THE HYMNS

OF

ATHARVAN ZARATHUSHTRA

BY

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

III ग्रोः (Word-note) —

ना — ता — that:
   adjective to ॐग्नी. ता, becomes ना in ग्रोः by addition of ना by सु, सुन्त, etc. (7-1-39).

सवा — रताः — cogniser.
   सवा + ताः = सवा.

गौँष — गौँष — foremost;
   adjective to ्गौँ, ्गौँ.

सवा in place of ग्रोः by सु, सुन्त, काः, etc.

शून्य, शून्यति = शून्यम् = shanes.
   शं = शून्यति हृदी. here declined in सवा class. शं + ति,
   शंति = शंति. ह ओ अनिता शंति by शंति etc (3-4-97) and शं by संस्कारलय etc (6-2-23).

०त्तत्त्त = ज्ञान = ज्ञानम् = knowledge.

श्रवण (ज्ञान) = ज्ञानम् (Nighantu 4-2-14)
   [ In Nighantu 2-10-16, ज्ञान means wealth. In 4-2-14 the meaning is suggested to be gathered from the context.]

कार्य — कार्यम् (विविध). एक शंति by सु, सुन्त, etc. (7-1-39)

कार्यानिष्ठ, कार्यानिष्ठानी (Rig 10:89-4).

Janaveda Agni made it (the world) pure.

मुनेन

प्राज्ञ सोम जरिवः (Rig 10-49-10)

पुरुष सोमजुधी

[Vide Soma-juice

प्राणिर् = लिङ्गस्वरूप=source.

प्राणिः — प्राणिः = to place.

प्राणिः + सम् (Urdh 495) = सम.

सवा — सवा — to-wash.

सवा + दि दि = सवा. declined in जरिव class.

सवा — सवा = always.

IV तिर्यकु (Remark) —

Conscience is the determinant of Duty. The disease 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 विविधं सवा वहः, प्राणूः सवा विविधः.

Adiparva 118-10

Conscience does not vary with circumstances.

हि सवा अस्मि जरिवः के अस्मित्वः स सवा।

यह सवा राजस्व युक्तिः गाहि सुमना।

Manasa 1-1977

Conscience is not now this and now that.
II  

Anuvāta (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  

Word-note:—

भीत्र — भीत्रन — भीत्रायु — 1 recognised.

अना — एक इ — 1 Initial इ is stopped by एक इ etc. (6-4-75)

मेह्मन — समन्वय — adorabe.

गिता — गितायु — ever.

सब्रिन्स — सब्रिन्सा — is counted as a सब्रिन्स (Avayasa) under विकार etc. (1-3-37) (It is not the verb गिता)

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

इथे — इथे — स्त्रेष्ठ — fully.

The Upanicaya is repeated by the rule प्रधानायु प्रधानायु म (8-1-6)

बायायु — बायायु — by the eye.

बायायु — बायायु — बायायु — to see.

आनु — अनुन - (Urdi 594) — पायसा —

प्रधान in Persian. प्रधान in place of प्रधान by प्रधान in अनुप्रवाह etc.

प्रधान — प्रधान — प्रधान — I took.

इ in changed into इ by the Vārāka इ — इ etc. Initial इ is stopped by इ etc. (6-4-75)

बनित — बनित — source.

पा — पा — भये — पा (Urdi 493)
created the world) अस् वादः (and indeed duty) साक्षा: अनुजुरा अद्वित (by your energy, O Ahura Mazda) वा क्षेत्री एवं श्रास्त (so you give the path to him) सात्याया वा विनम्राया (who proceeds either by activity) व: न वा हर भक्तमार्गाया अस्तह: (or who is not active).

II अनुजुर (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 टिक्रा (Word-note): —

बैंक्षेत्र यू, एवं अन्यविवेकान् बैंक्षेत्र यू.
बैंक्षेत्र यू in place of wन्यम् यू नाम, etc. (7-1-59).
अन्यविवेकान् बैंक्षेत्र यू — alone, indeed.
बैंक्षेत्र यू — and.
अन्यविवेकान् बैंक्षेत्र यू — the world.
object of अन्यविवेकान् बैंक्षेत्र यू: जी नी in the object by expansion of आदि वाक्ये etc. (2-3-59).
अन्यविवेकान् बैंक्षेत्र यू: — अन्यविवेकान् बैंक्षेत्र यू: — you created.

object of अन्यविवेकान् बैंक्षेत्र यू: जी नी in place of नीविवेकान् बैंक्षेत्र यू: etc. (6-4-75).
अन्यविवेकान् बैंक्षेत्र यू: — in deed.
अन्यविवेकान् बैंक्षेत्र यू: — duty.

object of अन्यविवेकान् बैंक्षेत्र यू: जी नी in place of नीविवेकान् बैंक्षेत्र यू: etc.
Sanskrit: योगिनिः पूजन: निदिष्टः सिद्ध पुजन: मायामय: 
वास्तवमलम्बन्न्या कार्यार्थमोऽविविधम कोविकम् ।

Gita 3-3

Santi Parva brings the contrast into relief:

वेदाय (t) व शास्त्राय अभावस्य परायण न।
 अनी नेक श्रब्धं हि कर्म स्वेतमिति व॥

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 Shloka (Sutras 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 शनि श्रेयस तथा।

31-9

सम्बोधनं निष्ठुरार्जुनं य एवं योगिनिः 
स्थिरो धितनाय विभूतिः साधनः विभूतिः विभूतिः 

Two ways of life are outlined here (i) proceeding by action ( वार्त्तव्यं न वाल्पणं ) and (ii) renunciation of all action ( अन्त्यायं )

Gita calls them Yoga and Sunthya respectively.
I (Prose order):—

अहर्ष हि अर्यः भवति वरति (Now of these two, choose activity) कानी ऐतिहासिक (which is edifying to one's self) अथवा शास्त्रीय (magnificent and noble) विना: सत्यं ज्ञाति (and promotes of conscience)

तु भूतृ, । द्वारा: तथा अवां यो है (O Mazda, the deceitful inactive is not) स्वयंलिखित मान्य (gainer from remembrance)

II (Translation):—

Now of these two (activity and inaction), 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):—

श्रवण = कर्म = activity.

वधु + वर्ती + अभावायणे। पधु + वर्तित (Unadi 608)

अवां: = to one's own self.

वद्व, वर्ती = defective of वद्वर्ती।

वृज्वालेन = वृज्वालेन = adorning.

स्त्री-स्त्री = elegance (Nighantu 3-7).

पुष + वृज्व = पुष्वार्तिनियोजनाः. वृज्व, is added by the dictum तत्र करते तत्र उत्सुकाः। पुष + वात + भूतुत्व, adjective to भूतुत्व (2/1).

स्त्रीस्वरूप + स्त्रीसंस्त्र = promoter.

पप + अवां: = to advance (Nighantu 2-14). पप + वर्तित (Unadi-349) = अवां: adjective to अवां:}

IV (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 Aestheticism viz that it is impossible to renounce all activity. Gita (5-4) expresses this by saying: ब्रह्मात्मा इत्यं धार्मकम् इवादाय सुन्दरी भूति: त्यस्य भूति: (Thus Bhagavan Zarathushtra says that the protagonist of inactivity only deceives himself).

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

इसा — एवं ज्ञाति मात्रीणं विभाषीतं ग्रह्य सामस्यां ।

पर्यवैध सामस्यायं यो हुँ अक्षित न कर्म विभाषीते नी।

Isa—2

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

बाह्र बाह्र तस्मात्स्य हृदयान्यं कामग्रस्ते नावः।

सव वेदेत वर्ते वेदुस्तुवं शास्त्र तस्मान ॥

Mūnavi: 1—3689
I. **Prose order:**

Because O Mazda, even from the beginning, You fashioned both matter and thought, 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].

II. **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. **Word-note:**

नेन meanings:

- तो---ever.
- मुख्य---matter.
- तन्त्र---to go, to spread (Nighantu 2-14-113).
- जनत्र (Vade 60-4)---soul. (Vade 50-3)
- सत्तात्मक---consciousness, mind.
- अनवार्तन---another, changes.
- [another word comes from: क्षेत्र---holy words, and means religion].
- अवश्यक---existant, tangible.
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.

II

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

I

A man (Prose order) —

The soul is encumbered in a body and activity is required to maintain the body, as the Gita says —

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".
IV भवयाणि (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 that the goal (व्रत) 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 (अस्फलता).

केशवपुरुषवर्मण भवानि महते नारायण!

आधरणीय सुधा में ते वखुड़ा या एक या॥

Gṛta 17.3

A man is as good as his faith.
I  अन्वय (Prose order) :
गा ध्वा अन्वया (that purpose which is openly) हे स्तव्यः, या धा तासु गुनोत (or that Mazda which is secretly asked) क्रुद्ध वा ध्वा। ध्वा (or that the sinful one in deed) महत्युष्ट सुन्ते सामाने (runs towards great misfortune) तदमु नेत्रादाया (that by sharp eyes) हातं नये किन्तु (both wrong and right) निर्स्ये केलिः (all you see)

II  कुतुहल (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  शब्दक (Word-note) :
शतसिस्यां शतयोग्यां व ।
तायां तत्कुटते सुकुटते सुसकुटते ॥

tru - a thief (Nighantu 3-24). शतसिस्यां शतयोग्यां व ।
तायां तत्कुटते सुकुटते सुसकुटते ॥

IV  रिक्रो (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.

शाक्य तांद्रु मद्यवति (Persian)
Angrītān Veda (4-16-2)
When two persons conspire together, Varuna is present as the third person to hear it.

