31-7) is referred to in Yas 34.7 as rising above the allurement of the two Gunas.

Thus this Rik suggests the primary lesson of the Gita viz—strive for the good and fight against the evil, but without losing equanimity of mind and without any malice towards the evil doer and leave the result to Mazda.

Thought is of past and future. When it is emancipated from these two, all difficulties are solved.

All our time is spent either in repenting for past failures or in planning future schemes. The past is irrevocable. Let the dead past bury its dead. And if we realise our smallness, and leave the future in the hands of Mazda we shall be freed from all worries.

चित्राहर अहो दासा भयो मुक्तिक्षु ।
जन अभिभु दृश्य सुराष्ट्रहेत हस बुध ॥ Masnavi 2-177

To give up the past and the future and live in the present is the joy of the Cisti.

१६ | हो तत्व ना महाया रोहो,|  
स्तितस्य आशा दुस्दे । |  
द्वानसमु वात्स्तनु,|  
ष्ट्रां हमसालां शाही ।|  
समुद्रां दृश्य शानास,|  
गोपिभा घ्यवथानासु बुधो ॥
I. 

अनिव (Prose order) :

That man, Spitama Madhyamasa, proficient in religion (That man, Spitama Madhyamasa, proficient in religion) असमै तद्द द्रो (has done this for this [religion]) यत्र अवा इस्ट अभि (that to the aspirants for Self) मनंत्रिया वा तात्त अस्त्र्य (he declared the Law of Mazda to be) व्याप्ति : नमस्तथ श्रीस्वारा (the betterment of the world by deeds).

II. अनुवाद (Translation):

That man, Spitama Madhyamasa, (Maidyomaha) proficient in religion, has done this much for me, that to the seekers of the Higher Self, he declared, the betterment of the world by deeds, to be the Law of Mazda.

III. दीका (Word-note) :

स्वः — सः — he.

तद्रः — that. object of द्रोः.

नाः — नाः — man.

मथसामसः=तत्ताय: — नायकः = Maidyo-manha. मथवः (पूर्विकार्यत:)

मात्रा: (तत्रत्र) = मथ—मात्रा: ।

सिद्धमः=नःनिम्नमः=white=most. श्रेष्ठम्=सधम्: = सः तमः: । ते elides by the dictum नम्न-नादेश (vide Panini 6-4-149) श्रेष्ठम्=श्रेष्ठकः

— the preceptor of Asura—worshippers. तद्रः वाणकः (vide 53-2)

अस्माय = असमे दीनाय = for this religion.

पांच — करातो — has done. या — विद्यार्थी — to do. आमने—समा:! छुट्टे — ते। छुट्टिं in the past tense by विद्यार्थि माध्यमि etc (3-3-131)

चेतिया — चेतिया: — in religion. चेति:—religion. नृत्ति या is induced in place by गानिया (by the word विद्यित) by ग्रंथि etc (2-3-44)

विद्यितम्=विद्यित:—proficient. विद्यित: — to know. इमति: — हमतिया

(Unadi 598) (vide 31-22, cf वेश्या 34-6)

अम्वः—श्रीरस्त्र — life. object of एसाः।

इमति: — हमतिया:—(to the desiring). इमति — हमतिया:—to desire. इस्वः

= क्षति: — विद्यिति। ते comes लिव क्षति क्षति (3-1-34). इस्वः

= क्षति: — एसाः। क्षति is added by विद्यित. एसाः etc (9-4-17). एसाः is induced by the word अभि—सत्य वर्ण आँसे विदित (8-1-2)

अभि — प्रति — before. It is a कर्म-अवचनीय (post-position) by the rule अभि — अभि—सत्य (1-4-91)

मथसामसः: — मथसामसः — of Mazda. समाने बड्डी।

वार्षिका — वार्षिका — law. श्रावणिका — to arrange. बार्षिका (Unadi 167).

object of प्रवाह। आ in place of विद्यार्थि by गानिया छुट्टिं छुट्टिं etc.

बावः — अवृत्त—अवृत्त—told. बावः — विद्यित:—to say. बावः छुट्टू। अ is stopped by ग्रंथि etc (6-4-75)

गायस्त्र = गायस्त्र =of the world. गायस्त्र = house (Nighantu 3-4). स्त्रा in place of गायस्त्र by अवधि etc (6-3-139).

बावः — बावः — बावः — good (betterment). बाबः — good. बाबः = हमति: —

क्षस्त्र विद्यितम् adjective used as noun. object of अस्माः।

IV दिग्नि (Remark):

Mazdayasna teaches us that Duty and world are interdependent. Duty arises out of the world, (environment)
and the world cannot go on if everyone forsakes his duty. Thus there can be no sense in forsaking the world for the sake of duty, and improvement of the world should be one of the main items of duty.

The world is dependant on duty (धर्म) and duty is dependant on world. He who forsakes duty, does not succeed in this world, not to speak of the other world.

Thus cloistered virtue is not countenanced by Mazda Yasna.

Religion does not require renunciation of worldly life.

A child depends on the mother for its sustenance. Other stages (आयाम s) depend on the householder for their existence.

It is to be noted that Vishtaspa, Frashoshtra, Jamasp and Madhayamasa (Maidyomaha) are the four great champions of Zarathushtra’s Church. They are mentioned consecutively in Rike 16, 17, 18 and 19 of this Sukta. They

would spread the good religion in the four quarters of the globe. These are the four branches of the tree that Zarathushtra saw in a dream, as stated in Bahman Yasht.

II अन्वय (Prose order):—

तत् त: विभिन्न समयस: व: सबं दल्भ! (Now we all, in equal delight would uphold our love to you) अर्थ बुद्ध-मनस: वा बुद्ध भावस्ति [तों च] (and [uphold] Rectitude, conscience and that which is belauded faith) बनवम्: नमस्म्: (adoring and saluting) हे मण्द्: रक्षण भविष्य (O Mazda, kindle ecstasy)

II अन्वय (Translation):—

We would therefore all, in-equal delight, offer our love to you, adoring and saluting Rectitude and Conscience, and that, which is praiseworthy Faith. O Mazda, kindle ecstasy (in us).
III टोका (Word-note):

तथा = now. तथा, इति वास्त्वपन्यासे।

व्य = गुप्तव्य = to you.
    dative of व्यच्छ
    by कम्भात्य यथा अभिप्रयति।

म = वर्ष = we
    धृतीया in place of प्रक्षाय by धृतत्त्वम् लम्ह etc.

साधिषा = समान = प्रदृष्टत्व = equally delighted.
    धृत = धृतया = to be delighted धृत + अम् (Unadi 638) = धृतम् =
    delight. समान धृतम् धृतया से सड्डि.
    समान becomes ए by समानत्व, etc. (6-3-84)
    सुध्व = सुधान्ष (Persian)

सिराम = सिर = all.
    अधृत is the vedic plural by धृत, धृतया, अधृत (7-1-50)

चिन = धृतमान = we would uphold
    धान = धात = धारी. मृग = singular in place of plural
    by धारी यक्षि लम्ह etc.

धर्ष = प्रेमान = love.
    धृत = धृतया = to unite. धृत + अह = सर. object of धृतया. धृत in
    place of धृतीया by सृष्टि धृतकृष्ठ लम्ह etc.

अथ = अथ = rectitude.
    object of अथ (understood)

वध सम्प्रिय = वधान = conscience.
    object of अथ (understood) धृतीया elides by धृत कृष्ठ लम्ह etc.

सुध्व = सुधान्ष = praiseworthy.

कव = to applaud. कव + क = अध adjective of आरसिति।

हृदय = हृदय = just.

IV टिथिही (Remark):

आरसिति = स्रह = faith.

व्रजसिंह = व्रजसिंह = adoring.

भक = भक = to worship. भक + शान = श्रवण.
    मन becomes
    s by extension of the rule निम्पिया etc (6-4-91)
    भक = भक (1/3) = ब्रजसिंह व्रजसिंह अपूर्व = (7-1-50), qualifies कव (न:)

नमस्कार = सहकार = saluting.

नमस्तै = नमस्तै = salutes. कव turns nouns
    into verbs. नमस्तै (नमस्तै) + कव = नमस्तै.
    नमस्तै is added by कवि
    कवि = कवि (3-4-17).
    नमस्तै + जस्तै (1/3) = नमस्तै.
    जस्तै elides by सृष्टि धृतकृष्ठ लम्ह etc.
    qualifies कव (न:).

रक्ष = दर्श = delight.

रक्ष = दर्श = to please. (धानसिंह).
    रक्ष + अध (Unadi 392) =
    रक्ष = object of निम्न.

