THE HYMNS
OF
ATHARVAN ZARATHUSHTA

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14-2)

गच्छा - अर्थ - गच्छा - with rectitude.
वहाँ, तुम्हारा। वहाँ (to denote the meaning of 'with')
elides by तुम्हारा द-उन्नाते.

अन्तः - गच्छा - goes together.
अन्तः - to go.
ते हि वाचनम् गच्छनति सच्चिदः (Rig 1-164-50)

परिमेवे - परिमेवे - goes.
परिमेवे - to go (Nighantu 2-14)

भवानिमि - मुखावरिः - of one like you
भवा - कुमाड़ि। कुमार् in Persian.
कुमार + भवा, -भवाणि। भवानि is added to कुमाड़ि and असा to denote similarly, by the Vedic a कुमार+ असा+ भवा विभावना भवानि।

भवा - पुजारि - in worship.
भवा जनसः गीति हि पुजारिः प्रतिभा भवानि।

Enam has various meanings, as noted in Amara Kosha.

IV. विवाह (Remark):--

Some people have the foolish idea that offering of gifts to Mazda is like offering of bribes (for getting some favour) - as if Mazda is in need of anything, in need of our presents.

It is we who profit by the transaction and not He. As the Bhagavata says

स्मरणार्थ: भवानि अवर्जनां
मनं बदनुि अविभाजन: कलक्ष शून्यः।
whole world) a by which Conscience is constituted) (the sages indeed perform) by everything, Mazda, your worship.

II  (Translation):

Now obedient, O Ahura, I would offer to You and to Rectitude, the whole world as my oblation. through non-chalance, on which Conscience is based. By all (that he does) O Mazda, the sage accomplishes your worship (all his work is worship).
IV  टीपणी (Remark):—

The real devotee gives up the whole world to Mazda, i.e. he no longer piles the world for his own sake, but only as the servant of Mazda. He has no objective of his own.

दुहै आभ जोसे अति के एक का सब ग्रहाठ।
हरेके घुंघ माझार बाथी नेके मुख है।

Mansv 5-588

It is foolishness to think that Mazda has anything to gain by our praises, as Jalal, that interpreter of the principles of the Gathas tells us.

अत सत्ताः पक अति साहिहाकाः
गाह हम इहां सुपरी अंगे मुखाकाः

Mansv 2-1758

I am not sanctified by their glorification (of Me). It is they that become sanctified and pearl-scattering (pure and radiant).

भावना—अभि—सर—सर—सर—सर—सर—वनस्पति—वनस्पति अवधीताः
अर्हतमाय अर्हतमाय अर्हतमाय अर्हतमाय
श्रद्धा—स्नेतमा श्रद्धा—स्नेतमा
असहस्त्रां दशहस्त्रां
अन्य तर्कानुसार दशहस्त्रां दशहस्त्रां
जसादेश जसादेश अन्य तर्कानुसार दशहस्त्रां दशहस्त्रां

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(i) Fire (Sacrifice in fire) is the symbol of the house-holder's life, and Bhagavan Zarathushtra gives preference to the status of the house-holder. Fire is the purest and brightest element, and the Aryan used to say their prayers five times a day and the Hindus thrice. Parsees were known as men of five Fires and Hindus as of three Nachiketas (fire) एकाधार्मिक रूप से निर्माणितें।

\textit{Katha Upanisad 3-1}

(ii) Fire is the symbol of the self-consuming love for Maziel. A Cisti is never so happy as when this fire burns in him.

\begin{quote}
त तर प्रेम वर्ग ठीक वह पालन \\
तर प्रेम रह चाहि सुभाष पालन।
\end{quote}

\textit{Manavī 2—1376}

My soul is a furnace; it is happy with the fire. It is enough for the furnace that it is the fire's house.

Any one, who has this spark of fire in him, is a Magha (Zarathushtrian) Nay, one day he will rise to the fervour of Zarathushtra himself.

\begin{quote}
हरे न लाभ लाभ न कोरी दूर \\
लाभ मातृत लाभ के हम आकृति दूर।
\end{quote}

\textit{Manavī 1—3922}

[ It may be noted that Manavī's previous couplet, No. 3921 says —Through Your grace (Khair), all other pleasures (sensual pleasures) become distasteful. Your grace has the essence of fire; it burns a man to purify.

Some men however read 'ghair' in place of 'Khair'. That subverts Jalal's significant homage to the prime-mover Prophet of sufism.

They forget the catholicity of Jalal, who started with the idea of the equality of all prophets, and saw 'Moses in Jesus, and Jesus in Moses.'

\begin{quote}
कहै एक दूर के नीली भी मैं निर्माण बने। \\
कहें हुसैन त, न हुसैन जाने न।
\end{quote}

\textit{Manavī 1—325}
(iii) Jalal would make Fire his Kibla

बाद अत्िशर कर दीखा त रुगके उम्मी

जनक हायजुम नन व सुलंग दीखन

Maznavi 6-629

Henceforth, I would make this burning my Kibla. I am
like candle. I am made bright by burning.

II अनुवाद (Translation) :—

What is thy conchance, Thy sacrifice, Thy work,
Mazda, by which I might attain Thee? With the help
of Rectitude and Conscience, I would save Your votaries.
You are supreme over all, and I see You superior to all
angels, men and beasts.

III सूक्ष्मा (Word-note) :—

अनुवाद—कर्म—deeds

इस—से—versely

संवचना—कर्म/संवचना—I would attain

संसार—संसार—to go, to reach का अमुकितः पूर्वपुर्वायुः। तत्त:—

संसार—संसार—संसार

सास—सास—Sans = Zend g. Sans b = Zend k.

राज्यी—राज्यी—I would save

राज्या—राज्या—to save, कोई ऐं। ये is added in all moods and
tenses by the extension of the rule क्षितिगम्यतीति etc.

(3-4-2)

निकृष्ठ—निकृष्ठ—chaste

निकृष्ठ—Ruler. (Naghantu 4:2-43) निकृष्ठ: (शासकः) गाय:

(वित्तिशारीरिक) संसार के राज्यीः

अ संवचना by the principle यथा संवचना, असंवचना असंवचना, असंवचना

—देवी—देवी—देवी—देवी—(Pahlavi) असंवचना—(in Pazend)—संवचना

(Perisan). Jalal adopted this word for naming the sect
founded by him व ने ने संवचना, ने (Rig 8-99-11) संवचना

संवचना अन्यथा नामऽ संवचना (Rig 6-22-10) (vide 53-9)
coinage is inferred from its rarity, and also association with Ahura.

Hulfa reminds us of His majesty.

How can your “why and how” affect His decision?

V.

The sovereignty of Ahura Mazda is undisputed. The Angirasa Veda sings the glory of the Ahura.

This Ahura lords is over the devas. The command of Veruna is inviolable. I walk around him with hymns, in order to drive away Angra Manyu ['Ugra Manyu' is the Vedic adaptation of Aveic 'Angra Manya']. New
II. **Translation:**

O Mazda, if you do really exist, together with Rectitude and Conscience, then give me the sign of the whole ideal of this life, so that serving and praising you, I may proceed towards self-realisation.

III. **Word-note:**

- वेदित्—वेद दिति—मन्त्र—it.
- सम्म—सम्म—you exist.
- गुणौ—to be. गुणम्—मौलिक गुणम्
- कल्पना—कल्पना—really.
- वेदित्—वेदित्

- वेदित्—in adverb

- वेदित्—संिधि—संिरुक्त—संिरोक्त—संिरोक्त—संिरुक्त—sign.

IV. **Remark:**

Maha Rasi Zarathushtra raises here two fundamental points.

(i) Does Mazda really exist?

(ii) Is he supporter of moral order? (Does he exist along with Ahura Vohu Mazda?)

Let us take them one by one.

(i) Does Mazda really exist?

The Taittirisya Upaniṣad (2-7) furnishes a reply by a counter question: "Do you (the questioner) really exist?" If you do, there is a source from which you have sprung, for you did not create yourself. That source is Reśina; that creator is Mazda.
There are some people (particularly amongst Muslim divines vide, Zawwana—The Muslim Doctrine of God—p. 30) who reject the truth that “man was made after the image of god” as being anthropomorphic. They overlook the fact that all human ideas about God are bound to be anthropomorphic. If we reject them all as anthropomorphic, there will be no data for our forming an idea of God. We would do well to give up the obsession of anthropomorphism, and accept the view of Mātur Ratu Zarațuštra, that the son is made in the image of the father (Veda 1-1-7).

Thus man’s preference for truth represents Mazda’s preference for truth.

Yajur Veda suggests this inference.

(i) Does Mazda uphold a moral order?

There is no doubt, that there is both good and evil in the world; they are the effect of his two Manuyus (forces)—Spenta and Angra. But all the same, Mazda has placed in the heart of man, a regard for virtue and a detestation against vice. Is this fact without any significance at all? May we not infer from this, that Mazda’s preference for virtue, is reflected in the human heart?
plural in place of singular by श्राव तिरि एतकाी श्राव नामो श्रावनं


devotee.

to serve (Nighantu 3.5)

Unadi 178

proficient.

to know.

(3.2.129)

maxim.

Unadi 17 (6.1)

by the wealth.

(2.10) है काम होता है।

good.

to shine (हृदभान) स्वर्गः सिद्धका सुभाष एव।

Gita 7.18.

wealth.

of wealth.

O Holy One.

established in

through the wealth of your doctrine, lord of

I do not know him, who is other than you.

O Holy one.

that.

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गाथा

III श्राव (Word-note) :-

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It is our duty ‘to follow the right, because it is right, in scorn of the consequence’; at the same time equanimity is too precious a wealth to be bartered away for any other gain.

Thus the Bhagavata Purana asks us to conquer Sarwa Guna (Spenta Manyu) with the help of Karishma or Kalastham (Rama) (Detachment) with esoteric religion or Perv, as Jamaspa had achieved (Yas 51-18).

Hence the Jeeva, who has no attachment, is not a Jeeva.

Masnavi 5-4079

To whosoever God has announced victory and triumph, to him success and unsuccess are one.

(iii) Just in the degree a man comes nearer to Mazda he obtains command over the duality of pleasure and pain, loss and gain, weal and woe.

Gita calls this to be the stage of Nisargaglunga

Gita 2-45

Mahabharata gives it the name of Sume (Salvation)
He has no thought of pleasure or pain, loss or gain, victory or defeat.

(iii) Zanad-Agni (Glowing Fire) Zanad-Ushtra describes how the exalted state of the God-intoxicated lover, for whom every other thing has lost value and Mazda (the Beloved) alone counts. He does not care for loss or gain (sahan or ashan). He has no concern with anybody else. Mazda alone—how to be united with Him—is his only thought.

Jalal, the Apostle of Sufism says of this state.

"प्रेम मनुष्यां न कोरे सर्वं शान्तिः।
शरीरं न आहु इतन परासं वेदं।"

Mansari 3-2563.

I am blind to sight other than God. I see Him alone. Such is the demand of Love. Proclaim it.

And Kabir, the greatest exponent of the spirit of Mazda Yazni, says

"तु" "तु" "तु" बल्कि तु में मथा गुम्मा मुझे न "तु"।
बाले ने मे समूरा कहें ने स्वतंत्र न हैं।"

Kabir—Sakhi 18-109

"By thinking of You, and You alone, I have become "You" There is no "I" left in me. Glory be to Thy names, wherever I look up, I see only You." This is assimilation with God (मनुष्य न हो)"

[33-8]

I. Anvay (Prose order):—

They shudder at our deeds (they shudder at our deeds) and fear (in whom there is great doubt) your God, Mazda, in his great anxiety (as we face dangers) to whom Mazda has handed over the partakers in your dispensation Mazda (and we do not respect Rectitude). 