II अकृत (Translation):—

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

III शिक्षा (Word-note):—

ब्राह्मण — इक्स दुर्ग, — comes.
हेतु — दोष — to go.
अधिकारित — गौदश — goes.
अवस्था — अवस्था — गौर (Nighantu 8-14)
सूक्ता — प्रतिवाद — requisit.
सूक्ता — बोग (Nighantu 3-19)
सूक्ता + तुर — सूक्ता — desert, that which is attracted by conduct (Vide 34-15)
स्वयम् — दीन — are given.
दृष्टि — दृष्टि — दृष्टि — passive voice
सम्बंध — दृष्टि — deed.
भाग — दृष्टि (विश्वासी) — to do
भाग + व = व्याप = (Upani 534)
केवल व हरा देवा देवनां दृष्टि (Rig 4-38-1)
हरा बच्चा व आभारां ब्रह्मा (Rig 3-36-1)
सहा — सम्भवित — towards.
उद्दार्या कदाहुः उद्दार्या (Rig 3-12-2)
शैलास्या — (to the pious)
अति + दृष्टि (अति दृष्टि) by the varika दृष्टि हुः दृष्टि. Other—

सूक्षेताः
wise the form would be स्त्राणस्. (2:3) स्त्राणा introduces श्रद्धिबाय|
by the rule अण्व अण्वक्रिया पुष्च श्रद्धिबाय (2:3-8)
अण्व - अण्वित - अण्वित - are.
अण्व + है अण्वित. ५ of अण्वित omitted by श्रद्धिबाय etc. (3-4-97) and
७ by श्रद्धार्द्धस्या (3-9-2:23)
Sams. १ = Zend' e
स्त्राण - स्त्राणिनि - (of the) equi-doctor.
स्त्राण - सह = that.
सह = सह.

IV प्रमुख (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 क्रमसंक्रम
is laid down here.

हर कि अत्र ध्यान न हुयत मुद्दत।
हर कि अत्र कय तवव्हतीस्य बुद्धत॥
Maznavi 1-1494

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

र० १ पंक्ति अशुष्क या बहुविधी,
वे म्न जाते श्वसुपूष मु हुयाहरी।
इदुः-प्राक्रियावाय अहुरा,
वे नो हर्ष ज्योति हस्ते चीनती।
वास्तेशा अवेना-हो,
पसेवा बीराहन्या न अहुयाहरी।

III चिह्न (Word-note):—
अशुष्क = तुलाधस = all those.
स्त्राणा = प्रतिमा = punishment. ति + ति (Unad 497)
ति = गिरिति = to punish.
मेरी = संवर (thunder) - Nigenthru 2-23
करो गिरी परिवी तुश्चारे (Rig 10-27-11)
(Vid 44-19)
योगिति = गोयनिक = provides.
धे = धृति = से दे।
त्वहुः = करिविय = to proceed, to live.
प्रवृत्तिः = प्रवृत्ती = to go प्रवृत्त = प्रवृत्त।
11 161
31-15] धरि - हरि - दीर्घां
धरि - हंसि - तू जिमः
धरि - हंसि - to go (Nighantu 2-14)
हरि - हसि - हरि (Undali 419)
object of निन्ति : in place of दीर्घा by दीर्घा सुहासे etc.
( cf. हुसि in Yas 43-5)
cf. बनरि = बनि in V. do from रम-नन्ति तो जि जि जि जि जि
ईश्वरो मन्दिर क्षुद्रक्षुद्र (Rig 1-96-8)

श्रद्धा - श्रद्धा - knows.
श्रद्धा - श्रद्धा - श्रद्धा - to know. Here declined in the क्षणि class.
सामसा हरि = सामसा हरि.
केरि - केरि - वाली.
केरि - केरि - अन्यन-सरी - अल्प, sinner.
केरि - केरि - गति - गति - गति - गति - गति - गति - गति - गति - गति - गति - गति - गति -
object of गति. गति in the object in analogy of क्षणि etc. (2-3-52).

शिशु - शिशु - मनु - men.
object of मनु. मनु in place द्विताहा by द्विताहा etc.

व्यक्तिया - व्यक्तिया - व्यक्तिया - व्यक्तिया -
Plural for singular by व्यक्तिया.

IV द्वितीय (Remark) :--
It does not suffice if one is himself virtuous. He should
not also lead support to the vicious. 'Mercy but murders
pardonings those that kill.'

अर्थं व्रत दृढः स मन्ति यज्ञ अर्थं
अरन्ति अवशिष्ठान्ति अर्थं अर्थं अर्थं अर्थं
Santipara 2-9 9

16 | वहाँ अवर्ग वशि हरि,
वे व्यक्तिया देवनारायण गुणमण्डु का,
पीलाह्वा वा व्रजेन्द्र वा,
अप्र-सूर्यवाह अन्यवेष्टिता।

अमान्वलिवहरि अवर्ग,
वराहरि अवर्ग या शतस्वास्तः

I अवर्ग (Prose order) :--

यस्य अवर्ग वस्तु सः: (This I ask as to how he is) सः सः
नेत्रावत्त व्रज सः (the able manager who [organises] the
strength of the house-hold) देवनारायण वा र्याक्षात् वा (of the city or
the country) ब्राह्मणानां अत्तु (applies for the promotion of the
Rectitude) ब्राह्मणानां अत्तु (O Ahura Mazda, similar-to-you)
वहाँ अवर्ग (how he would be) केवल नवे वा (and by which
deeds)

II अवर्ग (Translation) :--

I would ask You this, as to how he is, 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 Akura Mazda and by which deeds, will be be your own!

IV तथापि (Remark):—

Righteous warfare makes a man godly
One should organise the strength of the nation for the resistance of the villains

Mazda repels the Evil
Affinity with God is established by righteous warfare.

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

17 तारामूँ अप्सरा त्यों नायां त्यों

वीरासो वीरुपे जयोत्स्व,

वा वीरासो अवतार:चरित्रान'

जुड़ी ने मन्द्रा अहुरा,

ववहेड़ुः करक्षता नवन्द्रो।
I अन्न (Prose order):—

व्यक्तान वा देवसात्र वा का:स (which one, virtuous or the vicious?) महिलापोते (chooses better) वर्षाये विविधे करू (may the sage tell the learner) विनिमयात माननी लेखनल, (let not the ignorant mislead) भावन्य न महुँ अहुँ (O Ahura Mazda, guide us) कोरे मनोक चलता (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 टूका (Word-note):—

कालं—काले—which of the two
विनिमयात करके by विनिमयात etc (5.3-92)
अहुँ added to अहुँ by अहुँ etc (5.4-12)
महुँ—महिलापोते—greater
विनिमयात व्यवसाय मनोक चलता (5.4-155)
विनिमयात व्यवसाय by analogy of विनिमयात मनोक चलता (5.4-150)
Adjective used as noun. Object of चलता.

IV टिप्पणी (Remark):—

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

Always go to the highest court.

Mazda will speak through your conscience.

Katha Upanishad 4.12.
I. अन्वय (Prose order) :-

अन्य सभी हावदार समाज, खैर आपकी बात। तब वह महान। (Now may not any of you lend ear to the creeds and the canons of the knave.) यासा पहिए ना (your house and your hamlet) क्षेत्र या क्षेत्र या (your city and your country) तब तब है आपका (may he not place) दुष्टि न देखें न (in disaster and ruin) क्षेत्र है। (अक्षरा स्नानस्वरुप) (soon repel him with weapons).

II. अन्वय (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, repel him with weapons.

III. शब्द (Word-note) :-

विक्रेता = विक्रेता.
भाषा= भाषा.

समय सांस्कृतिक स्वभाव (Rig 6-67-11)
अवस्था वाला विद्वान, दुष्टि वाला (Rig 10-52-3)
The villains bring ruin, not only on themselves, but on the whole nation. Virtue consists in promoting the welfare of the world.

सतीपर्व २५४-२५

संति दास (welfare of the world) is the expression of Rectitude.

सोहन ये मन्ना अभ्यः
अधुसूतित बीराढ़ो अहुरा
मेबल सुखाह बवहारम्
कृपमोहो हिंदूयो-वरी

अधुसूतित बीराढ़ो अहुरा
मेबल सुखाह बवहारम्
कृपमोहो हिंदूयो-वरी

III टिप्प (Word-note) :-

IV दिशा (Remark) :-

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

Sant Parva 265-25

संति पर्व २६५-२५

संति दास (welfare of the world) is the expression of Rectitude.

सोहन ये मन्ना अभ्यः
अधुसूतित बीराढ़ो अहुरा
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कृपमोहो हिंदूयो-वरी

अधुसूतित बीराढ़ो अहुरा
मेबल सुखाह बवहारम्
कृपमोहो हिंदूयो-वरी

III टिप्प (Word-note) :-

सोहन = भोजन = famous
पृथ्वी = to hear, पृथ्वी + ए = पृथिवी
अधुसूतित बीराढ़ो अहुरा
मेबल सुखाह बवहारम्
कृप्या हिंदूयो-वरी

अधुसूतित बीराढ़ो अहुरा
मेबल सुखाह बवहारम्
कृप्या हिंदूयो-वरी

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अधुसूतित बीराढ़ो अहुरा
मेबल सुखाह बवहारम्
कृप्या हिंदूयो-वरी

अधुसूतित बीराढ़ो अहुरा
मेबल सुखाह बवहारम्
कृप्या हिंदूयो-वर�
20. वै अयम् असनेन प्रवेषनेन, रोहः अरर्गः फऽऽः।
दरेगम् आम् सेम्सुने, हुसु-हरेम्सु अपवानम् वयो।
नेम् वा अहुव् ड़् नन्तो, प्रजोग्नानादृश शादसत् दृष्णा नपन।

I. अन्वय (Prose order):—
वै अयम् असनेन प्रवेशनेन (one who proceeds to deceive the place) क्रम करते वहर (his is another habitat). दरेगां सेम्सुने (gloomy long life) हुसु-हरेम्सु अपवानम् वयो (evil thought and remorseful words) नेम् वा अहुव् ड़् नन्तो (that their life the devils)

IV. टिप्पणी (Remark):—
The righteous man goes on steadily making progress by the light of God.

The aspirant who listens to the counsels of Mazda, receives more of His grace.
It is taken to qualify अवस्था (rather than द) and thus भीत्वा (and not भीत्र) in भीत्र (adverb i.e. adjective of a verb or another adjective).