बृहिः = बृहिः = kindle.

कव (निम्न) = कव = to shine (Nighantu 2-6) implied कव (by धृत असिंह 6-4-51) to illuminate.
    कव + होई = होई.
    होई becomes हो by हु-भक, वधकृष्ठ etc. (6-4-101)

Man is a social animal. Fellowship with his brothers, even in
the matter of offering love to God, brings him additional
joy.

The house that is without window is a hell.
The thirst for joy is irresistible and it may be found only in Sabas or love of God.

Every one, religious, or irreligious, yearns for joy. The only difference between them is that the spiritualist seeks it in the right quarter, viz in love of God, while the materialist seeks it in the wrong quarter, i.e. from a temporary and deceptive substitute.

The Shekh and the Kazi do not know what they are really thirsting for.

If they can, for once, get a taste of the ecstasy, they would be impelled, inspire of themselves, to join in the common prayer and communion of the Sufis.

It is only love of God that can bring real peace. Other loves are either impure or ephemeral.

The human heart craves a God who loves. “To love God and make oneself loved by Him, to love one’s neighbour and make oneself loved by him, this is morality and religion. In both the one and the other love is everything—end, beginning and middle.” —Joubert.
nouchalence by Conscience. May Ahura give him good perseverance; this I pray.

III टोका (Word-note)—

आरम्भ=भक्ति=faith.
से=vēs (Persian), साहित्य in Sanskrit. बहु =accepting. ज्ञानी-बहु-विशेष विशेष अरामकोसा, विशेष मति=अरामकोसा आरम्भिकाः ( Rig 7-42-3 )

किस्मत—अलफ़—theosophist, Sufi.
किस्मत (किस्मत—in veda) किस्मत—to inspire भिस्तु+किस्मत=किस्मत: inspired knowledge भिस्तु+किस्मत=किस्मती। इत्र is added by the rule त्रिश्रुतमञ्च (5-2-116).

This word is of the utmost importance in the history of Persia for the word Cisti is the Zend equivalent of the term Sufi. The Cisti is the proto-type of the Sufi. The Sufi movement is the greatest movement of Persia. It is the revival of the national religion under the garb of Arabic nomenclature. 'Sufi' means wool in Arabic. These God-intoxicated people were called "Sufis" by the Arabs, because they wore a sacred cord (Junnar=Kusti) made of wool. (None has explained the origin of the term 'Sufi' satisfactorily). Cisti now, in Persian, refers to one of the four divisions of the 'Sufis'.

किस्मती is closely connected with the Vedic word कीस्त—वि वायू दान कीस्ताती भरतीं (Rig 6-67-10) (vide 47-2, 48-5, 51-16, 51-18).

IV टिथसी (Remarks)—

Faith is the foundation of Cisti (theosophy—mysticism).

अद्भुतार्थ भवे ज्ञानम् तत्त्वं विद्वानमिस्क्रियः। Gita 4-39

Jalal points out the Paradox of Scepticism beautifully. "The Sceptic wants us to disbelieve everything; but he wants us to accept his Scepticism, as worthy of belief."

हम ख्यातिक बाहुस्नत बाहु केमाल। Masnavi 6-3698
He does not realise, that his thinking everything as illusion, is itself an illusion. Rub your eyes (so that you may see well).

The Cisti is a man of faith. He does not yield to pessimism.

The Sufi lives by faith. He believes in divine dispensation. There is in him no scope for repentance.

Philosophy does not solve the riddle of life, only faith in Mazda can solve it.

They who, for my sake (out of regard for me), on account of (exuberance of) Rectitude, turn fully (i.e. are attracted) to my (mode of) worship, O Mazda Ahura, I would know them (all of them), who were and who are. I would honour them by their own names (each one by his name), and loving them, I would serve them.

आ — fully, qualifies प्रैति
अपात — from Rectitude.
वाहित्य — is induced by the post-position सता
सता — out of. अपातनार्थक: कम्पत्वनियम: | (Nighantu 4-2-30) वाह, in Persian.
वाहित्य — most favourably, adverb qualifies प्रैति
में=वज्रे — to the worship. प्रैति इत्यवस्थ अथिकरणे सतमी
भाषा

चेब्रा — चेब्रे — जानीमाय — I would know. चठुः-चठुः — to know. आत्मने-
पारम्। चठुः + केट् ए। केट् is optative by 3-4-7.

आसिने — आसिने — were. आसु — आस्वे — to remain. फिरूहौ।

ता — तान्त्र — them. Feminine in place of masculine by धूः-धूः-
कथबि जैसे etc.

नाथाः — nātāḥ — by names.

भस्वी becomes भै in words ending in भ (अतो भस्वि भैः—7-1-9).
But here, in a word ending in other than भ, it comes by विभाषा (7-1-10).

परिज्ञे — parikāmaḥ — I attend.

जस — jast — to approach. अत्र आत्मके पदस्य्। परि + जस + केट् ए।

बन्ता — prītiṣmaḥ — fond.

बन्ता — to love. बुङ्ग + द् = बन्ता।

IV टिपणी (Remark) :

Magha or the National Church binds all of us together — the past generation, the present generation and the future generation. The Magha is dear to all of them, and through the Magha they are dear to one another. Let all of them be remembered on the day of festivity.

केन्मय विस्तरे वत्सः केन वत्सा वित्यान्तः।

तेन कापति, सतो सर्वोऽत्ते गच्छन्ति विशिष्यते।।

Manu 4-178

Let us walk in the way of our fore-fathers. The ancestral cult is the safest cult.

अन्वय क्रमशिका

विभा—इष्टवम् (Summum Bonum)
Suktam 53-1

विभाता इष्टवम् ग्राहो जहाम सदां स्पितामिक्षः,

वे जी होइ हात आयनता।

अपात हना अहुरो मन्दात्यो,

घोङ्ग्रीष्पात आ हुवहेनीवद्य।

यथाच होइ देवन स्मृतेन च,

द्रप्तयामी भंधा जिथा च्योजन न च।।

1. अन्वय (Prose order) —

स्पितामिक्षः जहाम सदां स्पितामिक्षः: अवापो (the greatest wish of
spitama Zarathushtra has been heard) बदुः हि तथाम अत्व आत्मा
(wherefor to him has been given as reward) अवापो सत्या, अहुः मन्दात्यो:
(on account of rectitude, Ahura Mazda) स्याय विवीष्यां आ स्वभवः
(for all time, high life) वे च तस्मि अत्वात्यो (those who oppressed
him) उज्यो व्युधानो च (by words and deeds) बसने शीताय व्यक्तिन्ति
( for the good religion, follow him ).

790

791
II अनुवाद (Translation):—

The greatest aspiration of Spitama Zarathushtra has been heard (granted); because to him, on account of his Rectitude, Ahura Mazda has allotted, as his remuneration, the highest life for all time. Those who used to taunt him, have begun to follow him, in words and deeds, for the sake of the grand religion.

III टीका (word-note):—

इच्छि:—वासना=wish.
इच्छित=to wish. इच्छित=इच्छि= nominative (passive of अभावि).

अभावि=अभावि=अशृष्टि=has been heard.

अशृष्टि=to hear. passive अशृष्टि=अशृष्टि। अशृष्टि=to become इ by विषु भावमणि: (3-1-66). initial इ is stopped by वि (6-4-75)

यहि=सत्ते=wherefor, thus.

हे=सें=सत्ते=to him.

dative of अधावि। अ in place of अधावि by चुप्पि चुप्पिके etc.

वाद=अधावि=अधावि=has given.

वाद=to give अन्वय अधावि: वाद=अधावि initial अ is stopped by 6-4-75.

अभावि=आधार=आधार=gain.

अभावि=to get. भाविता in Persian. अधार=अधार।

forms a noun by चुप्पिके etc (3-3-114). object of अधाति.

अन्वय=अन्वय=rectitude. अन्वयि is induced by the post-position सत्ते।

अन्वय=अन्वय=for time.

कालाध्यक्षोऽर (2-3-5) इति विणीयि रहे विणीयि अधावि। अधावि of duration. (vide 29-4, 46-11, 49-8)

अन्वय=अन्वय=high life.

रू (संभवि) अन्वू (संभवि) रूि रूि। रूि+अन्वू। अन्वू elides by 4-3-166। विषुमय हृृ। object of अधावि।

हे=तें=सत्ति; object of अधावि। अ in place of अधावि by चुप्पि चुप्पिके

अधावि=अधावि=अधावि=oppressed.

