THE HYMNS
OF
ATHARVAN ZARATHUSHTRA

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संज्ञा

तथा—तथा—to tell. अथाहि। तथा+त्थेद हि। तथा becomes जोन्य by analogy of the rule तथा अथू ( 7-4-20 ) तथा becomes या by नइन्य त्थि, आ. ( 6-3-35 ).

केत्ता—केिदायन—religion
केत्ता श्रिततिः श्रुति ( Rig 1-2-3 ).

स्याय—कठावाय—कठिप—of all
adjective to कठिप ( understood ) masculine in place of feminine by श्रुति-श्रुति-त्थि, आ. ( 2-2-41 ).

स्याय—कठिप—things
कठिप—to spread ( Nighantu 2-14 ) श्रुतिनेन्द्रमुः ( Urdhā 400 ).
कठिप—श्रिततिः श्रुति। कठिप ( 2-3 ) object of श्रुति.

अथा—अथा—र्यृति—Rectitude
object of र्यृति.

प्राप्तार्था—प्राप्तार्था, would give
प्राप्ता—प्राप्ता। अथाहि। अथाहि। जित्रि पृथि।

सर्वत्रा—सर्वत्रा—सर्वत्रा—Together.
सर्वत्रा—सर्वत्रा। तथा तथा—to go together
सर्वत्रा+त्रेता—सर्वत्रा। सर्वत्रा becomes द्वितियोऽश्च by the extension of द्वितियोऽश्च ( 5-4-99 ).

It is here an adverb qualifying the verb सर्वत्र, as such it takes जित्रिया। जित्रि in place of जित्रिया by जित्रि-जित्रि etc.

सर्वत्रा—सर्वत्रा। जित्रि by words
सर्वत्रा+त्रेता। जित्रि forms a noun by जित्रि-जित्रि etc ( 3-5-114 ).

श्रृष्टिः—श्रृष्टिः—नर्य—deeds.
object of श्रृष्टिः। जित्रि in place of जित्रिया by जित्रि-जित्रि etc.

आदित्य [ 44-10 ]

अथा—अथा—right
adjective to कठिपा। being an अथा ( indeclinable ) does not take any अथाहि.

श्रावण—श्रावण—would hold to
वा—वा—ठायान—to stick to ठायान गाति।

सत्तात्मा—यम्य.

विद्वेशे—विद्वेशे—हिरण्यात्मक ( my ) knowledge.
विद्वेशे—विद्वेशे। to perceive विद्वेशे। वि—विद्वेशे। perception (विद्वेशे अथातः निधिः श्रिततिः श्रुति—Rig 4-2-11) स्यायां श्रुताः। जित्रि in place of जित्रिया by जित्रिया etc 9-3-62.

सातेज*—सातेज*—Zend गाति।

श्रम—श्रम—towards
वा becomes वा by वीकरणी etc ( 6-4-99 )
सत्तात्मा becomes त्थि by त्थि नगरायणी etc ( 6-3-137 ).

इष्टित—इष्टित—केक्यगुण्डालि
इष्टितते—इष्टितते—to direct हृदयस्मिन्—र्यृति।
object of इष्टित। जित्रि in place of इष्टितहि by जित्रि-जित्रि आ।

वाग्वहः—वाग्वहः—I desire
वा—वा—सदि—to wish. र्यृति—सदि।
वा becomes या by श्रुतिनेन्द्रमुः etc ( 6-1-15 ) जित्रि। जित्रि slides by जित्रि etc ( 3-4-97 ) जित्रि। जित्रि becomes या by the extension of जित्रि-जित्रि etc ( 8-2-64 ).

IV ऋषिनी ( Remark ) :

The best religion is that which teaches pursuit of rectitude within the world and not by announcing the world.

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God-realisation through Love—the concrete love for the friend, the brother, and the father (Yas 45:11).

That these cardinal principles are absent in the Koran, is evident from the admission of Abu'l Khasṣār, the first Doctor of Sufism, who very pungently remarked that Sufism is to be found in the 6th chapter (i.e. the unwritten chapter) of the Koran. (Nicholson—Studies in Islamic Mysticism—P. 57)

The large body of Muslims too accept this position when it subscribes to the tradition that Hazrat Muhammad taught these truths to Ali alone and asked him not to divulge them to the public. This amounts to an admission that the Koran being meant for the public at large, avoided any reference to these lofty truths.

This also is the implication of the claim that the status of the Wali (Sufi saint) is superior to that of the Nabi (Prophet). Hakim—Metaphysics of Rumi (P. 112)

These esoteric truths (Falsāfāh), though un-Koranic in origin, have since entered into the texture of Islam so intimately that, benefit of them, Islam would look like a beheaded trunk—a sight unseemly enough to provoke Hafiz to cry out:

... अनुकूल अनुभव के दर्शन के पत्र।
अति अनुभव मे हम वात कराए नहीं। Hafiz-525

If this is Islam, may the world come to an end to-day.

Islam could not help the transformation—it surrendered itself to Mazda-Yesta.
वायु

कुछ लोग निर्देशों को नया अर्थ दिखाते हैं, जो मुस्लिमों के लिए आधुनिक हैं, लेकिन ये नया अर्थ नहीं है। इसलिए, यह बताता है कि इसमें कुछ नया हुआ है। लेकिन यह नया अर्थ नहीं है। इसलिए, यह बताता है कि इसमें कुछ नया हुआ है।

I 

अग्नि (Prose order):—

कहा गया था कि मेरी जान है। नहीं मेरी जान है। (That I ask you, tell me aright, O Ahura.) तब आमंत्रित किया गया। (how Faith would arrive to them) वे यह समझेंगे कि उन्हें शिक्षा प्रदान करते हैं (to whom your religion is desired) अतः इतना ही कि उन्हें शिक्षा प्रदान करते हैं (I know you to be superior to them)। अपना लेख बनाना: फिर तू (all others I pronounce with my heart).

II 

अनुवाद (Translation):—

This I ask You, tell me aright Ahura: how Faith would reach them, to whom Your Religion appeals. I know You to be the foremost of all. —all others I pronounce with my heart.

III 

दीर्घ (Word-note):—

वैचि—सम्यक्—तत् है तत् है।

This I ask You, tell me Arhat: how Faith would reach them, to whom Your Religion appeals. I know You to be the foremost of all. —all others I pronounce with my heart.
in the sixth century B.C. They learnt monotheism from the Gatha, and taught it to Christians, who taught this to Muslims.

The devotion of the lover is the ideal monotheism—the lover does not look to any body else, other than the beloved.

There are many beauties, but my heart is fixed on one alone.

I am blind to all others—this is the requirement of love—is it not?

There are many beauties, but my heart is fixed on one alone.

I am blind to all others—this is the requirement of love—is it not?
villain?  )  The word is ambiguous ( or is he the villain? )  See:  हुसेन, माँ का सज्ज, विम-रिले ( the vicious one who deceives me from your duty ).  ता  अभ्य-कर, ( how is he? )  भी है, क्यों नहीं?  बनापते ( who does not consider himself guilty )

II अन्वय (Translation):—

This I ask you, tell me aright 'Ahum : who is virtuous,—
or what I eat, who is vicious? Or which one is the villain?
Or is he the villain, the vicious one, who deceives me from your love? How is he, if he does not consider himself to be in the wrong: when his narrow conscience misguides him?  

III शी (Word-note):—

के=वृ—who
ए in place of परमा by द्रवा हु-बत्त etc
अभ्या—अभ्यार=virtuous
अभ्या+प्रभापुर, by the dictum प्रभापुर है परंपरा! ( in case of हुसेन the form is अभ्या )
था—बन=that
बन becomes या by द्रवा हु-बत्त etc object of शी

IV दिवपी (Remark):—

In secular law, only the external act counts. In moral law motive is the only factor for determining whether the action is right or wrong.
If the motive is good, the action is right. If goodness of motive is wanting, the action may not be counted as right.

Mannavi—1-229.

In trying to find the Kibla in the depth of night, the Kibla may not be found, but the prayer is accepted.

Mannavi 6-2196.

The aim of the ass is not to draw water or turn the scame into oil (Its aim is to avoid blows and so it does not get the credit for making oil).

Bhagavan Zarathushtra here raises one of the fundamental problems of ethics whether the conscience can err. If a man obeys the burning of a Sari, or throws a child in the Ganga in the belief that he is doing the right thing, can he be held guilty? The verdict of ethics is that if a man is true to his own conscience, he is not guilty, morally speaking. But his individual conscience is to be improved by comparison with social conscience and he should always try to improve his conscience. Relative conscience is a good guide, so far as it goes, but the aim always should be to reach absolute conscience i.e. the conscience of the perfect man.

Mahabharata expresses the truth by saying:

Udyoga Parva 33-34

Individual conscience (मान्य) should be corrected by social conscience (शैल).

Duty lies at the point of intersection of individual and social conscience, as Manuvi used to say.

Jaldh remind us:

हम अख्तुरा लाभ रहा, मेरी बेदः।
हम अख्तुरा लाभ बका, मेरी बेदः। Mannavi 2-122.

A wrong balance is to be corrected with the help of a right balance—relative conscience is to be corrected in the light of absolute conscience.

यात्रा धर्म पूजना पूर्वो योग हर्मो अधिपत्य अरुणा,
कर्म पूजन कीर्ति अधीक अक्षोध अरुण वाचनम्।
तपो वा अक्षोध अर्थ स्वीकर, नोद, अपना अरु दीनरहिती हंस्य।
मौ हृद मस्तका शक्तिहेतु, शाक्तिव स्मरहो।

I. (Prose order):

हह, ते पुरुष, मे करो अहुरा (that I ask you, tell me aright)
O Ahura. करो अरु दीनो मान्य, मेरो नामस्य (how would we destroy the evil to the finis, out of us) राशि, क्र धर्म (save them too.) के अपे पुच्छ (who are full of hages) मे इतत, अरु वर्तमान शासना भ्रमित (they do not delight in pursuing rectitude)
II. अनुवाद (Translation) :-

This I ask You, tell me aright Ahura: How would I abolish the evil to the fins, away from us. Save them who are full of heresies. Neither do they delight in following the path of Rectitude, nor do they enjoy the Conscience, by communion with it.

III. ग्रंथि (Word-note) :-

सिक्स - सिक्स - completely
सिक्स - सिक्स - It thus comes under पारस्रि (1-4-38)
सिक्स - सिक्स - completely
The Upasrta is repeated by रुप-रुप-रुप etc (8-1-6)
 objetos too

सत्रच्छि - अनुवाद - by heresies
पु - पुरुषमात्र + पु - पुरुषमात्र
पु - comes by पारस्रि क्षणिनिर्वाचन (6-1-57)
instrumental of पु - पुरुषमात्र -(in place of पुरुषमात्र ) in instrumental case by the implication of पुरुषमात्र क्षणिनिर्वाचन etc (8-2-11)

पारस्रि - पारस्रि - Full
आ - is the vedic plural (7-1-50)

पारस्रि - पारस्रि - by Rectitude.
instrumental to परस्रि - पारस्रि in the instrumental case in analogy with पारस्रि पुरुषमात्र परस्रि परस्रि (8-2-11)

Nā, Hīṁ, Ārāmāpa, Āraṇa, Mātāraṇ, Sāmghāna,

Aṃgaraṁī, Nāna, Dākā, Māgā, Vāsa, Bāla, Vānā

Ahaṇā, Āṣaṇā, Mān, Dā, Āna, Prāṇā, Vāla, Vāla.

I. Vāya (Prose order):——

Sātu, Hīṁ, Kaha, Na, Aya, Ṛṣeṣu (that I ask you, tell me aright, O Ahara) Kaha, Aya, Mūrga, Jñālyai. Bāma (how would I deliver the Devil unto Rectitude in her hands) Hīṁ, Nāna, Jñālyai. I would extirpate it. (with the dictums of your Gospel) Bhūra, Jñālyai. (give me strong nerve against the villains) Ahaṇā, Āṣaṇā, Mān, Dā, Vāla, Vāla (I would destroy his snare and assault).

II. Jñāna (Translation):——

This I ask you, tell me aright: Ahara: how would I deliver the devil unto the hands of Rectitude. I would extirpate the evil with the strength of your Gospel. Give me strong nerve against the villains. Thus would I destroy his snare and assault.