21: भीत्र—(by) own

Sansk = Zend त. Sans ह = Zend त्त्र.

भीत्र = भीत्र = state
भीत्र = भीत्र = to dwell.

भीत्र = gloomy.
भीत्र = darkness.
भीत्र = भीत्र = state
भीत्र = भीत्र = to dwell.

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

२१ | मद्यपानो दरान्त अदृते, इद्धों असंवेदनामः।
| हुर्यदृढः आ अपत्त्य चा, वापसनात प्रभुभशा सरोः।
| वहेदृढः वज्रहृदे मन्दहृदः। वे हीरे महान्ये व्यक्तिवाताद्वा न चौँभोः।

I Anvayah (Prose order) :-

मद्यपान: श्मण अदृत (may Ahura Manda give). मूर्तिता: अमृताति
र (spirituality and immortality). आ: अन्य स्व: स्वभावस्त (and on account of the plentiful wealth of Rectitude)
गाथा  
31-21

III  शीर्षक (Word-note) :—

IV  बिपणी (Remark) :—

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.

II अन्याय (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 टिक्क (Word-note): —
विभाजन — विभाजन = evident
adjective to है | feminine gender, in place of neuter, by है—चित्त = to know, चित्त + र (Urdi 173)
(Vedic—34-4)
है—विभाजन—this.
स्रोत = निग्रह (Nihantu 4-2-80)
in relation to the intelligence
स्रोत = तंगनी (Urdi 688)
है — चित्त = to the height
मुख्य is induced by चित्त by the implication of चित्त, चित्त etc (2-1-36)
मुख्य = मुख्य = as much as.

विभाजन — विभाजन = to the learner
स्रोत — चित्त चित्त = तंगनी (Urdi 688)
स्रोत — तंगनी = to serve, pursues.
मुख्य = to serve (Nihantu 3-4)
है—चित्त — चित्त = to serve, pursues.
है — चित्त = to serve, pursues.
है—चित्त = to serve, pursues.
है—चित्त = चित्त = to serve, pursues.
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है—चित्त = to serve, pursues.
है—चित्त = to serve, pursues.
है—चित्त = to serve, pursues.
है—चित्त = to serve, purses.
III \textit{Remak}:

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.

\textit{Gita 7:17}

11 \textit{Verse}:

1. अभयः ििा लभति, िामात.

अथा देवी नेश महं अहंसमा.

अथा देवी मही सनोह,

अद्वैता उवांते महं मनुःताचो.

ौंश देवनार्थोहृ आमुपहाना,

ैंग दार्शी साध िामो िविभिन्नी.

1. \textit{Prose order}:

अथी ि नेिः गति (the Kshetru worship Him) अथी िः िः आमुपहाना महान (Him, the Vrijena, along with the Aryamna) अथी देवी (Him the Deva-cultists) गति (in my mind) अद्वैता उवांते महं मनुःताचो गति िी िामो िविभिन्नी (the love of Ahura Mazda) दोषा अथी.
(I come as Your Messenger).  
(II) - द्रवी (I would rend them) 
दे के द्वितिया (who disown you).

II - अभ्रद (Translation): -

Him the Khaeti (Vaiṣṇava) worships, and Him the 
Verejéh (Kshatriya), along with the Aryanins (Brahmin) 
worship. In my mind there is the Love of Mazda (and not 
more formal compliance). I have come as your Messenger. 
I would chastise them who deny You.

III - तिलका (Word-note): -

अथे - अथी ग्रहणे - Hirn Meada 
Daive of वाजुरी by वाजुरी, etc. (2-4-16) Femaline for 
masculine, by कृद-नित्य-उपर्युष्ट etc.

वेयुः - भेयुः - Vaiṣṇava. 
वेया-वैये - दिग दे-हु (Unadi-72) those who 
live by cultivation नेत्रीते येन समस्यामि मोक्षा. (Rig 5-4-19)

वाजुरी - वाजुरी - worships.

भव-भुपार्थ (बालानिक) यथा । तिधि । 2 of ति गदा by द्वार 
etc (3-4-97) cf द्वार-मन्दिनी - to be heated-सताते। यथा 
becomes तिधि by द्वार-भुपा-भर्ता (3-7-9)

अथे - अथा - him.

object of प्रसारी। प्रसारी in the object by अनीके वर्णे etc. (2-3-52)

वेयुः - वेयुः - Kshatriya. 
वेयुः - strength (Nighantu 2-9)

अतः - अता - द्वार - by कार्तिक्या etc. (5-2-127).

Neuter gender in place of masculine, by कृद-नित्य-उपर्युष्ट etc.

गो महाद-along with.

स्वर - with.

स्वर हृदेषुः द्रवी मासेन, ज्ञानो (Rig 1-51-15) 
(Vide 34-11, 45-14, 44-7, 44-15, 45-9, 46-19, 48-11, 
50-8)

अत्यन्त: - अत्यन्त: - Brahmin.

अहिः - God (Nighantu 2-22); सक्तिः हिंदू अर्थातः ना - कहलिः - 
to recollect. देवी is induced by द्रवी [by खण्डुका etc. (2-3-19)]

The three casts (विकराण-वर्ण) are mentioned in Yajurveda 19-17 as वाज्यमान, खण्डुका and वर्ण respectively.

मार्गसेतु - मार्गसेतु - in mine.

अभ्रातृ - साक्षी सिन्धु। 
cf अविनाश - अविनाश 
आशीता का समता सार्वभूमि अविनाश (Rig 1-52-15)

अथे - मार्गवत्री - in mind.

सन्तो: becomes यात्रा by the dictum सन्तश्रूषा, अनुभवोऽविनाश (Katantra 
chandras prakriya 1-43) - सामु द्रवी द्रवी con elda.

तुलि - Zead येषुः

वर्धातिका - वर्धातिका - वेया - लोकी.

बसा - पसारी - to bestow, (to bestow love) 
बसा - पसारी - पसारी (Unadi 597)

बसाहस: - बसाहस: - messenger.

गो महाद: गो महाद: aw is vedic plural (7-1-50)}
IV (Remark) —

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

"This is the wine of the Maghats, and can be sipped only in the company of the Maghats."

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

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IV  दिशाती (Remark):—

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

न परमात्मानं प्राप्तं १८ २५ ५ ।
होम सार्ववा प्राप्तं प्रेमवानं तथा रथम् ॥

Malabharatata—Santi Purva 142-17

“Virtue is not a matter of thoughts and words. It must find expression in acts.
This is the lesson that Mahavran (Zarathushtra) taught.”

3. अन्त यद्य दाग्धा वीष्यातोक्तोऽस्मै, अकारत नन्दत्तोत्स वृद्धि युगः।
वत्स ना दागो मनः बचने, हृदन्धन्त पहारितोदद्भूत था।
प्राणोमेतः यहीं दद्वितात्मा, पाहुं अयूं दृष्टि चुरातामी हास्यथे ॥

I  अंक (Prose order):—

(You are the progeny of evil mind) ते च सर्वं प्राप्तं (who ever fondly serves you) हुं क न गतिपद्धि य (he serves only) lie and
error) they move about deceit spreads all around.

II (Translation) —

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

III दीर्घ (Word-note) —

रुप् — रूपम् — You.
रूपम् + व द्वारा रूपम्-वा, etc.

विमान विमान — विमान — all.
आस is the sign of the Vedic plural. (7-1-59)

विक्षण — विक्षण — (cf) vile
adjective to सग्न. आस in place of गणि by सग्न-साग्न-साग्न etc. (7-1-59)

क्ष: — क्ष: — you are
क्ष: + तु, थ.

विक्षण — विक्षण — production, image.
विक्षण-विक्षण — to design, to produce.
नेत्र — नेत्र — neutre gender, in place of masculine, by सु, सु-सु, सु-सु तथा etc.
सत्यसाध्य — सत्यसाध्य — fully.
सत्य also comes under परिषि (1-4-54)

IV सन्ध्य (Remark) —

Maha-Ratra Zarathushtra points out the defect of Devas.
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.

Bharatisi परिषि निर्देश तथा निर्देश.

Narada Samhita

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III. छ्राई (Word-note):—

एप्रैसa=to this far.

प्रभारातःकृत्य=you have done
साधनां=to measure, to do या+कश्चय ।” सन्तो in the past tense, by सत्सम्बन्धलोकिते etc (3-3-31)

अपासंत=men.

तदाच। कअ खास=आगा।

अनिकाहन्त=मनमान्त=umallest.

अनस+हत=मनसा।

दहन=इत्यादि=alas.

साहस=Zed र (as हताभा-

क्षम्य=क्षम्य=are called.

पुष्प+नर, भक्ति-नरिणी।” तर is used in the present tense by श्रीरमणी etc. 3-3-138)

देव-पुष्प = देव-पुष्प=faourite of devas.

चतुरात्मां

मोहात्मासां=मोहात्मासां=shrinkage.

