THE HYMNS
OF
ATHARVAN ZARATHUSHTRA

BY
JATINDRA MOHAN CHATTERJI, M.A.

THE PARSÍ ZOROASTRIAN ASSOCIATION
CALCUTTA
1967
Contd. From last PDF
CONTENTS

Introduction Page 1

Varnas as Vedhas 2

Whirling or the Basic Principle of Mazda Yauna 3

Ahura-worship in India 4

Aryan Purification—Asham Vehu 5

Karma Song of Life—Yatha Aha Vairyo 7

Gatha Abzahwali

Yasna 29 13

Chapter 1. Yasna 29 50

2. Yasna 30 84

3. Yasna 32 112

4. Yasna 32 131

5. Yasna 33 231

6. Yasna 34 379

Gatha Ushtavali

Yasna 43 328

Chapter 7. Yasna 44 360

8. Yasna 45 460

9. Yasna 45 601

10. Yasna 45 801

Gatha Spenta Manyu

Yasna 47 573

Chapter 11. Yasna 49 600

12. Yasna 53 633

13. Yasna 54 680

14. Yasna 54 680

Gatha Vehu Khshathra

Yasna 51 721

Chapter 15. Yasna 53 701

Gatha Vakshtha Iahi

Yasna 53 701

THE HYMNS OF ATHARVAN ZARATHUSHTRA

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

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

He is both the Deus (God of the Hindus) and the Asura (Acura, God of the Persians).

Rudra is one. He does not tolerate a second.

Mazda alone is the adorable-most.

Maitri (Mehta) constitutes the Asurahood (divinity) of all the devas.
VARUNA AS VEDHAS (Mazda)

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

When (in India) Vahnu approached Indra, for the sake of communion—the greater one assimilated the great one—Vedhas (Mazda) won over the Aryans of Tribulha (Bacteria, Media and Persia) and led the devotees to Rectitude.

When (in India) Vahnu approached Indra, for the sake of communion—the greater one assimilated the great one—Vedhas (Mazda) won over the Aryans of Tribulha (Bacteria, Media and Persia) and led the devotees to Rectitude.

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

4. वेदासः—वेदाः (Nighanta 3—15–6).
5. (cf ब) changes to अ by the extension (वोगस्वाराक) of the Rule एवी अस्मा अवै (6–1–78). cf ब —ूर्म —ूर्त (I) in hindi.
6. ब changes to अ by वोगस्वाराक of the Rule कारुः, वी तस्य (Varnaraci 3–31).
7. स्यासः—स्यासः—स्यासः—स्यासः। Final त �often drops, by the dictum त्त्तवं अन्तःइमार्थिं। Then the word is त्त्तवं (and not क्ष्त्तता)।
AHURA-WORSHIP IN INDIA

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

2.

Mandala-Brahmana (of Sama Veda) 1-6-21
Oh Ahura, now I dedicate this one to you.

3.

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

4.

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

PURIFICATION

I Arahmya (Prose order):—

Arahmya is formed out of the root -ya, -a, -ai— to eat (vide also Ponnī 7-3-75). It is the Mantra that destroys all mental impurities; thus it is to be recited at the commencement of every ritual. The Hindu acharana is LORD, LORD, LORD, LORD. That emphasises the existence ( \\_ ) of God. The Iranian acharana points out the supreme importance of Rectitude ( \\_ )

Pranava ( \\_ ) is usually added at the beginning, as well as at the end of the acharana mantra.

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

[ H is aspirated A—just as Kh ( \_ ) is aspirated K ( \_ ), or Pha ( \_ ) is aspirated P ( \_ ) ] U is common to both.

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

[ Tontra uses the form H u n. Sandhi makes it 'Hon', just as A u m—"Om."

'Hun' is generally pronounced as ‘A-hun’—'A' being added by way of contra-apheisis (epenthesis)
II.  अर्थ (Translation) —

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

III.  विवरण (Word-note) —

अशी — रीति — Rectitude

It is the same word as ज्ञान of the Vedas. It is used in all the three genders अशी, अशी, and अत्यः. Nominative of the verb शीति.

शीति — गौतम

Noun: Nominative of शीति (case in apposition with अशी.)

मवलां — अशी — greatest

qualities अणाम्. थात + शस्त्र + शस्त्र. 5 clauses by शस्त्र (Panini 6.4.159)

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

काष्ठा — भाषि — is

उष्णभुहु — Welfare

उष्ण (to desire) + भुहु Participle भुहु forms a noun by the rule भुहु etc. (3-3-114) भुहु becomes भुहु by the rule भुहु स्वभु, etc (7.1-39) Nominative of the verb भुहु.

बन्धु — शस्त्र — Welfare.

Nominative of the verb शस्त्र understood.

वस्त्रिकितम् — अशी — in this.

काष्ठा in place of भाषि by the dictum "परं-वति, उक्तवति वति, परं-वति, अशी — अशी," मवलां. काष्ठा शीति राजसा छन्ना, वीणे, न निषिद्धि मातृकान्."
I अत्र (Prose order):—

वद्धा भूषण यशो (Just as Lord is adorable)

शराव दृष्टा (so is the Prophet)

स्त्रार विद्र स्माय (by means of Rectitude alone)

कर्मण: पावसा (upholder of Conscience) कहे:—

मोक्षविनाश मन्ये (for deeds of life towards Mazda) वाँ च वा अनुप्रय (of Non-

कर्म त्वस्ताः (for the Lord) मे प्रदेश याताय सहसी (whom He

( Thorus) gave to the pursuer as protector)

II अनुवाद (Translation):—

Just as God is to be adored, so is the Prophet, and that by

means of Rectitude alone—(the Prophet who is) the up-

holder of (1) Conscience, for the sake of the deeds of life

towards Mazda, and of (2) Nonchalance, in the cause of

the Lord; and whom the Lord appointed as the saviour

of the pious.

['Ahu' and 'Ratu' have been translated by some scholars

as Prince (Lord Temporal) and Sage (Spiritual Teacher)

respectively. But this is not correct. 'Prince' spoils the

spiritual significance of 'Yatha Ahi mantna. The correct

meaning of these two terms are, God and Prophet

respectively.

It is to be noted that Ahi (Ahiu) has sometimes been

applied to persons other than God (Yas 31-10), and that

God has sometimes been described as Ratu (Yas 33-1),

[just as Mundaka upanined (3-2-10) calls Him तुज्जी (Sole

Ratu)] That does not affect their normal meaning viz.

Ahi—God, and Ratu—Prophet]

III तीक्ष (Word-note):—

अहिं:—देव:—God.

अहिंसा (or (Unadi-85) निवारयान अहिंसा अहिंसा—अहिंसा (the only

Reality). निवारयान एवं स्वरूप (7-1-39).

अहिंसा—वासी:—admirable

इ:—(योगी) + इ:—वासी।

अहिंसा—सा:—So

अहिंसा by निवारयान (6-3-135)

अहिंसा:—सम्पात:—निवारयान—Проц (Hit-Panini 3-1-29) निवारयान—इज़ा में।

अहिंसा—सम्पात—सान्य—by Rectitude

सोमा वित्ति-सम्पातीय विद्यान चाणी।

सोमा is induced by the

post-position सा:—(with). Post-positions generally govern

a noun in the abative case (2-3-10) सा also does so,

by the principle of बीन-विद्यान।

विद्यान—सा:—alone

कर्मण:—सा:—from (Nigantu 4-2-30)

कर्मण:—सा:—by rectitude (Sans: स्त्रार दृष्टा) हृदि:—सरस्वती: नीरस्वती: (Rigveda 8-35-1) वाक्यः सा (Rig 3-12-2). लहा विद्र (Rig 4-1-3). सा becomes सरस्वती (from) in Persian. लहा

generally expresses ablative sense (from); but some

times instrumental too (by), cf. अया दर्शा बः विद्यान (Hafiz)—he came by my door (not from my door).

विद्यान—सा:—Upholder
शक्ति (साधन) सब (हृदयकार्य) सब म भविष्यति तो, one who has controlled his senses निरु-तिक-निरु-कर-दर्शते = Darwin
स: ये मो भविष्यति यथा (र्ग्री 9-93-11)
शाल्यं = गुप्त= protector.
यथा = अद्वन्त तथा अद्वन्त: = to cover, to protect.

IV अनुभव (Implication) :-

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

The Hindu Gayatri enjoins Conscience alone (कृि.), The Islamic Gayatri enjoins not only Conscience (सब मणि—right mentality), but Nond - chalance as well. द्वृक्त=difference to practise.

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

The idea enunciates the apostle Sures Anwer, whose Upanishad lays down, that adoration is due, not to God alone, but to his Prophet as well.
Swetaswatara Upanishad 6-22.

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

The appellations अत्यत्र (uncle) and नव (camel), seem agnate — the outcome of the same way of thinking. And when the attribute वर्म (white — विलास तिति विलास or वर्मन) is added to it, the analogy becomes greater. Is this an oblique reference to the source — a veiled acknowledgment of the debt to Zarathustra?

उप-क्रमणिका (PROLOGUE)

Sukta 29

चान्रीम् मनो, चान्रीम् वनो, चान्रीम् व्यापरेरम्

अपानोऽहुः करायुक्ते हे

सेता अभ्या सेता गाथावानो गेतुवाहण

नेत्रो वे गाथावानो अपानानोऽहुः || #

अपानोऽहुः करायुक्ते (of righteous Zarathustra) मनो: चान्रीम्

( mind is adorable) वनो: चान्रीम् (word is adorable) व्यापरेरम्

(ded is adorable) अपानोऽहुः (holy institute) गाथावानोऽहुः

(to the sacred Gathas, salutations)

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

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

12
the deed of righteous Zarathushtra. May the Amesha Spentas (sacred institutes) accept the Gathas. Salutation to the sacred Gathas.

मात्रा- सर्वप्राणाः- अदृशे ।

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

यु + सर्व- प्राण, prayer, प्राण + देव- प्राण, worthy of adoration.

मूलः- स्वर्यः + देवः

सर्व = (सर्व) + स (Untold 59).

अयातः- अयातीतः

मूलः प्राणः = प्राणाः। भन्ति देवः- भन्ति प्राणः। (The suffix is भन्ति, and not भृति। The latter gives the form भन्ति, and not भृति।)

ब्रह्मावस्थाः- ब्रह्मावस्थाः- ब्रह्मावस्थाः। यह बदलता है by the rule विनिदितः

(Varanudc 2-44).

सर्वः - सर्वः - एकाहकः। यह बदलता है by the rule विनिदितः।

सर्वः- विनिदितः। यह बदलता है by the rule विनिदितः। यह बदलता है by the rule बहिनिदितः।

तत्सधारः - तत्सधारः। यह बदलता है by the rule विनिदितः।

सर्वः- सर्वः। यह बदलता है by the rule विनिदितः।

सर्वः is induced by the word जीवा (2-3-16). ततारितः in place of जीवा, by the dictum जीवा-जीवा-सर्वः.

