

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

THE HYMNS
OF
ATHARVAN ZARATHUSHTRA

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आविष्य-प्रदुम्ब-appear.

आविष्=evident आविष् turns into a verb by addition of क्यप् by लोहितादि etc (3-1-13). आविष्+क्यप्=आविष्यति—to appear. आविष्य+लोढ् हि=आविष्यः ष्य becomes ष्या by 6-3-137

ता-तैः=by those. adjective of कर्तः। आ in place of तृतीया by सुपां सु-लुक् etc.

साधो=पवित्रतायां=in holiness.

श्यान्=holiness (Nigbantu 4-2-14). ए in place of सप्तमी by सुपां सु-लुक् etc. Greek-Kathora. (vide 28-2, 31-7, 33-9, 43-2, 53-6)

धायात्=स्थापयेत्=would place

धा-धाति=to hold. अन्न अदादिः। धा+लिङ् यात्।

IV टिप्पणी (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.

गोफ्त परमेश्वर के हक परमुचेह अस्त
मन न गुन्जन दर खुमे बाळा ओ पस्त ।
दर जमीन ओ आसमान वो अर्श नीज़
मन नगुन्जम इन बफीन दान अय अज़ीज़ ।
दर देले सुमीन वेगुन्जम अय अजब

गर मरा जुद्द दर आन देलहा तलब । Masnavi 1-2653/5

I am not contained in heaven or earth, yet I am contained in the heart of the devotee.

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.

दइहा गर रफ्त गो रव वाक नीस्त ।

तु वैमान अय आन के चुन तु पाक नीस्त ॥ Masnavi 1-16

If the purity of heart remains, loss of other things does not matter.

६ । ये मांथा वाचेम् मज्दा वरइती,
उर्वथो अपा नेमइहा जरथुशत्रो ।
दाता खूतेउय् हिज्वो रइथीम् स्तोइ,
मखा राजेङ्ग वोहु साहीत् मनइहा ॥

I अन्वय (Prose order) :—

वे मज्दा, मान्त्रा वाचं भरति (O Mazda, the chanter arrays words) उर्वथः अपः नमस्तु जरथुशत्रः (dear, holy, obeisant, Zarathushtra) हे कर्तोः धाता, स्ति रथ्या जिह (O the Ordainer of Duty, announce the eternal path) वहु मनसा मखम् रहम् शयेत् (may conscience teach me the secret.

II अनुवाद (Translation) :—

Now this prophet, O Mazda, who arrays words—viz., loyal, holy, respectful Zarathushtra,—O Ordainer of duty,

(to him) announce the Eternal Path. May Conscience teach me the secrets.

III टीका (Word-note) :—

ये = मोः = yea.

ये is a form of address by ये यज्ञधर्मणि (8-2-88)

मन्त्रा = उद्गाता = chanter. मन्त्र-मन्त्रयते = to counsel. मन्त्र + कृण्वन्
(Unadi 162) = मन्त्रन् = a priest.

भरति = उचरति = utters. सु = भरति = to uphold. vide 31-12.

उर्वचः = युहुद् = friend. उर्वन् = soul. उर्वन् + च = उर्वच cf अजा etc
(5-1-8) यद्वा वृ + क् = कृत् (vide 31-21, 44-2, 51-11).

अपा = अपः = धार्मिकः = holy. अपः = rectitude. अप + अन् by अर्ग आदि
etc (5-2-127) = अपः = righteous.

नमसस् = नमसन् = प्रणमन् = obeisant.

नमस् = salute. नमस् + क्विप् = नमसति = salutes. क्विप् changes
nouns into verbs. सर्वप्रतिपदिकेभ्यः क्विप् वा चकन्व्यः । नमस् + क्युन्
= नमसस् । क्युन् is added by सृषि तृदोः (3-4-17)

धाता = रक्षकः = protector.

धा = धाति = to uphold धा + त् = धातु ।

धतो = कर्तव्य बुद्धेः = of duty

द्विभ्यः = जिह्व = तृ द्वि = तः II.

जिह्वा = tongue जिह्वा + क्विप् = जिह्वति = to tell. क्विप् turns nouns
into verbs. सर्वप्रतिपदिकेभ्यः क्विप् वा चकन्व्यः । जिह्व + क्वोः द्वि =
द्विभ्यः । सिद्धे वर्णविपर्ययः ।

रथ्या = पन्था = road.

रथ + व = रथ्य (5-1-6) । स्त्रियाम् आप् object of द्विभ्यः ।

सोइ = स्ति = अस्ति = नित्या = eternal. अस्ति is a निपात (1-1-37).

It is अन्यय (indeclinable) Adjective to रथ्या ।

रहस् = गुह्यम् = secret. रहस् चोपांशु चालिङ्गे — Amarakosa object of
साहीत Sans इस = Zend बँह् ।

शाहीत = शास्त्रात = may teach. शास = शास्ति = to teach. शास् + लिङ्
यात । Sans स = Zend ह Sans य = Zend हँ ।

IV. टिप्पणी (Remark)

Zarathustra is very dear (उर्वच) to Mazda for he has
realised the greatness of Mazda, as nobody else has done.

कस्य पर जहान नदारद सक बन्देह् हमचुं हाफिज,

जीरा के चुन तु शाही कर पर जहान नदारद । Hafiz - 170

The discipline that Mazda teaches does not change with
time. It is स्तोइ ।

यच् धेयः स्यात् निश्चितं बृहि त् मे ।

Gita 2-7

७ । अत् वे यओजा जेवीस्ते ग् उर्वतो,

ज्याइश् परेशुश् वल्लह्या यूप्माकह्या ।

मज्जदा अपा उअंग् वोह् मनइहा,

याइश् अजाथा मल्लाइ स्याता अवइहे ॥

I अन्यय (Porse order) :—

अत् उर्वतः वः क्विच्छं योजे (Now I would yoke my soul to you

very firmly) ब्रह्मस्य युष्माकस्य प्रेतुं जयास्य (I would attain union with you, the Brahma) हे मज्झा अपा वसु-मनसा अग्रम् (O Mazda may rectitude flourish through Conscience) चद् इस् अजथ, मस्मै अवसे स्थेत (where about you lead us, that would be for our safety).

II अनुवाद (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) :—

अन्=now.

वः=त्वाम्=(to you). Indirect object of योजे। honorific plural by अस्मदो द्वयोश्च (1-2-59)

योजे=युतञ्जिम=I unite युञ्-योजति=to unite. आत्मनेपदम्-छट् ए।

त्रयिर्ध्वं=दृढतमं=very firmly.

अव=force. अववत्=forceful. अववत्+इष्ट=अविष्ट। वत् elides by विन्,मतोर् लृट्। द्वितीया in the मेदक (adverb) of योजे।

उर्वतः=आत्मानं=soul.

उर्वत is a variant of उर्वन्। Direct object of the verb योजे। (2/3). Plural in place of singular by सुपां सु-लृट् etc.

जयाहम्-जयासै=गच्छानि-I would go.

जि-जयति=to go. (Nighantu 2-14) (Ajmer edition).

आत्मनेपदम्। जि+छेट् ए। स comes by सिच् बहुलं etc (3-1-34)
ए is changed to ऐ by वितो अन्यत्र (3-4-95).

प्रतु-मेलनं=association.

इ-एति=to go. प्र+इ+तु (Unadi 72) object of जयासै। सु in place of द्वितीया by सुपां सु-लृट् etc.

ब्रह्मस्य=ब्रह्मणः=of Brahma.

सम्बन्धे पथी। possesses प्रेतुं। ब्रह्म is a variant of ब्रह्मन् vide सर्वं प्रोक्तं त्रिविधं ब्रह्मम् एतत् (Svetaswatar 1-12).

युष्माकस्य-तव=your. Case in apposition with ब्रह्मस्य। युष्मद् +क=युष्माक by तस्मिन् etc (4-3-2)

उग्रम्=उग्रतु=may advance.

उग्र=forward. उग्र+किप्=उग्रति=to advance. किप् changes all terms into verbs. सर्वप्रातिपदिकेभ्यः किप् वा षकञ्चः। ट्य+छेट् ति=उग्रस्ति। स comes by सिच् बहुलं छेटि (3-1-34) उग्रस्ति=उग्रम्। इ elides by इतश्च etc (3-4-97) and त by संयोगान्तस्य etc (8-2-23) Sans उग्रम्=Zend अग्रं ह्।

अजथ=चालयथ=you guide.

अज्-अजति=to go. अज+णिच्=to cause to go, to guide. णिच् elides by णै(अर्नाट (6-4-51)=to guide. अज+छट् थ=अजथ।

मस्मै=मह्यम्=for me.

चतुर्षी is induced by अवप् by नमः स्वस्ति etc (2-3-16)

स्येत=स्यात्=मवेत्=may be.

अम्-अस्ति=to be. अव द्विधादिः आत्मनेपदम्। अव+लिङ् ईत्=स्येत। त becomes ता by द्वयचो etc (6-3-15)

अवसे=कल्याणाय=for welfare.

तास्थे चतुर्षी।

IV टिप्पणी (Remark) :—

Meditation is the way of Brahma-realisation. Meditation (निदिध्यासन) is recommended in the Upanisads by saying आत्मा चोरो ओदव्यः मन्तव्यः निदिध्यासितव्यः । (Brihad-Aranyak 4-5)

Gatha also is aware of the value of ब्रह्मसायुज्य (Identity with Brahma).

Jalal explains it :

जुन अनलहकक गोपत शेख ओ पीश बोर्द ।
पस मलुही जुम्मे इरान रा कशर्द ॥ 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 स पर्वगात् शुक्रम् 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.

सेषवत अलाह हस्त जुम्मे रन्गे हू ।
पयसहा यक रन्ग गरदद अन्दरु ॥ Masnavi 2-1345

The baptism of Allah is the dyeing vat of "Hu". There-in all piebald things become of one colour.

'Hu' is clearly Impersonal God, wherein all contradictions are reconciled—the Absolute of Bradley.

'Hu' and Allah, Impersonal God and Personal God, are here united.

Man cannot give up philosophy : he cannot give up religion. So Atharvan Zarathushtra combines the two concepts.

Theism is belief in Impersonal God, and Deism is belief in Personal God. The former is called Ameretat in the Gatha, and the latter Sraosha.

८ । मत् वाओ पदाइश् या फसु ता ईजयाओ,
पहरि-जसाह मजुदा उस्तानजस्तो ।
अत् वाओ अवा अरेद्रख्याचा नेमड्हा,
अत् वाओ वड्हेउस् मनड्हो हुनरेताता ॥

I. अन्वय (Prose order) :—

वः पदः मत् (with those your chants) ये इजायै प्रथुताः (which are famous for litany) हे मजुदा, उस्तानजस्तः वः परिजसे (I would walk around you, O Mazda, with out-stretched hands) अत् वः अह्रस्व्याः अवायाः नमस्वान् (saluting your honourable rectitude) अत् वः वसो मनसः सुवृताति (as well as the disport of your Conscience).

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) :—

मत्—मसत्—सह— with.

स्मत् स्मिभिः तव शर्मन्त स्याम (Rig 1-51-15) (vide 43-14).

इजायै—पूजार्थे— for prayer.

यज्-यजति—to worship. यज्+अच्=इज् । क्रियाम् आप्—इजा ।
य becomes इ by वृत्ति स्वप्ति etc (6-1-15). चतुर्थी is induced
by प्रथृत by चतुर्थी चाशिष्य etc (2-3-78)

परिजसे—परिक्रानामि—I would circumambulate.

जसति—to go (Nighantu 2-14) आत्मनेपदम् परि+जस्+लेट् ए ।

अपा—अपाया=rectitude,

object of the verb नमसस् । षष्ठी in object by अधीनर्ष etc
(2-3-52) षष्ठी elides by सुपा सु-सृक् etc.

ऋध्रस्थाः—पूज्यायाः=of noble.

ऋध्र—ऋध्रीति—to adore (Nighantu 3-4). ऋध्र्+र (Unadi
178)—ऋध्र । क्रियाम् आप् । adjective of अपायाः ।

नमसस्—नमस्वन्—saluting. नमस्—salute. नमस्+क्तिन्=नमसति—to
salute. क्तिन् turns other terms into verbs. नमस्+कस्त्—
नमसस् । कस्त् is added by सृति-वृथोः etc (3-4-17) नमसस्+सु
(1/1)=नमसा । Sans मसा—Zend म्हा ।

सुवृतावा=सुवृताति=लीला—disport.

नृ—नृणाति—to move. सु+नृ+क=सुवृत्त=skill. (cf Nighantu
1-8) सुवृत्त+क्तिन्=सुवृताति । क्तिन् is added by वृक् ज्येष्ठ etc
(5-4-41). object of नमसस् । आ in place द्वितीया by सुपा
सु-सृक् etc (7-1-39) (vide 43-5).

IV टिप्पणी (Remark) :—

Regarding the mode of obeisance, compare Gita.

तस्मात् प्रणम्य प्रणिपाद्य कायम् ।

प्रसादये त्वाम् अहम् ईशम् ईश्वरम् ॥ 11-44

This Rik explains the genesis of Monajats 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." —Macnicol—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 प्रभुता इजार्थे This is calculated to generate a feeling of comradeship and increases the solidarity of the church.

Thus the Rigveda says.

समानो मन्त्रः समितिः समानी ।

समानं मनः सह चित्तम् एवाम ॥ 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.

६ । ताइश् वाओ यस्नाइश् पइति स्तवस् अयेनी,
मज्जूदा अपा वड्हेउश् ओथनाइश् मनड्ढो ।
यदा अषोइश् मख्याओ वसे खपया,
अत् दुदानाउश् इप्यांस् गेरेज्जूदा ख्येम् ॥

I अन्वय (Prose order) :—

तेः यज्ञैः स्तवस् वः प्रति-अयानि (extolling with those litanies, I would approach you) हे मज्जूदा, अथवा वसोः मनसः च्यौजैः (O Mazda, through rectitude and deeds of Conscience) यदा मस्य असेः कसे क्षये (as long as I have hold over my perseverance) अत् सुदानोः इप्यांस् गतां स्वाम् (I would desire your boons and pray for them).

II अनुवाद (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 applauder desiring insight.

III टीका (Word-note) :—

वः=त्ताम्=you. object of प्रति-अयानि । Plural of majesty by अस्मदौ etc (1-2-59).

यज्ञैः=पूजाभिः= with adorations. यन्- यस्तुति=to worship, यन् + न=यज्ञ (Unadi 293) करणे तृतीया ।

पइति=प्रति=towards. The upasarga remains at a distance from the verb (अयानि) by व्यवहिताथ (1-4-82)

स्तवस् = स्तवन्=praising, स्तु- स्तौति=to applaud. स्तु + क्युन्=स्तवस् । by सधि-तुदोः etc (3-4-17)

अयानि=गठानि + I would go. इ- एति = to go इ+लोट् आनि ।

अथा=अपेण=धर्मेण = through rectitude.

करणे तृतीया । आ in place of तृतीया by सुपां सु-ड्ड् etc.

च्यौर्बैः=कर्मभिः=by deeds. च्यु-च्यवते=to move. च्यु+ञ्=च्यौर्बै
(Unadi 554) करणे तृतीया ।

असेः=पृतेः=of perseverance.

अस्-अवति—to hold. (गणदर्शन) अस्+इ-असि (Unadi 567)
=वृत्तिः object of the verb वशे-क्षये । पठौ in the object by
अधीगर्भ etc (2-3-52)

मस्य=मम—my. सम्बन्धे पठौ । possesses असिः ।

वशे-क्षये=प्रभवामि=I rule.

वशः—इच्छा । वश्-वष्टि=to desire क्षि-क्षयति=to rule (Nighantu
2-21) वशे-क्षयति—rules according to his wish. आत्मनेपदम् ।
रुट् ए-वशे-क्षये । वश becomes वशे in analogy with क्लमे मन्वी
etc (1-4-66). It becomes an Upasarga (गति) by साझात्
त्रेसृतीनि etc (1-4-74).

उदानोः=सु-दानुं—महाज्ञानं—high wisdom.

दा-दानाति=to know (छान्दसः) दानेदलन in Persian [द and ज
interchange—as Sans हल्ल—changes both to दल्ल and जल्ल
in Zend. So दाना=जाना]

दा becomes दा in analogy with ज्ञा-जनोर जा (7-3-9).
दा+नु=दानु (Unadi 319). Derived from the root दा—to
give दानु means gift or boon. Object of इत्यस् । पठौ in
the object by अधीगर्भ etc (2-3-52)

इत्यस्=इष्यन्=इच्छन्—wishing.

इष-इष्टति—to wish. अत्र दिवादि-इष्यति । इप्+कसुन्=इष्यस्
by सपि-तृदोः etc (3-4-17) नुन् comes by उगिदन्वाँ etc 7-1-70
इष्यस् । सु (1/1) elides by सुपां तु-छल् etc.

गर्भता-गर्भता=स्योता=applauder.

गृ-गृणाति—to praise गृ+गृन्ते=गर्ता ।

IV टिप्पणी (Remark) :—

Real glorification of Mazda consists in realising one's own
smallness.

चौस्त ताअजोमे सुदा अफरायत्न
खीशत्न रा रवार ओ खार्की दायत्न । Masnavi 1-3008

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 (सुदानु) is permissible.

इदरते सुव बीन के इन इदरत अत उ अस्त,
इदरते तु नियामते उ दान के हु अस्त । Masnavi 1-473

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 renun-
ciation. 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.

विषयाः विनिवर्तन्ते निराहारस्य देहिनः,
रसचर्च्य रसो व्यप्यस्य परंष्ट्या निवर्तते ॥ Gita 2-59

१० । अत् या वरेषा या च पइरि आइश् प्यओथना,
या चा वोहू चश्माम् अरेजत् मनड्हा ।
रओचाओ खंग् अस्नाम् उक्षा अणउरुय्,
क्षमाकाइ अपा वझाइ मज्दा अहुरा ॥

I अन्वय (Prose order) :—

अत् वद् एशे (Now what I do) यत् च न्यौत्रेण परि ऐस् (and what I acquire by deeds) यत् च मनसा वहु अहव चश्मामि (and what, by my mind, I find to be very worthy) रोचाः स्वम् अहन् उक्षा उङ्गुः (Light, Sun, day, dawn and stars) हे अहुर मज्दा, क्षमाकाय अपाय ब्रह्माय (O Ahura Mazda, all these are for your gracious glory).

II अनुवाद (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.

III टीका (word-note) :—

या—यत्—what. Object of एशे। आ in place of द्वितीया by सुपां सु-लुक् etc.

वृशे—करोमि—I do. वृश—वृशति—to choose. अत्र तुदादिः, आत्मनेपदम्। वृश्+लट् ए।

या—यत्—that. Object of ऐस्। अ in place of द्वितीया by सुपां सु-लुक् etc.

ऐस्—गच्छामि—I attain.

इ—एति—to go. इ+लुङ् अम्—ऐस्। स comes by श्लेः सिच् (3-1-44) and अम् elides by मन्त्रे वत्-इर etc (2-4-80). लृङ् is used in the present tense by छन्दसि लृङ् लृङ्-लिटः (3-4-6) to go=to attain सर्वे गलर्षाः ज्ञानार्थाः प्राप्स्यर्थाः स्युः।

वहु—greatly. Qualifies अहव्।

चामामि—पश्यामि—I see.

चश्म is a variant of चश्म। चश्म—चश्मति—to see (Nighantu 3-11-3) चश्म+लट् मि—चश्माम्। इ of मि elides by इत्श्च etc (3-4-97). cf चश्म—eye (Persian)

अहव्—योग्यं—worthy. अह—अहति—to be fit. अह+शत्—अहव्। sans ह=Zend व।

रोचाः—किरणं—rays. रुच—रोचते—to shine रुच+अल्। वियाम् आप्। स्वस्—स्वर=सूर्यः—sun. Sans स्व=Zend ख. Sans वृ=Zend ह् (vide 44-3)

अहाम्—अहन—day. सुद्-तिह्-व्यग्रह इत्यादिना षटी in place प्रथमा by व्यत्ययो बहुलम् (3-1-85)

उक्षा—उषा=dawn.

उह-उहृ =star. इ and र are inter-changeable इ-लयोः र-लयोश्च
व्यत्ययो बहुलं (Supadma 3-1-147)

इमाकाय-युवमाकाय- yours. इमा-युष्मद्=शुभा (Persian) इमा+क
by तस्मिन् etc (4-3-22).

अपा-अपाय=to (holy)

अप=rectitude. अप्+अच्=अप holy. अच् turns nouns
into adjective by अदर्श आदि etc (5-2-127) Adjective to
ब्रह्माय । आ in place of चतुर्थी by सुपां सु-लुक् etc.

ब्रह्मान=महिम्ने-(for) glory.

