

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

THE HYMNS
OF
ATHARVAN ZARATHUSHTRA

BY
JATINDRA MOHAN CHATTERJI, M. A.

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Contd. From last PDF

I अन्वय (Prose order) :—

अथ यथ अपस्मानि वे शंसानि (now since I tell only the useful)
नो इत् अनस्मां (and not the un-useful) अधि यमाश्च सुख (O
Jamasp, the great, of Sugva clan) अत सदा श्रुषया राधस् ब्रह्मं वेत्स
(therefore experience Brahma, by ever praying with rever-
ence) यः दार्थं चः अदार्थं च विचिनाति (who so discriminates the
permanent and the transitory) स अथां दत्तं मनतु, हे अहुर मज्दा
(he knows Rectitude accurately of Ahura Mazda)

II अनुवाद (Translation) :—

Whereas I tell you the practical and not the unpractical,
O Adhi-Jamasp of the Hugava-Clan, ever know (experience)
Brahma, by recollecting with reverence. One who dis-
criminates between eternal and the ephemeral, is the
accurate cogniser of rectitude, O Ahura Mazda.

III टीका (Word-note)—

अथ = and, now.

यथा = यतः = since.

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

अपस्मं = करणीयं = worth doing.

अपस = deed (Nighantu 2-1) अपस + म = अपस्म = practicable
useful.

शंसानि = कथयामि = I tell.

शंस = शंसति = to tell. शंस + लोट् आनि ।

लोट् is used in the present tense by क्रिया समनिहारं etc
(3-4-2)

अनस्मं = अकरणीयं = not worth doing.

अप = action. (Nighantu 2-1) अपस + म = अपस्म by ana-
logy of यु - द्रुभ्यास् मः (5-2-108) = करणीयं । न अपस्मं = अनस्मं

अधि-यमाश्चः = महा यमाश्चः = Jamasp, the great

अधिकः (great) यमाश्चः = अधि-यमाश्चः ।

सुख = सुख वंशीय = of the Sugva clan. सुत्रुगावो यस्य सः सुखः ।

सदा = सर्वदा = ever.

वेत्त = जानीहि = know.

विद् = वेत्ति = to know. विद् + लोट् त = वेत्त (वित्त इति लौकिके) ।

plural in place of singular (त in place of हि) by सुप्-तिह्
उपग्रह etc. Sans वे = Zend वोइ ।

Sans तत् = Zend सूत । वेत्त becomes वेत्ता by द्वयचो etc (6-3-135)

ब्रह्मं = परं ब्रह्म = Transcendant God.

object of बोद्धेता । ब्रह्म and ब्रह्मन् are equivalents.

vide सर्वं प्रोक्तं त्रिविधं ब्रह्म एतत् । Swetaswatara—1-6.

श्रुषा = श्रुषया = भक्त्या = with reverence.

श्रु = शृणोति = to hear श्रु + सन् (desiderative) = श्रुषति । redupli-
cation is stopped by अत्र लोपो etc (7-4-58). श्रुष + अन् =
श्रुषा । सहायं तृतीया । सुपां सु-लृक् इति तृतीयायाः लृक् ।

राधसः = राधस् = आराधयन् = worshipping.

राध = राधति = to serve. राध + कसुन् = राधस् by सपि-तृदोः कसुन्
(3-4-17) plural in place of singular, by the dictum सुप्
तिह् उपग्रह etc. Sans सः = Zend इः ।

विचिनोत् = विचिनोति = separates.

चि = चिनोति = to select. चि + चि + क्सेट् ति = विचिनोति । इ elides
by इतश्च etc (3-4-97)

घातं - नित्यं = eternal.

धा - दधाति = to hold on धा + क = held on. Object of विचिनोति

अघातं - अनित्यं = ephemeral.

adjective used as noun. object of विचिनोत् ।

दंघ्रा - दंघ्रं - दंघ्र - तीव्रं - accurately.

दंघ्र - दंघ्रति = to show दंघ्र + र = दंघ्र (Unadi 178) evident भेदक (adverb) of मनतु । द्वितीया in भेदक । दंघ्रं । आ in place of द्वितीया by सुपां सु-लृक्-दला । Sans घ्र = Zend 'दा' ।

मन्तु = मनतु = मनति = knows

मन - मनति = to know मन + लोट्-तु = मनतु । मनतु becomes मन्तु by तनि-पत्योः etc (6-4-99) लोट् is used in the present tense, to denote intensive action by the rule क्रिया समभिहारे लोट् etc (3-4-2)

IV टिप्पणी (Remark) :-

Maha Ratu Zarathushtra lays down here Sraosh or Devotion to be the means of attaining at-one-ment with Brahma. He does not agree with the Jnana Yogis, who look upon meditation of identity (सोईवाद) as the means.

Hafiz illustrates the way.

इसी तरलम के हाफिज़ महु गरवद ।

अज़ीन शीरी के दर सरदारम एम शब ॥

I am afraid that Hafiz will be naughted away, by the tempest that is in his head to night.

घात - नित्य । अघात - अनित्य ।

Vedanta holds discrimination between the eternal and

the ephemeral (नित्यानित्य विवेक) to be the very foundation of Higher Life.

Non-dualism is the ultimate truth of Philosophy and one cannot find permanent peace unless he can rise above the dualism of राग and द्वेष (like and dislike).

But how to do that, surrounded as we are on all sides, by objects, which display opposite qualities and exert contrary influences ? As Jalal observes,

गर बेखाही चर नखाही वा खेराष ।

दीरेह गरदद नक़ो वाज़ उ नक़ो वाष ॥ Masnavi 4—1699

So long as we are conscious, we cannot help being aware that one is a falcon and another a crow.

Yes, the difference is there, but we can attain non-dualism by being equally detached to both.

This becomes possible by deep love for Mazda. If we are fondly devoted to Mazda and Mazda alone, we can hold every worldly object as of little consequence. Whether it is a falcon or a crow, does not then make any difference to us.

This is the significance of the precept हदा चेस्ता बहेमं सेरखा राष हो ।

Maha Ratu Zarathushtra does not prescribe the attainment of Brahma, through the सोईवाद (An al Haq) of the Jnana Yogis. His is the way of attunement (at-one-ment) in love or सामरस्य (and not तादात्म्य or identity).

This is the way advocated by Sri Chaitanya.

दुहूँ मन मनोमव पेवळ जानि ।

Chaitanya Charitamrita

Madhya-lila Chap 8

Love has ground the two minds into one pulp.

This is the *Cisti* of the Gatha, and the Sufism of the Masnavi.

१८ । वे मइव्या यओश् अहमाइ अस् चात् वहिस्ता,
मख्याओ इशतोइश् वोहू चोइपेम् मनड्हा ।
आस्तैग् अहमाइ ये नाओ आस्ताइ दइदीता,
मज्दा अपा क्षमाकेम् वारेम् क्षनओपेम्नो,
तत् मोइ खतेउश मनड्हास् चा वीचियेम् ॥

I अन्वय (Prose order) :—

यः मभ्यः योस् (who so [does] me good) अस्मै अस् चिक् वहिष्ठं (to him better than that) मस्य ईष्टये (for my good) बहु मनसा चेषामि (I would send according to Conscience). आस्तं अस्मै यः नः आस्ते दधीत (and torments to him who places us in torments) हे मज्दा, अपया क्षमाके वारं क्षुषाम (O Mazda, I would, by Rectitude fulfil your purpose) तत् मे क्रतोः मनसः च विचियं (that is the 'ought' of my will and mind)

II अनुवाद (Translation) :—

Whoso deals well to me, to him a better than that, for my welfare, I impel through Conscience ; (but) torments to him who puts us to torments. O Mazda, through Rectitude I would serve your will. This (fulfilment of Your desire) is "the ought" (propriety) of my Conscience and Duty

III टीका (Word-note) :—

मभ्यः—मह्याम्—to me.

योस्—कल्याणं—welfare.

योः is an Avyaya (indeclinable) meaning weal, and well —(both adjective and noun)

शम् योस् अभिभवन्तु नः (Angirasa Veda 1-1-6) may weal and welfare flow to us. Vide 44-9

अस्—अस्मात्—than this.

अस्+उम् (5/1) । इ in place of उम् by सुपां सु-लुक् etc

मस्य—मम—my.

इष्टेः—कल्याणस्व=कल्याणाय ।

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

चेषाम्—चेषामि—प्रेरयामि—I would send.

चिस—चेषति=to send. (छान्दसः) चिष+लट्, मि—चेषामि । इ elides by इत्थश्च etc (3-4-97) cf जेष—जेषते—to go. (implied णिच्)—to send. (cf चोइप-31-3, चिष-धि-44-16, चिषता-51-5)

आस्तम्—हृशं—torment,

अंस—अंसयति—to cleave. अंस+क=अंस्त । क forms a noun

by नपुं सके etc (3-3-114) object of बोधाम् । (Vide 44—14)

नः—अत्मान्—us ; object of दर्शित ।

आंस्ते—ह्ये शे—in torment ; locative of दर्शित ।

दर्शित—स्थापयेत्—would place ;

दध—दधते—to hold (Kale) दध+लिङ् हेत ।

दर्शित becomes दर्शिता by अन्येषाम् etc (6-3-137)

वारं—अभिप्रायं—purpose

वृ—वृणोति—to choose वृ+धञ्—वारः । object of क्षुषाम् ।

क्षुषाम्—क्षुषाम्—सम्पादयामि—I would accomplish

क्षु—क्षीति—to improve. क्षु+ल्येत् मस् क्षुषाम् । स comes by

सिक् बहुलं लेटि (3-1-34) मस् becomes म by स उत्तमन्व (3-4-98)

क्षुषाम्—क्षुषाम् । न is added at the end (like र) in analogy with rule बहुलं छन्दसि (7-1-8)

कृतोः—कृतव्यवृद्धेः—of the will

विचिथं—उचितं—the ought (proper)

IV टिप्पणी (Remark) :—

Retribution may be said to be social justice—though the mind should always be kept free from malice.

मैत्राः क्रूरानि कुर्वन्तो जयन्ति स्वर्गम् उत्तमम् ।

हिंसा युद्धानि कुर्वन्तो प्राप्नुवन्त्व् अधर्मां गतिम् ॥

Sante Parva 78-33.

By right sternness one goes to heaven, by wrong mildness one goes to hell. (Mercy but murders pardoning those that kill).

पस् सेदाइ रा सेदाइ शुद्र वज्रा

कात्तेह् फन कुजेह् बेसुर इनक सजा । Masnavi 2-1591.

If you hurl a 'cup' you will have to endure a 'jug' that is what it is.

१६ । ये मोइ अपात् हृदयीम् हचा वरेपइती,

जरयुञ्जाइ ह्यत् वस्ना फ्रपोतेमेम् ।

अह्नाइ मीम्देम् हनन्ते पराहम्,

मने-वीस्ताइश् मत् वीस्पाइश् गावा अजी,

ता चीत् मोइ सांस् त्वेम् मज्जदा वणदिश्तो ॥

I. अन्वयः (Prose order) :—

यः अपात् सत्त्वं सत्त्वा वृश्यति (whoso, out of Rectitude, and with truth, performs) या वना मे जरयुञ्जाय प्रेष्यतमा (that purpose which is dearest to me—Zarathushtra) अस्मै परातुः मीर्दं हन्यते (to him high-soul would be given as reward) चिद्वया मनोविस्तया अजया गवा मत् (together with the whole world—beautiful living) तम् चित् मे शंत् (consign all this to me) हे मज्जदा त्वं वोपिष्ठः (O Mazda, You are the greatest provident)

II अनुवाद (Translation) :—

He who, for my sake, sincerely serves with Rectitude that, which to Zarathushtra is his dearest mission, to him will be granted as reward, the Higher Self, together with the whole world—beautiful and lively. Consign all this for my sake, Mazda ; Thou art the most provident.

III टीका (Word-note) :—

मे—मह्यम्—to me. qualifies जरथुस्त्राय ।

अपाच्—धर्मात्=out of rectitude.

सत्यम्—वायार्थम्—truth.

द्वितीया is induced by the कर्म-प्रवचनीय (post-position) सत्ता, by the rule कर्म प्रवचनीययुक्ते (2-3-8),

सत्ता—सह—with. vide Nighantu 4-2-30. Aj in Persian.

वृश्यति—आचरति—performs. वृश—वृश्यति—वरणे (Kale)—to adopt.

जरथुस्त्राय—for Zarathushtra.

dative of वृश्यति by the rule कर्तृणा यम् अभिप्रैति (1-4-32)

वरना—वासना=wish.

वश्—वष्टि—to wish वश्+न—वदन (Unadi 293) स्त्रियाम् आप् ।
(vide 34-15, and 50-11)

प्रेषतमम्—प्रेषतमा=सुख्यतमा—greatest.

प्रेष—प्रेषते—to go (Kale). प्रेष+अच्—प्रेष। that which goes

foremost, (leading) प्रेष+तम—foremost. Adjective to वरना । neuter in place of feminine by सुप्-तिङ् उपग्रह etc.

मीर्द्—पारितोषिकं—reward.

मिह—मेहति—to shower. मिह—क—मीर्द् । क forms a noun by नपुंसके etc (3-3-114). इ change to ङ by द्वो ङः (8-2-31) (Optional form is मिर्ध, where इ change to ष by दादेर् etc (8-2-32) vide 51-15 Nominative (in passive voice) of the verb हन्यते ।

(vide 34-13, 44-18, 44-19, 49-9, 53-7 it is distinct from मेध्वं in 34-3 and मिग्ध' n 51-15)

हन्यन्ते—हन्यते—दीयते—will be given.

हन—हनति—to go (Nighantu 2-14)=to get. All 'going' means attaining सपे मत्वर्याः ज्ञानार्था प्राप्त्यर्थाः स्युः । Implied causative (by णेर् अनिटि 6-4-51)—to give हन्+यच् (passive)=हन्यते—is given. Plural in place of singular by सुप्-तिङ्-उपग्रह etc. रुद् in future tense by वर्तमान सामीप्ये etc 3-3-13

पराहू—पराहुः—परासुः—आत्मा—witness-self.

परः (उषतरः) अस्तुः—परासुः । case in apposition with मीर्द् । Object of the verb हन्यन्ते । द्वितीया in the object of a passive verb (rather than प्रथमा) by the dictum :

अप्रधाने दुहादीनां प्रधाने नीह-कृष्-बहाम् ।

बुद्धि-भक्षार्थयोः शब्दकर्मणां च मिनेच्छया ॥

मने-विस्ते—मनोज्ञः—(with) beautiful.

मन and मनस् are equivalent. विद्+त्त । मने+वित्त—मने-वित्त । Aluk Samasa अलुक् उत्तरपदे (6-3-1). Satisfactory to the

mind. Qualifies गवा. Plural in place of singular by सुप् तिह उपग्रह etc.

मत्-स्मत्-सद्

गवा-जगता=with the world.

तृतीया is induced by the word मत् । स्वर्गे-पु-पशु-वाग्-वज्र-दिरु-नेत्र-वृषि-भू-जले । The different meanings of गो are given in the Amar Kosha as above.

अजी-अग्या-सजीवया=(with) living

अज-अजति—to go अज+इत=अनिः—moving (unadi 567)

Adjective qualifies गवा । In place of तृतीया final इ becomes long by सुपां सु-लृक् etc (7-1-39) (vide 29-5, 34-14, 44-6)

शंस=आदिश-assign

शंस-शंसति—to state शंस+लोट् हि=शंस् । हि clides by मन्त्रे वस-हृत् etc (2-4-80) vide 43-11.

वेचिष्टः=विधातुलमः—most provident

विधाता+इष्ट=विचिष्ट । लृ clides by तुर इष्टे etc (6-4-154)

IV टिप्पणी (Remark) :—

One may attain the highest end of life by serving the will of the prophet, for the will of God is reflected in the will of the Prophet.

The word पराहु is important. It means अधिचित्त or the over-mind. Ordinarily, Consciousness is divided into two kinds, (1) mind and (2) soul (i e witnessed self, and witness self). But Vedanta, more accurately divides it into three kinds, viz.

(1) मनोमय कोष (Mind)

(2) विज्ञानमय कोष (Over-Mind or Moral Mind i e the seat of the sense of Duty or (oughtness).

and (3) आनन्दमय कोष (Soul—Witness Self) the personality that survives death.

These three conscious states, along with the two unconscious states viz (1) अक्षयकोष—matter and (2) प्राणमय कोष—life, form the famous पञ्चकोष of the Vedanta, the five planes of existence in which the whole universe is divided by it. In common parlance, substances are said to be two in number viz. (conscious) Mind, and (un-conscious) Matter. But it is to be noted that the material sphere includes two varieties, viz. (1) matter and (2) life, and the mental sphere includes three varieties viz. (1) mind (2) over-mind and (3) soul.

अधि-चित्त is extolled by Gautama Buddha.

अधिचित्तो च आयोगो एतं बुद्धान सासनं । Dhammapada । 14-7

It is called सारथि (Guide) in the Katha Upanisad

विज्ञानतारथिर् यस्तु मनः प्रवहवान् मरुः । Katha 3-1

Gita calls it अनुमन्ता (approver or disapprover of the mind) and upholds it as the expression of God in man.

उपद्रष्टा अनुमन्ता च मर्ता भोक्ता महेश्वरः । 13-22

Such exalted status of the पराहु is also the implication of this Rik of the Gatha.

This is how Jalal sees Khoda in the over-mind.

बा मुरीदान आन फकीरे मोहलशम ।

बायज़ीय आमद के नक् यज़दान मनम ॥ Masnavi 4-2102

Baezid cried out to his disciples—look, I am Yazdan.

[यज़दान=यज़तान=यज़त of the Gatha and यज़त्र of the Veda (Rig 1-89-8) आन being the termination for (honorific) plural number]

When a man lives the life of the Higher self, he has got rid of all petty hankering and the whole world appears to him to be bright and colourful, as it appeared to Hafiz.

मदीरे झीलरुषाए मन मीक़न्द अज़ बराए मन ।

नक्शो नीगारो रंगो बु तारेह बतारेह नक् व नक् ॥

एकादशी

स्पेन्ता मन्यु—आसुरी पंक्तिः छन्दः ।

स्पेन्त मन्यु (सत्वः गुणः)

Suktam 47-1

१ । स्पेन्ता मइन्यू वहिश्ता चा मनड्हा,
हचा अपात् प्यओथ्ना चा वचड्हा चा ।
अह्नाइ दान् हउर्वाता अमेरेताता,
मज्दाओ ख्पथा आर्मइती अहुरो ॥

I अन्वय (Prose order) :—

स्पेन्तेन मन्युना (by means of Spenta Manyu) वहिष्ठां च मनसा (best conscience) च्यौधेन वचसा च अपात् सचा (along with rectitude in deeds and words) अस्माय दान् (may [Mazda] give us). सूर्वता अमृताति (spirituality and godliness) मज्दाः अहुरः क्षप्रौ आरमति (Ahura Mazda, nonchalance and faith)

II अनुवाद (Translation) :—

May Ahura Mazda grant us, through Spenta Manyu all the six holy institutes, viz. 1. Vahista Mana (best i.e. broadest Conscience) 2. Along with Asa (rectitude) in deeds and words 3. Haurvatat (spirituality) 4. Ameretatat (godliness) 5. Kshathra (nonchalance) and 6. Armaiti (faith)

III टीका (Word-note) :—

स्येन्ता=स्येन्तेन=(by) holy

स्वन्-स्वनति=to shine (छान्दसः) स्वन्+क्=स्वान्त=bright. Adjective to मनुना । आ in place of तृताया by सुपां सु-लुक् (7-1-39) cf अभि धान्तं मृतते नान्धे मुदे (Rig 145-4) अनु धान्तस्य कस्य चित् परसुः (Rig 10-61-21)

मन्वुः=मनुना=गुणेन=by the force

मन्+युक्=मनु (force) by Unadi 307 कृणे तृतीया । In place of तृतीया final ड becomes long by सुपां सु-लुक् etc उपस्य मन्वोर् उद् ईर् नयामि (Angirasa Veda 1-10-1)

बहिष्ठा मनसा=बहिष्ठा मनसा=परिपन्ना=best conscience

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

इत्था=सत्था=सह=along अज्ञ in Persian

अथात्=समात्=धर्मेण=(with) rectitude

पक्षमी is induced by the कर्मप्रथमनीय (post-position) सत्था in analogy with पक्षमी अप-आह्-परिमिः (2-3-10)

च्यौत्था=च्यौत्ते=कर्मणि=in-deed.

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

वचसा=वचसि=in words

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

अस्माय=अस्मभ्यं=to us

Singular in place of plural by सुप्-तिङ् उपसह etc

दान्=दान्ति=ददतु=may give

दा-ददाति दामे । अत्र अदादिः, दाति । दा+क्रेट् अन्ति=दान् । इ of अन्ति elides by इत्थत् etc (3-4-97) and त् by संयोगान्तस्य etc (8-2-23) क्रेट् is optative by लिङ्घ्ये क्रेट् (3-4-7) वीरवे षष्ठ्यचनम् ।

सूर्यता=सूर्यता=आत्मात्मता=spirituality

सु+उर्वन=सूर्यन । सूर्यन+ता=सूर्यता (5-1-19) object of दान् ।

द्वितीया elides by सुपां सु-लुक् etc

अमृताता=अमृताति=अमृतत्व=immortality (theism)

अमृत+ति by वृक् जेष्ठाभ्यां (5-4-41)=अमृताति । object of दान् ।

वा in place of द्वितीया by सुपां सु-लुक् etc

क्षत्रा=क्षत्र=निष्कृता=nonchalance

object of दान् । आ in place of द्वितीया by सुपां सु-लुक् etc

आरमती=आरमति=आस्था=faith

object of दान् । in place of द्वितीया final इ becomes ई by सुपां सु-लुक् etc.

IV टिप्पणी (Remark) :—

Amesa Spentas (holy institutes) are enumerated in this Rik. They are the laws of the higher life, with whose help the devotee ascends to Mazda. To consider them as Lords of different spheres (as plants, water, and metals) is poly-

theism in disguise. This is inconsistent with the strict monotheism of Maha Ratu Zarathushtra.

To explain them as the attributes of Mazda is meaningless. How can they be of any use to the devotee unless they are understood to be human virtues—the virtues which an aspirant must acquire for the pilgrimage to Mazda ?

The Amesa Spentas are a system, that is to say, there is interconnection between them, a graded order, in which the lower one leads to the next higher.

The system of the Amesa Spentas is a unique feature of the Gatha. There is no other scripture, where one may find such a methodical treatment of the moral laws. It is the evidence of the philosophic genius of Atharvan Zarathushtra and points him out as the greatest of the prophets.

The system starts with Asha or rectitude. This is the very foundation of higher life. But to point out what the right course is, there is the need of Conscience or Vohu Manas, which is the next Amesa (Law). It is however not enough, only to know the right path. One must have the strength of character to overcome the temptations of pleasure and stick to the right path. This is the function of Kshathram, the next Amesa.

Asa, Vahu Manas, and Kshathram form the first group, which we may call the ethical group.

We have however to rise to a higher plane, the plane of Religion.

Faith (Armaiti) is the basis of the next triad. It is faith in general—the positive attitude of mind, the desire to find out truth by proper method, as against the negative attitude of Scepticism, the denial of every proposition. Coming to particulars, faith falls into two parts :

Faith in the existence of Higher Self (or soul) i.e. Haurvatat and (ii) Faith in the existence of God i. e. Ameratata. Thus Armaiti, Haurvatat, and Ameratata may be said to form the next higher group, the religious group.

We are now at the door of the temple of Mazda. But if we wish to enter into it, something more than mere faith is necessary. Faith must grow into devotion—dedication of life for Mazda. This is the function of Srosha or Bhakti.

These are the seven Amesas, or institutes. They first turn the natural man into an ethical man, and then they make him a religious man.

They make him worthy of the vision of Mazda, which is the fruition of the fortunate few, whose devotion ripens into love or Asketi. (इश्क) This is that incessant yearning for the beloved, wherein the beloved alone, and nothing else, possesses the mind of the lover. When one does not wish for anything other than the vision of Mazda, Mazda is sure to appear to him.

It is however to be remembered that the whole system is based on Spenta Manyu (Satwa Guna), God-ward Spirit.

