THE HYMNS
OF
ATHARVAN ZARATHUSHTRA

BY
JATINDRA MOHAN CHATTERJI, M.A.

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Aurobindo used to say that if God exists, there must be some way to find Him out and some people must have seen Him.

Contemplation of Mazda cleanses the heart of all impurity.

If the purity of heart remains, less of other things does not matter.

Now this prophet, O Mazda, who array words—viz., loyal, holy, respectful Zarathustra,—O Ordainer of duty,
(to him) announce the Eternal Path. May Conscience teach me the secrets.

III ',['../word-note':—

श्रस्वते नामः—Chant the Hymn. तदनं नामदेवतायाम्—Counsel. मन्मत्त्वात् कोशः—(Usadi 162) = मन्मत्त्वात् = a priest.

अभिव्रते—utter. पुरुषाः समर्थः—utter. से is a form of address by ना वसवत्वम् (8:2:88)

सन्तान—grandson. अभिन्नोभिंद्राःस्ते सन्तानं प्रविष्टं कोशं—of kosh.


अर्था—अर्थात्—holly. अथि—rectitude. अवध्यात् by अर्थात् तथा ।}

विद्या—विद्या—oh!]

[50-6]

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[50-7]

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विद्या—विद्या—oh!]

IV. विचार (Remark)

Zarathustra is very dear (सन्तान) to Mazda for he has realised the greatness of Mazda, as nobody else has done.

The discipline that Mazda teaches does not change with time. It is श्रस्वते.

चक्र निवेश: धनात्मन्त्री दिविता क्षिति अभिड़ी 

गे ।

7 अब ते सब्रौजा ने दूरस्ते संघोर, 

सुभाष निरवृद्धि बजाया प्रभावालामिन 

मक्कता बापा उप्रम महोह बनहता, 

बापु सजाया मलाश्या श्याया अवहड़ी।

I श्रस्वते (Persian order):—

अब स्वहृदेन्त क नममोष भई। (Now I would yoke my soul to you
very firmly) Brahmā दोस्ते मे ज्योतिः विज्ञान (I would attain union with you, the Brahma) है मन्त्रा ज्योतिः विज्ञान अभावः. (O Mazda may rectitude flourish through Conscience) यह शास्त्र आचरण, मार्गी ज्योतिः धर्म (where about you lead us, that would be for our safety).

II. साधारण (Translation): —
I would now unite my heart, most firmly with you. I would enter into union with you, (who are) Brahma. O Mazda, let Rectitude flourish: through Conscience. Wherever you may lead us, that shall be for our welfare.

III. श्रव्य (Word-note): —
अन्यायायानि-(to you). Indirect object of कोण, 1 honorary plural by सच्चां शरीर (1-2-25).
कृपाये-प्रथमक्रमी उपस्थि कृपायेः to unite. अत्यन्तनयि-कर, यूः.
निरालकेचकाल्यां-very firmly.
निर्माणकालेन-forceful. कार्य-विज्ञानाकल्यां: का, elides by किंवा: अनिर्मिता, भैः निर्मिता in the मूर्ति (adverb) of कृपाये.
सच्चाः-अस्त्रांसारिः = soul.
सच्चाः is a variant of सच्चाः. Direct object of the verb कृपाये (2/3). Plural in place of singular by सर्व गुरु-रघु कत् etc.
आत्मा-त्रिधम्-विच्छेद-न-अझीि = I would go.
फिर-विज्ञान-कर = to go (Nighantu 2-14) (Ajmer edition).

[50-7]
अभावसाधारणः-क्रिया: +कर्तव्य, तु. It comes by किंवा: व्यक्ता etc (3-1-34).
यदि च चिस्ति करिते by वह, कार्यकरिते (3-4-95).
साधारणां-करिते = association.
यदि चिस्ति-करिते, करिते (Unadi 72) object. of ज्योतिः, तु. in place of निर्मिता by सर्व गुरु-रघु कत् etc.
साधारणां-करिते = of Brahma.
करणी दशीः possesses मे तु. ज्योति is a variant of ज्योति, vide यहाँ श्रव्यिति निर्मिता सर्व (Swattas water 1-12).
साधारणां-यह = your. Case in apposition with श्रव्यिति. सुमुखे द्वे =गुप्तवर्तन by निर्मिता etc (1-2-9).
करणी दशीः-करिते = may advance.
वामितिकालेन-करिते: to advance, विरेविंद्र स्वस्तितिकालेन-करिते, ज्योति: ज्योति.
क्रिया: +कर्तव्य: विच्छेद-न-अझीि: का, elides by किंवा: अनिर्मिता, भैः निर्मिता in the मूर्ति (adverb) of कृपाये.
सच्चाः-अस्त्रांसारिः = you guide.
अन्यायानि-करिते to go, अन्यायानि-करिते to cause to go, to guide. निर्मिता, elides by निर्मिता, भैः निर्मिता (3-1-34) into सच्चाः-अस्त्रांसारिः (3-4-97) and निर्मिता (8-2-23) सच्चाः=Zend ज्योति.
अन्यायानि-करिते = you guide.
अन्यायानि-करिते to go, अन्यायानि-करिते to cause to go, to guide. निर्मिता, elides by निर्मिता (6-4-51) into सच्चाः-अस्त्रांसारिः = to you.
निर्मिता-अस्त्रांसारिः = for me.
निर्मिता is induced by सच्चाः by सच्चाःन्यायानि etc (2-3-16).
करणी दशीः, अन्यायानि = may be.
अन्यायानि-करिते = to be, ज्योति: ज्योति करिते (8-2-23) ज्योति: ज्योति: ज्योति करिते (6-5-15) ज्योति: ज्योति: ज्योति.
करणी दशीः = for welfare.
करणी दशीः = for welfare.

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IV संगीत (Remark): —

Meditation is the way of Brahma-realisation. Meditation (अनन्यताः) is recommended in the Upanishads by saying श्रावणे चाचरोपायं मनस्यं कहित्यविवभिक्तम् (Brihad-Araṇyak 4.5).

Gṛtha also is aware of the value of भवतावजन (Identity with Brahma).

Jalal explains it:

तुम विश्वासक वाक्यह ओऽ पीठ बीरं।
जस महादी गुप्ते धुरक प्रकाशाः।

Masnavi 6-2995

When the Apostle said “I am Brahma” he cut the throat of the bigots.

Mankind is indebted to Ṛṣita-Varah its president for the enunciation of this basic law of religion, first of all in the world. Only one passage in the Veda (Yajur 40.8 यजुर्वेदा स वर्यक्षः वशेष्यम् etc) declares this unity of Brahma and Mazda. But Yajur-veda, on account of the use of anūri metres, seems to be later than the Gṛtha (Haug—Essay on the Religion of the Persia p. 271).

Jalaluddin Rumi cheerfully accepted this great principle of the Gṛtha and changed the whole aspect of Islam by incorporating the concept of Brahma (Hū) in it.

बेमक्र सद्दो सत्यमं ग्योर्ये ह।
प्रकाश यस विद्या दर्शन ह।

Masnavi 2:1345

The baptism of Allah is the dying vow of “Hū”. Therein all plebiscite things become of one colour.

I. अन्वय (Prose order): —

‘Hū’ is clearly Impersonal God, wherein all contradictions are reconciled—the Absolute of Bradley.

‘Hū’ and Allah, Impersonal God and Personal God, are here united.

Man cannot give up philosophy; he cannot give up religion. So Atharva Zarathushtra combines the two concepts.

Theism is belief in Impersonal God, and Deism is belief in Personal God. The former is called Animatism in the Gṛtha, and the latter Smooha.

8। अद्व वादो वदछस्न स कृस्य ता हयाहो, पहिम-वस्त्र मन्त्रण उत्साहाततस्तो।
अद्व वादो शासा अंगनपणाम नेप्कड़ा, अद्व वादो शम्हेउम मन्त्रण हृनविवाह॥

The prophet (with those your chants) I saw him chanting (which are famous for litany) I bowed down, took a wreath of my hair, I would walk around you, O Mazda, with outstretched hands! (as saluting your honourable rectitude) I saw, I saw, I saw, I saw, (as well as the display of your Preparedness).
II अनुवाद (Translation):—

With verses that are famous in literature, I would walk around you, Maeda, with out-stretched hands, saluting Your honourable rectitude, as well as the sport (play) of Your Conscience.

III टिप्पणी (Word-note):—

सत्यसन्तोष = सत्यसन्तोष = with.

सत्यसन्तोष: संस्कृत शब्द समालोचना (Rig 1-51-15) (vide 43-14).

हस्यवर्तक = for prayer.

हस्यवर्तक = to worship, वन-उपवास = इत्यादि विवाचन महान = इत्यादि।

x becomes y by पद्यक रथी etc (61-15). संस्कृत एवं प्रायः also by पद्यक रथी प्रायः etc (2.3-73)

बरिमाणो = बरिमाणो = I would circumambulate.