ब्रह्म is a variant of ब्रह्मन् । ब्रह्मन् has various meanings.
"वेदम् तत्त्वं तपो ब्रह्म ब्रह्मा धियः प्रजापति" Amara kosa. ब्रह्म
ध्यापयितुं इति चतुर्थी by क्रियार्थोपपत् etc (2-3-14)

IV. टिप्पणी (Remark) :-

Maha Ratu Zarathushtra lays down here the fundamen-
tal truth of the Tantra cult—viz that we should not rest
content merely with formal prayers but that it should be
our aim to turn every act of ours into worship. Whatever
we may do, we should do it in the spirit of worship, thinking
that we are thereby serving God, serving His purpose. If
we think that it is not an act that is approved by Mazda we
should rather refrain from doing that act.

Mazda may not be propitiated by any particular act. He
is not in need of the result of any particular action of ours.
It is the spirit in which an act is done that counts with Him.
It does not matter if the act is very trivial.

When every act is done in the spirit of worship, it raises
a man's consciousness to the highest level, his whole life be-
comes a life of incessant prayer. He is always in the pre-
sence of Mazda.

प्रातर् आरभ्य सायान्तं सायाहात् प्रातर् अन्ततः ।

श्व करोमि जगन्मातसु तद् एव तव पूजनम् ॥

Tantra tattwa

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.

यद् यद् भिभूतिमत् सर्वं श्रीमद् उजितम् एव वा ।

तत् तद् एषावगच्छ त्वम् मम तेजो अंश सम्भवम् ॥

Gita 10-41

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.

आदोके सोमए खुदा बा फर बुवद ।
आदोके मसनुए उ काफिर बुवद ॥ Masnavi 3-1361

He that loves God's making is noble. He that loves what
He has created is an unbeliever.

Mazda is not only the true and the good but He is the
beautiful too. It is the spirit of Mazda Yasna to greet all
that is bright and delightful in nature.

व बाप ताजेह जुन आशने दीने जरदुस्ती ।
कतुन के लाजेह बर अफरुस्त आतझे नीमरुद ॥ Hafiz 121

Now that the red lilac has blossomed and shines like
the fire of Nimrod, how can one help without accepting the
religion of Zorathushtra ?

११ । अत् वे स्तओता अब्रोजाइ मज्जदा आओइहाचा,
यवत् अपा तवा चा इसाह चा ।
दाता अइहेउश् अरेदत् वोहू मनइहा,
हइथ्या वरेशताम् ह्वत् वस्ना फ्रपोतेमेम् ॥

1. अन्वय (Prose order) —

हे मज्जदा, अत वः स्तोता आबश्चे, आसे च (O Mazda, I would turn
your applauder and remain) यावत् अपवा तवे च ईशे च (as long
as, through Rectitude I may and can) असोः दाता वहु मनसा
अव्यनु (may the giver of life, fulfil) सव्य-वृत्तानाम् यत् वत्र प्रथमम्
(what the highest wish of the right-doer is)

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) :—

वः = तव = your.

अवश्ये = भविष्यामि = I would be.

वज्ज — वजति = to shift. अत्र दिवादिः आत्मनेपदम् । आ + वज्ज + लट् ए
= आबश्चे । लट् in the future tense by वर्तमानवर्षापीप्ये etc
(3-3-131).

आसे = स्वास्यामि — I would remain.

आस्-आस्ते = to remain. आस + लट् ए । लट् in the future
tense by 3-3-131.

अपा = अवेण — पसेण — with Rectitude.

तृतीया in the भेदक (adverb) of तवे and आसे by प्रकृत्वादिभ्यः
उपसंख्यानम् ।

तवे = शक्नोमि — I can.

तु — तौति = to be able. अत्र भ्वादिः आत्मनेपदम् । तु + लट् ए =
तवे । तवानेस्तु in Persian. (vide 28-4).

ईशे = पारयामि — I have the power.

ईश-ईशे = to rule. ईश + लट् ए (vide 28-4).

अव्यनु = अन्वयः — may fulfil.

अव्य — अव्योति = to accomplish. अत्र तुदादिः । अव्य + लोट् ति =
अव्यत् । इ elides by 3-4-97 and लोट् is optative by 3-4-7.

सत्य-वृष्टाम् = सत्य कर्मणाम् = of right-doers.

वृश्—वृश्ति = to choose (to do) वृश् + क्त = वृश्ते = work. सत्यं वृष्टं येषां ते सत्य-वृष्टाः । सम्बन्धे षष्ठी in possession of वज्र । वृश्ते becomes वृष्ट by पद-वृद्ध् etc (6-1-63).

वशा = वक्ष्म् = वासना = wish.

वश्—वष्टि = to desire. वश् + न = वक्ष् (Unadi 293). आ in place of प्रथमा by छुपां स-लृक् ।

प्रसतमं=श्रेष्ठं = highest.

प्रस—प्रसते = to extend. प्रस + क्त = प्रस = great प्रस + तम् = प्रसतम् । Adjective of वक्ष्म् ।

IV टिप्पणी (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 देवपिर भग्न्यो अयम् यत् कौर्त्वीं साह्यं भग्न्यनः ।
गायन् मायन् इदं तन्त्रया रमयत्य् अस्तुरं जगत् ॥

Bhagavat 1-6-33

Hail the great Apostle, the melody of whose hymns brings solace to the afflicted world.

पञ्चदशी

क्षमम् (Nonchalance)—अनपेक्षा

Suktam 51-1

- १ । वोढू खूपथ्रेम् वइरीम् वागेम्,
अइवी वइरिन्तेम् ।
वीदीपेम्नाइस् ईम्हा चीत्,
अपा अन्तरे चरइति ।
प्यओथ्रनाइश् मज्जदा वहिन्तेम्,
तत् ने नूचित् वरेपाने ॥

I अन्वय (Prose order) :—

बहु क्षमं कथ्यं मार्गं, अपि वरिष्ठं (Good nonchalance, covetable fortune, indeed the best) विधिभिन्नैः ईहैः चित् अपा अन्तरे चारयति (by persistent attempts only rectitude establishes in the heart) हे मज्जदा, वहिष्ठं तत्, न्यौज्ञैः नूचित् नः वृशानि (O Mazda, this the best, let us achieve for ourselves verily by deeds)

II अनुवाद (Translation) :—

Good nonchalance, 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) :—

वच्यम्=वरेण्यं=covetable. वृ=to choose. वृ+व=वच्यम् ।

भागं=भाग्यं=fortune. case in apposition to क्षत्रं ।

अपि=indeed.

वरिष्ठं=श्रेष्ठं=greatest.

वरः=great.=वर+इष्ट=वरिष्ठ । adjective of भागम् ।

विधिपिच्छं=अभ्यस्यमानः=(by) persistent

धि—धियति—to hold. धि+सन्=धिसति=desires to hold, persists आत्मनैपदम् । धि+धिच्+शानच्=विधिपमान=persistent. मान becomes न्न by तनिपलोः etc (6-4-99). no duplication of धि by अत्र लोपो (7-4-58), adjective of ईहैः ।

ईजा=ईहा=ईहैः=by attempts.

ईह—ईहते=to strive ईह+अल्=ईह=attempt. करणे तृतीया, आ in place of तृतीया by सुपां सु-छक् etc.

धिव्=एव=only.

अन्तरे=हृदये=in the heart.

चरयति=स्थापयति=establishes.

चर=चरति=to go. चर+थिच् (causative),=चरयति=leads.

च्योक्तः=कर्मभिः=by deeds.

तृतीया in instrumental case of वृशानि ।

वृशानि=आहराणि—I would attain.

वृश=वृशति=to choose अत्र तुदादिः । वृश्+लोट् आनि ।

IV टिप्पणी (Remark) :—

Nonchalance is the greatest lesson of life. It is the surest way to permanent peace.

न कर्मणा न प्रजया धनेन ।

स्वागनेकेन अमृतत्वम् आनद्युः ॥ Narayan Upanisad

The Sufi easily gives up the two worlds for the sake of the Lord.

जेही हिम्मत के हाफेज़रास्त अज दुनिया व अज ओफ़्सा ।

नआबद हीच दर चदमश व जुज़ खाके सरे कुयत ॥

Hafiz

The naked fakir cannot be dictated to.

गोफ़्त मस्त अय मोहतसब शुमज़ार ओ रब ।

अज बरहनेह क्य तवान बुरदन गेरब । Masnavi 2-2397

It is possible to gather evanescent pleasures by begging but to obtain permanent happiness (bliss) one must develop kshathram (detachment). Bliss wells out from the soul ; it does not depend on the possession of material objects.

सूफी पिवालह पयमा हाफिज़, करानेह परदाज़ ।

अय कोताह आस्तीनान ता कय दराज़दस्तो ॥ 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.

मन्बलो नय कु बुद छद बगनु ।
मन्बली अम ला उबाली मगनु ॥ Masnavi 3-3948

I am not the vagaband, who is only a seeker of provender ;
I am the reckless vagabond who seeks nothingness.

२ । ता वे मज्दा पओउर्वीम्,
अहुरा अपाइ ये चा ।
तइव्या चा आर्मइति,
दोइपा मोइ इस्तोइश् खपथे स् ।
क्ष्माकेम् वोहू मनइहा,
बन्नाइ दाइदी सवइहो ॥

I अन्वय (Porse order) :—

हे मज्दा, [यत्] वः पौर्व्यम् (O Mazda, what is primal to you)
हे अहुर, यद् च अपार्थे [पौर्व्यम्] (O Ahura, what, to Rectitude)
हे आरमते तुभ्यं च (and O Faith, to-you too) मे ईष्टये तत् अद्य दिश
(for my sovereignty, grant that nonchalance) वसु मनसा,
ब्रह्माय क्ष्माकं सवसः दाधि (through conscience, grant your love
for the sake of Brahma)

II अनुवाद (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 (experi-
ence of) Brahma.

III टीका (Word-note) :—

ता=तद्=that. qualifies अद्य ।

पौर्व्यम्=आद्यम्=prior. Adjective used as noun (main gift).

दिश=देहि=grant.

दिश—दिशति—to order दिग् + लोट् हि । श becomes शा by
इयचो etc (6-3-135)

ईष्टे=ईष्टये=ईशित्वाय=for sovereignty.

ईश—ईष्टे—to rule ईश् + क्त=ईष्टि—self-dependence. तादर्थ्ये
चतुर्थी । पृष्ठी in place of चतुर्थी by चतुर्थ्यर्थे etc (2-3-62)

क्ष्माकं=त्वदीयं=yours.

क्ष्मा—युष्मद्=श्रमा (Persian) क्ष्मा + क=क्ष्माक by तस्मिन् etc (4-3-2)

ब्रह्माय=ब्रह्मलानाय=for (realisation of) Brahma.

ब्रह्म is a variant of ब्रह्मन् by the dictum क्रोर् अन्तपोर् लोपः ।
vide Swetaswatar upanisad (1-11). Brahma is God in
His super-personal aspect.

दाधि=देहि=give.

दा—ददाति दाने । अद्य अदादिः । लोट् हि । हि becomes धि by
धु-भृणु etc (6-4-102) (vide 28-6, 28-7)

सवसः—प्रीति=fondness.

सु—सुनोति—to unite सु+अस् (Unadi 638)—सवस्=attachment
object of दाधि (2/3).

IV. टिप्पणी (Remark)

It is only the love (सवस्) of God, that sustains true
Kahathram—control over the senses.

अज्ञ इवाहा क्व रही बी जामे हु ।
अयं ज हु काने शुवेह् वा नामे हु ॥ Masnavi 1—3453

How can you subdue the senses except by the love (जाम=
wine=love) of God? [AUM=HUN=Brahma (Gita 8-13')
Sufis contracted HUN into HU.]

३ । आ वे गेउशा हेम्यन्तु,
योई वे प्यओथनाइश् सारेन्ते ।
अहुरो अपा हिज्वा,
उख्धाइश् वड्हेउश् मनड्हो ।
यएपां तू पोउरुयो,
मज्जदा फदस्ता अही ॥

I अन्वय (Prose order) :—

आ वे गोशेन शाम्यन्तु (let them hear with ears) वे वे च्यौत्सेन
सरन्ते (who indeed proceed by action) हे अहुर अपा जिह्व (O
Ahura, announce Rectitude) वसो मनसः उक्तैः (by the words
of Conscience) हे मज्जदा त्वम् येषां पौर्ष्यः प्रदक्षिता असि (of which, O
Mazda, you are the first revealer).

II अनुवाद (Translation) :—

Let them hear with their ears, they who proceed by
actions (Karma Yoga). O Ahura, announce rectitude through
the words (voice) of Conscience, of which (words), Mazda,
Thou art the first exponent.

III टीका (Word-note) :—

गोशा=गोशेन=कर्णेन=with ears.

गुश=ear in Persian. करणे तृतीया । आ in place of तृतीया by
सुपां सु-लुक् etc.

शाम्यन्तु—शृण्वन्तु=let them hear.

शम—शाम्यति—to hear. शम+लोट् अन्तु cf निशामय तदुत्पत्तिम्
(Chandi 1-1) hear his origin.

सारन्ते—चलन्ति=proceed.

सु—सरति—to move. सर becomes सार by शिङ्-रुन्तु etc (7-3-75)

हिज्वा—हिज्व—जिह्व=tell.

जिह्वा + क्तिप् =जिह्वति—to tell. nouns turn into verbs by क्तिप् ।

सर्वप्रातिरिक्तेभ्यः किरु वा वक्तव्यः । जिह्वा+छोट् हि=जिह्व । ह
becomes हा by इयचो etc (6-3-135) जिह्व becomes हिह्व by the
dictum सिद्धे वर्गविपर्ययः ।

उग्वैः=उफः =वचोभिः = by words.

वच + क=उक । क forms a noun by नपुंस्के etc (3-3-114)

उक=उग्व by दादेर धातोर् च (8-2-32).

प्रदक्षिता=प्रकाशकः=revealer.

दक्ष-दक्षते=to point out (छान्दसः) दक्ष + चृ = दक्षिता ।

IV टिप्पणी (Remark) :—

To the Karma-Yogins, Mazda teaches Rectitude through the voice of Conscience, The voice of Conscience is the voice of God.

ईश्वरः सर्वभूतानाम् हृद्देशे अजुंन तिष्ठति ।

ब्रामयन् सर्वभूतानि यन्त्रारुद्धानि मायया ॥ Gita 18-61

Jalal calls Conscience the undeceivable king.

शहररा वैफरीबद एशा शाह रा ।

रहे नतानद कद शेहे आगाह रा ॥ Masnavi 3—2553

He deceives (all in) the city except the King. He cannot way lay the sagacious King.

चुन ना वाशौ रास्त मीदान के चप ई ।

हस्त पयदा नारेए शीर ओ कपी ॥ Masnavi 5—2553

When you are not "right", know that you are "left". The cries of a lion and an ape are distinct [mark कपि=monkey]

४ । कुथा आरोइन् आफ्सेरतुन्,

कुथा मेरेभूदिका अख्पूतन् ।

कुथा यतो ख्येन् अपेम्,

कू स्पेन्ता आर्मइतिश् ।

कुथा मनो वहिस्तेम्,

कुथा ध्वा ख्पथ्वा मज्जदा ॥

I अन्य (Prose order) :—

कुत्र आरोः आस्तुरधुः (where is the bloom of harmony ?)
कुत्र नृष्टिका अक्षताव (where does forgiveness flow !) कुत्र अर्ष
यस्य स्यात् (where does rectitude become glorious ?) कू स्पेन्ता
आरमतिः (where is holy faith ?) कुत्र वहिस् मनः (where is Best
Conscience ?) कुत्र त्व अधा हे मज्जदा, (these are there—where
your nonchalance is, O Mazda).

II अनुवाद (Translation) :—

Where is the bloom of harmony ? Where may pardon
reign supreme ? Where does rectitude become glorious ?
And where holy Faith ? Where is the best (i.e. universal)
Conscience ? Where is Your nonchalance, Mazda ? [Tell
me where your nonchalance is, others will be there]

III टीका (Word-note) :—

कुत्रा=कुत्र=where. त्र becomes त्रा by अचि तुनु etc (6-3-133).

आरुः=सामञ्जस्यं = harmony.

अह-इयति—to go. अह+यन्-आरु (Unadi 3)—where all unite. (vide 51-14) Cognate अर, आर=perfection (43-10, 44-8)

स्फुरधुः—विकाराः—flourish.

स्फुर-स्फुरति=to flash स्फुर+अधुच्=स्फुरधु (panini 3-3-89).
स्फु become स्फु by the dictum 'सिहे वर्ण-विपर्ययः' vide 38-12.

मृष्टिका—क्षमा—forgiveness. मृज्-मार्जति—to forgive. मृज्+कि=मृष्टि। स्वायें क। स्त्रियाम् आप्—मृष्टिका।

अक्षतात्—प्रवहति—does flow.

अक्ष-अक्षति—to spread. अक्ष+लोट् तु=अक्षतात्। तु becomes तात् by तु-हो-स् तातत् (7-1-35). लोट् is used in the present tense by क्रिया समभिहारे etc (3-4-2)

यशस्—यशस्वी—glorious.

यशस्—fame. It is changed to an adjective (meaning famous) by the addition of अच् by the Rule अर्श आदिभ्यः etc (5-2-127). अच् elides in analogy with लवणात् लृक् (4-4-24) and सुखादिभ्यश्च (5-2-131).

यशा इन्द्रो यशा अमिर् यशा सोमो अजायत।

Angirasa vida 6-58-3.

स्येन्—स्यन्—स्यन्ति—भवन्ति—is

अस्—अस्ति—to be. अत्र दिवादिः, अस्यति—स्यति। छेट् अन्ति—स्यन्। इ elides by इत्श्च etc (3-4-97) and त by संयोगान्तस्य

(8-2-23). agrees with its nominative अयम्। Plural in place of singular by सुप्-तिङ्-उपग्रह etc.

अपं—धर्मः—rectitude. अप is used in all the three genders.

अपः, अपी, अयम्।

त्वा—तव—your. द्वितीया in place of पत्नी by सुप्-तिङ्-उपग्रह etc.

क्षया—अनपेक्षा—nonchalance. Here used in feminine gender.

IV टिप्पणी (Remark) :—

Where there is nonchalance (detachment—ability to do without anything) all the virtues blow there—harmony, forgiveness, rectitude, faith and Conscience.

Detachment is the high road to eternal peace.

यदा सर्वे प्रमुच्यन्ते कामा ये अस्य हृदि स्थिताः।

अथ मर्त्यौ असृतो भवत्य् अत्र ब्रह्म समश्नुते ॥

Brihad Aranyaka 4-4-7.

Even a small desire is the cause of much grief.

यत् किञ्चिद् अपि संकल्प्य नरो दुःखे निमज्जति।

न किञ्चिद् अपि संकल्प्य सुखम् अक्षयं अश्नुते ॥

Yoga Vasista—6-33-35

५। वीस्या ता परेसांस्,

यथा अपात् हचा गां वीदत्।

वास्त्रयो प्यओथनाइस् परेष्वो,

हांस् हुस्वतुश् नेमड्हा।

ये दाथयेइव्यो परेप् रतुम्,

क्षयांस् अपिवाओ चिस्ता ॥

I अन्वय (Prose order) :—

विचं तद् वृत्तात् (all this I ask) कथा अपात् सत्ता गाम् विधात् (how would he, in rectitude ply the world) वाक्यः व्यौत्रैः कृष्वः (the worker honest in action) सुकृतुः नमसत् सन् (being dutiful and respectful) यः क्षयस् असीचान् (who able and ardent) दापेभ्यः ऋष्य-स्तु कित्ते (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 टीका (Word-note) :—

विदधा = विधं = सर्वं ।

आ in place of द्वितीया by सुपां सु-लृक् etc.

ता = तद् = that.

object of वृत्तात् । आ in place of द्वितीया by सुपां सु-लृक् ।

वृत्तात् = वृत्तामि = I ask.

वृत्-वृत्ति = to ask (छान्दसः) वृत् + लृक् अम् = वृत्तात् । वृत् comes by च्छेः सिच् (3-1-44) and म् comes by विभाषा चिण्-गसुलौः (7-1-69). अम् then elides by मन्त्रे वस-हृर-नरा-etc (2-4-80) Initial अ is stopped by बहुलं छन्दसि etc (6-4-75).

लृक् is used in the present tense by छन्दसि लृक्-लृक्-कित्ते (3-1-6) cf वासात् (49-12)

विधात् = आचरेत् = would ply.

धा—दधाति = to arrange. अत्र अर्थादिः धा + लृट् ति = धात् । इ elides by 3-4-97.

वाक्यः = कर्मी = worker.

वास—वासवति = to sub-serve वास् + व्र (Unadi 608) = वाक्' = work. वाक् + य = वाक्व्याः = कर्मव्यः = worker.]

व्यौत्रैः = कर्मभिः = कर्मसु = in work.