II. Akshar (Translation):—

They in whom there is exceeding doubt, tremble at our enterprise, when we, O Mazda, trustful in your dispensation, challenge dangers. They who do not care for
III दृष्टि (Word-note) :—

भद्रोसः—विचर्तिः—are terrified

यी—विचर्ति। अविचर्ति: गङ्गेश्वर। इह । हति—भयंकर। ।

वर्णितम्—around

श्रीमति—supreme, great.

objective to समेतः:

अविचर्ति—कवम्—समेतः—oscillation, doubt

हति—हति—to tremble

अति + एषु। अविचर्ति: अविचर्ति:।

अविचर्ति—वेठणार—troubles

अविचर्ति—तृष्णा:—to torment वह + पथा—ब्या:। है।। बिसम्ब, अस्ति।.

object of नाप्पनार्याः—हिंसाको (2/3)

गङ्गेश्वरः—गङ्गेश्वरः—तत्त्वाच—we seek

वह—गङ्गेश्वराः—to seek। वह विचर्ति। तत्त्वाच—गङ्गेश्वराः

सं comes by सिर: जल्वा etc (3-1-34) Final इ slides by जल्वा

etc (3-4-97). singular for plural (म् for म्ऴ) by जल्वा—निव। आस.

आराध्यसः—सम्बूच्छि—sharer, co-worker

अस्ति—विचर्तिः—to partake अस्ति। अस्ति—भयंकर।

वाचः—वाचः—work

भगवं + soul: (30-11, 59-7)

यशस्—vow (44-10).
If the tongue ceases to make the distinction between the sour and the sweet, when the dog (conscience) makes friends with the thief (evil impulse), who will guard the man?

III तिथ्र (Word-note)—

लंग = लंग = लंग = your.
शुरू = शुरू = great.
वह = वह = वह = to become.
श + श = श + श = श = changed to श by extension of श to सूर्य, etc (8-2-33).
विद्यु = विद्यु = cognisant.

विद्यु in place of सख्या by धु, धह, पक्ष, etc.
हसु धहिणा = सख्या = by evil deeds.
ना ना ना = ना = in place of नृत्य by धु, धह, पक्ष, etc.
अन्न = भाग = in contr-serv.
अविचारी = अविचारी = अविचारी = ignorant.

विद्यु = विद्यु = to know.
शिष्ट + त = शिष्ट (correct).
शिष्ट + दिति (5-2-88) = शिष्ट (wise).
शिष्ट + दिति (5-2-88) = शिष्ट (wise).

संस = संस = Zend.

सुह = सुह = सुह = shrink.

सुह = सुह = to decline.

सुह + केदार = सुह + केदार = शिष्ट.

सुह = शिष्ट (correct).

सुह = शिष्ट (correct).

(See 28-5, 34-5)

IV तिथ्री (Remark)—

It is the practice of religion and not its mere profession, that can save a man. As Hafiz says.
of Conscience. I consider noble Faith to be the benign root of rectitude. All these, O Mazda, are contingent on Thy nonchalance.

III तीव्र (Word-note):—
शूर्य—सूक्त—acceptance  
संपन्न—संपन्न — व बने जाने (61-16)  
and व बने जाने (61-16)  
सोन्नू—सोन्नू—source.  
बहु—बहु—to breathe. बहु—यो—यो (Unadi 557)  
रहित—रहित—beneficial  
स्वीकार—स्वीकार—internal.  
सङ्कुल—सङ्कुल—contingent  
(61-16)  
के—के—to weave. के—के—(Unadi 608). आ in  
place of प्रकृति by प्रकृति etc. of प्रकृति प्रकृति  
(Rig 10-125-3).

IV विवरण (Remark):—
(1) Activity is the basis of rectitude. The Gita says  
that renunciation of activity is also an act—the act of  
renouncing.  

ग—ग—ग — सभी—सभी—बहु  
ग—ग—सभी—बहु  
(61-16)  
सभी—सभी—बहु

Gita 3-4

Mahabharata says
सत्तितर्थ एवं महसुल भेदों न भार्यनि सद्यमं लोकसमात्र ।
सांति पार्वत 75-30

to do is better than not to do; None so worse as the inactive.

(ii) अमरामति means 'Yes-mindedness' or Faith. This involves Faith in activity (faith in the efficacy of action) i.e., क्षेत्रियता against exclusion or renunciation of action.

Faith is optimistic. It encourages enterprise and dispurses timidity.

(iii) One should develop the spirit of enterprise. Those who fear affliction, are by that very mentality, always in the grip of affliction.

मण्डान्यं अतु भोकि कद दर, आके तु मह।
शरू पथे हुसी जयस्वादं, दर असम।
Maznavi 5-2207

11 जन सोंते उजे हर्षविज्ञस् चाहा,
सदस्याचा आ अमेरतालोमान्या चाह।
बहुदुर्स चूपुरा मनहो, 
अथ सदा आम्राफितसं विकुल।
उत्त पूर्वी तेशिपि,
साहसु शा मन्द्रा ब्राह्मणसु ब्योद अहि॥

I अन्वय (Prose order) —
अतु सुखवर च सहायतिं च धरी ते त्या सहता: (Now spirituality and immortality both flow from you.) तस्मा नमस्त्: श्रद्धा भावस्व स्वभव: सत्यत्वि (non-ancestors of conscience, and faith also flow with rectitude) जन मूर्तिः। तत्त्वेः (and endurance and power) है मन्दन, तेः आ स्वर्ग व्येशितः करिः। (With all these, Mazda, you belong to the wise)

II अन्वय (Translation) —
Now, Spirituality and Immortality (godliness) both flow from You. By the strength of Conscience, Rectitude also flows, along with Faith, as well as solidarity and strength. With all these, O Mazda, you are available to the wise.

III टोका (Word-note) —
ते - ते - त्याः - from you.
वैति in place of which by स्वर्गितिः (अथवा etc.)
मस्वति - मस्वहि - both flow.
सतत-करं - to go. कर-सह (नहि - अहं-सहिति - to go.)
(Nighantu 2:14-54)
स्वस्विति - with
वैतिति - वैतिति - flow.
वैहि - वैहि - to go. वैहि + वैहिति = वैहिति। वै comes by वैहि
सह तथा (3-1-34). Final ए एड़े by एड़े etc (3-4-97).
- एड़ियात्मि।
उन - and.

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43-11]

"स्युःस्ये निक्षाय व" ॥ तदे त्र्याम्बकः। ॥

युहिः-युहिः — consolidation.
युहिः-युहिः — to unite. युहिः-युहिः etc.
(5-3-9)

तात्त्विकः — स्थिति — strength.
तात्त्विकः — strength. (Nighantu 2-9)
तित्तरम् — तित्तरम् — of the wise
तोऽम्य — त्वम् — you.
शे (ष) in place of स्वः by सुर्यः शुमः etc.

IV. तित्तरम् (Remark) :—

There are two points in this Rik.
(i) Mazda is the source of all that is valuable in life.
महतम्, पुत्रसं, ये सुन्दरा भवान्यम्: यथाकालः।
साहित्याम् सा प्राप्तम् शोभा कोऽपोऽपोऽपोऽपोऽ, सकालः।

Swetaszvatar Upanisad 3-12

The great: Lord is preeminently the promoter of Satwa Guna, the pure eternal light.
(ii) Knowledge is the way to God.
विद्याम्, चतो विद्याम् तत्त्वम् सविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविवि
III दृष्टि (Word-note):

राम—दिवंगत—देश।
राम—राज्य—to prevail. राम + अर—राज्य (unadi 162) ए in place of प्रभाव by कृति हे कृति, etc.
कहति—दुःखित—desire
kहति—दुःखित—to desire. कहू + है—दुःखित (unadi 537). In place of प्रभाव the final है becomes long by कृति हे कृति, etc.
प्रती—प्रती—praise.
कहू + है—प्रती. by संयुक्ते etc (3-3-114) है in place of प्रभाव by कृति हे कृति, etc.
प्रसार—प्रसार—worship
कहू in place of प्रभाव by मन्त्रारोहण समुद्र (3-1-85)
कहू—कहू—I would hear.
कहू—कोंड है—माहिति. ब्री in place of माहिति by extension of the rule दृष्टि दृष्टि कृति हे कृति etc (3-4-2)
कहू—कहू—tell
कहू—कहू—to tell. अर—तरार—कार्यति। कहू है its object is है (understood)
कहू—कहू—which,
nominative of कहू। [It relates to है (understood)]
है। कहू है देखि प्रभाव कत्से है।
कहु—कहु—would bring about:
कहू + आ—कहुहारहे to work out, आ आरहारी। कहत्र ग्रहि।
आरहार—आरहार—good fortune
object of निवारण। दृष्टि दृष्टि दृष्टि by कृति हे कृति, etc.
राम—राम—of directions.

IV. टिप्पणी (Remark)
The Prophet wants to know how the aspirant should behave.

विषम्भन का मन्त्र विषम्भन कौशल
विषम्भन: किम् विषम्भन किं विषम्भन किं किं किं

Gita 2-54

13 तेशु अदन्तिम अहुरा,
चेष्टा मस्त जयोलोक पञ्चमेवं मन्धोः
मदनाहो भोज्यस्तवात।
महाकृतिः प्रमेयस्तवात्
चेष्टा कृतिः प्रमेयस्तवात्
मदनाहो भोज्यस्तवात्

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III शास्त्र (Word-note) 27

1. चक्रयाः - पत्र - path
   object of चक्र - understood (vide 31.2, 44-3)
2. सचित्राः - सचित्राः - you told
3. सचित्राः - चित्राः - to tell. (चित्राः) 13.33.13. चित्राः - चित्राः. शे elides चित्राः छल्लति etc (6-4-75)
4. शास्त्राः - शास्त्राः - for religion
   शास्त्राः by the dictum शास्त्र (समयां रि भुजारे शास्त्राः)

सुतहराः - सुतहराः - of the Apostles.
सुतहराः - सुतहराः - to unite. हुः सुतहराः होति; those who are united with God. श्री (6/3)
Neuter in place of masculine by युरु-गिरु—व्यक्ति etc.
तब तू वही विज्ञान का; ( Rig-9-34-21 )

IV सिद्धी ( Remark ) :—

The way of all the saints ( sadguru sanyaas) may be said to be one only. For in essential matters, there is no difference between one prophet and another.
लालके युक्त युक्तता है तब जीत तो गर्व तरीके है
केवल तीन रुद्र युरु युरु युरु गर्व है।
Masnavi 3-212

Inasmuch as the same God is worshipped everywhere, all of them are different phases of the same religion.

उध तू ती सचय वहरी,
असुखलते उत्तान दिशा।
बहुइंद्र भवोधण मनाहोः,
वेद की मेहेश चेरेने अजनामो।
भावायु हृदिष्टिम महुरा,
सुतेरत स्वा भातो वरेशना।

I अन्वय (Prose order ) :—

tू तू वही विज्ञान का (that boon O Mazda) असाध्य के अत्यन्त व्यत

(Grant to the embodied up-mind) वही; युरु—गिरु (by the deeds of Conscience) तब तू ती सचय वही; व्यक्ति (which is for the improvement of the living world) व्यक्ति मुदितिय अहुरा

II. अद्वैत (Translation) :—

To my embodied beter mind (Soul), O Mazda, grant such boon as leads to the improvement of the living world, through deeds of Conscience. For the duties of Rectitude, give me, O Ahura, your directions; I shall carry them out.

III. टीका ( Word-note ) :—

भावना—ो=बोन,
वर्तम (विषय)=सर्वा ।
अविश्वसन—गिरिस्तुकु—बोन्य (sage of bones,)
adjective to बोन्य ।
व्यक्ता—अविश्वसन—उप-मिथः
उ (उ) युरु (mind)—better mind।
विश्वसन (vide 31-11, 38-14)
हमला—सर्वा=सर्वा=give
ग्रंथि=सरोत्त।
S becomes द्व by अन्यक्षो etc (6-3-135)
व्यक्तिम=सर्वा=for improvement
पाया=द्वारा=to grow, आनन्दशिः (implied)
III. Translation (Translation):

Now, O Mazda, teach me the best words and the best deeds. And then hastened, do You send me Conscience and Rectitude. I wish for your nonbalance. Grant me the true life of good-will.

"You may as well take this for your guidance."

IV. Remark (Remark):

Advancement of the world is the easiest criterion for determining one's duty. Thus, the Gita says

"You may as well take this for your guidance."

Integration of the Society. This mantra of the Gita may have been the source of the Gita.