III.iston (Word-note):——

Ahaṇā, Āṣaṇā, Mān, Dā, Vāla, Vāla, 1.2, etc (5-3-26).

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IV विषय (Remark) :-

The words of the Lord's Gospels (Sahajbhyu ya Manthra) infuse new hope and new strength and enable one to put up a stubborn fight.

Vamana the god, the lion, the lion. (Maanav 1:1297)

It changes the jackal into a lion.

The Gita says.

वर्धाय जान भीत तांत्रिक जानावतं ।

Vardhaya janam jagati tam tattvam sarvatam ।

3-48

Kill the lower self with the strength of the higher self.
44-15

वन्दया = एण्णी = चूटी क्षतिराती = two warriors
वह = आयत = तिन्तौरे. वह = वह = वह = opponent.
शान = शान = सर्व = (सत्तिन) = to fight. वा = (8-2-34)

अबसुती = दहस्वारसी = brawling by turns.
शान + वह = अययात = अत्तुल. अयय = चूंचता
शान = शान = शान = to meet together, confront each other.

वह + वह = with those rites

सिन वान = निलुक्त = दिनसुराई = सांसकिय = you confirm.

हाँ = सिना = to strengthen. वान = शान = शान =
हाँ = शान = शान = शान =

हाँ = उसे नियमित: वाद = शान =
हाँ = आयत =

वह = तत्व = victory.
वह = वह = to win.
वह = वह = वह = object of वह.

वह + वह = वह = वह = वह = वह = वह = वह = वह = वह =

IV वणित्री (Remark):
It is preposterous to think that Mazā's help would go
to the vicious and not to the virtuous. For Mazda is the
upholder of the moral order of the universe.

Would Mazda prefer the thorn to the rose?

Ethical value is essentially subjective as well as objective.
The objectivity of good is no less essential than the objectivity
of Truth. To make Truth subjective, to resolve the object of
knowledge into the experience of consciousness of the knowing
subject, were to destroy truth and knowledge. Knowledge
implies the reality of its object. The criterion of truth is
found in the object which I know, not in me, the knower.
Intellectual subjectivity means intellectual scepticism. And
to make the good subjectivity, to resolve the ethical object,
into the experience or consciousness of its subject, is no less
inevitably to destroy the Good. Morality implies the reality
of its object. The criterion of good must be found in some
object, not merely supremely interesting, but supremely
worthy of interest. If we are to avoid moral scepticism, we
must avoid ethical subjectivity.'—Sath, Ethical Principles,
p. 120.

Even among men, we know how stern to the impure is
the silent rebuke of purity; how humiliating to the worldly
and the selfish soul is the contact with unselfishness and
generosity, and we can understand the meaning of the

VIII

16. | यह तथा परेसा परंपरे गोद चरोचा अहुरा, के वे रेते मु-जा था पीत सेनाहा योह हंसती।
विष्णु मोह दांश आहुम-विश्व, सत्य, नीस्त्री,
अल होह चोह सेनाहो मतन मनहो।
बसह अहुरा यासार चरी कहाँ नीस्त्र॥

I. अनुवाद (Prose order):—
कह तथा परेसा परंपरे गोद चरोचा अहुरा, के वे रेते मु-जा था पीत लेसा हंसती।
विष्णु मोह दांश आहुम-विश्व, सत्य, नीस्त्री,
अल होह चोह सेनाहो मतन मनहो।
बसह अहुरा यासार चरी कहाँ नीस्त्र॥

II. अनुवाद (Translation):—
This I ask you, tell me right Ahura, who is the slayer
of Vritra, tell me about all that there are. Send for me
a splendid wise and self-knowing preceptor. May Devotion,
through Conscience, come to him—to him Mazda to whomsoever
you wish.

III. विचार (Word-note):—
हुदो-जा = परेसा = परंपरे = killer of Vritra
दन = हास = बहु = बहु = coming by दन, बहु = etc (6/3-67)
IV. (Remark)

1) Love of Masala is also the gift of Masala. It is only the forgiveness for our sins that are granted to Him. Most of us are not conscious of the presence of Masala; even if we give the impression of being devout, we must make no difference in the course of our life. To feel an unchangeable desire for Masala is a rare fortune - gift from Masala.

2) Who shows greater than Masala? Mundaka Upanishad 3.2.2. What else can the God of Masala give to us? I have heard from my teacher Bhagavan Swami Vivekanand that Mundaka Upanishad 3.2.2.

But it is not. For in that case, people would have loved God and be the object of God's grace. But we have the assurance, so claim to be the favourites of God. (Rama Upanishad 3.2.)

Chapter 3: What is the reason for promoting Mundaka Upanishad 3.2.2? What else can be the object of God's grace? I have heard from my teacher Bhagavan Swami Vivekanand that Mundaka Upanishad 3.2.2...

3) Love of Masala is also the gift of Masala. It is only the forgiveness for our sins that are granted to Him. Most of us are not conscious of the presence of Masala; even if we give the impression of being devout, we must make no difference in the course of our life. To feel an unchangeable desire for Masala is a rare fortune - gift from Masala.

4) Who shows greater than Masala? Mundaka Upanishad 3.2.2. What else can the God of Masala give to us? I have heard from my teacher Bhagavan Swami Vivekanand that Mundaka Upanishad 3.2.2...

But it is not. For in that case, people would have loved God and be the object of God's grace. But we have the assurance, so claim to be the favourites of God. (Rama Upanishad 3.2.)

Chapter 3: What is the reason for promoting Mundaka Upanishad 3.2.2? What else can be the object of God's grace? I have heard from my teacher Bhagavan Swami Vivekanand that Mundaka Upanishad 3.2.2...
"It has been said that if there is no God, we must make one; but a God of our own making is no God. If the moral and religious ideal is a mere ideal, the shadow cast by the actual in the sunshine of human imagination, if the ideal is not also in very truth the real, if the Good is not also the True, the reality of man's spiritual life is destroyed; its foundations are undermined. Man cannot permanently live by fictions; the insight that his deepest life is but the "baseless fabric of vision," must bring with it sooner or later, the downfall of the life thus undermined. Agnosticism, if it is true, must carry with it, the ultimate disappearance of religion, and with religion, of all morality higher than utility."—Seth—Ethical Principles, p. 407.

"Yet true devotion has its eyes fixed on grace and not on desert. For the very essence of religion lies in the surrender of the finite soul to the infinite.

This is calculated to remind us that we are not either Indians nor Iranians, but Aryans primarily who have to fight the common enemy—Vritra. Vritra of Vritra, these are others as well—other than those who are found in the land of Iran. They should not be forgotten. For in the presence of the common foe, all must rise, united, as one man. This is what Yudhisthira had said—"

We (the Pandavas) are five, and they (the kauravas) are hundred. Yet when the enemy comes, we are one hundred and five.

Situated we may be, in different parts of the globe, but we must ever know how to unite, in order to fight the Vritra—the enemy of Aryan culture. A common Scripture is the greatest bond of unity,—having its place in the innermost recess of life. The followers of Ramachandra must look upon the Vritra also as their own scripture, and followers of Zarathushtra on the Vritra also as their own. Thereby can the unity be effective.

Neglect of Indo-Iranian unity laid Asia low. It must be revived if Asia is to rise, and through the message of Asia, the occident as well.

121. तत्र भवा पोल्ला परस्य मोह वर्मोच्या अहुरा, ।
काव्य गम्यु वर्णस्य वर्जी अहुरा ह्याः ।
आस्करीयः समाक्षोऽहुरं च चोहं यातः वर्जी अहुरा, ।
गरी हुष्ताप्ति हृदांभावाः अभ्रेताता, ।
अवाय अमां व राजस्वो अभातु ह्याः ॥

That I ask you, tell me aright O Ahura! public house pub, rather (bow: Mazda, I would whirl about along with you (public house pub) [to] (grant me your love) you can even say (so that it may be nine) public house pub, rather (I would be over the head of Spirituality and Immortality) public house pub (by that
Mantra) श्राक्षु श्राड़ † (which we practise through Recitition)

II अनुवाद (Translation) —
This I ask You, tell me might Ahura: how will I whirl about along with you, Mazda? Grant your ecstasy so that it may be mine. I would have command over Spirituality and Immortality, through that Mantra which we practise ( recite ) with Recitance.

III टिप्प (Word-note) —
कर-परिषि — गुर्णा निपातन— I would walk and walk.
कर—परिषि — to walk.
कर + दर (+ intensive) = जोर जल्ल। गुरु, आति=अर्थ परिषि। गुरा comas by extension of the rule जोर-जल्ल etc (7-2-86)
सत्य — श्राद — with.
श्राक्षु = सुभास = You.
सकमी is induced by श्राक्षु।
आशिन — रसि — love.
रसि — केरि=to desire. श्राद + रसि + दर = आनन्दि ( Unreal: 567 ).
स comes by सरकार सुमानि व (6-1-57) object of श्राक्षु
स्वाक्षु — स्वाक्षु — Youns.
adjective to आनन्दि
भे — वस — ask.
वश — देरि—grant.
वश + निनि = तो ग्रान्त ( अनुमान: )
the Śrāvaka of the Hindu devotee and whirling dervishes of Jalaluddin Rumi.

राजा—This is implied direction for the practice of Japa (recitation) with the help of Gayatri (Yatha-Aha) or of Pranava (Hun). This is an important Rik. It describes the state of the soul after emancipation (तःतः).

There is a difference of opinion amongst the devotees about the possibility of love in the stage of final emancipation. Jnana Yoga (like, Shankara) hold that the final status is absolute nonism and that there is scope for love therein for love implies the play of two—the lover and the beloved.

Bhakti Yoga (like Ramana) do not accept the above view. They say that the final status is that of qualified monism, where there is room for two—both God and his devotee. According to Jnana Yoga, emancipation is merger in Brahman. According to Bhakti Yoga, it is the coalescence of God and devotee—a state of one-in-two, and two-in-one.

In the former there is annihilation of human personality, in the latter there is not annihilation, but only a new orientation of the human personality i.e. there is the existence of two persons but they are united in love—they entertain the same feelings and same desires.

The Sufis are Bhakti Yogis, so the view of Ramana is acceptable to them.

Jañali says—

[44-17]
The devotee lives in God—he has become one with God. There is no question of partnership (duality).

As Kabir says

चं कौटिथ एक हैं जहां इतनी दीवार।
हो करें तो जसको तरु जलिया न ही दीवार।

Sahbi 49-5

The devotee has become one with God. Their duality is mere verbal (apparent)—unity is the fact.

Thus the Sufis aim at union and not at unity. For them the two (i.e. two persons) still exist to furnish the basis for union, the scope for love.

As a matter of fact, Jalal holds that this play of one-in-two (this play of love) is the main object of creation.

जन्म ना भी मैं ना जन्म व अन्त व जन्मी।
मानव का न खुद तराशना बनाया।

Mansawi 1—1787

You wish to play the Nord with yourself. This is why you brought man into existence (and made one into two). Love of the free man, who loses the freedom to love or not, and not the compulsory obedience of a slave, gives zest to the play. The wilful surrender of the free man is what the Lord enjoys. This is khetwadaththa, and this is Cisti.

This is so far as the part of love in the stage of emancipation is concerned. The Bhakti Yoga say that even as a means of emancipation love is a better method, than meditation (of identity with Brahman) which Sankara prescribes.

Thus the Vajrayani Tantra says

हृदयमा रचितमि गेहेवेरा भक्ति स तमाखेरे।
मंडल प्रस्तर न शूरार लोक अर्थसाधन संह रचेये।

24-52

29
One should not proceed by the intellectual method of meditation of "I am He" (That I am He). He should try to attain union through the feeling of love—through reciprocation of love.

The function of Love, both as a means and end of God-realisation, is beautifully conveyed here by the term विज्ञान. This Rik is the prototype, if not the source, of Jalal, Kabir or Vaishnavi Tantra.

And we might remember here the celebrated verse of the Rigveda:

वा त्यस् कृतम् कहानि चान्

'सत् सदा समिद्रिय संयमस्

अभिव नम् न्रोंता कर्मभीतां

वे भ्रम इः कलापही युग्मण ॥ ७-८८-३

Let us swing together, O Varuna, in the boat, on the waves of the sea.

They sing the same song—the ecstasy of swinging and whirling (the Jhulan Lila of Bhagavat).