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

Here it is अनुप्रतिगः नियोगः. Initial न drops by the rule नुटे etc. (6-4-75).

कलाके—कलाके कारण—What for:

पापिः of cause, by the rule त्रि-मात्राम् हेदकर्:

(Śūrdma 2-2-23)

कलापृष्ठ—अनुप्रतिगः—अपरिगः—created.

शुचिः—शुचिः to fashion एव भवति.

Initial न drops (6-4-75).

के —के—who

रः in place of गः (1,1) by पुर्णे सु-सुकः etc. (7-1-39)

साध—साधम्—�परिगः—fashioned

सुकः—सुस्वकः—शुचिः.

इति व वषय मन्त्राम् अतिशयः (Rig. 1-67-2)

अ—fully.

The anusūṣṭa is used separate from the verb by the rule अवस्थितायात् (1-1-82).

ता—ताम्—के.

प्रमुख—प्रमुख—guessed.

वे (प्रमुखः) सं (उनाच दोषोत्ससण) 1260)

कार—कार—violence

Sanskrit त (of कार) changes to त, and त to त, in sand.

रेवेश—रेवेश—सहकार—oppress

रेवेश कार—(Nighantu-7-15). फेवेश तिर इस is used in present tense by the rule तिरति etc. (3-4-7).

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

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

II अनुसरण (Translation) —

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

III दिक्या (Word-note):—

अराय—then.

अथवा+गा = fashioner

तत्त (धीरी) एकानां (वधने) वाण + विनित (Unadi 162) = वाण। 1/1 लगा।

अर्थात् केवल आदर्श संरचनाशीत हुआ संशोधन (Rig. 10-119-5)

श्रुति—अनुसरण—सकारात्मक—asked

इति केवल। Initial 6 drops by the rule बुध etc. (६-४-७५)

करार = how, where

विमृय + भा (५-३-२६)

श्रुति = एका = Apostle.

मिल + वर्ग (unadi 1)

for बुध as a root, vide Panini ३-१-२५.

करार = वर्ग = जी = who.

cf वर्ग + वर्ग। ६० = स्वयः.

Neuter for masculine, by the dictum श्रुति+विमृय + भा etc.
the end of life is. If pleasure is the only end, then righteousness has no place in the economy of life, for righteousness consists in resisting the temptations of pleasure. So the matter is referred to Aisha (Rectitude).

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

Jam Khard Ander samah sur maha.
Napere hiro amn, 4ah, 4ahkiran aha.

Masnavi—1673

3. Abd Allah Qara Nohi Gareja,
Aka Doro Gare Pahit-Mahbub !
Akef Qara Nohi Kshury,
Ya Pakhto Yari Yev Ekshamah!
Danaima Hoi Ubhokalstai,
Yar Ahem Nima Karokah II.

Amsay (Procorder) —
Amsay Yara Yari Amsay (to him Rectitude replied) Yatho yeh.

20
II अन्तरात (Translation) —

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

III शिक्षा (Word-note) —

अर्हता—गुणः—महानः।
अर्हता—सत्वः (Nighantu 2-9) Noun is used as an adjective by the rule गुणः etc. (5-2-127)
कालेन्त्रो—स्वयं
मेचर्या, इत्यादि को संज्ञाः (Rig. 6-67-11)
किलुङ्ग—वैस्म्यः
विषुङ्ग एवं तत्परिणामः. declined in संदर्भ class.
सत्ता—सप्तरिति
सत्ता मात्र कार्याकृतिः. सुविदुः सप्तरिति.
The Mahabhasya of Patanjali says that सि means “to go” in Kamboja (Afghanistan). सि + विधि + सत्ता मात्र to make to go, to lead.
वर्ष—छुट्याः—लोकः (object of सत्ता)
वर्षायण छिदर्दी में मन्त्रमाणः. (Rig. 7-41-2);
वर्षायण छिद्र, द्विवि, द्विवि यिः (Rig. 1-31-14).

IV विकृति (Remark) —

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

Jalal, the prince of the sultans, tells us that the prophet starts by obeying the commands of God, and thereby grows to give commands to others.
Manavī 1:1075

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

II  मधुराञी सबलो महरियों, या जी बाहारीहोऽ बरीचित्ती।
   दरासुल चा हन्नाणु वा, या चा सरसूतेव अभिविचार।
   हो वीरचरी आदरूरे,
   अध्या ने अहंकर यथा हो विमन ॥

I अन्वय (Prose order):——

बाहर जीवन अन्वय (Mazda alone is the adorable-most) हरि वास्तवीक विशेषानुसार (whatever has been done heretofore) केवल भविष्य (by gods and men) तथा न क्षणे अविश्वास (or will be done hereafter) हरि अन्वय: विवेक (He, Ahura, is the judge) अन्य न अन्य, यथा एव भवति (May it be so unto us, as He wills).

II अन्वय (Translation):——

Mazda alone is the most adorable. Whatever has been done heretofore by men and deities, or will be done hereafter, He, Ahura, is the judge thereof. Let it be unto us as He wills.

III टिप्पनी (Word-note):——

बाहर—बाहर—उस्तर—उस्तर—एकता—एकता—alone.
   (Nighantu 2.14) उस्तर—उस्तर—who goes by himself, singular
   in place of g (1/1), by the rule युग्म युग्म युग्म (7-1-39)
   उस्तर रिता उस्तर (Rig. 7-6-10) ही-णि (unique)
   is their illustrious meeting.
   [ से न दूरे—once, एक एक—simultaneously]

ग्राहिता—परुषनात—eligible-most.
   एक—एक (Panini 3-4-70) सरता: means one who is
   is remembered (and not one who remembers), like एक: (one
   who is chosen, and not one who chooses) देव—देव—
   देव सरता (6-4-155)

बाहर—बाहर—is repeatedly done. उस्तर—उस्तर—to attempt
   उस्तर—उस्तर—to do. एक—एक—एक सरता—does repeatedly.
   In the passive voice एक सरता।
   [ Sahr 8—Zend ॥]

प्रत—प्रत—before this.
   प्रत—before, प्रत—this प्रत—this: (vide Panini 5-2-32 सर-4-57)
   उस्तर—उस्तर—done.
   एक—एक सरता—will be done. एक—एक सरता—to choose,
   एक सरता (passive) यदि is used in future tense by the rule
   क्रिया रूप (3-3-131).
this is enunciated here unambiguously—for the first time in the world—Saivam, Saivam, Saivam etc.

The Hindu echoed it, as एवं हि हि हि गृहिन्योऽपि:

Sweta-swatara Upanishad 3:2

"Radha is one, and does not stand (tolerate) a second.
The Musalmans echoed it as, 'La ilahi-Allah.'
None is adorabla except Allah.

The source of all this however is in the Gatha. This
Rik also lays down the ultimate lesson of Religion viz.
complete surrender to the Will of God. अमः न एवंहुः, यथा हृद भवति—Thy will be done.

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

Jala1, the inheritor of the spiritual lore (cist) of the
Gatha, enjoins us to have full faith in Mazda—faith in His existence and faith in His desire and ability to
rectify all wrongs.

Saivam, Saivam, Saivam etc.

Rumi 3-1748

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

अन्तगाति:पारस्य अद्यान्ते अद्यान्ते (Then with out-stretched hands, gratifying profusely the Lord) के अर्थम्, तत्र ये जानावणी की (my soul, and that of the living world) नहरु गुणानुसार नवन (approached Mazda with the prayer) भो यह अनुभूति जयमानि: (may there not be adversity to the honest) की को मेरे मकरिसे हुआनुसार परं (and not also prosperity to the dishonest).

II  
अन्तगाति (Translation) :-

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

अर्थात् = अनुभूति = out-stretched.

III  
संस्कृत (Word-note) :-

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

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

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

He who brings forth rose from the very midst of thorns is also able to turn the autumn into spring.
ब्रह्मचारिता [ 29-6 ]

All nouns may be changed into verb by the addition of

By (Unadi 537) — चुम्भिता — आकर्षिता — 4/1.

ब्रह्मचारि — श्राणिः — for protection

चुम्बिता — मर्माणि — च् (Unadi 608) — मन्त्र (चुम्बिता) —

चार्माणि — श्राणिः — श्राणि — च् (चुम्बिता) — च्

चार्माणि — एकः — एकम् — एकस्

ऋ — अपि, तत्र विवेकम् — अतिशयी विवेकम् — अतिशयी विवेकम् — अतिशयी विवेकम् — अतिशयी विवेकम् — अतिशयी विवेकम् — अतिशयी विवेकम् — अतिशयी विवेकम् — अतिशयी विवेकम् — अतिशयी विवेकम् — अतिशयी विवेकम् —

IV दिपसमी (Remark) —

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

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

He is also the Super-prophet of all the three Semitic religions — Judaism (of old testament) is the original religion, of which Christianity and Islam are only off-shoots; and it is Maha Raja Zarathushtra who taught Moses the principles (Monothecism, Iconoclasm etc) that Judaism stands for, as
referred to in the Koran (Sura XVIII—(Cave)—verse 65)
——Rodwell—Koran, page 186 (footnote)

Muslim writers give to Zarathushtra [Sava—Hari—green
nag—light, from nasa—Ever-green light] the name of
Khizar or Firuz-Saba, the green maned prophet, who is
the inspirer of Sufism. It is to be noted that Khizar is the
only prophet of non-Semitic pedigree, mentioned in the
Koran.

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

نا پامی نا پامی نا پامی
نا خاص نا خاص
نا خاص

Mihravi 3—1963.

1 (Moses) am a prophet, but I am only a disciple of Khizar
(Zarathushtra.)

I अनवय (Prose order):—

लोको खुशुत्रा बाहुरो भर्तुर (for him Ahura [ordained] the
chants of prayer). नाम अहुरा बाहुरो (ordained, co-joyous with
Recitation).

सुदूरा को बस्ती प (Mazda, solastin for the world too)
साल बदल वरिघ (He ordained for the saints, the holy
laws). भा रा बुध समान (where is that Conscience ?)

t (which will give) अ एप्प स्विपन (all these to the
mortals).

II अनुवाद (Translation):—

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

III शब्द अनुसार (Word-note):—

का—का—for the prophet.

दात्री अपूर्वकता in place of दात्री by Vedic usage.

आधुनिक—अधुनिक—of prayer.

अनुवाद—Sacred Formula

This seems to be the Pranava or “Hon” (‘Aum’ of the
Veda) भा बा उन्चकार भा बा उन्चकार भा बा उन्चकार
Gita (8-13).

का—अक्षर—अक्षर—ordained

का—अक्षर—अक्षर—ी का, का का का का का

का—का, का—का, का, का, का, का, का, का

का—का, का—का, का, का, का, का, का, का

(5-4-78) इहा नस स्वाभाविक सामान्य (Rig 1-68-2)
bring salvation to mankind. But unless man has the good-will to accept the gospel, it does not benefit him at all.