24. Scandhuh not Sodh Sabhiva,

K尚的 三 達 諧 聲 聲 聲 聲 聲 聲 聲 聲 聲 聲 聲 聲 聲 聲 聲 聲 聲 聲 聲 聲

ता न सोह मलरः

अथ च इदं शुची मुदोः

वरः इर्लेव दायति अहुः

I. अनुवाद (Prose order):

हेषि गम्. भे में बहिर्मायि: भक्ति न वाचण्यानां न वचि (O Mazda now tell me about best words and deeds) तथा नयं कथयाणं कथयं न इवन्द्रु लहोः (and then you, desired, send Conscience and Rectitude) वरः, नामम च शर्मकर (O Ahura. I seek your nonbalance) सभीन से सत्य हर्षः (through will, give true life)

III. शब्द (Word-note):

संदिग्ध शब्द (that which is heard) object of वचि
Desire for pleasure should be discarded, but not desire for the good. Without the desire for, Self-realisation or God-realisation, life becomes blank, mere darkness. Such desire is रासायनिक.

Jai Upanishad

MahaRatu Zarathustra points out here the function of Vaana (right resolution) in moral life.

Resolution is the only way by which a man's ideal can become actual.
उद्योग, ब्रजुल कहते हैं कि उद्योग चौड़ा, वसे-खुलासा सज़ा हो जाते हैं दाँत अघोरो।
उद्योगी तेजीप्रसा गर्दऱ्या ग्राम, अभिषेक देशा हो आयते।
रायो अतीत वषेन्द्र, गद्दु माहों मनाहो।

1. अनन्त (Prose order):—
इसे अनली (that is good for him) सिर्दी बहनी, ब्रह्म [ब्रह्म] अकेंद्र (which is good for any body whatsoever) पालक-करुण, अहु देवा: मनुष्य, (may self-ruler Ahura Mazda give) भावनात निधित्व (close consolidation and strength) कर, तब बहार (which I desire from him) है भारती मान्य मनोहर, कर देवो (O faith, for upholding Rectitude, so give me) राजा आर्यों कहो: मनसा। भाषा: (the grace of fortune and the course of conscience)

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II

That alone is good for one's own self, which is good for anybody whatsoever (i.e., good for all). May sole-Ruler Ahura Mazda give solidarity and strength, which I ask from Him. For upholding Rectitude, teach me, O Faith, the rule, which is the grace of fortune and the course of Conscience.

III

III शैली (Word-note):

ब्रह्मा = शाली = अस्लान = विशेषता।

गगना = गग = शाली = अस्लान = विशेषता।

ब्रह्मा = शाली = अस्लान = विशेषता।

गगना = गग = शाली = अस्लान = विशेषता।

ब्रह्मा = शाली = अस्लान = विशेषता।

गगना = गग = शाली = अस्लान = विशेषता।

लगभग घर में कार्य करने के लिए तरीकों और मौजूदा भाषाओं में उपचार का उपयोग करने को प्रोत्साहित करता है।

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I. अनुमय (Prose order):—
बाय य अनुमय विशिष्टकृत्ति विकर्ष (now to me, the greatest of all)
खाय ब्रह्मा नौ होला भंग (give the holiness of holiness)
अर्थात् विनिवेत विज्ञान स्वात्त्र (O Mazda, inspire best propensities)
ना अनुमय यह कि काही बाजी वाणू (so that it may for Rectitude toward
the strength of Conscience) भावालय माही (for all time) कौन
ग्रीवियम्यम्य (for a long life of delight)

II. अस्तित्व (Translation):—

Now, bestow on me, the holiness of holiness (highest
holiness), which is the greatest of all (assum). Do Thou,
O Mazda! inflame in us the holiest Manavu (best propensities),
so that it may, for the sake of Rectitude, furnish the power
of Conscience, towards a long life of bliss, for all time
to come.

III. दृष्ट (Word-notes):—
अनुमय—भाष्यम् to me
dative of वेहा।
भाषाम्—भाष्याम् श्रव्याम् श्रव्याम् of holiness.
श्रव्य is a variant of शाब्रम as कौंकु र is of कौंकु (Rig 9:20-7) or
cο is of वाह (Rig 10:27-4).
भाष्याम्—नित्याम्।
भाष्याम्—नित्याम्।
श्रव्याम्—श्रव्याम् of holiness
खाया—विनिवेत (Nighantu 4-2-14) object of वेहा
v 38-2, 31-7, 33-9, 53-6)
\[43-2\]

**Gazza**

श्रेष्ठ — प्रकट = give
श्रेष्ठ — प्रवृत्त = to give (प्रवृत्त) स्रोत + ब्रह्मा
स्वीकारा = यथा = you.

**विशिष्ट** — विशिष्ट = provide.
विशिष्ट — विशिष्ट = to procure. अत्र तुहादात्रिकः
विशिष्ट = स्रोत + विशिष्ट = in analogy with the rule
tतत् + स्रोत = विशिष्ट = (7-14-13) = विशिष्ट = ज्ञा becomes व्या by
स्रोतावली. अद्यावधि = (6-3-17) = विशिष्ट अद्यावधि means to kindle, cf
किन्यावली

स्वाभाविक — स्वाभाविक — brighten.
स्वाभाविक = रोमन + स्वाभाविक = to shine, (शाक्ति)
स्वाभाविक = स्वाभाविक = शाक्ति + स्वाभाविक = adjective to मूर्ति
श्रेष्ठ, in place of विशिष्ट, by दृष्टि सु-प्रभु, etc.


gama

गाम — गाम = for Recitation
नक्षत्रो गामी — गामी = elides by स्रोत सु-प्रभु, etc

मापन — राही = wondrous power
object of दृष्टि = (2-3)
It is the same word as गाम of the Veda — cf.
व्रुति मापनस्त्रेत शमीश्य (Rig 3-8-5)
I would now speak of the great power of Varuna.
It gave rise to the word Magic (wonderful skill —
illumination)

स्त्रियाः, महाभारत प्रादेशिक (Jamiad Yash. 80-51 At his
right, all illusion vanished. बालि is distinct from सार = asset
(Yea 33-9)

गाम = विशिष्ट = विशिष्टक = for all

**कलानिया** — कलानिया — to delight.

कलानिया = कलानिया = in place of दृष्टि by दृष्टि सु-प्रभु, etc
कलानिया = कलानिया = बुद्धि

अर्थ = सप्तप्रभु = the extension of the rule देशभूमिक, अश्रु
etc (2-3-3)

हेंद्र-भूमि = हेंद्रभूमि = for long life

म्वास = विशिष्ट = to advance in year. अर्थ = विशिष्ट
= गामी = elides by the vertigo from महाभारता सम्प्रभु = श्री in place of श्री by
gामी = गामी = (2-3-62)

कांस्त्या = कांस्त्या = with delight.

हेंद्र = हेंद्र = to greet. गामी + अर्थ = वर्तमान. (Unadi 632).
कांस्त्या = कांस्त्या = (in adverb) सृष्टी

**IV रामी (Remark)**

Maha Ratu Zaratuashtrya pays here for the highest purity.
It is called in Sanskrit ग्रामिक (impeccability). It is
not enough that one's passions are controlled. There is no immunity until the heart has become so pure, that any evil impulses does not at all arise in it. This is the meaning of श्रव्य.

The danger is pointed out by Jhalal.

रूृणि केतनेन हुमेवं यस सीमांतं ह।
रस नुल्लिन्तं केतनेन सुत्राम् न ॥

Mansavat 4-320

II अनुवाद (Translation):—

May that man attain better than the good, who teaches us the straight path of Salbâ (love)—the path of the tangible (gross) and the spiritual (subtle) self. A true discipline is wherein Ahura lies, (and whereby) O Mazda, the devout gentleman becomes attuned to you.

III टिका (Word-note):—

वर्णवर्णि: that
सहु, सहु and शहु are variants
अनुसार:-better
बद्धसहा: by के (6-4-155) and है of हिन्दु elides in analogy of केेर (6-4-158)
adjective used as noun. object of समायान्. Sans है Zind ह।

संस्कृताः हरिदुः may reach
करा :- सारा: to go (Nighantu 2-14)
अनुसार:-कहा: बहु:.
संस्कृताः: उच्छालि: प्रयासम्; हु।

अनुसार:-कहा: straight
adjective to करा: in place of श्रव्य by सहु, सहु, etc.
(7-1-39)
12. एक्स्प्रेस = एक्स्प्रेस = path.

श्रवण = सर्वनाम = bliss

चर = चर = तो flourish.

सृ = आप = सेतु.

(उदाहरण 638) = delight

(OF तपस्या festivity), समाज में सृ (6/1)

अर्थ: = एक्स्प्रेस = of the intellect

आर्य = एक्स्प्रेस = of the gross.

अर्थ: एक्स्प्रेस = of the subtle

अर्थ: एक्स्प्रेस = true

अर्थ: एक्स्प्रेस = discipline

अर्थ: एक्स्प्रेस = which

refers to एक्स्प्रेस = feminine in place of masculine by

उदाहरण: एक्स्प्रेस = ।

accusative case (in place of locative) by the dictum

इन्द्र-कृष्ण-काल-युक्ती, सांख्य बनाम वाचन.

transitive verbs become transitive and govern objects of place and time.

IV. विवरण (Remark) —

(1) The distinction between Mind and Soul was pointed out in Yas 28.2 and 28.4. Vishvanirnaka repeats the idea, and calls the life of the Soul as the path of Sabas (Bliss).

Consciousness is divided into two parts ज्ञ (Introspecting) and ज्ञ (Introverted). The former is called Soul (Atman or urvan) and the latter is called Mind. (Manas or Manmar). ज्ञ-वैयक्त or Mind is always full of passions and subject to the sway of pleasure and pain. ज्ञ-वैयक्त or soul is ever serene, ever delightful — satisfied in its status as witness of the Mind. This is why the life of the Soul is called the path of Bliss.

This is fully brought out in Yas 51.9, where the soul is found to continue in Bliss in spite of pain in the mind.

Some scholars have explained अर्थम् अस् as life of the body and श्रवण अस् as the life of the mind. This does not seem to be correct. For the life of the mind is not full of bliss, and may not be said to be the path of Sabas. The life of the Soul is the Path of Bliss. अर्थम् means श्रवण (gross)
and  means  (Subtle). And  here means, not life, but Consciousness.

The Gita gives to them the names of  and  consciousness.

15-16

The Veda (repeated in Swetaswara upon laid) presents the matter by the picture of two birds dwelling in the same tree (body).

मा  सूक्ष्मो मधुम ध्वनाशः

समस्ये च वृक्षे परम्राणावः

Rigveda 1.160-20

Distinction between Mind and Soul is one of the fundamental truths of religious philosophy. Bhagavan Zarathushtra gives to the awareness of the name of Hairvatar (Self-pulse).

(ii) No one is frightened by his own self. When Mazda has become one's own self (i.e. when one has come into union with Mazda), a man does not find the world too hot. A man becomes  through his Ideal, when he realises that the Ideal which he entertains is nothing else than the urge of Mazda within him, the will of Mazda expressing itself in and through him. He looks upon the world as the "vale of soul making" and utilises it for at-one ment with Mazda.

को  सो  सुझाय  सत्य  लो  श्रमे

हृदय अति  जय सत्यर च  हृदये

Masnavi 5-2217

II अन्य (Prose order) —

वादिता बादि बेहावति मतिः (Therefore I thought you to be Holy Seed O Mazda) तर ते हितं अति श्रद्धा (since your are those arms by which you give protection) तथा बादि बेहावति तृतीय  अति अतिमो हि यदं (and by which you award benediction both to the sinner and to the pious) तर जद सत्यं श्रेयः अवोधलम (the glow of your fire is vivid with Rectitude) तथा जद ज्योत्स्ना वहें श्रमिति (which serves for the strength of my Conscience).

II अन्य (Translation) —

Therefore I thought you to be the Holy Seed, O Mazda, since thine are those arms, with which you give protection, and by which you award benediction, both to the sinner and to the virtuous. Your glowing fire is vivid with Rectitude. It serves to lend strength my Conscience.
III शाखा (Word-note):—

मित्राः अनादिि—पहलीं=I thought.

उष्ण—सूर्य=morning sun. अनाति=Initial श is stopped by युग्म अनि etc (6-4-75).

समस्ती—सूर्य=seed

सत्सन्त्वी=children (Nighantu 2-2).

तोम्रेष्ठ in Pesian.

मैंहि—indeed,

सारोत्ति—यह=Thy.

उसी in place of ते by तुम्हें देख, etc.

