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THE HYMNS
OF
ATHARVAN ZARATHUSHTRA

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गा था

THE HYMNS OF ATHARVAN ZARATHUSHTRA

रुद्र-ष्टोमः

तम् उ ष्टुहि यः सु-इषुः सु-धन्वा,
यो विश्वस्य क्षयति भेषजस्य ।
यश्वा महे सौमनसाय रुद्रम्,
नमोभिर् देवम् असुरम् दुवस्य ॥

ऋग्वेद—५-४२-११

Pray to Him who wields the bow and arrow (for the vindication of justice) and possesses all the balms (is the only source of bliss).

For the sake of beatitude, worship *Rudra* : Serve Him with salutes.

He is both the *Deva* (God of the Hindus) and the *Asura* (Ahura, God of the Parsis).

एको हि स्तो न द्वितीय तस्युः ।

Swetaswatara upanisad 3-2

Rudra is one, He does not tolerate a second.

मभूदाभो सखारे मइरिशो

Yasna 29-4

Mazda alone is the adorable-most.

महद् देवानाम् असुरत्वम् एकम् ।

Rigveda 3-55-1

Mahat (-Maza) constitutes the Asurahood (divinity) of all the devas.

VARUNA AS VEDHAS (Mazda)*

विदुष्टे विद्वा भुवनानि तस्य ।

ता प्रवर्षीषि वरुणाय वेधः ॥ Rigveda—4-42-7

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

आ यो विषाय सन्वाय देव्य,

इन्द्राय विष्णुः मुकुते सुकृत-तरः ।

वेधा अजिन्वन् शिवधरम् आत्म्यम् ।

श्रुत्य भागे यजमानम् आनजत ॥ Rigveda—1-156-5

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

अथ देवानाम् जसुरी विराजति

वरा हि सत्या वरुणस्य राजः ॥ (Atharva) Angirasa Veda
1-10-1

He, the Ahura, lords it over the devas. The authority of Varuna is supreme.

* वेधस्—वेधस् (Nighantu 3—15-6).

ए (of मे) changes to अच् by the extension (योगविभाग) of the Rule एचो अच् अच् etc (6-1-78). cf मे^१ = मैच्—(I) in Hindi.

य changes to ञ by योगविभाग of the Rule आदेर् यो ञः (Vararuci 2-31).

वेधाः—सवधाः—सजधाः—सजधाः । Final स् often drops, by the dictum स्तोर् अन्तसोर् लोपः । Then the word is सजधा (and not सजधात्) ।

विस्ति OR THE BASIC PRINCIPLE OF MAZDA-YASNA

(The Religion of Love)

ता वे वोहु मनइहा अवाइ चा सवाइच् विवीपी Yasna 51-15

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

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

अख्या चा खएतुस् यासत्

अद्या वेरेभेनेम् सत् अइर्यसा ।

अद्या दएवा मन्नी मनोइ

अहुरसा उवाभेना मरुदाओ ॥

Yasna 32-1

Him, the khaetu (Vaisya) worships ; Him the verejena (kshatriya), and the Aryaman (Brahmin) worship, Him, the devas too worship. In my mind there is naught but the love of Ahura Mazda.

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

उर्वो वराता परो वा मनइहा अहुरा । Yasna 45-11

Oh Ahura Mazda, you are the friend, the brother, and the father of them all.

(iii) In ecstasy.

कवा मसदा मन्ये-वराने इवा समत ।

आस्केतोम् इमाकां क्वत् चा मोइ श्वाते वाखुप् अएओ । Yasna 44-17

आस्केति = Ishque = God-intoxication.

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

AHURA-WORSHIP IN INDIA

ये देवयानाः पितृयानाश्च लोकाः,
सर्वान् पथो अतृणाः आक्षिपेम ॥

(Atharva) Angirasa Veda 6-117-3

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

2. अहुरा इदं ते परिदराम् अमुम् ।

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

Oh Ahura, now I dedicate this one to you.

3. ततो ब्रह्मा नमश्-चक्रं देवाय हरि-मेधसे ।
धर्मं चागृह्यं स जग्राह सरहृत्वांसंग्रहम् ॥

Mahabharata—Santi Parva 348-30

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

4. यद्वाति विषयान् नित्यं इन्द्रियात्मा वराक्षरः ।
यत् तस्मै ज्ञानमूलाय नताः स्म हरि-मेधसे ॥

Vishnu Purana 1-14-34

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

आचमन—PURIFICATION

अपेम वोहु वहिरतेम अस्ति उरता अस्ती, उरता अद्वाइ
इत् अपाइ वहिरताइ अपेम ।

I अन्वय (Prose order) :—

अपं वहिष्ठं वसु अस्ति (Rectitude is the greatest good) उरतं अस्ति (Welfare exists). उरतं अस्ति (Welfare is in this) इत् वहिष्ठायै अपायै अपम् (that Rectitude is for Rectitude, the greatest).

* आचमन is formed out of the root चम, चमति—to eat (vide also Panini 7-3-75). It is the Mantra that destroys all (mental) impurities; thus it is to be recited at the commencement of every ritual. The Hindu achamana is तद् विष्णोः परमं पदं, सदा पश्यन्ति सूरजः, दिवीव चतुरासतम् । That emphasises the existence (पद) of God. The Iranian achamana points out the supreme importance of Rectitude (अप) ।

Pranava (ॐ) is usually added at the beginning, as well as at the end of the आचमन mantra.

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

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

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

[Tantra uses the form H u n. Sandhi makes it 'Hon', just as A u m = 'O m'.]

'Hun' is generally pronounced as 'A-hun'—'A' being added by way of contra-aphesis. (epenthesis)

II. अनुवाद (Translation) :—

Rectitude is the greatest good. The good does exist. The good consists in this, that Rectitude should be for the sake of great Rectitude.

III टीका (Word-note) :—

अयम्-वर्म-Rectitude

It is the same word as अस्त of the Vedas. It is used in all the three genders अयः, अयी, and अयम्. Nominative of the verb अस्ति

वद्- Good

Noun. Nominative of अस्ति (case in apposition with अयम्.)

वसिष्ठ-श्रेष्ठ- greatest

qualifies वसु। वसु+इष्ट। इ elides by इः (Panini 6-4-155)

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

अस्ति-भवति- is

उत्स-इष्ट- Welfare

वसु (to desire)+ क Participle क forms a noun by the rule नपुंसके etc. (3-3-114) उत्स becomes उत्सा by the rule सुपि सुञ्च् etc (7-1-39) Nominative of the verb अस्ति।

उत्सा-इष्ट- welfare.

Nominative of the verb अस्ति understood.

अस्मै-अस्मिन्- in this.

वसुर्वी in place of वसुर्वी by the dictum "सप्त-सिद्ध-उपग्रह-लिङ्ग-वराणाम्, काल-इष्ट-अच-स्वर-कर्तु-वर्षा च। व्यक्तस्य इष्टुति शास्त्रकृद् एषाम्, सोऽपि च सिञ्चति बाहुल्येन ॥"

In the Vedas विभक्ति (nominal and verbal), परस्मैपद and आत्मनेपद, gender, number, tense, consonants, vowels, pitch, and voice, often inter-change.

अयम्-यत्- that. cf अयम्

अयार्थ-श्रुताय- for the sake of Rectitude तादर्थ्ये ननुर्वी।

IV आशय (Implication) :—

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

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

गायत्री (SONG OF LIFE)

"Yatha Ahu" is the Iranian Gayatri.

यथा अह वर्यो यथा रतुश्च

अपात् चीत् हवा ।

वड्हेउश् दम्दा मनड्हो श्यओधननाम्

अड्हेउश् मम्दाइ ।

क्षथे च्चा अहुराइ आ

यिम् द्विगुव्यो ददत् वान्तारेम् ॥

I अन्वय (Prose order) :—

यथा अहः कर्माः (Just as Lord is adorable) अथा रतुम् (so is the Prophet) अथात् चित् सत्ता (by means of Rectitude alone) वसोः मनसः धत्ता (upholder of Conscience) असोः शोचनानां सज्ज्वायै (for deeds of life towards Mazda) क्षुब्धं च आ अहःसाय (of Non-chalance too, for the Lord) यं प्रियुभ्यः वास्तारं अददात् (whom He (Mazda) gave to the puritans as protector)

II अनुवाद (Translation) :—

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

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

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

III टीका (Word-note) :—

अहः—ईश्वरः—God.

अस् + ऊ (Unadi-85) नितरां अस्ति इति अस्—अह (the only Reality) विभक्तिं elides by the rule सुपां-सु-लृक् etc (7-1-39).

वर्ष्यः—वर्णीयः—adorable

वृ—(वृणोति) + य—वर्ष्य ।

अथा—अथ—So

अथ becomes अथा by निपातस्य (6-3-136)

रतुः—रूपिः—गुरुः—Prophet

ऋत् इति सौत्रः धातुः (Panini 3-1-29) ऋनीयते कृपायां ।

अथात्—अर्थात्—धर्मेण—by Rectitude

सत्ता इति कर्म-अवचनीयं योगात् परस्मी । परस्मी is induced by the post-position सत्ता—(with). Post-positions generally govern a noun in the ablative case (2-3-10) सत्ता also does so, by the principle of योग-विभाग ।

चित्—एव—alone

इत्ता—सत्ता—with, from (Nighantu 4-2-30)

अथात् सत्ता—by rectitude (Sans स=Zend इ) षष्ठुभिः सत्ताभुवा (Rigveda 8-35-1) अस्तुः सत्ता (Rig 3-12-2) सत्ता चिद् (Rig 4-1-3) . सत्ता becomes आम् (from) in Persian. आम् generally expresses ablative sense (from) ; but some times instrumental too (by), cf. Az dar i ma baz amad (Hafiz)—he came by my door (not from my door).

वृद्धा—धत्ता—Upholder

धा-इवाति = to hold

धा + तु = धत्ता (alternative of धाता) धा becomes धत् by the Rule धत्त् Etc. (8-2-38).

इत्योपनताम् = इत्योपनताम् = कर्मणाम् = for deeds च्यु-च्यवते = to move च्यु + ज (Unadi 554) च्युज् । तादृज् चतुर्षी । पृथी in place of चतुर्षी by the Rule चतुर्षी etc. (2-3-62) or पृथी हेतुप्रयोगे (2-3-26)—i. e. पृथी of purpose. प्र च्यौत्सेन मध्वा उल्लाराधाः (Rig 10-45-11)

भसोः = जीवनस्य = of life.

मश्रुदाधि = वेपथे (ईशानाय) = towards Mazda

मश्रु (पूर्ण) मश्रावति (जावति) इति मश्रु + श्रु + व । सर्वज्ञः । यद्वा—वेपथु-वेपथु—मज्जा—विधाता, निवामहः । मज्जा जीवन्ति इति चतुर्षी by the Rule किंवाचीकृत्य etc (2-3-14)

अग्रं = जिष्णुता, अन्वेषणं = of Nonchalance,

द्वितीया in the object of the धत्ता ।

अहुराव = प्रपते = in the cause of the lord.

There is suggestion of disincarnation in the word Asura. अशु = life-breath. अशु + र (5-2-107) साहस्यार्थे रः i. e. incorporeal like life-breath

प्रियुभ्यः = यतिभ्यः = to the hermits.

प्रियु—अप्रियु of the Veda. Initial अ slides in consonance with the Rule वृषि मायूरि अल्लोर्ष अश्वत्थोर् उल्लोर्षोः ।

एतर्षं चापि हठमतात् अथा वाचा निरा प्रिया ॥

Bhaguri says, that in some words अ may be dropped at the beginning, while in others अ may be added at the end.

अग्नि (शान्ताः) गावः (इन्द्रियाणि) यस्य स अग्निगुः i. e. one who has controlled his senses. अग्निः = अग्निः = अग्निम् = Dar-us = Darwes

त देवो नाग्निगुर् जनः (Rig 9-93-11).

वासादरं = रक्षकं = protector.

वस + तुव = वासा । वस = to cover, to protect.

IV आशय (Implication) :—

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

The Hindu Gayatri enjoins Conscience alone (श्री). The Iranian gayatri enjoins not only Conscience (वशु मनस्—right mentality), but Nonchalance as well अग्रम्—diffiance to pleasure!

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

The idea enchants the apostle Sweta Asawtara, whose Upanisad lays down, that adoration is due, not to God alone, but to his Prophet as well.

यस्य देवे परा भक्तिर यथा देवे तथा शुरी ।

Swetaswatara Upanisad 6-22.

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

The appellations अश्वतर (mule) and ऊष्ट्र (camel), seem agnate—the out-come of the same way of thinking. And when the attribute श्वेत (white—स्वितम् i.e. श्वेतम् or श्वेततम) is added to it, the analogy becomes greater. Is this an oblique reference to the source—a veiled acknowledgement of the debt to Iran ?

उप-क्रमशिका (PROLOGUE)

Suktam 29

यानीम् मनो, यानीम् वचो, यानीम् श्यओथनेम्
अपाओनो भरयुशुत्रहे ।

फेरा अमेपा स्पेन्ता गाथाओ गेउर्वाइन्

नेमो वे गाथाओ अपओनीश् ॥ #

अपावनः भरयुशुत्रस्य (of righteous Zarathushtra) मनः दान्यम् (mind is adorable) वचः दान्यम् (word is adorable) श्यओथनं दान्यम् (deed is adorable) स्पेन्ताः अमेपाः (holy institutes) गाथाः प्र गुमन् (may accept the Gathas) अपवनीः गाथाः नमो वे (to the sacred Gathas, salutations).

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

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

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

यानीम्-यान्यम्-adorable

या—to pray (Nighantu 3-19) [Nighantu is the oldest Vedic dictionary] ।

या + लुट्-यान, prayer, यान + यत् = यान्य, worthy of adoration.

सूक्तोपनिषद्-सूक्तोपनिषद् + deeds ।

ल्यु- (ल्यप्ते) + ज (Unadi 554).

अपायनः-धर्मगतित्वत्

अप + षण्विप्-अपायनम् । छन्दसि ई-वनिषी इति वार्तिकम् । (The suffix is वनिष, and not षण्वि । The latter gives the form अपायनः, and not अपायनः)

वरयुशवहे-वरयुशवहा-वरयुशवहत् । व becomes इ by the rule वशादिभूत् (Vararuci 2-44).

युमन्-युमन्-युमन्-युमन्-युमन् । Here it is भ्यादि so गर्हति । छेत् अन्ति-गर्हन्ति । इ is changed to न by the dictum इ-प्रहोर् नः । final इ elides by the rule इत्तव (3-4-97) and न elides by the rule संयोगान्तात् (2-2-23) गर्हन् ।

गाथाः-गाथाभ्यः

चतुर्थी is induced by the word नमः (2-3-16). द्वितीया in place of चतुर्थी, by the dictum सुप्-तिङ्-अप्रह etc.

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

१. ख्वमइन्या गेउश् उर्वा गेरेभृदा,
कहमाइ मा ध्वरोभृदुस् के मा तपत् ।
आ मा अप्पेमो हजस् चा रेमो,
आहिपाया देरेश् चा तेविश् चा ।
नोइत् मोह वास्ता ख्वमत् अन्यो,
अथा मोह सांस्ता वोह वास्त्या ॥

गेर् उर्वा दुष्मभ्वं अगहिष्ट (the Soul of the World wailed to You) कस्मै मां अत्कर्माभ्यम् (wherefore did you create me ?) कः मां अलसत् (who fashioned me ?) आ मां इष्मः उह्वत् न रम्नाति (greed and violence oppress me) वृत् च लवत् च आशिपते (insolence and rapine assail me) नो इत् मे वास्ता युजत् अन्यः (I have no protector other than You) अथ मे रक्षे बहु वास्त्यं (so assign to me a good protector).

The soul of the world wailed unto You. "Wherefore did You create me ? Who is it that fashioned me ? Greed and violence oppress me, insolence and rapine assail me. I have no protector other than You. So direct me to a safe shelter."

इना-युम्-इना (Persian)- You.

चतुर्थी in the dative of अगहिष्ट (Panini 1-4-37)

गोः-जगतः of the world

गीः-world (Nighantu 1-1)

उर्बन्-अत्तन्-सoul-रषान् (Persian).

उह (बहु) अशिति (स्वसिति) इति उर्बन् ।

अगृन्त - अगर्हित - lamented, blamed.

गर्ह—गर्हते, कुतसायां ।

Here it is अदादि । लट्—त । Initial अ drops by the rule बहुलं etc' (6-4-75)

कस्मै - कस्मै कारणाय - What for

चतुर्थी of cause, by the rule सर्वाः सर्वानामो हेत्वर्थैः

(Supadma 2-2-23)

त्वस्व - अत्वस्व - असृजः = created.

त्वस्व—त्वस्वते = to fashion लट् स्वम् ।

Initial अ drops (6-4-75)

के - कः = who

ए in place of सु (1/1), by सुपां सुलृक् etc. (7-1-39)

तस्य - अतस्य - असृजत् - fashioned

तस्य—तसति - निर्माणे ।

इदा वत् सदान् मन्त्रान् अशंसत् (Rig. 1-67-2)

आ—fully.

The upasarga is used separate from the verb by the rule व्यवहितश्च (1-4-82)

मा - माम् - me.

इष्मः - दुर्लोभः - greed.

इष (इच्छति) + मः (unadi 150)

हजस् - सहस् - violence.

Sanskrit स (of सहस्) changes to ह, and ह् to ज, in zend.

रेमे - रम्नाति - हिनस्ति - oppress

रम् - to kill (Nighantu-2-19). लिट्-र । लिट् is used in

present tense by the rule छन्दसि etc. (3-4-7).

आहिपये - आशिपये - हेष्टि = assail.

शिष - शेषते - हिंसायां । त of ते elides by the rule लोपस् etc. (7-1-41)

वा - व

final अ becomes वा by the rule निपातस्य च (6-3-136).

तवस् - वलातकारः - assault.

तवस् - strength (Nighantu 2-9)

वासा - रक्षकः - protector.

वस् - (वस्ते) आच्छादने । वस् + वृच् - वासा ।

क्ष्मत् - युष्मत् - (than) you.

पञ्चमी is induced by अन्य (2-3-29)

अथा - अथ

final अ becomes आ by निपातस्य च (6-3-136)

शंस्ता - शंस्त - शंसत - tell

शंस (शंसति) - to describe. Here it is अदादि - शंसि । लोट-त ।

final अ becomes आ by the rule द्वयचो etc. (6-3-135).

वदु - वदु adjective to वास्त्रं । विभक्ति elides by the rule सुपां सु लृक् etc (7-1-39)

वास्त्रा - वास्त्रं = रक्षकं = protector,

वस् - व (Unadi 610) वास्त्र - protector, object of शंसत । वा in place of द्वितीया, by the rule सुपां सु लृक् (7-1-39)

The problem of Evil is the main problem of religion.

If God is kind, why is there so much misery in the world ?

If He is not kind, what is the good of worshipping Him ?

The Gatha starts with this moot point.

Jalal, the greatest poet-saint of sufism, who took up the task of explaining the root principles of the Gatha in modern

Persian, (under the garb of Arabic nomenclature as is the wont of the Sufis), points out how the world apparently is full of misery.

गर न बूदी तंग इन अफथान म् चीस्त् ।
चुन दुता शुद हर के दर वय बीश म्नीस्त् ॥

Masnavi 3-3540

If the world were not narrow, why is all this lamentation ? Why does one become more bent with grief, the longer he lives in the world

२ । अदा तथा गेउश परेसत् अपेम्,
कथा तोइ गवोइ रतुश ।
खत् हीम् दाता खूपयन्तो इदा
वास्त्रा गजोदायो ध्वक्षो ।
केम् होइ उस्ता अहुरेम्,
ये द्रे म्वोदेवीश अपेमेम् वादायोइत् ॥

I अन्वय (Proseorder) :—

अदा गोः तसा अपम् अयुसत् (then the Creator of the world asked Asha) कथा ते गवे रतुस् (where is the Prophet for the world ?) यः क्षयन् सदा हीम् धाता (who dominant, would ever sustain her) वास्त्रा गोषाः त्वक्षः (active, world-fosterer, and vigorous) कम् अस्त्य अहुरं इशथ (whom do you intend as her

lord ?) यः दुग्बद्भिः ईष्मं वाधाययेत् (who would counteract the oppression inflicted by the villains)

II अनुवाद (Translation) :—

Then the Creator of the world (Mazda) asked Asha (Rectitude) "Where is thy Prophet for the world who, capable, world-fosterer and vigorous, would sustain her always ? Whom do you intend as her lord, as one who can thwart the violence of the wicked ?"

III टीका (Word-note) :—

अदा—then.

अवस्+दा । cf यदा, तदा, कदा (5-3-15)

तसा—गठकः—fashioner

तस (तसति) रचनायां (गठने) तस्+कनिन् (Unadi 162)

—तसन् । 1/1 तसा ।

अहं तद्येव बन्धुरं पर्यचामि इदा मतिम् (Rig. 10-119-5)

पूसत्—अपुसत्—अपृच्छत्—asked

इस्+लृट् । Initial अ drops by the rule बहुलं etc. (6-4-75)

कथा—how, where

क्विम्+धा (5-3-26)

रतुः—गुरुः—Apostle.

ऋत्+उन् (unadi 1)

for ऋत् as a root, vide Panini 3-1-29.

य्यत्—यत्—यः—who.

cf तद्—त्यद् । सः—स्यः.

Neuter for masculine, by the dictum ह्यप्-तिद्-उपग्रह etc.

धाता - धात्वति - would protect, धा + छट् ता = धाता
 क्षयन्तः - बलवान् । क्षि-क्षयति-ऐश्वर्ये । क्षि-भच् (unadi 414) - क्षयन्तः ।
 हदा - सदा - सर्वदा - ever.

वास्या - वास्यः - क्रियारीलः - active.

वात्-वासयति-उपसेवायां । वात् + धृन् (unadi 608) = वात्त्रः = क्रियारीलः ।

(1/1) - आ in place of सु, by the rule सुपां सुल्लृ (7-1-39)

गोधात् - जगत्-पालकः - world-protector. गो + धा + अयुन् (Unadi 638). गोधायसं वि फलसैरं अदर्शः (Rig. 10-67-7)

त्वक्षन् - बलवान् - powerful.