देव=देहिति=to oppress (गणकमणि ). अन्वयि:। देहिति। चुप्पि अनु।

व्यास=व्यासिद्दि=अधावि=approach.

व्यास=व्यासिद्दि=to go. (Nighantu 2-14-95). व्यास+व्यास

अन्वयि। इ elides by 3-4-97 and अ by 8-2-23.

भेदायि:—भेदायि=for religion.

तारों चुप्पि। चुप्पि in place of चुप्पि by चुप्पिके etc (2-3-62)

भेदायि=—to be for good.

adjective, qualifies भेदायि।

IV टीका (Remark):—

Eternal peaceful life is the reward of true religion.

To those, who arrogate to criticise, without taking the trouble to experiment, this would appear to be Utopia.
But none so blind as those who would not see. They do not believe in God, and far less in eternal life. But their disbelief does not affect the existence of eternal verities.

स्वस्त्यो (हृद्दी) is the state of शुचि of Hindu theology. There-in the Soul enjoys for ever the joy of freedom—freedom from all constraint, because all contradictions have now been reconciled.

Rigveda describes the state as follows.

अग्नि गोहि अजुता अमुत अन्नम भोगति अबिताम वेतान्।
कि नामो असंता इवत्वादू अराति: वेताम ३ भूति: अमुते मरंतय ॥

Rigveda 8-48-3

I have drunk Soma, and become immortal. I have seen light and known God. What can the enemy do to me now? When immortality is within sight, a man does not fail.

When God is obtained, all is obtained (i.e. the joy of getting all things is obtained)

सुनट्र जुगतार बदलसीत सन्तान तुलन ।
वृद्ध मरा वानी हमंहुँ पुलक बाणे तुलन ॥ Masnavi 4-799

Jalal describes this state to be one of unmixed joy.

आन अजुत आर रुपट हयं कर पुलट रुपट ।
रुपट बीभाराय छुय्ये दुलट रुपट ॥ Masnavi 6-4874

All the pains that he suffered merely touched the fringes. The friend has now returned to the Friend unscathed.

Maha Ratu Zarathushtra is the Prophet of Love.

[ vide (i) Sabas (43-3) = Love, from सु—गुमान्ति to bind, cf हृद्द्रा = son.
(ii) Urvrjima (32-1) = Love from वै—वर्द्धन् = to bestow.
(iii) Asketi (44-17) = Love, from क्लित—केतित् = to seek ]

The cult of love is bound to prevail over the cult of unmeaning ceremonials. The votaries of lifeless, formal religions cannot resist for long. The enchantment of the cult of love (Sufism) is enough to break the resoluteness and resolution of many a Hafiz.

नन्देत जामे इष्ट को दुष्के मयागी तेनाग।
अय बना सीतेतू के बुन अविदा, हाफिज बेजेभक। II Hafiz 44

र अत् त चा होऽ स्वत्तु सन्धान उत्खास्व यथाधायान्यु चा, क्षणु मन्दाहु बाबाह चा फूरोरेतु पञ्चंस्त्रा ।
क्षणु मन्दाहु बाबाह चा फूरोरेतु पञ्चंस्त्रा ।
स्थिताम फूद्योथवन्सु चा ।
दानोदह हो नेन्द्यु पथो, वा दनाम अहृरो सतुव्यान्यो ददाह ॥

I अन्वय (Prose order):—

अर च त च रस्तु, सन्धान बाहुं। क्षणु मन्दाहु बाबाहु (may they now attain, by their thoughts, words, and deeds) सदाम मन्दाहु: श्रुतु, श्रुतु (the bliss of Mazda, the Brahma) यह च आ प्रस्तु (and may
they choose His worship) क्रि: किरज़र्: वर्तुः: करूः: करूः: (Kava Vistaspa, Zarathushtri spitama, and Prishostra) आ भास्य बार्दुः पर्यः (may they hold on this straight path) या श्रीमान् सोमन्द्र अहुः: दर्शाः (which religion Super-Apostle Ahura prescribed)

II अनुसार (Translation):—

May they now attain by their thoughts, words and deeds, the Bliss of Mazda, the Brahma (Transcendental); and may they—Kava Vistaspa, Spitama Zarathushtri and Frashoshtra—choose this worship. Follow the straight path, which Religion, Ahura the great Shoshyant (Yogin) has prescribed.

III टिक्का (Word-note):—

हे—हे—क्रि:—they.

ए प्राप्तिः गुणः (1/3) by सुराः सुखः etc.

साधनः साधनः—may attain.

साधनः to go (रैक्षिकः)। सविन्यासः साधनः क्रि: सुभाषः सुभाषः। साधनः साधनः (रितोत्साहित्यः)। रितोत्साहित्यः साधनः (रिग 3-9-4)। हे नरी महत: सक्त: अस्तु (रिग 7-18-25).

साधनः साधनः—beatitude. सुभाषः सुभाषः to delight. सुभाषः सुभाषः = bliss. object of साधनः.

साधनः—महाभाषा: वेश्वरः = of Mazda.

साधनः महाभाषा: possesses साधनः। चतुःचतुः in place of चतुः by the Vartika “चतुःचतुः चतुःचतुः चतुःचतुः”

ब्रह्माः—ब्रह्माः = of Brahma. चतुःचतुः in place of चतुः by the Vartika प्राकृतिकः etc.

अवृः—कस्मिणिकः

[ or अवृः + स्त्र (6/1) = अवृः। श्री in place of श्री by सुराः सुखः etc (7-1-39)]. Case in apposition with महाभाषा: = of Mazda, who is Brahma. अवृः is a variant of अवृः।

प्रवृत्तः—प्रवृत्तः—may they choose.

सुभाषः—सुभाषः to choose. सुभाषः सुभाषः. singular in place of plural by सुभाषः सुभाषः सुभाषः etc.

यात्राः च = यात्राः व = worships too.

श comes in Sandhi by सृष्टि etc (8-3-7). object of प्रवृत्तः.

क्रि:—क्रि:—Kava. A part of the name recalls the full name.

Vide आज्ञा अब्ज्ञा क्रि: (5-3-83) (vide 46-14, 51-16).

आज्ञा अब्ज्ञा = loyal to Zarathushtra. आज्ञा + ह्यू= by अब्ज्ञा: इसः (4-1-95)

साधन:—साधन:—साधन:—गोडीया:—of the family of spitam.

साधन: + ह्यू + साधन:। य of तम: elides by the dictum तम: साधनः। साधनः + अयू:—साधनः। अवृः elides by सुभाषः सुभाषः (4-1-90) i.e. an adjective becomes a proper noun the designation of a family—cf. Black, Whit-more (English), अहृन्त, हृदय (Sanskrit)

ब्रह्माः = दुर्गुः = may theyhold on.

च = चुप्त: = to hold. अब्ज्ञा अब्ज्ञा = अप्रवृत्तक्रि:। अवृः + लोकः व = लोकः। श्री may be used of third person and plural number by श्री: साधनः etc (3-4-2).

पथ:—पथानम:—path.

पथ is a variant of पथिमा। object of पथृः। इस in place of हृदया by सुराः सुखः etc.

श्रीमाण: = श्रीमाण: = religion. object of अवृः।

साधनः= शादुः = great preceptor.
Mazda is called सोचत, as He is the inspirer of all the preceptors.

चावहूत=अरदाय—gave. अ is stopped by चाहूत etc (6-4-75)

IV विश्व (Remark):—

Any one who follows the straight path laid down by Maharatu Zarathushtra, is sure to experience the bliss of Brahma-realisation.

Upānīṣad says:—

आन्नव्र उद्वेण विद्वान, न किमेति कुर्सान।

Taittiriya Upanishad 2-9-1

When one experiences the bliss of Brahma, he is freed from the anxiety for anything else.

Jalal beautifully describes the condition of the श्रीमत (God-intoxicated) Cisti; how his ecstasy wells out of his own soul, without there being any need for him to seek joy from external objects.

कोने कव्यासाहं यस्तताने श्रीमत।
हर स तन से छबब न तन से छहस।! Masnavi 2-2428

I myself grow sugar-cane in my soul and myself taste it.

अस्त—असभचिका

(1) वाह्म—Vahma is the same word as Brahma. ‘r’ elides by the rule सव्य न-राम (Varanuhi—Prakrita Prakasha 3-3).

Brahma is derived from the root श्री—to exceed. It means the Absolute—that which transcends all relations. Mazda is the Absolute, looked at in the personal aspect.