मानसिंह—सूर्यकांसे—you give

सव—सरसि=to unitha. उसे अच्छे। ओळे, वि।

सर्वत्र—संभव: = safety.

उष्ण—सूर्य=to save. उष्ण—अपना—संधि। नि-हृदेने अपूर्णण.

वाष्प—मायाकार्य=by which two

अनाति=in place of विभक्ति=by अहु गुं-गुं etc.

दांतः—साथी=साथी=you give

तो—सेब च=to दूसरा। च च ति एमेन दूसरे by दूसरे etc.

अन्विता—कार्यकार्य=boxediction.

उष्ण—पार्श्वास्नि=by which तियों एमेन दूसरे by दूसरे etc.

उष्ण—पार्श्वास्नि=glow.

अनाति=noc shine उष्ण—पार्श्वास्नि (unadi 145)

उष्ण=day (Nighantu 1-9). It is the same words as 'warm' in English.

[ 43-4 ]

सारी

आगाः—अर्थे—असि:—of fire.

अनि अर्थे अर्थे अर्थे अर्थे अर्थे अर्थे अर्थे अर्थे अर्थे अर्थे अर्थे अर्थे अर्थे अर्थे (Rig 2-8-5)

हृदि—संधि=for strength.

वह ईमाह्य—by the dictum श्रेष्ठ असिह=संधि.

सव=for strength.

वह ईमाह्य—by the dictum श्रेष्ठ असिह=संधि.

अलिंग के से वि—काद्व.

IV लघुप्रकाशी (Remark):—

This Rik is one of the most important mantras of the Gatha. It lays down the very foundation of Mazdis-Yasna, say of Thucium itself.

"Does a good God really exist?"—this is the question of questions. In the face of so much evil in the world, can one say that God is really good?

Maha Ratu Zarathushtra, in this Rik, very emphatically asserts that Mazda is spent, and renounces the assertion throughout the whole Sutka.

Jalal, the exponent of the Cast of the Gatha, elucidates the point.

ता त्वाराना राजा का भला हुआ।

अथ दुःस्क वह राजा की पीठ लोही॥ जनयि 2-230।

"If Truth were not there, there would not have been any Falseness. Falseness derives its glare from Truth."
It is the existence of the good coin that lies at the root of (the utterance of) the counterfeit coin. The counterfeit coin derives its value in proportion to its ability to pass for good coin.

Truth and Falsehood, though they are opposite, are not co-equals. (i) Truth is one, and falsehoods are many; the correct answer is one, the incorrect answers are innumerable. (ii) A false answer is known to be false, only by comparison with the true answer.

Thus Truth is self-dependent, while the existence of Falsehood is dependent on the existence of Truth.

That the existence of Evil does not disprove the existence of God. On the other hand it proves the existence of God. Falsehood presupposes the existence of Truth.

I

I found you foremost at the creation of life; you, O Ahura Mazda, as soon as I found you to be the foremost, at the creation of life, and as you award requiteful deeds, as well as (what are) requiteful words, viz. ill to the ill, and good excellence to the good, by Thy laws, at the next turn of life.

II

Translation:

I recognised you to be holy, Ahura Mazda, as soon as I found you to be the foremost, at the creation of life, and as you award requiteful deeds, as well as (what are) requiteful words, viz. ill to the ill, and good excellence to the good, by Thy laws, at the next turn of life.

III

Word-note:

I found you foremost at the creation of life; you, O Ahura Mazda, as soon as I found you to be holy, O Ahura Mazda.

Prose order:

I found you foremost at the creation of life, Ahura Mazda, as soon as I found you to be holy, O Ahura Mazda.
Unfortunately this law is sometimes very much misunderstood. It is identified with fatalism and then accused of being inimical to active life. If everything is settled from beforehand, it is asked, then where is the scope for right action? These people overlook the fundamental point viz. as to settled by whom? If it has been settled by one's own action, it may be unsettled again by his own action.

Thus the objection to the Law of Karma, on the ground of robbing incentive for work, does not hold good. We may therefore evaluate the law on its own merit.

The law of Karma explains satisfactorily the great inequality that prevails throughout between man and man, even from the start of life. Those who do not believe in the Law of Karma, throw the responsibility of unequal births on chance, i.e., denial of law, or on God, and thus by implication ascribe partiality to Him.

The Semitic mind is unphilosophic. It found that the perpetrator, more often than not, evades the consequences of his actions in this life. He could not reconcile this with his belief in the justice of God. So he enunciated the unsatisfactory theory, that "the sin of the father is visited on the son" (Macdonell—Comparative Religion—p. 134).

This apparent law of justice, is rooted in injustice. To make someone suffer for the sins of another, even though it be his own father, is not a satisfactory solution.

The Aryan mind had reached the truth about the
immortality of soul and sought the explanation in the theory of rebirth. But the fact of rebirth is not so palpable to the non-observant, and the Semitic people (Jews, Christians, and Muslims) found themselves unable to accept the theory.

Unfortunately some Paris too, have lost the ancestral heritage. In interpreting the Gatha, they proceed very timidly and think it safer to fall in line with the Christians and Muslims, rather than with the Hindus. They do not find any trace of rebirth in the Gatha, though rebirth (next term of life) is so boldly asserted in this Rig, and that also as the logical conclusion of the Law of Karma (Law of Retribution)—as is the case with Vedanta.

These people turn a blind eye to the theme of Pravashas, which is an integral part of the Zaricoarian creed and which is nothing but an assertion of the immortality of the soul.

The question of rebirth is no longer a debatable point. It has been largely accepted by a number of western philosophers and even by some scientists, like Oliver Lodge. Television, thought-reading, hypnotism and similar facts prove abundantly that the soul is not dependent on the physical frame, and that consciousness may exist independently of the body (Aurobindo—Life Divine—Vol I, p 129). Rebirth is only an easy march from this. It is high time that the Paris get rid of the Semitic obsession, and turn to the correct interpretation of the Gatha.

Even Jalal had thrown off the Semitic spell and repeatedly asserted his faith in immortality and re-birth.

But besides them, many others are now following the same line.

The soul is free from death.

Is not death (of the body) of little concern, since I persist all the same.

Without the body, I am a noble, son of the noble.

Death is in the grip of re-birth (cannot evade rebirth).

Like the embryo, entering into a new stage of life by birth, death also is a transition to a new stage of life.

You have seen the soul, persisting through many deaths, why should you have fascination for a particular body?

And rebirth is closely associated with the Law of Karma.

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One day you will have to reap what you have sown.

Maha Ratu Zarathushtra lays down here the Law of Karma (viz. one reaps what he sows) and says that this also is a testimony of the goodness of Mazda.

Without this Law of Karma—definite connection between cause and effect—the universe would cease to be a cosmos and turn into a chaos. Sometimes fire would boil our food-stuff, and sometimes it would not; sometimes a ship would float on the sea, and sometimes it would go down to the bottom all at once capriciously; there would be no knowing if a tiger-cub would not come out of a bird's egg. No one could live in this world of uncertainty.

There could be no end of life, if the world were a mere play of chances, without any order or law. End of life is possible to be achieved by appropriate means only if the universe is governed by law. It is not however possible to live even for a day without the supreme conviction that there is an end of life irrespective of whether that is pleasure or duty. Thus the great postulate of life itself is that there is the Rule of Law in the universe—that it is a cosmos, and not a chaos. The Law of Mazda makes it a cosmos makes it possible for us to live and achieve our end. If life has a positive value, than the upholder of the law of cause and effect is definitely Spenta.

If natural law (laws of nature) is so necessary for ordinary animal existence, how much greater is the need for moral laws, for the aspirant, who wants to proceed to-wards God-realisation. Without the lead of such laws he would be bewildered and unable to take even a single step towards his goal.

If there were no cause and effect, which path would the aspirant take?

This is why Rita and Asha (Moral Law) is so much extolled in the Veda and the Upanishads.

Mazda governs the universe by his Laws (Hasta)

व एक बालवान ध्येयो हंसीमिति;
सर्वरोप ध्येयो हंसीमिति;
व एक ज्ञन ध्येय समझौते से मध्यिमा।

Swetswatara 3-1

And the logical consequence of the great Law (of cause and effect) is that if you sow a thorn you will reap a thorn.

चर ज्ञानी स्वरूप हंस वैज्ञानिक।
वर ज्ञानीता प्रभावं दीर्घ स्वरूपं॥ Masaavi 3-3444
I अनुष्ठान (Prose order) :-

केहि श्यामा भगा महत्तु उँचाई लगा,
मत्ता प्रेमभसा कही सिंह मन्दरा।

केषा यशोभनाभि गएँ भाजि स्वप्न थाणिने,
सदृशेर रत्नस नंगलहि बाह्यबिन्धु।

शर्मा सुदेवनु भेम नए चिन्द्र दामावेनी॥

II. अनुवाद (Translation) :-

O Mazda, at the moment Your Spenta Manyu (Sattwa Guna) comes to any body, at that very moment, nonchalance and Conscience (also come). To him, by whose deeds the region of Rectitude expands, the Preceptor enjoins Faith, and him, no one can deflect from Your duty.

III. शब्दका (Word-note) :-

अबिदशि = समयि = at time
71. स्वतः अत्य भगवान सेंढ़हर सहुल, बल्कि मात्र बोहु बहुत मननह।
प्रेतसम या भा चिन्तो अहीं बला अहीं,
कथा अपने दशुमि गरमनाग दीपा,
अहीं व्याहु गतमाहु तुमीकिका।

I अन्वय (Prose order) :-
हे आहुरा मांत्रा अर चल्ली बुद्धि (O Ahura Mazda I realised
you to be noble) यह या मनावा वो ध्व अनन्त (when Conscience
came to me) अपूरा सांग ( and asked me) विश्व अवथ, कर्म भवि
(who are you and whose are you?) कह अपने हुए विचार, प्रहर
(at what time would you think about the purpose, I ask)
अथि वेष सत्त्वक साहन बुधि: च (of your body and mind)

II अनुवाद (Translation) :-
I realised You to be noble, O Mazda, when conscience
came to me, and asked me “Who are you? Whose are you?
I ask you, at what time would you understand the purpose
of your body and mind?”

III शब्द (Word-note) :-
अम्ली-अन्तिरिक्त-अपने-I realised.
मनु-विचार-विषय- to think. हुए-हि. Initial अ drops by बुधि
etc (3-4-75)
IV (Remark):—

(i) Man's duty is linked with the question of his place in the universe, viz. whence he has come and whither he will go "क्या चै ले" suggests if man is the controller of his destiny or if there is a lord over him who controls it.

बलतान वर नौ जा आचार्य।
शर्म निराला तर यह शरीर।

Sankaranaraya

(ii) Mahabharata asks the same question.

स्तोत्राभिन्न आचार्य: दोषैः को न अतन्तः कट्य वा।
कामार्ग, विद्या कर महत्ता मात्याय विम अनुतयापन।

Sunti Purva 324-14

Whence did you come, and whither will you go?
And Jalal also asks.

तु य च अस्वति च भस्वति।
आस्तड़वा रह जायी ही ता।

Manavai 5-110

Do you know the place whence you came and how.

(ii) Mazda Yasa chooses to probe into the secrets of mind and body—their mutual relation and ultimate source.

It arises at the great truth, which is also the conclusion of modern philosophy, that matter and consciousness, the two fundamental Substances of Spinoza, are two modes, through which Mazda manifests Himself in the universe.

[वरूण ने अभ्रह्म में धर्महृदय का चतुर्थ अभ्रह्मवाता 31-11.]

Thus Mazda is present in everything that there is in the universe (सुक्त 48-9) and the highest object of our life is to make latent Mazda patent,—to find Him everywhere.

(ii) This is to be done by means of godliness—constant remembrance of God. When one is in the presence of Mazda (i.e. Mazda is present to his mind) all evil (pain and vice) ceases to exist. It is then only a 'house of song' (सुक्त 45-8).

This is why godliness—sagac in God—आचार्य—has been given the name of Amaranat (eternal bliss) in the Gatha.

Such bliss can be achieved, because though Spenta and Angra are two opposite forces, they do not have equal value. Spenta is positive and Angra is negative and at the last reckoning, the positive prevails over the negative.

Thus love overcomes hatred and truth defeats falsehood. Truth and falsehood may not be said to be equal in value, for while truth is one falsehoods are many. Then again falsehood is dependent on truth. It can serve its purpose, only in proportion to its ability to imitate the truth. Falsehood presupposes the existence of truth—false coin presupposes the existence of genuine coin. But truth is not dependent on falsehood. It shines in its own glory.