त्वक्षस् - बलं Nighantu 2-9).

अर्श आदिभ्य (5-2-127) अच् । अच् elides by सुखादिभ्यश्च (5-2-131)

हे - से - तस्याः - her.

ए in place of षष्ठी विभक्ति by the rule, सुपां सुल्लृ etc. (7-1-39).

Sans स=Zend ह ।

उशय - उशय - इच्छत - you wish. उश - उशि - छट् व । final अ becomes आ by the rule द्वयचो etc. (6-3-135)

दुग्धदभिः - by the villains. Nominative (in the passive voice) of the verb आचरितम् understood,

ईप्सं - हिंसा - oppression. ईष - ईषति - हिंसायां । ईप् + मन् (unadi 145)

वापाययेत् - निवारयेत् । वाप - वाधते - प्रतिबन्धे । to oppose. वाप + स्वार्थे णिच् । 'वाय' comes in the णिच् (causative) by the Rule गृण् घृण् etc. (3-1-28)

IV टिप्पणी (Remark) :-

The problem of evil leads to the question as to what

the end of life is. If pleasure is the only end, then righteousness has no place in the economy of life, for righteousness consists in resisting the temptations of pleasure. So the matter is referred to Asha (Rectitude),

Virtue and vice cannot have the same consequences. Though the virtuous apparently suffer, they are going nearer to Mazda, and would attain perfect happiness at the end. Only a prophet can induce this conviction, and so an enquiry is made about the Prophet. Jalal, the Apostle of Sufism (cisti or esoteric principles of Mazda Yasna) tells us how the Prophet is the agent of Mazda on earth.

सुन खुदा अन्दर नवायद दर अयाज ।

नायवे हक अन्द् इन पवधम्बरान ॥

Masnavi—1-673.

३. अन्नाइ अया नोइत् सरेजा,
 अद्रएपो गवोइ पहति-भ्रवत् !
 अवएपां नोइत् वीदुये,
 या षवइते आद्रेम् एरेष्वाओङ्हो ।
 हातांम् ह्यो अओजिस्तो,
 यन्नाइ जवेंग् जिमा केरेदुषा ॥

I अन्वय (Proseorder) :-

अस्मै अषा प्रति अववीत् (to him Rectitude replied) गचि नो इत्

अहोपः शर्षः (in the world there is not a hero, free from arrogance) अवेषां नो इत् विदे (of them I know not one) यः आग्रं श्रुष्वं शक्यति (who can make the lowly great) सतां स ओजिष्टः (of them he is the ablest) यस्मै कृत्वसः इवस् उमति (to whom the call of duty reaches).

II अनुवाद (Translation) :—

To Him replied Asha, "There is, in the world, not a hero who is (himself) free from arrogance. Of them I know not one, who can make the lowly great. Of these beings, he is the real worthy, to whom the call of duty reaches."

III टीका (Word-note) :—

सरेजा - शर्षः - बलवान्.

शर्षः - बल (Nighantu 2-9) Noun is used as an adjective by the rule अर्श etc. (5-2-127)

अवेषां - एतेषां

अवोर् इत्या वां छदि यो अविष्टौ (Rig. 6-67-11)

वितुप् - वेदिन

विद् + लट् ए । declined in लनादि class.

शक्यति - प्रापयति

शक्यति गति कर्मा कम्बोजेषु इति महाभाष्ये । The Mahabhasya of Patanjali says that शक् means "to go" in Kamboja (Afghanistan). शक् + णिच् शक्यति - to make to go, to lead.

आग्रं - श्रुष्वं - lowly (object of शक्यति)

आग्रत्थ चित् यं मन्यमानः (Rig. 7-41-2)

आग्रत्थ चित् प्रमातर् उच्यते पिता (Rig. 1-31-14)

श्रुत्वासः - श्रुत्वान् - श्रेष्ठान् (object of शक्यति) प्रथमा in place of द्वितीया by the dictum सुप्-तिङ् उपग्रह etc. अस is the 1/3 vedic plural (7-1-50)

हातां - सतां - जीवानां - of beings

हः - एवः - सः - he

तद् - त्यद् - त्यद् are variants.

ओजिष्टः - बलवान्-तमः strongest. ओजत्वान् + इष्ट - ओजिष्ट । बहुप् elides by the rule चिन्मत्तोर लृक् (5-3-60)!

जवस् - हवस् - आह्वानं - call.

Sans हवास् - Zend जवाह

जमे - जमते - गच्छति - reaches.

जम् - जमति - to go (Nighantu 2-14) लृट् से । त elides by the rule लोपस्त etc (7-1-41)

कृत्वसः - कर्तव्यस्य - of duty

कृ + त्वस् = कृत्वस् (Unadi 554 and 555)

IV टिप्पणी (Remark) :—

Asha replies that there is no one perfectly righteous. Yet that is not a matter for utter despair. For if one sincerely tries to walk in the path of duty, that is enough to bring him redemption. Misery and pain do not sway him. No one is free from fault ; if one sticks to duty that is enough merit.

Jalal, the prince of the sufis, tells us that the prophet starts by obeying the commands of God, and thereby grows to give commands to others.

ता कतुन फरमान पभीरफुति क शाह ।
बाद अमीन फरमान रसानद वर सिपाह ॥

Masnavi 1-1075

Heretofore he took orders from the king. Thereafter
he could give commands to the soldiers.

४ । मझदाओ सखारे महरिस्तो,
या जी वावेरेजोइ पहीरिचिथीत् ।
दएवाइश् चा मप्याइश् चा,
या चा वरेपइते अइपीचिथीत् ।
हो वीचिरो अहुरो,
अथा ने अइहत् यथा हो वसत् ॥

I अन्वय (Prose order) :—

मझदाः स-स्वरः स्मरिष्ठः (Mazda alone is the adorable-most) यत्
हि वाप्युच्यते परि-चिथात् (whatever has been done heretofore)
देवैश्च मर्ष्यैश्च (by gods and men) यत् च वृष्यते अपि-चिथात् (or will
be done hereafter) स्वः अहुरः विचिरः (He, Ashura, is the judge)
अथ नः असत्, यथा स्वः वसत् (May it be so unto us, as He will)

II अनुवाद (Translation) :—

Mazda alone is the most adorable. Whatever has been
done heretofore by men and devas, or will be done

hereafter, He, Ahura, is the Judge thereof. Let it be unto
us as He wills.

III टीका (Word-note) :—

सखारे—सखरः—स-स्वरः—एकवरः—एकमात्रः—alone । स्वरति—to go.
(Nighantu 2-14) स-स्वरः=one who goes by himself, singular
ए in place of सु (1/1), by the rule सुर्पा सु-लृट् etc. (7-1-39)
स-स्वरं चित् समृत्तिम् त्वेषी एवाम् (Rig. 7-6-10) । स-स्वर (unique)
is their illustrious meeting.

[cf स-कृद्—once, स-पदि—simultaneously]

स्मरिष्ठः—पूज्यतमः=adorable-most.

स्यु—अप् (Panini 3-4-70)—स्मरः । स्मरः means one who is
is remembered (and not one who remembers), like वरः
(one who is chosen, and not one who chooses) स्मर—इष्ट—
स्मरिष्ठः । final अ or स्मर elides by the rule डेः (6-4-155)

वाप्युच्यते—सुरां क्रियते— is repeatedly done. वृह—वृहति—to attempt
वृहति—वृजति—to do. वृज+वृह्—वाप्युच्यति=does repeatedly.
In the passive voice वाप्युच्यते ।

[Sans इ—Zend ज]

परि-चिथात्—before this

परि—before, चिथ—this त्रिथ—तिथ (vide Panini 5-2-52 बहु-
पुग-गण etc)

वृष्यते—क्रियते— is done—will be done. वृश्—वृश्यति—to choose,
वृश्यते (passive) लृट् is used in future tense by the rule
वर्तमानम् etc. (3-3-131)

अपि—विधात्—after this.

अपि—after. विध—this. विद् बहु-पुम-गण etc. (Panini 5-2-52)

हः—स्वः—सः—he

तद्, त्वद्, and त्वद् are equivalents

विचिरः—विचारकः—judge, वशीर in Persian.

वि+चि+र (Unadi 178)—विचिरः। चि—to choose. (vide 46-5) निचिरा निक्वत् (Rig. 8-25-9)

अंहत्—असत्—भवेत्

अस+लेट् ति। इ of ति elides by the rule इतदच etc. (3-4-97)

लेट् has optative sense also, by the Rule लिङ्घ्ये लेट् (3-4-7).

वशत्—वष्टि—इच्छति

वश्+लेट् ति। इ elides by इतदच (3-4-97)

IV टिप्पणी (Remark) :—

Ethics leads to religion, for Mazda is the source of rectitude. If man had not been made what he is, if he had not been provided with conscience, he would not have made any distinction between the right and the wrong ; there would not have been any course of duty for him, just as there is none for the beasts. So we must look to the source, and learn that Mazda is the sole adorable—मज्दाओ सखारे महरिस्तो । He alone can rectify evil.

Monotheism is the fundamental lesson of religion, and

this is enunciated here unambiguously—for the first time in the world—मज्दाओ सखारे महरिस्तो ।

The Hindu echoed it, as एको हि स्रो न द्वितीयाय तस्युः ।

Swetaswatara Upanishad 3-2

“Rudra is one, and does not stand (tolerate) a second.

The Musalman echoed it as, ‘La ilahi-il-Allah.’

None is adorable except Allah.

The source of all this however is in the Gatha. This Rik also lays down the ultimate lesson of Religion viz. complete surrender to the Will of God. अथा मे अंहत्, यथा ह्यो वसत्—Thy will be done.

Man is not left to his own resources alone. We did not create ourselves and there is a wise judge at the head of the affairs of the world. It is prudent to leave the matter (of rectifying the wrongs) to Him, and submit to His decision.

Jalal, the inheritor of the spiritual lore (cisti) of the Gatha, enjoins us to have full faith in Mazda—faith in His existence and faith in His desire and ability to rectify all wrongs.

वेकेर मारा वेदर दोमन्वेह हस्त ।

वरनेह सुद मारा वरहनेतर वेहस्त ॥

Masnavi 3-1743

Rend my garment—if you would. There is one who will sew it. If I cannot count upon Mazda'ss sewing it, it is better that I should give up all thoughts of mending and go about naked, for my own efforts are ineffectual.

५ । अत् वा उस्तानाइश् अहवा,
जस्ताइश् फ्रीनेम्ना अहुराइ आ ।
मे उर्वा गेउश् चा अज्याओ ह्यत्,
मज्दाम् द्रइदी फेरसाग्यो ।
नोइत् एरेमेज्योइ फ्रज्याइतिश्,
नोइत् फ़ुपुयेन्ते द्रेग्वस्व पइरी ॥

I अन्वय (Prose-order) :—

अत् वा उस्तानैः जस्तैः अहुराय अभ्यं आ प्रीणमाण (Then with out-stretched hands, gratifying profusely the Lord) मे उर्वा, यत् च अज्यायाः सोः (my soul, and that of the living world) मज्दां पृसान्य दधतः (approached Mazda with the prayer) नो इत् श्रइज्यवे प्रज्यातिः (may there not be adversity to the honest) नो इत् फ़ुपुयन्तिः द्र ग्वस्तसु परि (and not also prosperity to the dishonest).

II अनुवाद (Translation) :—

Then so, with out-stretched hands, invoking the grace of the Lord, my soul and that of the living world, approached Mazda with this request "May there not be adversity for the honest, nor prosperity for the dishonest."

उस्तान = उतान = out-stretched

III टीका (Word-note) :—

Sans. त = Zend. स्त

अम्बा = अभ्यं = भृशं = profusely

अभ्य = great (Nighantu 3-3). द्वितीया in भेदक (adverb).

आ in place of द्वितीया by सुपां सु लृक् etc. (7-1-39)

तुच्छेन अभ्य पिहितं यद् आसीत् (Rig. 10-129-3)

गिर्यश् चिद् अभवा (Rig. 1-63-2)

अर्हन् इदं दयते विधं' अभ्यं (Rig. 2-3-10)

प्रीणन्ना = प्रीणमाणः = तोषयन् = gratifying

प्री—प्रीणाति + शानच् । आने मुक् (7-2-82)

प्रीणमाणः । तनि-पत्योः (6-4-99) = प्रीणन्नः ।

सुपां सु लृक् (7-1-39) = प्रीणन्ना । माण becomes न्नः by (6-4-99)

आ in place of विभक्ति by (7-1-39).

मे = मम = my (i e. of अप)

उर्वा = आत्मा

उ र् (बहु) अनिति (इवसिति) इति उर्वन् ।

रवान् इति पारसीके ।

अज्यायाः = अन्तर्वत्याः = सजीवायाः = full of living beings

अज (बी) = to conceive (प्रजन)

अज + य = अज्या big with child.

(vide 34-14, 44-6, 46-19)

दृयत् = धावतः = both go

दु- द्यति (or द्यति—to move) लृट् तत् In place of तत्, the final इ of द्यति becomes ई, in analogy with सुपां सु लृक् (7-1-39)

पृसा = पृच्छा = prayer

पृच्छति = prayer (not question) vide Nighantu 3-14.

श्रजु-ज्ये = सरल-चारिणे = to the straight-going

ज्यु-ज्यवते = to go.

चतुर्थी by the rule, चतुर्थी etc. (2-3-73)

प्रत्यातिः=हानिः = loss

ज्या-जिनाति = to wither. ज्या + क्तिः = ज्यातिः

ष् पुवन्तिः = वृद्धिः = prosperity.

ष् पु = grace (Nighantu 3-7) षु + क्तिप् = षुवति to be beautiful

षुवति + मित् (Unadi 337—भूतो मित्) = षुवन्तिः ।

द्रे गवसु = दूषयत्सु = in the vicious.

परि (like अधि) governs locative case, by यस्माद् etc. (2-3-9)

परी=परि-परितः=around.

ई becomes ई by निपातस्य च (6-3-136)

IV टिप्पणी (Remark) :—

Virtue does not necessarily lead to adversity and vice does not necessarily bring in prosperity. Even judged by the worldly standard, there is no reason to give up the course of virtue.

Souls (of Rectitude and the World) want to know what the real value of morality is, in the scheme of the universe.

Gatha seeks to deepen this conviction in the final victory of virtue, through the grace of Mazda. Mazda does so ordain that "out of evil cometh good."

आनके गुल आरद् बेहन अम् अयने खार ।

हम तवानद् कर्द इन दररा बहार ॥ Masnavi 6-1741

He who brings forth rose from the very midst of thorns is also able to turn the autumn into spring.

६ । अत् ए वओचत् अहरो मम्दाओ,
वीद्वाओ वफूश् न्यानया ।
नोइत् अएवा अह विस्तो,
न एदा रतुश् अपात् चित् हचा ।
अत् जी ध्वा फूपुयन्तए चा,
वास्त्र्याइ चा ध्वोरेश्ता ततपा ॥

I अन्वय (Prose order) :—

अत् ए अओचत् अहूरः मज्दाः (thereupon spoke, Ahura Mazda)
विद्वात् वपुः न्यानया (knowing the shape, with vision) नोइत् अ-एव
अहूः चित् (there does not exist a single prince) न एदा रतुः
(nor a prophet) अपात् चित् सचा (who is for Rectitude alone)
अत् हि त्वाम् (therefore you) फूपुयन्तए च वास्त्राय च (for progress and
protection) त्वष्टा ततसे (the Creator has moulded)

II अनुवाद (Translation) :—

Thereupon Ahura Mazda, surveying the world with insight or circumspection spoke, "There does not exist a single prince, nor a Prophet, (who lives) for the sake of Rectitude. Therefore indeed the creator has moulded you (Zarathushtra) for their progress and protection."

III टीका (Word-note) :—

विद्वास्- विद्वात्- knowing.

विद् + क्त्स्व = विद्वांसु । on account of Vedic usage, the rule उगिदन्वा (7-1-70) does not apply and the word does not change to विद्वांसु ।

वपुस् = विदयान् = matters.

वपुस् = form (Nighantu 3-7). वप-वयने । वप् + उस् (Unadi 282)

वप = to weave, to make. वाफ्तान in Persian. (vide 48-9)

व्यानया = व्यानयेन = by circumspection

वि + आ + नी + भृङ् = व्यानय (cf विनय = education) आ in place of तृतीया by सुपां सु etc. (7-1-39)

or वेन = वेनति = to see वेनति वाङ्मयज्ञाने (गणदर्पण)

वेना = sight तृतीया वेनया । (vide 44-7)

अ-एव = एक एव = one only

अहुः = प्रभुः = lord, prince

अस् + उ (unadi 1). अस्ति इति असुः ।

one who really exists, i.e. exists for himself.

वित्ते = विद्यते = exists.

विद् = declined in the अदादि class. Sans त्त = 2nd स्त

रतुः = ऋषिः, गुरुः = Prophet.

ऋत् + उ (unadi 1) = रतु This root is mentioned in Panini's rule ऋतेर् ईवम् (3-1-29) ऋत् = to show mercy.

अप = धर्म = Rectitude

'सचा' शब्द योगे पबर्मा ।

चित् = एव = only

सचा = by, for.

ए पुबन्त्यै = अभ्युदयाय = for progress.

ए पुः = grace. ए पु + क्त्स्व युवति । सर्वप्रातिपदिकेभ्यः क्त्स्व वा वक्तव्यः

All nouns may be changed into verbs by the addition of क्त्स्व । च्युत् + क्त्स्व (Unadi 337) = च्युनन्ति । 4/1

वारुदाय = रक्षाय = for protection

वल् = वल्ते आच्छादने । वल् + त् (Unadi 608) = वल्त (रक्षणम्) ।

वल्त + स्वार्थं ध्यञ् = वारुदाय ; च्युवर्गादीनां इति वार्तिकान् ध्यञ् ।

त्वष्टा = त्वष्टा = त्वष्टा = creator

त्वस्त् = त्वस्त् = तस्त् = गटने (निर्माणे) । त्वस्त् + त् ।

तस्ते = असृजत् = moulded

तस् = त्वति, तस्ते निर्माणे । लिट् ए

IV टिप्पणी (Remark) :—

The busy world is apt to forget the most important lesson of life. So merciful Mazda sends Prophets now and then to remind men of their highest destiny.

And Atharvan Zarathushtra is the foremost of all the Prophets. He is the earliest of the Aryan prophets, being referred to in the Rigveda, (as Parsu Rama) as the prophet who teaches the religion of Ahura to the Maghavats (Rigveda 10-93-14).

He is also the Super-prophet of all the three Semitic religions—Judaism (of old testament) is the original religion, of which Christianity and Islam are only off-shoots; and it is Maha Ratu Zarathushtra who taught Moses the principles (Monotheism, Iconoclasm etc) that Judaism stands for, as

referred to in the Koran (Sura XVIII—[Cave]—verse 65)
—Rodwell—Koran, page 186 (footnote)

Muslim writers give to Zarath-ushtra [जरत्-हरित्- green ऊड्- light, from उवा Dawn—Ever-green light] the name of Khizr or Pir-i-Sabz, the green mantled prophet, who is the inspirer of Sufism. It is to be noted that Khizr is the only prophet of non-semitic pedigree, mentioned in the Koran.

Jalal, who proceeds to explain the root principles of Sufism (of which Zarathushtra's Gatha is the original source) reminds us about the supreme dignity of Khizr

वा पुनीन जाहो पुनीन पवचमथरी ।
तालिश्रे खिन्नरम् म् खुदचिनि बरि ॥

Masnavi 3—1963.

I (Moses) am a prophet, but I am only a disciple of Khizr
(Zarathushtra)

७ । तेम् आभूतोइश् अहुरो मांश्चैम्,
तपत् अपा हभओपो ।
मभूदाओ गवोह क्ष्वीदेम् चा,
हवो उरुषएइव्यो स्पेन्तो सास्नुया ।
कस् ते वोहू मनइहा,
वे इ दायात्, एएआवा मरेतएइव्यो ॥

I अन्वय (Prose order) :—

तस्मै अहुरः आहुतेः मन्त्रम् (for him Ahura [ordained] the chants of prayer). तपत् अपा-सओपोः (ordained, co-joyous with Rectitude). मभूदाः गवो इक्ष्वरं च (Mazda, salvation for the world too) स्वः श्रुषिभ्यः स्पेन्तं शास्त्रं (He ordained for the saints, the holy laws). कः ता वसु मनसा (where is that Conscience?) य इ दायात् (which will give) आ एषान् मर्तेभ्यः (all these to the mortals).

II अनुवाद (Translation) :—

Then Ahura Mazda, in harmony with Asha, ordained the mantram (the scripture) for him (the Prophet) Salvation for the World, and sacred laws for the Saints. But where is that Conscience, which alone can impart all these things to the mortals?

III टीका (Word-note) :—

तम्-तस्मै- for the prophet.

दातिवो इत्येव द्वितीया in place of चतुर्थी by Vedic usage.

आहुतोइस-आहुतेः- of prayer.

मन्त्रम्- Sacred Formula

This seems to be the Pranava or "Hon" ("Aum" of the Veda) ओम् इत्येकाक्षरं ब्रह्म व्याहरन् माम् अनुस्मरन् Gita (8-13)

तपत्-अत्पत्-असृजत्- ordained

तस-तसति-सम्पादने । लङ्-इत् । Initial 'a' drops by बहुलं etc.

(6-4-75) इवा यत् तष्टान् मन्त्रान् अर्शमन् (Rig 1-62-2)

द्विचदं - मुक्तिदं - salvation

द्विचद् + अप् - द्विचद् ।

वि द्विचदा-श्चेदति-द्विचति-स्नेह मोचनयोः

- to release (Siddhanta kaumudi).

स्वेन्तः - स्वेन्तं - पुण्यं - holy.

Adjective to शास्त्रं । सु in place of द्वितीया, by सुपां सु लृक्
etv (7-1-39).