कृष्व induces तृतीया by प्रसित etc (2-3-44)

कृष्व = सायुः = proficient

कृष्व = great ((Nighantu 3-3) qualifies वाक्व्याः ।

हासु = सनत् = सन् = being.

अस—अस्ति = to be असु + सत् = सत् सत् + सु (1/1) = सनत् । न comes by वसिद्धवां etc (7-1-70). The final स does not elide, as हल्-इयावभ्यो etc 6-1-68 does not apply on account of महाविभाषा)

नेमंहा = नमसत् = नमसन् = obeisant.

नमसु = salute. नमस् + क्विप् = नमसति = salutes. क्विप् turns a noun into verb. नमस् + कसुन् = नमसत् । कसुन् is added by सपि-नृदोः etc (3-4-17). नमसत् + सु (1/1) = नमसा । आ in place of प्रथमा by सुपां सु-लृक् etc.

धाध = विधि = rule.

धा—दधाति = to hold धा + ध = धाध (Unadi 167) तादर्थ्ये चतुर्थी ।

ऋष्य-रतुम् = सद् गुरुम् = true preceptor, object of चित्ता ।

क्षयस् = क्षयस् = क्षयन् = समर्थः = capable

क्षि—क्षयति = to rule क्षि + कसुन् by (3-4-17) = क्षयस् + सु = क्षयन्त् ।

सुम् comes by 7-1-70.

असि-वः—प्रतिमान्=assiduous.

अस्—असति=to adopt अस्+इ (Unadi 567)=असि=perseverance. असि+वः (Panini 5-2-109)=आसिष=persistent.

चिक्षे—कित्=seeks.

कित्—कित्ति=to seek. अत्र अदादिः। आत्मनेपदम्। कित्+लट् ते—कित्ते Sans क=Zend च Sans वृत्त=Zend स्त।

IV टिप्पणी (Remark) :—

The best rule that the preceptor can teach is relinquishment of desires.

त्रिहाय कामान् वः सर्वान् पुमांश् चरति निःस्पृहः।

निर्ममो निरहङ्कारः स शान्तिम् अधिगच्छति ॥ Gita 2-71

६। ये बह्यो वङ्हेउस् दजदे,
यस् चा होइ वाराइ रादत् ।
अहुरो ख्पथ्रा मज्जदाओ,
अत् अद्वाइ अकान् अघ्यो ।
ये होइ नो इत् वीदाइती,
अपमे अङ्हेउस् उर्वयेसे ॥

1. अन्वय (Prose order)—

यः वसोः वसीयस् वत्ते (who performs better than good) यश्च तस्य वराय राधति (and who strives for His boons). अत् अहुरः मज्जदाः क्षप्रं (to him Ahura Mazda [grants] nonchalance) अस्मै अकात् अचीयस् (to him, worse than bad) यः तत् न विधाति (who does not do this) असोः अपमे उर्वयेसे (at the following term of life).

II अनुवाद (Translation) :—

Whoso 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) :—

वङ्गस्=वहीयस्—भद्रतरं=better.

बहु—बहु—good. वेह् in Persian. बहु+ईयस्=वङ्गस्। उ of बहु elides by बहोर लोपः (6-4-158) and ई of ईयस् elides by ऐः (6-4-155). adjective used as noun. object of वत्ते (दजदे)

वसोः—भद्रात्—than good. पञ्चमी of comparison, by पञ्चमी विभक्ते (2-3-42)

इज्दे—वत्ते—विधाति—does. धा—धाति—to do. आत्मनेपदम्। लट् ते। sans घ=Zend इ. Sans वृत्त=Zend इद्।

हे—से—तस्य=His. ए in place of वष्टी by सुपां सु-लुक् etc

चराय - प्रसादाय - for (His) favour.

धेनात् इति चरः श्लेषे, त्रिषु क्लीबे मनात् प्रिये । (Amara Kosa) तादृशे चतुर्थी ।

राधत् - राधति - यतते - strives. राध - राधति - to accomplish. अत्र तुदादिः । राध + लट् ति । इ elides by 3-4-97.

अज्ञा - अज्ञ - nonchalance. Object of the verb इति (understood).

अत् = अस्मै - to him. चतुर्थी elides by सुपां सु-लृक् etc

अस्मै = to him (the other one). dative of इति (understood)

अकार् - अवात् - than bad. पदमी of comparison (2-3-42).

अग्र्यत् - अन्यत् - अक्यत् - अकीयत् - worse.

अकः - हीनः । अक + इयत् - अक्यत् । अ elides by 6-4-155 and ई by 6-4-158. adjective used as noun, object of the verb विधाति (understood)

हे - हे = तत् Object of विधाति. ए in place of द्वितीया by सुपां सु-लृक् etc. विधाति = करोति = does. (त्रि) + धा - इधाति - to do अत्र अदादिः ।

त्रि + धा + लट् ति = विधाति ।

अपमे - अन्तिमे = at ultimate.

adjective qualifies उर्वयसे । अप एति - अपम that which follows.

उर्वयसः - आयाम = period.

उरु (बहु) अयति (गच्छति) इति उर्वयसः - कालः उरु + अय + अत् (Unadi 404). vide 43-5

IV टिप्पणी (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.

७ : दाइदी मोइ ये गाम् तपो,
अपस्चा उर्वराओस्चा ।
अमेरेताता हउर्वाता,
स्पेनिस्ता मइन्यु मज्झदा ।
तेविपी उत यूइति,
मनइहा वोह संहे ॥

I अन्य (Prose order) :-

दाधि ये (give me) यः गाम् अतलः (who created the world)
अपः च उर्वराः च (and water and trees) अगृताति सूर्वता (godliness
and spirituality) स्पेनिष्ठ मन्नु मज्झदा (O Mazda, who is holiest in
character) तविपी उत यूति (strength and solidarity) चसु मनसा
(and conscience) 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 solidity and conscience. This I pray.

III टीका (Word-note) :-

दाधि - देहि - give.

दा + लोट् हि । हि becomes धि by धु-श्रुण् etc. (6-4-102)

तसः = अतसः = असृजः = created

तस—तसति—to fashion. तस+लङ्-स् initial अ is stopped by बहुलं छन्दसि etc (3-4-75).

उर्वराः=उद्भिः—trees. ऊ—ऊणाति—to shoot up. उ+अरन् (Unadi 286) उर्वर—tree खियां आप। (vide 44-4, 48-6)

अमृताता = अमृतत्वं = immortality (belief in God) अमृत + ता = अमृताता । object of दाधि । द्वितीया elides by सुपां सु-लृक् etc.

सुर्वता = अज्यात्मता = Spirituality (life of the Higher Self) सु+उर्वन्=सुर्व । सुर्व+ता=सुर्वता object of दाधि । द्वितीया elides by सुपां सु-लृक् etc.

स्वेनिष्ठ-मन्युः = कल्याण-गुणः = One who has holiest character स्वेनिष्ठः मन्युः यस्य सः । Bahuvrihi compound, स्वन्-स्वनति—to shine स्वन्+अल्-स्वन । स्वन्+इष्ट=स्वेनिष्ठ । most glorious.

तविषी = तविषी=शक्ति = strength. तविषी = strength (Nighantu 2 9) object of शंसि । द्वितीया elides by सुपां सु-लृक् etc.

उत = किञ्च = and. उत means 'and' or 'or' according to the context समुच्चये विकल्पे च (Hema Chandra).

यूती = यूति = संदृति = consolidation.

यु—युनाति—to unite यु+क्ति=यूति—by कति-यूति etc (3-3-97) object of शंसि । In place of द्वितीया final इ becomes long, by सुपां सु-लृक् etc.

वह मनसा = conscience. object दाधि । द्वितीया elides by सुपां सु-लृक् etc

सेहे = शंसि = प्रार्थयामि = I pray. शंस—शंसति—to greet आत्मनेपद्म् । शंस+लृट्-ए-शंसि । Sans श = Zend स, Sans स = Zend ह ।

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)

सर्वमेतद् विदममधितिष्ठत्येको

सुर्गांश्च सर्वान् विनिर्वाहयेद् यः ॥ Svetaswatara 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.

प्रधान क्षेत्रज्ञपतिर्गुणेशः ।

संसारमोक्षस्थितिवन्द्यदेवः ॥ Svetaswatara Upanisad 6-16

[प्रधान = matter. क्षेत्रज्ञ = 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

दर अदम बुद्धी न एतौ अज्ञ कफरा ।

अज्ञ कफे उ चुन देहो अय इस्तानुश ॥ Masnavi 6-376

Yet He is not a tyrant that He would take pleasure in oppressing others. He is nothing but kindness alone.

मा नबुद्धीम ओ तकाज्ञामान न बुद्ध ।

लुत्के तु नागोफेलेत् मा भीशुद ॥ Masnavi 1—610

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.

८ । अत् जी तोइ वख्ख्या मज्जदा,
वीदुपे जी ना म्नुयात् ।
य्यत् अकोया द्रेग्वाइते,
उश्ता ये अपेम् दाद्रे ।
हो जी माँश्रा प्यातो,
ये वीदुपे म्रवइती ॥

I. अन्वय (Prose order) :—

अत् हि ते वक्ष्ये मज्जदा (this I ask you, O Mazda) विदुपे हि न्
म्नुयात् (that you may please tell this enquirer) द्रुस्वते यत् अकं
(what misfortune happens to the vicious) अपम् धारं यत् उश
(and what good to the upholder of rectitude) स्वः हि मान्द्रा
इयेत् (that apostle would prosper) यः विदुपे म्रवति (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 टीका (Word-note) :—

जी—ही—हि=so. हि becomes ही by निपातस्य च (6-3-136) Sans
इ—Zend ज by कुहोश्चुः (7-4-62)

वक्ष्ये—वक्षीमि=I implore. वच—to tell. व्+लट् ल्ये। लट् in
the present tense by क्षिप्रवचने लट् (3-3-133)

म्नुयात्—व्रवीतु—may your Highness explain. honorific third
person—the nominative being अव्रभवान् (understood).

अकया—अकः—अवः—अमङ्गलम्—misfortune. nominative of the
verb नचति (understood) अक becomes अकया (by addition
of याच्) by सुषां सु-लुक् etc (7-1-39).

द्रुस्वते—पापशोलाय—to the vicious. द्रुह्+क्विप्=द्रुष् । द्रुष्+क्त्वप्=
द्रुस्वत् । चतुर्थी by चाशिपि etc (2-3-73) (though अकः is oppo-
site of आशिप्—वृद्धात् पत्रं न पतति इतिवच्) ।

उश्ते—मङ्गलं—welfare. वश—वष्टि—to desire. वश्+क्=उश् । क
forms a noun by नपुंसके etc (3-3-114). आ in place of
प्रथमा by सुषां सु-लुक् ।

ये—यत्—what. qualifies उश्ते । ए in place of प्रथमा by सुषां
सु-लुक् etc.

अपां—धर्मं—rectitude. द्वितीया in the object of the verb वृ
included in धारं by कर्त्—कर्मणोः कृति (2-3-65).

धारं—धारकाय—to the upholder. वृ—धरति—to hold. वृ+तृ=धर्ता
चतुर्थी is induced by उश्ता by चतुर्थी चाशिपि etc (2-3-73).

हः—स्वः—सः—he. स्वद् and स्वद् are variants of तद् Sans स्व=
Zend हु ।

मन्त्रा—उद्गाता—singing priest. मन्त्र—मन्त्रयति—to laud. मन्त्र + कणिन् (Unadi 162)—मन्त्रन् । मन्त्रन् + सु (1/1)—मन्त्रा ।
 श्वेत—वर्धति=would prosper. शो—श्रयति—to sharpen आत्मनेपदम् ।
 लिङ्-ईत् ।

IV टिप्पणी (Remark) :—

The Prophet wants to know the truth, so that he may preach it.

If right is different from wrong, then their retribution also must be different. They cannot lead to the same goal. The distinction between right and wrong is fundamental to man. "Man lives under the power of the supreme reality of moral distinctions and of their absolute significance. To invalidate the hypothesis would be to invalidate the life which is based upon it."—Seth..

Maha Ratu Zarathushtra wants us always to remember that the consequences of right and wrong deeds are quite different.

One who preaches the Gospel of Mazda, makes himself dear to Mazda.

य इदं परमं गुणम् मद्भक्तोऽप्यभिधास्यति ।
 भक्तिं मयि परां कृत्वा मामेवम्यत्यु अर्तशयः ॥ Gita 18-68

६ । याम् क्षुतेस् रानोइव्या दाओ,
 श्वा आथा सुखा मज्जा ।
 अयइहा क्षुस्ता अइवी,
 अह्नाह दक्षतेम् दावोइ ।
 रापयेऽहे द्रं ग्वन्तेम्,
 सवयो अपवनेम् ॥

I अन्वय (Prose order) :—

राणिभ्यः यत् क्षुतम् दास् (The bliss that you give to the votaries) हे मज्जा तव शुक्रेण अत्रिणा (O Mazda, through your bright light) अयता क्षुतेभ्यः अपि (even to them, pierced with iron) अस्वोः दक्षितं दमते (furnishes testimony of the two selves) द्रु ग्वन्तं रासयते (repel the vicious) सवय अपवनेम् (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 टीका (Word-note) :—

क्षुतम्—हर्ष=bliss.

क्षु-क्षुनोति=to delight (छान्दसः). क्षु+क-क्षुनं=delight. क forms a noun by न्युंसके etc (3-3-114). object of दास् ।

राणिभ्यः=रात्रिकेभ्यः=to spiritual warriors.

रण-रणति=to fight. रण+णिन्-राणिन् । चतुर्थी in the dative of दास् ।

दास्-दासि=ददासि=you give.

दा+लेट् सि=दास् । इ slides by 3-4-97.

अत्रा-अत्रिणा-अत्रिना=by light. डा in place of तृतीया by सुपां सु-लुक् ।

सुक्रा-सुक्रेण=by bright.

सुक-सुक=bright. आ in place of तृतीया by सुपां सु-लुक् ।

क्षुत्ता-क्षुत्तंभ्यः-विद्धेभ्यः=to the pierced.

सुद्-क्षणत्ति=to grind, to prick. सद्+क-क्षुत् (क्ष्व- modern), adjective to राणिभ्यः । आ in place of चतुर्थी by सुपां सु-लुक् । Sans दत्त=Zend सूत् ।

अपि-even.

आहृद्-अहु-अहु-अस्वोः-चित्तद्वयस्य=of the two Selves. असुव असुव इति अस्वसु-असुद्वयं । तथोः । षी slides by सुपां सु-लुक् etc.

दक्षितं-निदर्शनं=indication. दक्ष-दक्षते=to indicate (छान्दसः) दक्ष+क-दक्षितं । क forms a noun by 3-3-114. object of दमते ।

दमे-दमते=affords. दम-दमते=to send दम+लट् ते=दमते । त slides by लोपस्तः etc. (7-1-41)-दमे ।

रास्यते-मत्तस्य-rebuke, रस-रसति=to shout. स्वार्थे णिच्=रासयति । रासय+लेट् से-रासयते । लेट् is optative by लिट्थे लेट् (3-4-7)

सवय-वर्धय-promote. सु-सवति=to thrive. सु+णिच्-सवयति=to promote. सवय+लोट् हि ।

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,

द्रष्टा दृश्यात् पृथक् न्यायात् त्वं पृथक् च विलक्षणः ।

अविचेकाद् मनो भूत्वा दग्धो बहम् इति मन्यसे ॥

Santi Gita 2-37.

Do not identify yourself with the mind ; identify yourself with the soul (witness-self) and all agonies instantly vanish.

Angirasa Veda describes the steady bliss of the Higher Self (witness-Self) thus.

अकामो धीरो अमृतः स्वयम्भूः रणेन तुमो न कुतश्चनोः ।

तमेव चिद्मान् न विनाय मूर्ध्पोर् आत्मानं धीरं अजरं युवानम् ॥

(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 अजब बुलबुल के बीगशावद बरान ।

ता खुरद उ खार रा वा गुलीस्तान ॥ 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 ३१ सुपर्णा मयुजाः सखाया (1-164-20) and Gatha states it here, as well as in Sukta 28-2 and 43-3. Sufism learnt this fundamental fact from the Gatha, and not from anywhere else.

अहं अहंत मयुजा ओ अहं तुल्य पुस्त ।
मअद्दए ह्यवान हमीशेद् पुस्त जुस्त ॥ Masnavi 3-2528

१० । अत् वे मा ना मरेख्पइते,
अन्याथा अह्नात् मज्दा ।
हो दामोइश् दुजो हुनुश्,
ता दुम्हाओ योई हेन्ती ।
मइव्यो ज् वया अपेम्,
वडहुया अपी गत् ते ॥

I अन्वय (Prose order) :—

अत् वः ना मा मरइते (And the man who instigates me) अन्याथा अस्मात् मज्दा (away from this, O Mazda) स्व धामेः दुःजः सन्तुः (He, by birth, is a Son of the Lie) वे दुर्भा सन्ति, ते ताः (all malefactors that there are, that they are) मभ्यः अर्ष जवय (hasten

to me Rectitude) वत् ते वसुवा अशिः (which is your great blessing)

II अनुवाद (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 टीका (Word-note) :—

मा=मां=me. object of मरइते ।

ना=नरः=man. nominative of मरइते ।

मरइते—प्ररोचयति—instigates. मज्ज—मज्जते—अपमापते—to mislead.

अन्यथा=other than.

स्वः=सः=he. त्वद् and स्वद् are variants of तद् ।

धामेः—धामिना—जन्मना—by birth.

ध्मा—धमति—to breathe ध्मा+इत् (Unadi 574)—धामिः=birth
तृतीया in भेदक (adverb) by Vartika प्रकृतवादिभ्यः etc. षष्ठी in
place of तृतीया by सुपां सु-उक्, etc.

सन्तुः—पुत्रः—son.

ता—ते—they. nominative of भवन्ति (understood). आ in place
of जम् (1/3) by सुपां सु-उक् ।

दुर्भाः—दुर्बुद्धयः—malevolent.

दुर्+ध्वे+व=दुर्षः । दुर्ष+जत् (1/3)=दुर्षाः ।

जवय = त्वरय = hasten. जव = speed. जव + क्तिन् = जवयति. क्तिन् is added to nouns to turn them into verbs, by the dictum तत् करोति तद् आचष्टे । जवय + लोट् हि = जवय । जवय becomes जवय by तनिपत्योः etc (6-4-99)

वसुधा = वर्ष्वा = good. adjective of आशिः । वसु becomes वसुधा (by addition of of यान्) by सुषां सु-लुक् etc.

आशि = आशीः = blessing. आ + शान् + क्तिन् = आशित् । आशित् + सु (1/1) = आशि । इ in place of सु by सुषां सु-लुक् etc. (vide 33-13, 43-14)

The following words are cognate :

अशी = श्रद्धि = fortune, from अश = अश्नति to enjoy. vide 28-4, 28-7, 34-12, 43-5, 43-16, 50-3, 51-21.

जवी = Rectitude, holy from वृत्त = right. 46-10, 48-9, 50-9, 31-4, 43-12.

असी = दृति = perseverance. from अस = असति - to hold on. 48-8

सत् = क्त = यत् = वा = which.

यत् = सत् by चोः कु (8-2-30) यत् = क्त by ज्योर् ऐक्यं, आदेश योजः (Vararuci 2-31). या = यत् by सुषां सु-लुक् (7-1-39) vide 43-1

IV टिप्पणी (Remark) :—

Do not hear the advice of those who deprecate religion. They do more harm to you than anybody else by their misleading doctrines.

असत्यम् अप्रतिष्ठं ते जगद् आहुर अनीश्वरम् ।

अपरस्परसम्भूलं किम् अन्यत् कामश्चुक्रम् ॥ Gita 16-8

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.

वा तु तारीक ओ मलुक् ओ तीरिह इ ।

दान के वा दीने छहन हमसारेह इ ॥ Masnavi 1—1641

Whilst you are dark and vexed and gloomy, know that you are sucking from the same breast as the accursed Devil.

११ । के उर्वथो स्पितमाइ,

जरथुश्नाइ ना मज्दा ।

के वा अवा आफ्रस्ता,

का स्पेन्ता आर्मइतिशु ।

के वा वडहेउस् मनइहो,

अचिस्ता मगाइ एरेण्वो ॥

I अन्वय (Prose order) :—

हे मज्दा, कः ना स्पितमाइ जरथुश्नाइ उर्वथः (O Mazda, which man is dear to Spitama Zarathushtra ?) कः वा अवा आफ्रस्ता (and who communes with rectitude ?) कस्मिन् स्पेन्ता आरमतिः (in whom is holy Faith ?) मगाइ अचिस्ताः कः वा वडहेउस् मनइहो (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)—

उर्वथः=मुहूर्त—dear. उर्वन्=आत्मन्। उर्वन्+थ=उर्वथ=आत्मीय। यद्वा—
वृ—व्रति=to choose. वृ+क=वृत्तं chosen (vide 46-14)

जरथुनत्राय=जरथुनये=to Zarathushtra चतुर्थी is induced by the
word उर्वथ by the dictum हितयोगे च।

अथा=अर्प—धर्म—rectitude. object of the verb included in
अप्राप्ता। वा in place of द्वितीया by सुपां सु-लृक् etc.