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

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

41. अपने गोदे हरा विश्वो,
बे ने गए गर्व नसनातो गुणात।
अन्धव्य क्या बनाएगी,
हरि ने मन्द कसी बनाक चा।

चरोमें साझेदारे,
बच ही डलेय साथ असस्वा॥

I. अपने (Prose order):—

अर्थ ने विन (He is known to me here) वे: उ: स्तोथ सान्तना
रूप (who alone hears my directions). अर्थात् स्तोथम् (Zara-
II अनुवाद (Translation):—

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

III शब्द (Word-note):—

उदा — उ, उत्तर. उदा है का उदासून सिरा भाषा नामकरण (Rig, 5 27-11)

सिव — जिता — known

सिव = जिता = known

सिव = जिता

जातां — Our

भाषा में भुज्यत्

होमोनिकल plural

उदासून = उदासून = directions

उदा + उ (Unadi 253) — सिव. उदा उ (Unadi 253)

उदा = काव्य (काव्यका, Persian hare, having long ears) है उ (Unadi 253)

उदा + जिता — जिता — to preach, to make hear, to tell. अधिक + जिता + अधिक + जिता — अधिक + जिता — to add to name the meaning of the

उदा — उदा = status,

object of उदा. उदा is a variant of उदा, by the dictum "उदा है उदा सिरा हो" (Unadi 620) — Dwirupa Kosha.

उदा + उदा — I give

उदा + उदा + उदा — उदा + उदा — of the Prophet.
IV फिऱनी (Remark) :-

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

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

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

नौ निते कर अव मेरे सचि में भगवान सर भगवान है, जिसको मेरे स्वामी स्वामी अश्वां भगवान।

Mastavi I-2569

When this Ancient one calls you, submit to him.

For even Moses took orders from Khizar (Zarathushtra).

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

वहने—विल।—विदा,(विलया) (to cover) — गर्मन्त—garment.

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

For Gatha being the source of the monothism and non-idolatry of Judaism (i.e. Zarathushtra being the inspirer Moses)—vide Macdonell—Comparative Religion—chapter VI and Mair—Sources of Islam.
29-9] भाषा

सत्तृ-सृष्टि (Atmanepada). Initial ४ drops by न त्रृ etc
(6-4-75)

अन्यानां - अतः - feeble
adjective to अतः
क्रियानि-निर्देश - in the crisis
क्रि - कालीनि - to injure क्रि + क्रि (Uaadi 59)=क्रियानि (7/1).

आराधनाः = I obtained
राक्षसानि - to accomplish, to achieve

महातमाशय - of a man
तृ - त्रृ (6/1)

वेस - वा सुन - while

हन्नरक्षयु - राजानदि=Master of Strength.
कमल रीते=क्रियानि। क्रि comes afterwards, by राजानदीकृतः
(2-2-51) सत is added to सत in analogy with श्रान्त महात:।
(7-3-47).

क्रि - क्रि - time
कः (7/1) = वे + sat in place of श्र, by सतीणि य त्रृ etc
(7-1-39)

हृ - तं - या
स्त्र, स्त्र, and या are equivalents

भाषा - अन्यानां - अपेक्ष - would be
आ + कृति तत्. final ४ of तत् elides by हस्तम् etc (3-4-97).
कृति expresses also optative mood by हस्तम् (3-4-7).

हृ - तं - तत
४ in place of तत् by हस्तम् य हस्तम् etc (7-1-39)

द्यात - श्रान्त - would give

[ 29-10]

हा = कृति तत् . final ४ elides by हस्तम् etc (3-4-97),
expresses optative mood by हस्तम् etc (3-4-7)

IV वत्सरी (Remark) :—

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

भाषा वा द्यात के छ छावरा हृ, !
भाषा के श्रान्त महात श्राते श्राते।।

Masnavi 1-3747

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

२० | युकृम्व जश्विष्यो जश्वरा
अबोधी हाता अणुमुणोष्य ना।
अणु वोह बनत है, 
या दुर्लभः रामां या दशः। 
अणुमुण वीच्य ज्ञात महात, 
भाषा मेहः ही पात्रोवीच्य बधेयः।।

1 अथवा (Preorder) :—

सृष्टा हृलः जश्वरा (Oh Ahurn, You to these) श्रान्त मुणु अणुमुणो
(że give as strength, Rectitude and Nonbalance) अणु, ना
II. Avesta (Translation) —

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

III. Zerkva (Word-note): —

\[29-10\]

Ahura — αὐθαύρα

Ahura — αὐθαύρα [Siddhanta Kaumudi — Unadi 178 कांग्रसा] (Ahura, is a god of the Zarathushtrian religion) holds and to be interchangeable. Similarly य and ओ also are interchangeable.

वीरवाण् — वीरवाण् — क्षेत्र = strength.

Object of संस्करण = Sans व — Zerd n

न तनुस्वरुपः — लिहितया — लिहितया — क्षेत्र = declined in अर्द्ध class. Final अ becomes आ by इ-क्षण etc (3-3-135)

सार्वान्ती — सार्वान्ती = such.

Adjective to यह मनसा. अक्षर does not change to यह क्षर by the dictum सुर पुर हस्तइ — ध्वन्तरितम etc.

गुर्गिरिति — गुर्गिरिति = shelter.

स्थिति — स्थिति = to dwell शु + वि + वि; स्थिति — स्थिति = लिहितया; object of पार्थ. शु in place of विनय by इ-क्षण (7-1-39)

Rahavrashq — Raahvrashq = peace.

शय्य = स्तैल = स्तैल; शय्य + वर्ण + अनु.

या — या — and

या becomes या by निमित्त y (6-3-136).

वहसु — वहसु — महसु — holds

पर + विन + वि; final र ए दिन by इ-क्षण etc (3-4-97).

विनिर्देश = विनिर्देश = 1 consider

नहसु + शुद्ध, द. अवे विनिर्देश (3-1-44) this is how it comes. शुद्ध is in the present tense by ग्रामिन (3-4-6) initial ग drops by ग्रामिन etc (6-4-75).

IV. विनिर्देश (Remark): —

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

प्राणान्त स भेदतवन रातिः सुरृगः.

विनिर्देश, शुद्ध हृ दर व वायू कते सुरृग.

Masnavi 5-515

This is an important rik. It clearly states that Mazda yasa does not encourage asceticism. Family life need not prick against the conscience of a Mazda. On the other hand, family-life is active (Yas. 49-11) — affords a greater scope for activity.

Thus while the Indian culture divides life into four stages,
The principle enumerated here has been imported into Islam, by a hadis of Muhammad La Ruhniyat F-sul Islam, "There is no asceticism in Islam."

Islam is a revolt against the asceticism of Christianity, and aimed at reviving the householder's life of original Judaism. All that is best in Judaism, developed only after the contact of the Jews with Mazda-Yasna, during their exile at Babylon in Nebuchadnezzar's reign (586 B.C.). Before that, the Jews were polytheistic and idolatrous, and had no dignified conception of the householder's life.

(see MacDonald—Lectures on Comparative Religion; pp. 128-136) Islam, which is only a modification of Judaism, has to pay unconscious homage to the ideals of Mazda-Yasna.

22-11: Ānāva (Prose order):—

I. Ānāva (Prose order):—

अद्वितीय अवर अनु महाराज (Now, when Recitude and Conscience) कर। बा महला (and Nonchalance would come to me) है महाराज, एक महाराज नया महला आ गया नागा (Uh Mazda, do You appreciate Equity for this great Church) है महाराज, ना दर्जने (oh Ahura, for our protection, indeed) कुमारकोन राहिलां (with Thy graces come speedily.)

II. अनुवाद (Translation):—

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

III. शब्द (Word-note):—

गातो—माता (object of गाता (गाते)) बोलो—बोलो (object of बोलो (बोले)) बोलो—बोलो (object of बोलो (बोले)) बोलो—बोलो (object of बोलो (बोले)) बोलो—बोलो (object of बोलो (बोले))

�---चोरस--चोरसचा---would come,しっかりと---to go (Nighantu 8-14),

साताराम---to turn up (साताराम)

साताराम---साताराम (object of साताराम (साताराम) declined in राखी class)

साताराम---साताराम (object of साताराम (साताराम) declined in राखी class)

साताराम---साताराम (object of साताराम (साताराम) declined in राखी class)

साताराम---साताराम (object of साताराम (साताराम) declined in राखी class)

साताराम---साताराम (object of साताराम (साताराम) declined in राखी class)

साताराम---साताराम (object of साताराम (साताराम) declined in राखी class)

साताराम---साताराम (object of साताराम (साताराम) declined in राखी class)

sātāram is used in future tense by कथाम (कथाम) etc. (3-3-31)

महाराज—महाराज—महाराज—equity

का---का---to identify, to equate (का (का))

महाराज in Persian.

गाता---साताराम---equity (object of गाता (गाते)) ए, in
IV विपरीत (Remark):—

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

यथागत गृहस्थान दुःस्वास्त नातीरस्ता ।
यह सबर मोह जगत प्रयंत्र आसर्षा ॥

Mamanvi 1—1528

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

हरितक (In tune with "H-O-N")

सुक्तम - 28-1

I अन्वेषण (Prose-order) -

अब जगत्कर्ता नामकरण स्वयं वर्णे (Now cognizant, with out-spread hands, I would first of all, pray for Bliss) नामत्वा: स्वयं: (which is the Spirit of Mazda) स्वयं: अन्वेषण अवस्था: वैभवः: (all the deeds of Holy Rectitude) वैभवः निर्धा: (the duties of conscience) निर्धा नृत्य: वैभवः वैभवः (so that I may gratify the soul of the world).

II अन्वेषण (Translation) -

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

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

III शब्दा (Word-note) -

अक्षरा - अल्प नाम्, अखेल - Now;

दी प्राप्ति श्रवणे द्वारा by the dictum युग-श्रवणे श्रवणे etc.

वास्तवाः - सांभविताः - I pray

तत्र - to worship, to pray

चून्तां व वान्यां वान्यां: यस्य बन्धु्यते by the extension of the Rule. शिवु बुद्ध त्वात् (7-3-79)

नमस्या - नामस्या - Obeisance

क्रमांक + क्रिया = मार्गितः bows: संस्कृतितत्वस्य: नित्य श्रवणे:

( Nouns change to verbs by the addition of बन्धु) क्रिया + वान्यां: वान्यां: क्रिया (as distinct from बन्धु) is the sign of present participle, by analogy of the rule बुद्ध-इत्यादि: श्रवणे (3-4-17)

रश्मी - रश्मी - आर्यसी = Bliss

रश्मी (असूर्यसी) दक्षिणा (सुदार्शन) तेषा श्रवणे (वन्दे मद्याह) श्रवणे: (Nalay Sanga) object of क्रिया: श्रवणे in accusative case by वैभवित्वम् (analogy of) रुफ़ु स्त्रार्णम् etc (2-3-32)

श्रवणे - श्रवणे - energy (element, spirit)

अस्त्राः - अस्त्राः - of Rectitude

दी प्राप्ति श्रवणे: द्वारा by the Rule रश्मी श्रवणे (7-1-32)

वैभवः - वैभवः - to move रश्मी श्रवणे (उदात्त 554). Object of क्रिया श्रवणे: श्रवणे द्वारा by the Rule रश्मी श्रवणे, etc.

