

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

THE HYMNS
OF
ATHARVAN ZARATHUSHTRA

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Contd. From last PDF

science, that sustains Rectitude, is the root of Duty. Bestow that mentality, Mazda, which is ever equable.

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III टीका (Word-note) :—

ता-तं—that.

adjective to बहुमनसं । तद् becomes ता in द्वितीया by addition of वा by सुपां सु-उह् etc. (7-1-39).

मन्ता-ज्ञता=cogniser.

मन्+तृच्-मन्ता

पौर्व्यं-पौर्व्यं-foremost.

adjective to तम् ।

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

रुच्यन्-रुचोति-दीप्यते=shines.

रुच-रुचयति दीप्तौ । here declined in रुचादि class. रुच+छे-अन्ति-रुचन् । इ of अन्ति elides by इत्थ etc. (3-4-97) and त् by संबोधान्तस्य etc (8-2-23). Plural number in place of singular, by the dictum सुप्-तिङ् उपसह् etc.

स्वाशा-स्वाशा-पवित्रता=holiness.

स्वाशा (स्वाशा)=पवित्रता (Nighantu 4-2-14)

[In Nighantu 2-10-16, स्वाशा means wealth. In 4-2-14 the meaning is suggested to be gathered from the context.]

स्वाशा-स्वाशावाः (रुचिभिः) । षष्ठी elides by सुपां सु-उह् etc. (7-1-39)

घार्जं अग्निर् अहृगोच् जातवेदाः (Rig 10-88-4)

Jataveda Agni made it (the world) pure.

श्राप्यं सोमं आशिरं (Rig 10-49-10)

Pure Soma-juice

[Vide 28-2, 33-9, 43-2, 53-6]

धामिः=निदानं=source.

धा-इधाति=to place

धा+मि (Unadi 492)=धामि

उक्ष्य-देहि=award.

उक्ष-उक्षति=सेचने=to shower.

उक्ष+छेद् द्वि-उक्ष्य । declined in दिवादि class

नृस्य-नृस्य=always.

IV टिप्पणी (Remark) :—

Conscience is the determinant of Duty. The dictate of conscience is the same for all. It does not ask one to speak the truth and another to tell a lie. The supremacy of Conscience should be duly recognised. Customs should not over-rule Conscience, as the Mahabharata says

न धिषिर् ग्रसते प्रज्ञां, प्रज्ञातु ग्रसते विधिम् ।

Adiparva 118-10

Conscience dose not vary with circumstances.

इन नेहू आन जानस के अहंजायद ज नान् ।

या गेही वाशः चुनीन गाही चुनान ॥

Masnavi 1-1977

Conscience is not now this and now that.

He alone can enjoy peace of mind who is not swayed by passions.

खशेन वर शाहान वेह ओ मारा बुलाम ।
वेशमरा इम् वस्तेअम् ज़ीरे लगाम ॥

Masnavi 1-3799

Rage rules over Kings, and I rule over rage.

८ । अत् ध्वा मंग्ही पोउर्वीम्,
मभ्दा येजीम् स्तोइ मनड्हा ।
वडहेउश् पतरेम् मनडहो,
बात् ध्वा हेम् चग्मइनी हेन् ग्रवेम् ।
हइथीम् अपश्ना दांमीम्,
अडहेउश् अहुरेम् प्यओधनेपू ।

I अन्वय (Prose order) :—

अत् त्वां पौर्ध्वम् अमसि (Forthwith I recognised you to be the foremost) हे मभदा मनसा अस्ति वाज्यम् (O Mazda ever adorable with mind) वसोः मनसः पितरं (father of conscience) यत् त्वां मं चग्मनि सं अहुरम् (when I beheld you with my eyes) अपस्त्य सत्तां धामि (the real source of Rectitude) असोः त्व्योःत्नेपू अमुरं (Lord of the actions of life)

II अनुवाद (Translation) :—

O Mazda, when I beheld you with eyes, I at once realised You to be the ever-adorable by mind, the father of Conscience, the real source of Rectitude, and the Lord of the actions of life.

III टीका (Word-note) :—

मसि — अमसि — अमन्वयम् — I recognised.

मन् + लृट्, इ । Initial अ in stopped by बहुलं etc. (6-4-75)

येजीं — वाज्यम् — adorable.

सि — अस्ति — चिरं — ever.

अस्ति is counted as a निपात (Avyaya) under स्वरदि etc. (1-1-37) (It is not the verb अस्ति)

(vide also 33-10, 34-4, 43-13)

हेन् — हेन् — सं सं — fully.

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

चग्मनि — चग्मना — चक्षुषा — by the eye.

चक्ष् — चक्ष् — कष्टे — to see.

चक्ष् + मनिन् (Unadi 594) — चग्मन् ।

चग्म in Persian. तृतीया in place of वसमी by मुन्-तिङ्-उपमह् etc.

अहुरम् — अहुरम् — अग्रहाम् — I took.

ह is changed into म् by the Vartika इ-प्रहोर् मः । Initial अ is stopped by बहुलं etc. (6-4-75)

धामि — निदान — source.

धा — दधाति — to hold: धा + मि (Unadi 492)

अहु-अस्- life.

अहु is a variant of अहु (28-11, 30-4, 32-13)

IV टिप्पणी (Remark) :-

In his magnificence, Mazda is the gracious support of the normal order of the universe.

धर्मावहं पापनुंभं भवेशम् ।

ज्ञात्वात्मस्थं अमृतं विश्वधाम ॥

Swetaswatara Upanisad 6-6

'अहुरेम् प्वओषनेपु' remind us of the कर्माभ्यक्षः of the Swetaswatara.

कर्माभ्यक्षः सर्वभूताधिवासः ।

साक्षी चेत्ता केवलौ निर्गुणश्च ॥ 6-11

६ । श्वोइ अस् आर्मइतिश्

श्वे आ गेउश तपा अस् ख्तुश् ।

मन्येउश मज्दा अहुरा,

ह्यत् अख्याइ ददाजो पयाम् ।

वास्त्र्यात् वा आइते

ये वा नो इत् अइहत् वास्त्र्यो ॥

I अन्वय (Prose order) :-

त्वे अस् आरमसि (you indeed faith) त्वे आ गोः अतसः (and you

created the world) अस् क्रतु (and indeed duty) मन्वोः मज्दा अहुरा (by your energy O Ahura Mazda) यत् अस्मै पथं ददास् (so you give the path to him) वास्त्र्यात् वा आइते (who proceeds either by activity) यः न वा इत् वास्त्र्यः अतत् (or who is not active).

II अनुवाद (Translation) :-

It is You, who created Faith, and it is You who created the World as well as Duty, by Your Energy, O Ahura Mazda. This is how you prescribe the path, both for him who proceeds by activity, as well as for him, who is not active.

III टीका (Word-note) :-

त्वे-त्वम्=You.

ए in place of प्रथमा by सुपां सु-ञ्च् etc. (7-1-39)

अस्-एव- alone, indeed.

आ-किच- and.

गोः-गां- the world.

object of अतसः । षष्ठी in the object by extension of अर्थीगर्थ etc. (2-3-52)

तसः-अतसः-अतसः- you created.

त्स्-तसति- to mould. लङ्-सु Augment अ is prevented by बहुलं छन्दसि etc (6-4-75)

अस्- in deed.

क्रतुस्-क्रतुम्- duty.

object of अतसः । सु in place of द्वितीया by सुपां सु-ञ्च् etc.

मन्योः - मन्यूना - by energy.

Instrumental of अतसः । ष्टो in instrumental case like
नामिस् तृप्यति काष्ठानां

ददास् - ददासि - you give.

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

पथां - पन्थानम् - way.

object of ददास् । पथ is a variant of पथन् (पथिनं) by the
dictum स्नोर् अन्तयोर् लोपः । पथ + स्त्रियाम् आप् = पथा । cf "स्यात्
तनुः तनुषा साढं, धनुषा च धनुं बिदुः ।" Viswakosa

वास्व्यात् - वास्व्येण - कर्मणा - by deeds.

वास् - वासयति = to subserve. वास् + ञ् = वास्त्र (Unadi 608) ।
वास्त्र + स्वार्थे य - वास्व्य । प्रकृत्वादिभ्यः उपसंख्यानम् इति भेदके तृतीया ।
आत् in place of तृतीया by सुपां सु-द्धक् etc (7-1-39)

आ-इते - आयाति - proceeds.

इ - एति - goes. declined here in Atmanepada.

वास्व्यः - कर्मशीलः - active.

वस - वस्ते - परिधाने - to wear, to adopt वस् - ञ् = वास्त्र (Unadi
538) वस् becomes वास by the Vartika वसेर् तन्वत् etc वास्त्राय
साधुः इति वास्त्र + य - वास्व्यः ।

IV. टिप्पणी (Remark) :-

Two ways of life are outlined here (i) proceeding by
action (वास्व्यात् वा आइते) and (ii) renunciation of all action
(अवास्व्यः)

Gita calls them Yoga and Sankhya respectively.

लोकेऽस्मिन् द्विविधा निद्रा पुरा प्रोक्ता मया नव ।
ज्ञानयोगेन सांख्यानं कर्मयोगेन योगिनाम् ॥

Gita 3-3

Santi Parva brings the contrast into relief.

वेदाहं तात शास्त्राणि अपराणि पराणि च ।
उभयं वेदं वचनं कुरु कर्म त्यजेति च ॥

19-1

I am aware that there are two ways, viz (i) do action
(duty) and (ii) renounce all action.

The whole lesson of the Gita is that action should not be
renounced. The Gita adopts the view-point enunciated in
the next Rik (Sukta 31-10)

One of the arguments of the Gita is that God himself,
as creator, is active (3-22). Man should follow the ways
of God. The same idea is conveyed in ध्वे आ गेवश् तवा

१० । अत् ही अयाओ फ्रवरेता,

वासीम् अस्व्याह फूप्यन्तेम् ।

अहुरेम् अपवनेम्,

वड्हेउश फ्येन्गहीम् मनड्हो ।

नो इत् मभूदा अवास्त्रयो,

दवांसचिना हूमेरेतोइश् वक्षता ॥

I अन्वय (Prose order) :—

अत् द्वि अनयोः वास्वम् प्रवरत (Now of these two, choose activity) अस्मै संप्रयन्तं (which is edifying to one's self) असुरं अपवन्तं (magnificent and noble) वसोः मनसः प्रसार्य (and promotive of conscience) हे मज्जदा, दम्भाचीनः अवास्व्यः नो इत् (O Mazda, the deceitful inactive is not) स्मृतेर भक्ता (gainer from remembrance)

II अनुवाद (Translation) :—

Now of those two (activity and reclusion), choose activity which is, for one's self, edifying. It is magnificent, moral and promotive of Conscience. O Mazda, the deceitful inactive one does not derive the benefit of *Japa*.

III (Word-note) :—

वास्व - कर्म = activity.

वस् - वस्ते - आच्छादने । वस् + व्र - वक्ष (Unadi 608)

अस्मै - to one's own self.

dative of संप्रयन्तं ।

अपवन्तं - भूषयन्तं - adorning.

प्स् = elegance (Nighantu 3-7).

प्स् + क्प् - प्स्वति adorns. क्प् is added by the dictum तत्

करोति तद् आचष्टे । प्स्व + शतृ - प्स्वत्, adjective to वास्वम् (2/1).

इय comes by क्प् like ईय in ऋत (Vide ऋतेर ईयङ 3-1-29)

प्रसार्य - वर्धकं - promoter.

प्सा - प्साति - to advance (Nighantu 2-14) प्सा + स (Unadi-

349) - प्सास adjective to वास्वम्

दम्भाचीनः - आत्मवदकः - deluded.

दभ - दभ्नोति - to cheat. दम्भ - deceit.

दम्भ + अघ + व - दम्भाचीनः

भक्ता - भागवान् - gainer.

भज - भजते - to enjoy. भज + तु - भक्ता ।

IV टीप्पनी (Remark) :—

Activity is inescapable. For the so-called inactivity is also a sort of activity, viz. the action of rejection. The essence of activity lies in the mental act of intention. All intentions cannot be got rid of, for the intention to renounce intention, is also an intention. This is known as the paradox of Asceticism viz that it is impossible to renounce all activity. Gita (3-4) expresses this by saying न कर्मणाम् अनारम्भन् नैकर्म्यं पुरुषो अश्नुते । Thus Bhagavan Zarathusthra says that the protagonist of inactivity only deceives himself.

The Isa Upanisad says that one should persist with work as long as he lives.

कुर्वन् एवेह कर्माणि जिजीविषे च शतं समाः ।

एवं त्वयि मान्मथे इतो अस्ति न कर्म लिप्यते नरे ॥

Isa—2

Jalal reminds us that it is by exertion alone that hundred problems are reduced to ninety.

जहद् कुल ता सद् गुमान गरद्द नवद् ।

शव वेरथ वर तु बेखुस्ती शव रवद् ॥

Masnavi 1—3689

Even *ajap* or silent repetition of Mazda's name, is a sort of action, and if one would give up all action, he would deprive himself of the benefit of *Japa* (स्मृति)

And Jalal points out how *Japa* (remembrance of Mazda) is the protection against the delusion of the world.

अनुने इन आलम अय जान मफलत अस्त ।

हुशयारि इन जहानरा आफत अस्त ॥

Masnavi 1—2066

Sufis introduced the rosary for ensuring the resolved number of repetitions.

Hafiz thinks that the rosary supplements the function of the Kushti.

बक्ते आन शीरीन कलन्दर खुश के दर अलबारे सर ।

जे के ए तल्बीहे मलेक दर हल्केए जुझार दास्त ॥

Hafiz—69

The happy darvesh puts the Kushti to use for the remembrance of Mazda.

११ । हत् ने मझदा पओउर्वीम्,
गएथाओस् चा तपो दएनाओस् चा ।
ध्वा मनड्हा खूत्श् चा,
हत् अस्त-वन्तेम् ददाओ उस्तनेम् ।
हत् श्यओथना चा सेंड्हास् चा,
यथा वरेनेङ्ग वसाओ दायेते ॥

I अन्वय (Prose order) :—

यत् नू मजदा पौर्वीम् (Because O Mazda, even from the beginning) गयथं च अतसः ध्वानां च (you fashioned both matter and thought) ध्वा मनसां क्तुं च (and you [fashioned] mind and duty) यद् उस्तानं अस्तिमन्तं अद्धाः (and you made the soul tangible) यत् च्यौत्नां च शंसं च (and deeds and words) यत्र वरायाः वरणं दीयते (wherein choice of will has been given)

II अनुवाद (Translation) :—

Because O Mazda, You fashioned for us, from the beginning, both matter and thought, and You (fashioned) mind and duty, and You gave the up-mind, along with a frame, and (You created) deeds and words, wherein (freedom of) choice has been given to the will—[it is better to choose activity].

III टीका (Word-note) :—

ने-नु-अपि- even.

गयथं-जङ्- matter.

गा- to go, to spread (Nighantu 2-14-113)

गा+अथ (Unadi 400)- गयथः (Vide 50-3)

ध्वानाम्- चित्ति- consciousness, mind.

ध्वै+ल्युट्- ध्यान । त्रियाम् आप ।

[another दएन comes from धेना- holy words, and means religion].

अस्तवन्तं- अस्तिमन्तं- existent, tangible

दधान् - अदधास् - made.

धा + लङ्-स् । Initial अ dropped by बहुलं etc (6-4-75)

उश-सनेम् - उश - सनुम् = अधिचितं = higher self.

Vide 33-10, 33-14, 34-14, 43-16.

Sans त्त → Zend क्ष ।

वरणं - स्वच्छन्दता - freedom of choice.

वृ - वृषोति वरणे । वृ + ल्युट् = वरणं ।

वशा - इच्छा - will.

वश् - वशि = to desire. वश् + अञ् - वशः । स्त्रिया आप् । (6/1)

वशा हि सत्या ब्रह्मण्य राज्ञः (Angirasa Veda 1-10-1)

दायते - दीयते - is given.

लट् in the present tense by छन्,सि etc (3-4-6)

IV टिप्पणी (Remark) :-

The soul is en clothed in a body and activity is required to maintain the body ; as the Gita says—

शरीरखात्रापि च ते न प्रसिष्येत् अकर्मणः ।

Gita 3-8

Freedom of will is the postulate of moral life. It is because a man can turn either to the right or to the left (as he chooses) that responsibility can be fixed on him. "Ought" implies "can"

हीच वासाद् इन तरवुद् दर सरम् ।

के रचम दर वहर या बाला परम् ॥

Masnavi 6-410

Duty does not exceed one's ability. None can be held responsible for not flying in the sky.

It is no good living in the world of imagination alone. Mind is enclosed in a body and we must face the actual facts of life.

गर बसाने मानची काफ़ी शूदी ।

खलकें आलम बातिल उ आतिल शुदी ॥

Masnavi 1-2624

If the mind alone would have sufficed the material world would not have been created.

१२ । अथा वाचेम् वरइती,

मिथह् वचाओ वा एरेप-वचाओ वा ।

वीद्वाओ वा एवीद्वाओ वा,

अह्मा जेरेदा चा मनइहा चा ।

आनुश्-हख्श् आर्मइतीश्,

मइन्यु पेरेसाइते यथा मएथा ॥

I अन्वय (Prose order) :-

अत्र वाचं भरति (utters words here) मिथ्या-वचाः वा श्रुत-वचाः वा (whether liar or truthful) विद्वास् वा अविद्वास् वा (whether wise or ignorant) अन्य हृदा मनसा च (with his heart and mind) आनुषक् आरमतिः मन्वुं प्रेषते (forthwith faith directs his energy) यत्र मेधा (where the goal is)

II अनुवाद (Translation) :—

Whether he is truthful or liar, whether he is ignorant or wise, a man utters words in accordance with his heart and mind. Faith forthwith directs energy where the goal lies.

III टीका (Word-note) :—

भरति—उच्चारयति— utters.

मिथ—मिथ्या— lie.

मिथ्या वचः वस्य—मिथ्या-वचाः (liar)

ऋप्—सत्यं— truth.

ऋण्य— noble (Nighantu 3-3)

ऋण्य वचः वस्य—ऋण्य-वचाः— truthful

हृदा— with his heart

सहायं तृतीया

आनूषक्—द्राक्— forthwith

It is an adverb (अव्यय)

मन्थं—शक्ति— energy.

object of प्रेषते । In place of द्वितीया final उ becomes long by सुपां मु-लृक् etc

प्रेषते—प्रेरयति— directs

प्र + ष्य—प्रेष—प्रेषते ।

मेधा—पुरुषार्थः— objective, goal

मेध—मेधते—सङ्गमे— to which all activities converge

(Vide 30-9, 34-6)

IV टिप्पणी (Remark) :—

Everybody has a philosophy of life, whether it is consciously present in his mind or not. He fixes up something as the object of his life, and strives therefor. Without some such object he cannot live for a day. The only difference between the wise and the foolish is this, that the goal (मेधा) of the former is based on rational considerations, while that of the latter is merely instinctive.

A man may profess many theories, but the only test of what he believes to be true, is found in his conduct. Conduct is a language that seldom lies. One's faith is bound to be reflected in his conduct. If one's conduct is to be right, he should have right faith (आरमति) ।

सत्त्वानुरुपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयो अयं पुरुषः यो यन् श्रद्धः स एव स ॥

Gita 17-3

A man is as good as his faith.

१३ । या फ्रपा आविप्या,

या वा मन्दा परेसाइते तथा ।

ये वा कसे उश् अपनड्हो,

आ मजिस्ताम् अयमइते वृजेम् ।

ता चम्पेनेंग् ध्विद्धा हारो अइवी,

अपा अइवी वएनही वीस्या ।

I अन्वय (Prose order) :—

या पृसा आविष्या (that purpose which is openly) हे मज्झा, वा वा तातु प्रस्यते (or that Mazda which is secretly asked) यद् वा ऐनसः कस् उश् (or that the sinful one in deed) महिष्ठं भुज् आयमते (runs towards great misfortune) तद् त्विष्ठा चर्मना (that by sharp eyes) हारः अपि अवा अपि (both wrong and right) विश्वं वेणसि (all you see)

II अनुवाद (Translation) :—

That quest which is sought openly, or that (purpose) which is sought secretly, and how a sinful man courses to misfortune,—all these, whether right or wrong, you see with your keen eyes.

III टीका (Word-note) :—

पृसा — प्रश्न = question, quest.

तावा = ताथूना = secretly.

तातु = a thief (Nighantu 3-24). तृतीया in भेदक (adverb) by प्रकृत्यादिभ्यः etc. अया in place of तृतीया by सुपां सु-लृक् etc. (7-1-39)

कस्ते उश् = कस् उश् = कश्चित् = some one.

कश + उश् = कस्ते उश् । कस् = any. उश् = अपि, चन । कस् becomes कस्ते by addition of 'ए' by सुपां सु-लृक् ।

ऐनसः = पापरः = sinful.

एनस् = sin. एनस् + अण = ऐनसः ।

मविष्ठां = महिष्ठां = greatest.

महत् + इष्ठ = महिष्ठ । Sans इ = Zend ज

आ यमयते = गच्छति = comes by.

यम — यमयति = to go.

भुजां = भोगं = दुर्भागं = misfortune.

ता = तद् = that.

object of वेणसि । तद् becomes ता by सुपां सु-लृक् etc.

चश्मनस् = चर्मना = वक्षणा

चश् — चश = to see.

चश + मन् + चर्मन् (Unadi 594).

— चश् : चशम् in Persian.

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

त्विष्ठा = त्विष्ठेण = (by) keen.

त्विष् — दीप्ती = to shine त्विस् + र = त्विष्ठा (Unadi 178)

adjective to चर्मना । आ in place of तृतीया by सुपां सु-लृक् etc.

हारः = wrong.

हर = anger (Nighantu 2-13).

हर + यण = हार arising out of passions.

वीणासि = पश्यसि = you see.

वी — वीणाति = to see (छान्दसः)

cf दूरवीन् (Persian).

IV टिप्पणी (Remark) :—

The worth of an action depends not on outward conformity with the moral laws but on the motive which cannot be concealed from Mazda. Nothing is hidden from Mazda.