वातम = to go (Nighantu 2-16) ज्ञनमेक्षसक्ति, पदर + ते + ते या +

अपि = अपि = rectitude.

object of the verb भाविः। कथी in object by ज्ञीपिः etc (2.3-52) कथी गृहस्य दुर्गादी etc.

कुमारानष = of noble.

कुमारानष = लाउऽकोसी (Nighantu 2-4). कुमारानष = (Unadi 178) = अपि। विकास अपि, adjective of भाविः.

मन्नालन = सन्नालन = saluting. भाव निर्मल = to salute. कथी निर्मल = मन्नालन = इत्यादि.

निर्मल = अनुपत्ते = other terms into verbs. निर्मल + निर्मल = निर्मल। कथी is added by या + मुनि etc (3.4-17) नामस + सु (1/1) = सु = सु = सु.

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one step further in recognizing the love of Mazda as the vital fluid that feeds the religious life.

For congregational worship, there should be a set form of prayer, that is to be used by all the members. This is the implication of  

Thus the Rigveda says:  

\[ \text{Rigveda 10-191-3} \]

Let you meet in the same congregation and utter the same prayer. Thereby your thoughts and feelings will be consonant.

All the members must utter the prayer. If it is left to the priest to utter the prayer while others stand mute, it ceases to be a congregational prayer. That does not bring any strength to the community.

II अन्याय (Translation): —

Extolling with those admirers, I would address you, Mazda, through rectitude and deeds of conscience. As long as I have held over my perseverance and I would desire your boon and pray for them.

III ठीक (Word-notes): —

\( \text{b} = \text{bahu} = \text{you}, \text{object of भवि-अन्याय} \) Plural of majesty by अन्यायी etc (1-2-59).

\( \text{स्त्रिया} = \text{स्त्री-स्त्री-स्त्री-स्त्री} = \text{with admirers.} \quad \text{बहु-भवि-अन्याय} = \text{to worship.} \quad \text{स्त्री-अन्यायी} = \text{अन्यायी} \)

\( \text{एकसिंह} = \text{एकसिंह} = \text{towards. The upassage remains at a distance from the verb (भवि-अन्याय) by विकृतिः (1-4-82).} \)

\( \text{स्त्री-अन्यायी} = \text{स्त्री-अन्यायी} = \text{to applaud.} \quad \text{स्त्री-अन्यायी} = \text{स्त्री-अन्यायी} \)

\( \text{यह अन्यायी है} = \text{to go.} \quad \text{एकसिंह-एकसिंह} = \text{to go एकसिंह-अन्यायी.} \)

\( \text{वह अन्यायी} = \text{अन्यायी} = \text{through rectitude.} \)

\( \text{एकसिंह} = \text{एकसिंह} = \text{in place of दूरीकरण by दूरीकरण etc.} \)
IV (Remark):

Real glorification of Mazda consists in realising one's own smallness.

But prayer for spiritual benefit (shuddh) is permissible.

Moral qualities are testimony of the excellence of Mazda. The fault of sacerdotalism is this that while the real truth is neglected and forgotten, the inessential elements are given an undue and obtrusive prominence. Thus the only sacraments that Narayana Zarathushtra prescribes as Divine Service, are nothing more than (1) the Deeds of Conscience and (2) prayer with the words of Gatha.

Athravan Zarathushtra does not preach absolute renunciation. There are great things in life—e.g. Rectitude, Truth, Beauty and Love, and God-realisation means a greater and greater realisation of these higher things. If there were no higher things, right and true and beautiful things, there would be no meaning in God-realisation. Life would have no content and no purpose, if these higher things
also were to be avoided. To ring out Angur Manyu, we have
got to ring in Spenta Manyu, which means an appreciation of
the good gifts of life, and not their denial.

habit: habitually habitually habitually habitually habitually

30.1 अत्‌ या वरेसा या च पौरि आहूँ प्योरिस्वा,
बया या चौह समाम्‌ चौकिय घण्डर्ता।
रूपरूपलें संघं, अनन्यन्‌ उप्रा अतुभुजू।
समाधार्त अपि स्वाधि मनदर अहूँ।

I. अनुसूची (Prose order) —
अत्‌ या वरेसा (Now what I do) कसा ज्ञेयमेऽन पूज, पूज, (and what
I acquire by deeds) या च मनदर अहूँ। अनुसूची (and what,
by my mind, I find to be very worthy) अवव: अत्‌ या वरेसा
अत्‌। (Light, Sun, day, dawn and stars) हे अहूँ मनदर, समाधार
अपि स्वाधि अहूँ। (O Ahura Mazda, all these are for your gracious
glory).

II. अनुवाद (Translation) —
Whatever I may happen to do, and what I may perform
by my deeds, and what by perception I discern to be
worthy — Light, Sun, Day, Dawn, and Stars — all of them
are for (bespeak) Thy superb glory, Ahura Mazda.

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When every act is done in the spirit of worship, it raises a man's consciousness to the highest level, his whole life becomes a life of increasing prayer. He is always in the presence of Mazda.

O Mother, whatever I may happen to do from dawn to dusk or from dusk to dawn, may all that turn into your worship.

Ruskin had a glimpse of this idea when he said "work is worship."

The thought that there is no gradation (as high or low) in Duty and Worship is expressed in Rûû 48-4 as well.

To start with, one should see the existence of God in glorious objects only. Ultimately one will grow to see Him everywhere.

Jahâl points out the distinction between the praise of the creative power of God and the praise of the created objects. The latter does not deserve any praise themselves (that would be nature worship) except as marking the glory of God.
II (Translation):—

Now I would turn your applause, Mazda, and remain so, in piety as long as I may and can. May the giver of life, fulfil through Conscience, that wish of the right-doer, which is most worthy.

III (Note) (Word-note):—

अर्थ = अर्थात् = your.
अर्थात् = अर्थात् = I would be.
अर्थात् = अर्थात् = to shift. अर्थात् = आर्थिक = आर्थिक = आर्थिक = (in the future tense) by आर्थिक = आर्थिक = etc.
अर्थात् = अर्थात् = I would remain.
अर्थात् = अर्थात् = to remain. अर्थात् = अर्थात् = अर्थात् =
अर्थात् = अर्थात् = in the future tense by 3-3-131.
अर्थात् = अर्थात् = अर्थात् = with Rectitude.
अर्थात् = अर्थात् = in the अर्थात् = अर्थात् = अर्थात् = अर्थात् = अर्थात् = अर्थात् = (adverb) of अर्थात् = अर्थात् = अर्थात् = अर्थात् = अर्थात् = अर्थात् = अर्थात् = अर्थात् =
अर्थात् = अर्थात् = I can.
अर्थात् = अर्थात् = to be able. अर्थात् = अर्थात् = अर्थात् = अर्थात् =
अर्थात् = अर्थात् = in Persian. (vide 28-4).
अर्थात् = अर्थात् = I have the power.
अर्थात् = अर्थात् = अर्थात् = अर्थात् = (vide 28-4).
अर्थात् = अर्थात् = may fulfil.
अर्थात् = अर्थात् = to accomplish. अर्थात् = अर्थात् = अर्थात् = अर्थात् =
अर्थात् = अर्थात् = (vide 3-4-57 and अर्थात् = अर्थात् = is optative by 3-4-7.)
V 5-11]

सत्य—सत्य = सत्य = तथ्य = असत्य = ज्ञातचेताः

सत्य—सत्यसिद्धिः= to choose: ( to do ) तस्य + तस्य = सत्यसिद्धिः= तस्य कार्याः सत्यसिद्धिः = तस्य कार्याः सत्यसिद्धिः

सत्य—सत्यसिद्धिः= to desirable: तस्य + तस्य = सत्यसिद्धि = सत्यसिद्धि = सत्यसिद्धि

सत्यसिद्धि—सत्यसिद्धि = highest.

सत्यसिद्धि—सत्यसिद्धि = to extend: तस्य + तस्य = सत्यसिद्धि = सत्यसिद्धि = सत्यसिद्धि

Adjective of सत्य.

IV दिशानी (Remark):—

When one has attained the highest object of life (the vision of Mazda) he has no need to ask for anything else. Then singing the glory of Mazda becomes his sole occupation.

भगवान्‍ महाराज् भगवान्‍ महाराज्

Bhagavat 5-1-33

Hail, the great Apostle, the melody of whose hymns brings solace to the afflicted world.

पण्ड-चारायो

धरण (Nonchalance)—अनन्तर

Sukta 51-1

1 बहु वा वा येव येव येव वा रोपणे बागेयः

अहं च वहितेम्

श्रीरामनाथस् ईष्मा शीत,

क्षण अन्तरे नराहि ति

प्राध्योपानात् महादा वहितेम्

तत् न वृत्तिः हर्षाये॥

I अध्यात्म (Prose order):—

सर्व वर्णां वर्णां वर्णां वर्णां (Good nonchalance, covetable fortune, indeed the best) विभिन्नहि: स्नेहः विभिन्नहि: अस्त्याः अस्त्याः अस्त्याः (by persistent attempts only rectitude establishes in the heart) हे वर्णां, श्रेष्ठां तस्मां, चेंचें तं सुहोरूपं न वृत्तिः ( O Mazda, this the best, let us achieve for ourselves versily by deeds).