शास्त्र्या - शास्त्रं - शासनं - Laws.

शास्त्र् + न (unadi 293) - शास्त्रः object of लृक् । या in place
of द्वितीया, by सुपां सु लृक्, etc (7-1-39)

कः - का - which

masculine in place of feminine, by the ūictum सुप तिह
उपग्रह etc.

दायाच् - दद्यात् - would give

दाय-दायते, दायति - to give (Gana-darpan).

ए ए आया - एता अवा - एताः - all these.

एता - this ; अवा - Such (cf अवा चित्ति-Yas. 47-2). These such,
these much. अया - this (Nighantu 3-29-21)

अवा ते अग्ने समिधा विधेम (Rig. 4-4-15)

अवा पातं हर्षं सुतं (Rig. 3-12-2)

येभिः शिवः स्वयान् पञ्च यावभिः (Rig. 10-92-9)

(vide 33-15, 32-16, 47-2).

IV टिप्पणी (Remark) :-

Mazda gives to the Prophet, the Scripture. The Scrip-
ture, containing the lessons of the prophet, is his main
instrument. It lays down the rules and regulations which

bring salvation to mankind. But unless man has the good-
will to accept the gospel, it does not benefit him at all.

Gatha is the best of the scriptures. Where is there
any other book which points out the end of life so lucidly
and is thus the primal gospel ?

गर पलीदम् ओ नमीपम् अय महान ।

हन न खानम् पस चे खानम् दर ज्जान ॥

Masnavi 6-1196

If I do not read these, what else would I read ?

८ । अएम् मोइ इदा विस्तो,

ये ने अएवो सास्नाओ गुपता ।

अरधुञ्जो स्पितामो,

ह्वो ने मम्दा वशती अपाइ चा ।

चरेकेरेथा सावयेड्हे,

अत् होइ हृदेमेम् घाइ वखेभ्रवा ॥

I अन्वय (Prose order) :-

अयं मे वित्तः (He is known to me here) यः सु अ-एव शास्नाः
गुप्त (who alone hears my directions). अरधुञ्जः स्पितामः (Zara-

thushtra of the Spitama family) स्वः नः मज्दायै वदति (he desires me-Mazda) अथायै च (and Rectitude) चरीकृत्रं भावयसे (for preaching highest Duty). यत् तस्मै वक्तिवत्य सदर्मं दायं (therefore to him I confer the status of the Prophet)

II अनुवाद (Translation) :—

He, Spitama Zarathustra, is here known to me as one who alone listens to my directions. He desires me-Mazda, and Rectitude. This is why, for preaching Rectitude, I have conferred on him the status of the Prophet.

III टीका (Word-note) :—

इथा—इहा—इह here.

इथा हि वः उपस्तुति इथा वामस्य मकये (Rig. 8 27-11)

वित्तः—ज्ञातः—known

विद् + क्त । Sans रा—Zend स्त

नः—अस्माकं—Our

गौरवे बहुवचनम् । Honorific plural

शास्ताः—अनुशासनानि—directions

शाप् + न (Unadi 293)—शाक्तः । स्त्रियाम् आप्, शास्ता । (2/3)

शृणोति—शृणोति—lends ear to

शृणुः—कर्णः (cf खरगोश, (Persian) hare, having long ears)

शृणु + क्तिप् लट् ति—शृणोति hears.

All nouns may be changed to verbs by addition of क्तिप्—सर्व प्रातिपदिकेभ्यः क्तिप् वा क्तव्यः ।

जरथुस्त्रः—जरथुष्ट्रः—Zarathustra.

जरत् + उष्ट्र । जृ—जरति—to consume. उप-उपति—to shine

जरति (outshines) उष्ट्रं (sun) यः स जरथुष्ट्रः । सद्युगा बहुव्रीहि (2-1-13)

नः—अस्मभ्यं—Me-who-am-Mazda

मज्दा—मज्दायै—Mazda

Dative of वदति, by the Rule रुच्यर्थांती etc. (1-4-33), किमकि elides by सुपां सु-लृक् etc. (7-1-39)

चरीकृत्रा—चरीकृत्रं—नितरां कर्तव्यं—Highest duty

कृ + यङ्—चरीकरोति certainly does चरीकृ + त्र (Unadi 608)

—चरीकृत्रं । Object of भावयसे । आ in place of द्वितीया by सुपां सु-लृक् etc (7-1-39)

भावयसे—भावयितुं—to preach

श्रु + णिन्—भावयति—to make hear, to tell. आचि + असेन्—भावयसे । असेन् is added to denote the meaning of the infinitive mood, by Rule तुमर्थे से-सेन् etc (3-4-9)

सद्रं—सद्रं—पदवी—status.

object of दायै । सद्रं is a variant of सद्रम् by the dictum “नमं तु नमसा सार्वं, तर्षं तु तपसा सह”—Dwirupa Kosha.

दायै—दामि—I give

दाय—दायसे दाने । लट् ए

वक्तिवत्य—वक्तुः—अनु-शासकस्य—of the Prophet

वच—to tell वच—इत् (Unadi 629).

IV टिप्पणी (Remark) :—

Bhagavan Zarathushtra is the first and the foremost of all the Prophets. He raised the *first* voice of protest against the divorce of morality and Religion, in the then current Vedic Religion.

He alone who is commissioned by Mazda can lead a nation.

One should surrender himself completely to Maha ratu Zarathushtra, even as Moses did.

चुन गेरफ़ तद पीर हीन तखलीम शव ।
इमचु मुसा भीरे हुक़्मे खीम्बर शव ॥

Masnavi 1-2969

When this Ancient one calls you, submit to him. For even Moses took orders from Khizr (Zarathustra).

Khizr is the green-mantled prophet of ancient Iran, who inspired Hafiz and all the Sufi poets of Persia. (Claud Field—Persian Literature p. 217)

जरत = हरित = green. उख़ (derivered from कव to cover)
= कव = garment.

For Khizr being the teacher of Moses, Vide Koran—Sura 18 (the Cave verses 63—82)

For Gatha being the source of the monotheism and non-idolatry of Judaism (i. e. Zarathushtra being the inspirer Moses)—vide Macdonell—Comparative Religion—chapter VI and Blair—Sources of Islam.

६ । अत चा गेउश् उर्वा रओस्ता,
ये अनएशेश् खूपान्मेने रादेम् ।
वाचेम् नेरेश् असुरद्या,
येस् आ वसेमी इपा-क्षध्रंम् ।
कदा यवा हवो अह हत्,
ये होइ ददत् जस्तवत् अबो ॥

I अन्वय (Prose-order) :—

अत च मोः उर्वा अरुत् (Thereupon the soul of the world cried) यद् अनीशं क्षमनि आराधम् (that I obtained in this disaster the feeble) वाचं नरः अशरस्व (voice of a weak man) यत आ वशामि इप-शध्रम् (when I long for a master-hero) कदा यवे स्वः असत् (at what time would he be) यः तस्य हस्तवत् अबः ददात् (who would give protection of his arms).

II. अनुवाद (Translation) :—

Thereupon the Soul of the World lamented : "in this disaster, when I long for a master-hero, (alas) that I would get (only) the feeble voice of an impotent man. O when would he come, he who can give me the protection of his able arms ?"

III टीका (Word-note) :—

रुत् = अरुत् = अरोदीत् = cried

रुद्र+लङ् स (Atmanepada). Initial अ drops by बहुलं etc (6-4-75)

अनीशं = अक्षमं = feeble
adjective to बाब'

क्षयनि=संकटे = in the crisis

क्षय्-क्षणोति = to injure क्षय् + मन् (Unadi 594) = क्षयन् (7/1).

भाराधम् = I obtained

राध-राध्णोति = to accomplish, to achieve

महः = नरस्य = of a man

तृ-षष्ठी (6/1)

तेम् = या इम् = while

ईशा-क्षयम् = शक्तिपति = Master of Strength.

क्षयस्य ईशम् = ईशा-क्षयम् । क्षय comes afterwards, by राजनन्तानिपु (2-2-31) आ is added to ईश in analogy with आन् महतः (7-3-47).

यवः = कालः = time

सप्तमी (7/1) = यवे । आ in place of ए, by सुपां सु लृक् etc (7-1-39)

हः = स्वः = सः

स्वः, स्वः, and सः are equivalents

भसत् = अभवत् = भवेत् = would be

अत् + लेट् ति । final इ of ति elides by इतश्च etc (3-4-97).

लेट् expresses also optative mood by लिङ्गै (3-4-7).

हे = से = तस्य

ए in place of षष्ठी by सुपां सु लृक् etc (7-1-39)

ददात् = दद्यात् = would give

दा + लेट् ति । final इ elides by इतश्च etc (3-4-97).
expresses optative mood लिङ्गै etc (3-4-7)

IV टिप्पणी (Remark) :—

It is not wisdom to attach too much importance to physical strength. One who cannot control himself, how can he control others? They know not that it is the way of Mazda to conquer without the help of the sword.

बाम् गो दानम् के इत् असरारि हुस्त ।

मानके बी शमशीर कुदतन् करि उस्त ॥

Masnavi 1-3747

He kills without the sword, i. e. changes the heart.

१० । यूक्तेम् अण्डव्यो अहुरा

अओगो दाता अपेम् खूपश्रेम् चा ।

अवत् चोहृ मनङ्हा,

या हुपितीश् रामां चा दात् ।

अजेम् चीत् अबा मम्दा,

ध्वाम् मेङ्ही पओउर्वीम् वणदेम् ॥

I अन्वय (Proseorder) :—

यूयं एभ्यः अहुरा (Oh Ahura, You to these) ओजस्व दात अर्षं क्षय् च (give as strength, Rectitude and Nonchalance) अवत् वसु

मनसां (and such Conscience) वा युषिति रामां च दधाति (as upholds security and peace) अहं चित् मज्जदा अह्य (I too oh Mazda, here) त्वाम् अमंसि वीर्षे वेयम् (consider You to be the highest knowable.

II अनुवाद (Translation) :—

Oh Ahura, do Ye give to them (all men), as strength, Rectitude and Nonchalance, and (also give) such Conscience, as holds (chooses) security and peace. May I too, O Mazda, recognize You to be the highest object of knowledge

III टीका (Word-note) :—

यूजम् = यूयम् = you.

व-वयोर् ऐक्यम् (Siddhanta Kaumudi—(Unadi 178 अन्वयादयश्च) सिद्धान्त कौमुदी holds व and व to be interchangeable. Similarly व and व also are interchangeable.

ओगम् = ओजम् = बल = strength.

object of दात ; Sans ज = Zend ग

दात = प्रयच्छत = give

दा + लोट्त्त। Declined in अदादि class. Final अ becomes आ by वृथो etc 6-3-135)

अवर्ती = एतावती = such.

Adjective to वसु-मनसां। अवत does not change to अवर्ती by the dictum सुप्-तिह्-उपपह-लिङ्ग-नराणाम् etc.

युषिति = आश्रय = shelter.

क्षि-क्षयति निवासे। to dwell सु + क्षि + क्ति। युषितिः = युषितिः object of धातु। सु in place of द्वितीया by सुषां सु-लुक् (7-1-39)

रामां = शान्ति = peace.

रम् = रमते = सन्तोषे। रम् + पन् + आः

चा = च = and

च becomes चा by निपातस्य च (6-3-136).

धातु = धाति = दधाति = holds

दा + लोट्त्ति। final ह् elides by इत्थश्च etc (3-4-97).

मंसि = अमंसि = मन्ये = I consider

मन् + लृट् इ। स्त्रेः सिच् (3-1-44) this is how स comes. लृट् is used in the present tense by, छन्दसि etc (3-4-6) Initial व drops by वृद्धं etc (6-4-75).

IV टिप्पणी (Remark) :—

Not physical prowess, but Rectitude and Nonchalance are the real source of strength. So the soul of the World need not wail. One who possesses these two, is stronger than an emperor. An emperor succumbs to temptation—a saint does not. Strength of character enables the virtuous to prevail over the vicious, at the last reckoning.

(इसतरा वर नेकतरा पालिब शुद्ध।

विमह्नीन् शुद्ध हर नवी वर मेहे शुद्ध ॥

Masnavi 5-515

This is an important rik. It clearly states that Mazda yasna a does not encourage asceticism. Family life need not prick against the conscience of a Mazdiya. On the other hand, family-life is active (Yas. 48-11)—affords a greater scope for activity.

Thus while the Indian culture divides life into four stages,

viz., that of the student, the householder the public man and the recluse, the Iranian culture makes no such distinction. The householder is the unit, of which society is formed—the other stages are either preparatory, or subservient to the householder.

The principle enunciated here has been imported into Islam, by a hadis of Muhammad *La Rahbniyat fi-ul Islam*, "There is no asceticism in Islam."

Islam is a revolt against the asceticism of Christianity, and aimed at reviving the householder's life of original Judaism. All that is best in Judaism, developed only after the contact of the Jews with Mazda-Yasna, during their exile at Babylon in Nebuchadnezzar's reign (586 B. C.) Before that, the Jews were polytheistic and idolatrous, and had no dignified conception of the householder's life. (vide Macdonell—*Lectures on Comparative Religion*, pp. 128-136) Islam, which is only a modification of Judaism, has to pay unconscious homage to the ideals of Mazda-Yasna.

११ । कुदा अपेम् वाहु चा मनो,
ख्वथ्रंम् चा अत् मा मपा ।
यूमेम् ममूदा प्राक्षनेने,
मजोइ मगाइ आ पइतिजानता ।
अहुरा नू नाओ अवरै,
एह्ना रातोइश् यूम्भावताम् ॥

I अन्वय (Prose order) :—

अत् कदा अयं बहु मनस् च (Now, when Rectitude and Conscience) क्षप्रं च मां मस्येत् (and Nonchalance would come to me) हे मजदा, यूयं महते मवाय प्राक्षणं आ प्रति-जानत (Oh Mazda, do You appropate Equity for this great Church) हे अहुरा, नः अवरै (oh Ahura, for our protection, indeed) युष्मावतां रातिभिः एहि-स्म (with Thy graces come speedily.)

II अनुवाद (Translation) :—

When would Rectitude, Conscience, and Non-Chalance come to me? Do thou, oh Mazda, vouchsafe Equity for this great Magha (Church). Oh Ahura, for our protection come speedily with Thy graces.

III टीका (Word-note) :—

मा—मां—me. object of मसा (मसते) ।

मसे—मसते—मसिष्यति—would come.

मत्—मित्य—to go (Nighantu 2-14).

मस—मस्यति—to turn up (गण-दर्पण)

मस्—लट्, वे—मसते declined in भ्वादि class

मसते—मसे by लोपस्त (7-1-41)

लट् is used in future tense by वर्तमान सामीप्ये etc (3-3-31)

प्रक्षणाणि—प्रक्षणं=सम-दर्शनम्—equity

क्ष्ण—क्षणाति—to identify, to equate (छान्दसः) ।

क्षेनाख्तन in Persian.

प्र + क्ष्णा + ल्युट्—प्रक्षणं—equity (object of प्रतिजानत) ए in

. . in place of द्वितीया by सुपां सु ङ्ङ् etc. (7-1-39)
(cf 43-12, 43-14 and 44-7)

महे = महते = great, adjective to मघाय ।

टि (i. e. final त) of महत् elides by Vedic usage (4/1).

[Sans. इ=Zend ज । Sans. ए=Zend ओइ]

महे रणाय चक्षसे (Rig. 10-9-1)

कथं महे असुराय ब्रवीर् इह (Angirasa 5-11-1)

मघाय = (भार्गव) सभाय = To Zarathushtrian brotherhood.

Dative of प्रतिजानीत । [Sans. प=Zend म]

इन्द्रो मघानि दयते विषष्ट (Rig. 7-21-7)

Indra favours the Maghas, by winning them over.

पुनर् मघ त्वम् मनसा चिच्छिस्तोः (Argirasa 5-11-1)

Yet in your heart, you desire the Magha.

प्रति जानत=approve, vouchsafe

प्रति + ज्ञा = Promise. cf Gita (18-65) प्रतिमाने प्रियोऽस्ति मे

अवने = अवराय = रक्षणाय = for protection

अव = अवति रक्षणे । अव + अर (Unadi 418)

सप्तमी in place of चतुर्थी by the dictum सुप्-तिङ्-उपग्रह etc.

पहमा = एहिमा = एहिस्म = Come speedily.

स्म is added to Imperative Mood to denote quick action,

by the rule स्वे लोट् (3-3-165)

Final अ changes to आ by द्वचो etc. (6-3-135)

रातेः = रातिभिः = रातिभिः सह = with Thy graces

षष्ठी in place of तृतीया, by the dictum

सुप्-तिङ्-उपग्रह । तृतीया is induced even without the word

सह, by the implication of dictum एदो चूला ।

IV टिप्पणी (Remark) :—

The basis of Rectitude is प्रक्षणा, Equity. —equal treatment to all. Do unto others what you would do unto yourself. Equity is the foundation of a corporate life, a united church (Magha).

सुमिमान आहनेर् ह्मदीगरन्द ।

इत खबर मी अम् पयघम्बर आवरन्द ॥

Masnavi 1—1328

In the mirror one finds himself (reflected) over again. A Maghavat (Parsi) should feel himself present in the brother Maghavat.

P 5, 50,

प्रतिपद् (CHAPTER I)

4UN - P381 Paris होन्-वती (In tune with "H-O-N")
AUM - in Handua Suktam - 28-1

१ । अथा यासा नेमङ्हा,
उस्तानजस्तो रफेव्रहा ।
मन्येउश् मरुदाओ पौर्वीम् स्पेन्तहा,
अपा वीस्वेग्ं व्यओथना ।
वङ्हेउश् सूतुम् मनङ्हाओ,
या क्ष्नेवीपा गेउश् चा उवनिम् ॥

I अन्वय (Prose-order) :—

अन्वय उस्तान-दहाः नमस्तु रफेव्रह्य वसे (Now obeisant, with out-
spread hands, I would first of all, pray for Bliss) मरुदायाः मन्योः
(which is the Spirit of Mazda) स्पेन्तह्य अपाव्य विश्वाः व्यौथनाः (all
the deeds of Holy Rectitude) वतोः मनसः सूतुं (the duties of
conscience) यथा गोः उवनिं इवविसे (so that I may gratify the
soul of the world).

II अनुवाद (Translation) :—

Now saluting, and with out-spread hands, I would,
first of all, entreat for (i) Bliss (which is) the Manyu (essen-

प्रतिपद्

[28-1

tial element) of Mazda, (ii) all the deeds of holy Rectitude,
and (iii) the Duties inculcated by Conscience, so that I may
indeed satisfy (serve) the soul of the world.

III टीका (Word-note) :—

अन्वय - अत्र - अद्युना, अब - Now.]

वही in place of वसतो by the dictum सुप्-तिङ्-उपपद् etc.

पासे - प्रार्थयामि - I pray

यस - to worship, to pray

यस + लट् ए - यसे । यसे becomes पासे by the extension of
the Rule. श्लु ऋतु Etc (7-3-75)

नमस्तु - नमस्तु - Obeisant

नमस् + क्तिप् = नमसति bows. सर्व-प्रातिपदिकेभ्यः क्तिप् वा वक्तव्यः
(Nouns change to verbs by the addition of क्तिप्) नमस् +
ङ्मुन् = नमस्तु । अल् (as distinct from अत्) is the sign of
present participle, by analogy of the rule क्षपि-सुदोः ऋतुन्
(3-4-17)

रफेव्रह्य - आनन्दस्य - आनन्द - Bliss

रफ-रफनाति - र्ध्वं (छान्दसः) रफ + अत्र (Unadi 392) - रफत्रः = आनन्दः
(Nairyō Sanga) object of वसे । वही in accusative case by
योगविभाग (analogy) of Rule अर्षीगर्ष etc (2-3-52)

मन्यु - गुण - energy (element, sprit)

अपा - अपायाः - of Rectitude

वही elides by the Rule सुपां सु-लृक् (7-1-39)

वीस्वे - धर्म

सु - च्चवते - to move सु + क्त (unadi 554). Object of वसे ।
आ in place of द्वितीया by सुपां सु-लृक् Etc.

या - यथा - so that.

क्षुन्विषे - प्रीणामि - I may gratify

क्षुन् - क्षुनीति तेजने । छेत् ए - क्षुन्विषे क्षुन् + शप् + सिप् । स comes by the Rule सिप् बहुलं छेत् (4-1-34) छेत् denotes optative mood लिङ्गं छेत् (3-4-7) क्षुन् is cognate with स्नु, out of which स्नुवा (daughter-in-law) is formed.

उर्वाणम् - आत्मानं - Soul

रवान् in Persian. object of क्षुन्विषे ।

IV टिप्पणी (Remark) :-

सत्, चिद and आनन्द (Existence, Consciousness and Bliss) are the three elements of God-head. Existence is shared also by matter (ब्रह्म). Consciousness (चेतन्य) is shared also by animals. But Bliss is the characteristic element of Mazda. [Bliss is to be distinguished from happiness. Happiness depends on the possession of external objects. Bliss is not contingent on the environment. It wells up from within] Man sometimes gets a glimpse of Bliss. He wishes to have it *always and ever* and it is his privilege to be able to enjoy perpetual Bliss. Atharvan Zarathustra starts his Gospel with the prayer for Bliss—the objective and consummation of human life. Man becomes more and more Blissful, as he approaches nearer and nearer to Mazda. This is possible through righteous deeds and service of mankind.

When he is attuned to Mazda, Bliss never departs from him.

चून शु शिरिम अज्ज शकर वाणि बुवद ।

कान शकर गाहे ज्ञे सु पायेव शवद ॥

चून शकर गरदि ज्ञे विमियारि वफा ।

पस शकर कय अज्ज शकर वाणाद जुदा ॥

Masnovi 1-1980

How can sugar ever be devoid of sweetness ?

The saints are not only always joyful themselves, but their very presence makes others joyous.