I अन्य म (Prose order) :—

तत्र तनी औरे म श्रवण जन अत्यत (That I ask You, tell me aright.

O Ahura! I shall ask You, that I may hear the answer.

(How I can rightly ask for such rewards.) This 'bodhi-aphorism' appears: उद्धतं न (as ten mares with horses and a camel) तनह उद्धतं बोद्ध है असितेन (since Mazda spirituality and immortality appear to me) तनह उद्धतं (when I give them up.)

II अन्य म (Translation) :—

This I ask You, tell me aright. Mazda! how can I properly ask for such reward, as ten mares with horses and a camel? For spirituality and immortality (Godliness) can come to me, (only) when I give up; (the desire for) them,

III शब्द (Word-note) :—

अहृतस्य—उद्धतं—समयदित्र

मिठासितं—to shower, to wash, to bathe.

र बच्चे देवी (by the 8-2-31) object of हरानि.

(vid. 34-19, 44-19, 49-9, 53-7.)

दंडायिता—by punishment, I may beg.

इति—इति—to go (Nighantu 2-14) यावं श्रवणकर्यानि तदनवथा

इति—to attain—to see, to know, to obtain.

कर्म—कर्माचार्या अध्ययना—must.

इति—साधुकर्म—with males (horned) कर्मवाच्य अध्ययना—

(8-2-16)
The Panchadasi says that when the aspirant is able to identify himself completely with the soul and may look upon the activities of his own mind, just as a witness sees a dramatic play, there is no harm if his mind asks for something. For these two—the soul and mind—then live in two different spheres. The soul from the higher sphere can enjoy the manoeuvres of the mind playing on the stage.

Ananta विश्व-वाचनः पुंश्करी, अतः-विश्वासः।
ईश्वराः हौ पवित्र स्नायुं न पराशी विनिष्टं॥
Panchadasi 6—262

द्विधात् स्वयंसेवी म विना स्विनाशगमः
साधित्य अयुं प्रकट्यां समाहितो दृश्ये सः॥
Panchadasi 7—175

As Jaldh, the commentator of the Gathas, tells us.

आया यह बाबत बताओ सी जान।
भाषण वर्त बिना बारी बारी बताओ॥
Matsari 1—985

Water in the boat is the ruin of the boat, but water underneath the boat is a support.

Wealth itself does not stand in the way of God realisation if the mind is not addicted to it.

44:19

The Panchadasi says that when the aspirant is able to identify himself completely with the soul and may look upon the activities of his own mind, just as a witness sees a dramatic play, there is no harm if his mind asks for something. For these two—the soul and mind—then live in two different spheres. The soul from the higher sphere can enjoy the manoeuvres of the mind playing on the stage.

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Water in the boat is the ruin of the boat, but water underneath the boat is a support.

Wealth itself does not stand in the way of God realisation if the mind is not addicted to it.
I Prose Order:

Va

I am asking you, O Ahura, to tell me right.

The man who does not give such needs to the deserving.

I would know this.

I would also know, what happens to the latter.

II Translation:

This I ask You, O Ahura, he who does not give such need to the deserving and the man who gives it to truthful ourselves—what the consequence for it, befalls the former, and I would also know, what happens to the latter.

III Word-note:

Reward

This changes to by the rhyme (8-2:31) (vide 34-13, 44-18, 46-19, 49-9, 53-7)

The man who gives to the deserving

Active of Eaves.

Gives

IV Remark:

Bhagavan Zarathushtra draws attention to the fact that these two widely divergent actions such as charity and
II. 

अण्वम् (Translation) —

O Mazda, how can the wicked (be said to) be the possessors of moral courage? This I ask You: what (to speak) of them who tyrannise? That by which the Karpas and the Usiks throw the world in rage; and by which the Kavas grow in obduracy,—such (actions), Rectitude does not esteem as beneficence.

III. शीशा (Word-note) —

शीशा — hour.

नृत्य = नृत्य (नृत्य है "नृत्य = 5-3-26") नृत्य = नृत्य (7-4-62)

अथ-स्थल = अथ-स्थल (2-3-31)

अस्ति = अस्ति = to remain. अस्ति = अस्ति इसे। इसे is used in the present sense by अस्ति etc (3-4-5).

उपर्युक्त = उपर्युक्त (oppress).

उपर्युक्त = उपर्युक्त (oppress). अस्ति फिर उपर्युक्त। अस्ति फिर उपर्युक्त।

अस्ति = about them. अस्ति of अस्ति (understood)

अस्ति = अस्ति = what. nominative (passive) of अस्ति (understood)

अस्ति = अस्ति = followers of Kalpa.

उपर्युक्त = उपर्युक्त (follower of Us)
IV टिप्पणी (Remark) :

The religion that does not purify character, hardly deserves to be called religion.

एकत्र धार्मिक शरीर मे हृदय
से शरीर शुद्ध विशेष रूप से 
Massnavi 1-1643

The oil that extinguishes the lamp, is not oil, it is water.
II  

अनुवाद (Translation) —

I would now speak out. Lend your ears and hear all
those who have come from near and those who have come
from far. Ponder over this the most momentous thing.
Let not the false prophet kill your soul a second time. In
this manner (by listening to my advice) screen off the
tongue of the Evil one.

III  

टिप्पणी (Word-note) —

रुशि — सुनना = listen.

युश्या = तो सुनना गुण + कोर्खा अभाव ।

बना = ear, cf सार-मीच, ( hāce ) कोर्खा ( list ) in Persian.

अश्रात — शाना = hear.

युर्विवास = to hear, आ भागरि । कोर्खा ।

अवसाद = निकाबा, = from near.

आश्वासन = near ( Nishtanu 8:13 )

निकाबा = ग्रहण — have assembled.

दश्या = दुष्यना = to go ( दुखधर्म ) अभाव क्षमिति। नवान भावते भी

by अद्वियतिणी इत्यदि ( 6:3-137 )

दीर्घ = इस — vide Nishan 4:2-80.

ईस, यसो मृत्युस्तम्य कवीर्कित्रि ( 5:88-2 )

निकाबा = विकाबाचाव । wonderful of all.

निकाब = ( एव ) विचार ( आरण्य ) होता विचारिति । भा comes after

विचारिति by extension of विचार युर्विवास: ( 6:3-128 ). ए in place of विचार by युर्विवास ( vide 337, 44:16, 54-4 )

भूमि = निरहुर = folly.
proceed a single step in life. It is not a question whether he should have any philosophy at all; it is only a question whether his philosophy is right or wrong.

Maha Ratu Zarathushtra propounds here to delineate the true philosophy of life, and with Jalal, we may ask, “if it is not correct, tell me which is the correct one?”

"Aha! Aha! Mr. H. S. with me. He is out."

"Jee! Jee! Mr. S. with me. He is out."

Where then is the true philosophy of life?

2.  

| (Remark) |

The address of Maha Ratu Zarathushtra brings to ones mind, the lines of the Gita.

9-1

Man cannot do away with all the theories about God and life (survival after death). He may reject the rest of them; but there is one theory which he does not and cannot reject. For without having some idea on these points, whether his view is right or wrong, one cannot
II अनुग्रह (Translation):—

I would now speak of the two primal dualities Manyus (Gunas, Forces) of life, of whom the noblest, one told (him) that is dark: "neither our minds, nor our doctrines, neither duties, nor manners, neither words nor deeds, neither thoughts nor souls, do agree."

III शब्दांकित (Word-note):—

नर्मदां—नर्मदांतः—पुंजास्तः—brighter.
नर्मदां—नर्मदांतः—to shine (नर्मदाः) तमः—आकाः—रक्षयोः।

Sansk. नर्मद न (cf आकाः—आक्ष्य) तमः—आकाः। तमः—हिंदु—

नर्मदां—नर्मदांतः तस्मिन तस्मिन यथा तस्मिन तस्मिन तस्मिन (6-4-136)

बहुस्तिः—हस्ति—such wise.

हस्ति हस्ति बहुस्तिः यथा बहुस्तिः हस्तिः हस्तिः।

बहुस्तिः—अन्तःस्तिः—told.

बहुस्तिः—बहुस्तिः—to tell. (भाष्यः)। भाष्यः। इति क्रिया। Initial ι drops
by क्रियारूपांतः (6-4-75)

बहुस्तिः—बहुस्तिः—who is dark.

बहुस्तिः—बहुस्तिः—agree.

बहुस्तिः—बहुस्तिः—to go together.

IV इत्यादि (Remark):—

MahāRāja Zarathushtra states that the universe is the result of the action and interaction of two contrary forces, This is why there is so much conflict in the world.

Swetaswātara Upaniṣad, gives to those forces, the names of वर (destructive) and अब्र (constructive)

The Lord wields these two forces, destructive and constructive, both in gross and subtle forms. One often gets through this order and released when he knows the Lord.

Duality of the Manyus, however, does not operate to attain the unity of Godhead. For the opposition of the Manyus is more apparent than real. For both together serve the same purpose, viz the purpose of providing to man the vale of soul-making, of the field for self-realisation.

Day and night, outwardly are contraries and enemies, but both of them work for the same purpose, such calling the other like kinsfolk for bringing to completion their task.

"Without effect, no morality: without opposition no effort. without a world of physical facts, no opposition. Nature exists because it is a necessary condition of the moral life of finite minds." (Hocking—Types of Philosophy p. 310)
II अनुवाद (Translation):—

I would now speak about the fundamentals of this life which the wise Alura Maada told me. They who do not practise the doctrines, as I conceive and state, to them “aśas” would be (the words) at the end of life.

III शब्दार्थ (Word-note):—

श्रवणेऽस्रवणेऽ—wise.
श्रवणेऽस्रवणेऽ—this wise श्रवणेऽस्रवणेऽ by स्रवणेऽस्रवणेऽ etc (7-1-36)

श्रवणेऽस्रवणेऽ—practise

श्रवणेऽस्रवणेऽ—to adopt (स्रवणेऽस्रवणेऽ)

श्रवणेऽस्रवणेऽ—I think

श्रवणेऽस्रवणेऽ—to think, का हृदयिः—का, गमः गमः गमः— this becomes they by गमः गमः (3-4-96)

श्यामः—to them

श्रवणेऽस्रवणेऽ by the extension of the rule श्रवणेऽस्रवणेऽ etc (2-3-73)

श्रवणेऽस्रवणेऽ—aśas; श्रवणेऽस्रवणेऽ—aśas

श्रवणेऽस्रवणेऽ—at the end.
IV निप्ति (Remark) :

If one disbelieves the spiritual experience of the prophet, he deprives himself of the means of salvation.

चुकेक द चिन्तो मह बेगुमृत्वा।
वा धर्षो अवम संस्रोतो।
Masnavi 1-1337

The Gospel of the prophet enables one to have a glimpse of his spirit.

All the prophets teach the same truth. The lamps are different, but the flame is the same.

इन वै विशेष यो इन काहनें हीरावन
वीरल गृहा नीरस गौरी, अन संकलन।
Masnavi 3-1235

The pot and the wick of this lamp may be different, but the flame is the same.

Only the flame of Zarithushtra is the brightest one. This is why he is called Spitama (the white-most). Not only in Iran, in India too, he is called शुक्र. शुक्र is the other form of श्रुत or white. Shukra is the prophet of the Ahura-worshippers according to all the Puranas.

* Sometimes we find a line or two in the Masnavi which are derogatory to Mazda, Yasna. These are inconsistent with the catholicity of Jital, and his love for Curr. These are clearly interpolations made by fanatics.

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[45-4]

V अन्त मर्यभा अहृत्य अध्य आहिष्ठिष्ठ, अन्त मर्यभा मन्द्राणी कर्त्ता वे हृदि दान।
पूरवेव बहुद्वारं वर्तमानेऽक्ष्य्यां मन्द्राणी,
अन्त हेच दुमदा हृद्यंक्रोडवान आम्च्यंकित, नौदरं दिरुः कह्याद वीर्या-हियमु अध्यरे।

I अन्तर (Prose order) :

अन्त अन्त मर्यभा अहृत्य अध्य आहिष्ठिष्ठ, अन्त मर्यभा मन्द्राणी कर्त्ता वे हृदि दान।
पूरवेव बहुद्वारं वर्तमानेऽक्ष्य्यां मन्द्राणी,
अन्त हेच दुमदा हृद्यंक्रोडवान आम्च्यंकित, नौदरं दिरुः कह्याद वीर्या-हियमु अध्यरे।

II अन्तर (Translation) :

I would now speak about the highest (truths) of this life, as to how wise Mazda established it on (the basis of) Rectitude-making Conscience the father (cause), and active Faith its daughter (effect). Ahura, the all-conquering, does never deceive.