आप्रश्ना=चिज्ञासुः=inquisitive पृच—पृचति=to ask. (छान्दसः) आ+
पृच+त्।

का=कस्मिन्=in whom. सुपां सु-लृक् इति सप्तमीस्थले वा।

अचेत्=चेतति—जानाति—knows. चित—चेतति—to know. आत्मनेपदं।
चित्—लृच् त=अचेत्। लृच् is used in the present tense by
छन्दसि लृच्-लृच्-लिटः (3-4-6)

मथाव=संवाय—to the Church. चतुर्थी is induced by ऋच by the
dictum हितयोगे च।

ऋच=अनुकूलः=beneficent ऋच्य= noble (Nighantu 3-3)

IV टिप्पणी (Remark) :—

Only he, who follows the path of Rectitude, is dear to Zarathushtra.

ये तु धर्म्यमिदम् इदं यथोक्तः पशुपासते ।

अव-दधाना मात् परमा भक्त्या ते अतीव मे प्रिया ॥

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)

हल्केए पीरे मधानम् ज्ञ अजल दर गुना अस्त ।

मा इमानीम के तुरीम व हमान खाहर हुवद ॥ Hafiz—175

I have been a slave of the Prophet of the Maghas, from the beginning and shall continue to be so, upto the end of my life.

१२। नो इत् ता ईम् क्ष्नाउस्,

वण्यो केवीनो परेतो जेमो ।

जरथुस्त्रे स्मितामेम्

द्यत् अग्नी उरुरओस्त अस्तो ।

द्यत् होइ ईम् चरतस्चा,

अओदेरेश् चा जोश्पेन् वाजा ।

I अन्वय (Prose order) :—

तत् क्षुण्णम्, वेत्याः कविनः परतः ईम् नोइत् जमन्ति (that bliss, the wavering Kavis do not attain even hereafter) यः अस्तः स्मितामं जरथुस्त्रं अस्मिन् अरोरोस्त (which status accrued to Spitama

Zarathushtra here) यत् स ईम् वाजेन चरतश्च अश्वरस्य च जिष्णुः (because in his strength, he is victor over the mobile and the immobile)

II अनुवाद (Translation) :—

That beatitude, the wavering Kavis do not attain even hereafter, which state accrues to Spitama 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 = तद् = that. qualifies क्षुण्णम्। आ in place of द्वितीया by सुपां सु-लृक् etc (7-1-39)

ईम् = अयि = even.

ज्जाडस् = क्षुण्ण-क्षुण्णम् = हर्ष = delight. क्षुण्ण-क्षुण्णैति = to delight. (छान्दसः) क्षुण्ण + लृक् (Unadi 282) = delight. शुसि इति पारसीके। object of जमन्ति (जेमो) द्वितीया elides by सुपां सु-लृक् etc.

वेप्याः = कम्पमानाः = vacillating वेप-वेपते = to tremble. वेप + य = वेप्य wavering (with doubt).

कविनः = कवयः = Kavis. कवि + जस् (1/3) = कविनः। न comes by महाविभाषा by इको अचि etc (7-1-73)

परतः = परत्र = in the other world.

जेसु = गच्छन्ति = will attain.

जम-जमन्ति = to go (Nighantu 2-14) जम् = लिट् उम् = जेसुः। जम

becomes जेम by अतः एकद्वयमध्ये (6-4-120). लिट् is used in the future tense by छन्दसि etc (3-4-6)

आरोरोस्त = अगच्छत् = came. रु-रवति = to go. रकूलन in Persian. रु + यद् (intensive) = रोरोति। रोरो + लृक् ङ् = आरोरोस्त। स comes by क्लेः सिच् (3-1-44). (There is no ईट् after स् because अस्तिसिचो etc (7-3-96) is optional in Veda).

अस्तः = अश्वस्था = stage. अस्तम् = house, station (Nighantu 3-4). masculine in place of neuter by सुप्-तिट् उपग्रह etc.

हे-से-सः = he (Zarathushtra). ए in place of सु (1/1) by सुपां सु-लृक् etc

ईम् = वै = indeed.

चरतः = गतमस्य = of the mobile. चर-चरति = to walk. चर + शतृ = चरत्। षष्ठी in the object of the verb in जिष्णु by कर्तृकर्मणोः कृति (2-3-65)

अश्वरसु = अश्वरस्य = स्थावरस्य = of the immobile. च्यु-च्यवति = to slide. च्यु + क + च्यरः। न च्यरः = अश्वरः। स् in place of षष्ठी by सुपां सु-लृक् etc षष्ठी in the object of the verb in जिष्णु by 2-3-65

जिष्णुः = विजेता = victor. जि-जयति = to conquer. जि + लृट् (Panini 3-3-139) = जिष्णुः = conqueror. सु (1/1) elides by सुपां सु-लृक् etc

वाजा = वाजेन = बलेन = by strength. वाज = strength. (Nighantu 2-9). आ in place of तृतीया by सुपां सु-लृक् etc.

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 जीवन्मुक्ति and this is what Maharatu Zarathushtra asks us to achieve.

न कर्मणा न प्रजया धनेन ।

त्यागेनैकेन अमृतत्वम् आनशुः ॥ Narayana Upanishad.

The underlying idea of this Rik is beautifully expressed by Maharshi Jalal.

चुन ज खुद रली हमेह बुरहान शुदी ।

चुन के बन्देह नीस्त शुद छलतान शुदी ॥ 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 (आत्मराम) as described in the Gita (3-17). Nothing could dictate to him—he was dominant over all.

१३ । ता द्रेग्वतो मरेदइते,
दएना परेजाउस् हइथीम् ।
येह्या उर्वा खूओदइति,
चिन्वतो परेताओ आकाओ ।
खाइश् ध्यओथनाइस् हिज्वस् चा,
अपह्या नांस्वाओ पथो ॥

I अन्वय (Prose order) :—

ता द्रेग्वन्तः मर्धन्ति (Indeed the villains pervert) ऋजोः सत्या ध्यानां (the truthful ideas of the upright) बल्य उर्वा ऋध्वति (whose soul rages) चिन्वतः परतोः आके (before the Chinvat bridge) स्वैः श्यौलेः जिह्या च (by his deeds and words) अपतः पवः नस्वस् (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 टीका (Word-note) :—

ता=तद्—indeed. तद् इति सर्वत्र वाक्योपन्धासे (स्कन्दत्यामी) । तद् is an introductory particle.

मर्षति=हिनसि=corrupts. मृष—मर्षति—to injure.

रीना=ध्याना=चिति=conceptions.

ध्वे—ध्यायति—to think. ध्वे+ल्युट्=ध्यान। द्वितीया आप्। objac:
of मर्षति। द्वितीया elides by सुपां सु-लृक् etc.

ऋजोः=सरलस्य=of the frank.

adjective used as noun. सम्बन्धे पठो। possesses रीनां।

सत्यां=व्यायी=true. qualifies रीनां।

ऋद्धति=क्रोशति=rages.

चिष्वत्=विचिष्वत्=separating.

चि=चिषोति—to separate. चि+शतृ=चिष्वत्। qualifies परेतु।

परेतु=सेतु=bridge.

इ=एति—to go परा+इ+तु (Unadi 72)—परेतु। पठो is induced
by आके, चिष्वत् परेतु is akin to the वैतरणी of the Hindus.

It was translated as Sirat (ul Mustakim) in the Koran.
vide 46-11

आके=अन्तिके=near. आके=near (Nighantu 2-16)

द्विषस्=जिह्वस्=जिह्वया=by tongue

स् in place of तृतीया by सुपां सु-लृक् etc.

चा=च=and. अ becomes आ by निपातस्य च (6-3-136)

नस्वस्=अपगच्छन्=straying away.

नम्=नसते—to stray (Nighantu 2-14) नम्+कसु=नस्वस्। सु
(1/1) elides by सुपां सु-लृक् etc. न comes by इदितो etc (7-1-58)

IV टिप्पणी (Remark):—

Evil acts blunt the finer susceptibilities of a man and
he is gradually reduced to a brute.

यद् हिंसादि-कृतं कर्म इह नैव परज च।

अदं निहन्ति चै पार्थ सा हता हन्ति तं नरम् ॥

Santi Parva 270-6

१४। नोइत् उर्वाधा दातोइव्यस चा,

करपणो वास्त्रात् अरेम् ।

गवोइ आरोइश् आसेन्दा,

खाइश् श्वओथनाइश् चा सेंहाइश् चा ।

या ईश् सेन्नाहो अपेमेम् ,

द्रुजो देमाने आदात् ॥

I अन्वय (Purse order) :—

नोइत् उर्वाधेभ्यः घातेभ्यः च (Never for vows and rules) करपणः
वास्त्रेषु आरम् (the Karpites care in their conduct) गो आरोः
आसन्ता (cleaver of the harmony of the world) स्वैः च्यौत्रैः
शंसैः च (by his deeds and words) ये इस् शंसाः अपमं (which
dogmas ultimately) द्रुजः दमनि आधात् (place them in the
House of Lie)

II अनुवाद (Translation) :—

The Karpas, destroyers of the harmony of the world by
their deeds and words do not turn (pay heed) to rules

and regulations in their actions, which manner ultimately places (them) in the House of Lie (illusory mundane life).

III टीका (Word-note) :—

उवाचता=उवाचिभ्यः = उवाचिभ्यः=for vows.

चतुर्थी in the object of आरन् by the rule स्पृहेर् ईप्सितः (1-4-36)
आ in place of चतुर्थी by सुपां सु-लुक् etc.

धाथः = विधानं = rule.

धा-धाति = to hold. धा+थ (Unadi 167) = धाथः । object
of आरन्. चतुर्थी in the object by 1-4-36 (vide 46-15, 50-2)

कर्षीणाः = कर्षस्य अनुचराः = Karpaites.

कर्ष+ख = कर्षीण । by राष्ट्रवापरात् (4-2-93). Nominative of
the verb आरन् । कर्ष seems to be the same as कृष of Rigveda
(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.

यद्वा स्मे रुशमे इवावके कृष इन्द्र मादय से सचा (Rig 8-4-2)

शश्वि यथा राशमं इवावकं कृषं इन्द्र प्रावः स्वर्गम (8-13-12)
(vide 46-11, 48-10)

वासात् = वासने = कर्मणि = in deeds.

वासु = वासयति = to subservise वासु + व्र (Unadi 608) = वासुव्र = कर्म ।
कर्मविषये इति अधिकरणे सप्तमी । आत् in place of सप्तमी by सुपां सु-
लुक् etc (7-1-39)

आरम् = आरन् = ईप्सन्ति = desire.

ऋ = ऋच्छति = to procure. आ + ऋ + ष्ट् अन्ति = आरन् । इ elides

by 3-4-97 and त् by 8-2-23 । न interchanges with म by मो
नो धातोः (8-2-64).

गवे = गोः = जगतः = of the world. सम्बन्धे षष्ठी । Possesses आरु ।
चतुर्थी in place षष्ठी by the vartika षष्ठ्यर्थे चतुर्थीति वाच्यम् ।

आरु = सामञ्जस्य = harmony.

ऋ = इयति = to go. ऋ + ञ्युन् (Unadi 3) = आरु = harmony —
where all meet. object of the verb सन् in आसन्ता । षष्ठी in
the object by कर्तृ-कर्मणोः कृति (2-3-65) (vide 51-4) cognate
अर, आर = perfection (43-10, 44-8)

आसन्ता = मेता = cleaver. सन् = सन्ति = to divide आ + सन् + तुच् ।

शंसि = वचनैः = by words. शंस = शंसति = to state. शंसु + अल् = शंस ।

संहो = शंसाः = वादाः = dogmas.

शंसु = to state शंसु + क्तिप् = शंसु । शंसु + जस् (1/3) = शंसः ।

अपमं = अन्तिमं = अन्तिमे = ultimately.

अप + तम = अपम । तमे तादंश्च इति वचनात् लकारस्य लोपः (cf Panini
6-4-149). द्वितीया in भेदक (adverb)

दमनि = दमे = गृहे = in the house. दम = house (Nighantu 3-4). दमन्
is a variant of दम by the dictum ब्रोर अन्तयोर् लोपः ।

आधात् = स्वापयेत् would place. धा = धाति = to hold. आ + धा + ष्टे
ति । इ elides by 3-4-97 ष्टे is subjunctive by 3-4-9.

IV टिप्पणी (Remarks) :—

गोः आरुः or harmony of the world (making the world one)
is the ideal that the prophet teaches here.

सक्ताः कर्मण्यचिद्भासो यथा कुर्वन्ति भारत ।
कुर्व्याद् चिद्भास् तथा अस्क्ताश् चिकीर्षुर् लोकसंग्रहम् ॥

Gita 3-25

लोकसंग्रह (Harmony of the world) should be the aim of the selfless worker.

Harmony grows by seeing the One behind the many.

दर ह्रस्वे मुखसल्लिख शौर ओ शकीस्त ।
गर चे अङ्क यक ऋ ञ् सर ता पा यकीस्त ॥

Masnavi 1-2915

All the letters of the alphabet are different from each other, yet there is a unity in their being parts of the same alphabet.

१५ । इत् मीम्हदेम् जरथुस्त्रो,
मगावच्यो चोइश्च परा ।
गरो देमाने अहुरो,
मज्जदाओ जसत् पओउरुयो ।
ता वे वोह् मनइहा,
अपाइ चा सवइश् चिर्वीपी ॥

I अन्वय (Prose order) :—

यत् मिम्हं जरथुस्त्रः मगावच्यः परा चेस्ति (that dispensation which Zarathushtra subsequently teaches unto the Maghavats)

गिरः दमनि अहुरः मज्जदाः पौर्ण्यं जसत् (and Ahura Mazda had formerly inspired in the House of Song) तद् वः वसु मनसा अपया च सपेः चीवस्व (do ye acquire that, by Love along with Conscience and Rectitude)

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) :—

मिज्जद्=अवदानं—dispensation.

मिह—मेहति—to shower. मिह + क्त—मिज्जद्—gift. क्त forms a noun by नपुंसके etc (3-3-114). ह changes to घ by नहो घः (8-2-34) Object of वेस्त । मिद्ध—मिज्ज—मिज्जद् ।

Cognate words (1) मेन्व—म्यजदेम्—libation 34-3 (2) मीहं—(मीहं)—reward 34-13, 46-19, 53-7.

मगवच्यो=संप्रमिन्नेभ्यः—to the members of the Magha (Church) मघ + वनिप्=मघवन् by the Vartika छन्दसि ई वनिपौ, in case of वतुप् the form would be मघवन्भ्यः। dative of चेस्त् ।

मघ means a congregation, an assembly, from the root मघ=to increase (in number). मघवान् 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.

त्वं हि अहं ब्रह्म ब्रवीषि पुनर् मघेषु अवयानि भूरि ।

—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 मघ—as we find
न कामेन पुनर् मघो भवामि —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 hadhihi 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.

चेरत = चेशति = उपदिशति = teaches. चिस् (सिस्) = to inspire. चिस् -

छेत् ति = चेशति । इ elides by 3-4-97.

परा = परतः = subsequently (now)

गिरः = गङ्गातस्य = of song गौर् वाक् वाणी सरस्वती — Amarakosha

दमनि = धानि = in the house. दम = house (Nighantu 3-4). दमन् is a variant of दम by the dictum क्षोर् अन्तयोर् लोपः ।

अजसत् = अजसत् = अजोदयत् = inspired.

जस् = जस्यति = to release (kale) अत्र तुदादिः = जसति. = to inspire. जस् + लङ् द् = अजसत् । initial ज is stopped by 6-4-75.

पौर्य्यः = पौर्य्यं = पूर्वं = formerly. द्वितीया in मेदक (adverb). सु in place of द्वितीया by सुपां सु-ञ्च् etc.

ता = तद् = that. आ in place of द्वितीया by सुपां सु-ञ्च् etc. object of चीवस्व ।

वे = वः = यूयं = you. द्वितीया in place of प्रथमा by सुप्-तिङ्-उग्रह् etc.

बहु-मनहा = बहु-मनसा = through conscience. कर्णे तृतीया ।

अपाद् = अपाण् = अवया = by rectitude. ए (षे) in place of तृतीया by सुपां सु-ञ्च् etc (7-1-39)

सबाहसु=सर्वः=प्रेमा=by love. सु-सुनोति—to unite. सु+अल्=सव—
love. करणे तृतीया । सर्वं देवस्य सवितुर् जुवाणो (Rig 7-38-4) ।

चिवीपी=चीवत्व-गृहण-acquire । चीव्-चीवते—to take (Kale).
चीव्+लोट् स्व ।

IV. टिप्पणी (Remark)

The religion that Zarathushtra teaches has been inspired by Mazda Himself. It is a life of Love for Mazda, sanctified by Conscience and Rectitude.

स ब्रह्मविद्यां सर्वविद्या-प्रतिष्ठा ।

अथर्वान्य ज्वेष्ट पुत्राय प्राह ॥ Mundaka Upanishad 1-1

God Himself taught Theosophy, which is the greatest of all sciences, to Atharva, His foremost son.

स वै पुंसां परो धर्मः यतो मत्सरं अशोक्षजे ।

अहैतुक्यं अप्रतिहता यया आत्मा सुप्रसीदति ॥ Bhagavat 1-2-6.

Love of God is the highest religion.

Conscience is a stubborn fact and always reminds one of its own existence and thereby the existence of God. Thus when one proceeds from morality to religion, moral development serves to strengthen the belief in a moral order and in the "superintendent of the issues of the moral life." Whereas, if the existence of God is postulated on the testimony of the Prophet and the moral laws are conceived as the will of such an arbitrary God, a doubt about the infallibility of the Prophet may shake the belief in God and the belief in the moral government of the universe. This is a position

that Zarathushtra is never tired of guarding against. Hence अथा is held to be the ultimate issue-अथार्ये चिचिस । This is a repetition of the idea contained in अथात् चित् हवा of the Ahunavairyā. 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. धियः यः नः प्रचोदयात् ।

To the insistence on the अथा, 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 worshipped through love (सवम्) । 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 (अथा)—"a love that toucheth not". Self-sacrifice and not self-indulgence should be its motive force. It is the desire to serve the Beloved with all one's abilities, the all-absorbing yearning, 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.

१६ । तां कवा वीस्तासो,
मगह्वा ख्पथा नांपत् ।
वड्हेउश् पदेवीश् मनड्हो,
याम् चिस्तिम् अपा मन्ता ।
स्पेन्तो मज्दाओ अहुरो,
अथा ने सज्धाइ उस्ता ॥

I. अन्यय (Prose order)—

कवः विष्टाश्चः मगह्य क्षत्राय तां [चिस्ति] अनंसत् (Kava Vistaspa obtained that [theosophy] to the strength of the Magha) वसोः मनसः परैः अपा यां चिस्ति मन्ता (which theosophy Rectitude formulates through the steps of Conscience) स्पेन्तः अहुरः मज्दाः अथ नः उस्तं शम्ध्वै (may Ahura Mazda teach us welfare).

II अनुवाद (Translation) :—

That (Chisti), 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) :—

कवा—कविः—kavi. कवि+सु (1/1)—कवा । डा in place of सु by सुपां सु-लृक् etc cf. डा अजादाक् (5-3-83).

“Kava” is used in place of “Kavi” to indicate that he adopted the changed outlook of Mazda-Yasna.

मगह्य=भार्गव-संपत्त्य=of the Iranian Church. सम्बन्धे षष्ठी । possesses क्षत्र । इन्द्रो मवानि दयते विपश्च (Rig 7-21-7) (Indra favours the Maghas, grudgingly).

क्षत्रा—क्षत्राय— for the strength. तादर्थ्ये चतुर्थी ।

अंसत्—अनंसत्=अवाप्नोत्=obtained. नश्—नसते=to go (Nighantu 2-14). अत्र परस्मैपदम् । नस+लृट् द्—अनसत् । सुम् comes by इदितो etc (7-1-58). अ is stopped by बहुलं etc (6-4-75)

पदेभिः - पदैः - क्रमैः - by the steps.

चिस्ति=पराविद्या=theosophy. चिस्-चेसति=to inspire चिस्+कि-
चिस्ति=inspired knowledge, mysticism. object of मन्ता ।

वि यत् वाचं कीस्तासः मरन्ते (Rig 6-67-10) (vide 47-2, 51-18).