हृद-सर्वांकारानः Here भावानेत्र, भावालिणीभूतते। मनहृदः

सूक्ष्मानां। ये becomes ग्या (=हृद) by the dictum हि चैव चैवाचिनियते।

cf Vas 32-10 where पूजा becomes विषय (रीतिभाष्य)। मन्त्र becomes य by the analogy of श्रीरमणी etc (3-4-59)

क्षम्य=क्षम्य=stay away.

नासे=to stray (Nighantu 2.14) Here नासे, नासे। मनहृदाः

मन्त्र (1/3)=ताना।

अपासंत=अपासंत=from Rectitude

अर्थ in place of पाल्य by हृदांकन-कृत्य etc (7-3-39)
IV दिमादि (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.

मानवसाध कुलवारा प्रतिसाद भावानान्तरकारतः

Katha 2:4

As Hfiz says

वरुखरमानी ब्रह्मकर्ता के गात्रार्थ वार्ता

अस्र अस्र अस्र के एवमात्र गुणे वर्णितः

Hfiz—925

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

II अनुदास (Translation):

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

III त्रीका (Word-note):

शत्रु—सागर—यू तथा शत्रु—you have defrauded.

उपस्थि—उपस्थिति बने।

स्वाभाविक—to cheat.

अथ दह + द्व पु. दह is used in the post tense by सचिवालयविचारों etc. (3:3-131)

मन्त्रान्तर—जागो—क्यों—men.

निर्देशीकरण द्वारा अर्थात्

indirect object of सचिवालय द्वारा by the rule अर्थात् के (1:4-51)

स्वाभाविक—स्वाभाविक—good life.

स्वाभाविक—to advance in age.

स्वाभाविक—life.

object of सचिवालय. शरीर in the object (in place of शरीर) by अर्थात् etc. (2:3-52). It is said कुप्रेर्विचारार्थैः शरीयो सत्यो शरीयो—If you know the principles of doing well, you can bring in any शरीयो. Here शरीयो is applied to the accusative.

शान्तान्तर—साध्विति—immortality.
IV. 7276 (Remark):—

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

* The Brahmanas practice Veda, sacrifice, and mantras every day, but they do not keep their benefic, as truthfulness, which is the essence of religion, is wanting.

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32-6

विलोकनः पुनः द्वितीय उदाहरणः—adjective to नः। निर्विशेष clades by
कर्म तथा वर्तमानः।

इस्सा—हृद—वन—मन
हृद—ग्रंथिैः—हृदस्तमणि। इस्सा वेदिकैः। सौ in place of द्वारया by द्वारं
खेले, etc.

इस्ससि—गेज़ै—follow, drift along.

इस्सा—हृद—सुविदा—to follow, here नावकेनेसः। इस्सा—सेन्द्रोऽ ते।

िस्सा comes by नित्यद्वारा (3-1-34)—द्वारकेनेसः।

इस्सा निस्सा रक्षणं प्रवत्सि गायः इस्सससि: (रिग्वेदं 5-5-9) (going up to

heaven).

यह—वे=who-so, any

वह—becomes या by addition of या by सहि यह वहः। Subject (in

passive voice) of अत्यन्ते (is told)

इस्सा—यह=only.

अत्यन्ते—is made to bear, is told.

सौ—to hear. सौः तिमि—वाक्यसौ—makes to hear, tells. Passive

voice अत्यन्ते—is made to hear, is told.

के तिः=पुरुष हि=whatever.

Indirect object of अत्यन्ते.

अस्ति—they,

ताः becomes तिः by द्वारां खेले ताः, etc. ताः—correspond to

ति यहः।

इस्सा—यह=only.

हिंद सालम—one whose recollection is suspicious.

था=पुरुष हि=हृद is a variant of हिंद। हिंद सालम सब

(Rahul Bhatia)=हिंदस्वाभावः.

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नन्दिस्वर सिद्धार्थ—गद्यस्तु मयार्थ।—best: conscience; object of यहः।

निर्विशेष clades by हृदांग प्रवेशं, etc.

बदोद्धा—नन्दिस्वर सिद्धार्थ:—elucidate, inspire.

पुरुषोऽपि—to know. अतः निर्विशेष (implied) सिद्धार्थ—to

explain. Here नावकेनेसः, अत्यन्ते। इस्ससि—गेज़ै—हृदः।

कहनं—सर्व मैथर्यं—about non-alacrity

संबंध—साप—tells.

वह becomes गोष्ठी by द्वारकेनेसः etc. (6-3-135)

निर्विशेष—रिग्वेदं—1 would know.

गेज़ै, हृद, हि—निर्विशेष—निर्विशेषः.

हि निस्सा clades by हृदांग etc. (3-4-97)

केतर्द; denotes also optative mood, by हिम्बर्द; (3-4-7)

IV. विधि (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. Mindu is the surest

guide and He guides through conscience. Jahid, the great

cist (Sufi) emphasises the necessity of relying on one's own

conviction.

दश्य रथोऽपि ये गोष्ठी के भोगस्तु हृद| ताः

के अत्यन्ते हृदांग सब हृद| 

Masnavi 1—493.

To some be said, "ultimately you alone are your adviser;

For you are the judge of advisers (you have to decide as

to whose advice is acceptable)."

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I. 

II. 

III. 

Word-note——

\[ \text{sin} \] = of the sinners.

\[ \text{sharp} \] = sharp.

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\[ \text{nevert} \] = never.

\[ \text{wisec} \] = wise one.

\[ \text{accomplish} \] = to accomplish.

\[ \text{the manner of approach} \] = the manner of approach.

\[ \text{which} \] = which.

Nominaive (Active voice) of the verb \( \text{send} \).

Nominaive (Passive voice) of the verb \( \text{knowledge} \).

\[ \text{alone} \] = alone.

\[ \text{is heard} \] = is heard.

\[ \text{to hear} \] = to hear.

\[ \text{knowledge} \] = knowledge.

\[ \text{is used} \] = is used.

\[ \text{in the present tense} \] = in the present tense.

\[ \text{etc.} \] = etc.
The Lion does not go to sleep; he only pretends to be asleep for a while.

The sack of Baghdaad 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 ascendancy from which it never recovered again. (Prowne—Literary History of Persia—vol. I. p. 377, vol. II. p. 435.) 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 Rana Zaraliustan had disparaged as अमोक्षा (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.), Iskshim bin Aithra (777 A.D.) revived the Gasti of the Gatha, under the garb of Sufism. Abul Khayer of Kirman, (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 Kheyer. Masnavi captured the national mind.

Jalaluddin had been initiated into the mysteries of the Casti by Shams-i-Tabrız. "One day as Shams-i-Tabrız 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 Thine, O God as Thou rightly should be known, whereas Bayazid said—glory be to me,
I \textit{Agam} (Prose order):—

Vivaswan (of these sinners) Vivaswan, \textit{Vivaswan} (Vivaswan Yima too is heard to be one) \textit{Vivaswan} (who, eager to please our mankind) \textit{Vivaswan} (was neglectful of the cattle-class) \textit{Vivaswan} (This 1-and-I-ness also of them) \textit{Vivaswan} (Mazda You know well)

II \textit{Agam} (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 \textit{Word-note}:—

\textit{Saeva}—\textit{Mazda}—of the sinners.
\textit{Yavas}—\textit{Mazda}.
\textit{Vivas}—\textit{Mazda}.
\textit{Saeva}—\textit{Mazda}.

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

\textit{Vivas}—\textit{Mazda}—\textit{Agam}—\textit{Vivas}—\textit{Mazda}.

\textit{Vivas}—\textit{Mazda}.

IV \textit{Remark}:—

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

\textit{Vardhamana} (Uttara Adhyaya 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.

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.

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

III zīk (Word-note):—

बन्धनः—वचन—नृत्ति—tradition.

बन्धनः—वर्तन—perverts.

यह—उत्पत्ति—to spoil. 

महाराज—महाराज—lives by grace etc (3-4.97) is added before र by महाराजः (7-1.59)

महाराज—life.

अज्ञा—क्षमा—to age. अज्ञा + ति—क्षमा। (6-1)

संभाि—भाि—counsel.

भक्ति—भक्ति—removing.
IV विषय (Remack):—

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

लक्ष्यवाद अस्तित्व न करने वाले कभी भी भावना होती कभी इसी विषय में वाचित्व (who repudiates action) वह अनिवार्य संपत्ति (who has no relation to the vicious) वह नागरिकवाद (who repudiates affiliations) वह अन्तःसत्ता।

Varia 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.

एव दृष्ट आधार समृद्धि के मार्गानीत वह अनिवार्य का भवन के नेत्राल कीन्त्रे

Manuvi 5—3922

There is certainly a safe resort in the universe.
gaña

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man.

or गान् = गान् = certainly.

श्राव = पुरुष = tradition, heritage

object of नुनध

मुनध = नुनध = pervoters.

सुन = सुन = to destroy. Here it is पृण भार = पृण भार =

सुन + क्रेड, हि। इ. of ति elides by सुन (3-4-97). न is added by

क्रेड भार, etc (7-1-56).

केले = हुसूं = for seeing.

केल = केल भार।

असे in place of सुन by तुसूं भें केले, etc (3-4-9).

रासॊ = रासॊ = अवशेष = told.

चन् = चन्त = to tell. भारानुभार।

वचन + क्रूह, त = अभारो। वच becomes भूल by the extension of

the rule चन (7-4-20) as becomes भूल by दुनी भार (6-3-133)

केले = हुसूं = सुन् = सन् = san.

object of केले।

असे in place of भूल by तुसूं भें केले, etc.

हार = हार = gift, assistance.

देवन = देवन = to the vicious.

देवन in dative case by देवना।

सारपा = सारपा = अस्ति = activity.

आर = आर = to wear सुन्त + ह।

object of निकास = आर in place of निकास by दुनी भें केले, etc.

निकास = निकास = असे, तु = repudiates.