III श्लोक (Word-note) :

अन्तर- वीर्याद् (with rectitude)

The Shloka is induced by the कह्याद (post-position) श्लोक.
IV. टिप्पणी (Remark) :—

Mazda has nothing to gain by deceiving any body; one should put full trust in Him.

विशेष बैठे उसको बेहतर बताया गया।

होने से वह अपना अद्वैत ज्ञान जगाती।

भाने के विषय अभिनवो और दुर दरा

फुल विश्वास वे हार भवय सर।

Masnavi 1-3142/3

Mazda has no greed for wealth. All wealth is His creation. Why should He deceive?

१. अत्र पूर्वश्च यद गोद अहो यज्ञोत्सवो शेषःतीतमो,

चषे सूर्याः यस्मात मन्त्रषापमा विभ्रत्स्व।

योढ गोद अहो यज्ञोत्सवम शेरोपेयो दानं च प्रमुखमा,

उपासने वल्लु अपेवाता,

वहेलूस समुद्य पोषनास्वम मदादाजो अहृः।

I. अनुवाद (Prose order) :—

अपि तत्त्वजने यह प्रेमयात्रा मे सार्वभूत ( I would now speak out what the Holiest one told me ) वचन दद, वर्गेश: स्वाना हिमु! ( words that are the best for the meditation to hear ) के सबन्ध में यह अद्वैत अहो नक्षत्र व शानि, ( those who offer to such—me devotion and choice ) व्याख्यात, स्वाना शुभारम्भ ( would attain spirituality and immortality ).

यह; पद्माणुणिः मद्या अहृता ( by deeds of consecration, O Ahura Mazda )

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11 **Abhishakti (Translation):**

I would now speak out what the Holiest One told me—words that are the best for the mortals to hear. Those who offer to this-me (as I am) has homage and choice, would attain spirituality and immortality, by the deeds of Conscience, O Ahura Mazda.

113 **ठीका (Word-note):**

चध = चध = चध = words
तव = a variant of तव by the dicsms कीर्ति, अतारोहो श्रीमान्।
object of प्रकाशे। यू in place of दिष्टमन, के शुरु अ-व्रती तत्वम्।

पुष्ये = पुष्ये = to hear
तव + चध = पुष्ये। चध + तव = तव = पुष्ये तव + चध = पुष्ये etc (3-4-9)
अश्रम नायन = to this-me
नन्द = नन्द = devotion

तव + चध = नन्द = चध + तव = object, re-duplication of चध is stopped by चध = पुष्ये etc (7-4-58)

ब्रह्म = ब्रह्म = दिष्टमन = give

यू = यू = to give यू धर्तां। धर्ति। दिष्टान्त अन्ति। तव of अन्ति चलते ब्रह्म etc (3-4-9) and तव by दिष्टान्त अन्ति चलते etc (8-2-23)

चध = चध = choice

चध + चध = to select चध + चध = object of चध। चध in place of दिष्टमन, by शुरु अ-व्रती तत्वम्।

ब्रह्म = ब्रह्म = दिष्टमन = प्रभृति यात्रा।

सूय = सूय = to go (Nighantu 2-14) चध + चध = अ-ब्रह्म।

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**IV. निर्देश (Remark):**

God speaks through His Prophets. Submission to the Prophet leads to spirituality and immortality.

ब्रह्म देवे दार्शानि। ब्रह्म देवे क्षण हृदयोऽसी।

नरसिंहः प्रभृति यात्रा। महामाया।

Swetambaras Upanisad 6-23.

6.1 ब्रह्म दार्शानि धर्माणाय धर्मानि,

नवव भवानि ज्ञातावाहि धारतं।

स्मर्ता-महानुष्ठावानूष्ठावाहि अहसी,

वेजा वर्ण वोहुः पुर्णी मनहुः,

अध्या सूय तात्रैः स सूय प्रभृति महामाया।

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**1 अन्यम (Prose order):**

अह्म विष्णु अपि विष्णु' कहने (Now 1 would speak forth the greatest of all) अह्म अपि कहने (praising the rules of Rectitude, all that there are). दिष्टमन अह्म अह्म दिष्टमन (may Ahura Mazda, of benevolent spirit, hear) चध गुणम अह्म अह्म चध गुणम (by whomsoever Brahma is questioned through conscience) सूय न्त्र मा चधहि यात्रा (may He teach me the duties of such one)
II. **अवृद्धि** (Translation): —

I would now, greeting Rectitude, proclaim the most important of all, viz., the good institutions that there are. May Ahura Mazda of benevolent spirit, hear, and teach me well, the duties of him, who quests Brahma (the Absolute) through Conscience.

III. **दक्ष** (Word-note): —

अवृद्धि—विद्या—of all.

वद्य of comparison by कारण विशेषता (2-3-41)

विद्या=मातृका=greatest.

अवृद्धि=मातृका=greatest.

संस्कृत—सुप्रसिद्ध—praising.

present participle in स्वाभाविक.

संस्कृत—सुप्रसिद्ध—praising.

present participle in स्वाभाविक.

अवृद्धि=अवृद्धि=of Rectitude

विशेष—विद्या=object by स्वाभाविक.

य=संस्कृत=of; adjective to सुप्रसि।

संस्कृत—सुप्रसिद्ध—praising.

object of प्रकरण; case in opposition with महत्वम्।

वच्च—which; nominative of दक्षिनि—refers to सुप्रसि।

कार्य—कार्यदीप्ति=by whom.

nominative (passive) of the participial verb दक्षिनि।

कहौ = कहौ = Transcendental God

object (passive) of the participle दक्षिनि।

० in place of कहौ by सुप्रसि सुप्रसि, etc.

सि = िरि = desired to be known.

सुप्रसि कहौ विशेष—विशेष—object of सुप्रसि विशेष—विशेष—by सुप्रसि सुप्रसि, etc.

दक्षिनि—दक्षिनि—of him (enquirer)

दक्षिनि—दक्षिनि—duty.

object of दक्षिनि—विशेष—by सुप्रसि सुप्रसि, etc.

सिमा=सिमा=best

adverb to सुप्रसि। या in place of दक्षिनि by सुप्रसि सुप्रसि etc (7-1-39)

IV विशेष (Remark): —

Even for those who want to realise Transcendental God (Brahma), self-control is the means. And self-control is the gift of Mazda (Personal God).

सिमा कहौ कहौ कहौ

सिमा कहौ कहौ कहौ

Mandaka Upanisad 3-1-3

When the votary sees God, he is on the way to Transcendental reality.

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वैभवा स्वयं हृदांगों रादाहो, 
योद्ध की त्वा आरोहिते ना यथित न। ।
अभीर नाहीं अश्वाजी उत्सा अपयो, 
उत्सा नाहीं न सूरि महादर इ मतो, 
ता ना कृपाता महादारो नीरियं अहिंगो। ॥

I अन्वय (Prose order): —

क्रिया यहा' राजन: स्वरूपिनि ( whose favour the devotees seek )
क्रिया यहा' ब्रह्मिः विकामि ( who are existent, who were and who
will be ) अजनका ज्ञात अथवा ज्ञाता इष्ट ( the soul of the pious obtains
immortality ) का पुनः हे । अत: अन्त मात्र: अस्त: ( and rerovation,
those impious men who are injurious ) का ही महादार: तृतीय: पायिः
हे अहिं ( therein too the power of Mazda is the cause O Ahura ).

II. स्नाण (Translation): —

( You are He ) Whose Love the saints solicit, the saints
who are, who were, and who yet shall be — and that the soul
of the pious obtains immortality, while those men who are
injurious and impious, ( obtain ) regeneration, therein also,
the power of ( You ) Mazda is at the root, O Ahura

III शिल्प (Word-note): —

अयः = अयः = अभिप् = favour.
45-7. [3-3-97] object of इक्ष्य। धा in place of दिन्या by द्वारी
पु-लेख, etc.

वार्ता-भाषा = men
भ + भ (1/3). it comes by extension of the rule द्वारी
etc (7-1-70)

गाम = हिंदू = injurious
भ + विवर्तन = to break वि-विवर्तन = गाम। गाम becomes गाम by विवर्तन
etc (Unadi 185)

गाम = विवर्तन = cause

चा = सारी = to accomplish. चा + सा = सारी। (Unadi 185)

IV. दिक्षिण (Remark)

Saints are self-satisfied. They have no other objective
in life to pursue. Thus their only concern is to sing the
glory of the Lord. As the Bhagavata says.

भगवानसत्ता दुर्गी विश्वामित्रा अन्य अवमे !

सुर्यवंश विजयी वसे हरिमुखुपथि हरी। भगवत 1-7-20

Self-satisfaction is the result of Ksatriaram or self-depen-
dence—independence of every outer object. It teaches one
to give up concern for outward circumstances which is the
cause of sin. "We sin because we fear to suffer we suffer
because we sin."

81. तेम ने सहोगीतित्र मेंमहो अ शीर्षयोरोः,
र-शिक कपिकरी व्यासरसेवसुः,
वस्तुस्वदीध यथोपाध्य स्वाक्षरवाचाः
क्षणास्बः अयः वरस तन्द्राम अहुःसे।
अत: हो वा इव इस्माने गरी निदामा ॥

1. अनुसार (Prose order):—

हरदो विभक्त नारी (greeting with hymns. I would wel-
come Him) न्त्रिर भावभित्र भाभासिन (and I would behold Him
with my eyes) न्त्रिर विभक्ति न्त्रिर ब्रह्म न्त्रिर (by deeds and words
of good character) अन्त ऊ महतु अहुः (that Ahura Mazda
whom Rectitude knows) कर ते नर गंिकुमारी स्वामि (then
this Brahma we would adore in the House of Song)

II. अनुभाग (Translation):—

Greeting with hymns I would welcome Him, and yes
I would behold Him with my eyes, Him, Ahura Mazda,
whom Rectitude attains through words and deeds of con-
cience. Then in the House of Song we would entertain
Him, the Brahma.

III. श्रेष्ठ (word-note):—

श्रेष्ठ = श्रेष्ठ = by hymns.

श्रेष्ठ + श्रेष्ठ = a forms a noun by suffixes etc (3-3-114)
IV निर्ण्य (Remark) —

This Rik deals with the subtle point : whether the God of Philosophy is also the God of Religion.

According to philosophy, the ultimate Reality is impersonal. Western philosophy gives to It, the name "Absolute" and Eastern philosophy, the name Brahman.

All contrary objects, such as heat and cold, light and darkness, spring out of the Absolute; all contrary virtues are reconciled in It. Thus it cannot be said that the Absolute,
has any attribute in particular. It has no particular feature. It is featureless or *Nirguna*. But if God is featureless, He may not be said to be kind; and it is no use worshipping Him. Thus the Bhakti Yogis do not accept this position. They insist that God is not featureless. He has features; He is *Saguna*, all bright features (attributes) ishere in Him.

What then is the truth of the matter? Is *Saguna* the ultimate Reality or *Nirguna*? In other words, what is the relation between the *Nirguna* and the *Saguna*; between the Absolute and God?

The controversy started in the Vedic age and went on. Sankaracharya is the champion of the *Nirguna* entity (Absolute), and Ramanuja of the *Saguna* (God). Madhava, the brother of Surya, the famous commentator of the Vedas) set the matter at rest by saying that He is both *Nirguna* and *Saguna*.

There need not be any objection on the ground that one Being cannot be both *Nirguna* and *Saguna* at the same time. In the spiritual sphere such simultaneity is not impossible. Exclusiveness is the law in the material sphere: one thing excludes another, both cannot occupy the same space at the same time. In the spiritual sphere, inter-penetration is permissible, just as the mind is both the subject and the object of its own thoughts, at one and the same time.

in the act of introspection. Ordinarily the subject of an action is different from its object; in introspection, it is the mind which witnesses, and it is also the same mind which is witnessed.