Brahma is the Absolute. The Personal God was called Varuna—the Wilful one, from वर्त—to choose. Varuna is both a Sura (embodied) and also an Asura (disembodied). In the Asura aspect, Varuna is called Mazda or the Spiritual one (from मन—all, and वमन=knowledge). In the Sura aspect, he is called Vishnu or the Tangible one (from विश—to extend).

(2) परेक्षि को—the Straight Path. It has been reproduced by Hazzrat Muhammad as “Sirat-ul-Mustakin” in the Sura-e-Fatiha, or the first Sura of the Koran and is recited by the Musalmans in each of the five daily prayers.

(3) सोचत—“A Being who is incapable of loving, is also incapable of being loved.” Mazda is conceived of as loving in order that we might love Him all the more dearly. Nothing shows more clearly that Mazda-Yasna is essentially a cult of Love.

This gave rise to the story of Sufis, who loved God and Sufis whom God loves, as is associated with the name of Abu Ben Adhem. No doubt Mazda loves everybody, but some are there who do not appreciate it, do not open their hearts to His love.
Reciprocation in love is the idea that underlies the cult of Sufism and here it is that its germ is to be found.

(4) कर—The priests of the Indians (Angirasas) were known as कर (Karpas). Thus we have अंक्षया कर्मो (Yas 48-10)—the Karpas who are Angras.

The priests of the Iranians (Bhargavas) were known as कर्ति from Kavi, the son of Bhrigu (Mahabharata 1-66).

For the reformed church, Zarathushtra modifies the name as Kava, from which comes the Kayanian dynasty. (cf. Yas 46-14, 51-16).

It may be noted that Usij (Yas, 44-20) was a chief Angirasa priest (Vayu Purana, 59, 90, 93) cf. Pargiter—Ancient Indian Historical Tradition, (p. 160) and Rigveda, (1—18-1, 10-99-11).

In this Rik Mazda is definitely identified with Brahma. In other words, God is said to be both Saguna (Mazda) and Nirguna (Brahma). Saguna and Nirguna are the two aspects of the same Entity. God is described as Nirguna, (featureless) not because He has not got any attributes but because He has got all the attributes and therefore no particular feature (to the exclusion of others) may be ascribed to Him.

सद हंसारणा नामेव यक आदिः।
साहिने हेष बत्रतां बाध्य बलसी अभरी॥ Masnavi 2-3676

He is one person bearing a hundred thousand names. He is the possessor of all attributes and thus ignorant (void) of any particular attribute.

Kabir also confirms him.

हदुड़ तुड़त तुड़त भय त सी सुधारय गुरु।
हदुड़ तुड़त ना मिलता हारी कहा केवल॥ Bijak 11-343

The aspirant searches Him and searches—Him who is full of all qualities (सुधारय). He does not get to the end of His qualities and then says He is incomprehensible—He is void of qualities (केवल—निपाण).

31. तेन्म चा तू पौरुषिक्षा हयन्त्र—अश्वाना,
स्पितामी रेषची दुष्ट्रांग जस्युद्देश हे।
वजहेुर्द्व यस्थ्यास्ते मनस्तो हायकाल,
मन्त्रीयो ओसा च तथ्यो दानां सरेश।
अथा हेम्पे क्षत्रस्त्र ध्यं ध्यत्ता,
स्पेनिरता आर्योऽत्सव आखु सर्वस्म॥

I. अन्याय (Prose order):—
हे सवसद—अवयाना स्पितामी शही पुस्फस्ते (O noble Puru Chista, of the clan of Spitama Haechad-aspa) बसोऽ: मनस्त: अश्वाक, मन्त्रायाच प्रबोध्यः, वजहेुर्द्व यस्थ्यास्ते: तथा नाथ: (such one as you—addicted to Conscience, Rectitude and Mazda, and the daughter of Zarathushtra) हे—हर आलोचना (has given to tham as model) अयं तत्व कर्तवा संज्ञाय (so rejoice in your duties) आरम्भेऽ: स्पेनिरता,
सुहास कर्तव आखु (and earn the best boons of Faith).
II अनुवाद (Translation):—

O Puruchista, of the clan of Haechad-aspa, a noble lady of the Spitama family, such one as you—the daughter of Zarathushtra, and addicted to Conscience. Rectitude and Mazda—may they (all people) hold you, as the head (model) for all of them. So rejoice in your duties and earn the best boons of Faith.

III टीका (Word-note):—

सेवक—सेवक=तत्त्बी=such-like.

qualifies श्वाम (सु॰) masculine in place of feminine by सु॰-श्वास ज्ञान etc.

सु॰=श्वास=you.

object of अर्हता. हू॰ in place of हिन्दीया by हू॰-हु॰-हु॰, etc.

(ए॰+०=०+०=०).

सेवक—श्वासिता=वापसिता, तत्त्बी कर्तश्रस्य कवि। name of the daughter of Zarathushtra.

हू॰=हू॰। विन्दी=परिवर्तिता। विन्द=श्वास=to inspire. श्वास+क=श्वासित=inspired wisdom. श्वास कवि। क=forms a noun by ३-३-११.

सेवक-अर्हता=सेवकश्रय उल्लास=of the family of Sechad-aspa.

सेवक, अर्हता उल्लास=सेवकश्रय। A. fore-father of Maha-ratu Zarathushtra. श्वास+क=श्वासित=of the clan of श्वासित.

श्वास+क=श्वास=preceptor of the Ahura worshippers.

अनु-कमलिका

हू॰-हू॰=हू॰=noble.

हू॰=great (Nighantu 3-3). This word is used by the Jews as the name of God—Jehovah.

हु॰ग़े॰—हु॰ग़े॰=daughter

case in apposition with त्वा (object of अर्हता).

जरातुश्त्र=जरातुश्त्र=of Zarathushtra.

Sans त्वा=Zend शा, by श्वासिता हू॰ ( Vararuci 2-44).

प्रश्न=प्रश्न=अनुगता=addicted.

प्रश्न+क=प्रश्न+क। अर्हता=अर्हता=to adopt. qualifies त्वा (त्).

तथा=तथा=to all (Parsis). dative of अर्हता.

त्रात=अर्हता=gave.

त्रात=त्रात=to give. अर्हतां+क+क। अर्हता+क=to be stopped by 6-4-75.

सर=सर=head (leader).

सर=variant of सिर by the dictum श्रो, अलियो, श्रोऽ. श्रोता becomes श्रो by श्रो: स् ( Vararuci 2-43), case in apposition with त्वा (त्)—object of अर्हता.

स+श्रोता=श्रोतयन=rejoice.

रू॰=रू॰=to fulfill, to please. आलोचन=श्रोता। श्रो+श्रो+श्रो+श्रो=त्रात।

श्रोता=त्वा=your. श्रो+त्वा=आलोचना हत्ती गयी सह्ये हिन्दीया।

श्रोता=कङ्गल=by duties. श्रोता इलास करें तृतीया।

श्रोतयन=श्रोतयन=पुष्पनाम=holiest.

श्रोत=श्रो=श्रो=of श्रो elides in analogy with श्रो श्रो श्रो etc (6-4-154). qualifies त्वा। त्वा in place of हिन्दीया by हू॰ हू॰ हू॰ etc.
cate and of whom he was proud. He preferred the life of a
householder to that of an anchorite.

Equal status for men and women, which was merely
hinted at in 46-10 is here stated without reserve. A lady
gets precedence over others.

प्रतिम हेतु expresses the same idea as प्रति धन of Vaishnava Philo-
sophy, viz. complete reliance on, and surrender to, Divine
dispensation.

तेजस ता मीरा ओं ओं पुपा न बुझ ||
मरबनार तुजु मरहने बाबा न बुझ || Masnavi 1-923

So long as the child cannot grasp and run (if one does not
shift for himself) his father’s neck comes to be his pony.

81 तेजः सिंह स्वरेदानी वराणी,
या फेनोइंग वीदान्त पहच्चयए चा ।
वास्तवण्यो अनु च खरेत्रोबे,
अपाउनिः अपवेन्यो ।
मनहोंदरा वहर्वैवः बेन्नन्त हर्वहुः सेम चेतत उदः
मज्जाहो ददात् अहुः दयनायम वक्तुयाहे
वधोइः सीप्पाई आ ॥

805
I अन्य (Prose order):——
लं हि वे स्थावरिणि पराजनि (Him do I long for and Him do I choose) व: वहि विद्याति पराजनि व (who plays the father and the husband) बालकमन्य: अत खेलने: अन्यायद: य: व (to the worker, the Khaetu, the saint and the class of saints) बसो: मनस: स्वाधि- (perfecting Conscience) मामू ढेंसे उन्नु भस्मादि (would reveal to me the Soul) अमू: मनसः स्वतः शीतासि आ दसाधि (May Ahura Mazda persist for this good religion) धिनश्क वधाय (for all time).