द्वौ संनिषद्य यन् मन्त्रयेते ।

राजा तद् वेद वरुणस् तृतीयः ॥

Angirasa Veda (4-16-2)

When two persons conspire together, Varuna is present as the third person to hear it.

कु-वेधीनद् सर-रो फेको गुस्तो सु ।
हमचु अन्दर शीरे खालेत तारे मु ॥

Masnavi 1-3145

The motive of a man is apparent to Him like a thread of hair in pure milk.

१४ । ता ध्वा पेरेसा अहुरा,
या जी आइती जेध्हतिचा ।
याओ इषुदो ददेन्ते,
दाथ्रानांम् हचा अपाउनो ।
याओस् च मम्दा द्रंग्वोदेन्यो,
यथा ताओ अड्हेन् हेन्क्रं रेता क्षत् ॥

I अन्वय (Prose order) :—

तद-त्वां पूते अहुरा (O Ahura, that I ask you) यद् हि आयाति
जसति च (that which comes and goes) वा इषुन्वाः दीयन्ते धात्राणां
(what requitals for deeds would be given) सत्ता असावनः (to the
pious) योः च मज्दा द्रंग्वदो (and that O Mazda to the impious)
यथा ता असन् (how that will be) सं-कुर्वतः यद् (that to the equi-
doer).

II अनुवाद (Translation) :—

This I ask you, Ahura, as to what will come and what will go, and what requital for deeds would be given to the pious, and what to the impious, and how that will be, which is for the equifactor.

III टीका (Word-note) :—

आ-एति - आयाति - comes.

इ - एति - to go.

जसति - गच्छति - goes.

ज्व् - जसति - to go (Nighantu 2-14)

इषुन्वः - प्रतिदानं - requital.

इषुन्वति - begs (Nighantu 3-19)

इषुन्व + अच् - इषुन्वः - desert, that which is attracted by conduct (Vide 34-15)

दद्यन्ते - दीयन्ते - are given.

यद् - यदति - दाने । passive voice

धात्र - कर्म - deed.

धा - दधाति (विदधाति) - to do

धा + त्र - धात्र (Unadi 534)

जतो हि वां दात्रा सन्ति पूर्यां (Rig 4-38-1)

इन्द्र यत् ते माहिनं दात्रं अस्ति (Rig 3-36-1)

सचा - प्रति - towards.

इन्द्राग्नी जरितुः सचा (Rig 3-12-2)

अपावनः - धार्मिकान् - (to the pious)

अपा + वनिप् (not वतुप्) by the vartika छन्दसि ई-वनिपो । Other-

wise the form would be अपावतः । (2/3) सत्त्वा induces द्वितीया
by the rule कर्म प्रबन्धीय सुको द्वितीया (2-3-8)

असन् = असन्ति = भवन्ति = are.

अश् + लोट् अन्ति । इ of अन्ति elides by इत्ष etc. (3-4-97) and
त by संयोनान्तस्य च (8-2-23)

Sans. स - Zend 'ह

सं-कृत् = सम-कुर्वतः = (of the) equi-doer.

प्यत् = यत् = that.

cf. लद् - तद् ।

IV टिप्पणी (Remark) :—

It cannot be that the consequences of a good deed and those of a bad deed, would be the same. They are sure to yield different results. The underlying principle of कर्मफल is laid down here.

हर कि आरद् हुरमत व हुरमत वूरद ।

हर कि आरद् कन्द लवज्ञीमेह वूरद ॥

Masnavi 1-1494

If you want to eat cakes, you should procure sugar.

१५ । पेरेसा अवत् या मइनिश्,

ये द्रेग्वाइते खपथं म् हुनाइती ।

दुशू-श्यओथनाइ अहुरा,

ये नो इत् ज्योत्स् हनरे वीनस्ती ।

वास्रयेषा अयेनडहो,

पसेउश् वीराअत् चा अट्टुज्यन्तो ॥

I अन्वय (Prose order) :—

पुसे अवत् या मेनिः (this I ask, what punishment) यः द्रुखते
क्षत्रं सुनोति (who furnishes strength to the rogue) दुशूब्रज
अहुरा (O Ahura, to the mischievous) यः ऐनसः नो इत् ज्योत्स्
हनरे विनस्ति (which sinner does not know the way to proceed)
वास्रस्य पशोः वीरस्य अट्टुश्चन् (without injuring the cattle and
men of the worker).

II. अनुवाद (Translation) :—

This I ask You, O Ahura : what is the punishment
for him who furnishes strength to the mischievous rogue,
the sinner who does not know the way to live without
injuring the men and the cattle of worker.

III टीका (Word-note) :—

अवत् = एतावत् = all those.

मेनिः = दण्डः = punishment. मि + नि (Unadi 497)

मि - मिनोति = to punish.

मेनि - वज्र (thunder) — Nighantu 2-20

क्वरो मेनि प्रति नं मुच्यते (Rig 10-27-11)

(Vide 44-19)

सुनोति = योजयति = provides.

सु-सुनोति - योगे ।

ज्योत्स् = चलितुं = to proceed, to live.

ज्यु - ज्यवते = to go ज्यु+तुम् - ज्योत्स् ।

हनरे - हनरं - फौशलं

हन - हनति - to go (Nighantu 2-14)

हन + अर - हनरं (Unadi 419)

object of विनति । ए in place of द्वितीया by सुपां सु-लृक् etc.

(cf सुनर in Yas 43-5)

cf. सनरः - लामः in V. da from सन-सनति to enjoy. सत् + अर ।

द्रविणोदा सनरस्य प्रयसत् (Rig 1-96-8)

विनति - वेति - knows.

विद् - वेति - to know. Here declined in the रुधादि class

Sans तत् = zend सत

वेनस - पामरः - villain,

एनस् = sin. एनस् + अण - ऐनसः, sinner.

वशीः - पशु - cattle.

object of अट्टयन् । वशी in the object in analogy of अधीनार्थ
etc. (2-3-52).

वीरावत् - वीरं - नरं - men.

object of अट्टयन् । आवत् in place द्वितीया by सुपां सु-लृक् etc.

अट्टयन्तः - न ट्टयन् - un-injuring.

Plural for singular by सुप्-तिह्-ल्यप्रह etc.

IV टिप्पणी (Remark) :-

It does not suffice if one is himself virtuous. He should not also lend support to the vicious. 'Mercy but murders pardoning those that kill.'

अनर्हते यद् ददाति न ददाति यद् अर्हते ।

अर्हानर्ही अपरिज्ञानाद् दान धर्मो अपि दुष्करः ॥

Santi-parva 20-9

चोर भरोसे साहुके लाया वस्तु चौराय ।

पहिले बान्धो साहुको चोर आप बन्धि जाय ॥

Kabir—Sakhi 27-18

Restrain the abettor, and the thief will be disabled.

१६ । परेसा अवत् यथा ह्वो,
ये हुदानुशु देमनद्या खूपधुम्
पोद्भ्रबा वा दरुयेउशु वा,
अपा-फूदधाइ अस्पेरेजता ।
ध्वावांसु मज्जदा अहुरा,
यदा ह्वो अइहत् या न्यओधुनसुचा ॥

I अन्वय (Prose order) :-

पूरे अवत् यथा स्वः (This I ask as to how he is) यः सुदानुः-
दमनस्य धुम् (the able manager who [organises] the strength
of the house-hold) क्षेत्रस्य वा दरुयोः वा (of the city or the
country) अपा-प्रधातये अल्पुहत (applies for the promotion of the
Rectitude) एवावान् मज्जदा अहुरा (O Ahura Mazda, similar-to-you)
यथा स्वः असत् (how he would be) येन न्योत्नेन च (and by which
deeds)

II अनुवाद (Translation) :-

I would ask You this, as to how is he, the wise man who
organises the strength of the house-hold, the village, and the

country (i.e. the family, the community and the nation) for the advancement of Rectitude. When, O Ahura Mazda and by which deeds, will he be your own !

II टीका (Word-note) :—

सु-धासुः=सु-कर्ता=good director

धा—धिधाति=to do. धा+सु=धासु (Unadi 319).

दमनस्य=गृहस्य=of the house

दम=house (Nighantu 3-4).

दम=दमन । cf धामन । दम, दमन् and दमन् are variants.

क्षयं=शक्ति=strength.

object of अस्पृहत ।

लेयस्य=नगरस्य=of the city.

दशोः=देशस्य=of the country.

अपा—प्रधातये=धर्मरक्षणाय=for upholding Rectitude

धा—धाति—to uphold धा+क्ति=धातिः ।

अपायाः प्रधातिः=अपा—प्रधातिः । वशीकृतपुरुषः ।

तादर्थ्ये चतुर्थी ।

(Vide 45-9, 33-11)

अस्पृहत—नियुक्ति = applies

स्पृह—स्पृहति । चेष्टायां वेदे । आत्मनेपदं । declined, in तुदादि class, लृट् । तस्मा अस्वार्हं पुनः (Rig 10-132-5)

या = येन = (by) which

चौवस् = चोत्तेन = by deeds

स् in place of तृतीया by सु पा सु—लृक् etc

IV टिप्पणी (Remark) :—

Righteous warfare makes a man godly

One should organise the strength of the nation for the resistance of the villains

सोच्छेदं सरं गरदद् वृन् मकमुद अस्त पश्य
गरं खोदा वाशद् गजं जन्म अस्त खबर ।

Iqbal-*Israr-i-Khudi* 1339.

Mazda repels the Evil

Affinity with God is established by righteous warfare.

बुक्के मा वर सुरते शुद्धं कर्दं हक्
वरुके मा अजं वरुके उ गीरद सबक ।

Masnavi 4-1194

God created us in His image : Our qualities should take lesson from Him.

१७ । कतारेम् अपवा वा द्रेग्वाओ वा

वेरेन्वइते मज् यो ।

वीद्वाओ वीदुपे अओत् ,

मा एवीद्वाओ अइपी-देवावयत् ।

ज्दी ने मज् दा अहुरा,

वह्हेउश् फ़दक्षता मनइहो ।

I अन्वय (Prose order) :—

अपवान वा द्रुम्बान् वा कतरः (which one, virtuous or the vicious ?) महीयस् कृते (chooses better) विद्वान् विदुषे ब्रधतु (may the sage tell the learner) अविद्वान् मा अभि देवावयेत् (let not the ignorant mislead) अजुधि नः मन्दा अह्ना (O Ahura Mazda, guide us) वतोः मनसः प्रदत्ता (sender of conscience) ।

II अनुवाद (Translation) :—

May the sage tell the learner, as to which of them two, the pious or the impious, chooses the greater (i. e. makes the better choice). Let not the ignorant mislead. Guide us O Mazda, the Director of Conscience.

III टीका (Word-note) :—

कतरं - कतरः = which of the two

किम् + तर = कतरः by कि यत् etc (5-3-92)

अम् is added to कतर by अमु etc (5-4-12)

महास् - महीयस् - महतरं - greater

महत् + ईयस् । त elides by टः (6-4-155)

ई of ईयस् elides by analogy of बहोर् लोपः (6-4-150).

Adjective used as noun. Object of कृते ।

देवावयेत् - वदयेत् - may deceive

दिव-दीव्यति - वृ तेन छलने - to deceive.

दिव + आय (स्वाथे) by गृप्-भूप etc (3-1-28)

देवावयेत् - देवावति ।

देवावति - लिङ् यात् - देवावयेत् ।

जुधि - अजुधि - चालय - guide

अजु - अजति = to go - to lead by अन्तर्भावित (implied) जित् ।

declined in अदादि class. अज् + हि = अजुधि । हि becomes

वि by हु-रुल्भ्यो etc (6-4-101)

Initial अ drops by extension of the rule मण्डेषु etc

(6-4-101)

प्रदक्षित - प्रेरयित - sender, inspirer दज्-दजते = to go दजयति = to send.

IV टिप्पणी (Remark) :—

One should take his lesson from Mazda alone, and from no one else.

हाफेज आगे रुखे खुद वर दर हर सेफलेह म रीज्

हाजते आन बेह् के चर काजी हाजात बोरीम् ।

Hafiz—388

Always go to the highest court.

Mazda will speak through your conscience

अह्नु प्रमायः पुरुषः मन्व्य आत्मनि तिष्ठति ।

ईशानो भूतमव्यस्य न ततो विसृज्यते ॥

Katha Upanisad 4-12.

१८ । मा विश् अत् वे द्रेग्वतो,
मांश्रांश्चा गूशता सास्नाओश्चा ।
आ जी देमानेम् वीसेम् वा,
पोइथ्म् वा दस्युम् वा आदात् ।
दूषिता चा मरकण चा,
अथा ईश् साज् दम् स्नइथिषा ॥

I अन्वय (Prose order) :—

अत् वः विश् द्रुस्वतः मन्त्रान् च शारताः च मा विश् गूशत (Now may not any of you lend ear to the creeds and the canons of the knave) धामानं विशं वा (your house and your hamlet) क्षेत्रं वा दस्युं वा (your city and your country) मा आ हि आषात् (may he not place) दूषितौ च मरके च (in disaster and ruin) अत् इश् स्नथिषा स्वध्वम् (anon repel him with weapons).

II अनुवाद (Translation) :—

Let not any of you lend ear to the creed and canon of the knave, and let him not thus put your house and district, your village and country, to disaster and ruin. Anon, resist him with weapons.

III टीका (Word-note) :—

विश् — क्विप् — any.

मा क्विप् लोकस्य मो रिषत् (Rig 8-67-11)

अर्थ य होता क्वि उ स यमस्य (Rig 10-52-3)

वः = your.

विश् वः = any of you.

मन्त्रां = मन्त्रान् = creeds.

object of गूशत ।

गूशता = गूशत = hear.

गूश = गूशाति = to hear, cf, गोश = ear (in Persian) गूश + लोट् त गूशत । शत becomes शत by extension of तनि-पत्यो etc (6-4-99) Final अ becomes आ by द्व्यचो etc (6-3-135)

दमनं = गृहं = house.

दम = house (Nighantu 3-4-12)

दम = दमन् cf धाम = धामन्

गोषा च्छास्य दीदिहि स्वे दमे (Rig 3-10-2)

विशं = उपनिवेशं = colony, hamlet

object of आषात् ।

आषात् = अदधात् = दधातु = may place.

धा = दधाति = to place. declined in अदादि class. धा + लृट् द अषात् । Initial अ stopped by न माह् बोणे (6-4-74). लृट् (with मा) expresses imperative mood by माहि लृट् (3-3-175)

दूषितौ = दुर्दशायाम् = in disaster.

दूः + क्षि + ति = दूषिति । opposite of सुषिति (Yas 29-10) ।

आ (डा) in place of सप्तमी, by सुपा सु-लृट् etc.

स्वध्वम् = विनाशय = destroy.

सो = स्यति = to kill. here आत्मनेपद् ।

स्व + लोट् ध्वस् = स्वध्वम् ।

स्नधिस्-अस्त्र=weapon.

स्नध्-स्नधयति=to kill. (Nighantu 2:19)

स्नध्+इस्=स्नधिस् (Unadi 273).

करणे तृतीया ।

IV टिप्पणी (Remark) :—

The villains bring ruin, not only on themselves, but on the whole nation. Virtue consists in promoting the welfare of the world.

पश्येत् लक्षणोद्देशं धर्माधर्मं परन्तप ।

लोकसंग्रहसंयुक्तं विधाया विहितं पुरा ॥

Santi Parva 265-25

लोक-संग्रह (welfare of the world) is the expression of Rectitude.

१६ । गृह्ता ये मन्ता अपेम्,
अहम्-विश् वीदाओ अहुरा ।
एरेज् स्वधाइ वचड्हाम्,
स्वयम्नो द्विजो-वसो ।
ध्वा आध्रा सुखा मज्दा,
वड्हाओ वीदाता रांनयाओ ॥

I अन्वय (Prose order) :—

यः अपम् गृह्ता मन्ता च (He who listens to and thinks over Rectitude) अहम्-विश् विदास् अहुरा (Oh Ahura, Self-knower and

wise) वचसां ऋजुक्तये क्षयमाणः जिहा-वशः (efficient in truthful expression of words, and has control over tongue) तव शुक्रेण अग्निणा मज्दा (oh Mazda by your bright light) राज्यान् वसो विधात (place the heroes in welfare) ।

II अनुवाद (Translation) :—

O Ahura, one who listens to and thinks over Rectitude, who is wise and has entered into (i. e. realised) his self, who has control over his tongue and is efficient in truthful expression of words,—O Mazda through your bright light, place that votary in welfare.

III टीका (Word-note) :—

गृह्ता-श्रोता- hearer

गृश- to hear, गृश+त्- गृह्ता

अपम्- धर्म- Rectitude,

object of गृह्ता and मन्ता

अहम्-विश्- आत्मानः- self-knower

अहम् (आत्मानं) विशति (प्रविशति)=अहम्-विश् ।

अह्+विश+सन्-अह्-विश । म comes by the rule अह् द्विवद् etc (6-3-69)

ऋजुक्तये- व्याख्यानय- for clear exposition.

तादर्थ्ये चतुर्थी । यद्वा ऋजुक्ती,

व्याख्यानविधये । अधिकरणे सप्तमी ।

वचसां- शास्त्रवाक्यानाम्- of words of the Scripture

क्षयमाणः = समर्थः = able

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

here आत्मनेपद । क्षि-शानच्-क्षयमाणः ।

जिह्वा-वशः = वाच्यमः = controller of tongue

जिह्वा वशे यस्य = जिह्वा-वशः । An instance of व्यधिकरण बहुव्रीहि by सप्तमी विशेषणे etc (2-2-35). जिह्वा becomes जिह्वा by the dictum, "वर्णनिमः गवेन्द्रादौ, सिहे वर्ण विपर्यायः" । Just as हिसः becomes सिहः ।

आधा = अग्निः = by fire.

धा (डा) in place of तृतीया, by सुप्राप्तु-लुक् etc. Sans. ऋ = Zend
धू । अधि अनु स्वाराज्ये अधि ऊद्धानि वाक्पुः (Rig 2-8-5).

विधात = स्थापयत = place

धा-धाति = to place, here अदादि ।

धि + धा + लोट् त = विधात ।

त become ता by अन्येषाम् etc (6-3-137).

IV. टिप्पणी (Remark) :—

The righteous man goes on steadily making progress by the light of God.

गुप्ता and मन्ता reminds one of the भवण, मनन, निदिध्यासन of the Vedanta

ये तु भर्मासृतम् इदं यथोक्तं पयुषासते ।

अद्-दधाना मत्-परमाः भक्तास्ते अतीव मे प्रियाः ॥

Gita 12-20

The aspirant who listens to the counsel of Mazda, receives more of His grace.

२० । ये आयत् अपवनेम् दिवम्नेम्,

होइ अपरेम् क्षयो ।

दरेगेम् आयू तेमड्हो,

दुश-खरेशेम् अवएतास् वचो ।

तेम् वा अहुस् द्रुग्वन्तो,

प्यओथनाइश् खाइश् दएना नएपत् ।

I अन्वय (Prose order) :—

यः अपावानं दौष्यमानः आयाति (one who proceeds to deceive the pious) तस्य अपरः क्षयः (his is another habitat). दीर्घ आयुः तामसः (gloomy long life) दुश-खरेशं अवचितं वचः (evil thought and remorseful words) तम् वै अहुस् द्रुग्वन्तः (that their life the devils) स्वैः स्वोत्तैः धेनायाः अनेषीत् (by their own deeds lead astray from Religion).

II अनुवाद (Translation) :—

But one who proceeds to deceive an honest man, will have another habitat, viz long gloomy life, evil food (thought) and remorseful words. The devils, by their own deeds indeed, lead their soul away from religion.

III टीका (Word-note) :—

आयात्=आयाति=comes.

आ + या + लोट् ति । ई of ति elides by the rule इतश्च etc (3-4-97)

दीवमानं=वधयत्=deceiving.

दिव=दीव्यति=to cheat, here तुदादि, आत्मनेपद । दीव+शानच्
दीवमान । मान becomes म् by the extension of the rule
तन्निपजोः etc. (6-4-99)

It is taken to qualify आयाति (rather than यः) and thus
द्वितीया (and not प्रथमा) in भेदक (adverb i.e. adjective of a
verb or another adjective).

हे-से-तस्य = his

ए in place of वट्टी by सुपां सु-लुक् etc

Sans स-Zend ह. Sans ए-Zend ओइ

क्षय-वासः = अवस्था = state

क्षि-तिवति = to dwell.

तामसः = gloomy.

तमन्- darkness. तमन्+अन्-तामसः

खरथं = मोक्षं = food

खर-खरति = to eat. (छान्दसः) cf खोराक (Pahlavi) खरदन
Persian. Thus, food for mind or ideas.

अवयित्त = हादाकृत = remorseful

अवाइ = आहा alas

(Vide Yas 45-3 and 53-7)

अवाइ-युक्त = अवयित्त ।

स्वाइस्-स्वैः = (by) own

Sans स्व-Zend ख.

पेना = धर्मधारा = Religion.

पवमी elides by सुपां सु-लुक् etc

पेना = sacred word, scripture (Nighantu 1-11)

पेना जिगाति दाद्युपे (Rig 1-2-3)

पेना मयवा यद् इन्वति (Rig 1-55-4).

नैपीत्-अनपीत्-गयति = takes away

नी+लृट्-अनपीत् ।

लृट् denotes present tense by छन्दसि

लृट्-लृट्-लृट् (3-4-6).

The villains kill their own souls, and peace does not lie
that way.

यद् द्वितादिकृतं कर्म इह चैव परत्र च ।

अथा निहन्ति वै पापं सा हता हन्ति तं नरम् ॥

Santi Parva 270-6

When a man blunts his finer sentiments, he is lost.

२१ । मज्जाजो ददात् अहुरो,

हउर्वतो अमेरेतातन्वा ।

वूरोइश् आ अपल्या चा,

खापइध्यात् ख्पथ्रद्या सरो ।

वहहेउश् वजद्वरे मनइहो,

वे होइ महन्यू प्यजोधनाइश् चा उर्वथो ।

I अन्वय (Prose order) :—

मज्जाः दद्यात् अहुरः (may Ahura Mazda give) सुर्वतां अमृताति
च (spirituality and immortality) । आ अपल्य भूरः स्वापल्यात्
(and on account of the plentiful wealth of Rectitude)

अध्वर्युः सरः (command over nonchalance) वसोः मनसः वधुरे (to the upholder of conscience) यः मन्युना धीर्दनेश्च तस्य उर्वथः (who by spirit and deeds is devoted to Him).