This solution (inter-penetration of Brahma and Iswara) had been suggested in the Veda, as we find in the Yajur Veda:

"वेन्युः कर्पसं तथा अयीक्षा द्वारा तथा
वा विष्णुः महाभुद्धे विष्णुविष्णु
त्वस्यस्ते वै न वि—नौन सरस्व
ग वै श्रीते रोचरे विष्णु द्वारा" Yajus 32-8

where the ultimate Reality is called both "It" i.e. *Nirguna* Brahma, and also "He" i.e. *Saguna* Iswara.

Mahā Rātra Zarathushtra makes the point clear, when he says "we would in the house of songs, entertain that Eshma, whom—Ahura Mazda, [ए नंसस्ते अहू] Rectitude attains through good deeds and words." In other words Brahma and Mazda are here identified. They are the two aspects of the same Reality, looked at from two points of view, viz pre-creation and post-creation viewpoint. Aurobindo calls them the negative and the positive aspects of the same Reality (Life Divine p. 40). This is practically what Mahā Rātra Zarathushtra had said.

Jalal who explains to the modern Persians, the fundamental truth of the Gatha, elaborates as follows.
61  तेव्र ने वोह मनहो मनहो मित्तुरो, 
के ने उमन चोरेत धेर या अशमु चा।
मनदारो मुप्रू मर्नी नाही धात नाहुरो, 
पछाद विग्रह अशालांक पदपान्थ चा।

व्यक्त होय असा हक्की अंग्यान्त्र या मनन्यो।

I. अवर्ण (Prose order) —

भ्रान्त मन मं दू हृदिः  (with my conscience I would serve Him) , 
mं मं हातन नमस्ते मं आकर्षे मं आयति (who has placed our choice Right and Wrong) ।

कुतु मबु लेखन (May Ahura Mazda bestow on us commendable meekness) ,

असांबं म्यूति स्वयं बाब हिंसा एवं चेतन (and uproot our evil and men) ।

यहां अवता मं आशा आहूः  (and by Rectitude develop conscience) ।

II. मान्यम (Translation) —

Him I would now propitiate by Conscience, (Him) who has granted to our will (the choice of the right and the wrong (i.e., the Freedom of the will) , May Ahura Mazda bestow on us commendable meekness, May our cattle and men increase. May Rectitude generate Conscience.

III. टीका (Word-note) —

ब्रह्मस=आश्रय=हत्री।

(vide 45-14)
animal instincts. Man can rise above Nature. He can overcome the dictates of animal instinct and take the course of action pointed out by Conscience. The sense of “the ought” is peculiar to man—his responsibility as well as his privilege.

Jalal says that Freedom of Will is a main factor in the motive for creation. The compulsory obedience of the slave does not: please Mazda: only the willing surrender of a free being, the self-surrender of the lover to the Beloved (Khatam avadatha) can please Him.

Where there is compulsion, there may be obedience, but that is not love. And nothing but love is acceptable to Mazda. This is why He made man free.

Jalal points out that freedom of the will is such a valuable dignity, that in order to save it, Mazda has to put up with the existence of evil in the universe. Man has the power to choose the evil path and thereby bring on suffering on himself and others. Man’s crime is at the root of most of the miseries of the world. Yet Mazda does not think of depriving man of this noble privilege and dignity.

Maza is kind to man. Out of kindness He has granted to man freedom of the will. This is how evil enters into the arena. Otherwise how could it exist in the face of the omnipotence of Mazda.

The Gatha started with a riddle: how can there be so much evil in the world in spite of Mazda being kind and good? We find here a clue to this riddle.

I. Avn (Prose order):—

Let us extol Him by the rites of Faith—He who is named Ahura Mazda. (in His omniscience, the Scriptures speak of Mazda as a being who, by name, is heard as Ahura Mazda). (In His omniscience are spirituality and immorality). (in His omniscience are spirituality and immorality). Let us extol Him by the rites of Faith—He who is called as Ahura Mazda by name. For He has inspired Rectitude.
and Conscience. In His nonchalance, (rest) Spirituality and Immortality. May He give us permanent strength and solidarity.

III देव (Word-note)—

सिम्मेन = सिम्मेन = देवभाग = देव

महावान = सिम्मेन = देवभाग = देव

क बङ्ग सिम्मेन। इ's becomes इ by या रा रा रा का etc (8-2-33)

सिम्मेन = देव = देवभाग = देव

आयतन = आयतन = देवभाग = देव

सिम्मेन = सिम्मेन = देवभाग = देव

नामसार = सिम्मेन = देवभाग = देव

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siva 31-8, 34-4. 43-15.}
On the other hand Varuna is the 44th name in the list of the 101 names of God, recited in the Vai ceremony. Anukulcura—Yasshine va Nirang P. 24.

So it is reasonable to conclude that Mazda is the Avestic name for Vedic Varuna.

Bhuta (Varaha) — Bhuta (of the Veda)

In the Mahabharata, the name Ahura Mazda is transliterated as Hari Mediras.

Then Brahma bowed down to God Hari Mediras and obtained from Him the Highest religion, with all the secrets and purports.

Mazda that the religion taught by Hari Mediras is stated to be the best religion, and the name Hari Mediras occurs only in very old texts, four times in the Mahabharata, and once in Visist Purana and no where else.

The one god whom the ancestors of the Hindus and the Parsees worshipped together was called Rudra. That He is designated both as Deva and as Asura.

Bhuta (Varaha) — Bhuta (of the Veda)

Rigveda—5-42-11.

For great peace of mind, worship Rudra. Adorn by salutation Him, who is both deva and Asura.

That Deva had been a term of honour even in Iran.
It is to be noted that by the dictum ब्रह्म शरस्वती, जीव ( final त and त्र �often drop), ब्रह्म becomes विज्ञान and जीव becomes मनुष्य.

In other words जीवजन्तु and मनुष्य are equivalent. जीवजन्तु is declined like निवृत्ति (masculine noun ending in ज्ञा) and the form in स्मरण ज्ञान (1/1) is मनुष्य which is indifferent from मनुष्य—a single singular (1/1) of the word मनुष्य. The difference is evident in हिन्द्वि, when the former becomes मनुष्य, and the latter becomes मनुष्य. It would appear that मनुष्य (ending in ज्ञा) is more current in the Gatha, than मनुष्य (ending in ज्ञा)

Thus मनुष्य is reduced to मनुष्य (केश्वर वर्णितम्). Maharshi Viswarātri [the venerable saint who represents the united केश्वर—Brahman (i.e. Parsi-Hindu) type of character] who wished to consolidate Vedic Hindu and Parsi cultures, reduces the word further to मनुष्य (मनुष्य) and stages forth in gleam.

मनुष्य विज्ञान (प्राचीन एकम) Rigveda 3:53:1

"Malat constitutes the divinity of all the gods'.

It is to be noted, that the word used to express the idea of Divinity is असुर (Ahura-hood) and not जीव (Devahood). This bears testimony to the high esteem that Maharshi Viswaratna entertained towards the विज्ञान (Parsi cult).

It may not be said that word जीव in the above line is an adjective meaning ‘great’ and that it qualifies the word असुर, the two together meaning ‘great divinity’. That
the word "Mahat" in the context is a noun, and a proper noun, is evident from the second line of this stanza, which runs as

Mahat, the Mahat reveals, the Mehta, Rigveda 3-55-1.

"Eternal (Mahat) Mahat become manifest along with the universe (Mahat)" (repetition of Mahat in the fourth line, shows that Mahat is the more important word here and that it is the noun in this line, and Mehta is its adjective, and not vice versa).

Thus Mahat is the vedic re-translation of Mazda, which arose originally out of the Mehta of the Veda.

Mahat becomes Mehta (Mehta) in Pehlevi. Asura Mahat becomes Asura Mazas in Assyria (Grieveld—Religion of the Rigveda—P. 25)

11. Sva bhava dharmam apara samyo 'cha,
   sarve-marata yodh iha sarve-marnata.
   Prasna saha va hoh abhaya-manthatay.
   Varanay dharmam dharmad-dharmam sevam dyagatay.
   Prasna pravya pravya va muktha abhura.

I. Aryan (Prose order):

Deva(ver) mazas (Deva-worshippers and other men) who deny (Him) are the Sva-bhava (other than us) and who acknowledge (Him) the Great Preceptor, Lord of Wisdom, and Holy Spirit. O Ahura Mazda, you are [even their] friend, brother, and father.

II. Abhur (Translation):

They, Deva-worshippers and other men, who denied Him and who still deny Him—other than us, who acknowledge Him, O Ahura Mazda, Redeemer, Lord of Wisdom, and Holy Spirit, You are the friend, the brother, and the father [even of them].

III. Trika (Word-note):

Svar = they, singular for plural, by kru-mah-mah etc. Nominate of mazis.

Maha = Mazda. Object of mazis. It becomes tva (by addition of va) by the Rule kru mazas etc. 7-1-32.

Deva = Deva-worshippers. case in apposition with va. Sans re = Zend re.

Mazas = Mazda. mazis = men.

F. comes by the extension of the Rule 7-1-70. case in apposition with va.

Mazis = mazis. mazis = mazis. re = re.

Sva-bhava is an upasarga by mazis 1-4-71. 7-1-71. mazis = re.
Mada is the friend, even of the unbeliever, as the Rigveda says.

IV निर्वाणी (Remark) :-

Mada is the friend, even of the unbeliever, as the Rigveda says.

In this important Rik, Bhagavan Zamubhushu lays down the root principle of Visistadvaita Philosophy viz that God is to be loved in some concrete form of Love (i.e. wish the love of an admirer, a servant, a parent, a friend, or a consort — खरा-धरा-स्वात तत्त्व बाहु रथ तथा श्रद्धा etc)

Rabindranath explains the principle by saying,

वेस्त्रानं तिहारं, सिमेव वेस्त्रा

We should either make God, the Friend, or see in the Friend, the presence of God.

Jalal also states this to be the underlying principle of Sufism.

अक्षेरी भर सीयो तो यो यज्ञ समाप्त

Weber Maharashtra Gazetteer 1-11

Whether love starts from this end (the friend in God) or from that end (God in the friend), it ultimately guides us to the great King.

Both these great mystic poets restate only what had been stated by the Gatha.

The first part of this radical principle is laid down in this Rik where Mada is regarded as the Friend, the Brother, and the Father.
The second part is laid down in Rik 53-4, where the father and the husband are looked upon as the manifestation of Mazda.

Love attracts, while fear repels. Thus love is the principle of unity—unity with God and unity with men. Hafiz emphasises the part of love in religion as against the semitic emphasis on fear.

The coward can be controlled by fear, the bold man may be controlled by love alone. The religion of Zarathushtra is for bold man, who respond to the love of Mazda,—overwhelming love, free from any taint of vindictiveness.

I. अन्वन (Prose order):—

वे अर्द्र वे (to which land would I turn) सम्प्रमुख अशांति and turning whither proceed) फेतह, अयुर्वीर विरासतिः (denoting the Khetas and Aryanmas) नौ वे, वे भाग (they do not please me) वे कर्मचारी है स (the Vrijanes too that are) वे है वा (and not also) वे इसी वे विशालताः (the impious preceptors of the country that are). है जहाँ मन्द्रा तव ते को चुरीः (O Ahura Mazda, how would I satisfy you?)
II अनुसार (Translation):—

To which land would I turn, and turning, whither would I arrive, carrying around me the Khaetus (Vaisyās) and the Ayāvans (Brahmins)? The Vṛuju (Kṣatriyās) that there are, do not at all please me, nor do they, who are the impious preceptors of the land. Maśā Abhara, how could I satisfy you?

III टीका (Word-note):—

नी — अभिप्रेरणा के लिए would turn.

बन — बाधित, नीति — to bend. अन + त्व = ए, छ [in future tense by सदिवालाम् भीये etc. (3.3-31)]

अन्य = ए — देश = country.

श्रीमति, अव बागपी श्रीमति इत्यसि = object of की

बन = bending.

कर = ए, ए = is added by the extension of the rule समावे etc (7.1-37)

कृत्य = कृत्य = वैश = Vaisyās.

object of ज्ञानावि. व = in place of ज्ञानिति by हृद भुतत्वात्

अन्यान्य = समानान् = Brahmans.

आस — गो (Nighantu 2-12). वृ नीति — दीर्घ अन्ति कारण. नाना —

सृजित — to remember (cf. आसायत)

दक्षिणी — बहुज — holding.

पाः = वस्तु — to hold. भस्म = सहस्म पृथी = in place of भा (1.1)

by the Vartika द्रष्टा — विद्या — विद्या अवदानसि.