51
IV (Remark):—

The nature and nature of the Existent, Consciousness and Bliss are the three elements of Godhead. Existence is shared also by matter. Consciousness is shared also by animals. Bliss is the characteristic element of Mazda. Bliss is to be distinguished from happiness. Happiness depends on the possession of external objects. Bliss is not contingent on the environment. It wells up from within. Man sometimes gets a glimpse of Bliss. He wishes to have it always and ever and it is his privilege to be able to enjoy perpetual Bliss. Aitharvan Zarathustra starts his Gospel with the prayer for Bliss—the objective and consummation of human life. Man becomes more and more Blissful, as he approaches nearer and nearer to Mazda. This is possible through righteous deeds and service of mankind.

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

I (Prose order):—

As, he savors Ahura Mazda's bliss after attaining the spiritual estate (9, who, Oh Mazda Ahura, approach You through Conscience) together. At the spiritual (grant to me the attainment of the two selves—accord me: the tangible [Lower], as well as the spiritual [Higher], self) he: exclaim: I am, I am, I am: [so that the aspirant may, through Rectitude, persist in holiness]
II 

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

[ The two selves are the mind and the soul ]

III 

शीर्ष (Word-note) :—
शीर्ष — शीर्षकामि — walk around
शीर्ष — शीर्षकामिर् — go (Nighantu 2-14)
शीर्षकामि — शीर्ष — give
हे be come म by योगिनिवास (extension) of the Vartilके
बहुरूपतः मृतः.

अवसीनः — आरोपः — नेत्रिज्ञवा — of both the intellects
आरोपः — Consciousness (Nighantu 3-9-6) (vide 45-1).

अवसीनः स्वभावः — पूर्बः पृथकः — Mind (witnessed Consciousness)
अवसीनः is adjective to आरोपः (understood)
बहुरूपुकारः स्वभावः स्वभावः पृथकः — Soul
(witnessing Consciousness)
बहुरूपुकारः — adjective to आरोपः (understood)
आरोपः स्वभावः — स्वभावान्तः — obtaining, gain
आरोपः स्वभावः आरोपः नानाप्रकारः in Persian
आरोपः becomes आरोपः by addition of मात्रा (7-1-59) in place of शिरे।

IV 

शीर्षकामिर् — whereby, so that.

वस्तन :— अवसीनः — aspirant.
हे — शीर्षकामि — to begin हे (Urudd 415) वस्तन:.
थिििलन — विवेकः — would persist.
स्वभावः in प्राप्तिनांवारी निःस्तुतिः वादः।

विवेकः = holiness.

शीर्षकामि in Locative case

वाम — स्वभावः (Nighantu 4-2-14)

शीर्षकामि (Yas 33-9) and धर्मसूत्र यास 43-2 are variants of
वाम [ cf हृिः (Rig 8-16-4) is a variant of हृिः. पदः (Rig 10-26-4) is a variant of वांदः. धर्मसूत्र (Rig 3-50-15) is a
variant of वाम ]

(vide 31-7, 33-9, 40-2 and 55-6).

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

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

The first lesson that a saint teaches to the disciple, is to
ask him to rise beyond the life of the mind, to the life of the soul. When one is well established in the life of the soul, he can be an indifferent to the pleasures and pains of his own mind, as he is to the pleasures and pains of a third person. This is Haurvatat, so often repeated in the Gatha. Thus a knowledge of the two Consciousness (two Atus) is called the Path of Delight or Sahu (Yas 43-3)—the path of Sufism or Theosophy.

[ 'Sahu', derived from the root g, (to love, to enjoy) has two meanings (1) Love and (2) Delight—cf. सू (son), वारस (festival ).]

Gita gives to the two intellects, the names of Kabara and Aksham.

[ While Paramantra or God, is called Utrama Purusha (15-17). गृह —Consciousness, वस्त्री—Unconscious Matter.]

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

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

तु सक्षम भर िनि, हें अगह आल रकिक।
वाक्षे गरहहि हो ओ श्रीकर्न्त्वे श्रीमिति।

Masnavi 8-1302

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

I अनं (Prose order):—

यह आग आपाति (Oh Rectitude, I, who compose to you) सभ य सहु आलैंहि (to Conscience also, wonderful) मनह च अहूर (and to Ahura Mazda) तेन आलैंहि आलैंहि सहु सकौति (through all whose help, Faith develops unfailing Non-Chalance तिरहि में हुए जाना (Come, at my call, for my bliss )

II अनं (Translation):—

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

III टीका (Word-note ):—

उपायान्ति —स्त्रियि —नादार्यि—Compose a hymn
IV दिलाली (Remark) :—

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

जात हि च जन युक्त याज्ञ म, परमाप्रम व हुय।
तत अक्षर का दर्शन कीर्ति अन्तम भी कस्तुर ॥

Masnavi I 3996

One gets peace only when he has known God.

As the Gita says

यीजारं यह तलात्वं सर्वकों मंडेरकस्मै
सुहृत सर्वसुधास्त्रा इत्यं दीर्घां ज्यादति ॥ 5-29

II अनुवाद (Translation) :—

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

III टिप्पणी (Word-note) :—

तार — तार — well.
The soil is the witness self. Its proper function is to be a witness, i.e. to review the activities of the mind (of mind alone) when it becomes perturbed by passions, the soul is clouded; it goes to the background. If the mind is cleansed of passions and becomes serene, the soul emerges, and resumes its function. This is here stated to be the restoration of the soul to its own abode. It is a state of perfect peace and may be attained with the help of concentration, by subduing the passions. Rgveda 1-65-20, describes this blissful state by the simile of two birds.

The Vedas point to the same very tersely:

Sadvanan, prasanna, tristhitah ca gahya'ti bhunyo
Asthikah saha'pih pravahi dhatavyah

Santigita 2-37

It is an accepted truth that the 'soul' is different from the 'seen'. The soul is different from the mind. Through
fully, you identify yourself with the mind (and not with the soul) and that is the source of all your misery.

As Jabal says

मद वर हि ए ए जय शार भव एक है केश।

निशान भव कथित तुहार कुटुम बनेमा।

Masnavi 6:1983

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

I अनव (Verse-order) :-

अन ति ति ति साति (oh Rectitude, when would I find you)

मद ति ल्या भोलि भोलि।

मद ति ल्या भोलि भोलि।

माति ति अति भोलि भोलि।

माति ति अति भोलि भोलि।

जाँचि ति भोलि भोलि।

II. अनवर (Translation) :-

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

III. दीक्षा (Word-note) :-

विन्दुं विन्दुं—we would know.

गृह + गृह (स्वामी गृहं) गृह + गृह (Urdi 75) = गृह (गृहं)

गृह — गृहणा (Nighantu 4-1-55) object of विन्दुं।

उत्तरण गृहम् (Rig 1-77-9)

गृह श्राण उपासी नामि (Rigveda)

गृहं =विन्दुं=the most adorable.

कृपया + दीक्षा = दीक्षा (final य slides before दी by दी (6-4-155)

or दी + दी = दीक्षा=नामार्ना most beneficent

मान = मान—Devotion.

मुख्य + मुख्य = मुख्य (to be all ears (for service))

It is the same word as मुख्य (Sons) (desire for service)

Reduplication of it is prevented by अ (अरोगी कारकम)

(7-8-58)

आ = आ: in this.

आ in place of आरोग्य, by द्वितीय तुल्य etc. 1 आन in Persian.
him dwell on these features, in order to realise the dignity of man.

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

The gentle pen is more powerful than the sword.

6 || बोढ़ गहरी मन्दरा, दाहरी अवादाजौ दरेगाघु, ||
रेण्याघु ते उष्माधर, मन्दरा, अरुवुआ अरोज़ीहुवँ गेहों ते ||
अरुवुआ या अहुरा, या दर्शिन्हों दर्शिन्हों तोरंधामा ||

I अन्वय (Prose order):——
बोढ़ मन्दस गाँविः (start along with conscience) प्रेषणार्थ रुद्रसुता
कर्ति (give rectitude holding long life) ते अच्छी उद्देश्ये ते मनुष्या,
वरुण भेदार्थों, मलां (by your noble maxims, oh, Manu), do
enshrine strongly Zaraushtha (अर्कम अण म्व (and those too,
O Alauza: 

(28-6) 

1. smash the opposition of the enemy.

---

II अनुवाद (Translation) ---

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

---

III टिच्चा (Word-note) ---

ताबिच्छ — ताहि — रजस्थान — start

स्वयं + कों, हि — ताहि! न लाइकें बीमारी इत्यादि. (6-4-57) हि

becomes हि by हूँ माननारी इत्यादि. (6-4-101) (vide 49-1)

ताबिच्छ — जाति — हेि — give

हि + कों, हि! हि becomes हि by गोष्टि-विशेष (extension) of the Rule धूँ-धूँ इत्यादि. (6-4-102)

सावन — Noble

सावन = महान (Nighantu 3-3)

सावन — एकल — maxim.

चित + व = कथान (unadi 172)

श्रोताकर्ता — strongly. (Adverb to उच्चार)

प्रेम — प्रेमहि — hearten

हि—एकतति — to satisfy (नाशिक)

स्वयं + कों, हि — जाति. हि becomes बाह्य by हूँ माननारी इत्यादि. (3-1-83)

सावन — एमा — these

हि comes by the Rule वाच्याच्छादन इत्यादि, Object of उच्चार.

---

IV शिष्याची (Remark) ---

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

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

हेि हि बाह्य कि करें अमरा एमा

नमस्तूँ मुक्तमाना तत् हृत्य, यानि लाला

Mamavi 2-2150

Hew the figure of a friend, out of stone.

---

7 दाहारी अथा नाम अरीवा,

संदेहा वाच्यां मध्य होऽ।

दाहारी दो जागत्याते,

नित्यानन्दानां इसंवुँ महत्या चा।

दाहारी दो मध्य च्या चा,

चा व गांठा लेकी याचा राजा।
I. अन्वय (Prose order):—

हे अर हाम शाई हांसि (Oh Rectitude give that perfection, 
कौि नामा बाति (which is the reward of Conscience) हे बाति 
ल्ये निषाधित निि त युि दांसि (Oh Faith, grant to Vistarpa 
and myself, our wish) हे मनसा, स्युि शाई, युि भि (Oh Mazda, do 
give and confirm) ये हे बाति: नामस् भाषा: (those formulas 
which we hear, are for attainment).