Darkness has only a negative existence. It is not a positive substance. It is merely want of light. As soon as we approach nearer to the sun, darkness vanishes. So soon as we come to the presence of Mazda, all evil vanishes—
goodness and omnipotence of Mazda and would feign turn to Mazda Yasna for the solution.

rubai—456

I am disappointed with other creeds which do not throw any light on the problem of evil. I would now put on the Sacred Cord of the Maghas.

There is no cause for despair for the Parsis. All Yezidis would come back to Zarosastrianism, in the wake of Khayyam.

81 अँठ होते अवांशी जसुद्वी अभोतालीमै, तद्याची श्रावाची भव ह्रसया मृतातोऽ।
बद्ध अपाणे श्रेष्ठी श्रेष्ठमधुमोग्रहं, बद्ध आ यशोदी नस्या रापण्या धार।
बद्ध आ वा ज्ञा महादा लड्डी अस्या ना।

I annex (Prose order):—

43-8

hated is converted into love (cf. अहः तोहः विषम अधोम अवसानी—Sukta 43-15)

This happens to be so, because Ahura Mazda, who is the source of the universe, and from whom both the Spenta and the Angra Manyu (forces) emanate, is Himself a positive Being. He is an existent entity (i.e. positive) and not something non-existent (negative)—not a नुमम or नुमम, as some Buddhists used to say. Thus Spenta Manyu is more intrinsic to Ahura Mazda, than Angra Manyu.

This is the implication of the adage, “वेलोपाय वर नाम गर्मुन केिा जागा नार्यायानई द्रोहा।” (Sukta 43)

This emphasis on the positiveness of Mazda, is responsible for the clumsy confusion, that Angra Manyu is the rival, not of Spenta Manyu, but of Ahura Mazda.

Thus the Gatha explains adequately how the existence of Angra Manyu does not operate to counteract the inherent goodness of Mazda. For, being a negative force, it is merely a passing show, and in the presence of Mazda, it simply fades away. A Parsi in thus ever optimistic. He sees the sun behind the cloud (अर्जित्सुर्या नाना चक्षु—Tajas Veda 31-8) and the veil of the Gusa Urvan does not chill him to frustration.

Islam being less philosophical, does not account for the existence of evil so lucidly.

Thus Omar Khayyam does not find there, the solution of the riddle of life—i.e. the existence of evil, inspite of the
II 

(Translation) —

Then I told him the first "I am Zarathushtra, who would be a real opponent of him who wilfully sins, and a resolute gratifier (supporter) of the pious. This is why I desire prestige, and think of strength, whenever, Mazda, I praise and pray to You.

III 

(Word-note) —

हे—हे — सत्य— to Him,
सुर्य— सुर्य— प्रति ब्रह्मणके ए।

आत्मिक — अभाषी— I told.
वत— दित— to tell | आत्मावेद, देव, ह।
किस्से— किस्से— opponent.
वर— वर— who.

neuter in place of masculine by देव, वर वचनके etc
वदन— सत्य— ( कायमक्यक) — by strength.
हृद— हृद— by rule, हृद— हृद— हृद।

विवेकानंद कवि | तुझी रुपरेत्याश्च तत्
हुस्ये— परावर्त— to the sinner.

43-8 []

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43-8 [ 43-8 ]

राहस— राहस— ( विद्वन्ति )— gratifier.
एक्ललिनी— to please ( ग्रन्थम् )
एक्ल— एक्ल— एक्ल।

भावान— भाव— मोहसुब— I would be
हुस्ये— वचन— prestige.
हुस्ये— हुस्ये— to regard. हुस्ये + हुस्ये — (Unadi 567)
[ य युस् — प्रति — to adorn, भृत— भृत—भृत् ]

object of: भृत् भृत् भृत् in place of: हुस्ये by हुस्ये हुस्ये etc.
भृत— भृत— भृत— I desire.

बत— भृत— to desist. भृत— आगमकेश, भृत—
भृत— भृत— भृत— etc. हुस्ये by बत— पुरुषोत्कर्षि ( 3-1-34)

सत्यबल— सत्य— भाव— भाव— nonbalance.

object of: भाव। भाव in the object by: भावकेश etc (2-5-52).

बत— भाव— भाव— प्रति— to think.

प्रति— भाव— to think आपमेवदा।

भाव— भाव— [ य युस् नमस्त् हुस्ये ( 2-4-80 ) स्वाभाविक शेष देव, पुत्र् ]

बत— बत— whenever.

बत— बत— to waver.

सत्यबल— सत्यमा।

IV 

(Remark) —

Resistance to evil is as much important to moral life as promotion of virtue.

It is such militancy that earned for Prephat ( avatara ) Parshurama the epithet that he was "a Brahman of Kshatriya type". It is not unlikely that the Puranas describe
Bhagavan Zarathushtra by the designation of Parshu Rama (Rama of Persia).

The designation may go even up to the age of the Vedas.

Rama Chandra (Indian Rama) has little concern with Asura and Magha, but Parshu Rama, Rama of Persia (Zarathushtra) is closely associated with Asura and Magha.

The Gita also mentions Parshu Rama as a great warrior.

The principle is clearly stated in the Gita to be the mission of every Prophet.

Gita 4-8

Jalal describes how Khuda Himself does this work.

Maznavi 3-4384

I frighten the unafraid by my superior skill and hearten the afraid by my sympathy.

And Kabir, the greatest champion of the principles of Mazda Yasn in India, says.

My wardenship is to support the pious and punish the rogues.

Maznas 4-9

I would now speak of Rama, and about his Asura and Magha.

Then I recognized You to be holy, O Mazda when Conscience came to me. I asked her "whom would you teach me?" Thus I would render salutation to Your fire, so long as I wish and long for Rectitude.

A sight (Prose order)---

Gita 4-8

Jalal describes how Khuda Himself does this work.

Maznavi 3-4384

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Maznas 4-9

Then I recognized You to be holy, O Mazda when Conscience came to me. I asked her "whom would you teach me?" Thus I would render salutation to Your fire, so long as I wish and long for Rectitude.
Conscience leads us to God. If Conscience does not generate the belief in Mazda (as the source of Conscience) it does not do all that it should.

Duty, without faith in God, is insufficient.

101. यद् दे नोहि दाहनेन अपेक्षे यथा यथा अज्ञाताया, आर्यस्वतं हृदयं स्तं एवं आर्यम्।
      परेत्सा च नाः यो श्याय एवं परात्,
      पराशुरं मे तथा यथा यथा एवास्वामुः।
      यथायं भौगोलिका अपेक्षा यथायं एवास्वामुः॥

1. अनुप (Prose order):——

Conscience leads us to God, if Conscience does not generate the belief in Mazda it does not do all that it should.

Duty, without faith in God, is insufficient.

101. If you do not offer the sacrifice like this as the sacrifice of the unknown, the wise man will have his heart; and he will be like the wise.
      When you do this, like a man or like a woman,
      do this as the sacrifice of the unknown.
      Like this, you are a philosopher like this.

Anup
II अनुवाद (Translation):

Then give me Rectitude which I invoke. Through faith, I would attain perfection. Test us, by what are your tests in this ( respect ). Whatever your tests are, they are for ( finding out ) the strong. For powerful as You are, You grant the wishes ( only ) of the strong.

III टीका ( Word-note ):

शुद्धत्वात्त्विन्नाति = भेंति=give
शुद्ध—समस्तो—to give. साहित्यमार्ग पृष्ठ 44 वे वत्ति भिसक इ इ इ इ मी इ इ क्लिक्स बी श्रम परीक्षा अभ्यास 3-497 बे भूत है विपक्षी वैश्विक 3-47
शान = अथान = 1
शुद्ध नित्य बादार होनी प्रबंधनी दिखाया।
शुद्धोत्ति = सहायकी—I invoke
शुद्धोत्ति = to ask, शुद्धान्त निकलना = to call.
वर्तमान = अभ्यास—Faith.
शुद्धत्वम् भीतम् कर्ती तुषारता। In place of तुषारता, the final त becomes long, by तुषा—क्षेत्र, etc.
वक्ष्यो = संजो = भक्तिव्रतो we would attain
श्रास्त्र = भक्तिव्रतो to go, to attain.
श्रास्त्र = कितो नन्द = प्रबंधन। न नन्दी होगी बीमा (7-1-6) विद्य 43-12.
श्रास्त्र = वक्ष्यो = Perfection.
शुद्ध = शुद्धिः to go, संजो = अभ्यास = the goal. Object of संजो। अर्थ शुद्धिः (finality)
I अन्वय (Prose order):—

अग्नि ते शीशतः अन्वयित अन्वय शुद्धता ।
विज्ञान वह सब घरी जटला मण्डलम् ।
(Then I recognised you to be noble O Ahura Mazda) कर सब घरी जटला कठी नाशिक सिंह (when
Conscience appeared to me) वह सब घरी जटला कठी नाशिक सिंह (when
you first enlightened me by your words) सब घरी जटला कठी नाशिक सिंह।

II. अनुवाद (Translation):—

Then I recognised You to be noble Mazda, when Conscience appeared to me, and I was illumined by your words. Instruct any trouble on me, I am the heart-giver (dedicated)
on amongst men. I would accomplish whatever you tell me to be the best.

III. टिप्पणी (Word-note):—

अग्नि हृदयालम्बर ।
विज्ञान हृदयालम्बर ।
सब घरी जटला कठी नाशिक सिंह ।
सब घरी जटला कठी नाशिक सिंह ।
हृदयालम्बर ।
हृदयालम्बर ।
कठी नाशिक सिंह ।
हृदयालम्बर ।
सब घरी जटला कठी नाशिक सिंह ।

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A lover forgets himself. He has no awareness of his pain.

Let him flare up (ॐ ग्रशित in the love for Mazda).

No good talking glibly; flare up and go on burning.

A staunch devotee welcomes troubles, as it makes his spirit stronger.
me what was unheard before.) उद्धृत गुण, एवं ते पर आलाप ( I would stand up, whatever may come to me.) यदि अपि मीहरा लेन समेत ( devoted and upright I would proceed with great vigour ) यदि, शुद्धरूपी अविहन लेने निश्चय ( since your blessing puts the votary in bliss ).

II अनुवाद (Translation):—
When you told me “pursue Rectitude through equity” you told me something unheard-of before. I would stand up, notwithstanding whatever may happen to me. Devoted and upright, I would proceed with great vigour, so that your blessings may put the votary in joy.

III शब्द चिन्ह (Word-note):—

dw- hi= वखितन-मशही—you told

d-, तथि= to tell ( गाना ) हेतु यु

Initial B drops by गुण, etc ( 3-4-75 )

वह= अदार= pursue

वह= वहि= to go ( Nighantu 2-14 ) हेतु +अधि हैः

ग्रहणा= अदारिय= by equity

d-, तेहि= to recognise ( to recognise the right of every one ) सामान्य in Persian. य+हवा+सत्ता+अवध प्रकटक=circum-

specation, equity. जैसी हुकम। अर्थ in place of जैसी द्विते by द्विते द्विते, etc

(vide 29-11, 43-14, 44-7)

अक्षरां—-अक्षरां—unheard before

य+हवा हैः. यह comes by साथ, ज्ञानीसिंह ( 6-1-157 )
IV. श्रेष्ठी (Remark)

वांछ (Equality — Equity) is the basis of Rectitude. As Isa, the earliest of the Upanisads, tells us:

बलु उपांच भूमिं भालु माहा जुवानासंहदारुक (सर्वदा जीवनार्थ कोष न विभाजते)

Isa—6

One who sees others in himself, and himself in others, does not stray from Rectitude.

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साधन

गीता

43-13]

शिष्या is induced by दाने

मील - शारीरिक

असीत - असीत

काम - कामी

प्रसन्न - प्रसन्न

नुकसान - पुकार

से उजाफ़र

लोक - लोक

43-13]

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43-13]

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43-13]

शिष्या is induced by दाने

मील - शारीरिक

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प्रसन्न - प्रसन्न

नुकसान - पुकार

से उजाफ़र

लोक - लोक
Those who strive for spiritual uplift, are not, on that account, denied the benefit of material prosperity.