46 721
II अनवाद (Translation) —

Good nonchalance, a desirable fortune, the most desirable one, persistent attempt alone establishes in the heart, for (the attainment of) rectitude. By our deeds Mazda, let us achieve this the best (fortune).

III शरी (Word-note) —

शरी — सौंदर्य = covetable. धी to choose. धी = धी धी।
सार्थ = सार्थ = fortunate. case in opposition to भर।
भर = indeed.
शरी = the greatest.
धी = great. धी + धी = परिष। adjective of सार्थ।
शरीशिष्ट्वी = शरीशिष्ट्वी = (by)persistent धी = धी = to hold. धी + धी = शरीशिष्ट्वी = desires to hold, persists धी = धी। धी = धी + सार्थ = शरीशिष्ट्वी = persistent.
शरी = धी + धी + धी = शरीशिष्ट्वी = persistent. धी becomes धी by शरीशिष्ट्वी etc (6-499), no duplication of धी by धी शरीशिष्ट्वी (7-4-58), adjective of धी।
शरी = धी = शरी = by attempts. धी = धी = to strive. धी + धी = धी = attempt, कोणी शरीशिष्ट्वी, आ in place of धी = शरीशिष्ट्वी बहुत शरीशिष्ट्वी etc.
धी = धी = only.
सकार = शरी = in the heart.
शरी = शरी = establishes.
धी = धी = to go. धी + धी (causative) = धी = लोग।

IV अविन (Remark) —

Nonchalance is the greatest lesson of life. It is the surest way to permanent peace.

ग बर्मण ग प्रपल: प्रपल।
लर्नेन्द्रन एसुलर्नण्य साम्य। II Marayan Upanisad

The Sufi easily gives up the two worlds for the sake of the Lord.

तेहि मिलन के हरितेहिन अन दुःखिन अन भोजिन।
न भान्धन होणे पर भान्धन न भुङ्ग एक सर भुङ्ग।

Hafiz

The naked fakir cannot be dictated to.

मोहत भर भर मोहत भर भर भर।
अन बहुत्र न कहाँ कहाँ गुराल।

Maznavi 2-2397

It is possible to gather evanescent pleasures by begging but to obtain permanent happiness (bliss) one must develop kahanthram (detachment). Bliss wells out from the soul; it does not depend on the possession of material objects.

मुल्ली मधुमक्क मुखिन, किल्ले बहुत।
अन भरी लक्षमना तर कहाँ भुङ्ग।

Hafiz—511
A petty Sufi may be satisfied with a cup (a small dose of pleasure), but Hafiz wants a flagon.  Worthy riches! how long can you exercise your annoying hold on Hafiz.

manınنا مى وى وى دى مى وى
مانما مى مى مى مى مى مى

I am not the vagabond, who is only a seeker of provender; I am the reckless vagabond who seeks nothingness.

II अप्सरा (Translation): —

Afuca Mazda, that (which is) primal to you, and which is (primal) to Rectitude, and O Faith, to you as well (primal), give me that nonchalance for my strength. Grant me, through Conscience, Your Love, for the sake of (experience of) Brahma.

III घम (Word-note): —

सा=साठ = that. qualifies जुर = जुर = qualifies अप्सरा = अप्सरा =Properties, Adjective used as noun (main gift).

सा=साठ =गृहाद = house.          
सा=साठ =परदेश =to order. शश + रैय = श्री. श्री becomes श्री by शश, etc (6-3-133) 
सा=साठ =परदेश =for sovereignty.

सा=साठ =रैय =to rule. शश + रैय = श्री. श्री = self-dependence. रैय becomes रैय by शश, etc (2-3-62)

सा=साठ =परदेश =for sovereignty.

सा=साठ =श्री = पुनर्भ (Persian) श्री + श्री = श्री = by शश, etc (1-4-32)

सा=साठ = पुनर्भ = for (proclamation of) Brahma.

सा=साठ = भोजय = by the diet of Brahma. (see भोजय, etc) (1-11). Brahma is God in His super-penultimate aspect.

विषय = श्री = give.  
विषय = श्री = give. श्री becomes श्री by शश, etc (6-4-102) (vide 28-6, 29-7)
IV. विषय (Remark)

It is only the love (संबंध) of God, that sustains true Kshatham—control over the senses.

अत्र हस्याद क्षति वृद्धि में काति है।
अपि सूरी बाकी पूजुर यो ते संबंध है॥

Masnavi 1—3453

How can you subdue the senses except by the love (संबंध=विस्मय=लव) of God? [AUM=HUN=Brahma (Gita 6-13)]

Sufis contracted HUN into HUJ.

III शायद (Word-note):

कोहर=कोहर=कोहर=with ears.

संबंध=ear in Persian, काति कृपया। ब्र in place of कृपया by त्र in हिंदी, इत्यादि.

शायद=shayad=let them hear.

संबंध=to hear. संबंध+स्नान बन्धु cf स्नान=प्रय प्रय सन्तानन (Chandi 1-1) hear his origin.

शायद=shayad=proceed.

संबंध=to move. श बन्धु by भीतर भीतर etc (7-3-75)

शायद=shayad=to tell.

शायद+शायद=to tell. nouns turn into verbs by शायद।

I अनुवाद (Prose order):

आ ते शायद शामयतु (let them hear with ears) के वे व्यक्त वन्दे (who indeed proceed by action) है अहुर अहुर विद्वान् (O Ahura, announce Rectitude) को सकलेन नातो (by the words of Conscience) है महात तर्क देरे सीमें। आदिक आदिक (of which, O Mazda, you are the first revealer).

II अनुवाद (Translation):

Let them hear with their ears, they who proceed by action (Karma Yoga). O Ahura, announce rectitude through the words (voice) of Conscience, of which (words), Mazda, Thou art the first exponent.
IV टिकरी (Remark):—
To the Karma-Yogins, Mazda teaches Rectitude through the voice of Conscience. The voice of Conscience is the voice of God.

Jalal calls Conscience the undeceivable king.

He deceives (all in ) the city except the King. He cannot lay the sages a city except the King.

When you are not “right”, know that you are “left”. The cries of a lion and an ape are distinct [mark: गायन—monkey]
III ठीक (Word-note) :-

क्षुद्र-क्षुद्र=whence. न becomes सा by अर्थ हुए etc (6-3-133).
अर्थ=नामनाथ=harmony.
क्षुद्र-क्षुद्र=to go. अ+नृ+अस (Urdi 3)=where all unite. (vide 51-14) Cognate अर्थ=perfection (43-10, 44-5)

अनुभुति=to flourish.
अर्थ=अनुभुति=to flash रूप+अनुभुति=रूप (panini 3-3-89).
रूप becomes रूप by the dictum 'सिद्धि सर्वसिद्धिभ्य: vivekā 38-12.
नृचिता=सम्भावना=forgiveness. नृचिता=सम्भावना=to forgive. रूप+नृ=रूप
नृचिता=सम्भावना=vivekā अर्थ=नृचिता
अनुभुति=to spread; अर्थ=अनुभुति=अनुभुति तात्पर्य: नृ+अनुभुति (7-1-35), कौटि, is used in the present tense by फिना: फिना (3-4-2)

सुन्दर=सुन्दरी=glorious.

सुन्दर=fame. It is changed to an adjective (meaning famous) by the addition of अर्थ by the Rule कर्त (5-2-127). अर्थ elides in analogy with कर्त (4-4-24) and कर्तव्य (5-2-131).

सुन्दर=कर्त (5-2-131). अर्थ=कर्त=to be. अर्थ फिना=कर्त=फिना. कर्ता अर्थ=कर्ता (3-4-97) and by संयोजनानि 730
I 现

(Prose order):

चिन्ता सहृदयान (all this I ask) का विषय तथा नामः सिद्धांत (how would he, in recitation ply the world.) वहलेपः ब्रह्मी: शास्त्र (the worker honest in action) स्यात्: भगवान् संस्कृत (being dutiful and respectful) व: कल्याणकृ: (who able and ardent) तत्तवयाः कर्म-स्वागतः समानः (sends a true preceptor for rules).

II अश्वाचार (Translation):

All this I ask, how would one behave in the world—the worker, proficient in action dutiful and respectful: one who, able and ardent, approaches a virtuous preceptor, for rules (of conduct).

III शीर्षा (Word-note):

विद्वा—विश्वसः यहः
आ in place of दिखिया by हुए गु हुए etc.

वह—तदः
that.

object of हुतः। आ in place of दिखिया by हुए गु हुए etc.

शास्त्राः—हृदयानः I ask.