II. अनुवाद (Translation):—

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

III. शब्दकोष (Word-note):—

शाई — शाई — देवि — गीति
शाई + कौि शाई: शाई becomes शाई by the extension of शाई, 
etc. (5-4-103)

शाई — शाई — शाई: that well-known

शाई — शाई — शाई: excellence

शाई — शाई — शाई: (शाई कौि)
— to shine शाई + शाई = शाई (Unadit 446)

शाई — Rectitude (from शाई)

विश्वास — Perseverance, from विश्वास अभाशि

शाई — Perfection, from शाई शाई

IV. दृष्टि (Remark) :

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

II: 8-8

Translation:—

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

III: 8-13

Word-note:—

1. बहिर्वेत्र, बहिःस्वा, बहिः के से बहिः (This one [myself]; the best), बहिः (self), बहिःस्वा
के से (would realise you the best; with Rectitude, the
best) बहिः के से है बहिः (I, believing, would

28-8] गायत्री

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

(iii) The Mantra referred to here is हृ-H-O-N-as
the Gita says

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

8-13

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

I: 8

I: 8 (Prose order):—

बहिः के से (This one [myself]; the best), बहिः (self), बहिःस्वा
के से (would realise you the best; with Rectitude, the
best) बहिः के से है बहिः (I, believing, would
Jalal, the great Casti, points out the dignity of man as follows.

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

IV द्विवेदी (Remark) :-

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

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

Rectitude is the best resource for attaining Mazda.

72
II अनुवाद (Translation) :—

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

III टीका (Word-note) :—

अनुच्छेद—by these

मूर्द्ध = मूर्द्ध — verily

कोन = कोन — by lauds

सास = to adore (Nighantu 3-4)

सास + मूर्द्ध = सास, prayer, hymn

सास = सास = सास = we would pray

ये = ये — to adore. Declined in क्रा. class. ये मा।

ये elides by ये = ये (3-4-96)

मूर्द्ध — मूर्द्ध = would associate मूर्द्ध = group. मूर्द्ध + हिंद, यूर्द्धि, यूर्द्धि

to group together. A noun changes to verb by the addition of हिंद. यूर्द्धि यूर्द्धि = हिंद, यूर्द्धि = यूर्द्धि.

हिंद, expresses desire by गा. etc (3-3-13)

सास = सास = Congregation.

इस सास में निषिद्ध हैं प्रतीकासन। इस = मे by the extansion of the Rule ये = ये etc (5-2-108)

सास = सास = In order to be-laud.

मूर्द्ध = मूर्द्ध = You.

मूर्द्ध = मूर्द्ध — Vāraucī—Prakrit Prakas (2-31)

IV विशेष (Remark) :—

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

मूर्द्ध ए = मूर्द्ध ए = मूर्द्ध ए.

मा मूर्द्धि दा हर साधी हारद ||

Mannavi 2-3327

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

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

अथ बोधे ब्रजात्मक च न जातम, 
वहृत्या च दायरे च परशुराम।

बरोबर मोहत्रा अत्यतः, 
ब्रह्मस्यो में जो त्रासात्मक है कौसोः 
अत्र नेम भाववाहि भयंत्रत विषय, 
ब्रह्मस्य वहृत्युयास्वाक्षायो॥

II. अन्वय (Translation):

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

III. दिक्क (Word-note):

वहृत्या - परशु. 
Feminine in place of masculine gender, by the dictum भूतितूर्णस्तथाहृति etc.
IV टिप्पणी (Remark):—

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

है तिचार नोळे ते केरामानी शक्ति जाने।
वसों बरोबर केनेपण ध आने तो जाने।

Masnavi 1-3111

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

III शब्द (Word-note):—

वै—शब्द—सो तानः

अतुल—अतुलका—लिये पेक्षा यह तथा यह

मन्त्र—मन्त्रा—बाठरा

रेखा भुजा पात्रा पाणीपाएँ हो

पावला—आ—ब्रह्माजी—कवाद

I अन्वय (Prose order):—

सुना अचै। अचै। जिन्हीं (in order that I may thereby uphold
Rectitude) पूरा गणने जाने (and Conscience for all time)
28-11]

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

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

Belief in this entity (Brahma or Iswara) is called in the Gatha, ‘Amaratattat,’ For it teaches man the value of his own life, and points out to him his highest possibilities.

According to all saints, apostles, and prophets, this Faith means permanent (immortal) peace. The human soul is immortal, and so permanent peace is not an impossible ideal.

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

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

मुखभिर्तितापोऽर्धितास्य तु तत्तत्त्वं, द्व वीर्याम्।

नाम प्रेरणनीश्च मृत दृष्टं कर्त्ति॥

Mans'avi 1-202)
There is no scope for Mazda to enter it to the arena.

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

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

Swetaswatara Upanised 4:10

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

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

When it goes away from the centre, it is called centrifugal, and when it returns to the centre, it is called centripetal.

The force that takes us away from Mazda is Angra; the force that takes us back to Mazda is Spenta. The force is incessantly coming out of Mazda, and going back to Him. There are thus cross currents in every plane of existence, and therefore the play of Spenta and Angra Manyus, in every walk of life.

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

Swetaswatara Upanised 4:10

When there is the loyalty of Abraham in one pan of the scale, there springs up the refractoriness of Pharaoh in the other pan, to counter-balance it. Such is the way of the world. But when one transcends the worldly force, and enters into the presence of Mazda (by overcoming desires, with the help of Kaarthram) peace is re-established, as had been the original state of the soul.

When you attain unto Colourlessness (serenity) that you originally possessed you will have no enemies—Pharaoh will make peace with Moses.
II अनुवाद (Translation):—

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

III टिक्का (Word-note):—

का = नान।

वा ( भा ) in place of रिंगी वा by पुरा संस्कृत etc (7-3-39)

ह्रिप्पािा — सिविलिन — assembling

शा — ह्रिप्पािा — to go दूसर + राह (1/3) = रिंगी

मात्राह: — from Mazda

मात्राह: — लातु — मात्राह: — by मात्राह: etc (5-3-7) cf स्मार्त (33-3)

विकल्प = वेद — knowable

दिव्य — दिव्य = to know दिव्य + कित्रिय ( umadi 628 ) = (कुण)।

सूक्ता — सूक्ता — praise

object of दिव्य। या in place of ह्रिप्पािा by पुरा संस्कृत etc दूसर + त्रि + सूक्ता। या forms a noun ( and not participle ) by दिव्य + त्रि etc (3-3-114).

वायु — वायु = उपकरण — Service. object of दिव्य। या in place of ह्रिप्पािा by पुरा संस्कृत etc दूसर + त्रि — to adore दूसर + त्रि।

संस्कृत = right-principled सु ( संस्कृत ) स्मार्त ( संस्कृत ) दिव्य।

म= खूच = which.

या becomes या by the dictum सूक्ता — अनुवाद etc.

सूक्ता दूसरुह = अनुवाद दूसर = reveals दूसर + त्रि ( causative ) + सूक्ता, या।

दिव्य slides by the extension of the Rule अनुवाद (6-4-51)
IV दिशान (Remark) :-

Maha Rama Zarathustra proceeds to announce the great truths, that he had learnt from Ahsa Manza. This recalls to us the scene where Maharshi SwetaSwatara spoke to the congregation of sages, the highest secrets that he had learnt from God.

स्वेतस्वताराम उपनिषदः 6-21

He was speaking to a people who entertained the ideal of a caste-less caste (अत्याचारिति). The Lord of the white male (सेव अक्षुरः) was explaining the gospel of his exalted prototype, the lord of the yellow canal (स्वेत स्तुतः वर्णः तत्त्वमः स्वेतोऽस्मिन्) from स्वेतः gold.
30-2

Bird + mān + kēt t ā. Kān kējānā + to see (ग्यार्हें)

31-3

Object of पितुकंठकः. नहीं in the object by कर्मकार (1-4-32).

IV दिनी (Remark):

The Kena upanisad also sounds the same warning, that if we do not listen to the Counsel of the Prophet, we lose the chance of obtaining permanent peace.

षुष्ण केन क स्वस्त कामात् उत्तानम।
ताम च गुरुवासाय वायुविनम व।।

केन उपाणि 2-5.

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

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

31-3

अर्थ तद् मन्नृ प्रवोधाचे, या चेमा डॅडा अनवरयोधी॥

गनतिर्थि च चचिदि च प्रभोपनोह, हि चाहो अकेसू च।।

आरोपस च जुड्याकोड्यो दरणू पीयाँहारा, नौवरू, दुःसाहहोहो॥
I  प्राण (Prose order):—

अयस्त च चर्चीम् प्राणम् (Now these two primordial Manyus) चो नकाय रक्षा (which are heard to be co-relative and co-ordinate) समस्तद्विनित्तमित्रोऽयं (in thought, word and deed) ती वहनभवतः कत्वं पूर्वतः (they they two are, the better and the bad) निर्माणन्यातः संस्कार (of them two, the wise chooses the right) निकाह हुयः (but not the fool).

II  अनुवाद (Translation):—

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

III  श्रवण (Word-note ):—

सरसयस्ति—these two
कः (का) in place of चित्ते by द्वारा द्वारा etc (7-1-39).
बत्तू—कुस्तु—Divine energy, force
समस्तद्विनित्तमित्रोऽयं—to know: मन्त्र—कुष्ठे (उद्दी 307)—सरसयस्ति that by which the world is known (created).
वर्णी—twins, co-relative.
सरसयस्ति—independent of each other, co ordinate गताः—गताः—to go (vide Panini 5-4-123, गताः नादि) etc.
हरि—ती—they two
e in place of श्रवण by द्वारा द्वारा.

IV  विनाश (Remark):—

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

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

On account of their predilection for two Gunas (and not two Gods, as the simpletons state), the Iranians were known as Dualists (द्विता), even at the time of the Rigveda. We find in the Rigveda.
1. **अभिव्यक्ति** (Prose order):—

अनुवाद के नामों की परम्पराओं, माय भवनिदेश (Now when these two Manyus first came into contact) वह अनुयोगी है (they created motion as well as inertia) वह अनुयोगी (which become at the ultimate end of life) अनुयोगी भवनिदेश (the worst-mind, for the vicious) का अनुयोगी भवनिदेश (and least-mind (Conscience) for the virtuous)

II. **अनुवाद (Translation):—**

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

III. **टिप्पणी (Word-note):—**

सबबंध—सबब—when
cf सबब—सब (when) अथकी 
अथकी a (गृहा) in place of द्विपित्वा by सबब सब (7.1-33) द्विपित्वा —con, together 
अथकी—अथकी—अथकी—went अथकी—to go (Nighantu 2-14) अथकी—अथकी—अथकी Initial अथकी stopped by अथकी etc (6-4-73)
अथकी—अथकी—अथकी—created अथकी—विधि—Singular for Dual, by the dictum पुरुष:क्रम

92
etc. Present tense for passive, by व्यवहार सहीति etc.
(3-3-117)

तत्पत्र - तत्पत्र - motion
तिथि - to go (Nigamati 2-14)

क्षेत्राणि - क्षेत्राणि - inertia

यथा: निरवर्तित - change (vide Panini दिक्षिता etc. 6-1-16.)