II अनुवाद (Translation):——
Him do I long for and Him do I choose, who plays the father and the husband to the worker and the Khaetu (Vaisya—common people) to the saint and the class of saints. Perfecting the conscience, He would reveal to me the great Swam (supreme Soul, or Paramatma). May Ahura Mazda subsist for the grand Religion for all time to come.

III टीका (Word-note):——
अति—तिष्ठि—एकः=alone. हि becomes हि by निमात्म (6-3-136).
अति—तिष्ठि—नै—सहानि=I would desire.
स्थापति—स्थावरि—एकहि—to desire अत्र परमेष्ठिम् (I seek an article). हि becomes ब in analogy with नहो वा (8-2-34).
फिनि=as the father.
चन्द्रिणि by the Vartika स्मृयशानि। चन्द्रिणि of happening.
line might equally be interpreted as “against Rudra, and for the devil.” For there is व्यायाम in धर्म, though the significance is quite opposite. व्यायाम implies both “for” and “against.” The context determines the meaning. Here also, though the व्यायाम is the same (व्यायाम) in धर्मान्तो and शास्त्राङ्गो, in one case it signifies “as” and in the other case it signifies “towards.”

शास्त्राङ्गो, शास्त्राङ्गो reminds one the famous line of the Gita — शरीरो शैवाल्य तथा शुद्धा: (9-32).

Even a Vaisya or Sudra, (not to speak of Brahmins and Kshatriyas). Here also it means towards पारशुराम and शेषु, not to speak of अर्यावर्तमाण and अर्यावर्त.

बसो—सन्तान्= वसु मनस्— conscience.

object of निविन्नत: बड़ी in the object by अपराधं—इवेशां (2-3-52.)

निविन्नत=निविन्नत= दीपिकाः—illuminating.

स्वरूप=व्याक्तिः— shine. निविन्नत is a variant of स्वरूप. तनाविं: implied निविन्नत (i.e. निविन्नत and its elision) by ग्रहण अनिविन्नत (6-4-51). Thus निविन्नत=to illumine. निविन्नत=निविन्नत=illuminating, perfecting. गुरू (1/1) elides by पुरुष शुद्ध=श्रुत: etc.

हसु=हसु=अलावर=Soul.

हसु is a variant of हस of हस, or पाण्ड of पाण्ड (vide Rigveda 8-16-4 and 10-27-24). In esoteric language हस (Swan) means Soul, vide.

तत्त्वं हसो नास्तिभो भद्रानम् (Swetaswatarā 1-6)

एको हसो धृतत्वात्त्व सार्वे (Swetaswatarā 6-15)

object of बीयार is in place of दिव्यता by सुर्य दुहो:—

cf Kabir:

देवहि देवहि माता रोग, बहुमति केवल मां भाग ।
विल दिनाग्रास तिरि रोगे हंस इन्द्रज्ञा गाहा ॥

Adigrantha—Rag Asa

Relatives weep and cry, but the soul goes away all alone.

मे=माहदू— to me.

dative of बीयार by क्रमणा etc (1-4-32).

बीयार = सापेक्ष=explain, expose.

चिन्त=to apprehend, फितो and elision of तित by 6-4-51 = to explain.

दृश्यात=दृश्यात=may subsist.

त्र=त्रिति=to hold on. प्रेयोग तित इ उदिद्धे by 3-4-97 and श्रेयू is optative by 3-4-7.

दीनाथ=दीनाथ=for religion. ताक्षेढः नैौती।

वनाथ=वनाथ=for time. नौती of duration—vide 49-8, 53-1.

IV. श्रीमणी (Remark):—

Rabindranath states the essence of Vaishnavism to be वैकारे निग्रि की निग्रि बद्वा.

One should try to see the dear one in the Deity and the Deity in the dear one.

Sukta 45-11 teaches us to look on Deity, as a dear one [friend, brother or father]. This Sukta teaches us to look
on the dear one [father or husband] as the manifestation of Mazda.

The idea of पत्नी (the imagery of conjugal love) is much too alluring for a Sufi. Jalal could not withstand it. But he offers an apology, as he remembers the frown of the fanatic.

इत्य भो ज्ञात हर हु नेहरान्म भो सतीर।
गर असलश खानेह्रम अयो म गीर। Masnavi 1-1992

Soul and Love are secret (private) and sacred. —not a matter for discussion. If I call Him (God) my Bride, do not find fault with me.

Hafiz does not care for the frown. He always seeks the company of the darling.

This is too much for the Mollas to tolerate. Iqbal chose to be their mouth-piece and ridiculed Hafiz for being a rake.

सरचाप अज देखाके, ए मसलनाम।
बल-भुज ए ए जाने काशाना हा। Masnavi 1-1397

He is drunkard, begging at tavern doors, stealing glimpses of beauty from lattices."

But he had to eat the humble pie. For the Sufis entertain the highest veneration towards Hafiz, and Iqbal’s misconceived remarks drew such vehement protests from Sufi circles, that Iqbal had to omit these lines from the second edition of his Israr-i-Khudi (Israr-i-Khudi—Nicholson—Introduction, foot-note, p xiii).

The most effective preparation for the vision of Mazda, as recommended by the saints, is to see Him in every body. Mazda is omni-present (Yas 48.9) and therefore present in every man—quite latent in some and more patent in others. We are to ignore all that is bad in any body—all that prevents the manifestation of Mazda—and only remember that Mazda is all the same, latent in him. In this attempt to elicit Mazda,—to make latent Mazda patent in every body, in others as well as in ourselves—our mind attains that fervour which makes the vision of Mazda possible. Thus “to see God in every body” is the rule that the mystics insist above all. All other laws of life are subsidiary to it. Zamad—Agni Zarathushtra enunciates this principle in this noble Rik.

Jalaluddin Rumi echoes this principle when he says

जुन सुहमद पाक छव जीन नाग भो तुड।
हर कुमार ह केल कन्जे आहाह छुड। Masnavi 1-1397

When Muhammad became purified of this fire and smoke (passions), wherever he looked, he saw the face of Allah.

If one cannot see Him in every body, one can at best begin by trying to see Mazda in the father (or the spouse).

It is Mazda’s love that is reflected in the love of the father for the son, in the love of the husband for the wife.

The Gita asks us to see God in every body.

यो मां पवस्ति सबैं सबे न ममि पवस्ति।
तनाद्वैन पवस्ति न न मै न पवस्ति। Gita 6-30
“He who sees Me in everything, and sees everything in Me, I do not die (disappear) to him, nor does he die to me.”

This Rik expresses a wish that Mazda would subsist and uphold the Zarathushtrian religion for all time to come. No prayer is more reasonable. For Mazda subsists for ever and the Zarathushtrian religion is the best of all religions.

Yes, Mazda persists for ever—inspite of what the atheist may wish or say. Death is ubiquitous and the question that perpetually haunts a man is whether the fleeting objects of the world are all that a man can get; or whether there is anything more permanent that he may hope for. The problem is interlaced with the question of the existence of God and however baffling the solution may be, the prospect of God’s existence does not die.

This is why Omar Khayyam repeats a hundred times that God does not exist. If he were so very sure of His non-existence, he would have told the fact once for all and left it there. He would not revert to it again and again and repeat the negation. He thinks that the matter has been set at rest by his denial, but finds that the doubt, the possibility that Mazda may still exist, reappears as often as he dispels it.

Hafiz describes the existence of God beautifully.

नेह दर भूतस्तर नयाम दे न यामब अज्ज नज़ु ह ।
नेह बाद भी कुली जी मन न भी खी अज्ज माह ॥
You are not within my sight, nor quite out of it. You

do not recollect me (else I would have gone up to you) and yet I am unable to forget you.

Facts are stubborn things, and Mazda is an unforgettable fact. Mazda still persists, and he would uphold the Zarathushtrian religion. For if any religion deserves the special care of Mazda, it is the Bihi Din of Iran. Because the object of religion is the attainment of Mazda and Bihi Din teaches the best way of attaining Mazda. It teaches the way of love (अन्यजीवन). Thus while Devas Yasna lays stress on rituals and ceremonies, Mazda Yasna teaches the importance of love. That was the sole reason for promulgating Mazda-Yasna, the purpose of Zarathushtra’s advent as the Messenger (हुत) of Mazda (Yasna 32-1).

This message of love (the Cisti of the Gatha) survived in Iran, under the guise of Sufism.