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Sharma

वा — गानि — निसाड़ि। निसाड़ि = वा = क्रेड = हि।

ल. of ति elides by सुन (3-4-97)

कारे = कारे = रासॊ = toaments.

कारे = रासॊ = to repress. कार + ति = कार।

(Unadl 419). Object of रासॊ

कार in place of यहिनाय by तुसूं भें केले, etc.

निकास = निकास = निकास = निकास = हार।

असे = निकास = तापू = देवने = to drive

सुन + क्रूह, हि। इ. of ति elides by सुन (3-4-97) नि becomes

सुन (—सुः) by the dictum भूल यहि सुन निकत्ताक = ।

अब अवशेष, निकास = अवशेष (Rig. 9-75-6)

IV दित्रणी (Remark) :—

It is foolish to think that one has to forsake the world

in order to realise God.

बांधकाने न मोदोलित बनने गायना गायन।

शासिन गा—325-59

Poverty, by itself, does not lead to salvation, nor does

property, in itself, lead to bondage. ।

Indiscriminate charity is not desirable.

अव कार एशाक कार एशाक वेह।

माते खुद बांधक अपने हित एह।

मानवत्व 1—2228

Do not give away Mazhia's property without the per-

mission of Mazda.
11 I नएष्टित्र सा मोहिनीव जयगृहुम, चोद द्रजस्यो महीवित्विव विश्वासते।
आहूर्दीविष्या आहूर्दापणा, अप्सरस्ती एकाभवहर हृदेदृश्।
योऽद विश्वासित अन्यानों, मात्रा राष्ट्रानां मनसहो! II'

I. अनुवाद (Prose order): —

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.

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 defiect the mind of the righteous, O Mazda, from all that is the best.

III. टीका (Word-note): —

चूरोतिः श्‍वास्त्रिष्टिः pervers.
IV. 

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

उसे कहते हैं, स्वामी भी मन्नत लेते ।
वह पर नाशसे के गुण मृणालिक ॥

Mansnavi 3-2633.

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

I अन्तर (Prose order) :-

वे शर्मिन्ति व्यक्ति ( those who seduce by suggestions) नर्मनी
मन्दिर, अश्वलिंग, ( men from best deeds) जब सहसा। आज्ञा अर्थ, चरणी (Mazda calls them vile) वे गाय अपवेशण को भोजनी गुरुहो (who instigates to look at the world with tenets of hedonism) ।
का काला जरूर, वहें (wherefor Grhina chooses other than Rectitude) काम। हुसैन कुर्सते (and Karpas hurtful and oppressive indifference).

II अन्तर (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 tenets of hedonism, wherefor the Grhinas choose other than Rectitude, and Karpas choose hurtful and oppressive nonchalance (i.e. cynicism).
III. शैक्षिक (Word-note) :-

रसायन---एवार्ती---समाल---reduce
रात---साल, एवार्ती---समाल---to talk.
राम + बाट---अभाना---1 of अभाना elides by हाथ etc (3-4.97) and 2 by संयोगाचार etc (9-2.23)
बाला---वनाम---by words (suggestions)
भूली, तिनि सबसे। भूली (unali 638)
शैव---शैव---सत्यनारायण---men
object of देवसूर (2.3) साहित्य is a variant of अहवान : by the dictum अहवान, अवसर, लोकों [find तु क and तु often drop.] cf महापुरी (Persian)
शह:---हार---them.
object of अहवान। (नुकसान in place of शैविक, by हारासन्तवत्वम् etc.
शब्द---अहवान---अवसर---vile
अहवान in place of शैविक by हारासन्तवत्वम् etc.
गीत:---गुणार्चन---earth.
object of अहवान | गीत in the object by शैविकम् etc (2.3-32)
शब्द:---शैविकम्---instigate
शह:---शैविकम्---to soften. शह: + केर---अभाना। द and ग of अभाना. एल. = सत्यनारायण होकर हृदयम् (Rig 1-166-2)
शह:---शैविकम्---ोषणार्चन---ोषणसूत्र---by tenets of hedonism.
शह:---शैविकम्:---to select (रामस्वरूप) शह: + केर---शह:---enjoyment शह:। केर:---doctrine of hedonism---केर:---ubhaya (तत्सत्यतत्सभावम्: कल्पनायेऽपि शैविक in adverb. In place of शैविक final द becomes long (द्रव्य becomes द्रव्य) by शह.

हेडोनिश्च (Remark) :-

Shukla etc. कत्या (कत्या) अस्त्र (हिंदिक्रिया) गति। अस्त्र---हिंदिक्रिया (Aranya kosha) अस्त्र, हिंदिक्रिया करणं।
कोष:---हार---to see
अहवान---to see. अहवान + हार (vide 32-11)
गुण:---अस्त्र---swallowing, avoracious
प्रा:---अस्त्र---to swallow प्रा: + स्त्रिया
अशृष्टि---अस्त्र, किर्णि---other than rectitude
शैविक by the dictum प्रा: वीष खच वर्षिनि किर्णि विचलविचलितेन न।
साहित्य---साहित्यम्---callousness, cynicism
object of शह।
शह:---शितार्य---injurious.
शह:---शितार्य---to injure
शह: + अन (शह) = शितार्य (3.1-134)
adjective to शह।
शह:---शह:---mischievous.
हार---शह:---to oppress. हार + शह: objective to शह।

IV. दिवंगिती (Remark) :-

Hedonism (pleasure-hunting) leads men to ruin (Gita 2.44). It is the doctrine of Charvaka (वाक्य) 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, via it pleasure is consciously pursued, it ever eludes our grasp. Happiness comes, only if it is forgotten (is not the direct object of
actions). “सङ्ग्रह कः सः प्रविष्टिन मः—भ्यो भानियः, भ्रातार्जी न 
सङ्ग्रहकाः” Gita 2.70

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

हितासादेत श्रावण वनयत्वादिशुंशोऽधिकारी 
तत्स्त्रेत्र सुवियः सङ्ग्राहकाः देवते॥

Isa 25

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

यह हैंटी दिनाकर पुरुषः
भूमि सुधुप्रशंसो एवः सँभेव॥

Masnavi 1—29

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

13 या सुमारा नाहिके हीपतन, 
अविज्ञान देवाने मनसः।
हेतुभर्तु मेरेकाराय भा, 
यह सा मनुष्य जीवितार्त कामे।
भारी मोहानार दृष्टेम्,
ये ईशु पाद् दरसाद अवसा॥

I अन्वय (Prose order):—

सङ्ग्रह कः सः प्रविष्टिन मः—भ्यो भानियः, भ्रातार्जी न 
सङ्ग्रहकाः” Gita 2.70

II अन्वय (Translation):—

That non-balance (cynicism) which Gehma inculcates 
and which leads to the abode of the worst mind, and 
which is the cancer of one’s life, and which, O Mazda, 
influences hedonism—He who protects the Messenger 
of Your Gospel, from such (cynicism), reveals (to him) what 
true Rectitude is.

III तॊक्त (Word-note):—

गुङ्ग—लक्ष—greedy.

स्व—भावी—to swallow, स्व—म—
भिशाणाते—भिशाणे to eatate.

स्व—to advise. स्व—वह—(frequentative)— to advise.

स्वभाव—सेवनं:—to submit by saviour (3-4-57)

देवन—सोऽय—abode.

द्व—house (Nighantu 3-4-12)

द्वन्द्वा is a variant of वा by the dictum स्वभाव भावना ओऽधः: 
स्वभाव ओऽधः: द्वन्द्वा ओऽधः: द्वन्द्वा is a variant 
of भावना by the dictum निष्क्रियाद्वन्द्वावस्तुभूते (स्वभावी of result)

अहूः—सारः—life.

सार—सारं—Zend 3.66. अहूः and सार are variants

भाषा—विनांका—destroyer.

मुं—विनांका—to injure. मुं—मुं—सारः
of Grehna. 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 Arrangeeb) over the feelings of others (even of his father).

(ii) The thirst for pleasure is insatiable.

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

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

18. अयो गर्भो जन्मो दोषभोगै नी,
कान्तसुनित्य तुष्टि नी ददात्।
यत्र भावं हि यत्र भविष्यति भवः,
परित्रस्तां ते यथासेवनु अवोः।

यथा चाळवन्तै ज्ञायात्र कभी, 
वेदविशेषः सजोपत्ति अवोः।
I. संन्य (Prose order):—

अयोध्य म जगन्नाथी (Graehna does not avail him anything)
बाबाड़ा बनू, ज बतती (not do Kavis lend any strength) रवा री
अ अवास रमन (his undertakings become reversed) हुआ नम
अध फिगटा (who is seeking the patronage of the villain) सह,
ब गो द्वारे बतती (for he counsels to forsake the world) क
इलौता कर कोपात (who seeks support from: casuistry).

II. सन्य (Translation):—

Neither Graehna 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 Graehna) take recourse to Dura-Odha (casuistry), teach only to leave the world to itself (and not to help it on).

III. शैल (Word-note):—

आयोध्यो—आयोध्यी=happens to him, avails him.

म + मू + तै = मू becomes हो by
भृती ह गुणी (Varanasi 8-1)
ही = ह = not.

क्षेत्र=वस्तु=strength.

object of मदा (2-3)

विदा = धारा = undertakings.

हुआ=होना = to choose. हुआ + करण = विलम्बण: नहीं।

श्रीगुप्त:—बिजलिन्त=contrary.

विलम्बन:—बिजलिन्त—entering, resorting.

बिजलिन्त=हुआ = plural in place of singular, by हुा, हुमा—बिजलिन्त:

हुआ+हुआ = sinner.

indirect object of विलम्बन।

अन्य:—माना = refuge.