भावः - निर्बन्ध - यात्रा

अभिलेख - अभिलेख - life

सुन्दर है - निश्चल है।

संज्ञा is a variant of श्रृंग (28-21, 31-8, 32-13).

अंतःचिन्ता - अंतःचिन्ता - unique.

च बिन्दु by the analogy (संबंधित वाक्य) of बुद्धितु (7-4-6):

बुद्धि किं प्रकोपल (7-3-52)

see also 30-2, 30-6, 32-10, 33-13, 33-4.

स्थिति - स्थिति - of the deceitful

शास्त्र - लाइसेडो

रेखापत्र गुरुण मानवक (Rig. 6-62-9)

अस्तित्व - अस्तित्व - in the virtuous

अवस्थाने (4-1) - अवमानि।

ब बिन्दु by the विषय etc. (54-13)

The word is अस्तित्व and not अस्तित्व (otherwise the from would have been अस्तित्व). vide Vartika गुरुण मानवक.

अंतःचिन्ता in place of निर्देश by the dictum मुद्रकदेश निर्देश etc.

IV दिशा (Remark) —

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

94

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

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

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

Spencer adds, that this movement is a process of evolution, in which higher forms emerge out of lower forms (as the result of integration and differentiation) till the highest stage is reached, in the mind (consciousness) of man. This is exactly what the Gatha says viz. "it ultimately turns out to be the Best mind of the pious."
So far as the Gatha asserts the universe to be the result of the interplay of two forces, its view is upheld by Hegel, and so far as it states this to be a process of evolution, its view is maintained by Spencer.

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

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

Now the real forces are Satwa (positive) and Tamas (negative); and Rajas is only an equilibrium of the two—
it may not be considered as an independent force. Meha Rata Zarathushtra does not therefore recognize the Rajas as a separate force, though he alludes to it in Suta 31-14 (हे देवं मेरे) and 33-1 (हे देवं मेरे)

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

It is to be noted, that though the Swetasewatra speaks of three forces, the Rigveda speaks only of two—the निकृष्ण (centripetal) and the निकृष्ण (centrifugal)
Islam gave up its original theory of Generation (creation out of nothing) and adopted the Iranian theory of Transformation (emanation out of Mazda) and thereby tacitly admitted the supremacy of the Gatha.

Broadly speaking, there are three theories of creation viz.

1. अत्मदार (Generation)
   i.e. creation out of nothing such as “God said, ‘Let there be light’ and there was light.”

2. परिवर्तन वाच (Transformation)
   i.e. the theory of projection or emanation.
   According to this theory God transforms Himself into the universe—He is immanent in the universe. He is not only the maker of the universe, but also the material out of which the universe is made. The material does not come from outside of God, for there is nothing which can be outside of Him.

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

अत्मदार is the only theory that the Semitics know. This is the theory of the Koran, the Taurat (Old Testament) and the Injil (New Testament).

The Aryans evolved परिवर्तन वाच and अत्मदार. This is the theory of the Veda and the Upanishad. That परिवर्तन वाच is the philosophy of the Gatha is apparent from Yaga 48-9 which says नै जन्म नै ज्ञान—‘that you live in and through every body ( you are immanent in every object ).’

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

What is more significant, is that if अत्मदार is accepted, there would always be a lacuna, a hiatus, between the creator and the creator, a gulf that can never be overbridged. It would then be quite impossible (as Aurobindo has pointed out in his Life Divine) for man to attain at-one-ment with Brahma. Without this kinship with Brahma (i.e., unless it is held that the world is the objective manifestation of Absolute Spirit or God, and that the finite minds are the finite reproductions of the Divine mind) it is impossible to be attuned to Mazda, as Gatha enjoins (अत्मदार वाच—48-8).

The Iranian mind hungered for at-one-ment with Mazda. Generations after generations of Iranian saints gave up their lives for assailing the अत्मदार of the Semitics, and establishing the परिवर्तन वाच of Gatha, till the force acquired full momentum in Manusur, and cried out the famous creed ॐ ॐ ॐ (the Reality of the Brahma is in me).
That this is the truth of the matter is admitted even by the Muslim divines. This they say, is the esoteric truth of Islam. Hazrat Muhammad had also taught it, but he taught it only to one person viz. Ali.

Amongst the Arabs, there was only one person fit to receive this great secret; but the number of Iranians, who were fit for this higher truth was legion. Geber definitely asks us to see the presence of Mazda everywhere, and there by put an end to all divinity. (Sukta 49:9). This conviction ran in the blood of the Iranians, as Haife beautifully expresses

वसूल नरके ইরানায়শ হারান হয়।

dak darh নীর হয় হরা হায়ন মানুষ।

If you spill my blood, it will go on drawing the figure of "An alHaq" on the ground. It is through the doctrine of creation by transformation, that the dictum of Ahl Haq is connected with Sufism. Otherwise there is no visible connection between (i) the alHaq which bears like the monist of Sanur, and (ii) the suff doctrine of at-one-ment through love, which is the philosophy of Namanu (and which implies the existence of two—the Lover and the Beloved). It would appear that this Rik and some others (e.g. Sukta 28-11, 43-2, 44-5, 44-17, 51-15 which lay down the fundamentals of Sufi philosophy) served to mitigate the fury of the Arabs, and tamed them to Sufism. It is unfortunate that the implication of these Riks were not pointed out to Dr. Browne. Or else he would not have made the hasty remark, that sufficient evidence is not forthcoming to prove that Sufism is rooted in the Gatha (Literary History of Persia, vol I, p 419).

I: अन्यायो मन्याणी वरता,
वे द्रव्यां अनित्यां चेत्ती।
अज्ञात महान्यु भेदित्वातोऽ
वे स्वातन्त्र्यविनाशाः असेनाणां वस्ते।

परम रिख्यो पूर्व अहुरे,
ह्रष्टायाः प्योक्ष्यवाहाः भजौरित्व मन्युसम्।

II: अन्याय (Prose order):—
सभी मन्यु: कहते (of these two Manyus, choose) व प्रमाण
अज्ञात पुरुषाः (who is vicious, the worst acts) रीढ़ाद्वार सार् गम्यः
(he most honest I chooses) the right Manyu) व, ह्रष्टायाः
अहुराणां कहते (who wears the hardest stone) व व सभी: मन्याणां
अन्यायोऽधुरिति (they who satisfy Ahura, by truthful deeds)
प्रसीत मन्युसम् (attain Mazda).

II: अन्याय (Translation) —
Out of these two Manyus (Gunas), the dishonest man chooses the worst acts, whilst the holiest (man) chooses the righteous Manyu; who (thus) wears the hardest stone.
(shield). Those who satisfy Ahura by truthful deeds, realise Mazda.

III दिनी (Word-note):

अनान्या व दिनीले मित्र व दिनीले प्रसंगीकृत अन्य
अन्यका दिनीले दिनीले दिनीले प्रसंगीकृत अन्य
व दिनीले दिनीले दिनीले प्रसंगीकृत अन्य
स्थिती दिनीले मित्र दिनीले दिनीले प्रसंगीकृत अन्य
अन्यका दिनीले दिनीले दिनीले प्रसंगीकृत अन्य
व दिनीले मित्र दिनीले दिनीले प्रसंगीकृत अन्य
अन्यका दिनीले मित्र दिनीले दिनीले प्रसंगीकृत अन्य
स्थिती दिनीले मित्र दिनीले दिनीले प्रसंगीकृत अन्य
अन्यका दिनीले मित्र दिनीले दिनीले प्रसंगीकृत अन्य
व दिनीले मित्र दिनीले दिनीले प्रसंगीकृत अन्य
अन्यका दिनीले मित्र दिनीले दिनीले प्रसंगीकृत अन्य
स्थिती दिनीले मित्र दिनीले दिनीले प्रसंगीकृत अन्य
अन्यका दिनीले मित्र दिनीले दिनीले प्रसंगीकृत अन्य

IV दिनी (Remark):

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

वेषस्व में देवस्व न पञ्चम्यस्व प्रम्भस्व।
जी समस्वतः स्वतांत्रतां भोगस्व।
वेषस्व हि भीतर ब्रम्ह वेषस्वहि क्रियाते
केशल अन्यतु भोगमुद्रां भूमिति।

Katha 2.2
I. **अन्वय (Prose order):**

अर्थात् भेदका: ती दो मूल पक्षर: (of these two, the Deva-worshippers do not see aright); यदि वह केवल: भा मूल: आर्थिक (because they proceed to worship dedicating) का, अर्थात् या: स्वरूप (as they choose the narrowest mind) अर्था क्षुद्र इन्तनिधि (they glide to passions) तथा स्वरूप स्वभाविनि (which deflects the life of the mortals).

II. **अन्वय (Translation):**

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

हृदयं — दिलों — passions.

इन् — इति — to wish हृदयं पाद् ( uscd: 190)

—अपि — greed. इति — कम्यात्वपापस्यात्

वद्यास्यों — अवकाशित् — stray over to

अवकाशित् — कृत्यानि न: ( विकग्न शीतलोः

वेदेऽरसेऽ — वद्यास्यों — अवकाशित् — defect.

अवकाशित् — to throw. कृत्यानि अवकाशित्

विद्या — सूक्ष्म, अवकाशित्वस्य राज्यः। इ क्षितीश्वरो मे यशोऽभासव ( 3-4-97)

तेऽस्य देशोऽभास्यः। इति सुशीतः ( 3-2-23). Plural number,
in place of singular, by the dictum सूक्ष्मं-काल्पकं

सत्त्वः — सत्त्वः — असत्त्वः — of man.

सत्त्वः — सत्त्वः — of man. Its variant is सत्त्वः (ending in ः)

by the analogy तस्तन् कार्यवः (स एव एवः) are equivalent,

and so कर्मः and कर्मवः, cf सत्त्वः (Persian) कोर अभासोऽभासः (ending ः)

final ः and ः often drop.

IV विषयार (Remark):

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

Those who pay more attention to little things, miss

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

संति परवः 268.21

Real religion is killed by too many rites.

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

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

Here we are asked, not to suppose a thing to be what it is not, not to place such value on a thing as it has not got, not to consider any ceremonial as indispensable for the worship of Mazda, i.e. not to make an idol of any ceremonial. Mzada alone and nothing else is our concern.—तिलोऽत्नेः असत्त्वं सत्त्वं श्रवणं इत्यादि

cf. Jalal

जऽ मात्रं इहं वा नयं श्रवणं।

मात्रं अत्र असत्त्वं श्रवणं जऽ नयं।

Masnavi 2—1021

How long will you go on dallying with the shape of the jug? Leave the jug alone; seek water.
It is not that Deva-Yana has got no value at all. But "the good is the enemy of the better", and if we choose the good in preference to the better, we can never reach our highest goal. This is at least stagnation, if not the beginning of the down-ward march. So Jabal advices us not to be satisfied with the good, but to adopt the better procedure.