२ । ये वाओ मझ्दा अहुरा,
पहरि-जसाइ वोहु मनड्हा ।
मइव्यो दापोइ अहवाओ,
अस्तुवतस् चा ह्यत् चा मनड्हा ।
आयसा अपात् हचा,
याइश् रपन्तो दइदीत् खाथे ॥

I अन्य (Prose order) :-

वः, हे मज्दा अहुरा, वसु मसना वः परिज्जे (I, who, Oh Mazda Ahura, approach You through Conscience) मन्यः दाभि अयोः आति (grant to me the obtainment of the two selves — अस्तुवतः यत् च मनसः असौः (of the tangible [Lower], as well as the spiritual [Higher], self) यैः रपन्तः अपात् सचा खात्रे इव्यात् (so that the aspirant may, through Rectitude, persist in holiness)

II अनुवाद (Translation) :—

Oh Mazda, to me, who approach you through Conscience, grant the gain of both the selves—of the tangible (i. e. the Lower) self, as well as of that, which is the spiritual (i. e. the Higher) self, so that the aspirant, may through Rectitude, persist in holiness.

[The two selves are the mind and the soul]

III टीका (Word-note) :—

परिभ्रसे—परिक्रामामि—walk around

जस—जसति, जसते—to go (Nighantu 2-14)

दाभि=दाहि=देहि—give

ह be come भ by योगधिनाम (extension) of the Vartik ह-प्रहोरर भः ।

अहोः—अस्वोः—चैतन्ययोः—of both the intellects

असु—Consciousness (Nighantu 3-9-6) (vide 43-1).

अस्त्वत् असु—स्वूलं चैतन्यं—Mind (witnessed Consciousness)

अस्त्वत्तः is adjective to असोः (understood)

मनत् असु—सूक्ष्मं (कूटस्थं) चैतन्यं—Soul

(witnessing Consciousness)

मनस्तः—adjective to असोः (understood)

आवसं—आप्तिं—obtainment, gain

आप्+क्ति—आप्तिः । आप—याफ्तन् in Persian

आप्ति becomes आप्ता by addition of टा (7-1-39) in place of द्वितीया ।

यैः—यथा—whereby, so that.

रपन्तः—साधकः—aspirant.

रम्—रमते—to begin रम् (Unadi 415) रपन्तः

दृष्यात्—तिष्ठेत्—would persist

धा-दधाति-धारणे । लिङ्-यात् ।

खात्र—पवित्रता—holiness.

सप्तमी in Locative case

खात्र—खात्र—पवित्रता (Nighantu 4-2-14)

खात्रा (Yas 33-9) and खान्त् Yas 43-2) are variants of

खात्र [cf हृत् (Rig 8-16-4) is a variant of हृष । पाद् (Rig 10-26-4) is a variant of पाद् । मायु (Rig 3-30-15) is a variant of माया]

(vide 31-7, 33-9, 40-2 and 53-6)

From 53-6 it is evident that खात्र means holiness or purity (and not light, as is generally translated).

IV टिप्पणी (Remark) :—

Recognition of two planes of Consciousness—Mind and Soul, the introspected consciousness and the introspecting consciousness, is the basis of religious philosophy. Mind (introspected consciousness) is always the play thing of the two opposite forces of pleasure and pain. The soul is above the reach of these two opposite currents. Thus it is ever delightful—always satisfied, in its status as the witness of the mind.

The first lesson that a saint teaches to the disciple, is to

ask him to rise beyond the life of the mind, to the life of the soul. When one is well established in the life of the soul, he can be as indifferent to the pleasures and pains of his own mind, as he is to the pleasures and pains of a third person. This is Haurvatat, so often repeated in the Gatha. Thus a knowledge of the two Consciousness (two Ahus) is called the Path of Delight or Sabas (Yas 43-3)—the path of Sufism or theosophy.

['Sabas', derived from the root सु, (to love, to enjoy) has two meanings (1) Love and (2) Delight—cf सनु (son), उत्सव (festival)]

Gita gives to the two intellects, the names of Kshara and Akshara.

डाब् इमौ पुरुषौ लोके क्षरश् चाक्षर एव च । Gita 15-16.

[While Paramatma or God, is called Uttama Purusha (15-17). पुरुष—Consciousness. प्रकृति—Unconscious Matter.]

That the Soul is ever delightful, is made clear in Yas 51-9. (वाम् क्षणितम् etc)

The existence of two Selves is pointed out by Jalal as follows.

तू यकी कस निस्तु ई अय खूय रफिक ।
कलके गरवून ई ओ दरिवा-इ अमीक ॥

Masnavi 3-1302

There are two Selves in you, my friend—one lofty as the high heaven, and the other low as the deep sea.

३ ! ये वाओ अषा उपयानी,
मनस् चा वोहू अपओउर्वीम् ।
मभ्कदाम् चा अहूरेम्,
यएइव्यो स्वध्रंम् अध्मओन्वम्नेम् ।
वरेदइती आरुमइतिश्,
आ मोह रफेध्राइ जवेङ्गु जसता ॥

I अन्वय (Prose order) :—

वः वः अषा उपयानि (Oh Rectitude, I, who compose to you) मनस् च बहु अपौर्वीम् (to Conscience also, wonderful) मज्दो च अहूरं (and to Ahura Mazda) येम्यः आरमतिः अक्षण्यमार्ण ध्रं वंवरति (through all whose help, Faith develops unfailing Non-Chalance रफधाय मे ह्वं आ जसत (Come, at my call, for my bliss)

II अनुवाद (Translation) :—

[Towards me,] Who weave (compose hymns) wonderfully, unto, (i) You, Oh Rectitude, (ii) unto Conscience, and (iii) unto Ahura Mazda, because of all Whom (i. e. by whose grace) Faith develops unfailing Nonchalance, towards me, do please come, to my bliss.

III टीका (Word-note) :—

उपयानि—रुपयानि—रचयामि—Compose a hymn

वप-वपति-विन्यासे—to weave [वाफ्तन in Persian.] वप्+लोट्
आनि । लोट् in present tense by the dictum सप्-तिङ्-उपमह
etc.

इन्द्राय अर्कं अभिहव्य कतुः (Rig 1-61-8)

वेभ्यः—on account of whom—by whose help. अपादाने पवमी ।

अस्-जन्वमानं=अधुन्वमानं=अधीयमाणं

क्षि-क्षिणोति हिंसावां (गणदर्पण) । क्षू-क्षूणोति इत्यपि (छान्दसः)
—to decay क्षू+शानच्-क्षन्वानः by the योग विभाग of the
Rule आने सुक् (7-2-82)

हर्षं=(i) आह्वानं=call. (Object of आजसत ।)

or (ii) जर्षं=speedily. Adverb to आजसत

आजसत=आजसत=come.

जस-जसति—to go (Nighantu 2-14)

जस्+लोट् त=जसत । जसत becomes जस् in analogy of the
Rule कनि-पत्योर etc (6-4-99).

IV टिप्पणी (Remark) :—

It is futile to expect delight except from Mazda i.e
until one believes that, Mazda really exists and that He
is our greatest Friend.

ज्ञान कि ज्ञान चून वासिल ए ज्ञानान न बुद् ।

ता अबद वा स्वेश कोर अस्त ओ कबुद् ॥

Masnavi I-3906

One gets peace only when he has known God.

As the Gita says

भोक्तारं यज्ञ-त्पसां सर्वलोक महेश्वरम् ।

सुहृदं सर्वभूतानां शास्त्रा मां शान्तिम् ऋद्धति ॥ 5-29

४ । ये उर्वानिम् मेन् गइरे,
बोहु ददे हथा मनइहा ।
अपीम् चा प्यओध्ननांम् वीदुश्,
मभ्मदाओ अहुरह्या ।
यवत् हसाइ तवा चा,
अवत् खसाइ अपपे अपह्या ॥

I अन्वय (Proseorder) :—

यः [अहम्] उर्वाणाम् वसु मनसा सत्रा आगारे मन्-इधे (I, who by Conscience, have placed my soul in its own abode) मज्जदायाः असुरस्य
न्यीज्जानाम् आशिपम् च वेधि (and am aware of the benefits of
the deeds of Ahura Mazda) वापत् ईशे तवे च (so long as I have
power, and I can) अवत् अपायाः एपे कृशाये (I shall exhort for the
pursuit of Rectitude).

II अनुवाद (Translation) :—

I, who have, by means of Conscience, well-restored the
soul to its own abode (the function of introspection), and
am aware of the benefits of the deeds of Ahura Mazda, I
shall, so long as I may and can, exhort for the pursuit of
Rectitude.

III टीका (Word-note) :—

मन्-सं=well.

मन् is an Upasarga (Vide चाप्यो असत्ये—1-4-57—which is आकृतिगण i.e. to be known from usage)

The Upasarga is placed at a distance from the verb दवे, by व्यवहिताश्च (1-4-82) (vide 31-5, 44-8): The name मान्धाता—(celebrated Emperor) is cognate.

गरे = आगारे = in its abode.

दपे = स्थापयामास = I placed

हमा = सत्रा = समस्मिन् = स्वस्मिन् = स्वकीये = in own "साकं सत्रा समं सह"—
Amara Kosa सत्र-सस्मिन्=in same

चिदुस् = वेदिस = I know.

विद् + लिट् उस् । Past suffix is used for the present, by शिक्षो लटो वा (3-4-93), and third person in place of first person, by the dictum सुप-तिह्-उपग्रह etc.

ईशे = शक्नोमि = I am able

ईश-ईष्टे = to be able. लट्-ए

तवे = पारयामि = I can.

शु-तवीति, सौत्र.धातु (7-3-95) वृद्धिः (शक्तिः)

तवते = to be able. लट्-ए

तवस् = strength (Nighantu 2-9)

तवानेस्तान् in Persian.

स तुमाव नैनं अश्रोतिर् अहंति (Rig 1-4-92)

अवत् = तावत् = that far

Sans अद्स् = Zend अव ।

स्वसाय = स्वयार्थे = स्वययेयम् = I would speak.

स्वया + लिट् ए = स्वयार्थे ।

लेट् is Optative mood लिङ्ग्ये लेट् (3-4-7). ए becomes ऐ by आत ऐ (3-3-95)

वक्ष, क्शा, and क्वा all mean to tell, चक्षिडः क्श्याम् (2-4-55)

एषे = अन्वेषणे = अन्वेषणाय = for pursuit

एष=एषते to search एष + अलु = एषः search. तारुष्ये चतुर्थी ।

समनी in place of चतुर्थी by the dictum सुप-लिङ्-उपग्रह etc.

IV टिप्पणी (Remark) :—

The soul is the witness self. Its proper function is to be a witness, i. e. to review the activities of the mind (cf तदा द्रष्टुः स्वस्वो अवस्थानम्—Yoga Sutra 1-3). When the mind becomes perturbed by passions, the soul is clouded, it goes to the background. If the mind is cleansed of passions and becomes serene, the soul emerges, and resumes its function. This is here stated to be the restoration of the soul to its own abode. It is a state of perfect peace and may be attained with the help of conscience, by subduing the passions. श्वेताश्वतर Upanisad (4-6), following Rigveda (I-165-20), describes this blissful state by the simile of two birds.

The Santi Gita points this out very tersely

श्रद्धा हृदयात् पृथक् न्यायात् त्वं पृथक् च विलक्षणः ।

अधिवेकात् मनोभूत्वा दग्धो अहम् इति मन्थते ॥

Santigita 2-37

It is an accepted truth that the 'seer' is different from the 'seen'. The soul is different from the mind. Through

folly, you identify yourself with the mind (and not with the soul) and that is the source of all your misery.

As Jalal says

रु इ दर न ए खुद आर अय एश क केरा ।
निह् अय मफ्तुन तुरा जुज खवेश खवेश ॥

Masnavi 6-1983

Look to your real Self, oh devotee (i. e. to your soul):—
you have not got a greater friend, oh fool.

५ । अपा कत् ध्वा दरेसानी,
मनस् चा वोहू वएदेन्नो ।
गातुस् चा अहुराइ सेविस्ताइ,
सओपेम् मभूदाइ ।
अना मांथा मफिस्तेम्,
वाउरोइमइदी खफ्सा हिभूवा ॥

I अनुवच (Proseorder) :—

अपा कत् ध्वा दरेसानी (oh Rectitude, when would I find you)
बहु मनसं, च विद्वे (and know Conscience) सेविष्टाय अहुराय मजराये
गातुं श्रुं च (and Devotion too, which is the way to Ahura
Mazda, the most venerable) विह्वया अनेन मन्त्रेण कभूवान् महिष्
वावरामहे (and by the tongue, with this Evangel, convert
the savages extensively).

II. अनुवाद (Translation) :—

Oh Rectitude, when will I be able to find you, and
to know Conscience, and also Devotion, which is the way
to Ahura Mazda, the most beneficent; and when with this
Evangel, we shall be able, by our tongue, to reclaim greatly
the perverts.

III टीका (Word-note) :—

विद्वेन्न=विद्वेम = we would know.

विद्+लिङ्+याम् । A 'न' is added to final म, in analogy
of the Rule शीहो हट् (7-1-6). Plural in place of singular,
by the dictum सुवृत्तिङ्-उपग्रह etc.

गातुम् = पन्थानम् = way.

गा = to go (छान्दस) गा + तु (Unadi 75) = गातु ।

गातुः = पन्थाः (Nighantu 4-1-55) object of विद्वेन्न ।

अमृतवाय गातुम् (Rig 1-72-9)

गातुं कृन्वन् उवसो जनाय (Rigveda)

सेविष्ट=एज्वलम=the most adorable.

सेव्य + इष्ट = सेविष्ट । final य clides before इष्ट by डेः (6-4-155)

or शिव + इष्ट = शिविष्ट = कृन्वायतम most beneficent

श्रुपम् = शक्ति = Devotion.

श्रु + शल् = श्रुपति । श्रुप + अङ् = श्रुपः to be all ears (for service)

It is the same word as श्रुश्रुषा (Sans) (desire for service)

Reduplication of श्रु is prevented by अत्र लोपो अन्वयास्य

(7-8-58)

अना = अनेन = by this.

आ in place of तृतीया, by सुपां तु-ङ्क् etc. । आन् in Persian.

मन्त्रा - मन्त्रेण=by this Evangel.

आ in place of तृतीया, by सु-उक्त् etc. (7-1-39)

वाचरामहे - वरयेत्=would reclaim.

वृ-वरयति-(1) to turn, to convert

(2) to welcome, to reclaim

वृ+यद्-वायरते। लिङ् महे। इ of महे becomes घ by the extension of the rule हु-सल्लभ्यो etc. (6-4-101)

कफल - तिर्यग्-पशुः - अनार्यः - savage.

कफ=across, slanting. स्तृणाति-goes

कफल - तिर्यग्-those who walk across i.e. with their backbone parallel (and not horizontal) to the earth. i.e. beasts (who do not walk straight like men). Object of वाचरामहे। आ in place of द्वितीया, by सुर्वा सु-उक्त् (7-1-39) (vide 34-5) तिरस्-टेषा (Hindi)

हिज्वा=जिह्वा - जिह्वा - by the tongue.

तृतीया elides by सुर्वा-सु-उक्त् etc. जिह्वा becomes हिज्वा by the dictum

वर्णांगमः गवेन्द्रादीं सिंहैर्बर्ण-विपर्ययः।

घोइरादीं विकारः स्याद् वर्णनाशः पृषोदरे ॥

letters interchange place, as सिंह becomes सिह (lion).

IV टिप्पणी (Remark) :-

Rectitude, Conscience and Godliness, are the features that distinguish mankind from the animal-world,—human being, from Nature. A stranger in this world, his true citizenship is in the ethical and ideal sphere, and so let

प्रतिपद्य

[28-6

him dwell on these features, in order to realise the dignity of man.

Even the hooligans are amenable to the appeal of virtue, and if the demand of Rectitude is often repeated to them, it would ultimately change their heart.

तेषु हिलम अज्ञ तेषु आह्वन तेजतर ।

कल् ज सद् लरकर लरकर-अज्ञे ज सर ॥

Masnavi 1-3939

The gentle pen is more powerful than the sword.

६ । वोहू गइदी मनड्हा,
दाइदी अपादाओ दरेगायू ।
एरेन्वाइश् तू उख्धाइश् मम्दा,
जरथुश्नाइ अओजोंगूह्वद् रफेनो ।
अन्नइन्था चा अहुरा,
या दइविष्वतो द्रएशाओ तउर्वयामा ॥

I अन्वय (Prose order) :-

वस्तु मनसा गधि (start along with conscience) अपा-भाषं रीर्षायुर्व दायि (give rectitude holding long life) एवं कृष्वे उरुनेः हे मम्दा, जरथुश्नाय ओजस्वत् त्वां (by your noble maxims, oh Mazda, do enthuse strongly Zarathushtra) अस्मभ्यं च अहुर (and these too,

○ Ahura) यथा द्विषतः द्वेषाः तूर्वयामः (so that we may smash the opposition of the enemy)

II अनुवाद (Translation) :—

Come, along with Conscience, and give us Rectitude-holding long life. By your noble maxims Mazda, enthuse strongly Zarathushtra, and these others as well, so that we may smash the opposition of the enemy.

III टीका (Word-note) :—

गधि = गहि = गच्छ = start

गम् + लोट् हि = गहि । म elides by अनुदात्त etc. (6-4-37) हि becomes धि by ह्र-स्यो etc. (6-4-101) (vide 49-1)

दाधि = दाहि = देहि = give

दा + लोट् हि । हि becomes धि by योग-विभाग (extension) of the Rule श्रु-शृणु etc. (6-4-102)

ऋष्व = Noble

ऋष्व = महद् (Nighantu 3-3)

उग्व = उक्त्व = maxim.

वच + य = उक्त्व (unadi 172)

ओजस्वत् = strongly. (Adverb to रफान)

रफान = प्रीणीहि = hearten

रफ् = रफ्नाति = to satisfy (छान्दसः)

रफ् + लोट् हि = रफान । हि becomes आन by हलः इनः etc. (3-1-83)

अस्मेभ्यः = एभ्यः = these

स्म comes by the Rule सर्वनाम्न etc. (7-1-14). Object of रफान ।

चतुर्थी in the object (in place of द्वितीया) by the dictum सप्त-तिङ्-उपग्रह etc.

तूर्वयामः = तूर्वयामः = we would smash.

तूर्व = तूर्वति = हिंसायाम् ।

धूर्ध्व = धूर्ध्वति = to kill (Nighantu 2-19)

IV टिप्पणी (Remark) :—

Conscience is the first factor of the moral life. Through Conscience, Mazda sustains the aspirant.

A conscientious (virtuous) man can convert the enemy into a friend

हासिल इन आमद कि यारे अम बाश ।

हमचू बूतगर अज हजर बारी तराश ॥

Masnavi 2-2150

Hew the figure of a friend, out of stone.

७ । दाइदी अथा ताम् अपीम्,
वड् हेउश् आयता मनड् हो ।
दाइदी तू आन्मईते,
वीस्तास्पाइ ईपेम् महग्या चा ।
दाओस् तू मम्दा क्षया चा,
या वे मांध्रा स्रवीमा रादाओ ।

I अन्वय (Prose order) :—

हे अथा ताम् असीं दाधि (Oh Rectitude give that perfection, वस्तोः मनसः आप्तं (which is the reward of Conscience) हे आरमते त्वं विद्यादाय मद्गं च इषं दाधि (Oh Faith, grant to Vistaspa and myself, our wish) हे मम्द्रा, त्वं दास् क्षव च (Oh Mazda, do give and confirm) ये वै मन्त्राः राधाय श्रवामः (those formulas which we hear, are for attainment).

II अनुवाद (Translation) :—

Oh Rectitude, give us that excellence which is the reward of Conscience. Oh Faith, grant to Vistaspa and to myself, our wish. Oh Mazda, You too, do give and flourish, those Mantras, which we hear, lead to attainment (God-realisation).

III टीका (Word-note) :—

दाधि - दाहि - देहि - give

दा + लोट् हि । हि becomes धि by the extension of अ-शृञ् etc. (6-4-102)

ताम् - प्रसिद्धा - that well-known

असीं - सौष्ठवं - excellence

- अस् - असति - दीप्तौ (सिद्धान्त कौमुदी)

- to shine अस् + ई - असी । (Unadi 446)

अधी - Rectitude (from) श्रद्धा

असि - Perseverance, from असति आदाने

असी - Perfection, from असति दीप्तौ

अशीसु - Blessing, from आशिष् ।

आशिः - प्राप्तिः - wage, reward.

object of दाधि । आ in place of द्वितीया by सुपां सु लृक् etc. (7-1-39) याप्तान in Persian.

दास् - दासि - देहि - give

दा + लोट् सि । लृट् is optative Mood by लिङ्गो लोट् (3-4-7).

Final इ of सि elides by इत्थ च etc (3-4-97).

त् - त्वम् - Thou

क्षव - दृढय - Confirm

क्षि-क्षयति - to be able (Nighantu 2-22)

अन्तर्भावित् जिच् । Causative is understood Thus क्षयति - to make able (strong)

श्रवाम - शृणुमः - we hear

ध्रु + लोट् मस् - श्रवाम । The final स elides by स उक्तमल्य (3-4-94)

'आ' of श्रवाम is changed to 'इ' by the dictum क्षरिति क्षमिति-वमिति Katantra Chanda 4-2) ।

म be comes मा by द्व्यचो etc (6-3-135).

राधाय - सिद्धये - for success.

राध - राधोति - to accomplish. राच् + अल् - राधः - success.

चतुर्थी by the Vartik इति सम्प्रदाने (to denote result)

IV टिप्पणी (Remark) :—

(i) What we lack is an earnest desire (ईष) for the vision of Mazda. If the desire were very strong in us, it would have found out the means of achievement. (Where there is a will, there is a way). Our primary task is to make the desire strong.

आव कम जु तिष्णगी आवर व दस्त ।
ता वेजुनाद आव अज्ञ बाला ओ पस्त ॥

Masnavi 3-3212.

When you are really thirsty, Mazda is sure to give you water,

(ii) The Mantra referred to here is होन—H-O-N—as the Gita says

ओम् इत्येकाक्षरं ब्रह्म व्याहरन् माम् अनुस्मरन् ।

8-13

The one syllable Om (Hon), represents Brahma (Mazda). Its recitation suffices for realisation (राष) of God.