Thus the Maitrayana Upanisad says.

तस्मात् प्राप्यते सर्वं सत्त्वात् संप्राप्यते मनः ।

मनसा प्राप्यते आत्मा आत्मापत्त्या निवर्तते ॥ 4-1-3

By discipline, one acquires Satwa Guna. By the strength of Satwa Guna he gains (control over) the mind. With the help of the mind, he gains (knows) the soul. When he knows the Soul (witness self) he has nothing more to gain.

२ । अद्या मन्येउश् स्पेनिश्तद्या वहिश्तेम्,
हिज्वा उख्धाइश् वड्हेउश् अण्आनु मनड्हो ।
आर्मतोइश् जस्तोइब्ब्या इयओथ्ना वेरेज् यन्,
ओया चिस्ती ह्यो प्ता अपह्या मज्ज्दाओ ॥

I अन्वय (Prose order) :—

अस्य स्पेनिष्ठस्य मन्योः वहिष्ठम् (the highest of the best Spenta Manyu) अवा-अनु वृधतु (may this-wise grow). जिह्वया वसोः मनसः उक्तैः (viz through tongue by the words of Conscience) हस्ताभ्याम् आरमतेः च्यौत्नेन (through both hands by the deeds of Faith) अवा चिस्तिः, स्वः मज्ज्दाः अपस्य पाता (This is the Cisti-inner truth—that He Mazda is the protector of Rectitude)

II अनुवाद (Translation) :—

May the highest (mode) of the best Spenta Manyu (Sattwa Guna) so operate viz. by the tongue, through the

voice of Conscience, and by the hands, through the deeds of faith. This is Cisti, (true wisdom) ;—“He, Mazda, is the protector of Rectitude.”

III टीका (Word-note) :—

वहिष्ठं—श्रेष्ठं—best,

वसु + इष्ट—वसिष्ठ—वहिष्ठं adjective used as noun. nominative of the verb वृधद्

हिज्वा—जिह्वा—जिह्वया—by the tongue.

जिह्वा becomes हिज्वा by the dictum सिद्धे वर्णक्षिपयं । करणे तृतीया । तृतीया elides by the rule सुर्वा सु-लुक् etc (7-1-39)

उक्तेः—वचनैः—by words.

वच + क—उक्त । क forms a noun by नपुंसके etc (3-3-114). करणे तृतीया ।

ए ष जानु—अवा अनु—this-wise ; so.

अवा—एन—this (Nighantu 3-29-21)

अनु=according to, vide 29-7

आरमतेः—श्रद्धायाः—of faith.

च्यौत्नेन—कर्मणा—by deeds.

च्यु—च्यवते—to move च्यु + ज—च्यौत्न (Unadi 554). करणे आ in place of तृतीया by सुर्वा सु-लुक् etc

वृधतु—वृधति—वर्द्धताम्—may grow.

वृह—वर्द्धति—to grow. अत्र दिवादि—वृधति ।

वृह + लेट् ति—वृधत् । इ of ति elides by इतश्च etc (3-4-97)

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

ओया - अया - एना - this. अया - this (Nighantu 3-1-29-1)

अया ते अन्नो समिधा विधेम (Rig 4-1-4-15)

चिस्तिः - पराविद्या - highest truth ; theosophy.

चिस् (चिस् in Sans) - चिस्ति = to know, to be inspired.

चिस् - चि - चिस्ति, वि यद् वाचं क्रीस्तासः सरस्ते (Rig 6-67-10)

(vide 51-16, 51-18, 51-21)

IV. टिप्पणी (Remark)

Mazda is the upholder of Rectitude. The more virtuous a man is, the nearer he comes to Mazda, the source of perpetual delight.

Discipline means purity of thought, purity of words and purity of deeds, - हुमत, हु-उक्त, and हु-वस्तु. As Gautama Buddha stated

कायेन संबरो साधु साधु वाचाय संबरी ।

मनसा संबरो साधु साधु सव्वत्त संबरो ॥

Dhamma-pada 25-2

But unlike Gautama Buddha, Maha Ratu Zarathushtra does not stop at morality, he goes on to religion. With him, vision of Mazda is the highest object of life. The Holy Prophet enjoins the ethical triad of good thoughts, words and deeds, but he hastens to remind us that the highest secret (चिस्ति) is to know that Rectitude is rooted in Mazda ; that without Mazda, there would have been no Rectitude.

That Mazda is the protector of rectitude is called here Cisti (esoteric religion of the Gatha). For it is an important truth. It marks the transition from ethics into religion. As soon as we are aware that rectitude is rooted in Mazda, love of Mazda, which is the real import of Cisti, would naturally follow. this is why it is called Cisti, in anticipation.

३ । अद्या मन्येउश् त्वेम् अही ता स्पेन्तो,

वे अद्दाइ गांम् रान्यो-स्केरेतीम् हेम्-तपत् ।

अत् होइ वास्त्राइ रामा दाओ आर्मइतीम्,

ह्वत् हेम् वोहू मज्जादा हेम् फस्ता मनइहा ॥

I. अन्वय (Prose order) -

अस्य मन्योः त्वम् अस्मि तावत्-स्पेन्तः (of this force, you are all the good). यः अस्माय राण्य-स्कृतिं गां सम् अतसः (who made for us this world of beautiful make up) अत् तस्मै वास्त्राय रामां आरमति दात् (so give to that worker cheerful faith) हे मज्जादा यत् ताम् वसु मन्ता सं प्रष्टा (O Mazda, who seeks it through Conscience).

II अनुवाद (Translation) :-

Thou art all the good, that there is in this Manyu (cosmic force). Thou, hast fashioned for us this world of

beautiful make. To the worker, for his peace, O Mazda, award faith, who seeks it through Conscience.

III टीका (Word-note) :—

ता-स्पेन्तः—तावत्-स्पेन्तः=सर्व-शुभः whole good.

तावत्—that far, as far as possible, all तावत् स्पेन्तः—तावत्-स्पेन्तः। कर्मधारय समास, of a भेदक (adverb) with a विशेषण (adjective), by the rule ईषद् अकृता (2-2-7)

राष्य-स्कृति—वाशु-रुपां=of beautiful form.

राष्या (रमणीया) कृतिः (निर्माणं) यस्या राष्य-स्कृति। बहुव्रीहि समासः। स comes by पारस्कर etc (6-1-157)

रण— to please, to be pleased.

महे रणाय चक्षसे (Rig 10-9-1) यस्या इ शकः सत्रनेषु रण्यति (Rig 10-43-6)

हेम्—सं—fully.

तसद्—अतसद्—अतसः—(which) you created.

तस—तसति—to create. तस्+कृद्=अतसद्। Initial अ is stopped by बहुलं छन्दसि etc (6-4-75) Agrees with nominative यः। but as यः refers to “you”—अतसः would be more correct, which changes to अतसद् by सुप् तिङ् उपप्रह् etc (vide 29-2)

वास्त्राय—कर्मिणे=worker.

वास—वासयति—to sub-serve वास्+त्र=वास्त्र (unadi 608) dative of दास्।

रामा—रामां—आनन्दमयी—cheerful.

रम—रमयति—to please. रम+ण+स्त्रिधा आप्—रामा (pleasant) adjective of आरमति। द्वितीया elides by सुपां सु-लृह् etc.

दास्—दासि=ददासि—you give.

दा—ददाति—to give. अत्र अदादिः दाति। दा+क्लेट् सि=दास्। इ elides by इतद्व (3-4-97)

इयत्-व्यत्—यत्—यः—who.

यत् and व्यत् are equivalents. neuter in place of masculine, by सुप् तिङ् उपप्रह् etc.

सीम्—एनां—her.

vide Nighantu 4-2-81. refers to आरमति

हेम्...हेम्...—सं—सं

The Upasarga is repeated by the rule प्र-सम्-उपो इः etc (8-1-6)

IV टिप्पणी (Remark) :—

This Rik deals with a very subtle point of religious philosophy, viz. the relation between Ahura Mazda and Spenta Manyu. This is a very knotty problem and the solution offered by Maha Ratu Zarathushtra is the most rational. Unfortunately this has been very much misunderstood and has given an opportunity to superficial critics to asperse that Mazda-Yasna is a religion of Dualism, wherein Ahura Mazda stands confronted by his rival Ahriman.

What the Prophet says not “Thou art all the good that there is in the Manyu”. This implies nothing more than that Spenta Manyu (bearing, as it does, affinity with benign Mazda) possesses greater reality than Angra Manyu. The out-going force goes away from Mazda; takes one away

from Mazda; the incoming force comes back to Mazda, brings one back to Mazda. Thus Spenta Manyu is intrinsic to Mazda, while Angra Manyu is extrinsic.

Jalal, the exponent of the Gists of the Gatha, explains the position.

अण्तेराज उरा रसद वर फाले खुद ।

ज्ञानके वर कहरस्त ओ वर लुत्क व अहद ॥ Masnavi 1-3856

Just as man is sometimes annoyed with himself, but this annoyance does not destroy his basic love for himself, similarly the play of the Angra Manyu, does not impair the basic goodness of Mazda. But this does not mean that Spenta Manyu is non-existent and that Angra Manyu directly confronts Mazda. The rival of Angra Manyu is Spenta Manyu. Both of them are forces of Mazda. Angra Manyu is as much under the control of Ahura Mazda as Spenta Manyu is. Its power is not greater than that of Spenta Manyu, rather it is less, for it is only a temporary phase, a passing show.

Angra Manyu will soon be converted into Spenta Manyu—hatred into love. When the grape ripens (a man becomes god-intoxicated) all sourness goes out of it.

भाव वर पूररा वुरा वाशव ओ लेक ।

बुन वा अंगुर रसद शिरीन ओ नेक ॥ Masnavi 1—2601

Truth is one, and falsehoods are many. Truth is capable of up-rooting falsehood; falsehood cannot obliterate truth. This is so, because Truth has greater reality. It is rooted in Ahura Mazda who is intrinsically and absolutely good.

The underlying idea of this Rik (as well as that of 43-5) is made explicit, in the Upanisad of the great sage, Sweta Aswatara who seems to have been largely influenced by his great predecessor Zarath Ustra.

वदा तमस् तन् न दिवा न रात्रिर् ।

न सन् न चासन् शिव एष क्रैवलः ॥ Swetaswatara 4-18

In primordial profound invisibility (तमस्), there was not the force of light (Spenta Manyu), nor the force of darkness (Angra Manyu). Yet Rudra existed as the sole *benevolent* (शिव) Reality.

The Vaishnavas describe this stage as that of विशुद्ध सत्त्व (Absolute Spenta) as against the relative सत्त्व of the post creation stage which exists as the contrary of तमस् ।

विशुद्धसत्त्वं तत्र धाम सत्यम् ।

Bhagavat 10-27-4

Absolute Satwa (Spenta) is your own good grace. The Gatha very clearly states that both the forces Angra and Spenta (the outgoing and the incoming forces) are equally necessary for the purpose of creation (30-4). They are the forces of Mazda and as such, are equally under His control. It is curious that the Spenta Manyu should be liquidated altogether and the Angra Manyu boosted as the rival of Mazda. If the forces are independent of Mazda then both of them are equally independent of Mazda and there is no reason why that honour should be acceded to Angra Manyu alone. And if both the forces are independent of Mazda, it is Dualism no doubt but it is not Mazda-Yasna ;

not the religion that the Gatha proclaims. There is no reason for condemning Mazda-Yasna as dualistic, simply because Mazda has been called spenta. This is so far as the post-creation stage is concerned.

But the Philosophy of Maha Ratu Zarathushtra is deeper than that. It takes note not only of the post-creation status, but of the pre-creation status as well, and holds that Mazda is spenta even from before the creation, even before the two forces, Spenta and Angra, came into play.

Before creation Mazda alone existed. The universe (with its two forces of Spenta and Angra) was not yet manifested. Even at that stage Mazda is said, by the holy Prophet, to have been spenta. This is clear from his words.

स्पेन्तेम् अन् श्वा मज्जदा मेह्नी अहुरा ।

शान् श्वा अह्हेउश् अन्मोइ दरेशम् पौर्षीम् ॥

Sukta 43-5 vide page 338

I knew You to be good, even prior to the birth of life (universe).

Now good and bad are relative terms ; and so the question arises: can there be anything which is intrinsically good—good in itself, irrespective of its contrast with evil ?

The reply of Maha-Ratu Zarathushtra is that, in the post-creation stage, there cannot be a good without a corresponding evil, but the pre-creation status of Ahura Mazda is that of absolute goodness—goodness not counter—poised by evil.

Even in His pre-creation status, Mazda is certainly positive (i. e. some existent Entity) and not sheer negative like zero, for the universe could not have come out of a mere zero. And since Mazda was then positive, goodness (Spenta force) which is a positive attribute, was inherent in Him even then, to the exclusion of badness, which is a negative attribute. Just as existence was then inherent in Mazda (and not non-existence), similarly goodness was inherent in Him (and not badness). This is why Brahma is called Sat-Cit-Ananda (existent conscious Bliss) in the Vedanta, and not a mere non-descript.

Thus when Atharvan Zarathushtra says that Mazda is all good (ता स्पेन्त), it does not make him more of a dualist, than when any other prophet says that 'God is good and kind.' Only Maha Ratu Zarathushtra probes deeper into the problem in order to point out how Mazda can be called spenta, always, inspite of there being so much evil in the world. Yet by an irony of fate he is dubbed as Dualist, which implies that he denied the omnipotence of Mazda.

४। अह्मात् मन्येउश् रारेप्यन्ती द्रेग्वन्तो ।

मज्जदा स्पेन्तात् नोइत् इथा अपओनो ।

कसेउश् चीत् ना अपओने काथे अह्हेत् ,

इस्वा चीत् हांस् परओश् अको द्रेग्वाइते ॥

I अन्वय (Prose order) :—

अस्मात् मन्वोः रारेष्यन्ति द्रेष्यन्तः (from this Manyu, the impious would run away). मज्झदा स्पेन्ताद्, (O Mazda, from the spenta) नो इत् इषा अषावनः (but not so, the pious). कसोः कित् ना अषावते काथे असत् (even a man of small means happens for the sympathy of the pious) परोः कित् ईश्वः सन् अकः द्रुषायते (but the vile, even being lord of much, goes on sinning.

II अनुवाद (Translation) :—

From this Spenta Manyu (Sattwa Guna-benign force) O Mazda, the impious would run away, but not the pious. Even a man of small means, happens (shifts) for the sustenance of the pious, while being lord of much, the villain goes on misdealing (misappropriating).

III टीका (Word-note) :—

रारेष्यन्ति = ग्लायन्ति = recede

रिष = रेषति = to fail (Kale).

रिष् + यद् (intensive) = रारेष्यति ।

इषा = इत्थं = this.

अषवनः = धार्मिकाः = pious ones

अप + यनिश् = अषवनः by छन्दसि ई वनिषी

कसु = किञ्चित् = अल्प = of little (cf किञ्चु — Bengali)

ना = नरः = man, master

काथे = प्रीती = in sympathy.

कन—कनति = to love कन् + थ = काथ (unadi 167). न of कन् elides by अनुदातोपदेश etc (6-4-37).

असत् = असति = भवति = be comes.

अत् = अस्ति = to be. अस् + क्सेत् ति = असत् इ elides by इत्थ etc (3-4-97)

ईशवा = ईश्वः = प्रभुः = lord.

ईशु—ईशे = to rule. ईष + वन् = ईश्व । (Unadi 159). आ in place of प्रथमा by सुपां सु-लुक् etc

पद् = बहु = much—allied to पुरु । पद् = pith (रज कोश) ।

सन्सु = सन् = being.

सत् + सु = सन्सु । हल इयाब्भ्यः (6-1-68) does not apply by महा विभाषा ।

अकः = पापरः = villain. अक = अश = sinful.

द्रुषायते = पापायते = goes on sinning.

द्रुषम् (द्रुषवत्) इव आचरति इति द्रुषायते । द्रुषवत् + क्यच् by कर्तुः क्यच् etc (3-1-11)

IV टिप्पणी (Remark) :—

The virtuous person does not shirk works of Spenta Manyu, even if he is poor. The vicious, even if he is well off, cannot give up greed. The pious man is always true to his own self, whatever may be his circumstances.

It requires great magnanimity to be able to give, without expecting a return.

कु घनी अस्त ओ जुज उ बोम्ले फकीर
कय फकीरी बीअवज गुयद के गीर Masnavi 3-3354

How can the poor-in-heart say "take", without expecting a return ?

५ । ता चा स्पेन्ता मइन्यू मज्जा अहुरा,
अपाउने चोइश् या जी चीचा वहिश्ता ।
हनरे थ्वझात् जओपात् द्रेग्वाओ वखुपइती,
अध्ना प्यओथनाइश् अकात् आप्यांस् मनइहो ॥

I अन्वय (Prose order) :—

तं च स्पेन्तं मन्युं महदा अहुरा (that Spenta Manyu, O Ahura Mazda) अपावने चेष (send to the pious) याहि चि-चा वहिष्ठा (which is by far the best) त्वस्मात् जोपात् द्रुस्वन्तः हनरं मक्षयति (at your disposal, the impious one would taste his desert) अस्य च्यौत्सैः अकात् मनसः आक्षयन् (by his deeds vaunting out of evil mind).

II अनुवाद (Translation) :—

O Ahura Mazda, to the pious, direct that Spenta Manyu (Sattwa Guna) which is the best of all (gifts). At your

discretion, the impious one would taste his desert swagging in his deeds (accruing) out of evil mind.

III टीका (Word-note) :—

ता - तम् - that.

qualifies मन्युं । आ in place of द्वितीया by सुपां सु-लृक् etc

चा - च - too.

final अ becomes आ by निपातस्य च (6-1-136)

स्पेन्ता - स्पेन्तं - पुण्यं - holy.

स्वन् - स्वन्ति दीप्ती (छान्दसः) स्वन् + क - स्वन्त, bright. आ in place of द्वितीया by सुपां सु-लृक् etc. अनु-इवान्तस्य कस्य चित् परेयुः (Rig 10-61-2)

चेप् - प्रेरय - send.

चिप - चेषति - to send (छान्दसः) चिप + लोट् हि । हि slides by the rule मन्त्रे षस-हर षश etc (2-4-80)

चि-चा - च-च - and-and, more and more.

सर्वेषां - of all. cf. चिश् चा स्पेन्ति (43-16)

हनरं - भागधेयं = desert.

हन - हनति - to go. हन् + अर - हनर (Unadi 419) that which one attains (earns). Object of मक्षयति । ए in place of द्वितीया by सुपां सु-लृक् etc. श्विणोदा सनरस्य प्रयंसद् (Rig 1-96-8)

त्वस्माद् - त्वदीयाद् - yours.

जोषः - चिचारः - decision, discretion

जूष - जोषति परितर्कने - to decide जूष् + यञ - जोषः । हेतौ षष्मी by विभावा गुणे अस्त्रियाम् (2-3-25)

द्रुव्वास - द्रुव्वात् - पामरः - villain.

द्रुह - द्रुहति = to offend. द्रुह् + वसु by the extension of the rule विदेः शतुर् वसु (7-1-36). द्रुव् + सु (1/1) - द्रुव्वात् । वस् becomes वास् by सान्तमहत्तः etc (6-4-10)

आक्षयन् - आक्षयन् - इष्यन् - boasting.

क्षि - क्षयति - to flourish. (Nighantu 2-21)

क्षि + क्युन् - क्षयस् by सपि नृदोः etc (3-4-17)

क्षयम् + सु (1/1) - क्षयन्म् । न comes by उगिदन्ता etc (7-1-60).

IV. टिप्पणी (Remark) :-

Spenta Manyu (Satwa Guna) is said to be the most excellent of all (सौ चा बहिस्ता), for it is particularly Mazda's own attribute, as the Bhagavata says—

सत्त्वं नीचेद् धातुर् इत् निर्जं भवेत्, विज्ञानं अज्ञानमित् अपि भार्जनम् ।

गुण प्रकाशैर् अनुमीयते भवान्, प्रकाशते यस्य वा येन च गुणः ॥

Bhagavat 10-2.35

If Satwa Guna did not really appertain to you, there would have been no scope for the light of knowledge. (all would have been mere dark ignorance). It is not a fact that you have got no attributes. If that were true, none could have conceived you. For the conception of God is really the conception of His attributes.

Some people think that they can escape the Law of Karma (devine decree) by simply dencing it. They only deceive themselves

अज्ञ कजा इततश्वीण कय नावेरस्त ।

अज्ञ कजा दान कु कजा रा मोन्केरस्त ॥ Masnavi 1-1233

Law of Karma is not a mere phantasm. It is due to the action of the Law of Karma, that the atheist fails to realise this law to be true.

६ । ता दाओ स्पेन्ता मइन्यू मज्जदा अहुरा,
आश्रा वड्हाउ वीदाइते रानोइव्या ।
आर्मतोइश् देवांजड्हा अपस्या चा,
हा जी पोउरुश् इपेन्तो वाउराइते ॥

I. अन्वय (Prose order) :-

तद् दास् स्पेन्तेन मन्यूसा मज्जदा अहुरा (so give through Spenta Manyu, O Mazda Ahura,) आश्रा वसी विद्वते राणये (Light, to the aspirant striving for the good) आर्मतेः देवान्जस्य अपस्य च (of faith and of divine rectitude) सा हि [आश्रा] पूरु इष्यतः वाचरते (That light would convert many seekers).

II अनुवाद (Translation) :-

So give, through Spenta Manyu (Benign Force) O Ahura Mazda, to the votary striving for welfare, the Light of Faith and divine Rectitude. That (light) verily, would convert many seekers.

III टीका (Word-note)—

दास् = दासि = देहि = give.

दा + ददाति = to give. अत्र तुदादिः दाति। दा + क्त् सि = दास्। इ
elides by इत्व etc (3-4-97) क्त् in imperative लिङ्गो क्त्
(3-4-7)

मन्यु = मन्यूना = through Manyu.

in place of तृतीया, उ becomes long by सुपां सु-लुक् etc.

आत्रां = दीप्ति = light.

अत्रि = fire. अत्रि + ण = आत्र light. object of दास्। आ in
place of द्वितीया सुपां सु-लुक् etc.

वसौ = श्रेयसि = श्रेयसे = for good.

वसु = good. तादर्थ्ये चतुर्थी। अधिहरण विरक्षया सप्तमी। cf पसित etc
(2-3-14). "कारकं चेद् विजानीयात्, वां वां मन्येत सा नवेव।"

विधाते = विदधाते = चेष्टमानः = (to the) striving.

धा + दधाति। वि + धा = विदधाति = does- अत्र अदादि धाति। धा +
शतृ = धात् adjective to राणिभ्यः। Singular in place of
plural by सुप्-लिङ् उपग्रह etc.

राणिभ्यः = साधकेभ्यः = to the aspirants.

रण = रणति = to fight. रण + णि = राणि। one who struggles
for higher life : dative of दास्। (Vide 31-3, 51-9)

आरमते = श्रद्धायाः = of faith. 'आत्रां' इत्यनेन सम्बन्धे षष्ठी।

देवान्जसा = देवान्जसस्य = दिव्यकान्तेः = of Divine lustre

देवानाम् इव अन्वसा (शोभा) यस्य स देवाजस। Bahuvrihi (by
the Vartika सप्तस्युपमान पूर्वपद etc)। adjective to अपस्य।

आ in place of षष्ठी by सुपां सु-लुक् etc. cf. वेदया हि वेदो अन्वसः
पथव देवाजसा (Rig 6-16-3) — O Agni, you know all the
ways—the path of Vedhas as well as of Devalustre.

अपस्य = परमस्य = of rectitude. सम्बन्धे षष्ठी। possesses "आत्रां"

हा = सा = that. refers to आत्रा (light)

पूर्यु = पूरुन् = बहून् qualifies जनान् understood.

इष्वन्तः = इष्वतः = जिज्ञासून् = seekers.

इष् = इष्यति = अन्वेषणे = to seek. इष् + शतृ = इष्वत्। इष्य + जस्
(2/3) qualifies जनान् understood.

वावरते = आकर्षति = would attract.