II

अनुवाद (Translation) :—

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

III शब्द (Word-note) :—

According to grammarians Bhaguri, all words ending in consonants may add an वा (in the end).

कस्मर्कान्ते खांसि (अयान्तर) अलंकारोऽिति।

दशा (दशा) — Consolidation.

संस्कृत (संस्कृत) — भारतीय, नवामि।

Corpus in Latin. (side 51-17)
My wings have grown out of my very essence. I did not stick two wings on me by means of glue.

I \textbf{अनुभव (Prose order)}:

अनुभव एवं ऐसा विनाशकता अनुभवकरता (and when passion goes out of these sinners) अहू अहू कृत्यार्थिता अहू कृष्णकर्मी (then Mazda, through Conscience, inspires in them Non-chalance)

\textbf{II अनुभव (Translation)}:

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

चिन — चिना — चिना — Passion, rage
ta — to distract
चिन + a (Unadi 289) — चिना:  चिना in Persian.

वासिनि — वासिनि = goes out
वासिनि — to go (Nimhita 2-14)
वासिनि + व (एक्षि) = वासिनि = to go.

केलार — आ do — एक्षि — परिस्थि — of the sinners एक्षि — sin:  एक्षि:  एक्षि by अष्टि आदि (5-2-127) ब्रह्म हुने एक्षि से उत्तरा।


d—— उन्नीसिनि — उन्नीसिनि — inspires उन्नीसिनि — to understand [अन—

सीनि (implied) (एक्षि) — एक्षि: एक्षि declined in उन्नीसिनि
class.

अस्पर्ख — अस्पर्ख in the two hands.

IV  हिंदी (Remark) —

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

This hope is echoed in the Mahabharata.

रोजों तो निर्देश का नाम हों निर्देश का वापसातुः

बस तुम्हारे लिए के साक्षी निर्देश गए

Santi Prava 59-55

Vide also Gita (9-31) — जिसमें सर्वत्र साक्षी है।

112

गायत्री

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

मनो अविभाज्त बने ब्रह्म ये ब्रह्म बनना ।

मनो अविभाज्त बने ब्रह्म बनना ।

Masnavi 4—115

I  अन्य (Prosa order) —

उन्होंने भी उनकी स्वाध्या (Now we would be they) वे अब वही उनकी (who going to renovate their life) करुणा ले अहुजः (O

अहुजः Mazda) उज़े नैन्द्रिक अविभाज्त (choose Fraternity and

Rectitude) तब करो अश्लि (for the mind turns that way) नष्ट नेमाख: चिनि: अश्लि (where is the glimpse of the goal)

II.  अन्य (Translation) —

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

113
vate their life, choose Fraternity and Rectitude. For the mind turns towards the glimpse of the goal.

III द्रोह (Word-note):—

गोव—वे—they
स्वभावावर्ग—अभिविक्षित—Baptising; renovating.
स्वाभ्यास—पौरन—surgical; to sprinkle, to baptise. श्री is compounded with the participle स्वाभ्यास by साधनाः etc (1-4-74).
श्री is retained as in स्वाभ्यास-स्वाभ्यास—गुणा—स्वाभ्यास—
मोहवालया—सेवा—मेवर—Fraternity तर (Sanskrit) कर (send)
सिद्धांज्ञ—सिद्धांज्ञ—सिद्धांज्ञ—सिद्धांज्ञ—मिलला—
object of श्री. श्री in place of श्रीमिल्ला by श्रीमिल्ला दुःख आदि etc (7-1-39)
स्वभव—स्वभव—Singular in place of plural, by the dictum दुःख-सिद्ध-क्रोध etc.
श्रीस्वभव—श्रीस्वभव—there. Sanskrit send है. श्री become श्री by विन्यास या (6-3-136)
बिन्यास—बिन्यास—knowledge. श्री—नवनीति—to know. नवनीति—
—बिन्यास [It is different from बिन्यास which means secret
science, or mysticism, that comes from the root नवनीति—
to inspire] (vide 44-10)
संस्कृत सांस्कृतिक या (स्वभव)
मेवर—पूच्छ—end of life.
स्वभव—स्वभव—श्रीमिल्ला, दुःखभरि आदि etc. श्रीमिल्ला आदि आदि
where one meets with his wish, objective, श्रीमिल्ला दुःखभरि etc.

पाळीश्या [30-10]

म आदे द एकदूः सुके (Rag 1-119-3)
They do not reach the end (goal) and yet do not stop.

IV जीवन (Remark):—

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

श्री is sprinkling of water or baptism.

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

दुःखमयावर ब्रह्मचारीं लोकस्मात्
यदुहारं कर भगवान् दराकशा नेत्रान्।

Masaavi 3-3576

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

२० | अद्रा जी आवा दृढ़ता,
अद्रा कुष्ट्या स्वाभ्यासां
अद्रा अविश्व्या गलिः
हृदितोद्धार रक्षणवस्ती नमः
समुद्राश्रेयस्या चा,
काह तन्त्र महां सक्तिः

115
I संवाद (Prose order):—
भाषा हि अस्पृष्टा क्रिया गणना कर्मी (then forthwith happens the collapse of the inflation of the accursed Devil) का सिद्धांत बनाने: प्रमा किंवते प्रकटे (and the purest ones are fastened to the tendrils of Conscience) समाज व जीव वे विविधि (they who strive for the good prizes of Mada and Rectitude).

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

III टिप्पणी (Word-note):—
अन्तर किंवते निर्देश अन्तर (vide Panini 7-3-29)
श्रेी किंवते तालम
त् निन्दा यथा बन्धन हो संघटन (9-3-136)
संकलन निकल क्रिया निकल किंवते विस्तारकोषीय—यहैते सविकलन हो संकलन (6-3-136)
संवाद किंवते संकलन निकल किंवते अवसर (sudh 392)
संवाद—संवाद रक्षा—संवाद रक्षा अवसर कर्मी—संवाद (unadi 392)
संवाद—संवाद रक्षा—संवाद रक्षा अवसर कर्मी—संवाद

IV टिप्पणी (Remark):—
(i) In his heart of hearts, man detests falsehood and loves truth. Thus Evil cannot hold him in bondage for ever. This relieving feature is the seed of the collapse of the Devil. Such collapse is bound to ensue, since moral order or Asa, is the truth of the very structure of the universe. Even radish is rooted in love.
(ii) Zunnar (kushtha) is the outward emblem of "the cord of conscience".

Jalal wishes to put on this cord.
Even if the Zunnar is figuratively, and not actually worn, that shows which way the wind blows.

II

111

हथिया तं उन्नीता सच्चा,
या मम्मार्रो मदर मयारोड़ो हो।
 Beans तर कतं ज्ञानी,
बतां चा देशेपु दे मोदन्यो नगरो।
सत सा अधिगो,
अधि अभी ताहित अिय हृषीन्त उत्सव।

I

अवधि (Prose order) :—

हे स्वाजस: (o ye mortals) यह ते कहिले राजा: (what those two selves insulate) वी मनस: अवधि: (which Mazda imparted) दिया च दासिना च (right course and wrong course) वह ने उस सबसे: (what brings misery to the dishonest) आंचल व अपस्तुङ्ग (and happiness to the honest) अलग अलग: अधि अखिल (even by that, welfare happens)

II

अवधि (Translation) :—

These two selves (the Lower and the Higher Self) that Mazda assigned, Ye mortals, stimulate Right and Wrong (respectively), which awards misery to the dishonest, and happiness to the honest, yet by all these welfare.
(ultimately) comes to happen. [ Even the evil operates for the ultimate good ]

III टिभा (Word-note):—
ब्रह्मा मात्र तथा
से व वर्गीय।
ते भीतरी — वर्गीय — two selves.
इन स्थिति (स्थिति) एक द्वयन — आच्छादन।
र्हेरा in Persian.
The ग of उपन्यास changes to ग by analogy (सूक्ष्मणाय) of the rule अंवर्धन etc (6-4-127)
वर्तमान is a variant of वर्तमान (Vide 31-1, 50-71)
It is different from उपन्यास मात्र = वर्तमान (Vide 34-8, 44-10)
स्थिति = सुवर्तमान = right course.
$\Delta$-शृंगार = to go $\Delta$ + तित्तिति = स्थिति
अनुभवि = अव्यय = wrong course
$\Delta$-शृंगार = to go. स्थिति + अनुभव = अव्ययि
इन्द्रि = इन्द्रिय = misery
object of लक्षण।
लक्षण = दोनों = अव्ययि = they two attract.
संसार = दोनों = संसारित = to welcome (Nighantu 3-14)
लक्षि + हरि, लक्षि = विचित्र is by the extension of the rule जड़क दृष्टि
व्रत, विद्वा, etc (2-2-80)
संसार = संसार = संसारित = to flourish.

IV टिभा (Remark):—
Evil is not wholly evil. In tackling it, the soul acquires moral strength, i.e. competence for nearness to God. This is the relieving feature of sin.

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

Jalal, the spiritual successor of Arvind in and Men spand states the reason for the existence of evil.

मुक्ता, दृष्टि, गूढ़ा का अव्ययि =
का महान क्रिया को गूढ़ा बै
Masnavi 2-872

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

अग्रुणास-पारसं (Unheard words.)

Subttaṃ — 31.1

? । ता वे उवरीता मरेन्ना,
अग्रुणा यथाश्री संगमामहि।
अग्रुणार्थ वियर उवरताहिथ दुहोः,
मनो मात्रात्तमो नीतिपीडिते।
अत पीवाठ अग्रुणार्थै वहिःसता,
योह जगसु द्रवो आह्वान पहुँचता।

I अनाम (Prose order) :—

चय: क सोपः (do ye recollect with your mind) अग्रुणासं
वचनीति श्रावाहि (I shall proclaim unheard message) एते वे
हुक्का अवाहि: (for them, who out of fiendish mentality)
अस्त्रम श्रावात, निपुङ्कते (devastate the regions of Rectitude)
अत विबुः वहिः (and also best for those) वे मन्त्यां दहद्य: आलामहि
(who are heart-devoted to Mazda)
21. वेचि जाह्ना नोडहत्र उभानि, अहांक्रो अहिती देशखा बन्धाण। 
अहू वाहिनी बीमेंगुण अववाह, 
वधा तमू अहूरो करह।
गल्लहांवो अथाहो अथाहांक्रो, 
या अनात्तं द्वां जायादह।

I. अन्य (Prose order):—

In order that thereby we may know firmly the way of the soul, 
( in order that) we may know firmly the way of the soul (so that we may 
know firmly the way of the soul) to you all (we all). (as to a 
Prophet). O Abma (Abma), in order to know. 