८ । वहिस्तेम् ध्वा वहिस्ता येम्,
अपा वहिस्ता हम्-ओपेम् ।
अहुरेम् यासा वाउनुस्,
नरोइ फूपओश्त्राइ मह्न्या चा ।
यएहन्यस् चा ईत् राओइहाओइहोइ,
वीस्पाइ यवे वड हेउश् मनडहो ॥

I अन्यय (Prose order) :—

वहिष्ठः अयं (This one [myself], the best), वहिष्ठं त्वं, वहिष्ठया अपया, मुजोषाम् (would realise you the best, with Rectitude, the best) वन्धानः अहं नरे पूषोद्वाय मह्यं च असुरं यासे (I, beloved, would

worship Ahura, for hero Frashosthra and for myself) येम्यः च विश्वाय यवाय वसोः मनसः राससि (and for the sake all those, to whom you assign Conscience for all time).

II अनुवाद (Translation) :—

This one (myself), being at his best (Purity), would realise You, the best (Deity), with Rectitude, the best (faculty). I, beloved, would worship Ahura, for manly Frashoshtra, and for me, as well as for those, to whom You consign Conscience, for all time.

III टीका (Word-note) :—

त्वा—त्वाम्—you

object of मुजोषाम् ।

येम्=अयं—अयं जनः—this one (myself)

उजोषेम्—मुजोषाम्—प्रकटयेयम्—I would realise (manifest)

जुष-जुषति-परितर्कने—to examine, to explore जुष्+लेट्
मि=जोषाम् । इ of मि elides by इत्श्च etc. (3-4-97). लेट् is optative by लिङ्ये लेट् (3-4-7).

यासे=I pray, I worship.

यास्—यासते—प्रार्थनायां (छान्दसः) छट्-ए । यद्वा—या—to pray (Nighantu 3-19) या+लेट् ए । स comes by सिच् etc. (3-1-34)

वन्वस्—प्रीयमाणः—Be-loving

वन-वनोति—to love वन्+कसु=वन्वस् ।

नर—hero

पूषोष्ट्रः—तजामकः कुलपतिः—Frashoshtra, the Patriarch, पूषन् (वाचन)

उट्टः यस्य स पृषोद्वः । One whose camel runs well. 'अन' elides by the Rule पृषोद्वरादीनि (6-3-109). पृष-पर्वति—to carry across स नः पर्वद् अति दुर्गाणि विद्वा (Rig 1-91-1) he would carry us over all difficulties.

राससि—ददासि—you assign.

रास—रासति दाने । यस्मा उमास अमृता अरासत (Rig 1-166-3)

विश्वाव—सर्वस्मै—all (adjective to यवाय)

यवे—यवाय—कालाय—for (all) time यवे (ए in place of चतुर्थी) by सुपां सु लुक् etc (7-1-39)

चतुर्थी व्यप्लव्ये—विश्वं सर्वं व्याप्य ।

चतु मनः—Conscience

object of राससि । object takes षष्ठी विनक्ति by the extension of अचीगर्भं etc (2-3-52).

IV टिप्पणी (Remark) :—

Mazda lies latent in every body. The highest end of of human life is to realise Him—to make Him real (patent). This is to be done by means of Rectitude. The holier a man becomes, the fitter he becomes for the manifestation of Mazda—(i) through him, (to others), as well as (ii) for the vision of Mazda, by him.

[One may easily consider himself to be best, if he is conscious that Mazda is latent in him and he is going to achieve Him. So Man also is called 'best', along with Rectitude and Mazda.

Rectitude is the best resource for attaining Mazda.]

Jalal, the great Cisti, points out the dignity of man as follows.

मनेगर आन कि नू हुकिर ई, या जहफ़ ।
बेनेगर अन्दर हेम्मते खुद अय शरिफ़ ॥

Masnavi 3-1438.

Do not regard the fact that thou art low and infirm. Look to thy aspiration (ideal), o noble one. Stick to your ideal, and you will reach your highest end.

६ । अनाइश् चाओ नोइत् अहुरा मझ्दा,
अपेम् चा यानाइश् भरनएमा ।
मनस् चा इत् वहिश्तेम्,
योइ वे योइयेमा दसेमे स्तूताम् ।
यूमेम् जेविस्ताओइहो,
इपो स्वपधेम् चा सवडहाम् ॥

I अन्वय (Prose order) :—

हे अहुरा मझ्दा अने: नू इत् याने:, व: अयं च ज्ञानम् (with these lauds Oh Ahura Mazda, we would extol You and Rectitude too) मनस् च इत् वहिश्तेम् (and that which is the Best Conscience) ये वे [वयं] स्तूतां दशमे यूपाम: (as we flock to the congregation to praise) यूयं बकिष्ठा: (you are the most powerful) सपसां इप्रं च ईव (send us the power of love)

II अनुवाद (Translation) :—

With these lauds. oh Ahura Mazda, we would adore You, and (adore) Rectitude too, and the Best (i.e. Social) Conscience, as we flock to the Congregation, to praise. You are the most adorable ; send us the firmness of Love.

III टीका (Word-note) :—

अनेः— by these

नूह्व— नूनं— verily

यानैः— स्तवैः— by lauds

या— to adore (Nighantu 3-4)

या+ ल्युट्+ यान, prayer, hymn

जुणाम— जुणाम— स्तूमः— we would pray

जू— जरते— to adore. Declined in क् यादि class. लोट् मः ।

स elides by स उत्तमस्य (3-4-98)

यूषेम— मिलेम— would associate यूष— group. यूष+किप्— यूषति to group together. A noun changes to verb by the

addition of किप् । सर्व प्रातिपदिकेभ्यः किप् वा वक्तव्यः ।

यूष+ लिङ् याम— यूषेम ।

लिङ् expresses desire by आशांसा etc (3-3-13)

दशमः— संघः— Congregation.

दश सन्ति अस्मिन् इति दशमः । दश+म by the extension of the Rule घ-द्र etc (5-2-108)

स्तुताम्— स्तोतुं— in order to be-laud.

यूकम्— वृषम्— You.

ज— व— Vararuci—Prakrita Prakas (2-31)

जविष्टासः— जविष्टाः— बलवत्तमाः

गौरवे बहुवचनम् । जविष्ट (1/3) आस is the Vedic Plural (7-1-50)

जवः— strength=strong. Nouns become adjective by addition of अच् by अर्श etc (5-2-129)

ईष— देहि— give

ईष— ईषति दाने (गणदर्पण) ईष+ लोट् हि— इष

सवस्— प्रेम— love

सु— सुनोति-बन्धने, योगे to fasten (with love) सु+ भस् (Unadi 638)— सवस् । (6/3).

IV टिप्पणी (Remark) :—

Congregational Prayer (दशम) gives the greatest aid in creating the sense of solidarity. It is the best institution for developing Religion. As Jalal, the Apostle of Sufism, points out.

कुवत ए यक, कुवत ए बाकी शवद ।

मा बाकी-रा हर वकी साकी शवद ॥

Masnavi 2-3237

The strength of one becomes the strength of the rest. Each one becomes a cup-bearer to the rest.

Congregational prayer is again referred to in Sukta 43-14 (along with whom, I utter your prayer) and Sukta 46-10 (whom I call to your prayer)

१० । अत् येगु अषाअत् चा वेइस्ता,
 वड्हेउश चा दाथेङ्ग मनड्हो ।
 एरेध्वेगु मशदा अहुरा,
 अएइव्यो परेना आपनाइव् कामेम् ।
 अत् वे क्षमइव्या असुना वएदा,
 खरइध्या वइन्त्या-स्रवाओ ॥

I अन्वय (Prose order) :—

अत् यान् अषायाः बतोः मनसः च धातं अबुदाः (to whomsoever You explain the law of Rectitude and Conscience) ऋत्वं मजदा अहुरा (speedily, oh Mazda Ahura) एभ्यः कामं पूर्णं भाप्रासि (for them You render their wish successful) अत् वः अशुत्यं वेद (therefore I know You to be flawless) स्वरत्ना वन्त्य-धवाः (and of elegant fame in glory)

II अनुवाद (Translation) :—

Whom-so You teach the Law of Rectitude and Conscience, to them you speedily make their wishes successful. Thus-so I know you to be Un-deficient, and elegant-famed in glory.

III टीका (Word-note) :—

षाः—यान्

Feminine in place of masculine gender, by the dictum
 सुप्-तिह्-उपग्रह etc.

अवा-अत्—अवायाः—धर्मत्व—of rectitude

अत् (in place of वश) by सुपां सु-ल्लृक् etc (7-1-39)

बुदा—अबुदाः—ज्ञापयसि—you explain.

बुच—बोधति, बोधते । लृक् वात्—अबुदाः Initial अ is dropped by बहुलं etc (6-4-75) लृहं is used in the present tense by छन्दसि etc (3-4-6).

सार्थं—विधानं—Law

धा+थ (unadi 167)—धाथ । [धा+थ=धात-हित]

ऋत्वं—ऋतुया—in no time, speedily

ऋत्वं is a निपात (अव्यय) like ऋचक्

पूर्णां—पूर्णं—complete.

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

आमात्—आप्प्रोसि—समाप्प्रोसि—accomplish आप्+लेट् सि । इ of सि elides by इत्थं etc (3-4-97)

समव्या—सुखमर्थं—you

object of वेद । चतुर्थी in the object, by कर्मणा etc (1-4-32)

अशुना—अशुत्यं—not defective

शुत्य becomes शुता by सुपांसु-ल्लृक् etc (by addition of डा)

वेदा—वेद—वेधि—I know

वेद becomes वेदा by ह्यचो etc. (6-3-135) Past tense in place of present, by विदो लटो etc. (3-4-87)

स्वरतिः—स्वरतिः—प्रभा=lustre.

स्वर्-स्वरति-दीप्ती (छान्दसः) स्वर+अति (unadi 509)—स्वरति ।
 स्वरति—to glorify (Nighantu 3-14) cf स्वरति-सूति etc (Panini 7-2-44)

वन्त्य-धवाः—पुण्य-धवाः—of elegant fame

(वन्त्य- graceful) from वन्- to love वन् + त्य- वन्त्य । ध्रुवस्-
fame (from ध्रु- to hear) वन्त्यः ध्रुवस् यस्य स वन्त्यः ध्रुवाः ।
Bahuvrihi Samasa.

IV टिप्पणी (Remark) :—

A religious man is afraid of the burden of endless desires.
But Mazda fulfils the few noble desires that a pious man
happens to entertain.

हर शिकार ओ हर केरामाती कि हस्त ।

अज्ञ बराये बन्देगान ए आन शेह अस्त ॥

Masnavi 1-3141

[whatever valuable there is in the world, has been
created by Mazda for the benefit of His creatures]

११ । ये आइश् अपेम् निपाओडहे,
मनस् चा वोहू यवए ताइते ।
त्वेम् मम्दा अहुरा,
फो मा सीषा ध्रुवस्मात् वओचडहे,
मन्वेउश् हचा ध्रुवा एएआओडहो,
याइश् आ अडहूश् पअउरुयो ववत् ।

I अन्वय (Prose order) :—

यथा अनेः अधाम् निपासे (in order that I may thereby uphold
Rectitude) बहु मनस् च तावते यवाय (and Conscience for all time)

हे अहुर मज्दा त्वं मां प्रशिष (oh Ahura Mazda, do you teach me)
त्वस्मात् वचसः (with Your own words) मन्योः सचा त्वाम् आ अपसे
(from the Manyus, I would come up to You) वा इन् आ असोः
पोर्व्यः अभवत् (as had been the primeness of life)

II अनुवाद (Translation) :—

So that I may thereby uphold Rectitude and Con-
science for all time, Oh You Mazda, do teach me with your
own words. From (the region of) the Manyus (i. e. from
Phenomena) I would come up to you (Noumenon), as it
had been, prior to the (creation of) life.

III टीका (Word-note) :—

ये-यथा- so that.

आइस-आभिः-एभिः- by these (words)

निपासे-पालयेयम्- I may uphold

पा-पाति—to protect. Atmanepada. पा+लेट् ए-पासे । स
comes by सिष् बहुलं, लेटि (3-1-34). लेट् denotes also optative
mood (may) लिङ्गैः लेट् (3-4-7).

यवाय-कालाय up to time

व्याप्यये चतुर्थी ।

तावते-सर्वस्मै—all

तावत्—so much as there are, all (Adjective to यवाय)

शिषा-शाधि- teach

शास्+लोट हि । शास् becomes शिष by the extension of
शास् इद् etc (6-4-34). तुवादि (and not अदादि). final अ
becomes आ by इयचो etc (6-3-135).

त्वस्मात्—(from) your own

वचसे—वचसः—(from (with) words.

ए in place of पद्यमी, by युपां सु-लुक् etc

सन्धोः—गुणात्—(from the play of Gunas ; from Ph-nomenon.

पद्यमी is induced by the post-position सचा (from)

इचा—सचा—(from (अक् in Persian) अपादानार्थकः कर्म प्रवचनीयः ।

A post-position denoting the sense of the ablative
(Nighantu 4-30/2)

ए—आ (upasarga)

आयसे=आगच्छामि—I would come अय—अयते—to go.

आ+अय+लिट्=ए—आयसे । स comes by सिच् etc (3-1-34)

अहु—असु—life. Sans स=zend अहु । (Vide 30-4, 31-3, 32-13)

पौर्ण्यः—पौर्ण्यः—पूर्वता—first stage. Masculine in place of neuter
gender by the dictum सुप् तिङ्-अग्रह etc.

भवत्—अभवत्—had been.

भू+लङ् इ । initial अ stopped by बहुलं etc (6-4-75)

IV टिप्पणी (Remark) :—

Man attains primal peace, when the illusion of the world ceases, and he fixes his eye on the noumenon, in the midst of phenomena.

This Rik speaks of a stage, which is prior to the play of the Manyus (i. e. prior to creation). This status is known as the Brahma aspect of God (which is Transcendent and Impersonal God), while the status after creation, is known as the Iswara aspect (i. e. Immanent and Personal God).

We may speak of the former as the God of Philosophy, (i. e. for conception alone), and of the latter as the God of Religion (i. e. for worship as well).

They are not two entities—two Gods. There is only one entity, looked at from two different points of view—pre-creation and post-creation.

Belief in this entity (Brahma or Iswara) is called in the Gatha, 'Ameretatat.' For it teaches man the value of his own life, and points out to him his highest possibilities. According to all saints, apostles, and prophets, this Faith means permanent (immortal) peace. The human soul is immortal, and so permanent peace is not an impossible ideal.

The Manyus are the Manyus (Forces) of Mazda. They did not come into existence all on a sudden, and out of mere nothing. They issued out of the transcendent status of Mazda, and therefore they belong to Mazda. That this transcendent status is also an aspect of Mazda, is made clear by the words त्वा, एएआओइहा—I would go up to You (freed from the clutch of the Manyus).

The atheist may feel inclined to argue that the two natural forces—Positive and Negative (Spenta and Angra)—suffice to explain the process of creation ; how does then the theme of Mazda come in at all. He might argue in the words of Jalal

मुनकिरात् गोवेन्द खुद हक्त् इन् करिम ।

इन् चेरा चन्द्रीम बर ख इ करिम ॥

Masnavi 1-2020

There is no scope for Mazda to enter it to the arena.

He forgets that if there were not Ahura Mazda at the back ground, holding together the two forces, their opposite action would neutralise each other, and the result would be a mere zero. There would not have been the universe (and an atheist therein to question the existence of Mazda)

Thus Maharsi Swetaswatara who tried to popularise the philosophy of Maha Ratu Zarathustra, announces that even when the two forces (the force of Light and the force of Darkness) were not in existence, the benign entity of Mazda was still there

यदा समस्तं न दिवा न रात्रिर् ।
न सन् न चासन् शिव एव केवलः ॥

Swetaswatara Upanisad 4-10

This is the underlying idea of the present Rik of the Gatha.

It is to be noted that this Rik mentions Manyu in the singular number, and does not speak of two Manyus. This is quite right from the ultimate point of view. Manyu means Force : [It is called मनु (the mental), for force is not a material object that can be perceived by the eye and the ear ; it is to be perceived by the mind alone. The effect produced by a force may be seen, but not the force itself, whose existence is inferred by the mind]. Mazda is one, and His Energy (force) is one. Only it acts in two different ways, It is called centripetal or centrifugal, according as its field of activity is different.

When it goes away from the centre, it is called centrifugal, and when it returns to the centre, it is called centripetal. The force that takes us away from Mazda is Angra ; the force that takes us back to Mazda is Spenta] The force is incessantly coming out of Mazda, and going back to Him. There are thus cross currents in every plane of existence, and therefore the play of Spenta and Angra Manyus, in every walk of life.

Their correlativeness (inter-dependence) is pointedly stated by Jalal

नवलहा वाङ्मनस्त अय सलीम ।
सरकारी ए फराउन मी दान अज कलीम ॥

Masnavi 1-2481

When there is the loyalty of Abraham in one pan of the scale, there springs up the refractoriness of Pharaon in the other pan, to counter-balance it

Such is the way of the world. But when one transcends the worldly force, and enters into the presence of Mazda (by overcoming desires, with the help of Kshathram) peace is re-established, as had been the original state of the soul

जुन विरजि रसि के आन दास्ती ।
मुसा ओ फराउन द्वारा आदती ॥

Masnavi 1-2468

When you attain unto Colourlessness (serenity) that you originally possessed you will have no enemies—Pharaon will make peace with Moses.

द्वितीया

मन्युविवेकः (गृण-भेदः)—Twin Manyus
Suktam—30-1

१ । अत् ता वक्ष्या इषेन्तो या,
मम्भदाथा वत् चित् वीदुषे ।
स्तथोता चा अहुराह,
येस्या चा वडहेउश् मनडहो ।
हुमांजद्रा अपा ये चा,
या रओचेवीश् दरेसता उवाजा ॥

I अन्वय (Prose order) :—

अत् तान् वक्ष्ये वे इषन्तः (Now I shall proclaim to those who are assembling here) मम्भदाथा वत् चित् वीदुष्यं (all that is knowable from Mazda) स्तुता च अहुराय (the hymns of Ahura) वसोः मनसः यत् च (the duties of conscience) सु-मन्त्रा अपा या च (what noble-principled Rectitude is) या रञ्चिभिः वर्ही दशते (which by its light, reveals beatitude)

II अनुवाद (Translation) :—

Now I shall proclaim to those who have assembled here, all that is to be learnt from Mazda, viz the hymns of the Lord, the imperatives of Conscience, and what noble-principled Rectitude is, which by its light, reveals Beatitude.

III टीका (Word-note) :—

ता-तान्

डा (आ) in place of द्वितीया by सुपां सु-लृक् etc (7-1-39)

इषन्तः-मिलन्तः=assembling

इष-इष्यति—to go इष+शतृ (1/3)=इष्यन्

मज्जदातः—from Mazda

मज्जदा+तत्=मज्जदातः । by षध्या etc (5-3-7) cf मयवा (33-9)

वीदुष्यं=वेद्यं=knowable

विद्-वेत्त—to know विद्+क्त्वि (unadi 628)=विद्विष्य ।

स्तुता-स्तुतम्=praise

object of वक्ष्ये । आ in place of द्वितीया by सुपां सु-लृक् etc स्तु+क+स्तुतम् । क forms a noun (and not participle) by नपुं सके etc (3-3-114)

यत् या-यत्नं=आराधना=Service. object of वक्ष्ये । या in place of द्वितीया by सुपां सु-लृक् etc यत्- to adore यत्+न=यत्नः ।

सु मन्त्रा=right-principled सु (शोभनः) मन्त्रः (निष्ठा) सत्या सा ।

ये-सा=which

या becomes ये by the dictum सुप्-तिङ् उपप्रह etc.

दर्शता=दर्शते=दर्शते=दर्शयति=reveals दृश्+णिच् (causative)+लृट् से ।

णिच् elides by the extension of the Rule णेर् अनिटि (6-4-51)

Penultimate अ of दर्शते elides (दर्शते became दर्शते) by extension of तमि पत्यो : etc (6-4-99)

उर्वाजा - उर्वाजं - वर्हः = आनन्द - Bliss, object of दर्शते । आ in place of द्वितीया by सुपां सु-ञ्ङ्क् etc (7-1-39)

वर्ह - वर्हवति - to shine (गणदप्यं) वर्ह + अल - वर्हः । cf उर्वाजिमा (वहिमा) - love (Yas 32-1) Nairyosang always translates the word as आनन्द ।

IV टिप्पणी (Remark) :—

Maha Ratu Zarathustra proceeds to announce the great truths, that he had learnt from Ahura Mazda. This recalls to us the scene where Maharsi Swetaswatara spoke to the congregation of saints, the highest secrets that he had learnt from God.

तपः प्रभावाद् श्रेव प्रसादान् च,
ब्रह्म ह श्वेताश्वतरौ अथ चिदान् ।

अत्याश्रमिभ्यः परमं परित्त्रम्
श्रीवाच सम्यग् ऋषिसंघ जुष्टम् ॥

Swetaswatara Upanisad 6-21

He was speaking to a people who entertained the ideal of a caste-less caste (अत्याश्रमिभ्यः). The Lord of the white mule (श्वेत अश्वतर) was explaining the gospel of his exalted prototype, the lord of the yellow camel (जस्त उष्ट्र - जस्त=yellow from जर, gold)

२ । स्वओता गेउशाइश् बहिस्ता,
अवएनता सूचा मनड्हा ।
आवरेनाओ वीचिथद्या,
नरेम् नरेम् खख्याह तनुये ।
परा मभ्ने याओड्ढो,
अद्दाइ ने सम्दद्याह वओदन्तो पइती ॥

I अन्वय (Prose order) :—

गोशोः बहिष्ठं श्रवत (hear the best with ears). सूचा मनसा आ वेनत (see by pure mind) नरं नरं स्वस्य तनवे विचिथं आङ्गणाय (every man, for his self, choose "the ought") महतः वासः परा (before the great trial) नः अस्यै शस्त्यै प्रतिबुध्यन्तु (let all wake up to this my counsel).