वृ = वरति = to welcome. वृ + यङ् (frequentative) = वावरते।
its subject is सा (आत्रा = light) and object इष्वतः। लट् in
the present tense by वर्तमानसामीप्ये etc (3-3-131) (vide
28-5, 31-3).

IV टिप्पणी (Remark) :—

Mazda is here solicited for help. But what is the use
of asking succour from Him, if He is also the creator of
Angra Manyu ?

This is another knotty question. If Mazda is good, He
should not have created Angra Manyu. If He created
Angra Manyu, Mazda may not be said to be good.

Dr. Dhalla discusses the point, and comes to the con-
clusion that Mazda is not the source of Angra Manyu

(History of Zoroastrianism p-387). He does not therefore countenance the idea, that both Spenta Manyu and Angra Manyu are the offsprings of Zravan Akarana (Ibid-p. 506).

This conclusion of Dr. Dhalla does not seem to be satisfactory. For the Gatha states definitely that Mazda is the creator, both of the day and of the night (Rik 44-5). Night was not created by someone other than Mazda; not created by Angra Manyu, as some people wrongly suppose. That would make Angra Manyu the rival of Mazda and lay Mazda Yasna open to the charge of dualism.

But how could benign Mazda think of creating Angra Manyu? One need not be puzzled over that.

Angra Manyu is necessary for the creation of the universe. Universe implies variety—breaking up of the homogeneity of the original substance into heterogeneity. (Spencer). There can be no creation without the opposition of two contrary forces (Hegel). Thus for the purpose of creation, Angra Manyu is as much necessary as Spenta Manyu. Maha Ratu Zarathustra has stressed the point (the opposition between two forces) much more strongly than any other prophet has done—so much so that some people have dubbed him as dualist. Yes, he is a dualist, but only so far as the necessity of two opposite forces is concerned. He admits the existence of two forces, but not of two Gods—they are the two forces of the same Mazda. Angra Manyu is necessary for the creation of the universe and the universe is necessary for

the manifestation (self expression) of Mazda. This is how Angra Manyu comes in.

Brahma is the negative aspect of the same Entity, which in the positive aspect is Ahura Mazda. Brahma (Zravan Akarana—the uncaused Cause) is nascent—confined all to himself. Mazda is His manifestation—display of himself to other conscious beings, i.e finite souls. Creation of finite souls (creation of the universe) is necessary for this manifestation. This is said to be the purpose of creation.

“Why did you create me?” (कदाद् मा ज्वरोरुद्म—29-1) is the question with which the Gatha starts. The Veda says that He wanted to manifest Himself (सद् अत्य ह्य प्रति-चक्षणाय—Rigveda (6-47-18). Modern philosophy also says the same thing. Creation is the result of the attempt to solve the contradiction inherent in pure being (Zravan Akarana) Pure Being has no content, and thus it is indistinguishable from Not-Being. Therein lies the contradiction. It is both Being (सत्), and Not Being (असत्), at the same time. A synthesis is attempted and the universe is the result of the successive interaction of the forces of Anti-thesis and Thesis (Angra and Spenta). This is what Hegel says. Creation serves to make patent all that is lying latent in womb of Pure Being.

Jalal, the exponent of the philosophy of the Gatha says—

इन 'मन' ओ 'मा' बहरे जान वर साखती ।

ता तु वा खुद नदें खोदमत बाखती ॥ Masnavi 1—1787

You want a playmate for Yourself, for the Nard-game of love, that is why You created men.

This, the idea of fellowship with Mazda, is suggested by *मृद्वताओइहो* (49-8) and *हुदेमोई मिनस्* (46-14) read with *जरेम् चरानी ह्वा क्षमत्* (44-17) of the Gatha.

Thus the display of Himself or the display (bestowal) of His love, is said to be the purpose of creation. But whether these reasons are adequate or not, for explaining creation—and no better explanation is forth-coming—the fact remains that Ahura Mazda is the creator of the Universe (*मएवाओस् वा तपो दानाओस् वा*—31-11) and for the sake of creation, He had to bring into play both the forces, out-going and in-coming. This was inevitable. As the creator of the world, He had to perform this distinct act, viz to permit the play of Angra Manyu. It is to draw attention to this fact, that Mazda is in this aspect, designated as *गेस् तसा*, (29-9) Otherwise there is not a separate 'fashioner of the world' other than Mazda himself.

But because Mazda created Angra Manyu as well, it does not necessarily follow that the two Manyus have equal rank. There is gradation in the universe. Mazda created both man and animal ; but animal is not the equal of man. The Angra is not the equal of the Spenta. Mazda is the *supporter* of Spenta Manyu, which is consonant with his own nature. The preference for Spenta Manyu constitutes the goodness of Mazda, and the preference is reflected in

men as well. They prefer truth to falsehood, and love to hatred.

Man wants to protect himself against the attacks of Angra Manyu—against the onset of sin and sorrow, and in this struggle, Mazda is his greatest friend, his only friend.

Man is in the grip of Angra Manyu ; that could not be helped. That is the precedent condition of the creation of the universe. But man can get out of the clutches of Angra Manyu. This is how the Holy Prophet asks him to cheer up, to the spite of the lower self. (*अत् अइपी ताइरा अइहईती वस्ता*—30-11).

Look to the immaculacy of the saint. Woman or money (कामिनी and काचन) does not make the slightest impression on his mind. And these are the two potent causes of sin.

As regards grief, the saint welcomes the inflictions of the Friend

नालम ओ तरसम के उ बावर कुनइ ।

वत्त करम आन जोर रा कमतर कुनइ ॥ Masnavi 1—1569

Love can change pain into joy.

Has not the saint gone out of the clutches of Angra Manyu ?

The mission of Atharvan Zarathushtra is to create such saints (*त्रिगु*—53-9). That is the supreme lesson of the Gatha. This is the implication of *ज्वावांसु* (48-3). to be as delightful as Sat-cit-ananda Mazda himself.

The atheist only cheats himself by denying this noble religion, wherein alone is his only chance of getting bliss in the world. Bliss may not be found anywhere else, except in the cellar of Mazda. Ephemeral things cannot yield permanent peace.

The lustre of the cult of the Gatha is sure to win over many recalcitrants. Wiseacres will be bewildered to find many stern opponents converted into loyal friends.

अजब मीदाएतम दीराव न हाफीज़ जाम ओ पयमाना ।

बली बहस नमीफ़र्दम् के सुफ़ी वार मीआबर्द ॥ Hafiz 245

When even a Hafiz turns out a Zarathustrian, who will not ?

देवान्जसा reminds us that Deva had once been a term of honour even in Iran.

द्वादशी

द्रु ज-थ्यंसा

Destruction of Evil

Suktam 48-1

१ । ये जी अदाइश् अपा दूजेम् वेंडइती,
हन् आंसपुता या दइचिताना फूओरुता ।
अमेरेताइती दएवाइश् चा मप्याइश् चा,
अत् तोइ सवाइश् वड्ढेम् वख्पन् अहुरा ॥

I अन्वय (Prose order) :—

यामिः हि आपामिः अपा दूजेम् व्यस्यति (by those processes by which Rectitude overthrows vice) वा आशंसिता (which are praised) वा देवतीना प्रोक्ता (which are said to be divine) [वा) देवाय मप्याय च अमृतातिः (and which is immortality for angels and men) अतः तैः सर्वैः (now by those rites) अहुरः मय्यं वक्षतु (may Ahura bestow Brahma.)

II अनुवाद (Translation) :—

Those deeds by which Rectitude overcomes vice,—the deeds that are held to be honourable and divine ; and which confer Ameretati (godliness) to men and angels,—on account of those practices, may Ahura award to us (knowledge of) Brahma (the Absolute).

III टीका (Word-note) :—

ये—यामिः—by which ; refers to आपामिः । ए in place of वृतीया by सुपां सु-रुक् etc (7-1-39)

आपामि—प्रक्रियामिः—by methods.

वा—चिदधाति—to do. आ+वा+क्विप्—आवा ।

व्यस्यति—निरस्यति—repels. अस्—अस्यति—to throw.

वि+अस्+लट् ति ।

इत्—यत्—या—which.

स्यद् is a variant of यद् । refers to आपा । neuter in place of feminine by सुप् तिङ्-उग्रह etc.

आशंसिता - प्रशंसिता = praised. शंस - शंसति → to praise आ + शंस् + क् ।

देवतीभिः - दिव्यः = divine. देवत + ख - देवतीभिः by सामादृ etc. (4-2-94)

अमृतातिः = अमृतता = immortality.

अमृत + क्त् by इक ऋहाम्भ्यां etc (5-4-41) nominative to the verb भवति (understood).

देवैः = देवेभ्यः = to the angels.

चतुर्थी by the rule चतुर्थी वाशिष्य etc (2-3-73) । (विवक्षा-
वशात्) तृतीया following प्रसिद्धोक्त्याभ्यां (2-3-44)

मर्त्यैः = मर्त्येभ्यः = मनुष्येभ्यः = to men.

चतुर्थी (by 2-3-73) तृतीया in place of चतुर्थी (by 2-3-44)

सर्वैः = सर्वैः = rites. यज्ञः सर्वो अन्वरो यामः इत्यसः ।

ब्रह्मं = सविदानन्दं = Transcendent God.

ब्रह्म - Highest Principle (Absolute) वेदस् तत्त्वं तपो ब्रह्म Amara
Kosha ब्रह्म and ब्रह्मन् are equivalent by the dictum स्नोर
अन्तयोर् लोपः । vide Swetaswatar Upanisad (1-12) सर्वं
प्रोक्तं त्रिचिब्रं ब्रह्मम् एतत् । object of वक्षुः ।

वक्षुः = वक्षति = वक्षतु = may bestow.

वक्ष - वक्षति - संघाते = to assemble. वक्ष = to donate (छान्दसः)
वक्ष्शिष्येन in Persian. वक्ष + क्त् = वक्षति । इ elides by 3-4-97,
and क्त् is optative by 3-4-7.

अदुरः = महाप्रभुः = the Great Lord, (personal) nominative of वक्षुः ।

आ in place of सु (1/1) by सुपा सु-ङ्क् etc.

IV टिप्पणी (Remark) :—

Maha Ratu Zarathushtra lays down in this Rik, a fundamental point of his religious philosophy.

The Adwaita doctrine of Sankara is assailed by some European scholars, on the ground that it obliterates the distinction between right and wrong and is thus destructive of moral life. Following their lead, some Parsi scholars too are very suspicious of the philosophy of non-dualism and fight shy of it. They are very panicky lest any trace of non-dualism should be found in the Avesta and very eager to tell us that the conception of Zravan Akarana is exotic to Avesta. They fail to see that with the fall of Monism (Adwaita), Monotheism also falls to the ground. If the Universe did not spring from the same source, the conclusion is inevitable, that different gods created its different parts. This is the reason why Islam, which in the beginning so vengefully resisted the Zarathushtrian revival led by Hallaj Mansur, found itself ultimately compelled to accept the principle of An al Haq (Omnipresence of Brahma).

Maha Ratu Zarathushtra boldly asserts the end of all Duality (अद्वैतश्च द्रष्टव्यं Yasna 48-9) to be the final truth of life, and to assuage the fear of the wise-acres, he provides in this mantra, the safeguard, that the monism of Brahma may be attained through virtuous deeds alone, i.e. by leading a moral life, and not by abrogating morality.

As a matter of fact, the opposition against Sankara, arises out of a misconception. For Sankara had very clearly stated that there is no scope for non-dualism in the moral life.

भाषादु तं सदा कुर्यात् क्रियाद्वैतं न कर्हिचित् ।

अद्वैतं त्रिषु लोकेषु नाद्वैतं गुरुणा सह ॥ Sara-Katha

“Adwaita is to be practised only in the sphere of conception, and not in the sphere of action (conduct)”.

He was well aware that if Adwaita is transferred to the sphere of conduct (and as a consequence it is held that right and wrong deeds have equal value), a man will be reduced to a brute in no time, and all philosophy, whether dualistic or nondualistic, will have no meaning for him,

No doubt non-dualism is the final truth of the matter, but to reach to it, one has to go through the discipline of moral life, involving the dualism of right and wrong deeds (which are the outcome of Spenta and Angra Manyu respectively).

Non-dualism is the final truth of philosophy, and yet dualism (of right and wrong) is the basic fact of moral life. A reconciliation is made by saying that non-dualism is the end, and dualism (of moral life) is the means.

This should silence the European critics or their confreres here, about the alleged evil effects of Adwaita.

The Gita also suggests the same solution. Though non-

Triplism of the Gunas (= non-Dualism) is the ultimate objective, a Guna (viz. Sattwa Guna—Spenta Manyu) is to be resorted to as the means

त्रैगुण्यविषया वेदाः निश्चैतूष्यो भवान्जुन ।

निद्वन्द्वो नित्यसत्त्वस्यो नियोगश्चेम आत्मवान् ॥ Gita 2-45

It is a matter of reasonable pride for the Parsis to find the Gita forestalled in this mantra of the Gatha.

Then again, the last line “बद्धो भूषुत् अहुरा” [May Ahura award to us Bahma—may we attain Brahma, through the grace of Ahura] reminds us of the following celebrated sloka of Srimad Bhagavat Purana, the great scripture of the Hindu School of devotion

न युज्यमानया भक्त्या भगवत्पु अखिलात्मनि ।

सहशोवृत्ति शिषः पन्थाः योनिर्ना ब्रह्मलिङ्गये ॥

Bhagavat 3-25-10

A few words, by way of introduction, are necessary to understand the meaning of this important sloka.

The two schools of thought, viz. that of Sankara, and of Ramanuja, differ in their views, about the state of the aspirant after emancipation. The Sankarities hold that at the ultimate end, only one Entity viz- Brahma subsists; this is to say that the soul of the aspirant is merged in Brahma. The followers of Ramanuja, particularly the school of Chaitanya, hold this idea to be unsatisfactory. Why should a man like to be emancipated, if he has to lose his separate

existence thereby? Who is to profit, they ask, by such emancipation. They hold that both the persons—God and His Devotee—the Beloved and the Lover—subsist up to the end, united in love, but not one merged in the other.

Both parties put forth cogent philosophical arguments in support of their respective points of view. It is to be noted that the school of Ramanuja upholds the Zoroastrian point of view. This philosophy was known as Cisti (Yas 48-5) in pre-Islamic, and as Sufism in post Islamic Iran.

The Bhagavata Purana here observes, that even granting, that merger in Brahma (the Absolute), is the correct philosophical view, it should be comprehended, that devotion to Personal God, is the best way of reaching that end.

The very same idea is poetically described here, when the Gatha says that Brahma (knowledge of Brahma, or merger in Brahma, as one likes to take it) is in the gift of Ahura Mazda.

The Sloka of the Bhagavat may be translated as follows :

Even for the Yogis, there is no better way of realising Brahma (merger in the Absolute) than devotion to Bhagavan (personal God), who is the soul of the Universe.

Bhagavata Purana thus reconciles the conflict, between the protagonists of Impersonal and Personal God (Brahma and Iswara)—the God of Philosophy, and the God of Religion, by saying that devotion to Personal God is indispensable, if not as the final end, at least as the best of the means for attaining the final end.

Thus there need not be an anathema to the term Brahma, in the fear that its mention would invalidate the cult of devotion of the Gatha. On the other hand, the inclusion of the idea, in its discourses, raises the value of the theology of the Gatha, as bringing it in a line with the highest philosophy, ancient or modern.

It will thus be seen that this mantra of the Gatha, in respect of two very important points, (i) the relation between Adwaita Philosophy and moral life and (ii) the relation between the cult of Jnana and the cult of Bhakti, forestalls the two most respected scriptures of the Hindus,—the Gita and the Bhagavat.

२ । वओचा मोइ या त्वेम् वीद्वाओ अहुरा,
परा इत् मा या मेग्ं पेरेया जिमइती ।
कत् अपवा मज्जदा वेड्हत् द्रेग्वन्तेम्,
हा जी अहेउश् वड्हउही विस्ता आकेरेतिश् ॥

I अन्वय (Prose order) :—

बन्ध मे हे अहुर, यतः त्वम् विद्वास् (Tell me O Ahura, since you are cognisant) परा यत् मे (what is my Consequence) या पूर्वा मां जमति (what fulfilment would come to me) हे मज्दा, अपावान् कत इ म्वन्तं व्यस्येत (O Mazda, when would the virtuous subdue the vicious) सा हि अतोः बस्वी आकृतिः विस्ता (this is known to be the gracious alignment of life).

II अनुवाद (Translation) :—

Tell me, since thou knowest, Ahura, what is my future, and what the fulfilment (perfection) that would come to me. When Mazda, will the virtuous subvert the vicious? This is said to be the happy consummation of life.

III टीका (Word-note) :—

बोध-ब्रूहि = tell.

बन्ध + लोट् दि। बन्ध becomes बोन्ध in analogy with बन्धः उम् (7-4-20). दि elides by अतो हेः (6-4-105) and बन्ध becomes वा by द्वयचौ etc (6-3-135).

या = यस्मात् = since. आ in place of पयमी by सुर्वा सु-लृक् etc.

विद्वास् = विद्वान् = cognisant,

वित् + वसु = विद्वास् by विदेः शतुर वसुः (7-1-36) । विद्वास् + सु (1/1)
= विद्वास् । वस् becomes वास् by सान्तमदतः (7-1-36)

[परा = परं = भविष्यम् = future

सामान्ये नपुंसकम् । आ in place of सु (1/1) by सुर्वा सु-लृक् etc.

मे = मम = my.

मां ह् = माम् = अस्मान् = us. object of जमति ।

पूर्वा = पूर्णता = fulfilment. पूर = पूरति = to complete.

पू + थ = पूर्थ । (Unadi 167). खियाम् आप् । nominative of जमति ।

जमति = गच्छति = आगमिष्यति = will come,

जम् (= गम्) = जमति = to go (Nighantu 2-14) जम् = लट् = जमति । लट् is used in the future tense by वर्तमानसामीप्ये etc (3-3-131)

अपवा = धार्मिकः = pious.

अप + वणिष् = अपवन् । असवन् + सु (1/1) = अपवा । वणिष् is added by the Vartik छन्दसि ई च निषौ ।

व्यसत् = निरस्येत् = will repel.

अस् + अस्यति = to throw. अत्र तुदादिः । वि + अस् + छेत् ति = व्यसत् । इ elides by 3-4-97. छेत् is optative by 3-4-7.

बस्वी = शुभा = gracious.

बसु + वीप् (खिवां) = बस्वी । qualifies आकृतिः ।

विस्ता = विस्ता = विदिता = known.

वित् = वेत्ति = to know. वित् + क = वित्त । खियाम् आप् विस्ता Sans तत् Zend सत् ।

आकृतिः = आकारः = shape.

कृ = to make. आ + कृ + क्ति ।

In religious literature the word अकृत means salvation. Vide Dhammapada 7-8 (असमद्धं अकृतं च etc). For freedom

is said to be the natural state of the soul (i.e. something not कृत or achieved) while bondage is brought about by the hankerings of the mind. Does आकृति suggest the sense of Salvation ? cf परीक्ष्य लोकात् कर्मविशान् ब्राह्मणः निर्वन्दम् आद्यान् नास्त्य कृतं कृतेन । Mundaka 1-2-12.

IV टिप्पणी (Remark) :—

In the final shape of things Rectitude is sure to prevail ; otherwise the cosmos ceases to be a cosmos and degenerates into a chaos.

One may reasonably hope that Mazda Yasna would flourish again.

युतुके गुमगस्तेह वाज आयद व कनआन धम मखुर ।
कनेने अहजान शवद रुजी गुलीस्तान धम मखुर ॥ Hafiz 284

३ । अत् वपदेम्नाइ वहिश्ता सास्ननाम्,
याम् हुदाओ सास्ती अपा अहुरो ।
स्पेन्तो वीद्वाओ यएचीत् गूजरा सेंगहाओड्हो,
श्वावांस् मज्जदा वंडहेउश् स्व्वा मनड्हो ॥

I. अन्वय (Prose order)—

अत् शास्नानाम् वहिष्ठं विदाम्न् (I would now learn the best of all lessons) याः सुधाः असुरः अषायै शास्ति (which provident Ahura teaches for Rectitude) स्पेन्तः विद्वास् (holy wise) वे विव् गूडाः शंसासः (which are secret message) हे मज्जदा वषो मनसः कर्वा त्वावान् (O Mazda, one becomes similar-to-you by deeds of Conscience).

II अनुवाद (Translation) :—

I would now realise the best of all lessons, that which the provident Ahura, holy and wise, teaches for Rectitude, and which is secret philosophy ; viz that "by the deeds of Conscience, O Mazda, one becomes similar to you."

III टीका (Word-note) :—

विदाम्ने = जानीयाम् — I would know.

विद् + वेति = to know. अत्र तुदादिः । विदति । विन् + क्त्वे, मि - विदाम्ने । इ elides by 3-4-97. ऐ comes by the extension of the rule शैतो अन्यत्र (3-4-97) । विदाम्ने - विदाम्ने । न comes (like र) in the analogy of बहुलं छन्दसि (7-1-8).

शास्त्रः - अनुशासनं = lesson.

शाम् - शास्ति = to direct. शास + न = शास्न (Unadi 293)

सुधाः - विधाता = provident. सु + धा + क्तिप् = सुधा ।

अपा - असाय - अमवि - for rectitude.

तादव्ये चतुर्थी । आ in place of चतुर्थी by सुपां सु-इत् etc (7-1-39).

होन्तः - पूयः - holy.

स्वन् - स्वन्ति - to shine (छान्दस) स्वन् - क - स्वान्त ।

विद्वास् - विद्वान् - wise.

विद् + वसु - विद्वस् by विदेः शतुर नृस् (7-1-36). विद्वस् + सु (1/1) = विद्वान् । वस् becomes वास् by सान्त महतः etc (6-4-10)

गुज्राः - गुह्राः - गुह्राः - secret.

शंसासः - शासनानि - messages.

शंस - शंसति - to state. शंस + अल - शंसः । शंस + वस् (1/3) = शंसासः by आच् जसेर असुक् (7-1-50). Sans स - Zend 'ह

स्वावान् - त्वावशः - similar-to-you.

त्व + वतुप् - त्वावत् । वृष्मद्-अस्मलोः साहदये वतुप् । त्वावत् + वृ (1/1) त्वावान् (vide 43-3, 44-1).

IV टिप्पणी (Remark) :—

To achieve at-one-ment with Mazda, is the lesson that the Gatha teaches, rectitude makes that possible. Until you become that thing, you do not know it completely—know what it is.

ता नगरदी इन नदानीअश तमाम ।

खाह आन अनवार बाशद या जलाम ॥ Masnavi 6—757

Until you become it, you will not know it completely, whether that be light or darkness.

४ । ये दात् मनो वद्वो मज्जदा अयस् चा,

हो दएनां श्यओथना चा वचइहा चा ।

अद्या जओपिंग् उश्तिश् वरेनेग् हचइते,

ध्वह्वी खूताओ अपेमेम् नना अइहत् ॥

I अन्य (Prose order) :—

हे मज्जदा, यः वद्वसि अयसि च मनः धाति (O Mazda, who so holds his mind both to the greater and the smaller) स्वः क्वयौत्नेन वचसा च दीनं (he [upholds] religion in deeds and words) अस्य जोषाः उश्तिः वरणाः सत्चते (his pleasures, wish, and choicer go together) त्वस्मिन् कृतौ, अपमं नाना असत् (for Your duty, there are many deeds).

II. अनुवाद (Translation) :—

One who holds (applies) his mind to the greater as well as to the smaller, (i.e. to everything), he upholds religion in deeds and words. His pleasure, wish and choice, all accord together. In Your duty, diverse are the methods.

III टीका (word-note) :—

धात् - धाति - दधाति - applies.

धा - दधाति - to hold. अत्र अदादि - धाति । धा + छेत् ति - धात् । इ elides by (3-4-97).

बहसु- बहसि- बृहत्तरे- in the greater.

बसु + ईयसु- बस्यसु = बहसु = greater. उ of बसु elides by टे: (6-1-155) and ई of ईयसु by बहोर् etc (6-4-158). सप्तमी in the locative of प्रात् । सप्तमी elides by सुपां सु-लुक् etc (7-1-39).

अभ्यसु- अद्यसि- बृहत्तरे- in the smaller.