II अनुवाद (Translation) :—

May Ahura Mazda grant spirituality and immortality, and on account of the wealth of plentiful Rectitude, command over nonchalance as well, to the upholder of conscience, one who is dear to Him for his character and deeds.

III टीका (Word-note) :—

ददात् = ददातु = may give

दा + ङेति । इ of ति elides by इत्थ इtc (3-4-97). ङे is also optative by लिङ्गे ङे (3-4-7).

सर्वताम् = अश्वत्सतां = Spirituality

सु + उर्वन् = सर्वं । सर्व + ता = सर्वता सु in place of द्वितीया by सुपां सु-ङ्क् ।

अमृताति = अमृतत्वं = immortality (godliness)

अमृत + ति = अमृताति by इत् etc (5-4-41)

स in place of द्वितीया by सुपां सु-ङ्क् (7-1-39)

भूरि = प्रचुर = plenty.

adjective to स्वापत्यात्

स्वापत्यं = ऋद्धि = wealth

स्वस्य पतिः इति स्वपतिः = independent

(धनवान्) तस्य भावः स्वापत्यं । हेतौ पथमी ।

(for स्वपति see पथ्यतिथि etc Panini 4-4-104)

सर = शिरस् = प्रभुता, वशित्व = command.

object of ददात् । सु in place of द्वितीया by सुपां सु-ङ्क् etc.

शिरः, शीर्षं, शीर and सर are variants.

आ लुहोता स्वध्वरं शीरं पावकं शोचिषं (Rig 3-9-8)

वधुरे = वधुराय = पालकाय = to the upholder

वसु - वस्ते आच्छादने = to cover, to enclose

वसु + त्वरसु = वधुरे वदे गत्वरस्य Panini (3-2-164) dative of ददात् । सतमो in place of चतुर्थी by सुप्-तिङ्-उपपह etc.

हे = वे = तस्मिन् = in him

ए in place of सप्तमी by सुपां सु-ङ्क् etc.

मन्युः = मन्युना = by spirit (character)

in place of तृतीया, the final उ becomes long, by सुपां सु-ङ्क् etc (7-1-39).

उर्वथः = mindful, addicted.

उर्वन् = soul, mind उर्वन् + थ (Unadi-167)

or वृ = to greet. वृ + क = युर्वं (chosen, dear)

वृत्, वृत्तं and वृत्तं are variants

(vide 44-2, 46-14, 50-6, 51-11)

IV टिप्पणी (Remark) :—

One who is faithful to his conscience, does not fail to get all the gifts of Mazda.

यथा प्रदीपम् आदाय कथितं तमसि गच्छति ।

तथा प्रज्ञा-प्रदीपेन गच्छन्ति परमैषिणः ॥

Aswamedha Parva 50-14

Conscience is like a lamp in the hand, in a dark night.

It does not show more than a part of the way, at a time, but is sure to take the traveller to his destination.

२२ । चित्रा ई हुदाओइहे,
यथना वपदेम्नाइ मनइहा ।
बोहू ह्यो खपथा अपेम्,
वचइहा प्यओध्ना चा ह्मी ।
ह्वो तोइ मम्दा अहुरा,
वाजिस्तो अइइइती अस्तिश् ॥

I अन्वय (Prose order) :-

चित्रम् ईम् सु-धासे (all these are clear to the intelligent) यथा तु मनसा विदिम्नाय (as much as to the learner with mind) स्वः बहु क्षमं अर्थ च (he [pursues] good nonchalance and Rectitude) वचसा च्यौत्नेन च सपति (pursues in words and deeds) स्वः ते मम्दा अहुरा (he, O Mazda Ahura, is your) वाजिष्ठः आस्तिः अवति (is the strongest believer).

II अनुवाद (Translation) :-

Evident is all this to the intelligent, as much as to the observant with attention. He pursues Rectitude and good nonchalance in words and deeds. He, O Mazda Ahura, is Thy strongest believer.

III टीका (Word-note) :-

चित्रा - चित्रं = स्पष्टं = evident

adjective to ईम् । feminine gender, in place of neuter, by सुप्-तिङ्-उपगृह etc. चित् - चेतति - to know, चित् + र (Unadi 173) (Vide—34-4)

ई=ईम् - एतद् = this.

ईम् = एतद् (Nighantu 4-2-80)

म elides in analogy with पृषोदरादीनि etc (6-3-109).

सधासे - सुधिये - to the intelligent

सु+ध्वे + अद्यत् - सुधास् (Unadi 638)

चतुर्थी is induced by चित्रं by the implication of चतुर्थी तदर्थं etc (2-1-36)

यथना - यथा तु = as much as.

विदिम्नाय - जिज्ञासवे - to the learner

विद् - वेत्ति ज्ञाने । आत्मनेपदं । चित्ते ।

विद् + शानच् - विदमान - विदिम्न by तनिपत्वोर् छन्दसि (6-4-95)

चतुर्थी is induced by चित्रं (vide Panini 2-1-36)

मनसा - with mind, with attention.

तृतीया by dictum प्रकृत्यादिभ्यः etc.

[Sans स - Zend 'ह, when not initial]

सपति - सपति - serves, pursues.

सपति - to serve (Nighantu 3-4)

here declined in अदादि class.

[Sans स - Zend ह (initial)]

इः = स्वः = सः = he

तद्, स्वद् and स्वद् are variants

बाजिष्ठः=बलवत्तमः=strongest.

बाज=strength (Nighantu 2-9)

बाजी=strong. बाजी+इष्ट=बाजिष्ठः vide टेर (6-4-155).

भास्विः = आस्थाशीलः = believer.

आ+स्था+इत्=भास्विः (Uradi 567)

IV टिप्पणी (Remark) :—

The wise man does not doubt the existence of a moral order in the universe. His belief in God therefore rests on the strongest foundation and he is the best devotee.

तेषां ज्ञानी नित्ययुक्त एकमकिं विशिष्यते ।

प्रियो हि ज्ञानिनो अल्पार्थं अहं स च मम प्रियः ॥

Gita 7-17

चतुर्थी

उर्वाजिमा (प्रेमा) Love of God

Suktam—32-1

१ । अख्या चा खपतुश्चासत्,
अद्या वेरेजे नेम् मत् अह्यर्यम्ना ।
अद्या दएवा मन्नी मनोइ,
अहुरह्या उर्वाजो मा मज् दाओ ।
ध्वेइ दूताओइहो आओइहामा,
तेंग् दास्यो योइ वाओ दइविपेन्ती ॥

I अन्वय (Prose order) :—

अस्मै च खेतुः यासति (the Khaetu worships Him) अस्मै वृजनः
अप्यर्यं मत् (Him, the Vrijana, along with the Aryamna) अस्मै
देवाः (Him the Deva-cultists) मस्मिन् मने (in my mind) अहुरस्व
मज्दायाः वहिमा (the love of Ahura Mazda) ध्वे दूतासः आयासाम

(I come as Your Messenger). ताः दारै (I would rend them)
ये वः द्विषन्ति (who disown you).

II अनुवाद (Translation) :—

Him the Khaetu (Vaishya) worships, and Him the Verejena (Kshatriya), along with the Aryamina (Brahmin) worship. In my mind there is the Love of Mazda (and not mere formal compliance). I have come as your Messenger. I would chastise them who deny You.

III टीका (Word-note) :—

अस्यै—अस्यै मजदायै—Him Mazda

Dative of वासति by तमः स्वस्ति etc. (2-8-16) Feminine for masculine, by सुप्-तिङ्-उपग्रह etc.

खेतुः—वेदयः—Vaishya

खे—खायति—खनने—to dig खै+तु (Unadi—72) those who live by cultivation खेतको ये वसको न बीराः (Rig 5-41-9)

वासति—यजति—worships.

वास—पूजायां (छान्दसः) वास्+लेट् ति। इ of ति elides by इतथ etc (3-4-97) cf वस्—वस्यति—to be heated—तप्यते। वस becomes वास by षिव्—वसु—इमां—(3-7-35)

अस्मा—अस्य—him.

object of वासति। वही in the object by अवीगर्भ etc. (2-3-52)

वृजनः—क्षत्रियः—Kshatriya.

वृजनं—strength (Nighantu 2-9)

वृजन+अच्—वृजनः by असादि etc, (5-2-127)

Neuter gender in place of masculine, by सुप्-तिङ्-उपग्रह etc.

मन्—सह—along with.

स्मत्—with

स्मत् स्मिभ्यस् तव शर्मन्त त्वाम (Rig 1-51-15)

(Vide 34-11, 43-14, 44-7, 44-15, 45-9, 46-19, 48-11, 50-8)

अर्ष्यमा—ब्राह्मणः—Brahmin.

अर्ष्य—God (Nighantu 2-22) तं मनति इति अर्ष्यम्। म्ना—मनति—to recollect तृतीया is induced by मत् [by सहयुक्ते etc. (2-3-19)]

[The three castes (पिष्ट-वर्ण) are mentioned in Yas 19-17 as अग्रवान्, रथेष्टु and वात्र respectively]

मस्मिन्—मदीये—in mine.

अस्मद् + सामी स्मिन्।

cf. अस्मिन्—तस्मिन्

आर्चन्न् अत्र मरुतः मस्मिन् आजौ। (Rig 1-52-15)

मने—मनसि—in mind.

मनस् becomes मन by the dictum स्तोर् अन्तयोर् लोपः (Katantra chanda prakriya 1-43)—final स् and न् often elide.

Sans ए—Zend ओइ

उर्वाविमा—वहिमा—प्रेमा—Love.

वर्ह—वर्हयति—to bestow, (to bestow love)

वर्ह + इमनिच्—वहिमन् (Unadi 597)

वृतास—दूताः—दूतः—messenger.

गौरवे बहुवचनं। अस is vedic plural (7-1-50)

आयासाम=आगछाम=I come.

आ+या+लेट् मस्। स comes by सिच् बहुलं etc. (3-1-34).
final स of मस् elides by स उक्तमस्य (3-4-98)

दरै=विदारयाणि=I would tear.

ट-टणाति=to kill.

here भ्वादिः, आत्मनेपदम् ।

IV टिप्पणी (Remark) :—

The cult of love is not the good fortune of every religion.
It is pre-eminently the way of the Parsis.

दर खानकेद् नगुनजद् असरारे इदक ओ मली ।
जामे मये मधानेह् इम ना मवान तवान जद् ॥

Hafiz—224

'This is the wine of the Maghas and can be sipped only
in the company of the Maghas.'

The Rik is important as it lays down the root principle
of Bhakti Yoga (viz cisti) and declares, for first time in the
world, the distinction between formal worship (वैश्वी भक्ति)
and worship by love (रागात्मिका भक्ति), which the Vaishnavas
in India and the Sufis in Iran, subsequently developed so
exquisitely. Cisti enjoins the intoxicating love of God,
that teaches the devotee to forget himself entirely, and live
only for and in, Mazda.

२ । अण्डन्यो मज्ज दाओ अहुरो,
सारैम्नो वोहु मर्नड्हा ।
क्षधात् हचा पइती प्रओत्,
अपा हुञ्ज-हखा खेन्वाता ।
स्पेन्ताम् वे आर्मइतीम् वंड्उहीम्
वरेमहदी हा ने अंडहत् ॥

I अन्वय (Prose order) :—

एभ्यः मज्जदाः अहुरः (to them Mazda Ahura) वसु मनसा सारसाणः
(guiding by conscience) क्षधात् सचा (along with nonchalance)
प्रति असवत् (replied) अपा सिन्वती सू-सखा (Rectitude is good friend
when sporting). वस्वीं स्पेन्तां आरमति वै इरामहे (we would wel-
come noble holy faith) सा नः असति (may that be ours).

II अनुवाद (Translation) :—

To them, guiding by Conscience and Nonchalance,
Ahura Mazda intimated, "Active Rectitude is your good
friend'.

[so that they prayed] "We welcome holy noble Faith.
Let that be ours".

III टीका (Word-note) :—

एभ्य = to them.

dative of प्रति असवत्.

सारमाणः - चालयन् - guiding.

स - सरति - to go. सृ + णिच् = सारयति - to lead.

आत्मनेपदम् । शानच् । मान् becomes म्न् by analogy of तनि-
पत्योः (6-4-99)

सद्भाव - (with) Nonchalance

पद्यमी is induced by the कर्म-प्रवचनीय (post-position) सच्चा,
by analogy of पद्यम्वाहृ etc (2-3-10)

सचा - सह - with.

अज्ञ in Persian.

प्रति अचव - प्रति अम्रवत् - प्रति अब्रवीत् - replied.

मृ + म्रवति - to speak (छान्दसः)

मृ + लृट् इ । Initial अ stopped by बहुलं etc (6-4-75)

सुसखा - सुसखा - good friend.

सु + सखा - सुसखा । स comes by पारस्कर etc. (6-1-157)

(Vide 46-13)

सिन्धता - सिन्धती - योगिनी - active

सि - सिनोति - योजने - to contrive

सि + शतृ - सिन्धत् । स्त्रियाम् ईप् - सिन्धती ।

आ (डा) in place of प्रथमा by सुपां सु-लृक् etc.

वरामधे - वरामहे - we greet.

वृ - वरति - to welcome. आत्मनेपदम् ।

लृट् महे - वरामहे । हे becomes धे by the extension of the
rule हृ-मल्लभ्योः etc. (6-4-101)

ने - नः - अस्माकम् - ours.

असति - भवतु - let it be.

अस् + लृट् ति । इ of ति, elides by इत्थं etc. (3-4-97) लृट्
denotes also optative mood by लिङ्गेषु लृट् (3-4-9)

IV टिप्पणी (Remark) :-

Cloistered virtue is not what Maha-Ratu Zarathushtra
teaches, but active beneficence, ever ready for the service
humanity.

न धर्मवाचनं वाचा नैव बुद्धयेति नः श्रुतम् ।

इति बार्हस्पत्यं ज्ञानं प्रोवाच मघवा स्वयम् ॥

Mahabharata—Santi Parva 142-17

“Virtue is not a matter of thoughts and words. It must
find expression in acts.

This is the lesson that Maghavan (Zarathushtra) taught.”

३ । अत् यूश् दएवा वीस्पाओँड्हो,
अकात् मनँड्हो स्ता चिथ्मम् ।
यस् चा वाओ मश् यज्जते,
द्रुजस्चा पहरिमतोइश् चा ।
प्यओमाम् अइपी दइचिताना,
याइश् असूदूम् वूम्याओ हप्तइथे ॥

I अन्वय (Prose order) :-

अत् यूश् चिन्वाः देवाः (O ye, all daevas) अकात् मनसः चिन्वा स्थः
(You are the progeny of evil mind) यः च मश् यजते (who ever
fondly serves you) दूर्जं च परिमितं च ([he serves only] lie and

error) स्वमन्ते अग्निं देवितानि ([your] deceit spreads all around)
यैः अभ्युच्यन्ते सप्तथे भूम्याम् (for which you are heard [notorious]
all the seven worlds over).

II अनुवाद (Translation) :—

O all ye Daevas, you are the progeny of the evil mind.
(i. e. the out-come of the imagination of simpletons).
Whoever serves you fondly, serves only inequity and error.
Your deceit spreads all around, for which you are heard
(known) all the seven worlds over.

III टीका (Word-note) :—

युष्-युष्-युष्- You.

युष्मद् + इ by सुपां सु-लृक् etc.

विश्वसः - विश्वाः - सर्वे - all.

अस is the sign of the Vedic plural (7-1-50)

अकाद् - अकृत्य - (of) vile

adjective to मनसः । आद् in place of षष्ठी by सुपां-सु-लृक् etc.
(7-1-39)

स्वः - मन्थ - you are

असु + लृट् य ।

चित्रम्-चित्राः - production, image.

चित्र-चित्रयति=to design, to produce. चित्र+क-चित्रः ।

neutre gender, in place of masculine, by सुप् तिङ्-उपग्रह etc.

सम्-सम्-fully.

सम् also comes under प्रादि (1-4-54)

द्रुहस्-द्रुजस्-द्रुजम्=lie.

द्रुह् + क्विप् - द्रुहः । (षष्ठी) द्रुहः object of यजते (understood) षष्ठी
in the object, by अधीगर्ध द्रुहेशां (2-3-52)

परिमतेः - परिमति - प्रमाद - delusion.

object of यजते (understood) षष्ठी in place of द्वितीया by सुप्-तिङ्
उपग्रह etc. (or by अधीगर्धद्रुहेशां 2-3-52)

स्वमाम् - स्वमन्ति - विचरन्ति = spread

स्वम्-स्वमति=to go. (Nighantu 3-14) स्वम् + क्त्वे अन्ति=स्वमन्-
स्वमम् । इ of अन्ति elides by इत्थ etc (3-4-97), and त् elides
by संयोगान्तस्य etc (8-2-23) म् and न् may interchange by मौ
नो धातोः (8-2-64)

देवितानि=कथनानि=deceit.

द्वि-द्वीच्यति=to cheat (by dice) द्वि + क्=देवित । क् forms a
noun by नपुंसके etc (3-3-114)

भूम्याः=भूम्याम्=in regions.

षष्ठी in place of सप्तमी by सुप्-तिङ्-उपग्रह etc.

सप्तथे - सप्त परिमिते=seven fold.

IV टिप्पणी (Remark) :—

Maha-Ratu Zarathushtra points out the defect of Deva
Yasna. These people fix their attention on rituals and
ceremonies, and not on the love of Mazda. Love of Mazda
is the life of religion, and without that, the dead ceremonial
are worse than useless.

आराधितो यदि हरिस् तपसा ततः किम् ।

नाराधितो यदि हरिस् तपसा ततः किम् ॥

Narada Samhita

If Hari is loved, what is the need of rituals? if Hari is not loved, what is the good of rituals?

४ । यात् यूश् चा फ़्रीमथा,
या मप्या अचिश्ता दन्तो ।
वक्ष्यन्ते दएवो—जुश्ता,
वंडहेउश् सीभ्द्यम्ना मनडहो ।
मज्दाओ अहुरद्या खूतेउश्,
नस्यन्तो अपाअत् चा ॥

I अन्वय (Prose order) :—

इयत् यूश् प्रमिमाथ (you have dealt this) हन्त ये मप्याः अचिष्टाः (alas that the men who are worst) वक्ष्यन्ते देव-जुष्टाः (are called favourites of devas) वसोः मनसः सौदमानाः (receding from conscience) मज्दायाः अमुरस्य क्रतोः (from the duties of Ahura Mazda) अपायाः च नस्यन्तः (and straying from Rectitude)

II. अनुवाद (Translation) :—

You have brought this to pass that those, alas, who are the worst of men, are called "the favourites of the Devas—" those who recede from Conscience, and do not continue in the duty of Ahura Mazda and Rectitude.

III टीका (Word-note) :—

इयत्=एतावत्=this far.

प्रमिमाथ=कुक्थ=अकुरुत=you have done

मा—मिमाति—to measure, to do मा+लट थ । लट् in the past tense, by वर्तमान सामीप्ये etc (3-3-31)

मप्या=मर्त्याः=men.

ते=थ । cf ऋत=भषा ।

अचिष्टा=अकिष्टाः=लचिष्टाः=meanest.

अक + इष्ट=अकिष्ट ।

दन्त = हन्त = alas.

Sans ह=Zend द (as हस्त = दस्त)

वक्ष्यन्ते = उच्यन्ते=are called.

वच् + लट् स्यन्ते = वक्ष्यन्ते । लट् is used in the present tense by क्षिप्रवचने etc. 3-3-133)

देव-जुष्टाः = देव-प्रियाः=favourite of devas.

जुष=जुषति=to like देवैः जुष्ट इति देव-जुष्ट ।

सीज्दमानाः = सीदमानाः = संकुचन्तः = shrinking.

सद्—सीदति अवसादने । Here आत्मनेपद, दिवादि । सीद्यते । शानच्—सीदमान । थ becomes यद् (=जुद्) by the dictum सिंहै वर्णत्रिपर्ययः । cf Yas 32-10 where विश्व becomes विजद् (वीश्जुद्) । मान becomes म् by the analogy of तनिपत्योः etc (6-4-99)

नस्यन्तः = अपगच्छन्तः = straying away.

नसते = to stray (Nighantu 2-14) Here दिवादि, परस्मैपद । नस्यति शन् (1/3) = नस्यन्तः

अपाअत् = अपायाः = from Rectitude

अत् in place of पश्मी by सुपां-सु-लुक् etc (7-1-39)

IV टिप्पणी (Remark) :—

The Deva-worshippers pay little heed to formation of character. But as the Katha Upanisad points out, it is impossible to attain Mazda without forming character.

नाचिरतो दुषरिताद् नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनेनम् आप्नुयात् ॥

Katha 2-4

As Hafiz says

गर मुसलमानी अजीनस के हाफेज् दारद
आह अमर अत्र पये एमरुज् जुबद परदाह ॥

Hafiz—525

If this is religion, may the world come to an end today.

५ । ता देवेनओता मर्षाम्,
हुज्यातोइश् अमेरेतातस् चा ।
एत् वाओ अका मनड्हा,
येम् दएवैग् अकरुचा मह्न्युश् ।
अका इयओथनेम् वचड्हा,
या फाचिनस् द्रेग्न्तेम् क्षयो ॥

I अन्वय (Prose order) :—

तद् दम्नश्च मण्डम् (thus you defrauded mankind) सृज्यातेः अमृतातेः च (of good-life and immortality) यत् वः अका मनसा (for yours is

evil mind) या देवाः (and all that is devilish) अकः च मन्युः (viz evil spirit) अकं च्यौत्नं वचसा (evil deeds and words) यत् हुम्बन्तं क्षयं प्रचिणोति (which lead the vicious to ruin)

II अनुवाद (Translation) :—

You have thereby defrauded mankind of good life and immortality (Godliness). For yours is the evil mind, and all that is devilish viz. evil mentality, and evil deeds and words by which you lead the vicious to ruin.

III टीका (Word-note) :—

दम्नश्च - वधश्च = you have defrauded.

दम - दम्नोति वधने । to cheat.