II अनुवाद (Translation) :—

Hear the best with your ears, and discern by pure mind : Choose "the ought," man by man (every man), for his own self. Before the great trial (comes), wake up to this my counsel.

III टीका (Word-note) :—

बहिष्ठा - बहिष्ठं - Best

Adjective used as noun. Object of श्रवत । आ in place of द्वितीया by सुपां सु-ञ्ङ्क् etc (7-1-39)

आ वेनत = पश्यत = see

आ + वेन + लोट् त। वेन-वेनति = to see (गणद्वय)

वी-वीनाति = to see (Nighantu 4-1). cf वीन् in वूरवीन् telescope, in Persian.

शुचा = शुचिना = (by) pure. adjective to मनसा। आ in place of तृतीया by सुपां सु-लृक् etc.

वृणाय = वृणीहि = choose वृ + लोट् हि। हि becomes आय by उन्दसि शायञ् अपि (3-1-84)

विचिथ = उचित = the ought वि + चि + थ (unadi 167). Object of वृणाय। पृषी in the object, by the extension of अधीगर्ह etc (2-3-52).

तनुये = तनवे = for the self.

तादर्थ्ये चतुर्थी। तनु generally means the body. But it also sometimes means the mind उत स्वया तन्वा संवरे तद् (Rig 7-96-2). Now I would converse with my mind about this.

परा = प्राक् = before.

मते = महे = महत्स्य = महत् = (of) great.

adjective to वासः। महत् = great. Final त elides by vedic usage, मह। ए in place of पृषी by सुपां सु-लृक् etc cf. महे रणाय चक्षसे (Rig 10-9-1)

वास = वासस्य = आवासास = of troubles

यस् यस्वति चेष्टायां = to strive. यस् + णिच् = वासयति = to torment (गणद्वय) vide Panini 1-3-89 न पा etc. वास + णिच् = वास् (6/1) = वासः।

शस्त्वै = अनुशासनाय = To counsel

Object of प्रतिबुध्यन्तु। चतुर्थी in the object by कर्मणा etc (1-4-32).

IV टिप्पणी (Remark) :—

The Kena upanishad also sounds the same warning, that if we donot listen to the Counsel of the Prophet, we lose the chance of obtaining permanent peace.

इह चेद् अवेदीद् अथ सत्यम् अस्ति,

नो चेद् इहावेदीय महतीर् विनष्टिः।

भूतेषु भूतेषु विचिन्त्य धीराः

प्रेत्वा अस्माद् लोकाद् अमृता भवन्ति ॥

Kena upanishad 2-5.

Prophets can only instruct. It is for us to follow.

It is better to think over the problem of life in cooler moments, and thus equip oneself for facing the challenge of circumstances.

३। अत् ता महिन्यू पओउरुये,

या वेमा खफेना असत्रातेस्।

मनहि चा वचहि चा प्यओथनोइ,

ही वधो अकेस् चा।

आओस् चा हुदाओइहो परेप् वीप्याता,

नोइत् दुम्दाओइहो ॥

I अन्वय (Prose order) :—

अत् तौ पौन्यौ मन्वुः (Now those two primordial Manyus) यौ यमो स्वफनौ च अभूयेताम् (which are heard to be co-relative and co-ordinate) मनसि चवसि च्यौन्नो च (in thought, word and deed) तौ बह्वीयसु अकं च (they two are, the better and the bad) अनयोः शुभाः ऋप् षीष्यति (of them two, the wise chooses the right) नोद्दत्तं दुर्वाः (but not the fool) ।

II अनुवाद (Translation) :—

Now (there are) those two primordial Manyus (Gunas, Forces), which are said to be co-relative and co-ordinate, in thought, word and deed,—one is the better one, and the other is the bad. Of these two, the wise choose the right one, but not the fools.

III टीका (Word-note) :—

ता-तौ—these two

आ (डा) in place of औ by सुपां सु-लृक् etc (7-1-39).

मन्वु-गुण—Divine energy, force

मन-मन्वते ज्ञाने,—to know. मन्+वुच् (unadi 307)—मन्वु that by which the world is known (created).

यमौ=twins, co-relative.

स्व-फनौ=स्वतत्रौ—Independent of each other, co-ordinate फण-फणति—to go (vide Panini 6-4-125, फणां च etc)

हौ-सौ-तौ—they two

ई in place of द्वितीया by सुपां सु-लृक् ।

बह्वीयसु—the better

बहु+ईयसुन=बह्वीयः। Final उ of बहु elides by बहोर etc (6-5-158)

शुभासः—शुभिसः—sages.

सु+ष्ये+विप्—शुभा=ज्ञानी। अस is the vedic plural आम् जसेर् असुक् (7-1-50)

शीष्यते—वृत्तानि—accept, choose ह्य-इष्यति—to go, to attain. वि+ह्य+लृट् दे-शीष्यते। Singular in place of plural, by the dictum सुप् तिङ-उपग्रह etc.

IV टिप्पणी (Remark) :—

According to Indian philosophy there are three Gunas Satwa, Rajas, and Tamas. Bhagavan Zarathustra rejects the Rajas, as redundant, and holds that there are only two Manyus (Gunas)—Spenta and Angra.)

The Manyus have no independent existence. They owe their existence to Mazda. In Yasna 19-9, Mazda refers to them as "my Manyus". Yas 51-7 says that Mazda created the Spenta Manyu (as well as the Angra). Thus those who hold Angra Manyu to be the rival of Mazda and (on that account,) impute Duality of God-head, to Mazda-yasna are entirely mistaken.

On account of their predilection for two Gunas (and not two Gods, as the simpletons state), the Iranians were known as Dualists (द्विवा), even at the time of the Rigveda. We find in the Rigveda.

द्विता यद् हेम् कौस्तासः अभिषथ
नमस्वन्तः उपवीचन्त भुगवः । 1-117-7

'Even as the Cistis (mystics) of the Bhrigu (Iranian) branch, splendid and respectful *Dualists*, greet him (the fire).'

The underlying idea of this Rik is beautifully re-stated, in the celebrated stanza of the Katha upanisad.

अन्यद् श्रेयस् अन्यद् उतैव प्रेयस्,
ते उर्ध्वं नानार्थे पुरुषं सिनीतः ।
श्रेयस् आददानस्य साधु भवति
हीयते अर्थाद् य उ प्रेयस् कर्माणि ॥

Katha upanisad 2-1

This verse, which emphatically points out the contrast between श्रेयस् (the good) and प्रेयस् (the pleasant) is the very foundation of Ethics. For the whole question of Ethics is, whether one should adopt Hedonism (pursuit of pleasure), or Eudemonism (pursuit of duty) as the end of his life.

४ । अत् चा इत् ता हेम् महन्यु,
जस्येतेम् पओउर्वीम् ।
दभूदे गण्म् चा अज्याइतीम् चा,
यथा चा अइ हत् अपेमेम् अइहेउम् ।
अचिइतो द्रेग्वताम्,
अत् अपाउने वहिइतेम् मना ।

I अन्य (Prose order) :—

अत् च यथा ती मन्यु पीवीं सम् अजतेताम् (Now when these two Manyus first came into contact) मयं च अज्याति च द्ये (they created motion as well as inertia) यो च असोः अपमं असत् (which became at the ultimate end of life) दुग्बताम् अचिइ' (the worst-mind, for the vicious) अत् अपवने वहिइ' मनः (and Best-mind [Conscience] for the virtuous)

II अनुवाद (Translation) :—

When these two Manyus (Gunas) came into contact, they created motion as well as inertia, which, ultimately in life, came to be the worst mind (malignance) in the vicious, and the best mind (conscience) in the virtuous.

III टीका (Word-note) :—

अत्-यत्-यदा-when

cf लद्-तद्

ता-ती

आ (वा) in place of द्वितीया by सुपा सु लृक् etc (7-1-39)

हेम्-सं- con, together

अजेताम्-अजसेताम्-अज्यतेताम्-went जस्-जसति-to go (Nighantu 2-14) जस्+लृक् आताम् । Initial अ is stopped by बहुलं etc (6-4-75)

दज्दे-भत्ते-विद्वे- created

धा+लृट्-ते । Singular for Dual, by the dictum सुप्-तिङ्-उभद्

etc. Present tense for past, by वर्तमान समीपे etc.
(3-3-117)

गमम्-गति- motion

ग- to go (Nighantu 2-14)

अज्याति-स्वाशुत्वम्- inertia

ज्या-विनाति=to change (vide Panini प्रहि-ज्या etc. 6-1-16)

ज्या + कि = ज्याति

अंह-अमु- life

Sans स=Zend ह ।

अंह is a variant of अहु (28-11, 31-8, 32-13).

अचिल्ल-अकिल्ल-अणिल्ल- vilest.

च be comes क by the analogy (योग विभाग) of कुहोरुः
(7-4-6). चञो कु (7-3-52)

see also 30-5, 30-6, 32-10, 32-13, 33-4.

द्रोघवता-पापाशयाना- of the deceitful

द्रोघ- falsehood

द्रोघाय विद् वक्तु आनवाय (Rig. 6-62-9)

अपावने-अपावति- in the virtuous

अपावने (4/1)-अपावने । व becomes उ by श्व-युव etc. (6-4-13)

The word is अपावन and not अपावत् (otherwise the form would have been अपावति). vide Vartika छन्दसि ई-वनिपी ।

चतुर्थी in place of सप्तमी by the dictum सुप्-तिङ्-अमह etc.

IV टिप्पणी (Remark) :-

From the point of Philosophy (Ontology) this Rik is of supreme importance. It explains the process of creation, as to how the universe came into existence.

(1) The view put forth by Maha Ratu Zarathustra, is in effect the same as that of Hegel, the greatest philosopher of modern Europe. And it is supplemented by that of Spencer, a leading philosopher of England. Thus a more rational theory may not be found any where else.

Hegel says that on account of the contradiction inherent in the Absolute (in as much as It is both Being and Not Being at the same time—Being, because It is existent, and Not-Being, as It is void of any definite content) there starts the process of Thesis, Anti-thesis, and Synthesis, and the universe is the result of the onward recurrence of these three states. Of them, the forces of Thesis and Anti-thesis are the real forces—Synthesis being only a stage of unstable equilibrium, which breaks up again and again into Thesis and Anti-thesis, on and on. This is why the whole process is called Dialectics i. e. the play of two forces.

Maha Ratu Zarathustra says here the same thing, viz that the universe is the result of the inter-play of two forces—one a positive force called Spenta Manyu, and the other a negative force called Angra Manyu.

Spencer adds, that this movement is a process of evolution, in which higher forms emerge out of lower forms (as the result of integration and differentiation) till the highest stage is reached, in the mind (consciousness) of man. This is exactly what the Gatha says viz "it ultimately turns out to be the Best mind of the pious".

So far as the Gatha asserts the universe to be the result of the inter-play of two forces, its view is upheld by Hegel, and so far as it states this to be a process of evolution, its view is maintained by Spencer.

(2) Turning to oriental philosophy, the Sankhya bases its view on the celebrated lines of the Swetaswatara upanised.

अजाम् एकां लोहित-शुक्ल-कृष्णाम् ।
बहुी प्रजाः खनमानां सरुपाः ॥

Swetaswatara upanised 4-5

And explains creation by the three forces of Satwa, Tamas and Rajas.

Now the real forces are Satwa (positive) and Tamas (negative); and Rajas is only an equilibrium of the two—it may not be considered as an independent force. Maha Ratu Zarathustra does not therefore recognize the Rajas as a separate force, though he alludes to it in Sukta 31-14 (हेन्-केरेता) and 33-1 (हेम्-यामइते)

Thus the main difference between the Gatha and Sankhya philosophy is whether the Rajas deserves to be considered as an independent force or not. Evidently the view of Atharvan Zarathustra is more economical (cf Occam's principle)

It is to be noted, that though the Swetaswatara speaks of three forces, the Rigveda speaks only of two—the सप्रीनी (centripetal) and the विमूनी (centrifugal)

स सप्रीचीः स विमूचीर्-वसानः ।
आ चरीचरि मुचनेतु जन्तः ॥

Rigveda 10-177-3

Weilding the two forces, Sadhrici and Vis'uci, He rotates in the Universe (this is how the Universe is evolved)

Thus the Gatha is more representative of the original Vedic point of view.

It is to be noted, that though the Gita accepts the three Gunas of the Swetaswatara, it does not forget the original two fold division.

द्वौ मुत्तमर्गौ लोके अस्मिन् देव दानव एव च ॥

Gita 16-6

Vedanta seems also to support the two fold division and mentions the two forces as (1) विद्या (Spenta) and (2) अविद्या (Angra)

द्वे अक्षरे ब्रह्मणरे त्वनन्ते ।
विद्या-अविद्या निहिते यत्र गृहे ॥

Swetaswatara 5-1

Thus we see that the Gatha is in a line with the Sankhya and the Vedanta, and its philosophy is unassailable.

This Rik is very important from the historical point of view as well. For it exerted tremendous influence on the course of history in Iran, and through it, on the history of the world. It furnished to Sufism a distinct philosophy of creation, and there by enabled Sufism to metamorphose

Islam. Islam gave up its original theory of Generation (creation out of nothing) and adopted the Iranian theory of Transformation (emanation out of Mazda) and thereby tacitly admitted the supremacy of the Gatha.

Broadly speaking, there are three theories of creation viz.

(1) आरम्भवाद (Generation)

i. e. creation out of nothing such as "God said, 'let there be light' and there was light."

(2) परिणामवाद (Transformation)

i. e. the theory projection or emanation.

According to this theory God transforms Himself into the universe—He is immanent in the universe. He is not only the maker of the universe, but also the material out of which the universe is made. The material does not come from outside of God, for there is nothing which can be outside of Him.

(3) विवर्तवाद (Transposition)

This emphasises that this transformation is not an ordinary transformation, which brings about a change in original substance (as when milk is changed into curd) for God is unchangeable (immutable), but that it is only an apparent transformation (as when one individual appears to have changed into many individuals, in course of a dream).

आरम्भवाद is the only theory that the Semitics know. This is the theory of the *Koran*, the *Turat* (old Testament) and the *Injil* (New Testament).

The Aryans evolved परिणामवाद and विवर्तवाद. This is the theory of the Veda and the Upastha. That परिणामवाद is the philosophy of the Gatha is apparent from Yasna 48-9 which says वेजी चहा क्षयवा—that you live in and through every body (you are immanent in every object)

आरम्भवाद is very unsatisfactory, for God is infinite and therefore nothing can exist outside of God. The material of the universe also comes out of God (as the cobweb comes out of the spider).

What is more significant, is that if आरम्भवाद is accepted, there would always be a lacuna, a hiatus, between the created and the creator, a gulf that can never be over-bridged. It would then be quite impossible (as Aurovinda has pointed out in his *Life Divine*) for man to attain at-one-ment with Brahma. Without this kinship with Brahma (i. e. unless it is held that the world is the objective manifestation of Absolute Spirit or God, and that the finite minds are the finite reproductions of the Divine mind) it is impossible to be attuned to Mazda, as Gatha enjoins (त्वावान् सज्जा—48-3).

The Iranian mind hungered for at-one-ment with Mazda. Generations after generations of Iranian saints gave up their lives for assailing the आरम्भवाद of the Semitics, and establishing the परिणामवाद of Gatha, till the force acquired full momentum in Mansur, and cried out the famous creed अन अल हक् (the Reality of the Brahma is in me.)

That this is the truth of the matter is admitted even by the Muslim divines. This they say, is the esoteric truth of Islam. Hazrat Muhammad had also taught it, but he taught it only to one person viz. Ali.

Amongst the Arabs, there was only one person fit to receive this great secret; but the number of Iranians, who were fit for this higher truth was legion. Gatha definitely asks us to see the presence of Mazda everywhere, and there by *put an end to all duality*. (Sukta 48-9). This conviction ran in the blood of the Iranians, as Hafiz beautifully expresses

कथाद् मच्छे अनलहक् वर जमीन खून ।
चु मन्धुर गर कशी वर दारम इमराब ॥

If you spill my blood, it will go on drawing the figure of "An al Haq" on the ground. It is through the doctrine of (creation by) transformation, that the dictum अन अल हक is connected with Sufism. Otherwise there is no visible connection between (i) अन अल हक which bears like the monism of Sankara, and (ii) the Sufi doctrine of at-onement through love, which is the philosophy of Ramanuja (and which implies the existence of two—the Lover and the Beloved)

It would appear that this Rik and some others (e.g. Sukta 28-11, 43-2, 44-5, 44-17, 51 15 which lay down the fundamentals of Sufi philosophy) served to mitigate the fury of the Arabs, and tamed them to Sufism. It is unfortunate that the implication of these Riks were not pointed out to Dr. Browne. Or else he would not have

made the hasty remark, that sufficient evidence is not forthcoming to prove that Sufism is rooted in the Gatha (Literary History of Persia, vol I, p 419).

५ । अयाओ मनिवाओ वरता,
ये त्रेग्वाओ अचिस्ता वेरेज्यो ।
अपेम् महन्युश् स्पेनिशतो,
ये खूओज्दिश्तंग् असेनो वस्ते ।
यएचा क्षनओपेन् अहुरेम्,
हहस्याइश् ध्यओथनाइश् फओरेत् मज्दाम् ॥

I अन्वय (Prose order) :—

अनयोः मन्व्योः वरते (of those two Manyus, choose) च द्रव्वान् अचिष्टां वृष्वी (who is vicious, the worst acts) स्पेनिष्ठः अर्पं मन्युं (the most honest [chooses.] the right Manyu) यः कृडिष्ठं अश्मानं वस्ते (who wears the hardest stone) ये च सत्यैः ज्यौत्सैः असुरं क्षुपन्ति (they who satisfy Ahura, by truthful deeds) प्रपरेत ममदाम् (attain Mazda)

II अनुवाद (Translation) :—

Out of these two Manyus (Gunas), the dishonest man chooses the worst acts, whilst the holiest (man) chooses the righteous Manyu; who (thus) wears the hardest stone

(shield). Those who satisfy Ahura by truthful deeds, realise Mazda.

III टीका (Word-note) :—

अधिष्ठा — अकिरलं = अकिष्ठं = अकिष्ठं — lowest

अध + ईष्ट — अकिष्ठ । य becomes क by the extension of वाचसाने (8-4-56) and क becomes च by analogy of कुहोम् चुः (7-6-62)

आ in place of द्वितीया, by सुपां-सु-लृक् etc. (see—30-4, 30-6, 32-10, 32-13, and 33-4)

वृज्यो — वृज्यां — क्रिया — acts

वृज् — वृजति धरणे छान्दसः । वृह्-वृहति — to attempt.

वृह् + क्यप् — वृह्या — वृज्य । object of वरते । प्रथमा in the object by सुप्-तिङ्-उपग्रह etc.

अर्थ — धर्ममयं — righteous

adjective to मन्युम् । अधः (Noun) + अच् = अधः (adjective) Noun changes to adjective by the addition of अच् by अरां आदिभ्य अच् (5-2-127)

मन्युस् — मन्युम् — गुण — Force

object of वरते । प्रथमा in the object (in place of द्वितीया) by the dictum सुप्-तिङ्-उपग्रह etc.

खज्विष्ठं — क्रूविष्ठं — crudest, hardest,

कृङ् + इष्ट = क्रूविष्ठ । कृङ् (क्रूर) — hard कृङ्-कृज्यति — to merge, to be heavy.

अशोचो — अशलं — अदमानं — Stone

अदमान् drops म (and becomes अशलं) by the rule अशो म-न-या (Vararuci—Prakrita Prakas 3-2)

object of वस्ते । सु in place of द्वितीया by सुपां-सु-लृक् etc. (7-1-39)

वस्ते — wears.

वस्-वस्ते आच्छादने । वस् + लट् ते (अदादि)

इयुषम् — इयुषन्ति — satisfy

इयु-इयौति-तेजने । तीक्ष्णे च (छान्दसः) इयु + लेट् अन्ति । स comes by सिच् बहुलं लेटि (3-1-34) इ elides by इतच् etc (3-4-97) and त elides by संयोगान्तरस्य लोपः (8-2-23)

प्रवरेत् — लभेत would attain

वृ-वरति संभक्तौ — to enjoy. लिङ् यात् ।

लिङ् in the present tense, and singular number in place of plural, by the dictum सुप्-लिङ् उपग्रह etc.

IV टिप्पणी (Remark) :—

The sage chooses the path of the Right (as against that of the Pleasant) and thus takes his stand on solid ground, on eternal verity. These two paths are quite distinct, and Katha upanishad simply reproduces the idea of this Rik, when it says.

श्रेयस् च प्रेयस् च मनुष्यम् एतस्,

ती सम्परीक्ष्य विनिर्वाक्य धीरः ।

श्रेयस् हि धीरो अभि प्रेयसो कृणीते

प्रेयस् मन्दो बोगक्षेमाद् कृणीते ॥

Katha 2-2

६ । अयाओ नोइत् एरेप् वीप्याता दएवाचिना,
 षत् ईश् आ देवओमा ।
 परेस्मेनेङ्ग उपाजसत्,
 षत् वेरेनाता अचिश्तेम् मनो ।
 अत् अपेमेम् हेन्-द्वारेन्ता,
 या वांनयेन् अहम् मरेतानो ॥

I अन्वय (Prose order) :—

अनयोः देवाचीनाः नो इत् ऋप् वीप्यान्ति (of these two, the Deva-worshippers do not see aright), यत् ईश् देवयमाः आ प्रष्टुं उपाजसन् (because they proceed to worship deificating) यत् अचिष्टं मनः चरते (as they choose the narrowest mind) अतः इमं संधुरन्ति (they glide to passions) यः मर्त्यनः अस्तु व्यस्तान्ति (which deflects the life of the mortals)

II अनुवाद (Translation) :—

Of them two, the Deva-worshippers do not see aright, as they proceed to worship by way of deification (attribution of divinity to insignificant things). Because they choose the narrowest mentality, they glide to infatuation (foolish passions), which is calculated to deflect the life of the mortals.