अकः-अचः (small). अच+ईयसु-अच्यसु अ of च elides by 6-4-155 and ई of ईयसु by 6-4-158. अभ्यस-अद्यसु । सप्तमी in the locative of प्रात् । सप्तमी elides by सुपां सु-लुक् etc.

धेनां- धर्मधरणी- religion.

धेना- (sacred) word. (Nighantu 1-11) object of प्रात् (understood) धेमेन धेनां मधवा यद् इन्वति (Rig 1-55-4).

जोषाः- प्रीतयः- pleasures.

जुष-जुषते- to enjoy. जुष्+षञ्-जोषः । Sans-सु- Zend 'ह'

उरितः- इच्छा- desire वश- वष्टि- to desire. वश- किः- उरितः ।

धरणाः- रुचय- choices. व- वृणोति- to choose.

सचते- मिलति- accord. सच- सचते समवाये ।

त्वन्मिन्द्र- त्वदीये- in yours.

कृतौ- व्रते- in rite.

अपमं- कर्म- deeds. अपस- deed (Nighantu 2-1-1) अजः- form (Nighantu 3-7-8)

नाना- बहुविध- various. ना-ना- excluding none, all.

असत्- असति- भवति- are

अस- अस्ति- to be. अत्र तुदादिः । अस+लिट् ति ।

IV. टिप्पणी (Remark)

There are many ways of serving Mazda. It is not limited to any particular method. "In my Father's house, these are many mansions." When the pleasure of Mazda is the only object of all his activities, any act done by the devotee is as good as any other act. Mazda gives them equal values. Whatever such devotee does, is the service of Mazda.

यद् यत् कर्म करोमि तत् तद् अखिलं शम्भो तवाराधना ।

Sankaracharya.

Whatever I may happen to do, Sambhu, that is your worship.

Jalal, the prince of the Cistis echoes the idea.

पन्ज वक्त आमद नमाज अय रेहनमुन ।

आशाकान रा फी सलाहीम दाहमुन ॥ Masnavi 6-2669

The Namaz comes (in prescribed) five times a day. But this only for general guidance. For the lovers, the rule is continual prayer.

One's own duty is supreme for him. Everybody is worthy in his own sphere. Let not anybody neglect his own duty considering that his duty is of a lower (अद्यसु) variety.

आनचे हक आमुखत मर जम्बुररा ।

आन नबाशद् शीररा ओ गुर रा ॥ Masnavi 1-1008

The function of the bee is not less worthy than that of the lion. A lion cannot gather honey out of the flower.

The individual is related to the society in a particular way—each one in his own way. Therefore under a given set of circumstances there is only one course for him to follow.

If he performs that duty, he does the best—angels could do no more. If he fails to do that, he perpetrates the very worst that the moment allows.

One's own duty (स्व-धर्म) is equally binding on every one of us. There can be no question of a greater and a smaller duty—each one is the greatest in its own place. No duty can be shirked as being of smaller consequence (अद्वयम्).

Only then can a man be said to be doing his duty properly, when he takes a pleasure in doing that. Else he will soon resile from where his mind is not.

Duty should be done irrespective of whatever the consequence may be ultimately—"in scorn of the consequence" as it is said.

५ । हुक्मपथा खपेन्तां मा ने दुशे-खधा शेन्ता खपेन्ता,
वडहुयाओ चिस्तोइश् प्यओधनाइश् आर्मइते ।
यओजूदाओ मप्याइ अइपी जांथेम् वहिस्ता,
गवोइ वेरेज्याताम् ताम् ने खरेथाइ फूपुयो ॥

I अन्वय (Prose order) :—

मुञ्जया क्षयन्ताम् (may moral courage increase) मा नः दूषे-क्षया क्षयन्ते (may not our immoral courage increase). वस्वाः चित्ते च्चवीर्त्तैः हे आरमते (by the deeds of good theosophy, O Faith) मप्याव अमि वहिष्ठं जान्तं यूज-पेहि (conjoin to men really the best life), गवी वृद्धताम् (let the world grow). नः खरथाय तां प्युय (for our lustre, develop her) ।

II अनुवाद (Translation) :—

May our moral courage increase, and may not immoral courage (cynicism) increase, by the deeds of good Cisti (Theosophy), O faith, conjoin to men, the life that is the best. Let the world grow. Develop her for our lustre (prosperity).

III टीका (Word-note) :—

क्षेन्ताम् - क्षयन्ताम् - प्रभवन्तु - may flourish.

क्षि - क्षवति - to rule (Nighantu 2-21) अत्र अदादि आत्ममेवम् ।
लोट् अन्ताम् ।

दूषे-क्षया - दूष-क्षयम् - दुःसाहसं - immoral courage.

दू (दूष) क्षयम् - दूषे-क्षयम् । ए is retained by the rule वृषो-
वरादीति etc (6-3-109) cf वृषास (indestructible) Nomi-
native of क्षयन्ते । आ in place of सु (1/1) by मुपां सु लुक् etc.

क्षेन्ता - क्षयन्ते - वर्द्धन्ताम् - may increase.

क्षि-क्षयति—to rule. आत्मनेपदम् । क्षि+लेट् अन्ते । क्षयन्ते ।
ए of अन्ते becomes ऐ by वृत्तो अन्यत्र (3-4-96). लेट् is
optative by लिङ्गो लेट् (3-4-7).

बलयाः—बलवाः—भद्रायाः—of good. adjective to बिल्लोः ।

चिस्तिः—परा-विद्या—theosophy.

चिस् (चिस् in Sanskrit) चैसति—to inspire. चिस्+क्ति—चिस्तिः ।
cf कीस्ति—wise (Nighantu 3-15)

युज्-धास्=युज्-धेहि—योजय—conjoin.

युज्—युज्कि—to join. युज्+लेट् सि=युज्-धास् । धा is used
like (कृ, भू and अस्ति) to form a double root (द्वितल धातु)
by analogy of the rule कृञ् चानु-प्रयुज्यते लिटि (3-1-40).
धा is added, even other than in लिट् and even without
the interfix आम् by महाविभाषा ।

धासि become धास् by इतश्च etc (3-4-97) (Vide युज्-धासि
in 44-9)

मन्याय—मनुष्याय—to man ; चतुर्थी in the dative of युज्-धास् ।

अभि—even, too.

जान्तम्—जीवनं—life ; जन्+त्=जान्त । त् forms a noun by
त्पुंसके etc (3-3-114) न does not elide अनुदात्तौपदेश etc
(6-4-37) by महाविभाषा । object of युज्-धास् । (vide 48-6)

गवे—गौः—जगत्—world ; गौः—earth (Nighantu 1—1) ए in
place of सु (1/1) by सुपां सू-लृक् etc.

वृष्टताम्—वर्षताम्—may grow.

वृह्—वर्हति—to grow. अत्र दिवादिः आत्मनेपद । वृह्+लोट्-ताम् ।

स्वरयाय—तेजसे—for lustre.

स्वर—स्वरति दीर्घी । cf स्वरः=सूर्यः । स्वर्+य=स्वरय । (Unadi
167). तदर्थ्ये चतुर्थी । Sans स्व=Zend ख

प्लुष—वर्धय—develop.

प्लु=grace (Nighantu 3—7) प्लु+क्ति—प्लुयति—to be
graceful. All nouns may change into verb by addition of
क्तिवप् । प्लुय+लोट्-हि=प्लुय ।

IV. टिप्पणी (Remark) :—

When a man develops himself for his own sake, that is
Dus-Kshathram. When he develops himself in order to be
able to serve others better, that is Sukshatram.

Dus-Kshathram is cynicism, i.e. callousness to the feelings
of others, the desire to develop oneself at the cost of others.

The highest life is that which is not confined to one's
family or country.

Maha Ratu Zarathushtra exhorts that one should give up
up all parochial out-look, and consider himself to be a
“citizen of the world”, as the Angirasa Veda says

माता भूमिः पुत्रो अहं पृथिव्याः । Angirasa Veda 12-1-12

The earth is my mother. I am the son of the whole
earth.

Rabindra Nath expands the idea—

विश्व जगत् आमारि मागिले के मोर आत्मपर ।

आमार विधाता आमाते जागिले कोषाय आमार घर ॥

६ । हा जी ने हुषोइथेमा हा ने उतयूइतीम्,
दात् तेवीपीम् वड्हेउस् मनड्हो वेरेस्थे ।
अत् अख्याइ अपा मज्दाओ उर्वराओ वख्पत्,
अहुरो अड्हेउस् जाथोइ पओउरुयेखा ॥

I अन्वय (Prose order) :—

सा हि न् सुसितिम् आ (may she indeed [give] shelter) सा न्
उत यूति (and she indeed consolidation) दात् तविषीं (give
strength) वसोः मनसः वृधे (for the development of conscience)
अत् अस्मै मज्दाः अपायाः उर्वरं वक्षतु (and may Mazda bestow on
him the sprout of rectitude) अहुरः पौर्यस्य अतीः जन्थी (Ahura,
for the evolution of the best life).

II अनुवाद (Translation) :—

May it (moral courage) afford us good shelter, and may it
afford us solidarity too ; and strength for the development
of conscience. And may Ahura Mazda then furnish to
such one (us), the sprout of rectitude, for the evolution
of the highest life.

III टीका (Word-note) :—

सा—सा सुश्रु—that moral courage,

ने—न्—indeed.

द्वादशी

[46-6

सपेति—सुसितिम्—आभयं—shelter. क्षि—क्षियति—to dwell.

क्षि+कि=क्षिति=dwelling. object o दात् ।

आ—सम्यक्=fully.

उत—किञ्च—and. सभुनये विकल्पे च—हेमचन्द्रः ।

यूति—संहति—consolidation. यु—युनाति—to unite. यु+कि—यूति ।
यु becomes यू by ऊति etc (3-3-97)

दात्—दाति—ददातु—may give.

दा—ददाति—to give. अत्र अदाधिः दाति । दा+डि=ति=दात् । इ
elides by 3-4-97 and डेट is optative by 3-4-7

तविषीं—बलं—strength. तविषी—strength (Nighantu 2-9)

वृधे—वृधाय—प्रयोगाय—for exercise.

वृह—वृहति उपमे (गणदर्पण)—to attempt. वृह्+क=वृध=exer-
cise. क forms a noun by नपुंसके etc (3-3-114) and ह changes
to च by दादेर etc (3-3-114). तादर्थ्ये चतुर्थी । निमित्त विवक्षया
चतुर्थी स्थले सप्तमी ।

अस्य—अस्मै—to him.

चतुर्थी in the dative of वक्षत् । feminine in place of mascu-
line सुप-तिङ् उपप्रह etc. refers to मत्याय of the previous Rik.

अपा—अपस्य—धर्मस्य—of Rectitude.

आ in place of वष्टा by ट्पां सु-लृक् etc.

उर्वराः—अङ्गु रान्—sprouts.

ऋ—ऋणाति—to shoot up. ऋ+प्वरच्—उर्वर । (Unadi 286).

स्त्रियाम् आप्=उर्वरा । object of वक्षत् (2/3).

उर्वरक—Avesta 6-14-2. Arbour in Latin उर्वरक (Rig
7-59-12) (vide 44-4, 51-7)

वक्षन् - वक्षति=ददातु - may give.

वक्ष - वक्षति - to bestow (छान्दसः) cf वक्षति - to shower. वक्षति - to assemble वक्ष् + क्श्टि - वक्षन् । इ elides by 3-4-97 and क्श्टि is optative by 3-4-7 वक्ष्-वक्षति=to give. to forgive वक्षिद्म in Persian cf. व नामे यज्ञदान, वक्षायन्दे ओ वक्षायशगर ओ मेहेरवान् of the Khordeh Avesta (दोआ नाम सेतादरने) and Dasatir-i-Asmani. This supplied the basic formula of Islam, viz. विसुम् आल्लाह् इर् रहमान् इर् रहिम् [Blair—Sources of Islam—p. 32.]

जन्तौ - जन्तवे - उत्पत्तये - for the birth.

जन - जायते - to be born. जन + तु = जन्तु = birth (Unadi 72) तादर्थ्ये चतुर्थी । समी in place चतुर्थी by the dictum निमित्तात् । कर्मसंयोगे ।

IV टिप्पणी (Remark) :—

Nonchalance is the source of security and strength.

Mazda planted the seed of rectitude in the beginning of life.

Whatever else may be the other objects of religion, there is no doubt that shelter, security and strength i.e. the welfare of the society, is also its object. This may not be neglected.

अपि ह्युक्तानि धर्माणि व्यवस्थन्त्य उत्तराचरे ।

लोक-यात्रार्थं एवेह धर्मस्य नियमः कृतः ॥ Santi Parva 265—4

One may consider this or that to be the purpose of religion but its main purpose is लोकयात्रा (welfare of the society).

There could have been no rectitude in the end, if it were not also in the beginning. The Bata-Seed contains the Bata-Plant, even though imperceptible to the naked eye. That is why it grows up as a Bata plant and not as a mustard plant.

A Gautama, a Zarathushtra, shows the possibilities of the man—of every man, and unmistakably points to the seed of rectitude planted in man.

There is affinity between him in whom rectitude has been planted and Him, who has placed it. Through the moral nature of them both, man is united to God. अपा वहिस्ता इजओपोम् ।

Family life (सुषियम) is necessary to bring the infant up to the adult's estate—to give him the strength of the grown-up man. Combination of families (युति) constitutes the national strength. There can be no rectitude without strength (तविषी) as the Mahabharata says :

यो क्ष्माडयः स पतितः, तद् उच्छिष्टं यद् अलकम् ।

धूमो वायोर इव धशे, बलं धर्मानुवर्तते ॥ Santi Parva, 134-4

Rectitude follows strength, as smoke follows the wind.

७ । नी-अएपेमो नीघाताम् पइति-रेमेम् पइती-स्योज्जूद्म्,

योइ आ वड्हेउश् मनड्हो दीद्रघ्मोदुवे ।

अपा ब्याम् येह्वा हिथाउश् ना स्पेन्तो,

अन् होइ दामाम् श्वह्नी आदाम् अहुरा ॥

I अन्वय (Prose order) :—

नि-ईषामः निशतम् (if we injure, restrain us) प्रति रमामः प्रतिस्वध्वम् (if we assail, prevent us) यः आ वसोः मनसः दिदृशध्वै अपां व्यामति (He who teaches rectitude to strengthen conscience) यस्य हितोः ना स्पेन्तः (by whose impulsion a man becomes holy). अत् तस्मिन् त्वयि धामं आदामि अहुरा (in such you, O Ahura, I take shelter)

II अनुवाद (Translation) :—

If we (are about to) injure, restrain us ; If we (are about to) assail, prevent us. He, who improvised rectitude in order to implement conscience, by Whose inspiration a man becomes holy, in such-You, O Ahura, we take shelter.

III टीका (Word-note) :—

नि-ईषामः—हिंस्रः—(when) we injure

ईष—ईषते हिंसायां—to injure अत्र परस्मैपदम् । ईष+लेट् मल्—ईषाम ।
स् of मल् elides by स उल्लमस्य (3-4-98) लेट् is conjunctive by लिट्ये लेट् (3-4-7)

नि शतम्—नि रन्धि=resist

दधे—वाचति—to overcome (गणप्रदीप) दो—घति—to cut
नि+दो+लोट् तम्—निशतम् । dual in place of singular (तम् in place of हि) by सुप्-तिट् उपग्रह् etc.

प्रति-रमाम्—प्रति रमामि—द्रुणामि—(if) I assail

रम—रन्नाति—to kill (Nighantu 2-19) अत्र तुदादिः । रमति रम् +लेट् मि—रमाम् । इ elides by इत्थ etc (3-4-97) Singular in place of plural. (मि in place of मस्) by सुप्-तिट्-उपग्रह् etc.

प्रति स्वध्वम्—प्रति रन्धि—repeal

सो—स्यति—to terminate आत्मनेपदम् । सो+लोट् ध्वम्—स्वध्वम् honorific plural. (ध्वम् in place of याम्) गौरवे बहुवचनम् ।

दिदृशध्वै=द्रुणितुम्—to strengthen

दृह—दृहति—to develop दृह् +वत् (frequentative)—दिदृशति ।
दिदृश+ध्वै=दिदृशध्वै । ध्वै expresses the meaning of तुम् by तुमधे से-सेन् etc (3-4-9)

व्याम्—व्यामति=आदिशति—instructs

अम—अमति—to utter. वि+आ+अम्+लट् ति—व्याम् । ति elides by the rule मन्त्रे षस-ह्र etc. (2-4-80)

हितोः—हितुना—प्रेरणया—by impulsion.

हि—हितोति—to send. हि+तु=हितु (unadi 72)=urge हेतौ पद्यमी । पद्यमी to denote cause by विभाषा गुणे etc (2-3-25)

होइ—हे—से=तस्मिन्=तादृशे=in such ; adjective to त्वस्मिन् ।

धामं—शरणं=shelter, धाम is a variant of धामन् by the dictum शोर अन्तथोर कोपः । द्वितीया in the object of आदामि ।

त्वस्मिन्—त्वयि—in you

आदाम्—आदामि—गृहामि—I take

आ+दा—आदत्ते—to take. अत्र तुदादि परस्मैपदम् । आ+दा+लेट् मि—आदामि । इ of मि elides by इत्थ etc (3-4-97)

IV टिप्पणी (Remark) :—

Every pull that draws one upwards, is a pull from Mazda.

हर नदाइ के तुरा बाला कशीद ।

आन नदा मीदान के अज्ञ वाला रसीद ॥ Masnavi 2-1958

The best course is to act upto that call.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तव प्रसादात् परी शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ।

Gita 18-62

Sometimes an evil thought suddenly crosses the mind ; so vile it is, that one would fain hide it from oneself not to speak of hiding it from others. It is only the grace of Mazda that can rescue him from such wretchedness and make him immune to evil thoughts.

चे अजब के सेर ज बद् पेन्हान कुनी ।

इन अजब के सेर ज खुद पेन्हात कुनी ॥ Masnavi 2-1500

- ८ । का तोइ वड्हेउश् मज्जदा ख्पथ्खा इश्तिश्,
का तोइ अपोइश् थ्वख्याओ मह्यो अहुरा ।
का थ्वोइ अपा आकाओ अरेद्रेंग् इण्या,
वड्हेउश् मन्येउश् प्यओथनानाम् जवरो ॥

I अन्वय (Prose order) :—

हे मज्जदा, का ते वसोः क्षप्रम्य ईष्टिः (O Mazda, which is the power of Thy good nonchalance ?) हे अहुर, मन्यः ते असेः त्विष्या का (O Ahura, whither for me is the lustre of Thy perseverance ?) का ते अपावाः आकाम् (where is the light of Thy Rectitude ?) रप्रं इष्ये (I wish them plentifully) हे वसो मन्योः ऋजानां जवरः (O Thou, the weigher of the deeds of good Manyu)

II अनुवाद (Translation) :—

Whither is the power of Thy good Kshathra (non-chalance) Mazda and whither, for me, O Ahura, the glory of Thy Ashi (perseverance) ? Whither is the lustre of Thy Asha (Rectitude) ? I wish them plentifully, O Thou, the weigher (judge) of the deeds of good Manyu (propensity).

III टीका (Word-note)—

का—कीदशी—how ; adjective to ईष्टिः ।

तोइ—ते—तव=your ; Sans ए—Zend ओइ

ईष्टिः—शक्ति—power ; ईश्—ईशते—to rule, ईश् + फि—ईष्टि ।

का=कुत्र=where

किम् + वा=का । वा in place of सप्तमी by सुपां सु-लुक् etc.

असेः—इतोः=of perseverance.

असु—असति—आदाने—to hold असु + इ=असि (Unadi 567) =perseverance.

These four words are cognate :—(i) अशी = Rectitude (and holy) from अशति vide 31-4, 43-12, 46-10, 48-9, 50-3, 50-9, (ii) अशी = welfare, from अशु-अशति = to enjoy vide 28-7, 34-12, 43-5, 43-16, 51-10, 51-21. (iii) अशि = Perseverance from अशु = to hold on, vide 48 8 (vi) आशिप् = blessing, from आ + शास् vide 28-4, 35-12, 43-4
 त्विष्या = दीप्तिः = lustre ; त्विष्य = त्वेपते = to shine त्विष् + क्यप् ।

अभ्य = अस्मभ्यं = for us.

अपा = अपत्य = धर्मत्य = of Rectitude

आ in place of षष्ठी by सुपा सु-लृट् etc.

आकास् = दीप्तिः = light.

काशु = काशते = to shine आ + कास् + क्तिप् (cf चकाशित्) vide 50-4
 रत्नं = प्रचुरं = profusely. मेदके द्वितीया । qualifies इष्ये । यः रत्नस्य
 चोदिता यः कृतस्य (Rig 2-12-6)

इष्ये = इच्छामि = I wish.

इष = इच्छति = to wish. अत्र दिवादिः आत्मनेपदम् इष् + लृट् ए ।

जवरः = परिमाणकः = weigher

जू - ज्वीति - परिमापे । cf कृति-यूति-जूति etc (Panini 3-4-97)
 योतु = परिमाणम् (Unadi Kosha) यौतव = a scale (Amara Kosha)
 "यौतव इव यं पाप्यं" जू + अर = जवर (Unadi 419) - judge अत्रे
 रुप आरुपितं जवारु (Rig 4-5-7).

IV टिप्पणी (Remark) :—

When you are in need of moral succour, pray to Mazda.
 He alone can give help.

ता तु नरेही होशकस नयेहद-यकीन ।

अय गोशायन्हेह तु वेगुशा वन्दे इत ॥ Masnavi 3-2325

Whatever may be the end of your life—duty, power, pleasure or salvation—Mazda is the ultimate dispensator of them all. It is hopeless to try to evade Him.

धमार्थ काम मोक्षाख्याः पुण्यार्था उदाहृताः ।

चतुष्टयम् इदं यस्मात् तस्मात् किं किं इदं वृथा ॥

Vishnu Purana 1—18-21

Seek and thou shalt find ; knock and it shall be opened unto you.

"The law of attraction works universally on every plane of action, and we attract whatever we desire or expect."
 "The law of correspondences between spiritual and material things is wonderfully exact in its workings. People ruled by the mood of gloom attract to them gloomy things. People always discouraged and despondent, do not succeed in anything and live only by burdening someone else. The hopeful, confident and cheerful, attract the elements of success."—Trine—*In Tune with the Infinite*, p. 25

Let us then have a calm, quiet, expectant intensity about the Divine grace rather than an intensity that is fearing, disturbed, and non-expectant. This is what Narayana Zarathushtra teaches us here.

१ । कदा वएदा येजी चह्या ख्पयथा,
मज्जदा अपा येह्या मा आइथिश् द्रएथा ।
एरेप् मोइ एरेम्भूचांम् वडहेउश् वफुश् मनइहो,
वीद्यात् सओप्यांस् यथा होइ अपिश् अड्हत् ॥

I अन्वय (Prose order) :—

कदा वेद यद् हि चस्य क्षियथ (when would I find that you exist through everybody) मज्जदा अपायै यस्या मे द्विधायाः अन्तिः स्यात् (O Mazda, so that there would be for me, in truth the end of all duality) ऋप् मे ऋप् उचाम् (tell me aright, aright) वसोः मनसः वपुः (the shape of conscience) सोप्यन् विद्यात् यथा तस्य आशिप् असत् (so that the Apostle may know where his welfare is)

II अनुवाद (Translation) :—

When would I find, O Mazda, that You dwell in every body, so that there would be, for me, truly the end of all duality. Tell me aright—aright, the root of Conscience, so that the Sayoshyant (Prophet) may know where his welfare lies.

III टीका (Word-note) :—

वेदा—वेद—जानीयाम्— I would know.

विद्—वेत्ति—to know विद् + लट् सि—वेद । सि changes to अ by विद्गे लटो वा (3-4-83) लट् is used for future tense by आगंसावां etc (3-3-132)

ये धी—यद् हि—that indeed.