दन + लट् च । लट् is used in the past tense by वर्तमानसामीप्ये etc. (3-3-131)

मण्डम् - मर्त्याम् - मनुष्यं = men.

indirect object of दम्नुव by the rule अकथितं च (1-4-51)

सृज्यातेः - सुजीवनस्य = सुजीवनं = good life.

ज्या - जिनाति = to advance in age

ज्या + क्ति = ज्याति life

object of दम्नुव । षष्ठी in the object (in place of द्वितीया) by अर्धोऽर्थं etc. (2-3-52) । It is said "कारकं चेद् विजानीयात्— यो वदति मन्येत सा भवेत्"—If you know the principles of कारक well, you can bring in any विभक्ति. Here षष्ठी विभक्ति is applied to the accusative.

अमृतातस् - अमृताति = immortality.

अमृत + ति (5-4-41) = अमृतातिः ।

object of दम्बुव । स in place of द्वितीया by सुपां सु-डुक् etc.

मनसा = मनस् = mind.

टापं चापि हलन्तानां । all nouns ending in a consonant may take an आ । [Sans. स = Zend. 'ह]

यःदैवः = यत् दैवं = all that are devilish ; masculine gender in place of neuter, by सुप् तिद् उपग्रह etc.

[दैवस् = दैवह् = दैवं]

प्राचिणोस् = प्राचिणोत् = प्राचिणोति = leads.

चि = चिणोति = to draw.

प्र + चि + लृट् सु = प्राचिणोस् ।

second person in place of third by सुप् तिद् उपग्रह etc.

दूस्वन्तं = पामरं = villain.

object of प्राचिणोत् ।

क्षयं = विनाशं = ruin.

indirect object (1-4-51) of प्राचिणोत् । सु in place of द्वितीया by सुपां सु-डुक् etc.

IV. टिप्पणी (Remark) :—

It is impossible to achieve spirituality and godliness, if the moral laws are disregarded.

वेदाः यज्ञास् तथा मन्त्राः सन्ति विषेषु नित्यतः ।

न भान्त्य् अमी ह्यसत्त्वेषु सत्यात् सत्यं समाचरेत् ॥

Siva purana—Dharma Samhita 22-23

The Brahmins practise Veda, sacrifice, and mantra every day, but they do not reap their benefit, as truthfulness, which is the essence of religion, is wanting.

६ । पओउरु अएनाओ एनास्ता,
या इस् स्रावयेइते ये जी ता इस् अथा ।
हाता-मराने अहुरा,
वहिइता वेइस्ता मनड्हा ।
ध्वह्वी वी मज्जदा ख्पओइ,
अपाइ चा सेंगहो वीदांम् ॥

I अन्वय (Prose order) :—

पुरु इनः इनअस्ते (many men only drift) वा इस् यद् हि श्रावयते (whatever they are told) ते इस् अथा (they are such) दित-स्मरण अहुरा (O Ahura, whose mention is auspicious) वहिइतां मनसां बुद्धाः (inspire best conscience) तस्मिन् वै मज्जदा क्षप् (about your non-chalance Mazda) अपाचां च शंस (and about Rectitude, speak) विदाम् (I would know).

II अनुवाद (Translation) :—

Most men merely drift along. That which they are told, that they become. O Ahura, whose recollection is auspicious, inspire in us the best (i.e. social) conscience. Instruct us in Your nonchalance and rectitude, we like to know.

II टीका (Word-note) :—

पुरु = बहु = most.

पुरुहुः पुरु भूषिष्ठं इत्यमरः । adjective to इन । विभक्ति elides by सुपां सु-लृक् etc.

इना-इनः-जनः- man

इनः पत्यौ वृषाकर्मोः इति मेदिनी । आ in place of प्रथमा by सुपां सु-लृक् etc.

इनक्षस्ते-इनक्षते- follow, drift along.

इनक्ष-इनक्षति- to follow. here आत्मनेपद् । इनक्ष+लृट् ते ।
स् comes by सिक् बहुलं लोटि (3-1-34)-इनक्षस्ते ।
वृद्धस्य चिद् बभूवते याम् इनक्षतः (Rig 1-51-9) (going up to heaven).

या-ये- who-so, any

यद् becomes या by addition of डा by सुपां सु-लृक् Subject (in passive voice) of श्राव्यते (is told)

इश्-एव- only.

श्राव्यते- is made to hear, is told.

श्रु- to hear. श्रु+णि-श्रावयति- makes to hear, tells. Passive voice श्राव्यते- is made to hear, is told.

ये त्वि-यद् हि- whatever.

Indirect object of श्राव्यते ।

ता-ते- they.

तद् becomes ता. by सुपां सु-लृक् etc. तादृश्- correspond to या इश् ।

इश्-एव- only.

हित स्मरण- one whose recollection is auspicious.

धा+क-हात । हात is a variant of हित । हितं स्मरणं यस्क (Bahubrihi)- हित-स्मरण ।

बहिष्ठा मनसा-बहिष्ठा मनसा=best conscience ; object of बुद्धाः ।

विभक्ति elides by सुपां-सु लृक् etc.

बोद्धस्ता-बुद्धाः- elucidate, inspire.

बुध-बोधति- to know. अन्तर्भावित (implied) णिच्- to explain. Here आत्मनेपद्, अदादि । वृष+लोट् थाम्- बुद्धाः ।

अश्रे-क्षम विषये- about nonchalance

शंस-कथय- tell.

शंस becomes संसा by दृव्यचो etc. (6-3-135)

विदाम्-विदेयम्- I would know.

विद्+लृट् मि-विदामि-विदाम् ।

इ of मि elides by इत्थ etc. (3-4-97)

लृट् denotes also optative mood, by लिङ्ग्ये लृट् (3-4-7)

IV. टिप्पणी (Remark)

One should rely on his own conviction, and not allow himself to be drifted by the opinions of others ; each one gives a different advice, and one who has no faith in himself, would have no foothold to stand upon. Mazda is the surest guide and He guides through conscience. Jalal, the great cisti (Sufi) emphasises the necessity of relying on one's own conviction.

दर यकी गोफतेह के ओस्ता हम् त् इ ।

जानके ओस्तारा शेनासा इम् त् इ ॥

Masnavi 1-493.

To some he said, "ultimately you alone are your adviser. For you are the judge of advisers (you have to decide as to whose advice is acceptable)".

७ । अप्पांम् अपनंङ्हाम् नएचीत्,
विद्वाओ अओजोइ हाद्रोया ।
या जोया सेंगूहते,
याइश् स्रावी खएना अयंङ्हा ।
यएपांम् तू अहुरा इरिस्तेम्,
मज्दा वएदिस्तो अही ॥

I अन्वय (Prose order) :—

एपां ऐनसां नो चित् (of these sinners- never) विद्वाश् वजति साध्या (the wise accept the method) या जवा शंस्यते (which policy is asserted) या इस् अत्रावि (which is heard) खयेन अयसा (by sharp metal) येवां त्वम् अहुर रिक्तम् (whose hollowrness You Ahura) मज्दा वेदिष्ठः असि (O Mazda you are the best knower.)

II अनुवाद (Translation) :—

Of these sinners, no savant approves the method—the policy (method) which is said to be, which is heard to be, (the law) of sharp steel, of whose futility O Mazda, You are the best cognisant.

III टीका (Word-note)—

ऐनसां—पामराणां = of the sinners.

एनस् = sin । एनस् + अच् (5-2-127) अचो ङ्क् (4-4-26) एनस् = sinner.

नो चित् = never.

विद्वाम् — विद्वान् = wise one.

वगिद्वां (7-1-70) is stopped by महा विभावा

वजति — गच्छति — गृह्णाति = accepts.

वच् — वजति = to go.

सचै गत्यर्थाः शानार्थाः प्राप्त्यर्थाः स्युः ।

(to go means also to attain) त् elides (by extension of लोपस्त etc 7-1-41) even in परस्मैपद ।

साध्या — साध्या — साधनं = method.

साध — साध्नाति = to accomplish.

साध + र = साध् (Unadi 178)

स्त्रियां आप — साध्या ।

साध्या becomes साध्या in द्वितीया, by addition of अया by सुपां सु-ङ्क् etc.

जवा = नीति = manner.

जव — जवति = to go (Nighantu 2-24)

जवा = the manner of approach.

Nominative (passive voice) of the verb शंस्यते ।

शंस्यते — कथ्यते = is asserted (by the sinners)

या = which.

Nominative (Passive voice) of the verb अत्रावि ।

इश् — ई = alone.

अत्रावि — अत्रावि — अत्रावत = ध्रुयते = is heard.

ध्रु = to hear. passive. — ध्रुयते । ध्रुयते + लृङ् त = अत्रावि । लृङ् is used in the present tense by छन्दसि etc. (3-4-6).

खय — तीक्ष्ण = sharp.

खै -- खाद्यति -- खेदने to injure
 खै + अय -- खय (Unadi 549)

रिक्' = व्यर्थता = futility.

रिक् + क -- रिक् । क makes a noun by नपुंस्के etc. (3-3-114)

वेदिष्ठ' = ज्ञातृत्वः -- best knower.

वेदिता + इष्ठ -- वेदिष्ठः ।

वृ elides before इष्ठ by तुर् etc (6-4-154)

IV टिप्पणी (Remark) :—

The principle of sharp steel (might is right) cannot be consistently carried out.

रमते निर्हरन् स्तेनः परकितम् अराजके ।
 यदा अन्यं तद् हरन्त्यजन्यो तदा राजानं इच्छति ॥

Santi Parva 265-7

When a thief is himself robbed, he realises the folly (of might is right) and seeks the protection of law.

None can continue to be mighty (and safe) for ever.

पापा अपि तदा क्षेमं न लभन्ते कदाचन ।
 एकस्य हि द्वौ हरतः द्वयोश्च बहवो अपरे ॥

Santi Parva 66-14

Two can overpower one, and a gang can overpower two.

Some people in Persia had come to attach too much weight to physical force. They foolishly reasoned that the Koran must be superior to the Avesta, otherwise why should Iran have fallen a prey to Arabia.

But Khoda does not forget His honest votaries.

खोफतेह साज़द् ग़ौर खुदरा आनचुनान् ,
 के तमामश मोरवेह दानन्द इन सगान ।
 बरनेह दर आलम केरा ज़हरह बुदी
 के खुदी अज़ ज़दफ़ी तुरबुदी ॥

Masnavi—4-3796

The Lion does not go to sleep ; he only pretends to be asleep for a while.

The sack of Baghdad by Halagu Khan in 1258 A.D, when that infidel Mongol converted all the mosques into stables, all over the country, dealt the death-blow to Arab suzerainty from which it never recovered again. (Browne—Literary History of Persia—vol. I p. 377, vol. II p. 426) It opened their eyes. They now began to see that the fault was not in the Gatha—the fault was in them. They had paid little heed to the exalted principles of the Gatha in their blindness for ritual ceremonies, which Maha Ratu Zarathustra had disparaged as अभ्रष्टि (false devotion—superstition—Yas 33-4). So they turned to the essential truths of the Gatha with a new zeal, and the Sufi movement acquired a momentum unknown before.

The Iranian mind had never given up its admiration for the Gatha. Even within about 100 years of the catastrophe of Nahavand (642 A.D.), Ibrahim bin Adhem (777 A.D.) revived the Cisti of the Gatha, under the garb of Sufism. Abul Khayer of Khorasan, (947—1047) furnished an elementary scripture for the creed, in elegant Persian verse. Abul Khayer made no secret of the fact that Sufism was

not based on the Koran. He said that sufism is to be found in the 8,7th chapter (i.e. the unwritten chapter) of the Koran—[Nicholson—Studies in Islamic Mysticism—p. 57]. He further said that though he had been a Siddique (loyal to the Koran) in the morning of his life, now in the evening of his life, he had become a Zindique (loyal to Zend Avesta)

It now came home to the people that for the realisation (experience) of God, the Gatha could give them greater help, than any other book. Jalaluddin Rumi took the lead of this movement for national regeneration and in his Masnavi expanded the idea of the verses of Abul Khayer. Masnavi captured the national mind.

Jalaluddin had been initiated into the mysteries of the Cisti by Shams-i-Tabrez. "One day as Shams-i-Tabraj was seated at the gate of an inn in Iconium, Jalaluddin came by, riding on a mule, in the midst of a crowd of students and disciples on foot. Shamsuddin arose, advanced, and took hold of the mules bridle, addressing Jalaluddin in these words.

'Tell me, was Muhammad the greater servant of God, or Bayazid Bistami?' Jalaluddin answered him "Muhammad was incomparably greater—the greatest of all prophets and all saints".

'Then', rejoined Shamsuddin, 'how is it that Muhammad said—we have not known Thee, O God as Thou rightly shouldst be known ; whereas Bayazid said—glory be to me,

how very great is my glory'. On hearing this question Jalaluddin fainted away."*

He woke up a new man. A new light had dawned upon him. He understood that the value of a purse depended on its content—the value of a scripture rests on the help that it can give towards God-realisation.

कीमते हमयान ओ कीसेह अज्ञ ज़रस्त,
बी ज़ ज़र हमयान ओ कीसेह अबतरस्त ।

Masnavi 3-2534

The blinder the man is, the greater is his boast, for the verbal knowledge of the Koran.

खुद असा माशुके ओम्यान मी बुद
कूर खुद सन्दुके कुरान मो बुद

Masnavi 13—1396

* Claud Field—Persian Literature. P. 178

८ । अएपांम् अएनंढ्हाम् ,

वीचडहुपो स्रावी यिमस्चीत् ।

ये मप्येगं चिश्नुपो अह्याकेंगं ,

गाओशू वगा स्वारेमनो ।

अएपांम् चीत् आ अह्वी-ध्वह्वीं ,

मज्दा वीचियोइ अइपी ॥

I अन्वय (Prose order) :—

एषां ऐनसां (of these sinners) विवस्वः शिमश्चित् अध्रावि (Vivaswan Yima too is heard to be one) यः अस्माकं मर्षं चिद्वुषः (who, eager to please our mankind) गोः वर्गं खरमाणः [आसीत्] (was neglectful of the cattle-class) एषां चित् आ अस्मि-नु-अस्मि (This I-and-I-ness also of them) मज्दा अनि विचेतसि (Mazda You know well)

II अनुवाद (Translation) :—

Vivaswan Yima also is said to be one of these sinners—he who, eager to please our mankind alone, neglected the brood of the cattle. This their selfishness too, O Mazda You know well.

III टीका (Word-note) :—

ऐनसां = पापराणां = of the sinners.

एनस् = sin. एनस् + अण = एनस्

वैवस्वसः = वैवस्वतः = Vaivaswas.

विवस्वस् + अन् । Iranians call him Vaivaswas, and Indians as Vaivaswat.

Vaivaswas is the common ancestor of the Iranians and the Indians. His son Vaivaswas Yima is the first of the Iranian chieftains, and another son Vaivaswata Manu, chieftain of the Indians.

आवि = अध्रावि = अधुयत = धुयते = is heard.

धु = to hear, passive धूयते = is heard.

धुव् + लृट् त-अध्रावि । Initial अ is stopped by बहुलं etc. (6-4-75) and लृट् is used in present tense by छन्दसि etc. (3-4-6).

चिद्वुषः = तोषयन् = appeasing.

धु - धुयति = to sharpen = to enliven, to please (in Zend).

धु + अण = विद्वुषति । चिद्वुष् + अण् ।

वर्गा = वर्गं = class.

आ in place of द्वितीया by सुपां सु-लृक् etc. र of "वर्ग" drops by Vararuci 3-4

खरमाणः = खरमाणः = उपेक्षमाणः = neglecting.

खु - खुरति = to displease, to despise (गण-दरुण) आत्मनेपदं । शानच् ।

आ = सम्यक् = fully.

अस्मि - तु - अस्मि = am and am = I and I = extreme selfishness.

verbal phrase used as noun ; object of विचेतसि । [This is अस्मिता of Vedanta)

विचेतसि = जानासि = You know.

चित् = चेतति = to know. लृट् सि ।

स elides in analogy with क-य-ञ-ञ-etc (Vararuci 2-2)

IV टिप्पणी (Remark) :—

The religion of Bhagavan Zarathustra is catholic enough to include the good of the animals also within its purview.

अमृत्तं सर्वत्रो सर्वं दिस्तु पाणे पियायए ।

न हने पाणिणो पाणे भय-वेराओ उषरए ॥

Vardhamana Jina (Uttara Adhyana Sutra 6-6)

Seeing that life is equally dear to every creature, one should not afflict any creature—should cease from frightening or teasing.

The Gita lays considerable importance on the principle of seeing God in every creature.

सर्वभूतस्थितं यो मां भजत्य् एकत्वम् आस्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ 6—31

He who sees Me in every creature, becomes My own, whatever else he may or may not do.

Maha Ratu Zarathustra here enjoins fellowship with all creatures, as is echoed by Jalal.

अयं सुलेमान दर मयाने ज्ञाव ओ वाज़
हेल्मे हक़ राव वा हमेए सुर्वान बेसाज़ ॥

Masnavi 4—779

O Solomon, like the clemency of God, bear with even crows and falcons. Sort with all birds.

६ । दूश्-सस्तिश् स्रवाओ मोरेन्दत्,
ह्यो ज्यातेउश् सेंगहनाइश् खूतुम् ।
अपो मा ईस्तीम् अपयन्ता,
वेरेखधाम् हाहतीम् वंउहेइश् मनड्हो ।
ता उख्धा मन्येउश् मखा मज़दा,
अपाइ चा यूप्मइन्व्या गेरेजे ।

I अन्वय (Prose-order) :—

दूश्-शक्तिः श्रवाः मून्दति (the false teacher perverts the traditions) स्वः शस्त्रैः ज्यातेः कृतुम् (he, by his counsels, the duties of life) अप मे इष्टि अपयन्तः (repudiating away the good out of me) वसो मनसः वृग्धां साति (the exalted condition of conscience) त्त उक्थ मन्योः मखाम् (so tell me about spirit) मजदा अपायै च यूप्मभ्यं मजे (Mazda, I cry to you for Rectitude)

II अनुवाद (Translation) :—

The false prophet distorts the traditions. He, by his counsels, (distorts) the duties of life. He takes away from me, my welfare viz the noble pursuit of Conscience. So tell me about the (good) Manyu. Mazda, I beseech you for Rectitude.

III टीका (Word-note) :—

मून्दति = श्रवा = धृति = tradition.

मून्दति = विकरोति = perverts.

मृद्-मृदाति = to spoil, here तुदादि। मृद्-क्लेट् ति-मून्दत् इ of ति elides by इत्थ etc (3-4-97) न is added before इ by शे मुचादीनां (7-1-59)

ज्याति = जीवनम् = life.

ज्या-जिनाति = to age. ज्या + क्ति-ज्याति। (6-1)

शस्त्रः = शासन = counsel.

शस्त्र् + न = शस्त्र (Unadi 293)

अपयन्तः = अपयन् = अपखुदन् = removing.

अप + इ + भिच् + शतृ ।

Plural number in place of singular, by सुप्-लिङ्-उपयह etc.

वृश्वा - महती - great.

वृह् + क्त - वृश्वा । adjective to साति

साति - अवस्था - State.

सन - सनति - to serve. सन् + क्त - माति object of अपयन्तः ।

उक्त्य - ब्रूत - tell.

वच + लोट् घ । लोट् denotes optative mood by लिङ्गे लोट् (3-4-7)

मन्वोः = गुणव्य - of the spirit.

object of उक्च । षष्ठी in the object by अभीमर्ष etc (2-3-52)

महा - महाम् - to me.

Dative of उक्च ।

मृत्रे - प्रार्थयामि - I pray.

गुञ्ज - गर्जति - to exclaim तुदादिः आत्मनेपदं । लृट्-ए ।

IV टिप्पणी (Remark) :-

Duty (ऋतु) is the foundation of higher life. Those who repudiate Duty, lose all that is valuable in life.

अलिवादाद् वदाम्येव मा धर्मं अभिरुद्धेयाः ।

धर्माभिरुद्धी पुरुषः तिर्यग् गतिं प्रायणः ॥

Vana Parva 31-7

I tell you, with all emphasis, that there is moral order in the universe. One who doubts duty, gradually degenerates into a brute.

हम दरीन आलम वेदान के मायनीस

अज्ञ मुनाफेक कम शनव के गौफत नीस

Masnavi 5-3929

There is certainly a safe resort in the universe.

१० । ह्यो मा ना स्रवाओ मोरेन्दत्,
ये अचिश्तेम् वएनङ्हे अओगेदा ।
गाम् अपिन्व्या ह्वरे चा,
यस् चा दाथेङ्गु द्रेग्वतो ददात् ।
यस् चा वास्त्रा वीवापत्,
यस्वा वदरे वोहभृदत् अषाउने ॥

I अन्वय (Prose order) :-

स्वः ना मे श्रवाः मृन्दति (that man distorts my lore) यः अचिश्ते^१ वेनसे अवोचत् (who says it is worst to see) गां अक्षिभ्यां स्वरं च च (earth, by eyes, and heaven too) यश्च द्रस्वते दाथं ददाति (who gives aid to the vicious) यश्च वास्त्रं विवापति (who repudiates action) यश्च अषाउने वधरं विध्वति (and who hurls afflictions on the pious)

II अनुवाद (Translation) :-

He also distorts my lore, who declares it to be most improper, to see with the eyes (simultaneously), both the earth and the sun (mundane and religious affairs), he who gives his aid to the vicious, repudiates activism, and hurls afflictions on the pious.

III टीका (Word-note) :-

मा - मन - my.

ना - नरः - man.

or ना - न् - certainly.

श्रवा - श्रुति - tradition, heritage

object of मुन्दत्.

मृन्दत् - मुन्दति - perverts.

मृद् - मृद्नाति - to destroy. Here it is तुदादि - मुदति।

मृद् + लेट् ति। इ of ति elides by इत्थ (3-4-97). न is added by

इदितो तुम् etc (7-1-58).

वेनसे - शृणुं - for seeing.

वेण - वेणति दर्शने।

असे in place of तुम् by तुमर्थे से-सेन् etc (3-4-9).

अवोक - अवोचत् - अवथयत् - told.