बनकन्तु = अन्य (unad 536) = direct

object of (हुआ)

मो. = माना = world.

object of हुआ। बैठे in the object, by सरिख in etc (2-3-52)

अधिकोट्या = हुआ + विना = योगी- to forsake

हुआ=हुआ=हुआ=to forsake.

बैठे in place of हुआ by हुआ, etc (8-4-9) object of विलम्बन।

हुआ+हुआ=संसार=casuistry.

षष्ट्र—प्रायस घटित (घटित) = to steal.

षष्ट्र+षष्ट्र = षष्ट्र: mischief, stealth (of the sense) object of घटित।

षष्ट्रोत्तर=There is a pun on the word; for षष्ट्र (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 षष्ट्र (of षष्ट्र), looks like अष (Rectitude).

षष्ट्रसिद्ध:—षष्ट्र means equity and अष्ट्र (श्रधा) means

oppression. There is similarity in appearance only,

Cynicism first looks like Kshatriya. But the former

is egocistic, the latter altruistic.

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IV टिप्पणी (Remark) :

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

सुंदर त्रिभुज रहि । खुश रा शिशुजनाः

स निजः सन्न मनस्तति कुरु इति ॥

Masnavi 6:52

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

रेखी हेतु संवादम्य दृढः

कस्ये वृत्ति को भवन्ति को गरान्ति रहिण ॥

Masnavi 4:1982

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).

* 7-22 *
The man who sticks to a principle, succeeds in life. One who has no principle, falls everywhere, for he has no firm stand, and is carried away by the blast of the moment.

The man who has no principle, always changes his mind, and is never sure of himself. (Vandana 32:123)

Recitation killed, will kill you, and recitation saved, will save.

15 I have not got your permission, 
Nor can I tolerate this thing.

You are the one that I am going through.

I hereby declare that I am not going through this thing.

I hereby declare that I am not going through this thing.

I hereby declare that I am not going through this thing.

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I hereby declare that I am not going through this thing.
II सकुशङ्ग (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 with this (equality) in the utmost of their hearts.

III ग्रीक (Word-note): —

षष्ट - ठीक - certainly; तिरक्तिन - in Parsian.

बसिः - बसिः - best.

शास्त्र in place of शास्त्र, by धृति-सु लुकस etc.

करण - करण - to cast off; आक्षेपित - of blame.

करण + कर = करण - present participle ending in कर, (rather than शास्त्र) by analogy of the rule शास्त्र-पत्र (3-4-17) 'e' comes by शास्त्र (7-1-70).

षष्टि = अस्ति = अस्ति = स. अस्ति = करण (Unadi 567) आक्षेपित बुध (7-1-98) अस्ति — अस्ति — अस्ति — अस्ति.

षष्टि - जिष्टि - जिष्टि - of duality.

षष्टि - अस्ति - अस्ति स. अस्ति - अस्ति - अस्ति - अस्ति.

षष्टि - अस्ति - अस्ति - अस्ति - अस्ति.

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षष्टि - जिष्टि - अस्ति - अस्ति - अस्ति - अस्ति.
second person in place of third, and singular in place of plural (i.e. ति in place of भैरव) by the dictum यह-हि-बहि-कस्तह etc

अभि—अभि—at heart:

यह ति भैरव अभि बहि बहि हि कस्तह।

अभि becomes अभि, by यह-हि ति भैरव etc (5-1-63). अभि becomes स्वाभि; by the addition अभि in place of ति भैरव by यह-हि ति भैरव।

IV विज्ञानी (Remark) —

Bhagwan 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

[ समस्ता समानस्ता — egotism ]

हृदि ति भैरव हे ति कस्तह कस्तह भैरव।

Sukha Parva 61-12.

"The Prophet of the Ahrura-worshippers asked them to get rid of "समस्ता समानस्ता" (समस्ता समानस्ता)"

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

The word समस्ता itself is an adaptation of the Gathic श्रद्धा (समस्ता), 'समस्ता समानस्ता' = श्रद्धा (hand); and its association with the Ahrura cult confirms the conclusion. It automatically establishes the pre-Mahabharata age of Aharvaran 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 sults, beautifully expresses.

महाबल जाल, प्रकाशित जाल, बाल दाल।

जुन बे अभि हृदि बहि बहि बहि बहि बहि

Mahabali 2-2010.

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)
I अनुवाद (Prose order):—
क्षा एड (just as he is) का करण (so awards) म: श्रीरक्षक अधि:
वित्त (who, the orderer of the foremost life is) दु:ष्ट श्रीरक्षक
रिफ़ंश (the super-prophet, fittest, deeds): दु:ष्टि से का स प्रमुखता
(to the vicious, as well as to the virtuous) वरम देवांती मिफ़िशन (with whose falsehood equals) कर न कल श्रेष्ठ (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 beower 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 तिलका (Word-note):—
प्राप्ति — एक — this one.
दु:ष्टि — तथा — so.
कलेख — प्रमुखता — shopers.
वित्त — प्रमुखि कविता 1: अनतमेरका
रिफ़ंश — रिफ़ंश — reaction.
object of रिफ़ंश । आ in place of हिरोज, by सु:षु: दु:षु: एती
रिफ़ंश — रिफ़ंशम — fittest.
adjective to रिफ़ंश । आ in place of हिरोज, by सु:षु: दु:षु: एती
श्रेष्ठ + हि = रिफ़ंश । आ becomes हि by विद्यार्थी etc (6-4-162)

IV. नामी (Remark)
The Law of Karma is inexorable—every one has to reap
what he sows. This law indicates the justice of Mazda.
In awarding recompense, 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
summon buraum.

Every race believes in the Law of Karma viz. that good
word brings good result. The Hindus (and perhaps the
Persian also) tack 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.
II अंगुलाद (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)—

अर्थ—विविध—frustration: object of शर्मति

उद्गो—पुजारिक— to the villain: dative of शर्मति

श्रुःति—हेतु—effects:

शर्मति—स्वार्थ—self—dative of शर्मति

श्रुःति—कियोगो—employs:

श्रुःति—कियोगली—कियोगली क्रिया— I अर्थात् (Vide 46-9)

श्रुःति—स्वार्थ—being:

अर्थ+स्वार्थ=अणि (noun)

object of किििि

विषय—कियोगली—for welfare:

लाभोली मद्याकारी

राजस्वि—दोरस्वि—attempt:

राजस्वि—राजस्वि—to accomplish,

declined in स्वार्थ class.

चाली—चाली— to the delight:

लाभोली मद्याकारी
IV (Remark):—

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

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

सोवःसमा योजने का सोवःसमाय पासे विश्राम।
रा लोभितास: राजा दाहस्यं संही अवशेषं।

Adiparva 41—33

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.

II. अनुच्छ (Translation):—

He, who is most beneficent to the pious, be he a Ksheta (Vashya), a Vratajena (Kshatriya) or an Aryama (Erahmin), O Ahiwa, or a servant of the world—verily he belongs to Rectitude, and serves to uphold Conscience.

III. टिलक (Word-note):—

सोवःसमा = अयोजन = cultivate.
कश्त्रीया = Kshatriya = warrior.
ब्राह्मिन = Brahmin = priest.
विश्राम = राजासंही = servant.
सीतारा = अयोजन = on account of zeal
फळी = energy (Nighantu 2-9) हेतु सुतिवा =
सीतारा = श्रेयस = of the world.
वर्षिजन = in place of yajñi, by the Vairik वर्षिजन =
वर्षिजन = for protection.
सोवःसमा = सोवःसमा = to conceal
सोवःसमा = सोवःसमा = (Urdhi 608) वर्षिजन + अयोजन = अवशेषाय विश्राम सम्पन्न समझाय।
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 promotor of Rectitude.

Mahabharata catches the idea and says :-

सभा के चर में कोई श्रेष्ठी नहीं। निम्न चर में कोई नहीं।

केवल स्वभाविक ब्राह्मण के निम्नविक्रम।

Sunti Parva 185-7

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?

III शब्द (Word-note) :-

ये वै बुद्धि अधूरा विचारः

अकेवा वा मनोकामना अवः 

सप्तेषु वा दर्ष्यस्तिनियुः

वैरंसत भवति वा मन्त्रिविलुः द्वृत्तिः

अड्भुतमस्मिन्न नामोऽनुसरः

नेतृपत्ति वधाति असंविक्कासः मन्त्रणौ

I आयन (Proseorder) :-

वे मानते (O Mazda) तुम बताई कहाँ कहाँ। दुनिया नरकः (out of you, heresy and ill attitude, I dissuade) वे अनोखा च विरोधी (the diss-

belief of the Khetu) इकनक नैसर्गिक रूपः (the innate violence of the Vrihshna) अर्धमन्यजः च नैसर्गिकः (the intransience of the Aryaman) ते वधाति अविवाहितः मन्त्रणः (from the servant of the world, lowest mentality)

II अनुवाद (Translation) :-

Now Mazda, I would eternallize all disloyalty and hostility against You, and also the disbelief of the Khetu (Yashtha), the innate arrogance of the Verejena (Kalasthnya), the intransience of the Aryaman (Bashmin), and the narrow-est mentality of Servant of the World.

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Zarathushtra, in this and the preceding verse, mentions a fourth case—the casteless caste of the genus Vatra (servant of the world). These are those who have cut grown the bonds of nationalism, and have become international (citizens of the world). That this casteless case 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 Swetashwara Upanishad translates the idea as Aryan (6:1) viz. one who has outgrown the service and world (the four cases and stages).

Mahabharata recounts the besetting sin of each caste as follows.

Arya: महाभारत, नासक: नियमका ध्रुविका गुणः |
सन्तो दिनकास्तेथ देव: देवता अनुष्ठानम् ||

Sanatk. Prav. 3-20

A Brahmana, 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.