हृदयानः—शास्त्राः to ask (शास्त्राः) हृदयान शास्त्राः शास्त्राः। स्म. comes by के के (3-1-44) and शास्त्राः comes by बिना। कल्याणकृताः (7-1-69)। आम. तदि स्म. elides by मनो शरणाः शास्त्राः (2-4-60)।

Initial त is stopped by गु हुए गु हुए etc. (6-475).

हुए is used in the present tense by दिखिया दिख हुए दिख (3-4-6) of वसाले (49-12).

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I. अनुभव (Prose order)—

या का: सरेस्य, का: (who performs better than good) गृह स्वास्त दृष्टिकोन (and who strives for His boons). भ्र, भ्रु: महत: का: (to him Ahura Mazda [grants] nonchalance) कथन स्वरूप (to him, worse than bad) का: तृतीय जीवन (who does not do this) कही: कवी: संके (at the following term of life).

II. अनुभव (Translation)—

Whoso accomplishes better than the good, and one who strives for His boons, to him Ahura Mazda, grants nonchalance at the next term of life, but worse than bad to him, who does not do this.

III. ग्रंथावली (word-note)—

ब्रह्मा=न्योस्य—भार्य=better.

भ्रु=सर्वस्व—good. भ्रु: अनुभव=न्योस्य, अनुभव अम्लक: मानद्वारा,

अत: उपरोक्त अनुभवोऽस्मात्

वे होरो नो हस्त वीरावती, अथर्न्योस्य, उपरोक्तोऽस्मात् II
Vvodh Tadvog Te Gamu Kovo,
Avpovfna Urdovaolvra
Amorvalav Ioendove,
Yvindova Mapov Mofora.
Tavviy Uta Yovit,
Moffdav Tadvog Setv.

I. Avnyn (Presence order) :

Vamvol (give me) Yavo Koxna (who created the world)
Yavv v Yornav (and water and trees) Xovna Yovlun (godliness
and spirituality) Yoroo Mapov Xov (O Mazda, who is holiest in
character) Yavvi Aa Yovlun (strength and solidity) Yavo
Yovlun (and concordance) Setv (this I pray).

II. Xoy (Translation) :

O Mazda, of holiest spirit, Who created the earth and
plants, do give me godliness and spirituality and strength
and solidity and concordance. This I pray.

III. Vov (Word-note) :

Vamvol (give).
Vav + Yovlun Setv. (he becomes fly by Yavv etc.) (6-4-102)
This Rik (and also 44-5) clearly states that Mazda created the universe. Sukta 30-4 says that the two Manyus created the universe. The reasonable conclusion is that Mazda created the universe through his two Manyus (Gunas—forces) 

He alone rules the whole universe. He employs the (three) Gunas.

Pray to Mazda for the highest things of life—Spirituality and Immortality. He is the Lord of both the inner and the outer worlds.

IV. विवाचन (Remark) :-

It is not by our own will that we come into existence, Mazda brought us into being, out of not-being.

If He has so much power on matters how greater must be His power on entity.

Yet He is not a tyrant that He would take pleasure in opposing others. He is nothing but kindness alone.

51-7

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Your kindness apprehended our intent desire (for conscious existence) even when we were not. Now that we can express our wish, it is sure to be granted.

I. अनुवर (Prose order):—

वष्रि वै ते वधि कर्त्तर (this I ask you, O Mazda). गिद्धी वि मु नन्दु (that you may please tell this enquirer) है तेन्द्रकर कर्म (what misfortune happens to the vicious) वहं मायी तर, शर (and what good to the upholder of rectitude) वहि माण्याण सेतु (that apostle would prosper) को किदु षष्टि (who can explain to the disciples)

II. अनुवर (Translation):—

This I speak to You, Mazda, may You tell this learner. What misfortune (happens) to the vicious and what good to the upholder of rectitude. That apostle would prosper, who can explain to the disciples (on learning from You).
4.1 पीथ इत्यं रान्तीहिम्पा दानोऽनी, ख्यात आयुष्युं सुखां सहर्ता।
अपहर्ता खुला अहिष्नी, अवराह दलनेमुदावाह।
रामेन्द्रे हृद्यवल्लङ्ग, सच्चो अपनेन्द्र।

I अनुवाद (Prose order):—
रामेन्द्रे का लम्बात राधा (The bliss that you give to the victors) है साधन हर हृदयमें भविष्या (O Mazda, through your bright light) अवराह दलनेमुदावाह। (even to them, pierced with iron) अपहर्ता खुला अहिष्नी (furnishes testimony of the two selves) दृष्टान्त रामेन्द्रे (repel the vicious) सच्चो अपकर्त (tend the virtuous).

II अनुवाद (Translation):—
That bliss, that you give to the lacros (martyrs) through your bright light, Mazda, to them, pierced with iron, it gives the proof of the existence of two selves (Mind and Soul). Repel the vicious and tend the virtuous.

III दिखाई (Word-note):—
सुखां-हृद्युं=bliss.
451-9]  

Roses and thorns are equally palatable to him.

That there are in us, two Selves—the lower Self and the higher Self—is the postulate of Sufism. Rigveda proclaims the truth in 10.8.164-22 and Gita states it here, as well as in Sukra 28-2 and 43-3. Sufism learnt this fundamental fact from the Gita, and not from anywhere else.

II अनुभव (Translation) —
And the man who misleads me, away from this, Mazda, he, in origin, is the son of Lice. They are the malefactors, all those that there are. Hasten to no rectitude which is your great blessing.

III शिक्षा (Word-note) —
साहा = साहा, object of करति.
साहा = मरण, nominative of करति.
कारति = रोपणति = misgives. कार्य = कारण = असंकरता = to mislead.
अनुभव = other than.
दाह = हृद = हृद = variants of हृद.
प्रक्ष = पारागर्ह = करण = by birth.
हृद = हृद + दुः + धर्म (Urdhvdharmam) = दुः + धर्म = दुख + धर्म = birth.
हृद = हृद = to breathe पुनः + हृद (Urdhvadhma) = धर्म = birth.
प्रृत्यांस्माः in त्रृत्यां (adverb) by Vartika शब्दवाक्यम्, etc. गद्य in place of सुनिश्चित by गद्य गद्य, etc.
प्रृत्याः = प्रृत्याः.
द्वार = ते = they, nominative of संबन्ध (understood), ते in place of ते (1/3) by हृद = हृद.
कारण = कारण अवलोकृत = malvolent.
हृद + ते + (1/3) = दुः + हृद = हृद. 747
They say that there is no Law in the universe, no truth and no God.

There is no scope for pessimism, if a man believes in the existence of a benign omnipotent God.

Whilst you are dark and vexed and gloomy, know that you are sinking from the same breast as the accursed Devil.

\[ 51-11 \]

Karte \text{Suh}
\[ 111 \] \text{Kae} \text{Anee} \text{Suhwah,}
\text{Suhwah} \text{Nah} \text{Mhara}.
\text{Kae} \text{Ya} \text{Mh} \text{Aamista,}
\text{Yah \text{Sante} \text{Aamista}}.
\text{Kae} \text{Ya} \text{Bhersu Suhwah,}
\text{Achinta Mhara \text{Preygo}}.

1 
\text{Aammata (Prose order)} :-

\text{He Yara, } \text{Sah} \text{Ma Suhwah Yara Yara Aamyma (O Mazda, which man is dear to Spitama Zarathushtra?)} \text{He} \text{Ma} \text{Bhersu} \text{Bhara} \text{(and who communes with rectitude?)} \text{Kame} \text{Sante} \text{Aamichtena (In whom is holy faith?)} \text{Mhara \text{Suhwah} \text{Kae} \text{Ya} \text{Sante} \text{Bhara} \text{(and which one well-wisher of this Church, has known Conscience?)}
II  अनुवाद (Translation) :—

Which man O Mazda, is the friend of Zarathushtra? And who communes with Rectitude? Which is holy Faith and which one, well-ordered of this Church, has understood (the implications of) Conscience?

III शब्द (Word-note)—

कुवड्री = निर्देश = ज्ञात, कुवड़ी = बुधस्वर, ज्ञात = विचार, कुवड़ी = निर्देश = ज्ञात, ज्ञात = ज्ञात।

नानुक्तमुद्रा = निर्देश = to Zarathushtra, निमित्ति is induced by the word नानुक्तमुद्रा by the dictum ज्ञात कुवड़ी व।

अनुक्तमुद्रा = ज्ञात = rectitude, object of the verb included in ज्ञात = in place of ज्ञातमुद्रा by ज्ञात कुवड़ी व।

अनुक्तमुद्रा = कुवड़ी = inquire = to ask. (साधन) ज्ञात+ कुवड़ी+ द।

साधन = कुवड़ी = with whom, ज्ञात कुवड़ी दु:स्वर कुवड़ी कुवड़ी व।

अबेस = ज्ञात = ज्ञात = ज्ञात, ज्ञात = ज्ञात = to know, ज्ञात ज्ञात।

अबेस = ज्ञात = to the Church. ज्ञात कुवड़ी is induced by ज्ञात कुवड़ी व पूर्व कुवड़ी द।

अनुक्त = नितिन = benevolent ज्ञात = noble (Nihantu 3-5)

IV शब्द (Remark) :—

Only he, who follows the path of Rectitude, is dearest to Zarathushtra.