चिस्ति=Sufism. चिस्ती=a Sufi

मन्ता - मन्ते - मन्वते - formulates. मन्-मन्वते - to design. अत्र
अदादिः । लट् ते ।

शस्ध्वै=शास्तु - may teach. शस्-शसति=to state (a variant of
शंसति) शस्+लोट् तु । तु becomes ध्वम् by क्रियासमभिहारे etc
(3-4-2) and then ध्वै by analogy of श्वमो ष्वात् (7-1-42)

उन्ता=उदत्तं=कल्याणं=welfare. वश-वष्टि=to desire. वश+क=उदत्त ।
क forms a noun by 3-3-114. object of शस्ध्वै । वा in
place of द्वितीया by सुपां सु-लृट् etc.

IV टिप्पणी (Remark) :—

King Vistaspa imbibed the secret of the gatha, as
Arjuna did that of the Gita

यत्र योगेश्वरः कृष्णः यत्र पाशो धनुर्धरः ।

तत्र श्रीर् विजयो भूतिर् ध्रुवा नीतिर् मतिर् मम ॥ Gita 18-78

The religion of the Gatha falls into two parts—Exoteric
Religion which is called द्यन (दीन) and Esoteric religion
which is called चिस्ति.

The Dina of the Gatha is very much similar to the
religion of the Koran. This, according to ripe scholars,
helped the spread of Islam in Persia. For it did not entail

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 Vistaspa 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.

हर नबी ओ हर वली रा मस्लकीस्त ।

श्रीक वा हक मो बरद् चुन्लेह् यकीस्त ॥ Masnavi 1-3086

Yet the national religion was the best for each.

हिन्दुआन रा एस्तेलाहे हिन्द मद्दह ।

सीन्दआन रा एस्तेलाहे सीन्द मद्दह ॥ Masnavi 2-1757

He liked to revert to the Aryan cult

पारसी गुहम हीन साजो बेहेल ।

हिन्दुए आन तुर्क वाश अय थाब ओ गेल ॥ Masnavi 3-2839

Let me take to Persian and give up Arabic. Oh insignifi-
cant man, be a Hindu amongst the Turks (Musalmans).

He resented the torture on Mansur

चुन कलम दर दस्ते यद्दारी बुवद ।

बी गुमान मन्सुर बर दारी बुवद ॥ Masnavi 2-1398,

And reminds that the Koran does not approve the use of force for spreading religion.

इन तुरा ओ आन मरा बोरदीम सुद ।

हीन लडुम दीन बली दीन, अस जहुद ॥ Masnavi 6-1052.

Hark, O Jew "my religion for me and your religion for you" is the best rule.

१७ । वेरेख्धाम् मोइ फ्रषओश्त्रो,
ह्वोग्वो दएदोहश्च केहूपेम् ।
दएनयाइ बहुहुयाइ,
याम् होइ इष्याम् ।
दातू ख्पयांस् मज्जदाओ अहुरो,
अपह्वा आम्घाइ गेरेज्जुम् ॥

I अन्वय (Prose order) :—

सुग्वः पृषोष्ट्रः मे वृषां कर्णं दीध्यस्ति (Sugva Prishoshtra displays to me noble corporation) वसुधै दीनाय यां तस्मात् इष्यामि (which I desire from him for this grand religion) क्षवन् असुरः मज्जदाः धातु (May powerful Ahura Mazda hold on) अस्य आज्ञ्यै गुज्ज्वम् (I cry for the advent of Rectitude).

II अनुवाद (Translation) :—

Hugva Frashoshtra has displayed (built up) unto me, a

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) :—

वृषां=महती=great. वृह-वृंहति=to grow. वृह+क-वृष। इ changes to ष in analogy with दादेर, etc (8-2-32). (vide 34-9, 44-7)

पृषोष्ट्रः=तन्नामकः कुलपतिः—Frashoshtra. पृषन् (धावन्) उष्ट्रः यस्य । पृषोदरादीनि etc (6-3-109)—so पृषद् become पृष । (vide 46-16, 49-8).

सुग्वः=सुग्वचंशकः—Hugva. सु (शोभनः) गोः यस्य ।

दीध्यस्त्—दीध्यस्ति—दर्शयति—displays. दीधी—दीधीते—to enlighten अत्र दिवादिः परस्मैपदम् । दीध्यति । ऐट् ति=दीध्यस्ति । इ elides by 3-4-97.

कर्णां=समष्टि—corporation, organised body. कल्प्—कल्पयति—to build, to arrange. कल्प्+अल्=कल्प । मित्रयां आप्=कल्पा—united group. corpus in Latin. Sans छ=Znd ह्र ।

दीनाइ=धेनार्यै—धर्मधारार्यै—for religion.

वस्वै=मद्रायै—(for) good. qualifies दीनाय ।

हे=से—तस्मात्—from him (Frashoshtra). ए in place of पवमी by सुपां सु-लुक् etc.

इष्याम्=इष्टामि—I wish. इष-इच्छति—to wish. अत्र दिवादिः । इप्+ऐट्_मि । इ elides by 3-4-97.

धातु=दधातु—may prevail. धा-दधाति—to persist. धा+छोट्_तु ।

क्षयात्-प्रभवन्=ruling. क्षि-क्षयति—to rule (Nighantu 2-21)
 क्षि+कसु-क्षयस् by सधि-नृदोः (3-4-17) क्षयस्+यु (1/1)=क्षयान्स् ।
 न comes by उगिद्वौ (7-1-70). [on account of महाविभाषा,
 हल् ह्याप् etc (6-1-68) does not apply]

आजध्यै=आगमनाय=for advent. अज-अजति—to go. अज्+कि
 -अजधि। तादर्थ्ये चतुर्थी। यद्वा आ+अज्+ध्यै=आजध्यै। ध्ये
 in place of तुम् by तुमर्थे etc (3-4-9)

गृज्ध्वम्=गृजानि=प्रार्थयानि=I would implore. गृज-गर्जति—to
 exclaim अत्र अदादिः आत्मनेपदम्। गृज्+लोट् रे=गृज्ध्वम्।
 ध्वम् in place of रे by किया समभिहारे etc (1-4-2).

IV टिप्पणी (Remark) :—

Frashoshtra built up the religious brother-hood (मघ)
 and did the greatest service to the religion of Zarathushtra.
 For the Magha (Church) is the protector of religion.

संगच्छन्वम् संवदन्वम् सौ बो मनसि जानताम् ।

Rigveda 10-191-2.

Angirasa Veda emphasises the advantages of Corporation.

समा च मा समितिश् चावताम् ,

प्रजापतेर् दुहितरी संविदाने ।

(Atharva) Angirasa Veda 7-12-1

The Sabha (general assembly) and the Samiti (execu-
 tive council) are institutions established by God himself.

Frashoshtra knew how to make a jug out of dust.

हमचु खाके मुक्तारक दर रेहगुन्न,

यक सयुगान कई दर्से कुत्रेहगर । Masnavi 2-3728

१८ । ताम् चिस्तिम् दे-जामास्पो,
 ह्योग्बो इस्तोइश् खरेनाओ ।
 अपा वरेन्ते तत् स्वथ्रंम्,
 मनद्धो वडहेउश् वीदो ।
 तत् मोह दाइदी अहुरा,
 ह्यत् मज्दा रपेन् तवा ॥

I. अन्वय (Prose order) :—

सुखः अधि-यमाश्चः इष्टेः स्वरणाय ताम् चिस्ति अपया वरते (Yamaspa,
 the great of Sugva family chooses, through Rectitude, that
 theosophy, for the pursuit of rites) वतोः मनसः विदः, तत् स्वथ्रम्
 (adept in Conscience [he chooses] that nonchalnce) हे अहुर,
 तत् मे दाधि, हे मज्दा, यत् तव रपन् (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 टीका (Word-note) :—

चिस्ति=पराधिद्या— theosophy, mysticism.

चिस् (किस्)—चेसति—to inspire चिस्+क्ति—चिस्ति—inspired knowledge, mysticism, Sufism. कीस्ति—inspired (Nighantu 3-15-20) चि यद् वाचं कीस्तासः भरुते (Rig 6-67-10) (vide 47-2, 51-16). चिस्ति means Sufism. चिस्ती denotes a Sufi चिस्ति is changed to चिस्ती by the addition of suffix इनि by the rule व्रीह्यादिभ्यश्च (5-2-116)

अधि-यमाश्वः—महायमाश्वः—Yamaspa, the great

अधिकःयमाश्वः—अधि-यमाश्वः ।

इष्टेः—इष्टस्य—of the goal.

इष—to desire इष+क्ति—इष्टि । objective, goal, ideal. पठौ in the object of the verb in स्वरणाय by कर्तृकर्मणोः कृति (2-3-65).

स्वरणाय—अनुसरणाय—for pursuit, for attainment.

स्व—स्वरति—to pursue (Nighantu 2-14-54) स्व+स्युट्—स्वरण । तादर्थ्ये चतुर्थी । Sans स्व—Zend स्व ।

अथा—अपेण—धर्मेण—through rectitude.

तृतीया in भेदक (adverb) by प्रकृत्यादिभ्यः etc. आ in place of तृतीया by सुपां सु-लृक् etc.

चरन्ते=वरति—मजति—chooses.

वृ—वरति—to welcome. Plural in place of singular by सुप-तिङ् उपप्रह etc.

दाचि=देहि—give.

दा—इदाति—to give. अत्र अदाचिः । दा+लोट हि । हि changes to चि by the extension of धु-शृणु etc (6 4-102)

रफन्=प्रीतिः—pleasure.

रफ्—रफ्नाति—to please. रफ्+अन् (Unadi 162), =रफन् । रफन्+सु (1/1)—रफन् । सु elides by सुपां सु-लृक् etc.

तथा—तव=your.

व becomes वा by अन्येषाम् etc (6-3-137)

IV. टिप्पणी (Remark) :—

Yamaspa has learnt this Cisti (theosophy).

“Thy will be done” is the spirit of esoteric religion (रागात्मिका मक्ति—चिस्ति), as distinct from formal or exoteric religion (वैधी मक्ति—दीन) ।

आराध्य कस् त्वां अपवर्गदं हरे ।

शुणीत आर्घ्यः वरम् आत्मचन्धनम् ॥ 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 Swetaswatara echoes the idea.

सर्वाङ्गीचे सर्वसंस्थे बृहन्ते, तस्मिन् हंसो भ्राम्यते प्रद्वयके ।

पृथग आत्मानं प्रेरितारं च मत्वा जुष्टम् तत्सु तेन अमृतकम् एति ॥

Swetaswatara 1-6

Knowing the Master, and taking orders from Him, the man reaches immortality.

हाफिज़ अज़ चुन ओ चेरा बुगज़ार ओ मय नुश दमी ।

नज़दे हुकूमशा चे मजाले सखुने चुनओचेरा अस्त ॥ Hafiz—106

There should not be any “how” and “why”. Nothing but complete surrender to Mazda would 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.

चीस्त तौहीदे खुदा आमुखतन ।

खीशतनरा पीशे वाहेद सुखतन ॥ 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 Jamaspa how to obtain the joy of the Person at whose command the world moves.

बन्देह् कश खुद ओ खलफल इन खुषद ।

नय जहान बर अन्न ओ परमानश रवद् ॥ 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 चिस्ति or रागात्मिका भक्ति. Therefore Yamaspa chose kshathram or Detachment as well. This equanimity (इहानो मन्नु—Yas 31-7) is referred to in Yas 34-7 as rising above the allurements 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.

फिकरत अज माजी ओ मुस्तकबल खुद ।

खुन अज्जीन दु रस्त मुराकोल हल खुर ॥ Masnavi 2-177

To give up the past and the future and live in the present is the joy of the Cisti.

१६ । ह्यो तत् ना मद्यमाओहो,

स्मितमा अह्नाइ दज्जदे ।

दएनया वएदेम्नो,

ये अहम इपसांस् अइवी ।

मज्जाओ दाता प्रओत् ,

गयेखा प्यओथनाइश् वद्यो ॥

I अन्वय (Prose order) :—

दीनया विद्विजः स्वः ना स्थितमः मध्यमासः (That man, Spitama Madhyamasa, proficient in religion) अस्मै तद् दधे (has done this for this [religion] यत् अहुम् इपसां अग्नि (that to the aspirants for Self) मज्जदायाः धातं अन्नवत् (he declared the Law of Mazda to be) च्चीनः गयस्य बहीयत् (the betterment of the world by deeds).

II अनुवाद (Translation) :—

That man, Spitama Madhyamasa, (Madyomaha) 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 टीका (Word-note) :—

स्वः—सः—he.

तद्—that. object of दधे ।

ना—नरः—man. वृणाति इति ना (leader)

मध्यमासः=तक्षामकः नायकः—Maidyo-manha. मध्यः (पूर्णविकशितः) मासः (चन्द्रमा)—मध्य-मासः ।

स्थितमः=श्वेतमः—श्वेततमः=white-most. श्वेत + तम=श्वेततमः । त elides by the dictum तम-तादेश (vide Panini 6-4-149) श्वेततमः=शुकः—the preceptor of Asura-worshippers तद्-वंशजः (vide 53-2)

अस्माय—अस्मै दीनाय—for this religion.

धत्ते—करोति—has done. धा—विदधाति—to do. आत्मनोपदम् । लट्-ते । लट् in the past tense by वर्तमान सामीप्ये etc (3-3-131)

धेनया—धेनार्या—in religion. धेना=religion. वृतीया is induced in place by क्तमी (by the word विद्विज) by प्रसित etc (2-3-44)

विद्विजः=विद्वः=proficient. विद्-वेत्ति—to know. विद्-इमनिच् (Unadi 598) (vide 31-22, cf वज्रेण 34-6)

असुं=जीवनं—life. object of इपसां ।

इपसां—इच्छताम्—(to the desiring). इप्+इष्यति—to desire. इप्+लेट्-ति=इष्यति । स comes सिच् बहुलं लेटि (3-1-34). इवत्+कसुन्—इपसत् । कसुन् is added by सृषि-वृद्धौः etc (3-4-17). पद्ये is induced by the word अग्नि—तस्य परं आम्नेहितं (8-1-2)

अग्नि—प्रति—before. It is a कर्म-प्रवचनीय (post-position) by the rule अग्निर् अमागे (1-4-91)

मज्जदायाः—वेधसः—of Mazda. सम्बन्धे वष्टी ।

धाथं=विधानं—law. धा—वधाति—to arrange. धा+थ (Unadi 167). object of अन्नत् । आ in place of द्वितीया by सुपां सु-लुक् etc.

अन्नवत्—अन्नवत्=अन्नवत्=told. अ-अवति—to say. अ+लट्-द् । अ is stopped by बहुलं etc (6-4-75)

गयस्य—जगतः—of the world. गय=house (Nighantu 3-4). स्या in place of स्य by अन्येषां etc (6-3-139).

बहीयत्—बहीयत्=अधेयत्=good (betterment). वधु—good. वधु+ईयत्—वत्स्यम् adjective used as noun. object of अन्नवत् ।

IV टिप्पणी (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.

अनुयज्ञं जगत् सर्वम् यज्ञश्चानुजगत् सदा ।
नायं लोको अस्त्य् अयज्ञानी परश्चेति विनिदचयः ॥

Santi parva 274-37

The world is dependant on duty (यज्ञ) and duty is dependent 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.

बहरे इव कर्दस्त मना आन वा शकुह ।
अज्ञ तरहृह्व वज्ञ शुदन खिलवत वकुह । Masnavi 6-2620

Religion does not require renunciation of worldly life.

यथा मातरं अश्रित्य सर्वे जीवन्ति जन्तवः ।
एवं गार्हस्थ्यम् आधित्य वर्तन्ते इतराभ्रमाः ॥

Santi Parva 275-6

A child depends on the mother for its sustenance. Other stages (आयम s) depend on the householder for their existence.

It is to be noted that Vishtaspa, Frashoshtra, Jamaspa 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.

२० । तत् वे ने हज्जओपाड्हो वीस्याओड्हो,
दइघाइ सवो ।
अपेम् वोहू मनड्ह्हा,
उरुघा या इश् आर्मइतिश् ।
यज्ञेम्नाओड्हो नेमड्ह्हा,
मज्जदाओ रफेध्रेम् चगेदो ॥

I अन्वय (Prose order) :—

तत् नः विश्वे सकोपसः, वः सर्वे द्यौः (Now we all, in equal delight would uphold our love to you) अर्थ बहु-मनसा वा उम्था आरमति [तौ च] (and [uphold] Rectitude, conscience and that which is belauded faith) यज्ञज्ञासः नमसमः (adoring and saluting) हे मज्जदाः रफध्रे चग्धि (O Mazda kindle ecstasy)

II अनुवाद (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 टीका (Word-note) :-

तत् - now. तद् इति वाक्योपन्यासे ।

वः = युष्मभ्यं = to you.

dative of दृश्यै । by कर्मणा यम् अभिप्रेति ।

नः = वयं = we

द्वितीया in place of प्रथमा by सुप् - तिङ् उपग्रह etc.

सजोषसः = समान-प्रीतयः = equally delighted.

जुष - जुषते = to be delighted जुप् + अत् (Unadi 638) - जोषम् =
delight. समानं जोषस् तेषां ते सजोषसः । समान becomes स by
समानस्य etc (6-3-84) जुष = जुशिदन (Persian)

विश्वासः = विश्वे - सर्वे = all.

अस् is the vedic plural by आत् जसेर् असुक् (7-1-50)

दृश्यै - विदधाम = we would uphold

धा - धत्ते = to entertain लोट् - ऐ singular in place of plural
by सुप् - तिङ् - उपग्रह etc.

सर्वं = प्रेमाणं = love.

सु - सुनोति = to unite. सु + अल = सव । object of दृश्यै । सु in
place of द्वितीया by सुपां सु - लुक् etc.

अर्षं = धर्मं = rectitude.

object of दृश्यै (understood)

वसु मनसा = वसु मनसा = conscience.

object of दृश्यै (understood) द्वितीया elides by सुपां सु - लुक् etc.

उन्धा = प्रशंसिता = praiseworthy.

वच = to applaud. वच + क = उभ adjective of आरमति ।

इम् - वै = just.

आरमति = धृष्टा = faith.

यजन्नासः = यजमानाः = adoring.

यज - यजते = to worship. यज + शानच् = यजमान । मान becomes
ज by extension of the rule तनिपस्वोर etc (6-4-91) यजत् + जस्
(1/3) = यजन्नास by आत् जसेर् असुक् (7-1-50), qualifies वयं (नः)

नमसस् = नमसतः = नमस्यन्तः = saluting.

नमस् = bow. नमस् + क्तिप् = नमसति = salutes. क्तिप् turns nouns
into verbs. नमस् (नमसति) + क्त्वन = नमसत् । क्त्वन is added by सृपि
सृष्टोः क्त्वन (3-4-17). नमस् + जस् (1/3) = नमसत् । जस् elides by
सुपां सु - लुक् । qualifies वयं (नः) ।

रफन्नं = हर्षं = delight.

रफ - रफनाति = to please. (छान्दसः) । रफ् + अत्र (Unadi 592) =
रफत् । object of चरिषि ।

चरिषि = उद्दीपय = kindle.

चक (चकमान) = चकते = to shine (Nighantu 2-6) implied णिच्
(by णेर अनिटि 6-4-51) = to illumine. चक् + लोट् हि = चक्धि ।
हि becomes धि by हु - मलभ्योः etc (6-4-101)

IV टिप्पणी (Remark) :-

Man is a social animal. Fellowship with his brothers, even
in the matter of offering love to God, brings him additional
joy.

दीङ्गखत्त आन खानेह कान बी रफन्नस्त ।

अस्ले दीन जय वन्देह रफन्न कर्दनस्त ॥ Masnavi 3-240 ।

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.

मय खुर के शेख ओ हाफिज़ ओ मुहृति ओ मोहतसीब ।
जुन नेक बेनेगरी हमेह तज़वारे मय कुनन्द ॥ Hafiz 133

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, in spite of themselves, to join in the common prayer and communion of the Sufis.

वा आनके अन् खुद पायेबम बज् मय जु हाफिज़ तायेबम ।
दर मजलीसे रुहानीयाव गेहगाह जामी मौज़नम ॥ Hafiz 410

It is only love of God that can bring real peace. Other loves are either impure or ephemeral.

मयि नकिर हि भूताना अमृतत्वाय कल्पते ।

Bhagavat 10-82-45

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.

Bhargava Zarathushtra, as a national prophet, is mindful of the political value of congregational prayer.

"We can feel as one, what we must think as two." This is ecstasy.