IV, विशेषा (Remark)

Maha-Ratu Zarathushtra is a supreme nation-builder. He wished to teach his people how to ward off the current defunct mentality. The Aryan of the time were being attacked by the Turanian (Mongolians) from the north, and by the Babylonian (Semotics—Pāni or Phcenicians of the Veil) from the west. Maha-Ratu Zarathushtra wished to consolidate the the Aryans into one people. This is also partly the reason why he so vehemently denounced polytheism and caste-distinction—the two fruitful sources of national disintegration. But above all he wanted the people to learn to
defend themselves. He wished to infuse into them the spirit of militancy and the whole of this Sukta is replete with the idea.

Militancy is the characteristic feature of Pares-Rama, who though born a Brahmin, strove to establish the supremacy of the kshatriya ideal.

The reason for this new outlook is stated in the Mahabharata as follows.

None can practise religion, while there is a reign of terror in the country. Thus a kshatriya (who helps to establish order in the society) is worth ten Brahmins.

This seems to be the explication of the idea.

What good is a Brahmin, and what a Vaishya? He is the real patron who sustains the Kshatriya (Verejena).

The present Rik marks the pangs of a new birth. Maha Ratu Zarathushtra wishes to establish a new order of things, where the value of the kshatriya ideal should be duly recognised. The present set up of the society does not please him.
śaṇḍāṇa—shining. शत 4 śat 

<table>
<thead>
<tr>
<th>46-2</th>
<th>बाबा</th>
</tr>
</thead>
<tbody>
<tr>
<td>वित्त + वन्द, वित्त</td>
<td>वित्त becomes जून, by वित्तविधि जून (5-4-83). जून becomes द्वार by 6-3-135.</td>
</tr>
<tr>
<td>अन्नीका = अन्नीका = हूदी हूदी</td>
<td></td>
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<tr>
<td>गा = अहा = अहा</td>
<td>हिंसात न इलेक्ट्रा By प्रयोग करना देख नाक आदि etc</td>
</tr>
<tr>
<td>काम-नाऴ = काम-नाऴ = अवधामी</td>
<td>काम-नाभ = अवधामी = having few castles.</td>
</tr>
<tr>
<td>झाड़</td>
<td>झाड़ = अन्नीका</td>
</tr>
<tr>
<td>कांटा = कांटा = कांटा</td>
<td>कांटा = कांटा = small का in Persian (cf. कांटा नाभ = smaller)</td>
</tr>
<tr>
<td>आमाहा-आमाहा = आमाहा - having few men.</td>
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<td>आमाहा = आमाहा = आमाहा</td>
<td>आमाहा = आमाहा = आमाहा by the extension of आमाहा महा etc (5-4-86)</td>
</tr>
<tr>
<td>उठा = उठा = उठा = I cry</td>
<td></td>
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<tr>
<td>एक-न्यायित्वाद = एक-न्यायित्वाद = to explain क्षुद्रव्याश्च भाषणमहाअति. एक + एक एक</td>
<td>(vidē 29-I)</td>
</tr>
<tr>
<td>ते = तुच्छ = to you</td>
<td></td>
</tr>
<tr>
<td>Dative cf ते by प्रतीणा ते etc (1-4-32)</td>
<td></td>
</tr>
<tr>
<td>आ = च = this one (me)</td>
<td></td>
</tr>
<tr>
<td>अल्प + हृ, in place of हिंसात</td>
<td>अल्प + हृ, in place of हिंसात, by हुसूदुहुसूदु आदि etc</td>
</tr>
<tr>
<td>आदेश = आदेश</td>
<td>आदेश = आदेश = to see, by आदेश = आदेश etc</td>
</tr>
<tr>
<td>शीत = शीत = शीत = to see, cf. शीत (Persian—śītī) = शीत + शीत + शीत हिंस</td>
<td></td>
</tr>
<tr>
<td>रक्त = राजात = राजात = delight</td>
<td></td>
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<tr>
<td>राजात = राजात = to satisfy (राजात)</td>
<td>शह + श (vidē 33-13)</td>
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<td>उभय = उभय = उभय = Kindle.</td>
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</tbody>
</table>

IV शिखा (Remark):—

If one relies on his own strength alone he may feel dejected. If he has faith in God, he may, with optimism, proceed to fight the evil.

The Religion of Gatha is the Religion of Love. Maula is the friend of men—and His love induces ecstasy. Here in is the basis of Sufism. Love unites while fear repels (inspite of outward obedience). Some crude Religions teach fear of God, but Gatha teaches Love of God.
The Vadhvanas took upon the beloved as Indrajind, the Indrajind of Shakti. Shakti is the energy of the path, the path of knowledge, and the path of destruction. The Vadhvanas took upon the beloved as Indrajind, the Indrajind of Shakti. Shakti is the energy of the path, the path of knowledge, and the path of destruction.

[The rest of the text is not legible due to the quality of the image.]
I. Ahinsa (Prose order):

He shall ye ascend: (O Mazda, those who are the clean-
sers of hearts) for the spirit is without law (when would
thou stir for the compactness of mind and rectitude) thou
shall be made by wisdom, (the dulness of the speckles in deej
and words) the know ledge to be new, (to whom would arrive
through conscience) he shall guide; (to whom would arrive
through conscience) O Ahura, I choose You for instruction to me.

II. Ahinsa (Translation):

When O Mazda, would they, who are cleaners of
hearts, take up for the consolidation of life and for Rectitude,
the duties of the Shavasnts (Yogis), in words and deeds?
To whom does Conscience come for their protection? O
Ahura, for me, I choose You as the preceptor.

III. Steya (Word-note):

Shakta = shakti = to shower, shakta = shakti (Unadi 165) one who
spindles water shakti (Anvaya) become being hah (Shradh 1-166-3).
- Ah = Pah to make, (10-31-8)

Artha = Artho = name, of hearts

Ah = Hah, Anvant, Pranak, Pranak (Ahah): Hah, becomes Ah of the spirit of the
etc (7-1-75) those Artho (6-3).

Ahah in the object by Ahah, Karmo, Hah (2-3-65)

Artho = Ahah = for Self-possession

510
I. 

Aranyana (Prose order):

अत्र तथा: य अस्य वाणा ताप्तिन (Now that villain who defies the rules of rectitude) यो: प्रतिक्रिया। यस्य वा रथेश्वर या (for the devastation of the world, the village and the country) 

II. 

अग्रवाल (Translation):

Now those villains who defy the directions of Rectitude, to the devastation of the world, the village and the country, being evil-doers, such one is, by his own deeds, a soul-forfeit (not-law), and any one, who strips such villain of his strength and vitality, puts him in the well-known path of nobility (on the right track of virtue).

III. 

टीका (Word-note):

कहो—का—that.

इति—इति—cf. त्यो (leximine 1/3).

हत्या—हत्या—villain.

हत्या is added by the extension of the rule विविध: सहाय सन्न (7:1.36), 11:1—अग्रवाल.
The principle of this Rik is echoed in the Mahabharata.

The word "anuvrat" means "self-reliant" and is a combination of "anu" (adverse) and "vrat" (a vow). It is used in the context of virtues and good deeds.

Nonviolence is the whole of equity. But benevolent violence is equally just. I am a man of principles, and this I say, is the principle that I follow.

Jesal also tells us.

There are many acts of amity which are really friendliness.

---

46-4

Who, rules, to direct, (Usadi 608)

to fall, (causative) to defect,

attacks by the extension of the rule

to devastate

of the city

object of the participle

in the object by

country.

being in non-vedic literature.

self-forfeit.

to burn. (in the analogy of)
supra.

denudes.

defective

from life.

from a.

he, they, and supra are equivalents.

514
I. अनुष्ठाव (Prose order):—

देव देवपति; अनुष्ठाव हृदी देवराम मुद्रोग अनुष्ठाव (and the good-man powerful, who always the soundrel proceeding for lascivious)

अनुष्ठाब लीलन: (of a relative or a friend) राज्य जीवन, उपायदान (the pious man, living by principle).

चित्रो भ्राता करणा (being judicious, one would call this to be many).

भ्राता नाप, दृष्टि, उद्देश, अर्थ, अध्ययन (O Abura, raise him up from this violence).

II. अनुष्ठाब (Translation):—

The good capable man, who kills one proceeding for the lascivious of a relative or a friend, the pious man living by law, (if he kills) the soundrel—any one, being judicious would call that (action) to be many. Abura Maunda, save him from (the sins of) this violence.

III. शब्दावली (Word-note):—

अश्वत्ह = ड्राबलन = नमन = इत्यादि

- = अति- to rule निर्माण = अश्वत्ह (shu is added by भ्राता)}
violence is also equally equitable. I tell you truly, this is the equity than I follow in truth.

Mahabharata lends support to this view:

But, the man who does not come helping him 

He indeed is vicious who is most-well to the vicious 

he is pious, to whom a pious is dear 

which you ordained as the primary religion, O Ahura
II. अगुणार (Translation):—

Whereas the man who does not come to help him, will surely go the abode of lie. He certainly is vicious, who is most good to the vicious, and he is pious, to whom a pious one is dear. This you ordained, as the primary Law, O Ahura.

III त्रिका (Word-note):—

सहसा—रक्षय—helping

सद्य—देनि—to give (सहसा)

आचमनतु—देनि+माणून =

सहसा

गान्न—गान्न+कर्म द्वारा etc. (6-4-99)

भाषा=गान्न—house; object of गान्न

नाचा—नाचा—truly: दिदीन in नेस (adverb) in place of दिदीन by सुना + जस etc.

गान्न—गान्न+कर्म = गान्न

गान्न—गान्न+कर्म

(निशानुसार 2-14-39)

गान्न+कर्म=गान्न।

र of fit elides by सुना etc (3-4-97)

सहसा=गान्न=किसीन

(सहसा, तारि, —to injure र, श्रृं+कर्म जस) वह is added by analogy of देनि मधुर जस (7-1-36) र, श्रृं+कर्म (1/1)=

र, श्रृं+कर्म

गान्न+कर्म=गान्न+कर्म etc. (6-4-14)

अकंबर—अकंबर—पानिका—pious

श्रृं+कर्म—अकंबर,

अकंबर+कर्म (1/1)=अकंबर

र of fit is added by the Vartik श्रृं+कर्म=गान्न।

In case of श्रृं+कर्म, the form is अकंबर।

46-6] दसौनी

केस=which—object of देनि

नेत्वारी—प्रत्ययाभिनोदक=for religion

केश—words (Nighantu 1-11) sacred words. indirect object of देनि। श्रृं+कर्म in place of दिदीन by दिदीन (idiom)

नेत्वारी श्रृं+कसूल (Rig 1-2-3)

णूसी=यूस, —अबयूस—gave

संगमूनिर्वाता ३० हजार वर्ष अद्यतन दिदीन। श्रृं+केश, तिन्न=इत्यादि।

1 of fit elides (3-3-97)

IV. दिशानी (Remark)

The man who connives at vice is himself vicious.

सहसा, नाना व ए. चाल अशुद्धानन्द न गरुङ्ग।

इति: यन्त्र गोपण्यातील चर्चा संचालिता ॥

Mahabharat—Adipurva 180-1

If one does not try to prevent a crime that is being perpetrated before his eyes, he gets a share of the crime.

And Rahindranath expresses the idea

अशुद्ध ज्ञानात ज्ञान अवस्था न प्राप्ति।

अतः नेत्र हि वेगत भोगम् यथा वहि ॥

May your wrath born as straw—both him who commits a crime and him who permits it to be committed.
The visage of 60 eldies, and yet there is Sunda (x+5=0) by the extension of the rule where the rule is x+5=0 (6-1:134)

III. दीर्घ | दीर्घ (Word-note) :—

शंकर—किती शंकर who indeed
to them. The term however is not intended as a compliment. This evoked a retort from Bashubhar that “the earth is dark, and the Fire resplendent and the Fire has been adored since it become Fire” (Brown—Literary History of Persia—vol I, p 267)

Masnavi 1-9

One who does not possess this fire is as bad as dead. While one who entertains the Fire, is a true Parsi, and may rise to the fervour of Zarathushtrism himself.