IV इत्यादी (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 opposed 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 Vrijama, and the Khetu, Bhagavan
I 阿胡拉 (Prose order) —

पा विद्व-धर्म, ॐ खुश। (Devotion which is the all-highest)
संसारी हृदये (I pray for my salvation).
सैनीक मृत्यु अस्त (confer long life) भवि मनि भवि भवि भवि (along with the strength of conscience).
हृदय् एक मनि भवि भवि (that path is straight, through rectitude) हृदय् मनि भवि भवि भवि (where Mazda Ahura lies).

II अन्वय (Translation) —

This Thine, which is the greatest of all, viz. Soma (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 विशेष (Word-note) —

सा — that, nominative to the verb सहिती understood. refer to सुखः।
रूप — रूपक that qualifies पुत्रम्. neuter gender in place of masculine by सुर-बिना, रूपका etc.
सिद्धेश्वरिस्तमिति सर्वदेशस्तमिति — highest of all.
सिद्धेश्वरिस्तमिति सर्वदेशस्तमिति — highest of all.
the ए of प्रेमिति does not elide in Samaa by हः-अन्वयार्थम् (6-3-9) neuter gender in place of masculine, by हः निन्द्र, लक्ष्मे etc.
सेवा = विद्ध — devotion

| 33-5 | 
| — | 
| सहिती | 
| पा + सहिती + सुखाः। सुख + रूप + सुकाः। the normal form is सुकाः। 
| reduplication of सु is stopped by कृत्रि तत् etc (7-4-56) | 
| हृदय् = अहुराम् — I invoke | 
| सार्वं सहिती — सहिती — for the sake of peace | 
| अत्र + आत्र + सुकाः — सहिती। प्रेमादाय, चापादाय — सहिती। | 
| गतिरवर्गे वातिति — सहिती। | 
| सहिती: — सहिती (योः)। अहुराम् + सहिती। Urdh 232 — सहिती — seeker of protection। | 
| सहिती: — सहिती (योः)। अहुराम् + सहिती। Urdh 232 — सहिती — seeker of protection। | 
| सहिती: — सहिती (योः)। अहुराम् + सहिती। Urdh 232 — seeker of protection। | 

IV. टिप्पणी (Remark) —

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

हृदय् व हृदय् अपि कुमार सहिती सुभव्य ।

स्वभाव-स्वभावे मुनि ति देव वचने हि सहिती ॥

Gita—8-22

God may be attained through love alone.
It is the great alchemy that removes all distinction between caste and caste.
Not to speak of higher castes, even a Sudra is sanctified by love of God.

As Jalal explains,

Things in this world are like a net cast round a fish. The fish is the cause of the net. So also, the seeker who has gained the knowledge of the Beloved, through which he has gained the knowledge of himself, is the cause of the mystic knowledge.

Masnavi 2-1770

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

IV वियप्ति (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 religious life here, only sincerity counts (अपराध का इंतजार).

अतः क्रियाः गौह गर्वी उपालांत ।
भावित इन तौरिः क्रिया स अमोलापनत।

Masnavi 2-1577

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

I अन्तर (Proseorder) :-

The invoker who is sincere 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, Alhum Mazda, in order to see You, and to touch You.

II अन्तर (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, Alhum Mazda, in order to see You, and to touch You.
III  दीक्षा (Word-note) :—

जोता—होता—invoker.

श्री—वृद्धि—sincere in rectitude अमान्य गौते = गौते-वृद्धि।

मनोहर—तपोद्वह—of his nature (temperament) मनुष्य—spirit.

Spoken of men, it means propensity.

कम्या—सुन्दर—harvester, profusely.

कि—कि। कि—विशेषण हस्तो—to collect. कि—पद—पद collector.

श्री—in place of दूर (1/1) by सूर्य सूर्यकष्ठि etc.

करसाना—ग्रहण (Nighantu 4-1-15) भावणा: नाना नाम (3-9-2)

भाव—निराकर—send.

अन्त—अन्तित—to go. सामान्यतः (implied) मनमो—to send. अन्त—अन्तित—अन्त। अन्त becomes गाम्य by ग्रहणी etc (6-3-133)

मनोहर: प्रख्युता तथा: पावनम् गौते।

(Asanga Veda 4-15-9)

मनोहर—मनोहर—३०००—thoughts

object of अन। निदित्तमो निदित्तमो द्वारा गौते गौते, etc.

हा—स्वस्त—so that.

क्रुद्धमी—क्रुद्धमी—I may grow.

हा—हृदि—to grow. here दिशारि—स्वस्त—मी: हा—हृदि अनि—

क्रुद्धमी:। जी (like जी) is used of all persons and number by extension of विद्या व्याख्याती, etc (3-4-2) [Vide also जी by ग्रहणी etc (3-4-9) ; which only being सामान्य (incomplete predication) does not so suit. जी is better as सामान्य] of विद्या जी गौते (Rig 1-27-1)

त्रिवेणी: द्वारा गौते (Rig 6-67-1)

IV विवेकी (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.

(5) उप्लब्धि स्वरूप गौते विवेकी।

पदार्थ नीति सूर्यकष्ठि नीति सूर्यकष्ठि 6

Siva Gita 2:46

(ii) The supreme lesson, that Atharvya Zarathushtra

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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 critics 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 spectacle).

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

Bhagavad Gita, Vayugraha, Chapter 32, verse 35.

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

Mama, the Scripture of the Sutras, also says that God can be seen.

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 Zarath-Agai Zarath-Ushtra had uttered ages ahead.

The Gatha repeats the idea in other passages too. Mazda

Mama 5:1464

32-25-35

One sight perceives only two yards of the road, another

Mama 5:1464

They only echo what Zarath-Agai Zarath-Ushtra had

Mama 5:1464

for those who think that Mazda can never be seen, it

Mama 5:1464

Without the ideal of the vision of Mazda, a Religion

Mama 5:1464
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 (vas 44:17).

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

ishops are chosen to [be] not seen.

Sri Aurobindo, in his Life Divine, explains the process as to how this vision is possible. To challenge the caliber of Aurobindo, is the same as obscenity.

73. 

I. Anvay (Prose order):

हे वचन, आ मामा एम्बा (O the Best one, come to me) हेे वचन, आ मामा एम्बा (O Mazda, arrive and show Yourself)
They also were men like us, O India, those Rishis, who (we bear) had seen You—then why should we not see?

Job asks us to exert for the vision of Mazda.

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

8.

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 Parshvanath Ramakrishna or Mahamuni Nanak liars? Is there any reason for thinking that they were self deluded and not we?

I. (Proseorder):—

Rigveda—7.28-4

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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 solility of immortality and the wealth of spirituality.

III टीका (Word-note) —

प्र—= well-well

The upasarga is repeated by हः—हः etc (8-1-6) and separated from verb by वर्णांकाि (1-4-82)

हः—= निषाि— explain.

हः—= निषाि— to know. निषािकर्ति (implied) निषाि = to explain. हः + की = हः

सत—= सत—= object of life

object of हः. आ in place of हः by सत हः, etc (7-1-39) (vide 43-13)

सत—= सत—=— object of 1 would do.

सत—= to move (Nightsun 2-14) हः + की = हः. हः is used in optative mood by सत हः etc (3-3-8)

आत्म—= आत्म— of Rectitude.

सती एक by सती हः, etc.

IV निपिन (Remark) —

Service of Mazda through Conscience is however the preliminary condition for such vision
I  अन्वय (Prose order) —

अथ विज्ञापनम् ये देव सत्य (Now Mazda, this Thy principle) अर्थ-बाली (for Rectitude-fostering venture) वाकाण्डे सत्य (holiness, the resource of all resources) विशेषतः वाकांते (may Best Conscience choose) कथा वाकाण्डे अरी (I would that - wise attain perfection यथा अरी: सत्यने (which-wise the souls incline)

II  अन्वय (Translation) —

Now this thy Manuḥ (principle) Mazda, viz holiness, which is the beat 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  शब्द (Word-note) —

अथ = तथा-thy.

सत्यु = प्रतिकी-principle

वाकाण्डे = प्रकरणं-object of वाकुः

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

कथा = कथांसने = for rectitude-fostering.

विशेषता = विशेषता-Synonym. विशेष (अशुः) = to grow (Macdonell).

विश्व + विश्व = विश्वं-विश्वं.

विशेष = विशेषं-adjective to विशेषां.

विशेषता = विशेषता-boldness
Jalal warns us as to how, for want of Kabahra, a man fails to escape the snare

इन अर्थन में हा मिश्य हुए कोई

इसका प्रयोग वर में स्वाभाविक कीजिए।

Masnavi 3—1649

He falls into the trap with his eyes open.

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

आये तु या तु तु के चिन्तन

अनुज्ञान में तद्व यथा स्वस्त

Masnavi 3—1666

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

The idea is made clear in गङ्गा नर में of अस्कर 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 “विभक्ति विद्वेशका।

सूर्यमून्त निवृत्तिविनेता विवेशका।

6—20

Summum bonum lies thre which-way the soul inclines (स्वस्त विशेषता अनवि) — provided it has been purified by the practice of शेष (equanimity), i.e., consecrated by कुशु।

1 अन्तर (Prose order) —

अर् कि विभक्ति विद्वेशका। (all permanent gains) आये तु अतिरिक्त या—

विग्नित (that were and that are) कह व मनुष्य महिला (and those Muzda, that will be.) लम्बविष विनेता ह्रीरू आलस्य (you have, placed them on your grace) तक नामो उप (bestow conscience) कर्म अमृत स्वध्यायं ब्रह्म (non-chalence, rectitude and higher self).