शाखेनी वन्यसाध्यो कह्निबुझियो माध्योमी,
द्रह्न्या चा बहेण्नो मेनू चा ह माण्डवज्जु हम् ।
वप्पद्दरुभु दयनारीश अव्यक्ता,
अमुम वे बहेण्नु मनहड्हो ।
अषा के अन्यो अहिनस वीचीनगाहुः,
वत जी होष हुनेमुष्म आहु ॥
I  अनम (Prose order):

वहित्रे मवः कांवीरेश्वर: वा शतचिन्ति सङ्गीतिम (I tell words to the elders and the younters) समाचार व वेस्रमण (and intimating you too) है मनु व मनु-ध्यायम (ponder on this fully) दिताबद्रू दैविनी: 

अनयस: (know ye who are practised in religion) भव गाबी 

मनस: अनु (that which is the life of conscience) चत्र च आयोक्तं 

विरचयु (let Rectitude protect one another) सत्यं ते सत्यं मुखिं असल (let that be their yard-stick).

II  अनुवाद (Translation):

I tell these words, both to the elder and to the younger informing you all. Ponder over these. You, who are practised in Religion, learn what the life (essence) of Conscience is. Let Rectitude protect one another. That is for all, the good measure (limit of one's rights).

III  टीका (Word-note):

सङ्गीतिम = सङ्गमानितिम = words. 

श्रवण-शंतिम = to state. श्रवण + वृद्ध (Unadhi 562) = श्रवण-वृद्ध | सूलन in Persian. Object of स्वामित्व.

वहित्रे = वृद्ध=elder.

वही बलस= to grow. वही + इमान्तु (Unadhi 597) = वही = grown up. dative of स्वामित्व.

कानिक्ष्य = कृत्व = to the younger.

कुचु + इमान्तु = कृत्व। कुचुत्वायोर कुल (5-3-64). dative of स्वामित्व।
Jalal refers to it.

I. अन्वय (Prose order) :—

हथा है सच, नरा अव जन्म : (this-wise is the truth, O men and women) हुँ कः सचा राघे यम मैत्रि स्वाभ (in this, the way of lie, look upon self-control as the rescue) हुँ कः आयस्य सचृः परा पिता मसि (in pursuit of vice, happens utter ruin of the Self) बुधः-सुधरः दुर्कः स्वाभ नसिंति (in the fanciful, evil impulse destroys the purity) हुँ गाद्वयः शृः-क्रीयः (for the vicious law-burners) असि: सामसि अतुत भूतनयः (thereby they kill the subtle mind)
II. अनुवाद (Translation):—

In this base world, O men and women, know self-control to be the true rescue. Indulgence in vice leads to the utter ruin of the soul. In the vain and the vicious law-burners (debauches), evil thoughts tarnish the holiness. Thus they kill the moral life.

III तॊक्ता (Word-note):—

हुथा = this-wise.
है = एक = only.
सत्य = सत्यम् = truth. nominative of the verb सत्यिति (understood).
आ in place of प्रकाशम् by सुभा सुभा etc.
महर = पुनरह = O men. शु = महर।
अब = and,
अनवष = नारव = O women.
जनि = बृह = संज्ञाय वज्ञा (4-4-82). जनि + इत (Unādi 569) - जनि प्रस्तवकाने जनय: सत्य परिमु = (Rig 10-43-1).
हुथा = सत्य = है = indeed.
रामेति = रघुमित्र = रघुयम् = in the road.
सम्भ = बन्ध = सम्भ = self-control,
object of स्याय। ए in place of निपिया by सुभा सुभा etc
सायथ = प्रक्ति = sec. स्याय = स्यायिति = to see. (शीरिक)। स्याय + केद + व = स्याय। केद is optative (3-4-7)
हैति = निवक्ति = rescue. case in apposition to यथा।

818
53-6] 

गाथा

हिंदुस्तानी नस्लपुर:। बहुत comes before बहुत by राजकुमारितिप परम। (2-2-31).

Samasa with श्रद्धा (participle) is permitted by श्रद्धा पूर्व (2-1-4). vide 53-9.


सामान्य अग्नि—किंग गार्ड—mental outfit; object of गार्डगोयल।

सामान्य अग्नि—किंग गार्ड—mental outfit; object of गार्डगोयल।

IV विपन्नी (Remark):—

Self control is the foundation of moral life.

४ विपन्नी विपन्नी विपन्नी विपन्नी विपन्नी विपन्नी विपन्नी विपन्नी विपन्नी विपन्नी विपन्नी विपन्नी विपन्नी विपन्नी विपन्नी विपन्नी विपन्नी विपन्नी

Gita 2—67

Greed for pleasure, and anger on its frustration, are the root-causes of moral degradation. So दुःख or self-control is the first requisite of moral life.

Kabir, the greatest apostle of Sufism in India, beautifully expresses the idea.

काम कोष लोम मोहिका ज्वलकर अभद्र स्नात क।

स्वयं मुख्य स्वयं पद्धति दीनो एक समान।

What is the difference between a sage and a knave, if they are equally subject to the sways of desire, anger, greed and infatuation?

820

53-7]

अन्ति-कम्पिता

7 | अन्ति चा वे मीनड़न्सु अद्वैत अश्व मगधा,

प्रवत्त आत्मसु जरज-दिनसौ चूनोह हस्तस्माद।

पर चा अशोचाटू अशोचाटू चा,

यथा महनुषु द्रृ क्षयो अनासन परा।

हुँकृष्णा माणसु तेनु

अन्ति वे व्रष्टो अद्वैताह्वति अपेमेम् चचो।

I अन्ति (Prose order):—

अन्ति चा वे अरुण महात्मा मोहि अरुण (then only, yours would be the reward of this sacrifice) श्वर जागोऽvolatile अश्वस्

पर च अरुण च प्रोक्ती (when you cast off far and wide, heart-seated lust, which is the basis of all passions) यथा च अरुण महनुषु पर अरुण (wherein inheres mostly the power of the Evil) तेन महात्मा हुँकृष्णा (perform this sacrifice) अन्ति “ओ-ओह! व: अरुण च अरुण (otherwise, “alas” would be your last words)

II अन्ति (Translation):—

Then alone shall yours be the reward for this Discipline, when you cast off, far and wide, the heart-seated lust, which is the root of all passions and wherein the strength of the Devil mostly resides. Practise this Discipline. Otherwise, “woe” shall be your words in the end.

III टीका (Word-note):—

अन्ति—अथ—then.

चा—चा—चां—only.
अनु-कर्मणिका

श्रीबाई — श्रोचंसि — र्नचंसि — you cast off.

म च — मांच — to leave. म च + छेन्तमि — धोषामि. आ आमि

क्रमे by क्रमे-क्रमे (3-4-94), and हे elides by हे (3-4-97)

सीतारा — सीतारा. हे comes by the extension of सीतारा

मल्ल विना — मल्ल विना etc (7-1-60)

अवशत — अवशत — away. अब (adverb) of श्रीबासी. आ in place of

हे हे of द्वितीया by सुपर शु शु etc.

परस्थ — परस्थ — where.

मन्न्यः — मन्न्यः — energy. (power). nominative of अनंता.

अभवताय — अभवताय — pervades.

नगण्यः—नगण्यः—to spread (Nighantu 2-18). नगण्यः हे ये

अभवताय. सुम comes by मसचन्द्रीकर्णी etc (7-1-60)

हे हे is used in present (न्यायि) इत्यदि: (3-4-6)

परस्थ — परस्थ — निर्माणः — profusely.

मेक (adverb) of अरवन्द. आ in place of द्वितीया by सुपर

हे हे etc.

इविजयवृत्तम — इविजयवृत्तम — perform.

जन्म — जन्म — to adore. जन्म — हे. इल + शिवित (स्वायिः)

इविजयवृत्तम is a variant of इविजयवृत्तम by analogy of

स्करणो व (7-3-41). इविजयवृत्त + शेन्त थ — इविजयवृत्त.

हे हे is imperative

बध्य—बध्य—duty, discipline. object of इविजयवृत्त.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.

अब्ध—अब्ध—otherwise.
Adam refused Satan several times, but when Eve made the request (to eat the forbidden fruit) he at once complied.

It is impossible to see God until one gets rid of lust (अस्त्रु). To transmute lust into love is the main task of religion. Continence pools up all energy—physical, mental, moral—for god-realisation.

Character means resistance to temptation. Temptation is there only to give scope for the development of character.

If the mind burns for another's wife, how can one get to higher life?

Kabir says—

Everybody says “go forward” but it is the rare few that reach the goal. For there are two very narrow passes on the way, viz. money and women.