Gita 12:23.

The aspirant who is full of Rectitude and Faith and is guided by Conscience, is sure to be devoted to Zarathushtra and his Magha (church).

हे ते मे वातावरणात | वातावरणात ते वातावरणात | हे ते मे वातावरणात | हे ते च वातावरणात।

I have been a slave of the Prophet of the Maghavans, from the beginning and shall continue to be so, up to the end of my life.

12। नो हर ते हर धर्म, 

ब्रह्मो ब्रह्मो बहेत रोमो।

अज्ञात रूप िनासिद्ध।

वेत्त व्यतिः विद्यविद्या, 

आज्ञदेशो च जोियेन वातावरणो।

L  आवाज (Prose order) :—

न हेमस, रूपम ब्रह्म भवति: न हेमस, आज्ञात (that bliss, the wawering Kavis do not attain even hereafter). या आज्ञात विद्यविद्या आज्ञदेशो च जोियेन वातावरणो (which status accc according to Zarathushtra

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Zarathushtra here.) काव्य न वनप पायं प्रकाश न विंधुः (because in his strength, he is victor over the mobile and the immobile)

II अभिवच्छ न (Translation) :-

That beatitude, the waving Kavis do not attain even hereafter, which state accrues to Sptiara Zarathushtra even now. For in his strength, he verily is victor over both the mobile and the immobile (i.e. over all)—they cannot away him.

III शेष (Word-note) :-

गा-र्थे-that, qualifies विविधे. आ in place of भिन्न by शरीर बहुसः etc (7-1-29)

र्सूःकीये अवनीति - are even.

वाज्यतु-पञ्जनरुपां सारससंसारःसरससंसारःसरससंसारःसरससंसारः-to delight. एक्वातिलिति एक्वातिलिति एक्वातिलिति एक्वातिलिति (7-122) दृष्टि-दृष्टि (Urdi 242) -delight. दृष्टि दृष्टि दृष्टि दृष्टि object of विविधति (लेखी) विविधति विविधति विविधति विविधति etc.

वेद-कस्तनिकमाणे वैन्यवेदनां - vacillating वैन्यवेदनां - to trouble. कि + म् - का वेद वेद वेद वेद (with doubt).

अविनाशः - शा शा (1/3) - शा शा शा शा (7-1-75) कस्तान शा शा in the other world.

केतु-नववाक्यिति - will attain.

कार-वाक्यिति to go (Nigandu 2-14) कार - कीर्ति कीर्ति कीर्ति कीर्ति कार

IV विकासी (Remark) :-

Desire for pleasure is the only chain that binds us
to cater objects and makes us dependent on them. One who is self-satisfied and self-poise cannot be tempted by anything. He does not become slave to anything—he is lord over all. Nothing can compel him to submission. He enjoys the bliss of complete freedom, even in this life. This is called शीर्षकुर्सित and this is what Maharatu Zarathushtra asks us to achieve.

म स्वार्णा व प्रवा परेत।
सङ्ग्रामेण स नानादर्श।
Nityans Upanishad.

The underlying idea of this Rik is beautifully expressed by Maharshi Jheel.

पुरा जूस लोकी होवेइ सुहासन दुरे।
कुष के बनदेव सीवा हरू सुहासन दुरे।
Mansari 21320

When you have escaped from the Lower Self, you have become the Ideal (model). When the slave (beggar) in you dies, you become the King.

Maharatu Zarathushtra had reached this ideal state of Atmarama (अत्मारम) as described in the Gita (3-17). Nothing could dictate to him—he was dominant over all.

13। ता दृष्टारो महरेदरते,
दरणा परेवशासु हस्ती।
केशा उर्वा बुधवासुदेहि,
चिन्तो परेताहो आत्माशो।
लाइनु वनस्पतनायाम हिन्नसु।
शा, आशा नाशाधो पत्नो।

I अन्वय (Prose order):—

सा श्रुताः कार्जितः (Indeed the villains pervert) श्रुताः श्रुतो श्रुतां (the truthful ideas of the upright) श्रवण कृत्य मुखवातः
(whose soul rages) किंतुः केताः (before the Chinvat bridge) केताः प्रेमवाः विनाशाः परे भूमिः तरे भूमिः (by his deeds and words) अन्वयः
कस्त्वा श्रुताः (straying away from the path of rectitude).

II अनुवाद (Translation):—

Evil-doers really pervert the faith of the innocent. The souls of such evil-doers, having by their deeds and words strayed away from the path of rectitude, tremble therefore at the Chinvat bridge.

III तांत्रिकता (Word-note):—

सा-स्वरूप—indeed. श्वस्त्र, श्वस्त्र स्त्रियां करुणालोकाः (करुणालोकी)। तदु हृ an introductory particle.
14. \textit{Nāsī taudhāvā dharmāṇyāt cha, kaṁcyo vagrānta āreṣu.}

\textit{Gambhārānāsārāvānātā, kharhāv evityośitaṇāt, cha ter hāsā.}

\textit{Ya haṃ saṃhāro aṣṭeṣeṣu, hūcā devamānā nādānā.}

\textit{Abhiv (Porto order)}

\textit{Nāhār, anātikā: pālivāc (Never for vows and rules) karṣita: karṣena bāla (the Karpites care in their conduct) eva maṁ: akṣam (cleaver of the harmony of the world) te: kaṁcyō: kaṁcyō (by his deeds and words) de: saṃya: kaṁcā (which dogmas ultimately) ēṣa: dharma kaṁcyō (place them in the House of Life).}

\textit{Abhiv (Translation)}

The Karpites, destroyers of the harmony of the world by their deeds and words do not turn (pay heed) to rules.
and regulations in their actions, which manner ultimately places (them) in the House of Lie (illusory mundane life).

III दीर्घ (Word-note) :

बलनि: कालितह: = बोननी = for vows.
बुद्धि in the object of अतु by the rule दूरीं दिनां (1-4-3b)
क्यों प in place of बुद्धि by यहि न दूरे, इत्यादि.
बलनि: विशेष = rule.
क्यों प = कालितह = to hold.
बुद्धि (Unaditi 167) = पास = object of अतु, बुद्धि in the object by 1-4-36 (vide 46-15, 99-2).
बलनि: विशेष = रत्न चन्द्रस्त =Karpaties.
बुद्धि + बुद्धि by राहुलराज (4-2-93). Nominative of the verb अतु। बुद्धि seems to be the same as बुद्धि of Rigveda (8-3-12). Kopa was a great favourite of Indra along with Ruma, Rasana and Syavaka. (Rig 8-4-2). Ruma and Rasana are not known to the Puranas. So they seem to be伊朗ian people.
बुद्धि के दोनों लोगों केन दो वाक्य जिसना T ताना (Rig 8-4-2)
बुद्धि तथा राहुल राज दोनों दो प्राचीन बलनि: क्यों (8-13-12)
(vide 46-11, 48-10)
बलनि: = शराय= बुद्धि = in deeds.
बुद्धि + बुद्धि | to subserve बुद्धि + त (Unaditi 608) = बुद्धि + त\\nक्यों प in 1,2,3,4 राज के वर्णक लिखित। अतु, in place of बुद्धि by यहि न दूरे, इत्यादि (7-1-39)
बलनि: अतु = दिनां = desire.
क्यों प = कालितह = to procure.
क्यों प +क्यों श्रायति = अतु। इति 758

by 3-4-97 and श by 8-2-23। न interchanges with श by यहि न बोली (8-2-64).
गोह गोह अला—of the world. गोह गोह तभि। Possesses गोह।
क्यों प = वार्तिः = by the vartika भूके जरूरीति सम्पन्नतम।
बलनि: = पहलाव = harmony.
क्यों प = प्रतिज्ञा = to go.
बुद्धि + बुद्धि (Unaditi 3) = बलनि: = harmony—
where all meet. object of the verb बुद्धि in बलनि: बुद्धि in the object by क्यों प=क्यों पक्यली होती (23-65) (vide 51-4) cognate अतु, बलनि: = perfection (45-10, 44-8).
बलनि: शग्यानी = clever.
क्यों प = to divide अतु + बुद्धि + त्व।
शग्यानी = शग्यानी = in words. शग्यानी = विनीति = to state.
बुद्धि + बुद्धि + त्व।
शग्यानी = शग्यानी = dogs.
बुद्धि = to state बुद्धि + क्वित्त = शग्यानी शग्यानी + त्व (1/3) = शग्यानी.
बलनि: अतु = हिन्दू = ultimately.
क्यों प = क्यों प = भग्याय। तभि लोक होते हिन्दू कार्यात् भग्याय शोग्याय (cf Panini 6-4-149). शग्याय in शग्याय (adverb).
क्यों प = क्यों प = in the house. शग्याय (Nighantus 3-4). शग्याय is a variant of शग्याय by the dialect यहि न बोली, अतु, बोली, अतु।
बलनि: = अतु, बोली would place.
क्यों प = बाराय तहि = to hold.
शग्याय + क्वित्त इति। इति 758 by 3-4-97 केता is subjunctive by 3-4-9.