चह्या—चस्य—कस्य—यस्य कस्य—सर्वस्य—सर्वस्मिन्—सर्वत्र=every where, चस्य—of anybody what soever—of every body—in every body. षष्ठी in place of सप्तमी by सुप् तिङ् उपग्रह etc

क्षयथा—क्षयथ—विराजसे—You prevail

क्षि—क्षयति—to dominate, to prevail (Nighantu 2-21)
गौरवे बहुवचनम् । थ becomes धा by द्वयचो etc (6-3-135)

अपा—अपया—in truth, truly, really

तृतीया by the rule प्रकृत्यादिन्य उपसंख्यानम् । which means that when noun is used as an adverb, it takes तृतीया । Here अपा (truly) qualifies the verb भवेत् (understood) आइथिश् भवेत्—would be at end. तृतीया elides by सुपां सु लृक् etc.

यस्या=यस्य—यस्मात्—on account of which

Sarvanamas (pronouns) may be used in all विभक्ति s to denote cause सर्वाः सर्वनामो हेत्वर्थैः (Supadma 2-2-26)

आइथिः—अन्तिः—अन्तः—end

अन्त—अन्तयति—to terminate अन्त + इ—अन्तिः (unadi 567)

द्विधा=द्विधायाः—द्विधायाः—of duality

सम्बन्धे षष्ठी । षष्ठी elides by सुपां स-लृक् etc

ऋप्—ऋप्=सर्वं सत्त्वं—truly-truly

repetition by rule मिल वीप्सयोः (8-1-4) ऋप्—ऋप्—ऋप्=ऋप् । शसो षः (Vararuci 2-43)

उचाम्—प्रवीतु—वृद्धि—tell

वच्—व्यक्ति—to tell अत्र तुदादिः आत्मनेपदम् । वच् + लोट ताम्=

वचताम् । त elides by लोपस् त etc (7-1-41) — वचाम्=श्चाम्
third person in place of second person (ताम् in place of
वाम्) by सुप् तिङ् उपसर्ग etc.

वपुस् — रूपं=shape

वपुस् — वप् (Nighantu 3-7) (vide 29-6) object of वचाम्
वीद्यात् = विद्यात् = would know ; विद् — वेत्ति — to know विद् लिङ् यात्
सोप्यन् — योगी — apostle

सु — सुनोति = to unite (गणदर्शन) to unite with God. सु + स्वन्
(future participle) = सोप्यन् । स्वन् is used in the present
tense by शेषे लृट् अयदी (3-3-151).

आशिसु — कल्याणं = welfare ; आ + शास् + शिप् = आशिसु ।

असन् — असति — भवेत् = would be

अस् — अस्ति = to be अत्र स्यादिः । अस् + लृट् ति = असन् । इ elides
by 3-4-97, and लृट् is optative by 3-4-7.

IV टिप्पणी (Remark) :—

This is an important Rik. It delineates the theory of creation that the Gatha upholds. The Gatha does not subscribe to the semitic theory of generation (आरम्भवाद i.e. creation out of nothing). Its view-point is that of परिणामवाद which says that God is not only the architect of the universe (निमित्तकारण) but is also the material of it (उपादान कारण) The universe has emanated out of Mazda, and thus Mazda is present in every atom of it. Mazda is immanent in the universe and we can realise Him by feeling His presence everywhere.

This Rik supplies the philosophic basis of Sufism by pointing out the homogeneity between man and God, which is the gist of the celebrated dictum *अन अल हूक* ।

The theory of generation (creation out of nothing) lacks this fundamental basis. It is thus that hundreds of Sufi saints had to give their life, in order to get the Gathic Theory of Emanation admitted by the Muslim philosophers.

Without this affinity, there can be no unity between man and God, which is the essence of Sufism. Thus this Rik is fundamental to Sufism.

Jalal elucidates the import of this Rik (with the help of the celebrated Vedantic trinity—त्रिपुटो) as follows.

शुद्ध इमु आकस्त ओ हम चाकी ओ मस्त ।

हर से एक शुद्ध शुन लेकेस्मे तु सेकस्त ॥ Masnavi 2-717

When the bubble is pricked, it will be found that the One is all the three—viz the wine, the wine biber and the wine seller (matter, mind and God).

Mazda manifests Himself though the Universe—expresses Himself though mind and matter. In other words mind and matter are expressions of Mazda. He is present in them, in different degrees.

चुन गुळ अक् खारस्त ओ खार अक् गुळ, चेरा ।

हर तु दर जगन्द ओ अन्दर माजरा ॥ Masnavi 1—2472

The same sap that turns out a rose, turns into a thorn as well. May not their difference be neglected in the last reckoning ?

The same God is present in the thorn, as in the rose. He does not become a lesser God, for being present in the thorn. The possibility of ultimate equal development makes all equal.

It may be noted that आदिभ्य इत्या of this Rik has meta physical significance, while आद्वीम् चीत् इत्या of Rik 32-16 has ethical significance.

In this Rik "end of duality" means that nothing else really exists except Brahma, for the existence of all other things is only derivative. They all derive their existence from Brahma (Absolute). They owe their existence to Brahma, and have no independent existence of their own.

In Rik 32-16 "end of duality" means that no one should make a distinction between himself and another person. All men should be treated as equals. No one should claim for himself an exception.

In ultimate analysis, the ethical significance is only an off-shoot of the metaphysical. This is how Vivekananda told Deussen, that those who do not accept the philosophy of non-duality (अद्वैत) cannot explain the basis of Christ's golden rule. They cannot say why I should do to others what I like for myself, and why I would not follow "the good old rule, the simple plan" of Wordsworth's Rob Roy, that.

"They shall take who have the power
And they shall keep who can"

This is why non-duality is stated here to be the basis of moral life अहं हेतुम् अकृन्म मनश्च हो ।

This Rik should be read along with Rik 30-4 which explains the process of creation. The important words in that rik are गम्, अज्याइतीम्, and अपेगेम् अहं हुम् । अज्याइतीम् points to inert matter, and गम् to mobile life within.

The Vedantic theory about creation is this. Brahma covers himself with five sheaths (spiritual, moral, mental, vital and material sheaths—आनन्दमय, विज्ञानमय, मनोमय, प्राणमय अक्षमय कोष s) one above another, so that after he has donned the fifth sheath, Brahma appears to be as bad as dead matter (like earth, water, fire, air and ether). The other sheaths however are still existent within the dead matter, only they are concealed from view. And within the first sheath (आनन्दमय कोष) sits Brahma himself.

This is called the Involution of Brahma—concealment Brahma within dead matter, through four successive stages, spiritual, moral, mental and vital.

Then starts back the process of evolution of Brahma. First, life (living things—trees and herbs) is evolved out of dead matter. This is the vital plane. (cf Darwin) Then are evolved beasts and birds, who stand on the mental plane. (plane of consciousness).

Then comes up man with his moral sense (sense of duty) and this is the moral plane (Haurvatat of the Gatha), the plane of conscience, which is the peculiar characteristic of man.

Man has to transcend the moral plane, and rise up to religious plane (awareness of the existence of Mazda). This is the Anandamaya Kosha,—the Ameretat of the Gatha. The next and the final step is at-one-ment with Mazda, through Sarosha (devotion) and Cisti (love).

Man has now escaped out of the grip of the Angra Manyu, and come back to Mazda (Rick-28-11). His consciousness is no longer dependent on the aid of the physical organs (cf Clairvoyance, clairaudience) and his delight is not dependent on the possession of physical objects. For he has reached the stage of supra-mental consciousness (vide Aurobindo—Life Divine) The devotee has become स्वाधान् (similar to Mazda—Rik 43-3)—independent of a body. The cycle of creation has come back to the starting point.

Thus the process of creation may, in a sense, be said to be the disintegration of Sat and Cit (matter and mind) out of Sat-Cit-Ananda (Brahma), and their re-integration with Him.

We are now in a position to understand the philosophy of creation outlined in the Gatha. Brahma disintegrates into dead matter (His consciousness falls into sleep as it were) through His force of Angra Manyu. This is अज्वारत्तिम् । He is still at the core of the dead matter, and rises up to Brahma-hood again by way of evolution. This is the work of Spenta Manyu—गणम् ।

The whole cycle is a graded process of involution and evolution, running through consecutive phases, and is not an abrupt creation of earth, water, or light out of nothing.

Man stands at the apex. He has reached the moral plane by the action of the force of Nature. But for rising to the next higher plane (spiritual plane), his own effort is needed.

This is the implication of the words अपेमेम् अहंहुत् । अपेमेम् suggests that the process is a graded one, that there are other stages below through which one has to pass before the status of man is reached.

अंहुत् suggests that the natural forces have reached their culmination. Man must now strive for himself (भ्रमोष).

[अचिन्तो द्रेन्वताम् reminds that Angra Manyu operates in every plane, and may drag him down to the level of the beast, if he is listless].

१० । कदा मज्जदा मां नरोइश्—नरो वीसेन्ते,
कदा अजेन् मूरथेम् अद्या मगह्या ।
या अंग्रया करपनो उरुपयेइन्ती,
या चा खूत् दुशे—खूपथा दख्युनाम् ॥

I अन्वय (Prose order) :—

हे मज्जदा, कदा नरः नरः मां विशते (when Mazda would Man-of-Man enter into me ?) कदा मूत् अन्व मकस्य अहन् (when would I strike the idol out of this church ?) या अंग्राः करणाः आरोपयन्ति (which the Karpites of the Angirasa branch impose) या च दुष-क्षुपाणाम् इत्युनी कवुः (and which is the creed of the perverse savages)

II अनुवाद (Translation) :—

When Mazda, would the Man-of-Man (Superman—Ideal Man) enter into me ? When would I (be able to) fling the idol away from this Magha (Church) ?—the idol, that the Angirasa Karpans set up, and which is the creed of the undisciplined savages.

III टीका (Word-note) :—

नारोहस्—नरः—नुः—of man.

नृ+पृष्ठी इस्। इस् becomes उस् by 6-1-112

नरोहस् नरः—नरस्य नरः—man of man—पुरुषोत्तमः—Superman (नारायण)। The first word is नृ and the second word is नर, both meaning man.

The अस् of पृष्ठी विभक्ति is changed into ए-उस् by the rule ख्य-त्वात् परस्य (6-1-112) and धेरु हिति (7-3-111) नरोहस्-नरः is an instance of Aluk Samasa अलुक् उत्तरपदे (6-3-1) and श्रुतो विद्या-योनि सन्बन्धेभ्य (6-3-23)

विशन्ते—आवेश्यति—would enter into लट् is used in the future tense by वर्तमानसामीप्ये etc (3-3-131) Plural number in place of singular, by the dictum घृन्-तिह् उपग्रह etc. Its nominative is नरः and its object माम्।

अजेन्—अहन्—हानि—I would expunge. हन्—to strike. हन्+लुक् अम्—अहन्। अम् elides by मन्त्रे घञ-ह्रस्व etc (2-4-80) Initial 'अ' still comes by प्रत्यय लोपे etc (1-1-62) लुक् is used in place लोट् by छन्दसि लुक्-लट्-लिटः (3-4-6)

मूर्तम्—विग्रह—Idol ; object of अहन् (अजेन्)

For reading मूर्तं vide note 210 (p 22) of Bharucha's edition of Nairiyosangh's Sanskrit version of Yasna.

मगद्धा—मगल्य—मवात्—संवात्—from this Church.

Ablative of अजन्। पृष्ठी in place of पखमी by the rule पृष्ठी शोभे (2-3-50) धा becomes धा by अन्येषां etc (6-3-137)

For reading मग (instead of मद्, as some read) vide Geldner's edition.

या=यत्=which ; object of आरोपयन्ति

यत् becomes या by the addition of या, by घृष्ठां घृ-लुक् (7-1-39)

अंशया—अंश्राः—आङ्गिरसाः=Indians.

प्रथमा विभक्ति plural. adjective, qualifies कर्पणाः। अंश्राः becomes अंशया by the addition of या by घृष्ठां घृ-लुक् etc (7-1-39) अह्यु is the shortened form of अङ्गिरस, by the dictum नामकदेशे प्रथमे नाममात्र ग्रहणम् (a portion of the name suffices for the whole name) Just as we say 'Bhima', for Bhimasena, 'Rama' for Ramachandra, 'Bhama' for Satya bhama.

Vide the Vartika 'विनापि प्रत्ययं पूर्वोत्तरयोर् लोपः on the Rule टा अजादात् (5-3-83)

Angirasa is the priest of the Devas and Indians are called Angirasas. Bhrgu is the apostle of Ahura and Iranians are called Bhargavas. That these names are indicative of different cultures, will appear from Sayana.

"यः आङ्गिरसः शौमहोत्राभूत्वा, भार्गवः शोमकोनमवत्, स सुतसमदः, द्वितीयं मण्डलं अपश्यत्।"—(Text of Anukramanika, quoted by Sayana in his commentary of the second Mandal of the Rigveda).

"Gritsamada, the celebrated Rishi who composed the second book of the Rigveda, was known as Sounahotra while he had been an Agriasa (Hindu), and came to be known as Saunaka, after he became a Bhargava (Parsi)." This would show that Mazda-Yasna freely converted the Hindus, and an illustrious Rishi like Gritsamada adopted the Parsi cult.

कर्पणाः - कर्पणाः - कर्पस्य अनुचराः - followers of Karpa

कर्प + ख - कर्पीण । राष्ट्रभाषपारात् (4-2-93) (vide 46-11, and 51-14) ; Karpanas are those who stick to the Kalpa Sutras, i.e. extremely fond of ceremonials.

[The word Kavi is connected with kings (of Kaianian dynasty of Iran). Thus kalpa means 'dogmatic priest', and kavi means despotic ruler]

कर्पणाः - Kripa was a great favourite of Indra, (i. e. a staunch champion of the Deva Yasna cult) along with Ruma, Rusama, and Syavaka cf.

यद् वा रुमे रुशमे श्यावके कृष-

इन्द्र मादयसे सन्ना (Rigveda 8-4-2)

The names Ruma and Rusama are not so much familiar in the Puranas (i. e. not very familiar in India). They are likely Iranian people. Ruma, Rusama, Syavaka and Kripa may be the names of clans or the names of provinces of Iran. Another strong champion of the Deva Yana cult was Kavya Usana who furnished the thunder bolt to Indra यत् ते काव्य उशाना मन्दिरं दात्, वृत्रहर्णं पार्व्यं ततल्ल वज्रम् (Rig 1-121-12). It appears that the Kavis were divided. Some like Kavi Vistaspa

were follower of Mazda-Yasna, others like Kavi Usana were supporter of Deva Yasna (vide 46-11, 51-14)

उरूपयन्ति - रोपयन्ति - आरोपयन्ति - कल्पयन्ति - devise

रुप - रुपयति - to form ; Its nominative is कर्पणाः and its object is या ।

सुत् - कर्तु - deed, work ; final उ becomes long by सुपां सु-लृक् etc (7-1-39)

दुषे - क्षत्रा - दुष-क्षत्रा - दुष्-क्षत्राणाम् - of miscreants.

Adjective of दस्तुनाम् । आ in place of षठी by सुपां सु-लृक् etc.

दुष् (दुष्ट) क्षत्रं बल्य सः दुषे-क्षत्रः । Bahuvrih Samasa. ए comes after दुष्, by पूर्वोदरादीनि (6-3-109)

IV टिप्पणी (Remark) :-

This Rik lays down two very important principles : that Mazda is the fulfilment of all our ideals and that idolatry is to be totally abolished.

Mazda is called here 'the man in men' (the Ideal Man) i.e. One who is the fulfilment of all our ideals. This is a very practical and at the same time a rational way of pointing out Mazda's presence. The idea was broached in Sukta 33-9.

In the Puranas, Vishnu is called पुरुषोत्तम (the Best Person).

The germ of the idea is to be found in the Rigveda.

वृत्रस्य महा स जनास इन्द्रः Rigveda 2-12-1

He, O men, is Indra, who is the perfection of humanity.

The rudiment is there, but the idea is clearly stated only in this Rik of the Gatha.

Nietzsche, in his advocacy for the "Superman" gropes about the idea. Disregard of moral order, stands in the way of his reaching the whole truth.

Mazda lies latent in the heart. It is our business to realise Him, to make Him real (patent). The best way of revealing Him, is to reveal Him in us. This is to be done by "the Immitation of Mazda" in our behaviour, i.e. by acting in the way that He, through His Ideals, desires us to act. The more we can do this, the more and more He will reveal Himself to us. He would then appear to us, at first in a mental vision and then even before the physical eyes. The disbelievers mock the idea of physical vision. They are the real Kafirs—for the denial of the possibility of personal experience, is the root of atheism. But to say that He cannot appear before the physical eye, is to put a limitation on the power of Mazda. This is a great folly. We may not know how this happens, but that is no reason for denying the fact—a fact attested to by all apostles and saints. We do not know how the soul survives even after the body has been burnt to ashes but in the face of the large accumulation of evidence on the point, it is mere obstinacy to deny the fact of the survival of the soul after the death of the body.

In any case, Jalal, the great Cisti, assures us that Mazda

is present within us. But His face is covered with a veil. Let us try to throw off the veil, and understand how Nara—is Nara enters into us.

दर वरार ह्युश करदस्त आफताव ।

फहम कुन व अलाह अलिम बरस्सबाव ॥ Masnavi 1-2964

This idea of God-in-man may not be rejected as anthropomorphism. Every human conception is bound to be anthropomorphic. On the other hand, the God who is beyond conception, is beyond achievement as well. Thus if we leave out all our ideas of God, as being anthropomorphic, we would be left without any ideas at all, religion will topple down and life would be a mere blank. This is atheism from the upper end, i.e. from over-anxiety to maintain the transcendence of God.

Iconolatriy may have some value for the individual but in the national life there is no place for idol-worship, for it is disruptive of national unity.

Thus Maharsi Swetaswatara repeats the ideal of Maha Ratu Zarathushtra, in unambiguous terms.

अपाणिपादो जवनो ग्रहीता पश्यत्य् अचक्षः स शृणोत्य् अकर्ण ।

स वेत्ति वेद्यं न तस्यास्ति चेत्ता तम् आहुर् अयं पुह्यं महान्तम् ॥

Swetaswatara 3-19

He holds without hands, walks without feet, sees without eyes, and hears without ears.

Jalaluddin warns those who use an icon (for concentration of thought) not to identify the icon with God.

बादेह् दर जामल लीक अन् जाम नील । Masnavi 6-3708

The wine is within the cup but not (derived) from it.

Bhrigu is the Prophet of the Asura-worshippers. He is also called शुक्र (Shukra) or शुक्ल (Shukla) i.e. 'very white' or what we may call श्वेतम् or स्युक्तम्. The chief of the Bhrigus is the Atharva. "अथर्वीणः सुगुप्तमाः"—(honorific plural). Culika Upanisad.

Iconolatry is the the cult of the Deva-worshippers. The priest of the Devas (i.e. of Deva-worshippers) is Brihaspati. And Brihaspati is Angirasa.—Mahabharata, Vanaparva, Chapter 216, Sloka 18.

In Suktam 30-6, there is the denunciation of ceremonialism (देवयम-*deification*)—magnifying the means into the end ; while in this Risk there is denunciation of idolatry proper, the use of an icon in the worship.

मनसा बलिना सृष्टिर वृणां चैन मोक्षवापली ।
स्वप्रकल्पेन राज्येन राजानो मानवान् तदा ॥

Maha-nirvan Tantra 14-118

If imagination of divinity turns the doll into deity, then a man may become king, by imagining himself to be the king.

११ । कदा मज्जदा अपा मत् आर्मइतिश् जिमत्,
ख्पथा हुपेइतिश् वास्त्रवइती,
कोइ द्रेग्वोदेवीश् खू राइश् रामां दाओन्ते,
केम् आ वड्हेउश् जिमत् मनड्हो चिस्तिश् ॥

I अन्वय (Prose order) :—

हे मज्जदा, कदा अपा मत् आरमति जमेत् (O Mazda when would faith come, along with Rectitude ?) सुपितिः वास्त्रवती क्षत्रा (and nonchalance, sheltering and protective ?) कः कुरेभ्यः दृग्बुद्भ्यो रामां दायन्ते (who will give the quietus to the cruel sinners !) चयोः मनसः चिस्तिः काः आजमेत् (to whom does the urge of Conscience reach ?)

II. अनुवाद (Translation) :—

When Mazda, would rectitude come along with faith ? (and) nonchalance (which is) shelter-ful and protective ? Who will give the quietus to the cruel sinners ? To whom does the urge of conscience reach ?

III टीका (word-note) :—

अपा-अपवा-*धर्मण*-with rectitude.

तृतीया elides by सुपा सु-लुक् etc.

मत्-*स्मत्*-*सह*-with.

जमेत्-*गठेत्*-would arrive.

जम-जमति-*to go*. (Nighantu 2-14)

जम्+*लेट्* ति-जमेत् । इ of ति elides by इत्थ etc (3-4-97)

and *लेट्* is subjunctive by लिङ्गो *लेट्* (3-4-7)

क्षत्रा-*त्रिष्णुता*-nonchalance.

nominative to the verb जमेत् (understood) क्षत्र+*स्त्रियर्षा* आप-*क्षत्रा* ।

सुपितिः-*सुनिलया*-shelter-ful.

क्षि-क्षियति—to dwell. क्षिति-dwelling, सु (शोभना) क्षिति-
यत्र। adjective of क्षुधा।

वास्त्रवती-रक्षाशीला=protective.

वस्-वस्त्रे—to cover, to protect

वस्+त्र=वस्त्रं (Unadi'608) protection वस्त्र+अण्=वास्त्रं।

वास्त्र+मतुप्=वास्त्रवत्। adjective to क्षुधा।

कोइ-के-who (plural)

दूरवद्भिः-द्रवतः-पामराद्-वillains.

object of the verb दायन्ते। तृतीया in the object by the
extension of the rule संज्ञो अन्यतरस्यां etc (2-3-22)

क्रूरै-क्रूरान्=cruel. adjective of दूरवद्भिः। by सुप्-तिङ् etc.

ःरामां-शमर्थं=quietus.

रम-रमन्ति—to kill. (Nighantu 2-19)

रम+घञ्=रामः। स्त्रियां आप् object of दायन्ते।

दायन्ते-ददति-दास्यन्ति=will give.

दाय-दायते—to give. दाय+लट् अन्ते। लट् is used in the
futuere tense by वर्तमान समीप्ये etc (3-3-131)

काः-कान्=whom.

object of जमत्। feminine for masculine by सुप्-तिङ्-उपसर्ग
etc Sans कास्-Zend काँह्।

आ जमत्-आगच्छेत्=would come.

जम-जमति—to go (Nighantu 2-14)

जम+लोट् ति=जमत्। इ elides by 3-4-97 and लोट् is subjunctive
by 3-4-7.

चिस्तिः-त्रेरणा=urge.

चिस्ति may be derived from four roots ;

(1) चिद्—to know. (Sans च्-Zend सत्) (2) चिप्—to
send (3) चिश्—to instruct (4) चिस्—to inspire.

(1) derived from चित् it means knowledge vide 30-9,

44-10. (2) derived from चिप् it means despatch, urge,

vide 31-3. 44-16, 51-5, 48-11 (3) derived from चिश्

it means instruction, vide 46-4, 48-5 (4) derived from

चिस् it means inspiration vide 42-2, 51-15, 51-16,

51-18.

IV टिप्पणी (Remark) :—

Mazda-Yasna supports house-holders life and militancy.

Mazda Yasna advocates the spirit of militancy—readiness
to take up arms in defence.

Guru Govinda Sinha, the last of the prophets, teaches
the lesson over again.

चुन कार जव हुमा हीलत दरसुनस्व।

हुलास्त बुरहन व शमशीर दस्त ॥

Govinda Sinha—Jafar Namah 22

When other remedies fail, it is permissible to take up
the sword.

Of the four Asramas, viz., that of (1) the ब्रह्मचारी, (2)
the गृहस्थ, (3) the वानप्रस्थ and (4) the भिक्षु, Atharvan Zarathush-
tra enjoins only one viz., that of the गृहस्थ। For, the rest
are of secondary importance only—their existence being
dependent on the existence of the गृहस्थ। The other stages
are merely preparatory or subservient to that of the
Grihastha. It is the stage of the Grihastha, that affords the

greatest scope for activity and the greatest scope for life—
for activity is life.