II. अन्याय (Translation):—

In order that thereby we may know firmly the “way” of the Soul”, 
we flock to you, Abma, as to a preceptor, to learn. 

III. संकेत (Word-note):—

स्त्री हृदित्य (सा) सर्वस्त्रृ, 

Gita 14-1
ति, भि भिषेषणम् (ि-ि-िि) व ति ति (वििेिृिृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृ।}

शा चूि्—येते भििेणम् भििेणम् (वििेिृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृ।
II. अन्यः (Prose order) —

यदि समुद्र शरीर व आत्मा (that spirit and that light which you give) ज्ञान व (and [ that ] Receiving) शरीरम्: [ धर् ] शरीरम्, चेतन (and to the hero, the beatitude, that you impart) कर्म, मृदी नरसंहि (and that vow [ that you impart] to the sagacious) हे मानुषं, फिरे [ मथा ] कर्म (O Manzila, tell that to this learner) प्रकुप फिरे आपने (I have come to thy tongue) तब सिंह उच्चतः स्वरोच्चने (so that I might adopt universal life)

II. अन्यः (Translation) —

The mentality and the light that you confer on Thy votaries, the bliss that you inspire in them, the task that you impose on the sages, tell me about that. I am desirous to learn. I have come to Thy tongue (for thy words) in order that I might achieve universal life.

यदि समुद्र शरीर व आत्मा (that spirit and that light which you give) ज्ञान व (and [ that ] Receiving) शरीरम्: [ धर् ] शरीरम्, चेतन (and to the hero, the beatitude, that you impart) कर्म, मृदी नरसंहि (and that vow [ that you impart] to the sagacious) हे मानुषं, फिरे [ मथा ] कर्म (O Manzila, tell that to this learner) प्रकुप फिरे आपने (I have come to thy tongue) तब सिंह उच्चतः स्वरोच्चने (so that I might adopt universal life)

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

यदि समुद्र शरीर व आत्मा (that spirit and that light which you give) ज्ञान व (and [ that ] Receiving) शरीरम्: [ धर् ] शरीरम्, चेतन (and to the hero, the beatitude, that you impart) कर्म, मृदी नरसंहि (and that vow [ that you impart] to the sagacious) हे मानुषं, फिरे [ मथा ] कर्म (O Manzila, tell that to this learner) प्रकुप फिरे आपने (I have come to thy tongue) तब सिंह उच्चतः स्वरोच्चने (so that I might adopt universal life)
31-3]

31-4]

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

2

3-4

[31-4]

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

IV द्विपिणी (Remark):——

The catholic life that Mahâ Ratna Zarathushtra recommends, is made explicit in the Isâ Upanishad:

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

Jñâna extols universal life as simply divine.

130
Ahura Mazda. I wish for holy faith, through best conscience: I wish for me also firm constancy, with whose help I would expunge the evil.

III टीका (Word-note) :

सर्व भा भा so that.
अथ भा rectitude.
the word is used in all the three genders — अथ, अथैः, अथैः nominative to अथ.
अथैः असर्विन् rescr.
case in apposition with अथैः.
अथैः बृहस्पति may be.
अथैः वर्त्तमानिः I. e. अथैः वर्त्तमानिः is the present tense, and शा by शा शा and वर्त्तमानिः by स्वर्त्तमानिः etc. (3-4-7) Plural number in place of स्वर्त्तमानिः by सर्वविद्या etc.

सांता — सांता — हे सांता = O Mazda.
vocative case भीले सांताकृतi honourific plural.
सांता — सांता — हे सांता.
आरुणि — आरुणि — हे भा:
आरुणि is the Vedic plural by आरुणि भा, आरुणि (7-1-57).
भा — भा — भा — भा.
adjective to भा.
भा is the Vedic plural by भा भा, भा भा (6-3-36).

असर्विनि = सर्विनि असर्विनि = असर्विनि.
सर्विनि असर्विनि = सर्विनि (Punini 1-6-61) = Yes, असर्विनि in Persian.

सांता — शा सांता — शा: शा सांता — शा: शा.

IV टीका (Remark) :

असर्विनि = असर्विनि = the foundation of higher life.
आरुणि आरुणि भा भा प्रौढ़कृति.
हेतु ये सर्विनि: ये सर्विनि: सांता भा भा भा भा.

सांता भा भा भा भा = O Mazda.
sage case भीले सांताकृतिः honourific plural.
आरुणि — आरुणि — हे भा.
आरुणि is the Vedic plural by आरुणि भा, आरुणि (7-1-57).
भा — भा — भा — भा.
adjective to भा.
भा is the Vedic plural by भा भा, भा भा (6-3-36).

असर्विनि = सर्विनि असर्विनि = असर्विनि.
सर्विनि असर्विनि = सर्विनि (Punini 1-6-61) = Yes, असर्विनि in Persian.

सांता — शा सांता — शा: शा सांता — शा: शा.

IV टीका (Remark) :

असर्विनि = असर्विनि = the foundation of higher life.
आरुणि आरुणि भा भा प्रौढ़कृति.
हेतु ये सर्विनि: ये सर्विनि: सांता भा भा भा भा.

सांता भा भा भा भा = O Mazda.
sage case भीले सांताकृतिः honourific plural.
आरुणि — आरुणि — हे भा.
आरुणि is the Vedic plural by आरुणि भा, आरुणि (7-1-57).
भा — भा — भा — भा.
adjective to भा.
भा is the Vedic plural by भा भा, भा भा (6-3-36).

असर्विनि = सर्विनि असर्विनि = असर्विनि.
सर्विनि असर्विनि = सर्विनि (Punini 1-6-61) = Yes, असर्विनि in Persian.

सांता — शा सांता — शा: शा सांता — शा: शा.

Sages hold Faith to be the mark of spiritual life.
I. अनुज्ञ (Prose order) —

देने में विद्यिति कह प्रकृति (So tell for my knowledge) बद्ध अनुज्ञ ने 
वर्धिकाय दिन (how Recitute would award me the better).

II. अनुज्ञ (Translation) —

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

III. टीका (Word-note) —

निबिद्विति । 

विद्विति ।

देने — वेति, वाचें। वि — विद्विति ।

IV. दिपारी (Remark) —

उनके वेति जाने। विद्विति वेति देने। विद्विति वेति
स्वार्थ वेति। विद्विति वेति। विद्विति वेति। विद्विति
स्वार्थ वेति। विद्विति वेति। विद्विति वेति। विद्विति
स्वार्थ वेति। विद्विति वेति। विद्विति वेति।

见文
good, he can not be truly virtuous. This leads to the philosophical question, as to how the world came to be, and if the world is a mere passing show. The Universe did not start from a zero. If it was a zero, it was such a zero that the cosmos lay latent in it; it was pregnant with the whole universe. If the world did not come out of a zero, it cannot pass into a zero. There is some thing positive in the background, whatever its nature may be. The source of our life is an Eternal Verity, that cannot be argued away, as the Pancadasi says:

उत्तर: विभिन्न चक्रों और तेषों से हमसूचना.

अनात्मसंयोगता अनंतसंयोगता: वाच विषयते वाचनिर्वचनः.

Pancadasi 2:35

Its nature may be “unknown and unknowable” (as Spencer holds) but its existence cannot be denied.

Mahrari Swetavatara follows up the query of Maha Ratu Zarathushtrin about the ultimate source of life.

हि कर्ताएः प्रभु ध्वजः एकता;

विष्णु वेन के न ग्यायित्वा.

स्वतंत्रता केव प्रकृतिवर्णी परमश्च अभावितो व्यवस्था।

Swetavatara Upanishad 1:1

Vedic

6 । अमात्र अवहं हर्न च दिहित्तीर्थं,

भए योधं निविष्टत्रो च विचित्रत्वः।

हर्द्वायु मानसंयं न विद्या हनुमातोऽपि,

अश्वया अमेरसात्त्वः तथा।

मनवाद अवतः स्वपुर्वतः मृत्युः,

इत्युवात योधं वेद्यात् भवत् हमहा।

I अनुवल (Prose order) —

अस्वी मात्र अवहं (the best would happen to him) या स्वीकार

वे सर्वे स्वात्तिक। (the sage who preaches my true principle)

वे हर्द्वायु मानसंयं न हनुमातोऽपि। (which relates to spirituality,

रूप्तिता रूढ़िता जीवनम्। (that much is Mard's strength)

र्वमहा च भवति। (which life he leads through conscience)

II अनुवल (Translation) —

May the best happen to the sage, who preaches my

principle, that consists of Spirituality, Rectitude and Godliness.

That which He leads to Conscience, is so much Mard's own

strength.

III टिकात (Word-note) —

अस्वी आत्रेये — to him.
Chaturi is induced by the word ' 자기' by 'कथा' वाचित्य, etc. (2-3-73)

अजस्त्र—'करित्र' would be.
मा-तेनो नित्त्रि: दृष्टि दर्शनिः दर्शनिः (3-4-97)

दीर्घकर —'करित्र' वाचित्य—'करित्र' would preach.

सूर्यासति — Spirituality.
सूर्यासति + कार्ति = the state of good soul.
कार्ति is added by analogy of गर्गक्षेत्रादृष्टि etc (4-4-142)
अजस्त्र सूर्यासतिः कार्तिकृतात विचार (Rig 7-57-7)

अस्वासति — Immortality (godliness).
अस्वासति अस्वासति = अक्षासति
ताकार्थिः is added by मात्रे न (4-4-164)

अवघि = अावघि = that much.
अावघि = अावघि = सावघि = concerning.

कार्ति — कार्तिः are (अक्षासति) cf. अक्षासति वेदमे ।
क बल्यांति है (वमे) श्रव्याम् श्रव्याम् श्रव्याम् (5-1-77).
अमित्य, in Persian.
कार्ति + देन्ति नित्त्रि = वस्त्रि. दृष्टि देन्ति वाचित्य, etc. (3-4-97).

IV शिष्याम् (Remark) —

Conscience enables one to repel the seductions of pleasure. It is the power of Manda that manifests itself through conscience. The voice of conscience is the voice of God.

I अनुभव (Prase order) —

केवल [चुलना] वेदी मंत्रा (one who regards that [conscience to be the foremost]) जंगलाप्रमा: हरिवर्धक: कार्ति (he shines by the rays of holiness) क्षेत्र चिन्द्रवा चार्ति (that is the root of Duty) कार्ति सवर्धक: सत्या: भार्ति (the best Conscience which sustains Rectitude) है कहाना वेदी मंत्रा (O Manda; shower that mentality) से श्रव्याम् है (which is always equitable).

II अनुभव (Translation) —

Who-so ever realises it (the principle) to be the foremost (asset), shines by the lustres of holiness. The best con-