IV दीर्घ (Remarks) :

सी = अतु = harmony of the world (making the world one) is the ideal that the prophet teaches here.

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I अन्वय (Prose order) —
ब्रह्म निर्यम्य अष्टुक्तम् वर्णितम्। यद्य ब्रह्म (that dispensation which Zarathushtra subsequently teaches unto the Maghavats)

II अनुवाद (Translation) —
That dispensation (System), which Zarathushtra subsequently taught to the Maghavats (Members of the Magha Church), is what Ahura Mazda had previously imparted to the House of Song (Heaven). Do ye acquire that, by Love along with Conscience and Rectitude.

III तीक्ष (Word-note) —
मिस्वई-अस्वभें—dispensation.
मिस्व—सवंस्ति = to shower. मिस्व + स् = मिस्वु — gift. स् forms a noun by स्वें तो (3–3, 114). स् changes to स् by त् in त् (8–34) Object of चेत्तिता अमिस्वु = निःस्वु. Cognate words (1) मिस्व—सवंस्ति—libation 34–3 (2) मिस्व— (मिस्वु) — reward 34–13, 46–19, 53–7.
मध्यस्थों—सवंस्तितः—to the members of the Magha (Church) मिस्व वात्स्य—समक्षस्य वात्स्य मध्यस्थों—to the members of the Magha (Church) मिस्व वात्स्य=समक्षस्य by the Vartika Upanishad हैं वात्स्य, in case of अनुच्छे the form would be सवंस्तितः. वात्स्य of वात्स्य मिस्व means a congregation, an assembly, from the root मिस्व, त् to increase (in number). सवंस्तिता means a member of Zarathushtra's Church (a Magian) and Magha-Pati (Mbed).
means the head of Zarathushtra’s Church—the Pope or the Khalifa.

The word is different from मघ् (Yas 53-7), which means a sacrifice.

The word Magha in the sense of a congregation, an organisation is known to the Indic-Iranian period. It is in this sense that Indra was, in Rigveda, called a Meghavan—the head of the congregation of Devas.

Mahā Rāja Zarathushtra appropriated the word as the name of his own Church, and he changed the meaning of the word Meghavan and applied it to mean (1) one who belonged to a congregation—a member of the congregation—rather than (2) one to whom the congregation belongs—the head of the congregation.

As the Church of the rival creed, “Magha” came to be disparaged in the Atharvaveda (Angrāsa) Veda.

“the Māgha” was a member of the congregation.

—Angrāsa Veda, 5-11-7.

O Varuna, you have told us a good deed about the absconders of the Magha (Zarathushtra’s Church).

Meghavan was sometimes shortened into मघ—as we find in कस्मेव पुरुष घृणिताम् —Angrāsa Veda, 5-11-2

I shall not willingly become a Magha again.

Magha is changed to “Mago” in the Greek Bible (Matthew 2-1) and to “Mag” in the Hebrew Bible (Jeremiah 39-3) and to ‘Majus’ in the Koran (Sura 22-17).

The contribution of the Magha to the development of Ethics in Islam is recognised in the tradition “Al Qadarir yoyy bu Majju hadīshā Ummatt”—the Magians have taught to the people of Muḥammad, the doctrine of the Free Will.

The word Magha was re-carried into India by the Iranians in the court of Chandra Gupta, and gave to the province of Vidisha (Belur) the name of Mughalas.

Magha is the source of the familiar English word Magic.

योग—रविलिताः—सति लिताः—teaches. रिताः (रिता)—to inspire. रिताः—

—रिताः—to inspire. तद्रोहुः—is elided by 3-4-97.

ब्रह्म—सत्तमाः—subsequently (now)

गिरि—जातीताः—of song गीत, गात्र रघुकारस्य—Amarakoshā

द्रविताः—हिताः—in the house. द्रविताः (Nighantu 3-4). हिताः is a variant of हित by the dictum हिती अविद्यो, हितोऽ=

अनुवृत्ताः—सताराः—inspired.

अनु—वर्तति—to release (kaś) and विनिलित—विनिलित—to inspire. अनु+वर्त हित—अनुसाराः initial न is stopped by 6-4-75.

विद्वानर्त्याः—पुराः—formerly. विद्वान in अनुक्रम (adverb). हित in place of विद्वान, by द्रविताः हिताः, etc.

ताः—ताः—that. आ in place of आस्तित्व by हिताः हिताः etc. object of निलिताः

ये—ये—is—you. ये in place of प्रथम by हिताः हिताः etc.

यूहु—अनुभूताः—through conscience, कर्मे ज्ञात्वति.

अनुभूताः—अनुभूताः—by rectitude. हिताः (हित) in place of हिताः by हिताः हिताः etc (7-4-39).
that Zarathushtra is never tired of guarding against. Hence the ultimate issue—Aryan Art (nature) is a repetition of the idea contained in श्रीमति, रहस्य, रुपा, of the Ahuravairya. Reverence God and his Prophet, yet it is for the sake of Rectitude that you are required to do so. Reverence is due on account of the Conscience that he has planted in us. रियाद नात्रा।

To the insistence on the ब्रह्म, is accountable the lofty conception of heaven in the Upanishads. It is called the "House of Songs." When a man pours out his whole heart in it and forgets himself in doing so, it is only then that there is a song. If a man is intoxicated with love, song is the language that he naturally turns to in order to express himself. It alone can give some idea of the spirit of complete resignation. How different is this from a heaven of "Hymns and Old mans and wine cups."

This is a very important Rik. Maha Ratu Zarathushtra explains here the lesson that Ahura Mazda himself taught him in heaven. This supreme lesson is this that Mazda is to be worshipped through love (वास्तव). But in order that lust may not be mistaken for love, in order that carnal desire may not enter into the idea of love, the Prophet: at once warns us that this love must have its roots in purity (क्रिया) —"a love that toucheth not". Self-sacrifice and not self-indulgence should be its motive force. It is the desire to serve the Beloved with all one's abilities, the all-absorbing yearning, that makes one forget his own self.
This is called Casti (the truth that king Vistaspa had acquired through the grace of the Magha—Sukta 51-16) or the Esoteric portion of Mazda-Yazna, as against the Daena or the Esoteric portion (such as monotheism, iconoclasm, caste-equality etc).

The Mundula Upanisad (1-1) also confirms the tradition that the highest God himself taught this great secret to his foremost son, Atharvan (Zarathushtra).

Yasna 45-8 suggests the interpretation of Brahma and Mazda (which means that the Personal and Impersonal are the two aspects of the same Entity). Yas 44-9, and 45-8 refer to the kinship between man and Mazda. Yasna 46-17 says that Brahma is to be realised through Devotion. Yasna 46-2, and 44-17 upholds the ecstasy of Love. The present Rik sums up the truth.

III  

1. अन्वय (Pronase order)—

शङ्कृति=काव्य. अन्वय+यू (1/1)काव्य। या in place of यू by मृगी दुःख-etc cf. आत्मविभूषण (5-3-83).

"Kava" is used in place of "Kavi" to indicate that he adopted the changed outlook of Mazda-Yasna.

ब्रह्म=अन्तर=नामक of the Iranian Church, शवमन यही विभूषण possesses शुभ.

II अन्वय (Translation)—

That (Chisti), Kava Vistaspa adopted, to the great prowess of this Magha (Church), which (Theosophy-Sufism) Rectitude formulates, through the steps of Conscience. Holy Mazda Ahura, may You teach us our good.

III शब्द (word-note)—

काव्य=काव्य. अन्वय+यू (1/1)काव्य। या in place of यू by मृगी दुःख-etc cf. आत्मविभूषण (5-3-83).

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ब्रह्म=अन्तर=नामक of the Iranian Church, शवमन यही विभूषण possesses शुभ.

�न्वय=शुभाय—कारबुटो=कास्ता=साती=१०० (Nihantu 2-14). अतिरिक्त अन्वय। अन्वय in place is stopped by दुःख-etc (7-1-58), अ is stopped by दुःख-etc (6-4-75)
considerable change of national habit (Claud Field—Persian Literature—p. 34)

The Cisti of the Gatha is very much similar to the Upanishad of the Vedas. This is quite usual for they grew from the same root.

Jalaloddin removes what seemed to be the defect of the Koran, viz absence of Cisti in it. By this very act (interpretation of the Koran in the light of the Cisti) he acknowledges the superiority of the Gatha.

The Cisti that Vaisapra had adopted and Jamaspa had welcomed (Yama 51-16), Jalal wanted to revive in Iran.

He said that in essential matters there was no difference between one Prophet and another.