Similarly, Atharvan Zarathushtra breaks up the four castes and makes them into one, which he calls by the name of 'the Cosmopolitan' (गेडम् विद्वांसु—Yasna 33-3) or "the Philanthrope" (गेडम् शास्त्रा—Yasna 33-4). This caste however is to resemble the militant Kshatriya (or the Vrijana, as it is called in the Gatha—Yasna 49-7) For, as the Mahabharata says, without the kingly caste, there can be no property and therefore no civilisation.

समत्वं न प्रजानीयुः यदि दण्डो न पालयेत् ।

—Santi Parva, 15-38

No one could have said "This is mine" unless the king's administration had been there, to uphold his right.

Iconoclasm (opposition to image-worship) and Democracy (opposition to caste distinction) are the two principal matters in which Narayana Zarathushtra and Narottama Ramachandra (i. e., Iranian and Indian cultures) took up opposite points of view. They represent the two angles of vision, the only two that it is possible to adopt in religious and social matters—the two distinct types into which human civilisation may be broadly classified. Every nation, every individual, must belong to one type or the other and are thus the conscious or the uncscious followers of either of these two great national Prophets of the Aryans. They represent the obverse and the reverse sides of the shield and there is not a third side.

This is why the Gopatha Brahmana says,

एतद् वै भूविश्वं ब्रह्म बहू सुचक्षितसः

—Gopatha Brahmana 3-4

The highest Philosophy is contained in the Atharva Veda, consisting of (1) the Bhargava Upastha, which grew up round the Gatha of Atharvan Zarathushtra and (2) Angirasa Nigama, which grew up round the Prishni of Atharvan Ramachandra.

१२ । अत् तोइ अइहेन् सओप्यन्तो दख्युनाम् ,
योइ क्षुन्म् वोह् मनइहा हचाओन्ते ।
प्यओथनाइस् अपा थ्वह्वा मज्दा सेंइह्वा,
तोइ जी दाता हम-एस्तारो अएपेम् मखा ॥

I. अन्वय (Prose order) :—

अत् ते दख्युनाम् सोप्यन्तः असन् (Now they are the apostles of countries) ये बहु मनसा क्षुम् सचन्ते (who attain beatitude through Conscience) हे मज्दा, त्वस्य शंसस्य अपैः ष्यौजैः (O Mazda by the holy deeds of your doctrine) समस्तारो ते हि मखं ऐशं दात (may these ascetics infuse self-control in me)

II अनुवाद (Translation) :—

Now, they are the Sayoshiyants, (Prophets) in all countries, who attain beatitude through Conscience—by

the pious deeds of your cult, Mazda. May they, these victors, teach me self control.

III टीका (Word-note) :—

असन् = असन्ति = भवन्ति = are. अस = अस्ति = to be. अत्र तुदादिः असति ।
अस् + ष्ट् अन्ति = असन् । इ of अन्ति elides by इत्थ etc (3-4-97)
and त् by संयोगान्तस्य etc (8-2-23).

सोप्यन्तः = अनुशासितारः = apostles

स् = भुवति = to impel. सू + स्वत् = सोप्यत् । inspirer. स्वत् (future)
is used in present tense शेषे लृट् etc (3-3-151).

दल्युनाम् = देशानाम् = of countries.

त्नुम् = आनन्दं = beatitude.

क्षु = क्षनौति = to satisfy. क्षु + क्तिप् = क्षु । object of सचन्ते

सचन्ते = स्वदन्ते = taste. सच = सचते = to attain.

च्यौत्सैः = कर्मभिः = by deeds

च्यु = च्यवते = to move च्यु + ञ् = च्यौञ् । (Unadi 554)

अपा = अपभिः = पुन्यैः = holy

अप = rectitude. अप + अच = अपः = holy. by अर्श आदिभ्य
etc (5-2-127) आ in place of तृतीया by सुपां सु-लृक् etc.

त्वस्य = तव = your.

शंसस्य = अनुशासनस्य = of (your) doctrine

दात = ददतु = may they give.

दा = ददाति = to give अत्र तुदादिः । दा + लोट् त = दात । second
person in place of third (त in place of अन्तु) by सुप्-तिङ्-
उपसर्ग etc. त becomes ता by द्वचो etc. (6-3-135)

समन्तारः = जितेन्द्रियाः = ascetics.

अस = अस्वति = to repel. सम् + अस् + त् = समस्ता = one who has
repelled (conquered) his senses. Refers to सोप्यन्तः ।

ऐश = ईशित्वं = self-control.

ईश-ईशे = to rule. ईश् + अल् = ईशः । ईश + अन् = ऐश । object of दात
महा = मह्यम् = to me.

IV टिप्पणी (Remark) :—

The purity of the saint is contagious. It infuses purity
into others.

भवद्विधाः भागवताः तीर्थीभूताः स्वयं विभो ।

तीर्थीर्भवन्ति तीर्थानि स्वान्तस्थेन गदाभूताः ॥

Bhagavata 1-13-0

Mazda sits in the heart of the saints (Soshyants) and
sanctifies all those who come in contact with them.

Maha Ratu Zarathushtra announces here the good
tidings that Ahura Mazda is not unmindful of his creatures
and sends a prophet to every nation. He had already said
(Sukta 34-13) that the religion taught by all the prophets is
one in all essential points.

Following the lead of the Gatha, Jalal asks us not to
make any distinction between the prophets.

मुत्तसेल नखुवद सेफाले तु चेराष ।

नुरमान ममजुल बाशद दर मसाप ॥ Masnavi—3-4392

The pots may be different, but the light freely inter-

mingles. Jalal sees Moses in Christ and Christ in Moses.
(Zarathushtra in Muhammad, and Muhammad in Zarathushtra)

अहवे इसा वुर् ओ नौबते आने उ ।

जाने मुसा उ ओ मुसा जाने उ ॥ Masnavi 1—325

Christ was the spirit of Moses, and Moses was the spirit of Christ.

Sospyan means a prophet—one who unites the devotee to God. सु—सुनोति—to tie, to unite, सु+स्यत् (future participle) —सोस्यत् । स्यत् is used (in place of सत्) to denote immediate future by the rule वर्तमान सामीप्ये etc (3-3-131) i. e. one who would unite to God very quickly.

According to the Gatha, Ahura Mazda Himself is the Great Prophet (Sukta 52-2, 45-11) For it is from Him that all Prophets get their inspiration.

Next to Him, Zarathushtra is the Prophet par excellence (Sukta 48-9), for he teaches the best religion (Sukta 44-10)

But there are other prophets too (Sukta 46-3)

त्रयोदशी ।

वेन्द-हति (कुन्द-जय)

Suktam—49-1

१ । अत् मा यवा वेन्द्रो पफे मज्जिस्तो,
ये दुश्-परेथ्रीश् चिश्नुपा अपा मज्जदा ।
वड्उही आत् आ गइदी मोइ आ मोइ अरपा,
अह्वा वोहू अओपो वीदा मनड्हा ॥

1. अन्वय (Prose order)—

अत् यवा वेन्द्रो मां महिष्ठं पपे (Now aggressive Bendwa obstructs me very much) हे अपा मज्जदा, यः वेन्द्रः दुश्-परेथ्रीः चिश्नुपति (O holy Mazda,—Bendwa who rejoices in misconduct) वसुभिः आद् मे आगहि (with rewards forthwith comes to me) आ मे अरफ (cheer me up) वसु मनता अस्य ओर्ष विषे (I would remedy his torments through Conscience)

II अनुवाद (Translation) :—

Now this arrogant Bendwa who revels in misconduct, obstructs me too much. Holy Mazda, for my welfare, come down forthwith and gladden me. May I effect, through conscience, his discomfiture.

III टीका (Word-note) :—

जव = बलवान् = formidable.

जवः = force "प्रजवी जवनः जवः" इत्यमरः ।

जव + अच् = जवः = बलवान् । अच् turns a noun into adjective अर्थं आदिभ्य अच् (5-2-127). जव + सु (1/1) = जवा by सुपां सु-लृक् etc य-जयोर् ऐक्यम् । आदेश योजः (Vararuci 2-31)

वेन्द्रः = तक्षामरुः दानवः = a demon of that name.

आ बुन्दं वृदा ददे, जातः पृच्छद् विमातरं क उवा के इ भृषिरे (Rig 8-45-4)

पप्रे = प्राति = पीडयति = hampers.

प्रा-प्राति = to go across. प्रा + लिट् ए = पप्रे । लिट् in the present tense by छन्दसि लृक् लृट् लिट् (3-4-6) vide 46-10.

महिष्ठः = महिष्ठं = greatly.

महत् + इष्ठ = महिष्ठः । त elides by देः (6-4-135) पप्रे इत्यस्य मेदके द्वितीया । सु in place of द्वितीया by सुपां सु-लृक् ।

दुष्-कर्मैः = दुश्चरितैः = by mis-deeds.

ऋ - इयति = to go. ऋ + प्र = ऋत्र (Unadi 608) = conduct.

चित्तुषे = चित्तुषते = प्रीणाति = rejoices.

दनु - इनीति = to be pleased.

क्षु + सन् (desiderative) = चित्तुषति । आत्मनेपदम् । छिद्रुष + लट् ते = चित्तुषते । त elides by लोपस् त etc (7-1-41) = चित्तुषे ।

वसुभिः = ऋदिभिः = with wealth.

सहायं तृतीया । उद्यो यूना इति निर्देशात् ।

आद् = forthwith.

आगधि = आगहि = आगच्छ ।

आ + गम् + लोट् हि = आगहि

त elides by अनुपदात्तो etc (6-4-57) and हि becomes धि by ह्र-ञ्-लृभ्यो etc (6-4-102) vide 28-6

आ-रफ = प्रीणय = cheer(me) up.

रफ् - रफ्नाति = to please. अत्र भ्वादिः ।

रफ + लोट् हि = रफ ।

ओषं = पीडनं = torments.

ऊष - ऊषति = to trouble. आ + ऊष + अल्-उष = torment. object of विषे । सु in place of द्वितीया by सुपां सु-लृक् etc.

विषे = प्रतिक्रियाम् = I would counter-act.

वि + धा = विधत्ते = प्रतिविधाने = to redress. अत्र भ्वादिः । वि + धा = लोट् ए । लिङ् is optative by लिङ्श्चै लोट् (3-4-7)

IV. टिप्पणी (Remark) :—

The world is full of rogues and one must have infinite patience to bear with them.

The ruffians remind us that we should expect kindness from none except Mazda.

खलक रा वा तु चुनोन बदखु कुनन्द ।

वा तुश नाचार र आन सु कुनन्द ॥

Masnavi 5-1522

२ । अतू अह्मा मा चेन्द्रह्वा मानयेइती,
 त्कएपो द्रेग्वाओ दइविता अपात् रारेपो ।
 नो इत् स्पेन्ताम् दोरेइत् अह्माइ स्तोइ आर्मइतीम्,
 न एइ आ वोह् मज्जदा फूइता मनइहा ॥

I अन्वय (Prose order) :—

अतू द्रुवतः अस्य चेन्द्रह्य उक्-केशः मां मानयति (Now the creed of this vile Bendwa thwarts me) देविता स अपात् रारेष (a swindler he deviates from Rectitude) नो इत् अस्मै स्ति स्पेन्तां आर्मति धति (neither does he, for himself, hold holy steadfast faith) न एइ आ हे मज्जदा, वसु मनया प्रस्ते (nor does he even commune with conscience)

II अनुवाद (Translation) :—

Now, the creed of this vicious Bendwa impedes me. A pretender (that he is) he strays away from rectitude. Neither does he, for himself, hold holy steady faith, nor does he ever commune with conscience.

III टीका (Word-note) :—

चेन्द्रह्य - चुन्द्रह्य = of Bendwa.

आ वुन्दं वज्रहा वदे (Rig 8-45-3).

मानयति - निष्पदि - hamper.

मान - मानयते - to stop. मानदन in Persian.

उक्-केश - पद्धति - creed.

किश् - केशति - to instruct. उक् + किश् + अल् = उक्-केशः = उक्-केशः ।
 by the principle वष्टि भागरिर् अहोषं अवाप्पोर् उपसर्गयोः । कीश
 - religion (Persian) nominative of मानयति ।

दुग्वसः - पामरह्य - of the villain.

द्रुह - द्रुहति - to hate द्रुह् + कृत् = द्रुहन् । कसु is added by the extension of the rule विदेः शतुर् वसुः (7-1-36) षष्ठी elides by सुपां सु-सुक् etc.

देविता - धक्क - swindler.

दिव - दीव्यति - to cheat. दिव + वृच् = देविता ।

रारेष - प्रवति - deviate.

रिष - रेपति - to fail. रिष + लिट् अ - रारेष । लिट् in the present by छन्दसि लृङ्-लृट् लिट् (3-4-6) (vide 47-4, 32-11)

धर्त्त - धर्त्ति - धरति - holds.

धृ - धरति - to hold. अत्र अदादि धति ।

धृ - क्तेत्ति - धर्त्ति । इ elides by 3-4-47 धर्त्त - धर्त्त ।

Sans सत - Zend (स्त)

अस्मै - निजाय - for himself. for his good. dative of धर्त्ति -

स्ति - अस्ति - ever.

अस्ति is not a verb here but a निपात (particle). It is an *avyaya* (indeclinable) and means 'always', 'ever', vide चादयो असत्वे (1-4-57) अस्ति becomes स्ति in analogy with मन्त्रेषु आह् etc (6-4-81)

एव - आ + इत् - in deed

आ = अधवा = or.

प्रन्दे = वृद्धति = asks.

प्रस्—प्रसति = to ask (छान्द्रसः) । अत्र अदादिः आत्मनेपदम् ।

IV टिप्पणी (Remark) :—

Those who have no knowledge of the Higher Self (उरतनम्), no share in higher life, do not get peace themselves and are a source of torment to others.

Religion is a mere pretension, if no care is taken for formation of character.

हाफिजा, मय खुद ओ रिन्दी कुन ओ खुश बाश वली ।

दामे तजवीर मझुन चुन दिगरान कुरान रा ॥ Hafiz (7)

३ । अत् चा अझाइ वरेनाइ मज्दा निदातेम्,
अपेम् सृष्ट्याइ त्कएपाइ रापयेडहे दुख्श् ।
ता वडहेउश् सरे इज्याइ मनडहो,
अन्तरे वीस्पेन्ग् ट्रेग्वतो हख्मंग् अन्तरे अ्रूये ।

I अन्वय (Prose order) :—

हे मज्दा, अत् च अस्मै वरणाय उत्-केशाय निधातम् । (Now place me in this noble creed, O Mazda) अर्धं सृष्ट्यै, द्रुक्षु राययसे (that I may invigorate piety and expel impiety) ता वसोः मनसः शिरे ईशे (that I may try for the crest of conscience) अन्तरे विद्म

उरवतः सधर्मं अन्तरे-मन्वे (and in my heart denounce all association with the vicious)

II अनुवाद (Translation) :—

Now, put (me) in this noble creed Mazda, so that I may invigorate rectitude, and banish impiety. Therefore I strive (to be) at the crest of conscience and denounce with heart, all intercourse with the vicious.

III टीका (Word-note) :—

वरणाय = वरण्याय = (in) noble.

वृ—वर्ति = to choose. वृ + अन = वरण adjective to उत्-केशाय ।

निधातम् = स्थापय = place.

धा—दधाति = to place. अत्र अदादिः । नि + धा + क्कट तम् = निधातम् । dual in place of singular (तम् in place of हि) by सुप्-तिङ्-उपसर्ग etc.

सृष्ट्यै = वर्धयेयम् = I may promote.

सृ—सृवति = to impel. सृ + ष्ट् आनि = सृष्ट्यै । आनि becomes ष्वम् by क्रियासमनिहारे etc (3-4-2) and ष्वम् becomes व्यै in analogy with ष्वमो धात् (7-1-42) प्रति बी र्थं वृपती वर्धये (Rig 7-61-1) where वर्धये is a finite verb (and not infinitive)

उत्केशाय = व्रताय = for the creed.

किश—केशति = to teach. क् + किश् + अल् = क्केश । उ elides in analogy of the dictum वटि मागुरिर् आहोर्ष अथाप्योर् उपसर्गयोः ।

-त-केश। -system. तादर्थ्ये चतुर्थी। cf कीश=religion (Persian).

रासयसे - न्यक्-कुर्व्याम् - I would condemn.

रस-रसति = to decry. स्वाथे णिच्। आत्मनेपदम्। लेट् ए = रासयसे। सिच् बहुलं लेटि (3-1-34) लिङ्गर्थे लेट् (3-4-7)

दृश् - द्रोहं = पापं - sin

दृह-दृहति = to sin. दृह् + सन् (स्वाथे) = दृहति। reduplication is stopped by अत्र लोपी अभ्यासस्य (7-4-58) दृह् + क्त् - दृश्। object of रासयसे। द्वितोया elides by सुपां सु-लुक् etc.

सरे - शिरे = शिरसि - आत्रियन्ते = at the head, at the command.

शिर is a variant of शिरम् (head) by the dictum कौर अन्तदोर लोपः। तादर्थ्ये चतुर्थी। ससमी in place of चतुर्थी by सुपां सु-लुक् etc.

ईद्यै = प्रयत्नेयम् = I would try

ईह-ईहते = to try. अत्र दिवादिः। ईह् + लेट् ए - ईहो। ए becomes ऐ by चैतोऽन्यत्र (3-4-96). लेट् is optative by लिङ्गर्थे लेट् (3-4-7).

अन्तरे = अन्तःकरणे = in the mind.

सकर्म = मिलनं = association.

सच-सचते = to meet together सच् + म = सकम्। (Unadi 150) - association. object of अन्तरे सचे। cf शकम् = work (Nighantu 2-1).

अन्तरे = अन्तर - तिरस् - Contra,

अन्तर is an Upasarga by the Vartika श्रद् - अन्तरोर् उपसर्गवत्.

इतिः। अन्तर becomes अन्तरे (7/1) like इणे-मनसि etc (1-4-66). अन्तरे-प्रवे = निषिष्यामि = I interdict. अन्तरे + झु + लट् ए।

टिप्पणी (Remarks) :—

Eradication of evil is the supreme object of religion. त्वंश seems to be same word as दीक्षा or initiation into the spiritual life. It is the vow to fight the evil till its final overthrow in one's life. Moral worth depends on the motive and not on the outward act. If a man is attuned to God his motives will always be godly. For him there is no sin. He has got out of the domain of sin.

One should help the pious and hinder the impious.

असाधुभ्यो अर्थम् आदाय साधुभ्यः दः प्रवृत्ति।

आत्मानं संकर्मं कृत्वा कृतघ्नमविद् एव सः ॥

Santi Parva 132-4

Make yourself a medium for taking away the wealth of the impious and giving it to the pious. This is the whole of rectitude.

अदल मे बुबद, आबधेहे अशजार रा।

कृम मे बुबद, आष हादन खार रा ॥ Masnavi 5-1089

४। योइ दुप्-ख्ध्वा अणपेमेस् चरेदेन् रामेस् चा,
खाइश् हिजुवीश् फपुयस् अफपुयन्तो।
यएपाम् नो इत् ह्वस्ताइश् वाँस् द्भ्वर्ता,
तोइ दएयंम् दाँन् या द्रेभ्वतो दएना ॥

I अन्वय (Prose order) :—

ये दुःकृत्वा ईर्ष्यं रामं च वर्धन् (they who through ill-will increase wrath and violence) स्वैः जिह्वाभिः (by their tongues) पश्यन्त अपश्यन्तः (not seeing even while seeing) येषां सुदुर्तैः दुष्टैस्तानि नो इत् वास्यन्ते (whose evil deeds are not covered by their good deeds) तान् देवान् दान् (know them to the Deva-minded i.e. perverse) या दूस्वतः भवाना (for such is the mentality of the vicious)

II. अनुवाद (Translation) :—

Those who, out of evil-spirit, aggravate by their tongue, anger and assault, not seeing even though appearing to see, and whose evil deeds are not at all covered (counter-acted) by their good deeds,—know them to be diabolical, for such is the character of the devil.

III टीका (Word-note) :—

ईर्ष्यं—कोपं—wrath.

ईप्—ईषते—हिंसायाम्—to injure. ईप्+म=ईरमः। (Unadi 150)
इप्स=काम and ईप्स=कोप। object of वर्धन्।

वर्धन्=वर्धन्ति=वर्धयन्ति=increase.

वृध्—वर्धते—to grow. अन्तर्भावित् पिच् (implied causative)
by वेर् अमिष्टि (6-4-51) = to increase. वृध्+लेट् अन्ति=वर्धन्।
इ of अन्ति elides by इत्त्वं etc (3-4-97) and त् by संयोगान्तस्य

रामं=हिंसा=violence.

रम्—रमनाति—to kill (Nighantu 2-19) रम्+क्क=रामः।

पश्यन्=पश्यन्=seeing.

दश+कसु=पश्यन्। कसु is added by सुप्-तुदोः कसुन् (3-4-17)
singular in place of plural by सुप्-तिङ्-उपग्रह etc.

उ=अपि=even.

अपश्यन्तः=not seeing. qualifies ये

सु-दुर्तैः=सु-वर्मनिः=by good deeds.

वृत्—वृत्ति=to choose. वृत्+क=वृत्त or वृत्—वर्तते=to behave
वृत्+क=वृत्त=वृत्त। क forms a noun by नपुंसके etc (3-3-114).
subject (passive) of the verb वांस।

वांस=वासु=वास्यन्ते=आच्छाद्यन्ते=are covered.

वस्—वस्ते=to wear. वस्+णिच्—वासयति=to cover. वासि+
यच् (passive) वास्यते=to be covered. वास्य+कट् अन्ते=
वास। all विभक्तिस elide by मन्त्रे वस् ह्रस्व etc (2-4-80). वास्=
वांस by इद्विती नृस् etc (7-1-58)

दुष्ट-दुर्तता=दुष्ट-दुस्तानि+दुष्-कर्माणि=evil deeds.

वृत्-वर्तते=to behave. वृत्+क+वृत् deed. क forms a noun
by 3-3-114. object (passive) of the verb वांस।

तोइ=ते=तान्—them.

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

दैवास्—दैवान्—Deva-minded.

देव+अण्—दैव। Deva-influenced ; adjective of तान्। प्रथमा
in place of द्वितीया by सुप्-तिङ्-उपग्रह etc Sans दैवास्—
Zend दैवाह, from Deva comes Devala or Devil which is
changed to Iblis in the Koran by dropping 'd' just as
Satan comes from Pahlavi Seda (one who exhausts)

दात्-दानीहि-जानीहि-know.

दा-दानाति=to know (छान्दसः) दानेस्तन in Persian.

दा+लोट् हि=दान। विभक्ति slides by the extension of the rule मन्त्रे वस इर-नश etc (2-4-80).

दीना-ध्याना=mentality.

ध्यै=to think. ध्यै+लुट्=ध्यान। स्त्रियां आप्।

IV टिप्पणी (Remark) :—

They see yet they see not, they would like to get rid of their arrogance, yet they cannot.

कीन चे पुण्ड्रस्त अय खौदा वर गरदनम।

वरनेह् पुल वाशद् के शुषद् मन मनस ॥ Masnavi 1—2449

Unless I were possessed by the Devil how could I be thinking that I alone exist. (others exist for me)

Our aim should be to mitigate hatred and increase love.

प्रत्याहूर् नोच्यमाना ये न हिंसन्ति च हिंसिताः।

प्रयच्छन्ति न वाचन्ते दुर्गास्य् अतिरन्ति ते ॥

Santi Parva 110-14

Do not return evil for evil.

५। अत् ह्वो मज्जदा इजा चा आजुइतिश् चा,
ये दएनां वोह सारस्ता मनड्हा।
आर्मतोइश् कस् चीत् अपा हुजेन्तुश्,
ता इश् चा वीस्पा इश् ध्वल्ली खपथोइ अहुरा ॥

I अन्वय (Prose order) :—

हे मज्जदा, अत् स्वः इज्यः च आहुतिः च (And he, O Mazda, is respectable as well as honourable) यः वसु मनसा दीनं सतां (who practises religion through conscience) आरमतेः कस् चीत् अपार्यां स्-जन्तुः (a man of faith alone is a gentleman by rectitude) हे अहुर, ता इश् विधा इश् स्वस्मिन् क्षये (all these entirely O Ahura, [inhere] in your nonchalance)

II अनुवाद (Translation) :—

And he, O Mazha, is respectable as well as honourable, who practises religion through Conscience. A man of Faith alone, is a righteous gentleman. O Ahura, all these are entirely contingent on your nonchalance.