III टीका (Word-note) :—

वीप्यते - वीक्षते - see

इप-इप्सति = to go. सर्वे मत्वर्थाः ज्ञानार्थाः प्राप्स्यार्थाः स्युः । to go = to reach (attain) = to understand (see) वी + इप् + लट् । ते - वीप्यते । singular number in place of plural, by the dictum सुप्- तिद् उपमह etc.

देवाचीना - देवपूजकाः = followers of Deva Yana (Deva-Yasna).

देव + अच् + अप् = देवाचः Deva-worshipper. अच् - अचति - गति-पूजनयोः । अच् - to worship.

देवाच + ख - देवाचीनः cf प्र - अश्च + ख - प्राचीन ।

इह - एते - It (these)

देवयमाः = देवी-कुर्वाणाः = deificating.

अदेवं देवं करोति इति देवयति (makes God of an un-god)

देव + णिच् = देवयति - by the dictum "तत् करोति तद् आचष्टे" इति ।

सर्व-प्रातिपदिकेभ्यः णिच् वक्तव्यः (cf मुण्ड etc Panini 3-1-21). Every noun may turn into a verb, by the addition of णिच् । देवय + म (unadi 150)

देवयमः - deva-worshipping.

पृस्-मनस् - प्रष्टुं - पूजयितुं = in order to worship

पृस् - पृच्छति = to worship (Nighantu 3-14)

पृस् + मनस् by the yoga-vibhaga (extension) of the rule तुमर्धे से-सेन् etc (3-4-9). cf तुम् काम-मनसोर् अपि ।

उपाजसत् - उपागच्छत - proceeded

जस-जसति = to go (Nighantu 2-14)

उप + जस् + लङ् रु - उपाजसत् ।

Singular number for plural, by the dictum स्रुतिह्-
उग्रह etc.

इप्सं = वित्त-विशेषं = passions.

इष = इच्छति-to wish इ + मक् (unadi 150)

—इष्मः = greed. इष्मः काम-वसन्तयोः ।

संध्वरन्ते = अनुसरन्ति = stray over to

ध्रु-ध्वरति = कुटिल गती (सिद्धान्त कौमुदी) ।

वाङ्मयेन् = व्यक्रान्ति = प्रशयन्ति = deflect.

अस्-अस्यति = to throw. क्-यादि-अक्रान्ति ।

वि + अस् + लेट् अन्ति = व्यक्रान्ति । इ elides by इत्थ the (3-4-97)
and त elides by संयोगान्त्व लोपः (8-2-23). Plural number,
in place of singular, by the dictum स्रुतिह्-उग्रह etc.

मर्त्यः = मर्त्यनः = मर्त्यस्य = of man.

मर्त्यः = mortal, man. Its variant is मर्त्यन् (ending in न्)
by the analogy तपस्तु तपसा सह (तप and तपस् are equivalent,
and so मर्त्य and मर्त्यन्) cf मरुद्म् (Persian) और अन्तयोर् लोपः ।
final स् and न् often drop.

IV टिप्पणी (Remark) :—

Bhagavan Zarathushtra here lays down the fundamental principle of his Religion, explaining as to why he differs from Deva-yasna. The Deva-Yasnis pay more attention to non-essential matters, making a fetish of every minor rite. They idolise the medium and pay to rituals the devotion that is due to God.

Those who pay more attention to little things, miss

the great things of life. The protest of Bhagavan Zarathushtra is echoed in the Mahabharata

प्रणष्टः शाश्वतः धर्मः सदाचारेण मोहितः ।

तेन वैद्यसु तपस्वी वा बलवान् वा विमुह्यते ॥

Santi Parva 268-21

Real religion is killed by too many rites.

[Here is the denunciation of idolisation—of losing sight of the end, in the blind zeal for the pursuit of the means—whereas in Yas. 48-10 there is prohibition of image-worship proper.

Here is the larger problem of Dogmatism vs Rationalism, the necessity of distinguishing between the Essential and the Non-essential, of the chaff from the corn.

Here we are asked, not to suppose a thing to be what it is not, not to place such value on a thing as it has not got, not to consider any ceremonial as indispensable for the worship of Mazda, i.e. not to make an idol of any ceremonial. Mazda alone and nothing else is our concern.—विद्यते अन्ये मन्थेऽस्मिन् स्यत्या इत्यर्था ।

cf. Jalal

चन्द्र बाज़ी इत्क वा नक़्शे सतु ।

बोगज़ार अज़ नक़्शे सतु रब आव जु ॥

Masnavi 2—1021

How long will you go on dallying with the shape of the jug ? Leave the jug alone ; seek water.

It is not that Deva-Yasna has got no value at all. But "the good is the enemy of the better", and if we choose the good in preference to the better, we can never reach our highest goal. This is at least stagnation, if not the beginning of the down-ward march. So Jalal advises us not to be satisfied with the good, but to adopt the better procedure.

तु मरा दर खैर ज्ञान मी खानदी ।
ता मरा अज्ञ खैरे इ बेहतर रानदी ॥

Masnavi 2—2792

७ । अहमाइ चा खूपथा जसत्,
ममडहा वोहू अथा चा ।
अत् केहर्पेम् उत यूइतिश्,
ददात् आर्मइतिश् आन्मा ।
अएपाम् तोइ आ अंडहत्,
यथा अयडहा आदानाइश् पओउरूयो ॥

I अन्वय (Prose order) :—

अस्मै च क्षत्रा जसति (to that [other] one, comes Nonchalance) बहु मनसा अथा च (and Conscience and Rectitude) अत् अनम्या आरमतिः कर्ष उत यूति ददाति unflinching faith confers consolidation and integration) एषां तत् आ असति (such happens to

them) यथा पीर्य अयसा आचानासि as the metal by which He built in the beginning).

II अनुवाद (Translation) :—

To the other one, (he who does not take to Deva Yasna) comes Nonchalance, Conscience and Rectitude, and Unflinching Faith brings about corporation and solidarity. Such happens to them as is (i.e. befits) the metal, with which He (Mazda) had built them in the beginning.

III टीका (Word-note) :—

जसत्—जसति—गच्छति—goes

जस—to go (Nighantu 2-14) जस्+लेट्+ति=जसत् । इ of ति clides by इतश्च (3-4-97)

मनसा—मनस्—Mind

According to grammarian Bhaguri, all words ending in consonants may add an आ (in the end)

वष्टि मागुरिर् अरुशोर्प अथाप्पोर् उपसर्गयोः ।

टापं चापि हलन्तानां यथा वाचा निशा दिशा ॥

कर्ष—संहति—Consolidation.

इय—इत्युप—कल्पयति—निर्माणे, विन्यासे । (गणदर्शन) ।

इप्+अप्=कल्पः=कर्षः । Corpus in Latin. (vide 51-17)

हर (Zend)—ल (Sanskrit)

उत—किञ्च—and.

उत् "प्रश्न-वितर्कयोः समुच्चये विकल्पे च" इति हेमचन्द्रः । अतः signifies
(1) question (2) doubt, (3) and (4) or,

यूति-इत्ता-integration.

यु-यौति, युनाति वन्धने (गणदर्पण)-to unite, to fasten.
यु+क्ति-यूति (कृति यूति etc Panini 3-3-97). Object
of श्वात् । प्रथमा in the object by the dictum सुप्-तिङ्-
उपग्रह etc.

सन्तस्थाने अजर इव कृति (Rig 10-31-7)

आन्मा-अनेमा-महती-great

अनेमा-noble (Nighantu 3-8)

वोइ-ते=they, that

अवत्-अवति-भवति-happens. अणु+लिट् ति । इ of ति elides by
इत्त्व (3-4-97)

आधानास्-आधानात्-He built. वा-इधाति-to make. Declined
in कृयादि class धानाति । आ+धा+लृट् इ-आधानात् । 2nd
person in place of 3rd, by the dict-सुप्-तिङ्-उपग्रह etc.

IV टिप्पणी (Remark) :-

The wise man pays attention to essential things—non
chalance, conscience, rectitude, faith, and unity. He
thereby gets rid of affectation and reverts to simplicity,
which is the natural instinct of man.

Rectitude is inborn to man—it is in his build.

परं मन रोस्तेस्त हम् अज्ञ ज्ञते स्वीय ।

चर् न चम्भानम् दु परं मन वा वेरीय ॥

Masnavi 2—3564

My wings have grown out of my very essence. I did
not stick two wings on me by means of glue.

८ । अत् चा यदा अर्षां,
कण्ना जमइती अण्डहाम ।
अत् मम्दा तपइव्यो ख्पथ्म्,
वोइ मनड्हा वोइ-विदाइती ।
अण्डव्यो सस्ते अहुरा,
वोइ अपाइ ददेन् जस्तयो दूजेम् ॥

I अन्वय (Prose order) :-

अत् च यदा एषां ऐनसां किनः जमति (and when passion goes out
of these sinners) अत् मम्दाः बहु-मनसा तेभ्यः ख्पुं बुध्वति (then
Mazda, through Conscience, inspires in them Non-chalance)
एभ्यः अहुरः शस्ति (Ahura instructs them) यः अपायै हस्तायोः इजं
ददाति (who gives the devil up unto Rectitude, in the hands).

II अनुवाद (Translation) :-

And when frenzy goes out of the these sinners, then
Mazda, with the help of conscience, inspires in them non-
chalance. Ahura (Himself) instructs them, who give the
Evil up unto the hands of Rectitude.

III टीका (Word-note) :—

क्रिन् = क्रिनः = रिपुः = Passion, rage

खै—खायति—खेदने to distract

खै + न (Unadi 289) = खिनः । क्रीनाह in Persian.

जमति = निर्गच्छति = goes out

जम = जमति = to go (Nighantu 2-14)

जम + शिच् (स्वायँ) = जमयति = to go.

पेनसां = आ एनसाम् = एनसां = पापिनां = of the sinners एनस = sin. एनस + अच् = एनस = sinner by असां आदि (5-2-127) क्लृप्तं इजिने एनः इत्यमरः ।

बोधुष्यति = उद्बोधति = inspires बुध = बुध्यति = to understand [अन्तर्भावित (implied) शिच्] = to explain. declined in उद्बोद्यति class.

जस्तयोः = हस्तद्वये = in the two hands.

IV टिप्पणी (Remark) :—

The sinner however is not lost for ever. As soon as he gets rid of his passion, he develops conscience and non-chalance, and thus opens himself up to the influence of Mazda and is saved.

This hope is echoed in the Mahabharata.

स्तेनो वा यदि वा पापः यदि वा पापकृतः समः ।

यष्टुं इच्छन्ति बलं यः साधुमेव वदति तम् ॥

Santi Prava 59-55

Vide also Gita (9-31) — अत्र भवति धर्मात्मा ।

Jalal points out how to escape this rage by means of one's calmness of spirit.

गुफ्त अजीन खेदमे खोदा चे बुद अमान ।

गुफ्त तके खेदमे खोदा अन्दर जमान ॥

Masnavi 4—115

६ । अत् चा तोड वणम् ख्यामा,
योह ईम् फूपेम् करेनाउन् अहम् ।
मज दाओस्वा अहुराओड हो,
आ मोयस्त्रा वरना अषा चा ।
हत् हथा मनाओ ववत्,
यथा चिस्तिश् अड हत् मएथा ॥

I अन्वय (Prose order) :—

अत् च वरं ते स्वाम (Now we would be they) वे अहुं पर्व-कृषन्तः (who going to renovate their life) मजदात् व अहुरासः (O Ahura Mazda) आ मैत्री अषां च वृणन्ति (choose Fraternity and Rectitude) यत् मनः अत्र भवति (for the mind turns that way) यत्र मेधायाः चिस्तिः अवति (where is the glimpse of the goal)

II अनुवाद (Translation) :—

O Ahura Mazda, may we be they, who, going to reno-

vate their life, choose Fraternity and Rectitude. For the mind turns towards the glimpse of the goal.

III टीका (Word-note) :—

तोइ-ते- they

पर्ष-कृष्वन्-अभिषिञ्चन्- Baptising ; renovating.

पृष-पर्षति-सेचने : to sprinkle, to baptise. पर्ष is compounded with the participle कृष्वन् by साझात् etc (1-4-74).
म् is retained as in उष्ण-कृत्वा । कृ-कृणोति + शच्-कृष्वन् ।

मोयस्त्रा-मैत्रा-मैत्र- Fraternity त्त (Sanskrit)-स्त (zend)
मिद्-मेदते- to love मिद् + त्र (unadi 508)-मिद्-त्र-मिस्त्र ।
object of वृणै । आ in place of द्वितीया by सुपां सु-लृक् etc (7-1-39)

वरणा-वृणै-वरयेम

Singular in place of plural, by the dictum सुप्-तिङ्-उपग्रह
etc.

हत्रा-स-त्र-तत्र- there. Sans-स- zend ह । त्र become त्रा by
निपातस्य च (6-3-136)

चिदित्-ज्ञानं- knowledge. चिद्-चेतति- to know. चिद् + क्ति
= चित्ति : [It is different from चिन्ति which means secret
science, or mysticism, that comes from the root चिच्- to
inspire] (vide 44-10)

Sans त्त- zend स्त (स्त)

मेधा-पुरुषार्थ- end of life.

मिथ-मेधते संगमे, ग्रहणे च । मिथ + अर् + मेध । आप्, मेधा । where
one meets with his wish, objective, goal. यष्टी elides by
सुपां सु-लृक् etc.

न मेधते त तस्यधुः सुमेके (Rig 1-113-3)

They do not reach the end (goal) and yet do not stop.

IV टिप्पणी (Remark) :—

Rectitude and Fraternity are the outward signs of a renovated life. Renovation is called दीक्षा in Tantra literature.

पर्ष is sprinkling of water or baptism.

Initiation into spiritual life is second birth or Navajote.
It raises one above the material world.

सुं दोष्वमवार आदमीज्ञादह वेजाद्
पाए सुद् वर फके इल्लतहा मेहाद् ॥

Masnavi 3-3576

When a man is *born twice*, he plants his foot upon the head of all causes (i. e. laws of nature).

१० । अदा जी अवा दूजो,
अवो व्रवइति स्केन्दो स्पयध्रद्या ।
अत् असिश्ता यओजन्ते,
आ हुपितोइश् वड हेउश् मनड हो ।
मभूदाओ अपख्या चा,
योइ जजंन्ती वड हाउ स्रवही ।

I अन्वय (Prose order) :—

अदा हि अपट्टजः स्कन्दप्रत्ययः स्कन्दः भवति (then forthwith happens the collapse of the inflation of the accursed Devil) अत् अविष्टाः वसोः मनसः सुचितेः सुज्वन्ते (and the purest ones are fastened to the tendrils of Conscience) मज्जदायाः अपत्य च वसो ये जहन्ति (they who strive for the good prizes of Mazda and Rectitude)

II अनुवाद (Translation) :—

Then forthwith happens the collapse of the inflation of the accursed Devil, and the purest ones are fastened to the cord of Conscience, (they) who strive for the good prizes of Mazda and Rectitude.

III टीका (Word-note) :—

अदा — तर्हि = presently

अदस् + दा (vide Panini १-३-२०)

जी — ही — also.

final इ becomes ई by निपातन्य च (6-3-136)

स्कन्दः — विनाशः = collapse

स्कन्द — स्कन्दति — वतिशोषणयोः = to perish

स्कन्द — स्कीति = inflation

स्काय — स्कायते वृद्धौ । स्काय + अजन् (unadi 392)

असिष्ट — पुण्यतम = purest.

अपावान् + इष्ट = अविष्ट । वत् elides by जिन्मतोर् सुक् (5-3-6).

final वा of अपा elides by डेः (6-4-153)

सुचिति — सन्तु = tendril, string.

सि — सिनोति — बन्धने । सु + सि + क्ति = सुचिति । षष्ठी in instrumental case, (in place of तृतीया) by the implication of the rule पूरणं पुण etc (2-2-11) cf माश्लिषु तुष्यति काश्टानाम् ।

जजन्ति — यतन्ते = try.

हा — जिहीति = to go. हा + सन् = जहति proceed, attempt

वसो — शुभे = (for) good

adjective to धवसि ।

अवसि — धने = (for) prize अवस = wealth (Nighantu 2-10) तादर्थ्ये चतुर्थी । सप्तमी in place of चतुर्थी, by the dictum सुप्-तिङ्-उपग्रह etc.

IV टिप्पणी (Remark) :—

(i) In his heart of hearts, man detests falsehood and loves truth. Thus Evil cannot hold him in bondage for ever. This relieving feature is the seed of the collapse of the Devil. Such collapse is bound to ensue, since moral order or As'a, is the truth of the very structure of the universe. Even malice is rooted in love.

तर्के से जगद अज्ञ हसद मीरम के बुद ।

आन हसद अज्ञ इरक खीजद नेद अज्ञ अहुद ॥

Masnavi 2-2642

(ii) Zunnar (kushti) is the outward emblem of "the cord of conscience"

Jalal wishes to put on this cord.

वा सुमा सर्री ज असरात व मा ।
ता वेसुरीम अज मवान जोन्वारहा ॥

Masnavi 2-3801

Please explain the secret of this miracle, so that I would put the sacred-cord on my wrist [The verb here is *bordan*—to carry, and not *buridan*—to cut, as some fanatics would have it. For the saint referred to, is a lonely *cisti darves*

These translator ignore the rules of interpretation laid down by Jalal himself

सुर्व ओ माही वानद आन इहामरा ।
के सेनुदम मुजमल इन मुशनामरा ॥

Masnavi 3-2117

Even the bird and the fish can see through the irony, and understand that my hidden purpose is to praise only the revered one (the holy prophet of Iran).

पस ज नकरो लफहहाबहा ए मसनवी ।
सुरती जाल अस्त ओ हादी मानवी ॥

6-655.

The words of Masnavi lead the profound and mislead the superficial]

Hafiz also hides the Zunnar under his cloak

हाफिज इन खेकेए पश्मीनेह येबीनी फरदा ।
के ये जुन्नार ज जीररा बजफा शुक्रशायन्द ॥

Hafiz (188)

Even if the Zunnar is figuratively, and not actually worn, that shows which way the wind blows.

११ । ह्यत् ता उर्वाता सपथा,
या मझदाओ ददात् मप्याओडहो ।
खीती चा एनेइति,
ह्यत् चा दरेगेम् द्रं ग्वोदेव्यो रवो ।
सव चा अपवन्वो,
अत् अहपी ताइश् अंडहइती उम्ता ॥

I अन्यय (Prose order) :—

हे मप्यसः (o ye mortals) यत् तौ उर्वाता सपथः (what those two selves inculcate) यौ मज्दाः अदधात् (which Mazda imparted) स्विती च अनिति च (right course and wrong course) यत् च द्रुग्-धद्व्यः दुर्ग रसति (which brings misery to the dishonest) सव च अपवद्व्यः (and happiness to the honest) अत् तै अपि उष्ट असति (even by that, welfare happens)

II अनुवाद (Translation) :—

These two Selves (the Lower and the Higher Self) that Mazda assigned, Ye mortals, stimulate Right and Wrong (respectively), which awards misery to the dishonest, and happiness to the honest, yet by all these welfare

(ultimately) comes to happen. [Even the evil operates for the ultimate good]

III टीका (Word-note) :—

य्यत् = यत् = that

cf त्वद् = तद्

उर्वाती = उर्वाणौ = two selves

उरु अनिति (अस्मिति) इति उर्वन् = आत्मन् ।

रवान in Persian.

The n of उर्वन् changes to त by analogy (योयविभाग) of the rule अर्वाणस् etc (6-4-127)

उर्वत् is a variant of उर्वन् (vide 31-1, 50-7)

It is different from उर्वात = व्रत = vow (Vide 34-8, 44-10)

स्विति = सुपथः = right course.

इ-एति = to go सु + इ + चि = स्विति

अनिति = कुपथः = wrong course

इ-एति = to go. अ + इ + चि = अनिति ।

दुर्ग = दुर्गति = misery

object of रसतः ।

रसा = रसतः = आकर्षितः = they two attract.

रस-रसति = to welcome (Nighantu 3-14)

रस + लट् तसु । तसु elides by the extension of the rule मन्त्र

पस इर etc (2-2-80)

सव = सुखं = happiness

सु = सवति = प्रसवति = प्रसवति = to flourish.

सु + अप् = सव । object of रसतः । द्वितीया elides by सुर्वा सु-लृक् etc (7-1-39)

असति = भवति = happens.

अप् + लेट् ति । अ is added to अप् by लेट्: अद्भाटौ (3-4-96).

IV टिप्पणी (Remark) :—

Evil is not wholly evil. In tackling it, the soul acquires moral strength, i.e. competence for nearness to God This is the relieving feature of sin.

This Rik gives the reason why Mazda has been said to be good (spenta), in spite of there being evil in the world.

Jalal, the spiritual successor of Ardaviraf and Mare spand states the reason for the existence of Evil.

मुफ्त इब्रकिस मुसाय इन अकबहूरा ।

मन महकम कबूचरा ओ नकूदुरा ॥

Masnavi 2-2672

Iblis said to him "unravel this knot (and apprehend the matter): I am the touch-stone, for the false coin and the true."

तृतीया

अगुस्ता-वाक् (Unheard words)

Suktam—31-1

१ । ता वे उर्वाता मरेन्तो,
अगुस्ता वचाओ संग्हामही ।
अएहन्वो योइ उर्वाताइश् दुजो,
अपथा गएथाओ वीमेरेन्चइते ।
अत् चीत् अएहन्वो वहिस्ता,
योइ जरज्जाओ अइहेन् मज्जाइ ॥

I अन्वय (Prose order) :—

तद् वः उर्वाता स्मरन्तु (do ye recollect with your mind) अगुस्तानि वचांसि शसामहि (I shall proclaim unheard message) एभ्यः ये दूजः उर्वातेः (for them, who out of fiendish mentality) अपस्य गयथान् विमृशते (devastate the regions of Rectitude) अत् चिद् एभ्यः वहिष्ठं (and also best for those) ये मज्जायै हृद्-धाः असन्ति (who are heart-devoted to Mazda)

तृतीया

[31-1

II अनुवाद (Translation) :—

Recollect with your mind ; I shall proclaim a message that has not been heard before. It is the best for those, who on account of fiendish mentality, devastate the regions of Rectitude, as well as the best for those, who are devoted to Mazda.