II अनुष्ठान (Translation) —

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

III टिला (Word-note) —

कि — ब्रह्म — विषयं — permanent.

विग्नित is a विग्नित (indeclinable) read under स्वराधि class (1-1-57) Initial श drops by संधिते तथा (6-4-141) (vide 31-8, 43-13)


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

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

Whosoever you the most beneficent Lord, do hear me and forgive me (for any reason)

And You, O Mazda, who is the most beneficent Lord, do hear me and forgive me (for any reason).
reason whatever (i.e. irrespective of my desert) Faith, and
world promoting Rectitude, and Conscience, and Non-
chalance.

III श्रीमा (Word-note):—
सिक्कनी:— रिश्वनास—कपपाल—most beneficent.
अन्तराक्षर—अन्तर—faith.
शर्यं = भयं = भवी:—rectitude. Here neutr. gender.
स्वासी—स्वान—स्वातिक—world-promoting.
ता.—वशिष्ट:to uphold. त + य + श्रृ —वशाय (अशाहित)
श्यामी यथा: तथा. अतः वशाय—स्वाय.
An instance of नाशिज्ञतम महीनिः, as implied by, सस्त्री नवीनवति
(2-2-35)
सत्यमृ = सत्यम्
त—सत्यांसि। अथ सत्यांसि। छोटा, त
महान्युतम = मात्रांत:— forgive.
महत्त्व = मात्रांसि:—to purify, to forgive
महत्त्व छोटा = महत्य + भाव। आ is added is this root (like कु by
आ, जस्ता सुचोकी—3-1-40)
An instance of double root as noted by Dr. Tarapatrewala.
It is however more likely that the root here is महत्य —to favour, so often used of Varuna in the Veda.
मुक्त—छोटा = मुक्तक्षय:—
में = मानसै:—
object of श्रमान and मुक्त हो।
ढेखी in the object by वासीसि etc (2-3-52).

IV द्विः (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 श्रीमान्य by giving his 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.

श्रीमान् श्रीमानि सातवाणि श्रीमानात्।
Bhagavat 4-9-17
कालिद्वार परंसि सभी हृदि धृत:।
हीन मार्गी का हृदि कालिदि।
Maslvi 5—1542

We did not come into existence by our own efforts.
Manda 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.
उन्हों ने उजागर करा लिया,
आश्रय में बहवीरी देखा।

लेनिनता मदनपुर महान,
बहुत जने भागा।

अर्थ हन् भक्तिभूत
गांधी मनहरा केलेक्षण॥

I अन्वय (Prose order):—
आर्य अनलें है अरु (oh Ahura exale me up) मारक विश्व
हलन (through faith: give me strength) लीलियें मारक भग्ना मारक
(through purest mentality Mazda) पूजन श्रव अरुइं (give good
vigour) तथा भवना हलना (through rectitude, steady courage)
तथा विश्वन नाहु। (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 टिकार (Word-note):—
उपसंह उप=up.
उप is an Upasanga by प्रभास: (1-4-58)

प्रभास
कर्मनाः मनस्त्वते—exalt.
आर्यभ अरुणतिः—to exalt. यह अरुण, अरुणमेष्टः।
एव तथा (through strength (Nihantu 2-9)
कर्मनाः विभवतिः—by mentality

In place of दुर्गिता final अ of सम्य becomes long by एव (ध-धे
et (7-1-39)
कर्मनाः सम्यः—good.

अरुणतिः—vigour.
objec of भवना।
एव (exaltation).

सुलभ्या—give.

सुलभ्या—to flourish. दुस्त्रा+सुलभ्या (Panini S-3-89) object
of भवना।

सुलभ्याः—expansion.
IV *टिम्बरी (Remark) :—*

When the devotee is fully established in meditative (detachment) he does not pray for anything, for he can do without everything. That is the meaning of Kaushalam (Nonchalance). 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 (प्रज्ञेय). As Jalal says:

हेतु बुद्ध दुर रैंग बश नखारन
पर पुरुष कुशे सा बाहर गोलस

Manavi 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.

131 रेखायण चोलकराने,
देवकी मोह द्वे व ब्रह्मका।
वा ख्यात्तुष्ण शा हुरा,
पर बहुरुष्ण अविच भन्दहो।
प्रोत्सेन्ता आरम्भайте,
अभा दयालाणे पवित्र्वया॥

II *सुन्दर (Translation) :—*

Whatever torment you may send to me Ahum, I would taste them as delights, through Your Nonchalant Maza, which is the blessing of conciseness. O Noble Faith reveal Rectitude for the sake of religion.

III *टिक्का (Word-note) :—*

स्त्रयाणां देवकरण्तं अस्वादः
(स्त्रयाणां = to please) कादानम् कादानं = का (mandi 362)
object of का स्वादः।

का = विषम्योग by the extension of the rule स्वादमविगत स्वादमविगत (2-3-17)

का = विषम्योग = I would much taste (relish)

का = विषम्योग = much. It is an upasarga by the extension of the Varttika का = अन्तःसंगीत अन्तःसंगीत (का 2-3-17)

का = विषम्योग = का = विषम्योग = to taste, कोट्स आरति। (कार्य in Hindi)

दारान्तिः = दारान्तिः you give
हा = हा = to give ला = वादम्योगः। का = विषम्योगः।
ङ्ङा

IV दिःपीली (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.

सरीत पर्व १७८—१०

"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.

वा किते सम्बन्ध व बहुधा वैराग्यं

मानवी ४—२०३४

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.]
I अन्वेषण (Prose order) :—

उपमय (Now please accept) अनुमान—यद्य कथा निम्न ज्ञान (Zarathustra dedicates over the up-mind of his own mind) पूर्तति नाथ सचल क्रम १ नश्त्र (and the best of his Conscience to Mazda) अनुमान न्योगियां (and [the best] of his deeds to rectitude) दा व मथं (and what is [the best] of his words) शुद्ध श्रृंगा व (devotion and homoealence)

II अनुवाद (Translation) :—

Design 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 श्लोक (Word-note) :—

रावण = भुवन = accept.
रा—रा = रा—both to give and to accept according as it is फर्मेन्ट or अर्मेनेन्ट भोज तामू.
Third person is used because the subject is नववर (homo-

Kathi—Mast—of the mind.
का सश्च सन्न्य भेंटी ने (Rig 7-96-5)
I speak thus with my mind.

उपमय और अभिशिषत = up-mind.
Sanskrit वि—Zend लं (vide 31-11, 34-14, 43-16)
पूर्तति—से नाथ—the best deal.
पूर्त + श्रृंगा + पूर्तति। महो चै। (4-4-144)

IV शिक्षा (Remark) :—

Gita asks us to make a complete surrender of ourselves.

गैस, दूसरी दूसरे अवसर तथा दूसरी प्रदीष्टि दूसरी।
इस तरह संयम की तीव्रता तथा दूसरी महत्वपूर्ण।
Gita—9-27

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

This is the khetwevadatha of Yasn 12-28, and has been called लर्मेनर in Bhagavata (7-7-26).
This is the essence of Zarathustra's cult. As Hafiz says व व व म म ए म व, हुम ना मन्ना सीमान जान (Ode 224). Ecstasy of love is the characteristic of the Persia, and may be traced...
only in their company. Jalal echoes the sentiment of complete surrender.

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

1. Apna (Prose order):—

After the words ‘ya vahana ya vahana’ (those Deeds, those words, and those worships) a word ‘amritam hah’ (which will give Immortality and Rectitude to them) and a word purnarupam (Nourishment and Spirituality) with plenty of Ahura (Of them, You O Ahura) halehaleh (with plenty in hand, come quickly)
II. अजित्तम् (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 Non-attachment and Spirituality—with plenty of them (such actions etc.) in Thy hands, O Absura, quickly come.

III दीर्घा (Word-note) :—

क्षीर—क्षीरक्षाम्—क्षीरक्षाम्—deeds.

Nominative of क्षीरम्, आ in place of प्रजान (1/3) by खुस खुस. न क्षीरक्षाम् मध्या कालपरि (Rig 10:49-11)

अमृतम्—Immortality.

अमृता—ह ते by ते भावम्. भव—सकला (5-1-119) object of दानम्

दानम्:—संस्कृत विन्यास:—to all.

दानम्—दानम्—दानम्:—will give.

दानम्—दानम्—दानम्:—to give.

दानम्:—by दानम् etc (3-1-41). दानभ is used in future tense by दानम् महोत्योगिणः etc (3-3-31). singular in place of plural by दानभ, दानभ etc

सुभावितम्—सुभावितम्—spirituality.

सुभावितम्:—सुभावितम्:—(good soul—higher soul) सुभावितम्:—by सहे (4-4-144)—सुभावितम्:—object of दानम्:—सुभावितम्:—in place of दानम् by दानम् दानम्.

दानम्:—of these (deeds, words, and worships)

नेयते:—नेयते:—You.

हू मे खुश आति हा :—
and Theism. Thereby be recognized that piety (i.e., meritorious deeds and words) also is the gift of Mazda.

Bhagavata Purana elucidates the points as follows.

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.

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

21 अद्द जा है तोह महदाता,
महन्न्वरा ना बंधुकुश दुरुला दाता।
शेषनाथरा नेरेत् प्रजीविता,
क्यो हमें अभि हृदयम्।
पद्मरथ स्मरौविष्यात् महंतम॥

I (Translation):—

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

II (Word-note):—

हर्दर्णे तेऽगुरुः गुरुः गुरोऽहुः
भवन्ति—विनविर्—of attention; possesses निविष्ट्विन—सर्व—whole.

object of देहस्: घातिया by पुरुषः-पुरुषः

II (Translation):—

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

III (Word-note):—

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