Masnavi 1-2228

81. Ye ye moh stabhi gathabho dhaadvh kshamah,

Nabhav adh ma adhaya dhamo dhamavadh devapati

Chapthome vah adhav jahav dhamavadh dhamavadh,

Ttanem vah vah hem dumavadha pumant

Nabhav dhamavadha jahavat smadha dhamavadh

I Akhmat (Prose order):—

Budh vah euchh vah vah—gumah vah (or that which, whatever plots he makes against me) adhav sway. Sachiye vah vah Nabhav (may tor its flame, by action, burn me) vah vah adhav (may it revert to him) jamo dupar (and afflict the malicious)
II. सुभाष (Translation):—
Whatever may be the plot that the sinner makes against me, let not its flame burn me by its action. Let it revert to him and afflict the sinner. May it seclude (what) the soul of the piece (is), but never O Mazda, on any account, that (the soul) of the impious antagonist.

III. टिप्पणी (Word-note):—
से—Or that, and when
से—against me, साधसे by से, से, अत्यंततः etc (1-4-37)
से—whatever, qualifies राज्य, राज्य
साधसे—आश्रयम्—affirms, placing
से—विपश्चितम्—to spread (Nighantu 2-14-121), से+सब—सब (unaided 400), राज्य, राज्य, object of देवम्
से—कार्यम्—enacts; या—इसे ते—पाल्य सात्वा विदों तुष्ट
राज्यम्—समर्थ—sinner
एवाम्—sin एवाम्+देव—एवाम्; एव in place of गु, (1/1) by देवाम् तेर्याम्, object of देवाम्
से—माम्—me, object of कुन्याम्
से—कार्यम्—implicated, अग्नि—Fire

[46-8]
रूपार्त, गूढ्याल—may burn
रूपार्त, सौन्ति—to burn, कर्म, कर्म
व्यवहारम्—सत्प्रशासन, may return
विद्रह्यम्—to become, या—थोर्य, कुछ (2-4-45) or या—to go (Nighantu 2-14)
विद्रह्यम्—to afflict; देव—स्थानम्—to hurt, कर्म, कर्म
विद्रह्यम्—audacious
से—देव—to endure, कर्म; स्थानम्—object. जा in place of स्थानम् by कर्म, कर्म, etc
कुन्यार्य, स्थानम्—mind, object of भोगम्
से—स्थानम् मनम् स्थानम् सार्वम् (Rigveda 7-36-2) I speak to my mind.
से—and that; refers to अस्ति
श्रेयस्—this; vide Nighantu 4-2-80, qualifies ज्ञात
हुप्तसत्यम्—of the honest; refers to सत्यम्
कार्यम्—संहितम्—may save (exclude); या—भार्यम्—(68) तित्व, स्थानम्
ति—तित्वम्
का ज्ञात—ज्ञातम्—ever
हुप्तसत्यम्—of the honest; refers to सत्यम्
हुप्तसत्यम्—तित्वम्—of the malicious
तित्वम्—तित्वम्—qualifies ज्ञातम्
अस्ति—in place of ज्ञातम् by स्थानम्

IV. टिप्पणी (Remark):—
The machination of the vicious does more harm to him than to his enemy. It degrades his soul.
lovely and righteous. What your Rectitude is—the Rectitude about which the maker of the world spoke—I wish (to know) that from you, through conscience.

III टिका (Word-note)—

हुँ— criticize.

लटू, लटूँ and रठूँ are equivalents

कर्माण्न्तराम—devotee

कुटूँ—तुसीवात—to serve (Nighantu 3-4) कुटूँ + र—कुटूँ: (urad: 178)

लेखन—भोज्यावृत—would teach

फिर्ता—देवतावित्र—to lead (व्रतमा) फिर्ता: केदारित—केदार

ई दे तरसोही दस्मृति (3-4-97) फिता—देवतावित्र—to know, फिता—देवतावित्र—to instruct (काव्यकविक—Nairyang) vide 33-2.

वज्रहस्त—हृदय—most adorable

ई—काव्यकविक—to worship हृत्—हृत्। हृत् + दृ—हृत्। 8 of these elides by हृ (6-4-126)

बैजासिः—उत्सवाव—we would adore

बैल—अन्तित—to reverse कुटूँ, सूँ। बैल is equivalent of मित्र by उदाहरणम् (7-1-46) वीरशे सुस्वरूपः

सबल—अन्तित—to understand बैल—अन्तित—to be pleased (Macdonell) Vide दशा (44-7)

पहलीत—चळल नृ—असूँ—in deeds

केवल in the locative by पण्डित etc (2-3-44)
IV. दिशाम् (Remark) :-

The example of a saint inspires more enthusiasm than the monitions of hundred others. The life of the saint, teaches a man that the ideal of God-realisation is not sheer empty talk or mere surmise.

सन्धि—कितै बनवाय भक्ति, भक्तिविनायक समारण।

कैसे पुर्ण वेद ज्ञान, कौन सा तरीकी विज्ञान।

Mundaka—1-2-13
I  अवस्था (Prose order) :-

हे अच्छे बहुत, ये ना बहुत (O Ahura Mazda, he whether a man, or a woman) मे जीवन (who sustains, out of regard for me) यह, तूने अलो, वहि में अवस्था (what you told to be the best of life) कताय अर्धस्व नाम जाना अर्धस्व, (viz virtue for the sake of virtue, and nonchalance through conscience) वाल ज कही ज्ञानो अवस्था आ (and whom I gather for the worship of one-like-you) ये मे कहिं, जितने (with them all, I would cross the Chinavat bridge)

II. अन्वयन (Translation) :-

Man or woman, O Ahura Mazda, who for my sake, sticks to what you told to be the best (asset) of life viz. virtue for the sake of virtue and nonchalance through conscience, and those whom I associate in your worship—with all of them, I would cross the Chinavat bridge.

III  चीक (Word-note) :-

हे—सत्य—out of regard for me.

यही मतलब हैं। सत्य में in the object of to please (understood) by the rule विचारों समय etc. (2-3-14)

आ—सत्यी—woman; मा—woman (Nigamata 3-29-18)

भाषा—संस्कृत—preserves; भा—संस्कृत—to uphold भा अर्थातः।

कहि, तूने। कहि, is used in the present tense by कहि। (3-3-172)

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[46-10]

या—वह—that.

object of वहला। आ in place of वहि बा by सुरी सुरू, etc. (7-1-39)

भू—स्वर—Thou.

व न द्वारा becomes व न विनिवार (1-1-45) and आ slides as in आ (2/1).

वोहला—वह—You tell.

वहि, तूने—to know. अन्तर्गतिक विहि (implied causative) to inform विनि —कहू, मि —कहू। कहि चाहिये के व बालू को हो (3-4-33) सास वा=वैंद वा सास वा=वैंद और।

स्वर—साहि—best। सन्त (good) + हि = संहि—साहि।

adjective used as noun. object of चीक। आ in place of चीक। by सुरी सुरू etc.

मची—पर्यव—Rectitude.

आ is used in all the three genders as आ; आहि and आहू।

object (case in apposition with आ) of वहला।

बाद ख—बाद = whom too.

बाद ह—बादउजर—I assemble.

बाद ह—बादउजर—to go. अन्तर्गतिक विहि (implied causative)

—to lead. भूजन्दसू | भू—भू।

बाद ह—बादउजर—to call. भू—भूहू।

बाद ह—बादउजर—to call. भू—भूहू।

Plural is used in place of singular
(baMmi in place of baMMata) by the rule of lowest dhatu.
(1-2.59)

baMMata—puraM—mctta for worship.

"vedat taM taM na maM maMu vinam sarvasaM" bhavaM.

m—_ras—ardour for God maha and maha are equivalent (i.e. maha ends in a, as well as in a) —vide sarM goMek hiram yavaM (Bhashasthana 1-12). 

pr—pr—beyond, across.

s is repeated by s-saha etc (8-1-6). It is used at a distance from the verb (s) by svattaM (1-4-82).

Vishnata—vishnata—yukta bhunanta—is separating.


Adjective to rivaM. Prj at place vishnata (vishnata in place of vishnata) by prj-inds, vishnata etc (vide 46-11, 51-13).

vija—vija—1 would cross.

vija—to path—to complete (vijaM)—to go beyond. bhavaMvaduM.

s+s+s+t =t+s=s =t becomes t by jatiM abhava (3-4-96) t+s is optative by jatiM s =t (3-4-7).

vija—vija—bridge.

s +vija—to go. Pravija + s+vija (Umda 72) by which one passes over.

IV. Vhinata (Remark) —

There is no discrimination against any body. Every one —man or woman—can cross the ChinvaM bridge if he sticks
to conscience, rectitude and nonbalance. 'Duty for Duty's sake' is enumerated here for the first time.

The idea of the Bridge is found in the Rigveda too—

svanah suhmvat te sohmvat uttaraM (9-41-2). Let us think of the happy regions beyond the difficult-to-cross bridge.

ChinvaM is transplanted in the Koran as Sirat (Sirat ul Mustakim). There is no ch (c) in the Arabic. Thus the word becomes 'Sirat' and then 'Sirat'.

The word 'ch (religion) is bodily transplanted in the Koran. (Arabic roots are all triliteral—'Dina' cannot be derived from any Arabic root).

Thus two such fundamental concepts, as 'Dina' and 'Sirat', are taken over in the Koran, shows what regard Hazrat Mahomed had for Mazda-Yasna.

Congregational prayer in the basic need of the Christian Church in order to knit together the members of the religious body and thereby make the Church (Magha) stronger.

The ancient Aryas observed this rule by meeting together for joint worship on Amavasya and Purnima days. The Hindus called this Dasa-Pournamasi, and the Parsis Dason ceremony.

Magha-van (the Supreme Head of the Magha) Zarathushtra wished this institution to be retained. He refers to it as rahi in Yas 28-9, and again refers to it here.

Guru Govinda Sinha had realised the great importance of this institution, and revived it in Diwan of the Sangat.

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The Gita also encourages united prayer—

The faithful become united.

Jalal extols the unity of the Church.

They differ in body but not in mind.

II Aravanda |
Gupta, Karpasno karayana,
Akaashah, yamaprapnaahah aahu meraheeshpadhah shrinim.

May the followers of Karpas and Kavi come to the Chinvat Bridge;

the faithful of the House of Lie (this deceptive world) for all time.

III Sindhu (word-note):

May the Karpas and the Kavis imbibe nonchalance.

by their evil deeds, they kill the soul of man,— those people at whom their own souls and own ideas rage, when they arrive where the Chinvat bridge is; they are the inmates of the House of Lie (this deceptive world) for all time.
The inner wrongs himself the most—he will curse himself on the Day of Judgement. One who is established in nonclausance has no reason to sin and no occasion for repentance.

The criminal desires pity rather than curse, and Maha Ratu Zaraabrustana wishes well of the Kavis and Karpas too; wishes for them, Keshabram (moral courage) 

I pray for the dog that bites: may Khuda cure its temper.

In the blind fury for destruction, they destroy even their own selves.

When a man is in the grip of passions, he identifies himself with his lower self. He does not realize that it is the enemy of his real self.

The lion saw himself in the well and in his fury he did not know himself at the moment from the enemy. (distinguish the Higher (Real) Self from the Lower Self).
I बादल (Prose order):—

As soon as Rectitude grows in the riteless sons and grandsons of Frayana the Turanian, as soon as their realms develop by the force of faith and forthwith Conscience accosts them and Ahura Mazda (Himself) teaches them to their delight.

II अनुवाद (Translation):—

As soon as Rectitude grows in the riteless sons and grandsons of Frayana, the Turanian, so soon do their realms develop by the power of Faith and forthwith Conscience accosts them and Ahura Mazda (Himself) teaches them to their delight.

III टीका (Word-notes):—

भाषा = even.

चारा (1-157) is आचारित i.e. to be known by actual usage. Thus यज्ञ is a विकल्प.

बनांकिरण = बनांकिरण = in the sons.

बनांकिरण = बनांकिरण = in the grandsons.

नामन्य = नामन्य = it elides by मर्याद्यतम etc (s-4-65)

कुशु=नृत्यविधक of the Turanian.

कुशु becomes भु by the dictum गानेके देवेह विश्वासाध्य.

बनांकिरण = कुशु= grows; शेत-नायपाद= to grow शेत+नायपाद से.

यज्ञ यज्ञ = it elides by the extension of the Rule मग्न उद्ध्व यज्ञ etc. (2-4-80)

जामन्य = जामन्य = rite-less.