The religion of the Gatha falls into two parts—Exoteric Religion which is called 'Gita' (Gita) and Exoteric religion which is called Peshet.

The Dua of the Gatha is very much similar to the religion of the Koran. This, according to ripe scholars, helped the spread of Islam in Persia. For, it did not entail
And reminds that the Koran does not approve the use of force for spreading religion.

यह दुरा को अन्य बारा बेंगलीम सुधाँ।

मसूम लहर देश कार के रंग, अब सदृश। II Masnavi 6:1052.

Harsh, O Jew, "my religion for me and your religion for you" is the best rule.

वर्षा ताप सूख अव्वल, करतहो ड्राइंगुड़, तानाओ द्राइंगुड़ जैसा दुरा।

दुरंगार वहुधूवाह, यामु होह द्राइंगुड़।

दान खुर्चूंम गरुपाहो भद्रो, अपि द्राइंगुड़ जैसा दुरा॥

I अयय (Prose order) —

अफ़ देवीने मे सुमो वाहँ देवीमन्त्र (Sugriva Prashosatra displays to me noble corporation) सुमे निवास गे निवास, यायाम (which I desire from him for this grand religion) बाहु, अव्वल भावन: दुराः (May powerful Ahura Mazda hold on) अव्वल याह दुरा (I cry for the advent of Recititude).

II अव्वल (Translation) —

Hugva Fresnathara has displayed (built up) unto me, a

नोबल corporation, which I desire for the sake of this grand religion. May almighty Ahura Mazda hold me. I yearn for the advent of recititude..

III दोहा (Word-note) —

पृष्ठों—साहित्य—great. दुरा—हॉली=to grow. दुराइ=चाम। दुराइ साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को साहित्य को
48 | ताप्तिः तिलिस्च देश-जागारी, धौमुख इलाहीदृष्ट वर्तमानोऽ ।
अग्नि बर्नते तू सूक्ष्म गु, मनस्हो वह्यरूः वीरा।
करे गोह दाहिंदी वहरा, बल सहुया रंगतुः वचा ॥

I. अर्ध (Prose order) —

याना: अधि-साहा हृद: एक्षानाम ताप्तिः तिलिस्च अपवा ज्वलोऽ (Yamapa, the great of Sugya family chooses, through Rectitude, that theosophy, for the pursuit of nities) याना: अधि-साहा हृद: एक्षानाम ताप्तिः (advent in Conscience, he chooses) that nonchalance हृद: अनुक्र. तू सूक्ष्म गु, मनस्हो वह्यरूः (O Ahura, award me that, O Mazda, which is Thyi pleasure)

11. अर्ध (Translation) —

Huga Adhi-Yamapa (Yamasa the great of Hugva clan), adept in Conscience, chooses through rectitude, this Cisti (Theosophy), and this detachment, for attaining the goal. Grant unto me, O Ahura Mazda, that which is Thy pleasure.

III. श्लोक (Word-note) —

विनीत-राधियाः - theosophy, mysticisin.
भाषाः

भाषा-सम्बन्ध: यमनपा, the great

अव-विषयाः

हृदय = to desire. हृदय+इ=इहत्रो objective, goal, ideal. वह in the object of the verb in सहानुभूति by कृत्यानुभूति (2.3-65).

सर्वाधिकार = साधनार्थम् = for pursuit, for attainment.

सर्वाधिकार = साधनार्थम् (Nighantu 2.14-54) सर्वाधिकार = साधनार्थम्

सेन्द्रां यज्ञिकः. Sans हृदय=Zend एङः.

अभिवर्धन = विन्दन=through rectitude.

नृत्तिका in भ्रान्तिका भ्रान्तिका etc. अर्थात् in place of नृत्तिका by हृदय+इहत्रो etc.

अभिवर्धन = विन्दन=chooses.

हृदय = to welcome. पुनः in place of singular by घुड़िन, विहार तथा.

प्राप्त=विद्या = give.

हृदय = to give. क्रो अर्थानि. हृदय+िन्द्रि

हृदय इलेक्ट्रो-pleasure.

हृदय+स्वाति=स्वाति. हृदय+वाङ्ग (Unadit 1622) =स्वाति. राणारुि गु (1/1) =स्वाति. हृदय+इहत्रो etc.
of the intoxicated devotee. He entertains no wish on his own account. Such self-effacement leads to unity with Mazda in no time.

This is the essence of Cisti, as stated in this mantra. Jalal elucidates this state thus.

What does the nonduality of God imply? It is to burn away one’s (separate) self, before the only One. When a man has complete faith in the goodness of Mazda and believes that whatever God does is ultimately for his good, he welcomes every event, however unpleasant it apparently is. He derives joy from every event.

This Cisti taught Jamapa how to obtain the joy of the Person at whose command the world moves.

Detachment is indispensable for Cisti. One who desires worldly objects cannot love Mazda with his whole heart. In his case, devotion to Mazda is only a means for acquiring worldly goods. That is not love of Mazda for Mazda’s sake, which is the essence of devotion or jñāna. Therefore Jamapa chose karunamātrt or Detachment as well. This equanimity (ḥamsa-bhūt—Yas 31-7) is referred to in Yas 34-7 as rising above the allurements of the two Gunas.

Thus this Rik suggests the primary lesson of the Gita viz—strive for the good and fight against the evil, but without losing equanimity of mind and without any malice towards the evil doer and leave the result to Mazda.

Thought is of past and future. When it is emancipated from these two, all difficulties are solved.

All our time is spent either in repenting for past failures or in planning future schemes. The past is irrevocable. Let the dead past bury its dead. And if we realise our smallness, and leave the future in the hands of Mazda we shall be freed from all worries.

To give up the past and the future and live in the present is the joy of the Cisti.
I: अनुवाद (Prose order) :
That man, Spitanna Madyamashar, (Madyamashar) proficient in religion, has done this much for me, that to the seeker of the Higher Self, be declared, the betterment of the world by deeds.

II: अनुवाद (Translation) :
That man, Spitanna Madyamashar, (Madyamashar) proficient in religion, has done this much for me, that to the seeker of the Higher Self, be declared, the betterment of the world by deeds, to be the Law of Mazda.

111. शब्द (Word-note) :

एक:—सा—हा.
लि:—that. object of दी.
मा:—मा:—man. सुप्रस्तावि: है ना (leader).
सुप्रस्तावि: मानक:—Madyamashar. मुखा: (रुपविनिर्णय:) माता: (अनुसार:) मात्रा:—नाम—नाम.
सुप्रस्तावि: शब्दात:—शब्दा:—white—most. सुप्रस्तावि:—the dictum (सुप्राकाश: 6-4-149) है:—सुप्रस्तावि:—the preceptor of Ashur—worshippers (सुप्राकाश: vide p. 53-2)
सुप्राकाश—सामय दीनाव—for this religion.

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and the world cannot go on if everyone forsakes his duty. Thus there can be no sense in forsaking the world for the sake of duty, and improvement of the world should be one of the main items of duty.

Sthiti 274-37

The world is dependent on duty (var.1) and duty is dependent on world. He who forsakes duty, does not succeed in this world, not to speak of the other world.

Thus cloistered virtue is not commensurate by Mazda Yasna.

Maazavi 6-2620

Religion does not require renunciation of worldly life.

Sthiti 225-6

A child depends on the mother for its sustenance. Other stages (var. s) depend on the householder for their existence.

It is to be noted that Vishvaspa, Fashoshta, Jamepa and Madhyamaka (Madyamaka) are the four great champions of Zarathushtra’s Church. They are mentioned consecutively in Rik 16, 17, 18 and 19 of this Sukta. They would spread the good religion in the four quarters of the globe. These are the four branches of the tree that Zarathushtra saw in a dream, as stated in Behman Yasht.

I. अन्य (Prose order):—

Now we all, in equal delight would uphold our love to you (Now we all, in equal delight would uphold our love to you) (O Mazda kindle ecstasy) [वर्तभ] (and [uphold] Rectitude, conscience and that which is 'blessed faith') (O Mazda kindle ecstasy) (O Mazda kindle ecstasy) [वर्तभ] (O Mazda kindle ecstasy)

II. अन्य (Translation):—

We would therefore all, in equal delight, offer our love to you, adoring and saluting Rectitude and Conscience, and that, which is praiseworthy Faith. O Mazda, kindle ecstasy (in us).
III  (Word-note):—

तन = now, त्य = this, ते = those.

क = सु = we.

किया = in place of किया by सु = we etc.

वर्तनावास = वर्तनावास = equally delighted.

जुळ्य = जुळ्य = to be delighted, जूला = जूला (Urdi 638) = जूला = delight.

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The thirst for joy is irresistible and it may be found only in Sabhas or love of God.

Every one, religious, or irreligious, yearns for joy. The only difference between them is that the spiritualist seeks it in the right quarter, viz in love of God, while the materialist seeks it in the wrong quarter, i.e. from a temporary and deceptive substitute.

The Sheik and the Kazi do not know what they are really thirsting for.