वच् - वक्ति - to tell. आत्मनेपदं।

वच् + लङ् त् - अवोक। वच् becomes वोच by the extension of

the rule वच् उम् (7-4-20) क becomes का by द्व्यवो अतः

(6-3-135)

स्वरे - स्वरं - सुरं - सूर्यं - sun.

object of वेनसे।

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

दापं - दानं - gift, assistance.

द्रे स्वतः - द्रे स्वते - to the vicious.

षष्ठी in dative case by विवक्षा।

वास्या - वास्यं - कर्म - activity.

वस् - वस्ते - to wear वस् + त्र।

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

विवापत् - विवपति - अपहृते - repudiates.

वप - वपति - विनाशे। वि + वप् + लेट् ति।

इ of ति elides by इत्थ (3-4-97)

वधरे - वधरं - क्लेशः - torments.

वध - संयमने - to repress. वध + अर - वधर।

(Unadi 419). Object of विच्यत्

ए in place of द्वितीया by सुपां सु-लृक् etc

विच्यत् - विच्यति - क्षिपति - hurls.

व्यथ - विच्यति - ताहने - to drive

व्यथ + लेट् ति। इ of ति elides by इत्थ (3-4-97) धा becomes

य्थ (- व ध) by the dictum सिद्धे वर्ण विपर्ययः।

अव अनुष्ठान् विच्यति कते अव्रतान् (Rig. 9-73-8)

IV टिप्पणी (Remark) :-

It is foolish to think that one has to forsake the world in order to realise God.

आकिञ्चन्ये न मोक्षो भवति किञ्चन्ये नास्ति बन्धनम्।

शान्ति पर्व-325-50

Poverty, in itself, does not lead to salvation, nor does property, in itself, lead to bondage.

Indiscriminate charity is not desirable.

अयं वसा एमसाक कज्ज एन्काक वेह।

मात्ते हकरा जोज्ज वअन्ने हक मवेह ॥

Masnavi 1-2226

Do not give away Mazda's property without the permission of Mazda.

११ । तएचीत् मा मोरेन्देन् ज्योतुम्,
योइ द्रेग्वतो मजीवीश् चिकोइतेरेश् ।
अड्उहीश्चा अड्हुवश्चा,
अपयेइती रएखेनड्हो वएदेस् ।
योइ वहिस्तात् अपाउनो,
मज्दा रारेभ्यान् मनड्हो ॥

I अन्वय (Prose order) :—

ते चित् मे ज्योतुं मुन्दन्ति (They too vitiate my view) ये द्रूवन्तः असूपाः च अस्वस् च महिषं चिकित्सेः (who vicious, consider the avaricious woman and the avaricious man to be great) रेकसं वेदं अपैति (who strays collecting money) मज्दा ये अपावनः मनस् वहिस्तात् रारेभ्यन्ति (O Mazda, who deflect the mind of the pious from the best)

II अनुवाद (Translation) :—

They also vitiate my judgment,—those wicked people who consider the avaricious man and the avaricious woman to be great, who over-exert for the acquisition of wealth, and deflect the mind of the righteous, O Mazda, from all that is the best.

III टीका (Word-note) :—

मुन्दन्ति = विकुर्वन्ति = pervert

सृष्ट्—सृष्ट्राति—to spoil. क्ष्ट्—अन्ति। Here it is तुदादि। इ of अन्ति elides by ह्रस्व etc (3-4-97) and त by संयोगान्तस्य etc (8-2-23). न is added before इ by इदितो etc (7-1-58).

ज्योतुं—द्रष्टुं—दर्शनम्—view.

ज्यो—ज्यवते—to see (गणदर्पण) ज्यो+तुम्=ज्योतुम्। object of मुन्दन्।

Infinitives are treated as nouns by the dictum अव्यय कृतो भावे। Hence the question of purpose does not arise here (as required by एक-कर्तृकता of the infinite and the finite verbs).

महवि—महान्तं—great.

मह-महति—to honour. मह+क्तिन् (Unadi 503)—महवि।

चिकित्सेः—चिकित्सेः—केतन्ति—मन्यन्ते—consider.

क्तिन्—केतति—to quest, to comprehend. कित्+क्तिन् इरे—चिकेतितरे। सुप्-क्तिन्—उपग्रह इत्यादिना द्वौ विकरणौ। Both इरे and क्तु (Atmanepada and Parasmaipada suffixes) are simultaneously added by the dictum सुप्-क्तिन् etc. क्तिन् is used in the present tense by छन्दसि etc (3-4-6).

असूपाः—greedy women

अस-असति आदाने—to acquire (गणदर्पण) अस+क्यु=अस्वस्। स्त्रियां ईप्=असूपा। (2/3)। Object of चिकेतितरेः।

अस्वसः—गृह्णन्—greedy

अस—असति—to acquire

अस+क्यु=अस्वस्। (2/3) अस्वसः।

अपैति—विचरति—moves about

इ—एति+to go. अप+इ+लट् ति।

रेकसः+धनानि—money.

रेकसु=wealth (Nighantu 2-10) object of वेद ।

वेद—संचिन्वन्—(i) collecting, or (ii) to collect

चिद्—चिन्दते=to gain

चिद्+णमुल्=वेद । by शक्ति etc (3-4-12). तुमथे णमुल् ।

रारेष्यन्—रारेष्यन्ति—विचालयन्ति—deflect

रिष—रेषति=to injure

रिष+यद् (frequentative)—रारेष्यति । रारेष्य+लेट् अन्ति । इ and त of अन्ति elide by 3-4-97 and 8-2-23. (Vide 47-4, 49-2)

IV. टिप्पणी (Remark) :—

One should not neglect the world ; at the same time he should have no hankering for wealth, he should get rid of covetousness. Ramkrishna Param-hansa used to say that Lust (कामिनी) and Greed (काचन) are the two enemies of God-realisation.

ऊ बरह्मणेह आमाद ओ अरीयान रषद् ।

बज्र धमे दुःखदश जेगर खून मीशधद् ॥

Masnavi 3-2633.

Bare he comes and naked he goes, and (all the while) his heart is bleeding in anxiety of the thief.

१२ । या राओषहयेन् स्रवड्हा,
वहिस्तात् इयओधनात् मरेतानो ।
अण्डन्यो मज्जदाओ अका म्रओत्,
योइ गेउश् मोरेन्देन् उर्वाक्ष-ऊखती ज्योतुम् ।
याइश् गेरेह्मा अपात् वरता,
करपा ख्पध्रंम् चा ईपनाम् द्रुजेम् ॥

I अन्वय (Prose order) :—

ये रासयन्ति धवसा (those who seduce by suggestions) मर्त्यनः वहिस्तात् न्यौजान् (men from best deeds) एभ्यः मज्जदाः अकान् म्रवति (Mazda calls them vile) ये गाम् उर्वाक्ष-उकया ज्योतुं मृन्दति (who instigate to look at the world with tenets of hedonism) येः यद्वा अवात् वरते (wherefor Grehma chooses other than Rectitude) करपाः दूजं ईषणं क्षध्रं (and Karpas hurtful and oppressive indifference).

II अनुवाद (Translation) :—

Those who, by their suggestions, seduce men from the best deeds, Mazda calls them vile—he who instigates men to approach the world with the tenet of hedonism, wherefor the Grehmas choose other than Rectitude, and Karpas choose hurtful and oppressive nonchalance (i. e. cynicism).

III टीका (Word-note) :—

रासयन्—रासयन्ति—अशयन्ति—seduce

रास—रासति, रासयति-शब्दे—to talk.

रास+लेट् अन्ति। इ of अन्ति elides by इत्थं etc (3-4-97) and त by संयोगन्तस्य etc (8-2-23)

प्रवसा—वचसा—by words (suggestions)

भ्रूयते इति ध्रुवस्। ध्रू+अस् (unadi 638)

मर्त्यान्—मर्त्यान्—मनुष्यान्—men

object of रासयन् (2/3) मर्त्यान् is a variant of मर्त्यः। by the dictum झोर् अन्तबोर् लोपः। [find स् and न् often drop.] cf मरदुम् (Persian).

एभ्यः—एतान्—them.

object of भ्रवन्। (चतुर्थी in place of द्वितीया, by सुप्-तिङ्-उपसर्ग etc.

अकान्—अधान्—अधमान्—vile

आ in place of द्वितीया by सुप्-सु-लुक् etc

मोः—गाम्—पृथिवी—earth.

object of ज्योतुः। षष्ठी in the object by अपीगर्भ etc (2-3-52)

मर्धन्—मर्धन्ति—प्ररोचयन्ति—instigate

मृध—मर्धति—to soften. मृध+लेट् अन्ति। इ and त of अन्ति elide. न मर्धति स्वतवसो हविष्कृतम् (Rig 1-166-2)

वृक्ष-उक्ता—भोगवादेन—भोगबुद्ध्या—by tenets of hedonism.

वृक्ष-वृक्षते—to select (गणवर्षण) वृक्ष्+क्विप्—वृक्ष्—उर्वाक्ष्—enjoyment वृक्षः उक्तिः—doctrine of hedonism—भेदके तृतीया (प्रकृत्यादिभ्यः उपसंस्थानं) तृतीया in adverb. In place of तृतीया final इ becomes long (उक्ति becomes उक्ती), by सुप्

सु-लुक् etc. यद्वा उरु (बहु) अर्थं (इन्द्रियं) यत्र। अर्थं—इन्द्रियं (Amara kosha) अक्षुम् इन्द्रिये इत्यमरः।

ज्योतुः—द्रष्टुं—to see

ज्यो—ज्ययते—to see. ज्यो+तुम् (vide 32-11)

गृह्य—ग्रह्म—swallowing, avaricious

ग्रम—ग्रसते—to swallow ग्रस+मः।

अपात्—अर्था परिचय्य—other than rectitude

पङ्गमी by the dictum ल्यप् लोपे कर्मणि अशिकरणे च।

क्षम्रम्—औदासीन्यं—callousness, cynicism

object of वरता।

ईषणं—हिंसापरं—injurious.

ईष—ईषते हिंसाया—to injure

ईष+अन (ल्यु)—ईषण (3-1-134)

adjective to क्षम्रं।

द्रुक्म्—द्रुहम्—द्रोहपरं—mischievous.

द्रुह—द्रुहति—to oppress. द्रुह+क्विप्। objective to क्षम्रं।

IV टिप्पणी (Remark) :—

Hedonism (pleasure—hunting) leads men to ruin (Gita 2-44). It is the doctrine of Charvaks (चार्वाक)—the Epicureans.

Apart from the question of principle, Mills points out the policy, that “in order to get happiness, we must forget it.” This is known as the Paradox of Hedonism, viz if pleasure is consciously pursued, it ever eludes our grasp. Happiness comes, only if it is forgotten (is not the direct object of

actions). "तद्वत् कामाः यं प्रविशन्ति सर्वे—स शान्तिम् आप्नोति न कामकामी" Gita 2-70

Thus the Isa Upanisad says, that until you remove the golden lid (the lure of wealth), you cannot reach the truth.

हिरण्मयेन पात्रेण सत्यस्यापिहितम् सुखम् ।

तद् त्वम् पूषन् अपावृणु सत्यधर्माय दृष्टये ॥

Isa 15

After all, the capacity for enjoyment is also very limited.

गर वेरीञ्जी बहररा दर कुजेद्

चन्द गुन्जद केसते यक हजेद् ॥

Masnavi 1—20

You cannot pour into your pitcher all the water of the sea.

१३ । या खूपथा गेरेन्नो हीपसत्,
अचिस्तद्धा देमाने मनड्हो ।
अड्हैउश् मेरेख्तारो अद्या,
यए चा मज्जदा जीगेरेजत् कामे ।
ध्वद्धा सांध्रानो द्तेम्,
ये ईश् पात् दरेसात् अपद्धा ॥

I अन्वय (Prose order) :—

यत् क्षत्रं गृहम्: शिशासति (that indifference which Grehma inculcates) अचिष्टस्य मनसः दमने (for the abode of the worst

mind) अस्य असोः म्रका (the canker of one's life) यच् च कामं जागर्यति (which wakes up hedonism) त्वस्य मन्त्रणः दूतम् (the messenger of your gospel) यः ईश् पाति (who protects from this) अपस्य दशयित् (reveals Rectitude)

II अनुवाद (Translation) :—

That nonchalance (cynicism) which Grehma inculcates and which leads to the abode of the worst mind, and which is the cancer of one's life, and which, O Mazda, inflames hedonism—He who protects the Messenger of Your Gospel, from such (cynicism), reveals (to him) what true Rectitude is.

III टीका (Word-note) :—

गृहम्—ग्रहम्:—greedy.

ग्रस्—ग्रसते—to swallow, ग्रस्+म

शिशासत्—शिशासति—reiterates.

शास्—to advise. शास्+यच् (frequentative)—शिशासति ।

शिशास्+यच्ति । इ of ति elides by इत्थ (3-4-97)

दमने—दमे—गृहे—abode.

दम—house (Nighantu 3-4-12)

दमन् is a variant of दम by the dictum एनोर् अन्तदोर् लोपः =final स् and न् often drop.

चतुर्थी by the dictum निमित्तात् कर्मसंयोगे (चतुर्थी of result)

अंह=अम्—life.

Sans सु—Zend 'हु । अहु and अंह are variants

म्रका=विनाशकः=destroyer.

मृच—मृचति—to injure. मृच+तु=म्रका

जागरयति = जागरयति = wakes up, excites.

जागृ - जागृति = to be awake

जागृ + णिच् (causative) जागरयति । क्त्वेति (vide जाग्रो etc.

Panini 7-3-85)

or गृज्, गर्जति = to call गृज् + यङ् = जिगर्जति to call again and again.

कामे = कामं = सुख-तृष्णा = hedonism.

object of जागरयति । ए in place of द्वितीया by मुपां-सु-लृक् etc

त्वस्य = तव = your.

मन्त्रणः = मन्त्रस्व = of the gospel.

मन्त्रन् is a variant of मन्त्र by the dictum स्तोर् अन्तयोर् लोपः ।

दूतम् = दूतावहं = Messenger पयसम्-वर in (Persian) object of पात

ईशु = अस्मात् = from this.

पान् = पाति = saves.

दर्शोन् = दर्शयति = reveals.

दर्श - दर्शति (पश्यति) = sees. अन्तर्भाषित (implied णिच्) = to show. लिङ् वात्.

अपस्य = अर्ष = धर्म = Rectitude.

object of दर्शयति । षष्ठी in the object by अभीगर्ष etc. (2-3-52)

IV टिप्पणी (Remark) :-

(1) Indifference to one's own feeling (happiness), is a great virtue ; but it is very apt to degenerate into indifference to the feelings of others (i.e callousness) which is a great vice. This pseudo Kshathram (= cynicism) is the cult

of Grehma. So far as one has self-control (control over his own feelings) he is worthy of praise. But that does not entitle him to ride rough-shod (like Aurangzeb) over the feelings of others (even of his father)

(ii) The thirst for pleasure is insatiable.

माहा पूरयितुं शक्या न मासेर् भरतर्षभ ।

अपूर्व्यां पूरयन् तृष्णां आशुषापि न शक्नुयात् ॥

Santi Parva 17-4

A man may spend the whole life in running after pleasure, but he will find that his thirst is yet unslaked, and he will ever be in bondage (of desire for pleasure)

इच्छित्तयारि मिहुनि ओ इस्त ओ पा ।

बरगुशादा अस्त चिरा हवसी चिरा ॥

Masnavi 3-2082

You have freedom of will, and your hand and foot are not tied, still you always feel yourself to be bound ; why, oh why ?

१४. अह्ना गेरेहो आ होइथोइ नी,
कावयस्चीत् खूत्तू नी ददत् ।
वेरेचाओ ही चा फइदिवा छान्,
वीसेन्ता ट्रे ग्वन्तेम् अवो ।
य्यत् चा गाउश् जइद्याइ म्रओई,
वे दूरओपेम् सओचयत् अवो ॥

I अन्वय (Prose order) :—

गृह्ण अत्य न आमवते (Grehma does not avail him anything)
कावयश्च कर्तुं न ददाति (nor do Kavis lend any strength) वृत्ता हि
च प्रतीपा स्यात् (his undertakings become reversed) द्रुग्वन्तम्
अव विशन्तः (who is seeking the patronage of the villain) यत्
च गोः हाष्यै भ्रवति (for he counsels to forsake the world) यः
दुरोधम् अव शोचयति (who seeks support from casuistry).

II अनुवाद (Translation) :—

Neither Grehma would happen to him (come to his
rescue) nor Kavis lend any strength, and all his undertakings
would go contrary—he who seeks the patronage of the
rogues. For they who (like Kavi and Grehma) take
recourse to Dura-Osha (casuistry), teach only to leave the
world to itself (and not to help it on).

III टीका (Word-note) :—

आहोते = आमवते = happens to him, avails him.

आ + भू + लट् ते । भू becomes हो by

भुवो हु हुवो (Vararuci 8-1)

नी = न = not

कर्तुः = कर्तम् = strength.

object of ददात् । (2/3)

वृत्ता = चेष्टा = undertakings.

वृत् + वृणक्ति = to choose. वृत् + क = वृत् । नियाम् आप् ।

System of obligatory ethical conduct

प्रतीपा = विपरीता = contrary.

विशन्तः = प्रविशन्तः = entering, resorting.

विश् + शच् । plural in place of singular, by सुप् लिट्-उपसह
etc.

द्रुग्वन्तम् = पापाशासम् = sinner.

indirect object of विशन्तः ।

अवस् = शरणं = refuge.

अव-अवति रक्षणे । अव + अस् = अवस् (unadi 536). direct
object of विशन्तः ।

गोः = गाम् = world.

object of हाष्यै । षष्ठी in the object, by अधीगर्भ etc (2-3-52)

जघ्यै = हाष्यै = त्यक् = to forsake

हा-जहाति = to forsake. ष्यै in place of तुम् by तुमर्थे etc
(3-4-9) object of भ्रवति ।

दुरोधं = वाक् छलं = casuistry.

वस-वाचयति अपहरणे (गणदपण) = to steal

दुर + वस् + क = दुर्वसः mischievous stealth (of the sense) object
of शोचयति ।

दुरोध- There is a pun on the word ; for दुरोध (that which
wards off decay) also means Soma drink. And casuistry,
like Soma-juice, creates confusion. The pun extends to
the etymology of world. for ज्व (of दुरोध), looks like अज
(Rectitude).

दुरोधम् :— अज means equity and ज्व (-to burn) means
oppression. There is similarity in appearance only.
Cynicism at first looks like Kshatram. But the former
is egoistic, the latter altruistic.

शोचयति=संघत्ते = brews (wine) = prepares, fosters.

शुच-शुचयति-सुरासन्धाने, मन्थने च । here चुरादि । शुच्+लिट्-
यात्-शोचयेत् ।

IV टिप्पणी (Remark) :—

The sensualist brings ruin on himself ; how can he serve to help others ?

चून कि हरक्ष्म् राह ए खुद रा मिज्ञानम् ।
वा द्विगर कल साज्ञगारि चून कुनम् ॥

Masnavi 6-52.

People like Grehma and Kavi take to casuistry (श्रु अथ) as their defence. An instance of such casuistry we find in the retort of Satan to Khuda.

रंग रंगे तुल्य सन्वापम तूद
अस्ते जुर्म ओ आफत ओ दापम तूद ॥

Masnavi 4-1392

I am what you have made me. If I commit any wrong, it is You who is responsible for it and not I.

A good many such misleading statements will be found collected together in verses 463—493 of Book I of Masnavi (in the advice of the Jewish Vizir)

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१५. अनाइश् आ वीनेनासा,
या करपोताओस् चा केवीताओस् चा ।
अवाइश् अइवी येंग् दइन्ती नोइत्,
ज्यातेउश् खूपयम्नेंग् वसो ।
तोइ आब्या वइर्याओन्ते,
वइहेउश् आ देमाने मनइहो ॥

I अन्वय (Proseorder) :—

अनेः आ विननाय (By those, they perish) वा कर्पीताः कवीताः च (those who are Karpa-ites and Kavi-ites) अवेः अपि (by these also) याः ज्यातेः क्षयिम्नं वसु नू इत् घान्ति (but those who hold on the lasting asset of life) ते आब्या प्रियन्ते (they are by those two carried) वसोः मनसः दमने (to the abode of Conscience)

II अनुवाद (Translation) :—

Those who are the followers of Kavi and Karpa, ruin themselves, by this and that (i. e. by everything) while those who steadily stick to the lasting asset of life (viz Rectitude), are by those very things (this and that), carried to the abode of the Higher Self.

III टीका (Word-note) :—

अनेः = by those. =cf अनेन

विननाश=विनश्यन्ति=perish.

नश्+लिट् अ। लिट् in the present tense by छन्दसि etc
(3-4-6) singular number for plural by सुप्-तिङ्-उपग्रह etc.

कर्षीत=कर्षभाषप्रस्त=follower of Karpa.

कवीत=कवि भाष प्रस्त=follower of Kavi.

अथैः=by these.

अथ= this (Nighantu 3-29-21) (vide 47-2, 29-7)

ये' - याः - ये - who

Feminine gender for masculine by सुप्-तिङ्-उपग्रह etc.

[यास्=वीह]

धान्ति=दधति=uphold

धा=दधति=uphold. here declined in the अदादि class.

नू इव=yea, certainly

ज्याते=जीवनस्य=of life.

ज्या=जिनाति=to age. ज्या+कि।

क्षयमाणं=नित्यं=lasting

क्षि-क्षियति वासे। भ्वादिः। आत्मनेपदम्। क्षि+शानच्-क्षयमाण।

adjective, qualifies वसु। मान becomes म्र by तानि-पत्योः
etc (6-4-99)

वसु=रत्नं=gem.

object of धान्ति। In place of द्वितीया, final उ become आ by
सुपां सु-लुक् etc.

सर्प्यन्ते=स्रियन्ते=are carried.

सृ-विभक्ति=to carry. सृ+य (passive)=सर्प्यन्ते। (Vide
Panini 3-4-102)

IV टिप्पणी (Remark) :-

The man who sticks to a principle, succeeds in life.
One who has no principle, fails every where, for he has no
firm stand, and is carried away by the blast of the moment.

धर्म एव हतः हन्ति धर्मः रक्षति रक्षितः।

तस्माद् धर्मं न त्यजेत मा ते धर्मः हतो ब्रूषीत् ॥

Vanaparva 32-128.