II (Translation):—

Just as an affectionate man gives a present to a friend, similarly Mazda, send me your equity. What your nonchalance is, that arises from Rectitude. I would stand up for strengthening the creed, along with those who recite your mantras.

III. धैर्या (Word-note):—

धैर्या—धैर्या—=diligent

धैर्य—धैर्या—=to be patient (to sympathise) (समाधी).

धैर्य—धैर्या—=to wish to wish धै+धार्य=धैर्य (Unad 157). Object of धैर्या. भए in place of धैर्या, योग्य धै यथा एवं.

धैर्य—धैर्या—=send.

धै—धैर्या—=to recognise, (to recognise as equal) भए in Persian, ए+धैर्या—=धैर्या=object of धैर्या.

विरि + सामुद्रिक—=soul.

धै—धैर्या—=to colour.

धै—धैर्या—=to colour.
Zarathushtra, for the propagation of the new gospel. It also points out the necessity of Japa (recollection).

The most important of all the points is the truth that Mazda is the friend of man, ready with His presents, with the eagerness of a friend for a friend.

This conception is the fundamental basis of Sufism—the evangels that the relation between Mazda and man, is pre-eminently that of the lower and the beloved. This is the characteristic message of Islam, her great heritage, for which hundreds of her noblest sons lost their lives at the hands of the fanatics.

But is there any ground for thinking that the Almighty Lord cherishes any love towards this tiny creature, the pigmy man?

Hafez, the greatest of the Sufi poets, declares unequivocally, that He does.

The falcon wishes to win over the fly.

...
strength to the optimism, by offering a reason for the conclusion.

The problem that perplexes the mind is whether God is a principle or a person, whether He is merely an Impersonal Entity (as Shankara held), or a Personal Being (as Ramanuja maintained).

The conclusion of Atharvian Zarathushtra is that He is both impersonal and personal—He is both Brahma and Mazda (Yasna 45-8).

Jalal says that the mind of Mazda (He would not be a person, if He has not a mind) cannot be a mere void. It has some content and for whom would He have any thought, if not for His creatures? To think that there is no love in Mazda, tantamount to suggesting that Mazda stands lower than man, in the scale of perfection—impossible as He lacks the noble faculty which is so prominent in man. Nothing can be more preposterous. Really speaking Mazda is not impersonal; He is super-personal and the love that we find active in the father and the mother and the friend, is only a reflection of Mazda’s love. The Supreme Beloved One is supremely loving too—eager with rich presents for His friends.

His other presents are valuable of doubt, but the most valuable is the ecstasy of love that is induced in the devotee as referred to in Sastra 46-2 (विद्ये नमस्ते भक्तजनी)

(ii) By the words सान्तानों मरेपि श्रान्ति Shagavan Zarathushtra gives direction for the which the Gita holds to be the best form of Divine Service (विद्ये नमस्ते भक्तजनी—10-25) for Japa, properly carried out, enables one to get control over the subconscious mind, which, as the result of all past activities, is the seat of all evil impulses.

सान्तान and तान are the two processes that are essential to (and also sufficient for) God-realisation. They constitute the whole of the code of Devotion—other rites are merely ornamentation and show.

Japa means remembrance of God i.e. repetition of His name, and तान means meditation of God i.e. cultivation of the desire to see Him. The popular names of these two processes are ज्योति and ध्यान respectively. Japa is referred to in this Mantra and also in Yas 28-7 and 31-10 and तान is referred to in Yas 44-8 and 31-5 (सान्तानों मरेपि श्रान्ति).

When, as the effect of constant Japa and Dhyana the desire to see Mazda reaches a high pitch, so much so that the devotee does not like to see any one other than Mazda (विद्ये नमस्ते भक्तजनी द्यानु हृदया—Yas 44-11) Mazda makes His appearance, before His mental, as well as his physical eyes.

Some people have developed a phobia against the physical vision God, lest that should lead them to idolatry. They
fail to see that in trying to avoid Soylas, they fall into the
grip of Charybdas. Moses saw His light, Muhammad heard
His words, and one who chooses to be more iconoclastic
than they, is rushing headlong towards atheism (darkness of
the unknown and the unknowable).

What does the realisation (experience) of God mean,
unless it is to see Him and hear Him? Aurobindo insisted
that if God really exists, there must be some way of finding
Him. If nobody ever experienced Him, or ever can, then
God is not a reality—it is no better than a myth.

No doubt Mazda is not apprehensible by the normal eye,
but that does not mean that He is not visible at all. The
blind man's eye is susceptible to hear only, and not to
light. That does not mean that there is no such thing as
light.

Mazda is present everywhere, and when the heart has
been cleansed of every other desire, Mazda is reflected there
on, as an image on a polished mirror.

Most aspirants see Him in the form of a light, others see
Him in the form of the Prophet. This is the suggestion of
the Gayatri—Hindu and Zoroastrian. The Hindu Gayatri
holds up light (न्द्र) to the view, and the Zoroastrian Gayatri
to the Prophet (नु)—for that is the implication of जो
सत्य वाचि कर्ति दर्शना.

If one does not believe that Mazda can be realised—that
He can be seen and heard, what good does he expect to
derive from the Scripture? For the scripture only professes
to teach the way of God-realisation. Thus भावनि, yes-
mindedness, or belief in the existence of God and the possi-
bility of realising Him, is the first requisite of religious life.

Some people, like a section of the Buddhists, are content
with ethical life. They think that character-building or
राह is the end of religion and one need not bother about the
intricacies of the existence of God. But can character-
building alone bring about that ecstasy which the experience
of Mazda produces?

Character-building can give only a partial satisfaction to
the Self. But Mazda is the real reality—the origin and
the end of the universe with which human soul is intimately
associated—and without the experience of Mazda, there
cannot be complete satisfaction i.e. satisfaction of the
whole Self.

In any case Maha-Rata Zarathushtra, as also the whole-
class of mystics all over the world, taught that Mazda
can be seen and touched (यस 33-5) and one who dogma-
tically discards ज्ञान, deprives himself of the highest fructi-
fication of life.

It is mainly ज्ञान and ध्यान that are calculated to
bring about the vision of Mazda. ३३३३ recommends their
adoption by turns.

When one is tired of ३३३, he should resort to ध्यान,
and when the mononony of Dhyana displeases, he should turn to Japa.

There was no provision for Japa and Dhyana in Islam originally. The Sufis introduced them under the names of Zikar and Shahad. “The Sufis introduced Zikar or religious exercises consisting in a continuous repetition of the name of God—a form of devotion unknown to Islam, and consequently an innovation. ...... This tended to discard the formal salat (obligatory prayer)” (O Leary—Arabic Thought in History P. 262)

For the sake of Zikar, the Sufis took to the rosary. This is said to have been adopted from the Buddhists, (who abounded in Khurasan)—Nicholson—Myxte of Islam—P. 17.

Hafiz suggests that the rosary serves the purpose of the Jumnaq, for a Sufi

कटर बसरी जी जगद मुल्लहा जान को मध्य झुझु "
अब तूम मेरी किस काम में जाना जा चुका है "
Hafiz—245

The Kaviarpanthi Sufis took to wearing the Jumnaq (silk or woolen cord) not on the waist, but round the neck.

The method of wearing the sacred cord, on the waist, or round the neck is called द्वज (Titak—Orion—P. 116).

Jahal reminds us that a parrot-like repetition of the name of God is not Japa. Only an idea can have effect on the mind. It is no good repeating the name of God, if the mind

is thinking of other things. The words have no value apart from the idea they convey.

श्रम नाशी भी हरी-सा श्रीय भी "
या ते माह जी को मिन छुट नहूँ जीवन भी "
Mansur—1-7956

Can a rose be plucked from the letters G-u-l (r-o-s-e)? (without the picture of the rose in the mind, there cannot be a pleasant feeling by hearing the words aloud). Mazda's name is to be repeated twice in every breath—once at inhalation and again at exhalation.

The Hindu mystics say, that if at the same time, a thought is entertained, that with the ingoing breath an electric (physiological) current goes from the मुक्तास्य (lowest end of the Spinal Gland), up to the देहखार (Cerebrum), and at the outgoing breath, there is a downward current, from शास्र्वर to मलास्य, the Japa becomes very effective. कुका-रान्तिनि is aroused i.e. all latent spiritual force, coiled up in the subconscious mind, is released and it speedily works out a change in the personality.

To make recitation easy, a symbolical name of Mazda is to be used in the Japa. For the Hindus it is “A U M” in the Gita says

भृगु हरिवेद्य स्वयाज नाम स्वयास्मिनि "
Gita-8-13

For the Parsee, it is no doubt “H U N”.

Let any one recite the H U N mantra for six months, with every breath, before he rejects the idea as fantastic.
Let him see for himself, if it does not procure him a greater fitness for the vision of Mazda; make his mind more peaceful, serene and optimistic, and his character steady, virtile and philanthropic.

Recitation of H-U-N is calculated to purify the subconscious mind, which is the seat of all evil impulses.

The Sufis dropped the final 个交易日 turned ‘Hum’ into ‘Hu’

असा १२२ के सीतें प्रभास की बृहूत
पुनः भावना वा २४ ४४ २४ २४ २४ २४

Maznavi 6-3320

Khoda is there where the heart turns, when the tongue utters ‘Ya Hu.’

२११ सत्य अव सा महाद्वै मैहीन अहुः
शव या वोद फहरी जसन बनहड़ा
शहुतू गोया तुना यदेवित नहिंता
नोद ना पोदु टू गवो विध चितुपी
अत तोह गोसिल्लेन चड़े तुना अपहोब आद्रे

1. अन्वय (Prose order):—

हे मनुष्य अहुः कर्ते कों स्तन्यं आहुः (O Ahura Mazda, I realised you to be noble) यह यह सक्ता वा भर काल (when conscience came to me) वहि वर्ति उसकी सुनाँ अक्षुका (and bestowed
desirable contentment, the best mentality) गुण: अ गुणाण: विनुक्त: नोक्त: न्यायः (a worthy man should not be puerile to the vicious) यद है अध्यात्मिक: त्वं 'अन्तिम अनन्ती (may Thy virtuous (followers) smash all devil-dom)

II बन्दुक (Translation):—

I realised You to be noble. Mazda Ahura, when Conscience came to me and presented blessed contentment, the best mentality. A virile man should not be puerile to the vicious. May Thy virtuous followers smash all devil-dom.

III शब्द (Word-note):—

सत्यार्थित्वायातां अभ्यासायातां = I thought
कर्म-सम्भवते = तथाहृ = A drops by 3-4-75
अर्थात्-अभ्यासित्वायातां = want
कर्म-निर्यातित्वा = to go (Nighantu 2-14) वा = च व च व च = A drops by 3-4-75
दय हृ = अवाक्षान = sent
स्त्रयुक्ति = to go, अनन्तितित्वायातां (impelled) विनुक्ति = to send.
हृतायातां = अस्त्रायातां = A drops by 3-4-75
वेयायातां निन्दायातां = desirable
सत्यार्थित्वायातां = to desire
गुणान = गुणान = contentment
गुणान = गुणान = to be pleased.
त्रितीय क्रिया: उ-सुन (Umadi 283) विता = अधिक, अधिक विता
object of want. गुणानो गुणानो गुणानो गुणानो गुणानो गुणानो गुणानो गुणानो गुणानो
सत्यार्थित्वायातां = temperament.

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case: in opposition with मुनि। स in place of भिन्निता by भरि गुनण, etc.

अति = अति = समय.

पूरा—पूरा—सूचन, great

विशुद्ध — विशुद्ध—सहायकीय

घर — अहिःसितो (समा-मन)

सुख + सन्राह = विशुद्ध + सन्राह

विशुद्ध — विशुद्ध — all

adjective to ज्ञान = स in place of भिन्निता by भरि गुनण, etc.

अभिषेक — आभिषेक = अभिषेक = darkness, evil

object of अभिषेक

आभिषेक = आभिषेक = विश्राम करना = may rend

५—स्थायि, भिन्नितो रद्द। भा—द = तेऽ= साधनो। त द्वितीया कोष एता विहीता एता।

(7-1-41) तेऽद = विवेद्वेद एता।

(3-4-7)

IV धियानी (Remark) :

Maha Ratu Zarathushtra states here the excellence of contentment. (राजा of the Indian Yogis, and तारा of the Sufis).