III टीका (Word-note) :—

इजा = इज्यः = पूज्यः = respectable.

वज् = to worship. आ in place of सु (I/1) by सुपां सु-लुक् etc,

आहुतिः = आराध्यः = honourable. हु = सुहोति = to worship. हु + ति = हुतिः

(Unadi 629) = हुवनीय = honourable.

वेनां = धर्मधारा = religion.

वेना = sacred word (Nighantu 1-11) object of सतां।

सास्तां = सातां = सतां = अनुसरणशीलः = practiser.

स्-सरति = to follow. स् + सूच = सतां Sans दत्त = Zend सूत।

आरमतेः = श्रद्धायाः = of faith.

कस्-जनः=man. cf कश्चित् जनः ।

चित्-एव- only.

अपा=अपायां-धर्मैः=in rectitude.

सप्तमी in locative. सप्तमी elides by सुपां सु-लृक् etc.

सुजन्तुः-सज्-जनः=honest fellow. vide 43-3, 46-5.

इत्-एव- verily. इत्-एव- indeed.

अनपेक्षयां- in nonchalance.

IV. टिप्पणी (Remark)

Nonchalance is the very basis of moral life. Without nonchalance conscience and faith are unavailing,

नैरपेक्ष्यं परं प्राहुर् निःश्रेयसम् अगल्ककम् ।

तस्मान् निराशिषो भक्तिर् निरपेक्षस्य मे भवेत् ॥

Bhagavat 11-20-35

Detachment is the highest good. So long as the mind hankers for worldly goods, love of God does not find a place there.

६ । फो वाओ फ्रएण्या मज्जदा अपेम् चा म्नुइते,

या वे खूतेउश् क्ष्माकष्या आ मनड्हा ।

एरेप् वीचिद्याइ, यथा इ सावयएमा,

ताम् दएनां या क्ष्मावतो अहुरा ॥

I अन्वय (Prose order) :—

प्र वः प्रेष्ये मज्जदा (I entreat you, O Mazda) अवं च मवतु (may you tell about rectitude), या वे मनसा क्ष्माकष्य कतोः आ (as to which mentality is [suitable] for your duty) ऋप् विचिष्ये (I would know correctly) यथा ई भावययाम (so that I may preach) तां वेनां (that religion) या क्ष्मावतः अहुरा (which is of one-like-you, O Ahura).

II अनुवाद (Translation) :—

I do beseech You, Mazda ; may you please tell me about rectitude, as to which mentality is (suitable) for Thy duty. Let me comprehend correctly, so that I may preach that Religion which is yours, O Ahura.

III टीका (Word-note) :—

प्रेष्ये=प्रार्थयामि- I entreat.

इष-इति=to wish. अत्र दिवादिः आत्मनेपदम् । प्र+इष+लृट्-ए-प्रेष्ये । प्र+इष=प्रेष-प्रैरणायां=to implore.

चा-च- and, too. च becomes चा by निपातरस्य च (6-3-136)

मवते-मवीतु- may you tell.

म्-मवति- to tell (छान्दसः) आत्मनेपदम् । म्+लृट्-ते-मवते ।

लृट् is optative by लिङ्ग्ये लृट् (3-4-7). agrees with the nominative अत्र मवान् (understood) third person is honorific.

या- which, qualifies मनसा ।

वे-वे- indeed,

ऋतोः=ऋतवे=ऋताय=for (Thy) vows तादर्थ्ये चतुर्वी । पद्ये in place of चतुर्वी by चतुर्थ्यै etc (2-3-66)

मनसा=मनोवृत्तिः=mentality.

मनम् becomes मनसा by the dictum, 'दासं चापि हलन्तानां"—all nouns ending in a consonant may optionally add an सा । nominative of the verb मवति (understood)

विचिष्ये=विबुध्याम्=I would know.

वि=चयति=to know. (cf विचिरः—Yas 29-4) वि+चि+आनि =विचिष्ये । आनि changes to ध्वम् by क्वात्तमभिहारे etc (3-4-2) and ध्वम् to ध्ये (like श्वात्) in analogy of ध्वनो श्वात् (7-1-42) cf. प्रति वी रथं वृषती ऋष्यै (Rig 7-67-1)

भाषययान=भाषयाम=वृचोय=I may preach.

धु=शृणोति=to hear. धु+णिच्=भाषयति=to make to hear, i.e. to tell. भाष+लिङ् याम=भाषयाम । plural (याम in place of याम्) by the rule अस्मदो द्वयश्च (1-2-59) An additional य comes by the extension of the rule शा-डा-मा etc (7-3-37) म becomes मा by अन्येषाम् etc (6-3-137)

इमावत=युष्मादशत्व=of one—like-you

इमा=युष्मा । इमा in Persian. इमा+वतुप्=इमावत् । by the Vartika अस्मदोः सादस्ये वतुप् ।

IV टिप्पणी (Remark) :—

Religion is to be practised through rectitude. Religion without morality is vain.

यदि कामादि दुष्टात्मा देवपूजापरो भवेत् ।

वन्मोचार्स्तु चित्तं वः स यं पातकिनां वरः ॥ Narada Puran 31-39

Religious truth is the highest of all gifts that a man can give. It makes the recipient free from all needs.

सर्वेभ्य एव दानेभ्यः ब्रह्मदानं विशिष्यते ।

तं विद्वांसो अनुपश्यन्ति ब्राह्मणस्या अनुदर्शनात् ॥

Santi Parva 264-36

“Man needs a religion, and a religion he will have. If he cannot find his way into a good religion, he would quite frequently stumble into a bad one” (Windle—Religions, past and present 273).

If Mazda Yasna is not offered, worse religions will be accepted. Non-proselytisation is the denial of the brotherhood of man. Herein lies the necessity of preaching Mazda Yasna widely.

Nature would get rid of things that have become effete. If Mazda Yasna does not do the work which it is competent to do and for which it is intended (viz., propagation of monotheism and non-idolatry) it will cease to exist.

“The things that come into our hands, come not for the purpose of being possessed, as we say, much less for the purpose of being hoarded. They come into our hands to be used”—Trine—In Tune with the Infinite, p. 186.

The Prophet did not want the Religion for himself alone—he wanted it for the salvation of humanity. That is the difference between a Prophet and a mere saint. Let none consider himself wiser than the Prophet and cease to do what he himself wanted very much to be done.

"If you would have all the world love you, you must first love the world." In Tune with the Infinite, p. 86.

Non-proselytisation is the denial of the brotherhood of man. Therein lies the real cause of the fall of Iran. The Prophet had said आचयेम—let me preach.

७ । तत् चा वोहू मज्जदा स्रओत् मनइहा,
स्रओत् अपा गूपह्वा तू अहुरा ।
के अइर्यम्ना के खणतुश् दाता इश् अइहत् ,
वे वेरेजेनाइ वइउहीम् दात् फूसस्तीम् ॥

I अन्वय (Prose order) :—

हे मज्जदा, तत् च वसु मनसा श्रवतु (O Mazda, let conscience hear this) श्रवतु अपा (let rectitude hear) हे अहुर, त्वं गूपस्व (O Ahura you too listen) कः अइर्यम्ना कः खेतुः (what is an Aryamna and what a Khetu ?) धाता इस् असत् (he is the protector) यः वृजनाय वस्वीं प्रशस्तिं दाति (who gives to the Vrijana, ample tribute)

II अनुवाद (Translation) :—

O Mazda, let Conscience hear this, and let Rectitude hear, and Thou too, O Ahura, do Thou listen. What (good) is an Aryamna (Brahmin) and what a Khaetu (Vaisya) ? He is the real patron, who pays to the Verejena (Kshatriya) ample tribute.

III टीका (Word-note)—

श्रवतु—श्रवतु—let him hear. श्रु—श्रुणोति—to hear अत्र भ्वादिः ।

गुणस्व—आकर्णय—listen.

गृश—ear (छान्दसः) cf खर-गोश (big-ear)—hare, in Persian

गृश + क्तिप्—गृशति—hears. सर्वप्रातिपदिकेभ्यः क्तिप् वा क्तव्यः ।

क्तिप् changes nouns to verb. आत्मनेपदम् । गृश + लोट स्व—गृशल्व स्व becomes स्वा by अन्वेषां etc (6-3-137) Sans स्व—Zend हु ।

क=कः—who. ए in place of सु (1/1) by सुपां सु-लुक् etc.

अइर्यम्ना—ब्राह्मणः—Brahmana.

अइर्यं—God (Nighantu 2-22) अइर्यं मनति इति अइर्यमन् । ना—मनति—to remember.

खेतुः—वैश्यः—Vaisya

धाता—लोकपालकः—protector.

धा—दधाति—to hold. धा + सुच्—धाता ।

असत्—भवति—is.

अस्—अस्ति—to be. अत्र भ्वादिः । अस् + लोट् ति—असत् । इ of ति elides by इतश्च etc (3-4-97). Sans स—Zend हु ।

वृजन—क्षत्रिय—Kshatriya.

वृजनं—strength. वृजन + अच् = वृजनः—strong. अच् turns nouns into adjective by अर्श etc (5-2-27).

दाच्—दाति—ददाति—gives.

दा—ददाति—to give. अत्र अदादिः । दा + लोट् ति ।

प्रशस्ति—दाक्षिण्यं—support, tribute.

प्र + शस् + क्ति । शस्—शंसति—to praise.

IV टिप्पणी (Remark) :—

This Rik is important, for in it Maha-Ratu Zarathushtra announces his preference for the Kshatriya type of character. Caste-system was denounced in Sukta 33-3, and here is the assertion that the one caste intended by the Prophet is to be of the Kshatriya type.

Mahabharata repeats the truth.

राजानं प्रथमं चिन्देत् ततो भाव्यां ततो धनम् ।
राजन्व् असति लोके अस्मिन् कुतो भाव्यां कुतो धनम् ॥

Santi Parva 56-41

It is the Kshatriya who ensures the safety of one's wife or wealth, so the Kshatriya should be given primacy.

What however is very interesting is that the Mahabharata says, that this principle was enunciated in the Gatha by Bhargava (the Prophet of the Ahura-worshippers)

अत्र गाथा पुरा गीता भार्गवेन महात्मना ।

Santi Parva 56-40

Preference for the Kshatriya ideal, earned for Zamad-Agni Zarathushtra the distinction, that though Parsu-Rama (the Rama of Persia) was born—a Brahmana, he became a Kshatriya.

Zamad Agni means one who devours (out-shines) fire and Zarat-ushtra means one who consumes (out-shines) the sun. Parsu-Rama is known also as Zamad-Agni (being born to Zamad Agni) and the similarity in the connotation of the two names is extremely suggestive.

Atharvan Zarathushtra is the Prophet of the Atharva Veda. Previous to his advent, the Vedas Three (ऋषो—viz., Rik, Yajus and Saman) had come into existence. They seemed to lend support to idolatry and caste-distinction, which are associated with Deva-Yasna. Narayana Zarathushtra raised his mighty voice against the disruptive tendency of this cult and sought to establish another that would unite the whole nation into one body. He thus came to be recognised as the first and the most obdurate opponent of Deva-Yasna (Yasna 32-4, Farvardin Yast—87-95).

This, however, in later days, alienated from him the sympathy of India, so much so, that though the Bhargava Upastha and the Angirasa Nigama (which together form the syncretic Atharva Veda) had been in the Vedic age, supposed to contain the pith of the Vedic religion, [cf एतद् वै भूषिणं ब्रह्म यद् सुखं अजित्तः Gopatha Brahmana 1-3-4 = Brighu-Angirasa is the highest Veda] ; the Bhargava Upastha subsequently was lost to India.

In Yas 30-6 there is denunciation of superfluity of ceremonials, and in Yas 48-10 there is denunciation of image-worship. In Yas 33-3 caste-system is disparaged and in this Rik, militancy is praised.

Removal of the caste distinction meant practically the organisation of the whole nation into one caste.

It is however worthy of note, that the Maghavat (Parsi) is expected to be predominately of the militant Kshatriya (वैरेजेन) type—not of the Vaishya type, like the money-making Jews, nor of the non-retributive Brahmin type, like

the ideal (Tolstoyan) Christians. Judaism and Christianity also have no caste system and thus there is only one caste in these communities. But that one caste of the Jews and the Christians differ very much from the only caste of the Mazdiyas in characteristic features. Islam borrowed the Kshatriya type of single-caste system from the Mazdiyas, and this contributed to its speedy success.

The other book of the Atharva Veda—the Angirasa Nigama—upholds image-worship and caste system. It is thus that the supplemental Veda goes by the name of the Atharva Veda or the syncretic Veda (अ-नोत धर्च-धर्चति—to collide ; अधर्च—that which synthesises) viz., one which has room for opposite points of view.

Those who do not see their way to subscribe to the no-image, no-caste views of Parsu-Rama (Rama of Persia) Zarathushtra are quite welcome to follow the lead of Venanatha Ramachandra, the Prophet of Angira Nigama. In between them Zarathushtra and Ramachandra, the twin Prophets of Bhakti Yoga, are calculated to govern the religious aspirations of all humanity.

८ । ऋषओश्वाइ उवांजिस्तांम् अपह्वा दाओ सरेम्,
तत् श्वा मज्दा यासा अहुरा मइव्या चा ।
या वड्हाउ ध्वङ्गी आ ख्पथोइ,
यवोइ वीस्ताइ ऋइताओइहो आओइहामा ॥

I. अन्वय (Prose order) :—

पृषोद्व्राय अपत्य वहिष्ठं सरं दास् (Give to Prishoshtra noblest authority over rectitude) तत् त्वां यासे हे अहुर मज्दा (this I pray you, O Ahura Mazda) मन्मः च (to me also) यत् त्वस्मिन् वसौ क्षुप्रो आ (so that within your good nonchalance) विद्याय यथाय प्रेहासः आसेम (we may remain dearest for all time).

II अनुवाद (Translation) :—

Give to Frashoshtra, the noblest command (hold) over rectitude, this I entreat you Ahura Mazda, and to me too, so that (grounded) in your Nonchalance, we may continue to be dearest for all time.

III टीका (Word-note) :—

पृषोद्वः—तचामकः कूलपतिः—Prishoshtra

पृषन्त (पाचन्तः) उद्वः यस्य । पृषद् + उद्व = पृषोद्व । इ elides by पृषोद्वरादीनि etc (6-3-109)

उवांजिष्टां—वहिष्ठां—noblest.

वह्—वहति—to shine वृह् + क=वर्हः । वह् + इष्ठ=वहिष्ठ ।

दास्—दासि=देहि—give

दा—ददाति—to give. अत्र अदादिः । दा + ऐट् सि = दास् । इ elides by इतश्च etc (3-4-97) and ऐट् is imperative by 3-4-7

सरम्—शिरम्—head (authority)

शिर is a variant of शिरस् by the dictum क्रोर अन्तयोर् लोपः । object of दास् ।

यासे = प्रार्थनाभि = I pray. यास् (याच) = यागते = to pray (छान्दसः) ।

याम् = येन = by which, (so that)

द्वितीया in place of तृतीया by सुप्-विद्-उपप्रह etc सर्वाः सर्वनामो हेत्वर्थैः (Supadma 2-2-26). A sarvanama may take any विभक्ति to denote cause.

वसौ = कदापीये = in good. qualifies क्षये ।

यवाय = कालाय = for time. vide 29-9, 46-11.

प्रेष्ठसः = प्रियतमाः = dearest.

प्रिय + ह्य = प्रेष्टः । प्रिय becomes प्र by 6-4-157. आसः is the vedic plural by आद् etc (7-1-50)

आसाम = अवेम = we would remain.

अस्-अस्ति = to be. अत्र तुदादिः । अस् + लिट् म । आ + अच् + म । म becomes मा by अन्वेषां etc (6-3-137)

IV टिप्पणी (Remark) :—

Nonchalance is essential for the acquisition of Rectitude and through Rectitude, the Prophet, (along with Frashashtra) desires to be dearest to Mazda. प्रेष्ट reminds us of the celebrated line of the Gita :

प्रतिजाने प्रियो अस्मि मे । Gita 18-65

I promise that you are dear to me. This assurance is the basis of Cisti (Sufism)

The supreme secret of Cisti (Sufism) is that Love is not only the means but also the end of the devotee. For the ultimate relation between Mazda and man is that of eternal mutual love. In at-one-ment with Mazda (through

Love), man is both the lover and the beloved of Mazda. He is not only a Majnun of, but may also happen to be a Layla to Mazda.

साकाम अत्र मुदते गीळे खुद पैकररा

हम सम ठरा रावन हम आकररा

Iqbal—Israr-i-khudi (last couplet)

I shall mould His image out of my clay. And I shall be to Him, both idol and worshipper.

६ । स्रजोत् सास्नाओ प्रपे गहो सुये तस्तो,
नो इत् परेष्-वचाओ सरेम् दिदांस् द्रे ग्वाता ।
ह्यत् दएनाओ वहिश्ते यूजेन् मीम्दे,
अपा युक्ता याही दे-जामास्पा ॥

I अन्वय (Prose order) :—

प्रासव्य सूये तस्ताः शान्नाः भवतु (let you hear the rules framed for the practice of this cult) ऋष् वनाः नो इत् इ-यते सरं दिशलेत् (the truthful should never yield the head to the liar). यत् येना वहिष्टे मीङ्गे युक्तं (since religion joins one to the highest reward) यासी अधि-यमद्वः अपवा युक्तः (heroic Adhi Yamaspa is yoked to rectitude).

II अनुवाद (Translation) :—

Hear the rules framed for the practice of this cult.

The truthful should never yield to the liar. Religion serves to procure the highest reward. So Yamaspa the great has become established in Rectitude.

III टीका (Word-note) :-

श्रवतु = शृणोतु = let him hear.

श्रु-शृणोति = to hear. अत्रन्वादिः । लोट् तु ।

शास्ना = अनुशासनं = rule

शास्-शास्ति = to instruct. शास् + न = शास्न (unadi 293) । स्त्रियाम्
आप् । object of श्रवतु ।

प्रास = प्रस्थान = cult

प्रास = प्राति = to proceed (Nighantu 2-14) प्रा + स (unadi
349) = प्रास procedure सम्बन्धे षष्ठी ।

सूय = आचरण = practice.

सू-सूयति = to propel. सू + य = सूय (unadi 549). सप्तमी to
denote purpose as चर्मणि द्विपिनं हन्ति ।

तस्तः = रचितः = framed.

तस्-तसति = to fashion. तस् + क = तस्त । vide 29-7..

श्रुप-वधाः = सत्य-वाक् = truthful.

श्रुप् (सत्यं) वचस् यस्य । बहुव्रीहि samasa.

सरं = शिरं = आधिपत्यं = supremacy.

शिर is a variant of शिरस् (head) by the dictum श्लोर् अन्तबोर
लोपः । object of दिदांसु ।

दिदांसु = दद्यात् = should give.

दास - दासति = to give दास् + यङ् (intensive) = दिदासति ।

दिदांसु + लिङ् यात् । दास् elides by मन्त्रे वस्-ह्वर-नम् etc (2-8-80)
तुम् is due to इदितो etc (7-1-58)

यत् = यतः = for

पेना = धर्मधारा = religion.

nominative of युजन् । plural for singular by मुप्-तिङ्-उपवह etc.

युजन् = युजन्ति = unite. agrees with its nominative पेनाः । here
it is तुदादि । युज + ळ् अन्ति = युजन् । इ elides by 3-4-97,
and त by 8-2-23 (its object is ज्ञं understood).

मीवदे = मीडे = फले = to the result.

मिह = मेहति = to shower. मिह् + क = मीह् । इ becomes इ
by हो ङः (8-2-31). locative of युजन् ।

अपा = अपासां = र्तमं = in rectitude.

अधिकरणे सप्तमी । सप्तमी elides by सुपां सु-लृक् etc.

वासी = वीरः = hero.

यस् = यस्ते = to strive. यस् + निन् = यासिन् (vide 46-14)

धि-यमाश्व = अधि-यमाश्वः = Yamaspa, the great.

अधिकः यमाश्वः = अधि-यमाश्वः । initial अ elides in analogy
with the dictum वहि भायुरिर् अशोर्प ।

IV टिप्पणी (Remark) :-

This Rik lays down two principles (i) that the pious should not submit to the impious and (ii) that the practice of religious rites is not a vain pursuit. It operates to make a man righteous.

Mahabharata enjoins resistance to evil.

यत्र धर्मो व्यभ्रंशेण सत्त्वं यत्राद्येन च ।

हृन्वते श्रेयसाणाम्नां हतास् तत्र समासदः ॥ Udyoga Parva 95-48

The assembly (if it does not protest) gets a share of the sin committed in its presence.

Rectitude is said here to be the highest reward, for it procures bliss which it is the aim of everybody to procure ; the peace of the saint that baffles understanding.

Some people (along with the communists) are apt to think that religion is an anachronism—a relic of the past and the sooner it is discarded, the better. But better for whom ? All men are in search of Joy (रंजय—yas 28-1) that is the ultimate aim of everybody. But only the saints get it, while all others fail. The saint is always delightful, the clever worldly man is always miserable and full of remorse for the failures in life. Does this prove that godliness is a futile pursuit ! The saint rightly claims.

खाव चे बुवद्, चर दरख्तान मी रपम,

मीवहाशान मी शुरम, कुन नगरपम । Masnavi 3-3027

If I eat the fruit, which everybody is trying to pluck, how have I failed ?

१० । तत् चा मज्जदा श्वन्नी आदांम् निपाओड्ढे,
मनो वोह उरुन्स् चा अपाउनाम् ।
नेमस् चा या आर्मइतिश् ईफ्फा चा,
मान्जा ख्पश्रा वज्जदड्ढा अवेमीरा ॥

I अन्वय (Prose order) :—

हे मज्जदा, तव च त्वस्मिन् निपाते आपामि (Therefore O Mazda, I place in you for preservation) वसु मनस् अपावता उरुणः च (conscience and the souls of the righteous) वा आत्मनि नमस्या इत्या च (and faith which is respectable and honourable) महा क्षया वक्षते अबिमरा (grand nonchalance unailing in protection)

II. अनुवाद (Translation) :—

Therefore O Mazda, I entrust all these to you, for preservation, viz., (1) Conscience (2) the soul of the pious (3) Faith which is respectable and honourable, and (4) grand Nonchalance, unailing in protection.

III टीका (word-note) :—

त्वस्मिन्—त्वयि—in you

आपाम्—आपामि—स्वापरामि—I place. पा—दपाति—to hold. अत्र अदादि । आ+पा ङेड् मि । इ elides by 3-4-97

निपाते—पातुं—to protect. पा—पाति—to protect. पा+से=पासे से expresses the meaning of तुम् by से-सेन etc (3-4-9)

उरुणः—आत्मनः—souls. object of आपामि । 2/3 of उरुन्

अपवताम्—धर्मवताम्—of the righteous. अप+वनिप्—अववन् । (in case of वतुप् the form would be अपवताम्)

नमस्—नमत्या—adorable.

नमस्+अच् । अर्त् आदिभ्य etc (5-2-127). अच् turns a noun into adjective अच् elides by तद् राजस्य etc (2-4-62).

इजा-इज्या-गुजनीया-honourable.

यञ्+क्यप्-इज्या। adjective of आरमतिः। डा in place of
शु (1/1) by सुपां सु-लृक् etc. vide 49-5.

मंजा-मंहा-महती=great. मंह-मंहति-to grow. मंह+क-मंह।
स्त्रियाम् आप्। adjective of क्षत्रा।

क्षत्रा-क्षत्रं-जिष्णुता-nonchalance. क्षत्र+स्त्रियाम् आप्-क्षत्रा।

वस्तम्-रक्षण-*protection*. वस्-वस्ते-to cover. वस+अस् (Unadi-
638)-वस्तम्। न comes by स-री etc (Unadi 651).
तादर्थ्यं चतुर्थी। आ in place of चतुर्थी by सुपां सु-लृक् etc.

अ-विमरा-अमरा-unfailing.