Rectitude killed, will kill you, and rectitude saved, will
save.

१६। हमेम् तत् वहिस्ताचीत्,

ये उपुरुषे स्यसुचीत् दक्ष्ण्वा ।

क्षयांसु मज्जदा अहुरा,

येष्वा मा आइधीश् चीत् द्रएथा ।

ग्यत् अपनङ्हे द्रे ग्वतो,

एएआनु इप्येगु अङ्हया ॥

I अन्वय (Proseorder) :-

सर्म तत् चित् वहिष्टं (certainly it is best) यत् स्वस्य वसुस्य
उरुष्ये (that I would discard own egotism) क्षयन् मज्जदा अहुरा
(prevailing, O Mazda Ahura) वस्याः मे श्रियायाः भातिः चित्
(so that there may be end of my duality) यत् ऐतसः इ ग्वन्तः

(for [even] the vile rogues) असया अया-अन् इष्यन्ति (in their hearts, desire such-wise)

II अनुवाद (Translation) :—

Certainly it is best that I would cast off my own selfishness, O Ahura Mazda, so that there may be, for me, the end of all duplicity. For even the vile rogues wish this (equality) in the inmost of their hearts.

III टीका (Word-note) :—

समं - निश्चितं = certainly.

हामिन् in Persian.

बहिष्ठा - बहिष्ठं = best.

आ in place of प्रथमा, by सुपां-सु लृक् etc.

उपुरुषे - उरुष्ये - निरस्वामि - I may cast off.

उरुष्य - उरुष्यति = to cast off, आत्मनेपदम् ।

उरुष्य + लृट् ए = उरुष्ये ।

र and ष inter change place by the dictum सिद्धे वर्णविपर्ययः ।

Just as द्विस becomes सिद्ध, similarly उरुष्ये becomes उरुष्ये - उरुष्ये ।

कृशानोर अस्तुर असनां उरुष्यथः (Rig 1-55-2)

[you two, repel the arrows of archer कृशानु (krisanu)]

स्वस् - स्वस् - स्वस्व = own.

adjective to दसमस्य

य and व interchange place (vide यजुर्वेद - यजुर्वेद Panini

7-1-43 षकारस्य य-कारः निपात्यते इति वृत्तिकारः)

सु in place of षष्ठी by सुपां-सु लृक् etc

दसमस्य - दस्यं - आत्मन्परिता - selfishness, egotism

दस्-दस्यति, अपहरणे । to take more than one's share. दस् + म - दस्य (Unadi 150)

दस्यन्तु यजमाने त्याद् अपि चौरै हुताशने इति मेदिनी (Dasma = thief - Medini dictionary). Object of उरुष्ये । षष्ठी in the object by अषीन्वर्थं etc (2-3-52)

क्षयस् - क्षयन् - समर्थः - powerful.

क्षि - क्षयति = to rule (Nighantu 2-1)

क्षि + कसु - क्षयस् present participle ending in अस् (rather than अत्) by analogy of the rule वृषि-वृद्धौ कसुन् (3-4-17)

'न्' comes by वृषिदत्तौ (7-1-70)

आधि - अन्ति - अवसानं = end.

अति - अत - अतति गमने । अत् + इ = अतिः (Unadi 567) । इदितो युम् (7-1-58) = अन्ति ।

द्विधा - द्विधायाः - द्विधायाः - भेदनावस्य - of duality.

द्वि + धा = द्विधा । षष्ठी elides by the rule सुपां सु लृक् etc

एनसे - एनसाः = पापराः = sinners

एनसु = sin. एनस् + अत् = एनस् । सुपां सु लृक् इति प्रथमा स्थले ए ।

एषु आनु - अथा अनु - this wise.

अथा - एना = this (Nighantu 3-29-21)

अथा ते अग्ने समिधा विधेम (Rig 4-4-15)

(vide 47-2, 29-7, 32-15)

इष्यस् = इष्यन्ति = इच्छन्ति - wish.

इत् + ष्टेत् सि = इष्यस् । इ of सि elides by इत्श्च etc (3-4-97).

second person in place of third, and singular in place of plural (i.e. सि in place of अन्ति) by the dictum सुप्-तिङ्-उपमह् etc

असया — असुना — at heart

पुंसि भूमि असवः प्राणाः इत्यमरः ।

असु becomes असन् by पद्-द् नो आस etc (6-1-63). असन् becomes असया, by the addition अयाद् in place of तृतीया by सुपां ङु-लुक् । करणे तृतीया ।

IV टिप्पणी (Remark) :—

Bhagawan Zarathushtra lays down here the root principle of equity viz that none desires inequity to his own self. Thus one should not do to others, what he does not desire for himself. There should not be two standards, one for himself and another for others.

Mahabharata echoes the idea, in the very same words [दम्न — जम्न — egotism]

इति स्म भाषते काव्यः जम्नत्वागे महासुरान् ।

Sabha Parva 61-12

“The Prophet of the Asura-worshippers asked them to get rid of जम्न” (दम्न — inequity, in-equality)”

There is little doubt that the instruction of Holy Prophet Zarathushtra is here alluded to.

The word जम्न itself is an adaptation of the Gathic दम्न (= दम्न), cf जस्त (दस्त) = दस्त (hand) ; and its association with the Asura cult confirms the conclusion. It automatically

establishes. the pre-Mahabharata age of Atharvan Zarathushtra.

Egotism is denial of the law of equity. What has a thief got to say, when another thief carries away his own property ? One who himself transgresses law, cannot consistently seek the protection of law. Thus criminality (egotism) is not ultimately paying, as Jalal, the Prince of the sufis, beautifully expresses.

दुजद् सुए खानेइ शुद् कीरे दस्त ।

चुन दर आमद् दीद् कान खानेए खुदस्त ॥ Masnavi 2-3010.

A thief went under-hand (by stealth) to a certain house. When he entered into it, he found that it was his own house (i.e he was injuring himself)

पञ्चमी

फल-वर्षा

१ । यथा आइश् इथा वरेपइते,
या दाता अङ्उहेश् पओउरुवेद्या ।
रतुश् प्यओथना रजिस्ता,
द्रेग्वतएचा य्यत् चा अपाउने ।
वेख्या चा हेम् यासइते मिथद्या,
या चा होइ आ एरेजूवा ॥

I अन्वय (Prose order) :—

यथा एषः (just as he is) इथा वर्षति (so awards) यः पौरुषस्य अतोः
धाता (who, the ordainer of the foremost life is) रतुसु च्यौत्रां
रजिष्ठं (the super-prophet, fittest, deeds) इवते च यत् च अपावने
(to the vicious, as well as to the virtuous) सत्यं च संयसते मित्यस्य
(with whose falsehood equals) यत् च तस्य ऋतुः (what is his
truth)

II अनुवाद (Translation) :—

Just as one is, so awards to him, the fittest action (re-
tribution), the Great Ratus, who is the bestower of the
foremost life—to the vicious, as well as to the virtuous, and
to him, whose falsehood counterbalances all that is true
in him.

III टीका (Word-note) :—

आइश - एषः - this one.

इथा - तथा - so.

वर्षते - ददाति - showers.

इथ - वर्षति-सेचने । आत्मनेपदम्

च्यौत्रा - च्यौत्रं - कर्मफलं - reaction.

object of वर्षति । आ in place of द्वितीया, by सुपां सु-लृक् etc

रजिष्ठं - योग्यतमं - fittest.

adjective to च्यौत्रं । आ in place of द्वितीया, by सुपां सु-लृक् etc

ऋतु + ष्ट - रजिष्ठ । ऋ becomes र by विभाषा etc (6-4-162)

हेम् - सं - con (together)

वसयते - गच्छति - goes, equals

जस - जसति = to go (Nighantu 2-14-87)

जसति = वसति । ज = य आवेद योजः (Vararuci 2-31) ।

स्वार्थे गित् । आत्मनेपदम् । वसयते

मिथस्य = मिथेल - मिथाया = with falsehood.

सहाय्ये तृतीया (इदो यूना इति निर्देशात्) षष्ठी in place of तृतीया, by
सुपां सु-लृक् etc

हे = से = तस्य - his.

ए in place of षष्ठी by सुपां सु-लृक् etc

ऋतुवा = ऋतुः = सत्यं = truth.

Adjective used as noun. आ in place of सु (1/1) by
सुपां सु-लृक् etc

IV. टिप्पणी (Remark)

The Law of Karma is inexorable—every one has to reap
what he sows. This law indicates the justice of Mazda.
In awarding recompenses, He does not act arbitrarily. It
also marks His Grace: for it holds out the hope, that
if one goes on doing the right thing, he is sure to attain
summum bonum.

Every race believes in the Law of Karma viz that good
work brings good result. The Hindus (and perhaps the
Parsis also) tacks this up with the question of re-birth.
They think that otherwise the working of the law cannot
be understood. Just as you sow, so will you reap.

हेव गन्दुम कारि ओ जो विदिहद ।
दीदी अस्पे कि कोड़ा ए खर दिहद ॥

Masnavi 1—1646

Does wheat produce barley ?

If one performs acts of Satwa Guna, he is sure to rise upwards

ऊर्द्धं गच्छन्ति सत्त्वस्थाः मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥

Gita 14—18.

२ । अत् ये अकेम् द्रग्वाइते,
वचड्हा वा अत् वा मनड्हा ।
जस्तोइब्ब्या वा वरेपइती,
वड्हाउ वा चोइथइते अस्तीम् ।
तोइ वाराइ रादेन्ती,
अहुरस्त्वा जओपे मज्जदाओ ॥

I अन्वय (Prose order) :—

अत् यः दृग्बते अकं वृश्यति (Now he, who inflicts frustration on the villain) वचसा वा अत् वा मनसा इस्त्राभ्याम् वा (by words or by thought or by the two hands) वसी वा अस्ति चोदयते (or employs his being for betterment) ते वराय रायन्ति (they attempt welfare) अहुरस्त्व मज्जदायाः ओपे (to the delight of Ahura Mazda)

II अनुवाद (Translation) :—

Now one, who by his words, mind, or hands, inflicts frustration on the villain, or engages his own being for the good, serves a noble cause, to the delight of Ahura Mazda.

III टीका (Word-note)—

अकं = अकं = अनिष्टं = frustration.
object of वृश्यति

दृग्बते = पापाशयाय = to the villain.
dative of वृश्यति ।

वृश्यति = करोति = effects.
वृश = वृश्यति = करणे ।

चेयते = नियुनक्ति = employs.
चिथ = चेषति = शिक्षायां छान्दसः । आत्मनेपदम् (Vide 46-9)

अस्ति = सतां = being.
अम् + क्ति = अस्ति (noun)
object of चेषति

वराय = श्रेयसे = for welfare.
तादर्थ्ये चतुर्थी ।

रायन्ति = चेष्टन्ते = attempt.
राय = राप्नोति = to accomplish.
declined in ल्वादि class.

जोपे = प्रीतये = to the delight.
तादर्थ्ये चतुर्थी ।

IV टिप्पणी (Remark) :—

Resistance to evil is as much necessary as promotion of virtue.

This is why Bhagavan Parsu-Rama advocated militancy (as Bhagavan Zarathustra did)

नोद्विगम् चरते धर्मं नोद्विगम् चरते क्रियाम् ।
दश श्रोत्रिममः राजा इत्येवं मसुर् अन्नवीत् ॥

Adiparva 41—31

No one can practise religion unless there is peace in the country. This is why Manu thought that one Kshatriya is as good as ten Brahmins.

३ । ये अपाउने वहिस्तो,
खएत् वा अत् वा वेरेजेन्यो ।
अइर्यम्ना वा अहुरा,
चीदांस् वा ध्वख्पड्हा गवोइ ।
अत् ह्वो अपह्मा अड्हुत्,
वड्हेउश्चा वास्त्रे मनड्हो ॥

I अन्वय (Proseorder) :—

वः अपावने वहिः (who is most friendly to the pious) खतुः वा अत् वृजन्यः (whether a Khetu or a Vrijana) अर्यम्ना वा अहुरा (or an Aryamna, O Ahura) त्वक्षसा गोः विधास् वा (or out of

energy, a servant of the world) अह्वः अवस्य असति (verily he belongs to Rectitude) वयोः मनसः वास्त्रे च (and for the defence of Conscience)

II. अनुवाद (Translation) :—

He, who is most beneficent to the pious, be he a Khaetu (Vaishya), a Verejena (Kshatriya) or an Aryamna (Brahmin), O Ahura, or a servant of the world—verily he belongs to Rectitude, and serves to uphold Conscience.

III टीका (Word-note) :—

खेतुः—वश्यः=cultivator.

वृजन्य—Kshatriya—warrior.

अर्यम्ना—Brahmin—priest.

विधास्—सेवकः = servant.

वि + धा + अस्—विधास् (Unadi 638) cf (गाः वास्त्रे in Yas 33-4)

त्वक्षसा—उद्यमेन—on account of zeal

त्वक्षस्—energy (Nighantu 2-9) हेतोः तृतीया ।

गवे—गोः—of the world.

चतुर्भी in place of पट्टी, by the Vartik पट्टयर्थे चतुर्भी ।

वास्त्रे—रक्षणे—for protection.

वस्—वस्ते आच्छादने—to conceal

वस् + अस्—वस्त्र (Unadi 608) । वस्त्र + अण=वास्त्र । अधिकरण

विचक्षया सप्तमी ।

IV टिप्पणी (Remark) :—

Bhagavan Zarathushtra lays down here another fundamental principle of his religion viz that caste distinction counts for nothing, and that the only thing that really counts is whether the man is a promoter of Rectitude.

Mahabharata catches the idea and says :

कामः क्रोधः भयं लोभः शोकश्च चिन्ता क्षया श्रमः ।
सर्वेषां नः प्रभवति कस्माद् वर्णो विभिद्यते ॥

Santi Parva 186-7

All of us are equally subject to desire, anger, fear, greed, grief, anxiety, hunger and fatigue. What is the good of division into different castes ?

४ । ये ध्वत् मज्जदा अस्तु इतीम्
अकेम् चा मनो यजाइ अपा ।
खपतेउश् चा तरेमइतीम्,
वेरेजेनख्या चा नज्जदिस्ताम् दूजेम् ।
अइर्यमनस्वा नदेन्तो,
गेउइचा वास्त्रात् अचिश्तेम् मन्तुम् ॥

I अन्वय (Proseorder) :—

ये मज्जदा (O Mazda) ध्वत् अर्थात् अकं मनस् च अपयजे (out of you, heresy and ill attitude, I dissuade) येतोः च तिरोमति (the dis-

belief of the Khetu) वृजनस्य नेदिष्ठं द्रष्टुं (the innate violence of the Vrijana) अइर्यमनः च नदान्तं (the intemperance of the Aryaman) गोः वास्त्रात् अचिष्ठं मन्तुं (from the servant of the world, lowest mentality)

II अनुवाद (Translation) :—

Now Mazda, I would edterminate all disloyalty and hostility against You, and also the disbelief of the Khetu (Vaishya), the innate arrogance of the Verejena (Kshatriya), the intemperance of the Aryamna (Brahmin), and the narrowest mentality of Servant of the World.

III टीका (Word-note) :—

ये—Yea, ho.

vide Panini 8-2-88 “ये” यज्ञकर्मणि ।

अश्रुस्ति—अश्रुति—भ्रान्त-धारणा—heresy.

ध्रु+कि—श्रुति। स comes by पारस्कर प्रसूतीनिच (6-1-157)
object of अपयजे

यचोर् अनु प्रदिवः श्रुष्टि आवः (Rig 3-50-2)

अपयजे—अपयजे—remove by prayer, exorcise

सून्वानो हि ष्वा यजति अप द्विषो (Rig 1-133-7)

तिरोमति—नास्तिपर्य—disbelief.

तिरस—denial मति—opinion. तिरम्—अवगृह्णे (vide 45-11)

नज्जदिस्ता—नेदिष्ठा—near-most. nearest

आन्तिक+इष्ट—नेदिष्ठ। अन्तिक becomes नेद by अन्तिक etc.
(5-3-63)

Sans ए=Zend ङ् । नए=नय्=नज् ।

नदान्तः—नदान्तं—असंयमं—intemperance.

दम्—दान्वति—to conquer. दम्+क=दान्त । क forms noun by नपुंसके etc. (3-3-114)

न दान्तं=न-दान्तं । न does not change to अ (in Samasa) by नन्नाद् etc (6-3-75) object of अपयजे । सु in द्वितीया by सुपां-सु-लृक् etc.

वास्त्र—सेवक—servant.

वास—वासवति-उत्सेवायाम् । वास+त्र=वास्त्र by दाव-मी etc (3-2-182)

अचिरतं—अचिरं—लघुतं—lowest.

Sans ङ्=Zend च—vide कुहोश्चुः (7-4-62)
(vide 30-4, 30-5, 30-6)

मन्तु—बुद्धि—mentality.

मन्—मन्यते—to think. मन्+तु=मन्तु
(Unadi 72). Object of अपयजे ।

IV टिप्पणी (Remark) :—

One should not entertain any false notion about the nature of God, such as that He is indifferent to the moral worth of man, and may be appeased by mere ceremonies. A true believer in God must always be watchful to find out the besetting sins of himself and his community. He must be immaculate.

It may be noted that along with the three existing castes, the Aryama, the Vrijana, and the Khetu, Bhagavan

Zarathushtra, in this and the preceding verse, mentions a fourth caste—the casteless caste of the Geus Vastra (servant of the world). These are those who have outgrown the bounds of nationalism, and have become internationals (citizens of the world). That this casteless caste is the ideal of Bhagavan Zarathushtra, is apparent even from the very first mantra of the Gatha (Yas 28-1) where service of the world's soul is said to be the end of life. The Swetaswata Upanisad translates the idea as अत्याश्रमी (6-1) viz. one who has outgrown वर्ण and आश्रम (the four castes and stages)

Mahabharata recounts the besetting sin of each caste as follows.

अदान्तो ब्राह्मणो असाधुः नित्येजा क्षत्रियो अघमः ।
अदक्षो निन्द्यते वैश्यः शूद्रक प्रतिशूलवान् ॥

Sauptik Parva 3-20

A Brahmin, if he is intemperate, a Kshatriya, if he is timid, A Vaishya if he is skill-less, and a Sudra, if he is refractory—are condemned.

५ । यस्ते वास्पे-मज्जिश्तेम्,
सेरओपेम् ज्वया अवड्हाने ।
अपानो दरेगो ज्याइतीम्,
आ खपथ्रेम् वड्हेउश् मनड्हो ।
अपात् आ एरेजूश् पथो,
यएषू मज्जाओ अहुरो पएती ॥

I अन्वय (Prose order) :—

यः विश्व-महिष्ठः, तम् ध्रुवम् (Devotion which is the all-highest) अवसाने हवये (I pray for my salvation). दीर्घ-ज्यार्ति अपान (confer long life) बसोः मनस क्षत्रम् आ (along with the strength of conscience). स पथः अवात् आ ऋजुः (that path is straight through rectitude) येषु मज्दाः अहुरः रोति (where Mazda Ahura lies)

II अनुवाद (Translation) :—

This Thine, which is the greatest of all, viz Srusam (Bhakti), I solicit, for my protection. Confer long life, along with the strength of Conscience. The path where Ahura Mazda abides, is straight thoroughly with Rectitude.

III टीका (Word-note) :—

यः = that.

nominative to the verb भवति understood. refers to ध्रुवः ।

तद् = तम् = that

qualifies ध्रुवः । neuter gender in place of masculine by सुप्-तिह् उपग्रह etc.

विश्वे-महिष्ठः=सर्वश्रेष्ठः = highest of all.

विश्वेषु (in all) महिष्ठ (highest) तद्पुह्य समास । the ए of विश्वे does not elide in Samasa by हल्-अदन्तात् (6-3-9) neuter gender in place of masculine, by सुप्-तिह् उपग्रह etc.

श्रुवम्=भक्ति=devotion

ध्रु + सन्- ध्रुवति । ध्रुप + क- ध्रुवः । the normal form is ध्रुध्रुवा । reduplication of ध्रु is stopped by अत्र लोपो etc (7-4-58)

हवये = आह्वयामि = I invoke

अवसाने=अवसानाय=स्वस्तये = for the sake of peace

अव + अस् + ल्युट्- अवसानं = स्वक्तिः । निपातनात् उपधावृद्धिः-अवसानं ।

निमित्तार्थे सप्तमी-चर्माणि द्विपिनं हन्ति इतिवत् ।

यद्वा-अव-अवति रक्षणे । अव+असानच् (Unadi 252)-अवसानः -seeker of protection : सुपां सु लुक् इति सु स्थले ए-अवसाने ।

अपान=प्रेरय=send

अप-अप्राति-प्रेरणे (छान्दसः) । आपान = to extend (Nighantu 2-18) । अप + लोट् हि=अपान । हि becomes आन by हलः धः etc. (3-1-83)

ज्यार्ति = जीवन् = life

ज्यार्ति-जिनार्ति = to age ज्या + क्ति = ज्याति । Object of अपान ।

शेषति = शेते = lies

शी-शेते = to lie. अत्र परस्मैपदम् ।

IV. टिप्पणी (Remark) :—

Love of God is the greatest asset of life (विश्वे मजिस्तेम्) as it is the best means of God-realisation.

पुरुषः स परः पार्थः भक्त्या लभ्यते त्वनन्यथा ।

यस्यान्तःस्थानि भूतानि येन सर्वम् ईदं ततम् ॥

Gita—8-22

God may be attained through love alone.

It is the great alchemy that removes all distinction between caste and caste.

मां हि पार्य व्यपाधित्य वेऽपि न्युः पापयोनवः ।
स्त्रियो वैश्याच् तथा शूद्राश्च वेऽपि यान्ति परां गतिम् ॥

Gita—9-32

Not to speak of higher castes, even a Sudra is sanctified
by love of God.

As Jalal explains

मिल्लते इष्क अज हमेए दीनहा जुदा अस्त ।
आझोकानरा मिल्लत ओ मज्जहब खुदा अस्त ॥

Masnavi 2-1770

Khuda is the religion and Khuda is the caste of the Sufi.