जामन्य = जामन्य = to worship, जामन्य = जामन्य = sacrifice मान स्वायता क्रमें भव जामन्य. 

बालकृति.

बालकृति = बालकृति = regions.

बालकृति = बालकृति = to spread (Nighantu 2-14)

बालकृति = बालकृति = (unradi 4-6) nominative of बाल.

बालकृति = बालकृति = to spread, बालकृति = बालकृति = to spread.

बालकृति = बालकृति = (3-1-44) and बाल = बाल (3-4-6) (wikile 46-18).

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The Persians, out of their race-arrogance, rejected the salutary maxims of the universal prophet Zarathushtra. As a consequence they dwindled in numbers and lost the battle of life. The Arabs acted up to the advice of Bhagavan Zarathushtra and Islam has spread in every country. It is time for the Parsis to consider whether they should not revise their ways (as had been recommended by Dr. Dhalla).

In any case they should generously encourage the task of proselytisation carried on by the sages of Ganges Var and Govinda Sinha. For the Gospel of Mahanuni Nanak, which Govinda Sinha reiterated, is in spirit the same as that of Atharvan Zarathushtra. This is why Mahanuni Nanak says that the real Scripture of the Kali Yuga (Modern Age) is Atharvan Veda—the veda of Atharvan Zarathushtra.

IV रक्षित (Remark) :

Mazda is not the God of any particular tribe. The doors of Mazda-Yosa are not closed to the foreigners for ever. So soon as any one of them becomes fit, he is (like Aryan) to be included in the fold.

Non-proselytisation is denial of the brotherhood of man. He who discourages the idea, sets too much importance on the supposed superiority of his race.

There is no doubt that Atharvan Zarathushtra desired his Gospel to be spread throughout the whole world. Non-proselytisation means rejection of his precepts.

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To level up is the law of social growth. If you neglect this rule you take the risk of being levelled down.

Jalal tells us how there are kindred souls in every race

अथ क्षति हिंदू श्री एवं सम जननति।
भगवान हो वह कृपा हूँ विनोभान।

Masnavi 1—1206

Sometimes a Turk will be found to agree more with a Hindu than with another Turk.

Love of God is calculated to remove the distinction between one nation and another.

हैदराबाद समुद्र खुशी रो हूँ
प्रवाह रम मारवाह अस्त तर॥

Masnavi—2-1345

The pint of Allah is from the pot of Hu (Brahma). All pious things become one colour thereby.

Maha Ratu Zarathushtra intended that non-Aryans should be brought over to the Aryan fold.

Faithful to his wish, Jalal the great cisti showed that all noble truths that the Koran contains are to be found in the Masnavi (which is only a glass of the Gatha)

सन अथ हरिण वस्त्रहरिण।
ज्ञातुषान विधे अन्यं अन्यायार।

Claudfield—

Persian Literature P. 176

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I have taken the marrow out of the Koran and left the bones for the dogs to fight over.

Thus he made it easy for the Arabs to accept the religion of the Gatha by way of Sufism.

Similarly it may be shown that nothing is to be found in any other scripture which is not found in the Gatha. Jalal only leads the way so far as the Arabs are concerned. Kabir does so for the Indians.

I अन्तर् (Prose order):

ये सिलासम्य अजूब दिनो राजसहाय, गर्दहुँ द्वाराह् हो ना पलेहुँ बहुः परेहौः।
अव हों भाराबाही अवभु बदाम बहुरोः,
अभार गहरावो रोहुः कावाद बनहोः,
तेपः वे अव भेद-भर्ती हुः-हलाहं।

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II अनुवाद (Translation) :-

Wisdom, out of his respect for Spitama Zarathushtra, rejoices in whole mankind, (that man) is worthy of high esteem. May Ahura Mazda grant him long life. May Conscience develop his realm. Rectitude regards him as a good friend.

III शब्द (Word-note) :-

राजा - अनुवाद - honours.

राज - राजहंसनि - to serve. अनुभविनि राजके:

राज + श्रृंग (3-4-17) - राजका। आ in place of म by श्रृंग तु-श्रृंग के etc (7-2-39)

स्वादु = स्वादुं - in men.

स्वादु of नगरके by श्रेष्ठ हृदि (1-4-36). साथि in place of कारि by मृतज्ञा विकार - locative by option.

स्वान्तु = स्वाधि - rejoice.

न - नीलिति - to be pleased (ग्रामका.)

न + श्रृंग अर्खिनि = नश्रृंगी। अन्तिम (becomes on by the extension of the rule लिने नेना जा (3-5-35)). श्रृंग becomes श्रृंग by the extension of the rule श्रृंग ज्ञान etc (5-1-45). Plural for singular by श्रृंग-श्रृंग, ज्ञान etc.

प्रकृति - प्रकृति - for fame.

प्रकृति is induced by श्रवण (deserving) by अनु-प्रकृति etc (2-3-16)

श्रवण - प्रकृति - worthy.

श्रवण - भावना - to appreciate. श्रवण + क्रृ = भावना (Unadi 157)

IV दिपस्तो (Remark) :-

Maha Ratu Zarathushtra enjoins love for the whole of mankind. One who does not love man, does not really love God.

It should be realised, that no one soul resides in all, as the Upasakas says.

बैलथं एवं वृक्षं हुस्तम.

लोक सभा सभ्यता समर्थनं।

Swatrsware, 3-21
Thus one should be a friend to everybody.

Only he who is the friend to knows what Rectitude is, everybody.)

Zaum Adi (Glowing Fire) glows with love. He is the very essence of love—love for God and love for man.

Two noble sons of Persia, apponts the great heritage of Atharvan Zarathushtra.

Jalaluddin, the Sufi inherits the love for God, and Bahauddin, the neo-Sufi inherits the love for man.

Individual and Society are related to each other as mutual end and means. The end of the Society lies towards producing a higher type of individuals. The end of the individual is to improve the social environment so as to make it fitter for the production of better types of individuals.

This social service, which is the concrete end of the life of the individual, is not to be confined to any particular country but should extend throughout the world—to the whole of humanity. For it is far from being the case, that a particular country alone is capable of producing the higher type of men. There are godly men in every race. In every man, there is the possibility of the Superman—in every Nara, there is the possibility of the Narayana.

To hold that the gospel of Atharvan Zarathushtra is

meant for the Iranica alone, as some are inclined to do, is to miss the significance of his message and to dwarf his greatness.

Brotherhood of Man is the idea that appealed to him most. And that is the only meaning of the "Service of the soul of the world" with which the Gatha starts (Yas. 28-1) The world has no other soul to be served.

It is also moved by this idea, that in contradistinction to the existing three castes (of the Aryamna, the Vedic and the Kshatriya) Atharvan Zarathushtra founded "The Order of the Guus Vastra" or the "Servant of the World Society", (Yas. 33-4) and combined himself the triple function of the Brahman, the Kshatriya and the Vaishya and became 'the premier priest, the premier warrior and the premier farmer' (Farvardin Yasht: S. 88)

Inasmuch as it was an order of the Guus (World) Vastra, it was not to be confined to Iran. And in order that there might not be any mistake in the matter, not to speak of others, even the ungodly Turanians are here expressly directed to be included in the Brotherhood as soon as they become fit.

Iran had realised the wisdom of the Prophet's directions and many a Turanian name finds an honourable mention in the Pevaudin Yasht.

But the forces of reaction had not died. They find an
ally in the natural vanity of man which is inclined to look
upon others not as so many persons, but only as things, whose
only value consists in being instrumental to his own purposes.
They are not prepared to give to others the weight that
they give to themselves. These men can hardly tolerate the
idea of the Brotherhood of Man and therefore also of the
Fatherhood of God. For if God is the one father of all
of them, then all men are equal.

Caste system is the denial of equality within the nation
and race-arrogance is the denial of equality outside.

Aharvan Zarathushtra preached the Law of Equality in
as emphatic terms as is possible. (Yas. 43-1). And equality is
calculated to strike at the root of race-prerogative as much
as that of caste-privilege.

It is an irony of fate that though the Koran claims to
have been delivered for the benefit of the Arabs only (Sura
41-44), it has come to be the scripture for more non-Arabs
than Arabs, while the Gaths which was expected to be
pronounced to the whole of mankind (Yas. 31-3), has ceased
to be the national scripture of even the Persians.

Difference in the practical application of the idea of the
Brotherhood of Man, lies at the root of this disparity.

That scripture which is good for the whole of mankind is
worth more than that which is good for a particular section
only—this is how the human mind unconsciously thinks,
inspite of what some conceited Dussants like it to think.
IV. दिप्तिनी (Remark) :-

It does not suffice to practise religion singly. A religious group (Church or Magha) has to be formed, if the religion is to be handed down from generation to generation. King Vaisravana was well aware of this truth and took care to consolidate the Magha.

The strength of an individual does not count for much, unless he has the support of his back to support him. Arjuna was defeated even by the savage Bhishma, when all the Kshatriya clans were decimated in the Kurukshetra war.

राजस्व अवस्था में आचार्यता तथा स्वाधीनता को बचाएँ,

सपना सोचने वाले व्यक्ति तथा अस्तित्व पर आत्मा का साथ देना उचित है।

Vishnu Purana 5-28-31

He wields the same weapons, but they avail him none.

Zarathushtra is familiar to Mazda. Mazda calls him by name.

श्रोतेः सम्भवं गतं भ्रातसः तस्मां चैव शरीरम्

What a great delight, if the Beloved, even once calls the lover by name.

Jai Lal tells us that when one is friendly with a saint, God Himself becomes his friend.

चतुर्वेदि ब्रजेश श्रीरामे तस्मां चैव शरीरम्

Shiva conveys the same idea as the साहित्य मुख्यम्, of Vaisnava Philosophy.
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IV. दिव्यक (Remark)

Discrimination between Right and Wrong is the essence of Rectitude and Rectitude is the best gift of Mazda.

यहा में अर्थ—वर्तन केरा न में आर्यकृ ण और आर्यकृ ण न है।

"Oughtness" is the only criterion for determining duty. What we feel as "ought to be done", is our duty. There is no other standard by which one can ascertain what his duty is.

वर्तन आदय वर्तन केरा न गधा किन्तु विकृ ही।

प्रथमा एक्षम संस्कृ श्रेयाः संस्कृ त्रयो की भक्तिरिम भक्ति। गीताः १८-९
(पारदर्शिता) स्वयं स्वयं प्रकृति। श्रवण becomes श्रवण by पृथ्वीराज्यति etc (६-३-१०९) (vide २९-८, ४९-८, ५१-१७, ५३-२)

श्रवण—स्वयं=to serve (Nighantu ३-४) श्रवण +२=श्रवण (उन १७८) स्वयं expresses the meaning of श्रवण (with) even without the word श्रवण by the implication दृष्टि श्रवण।

प्रिय—प्रिय=to come
d—प्रिय=to go d—प्रीति हिषिणाय हि becomes हि by ६-४-१०२

श्रवण=तथापि श्रवण रोमोऽगुणान्=Ścian of Sugna
श्रवण, श्रवण, प्रकृति रोमोऽगुणान्।

श्रवण—श्रवण=क्रेय—for whom.

indirect object of क्रेय। Feminine in place of masculine by क्रेय-नित्य-क्रेयता etc क्रेय = क्रेय।

समर्पिताङ्गानां दुःखान्=both of us desire
c—प्रिय=to desire श्रवण +२=श्रवण। क्रेय—क्रेय by the extension of the rule उपन्यासोऽसि (७-१-४७) दुःखान् ह—प्रिय=प्रीति क्रेय।

श्रवण—श्रवण=क्रेय—welfare
c—प्रिय=to desire श्रवण +२=श्रवण। क्रेय forms a noun by हिषिणाय etc (३-३-१०४) object of आश्रित। आश्रि in place of नित्या by श्रवण हि श्रवण। vide ४३-१

क्रेय—क्रेय=क्रेय—perpetual

क्रेय is not a verb here. It is an adjective. It is आश्रित (indeclinable) mentioned under तथापि नित्यान् etc (१-१-३७) आश्रित becomes हि in analogy with मनोरथैत etc (१-४-१४१)

श्रवण—श्रवण=साधन—associates

साधन=साधन=to go (together) [Nighantu २-१४] असाधनावैसु।

हन्द—हन्द=क्रेय

558.