२१ । आर्मतोइश् ना स्पेन्तो,
हो चिस्ती उरुवाइश् प्यओथना ।
दएना अपेम् स्पेन्वत्,
वोह् ख्पथ्रेम् मनडहा ।
मज्दाओ ददात् अहुरो,
तेम् वड्उहीम् यासा अषीम् ॥

I अन्वय (Prose order) :—

आरमते: ना स्पेन्तः (the man of faith is holy) स्वः उर्गैः स्वौत्ने चिस्ती (he is Cisti—god-intoxicated—in words and deeds) दीनेन अर्थं बसुमनसा क्षत्रं स्वन्वत् (promoting rectitude by religion, and nonchalance by Conscience) मज्दाः अहुरः तम् कस्वीं असीम् ददात् इति यासे (may Ahura Mazda give him good perseverance ; this I pray).

II अनुवाद (Translation) :—

The man of Faith is holy. He is Cisti (Theosoph-Sufi) in words and deeds—adorning Rectitude by religion, and

nonchalance by Conscience. May Ahura give him good perseverance ; this I pray.

III टीका (Word-note)—

आरमति=श्रद्धा = faith.

आरे = yes (Persian), वाङ् in Sanskrit. ऊरी = accepting. ऊरी-उरी-चोररी च विश्वारे अग्नीकृतौ श्रयम्—Amarakosa. उरी मतिः = उरीमति = आरमति। आ वक्ष्यामि आरमति वक्ष्यामि (Rig 7-42-3).

चिस्ति = ब्रह्मज्ञः = theosophist, Sufi.

चिस् (चिस्—in veda) चेतति = to inspire चिस् + क्तः = चिस्तिः inspired knowledge चिस्ति + इन् = चिस्तिन् = चिस्ती। इन् is added by the rule ब्रीह्यादिभ्यश्च (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. 'Suf' 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'.

चिस्ती is closely connected with the Vedic word कीस्त—चि वद् वाचं कीस्तासौ भरन्ते (Rig 6-67-10) (vide 47-2, 48-5, 51-16, 51-18).

उन्धे = उन्धे = वचने = in words.

वच + त्त = उन्धे। क forms a noun by नपुंसके etc (3-3-114). तृतीया in place of सप्तमी by प्रसित etc (2-3-44).

च्यौत्सा = च्यौत्से = in deed.

अधिकरणे सप्तमी। आ in place of सप्तमी by सुपां सु-लुक् etc.

धेना = धेनया = धर्मधारया = by religion.

instrumental to स्वन्वत्। आ in place of तृतीया by सुपां सु-लुक्।

स्वन्वत् = शोभयन् = adorning.

स्वन् = स्वनयति = to adorn. अन्न तनादिः, स्वनोति। स्वन् + शतु = स्वन्वत् qualifies स्व। सु (1/1) elides by सुपां सु-लुक् etc.

ददात् = ददातु = may give.

दा + ङेत् ति। इ elides by 3-4-97. ङेत् is optative by 3-4-7.

यासे = प्रार्थये = I pray. यास् = यासते = to pray. लट्-ए।

असीम् = श्रुति = perseverance

अस = असति = to adopt. अस् + ई (Unadi 446) = असी (vide 48-8, 43-16).

IV टिप्पणी (Remarks) :—

Faith is the foundation of Cisti (theosophy = mysticism).

श्रद्धावान् लभते ज्ञानम् ततपरः संयतेन्द्रियः। 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."

उ नमीशुवद् के हित्वानि खयाल।

हम खयालि बाशदत चदमी बेमाल ॥ 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.

अयं तु अज्जं हाळे गुणश्चेत्तौ वेहं सु ।
अज्जं कुनी तौवेहं अज्जं तौवेहं चेहं ॥ Masnavi 1—2206

The Sufi lives by faith. He believes in divine dispensation. There is in him no scope for repentance.

हाफिज़ रसीद मौसमे गुल मारीफत म गुइ ।
दर यात्र नक़्दे ए बक़्त बज़्जं नुनओचेरा मा मपुरस ॥

Hafiz 311

Philosophy does not solve the riddle of life, only faith in Mazda can solve it.

२२ । येषा मोइ अपात् हचा,
वहिस्तेम् येषो पइती ।
वण्दा मज्जदाओ अहुरो,
योइ आओडहरे चा हेन्ति चा ।
ताम् यजाइ खाइश् नामेनीश्,
पइरि चा जसाइ वन्ता ॥

I अन्वय (Prose order) :—

ये हि अपात् सचा मे यज्ञे वहिष्ठं आ प्रैति (they who, out of Rectitude, turn to my worship most favourably) हे अहुर मज्जदा चिदे (O Ahura Mazda, I would know) ये आसिरे च सन्ति च (who were, as well as who are) स्वैः नामैः ताः वजे (I would honour them by their own names) वन्ता च परिजसे (and be-loving serve them) .

II अनुवाद (Translation) :—

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.

III टीका (Word-note) :—

आ—fully. qualifies प्रैति ।

अपात्—धर्मात्—from Rectitude.

पञ्चमी is induced by the post-position सचा ।

सचा—out of. अपादानार्थकः कर्मप्रवचनीयः । (Nighantu 4-2-30)

अज्जं in Persian.

वहिष्ठं—साग्रहं=most favourably. adverb qualifies प्रैति

यज्ञे=यज्ञे—to the worship. प्रैति इत्यस्य अधिकरणे सप्तमी ।

वेदा-वेदे-जानीयाम्-I would know. विद्-वेत्ति-to know. आत्मने-
पदम्। विद्+लृट् ए। लृट् is optative by 3-4-7.

आसिरे-अभवन्-were. आस्-आस्ते=to remain. लिट् हरे।

ता-तान्=them. Feminine in place of masculine by सुप्-तिङ-
उपग्रह etc.

नाम्नैः-नामभिः-by names.

भिस् becomes ऐ in words ending in अ (अतो भिस् ऐस्-7-1-9).

But here, in a word ending in other than अ, it comes by
विभाषा (7-1-10).

परिजले-परिक्रामामि-I attend.

जस-जसति-to approach. अत्र आत्मनेपदम्। परि+जस+लृट् ए।

वन्ता-प्रीतिमान्=fond.

वन्-वनति=to love. वन्+त्-वन्ता।

IV टिप्पणी (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.

येनास्य पितरो याताः येन याता पितामहाः।

तेन यायात् सतां मार्गं तेन गच्छन् रिष्यते ॥ Manu 4-178

Let us walk in the way of our fore-fathers. The ances-
tral cult is the safest cult.

अनु-क्रमणिका

वहिष्ठा-इष्टि (Summum Bonum)

Suktam 53-1

१। वहिश्ता ईशितस् स्रावि जरथुश्चाहे स्थितामद्या,
ये जी होइ दात् आयप्ता।
अपात हचा अहुरो मज्जाओ,
यवोइ वीस्पाइ आ ह्व्ङ्हेवीम्।
यएचा होइ दवेन् सस्केन् चा,
दएनयाओ वंहुयाओ उरुधा प्यओथना चा ॥

I. अन्वय (Prose order) —

स्थितामस्य जरथुश्चाहे वहिष्ठा इष्टिः अत्रावि (the greatest wish of
spitama Zarathushtra has been heard) इद् हि तस्मै अदात् आमं
(wherefor to him has been given as reward) अपात् सचा, अहुरः मज्जाः
(on account of rectitude, Ahura Mazda) यवाय विधाय आ स्वस्वी
(for all time, high life) ये च तम् अदेवन् (those who oppressed
him) उक्तेन च्यौज्जेन च (by words and deeds) वसवे दीनायै प्वस्कन्ति
च (for the good religion, follow him).

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) :—

इष्टिः—वासना—wish.

इष्—इष्टति—to wish. इष् + क्तः=इष्टिः। nominative (passive of अश्रावि ।

श्रावि=अश्रावि—अश्रूयत=has been heard.

श्रु—श्रुणोति—to hear. passive श्रूयते । श्रूय + लृट् + अश्रावि । त becomes इ by चिच् भावकर्माणोः (3-1-66). initial अ is stopped by बहुलं etc (6-4-75)

यद् हि—यतः वै—wherefor, thus.

हे—से—तस्मै—to him.

dative of अदात् । ए in place of चतुर्थी by सुपां सु-लृक् etc.

दात्—अदात्—अददात्—has given.

दा—ददाति—to give अत्र अदादिः । दा + लृट् + अदात् initial अ is stopped by 6-4-75.

भासा—आप्तं=प्राप्ति=gain.

आप्—आप्नोति—to get. साचूतन in Persian. आप + क्त=आप्तं । क

forms a noun by नपुंसके etc (3-3-114). object of अदात् । आ in place of द्वितीया by सुपां सु-लृक् etc.

अप—धर्म—rectitude. पथमी is induced by the post-position सत्वा ।

हया—सत्वा—on account of

हेतु—शोतकः कर्मप्रवचनीयः । (Nighantu 4-2-30). अज्ञ—in Persian.

यथाय—कालाय—for time.

कालाध्वनोर् (2-3-5) इति द्वितीया स्थले विवक्षया चतुर्थी । चतुर्थी of duration. (vide 29-4, 46-11, 49-8)

हृही—स्वस्वी—high life.

श्रु (शोभनं) अश्रु (जीवनं) इति स्वसु । स्वसु + अण् । अण् elides by 4-3-166 । श्रियाम् ईप् । object of अदात् ।

हे=से—तम् ; object of अदेवन् । ए in place of द्वितीया by सुपां सु-लृक्

देवन्=अदेवन्—अपीकृत्यन्—oppressed.

देव—देवयति—to oppress (गणदपण) . अत्र भ्वादिः । देवति । लृट् अन् ।

प्वस्कन्—प्वस्कन्ति=आगच्छन्ति—approach.

प्वस्क—प्वस्कति—to go. (Nighantu 2-14-95). प्वस्क + लेट् अन्ति । इ elides by 3-4-97 and त by 8-2-23.

पेनायाः—पेनायै—for religion.

तादर्थ्ये चतुर्थी । षष्ठी in place of चतुर्थी by चतुर्थ्यर्थे etc (2-3-62)

वसुधाः—वस्वै for good.

adjective, qualifies पेनायै ।

IV टिप्पणी (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.

स्वस्वी (हृदी) is the state of मुक्ति 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.

अपाम सोमम् अमृता अभूम अगन्म ज्योतिर् अविदाम देवान् ।
किं नूनम् अस्मात् कृणवद् अरातिः किम् उ धूर्तिः अमृते मर्त्यस्य ॥
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)

मुल्करा बुगज़ार बिल्कीस अव. मुस्तुस्त ।
बुन मरा याबी हमेह् ए मुल्क आने तुस्त ॥ Masnavi 4-799

Jalal describes this state to be one of unmixed joy.

आन अताथ अर रफ्त हम वर पुस्त रफ्त ।
दुस्त बीआजार सुये दुस्त रफ्त ॥ 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—सुनोति to bind, cf सुनु=son.

(ii) *Urvrjima* (32-1)—Love from वर्ह—वर्हति—to bestow.

(iii) *Asketi* (44-17)—Love, from कित—केतति—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.

खन्वेह् ए कामे इष्क ओ तु ल्के गरहगीर नेमार ।

अय मसा सौवेह् के बुन सौवेह् हाफिज़ वेशेकस्त ॥ Hafiz 44

२ । अत् चा होइ स्वन्तु मनइहा उल्धाइश् प्यअथनाइश् चा,
इन्म मजदाइ ब्रह्माइ आ फ़ओरेत् यस्नांस्वा ।
कव चा वीस्तासो ज़रथुश्त्रिश्,
स्पितामो फ़यओश्त्रस् चा ।
दाओह् हो एरेज़ूश् पथो,
यां दएनाम् अहुरो सओप्यन्तो ददात् ॥

I अन्वय (Prose order) :—

अत् च ते इचन्तु, मनसा उक्तैः चक्रीर्नैः च (may they now attain, by their thoughts, words, and deeds) ब्रह्मणः मजदायाः इन्म (the bliss of Mazda, the Brahma) वन्न च आ प्रवस्तु (and may

they choose His worship) कवः च विष्टासः, जारथुदित्र स्यितामः प्रुषोष्टः च (Kava Vistaspa, Zarathushtri spitama, and Prishostrā) धास्व ऋतुं पथं (may they hold on this straight path) दां दीनां सोप्यन्त अहुरः ददात् (which religion Super-Apostle Ahura prescribed)

II अनुवाद (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 (Yogi) has prescribed.

III टीका (Word-note) :—

हे-से-ते-they.

ए in place जस् (1/3) by सुपां सु-लृक् etc.

श्चन्तु = प्राप्तुवन्तु = may attain.

श्चति = to go (वैदिकः) । सर्वे मत्वर्थाः शानार्थाः प्राप्तुवर्थाः स्युः । go = attain. श्चति = सश्चति (जुहोत्यादिः) । शश्चतीर् अति सरश्चतः (Rig 3-9-4). इयं नरो मरुतः सरश्चत अनु (Rig 7-18-25).

चतुम् = आनन्दं = beatitude. इतु = क्षीति = to delight. इतु + क्विप् = इतु = bliss. object of इचन्तु ।

मज्झाद् = मज्झायाः = वेधसः = of Mazda.

सम्बन्धे षष्ठी । possesses चतुम् । चतुर्थी in place of षष्ठी by the Vartika "षष्ठ्यर्थे चतुर्थीति वाच्यम् ।"

ब्रह्माद् = ब्रह्मणः = of Brahma. चतुर्थी in place of षष्ठी by the Vartika षष्ठ्यर्थे etc.

[or मज्झा + इत् (6/1) = मज्झाय । आय in place of षष्ठी by सुपां सु-लृक् etc (7-1-39)]. Case in apposition with मज्झायाः = of Mazda, who is Brahma. मज्झा is a variant of ब्रह्मन् ।

प्रचरेत = प्रचरेयुः = may they choose.

इ-वरति = to choose. इ + लिट् यात् । singular in place of plural by सुप्-लिट्-उपग्रह etc.

यश्चान् च = यक्षांश् च = worships too.

श्च comes in Sandhi by नश् etc (8-3-7). object of प्रचरेत् ।

कवः = कविः = Kava. A part of the name recalls the full name.

Vide टाप् अजादाप् etc (5-3-83). (vide 46-14, 51-16).

जारथुदित्र = loyal to Zarathushtra. जारथुदत्र + इत् । by अतः इत् (4-1-95)

स्यितामः = श्वेतमः = श्वेतम् = गोत्रीयः = of the family of spitam.

श्वेत + तम् = श्वेतम् । त् of तम् elides by the dictum तमे तादेश्च श्वेतम् + अण् = श्वेतम् । अण् elides by युनि लृक् (4-1-90) i. e. an adjective becomes a proper noun the designation of a family—cf. Black, Whit-more (English), अर्चुन, कृष्ण (Sanskrit)

धास्व = दासुं दधतु = may they hold on.

धा-दधाति = to hold. अत्र अदादिः आत्मनेपदम् । धा + लोट् स्व = धास्व । स्व may be used of third person and plural number by क्रिदा सममिहारे etc (3-4-2).

पथः = पन्थानम् = path.

पथ is a variant of पथिन् । object of धास्व । सु in place of द्वितीया by सुपां सु-लृक् etc.

दीनाम् = धेनाम् = religion. object of अद्दात् ।

सोप्यन्त = महागुरुः = great preceptor.

सु—सवति—to guide. सु+स्वृ=सोष्यन्=guiding (preceptor). स्वृ (in place of शृ) is used in present tense by वर्तमान-सामीप्ये etc (3-3-131). honorific plural i e सोष्यन्तः in place of सोष्यन् ।

Mazda is called सोष्यन् as He is the inspirer of all the preceptors.

ददात्—अददात्=gave. अ is stopped by बहुलं etc (6-4-75)

IV टिप्पणी (Remark) :—

Any one who follows the straight path laid down by Maharatu Zarathushtra, is sure to experience the bliss of Brahma-realisation.

Upanisad says :—

आनन्दं ब्रह्मणो विद्वान् न विभेति कुतश्चन ।

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 ब्रह्मज्ञ (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.

झाने कन्दम नयस्ताने शकम ।

हम व मन मी खद व मन मी खरम ॥ Masnavi 2-2428

I myself grow sugar-cane in my soul and myself taste it.

(1) वद्वाह—Vahma is the same word as Brahma. 'r' elides by the rule सर्वत्र ल-व-राम (Vararuchi—Prahrita Prakasha 3-3).

Brahma is derived from the root वृह—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 वृ—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 मश=all, and ध्यै=knowledge). In the Sura aspect, he is called Vishnu or the Tangible one (from विश—to extend).

(2) एरेकश पथो—the Straight Path. It has been reproduced by Hazrat Muhammad as “Sirat-ul-Mustakim” 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) सोष्यन्त—“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) कर्प—The priests of the Indians (Angirasas) were known as कर्प (Karpas). Thus we have अंधया करपने (Yas 48-10)—the Karpas who are Angras.

The priests of the Iranians (Bhargavas) were known as कवि 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 हज्जारान नामे उ थक आदमी ।

साहेबे हर बरकश अज वरली अमी ॥ 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.

हुँकत हुँकत हुँकिया भया सो गुणागुण ।

हुँकत हुँकत ना मिला हारि कहा बेचुन ॥ Bijak 11-343

The aspirant searches Him and searches—Him who is full of all qualities (गुणागुण). He does not get to the end of His qualities and then says He is incomprehensible—He is void of qualities (बेचुन — निर्गुण).

३ । तेम् चा तू पौरुचिस्ता हएचद्—अस्पाना,
स्पितामी येज्वी दुगेद्राम जरथुश्चहे ।
वडहेउश् पइत्यास्तेम् मनड्हो अपखा,
मज्जदाओस् चा तएइव्यो दात् सरेम् ।
अथा हेम्—फेरष्वा थ्वा खूथ्वा,
स्पेनिश्ता आर्मतोइश् हुदान् वरेष्वा ॥

I अन्यय (Prose order) :—

हे सेचद्-अश्वाना स्मितमी यज्ञी पुरुचिस्ते (O noble Puru Chista, of the clan of Spitama Haechad-aspas) वसोः मनसः, अवस्य, मज्जदायाश्च प्रत्यस्ता, जरथुश्चव्य दुहितरं ताम् त्वाम् (such one as you—addicted to Conscience, Rectitude and Mazda, and the daughter of Zarathushtra) तेभ्यः सरं अददात्, (has given to them as model) अथ तव कर्त्वा संयुस्व (so rejoice in your duties) आर्मतेः स्पेनिष्ठान्, सुदान् वरस्व (and earn the best boons of Faith).

II अनुवाद (Translation) :—

O Puruchista, of the clan of Haecchad-aspā, 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) :—

तेम्=ताम्=तादृशी = such-like.

qualifies त्वाम् (तु) masculine in place of feminine by सुप-
तिङ् उपग्रह etc.

त्=त्व=त्वाम् = you.

object of अदात् । इ in place of द्वितीया by सुपां सु-ङ्ङ् etc.
(त्वद् + इ = त्व = तु),

पुरु-विश्ता = महाविद्या, तन्मासका जरयुद्रस्य कन्या = name of the daughter
of Zarathushtra.

पुरु = बहु । विश्ता = पराविद्या । विश् वेसति = to inspire. चित् + क =
चित्तं = inspired wisdom. पुरु चित्तं यस्य । क forms a noun
by 3-3-114.

सेचद्-अश्वाना = सेचदश्वस्य कुलजा = of the family of Sechad-aspā.

सेचन् अश्वः पशवः = सेचदश्वः । A fore-father of Maha-ratu
Zarathushtra. सेचदश्व + ख = सेचदश्वाना । ख comes by the
rule सामाद् etc (4-2-94)

शिवतमी = श्वेतमी = श्वेतम-गोश्रीवा = of the clan of श्वेतम ।

श्वेत + तम = श्वेतम = शुभं = preceptor of the Ahura worshippers.

यज्वी = यज्ञो = महती = noble.

यज्ञ = great (Nighantu 3-3). This word is used by the
Jews as the name of God—Jehovah.

दुगेदा = दुहितर = daughter

case in apposition with त्वाम् (object of अदात्).

जरयुद्रस्ये = जरयुद्रस्य = of Zarathushtra.

Sans स्व = Zend वा, by दशाशु हः (Vararuci 2-44).

प्रत्यस्ता = प्रपत्ता (अनुगतता) = addicted.

प्रति + अत् + क = प्रत्यस्त । अत्-असति = to adopt. qualifies त्वाम् (तु).

तेभ्यः = सर्वेभ्यः = to all (Parsis). dative of अदात् ।

दात् = अदात् = gave.

दा = ददाति = to give. अत्र अदात्तिः । दा + लृङ् दृ । अ is stopped
by 6-4-75.

सरं = शिर = head (leader).

शिर is variant of शिरस् by the dictum कोर् अन्त्योर् लोपः । श
becomes स by श-पोः सः (Vararuci 2-43). case in apposition
with त्वा (तु) = object of अदात् ।

संपृस्य = मोदस्व = rejoice.