IV टिप्पणी (Remark) :—

Some people think that they can deceive Mazda and
get credit for virtue, without being really virtuous. They
fail to see that they can deceive men but cannot deceive
Mazda. Mazda is cleverer than they—for all their wits are
derived from Him. There is no scope for cunning in reli-
gious life here only sincerity counts (अपाद आ एरेजुत् पथ)

अज वराए शाह दामी दुखतन्द ।
आखिर इन तद्विर अज ड आमोख्तन्द ॥

Masnavi 2-1577

They knitted a net against the King. Yet after all they
had learnt the skill from him.

६ । ये ज्ञओता अपा एरेजुत्,
हवो मन्तेउश्च आ वहिस्तात् कया ।
अस्मात् अवा मनइहा,
या वेरेज्येइद्याइ मन्ता वास्त्रया ।
ता तोइ इज्या अहुरा मज्जदा,
दर्शतोइश्चा हेम्-पर्शतोइश्चा ॥

I अन्वय (Proseorder) :—

यः होता अवा-श्रजुः (that invoker who is sincere in rectitude)
स आ वहिस्तात् मन्योः क्यः (he is the reaper of the highest spirit)
अस्मात् मनसा अवा (therefore send such mind) यत् मन्ता वास्त्रा
वृज्यर्था (that I may grow thoughtful and active) तत् ते इज्ये
अहुरा मज्जदा (therefore I worship you, Ahura Mazda) श्रुः
संस्पष्टोः च (in order to see and touch you)

II अनुवाद (Translation) :—

The invoker who is genuine in Rectitude is the real
harvester of (the fruits of) his noble spirit. Therefore send
(such) a mind, that I may grow thoughtful and active.
So I worship You Ahura Mazda, in order to see You, and
to touch You.

III टीका (Word-note) :—

जोता—होता—invoker,

अपा—ऋजुः—धर्म अकपटः—sincere in rectitude अपार्या ऋजुः—
अपा-ऋजुः ।

मन्योः—प्रकृतेः—of his nature (temperament) मन्यु—spirit.
Spoken of men, it means propensity.

कषा—कषः—कल्लाक—harvester, profitable

कि—चि । चि—चिनोति स्रव्ये—to collect. चि—अल्—चय—
collector. आ in place of सुप् (1/1) by सुपां सु-लृक् etc
कायमानः—gatherer (Nighantu 4-1-15) कायमानः वना त्वं
(3-9-2)

अव—प्रेरय—send.

अव—अवति—to go. अन्तर्भावित (implied) णिव्—to send.
अव+लोट हि—अव । अव becomes अवा by द्वयचो etc (6-3-135)
मरुद्भिः प्रच्युताः मेखाः प्रावन्तु पृथिवीं अनु ।
(Angirasa Veda 4-15-9)

मनसा—मनसा—बुद्धि—thoughts

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

वा—यथा—so that.

वृन्ध्व्यै—वृध्व्यै—I may grow.

वृह—वृहति—to grow. here दिवादि—वृहति । वृह+लोट् आनि—
वृध्व्यै । ध्व्यै (like ध्वम्) is used of all persons and number
by extension of किया समभिहारे etc (3-4-2) [Vide also
ध्व्यै by तुमर्थे etc (3-4-9) ; which ध्व्यै being असमापिका (in-
complete predication) does not so suit. ध्व्यै is better as
समापिका] cf वन्द्व्यै अग्निं नमोमिः (Rig 1-27-1)
प्रतिवां रथं नृपतीं जरध्व्यै (Rig 6-67-1)

मन्ता—मननशीलः—thoughtful

मन्+तृच्—मन्ता

वास्त्रया—वास्ता—कर्मशीलः—active

वास्+त्र—वास्त्रः (Unadi 608) या in place of सु (1/1) by
सुपां सु-लृक् etc

ते—त्वाम्—you

object of इज्ये । ए in place of द्वितीया by सुपां सु-लृक् etc,

इज्ये—यजामि—I worship.

यज—यजति—to worship. here दिवादि आत्मनेपद । य is changed
into इ in analogy with वचि-स्वपि etc (6-1-15)

दृशतोः—दृष्टं—in order to see

दृश्+तोस् by ईद्वारे etc (3-4-13)

पशतोः—स्पर्शम्—in order to touch

स्पृश्+तोस् । तोस् is added (in place of तुम्) by ईद्वारे
तोसुन्-कसुनौ (3-4-13)

IV टिप्पणी (Remark) :—

(i) Invocation of God, to the neglect of rectitude, is
unavailing. It does not suffice for the vision of Mazda.
In order to be able to see Mazda, one should be righteous,
thoughtful, and active.

तम् उग्रतपसः सिद्धाः सुव्रताः सत्यवादिनः ।

पश्यन्ति नहि दुर्दृशोः शक्यो द्रष्टं महेश्वरः ॥

Siva Gita 2-46

(ii) The supreme lesson, that Atharvan Zarathusbra

teaches is that Mazda can be seen and that the highest object of our life is to see Mazda.

To our sophisticated mind, this seems something impossible; and we are apt to argue that when Maha-Ratu Zarathushtra speaks of the vision of Mazda, he is speaking figuratively. How can the formless One be seen? [Yet how can one be aware of his own mind, be sure of its existence—though it is formless?] Mazda can certainly be experienced—one may grow to be quite sure of His existence.

Vision of Mazda, however, is an ultimate fact of consciousness and it cannot, by any amount of argument, be proved to anybody who has not developed the faculty to see Him—just as it can not be proved to a colour-blind man, that the leaf is green, and not blue. He cannot grasp it.

The experience of the mystics (God-intoxicated saints—the *cistis* of the Gatha) all over the world is unambiguous on the point.

Even the other day Swami Vivekananda had put the question to Ramkrishna Paramahansa if he had seen God and Ramkrishna replied that he saw God more clearly than he saw Vivekananda. Vivekananda believed the statement of the Apostle and was able to turn the tide of religious life of America.

Those who do not believe in the possibility of the vision of Mazda, would not be able to reap the fullest benefit of the Gatha.

Maha-Ratu Zarathushtra says very clearly that Mazda

can be seen, and to leave no doubt in the matter, he adds that Mazda can be touched too—for tangibility is the solid test of external existence (that may not be argued away as a mere spectre).

Bhagavata Purana, the Scripture of the Vaisnavas, says that God can be seen

पश्यन्ति ते मे रुचिराण्य् अम्ब यन्तः ।
प्रसन्न वक्त्राण्यद्य लोचनानि ॥

3-25-35

Oh Mother, saints see My Face, smiling with bright eyes.

Masnavi, the Scripture of the Sufis, also says that God can be seen.

यक नज़र दो गज़ हूँमि बिनद ज़ राह ।
यक नज़र दो कौन दीद ओ रु-ए राह ॥

Masnavi 6-1464

One sight perceives only two yards of the road, another sight beholds the two worlds, and the Face of the King.

They only echo what Zamad-Agni Zarath-Ushtra had uttered ages ahead.

The Gatha repeats the idea in other passages too. चरमनि हेन् प्रवेम् (31-8); इरेयत् चा (33-7) आबिष्या अचंहो (50-5),

For those who think that Mazda can never be seen, it is better not to waste energy in practising religion.

Without the ideal of the vision of Mazda, a Religion ceases to be religion, and becomes merely a philosophical

theory, which can touch only the outer fringes of life. It cannot satisfy the soul, which is immortal and which cannot find Bliss, except in walking about in the joyous company of Mazda, the Eternal one (yas 44-17)

Jalal assures us that God can be seen, and this is possible through affinity of character, as stated in this Rik.

के बेआ मन बाश या हमखुण मन ।
ता बेबीनी दर तजल्लिरुण मन ॥

Masnavi 6-579

Sri Aurobindo, in his Life Divine, explains the process as to how this vision is possible. To challenge the calibre of Aurobindo, is the acme of obtuseness.

७ । आ मा आइदुस् वहिस्ता,
आ खएथ्या चा मज्दा दरेपत् चा ।
अथा वोहू मनइहा,
या स्रुवे परे मगाउनो ।
आविश् नाओ अन्तरे हेन्तू,
नेमखइतीश् चिध्राओ रातयो ॥

I अन्वय (Prose order) :—

हे वहिष्ठ, आ माम् एवम् (O the Best one, come to me) हे मज्दा आ सिध्व च, दर्शत च (O Mazda, arrive and show Yourself)

अपया वसु-मनसा (along with Rectitude and conscience) ये मध्वनः परे भूयेते (which two are heard to be the supreme [assets] of a Maghavan) नः अन्तरे आभिः इन्तु (may appear in our heart) नमस्वतिभिः चित्राः रातयः (wonderful graces on account of reverence)

II अनुवाद (Translation) :—

Come unto me, O the Best one ; arrive Mazda, and show Thyself, along with rectitude and conscience, which are said to be the highest (assets) of a Maghavan (a member of the Magha brotherhood). On account of our reverence, may wonderful graces appear within us.

III टीका (Word-note) :—

आ आइदुस्—आ एवम्—come

इ-एति = to go. इ + लोट् ध्वम् ।

सिध्व—सिध्व—arrive

सिध्व—सिध्वति—to reach. सिध्व+लोट् हि । इषवः सिध्वन्ति लक्ष्ये अचले (Shakuntala) cf मेघतेर् गतो (Panini 8-3-113)

दर्शत—दर्शति—दर्शयि—दर्शय—show

इश्—दर्शति—to see. अन्तर्भावित (implied) णिच्—to show.

दर्श+लोट् ति—दर्शत् । इ cf ति elides by इत्थ etc (3-4-97).

लोट् denotes optative mood by लिङ्गो लोट् (3-4-7) third person in place of second (ति in place of सि) by सुप् तिद् उपमह etc.

ध्वे—भूयेते—(these two) are heard

धृ + क् (passive) = धृय । लोट्-आते । त elides by लोपस्त (7-1-41)

मघवनः = संघमित्रस्य = of a member of the Magha.

मघ - संघ । मघ + वनिप् - मघवन्, by the Vartik छन्दसि ई-वनिर्षी ।
(In case of वत् - the word would have been मघवतः)

हन्तु = भवन्तु = may (they) be.

भ becomes ह by भुवो हो-हुवो (Vara-ruci - 8-1).

नमस्यतिस् = नमस्यतिभिः = नमस्कारैः = On account of homage.

नमस् = reverence. नमस + क्यच् = नमस्यति = does reverence. क्यच्
is added by नम etc (3-1-19).

नमस्य + कि = नमस्यति = reverence-doing (noun) हेतो तृतीया ।
सु in place of तृतीया by सुषा-सु-लृक् etc.

चित्रा = विचित्रा = wonderful (vide 44-16)

राति = अनुग्रह = grace

रा-राति-दाने । रा + कि = राति
राति देवस्य दृणतो नषोनः (Rig 4-17-5)

IV टिप्पणी (Remark) :—

The highest object of life is to see God. It is preposterous to think that God really exists and yet no body ever saw Him. Are apostles like Paranhamsa Ramakrishna or Mahamuni Nanak liars? Is there any reason for thinking that they were self deluded and not we?

उतो वा ल्ये पुरुष्या इद् आसन्,
येषां पूर्वेषां अशृणोर ज्ञपीणाम् ।

Rigveda—7-29-4

They also were men like us, O Indra, those Rishis, who
(we hear) had seen You—then why should we not see ?

Jalal asks us to exert for the vision of Mazda

तुन के दीये ए दुस्त नजुवद कूर वेह ।

दुस्त कु बाकी नराशद पूर वेह ॥

Masnavi I-1407

What is the good of having eyes if they do not see the
Friend ?

And Hafiz says that we are entitled to enjoy the vision

तु साहेबे नजमती मन मुस्तहकम् ।

जश्वत हुस्न वेह हक दारम हगशाब ॥

८ । फ़ो माइ फ़ोइजूदुस् अरेथा,

ता या वोहू श्यवाइ मनड्हा ।

यस्नेम् मज़्दा क्ष्मावतो,

अत् वा अपा स्तओम्या वचाओ ।

दाता वे अमेरेतातेस्वा उत यूहती,

हउर्वतास् चा द्रओनो ॥

I अन्वय (Proseorder) :—

प्र से अर्थं प्राबुद्धम् (Teach me enterprise) तद् यत् वस्तु-मनसा च्यवे
(so that I may perform through Conscience) यत्र मज़्दा
क्ष्मावतः (the worship of one like-you, O Mazda) अत् वा अपायाः

स्तोम्याः वचै (or utter the praise of Rectitude) दात वै अमृतातेः
च उत वृत्ति (bestow too the asset of immortality) सर्वतेः च
द्रविणं (and the wealth of spirituality).

II अनुवाद (Translation) :—

Teach me enterprise, so that I may execute, through
Conscience, Thy imperatives, O Mazda, and sing hymns to
Rectitude. Bestow indeed, the solidity of immortality and
the wealth of spirituality.

III टीका (Word-note) :—

प्र-प्र = well-well

The upasarga is repeated by प्र-सम्-उप etc (8-1-6) and
separated from verb by व्यवहिताश्च (1-4-82)

बुद्धम् = बोधयत = explain.

बुध-बुध्यते = to know. अन्तर्भावित (implied) शिब = to
explain. बुध + लोट् भ्वाङ् = बुद्धम् ।

अर्था = अर्थ = परमार्थ = object of life

object of बुद्धम् । आ in place of द्वितीया by सुपां सु-लृक् etc
(7-1-39) (vide 43-13)

स्यवे = च्यवे = साधयामि = I would do.

च्यु-च्यवते = to move (Nighantu 2-14) च्यु + लृट् ए । लृट्
is used in optative mood by लोभर्ष etc (3-3-8)

अपा = अवायाः = of Rectitude.

एषी elides by सुपां सु-लृक् etc.

स्तोम्याः = स्तोम्यानि = स्तोत्राणि = hymns.

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

वचै = कथयामि = I may speak.

वच-वक्ति = to say. आत्मनेपदम् । लोट्-ए ।

दाता = दात = प्रयच्छत = give

दा + लोट् त = दात । गौरवे बहुवचनम् । दात becomes दाता by
द्वयचो etc (6-3-135).

अमृतायाः = अमृतत्व = of immortality.

अ + रु + क = अमृतं । by संपुंसके etc (3-3-114) । अमृतं = अमृता
by महाविभाषा (Vedic usage)

उत = too

उत प्रश्न विकल्पयोः समुच्चये विकल्पे च इति हेमचन्द्रः ।

यूती = यूति = सम्पदम् = asset

यू-यूति वन्धने = to clasp. यू + क्ति = यूति । by कति-यूति etc
(3-3-97). object of दात । in place of द्वितीया, ति of यूति
becomes ती by सुपां सु-लृक् etc.

सर्वताम् = सर्वतायाः = अन्त्यात्मतायाः = of spirituality

सु + उर्बन् + ता = सर्वता सु in place of षष्ठी, by सुपां सु-लृक् etc.

द्रविणः = द्रविणम् = धन = wealth.

object of दात । सु in place of द्वितीया, by सुपां सु-लृक् etc.

IV टिप्पणी (Remark) :—

Service of Mazda through Conscience is however the
preliminary condition for such vision

सत्येन लभ्यस् तपसा ह्येष आत्मा,
सम्यग् ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तः शरीरे ज्योतिर्मयो हि शुभ्रः,
यं पश्यन्ति यतयः क्षीणदोषाः ॥

Mundaka upanisad 3-1-5

Truth, Knowledge and Chastity are the disciplines (तपस्)
that enable the purified saint to see Him

The true devotee finds pleasure in nothing but the
worship of God, for no other pursuit procures eternal peace

केवल्य सम्मत पश्यस् त्वय भक्तियोगः ।
को निवृत्तः हरिकषामु रति न कुम्यति ॥

Bhagavata Purana 2-3-12

Bhakti Yoga is the fruition of Jnanayoga ; he (the
saint) can have no other object worthy of pursuit.

६ । अत् तोइ मज्दा तेम् मइन्युम्,
अप-ओख्पयन्ताओ सरेद्ययाओ ।
खाश्चा मएथा मया,
वहिश्ता वरेतू मनइहा ।
अयाओ आरोइ हाङ्कुरेनेम्,
ययाओ हचिन्ते उर्वानो ॥

I अन्वय (Prose order) :—

अत् मज्दा ते तं मन्नुम् (Now Mazda, this Thy principle) अप-
उक्षन्त्यै शर्च्यै (for Rectitude-fostering venture) स्वात्रा मयतः
मयं (holiness, the resource of all resources) वहिश्ता मनसा वरतु
(may Best Conscience choose) अयास् साङ्गं अरे (I would
that - wise attain perfection ययास् उर्वानः सचन्ते (which-wise the
souls incline)

II अनुवाद (Translation) ;—

Now this thy Manyu (principle) Mazda, viz holiness,
which is the best of all resources, may Conscience choose,
for the sake of righteous ventures. I would attain perfection
by following the urge of the soul (call of the Ideal)

III टीका (Word-note)—

ते - तव - thy.

मन्नुम् - गुण - principle
object of वरतु ।

मन्नु - Spirit. Spoken of Mazda, it means 'Divine Energy'
which created the universe. Spoken of men, it means
'propensity' or 'character' ; and spoken of the world, it means
the two cosmic 'forces', centripetal and centrifugal.

अप-उक्षयन्त्यै - धर्मवर्षकायै - for rectitude-fostering.

उक्षयति - वर्धयति । उक्ष् (= वक्ष्) = to grow (Macdonell) ।

उक्ष् + णिच् - उक्षयति । उक्षय + शतृ = उक्षयत् । त्रिषां क्षीप् = उक्षयन्ती ।
adjective to शर्च्यै । चतुर्थी ।

शर्चिः - शैर्च्यं = boldness

शृष् - शर्षति - to challenge. शृष् + इ - शधिः (Unadi 567)
तादर्थ्ये चतुर्थी ।

स्वात्रा - स्वात्रा - शुचितां - holiness

Case in apposition with मन्युम् (object of वरतु) द्वितीया elides
by सुपां सु-लृक् etc स्वात्रा - स्वात्रा = पवित्रता (Nighantu 4-2-14)
स्वात्रं अमिर् अहृगोन् जातवेदा (Rig 10-88-4) (vide 31-7)

मयतः - मवानाम् = सम्पदा - of assets.

मय is a variant of मयस् by the dictum स्रोर् अन्तयोर् लोपः
(final म् and न् often drop).

मयस् - fortune (Nighantu 3-6-7)

मय + तस् - मयतः = मयथा । तस् denotes here षष्ठी, [as it
denotes षष्ठी in मज्जाया (Yas 30-1)]

मया = मयः - सम्पद् = asset

मयस् - fortune (Nighantu 3-6-7) final म् drops by स्तोर्
अन्तयोर् लोपः ।

Case in apposition with स्वात्रां (object of वरतु) । आ in
place of द्वितीया by सुपां सु-लृक् etc. मय is different from
माया (Yas 43-2) which means wonderful power.

वरतु - वृगोतु - let choose

Its nominative is वहिष्ठा मनसा and its object is मन्युम् (and
स्वात्रां)

अवैः - अनेः - अमीनिः - thereby

अय - that, (अस्)

अरै - गच्छानि - I would attain,

अ - इति - to go, to reach. Here आत्मनेपद । लोट-पे

हाकुरेणम् - साकूर्ण - पूर्णता - perfection.

object of आरै ।

कृ - किरति - to extend (गणद्वर्षण)

कृ + क = कूर्ण (extension) नपुंसके भावे कः (3-3-119) [wide
extension - fullness of stature, perfection]

कूर्ण is a variant of कीर्ण by उद् औष्ठपूर्वस्य (7-1-102) कूर्ण अस्ति
अस्य इति सकूर्णः (perfect) तस्य भावः साकूर्ण । (vide 44-1)

ययास् - यैः - whereby, which wise

सचन्ते - गच्छन्ति - proceed, turn.

सचति - to go (Nighantu 2-14-34)

Here आत्मनेपदम् ।

IV. टिप्पणी (Remark)

Bhagavan Zarathustra here emphasises the import-
ance of holiness or चित्तशुद्धिः, cleanliness (of heart) is next to
godliness. When the heart has earned immunity against
passions and has become so pure that no evil impulse arises in
it, the vision of God is very near.

निर्दग्धवीजासुशयो महीयसा

मच्चिप्रयोगेण समेत् अर्धोऽक्षजम् ॥

Bhagavat 7-7-36.

When the seed of evil impulses has been burnt down,
the devotee reaches God.

[Subconscious mind is the seat of evil impulses. It
can be purified only by constant thought of God]

Jalal warns us as to how, for want of Kshathra, a man fails to escape the snare

इन अजब के दाम बीगद हम बलद ।
गर नखाहद वर बैखाहद भीफतद ॥

Masnavi 3—1648

He falls into the trap with his eyes open.

In every heart Mazda lies latent as the Ideal. The easiest way to reach Mazda is to follow the aspirations of the Higher Self (urge of the Ideal)

आने तु वा तुस्त् व तु चाकेफ वरीन
आसमाना चन्दु पयमाइ जमीन ॥

Masnavi 3—1966

You know that He is your own, (the fulfilment of your own Ideal) and that He is within you. How long would you seek Him outside ?

The idea is made clear in नरोइशु नर of Sukta 48-10

It is however very necessary to make sure, that it is really the urge of the Ideal (and not the lure of pleasure) that moves him. This important condition is pointedly expressed in the Gita, by the qualifying adjective 'निरुद्ध' योगसेवया' ।

यज्ञोपरमते चित्तं निरुद्धं योगसेवया । 6—20

Summum bonum lies thre which-way the soul inclines (यथाओ हचिन्ते उर्वाणो)—provided it has been purified by the practice of योग (equanimity), i.e, consecrated by साधू ।

१० । वीस्पाओ स्तोइ हुजीतयो,
याओ जी आओइहरे याओस्चा हेन्ती ।
याओस्चा मज्जदा ववइन्ती,
ध्वहमी हीशु जओपे आबखुपोह्वा ।
वोहु उक्ष्या मनइहा,
खुप्या अपा चा उक्ता तनुम् ॥

I अन्वय (Prose order) :—

विश्वा हि अस्ति मुञ्जितयः (all permanent gains) याः हि आसिरे याः च सन्ति (that were and that are) याः च मज्जदा भवन्ति (and those Mazda, that will be) त्वस्मिन् जोपे हीशु आबखुस्व (you have, placed them on your grace) वसु मनसा उक्ष्य (bestow conscience) क्षमं अपा उक्तं तनुं च (non-chalance, rectitude and higher self.