III टीका (Word-note) :—

ता = तद् = that.

तद् becomes ता by addition of वा by सुप्-सुञ्ज् (7-1-9).

वः = यूयम् = You.

द्वितीया in place of प्रथमा by the dictum सुप्-तिह् उपग्रह etc.

उर्वाता = उर्वणा = आत्मना = मनसा = by mind.

"आत्मा वज्रो वृत्तिर् बुद्धिः स्वभावः ब्रह्म उर्वम च" इत्यमरः । Atman (urvan) may mean mind also.

n of उर्वन् changes to त, by analogy with अर्चणत् व्र etc (6-4-157) (vide 30-11, 50 7)

स्मरन्तु = स्मरत = Remember.

Third person in place of second, by the dictum सुप्-तिह् उपग्रह etc.

अगुस्ता = अश्रुता = unheard before.

गुश-गुशति = to hear (छान्दस) cf स्हर-गोश (Persian) = hare, (with long ears), गुशु + क = गुशत । adjective to वचा ।

वचा = कथा = message.

वच + अद् = वच । श्रियाम् आप् । object of शसामहि ।

ससामसि = संसामसि = कथयामः = I would tell.

सम्+लट् मस् । मसि is the Vedic equivalent of मस् by ह्रस्वतो-
मसिः (7-1-46)

उवाचिः = व्रतेः = by the creed, instigation.

हेतौ तृतीया । हेतौ—(2-3-23) (vide 34-8, 44-10)

गमथ = विषय = region.

गा—जगाति—to spread (Nighantu -14) गा+अथ (unadi
400)=गमथ । त्रियां आप । object of विमृञ्चते ।

विमृञ्चते = विनाशयति = devastate.

वृचि—विनाशे छान्दसः । न comes by इदितो तुम् etc (7-1-58).
Singular in place of plural, by सुप्-तिह् उभयह् etc. मा
नो सृष्टा रिपूनां (Rig 8-67-4) मर्चयति द्वयेन (Rig 1-147-4)

अरजू-दाः = हृद्-धाः = दत्त हृदयः = heart-given.

असन् = अस्वन्ति = भवन्ति = are

अस्+लोट् अन्ति । अ comes after अस् by लोट् etc (3-4-94).
इ of अन्ति elides by इत्थं etc. (3-4-97) त् of अन्ति elides
by संबोमान्तस्य (8-2-23).

IV टिप्पणी (Remark) :—

With similar words Srikrishna proceeds to reveal the
highest truths.

परं भूयः प्रवक्ष्यामि ज्ञानानाम् ज्ञानम् ज्ञानम् ज्ञानम् ।

यज् ज्ञातवा मुनयः सर्वे परीं सिद्धिम् इतो गताः ॥

Gita 14-1

२ । येजि आइस् नोइत् उवाचि,
अद्वाओ अइवी देरेस्ता वख्याओ ।
अत् वाओ वीस्सिंग् आयोह,
यथा रतुम् अहुरो वपदा ।
मज्दाओ अयाओ आंस्याओ,
या अयात् हचा ज्वामही ॥

I अन्वय (Prose order) :—

यद् हि अने उवाचि अख्वाण् अमिद्वं न् इत् वख्येय (in order that
thereby we may know firmly the way of the soul) अत् वः
विश्वाः आवे (we all flock to you) यथा रतुं अहुरो विदे (as to a
Prophet, O Ahura, in order to know) मज्दाः अयाः आख्यान्
(O Mazda tell that) यथा अयात् सचा जीवामहि (so that we
may live in Rectitude).

II अनुवाद (Translation) :—

In order that thereby we may know firmly the "way"
of the Soul", we flock to you, Ahura, as to a preceptor, to
learn. Mazda, tell us how we may live in Rectitude.

III टीका (Word-note) :—

ये हि—यद् हि—so that.

यद् becomes ये, by सुपां-सुलुक् etc (7-1-39) and हि becomes

ही, by निपातस्यच (L-3-136) Sans इ-Zend ज (vide कुहोश्चु :-
7-4-62)

आ इम्-एभिः=by these.

भिः-एः by Panini 7-1-9 (अतो भिम् ऐस्)

नो इव-नू इव- verily

उर्वणे-आत्मने- for the soul

खान्-in Persian. ताश्चै चतुर्थी ।

अदृशा-अध्या-पन्था=way.

object of वक्ष्येयः । अच्व is a variant of अच्वन् by the dictum
धनुषा च धनुं विद्- ।

अच्व + क्त्रियाम् आप् । (2/3) (vide 34-13, 44-3)

वृरेस्ता-रहा-रई- firmly

रह् + क = रह् + व = रहत् = रहन् । sans त्त = Zend स्त । Adverb to
वक्ष्येयः । भेदके द्वितीया । आ in place of द्वितीया, by सुपां-सु-लुक्
etc (vide 50-5)

वख्येय-गच्छेम-जानीयाम

वख-वखति, वखते गती । अत्र दिवादिः वख्यते । लिङ्-ईमाहि ।
Singular number, in place of plural by सुप् तिङ्-उग्रह etc

वः-युष्मान्- You

object of आये । गौरवे बहुवचनम् ।

विदधाः-विदधे-सर्वे

adjective to सर्वं understood

Sans दध = Zend स्प ।

आर्यै-आयामः- we come

या-याति to go. अत्र आत्मनेपदम् ।

आ + वा + लट् ए = आर्यै । Singular number, in place of plural
by सुप्-तिङ्-उग्रह etc.

विदे-वेदितुं - to know.

ए in place of तुम् by the extension of दशै etc. (3-4-1).

अशाः-एताः- these

object of आख्याम् ।

अया-ऐना (Nighantu 3-29)

अया ते अग्ने समिधा विधेम (Rig 4-1-15)

आंस्याम्-आस्यास्-आख्यास-आख्यासि- Tell

आ+स्या+लेट् सि । इ of सि elides by इत्व (3-4-97). लेट्
expresses imperative mood by लिङ्गै (3-4-7) नृम् come
by षकादिषु (Vararuci 4-15) vide चक्षिः ख्यात् (Panini
2-4-54) ख्याति-ख्याति-(i) ख्याति (ii) ख्याति ।

या-येन- that thereby

(जा) आ in place of तृतीया, by सुपां सु-लुक्

अपात्-चर्मात्-(by) rectitude

The कार्य-प्रचरनीय (post-position)

सत्ता governs पथमी by the analogy of the rule अपपरी वञ्जे
(1-4-88)

सवा- by.

आमहि-जीवामसि-जीवामः- we may live

मसि in the Vedic variant of मस् by इदन्तो मसि (7-1-46) ।

ई of जीव elides by analogy of तजि पत्योर् छन्दसि (6-4-99)

IV टिप्पणी (Remark) :-

Mazda is the only preceptor; for all our worldly
preceptors get their inspiration from Him. If He did not,
out of kindness, disclose Himself to man, none could have
reasoned up to Him.

यच्च श्रेयम् स्वात् निश्चितं ब्रूहि तन् मे ।
शिष्यत्वं ते अहं शाधि मां त्वाम् प्रपद्यम् ॥

Gita 2-7

३ । यां दाओ महन्पू आथा चा,
अपा चा चोइश् रानोइन्प्यो क्षुतेम् ।
ह्यत् उर्वतेम् चजूदोह्मदेव्यो,
तत् ने मझूदा वीद्वनोह् वओचा ।
हिज्वा थ्वह्या आओइहो,
या ज्वन्तो वीस्वंग् वाउरुया ॥

I अन्वय (Prose order) :—

यं मन्पुं अग्निं च दासि (that spirit and that light which you give) अथा च (and [that] Rectitude) राशिभ्यः [यत्] क्षुतेम् चेषसि (and to the heros, the beatitude, that you impart) चजूदो-वद्व-यो यत् उर्वतेम् (and that vow [that you impart] to the sagacious) हे मज्जूदा, विद्वते [मज्जू] तत् वच (O Mazda, tell that to this learner) त्वत्प्य जिह्वां आयासे (I have come to thy tongue) या विश्वं ज्वन्तुं वावरये (so that I might adopt universal life)

II अनुवाद (Translation) :—

The mentality and the light that you confer on Thy votaries, the bliss that you inspire in them, the task that

you impose on the sages, tell me about that. I am desirous to learn. I have come to Thy tongue (for thy words) in order that I might achieve universal life.

दास्-दासि-दासि- you give.

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

मन्पू-मन्पू- spirit.

object of दास् । In place of द्वितीया, final उ becomes long by सुपां-सु-लृक् etc. (7-1-39)

आत्मा-अग्नि- light

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

चिप्-चिषसि-प्रेरयसि

चिष-चेषति-प्रेरये (छान्दसः)

चिप्+लट् सि । सि elides by analogy of मन्त्रे वस-हुर etc. (2-4-80) (vide 44-16, 46-18)

राशिभ्यः-साचकेभ्यः- to the votaries.

dative of चिषामि

रण-रणति- to struggle

[vide 31-19, 47-6]

क्षुतेम्-आनन्द- bliss.

क्षु-क्षुति- to sharpen. ह्ये छान्दस (to delight) क्षु+क-क्षुत् । क forms noun by नपुंसके etc (3-3-114) object of चेषसि ।

उर्वतेम्-व्रतम्- vow.

object of चेषसि ।

चट्टम्-वद्व्याः-विचक्षणेभ्यः- to the circumspect.

चक्ष-चस्-चष्टे- to see

चश् + क्तिप् (Unadi 563) = चश्न् = sight [ट comes by Unadi 566]

चश्न्-वद्भ्यः = चश्न् + वत्तुप् = चश्न्-वत् = Sight-ful, circumspect

विद्भ्यो = विद्भ्यो = to a learner

विद् + वन्तिप् = विद्भ्य (Unadi 562)

आयासे = आगच्छामि = I come

आ+या+छेद् ए। स comes by सिक्कहूलं etc (3-1-34)।

Sans स = Zend ह।

ज्वन्तु = ज्वन्तु = जन्तु = life

Object of वाचरये। In place of द्वितीया the final उ becomes long by सुपां-सुञ्जक् etc.

वीक्ष्ये = विद्वं = सार्वजनीनं = universal : adjective to ज्वन्तु।

वाचरये = वरदाणि = I would choose

वृ-वरति-वरणे = to select

वृ + वच् = वाचरते। छेद्-ए

IV टिप्पणी (Remark) :-

The catholic life that Maha Ratu Zarathushtra recommends, is made explicit in the Isa Upanisad.

यस् तु सर्वाणि भूतानि आत्मन्येवानुपश्यति।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

Isa—6

When one sees every body in his own self, and sees his own self in every body, that is universal life.

Jalal extols universal life as simply divine.

सर्वं ओ जनं चून एक शब्द आन एक तु-इ।

चून कि यकहा महु शब्द आन एक तु-इ ॥

Masnavi 1-1786

When man and woman lose their difference (by rising above all sexual impulse) there Thou art. When one has cast off his selfish desires and adopted universal life, there Thou art.

४। यदा अपेम् जंवीम् अङ्हेन्,
मज्दाओसुचा अहुराओहोहो।
अपि चा आर्मइती,
वहिस्ता इपसा मनइहा।
मइन्यो सुपथुम् अओजोघूहत्।
येखा वेरेदा वनएमा द्रुजेम् ॥

I अन्वय (Prose order) :-

यद् आ अपम् जीव्यं असन् (So that rectitude may be my pursuit) हे अहुरासः मज्दा (O Ahura Mazda) अपि च आर्मति वहिष्टया मनसा इपसे (I desire noble faith through best conscience) मभ्यः ओजन्वन् क्षमं च (and for me firm nonchalance) सत्यं करतः द्रुजं वतुयाम (with whose favour I may liquidate evil)

II अनुवाद (Translation) :-

In order that Rectitude may be my resource, O Ye

Ahura Mazda, I wish for holy faith, through best conscience; I wish for me also firm nonchalance, with whose help I would expunge the evil.

III टीका (Word-note) :-

यद् आ - यथा - so that.

अर्ष - धर्म - rectitude.

the word is used in all the three genders - अर्षः, अर्षी, अर्षः। nominative to असन्।

जीव्यं - उपजीव्यं - resort.

case in apposition with अयम्।

असन् - भवेत् - may be.

अन् + ङेत् अन्ति। इ of अन्ति elides by इत्थं etc. (3-4-97) and त by संयोगान्तस्य etc. (8-2-23) ङेत् is optative लिङ्गे ङेत् (3-4-7) Plural number in place of singular by सुप्-तिङ् उपसर्ग etc.

मज्दाः - मज्दा - हे मज्दा - O Mazda.

vocative case गौरवे बहुवचनं honorific plural.

असुरासः - असुराः - हे असुर.

अस is the Vedic plural by आज् जसेर् असुक् (7-1-50)

अपि - पूया - holy.

adjective to आरमति। द्वितीया elides by सुपां सु-ङ्क् etc.

वा - च - and.

च becomes वा by निपात्स्य च (6-3-36)

आरमति - अर्द्धा - Faith.

आर - उरी (Panini 1-4-61) - Yes, आरी in Persian.

आर + मति - आरमति - Yes-mindedness; object of इषसे। In place of द्वितीया, final इ of मति becomes long by सुपां सु-ङ्क् etc.

स्यात् अस्मि आरमतिर् बहुवचनः (Rig 7-34-21)

इषसे - इच्छामि - I wish.

इष - to wish. इष + ङेत् ए। च comes by सिच् बहुवचनं ङेत् (3-1-34)

वनुयाम - हन्याम - abolish.

वनुयति (वनुष्यति) - to kill (Ninghantu 4-2-8)

वीरैर् वीरान् वनुयामा त्वोता (Rig 1-73-9)

IV टिप्पणी (Remark) :-

आरमति (Faith - श्रद्धा) is the foundation of higher life.

अद्वालयणम् इत्येव धर्मं वीराः प्रचक्षते।

इत्येवं देववानाः वः पन्थानः परिकीर्तिताः ॥

Aswamedha Parva 35-344

Sages hold Faith to be the mark of spiritual life.

५। तत् मोइ विचिद्याइ वओचा,

द्यत् मोइ अपा दाता वद्यो।

वीदुये वोहु मनड्हा,

मेन् चा दइद्याइ येह्या मा एरेपिश्।

ता चीत् मज्दा अहुरा,

या नोइत् वा अड्हुत् अड्हुइती वा ॥

I अन्वय (Prose order) :—

तत् मे विचिन्त्यै वच (So tell for my knowledge) यथा अथा मे
वहीयस् दाता (how Rectitude would award me the better).
वसु-मनसा विदे (I would know through conscience) मन्-दृष्ये च यत्र
मे आपिः (and meditate which-way is my welfare) ता वित् मन्दा
अहुरा (that too O Ahura Mazda) वा न् इत् असत् असति वा (which
verily has been or will be).

II अनुवाद (Translation) :—

Tell me, your disciple, as to how Rectitude can avail me
the better. I would know through Conscience, and me-
ditate, which way lies my welfare, and (know) all that also
Ahura Mazda, which has been, and all that which will be.

III टीका (Word-note) :—

विचिन्तिः = ज्ञानम् = knowledge.

चित् - चेतति ज्ञाने । चि+चित् + इ (Unadi 567) तादृश्ये चतुर्थी ।

दाता = दास्यति = will give.

दा+लृट् ता - दाता

वह्यम् = वस्यस् - धेयस् - the better.

वसु + ईयसु + वस्यस् । ईयस् becomes यत् by analogy of वहोर् लोपः
(6-4-158) ड of वसु elides by डेः (6-4-155)

Adjective used as noun. Object of दाता । sans स = zend ह

न हि त्वद् मघवन् आप्यं, वस्यः अस्ति पिता च न (Rig 7-32-19)

स नौ मृड सुमन्वा देव वस्यः (Rig 8-48-9)

विदुष् - विद्वे - विद्याम् = I would know.

विद् - वेत्ति ज्ञाने । declined in the लृट् class. विद् +
लृट् ए । लृट् is used to denote desire (optative) by आरांसायां
etc. (3-3-132)

मन् - सं - well.

An upasarga of the verb दृष्ये ।

upasarga is used apart from the verb by व्यवहित्वाथ (1-4-82)

दृष्ये - संदृष्ये = निदिध्यासेयं = I would meditate.

ध्या + लिट् ए । लिट् is used to denote future by
आरांसायाम् etc (3-3-132) दृष्यते । लोट् ऐ । or ध्या is here
जुहोत्यादि ।

यस्य - यत्र - where.

यत्र in place of समी by the dictum सुप्-तिङ-उपग्रह etc.

अपिः - कल्याणं = welfare.

ऋप् - ऋषति गतौ । ऋप् + इ (Unadi 567) some hold it to
be equivalent of अतिः and derive it from root ऋत् -
ऋतीयते = to pity.

असत् - भवति - are.

अस् + लृट् ति । अत् । अ is added to अस् by लृट् अद् आटी
(3-4-94). इ of असति elides by इत्थ (3-4-97).

असति - भविष्यति - will be.

अस् + लृट् ति - असति । final इ does not drop here on account
of Mahabibhāsa (Vedic usage). लृट् is used for future
tense by वर्तमान सामीप्ये etc. (3-3-131)

IV टिप्पणी (Remark) :—

Until one is convinced that Rectitude is for his own

good, he can not be truly virtuous. This leads to the philosophical question, as to how the world came to be, and if the world is a mere passing show. The Universe did not start from a zero. If it was a zero, it was such a zero that the cosmos lay latent in it: it was pregnant with the whole universe. If the world did not come out of a zero, it cannot pass into a zero. There is some thing positive in the background, whatever its nature may be. The source of our life is an Eternal Verity, that cannot be argued away, as the Pancadasi says

अतः क्षिमितं गम्भीरं न तेजो न तमस् ततम् ।

अनाद्यम् अनमित्यर्थं सत् किञ्चित् अवशिष्यते ॥

Pancadasi 2-35

Its nature may be "unknown and unknowable" (as Spencer holds) but its existence cannot be denied.

Maharsi Swetaswara follows up the query of Maha Ratu Zarathushtra about the ultimate source of life.

किं कारणं ब्रह्म कृतः स्म जाताः

जीवाम केन क्व च सं प्रतिष्ठा ।

अधिष्ठिता केन सुमेतरेषु

वतमिहे ब्रह्मविदो ज्यवस्वाम् ॥

Swetaswatara Upanisad 1-1

— (Sanskrit) —

— (Sanskrit) —

६ । अन्नाह् अहं हृत् वहिन्तेम्,
ये मोइ विद्वाओ वओचत् ।
हइथीम् मान्ध्रंम् यिम् हउर्वतातो,
अपद्या अमेरेतातस् चा ।
मजदाइ अवत् ख्पथ्म्,
ह्यन् होइ वोह वक्षत् मनड्हा ।

I अन्वय (Prose order) :—

अस्मै अस्तत् वहिन्तेम् (the best would happen to him) यः विद्वान् मे सत्यं मन्त्रं वओचत् (the sage who preaches my true principle) यत् सुर्वतातेः अपस्य अमृततातेः च (which relates to spirituality, rectitude and immortality) अवत् मजदावाः ह्यम् (that-much is Mazda's strength) यत् बहुमनसा स वक्षति (which He lends through conscience)

II अनुवाद (Translation) :—

May the best happen to the sage, who preaches my principle, that consists of Spirituality, Rectitude and Godliness. That which He lends to Conscience, is so much Mazda's own strength.

III टीका (Word-note) :—

अन्नाय - अस्मै = to him.

चतुर्थी is induced by the word बहिष् by चतुर्थी वाशित्य etc. (2-3-73)

असत् - भवेत् - would be.

अन् + षेट् ति । इ of ति elides by इतश्च (3-4-97)

बोचत् - बचेत् - प्रचारयेत् - would preach.

सर्वताति - Spirituality.

सु + सर्वन् + ताति । the state of good soul.

ताति is added by analogy of सर्व-देवात् etc (4-4-142)

अच्छा सुरीन् सर्वताता जिगात् (Rig 7-57-7)

अमृतताति - Immortality (godliness).

अमृत + तातिट् = अमृतताति - अमृतताति

तातिट् is added by मात्रे च (4-4-144)

अवत् - एतावत् - that much.

वक्षत् - वक्षति - वदाति - confers.

वक्ष् - वक्षति दाने (छान्दसः) cf. वक्षति सेचने ।

व becomes व vide इक्षो यन् etc. (6-1-77). वक्षिन् in Persian.

वक्ष् + षेट् ति = वक्षत् । इ of ति elides by इतश्च etc. (3-4-97).

IV टिप्पणी (Remark) :-

Conscience enables one to repel the seductions of pleasure. It is the power of Mazda that manifests itself through conscience. The voice of conscience is the voice of God.

उपश्रुता अनुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहे अस्मिन् पुरुषः परः ॥

Gita. 13-23

७ । यस्ता मन्ता पौरुषो,

रओचेवीशु रोहश्वेनु स्वाशु ।

हो ख्वा दांमिशु,

अपेम् या दास्यत् बहिश्तेम् मनो ।

ता मभ्दा महन्पु उक्षो,

वे आ नरेम् चित् अहुरा हामो ॥

I अन्वय (Prose order) :-

यः तम् [वसु-मनसं] पौरुषं मन्ता (one who regards that [conscience] to be the foremost) स खात्रायाः रुचिभिः दृश्यति (he shines by the rays of holiness) एषः ऋतोः धामिः (that is the root of Duty) यत् बहिष् मन्तः अवां धरति (the best Conscience which sustains Rectitude) हे मज्जा दा ते मन्युं उष (O Mazda shower that mentality) यः नरं चित् तमः (which is always equitable).

II अनुवाद (Translation) :-

Who-so realises it (the principle) to be the foremost (asset), shines by the lustre of holiness. The best con-