Hafiz describes the attitude beautifully.

वीरा गायत्री वा नीलावर वाणी के भावना वायुम।

अदरके अभिनव देश नदरह तहमत मतदान।

It is enough if we have got wise. It is impudence to insist on music as well.

Julal reminds us how our avarice knows no bounds.

द्वार सुमन वैज्ञानिक आरामी।

द्वार आदर्श सुनुन मन जूस होगी।

Manavii 1-542

How long will you go on saying “I would possess the whole world, alone for myself”?

At the same time the holy prophet is quick to warn us that consumption should not be misunderstood as implying compromise with Evil. Such complaisance is destructive of moral life. 

सीए = श्रेष्ठता सीए विरुद्ध = विरुद्ध 

(294-49) vide also 46, 5, and 46-18.

16 अभि आदरा व्रतो महत्व, वेरें क्षुधा वसक विषय वा चेनिको।

अन्युक्त अवश्य विषय, विवेक अवश्य, अवश्य अप्राप्त विषय, अवश्य विवेक अवश्य।

अपील अन्योपाधार, वो हेंडीन मनहो! ||

1 अन-नि (Prose order) :

है अभि, आदर, आदर वा दम वर्षो। (O Ahimsa now Zarathushtra chooses that) वह ते विषय वा विषय (which is the best of thine all) अर्था अलक्षितात्मक व्याख्या (may Rectitude be subsistent) अर्थात् अवश्य अवश्य (and the up-mind vigorous) अपील अबोपाधार (may faith happen for self-revealing non-vacancy) वह नमहो! ||

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II अनुमान (Translation) —

Now O Ahura, Zarathushtra chooses that Manyu which is the best of thine all. May Rectitude incarnate (materialise) and the up-mind be vivacious. May that serve for (procuring) noncalamity, which reveal, the Self. May Conscience, through deeds, award plentitude.

III टौका (Word-note) —

स्त्रु-स्त्रु — शुरु — that
स्त्रु, स्त्रु and स्त्रु are equivalents adjective to यस्मु | प्रकर in place of शिविर by चुपो चुप्पु etc

स्त्रु — नवः — character.
स्त्रु means spirit. When spoken of Mazda, it means Divine Energy, when spoken of man, it means his character (tendency) and when spoken of Nature, it means the two forces, centripetal and centrifugal.

स्त्रु — श्रु — chooses.
plural for singular, by चुपो चुप्पु, चुप्पु etc

श्रुता — श्रुत्ति, of any, of all
श्रुता is an abstract and so श्रुति ईश्वर — 47-5

अनुमान — नवः — nonexistent.
अनुमान is a noun here and an adjective (indeclinable). It means existence. cf अनुमान क्षेत्रा — अनुमान + स्वाभावित — अनुमान।

शास्त्री — अभिविश्व — up-mind. (higher self)
स्त्रु becomes तस्मां (by बा) by यस्मु चुप्पु etc (vide 31-11, 33-14, 34-14)

वस्तु-स्त्रु — अनु मानदिकानु — for self-regarding
वस्तु-स्त्रु — अनु मानदिकानु — for self-regarding
वस्तु + स्त्रु + अनु मान + यस्मां | स्त्रु comes by अनु मान लिप्तु etc (6-3-67)

अभिविश्व — नवः — noncalamity.
श्रु — अभिविश्व — noncalamity.
Locative case by usage.

अनुमान — नवः — welfare.
वस्तु — अभिविश्व, चुप्पु — to perfect
वस्तु — अभिविश्व (Ukhsh 446)

There are several cognate words.
(1) अभिविश्व — Rectitude from अभिविश्व — to be kind or अभिविश्व — to see
(2) अभिविश्व — welfare, perfection, from अभिविश्व — to fulfil.
(3) अभिविश्व — fortitude, from अभिविश्व — अभिविश्व — to grasp.
(4) अभिविश्व — Blessing, from अभिविश्व + अभिविश्व — to pronounce.
For (2) — see 28-7, 34-12, 43-5, 43-15, 51-10, 51-21.
For (3) — see 48-8
For (4) — see 28-4, 33-13, 43-4.
In other passages the word is अभिविश्व — Rectitude, or holy.

अनुमान — अभिविश्व — mind.
स्त्रु पाठ है दाख्तरः | all words ending in a consonant may optionally add an श्ल।

IV निग्रही (Remark) —

Maha Ratn Zarathushtras speaks here about self-realisation (स्त्रु-स्त्रु) of which we hear so much in modern ethics.
Self-realisation means the attempt to realise the self, i.e., to make real, actual, the possibilities that lie latent in the soul. In a sense, this may be looked upon as an attempt to establish the Kingdom of Heaven on earth.

We are aware that there is in us, the Light of Heaven, to which we usually give the name of “Ideal”, as suggested in Sulata 33-9.

Gita 3-1966

God is present in you, as your Ideal. Eastern philosophy goes a step further. According to it, Brahma (Impersonal God), Bhagwan (Personal God), and Paramatma (Highest Self—Soul) are only three different status of the same Entity.

Bhagwat 1-3-11

Soul is the highest manifestation of God—and to find Soul (चेतना-द्वीतीय) is the first step towards God realisation.

The Swetswatara Upanishad says that the idea of Brahma (World-Soul), may be formed only by analogy with one's own soul.

Swetswatara 2-15

And the Katha Upanishad asks us to see God, with the help of the “Way of the Soul” (बालकाद्वीप).
worship, I would worship one like you. O Mazda teach, one-like-me, who is your friend. May dear Rectitude bestow perfection, so that conscience may appear to me.

III निषेध (Word-note) —

चार—सही—are right:
from चार— to see (correctly) of Niruktā 2:11.

महार—महार—about to adore.

महार = salutation त्वम् + निषेध—निषेधि। = salutes. सर्वज्ञाति—
निषेधः निषेधः कर्तवः। All nouns may change into verbs
by addition of निषेधः.

सत्यं+चार—सत्यः: present participle ending in चार (as
distinct from चार) is formed by suffix चार by राज्यम्. चारः (3.4.17)

त्याद्वारा—त्याद्वारा—One-like-you

object of चारः.

स्वः—स्वः—शेष in Persian. चार+चार—चारस्वः. विद्वाना.
(2/3). Hononific plural.

चारन्तं and अनन्तं take चारन्तं to denote likeness.

त्याद्वारा—त्याद्वारा—One-like-you

चाराहृत्—कस्यन्ते वाचारे चाराहृत्.

(vide 43:3, 48:3).

सत्यावर्गं—सत्यावर्गं—would teach.

शत—शत्—शतिः—to teach. निषेध, शतः. शतः—does not
change to निषेध (6.4:54) by शतः निषेधः.

रहेती—रहेती—may give.

शः+तस्, तु। तू is changed into तस् by विन्यमने etc.

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(3-4-2) and becomes like the milk in the teat of the soul; it will not flow without some one to suck (the teat).

The basic relation of love is remembered. A friend seeks to be taught by a friend, as in the Gita.

I. अभाव (Prose order):—

Tatāt २ हुई आंदोलन के बाद बदल आता है (that I ask you, tell me aright, O Ahura) अहिंसा का ही आह्वान का अंतर (what is the primacy of the best life) का है। इसलिए बताता है मनि-न्याय (how can I accomplish that would revert) एक ही रीति: आप विनियम: परम्परा (this holy Rectitude is repellent to all) हार, मनुष्य अनुष्ठान-विनियम विनियम मनुष्य (and the ailing Manu is cordial and dear, O Mazda)

II. अनुवाद (Translation):—

This I ask You, tell me aright Ahura: what is the aim of best life. How can I achieve this O Mazda, that such
(state of things) may invert—(a state where in.) Holy Rectitude is disagreeable to all, while the malign Manu (Tana Guna) is cordial and dear.

III टंक (Word-note):—

कथा—कथAY—how, what.
सूत—सूत: (Panini 5-3-26).
शूची—Shūcchāṃ: I would perform.
सूत—सूत:—to produce, etc. (A chain of "by... etc."
in place of "by... etc."
in place of "by... etc."
by extension of the rule"
7-1-42)

Paramāśaya—Paramāśaya:—would revert

कथा—कथAY—Rectitude:

कथा—कथAY:—would revert

शूची—Shūcchāṃ:—repulsive

रिप—Repulsive

कथा—कथAY:—to dislike.

कथा—कथAY:—to dislike.

जीवन:—noun, neuter in place of masculine, by शूची.

कथा—कथAY:—noun, neuter in place of masculine, by शूची.

कथा—कथAY:—noun, neuter in place of masculine, by शूची.

44-3

बच्चयय=बच्चयय—relative

अतु:—Manu (cordial)।

कथा—कथAY:—to dislike.

सूत—सूत: (Panini 5-3-26).

कथा—कथAY:—how, what.

सूत—सूत: (Panini 5-3-26).

शूची—Shūcchāṃ: I would perform.

सूत—सूत:—to produce, etc. (A chain of "by... etc."

IV टंक (Remark):—

A properly framed question conveys half the reply.

Masnavī 4—3008

The Gita also states how Vedism is the natural inclination of men. They have to be cured of it.

31 तदु ध्या पर्यंत घर्षूऽ मोह यज्ञोहो अहुरा,

cum, na jñaha para apahya dharmahum

cum, na jñaha para apahya dharmahum

cum, na jñaha para apahya dharmahum

cum, na jñaha para apahya dharmahum

16-10

I अन्ध (Prose order):—

नर तो धेरौ एल्ट। इति अहुर (That I ask, tell me aright; O Ahura) के बादः ना अन्धय विनेता दाना न (which

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IV टिप्पणी (Remark) :—

This is an important Rik. For personal God is the very foundation of religious life.

Gatha makes the definite assertion that Mazda is a "it" — a Person, and not merely the impersonal featureless Brahma (Absolute).

The Gatha now turns its attention—from the abstract to the concrete—from the negative (featureless) Brahma, to the positive (creator) Mazda.

भूमि या गो गीता भाग गीता भाग ।
भ्राम्ये के क्षणला भाग या गीता भाग ॥

Masnavi—6-641

Give up negative description. state positively.

Give up "मैंने नहीं" Take to "हूँ दृष्टि".

II अनुवाद (Translation) :—

This I ask You, tell me aright. Ahura which person uphold the earth and also the heaven from falling down? Who (upholds) water and plants? Who yokes quickness to the storm and lightning? Which person is the inspirer of Conscience?

III तिथी (Word-note) :—

वहात् भिग्ने = too.

अनुवाद :— भवसंलस्यस्माद्—from falling down.

द्रव—मिस्रायलि (cf ब्राह्मि)

सुनसुसु = Zand सुसु ।

ablative of सुसु।

बसूर—Zoroastrian trees.

भु—मिस्रायलि—to go up. रू + रू + अर्द्र—उर।

रिबग्नियसुसुसु. cf ब्राह्मि (Avesta 6-14-2), abec in Latin. (vide 48-6, 51-7)

स्व भू—Lightning.

स्व—= वह, वह— = to shine. स्व = चा (Unadi 159). or

पाण्डु—या = to sound अपन + व = अपन = cloud.
IV.  

Mazda supports the firmament and gives swiftness to the storm.

The Rigvedas describes how the Great Lord upholds the earth and the sky.

विद्या साक्षात्ततः

मुन्या यात्रा शिर, एवं भारीतः

ति स्वर्गयुक्तोऽध्यायै गौतमसः

कस्मिन्देशस्तु धृतरासी

10-121-2

II. अहूर (Translation):

This I ask You, tell me might Ahura: which artist made light and darkness, and which artist made sleep and waking? Who is he who made the down, the noon and the dusk, which recall the sagacious to their business (prayer).

III. त्रिक (Word-note):

सरासः-श्राधासः-artist

हुण्ययुक्त जन स राधाः।

अभूत-अभूत- work (Nighantu 2-1).

हृत-ह्रृत ऐवंयुक्त-चबा (Rig 4-56-3).

पराधा-पराधा-made

वा-दाति-to da. वा शाखवितः।

पराधादि-h. initial द drops by महादुर्गन्दिरे (5-4-75).