II अनुवाद (Translation) :—

All permanent gains, Mazda, that were, that are, and that yet shall be, You have destined on your grace. Shower on us conscience, non-chalance, rectitude and up-mind. (higher self)

III टीका (Word-note) :—

स्ति = अस्ति = नित्य = permanent.

अस्ति is a निपात (indeclinable) read under स्वरादि class (1-1-37)

Initial अ drops by मन्धेबु etc (6-4-141) (vide 31-8, 43-13)

जिति = लान = gain

जि + फि = जिति

सिवासनिर् बनते कार इज् जिति (Rig 10-53-11)

भवन्ति = भविष्यन्ति = will be

लट् is used to denote future tense by वर्तमान सामीप्ये etc
(3-3-131)

त्वस्मिन् = त्वदीये = in thine.

आवक्षस्व = आवक्षसि = स्थापयसि = You place.

वक्ष् = वक्षति = समाहारे = to collect. वक्ष् + लोट् स्व । लोट् is used to denote all tenses by क्रिया समन्वयारे etc (3-4-2)

उक्ष् = देहि = give

उक्ष् = उक्षति = सेचने = to shower अत्र दिवादिः । लोट् हि = उक्ष् becomes उक्ष्या by द्वयचो etc (6-3-135) वक्ष् सिदान in Persian. व becomes व by सम्प्रसारण (1-1-45) (vide 31-7)

उरता = उरतं = उज्ज्वलं = glorious, higher.

वर् + वृष्टि-कान्तौ = to shine वर् + ऋ = उरत । adjective to त्तुं आ in place of द्वितीया by सुपां सु-लुक् etc
(vide 31-11, 33-14, 43-16)

स्तु = मानसं = mind, self.

एत स्वया तन्वा संबदे तत् (Rig 7-86-2) I speak to my mind this.

IV टिप्पणी (Remark) :-

When there is genuine love of God, all the virtues flow in speedily.

यं कामये तं तं उग्रं कृणोमि

Rig 10-125-5

Whatever prizes you have won, Mazda taught you their value, and that is why you strove for them.

हर केरामाती के मी पूर्ण व जान ।

व मसुदत ता तमेअ करदी दरआन ॥

Masnavi 2-365

११ । ये सेविस्तो अहुरो,
मज्जदाओस् चा आर्मइतिश् चा ।
अपेस् चा फ्रादत्-गयेथेस्,
मनस् चा वोहु खपथेस् चा ।
स्रओता मोह मेरेज्जदाता मोह,
आदाइ क्हाइचीत् पइती ॥

I अन्वय (Prose order) :-

यः शिवेष्ठः अहुरः (He who is the most beneficent Lord) मज्जदाः च (such you, O Mazda) आरमति च (and faith) अर्धं च प्रधात्-गयर्थं (and world-promoting Rectitude) वसु मनस् च क्षुप्रं च (and conscience and non-chalance) मे श्रवत मे मृज्जदत (hear me and forgive me) कस्म्यैचित् प्रति आदय (favour me for any reason)

II अनुवाद (Translation) :-

And You, O Mazda, who is the most beneficent Lord, do hear me and purify me and confer on me, for any

reason whatsoever (i.e. irrespective of my desert) Faith, and world promoting Rectitude, and Conscience, and Non-chalance.

III टीका (Word-note) :—

शिवेष्टः — शिवतमः — कल्याणतमः — most beneficent.

आरमति — आस्था — faith.

अर्ष — अर्षः — धर्मः — rectitude. here neuter gender.

प्रधात्-राशय — दधात्-विषय — world-promoting,

धा — दधाति = to uphold. प्र + धा + शतृ = प्रधात् (अदादि)

प्रधाति गवर्थं यः सः प्रधात्-गवथः ।

An instance of व्याधिकरण बहुव्रीहि, as implied by सप्तमी विशेषणे (2-2-35)

अवत — मृणुत

अ — मृणोति । अत्र भ्वादिः । लोट्_त

मृज्-मार्जयत — forgive.

मृज् — मार्जि- = to purify, to forgive

मृज् + लोट् त = मृज्-धात । धा is added is this root (like कृ by कृन्-चातु प्रयुज्यते—3-1-40)

An instance of double root as noted by Dr. Taraporewala.

It is however more likely that the root here is मृङ्- to favour, so often used of Varuna in the Veda. मृङ् + लोट् त = मृङ्-धात = मृज्-धात ।

मे — मां — me.

object of अवत and मृज्-धात ।

घड़ी in the object by अधीगर्थ etc (2-3-52).

आ दय — अनुग्रहाण = favour.

दय — दयते — to favour. परस्मैपदं । लोट्_हि ।

कस्यैचित् — कस्मैचित् — for any (reason)

qualifies कारणाय (understood) feminine gender in place of masculine by सुप् तिङ्-उपग्रह etc.

A Sarvanama may take any क्तिन् to denote cause, by dictum सर्वाः सर्वनामः हेत्वर्थैः (Supadma)

IV टिप्पणी (Remark) :—

None of us is immaculate and can claim salvation as his desert. But the mercy of God prevails over other considerations. Therein lies our hope. He has been called अहेतुक कृपासिन्धु i.e. merciful irrespective of the desert of his creatures, just as a mother cannot help loving her children even when they are unworthy. Love (mercy) is the characteristic element of God-head. He has love for the sinners as well.

वाश्रेव वतसकम् अनुग्रह-कातरो अस्मान् ।

Bhagavat 4-9-17

कावेलि गर शतें फाले इक बुदि ।

हीच मादुमी वा हसी नामदि ॥

Masnavi 5—1542

We did not come into existence by our own efforts. Mazda did not lay down any preliminary condition for giving life to us. It is His grace that gives us a conscious existence. He would, in His grace, bestow favour on us irrespective of our desert.

१२ । उस् मोइ उजारेश्वा अहुरा,
आर्मइती तेवीपीम् दस्वा ।
स्पेनिश्ता मइन्यू मज्दा,
वडहुया जवो आदा ।
अपा हजो एमवत्
वोहु मनइहा फेसेरतुम् ॥

I अन्वय (Prose order) :—

उस् मा उजंस्व हे अहुर (oh Ahura exalt me up) आरमत्वा तविषं
दस्व (through faith give me strength) स्पेनिश्तेन मन्वूना मज्दा
(through purest mentality Mazda) वसु' जवं आदेहि (give good
vigour) अपवा अमावत् छहस् (through rectitude, steady courage)
वसु मनसा स्फुरयु' (through conscience, expansion)

II अनुवाद (Translation) :—

Lift me up Ahura, and through Faith, give me strength.
Through purest mentality Mazda, give me abundant vigour.
Through rectitude, (give me) firm courage, and through
conscience, expansion.

III टीका (Word-note) :—

उस् - उद् - up.

उस् is an Upasarga by प्रादयः (1-4-58)

उजंस्व - गंहय - exalt.

उजं - उजंयति - to exalt. अत्र भ्वादि, आत्मनेपदम् । लोट् स्व ।
स्व becomes स्वा by द्व्यचो etc (6-3-135)

आरमति=आरमत्वा - through faith.

तृतीया elides by सुपां सु-लृक् etc

तविषीं - बलं - strength.

तविषी - strength (Nighantu 2-9)

मन्वु - मन्वूना - चित्तो न - by mentality

In place of तृतीया final उ of मन्वु becomes long by सुपां सु-लृक्
etc (7-1-39)

वडपा - वसु' - good.

adjective to जवं । वा in place of द्वितीया, by सुपां सु-लृक् etc

जवः=जवं=वेगं=vigour.

object of आदा । सु in place of द्वितीया by सुपां सु-लृक् etc.

आदा=आ देहि=give.

आ + दा + लोट् हि । विभक्ति elides by extension of the rule
मन्त्रे षस्-ह्रस्व etc (2-4-80)

हजस्=सहस्र=शौर्यं=boldness.

object of आदा

Sans स=Zend ह । Sans ह=Zend ज ।

एमवत्=अमावत्=बलवत्

adjective to हजस् । अमवान्=strong (Nighantu 4-3-45) व
आद्यु अस्वा अमवत् बहन्त (Rig 5-58-1) (vide 34-4, 43-10,
44-14)

स्फुरयुं - विकारां=expansion.

स्फुर-स्फुरति=to flourish. स्फुर+अधुन् (Panini 3-3-89) object
of आदा ।

IV टिप्पणी (Remark) :—

When the devotee is fully established in वरान्य (detachment) he does not pray for anything, for he can do without everything. That is the meaning of Kshathram (Non-chalance). But before that stage is reached, one may pray. Only he should not pray for (material) things, he may pray for (mental) virtues.

'Good' is said to be the enemy of the 'better'. One should not be satisfied with the good, but should strive for the better—he should try to reach his highest possible expansion (स्फुरतु). As Jalal says.

दस्त बुलश चुन रसीद अज पादशाह ।
गर गुज़ीनद बुसे पा बाशद गोनाह ॥

Masnavi 1-1768

When the (privilege of) kissing the King's hand has been permitted to him by the King, it is a fault, if he prefers to kiss the King's foot.

१३ । रफेध्राइ वोउरुचपाने,
दोइपी मोइ या वे अविफ्रा ।
ता खूपथूह्या अहुरा,
या वड्हेउश् अपिश् मनड्हो ।
फ़ो स्पेन्ता आर्मइते,
अपा दएनाओ फूदखूपया ॥

I अन्वय (Prose order) :—

रफत्राय उरु चपाणि (I would much taste as delight) दायसि मे वानि वै अवप्रियाणि (whatever displeasures you may give me) ते क्षत्रस्य अहुरा (by your nonchalance O Ahura) यत् वसोः मनसः आशिष् (which is the blessing of conscience) स्पेन्ता आरमते (oh noble faith) अपायै दीनाः प्र प्रदक्ष्य (reveal religion for the sake of rectitude)

II अनुवाद (Translation) :—

Whatever torments you may send to me Ahura, I would taste them as delights, through Your Nonchalance Mazda, which is the blessing of conscience. O Noble Faith reveal Rectitude for the sake of religion.

III टीका (Word-note) :—

रफत्राय=आनन्दाय=as delight

रफ्-रफनाति=to please (छान्दसः) रफ+अत्र=रफत्र (unadi 392) object of उरु चपाणि । चतुर्थी in object by the extension of the rule मध्यकर्मणि stc (2-3-17)

उरु-चपाणि= I would much taste (relish)

उरु=बहु=परि=much. It is an upasarga by the extension of the Vartika श्रद्ध-अन्तरयोर् उपसर्गवद् वृत्तिः ।

उरु चपाणि

चप-चपति=to taste. लोट् आनि । (चाखा in Hindi)

दायसि=दासि=you give

दा-दायते=to give अत्र परस्मैपदं । कट् सि ।

मे = मयाम् = to me

अव-प्रा = अव-प्रियं = displeasure.

वृ-वृणोति (प्री-प्रीणाति) = to please. अव-प्रीणाति = to displease.

अव + प्री + क = अवप्रिय । object of दायति । डा in place of द्वितीया by सुपां सु-लुक् etc.

ता = ते = तव = your

क्षमस्य = क्षमणे = by nonchalance.

बड़ी in instrumental case in analogy with नामिस् तृप्यति काष्ठानाम् ।

आशिप् = blessing

प्र-प्र

प्र is repeated by प्र-सम्-व्य etc (8-1-6)

अपां = धर्म = rectitude.

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

दण्नाय = धेनायै = धर्मधारायै = for the sake of religion.

तादर्थ्ये चतुर्थी । धेना = sacred word (Nighantu 1—11)

धेना जिगाति दाशुषे (Rig 1-2-3)

क्षेमेण धेनां भववा वदु इन्वति (Rig 1-55-4)

[Another word दण (similar in form) is derived from ध्ये = to think and means consciousness.]

प्रदक्षय = प्रदर्शय = reveal.

दक्ष-दक्षते = to go. णिच् दक्षयति = to send, to cause to appear.

दक्षय + ळोट् हि = दक्षय । दक्षय becomes दक्षया by अन्येषामपि दक्षयते (6-3-137) (Vide 34—6)

IV टिप्पणी (Remark) :—

“Mind is its own place, and itself can make a heaven of hell, and a hell of heaven”

Nonchalance can turn hell into heaven, as the Mahabharata notes.

सर्वे लाभः साभिमानाः इति सत्यवती धृतिः ।

Santi Parva 178—10

“It is a very true saying that what one considers to be gain (happiness), depends very much on (i.e. is relative to) his mentality.” Jalal expresses the idea beautifully

इन अजब के जान ब जन्दान अन्दरस्त ।

बानगेही मफताहे जन्दानरा बदस्त ॥

Masnavi 4—2034

It is strange that the man lives within the prison, though he has the keys in his hands, all the while [that he lives in hell though he can live in heaven.]

१४ । अत् राताम् जरथूञ्चो,

तन्वस् चीत् खख्याओ उश्तनेम् ।

ददाइती पउर्वतातेम्

मनइहस् चा वइहेउश् मज्जदाइ ।

प्यओथनद्या अपाइ या चा,

उखख्याचा सेरओपेम् ख्पथे म्चा ।

I अन्वय (Prose order) :—

अद् राताम् (Now please accept) जग्धुद्मः स्वस्य तन्वः चित् उदतन्म्
ददाति (Zarathustra dedicates over the up-mind of his own
mind) पूर्वताति चसो मनसः च मज्दुर्धे (and the best of his Con-
science to Mazda) अवाये च्यौजस्य (and [the best] of his deeds to
rectitude) वा च उम्पस्य (and what is [the best] of his words)
श्रुवं क्षप्रं च (devotion and honchalance)

II. अनुवाद (Translation) :—

Deign to accept Holy Mazda that which, Zarathustra
dedicates unto you—the Up-mind of his own mind, and the
best of his thoughts, words and deeds, his devotion and
intrepidity.

III टीका (Word-note) :—

राताम्—गृहण—accept.

रा—राति दाने, राते आदाने—both to give and to accept
according as it is परस्मैपद् or आत्मनेपद्। लोट् ताम्।

Third person is used because the subject is मवान् (hono-
rific you) understood.

तन्वो—मनसः—of the mind.

उत स्वया तन्वा संवदे तद् (Rig 7-86-2)

I speak thus with my *mind*.

उदतन्म्—उद्-तनुं—अधिचित्—up-mind.

Sanskrit त्त—Zend स्त (vide 31-11, 34-14, 43-16)

पूर्वताति—श्रेष्ठं भागं—the best deal

पूर्व+तात्तिल्—पूर्वताति। by भाषे च (4-4-144)

चौजस्य—of deeds.

सम्बन्धे पठ्ठी। possesses पूर्वताति।

वा चा—and what is

refers to पूर्वताति (understood).

उम्पस्य—वचनस्य—of words.

सम्बन्धे पठ्ठी। possesses पूर्वताति

क्षप्रं—भक्ति—devotion.

धु—मृणोति। धु+सन्=धूपति। धूप+जल=धूप। object of ददाति।

धूपति—to be all ears (for service) The normal form is
दुधूपति, but here re-duplication is stopped by अत्र लोपो
etc (7-4-58)

IV टिप्पणी (Remark) :—

Gita asks us to make a complete surrender of ourselves.

यत् करोषि यद् अश्नासि यन् लुहोषि ददासि यत्।

यत् तपस्यसि कौन्तेय तत् कुरुष्व मद्वर्णम् ॥

Gita—9-27

Complete surrender of one's own will to the will of
Mazda, is the best way of God-realisation.

This is the khetwavadatha of Yasna 12-28, and has been
called स्वात्मार्षण in Bhagavata (7-7-26).

This is the essence of Zarathushtra's cult. As Hafiz says
जम ए मय ए मवाना, हाम वा मवान तोयान जाद (Ode 224). Ecstasy
of love is the characteristic of the Parsis, and may be tasted

only in their company. Jalal echoes the sentiment of complete surrender.

बीस्त लौहिदे खुदा आमुख्तन ।
खीरातनरा पीशे वाहेद हुख्तन ॥

Masnavi 1-3009

Burn away your own will. This is the way to maintain the non-duality of Khoda.

— (Masnavi) 1-3009

षष्ठी

आगमनी (Welcome)

Suktam 34-1

१ । या प्यओथना या वचड्हा,
या यस्ना अमेरेततातेम् ।
अपेम् चा तपइव्यो दाओड्हा,
मजूदा खपथेम् चा हउर्वतातो ।
अएपाम् तोइ अहुरा,
एम्ना पओउरुतेमाइश दस्ते ॥

I. अन्वय (Prose order) :—

या च्यौत्ना या वचसा या यस्ना (those deeds, those words, and those worships) अमृताति अर्षं च तेभ्यः दाशते (which will give Immortality and Rectitude to them) इषं च सृजंतातिम् (Non-chalance and Spirituality) एतेषां त्वम् अहुरा (Of them, You O Ahura) पुह्यमैः हस्ते एहिस्म (with plenty in hand, come quickly)

II. अनुवाद (Translation) :—

Those actions, those words, and those sacrifices, which will bring to them (i.e. to all), O Mazda, Immortality and Rectitude, as well as Nonchalance and Spirituality—with plenty of them (such actions etc.) in Thy hands, O Ahura, quickly come.

III टीका (Word-note) :—

च्यौत्ना - च्यौत्नानि - कर्माणि - deeds.

Nominative of दाशते । आ in place of प्रथमा (1/3) by सुपां सु-ञ्ङ्क् । प्र च्यौत्नेन मक्त्वा सत्यराधाः (Rig 10-49-11)

अमृततां - Immortality.

अमृत + ता by तस्य भावस् त्व - तलौ (5-1-119) object of दाशते

तेभ्यः - सर्वेभ्यः जनेभ्यः - to all.

दाशे - दाशते - ददाति - will give.

दाश - दाशते दाने - to give.

दा + लट् ते । दाशते । त elides by लोपस्त etc (3-1-41) लट् is used in future tense by वर्तमानसामीप्ये etc (3-3-31). singular in place of plural by सुप्-लिङ् उपग्रह् etc

सूर्वताति - अन्यात्मतां - spirituality.

सु + उर्वन् - सूर्वन् (good soul = higher soul) सूर्व + तात्कि by भावे च (4-4-144) - सूर्वताति ।

object of दाशते । सु in place of द्वितीया by सुपां सु-ञ्ङ्क्

एषां - of these (deeds, words, and worships)

ते - त्वम् - You.

सुपां सु-ञ्ङ्क् इति डा ।

एहिस्म - सत्वरं एहि - come speedily.

एहि - come. स्म is added to imperative mood to denote speedy action by स्मे लोट् (3-3-165).

एहिस्म becomes एहिस्मा by अन्येषां etc (6-3-137) Vide 29-11

हस्तौ पूणत्व बहुभिः वसव्यैः, आ प्रयच्छ दक्षिणाद् उन् सन्वात् ।

Angirasa Veda 7-26-8

(Fill both hands with many good things and give from the right as well as the left hand)

पुरुतमै - बहुतमै - a large number.

(of deeds words and worships) तृतीया is used to denote the meaning of सह 'with'.

IV टिप्पणी (Remark) :—

Maha-Ratu Zarathushtra propounds here a nice point of religious philosophy. Some people are apt to think that, since they are very pious, they have a right to the favours of Mazda. Consciousness of such a right in one's own self, stands in the way of complete surrender to Mazda, which is the lesson of Atharvan Zarathushtra (Yas 33-14). So he utters a word of caution to remind us that whatever merit there is in anybody, that also is the gift of Mazda. He would not have been pious, if Mazda had not placed him in a favourable environment.

Thus Atharvan Zarathushtra prays to Mazda to bestow on him such deeds, such words and such prayers (i.e. such merit) as can procure, Rectitude, Detachment, Spirituality

and Theism. Thereby he recognizes that piety (i.e. meritorious deeds and words) also is the gift of Mazda.

Bhagavata Purana elucidates the points as follows.

यच्चकार्याणि मत् स्तोत्रं मत्कृपान्युदयाद्विदितम् ।
यद् वा तपसि ते निष्ठा स एवः मद्-अनुग्रहः ॥

Bhagavat 3-9-38

That you utter hymns to me, and sing my glory, and that you strive for self-control, is due to my favour (If I had placed you in different situation, you would have turned out a different man)

Jalaluddin Rumi also says the same thing

इन तस्व् इर मा हम अज्ञ अयजादे तुस्त ।

Masnavi 1—1337

This search in us, is also brought into existence by Thee. These are only expositions of the original suggestion of Bhagavan Zarathushtra.

२ । अत् चा ई तोइ मनइहा,
मइन्येउश् चा वडहेउश् वीस्पा दाता ।
स्पेन्तख्याचा नेरेश् प्यओथना,
वेह्ना उर्वा अपा हचइते ।
पइरिगएथे क्ष्मावतो वह्ना,
मज्जदा गरोवीश् स्तूताम् ॥

I अन्यय (Prose order) :—

अत् चा तुभ्यं मनसा (and now with his mind, to you) बसोः मन्योः विश्वं दाता (giving the whole of good attention) स्पेन्तस्य नरस्य च च्यौत्नं (and the deeds of the holy man) यस्य उर्वा अपया सचते (he whose soul accords with Rectitude) परिगयते क्षावतः वह्ना (comes to the worship of one like You) मज्जदा गीभि स्तोतुम् (O Mazda to praise with chants)

II अनुवाद (Translation) :—

Now offering to You, with his mind, the whole of the good spirit and the deed of a holyman, he whose soul accords with Rectitude, comes to Thy worship, Mazda, in order to praise with chants.

III टीका (Word-note) :—

तोइ-ते-तुभ्यं—to you.

मन्योः-चित्तस्य- of attention ; possesses विश्वं

विश्वं-सर्वं- the whole.

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

दाता-दत्त्वा- having offered.

दा+क् । आ in place of क्, by the extension of the rule साञ्चौ साङ्गा etc (6-3-113)

नरः- नरस्य- of a man.

तु- शब्दस्य षष्ठ्याम् ।

च्यौत्ना- च्यौत्नानि- कर्माणि- deeds.

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