Ramkrishna Paramhansa, stated कामिनी and दान (lust and greed) to be the two enemies of god-realisation.

Man and woman are temptations to each other. They easily succumb.

God is ever keeping clay and semen and a piece of flesh before our eyes, as though to say—O vile man, see whence I brought you out, so that you may feel an aversion to that act.

Jalal says that godliness alone can give one immunity from lust.
अनाहारा आ दुमु-नरेपुनागीहो दुमु-पुन्या हैन्नु, जङ्खा चा कीयथाओहो खरो-सेन्तामू ऊप। हुन्नु-वाहु तेनेरामू खर तेनासू चा रामां च, आहु यदादु प्रेवितिस्थी वीजिण्यो। इंद्रु ईन्नु द्रष्ट गो हो देराजा, मेरेव्याऊा मजस्तो मोषु चा अस्तु।

I अन्वय (Prose order) —

दुमु-पुन्या। अनेन: दि-पारामिष्या आ रण्तु (that way let the male-factors be pincered) बिरिवे बजा च उपकोशान्ताम (and let all the ridiculers bewail) आपिः: हासकरः नाना-नाना रामा च हरातु (this way, on account of good nonchalance, may He impart Knowledge-path, Action-path and Feeling) दिय्यिस्थ: निरस्या सम्यक: (to the mendicants and house-holders). शां: प्रोस्य दु: इंद्रु दृश्या (let the deceitful liar run away) महिष्ठा: मदु: अस्तु मंग्रु च (let utmost ruin befall, and that, quickly).

II अनुवाद (Translation) —

That-way, let the evil-doers be destroyed and let all those who ridicule, bewail. This-way, on account of their good Nonchalance, may He give knowledge-way, action-way and feeling-way (cognition, volition and conation) to the ascetics and the householders. Let the deceitful fiend run away. Let utmost ruin befall him, and that, quickly.

III ढीका (Word-note) —

अनेन: — आसुभी: — that-way, thereby.

दुमु-पुन्या: — दुमु-भागोन: — malefactor.

दृश्या: — deed. दृश्या-इस्तित्वा: — to choose. ब्रज च (Unadi 293)

इंद्रु: — conduct हर. (इंद्रु:) इंद्रु: (बाबुलत्ता:) कविय दृश्या हैन्नु।

इंद्रु और जस्य (1/3): — इंद्रु दिशा:। अम्ब is the vedic plural by आज्ञा, etc (7-1-50)

दिय्यिस्थ: — पायासवच्चा: — pincered.

शां: पापी: दिय्यिस्या: double noose दिय्यिस्या रम्य = दिय्यिस्या:। पापी: is added by extension of पापी द्राम (4-3-37)


अन्तः: — अन्तःस्थि: = to laugh at: अन्तः + हो = अन्तः।

कोनवात्सा: — कुनवात्सा: — bewail.

कुला: — कुला: — to lament, आत्मनेवसया। कोल: — आत्मसया।


हर: — ज्ञानित्व: = to lead हर: + ज्ञात: तर:। ज्ञात्या आत्मा: सर: = path.

( cf. सुनर — skill = Yas 31-15, and 43-5). हर: = to know.

हर: + ज्ञान: = हर: knowledge. हर: + नाम: = object of हरातु।


हां + नर: = हां: विद्या: object of हां दृश्याद।

अम्ब: = अम्ब: = devotion. आम: रम: = to love. आम + वां: राम: दिशायाम।

आधु: — आय: — this-way.

वियस्थित: = परिमाणकेष्य: = to the mendicants.
The miscreants become more and more enchained in vice, while the pious flourish in the ways of Knowledge, Action and Love.

Mahabharata, Vanaparva, 208-41

6 | हुसू—नरेनाइश्व वस्मो राशी तोड़ नरेनिश रजीश, आपसा दैवीत्य-अरेता पेंगो-तन्वो। क्रो अच्छा अहुरो, वे ईश्व ज्यातेत्य हेमिष्यात बसे-हड़ताल चा। तत तमता तवा जुष्प्यः, या एरेमे-ज्यों दाही द्रिमव्याच चलो।

IV. शिष्यनी (Remark)

No one is immune from the jealousy (sternness) of God. The jealousy is due to His uniqueness.

Mashnavi 1-1713

The three main ways of God-realisation are based on Willing (कर्मयोगा), Knowing (अज्ञायोग) and Feeling (निकलियोग). These are the three faculties of mind—there is not a fourth faculty.
II अरुणद (Translation):—

The evil-doers, hedonists, virtue-burners and soul-killers oppress very much this Thy Prince of Raji. Where is the Righteous Lord who will relieve them of their licence and caprice? This is your Kaśatra (sovereignty), Mazda, that to the righteous and pure, You grant the better life.

III टीका (Word-note):—

हृषु-विराहः—हुरायात—villains.

य—हृषनीति—to choose.

इस्स—हृषु—indeed.

हृषु—तितायते—very much.

हृषु + ईस्सु—हृषुस्। मेंकक (adverb) of रेषि।

रेषि—हृषु—oppresses.

रेषि—रेषिति=to oppress. अत अरऽक्षि।

रेषि+विति=रेषि। तिस in place of अनिति (singular in place of plural) by the dictum छुरूःि—लिन्नुः,उछ्र्युः etc.

ते=तू=your.

हृषु—कुषू=loke—पार्श=protector of the people (Prophet).

object of रेषि। छू in place of हितोया by हृषु हृषु—छू,etc.

अमृत—कर्मणिका

रतिज्जू=रति—रति-नमसक—of Raji city.

possessive case. छू in place of पहुँ by हृषु हृषु—छू,etc.

एष्ट—एष्टि=hedonists.

एष्ट=एष्टि=to seek. एष्ट+अरुति=एष्टि (Unadi 658)=pleasure-hunter.

हृषु—हृषु=धर्मराजःका=virtue-burners.

हृषु—हृषु=कहाना=burning. गृहसंहरीत्वै—हृषु—हृषु।

Samasa is allowed with a participle by सह—चुप (2-1-4). चुप comes first by राजसन्नास्येक्षेत्र एको (2-2-31), vide 53-6.

एष्ट—एष्टि—एष्ट्वतः=अल्मान्तुक्का=soul-killers.

एष्ट (बहुम्बुधे) फिनिति (चुरियवित्ति) हृषुपः क्षुपि। पेषि+षषषि=पातुकः।

सहोः=येष्टि—नातः। पेषि—पेषि—पुष्पः। पेषि comes first by राजसन्नास्येक्षेत्र एको (2-2-31)

cf. वे के वासस्यों जना। Isa Upanisad 1-3.

हृषु—क्षुषु=where.

अष्टि—अस्थि—अष्टोत्तरस्वः=righteous.

अष्ट+वितिः=अष्टतिः by the Vartik छुरूःि—वितिः। (in case of छुरूः the form would be अष्टकः, अष्टबः)

अभृतरा=अभृतरा=Lord.

अभृत+षषषि=अभृति (Unadi 1)=one who exists for himself.

षषषि=षषषि=who. छू in place of प्रामा by हृषु हृषु—छू,etc.

ईशु=छूतातः=them.

अष्टि=अष्टिः=of strength.

षषषि=षषषिः=to conquer. (vedic). ablative of समिष्ठात।

समिष्ठात=सकेत्र=would rob.

षषषि=षषषिः=to injure. छूतातः। छू+षषषि+छूतातः।
The saints of Mazda enjoy perfect Bliss; for they have risen above all needs.

राष्ट्र सुभाष के आत्मान आर्हन व विस्तर ।
आत्मानी धर्म के अंत भाग्य करतां ॥ ् Masnavi 1-2788

Moses went out to fetch fire, but he saw such a fire, that he escaped the need of any fire (anything).

This self-dependence is the victory of the saints. This is Kshathram, so often reiterated by Maha Ratu Zarathushtra.

The consummation of Kshathram is रेख (bliss) and the Gatha had started with the prayer for रेख—the very own element of Mazda (Yas 28:1). By developing an unflinching faith in the goodness of Mazda (लेवलेव धर्म व्यक्ता मेनूहरी भूता —Sukta 43), the aspirant has now got this reward.

The world is the same old world as it had been, but thanks to the inspiration of the Prophet, it has put on a new colour. The outlook has changed and the devotee now feels the blissful presence of Mazda everywhere. The kingdom of Heaven has come down on earth.