पू = पूषोति = to fulfil, to please. आत्मनेपदम् । सं + पृ + लोट् स्व ।

त्वा = तव = your. सुप-तिङ् उपग्रह इति क्री स्थले द्वितीया ।

कृत्वा = कर्तव्येन = by duties. संपृस्व इत्यस्य करणे तृतीया ।

स्वेनिष्ठा = स्वेनिष्ठान् = पुण्यतमान् = holiest.

स्वेन्त + ङ्ङ = स्वेनिष्ठा । त् of न्त elides in analogy with तुर इष्टमे
etc (6-4-154). qualifies सूदान् । आ in place of द्वितीया by
सुपां सु-ङ्ङ् etc.

सुद=लाभ = gain.

सुद—सुदयति = to cook, to effect. सुद + अल्-सुदः = product. सुदः
स्वात् व्यञ्जने अपि—Amara Kosa. object of वरस्व ।

वरस्व = भवस्व = obtain.

वृ- वरते = to adopt वृ + लोट्-स्व । स्व becomes स्वा by अन्वेषाम्
अपि (6-3-137)

IV टिप्पणी (Remark) :—

Complete surrender to Mazda which is the distinctive trait of Puru-Chista (one perfect in Cisti), is called here प्रत्यस्ति (प्रति-अस्ति = re-existence). This is no other than प्रपत्ति of Hindu Theology.

The attitude finds expression in the Puranas, as follows.

दीनवन्धो जगन्नाथ नाराय विप्रः जगद्-वह्निः ।
कृतापराधं दीने च पाही इमं शरणागतम् ॥

Brahma-Vaivarta—Sri Krishna Khanda, 35-126

You are the protector of all the worlds. I am not outside the world. So save me, even if I have sinned.

Jalal also teaches us to pray in the same strain,

पय कुजा जारद कुजा नालइ लइम ।
गर तु नपत्तीरो बजुज नीक अय करीम ॥ Masnavi 2-335

If you do not accept anybody other than the good, to whom would we turn and lay our grief ?

Zarathushtra had a daughter whom he took care to edu-

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.

प्रत्यस्ति expresses the same idea as प्रपत्ति of Vaishnava Philosophy, viz, complete reliance on, and surrender to, Divine dispensation.

तेकळ ता गीरा ओ सा पुवा न सुद ।

मरकवश जुजु गरवने चाचा न सुद ॥ 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.

४ । तेम् जी वी स्पेरेदानी वरानी,

या फेथ्रोइ वीदात् पइथ्यए चा ।

वास्रएइन्वो अत् चा खएतओवे,

अपाउनी अपवन्वो ।

मनइहो वइहेउश् खेन्वत् हइहुश् मेम वेएत उश् ,

मज्जदाओ ददात् अहुरो दएनयाइ वइहुयाइ

यवोइ वीस्पाइ आ ॥

I अन्वय (Prose order) :—

तं हि वे स्पृहानि वराणि (Him do I long for and Him do I choose) यः पित्रे विधाति पत्न्ये च (who plays the father and the husband) वास्त्येभ्यः अत् सैतवे, अथावते अथावद् यः च (to the worker, the Khaetu, the saint and the class of saints) वसोः मनसः स्वन्वत् (perfecting Conscience) माम् हंसुं उश् वीयात् (would reveal to me the Soul) अहुरः मज्राः वसुषे दीनावि आ वषातु (May Ahura Mazda persist for this good religion) विद्वाय यवाय (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 Swan (supreme Soul, or Paramatma). May Ahura Mazda subsist for the grand Religion for all time to come.

III टीका (Word-note) :—

वी=वि=हि—एव=alone. इ becomes ई by निपातस्य च (6-3-136)

वी=वि=वे—just. इ becomes ई by 6-3-136.

स्पृहानि—स्पृहानि—इच्छानि=I would desire.

स्पृह—स्पृहते → to desire अत्र परस्मैपदम् । छोट आनि । इ becomes य in analogy with नहो यः (8-2-34).

पित्रे—as the father.

चतुर्थी by the Vartika क्लृपि सम्प्रदाने । चतुर्थी of happening.

विधाति=कल्पते=भवति=happens (to be).

धा—इति=produces, turns out as. अत्र अदादिः । वि+धा+क्लेट् ति । इ elides by इत्य etc (3-4-97).

पत्न्ये=to be the husband. क्लृपि सम्प्रदाने चतुर्थी ।

वास्त्येभ्यः → to the workers. वास → to subserv. वास + ज्ञ + कर्मणा यम् अभिप्रेति (1-4-32) इति चतुर्थी ।

सैतवे=to the Vaisya.

कर्मणा यम् अभिप्रेति (1-4-32) इति चतुर्थी ।

अपवने=to the pious.

अप + वनिप् =अपवन् । कर्मणा यम् अभिप्रेति इति चतुर्थी ।

अपवनेभ्यः = पार्मिकगणाय — to pious groups.

अप + वनिप् =अपवन् । चतुर्थी in the dative of बोधान् । Plural number conveys here the idea of "many forming a group."

It is to be noted that the चतुर्थी in (i) फेद्योइ and पद्व्यए on the one hand, and (ii) वास्त्येभ्यो, सप्तजोने, अथावते, and अपवने, on the other, bears two different significance.

In फेद्योइ and पद्व्यए, चतुर्थी is induced by क्लृपि सम्प्रदाने ; it bears the meaning of "as", i.e. Mazda happens as the father, (or even) as the husband.

In वास्त्येभ्यो etc, it is simple dative case meaning "in favour of", "towards".

A glaring instance of how confusion may be caused by the different significance of चतुर्थी is in ईषीम्ण (Rigveda 10-125)

अहं रदाय पशुद, आत्मोमि अदादं सखे इत्यथा इ Rig 10-125-6

"I ply the bow for Rudra and against the devil." The

line might equally be interpreted as "against Rudra, and for the devil." For there is चतुर्थी in रुद्र and in ब्रह्मद्विष, though the significance is quite opposite. चतुर्थी implies both "for" and "against." The context determines the meaning. Here also, though the विभक्ति is the same (चतुर्थी) in केन्द्रोद् and वास्त्रएष्यो, in one case it signifies "as" and in the other case it signifies "towards."

वास्त्रएष्यो, खलुभवे reminds one the famous line of the Gita — स्त्रियो वेद्यास् तथा ब्रह्माः (9-32).

Even a Vaisya or Sudra, (not to speak of Brahmins and Kshatriyas). Here also it means towards वास्त्र and खेतु, not to speak of अर्घ्यंभ्रा and वेरेजेन ।

बसो-मनसः — वसु मनसं = conscience.

object of स्विन्वत् । षष्ठी in the object by अचोर्गर्भ-द्वेषां (2-3-52)

स्विन्वत् — स्विन्वत् — दीपयत् = illuminating.

स्वन् — स्वनति = shine. स्विन् is a variant of स्वन् । तनादिः । implied णिच् (i. e. णिच् and its elision) by षेद् अनिटि (6-4-51). Thus स्विन् = to illumine. स्विन् + शतृ = स्विन्वत् = illuminating, perfecting. सु (1/1) elides by सुपां सु-लृक् etc.

हंस — हंसुं = आत्मानं = Soul.

हंसु is a variant of हंस like हंसुं of हंस, or पादु of पाद् (vide Rigveda 8-16-4 and 10-27-24). In esoteric language हंस (Swan) means Soul, vide.

तस्मिन् हंसो ब्राम्हणो ब्रह्मचक्रं (Svetaswatara 1-6)

एको हंसो भुवनस्यास्य मध्ये (Svetaswatara 6-15)

object of वीयात् । सु in place of द्वितीया by सुपां सु-लृक् ।
cf Kabir :

देहुरी बँटी माता रोवै, खटिया केगवे माद् ।
लट छिटकाये तिरि रोवै हंस इकेला जाइ ॥

Adigrantha—Rag Asa

Relatives weep and cry, but the soul goes away all alone.

मे = मह्यम् = to me.

dative of वीयात् by कर्मणा etc (1-4-32).

वीयान् — ज्ञापयेत् = explain, expose.

वी — वेति = to apprehend. णिच् and elision of णिच् by 6-4-51
= to explain.

दधात् = दधातु = may subsist.

धा — दधाति = to hold on. धा + लोट् ति. इ elides by 3-4-97 and लोट् is optative by 3-4-7.

दीनायै = धेनायै = for religion. तादर्थ्ये चतुर्थी ।

ववाय = कालाय = for time. चतुर्थी of duration — vide 49-8, 53-1

IV. टिप्पणी (Remark) :—

Rabindranath states the essence of Vaishnavism to be

देवतारे प्रिय करि प्रियरे देवता ।

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 पत्न्ये (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.

इक ओ जान हर दु नेहानन्द ओ सतीर ।
नर अरुश खान्देहम अयवी 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.

सरखुश अज्ज दखातेह् ए मयखानाहा ।
जल्ब-दुज्द ए रु ए जाने काशाना हा ॥

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

चुन मुहम्मद वाक शुद नीन नार ओ दुद ।
हर कुजा रु कई बज्जे अशाह शुद ॥ 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 पश्यति सर्वत्र सर्वं च नपि पश्यति ।
तस्याहं न प्रणश्यामि सु च मे न प्रणश्यति ॥ 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—in spite 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 dispells it.

Hafiz describes the existence of God beautifully.

नेहू दर बराबर चरम इ न पायब अह नजू इ ।
नेहू बाद मी कुनी ज मन न भी खी अज बाद ॥

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 (उर्जाजिमा). Thus while Deva 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 (दूत) of Mazda (Yasna 32-1).

This message of love (the Cisti of the Gatha) survived in Iran, under the guise of Sufism.

५ । साखेनी वज्यशाव्यो कइनिव्यो प्रओमी,
क्षमइव्या चा वदेओ मेन् चा ई मांजदजदुम् ।
वएदोदुम् दएनावीश अव्यस्ता,
अहूम् ये वइहेउश् मनइहो ।
अपा वे अन्यो अइनीम् वीवेन्गहत्,
तत् जी होइ हुपेनेम् अइहत् ॥

I अन्वय (Prose order) :—

बृहिस्रभ्यः कृणीयेभ्यः च शस्त्वानि स्रवीमि (I tell words to the elders and the youngers) इमभ्यं च वेदयमानः (and intimating you too) ई मन् च मन्-ध्याध्वम् (ponder on this fully) विद्वन्मन् दीनेः अभ्यस्ताः (know ye who are practised in religion) यत् वृत्तोः मनसः अद्यु (that which is the life of conscience) अवा वै अन्योऽन्यं विवसतु (let Rectitude protect one another) तत् हि तेषां सुकिंनं असत् (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) :—

शस्त्वानि = शस्त्वानि = words.

शस्-शंसति = to state. शस् + क्न् (Unadi 562) = शस्वन् = वचनं । सुखन् in Persian. Object of स्रवीमि ।

बृहिस्र = बृह = elder.

बृह-बृहते = to grow. बृह + इमभिन् (Unadi 597) = बृहिस्र = grown up. dative of स्रवीमि ।

कृणीयेभ्यः = युवभ्यः = to the youngers

युवन् + ईयतु = कृणीयत् । युवात्पयोरक्त् (5-3-64). dative of स्रवीमि ।

स्रवीमि = स्रवीमि = I tell.

सु-स्रवति = to tell (छान्दसः) ।

वेदास्रः = शायसन् = informing.

विद्-वेत्ति = to know. implied णिच् (i. e. णिच् and its elision by णिर् अन्ति (6-4-51) = to inform. वेदति । आत्मनेपदम् । वेद + शानच् = वेदमानः । मान becomes व by the extension of तनिपत्तोः etc (6-4-99).

मन्-पूर्णं = well.

मन् is an upasarga to be included in प्रादि class (1-4-58).

Two upasargas of ध्याध्वम् (मन् and मन्) are connected here by च as “सं” and “चि” in Swetaswatara Upanisad (4/11)

यस्मिन् ददं “सं” च “चि” चेति सर्वम् ।

Where all are collected and dissolved.

ई = this. object of मन्-ध्याध्वम् । ईम्-एनं (Nighantu 4-2-80).

मन्-धाध्वम् = निदिध्यासत = ponder.

मन्-सम् = well. It is an upasarga to be included in प्रादि class (1-4-58). ध्ये-ध्यायति = to think. अत्र आत्मनेपदम् । अदादिः । लोट्-ध्वम्-ध्याध्वम् । Mazda has been derived by some as मन् + ध्ये omniscient.

विद्वध्वम् = जानीत = know.

विद्-वेत्ति = to know । अत्र तुदादिः । आत्मनेपदम् । विद् + लोट्-ध्वम् ।

दीनेभिः = दीने = चेनायी = in religion.

in place of सप्तमी, वृत्तीया is induced by the word अभ्यस्त by प्रसित etc (2-3-44).

अभ्यस्ता = विपुजाः = practised.

अभि + अश् + क् । adjective of वृथम् (understood).

अहुम् = अहुः = अहुः = pith.

(nominative of भवति । case in apposition with 'which' ये
(understood) । द्वितीया in place of प्रथमा by सुप्-तिङ्-उपयद् etc

वे = यः = what.

nominative of verb भवति (understood).

अन्योअन्यं = परस्परं = one-another.

object of विवसतु ।

विवसतु = रक्षतु = may protect.

वस्-वस्ते = to cover. अत्र भ्वादिः । परस्मैपदम् । लोट्-तु ।

हे = से = तेषां = their (of old and young).

ए in place of षष्ठी by सुपां सु-लुट् ।

सुसिन् = मानदन्टः = measuring tape.

सि-सिनाति = to bind. सि + न (Unadi 289) = सिन = that which
limits the scope of one's free action = a standard, which
fixes the limit.

IV टिप्पणी (Remark) :—

"Do to others, as you would that they should do to you",
is the golden rule of ethics. The same truth is expressed
here in the negative way : "Do not do to others that which
you would that they would not do to you."

Equity is the yard-stick, the common standard, which
none may discard.

The Gita lays down the principle.

आत्मौपम्येन सर्वत्र समं पश्यति यो भ्रुवन् ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ Gita 6-32

Jalal refers to it.

आन चे नपतन्दी व खुद अय बोखे दीन ।

चुन पतन्दी वर बेराइर अय अमोन ॥ Maanavi 6-1569

६ । इथा ई हृथ्या नरो अथा जेनयो,

द्रुजो हचा राथेमो येमे स्पयथा फाहदीम् ।

द्रुजो आयेसे होइश् पिथा तन्वो परा,

वयु-वेरेदुव्यो दुश-खरेथेम् नांसत् खाथुम् ।

द्रेग्-वोदेव्यो देजीत्-अरेतएइव्यो,

अनाइश् आ मनहीम् अहम् मेरेङ्गुये ॥

I. अन्वय (Prose order) :—

इथा इ सला, नरा अथ जानयः (this-wise is the truth, O men
and women) द्रुजः सचा राथे यमं मैति स्पयव (in this, the way of
lie, look upon self-control as the rescue) द्रुजः आयेसे तन्वः परा
पिठा भवति (in pursuit of vice, happens utter ruin of the Self)
वायु-वद्व्यः दुग्-खरथं स्वात्रं तस्यति (in the fanciful, evil impulse
destroys the purity) द्रुगुवद्व्यो इहृ-खतेभ्यः (for the vicious
law-burners) अनैः मानसं अस्तुं मुन्वथ्ये (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 टीका (Word-note) :—

इथा—this-wise.

ई—एव—only.

सत्या—सत्यम्—truth. nominative of the verb मथति (understood).
आ in place of प्रथमा by सुपां सु-लुक् etc.

नरः—पुरुषाः—O men. वृ—नरः।

अथ—and.

जानयः—नारथः—O women.

जनी—बधू—संज्ञायाम् अन्या (4-4-82). जन्+इन् (Unadi 569)—जनि
परिस्वज्जने जनयः यथा पतिम् (Rig 10-43-1).

इत्था—सुचा—वे—indeed.

राधेमो—स्थस्मिन्—स्थायाम्—in the road.

यमे—यमं—संयमं—self-control,

object of स्पर्शय । ए in place of द्वितीया by सुपां सु-लुक् etc

स्पर्शय—पश्यत—sec. स्पृश्—स्पर्शति—to see. (वैदिक) । स्पृश्+लोट् थ—
स्पर्शय । लोट् is optative (3-4-7)

रैति—निष्कृति—rescue. case in apposition to यमं ।

आयस—अनुवर्तन—pursuit. वस्—वस्यति—to try. आ+यस्+अट् ।
करणे तुतीवास्तुते अधिहरण-विकल्पया सप्तमी ।

होस्—भोस्=अभोस्—भवेत्=would be.

भू+लृङ् वृ—भोस् । वृ comes by च्लेः सिच् (3-1-44) and वृ
elides by मन्त्रे वस etc (2-4-80). Initial अ is stopped by
बहुलं etc (6-4-75) and लृङ् is subjunctive by छन्दसि लृङ्-लृङ्-
लिटः (3-4-6). भू becomes वृ by भुवो हो-वृषो (Vararuci 8-1).

पिडा—विनष्टि—ruin. पिट्—पेटति—to injure (Kalé) पिट्+क—
पिठ । स्थिषाम् आप् । nominative of भोस् (होस्) ।

सन्वः—आत्मनः—of the self.

परा—महती—great. adjective to पिडा ।

वायु-भृद्भ्यः—सारहीनेभ्यः—to the vain.

वायु—vanity (empty as air). dative of नशति (नशत्).

दुष्-स्वरथं—कुप्रवृत्तिः—evil impulses.

लृट्—स्पर्शति—to move (Nighantu 2-14-54). लृट्+अथ (Unadi
400)—स्वरथ—impulse (that which moves). nominative of
नशति (नशत्). Sans स्व—Zend स्व (vide 31-20, 49-11)

नशत्—नश्यति—destroys.

नश—नश्यति—to destroy. अत्र तुदादिः । नश्+लोट् ति—नशत् ।
इ elides by 3-4-97. तुम् comes मस्वि-नशोर् etc. (7-1-60)

स्वात्रं—स्वात्रं—शुचिता—purity.

स्वात्रं—पवित्रता (Nighantu 4-2-14). object of नशत् (vide
28-2, 31-7, 33-9, 43-2)

दहन्-कर्तेभ्यः—दधन्-भर्तेभ्यः—to rectitude-burners.

दह+शच्—दहन् । कर्त्तं दहन्—दहन्-भर्ते

द्वितीया-नतपुरुषः । द्रवत् comes before ऋत by राजदन्तादित्यु परम् (2-2-31).
Samasa with ऋत् (participle) is permitted by सह इत् (2-1-4). vide 53-9.

अनेः - अमोभिः - by those (impulses). vide 28-9, 32-15.

मानसं अस् - लिङ्गं शरीरं - mental outfit. object of सूत्रध्वे ।

सूत्रध्वे - हिनन्ति - injure.

सूत्र - मर्चयति - to injure (वदिकः) अयं तुदादिः । सूत्रति । न comes by शे मुबादीनां (7-1-59). सूत्र + अन्ति = सूत्रध्वे । ध्वम् takes place of अन्ति by क्रियासमनिहारे etc (3-4-2) and ध्वम् changes to ध्वै (like ध्वात्) by analogy of ध्वमो ध्वात् (7-1-42)

IV टिप्पणी (Remark) :—

Self control is the foundation of moral life.

इन्द्रियाणां हि चरतां यत् मनो अमुविधीयते ।

तदस्य हरति प्रज्ञां वायुर् नाशम् इवाम्भसि ॥ Gita 2-67

Greed for pleasure, and anger on its frustration, are the root-causes of moral degradation. So धम or self-control is the first requisite of moral life.

Kabir, the greatest apostle of Sufism in India, beautifully expresses the idea.

काम कोप लोभ मोहका जबतक घटमे खान ।

क्या सूखं क्या पण्डिता 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 ?

७ । अत् चा वे मीभूदेम् अड्हत् अद्या मगडा,
यवत् आजृशू जूरजू-दिस्तो वूनोइ हस्तयाओ ।
पर चा अओचांस् अओरा चा,
यधू मइन्दुशू द्रे श्वतो अनांसत् परा ।
इवीजयथा मगेम् तेम्
अत् वे वयोइ अड्हइति अपेमेम् वचो ॥

I अन्वय (Prose order) :—

अत् च वः अस्य मख्त्य मोई असत् (then only, yours would be the reward of this sacrifice) यावत् सक्तावाः वृत्नं हृदिस्मं आजृत् परं च अवरं च सोचंस् (when you can cast off far and wide, heart-seated lust, which is the basis of all passions) यत्र इ श्वतः मनुः परं अनंशत् (wherein inheres mostly the power of the Evil) तं मखं इविजयथ (perform this sacrifice) अत् "ओ-अई" वः अपमं वचः असत् (otherwise, "alas" would be your last words)

II अनुवाद (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)—

अत् - अथ - then.