विशेषेण मरणशीलः-विमरः। न विमरः-अविमर। adjective of
क्षत्रा। स्त्रियाम् आप्।

IV टिप्पणी (Remark) :-

This Rik speaks of mukti (salvation) i. e. eternal life
(in supramental consciousness) in the presence of Mazda.
Rik 43-5 speaks of rebirth (until salvation is obtained)
When a man becomes immaculate, his soul attains at-one-
ment with Mazda and after death it lives for ever in the
blissful company of Mazda and along with Him a witness
of the play of the universe.

Our highest end is to go back to Him, from whom we
come out.

इन जाने आरीयत के न हाफीज सुपुई दोस्त,
हज़ी रखरा बेबीम व तल्लीमे वप कुनम। Hafiz

Our home (desired rest) is in Mazda alone. This world
is only the market place which we have to visit for
transaction.

कारवान शायम ज गरतुन मी रसद
ता तकारत मी कुनद वा मीरवद। Masnavi 3-4191

११। अत् दुश्-ख्-पथ्रंम् दुश्-श्वयौयनंम् दुम्-वचड्हो,
दुम्-दएनंम् दुश्-मनड्हो द्रेग्वतो।
अकाइश् खरेयाइश् पइती उर्वानो पइत्येइन्ती,
दृजो देमाने हइथ्या अडहेन् अस्तयो ॥

I अन्वय (Prose order) :-

अत् दुश्-क्षत्राः दुश्-श्वयौजाः दुश्-वक्तवः (now these malevolent,
evildoer, evil-tongued) दुर्दाना दुर्मनमः दु-गतः (evil-natured, evil-
minded villains) अस्ते खरयैः प्रति उवाणः प्रति एमिन्ति (through impure
impulses revert their souls) इ-जः धान्नि सत्या अस्तयः असन् (and
become the regular inmates of the House of Lie)

II अनुवाद (Translation) :-

But these villains, malevolent, miscreant, evil-tongued,
evil-natured, and evil-minded, on account of their evil
impulses, bring back their souls (instead of keeping them
with Mazda). They are the meet residents of the House
of Lie (this illusory world).

III टीका (Word-note) :—

दुष्-क्षत्राः + दुःसाहसाः = tyrannic.

दुस् (दुष्टा) क्षत्रं (शक्तिः) येषाम्

दुष्-च्यौनाः = दुष्कर्माणि = malefactors

अक्केः = अपवित्रैः = impure अप-पाप ।

क्षरथ = संस्कारः = impulses

स्व-स्वरति = to go. (Nighantu 2-14-54) स्व+अप (unadi 400) =
स्वरथ । That which moves. Sans स्व = Zend स्

प्रति = पुनः = back.

उवांशः = आत्मनः = souls. object of प्रति-आशयन्ति ।

प्रति-आशयन्ति = प्रत्यावर्तयन्ति = they revert इ-एति = to go. इ+
णिच् (causative) = आशयति = to make to go, to send. प्रति
+ आश + लट् अन्ति + प्रत्याशयन्ति = they take back.

दमनि = धान्नि = in the abode

दम = house (Nighantu 3-4-12) दम and दमन् are equivalent
by the dictum ज्ञोर् अन्तर्लोप । दमे दमूना इषयन् इळम्यदे
(Rig 10-91-1). Fire is a gracious guest in every house in
the land of Iran.

सत्याः = योग्याः = fit. adjective of अस्तयः ।

अस्तय = भवन्ति = are.

अस् + लोट् अन्ति । इ elides by 3-4-97 and त by 8-2-23.

अस्तयः = जीवाः = beings.

अस् + ति by वसेस् तिः (unadi 629)

IV. टिप्पणी (Remark) :—

It is only when all bad tendencies (the effect of previous evil thoughts) die out, that one can live in the vicinity of Mazda. Otherwise his evil propensities drag his soul back to the passing show of this ephemeral world.

न सम्परायः प्रतिभाति बालम् प्रमादन्तं चित्तमोहनं मूढम् ।

अयं लोकः नास्ति परः इति मानी पुनर पुनश्च आपद्यते मे ॥

Katha Upanisad 2-6

The foolish hedonist does not know how to take refuge in Mazda. He does not see beyond this world, and cannot get away from it, to the eternal life.

Until the Higher Self has established itself in him (has become his normal character) a man is his own enemy.

ता नष्टुद उ लाळ शुद्ध रा दुश्मन अस्त

ज्ञानके यक मन नीम्त इनजा दु मनस्त । Masnavi—5-2031

Until the pebble has turned into a ruby, there is self-conflict—for yet there are two selves within it.

१२ । कत् तोह अया ज्ञयन्ते अवड्हो,

ज्जरथुस्त्राइ कत् तोह वोह मनड्हा ।

ये वे स्तओताइस् मज्जदा फ्रीनाइ अहुरा,

अवन् यासांस् षत् वे इस्ता वहिश्तेम् ॥

1. अन्वय (Prose order) —

कृत् ते अपा अरुद्रनाथ अवतः जवयन्ते (when would your Rectitude speed security to Zarathushtra) कृत् ते वसु-मनसा (when your Conscience?) हे अहुरा मज्जा, ये वै स्तुतेः प्रीणामि (by those hymns, Ahura Mazda, in which you rejoice) अवता यसते (by them I would pray) यद् वः वहिष्ठं इष्टं (which is your best gift)

II अनुवाद (Translation) :—

When would your Rectitude speed security to Zarathushtra? And when would your Conscience (speed security)? By those hymns, Ahura Mazda, in which You rejoice, I would entreat for that, which is your best favour.

III टीका (Word-note) :—

कृत् = कदा = when. किम् + अत्। by किमो अत् (5-3-12)

जवयन्ते = जवयन्ते = would send speedily.

जु—जवति—to go (Nighantu 2-14)। जु + जिच्—जवयति—to send. आत्मनेपदम्। जव + लट् अन्ते + जवयन्ते। —जवयन्ते by तन्नि-पत्योः etc (6-4-99). plural in place of singular (अन्ते in place of ते) by सुप्-तिङ्-उपग्रह् etc. लट् in the future tense by वर्तमान सामीप्ये etc (3-3-131)

अवसः = रक्षणानि = protection. अव—अवति—to protect. अव + असु (Unadi 638) = अवम्। object of जवन्ते (2/3).

ये-येः = by which. adjective of स्तुतेः। ए in place of तृतीया by सुपां सु-लुक् etc (7-1-39)

वे-वे—indeed.

स्तुतेः—स्तुतिभिः—(by) hymns

स्तु + क—स्तुतं। क forms a noun by नपुंसके etc (3-3-114)

प्रीणाइ=प्रीणासि=तुष्यसि—You rejoice

प्री—प्रीणाति—to be pleased. प्री + लट् सि=प्रीणासि। स elides in analogy of the rule लोपक्ष etc (7-1-41)

अवव=अवता=वावता=by that

अवत् + वतुप् = अवत् by 5-2-29 and 6-3-91 वासांस् इत्यस्य करणे तृतीया। तृतीया elides by सुपां सु-लुक् etc

तासांस्—प्रार्थयिषुम्—I would pray.

यम्—यसति (—यजति)—to pray. यसति becomes यासति by analogy of शिवु-कम्—यमां (7-3-75). यात् + लृट् अम्। स comes by क्लेः सिच् (3-1-49) and म comes by विभाषा चिन्—गमुल्लोः (7-1-69) अम् elides by मन्त्रे प्त-हृत् etc लृट् is used in the present tense by छन्दसि लृक् लृट्-लिट् (3-4-6) Initial अ of लृट् is prevented by वहुलं etc (6-4-75) cf वैरसांस् (51-5)

वे = वः = your.

इष्टं—दानं = gift.

इव—इवति—to send. इप् + क—इष्टं। क forms a noun by 3-3-114. आ in place of सु (1/1) by सुपां सु-लुक् etc.

IV टिप्पणी (Remark) :—

To win the prizes of Mazda, to achieve all that He is ready to give, should be the aim of our life.

Complete resignation to Mazda, as expressed here, is the ideal of Bhakti Yoga. It is called प्रपत्ति in Indian literature and is said to be the import of the word Islam. Such Sraoshem comes to him alone, whom Mazda wills. "मज्झदा अहमाइ. यहमाइ नवी कइमाइ बित" (44-16). It is a rare gift and has been called अहेतुकी भक्ति,— Bhakti, that cannot be purchased by any price (हेतु—means), but obtained only through the grace of God.

But it is only when Mazda is pleased to lead, that a man can tread the path of virtue.

हर देलीरा सेजदेह इम इस्तुर नीस्त ।

मुज्झदे रहमत केले इर मचदुर नीस्त ॥ Masnavi—2-1651

Mazda is very kind ; but how could there be any scope for showing His kindness, unless there were needy persons praying for His help ! Mazda is in need of needy persons, in order to manifest His kindness.

बान्ना मी आवद के अब तालीक बेआ ।

जुद मोहताजे गदायान जुल गदा ॥ Masnavi 1—2744

He is only waiting for your prayer.

दाइए ओ मादर बहानेह-जु जुपद ।

ता के कय आन तेपूले उ गेयानि सवद ॥ Masnavi 2—1952

Mother only waits for the pretext of a cry from the child in order to suckle it.

चतुर्दशी

शरणिका (Refuge)

Suktam 50—1

१ । कत् मोइ उर्वा इसे चह्वा अवड्हो,
के मोइ पसेउश् के मे ना ध्राता विस्तो ।
अन्यो अपाद् ध्वत् चा मज्झदा अहुरा,
अज्झदा जूता वहिस्ता-अत् चा मनड्हो ॥

I अन्वय (Prose order) :—

कत् मे उर्वा ईसे (when would my soul prevail ?) चह्व अवसा (under whose protection ?) कः मां पश्येत (who would look after me ?) कः ना मे ज्ञाता बित्ते (which man remains as my protector ?) अन्यः अपाद् त्वत् च मज्झदा अहुरा (other than Rectitude and Yourself, O Ahura Mazda) अद्वा कृते वहिस्ता मनसः (and except Best Conscience)

II अनुवाद (Translation) :—

When would my soul prevail? By whose support?
Who would look after me? Who happens to be my saviour
—other than Rectitude and Yourself, Mazda Ahura, and
also except the best (i.e., social) Conscience.

III टीका (Word-note) :—

ईशे—ईशते—प्रमविष्यति—would be lordly. ईश—ईष्टे—to rule.
ईश् + लोट् ते। त् elides by लोप्स् त् etc (7-1-41).

कस्य—कस्य—whose.

cf कु-होरा सुः (7-4-62)। क often changes to च।

अवसः—रक्षणत्=under protection.

अव—अवति—to protect. अव+अत् (Unadi 638)=अवत्। पयमी
to denote cause पिशाचा etc (2-3-25)

पश्येयुः=पश्येयुः=पश्येत=would look after. plural in place of singular
by सुप्-तिव-उपग्रह।

विस्ते=वित्तो=विद्यते=exists.

विद्+लट् ते=वित्तो. sans तत्=Zend स्त

अपात्—धर्मात्=than rectitude.

पयमी is induced by अन्य by अन्याराद् etc (2-3-29)

अजुदा=अद्या=अपिच=and.

जुता=अद्ये, विना=except.

cf जुदा, (जुज) in Persian. अद्य=इ=य=ज।

चद्विष्टा-अत्=चद्विष्टात् than best

वसु+इष्ट=वसिष्ठ। Adjective to मनसः। आत् in place of पयमी
by सुपां सु-रुक्, etc

IV टिप्पणी (Remark) :—

Mazda is the only Saviour. He redeems man by recti-
tude and conscience, lifts him up from mere animal existence.

यो योनिम् योनिम् अर्चतिष्ठत् एक,

यस्मिन् इदं सं च विचैति सर्वम्।

तम् ईशानं वरदं देवम् ईक्ष्यम्

निचाप्येमां शान्तिम् अत्यन्तं एति ॥ Sartaswatara 4-11

Man should realise his impotence (helplessness). He
has no control even over his own body, not to speak of
controlling others.

पादशाही नीस्तत् वर रीशो शुव

पादशाही चुन कुनी वर नीक ओ वद। Masnavi 4-661

You cannot prevent your hair turning grey, how can
you think of controlling the course of the events of the
world.

२। कथा मजुदा रान्यो-स्केरेति गाम् इपसोइत्,

ये हीम् अद्याइ वाखवइतीम् स्तोइ उस्वात्।

एरेजेजीस् अया पउरुष्टृ हरे-पिप्यस्,

आकास्तेंग् मा निपांस्या दाथेम् दाह्वा ॥

I अन्वय (Prose order) :—

हे मजुदा (सः) कथं राण्य स्कृतिं गाम् इपसेत् (how, O Mazda, would
he ply the conflict ridden world) य अस्मै तां स्तोइ वाखवतीं उदयात्

(who, for himself, desires it to be ever peaceful). अवाचे
पुरुषु स्वर-पश्यतु इत्येव मां आकास्तं निशांस्य (instructing me clearly,
for the sake of Rectitude, in various sun-bright rites) दाधं
दास्य (give me the law).

II अनुवाद (Translation) :—

How would he ply the conflict-ridden world, O Mazda
who, for himself desires it to be ever peaceful? Instructing
me clearly in various noble sun-bright (glorious) modes of
worship, teach me the true law (of religion).

III टीका (Word-note) :—

राण्य-रुक्ति = रणमयी = full of struggle

रण = रणति = to fight. रण + ष्य = राण्या। राण्या (रणवहुला) कृतिः
(रचना) यस्या इति राण्यरुक्तिः। स comes by पाठकर etc (6-1-44).
[रण means रमणीय as beautiful in 44-6, and 47-3]

इषस्वेव = चालयेत् = would ply.

इष = इषति = to go. implied causative (by णेर अति 6-4-51)
= to guide इष् + लृच् स्व = इषस्वत्। लृच् in place of लिङ् by
सुप्-तिङ् ङमह etc.

हीम् = सीम् = त्यम् = her. vide Nighantu 4-2-81

अस्मै = निजाय = for himself.

वाञ्छवती = शान्तिमयी = peaceful.

वस् = वस्ते = to cover वस् + व् (Unadi 603) = वन्न। वन्न + अन् =
वाञ्छ security.

अस्ति = सदा = ever. अस्ति is not a verb here, but a निपात
(particle) under स्वरदि etc (1-1-37)

उरयात् = इच्छेत् = would wish.

वश = वष्टि = to desire. वश् + लिङ् यात् = उरयात्।

इरज्वस् = इरज्वेषु = पूजा-पद्धतिषु = in modes of worship.

इरज् = इरज्यति = to worship (Nighantu 3-4-1). इरज + य = इरज्यं
= आचारः। Locative of निशांस्य। सु in place of सप्तमी by
सुपां सु-सुक् etc.

अपा = अपामै = for rectitude.

तादर्थ्ये चतुर्थी। चतुर्थी elides by सुपां सु-सुक् etc.

स्वरे-पश्यस् = सूर्य-सदृशेषु = उज्ज्वलेषु = in bright.

स्वरः = सूर्यः (sun). स्वर + इश् + क। इश् becomes पश्य by
असूर्य etc (3-2-36) स्वर becomes स्वरे by सुपोदरादीनि etc
(6-3-109) adjective to ऋज्वेषु (ऋज्वस्)

आकास्तं = स्पष्टं = clearly.

आ + कास् + छ = आकास्त। qualifies निशांस्य। भेदके द्वितीया।

काश = काशते = to shine (also काशते of चकास्ति)

निशांस्य = उदिश्य = by advising.

शास् = शास्ति = to advise. नि + शास् - स्यप् = निशांस्य। न्युम्
comes by extension of the rule इक्षितो etc (7-1-58)

दाधं = विधानं = law.

धा = विदधाति = to do. धा + य (unadi 167) = दाध। (vide 46-15)

दाह्व = दास्य = देहि = give.

दा = ददाति = to give. अत्र अदादिः। आपमनेषाम्। दा + लोट् स्व =
दास्य। स्व becomes स्वा by द्वयचो etc (6-3-135). Sans स्व =
Zend हु।

IV टिप्पणी (Remark) :—

Mazda can teach the best way of waging the struggle for existence, i.e., how to keep the soul unaffected by the outward circumstances.

किं कर्म किं अकर्मैति कवयो अप्यत्र मोहिताः ।

तत् ते कर्म प्रवक्ष्यामि यत् ज्ञात्वा मोक्षमे अश्नुमात् ॥ Gita 4-16

I will now tell you what is your duty.

३ । अत् चीत् अस्माइ मज्जदा अपा अह्इती,
याम् होइ ख्पथा वोहु चा चोइश्त् मनइहा ।
ये ना अपोइश् अत्रोजइहा वरेदयएता,
याम् नज्दिस्ताम् गएथां द्रेग्वाओ वस्वइती ॥

I अन्यय (Prose order) :—

हे मज्जदा अत् चित् अस्मै अपा असति (Now then, O Mazda, rectitude happens to him). यं सा क्ष्पूा वसु मनसा च चोपति (whom this non-chalance and conscience guide). यः ना अलेः ओजसा वर्यवति (which man by dint of perseverance develops) वा नेदिष्टां गवाथां द्रग्वास् मस्वति (the nearest region which the villain devastates).

II अनुवाद (Translation) :—

Then too, Rectitude betakes him, O Mazda, whom this nonchalance and conscience guide—the man who by dint

of perseverance, reclaims the near-most region, which the villains devastate.

III टीका (Word-note) :—

असति—भवति—becomes.

अस्—अस्ति—to be. अत्र तुदादि। अस्+लट् ति।

हे—से—सा—that

ए in place of सु (1/1) by सुपां सु-लुक् etc.

वेपत्—वेपति—प्रेरयति—sends, guides.

विप्—वेपति—to send. (छान्दसः) अत्र अपादिः। विप्+लेट् ति—वेपति। इ elides by 3-4-97 vide 31-3, 44-16, 46-18.

अलेः—वृतेः—of perseverance

अस—असति—to hold on (गणपण)। अस्+ई (Unadi 446)—अवी—perseverance) (vide 48-8).

वर्यवते—आप्यायते—develops. वृध=वर्धते—to grow. वृध+णिच्।

नेदिष्टां—निकटतमां—near-most

अन्तिक—near. अन्तिक+इष्ट—नेदिष्ट। अन्तिक becomes नेद by अन्तिक etc (5-3-63)

गयथां—विपर्य—regions.

गै—विस्तारे (Nighantu 2-14) गै—अव (Unadi 400)—गयथ। स्त्रियां आप्। vide 31-1, 31-11.

IV टिप्पणी (Remark) :—

One should start improvement of the world by taking up the problems near-most at hand. Telescopic philanthropy does not count for much.

श्रेयान् स्वधर्मो विरुणः परधर्मात् स्वनुष्ठितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ Gita 3-35.

Performance of one's own duty, even though smaller, is better than the bigger duty of some one else.

४ । अत् वाओ यजाइ स्तवस् मज् दा अहुरा,
हदा अपा वहिस्ता चा मनड्हा ख्पथा चा ।
या ईषो स्ताओड्हुत् आ पइथि,
आकाओ अरेद्रेन् देमाने मरो सओपाने ॥

I अन्वय (Prose order) :-

हे अहुर-मज्दा अत वः स्तवस् यजे And now praising I would worship you O Ahura Mazda) सधा अयया वहिष्टेन मनसा क्षप्रेण च (along with rectitude, best conscience and nonchalance) यद् ईषे स्वासत् आ पथि (since I wish to continue standing in the path) ध्रुवणः गिरः दमनि आकाशं नद्यः (in devotion's house of song, solicitant of light).

II अनुवाद (Translation) :-

And now chanting, I would worship you, Mazda Ahura along with Rectitude, Best (i.e. universal) Conscience, and Nonchalance. For I wish to continue standing in the path of the House of Song (Heaven), solicitant of light.

III टीका (Word-note)—

स्तवस्=स्तुवन=praising.

स्तु—स्तौति=to praise स्तु+क्युत्=स्तवस् क्युत् is added by स्यपि-तुहोः etc (3-4-17)

सधा=सह=with.

वा=यतः=since.

यद्—आ in place of यमो by सुपां सु-लुक् etc: (7-1-39)

इषे—इष्टामि—I wish.

इष्—इष्टति=to wish. इष्-मि etc (7-3-77) does not apply by महाविभाषा—इषति । आत्मनेपदम् । लट्-ए ।

स्वासत्=वृशं तिष्ठन्=continue standing.

स्वा—तिष्ठति=to stand. स्वा+सन्=स्वासति । (normally तिष्ठामि reduplication stopped by अत्र लोपो etc 7-4-58). स्वास्+यत्=स्वासत् । सु (1/1) elides by सुपां सु-लुक् etc.

पथि—in the road.

आकास्=दीप्तिः=light.

कास्—कासते=to shine (cf चकासि) आ+कास्—क्षिप=आकास् । object of the participial adjective नृपम् । (vide 48-8)

नृपस्=अभिठापुः=—solicitant.

नृध—नृधोति=to adore (Nighantu 3-4) नृध्+र (Unadi 178) qualifies अहम् (understood).

दमने=पात्रे=for the house.

दम=house (Nighantu 3-4-12) दमन् is a variant of दम by the dictum शोर अन्तर्धोर लोफ—final स् and न् often elide. पथि इयमेन सम्बन्धे षडी । Possessive case in relation with पथि । चतुर्थी in place of षष्ठी by सुप-तिह् उपगह् etc.

गिरः = संगीतस्य = of song.

गीः = song. धाम इत्यनेन सम्बन्धे षष्ठी । Possesses दमन् ।

श्रूयणः = श्रूयस्य = भक्तैः = of devotion.

श्रूयन् is a variant of श्रूय by the dictum झोर अन्तयोर लोपः । गिरः इत्यनेन सम्बन्धे षष्ठी । Possesses गिरः । श्रु + सन् = श्रूयति । duplication stopped by 7-4-58 श्रूय + कनिनि = श्रूयन् (Unadi 162)

IV टिप्पणी (Remarks) :—

Constant prayer and song are the easiest way of reaching Mazda,

हाफ़ीज़ ज़ शौक़े मक्कलीसे मुलतान पोयास दीन ।

ख़ामोश म शव के कारे तु अज़् नाला मीरख़द् ॥ (Hafiz 158)

Do not be silent. Your affairs thrive through prayer.

५ । आरोइ जी क्ष्मा मज़्दा अपा अहुरा,
य्यत् यूप्माकाइ मांश्राने वओराज्जथा ।
अइवी-देरेस्ता आवीप्या अवड्हा,
जस्ताइश् ता या नाथो खार्थ् दायत् ॥

I अन्वय (Prose order) :—

अपा मज्दा अहुरा, क्ष्मा आरय हि (Holy Ahura Mazda, do ye come) यत् युष्माकाय मान्त्रणे वर्हथ (if you love your Chanter). अपि इहेन अवसा आविष्य (appear with very firm protection)

तेः जस्तैः वे नः खार्थे दायत् (with those arms which would put us to holines).

II अनुवाद (Translation) :—

Come Thou, Holy Mazda Ahura, if you are pleased with the Prophet. Appear, with very firm protection— with those hand which would put us to holiness.

III टीका (Word-note) :—

आरय = आगच्छ = come.

ञ्च-इयति = to go. ञ्च + त्वाथै णिच् = आरयति [लोके अर्पयति - Panini 7-4-36] आरि + लोट् हि । vide 33 9, 34-3.

क्ष्मा = युष्मा = you. क्ष्मा in Persian.

युष्माकाय = युष्मदीयाय = (to) yours.

युष्मद् + क = युष्माक (vide Panini 4-3-2) ।

मान्त्रणे = उद्गात्रे = the chanter.

मन् + वृन् (Unadi 259) = मन्त्रन । dative of वर्हथ by स्तुहेर, etc (1-4-36).

वर्हथ = क्रियासि = you love. वर्ह = वर्हति = to bestow (to love) वर्ह + लट् य = वर्हथ = वर्जथ (vide 32-1)

अइवी = अभि = fully.

इज्जता = इहता = इहा = इहेन = with strong

इह + क = इह । Adjective of अवसा । आ in place of स्तुतीया by युषां मु-ञ्चत् etc इ becomes ङ in Sanskrit by हो ङः (8-2-31) it becomes ज and then श in Zend (vide 31-2)