अनंत सद्यक व तेथु तेथर अमर ॥
हर रहकर रा सच्चे हरके दाहल ओ जगत ॥ ् Masnavi 5-3290

From the same jug, Mazda distributes the potion to all. But one gets honey and another gets poison as his share. The pot is the same, and so its content is the same. The mentality of the recipient makes the difference.

This world is the same. Yet in it the theist is ever joyous; the atheist is always gloomy. Sure conviction about
the goodness of Mazda makes the difference. This is the victory of the drigus—the victory of the godly ones.

Jalal is the devoted slave of the “Prophet of Raji” who brings about this changed outlook by announcing the Path of Love [एरेकृत्र सत्सहोऽफो सीषायद्यस्य—Sukta 43–3] by teaching that God is all Love, and that His loving presence may be felt everywhere.

He who is “the Ray of Truth” and “the Sword of Religion” is the source of the inspiration of the Masnavi.

अय जीवाखल हर हुसासुदीन तु हूं।
के प्लाजस क्षित जेह व गुरज मनन्तर। Masnavi 4–1

Jalal is very much distressed, that for fear of enemies, he cannot express his allegiance to the Prophet of his heart openly.

गर न कुँदी खलक महज हो करीफ।
कर न कुँदी हलकहा संग हो जाद।
शर महजहर दूसे सकलवी दादमी।
कहरे इन मन्तक लबी बेसुधास्थी। Masnavi 5–3,4

If the people were not vulgar and vile and if my throat were not stifled, I would have done justice to your praise, in words other than these.

Thus he too has to refer to the Lord of his heart under a pseudo name.

गुरू हो महां दानव अज्ञ अयस्मान राः।
आहृत्त्रम सुलभ इन बधनाम राः।
ता बा अघरे हलसन नन्त कलव।
ता खसंकश रा व इन्द्राम कम जान द। Masnavi 3–2117,18

अयु कर्मणीता

Even the birds and the fish know that it is him that I praised by dissimulation (ambiguous style). I did so in order that the fanatics might not curse him and gnash their teeth at him.

Jalal pays unstinted homage to the supreme Prophet from the core of his heart.

अय जीवाखल हर हुसासुदीन तु हूं।
के प्लाजस क्षित जेह व गुरज मनन्तर। Masnavi 3–2110

चलल कर्म सदहे कीमे न मगी।
कल भन जानी तु कुदी व इलहाबा।
खलाहु पुरुरो रा शानसत लुद नुआ।
तु व नामे हर के खाशी दुन साना। Masnavi 3–2112–13

O Light of God, and the Sword of Religion, a king whose like the sky and the elements have never brought to birth. How often have I praised a number of other apostles, but my object therein had undoubtedly been You alone. Verily an invocation knows its own destination, to whomsoever it may be addressed.

Some people tell us that one Husamuddin, the amanuensis of the Masnavi is the object of this encomium. This is puerile. A person for whom Jalal entertains such great reverence could not have been a mere amanuensis. Then Jalal tells us distinctly that he was using a pseudo name, (and not the actual name of his guru) to escape the fury of the fanatics. There was no reason for the fanatics to be enraged, if the person praised was a Muslim saint. Then again Husamuddin can hardly be called an apostle (Mazi)
whom Jalal preferred to other apostles (Masnavi 3:2113).
There is little doubt that the supreme Prophet of Sufism has been eulogised here, but without any direct reference to him. A direct mention would have defeated the purpose of writing Masnavi. The fanatics would have been infuriated and cast this book into flames.

Masnavi is saturated with Gaetic ideas. The main purpose of the Masnavi was to revive the esoteric truth of the Gatha. Inasmuch as the Cisti of the Gatha is the main theme of the Masnavi, denial of the inspiration of Zarathushtra on Jalal is as ridiculous as a person asserting his own absence.

blind are they who take Husammudin to be the amanuensis of the Masnavi, and blinder still are they who take him to be some Muslim clergy. Sufism is not rooted in Islam. If it were, Abul Khayer would not have said that he had learnt it from the 6th chapter of the Koran [Nicholson—Studies in Islamic Mysticism—P. 57] or Mansur (a troop of Mansurs, we might say) would not have been put to the scaffold for teaching the truths of Sufism. Sufism is the cult of Love, and not even for once in the 114 chapters of the Koran, has Allah been addressed (in milder forms of love) as "Father Allah", not to speak of calling Him the Beloved. Sufism is not a sect of Islam. It is, in the words of Easton, "not a mere Philosophy, but an Institution" [Claud Field—Persian Literature, P. 187] which implies that Sufism is an independent cult.

Its followers are termed Darvishes (one who has reached the door of god—the same word as dhurgus—dri-yus—Sukta 53-9 of the Gatha) and not monins. Its shrine is called a dar-gah and not a masjid. Song is abundant in the dargah, (songs of Hafiz), and flowers too. Thus it presents an atmosphere altogether different from that of the Masjid. Masnavi is the scripture there and the Diwan of Hafiz, the Book of Song (Prayer Book). Nobody is excluded from its holy precinct.

No doubt Sufism has high respect for Hazrat Muhammad, as it has for the prophets of all lands (swatjantrana-vasanat—Sukta 48-12), for it has cast off parochial outlook (swatjantrana-vasanat—Sukta 31-3) and in the consciousness of its intrinsic worth, does not look to the sword as the means of its propagation, but to its own divine lustre (swatjantrana-vasanat—Sukta 47-6).

If it is a sect of any religion, Sufism is a sect of Mazda Yasna, the noble religion that Ahura Mazda himself taught in the House of Songs (Sukta 51-15). Even the word Suf (woollen cord) is reminiscent of the Kushti of the Zoroastrian. Sufism is based on the Cisti of the Gatha (Suktas 51-16, and 51-18)—the secret that Moses attempted, but failed to learn from Khizir (Koran 18-77).

This is why Pour-i-Dawood prefers Mazda Yasna to any of the three Semitic religions—Judaism, Christianity and Islam.
The mill of God grinds slow, but grinds exceeding small.
Hafiz also relies on the protection of the Prince of Raji.

Take your plaint to the Prince of Rai, for the whole world would unite in adoring the first and the foremost of all the Prophets.

All will turn to thee, O great Lord (Zarathushtra)

Zarathushtra is mother to me, He is father to me. Zarathushtra is my friend, He is my beloved. Zarathushtra is my all-in-all. I do not know any one else, none else I know, — none.

O men of Raji (Parsis) till the arrival of the Prince, put up with the high-handedness of the people of Merv (seceders).

They had to wait too long, but the final victory of the best religion is certain.

Finally the day of the victory of the best religion has arrived.

Jinn brought a.mohit tarsas ghar purna sajagjindh rakho.

Hafiz also relies on the protection of the Prince of Raji.

All will turn to thee, O great Lord (Zarathushtra)

Zarathushtra is mother to me, He is father to me. Zarathushtra is my friend, He is my beloved. Zarathushtra is my all-in-all. I do not know any one else, none else I know, none.

O men of Raji (Parsis) till the arrival of the Prince, put up with the high-handedness of the people of Merv (seceders).

They had to wait too long, but the final victory of the best religion is certain.

Finally the day of the victory of the best religion has arrived.

Jinn voh gahemh tarsas ghar purna sajagjindh rakho.

Hafiz also relies on the protection of the Prince of Raji.

All will turn to thee, O great Lord (Zarathushtra)

Zarathushtra is mother to me, He is father to me. Zarathushtra is my friend, He is my beloved. Zarathushtra is my all-in-all. I do not know any one else, none else I know, none.

O men of Raji (Parsis) till the arrival of the Prince, put up with the high-handedness of the people of Merv (seceders).

They had to wait too long, but the final victory of the best religion is certain.

Finally the day of the victory of the best religion has arrived.

Jinn voh gahemh tarsas ghar purna sajagjindh rakho.

Hafiz also relies on the protection of the Prince of Raji.

All will turn to thee, O great Lord (Zarathushtra)

Zarathushtra is mother to me, He is father to me. Zarathushtra is my friend, He is my beloved. Zarathushtra is my all-in-all. I do not know any one else, none else I know, none.

O men of Raji (Parsis) till the arrival of the Prince, put up with the high-handedness of the people of Merv (seceders).

They had to wait too long, but the final victory of the best religion is certain.

Finally the day of the victory of the best religion has arrived.

Jinn voh gahemh tarsas ghar purna sajagjindh rakho.

Hafiz also relies on the protection of the Prince of Raji.

All will turn to thee, O great Lord (Zarathushtra)

Zarathushtra is mother to me, He is father to me. Zarathushtra is my friend, He is my beloved. Zarathushtra is my all-in-all. I do not know any one else, none else I know, none.