रेणा-लांगा-Light

हृत-हृति-to shine. श्राधा-हृती।

जिनां आराः. object of श्राधा.
IV दिखायी (Remark): —

Both Light and Darkness are creations of Mazda. In other words He is manifest everywhere; only there is a difference in the degree of His manifestation. It is higher in the beast than in the tree, higher in man, man in the beast, and highest in the apostles.

Materialists hold that mind (Consciousness) grew out of matter. This is not correct. If mind did not lie latent in matter, no amount of shock could have elicited consciousness out of dead matter. This shows that consciousness is existent even from the beginning. This is so because both matter and mind are manifestations of Mazda. सत (matter) and भौतिक (mind) are the two modes of the manifestation of Mazda, who is Himself सत्य (bliss), which is not dependent on any external cause and is therefore eternal. This has been called in the Garthha Katha. [kāḥaṃ Mazda vasūna (Yaś 53-2).]

This Rīk gives the direct lie to the popular delusion, that Ahriman is the rival of Ahura Mazda and that while Mazda created the day, Ahriman created the night. Ahura Mazda created, both the day and the night. There is no force, no power, outside of Him. Ahura Mazda has no rival. Angeh Marthy is the rival (contrary) of Spenta
The Vajayati Tantra makes it very clear, that the two forces are really the two phases of one and the same force (they do not therefore affect the non-duality of Mazda).

Avidya is Avidya, only if you forget, that it is the play of the Person who is supremely benign. —Sat-chit-Ananda.

Angra Manya appears to be intolerable, only when one loses sight of the whole circle described by the force and confines his attention only to one-half of it, viz. the descending arc.

Evil is only apparently evil. It is ultimately for our good. It helps us to build our character and character is necessary for God-realisation which is our ultimate and permanent good. Viewed in this light, Evil loses its pignacry.

The Sufi has implicit faith in the love of his friend. He is not frightened by His frowns.

Your harshness is sweeter than music.

Dawn, noon and dusk are the three prescribed times of prayer as originally obtained. To these, two more prayers (sacrifices) were added by the Iranians, as the Kraha Upanisad (3.1-3) attests—प्रातांश्रये च यो दीप्तिविशेषतः \( \text{whether} \)
one prays before Nachiketa (Fire) thrice (Indian) or five times (Iranian) a day.

Ritual prayer is sure to yield fruit and make the mind serene and fit for the vision of Mazda, unless the aspirant, in over-anxiety for immediate result, brings in disbelief and irreverence.

कथ सहस्र भा तत्त्वमिवः मात्।
श्रवस्मर एक्स श्रवणश्रीमी स्व-सभा॥

Mansari 3-2175

Patience is necessary to hatch the chicks out of the egg.

6। वह क्षा परेतुः प्रेतुः बाह्र वक्रोचा अहुः, या पृथुः केरी ता असा हुहुः।
अपेक्षा प्रकमणीहः देशान्तरीहः आपेक्षितविम, नामयो शुनो घो ब्रह्म चित्त मचधूः, ब्रह्मयो अष्ठीय राम्यो केरेरीयो संसुख लोको॥

I । अल्ला (Prose order) ।

डे अहुः, मह भः चेर ने अत्र ब्रह्म (O Abura, that I ask you, tell me aright) ना भरणे क्रम वचन खचन (if that which I say is indeed correct) तारामय नक्षत्रीय वाक देशान्तरी (Faith embalishes Rectitude by deeds). तेजस् वन नान देशान्तरी (in them Conscience develops nonchallenge) केरेरीयो मह राम्य लोको अवर (for whom you made the living world beautifully).

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II। अवाहत (Translation) ।

This I ask You, tell me aright Abura: whether what I say is correct, viz., Faith embalishes Rectitude by deeds and to them, You said nonchallenge, through Conscience, for whom you made the world full of struggle (for existence).

III । भिक्षा (Word-note) ।

चे दे चेर ने अत्र ब्रह्म (O Abura that I ask you, tell me aright) ना भरणे क्रम वचन खचन (if that which I say is indeed correct) तारामय नक्षत्रीय वाक देशान्तरी (Faith embalishes Rectitude by deeds). तेजस् वन नान देशान्तरी (in them Conscience develops nonchallenge) केरेरीयो मह राम्य लोको अवर (for whom you made the living world beautifully).

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To one who does not see a part separately, but sees it as a part of the whole, the thorn appears to be beautiful like the rose.

Masaav 1-1570

Both in his fondness and his displeasure, he is equally charming to me.

IV रिचनी (Remark):—

Rectitude is imperfect unless it finds expression in activity. Gatha does not approve such barren rectitude. It agrees with the Mundaka Upanisad

चतुर्दश, शरीर, ब्रह्मेनुल हारमः
कवियो द्वारा, अवरोहायः सामारिता ।
संस्कृतशील निविवरणाय संस्कृता ।
डोळा के नाम गुरुज्ञः से प्रसिद्ध ॥ Mundaka 1-2-1

Activity is the truth of the Scripture.

In proportion as a man becomes established in Kaushthram and gives up all petty desires, the world appears to him to be beautiful—the arena of the sport of the Lord.

सात्त्विक रूप रूप सुनिक्षभन नह॥
पतिरी कुछ न उत कुछ मीठव ॥ Mundav 1-3007

I. अन्नम (Prose order):—

लाल्लादेवी घर ने नय भुजुर (that I ask you, tell me right. O Ahura) के ब्रह्म रूप्य, युवा भारसी का भवन (who formed noble faith along with non-government?) के भारसे युवा रूपे ज्ञान प्राप्त (who, in his wisdom, makes the son to be alike to the father) वह हेतु (मे अनें कटि (with these questions), I come to you for knowledge) देवेश्वर मान्या कीर्तिविराट (the Protector of the universe by Spezia Manyu)
II अनुवाद (Translation):—

That I ask You, tell me Ahura: who has fashioned noble Faith, together with nonchalance? Who, in his wisdom, makes the son alike to the father? Mazda, I approach You on questions about these—You who are the Protector of the Universe, through Spenta Manyu (Sattvas Oana).

III डि० (Word-note):—

कृपाया—महती—great

इन्हें—मर्पी—to grow, इन+क्ष यान—$ it is changed to  by extension of यान etc (6-3-32) vide 51-37.

तव—अन्य—सरलतया—fashioned

सरलता—सुल्टी—great. अंग+सुल्टा—$ it becomes $ by analogy of तव—सुल्टी etc (6-4-99). Initial a drops by अंग+सुल्टा etc (6-4-75)

मैं तव+व क्षण्याआधी तुल्यम मधुम ( Rig 10-119-5) मैं becomes सम्य by वेञ्जियुः etc (7-3-75)

अर—वध—यह—with (vide 52-1, 34-11, 45-14, 50-8)

कुभनं—अनुपात—loot.

इन्हें—मर्पी—to like ( अन्तर्विद्या) इन+अन्तर्विद्या ( Urdnd 533)

र्त क्षण—क्षण्याआधी—to be pleased ( Macdonell ) (vide 46-9)

कवीर्याः—जयापत्त—guides

यह—कहती—goes. अनापूर्णित ( implied ) हिम्यत—to goide.

IV दिपिनी (Remark):—

Mazda makes the son alike to the father; in other words there is reign of Law in the Universe. The Universe is a Cosmos, and not a Chaos. But this does not entail the fact that man is free. By mastering the Laws of Nature in the outer world, he can rule over Nature, and by resorting to nonchalance in the inner world he can always keep himself free.

"Man was made in the image of God—the son in the likeness of the Father." Bible (Genesis) had picked up this truth from this Rik of the Gatha.

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Some Muslim divines discard the idea as blasphemy—Zwemer—The Muslim Doctrine of God—p. 30

They lose sight of the fact that if we reject all our ideas of God as being anthropomorphic, we will be left without any ideas at all. There will be an unbridgeable gulf between God and man.

Jalal, however, does not join with these divines.

We should take Him as our model.

II. अनुवाद (Translation) —

This I ask You, tell me aught Ahura: I would meditate on all that are your Commandments, so that I may, through Conscience, understand the precepts, and also that through Rectitude, I might attain the Perfection of life, and thereby my soul may arrive at self-balance.

III. तिकिका (Word-note) —

That I ask you, tell me aught, O Ahura! I would meditate on what are your Commandments, so that I may, through Conscience, interrogate about dictums, (vide 31-5.)

Also in place of दोहों by हरों स-कृष्ण, etc
I. अभ्यास (Praise order) :

II. शुभार (Translation) :-

This I seek You, tell me aright Ahura : how can I achieve
the benatic religion, which swants teach, for the growth of Nonchalance. Through this superb Nonchalance Mazda, the saint becomes similar to you,—dwelling in the same abode with Rectitude and Conscience.

III झेली (Word-note) :—
का-चा—how
सिद्धि-का—स्रोत by या हेती etc ( 5-3-16 )
मा—सत्र—receive in place of प्राप्ता, by सत्र-विन-कर्ता etc
ता—युक्त-रति—this adjective to तेिता. प्राप्ता in place of प्राप्ता, by प्राप्ति-कर्ता etc.
मेल—छुझी—body
It is an aṣṭूय ( indeclinable ) adjective to केिता
उस परं वायुके से यो ( Rig 1-93-7 ) तत्त्व तीव्रत तत्त्वाम ह से ( Rig 7-50-7 ) ( vide 43-18 )
तेिता—संसातो—religion.
केिता—sacred word ( Nighantu 1-11 )
केिता विवेकि राधि ( Rig 1-2-3 )
ब्रजसे केिता अपवार्षत केिता ( Rig 10-43-6 )
चुस्या-यात्रण—सुज्वात्रण—I would acquire
युक्त—सुक्ति—to attack
युक्त+सह+यात्रण ( युक्त-यात्रण ) an auxiliary root ( या ) is added to the main root by the extension of the role या-वापसतुस विनडि ( 3-4-40 ). या is added ( like ह, वृ and मान ) even

otherwise than in भाव, and even without the interfix भाव by Mahabibham
An instance of double root ( भाव-भाव ) as noted by Dr Tarapocewala ( vide 48-5 )

स्वागत—स्वागत—swants
ए—देवता—to know ( प्रयासि ) of भावजय in Persian
( सा—स्वागत ) ए—बुध ( Unadi 319 )

स्वागत—कारता—generation.
ए—पार्शवी—to come. ए+च्यू—स्वागत ( Unadi 273 ).
पराणाशा in Persian. भावजय भावजयाजीः
स्वागत—सम्प्रयासी—कारता—would teach
स्वागत—सांता—कारता—to teach.

उदास—उदास—noble
उदास—noble ( Nighantu 3-3 )
उदास in place of प्राप्ता by या हेती etc.

साधा—साधा—saints
आ+साधा+ता ( Unadi 629 )=साधा—ता.
साधा—ता—साधा—to control ता—ता—one who can control himself. ता denotes agent by Unadi 629.
साधा—साधा—in the same abode.

उद्योगाणि—उद्योगाणि—in the same abode.
उद्योगाणि ( Nighantu 3-4 )
साधा—उद्योगाणि—साधा—saint. साधा becomes अ by साधा देवता etc ( 6-3-84 ) ( vide 45-14 )

उद्योगाणि—उद्योगाणि—dwelling
इ—इ—to dwell. या भावहिः
It is by affinity of character that the devotee becomes exalted—attains oneness with Mazda.

In the crucible of love, two Y’s, are melted into one.

Affinity of character develops love.

One of the most celebrated passages of the Upanisads is this:—

Sanātana interprets it as “That thou art.” Ramanuja interprets it as “His thou art—O, Sweta Katu.”

Gathā uses the word gatha in the sense of Ramanuja.

In other words, according to Ramanuja the identity of the devotee is not lost (merged) in God. Only it becomes insignificant. Jñāna, the great exponent of Īśvara, (esoteric religion of Gathā) describes the state as follows.

Gathā says:

Like the flame of the candle, in the presence of the sun he may be said to be both existent and non-existent.

I. अन्यथा (Prose order):—

This I ask You, tell me aright Ahura: tell me about that religion which is the best of all and which would bestow on me simultaneously prosperity and Rectitude. I beseech you, O Ahura, for my illumination, I wish your guidance.

II. अन्यथा (Translation):—

This I ask You, tell me aright Ahura: tell me about that religion which is the best of all and which would bestow on me simultaneously both prosperity and Rectitude and which through the words of faith would hold to right action. I beseech you, O Ahura, for my illumination, I wish your guidance.