चा - च - एव - only.

वः = युष्मद् = yours.

भीजूद् = भीड् = पुरस्कारः = reward.

मिह् = मेहति = to shower. मिह् + क् = मिह् । इ turns into व by दाशे etc (8-2-32) and then into म् by कुशोष्ः (7-6-42). nominative of असत् (अहत्) ।

असत् = भवेत् = would be.

अस् = अस्ति = to be. अस् + लेट् ति = असत् । इ elides by 3-4-97 and लेट् is also subjunctive, by 3-4-7.

मख् = यज्ञ = sacrifice.

यज्ञः सवो अश्वरो यागः सतन्तुर् मखः ऋतुः । Amara Kosa.
मय = संघ । मख् = sacrifice.

आश्रुत् = मैशुनेच्छा = lust.

जृप् = जृष्यति = to be infatuated. आ + जृप् + क्तिप् = आश्रुत् ।
object of श्रोचास् । द्वितीया elides by सुपां सु-लृक् etc

जरदिस्तो = हृदिस्थः = heart-seated.

इ = जृ = जर ।

बुध्नः = मूल = basis.

बुध्नः ना मूल-रुद्रयोः—Medini Kosa. ऋतस्य बुध्ने उपसाम् इपप्यत् ।
(Rig. 3-61-7).

सकाशाः = आसक्तः = of attachment.

सन्ज् = सज्जति = to bind. सन्ज् + क् = सज् । क् forms noun by नपंसके (3-3-114). नपंसके is optional by महाविभाषा । thus सक्त = सक्ता । जियाम् आप् । सम्बन्धे षटी । possesses बुध्न ।

परा = परं = far. द्वितीया in भेदक (adverb). आ in place of द्वितीया by सुपां सु-लृक् etc.

श्रोचांस् = श्रोचसि = त्यजसि = you cast off.

सच् = मलच् = to leave. सच् + लेट् सि = श्रोचास् । आ comes by लेटोऽइ-आटौ (3-4-94), and इ elides by इत्श्च (3-4-97) श्रोचास् = श्रोचांसि । सुम् comes by the extension of मञ्जि-नशोर, etc (7-1-60)

अवरा = अवरं = away. भेदक (adverb) of श्रोचास् । आ in place of द्वितीया by सुपां सु-लृक् etc.

यत्र = यस्यां (सकाशां) = where.

मन्युः = गुणः = energy. (power). nominative of अनंशत् ।

अनंशत् = व्याप्नोति = pervades.

नश् = नशति = to spread (Nighantu 2-18) नश + लृट् इ = अनंशत् । सुम् comes by मञ्जि-नशोर, etc (7-1-60)
लृट् is used in present tense by छन्दसि लृट्-लृट्-लिटः (3-4-6)

परा = परं = नितरां = profusely.

भेदक (adverb) of अनंशत् । आ in place of द्वितीया by सुपां सु-लृक् etc.

इविजयथ = यजथ = perform.

यज् = यजति = to adore. यज् = इज् । इज् + णिच् (स्वार्थे) = इजयति । इविजयति is a variant of इजयति by analogy of र्कापो वः (7-3-41) इविजय + लेट् थ = इविजयथ । लेट् is imperative by लिट्थे लेट् (3-4-7)

सखं = यज्ञं = duty, discipline. obj: ct of इविजयथ ।

अत् = अवथा = otherwise.

वे = वः = yours.

वयोद् = अहोवत् = alas.

ओ + ओद् = अथोद् = वयोद् । by the dictum सिद्धे वर्णविपर्ययः ।

असति = भवेत् → would be.

अस = अस्ति = to be. अस् + लेट् ति = असति । अ comes by लेट् :
अह्-आटी (3-4-94). लेट् is subjunctive by लिङ्गो लेट् (3-4-7).

अपरम = अन्तिम = final.

adjective. qualifies वचस् ।

IV टिप्पणी (Remark) :—

Lust is the greatest enemy of man, the root of all the passions. As soon as one purges himself of this canker, he reaches the presence of Mazda.

जिह्वा दग्धा परान्नेन करी दग्धी प्रतिग्रहात् ।
मनो दग्धं परस्त्रीभिर् कथं सिद्धिं व्रताने ॥

Kularnava Tantra 15-9

If the mind burns for another's wife, how can one get to higher life ?

Kabir says—

चलो चलो सब कोद कहौं, निरला पहुँचे कोय ।
एक कनक और कामिनी, दगम् चाटी शोय ॥

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 काचन (lust and greed) to be the two enemies of god-realisation.

Man and woman are temptations to each other. They easily succumb.

चन्द वा आदम बलीम अफसानेह कर्द ।
चुन हवा गोफ्तारा बेखर आन गाह खुर्द ॥

Masnavi 6—4470

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 (आलस्य). 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.

जानके बी लीङ्गत नदवद लहम ओ पुस्त ।

जुन न हयद चे गदाजद इश्के दुस्त ॥ Masnavi 3-4168

Sexual impulse returns frequently only to remind us our loathsome origin, so that we might feel an aversion to it.

खाकरा ओ तुलफेह् रा ओ मुज्जेह् रा ।

पीने चश्मे मा हमी दारद खुदा ॥

कज कुथा आवर्दमत अय बवर्नियत ।

के अज् आन आयद हमी खेप्रीकयत ॥ Masnavi 4-889/90

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.

ज् आतेरो शैहवत मज्जरीयद अहले दीन ।

बाकीबान रा बोदेह् ता कअरे जर्मीन ॥

Masnavi 1-862

८ । अनाइश् आ दुष्-वरेपनाओद्धो दक्ष्णया हेन्तु,
जखया चा वीस्पांओद्धो खूओसेन्ताम् उपा ।
हुख्पथाइश् जेनेराम् खू नेराम् चा रामां च,
आइश् ददात् प्येहतिव्यो वीजिव्यो ।
ईरत् ईश् द्वफपो ह्यो देरेजा,
मेरेथ्याउश् मजिस्तो मोपु चा अस्तु ॥

I अन्वय (Prose order) :—

दुष्-वृत्तासः अनैः द्वि-पाशेन्या आ सन्तु (that way let the male-factors be pincerred) विद्वे जक्षा च उक्कोशन्ताम् (and let all the ridiculers bewail) आभिः सुक्ष्मैः ज्ञा-नरां कृ-नरां रामां च ददात् (this way, on account of good nonchalance, may He impart Knowledge-path, Action-path and Feeling) शिवतिभ्यः चिरोभ्यः (to the mendicants and house-holders). स्वः भीष्मः द्रु-जः ईरत् इत् (let the deceitful liar run away) महिष्ठः मृत्युः अस्तु, मंक्षु 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 feelingway (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 टीका (Word-note) :—

अनैः—अग्निः— that-way, thereby.

दुष्-वृत्तासः—दुष्-कर्माणि— malefactor.

वृत्न—deed. वृश-वृत्ति— to choose. वृश+न (Unadi 293)

—वृत्न—conduct दुर् (दुष्टः) वृत्नः (आचरणं) यस्य इति दुर्वृत्तः ।

दुर्वृत्त+जस् (1/3)—दुर्वृत्तासः । अस is the vedic plural by आच् etc (7-1-50)

द्विपाशेन्याः—पाशद्वयवद्धाः— pincerred.

द्वौ पाशौ—द्विपाशः double noose द्विपाश+एन्व—द्विपाशेन्य । एन्व is added by extension of प्राक्च एन्व (4-3-37)

जक्षाः—उपहासकाः— ridiculers.

जक्ष—जक्षति— to laugh at. जक्ष+क्=जक्ष ।

कोशन्ताम्—कन्वन्तु— bewail.

कृ-श—कोशति— to lament. आत्मनेपदम् । लोट्—अन्ताम् ।

ज्ञा-नरां—ज्ञा-नरां—ज्ञान-पथं— Jnana Yoga.

नृ—नृणाति—to lead नृ+अल्-नर । स्त्रियां आप्-नरा—path. (cf. सुनर—skill—Yas 31-15, and 43-5). ज्ञा—to know.

ज्ञा+क्विप्=ज्ञा—knowledge. ज्ञा+नरां । object of ददात् ।

कृ-नरां—कर्मपथं— Karma-Yoga. नृ—नृणाति—to lead. नरा—path.

(vide सुनर—31-15, 43-5), कृ—to do. कृ+क्विप्=कृ—action.

कृ+नरा—कृनरा. object of ददात् ।

रामां—भक्ति—devotion. रम—रमते—to love. रम+वच्=राम । स्त्रियाम्

आप् । object of ददात् ।

आइश्—आभिः— this-way.

शिवतिभ्यः—परित्राजकेभ्यः— to the mendicants.

ईर्ये—इयायते—to go. (गणदर्पण) ईर्ये + ति = ईरति (Unadi 632)
itinerant ; dative of इरातु ।

विशिन्यः—गृहस्थेभ्यः—to the house-holders.

विश—विशते (अपविशते) = to sit.

विश + इन्—विशि (Unadi 567) = settled.

ईरतु—अपगच्छतु = let depart. ईर—ईरति—to go. लोट्-तु ।

धीप्सः—धक्कः—swindler.

दम्न—दम्नीति—to deceive. (गणदर्पण).

दम्न + सन् (desiderative) = धीप्सति—vide दम्न इच् च (Panni 7-4-56). धीप्स + अच्—धीप्सः ।

दृक्तः—पामरः—sinner.

द्रह + अल्—द्रुहः । Sans ह—Zend ज । by कृ-होस्-चुः (7-4-62).

मोषु—मंक्षु—सत्त्वरं—quickly.

द्राप्-मंक्षु सपदि द्रुते—Amara Kosha.

IV. टिप्पणी (Remark)

No one is immune from the jealousy (sternness) of God.
The jealousy is due to His uniqueness.

धरत आन आशान् के उ धररे हमेहस्त ।

आन के अफकून अज्ञ बयान ओ दमदमेहस्त ॥

Masnavi 1-1713

The three main ways of God-realisation are based on Willing (कर्मयोग), Knowing (ज्ञानयोग) and Feeling (भक्तियोग). These are the three faculties of mind—there is not a fourth faculty.

बोगाम् वयः मया प्रोक्ताः दुर्गा श्रेयोविधित्तया ।

ज्ञानं कर्म च भक्तिश्च नोपायो अन्वोभूति कुत्रचित् ॥

Bhagavat 11-20-6

The miscreants become more and more enchained in vice, while the pious flourish in the ways of Knowledge, Action and Love.

पापं कुर्वन् पापवृत्तः पापत्यागं न गच्छति ।

तस्मात् पुण्यं यत्नेत् कर्तुम् वर्जयेत् च पातकम् ॥

Mahabharata, Vanaparva, 208-41

६ । दुष्-वरेनाइश् वएपो रास्ती तोइ नरेपीश् रजीश्

अएपसा देजीत्-अरेता पेपो-तन्वो ।

कू अपवा अहुरो,

ये ईश् ज्यातेउश् हेमिभ्यात् वसे-इतोइश् चा ।

तत् मज्जदा तवा खूपथेम्,

या एरेभे-ज्योइ दाही त्रिगओवे वक्षो ॥

I अन्वय (Prose order) .—

दुष्-वरेणाः भयम् इत् स्थिति (the malefactors oppress too much)
ते रजेः त्वं (your Prince of Raji) तेषाः दहन्-घताः पेप-तमनः
(hedonists, virtue-burners, soul-killers) क अपवान् अहुरः
(where is the righteous Lord ?) चः ईश् ज्यातेः वसे-इतोश् संमिभ्यात्

(who would denude them of their insolence and licence)
हे मज ना नत् तव स्यम् (O Mazda, this is your majesty) यत् षड्जु
उयवे प्रिनवे बहीयम् इवासि (that you award the better to the
right-living puritan)

II अनुवाद (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 Kshathra (sovereignty), Mazda, that
to the righteous and pure, You grant the better life.

III टीका (Word-note) :—

दुष्-वरणाः = दुराचाराः = villains.

वृ-वृणोति = to chose.

इस्-वे = indeed.

भूयस्-नितरा = very much.

बहु + ईयसु = भूयस् । मेदक (adverb) of रेष्टि ।

रेष्टि = द्रेष्टि = oppresses.

रिष-रेषति = to oppress. अत्र अदादिः ।

रिष + ति = रेष्टि । ति in place of अन्ति (singular in place of
plural) by the dictum सुप्-तिह्-उपग्रह etc.

ते = तव = your.

नृयस् = नृयम् = लोक-पाल = protector of the people (Prophet).

* object of रेष्टि । सु in place of द्वितीया by सुपा सु-लुक् etc.

रजिस् = राजे = रजि-नगरस्य = of Raji city.

possessive case. सु in place of षष्ठी by सुपा सु-लुक् etc.

पेपसः = कामकाराः = hedonists.

एष-एषति = to seek. एष + अस् = ऐषम् (Unadi 638) = pleasure-
hunter.

दहद्-दहत्यः = धर्मदाहकाः = virtue-burners.

दह-दहति = to burn. दह + शत् = दहत् burning. श्रुतं दहत = दहद्-दहत ।
Samasa is allowed with a participle by सह-सुपा (2-1-4). दह
comes first by राजदन्तादिषु etc (2-2-31). vide 53-6.

पेष-तन्व = पेष-तन्वः = आत्मघातुकाः = soul-killers.

तनु (आत्मन) पिनाष्टि (पूर्णवति) इति पेष-तनुः । पिष + ण = पेषः = घातुकः ।
तनोः पेषाः = पेष-तन्वः । षष्ठी-तल पुरुषः । पेष comes first by
राजदन्तादिषु etc (2-2-31)

cf. ये के चात्महृनो जनाः । Isa Upanisad 1-3.

कृ-क-कुत्र = where.

अपवा = अपवान् = धर्मशीलः = righteous.

अप + वणिष् = अपवन् by the Vartik छन्दसि ई-वनिषी । (in case
of वतुप् the form would be अपवत्, अपवान्) ।

अहुरः = प्रभुः = Lord.

अस् + उ = असुः (Unadi 1) = one who exists for himself.

मे-यः = who. ए in place of प्रथमा by सुपा सु-लुक् etc.

ईस् = एतान् = them.

व्यातेः = शक्तेः = of strength.

उथा-जिमाति = to conquer. (vedic). ablative of संमिष्यात् ।

संमिष्यात् = वञ्चयेत् = would rob.

मिष-मेषति = to injure. तुदादिः । सं + मिष + तिह्-यात् ।

छो-रूतोः=स्वेच्छाचारात्= of caprice.

वशः=इच्छा । एति=goes. वशेन एति acts according to own will =वशी-इत्तु । इ-एति=to go. इ+त् (Unadi 72)=इत्तु=move-ment. वश becomes वशे in analogy with उभाजे etc (1-4-73) ablative of संनिव्यात् ।

शुत्र-ज्यवे-सदाचार्य=to the straight dealer.

ज्यु-ज्यवते=to go. श्रुत् + ज्यु+क्ति=श्रुत्-ज्यु । adjective of भ्रिगवे ।

दाही=दासि=ददासि = you give.

दा-ददाति=to give. अत्र अदादि । दा+ लट् सि=दासि । सि becomes सी by द्रुवचो etc (6-3-135). Sans स-Zend ह ।

भ्रिगवे=वतये- to the puritan.

अभ्रियुः=यतिः (Nighantu 4-2-23). अ drops by the dictum वृष्टि भागुरिर् अलोप । so भ्रियुः=अभ्रियुः । dative of दासि । (vide 34-5).

बहसु=बहीयत्=the better. वसु=good. वसु+ईयत्=वसीयत् । adjective used as noun. object of दासि ।

IV टिप्पणी (Remark) :—

Mazda, as the upholder of moral order, is sure to give His support to Zarathushtra and to punish his enemies. The punishment would, however, be for their own good—to lead them to the path of rectitude.

गर न दीदी सुदे उ वर बहरे उ ।

कर शुदी आन लुके सुत्तक बहरजु ॥ Masnavi 1-243

Why should God, who is all kindness, inflict punishment on anybody, unless it be for his good ?

The saints of Mazda enjoy perfect Bliss ; for they have risen above all needs.

रक्तु मुवा के आतश आरद उ वदस्त ।

आतशी दीद उ के अज आतश वरस्त ॥ 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 रंकेध्र (bliss) and the Gatha had started with the prayer for रंकेध्र—the very own element of Mazda (Yas 28-1). By developing an unflinching faith in the goodness of Mazda (स्पेन्नेम् अत था मज्जदा मेन्गही अहुरा — 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.

अत्र यकी कुजेह वेद्व जहर ओ असल ।

हर यकी रा वले हक्के इज्ज ओ जजल ॥ 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 [एरेज़्गु सचहो पथो सीपोद्व—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 ज़ीया उल हक हुसामुद्दीन तु इ ।

के गुज़रत अज़ मेह ब सुरत मस्नवी ॥ 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 बुदी खल्क महलुब ओ करीफ ।

वर न बुदी हलकहा तंग ओ ज़हफ ॥

दर मदीहत दादे मअनी दादमी ।

पयरे इन मन्तक लबी बेगुशादमी ॥ 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.

मुर्ग ओ माही दानद आन अयहाम रा ।

के सेनुदम मुवमल इन खुरनाम रा ॥

ता थर क आहै हुसुदान कम वज़द ।

ता खयालश रा व इन्दान कम गज़द ॥

Masnavi 3-2117,18

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 ज़ीया-उल-हक हुसामुद्दीन राद ।

के फलक ब अकानि तु तु शाही न नाद ॥ Masnavi 3-2110

चन्द कर्दम मद्दे कीमे मा मजी ।

कस्दे मन जानता तु बुदी ज़ इक़तावा ।

खानहए खुदरा रा शनासद खुद हुआ ।

तु ब नामे हर के खाही कुन सना ॥ 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 Gathic 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.

एष मसाले तु बु आन हस्तेह् नसीत् ।

कज्ञ् इस्नश खात्रेह् गुयद् खात्रेह् नीत् ॥ Masnavi 4-897

Blind are they who take Husamuddin 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 7th 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 Darveshes (one who has reached the door of god—the same word as *dhrigus=dri-yus*-Sukta 53-9 of the Gatha) and not *momins*. 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 (सभोष्यन्तो दक्ष्यताम्—Sukta 48-12), for it has cast off parochial outlook (ज्वन्तो वीस्वेन्म् चादस्या—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 (देवान्ज्हा आत्रा—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 Khizr (Koran 18-77)

This is why Pour-i-Davoud prefers Mazda Yasna to any of the three Semitic religions—Judaism, Christianity and Islam.

ज़ीन सेह गानेह तारम ओ कोख पुर मीगज़ीद यकी ।

अर न खुद थय रा देल काने महेरे आतिगनाह ॥

Diwan-i-Pour-i-Davoud (Ode 5)

I would have selected any one of these three shrines, if the Fire Temple had not been my fascination.

Husamuddin is no other than the Prophet of Raji [The Glowing Fire—Zarath Ushtra] who outshines the other prophets, as the sun does the crescent.

शम्स तु आलीतर आमद खुद ज़ माह ।

फस ज़ीया अज़ पुर अफ़हून दान ब जाह ॥ Masnavi 4-20

"Sufi" is "Cisti," as sure as 'Persia' is 'Iran', and the poet-apostle of Sufism, could not but bow down to the prophet of the Cisti, who is referred to in Koran (18—69) as Khizr.

Jalal counsels the Zoroastrians to put up with the arrogance of their misguided brothers, till the return of the Prince of Raji (till the revival of Mazda-Yasna)

ता स्वीदन दर शेह ओ दर नाजे खुश ।

राज्या बा मरफ़जी मो साब् खुश ॥ Masnavi 4-3814

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.

नीस्त धम गर दयर बी उ मान्देह इ ।

दयरगीर ओ सख्तमीरश खान्देह इ ॥ Masnavi 2-2532

The mill of God grinds slow, but grinds exceeding small. Hafiz also relies on the protection of the Prince of Raji.

बा तु ज़ीन पस गर फ़लक ख़ारी कुन्द ।

बाज़ मो दर हज़रते दरा ए रय ॥ Hafiz 546

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.

सुमोन ओ तर्सा जुहुद ओ गज़ ओ मव ।

जुम्हेह रु सुये आन सुलताने ऊलुव ॥ Masnavi 6-2419

All will turn to thee, O great Lord (Zarathushtra)

माता ज़रथुदन्नः पिता ज़रथुदन्नः,

सखा ज़रथुदन्नः सखी ज़रथुदन्नः ।

सर्वद्वेषं मे ज़रथुदन्नः यदाकुरु

नान्यं जाने, नैव जाने, न जाने ॥

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.

इति वेदान्त-पिटके, भक्तियोग-शास्त्रे,

मार्गव-वेदस्य सारभूता, गाथामिषेया

ज़रथुदन्नोपनिषत् समाप्ता ।

❀ तव सव हों ।