If they can, for once, get a taste of the ecstasy, they would be impelled, inspite of themselves, to join in the common prayer and communion of the Sufis.

It is only love of God that can bring real peace. Other loves are richer impure or ephemeral.

The human heart craves a God who loves. "To love God and make oneself loved by Him, to love one's neighbour and make oneself loved by him, this is morality and religion. In both the one and the other love is everything—end, beginning and middle." —Joubert.
nourishment by Conscience. May Ahura give him good perseverance: this I pray.

III दीक्षा (Word-note)—

\[\text{शारिकति-अध्य-faith.}
\]

\[\text{कार्य—yes (Persian), कार्य in Sanskrit. कार्य—accepting. कार्य-कार्य-कार्य—}
\]

\[\text{चित्तार्थि-अन्त्य-न‍ाम- Amanakasha. चित्तार्थि—कार्यकार्य—}
\]

\[\text{आ बनिवय-शारिकति बनिवय (Rig 7-42-3).}
\]

\[\text{रिसित—वासु—theosophist, Sufi.}
\]

\[\text{रिसित (सिस-वेदा) वेदा-to inspire रिसित+रिसित—शिक्षा-inspired knowledge रिसित+रिसित—रिसित। शिक्षा is added by the rules शारिकति (5-2-116).}
\]

This word is of the utmost importance in the history of Persia for the word Cisti is the Zend equivalent of the term Sufi. The Cisti is the prototype of the Sufi. The Sufi movement is the greatest movement of Persia. It is the revival of the national religion under the garb of Arabic nomenclature. 'Sufi' means word in Arabic. These God-intoxicated people were called 'Sufis' by the Arabs, because they wore a sacred cord (Junnar=Kusti) made of wool. (None has explained the origin of the term 'Sufi' satisfactorily.) Cisti now, in Persian, refers to one of the four divisions of the 'Sufis'.

\[\text{किसीि is closely connected with the Vedic word किसीि—}
\]

\[\text{विर च-च-च च-च-च च-च-च च-च-च च-च-च च-च-च च-च-च च-च-च}
\]

\[\text{रिसित (Rig 8-67-10) (vide 47-8, 48-5, 51-15, 51-18).}
\]

IV दिशाि (Remarks)—

Faith is the foundation of Cisti (theosophy — mysticism).

जातक १७ वानस्त टाल की वंशीय-संपर्क । Gite 4-39

Jahāl points out the Paradox of Skepticism beautifully.

"The Skeptic wants us to disbelieve everything; but he wants us to accept his Skepticism, as worthy of belief."

\[\text{वे मार्गयाश के दिनभरों ध्यान।}
\]

\[\text{हो वरिणु भाकत कालों भागा। Masnavi 6-3598}
\]

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He does not realise, that his thinking everything as illusion, is itself an illusion. Rub your eyes (so that you may see well).

The Cisti is a man of faith. He does not yield to pessimism.

The Sufi lives by faith. He believes in divine dispensation. There is in him no scope for repentance.

Philosophy does not solve the riddle of life, only faith in Mazda can solve it.

II

They who, for my sake (out of regard for me), on account of (exacerbance of) Rectitude, turn fully (i.e. are attracted) to my (mode of) worship, O Mazda Ahura, I would know them (all of them), who were and who are. I would honour them by their own names (each one by his name), and loving them, I would serve them.

III

The word "out of" is in Persian.

The word "to the worship" is in Persian.
\[51-52\]

\[53-54\]

\[55-56\]

\[57-58\]

**IV दिचरी (Remark):**

Magha or the National Church binds all of us together—the past generation, the present generation and the future generation. The Magha is dear to all of them, and through the Magha they are dear to one another. Let all of them be remembered on the day of festivity.

केवल भिखारी वसा जैसा भिक्षु भिक्षाब्राह्म।

श्रेय सुखदाय, यही माने ते में मानु मू मनान। Manu 4-178

Let us walk in the way of our forefathers. The ancestral cult is the safest cult.

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\[791\]
II अनुसर (Translation) —

The greatest aspiration of Spitama Zarathustra has been heard (granted); because to him, on account of his Rectitude, Ahura Mazda has allotted, as his remuneration, the highest life for all time. Those who used to taunt him, have begun to follow him, in words and deeds, for the sake of the grand religion.

III ऋषि (word-note) —

हृषि: — वचना — wish.

हृषि—हृषिति—to wish. हृषि + विषि—प्राण: । non-naative (passive)

अहासिता—अहासिता—has been heard.

हृषि—हृषिति—to hear. passive वृषि: । घृषि + घृषि—त्—अहासिता.

it becomes हृषि by किर: अहासितिक: (3-2-66). initial घ is stopped by घृषि etc (6-4-75)

हृषि हि—हृषि—wherefore, thus.

हृषि—हृषि—to him.

dative of वृशि: । हृषि in place of घृषि by घृषि—घृषि etc.

घृषि—घृषि—घृषि—has given.

घृषि—घृषिति—to give घृषि अहासिति: । घृषि + घृषि—घृषि: initial घ is stopped by 6-4-75.

अहासिता—अहासिता—is अहासिति: gain.

अहासिता—अहासिति—to get. अहासिता: मिलते: । अहासिति: अहासिति: rv. 6-4-75.

IV अनुसार (Remark) —

Iternal peaceful life is the reward of true religion.

To those, who arrogate to criticise, without taking the trouble to experiment, this would appear to be Utopia.
But none so blind as those who would not see. They do not believe in God, and far less in eternal life. But their disbelief does not affect the existence of eternal verities.

स्वाभाविकता (मूल्य) is the state of गूढ़ता of Hindu theology. Therein the Soul enjoys for ever the joy of freedom—freedom from all constraint, because all contradictions have now been reconciled.

Rigveda describes the state as follows:

सि, हिष्मनि, सुगमिति, प्रसुमिति, गूढ़तिः शरीरम्।

Rigveda 8-48-3

I have drunk Soma, and become immortal. I have seen light and known God. What can the sinners do to me now? When immortality is within sight, a man does not fail.

When God is obtained, all is obtained (i.e., the joy of getting all things is obtained)

सुनावता दुर्लभां निविद्याबोधाम न दुर्लभः।

Jalal describes this state to be one of unmixed joy.

When the Friend returns, the Friend can recast

All the pains that be suffered merely touched the fringes. The friend has now returned to the Friend unseathed.

Maha Ratu Zarathushtra is the Prophet of Love.

2 | अन्त च | होऽ | स्वल्प्याम् | मनस्त्वा | उच्चान्यम् | व्यत्त्वानांश्च | च।

कृपा मद्यदा वास्त्रः आ कर्मेनिति | प्रतयाख्यानां | च।

दक्षिणां होऽ | अर्न्त्याश् | यदा।

1 | अन्यथा (Prose order) | —

अन्तः से उच्चान्यः कर्मादः | मथिरसः | (may they now attain, by their thoughts, words, and deeds) क्षमा यो: | हुयः | (the bliss of Mazda, the Brahma) | च।
they choose His worship) i.e. the father. The purificatory worship: the father, who (Kave Vistaspa, Zarathushtri, spirit, and Pridhesvara) worship affairs (may they hold on this straight path) may they choose the straight path. Which religion Super-Apostle Ahura prescribed.

II 302 (Translation)

May they now attain by their thoughts, words and deeds, the Bliss of Mazda, the Brahma (Transcendental); and may they—Kave Vistaspa, Spirtana Zarathushtri and Frashochita—choose this worship. Follow the straight path, which Religion, Ahura the great Shaityant (Yogi) has prescribed.

III 302 (Word-notes)

हे—के—के—

ए in place वास (1/3) by भर्से हूँ जल्ला etc.

विश्वास—मार्गज्ञान—may attain.

शिविर—to go (टेल्लेस) बीस मनोरम (सूत्रोत्सव)। गो—

अत्यन्ति—साधित्र (सूत्रोत्सव)। साधित्र, बीस मनोरम (Rig

3-9-4). यह सी मनोरम मनोरम व्यक्ति (Rig 7-18-22).

क्षेत्र—मानव—बहुतानुसार, एदृशी—अत्यन्ति—to delight. एदृशी—सुविदा—

ब्लीस object of स्वभाव।

भारत—संस्करण—वेदभाग—of Mazda.

संस्करण—पूर्वी। possesses सुविदा। अनुसूत्र in place of वाली by the

Vartika “वाली अनुसूत्र वानस्पति।”

ब्लीस—ब्लीस—of Brahma. अनुसूत्र in place of वाली by the Vartika

संस्करण etc.
IV  दिशानी ( Remark ) :-

Any one who follows the straight path laid down by Maharatu Zarathushtra, is sure to experience the bliss of Brahma-realisation.

Upasahad says :-

आत्मनं ब्रह्मां विनाश न विद्विति कुलनाम ।

Taittiriya Upasahad 2:9:1

When one experiences the bliss of Brahma, he is freed from the anxiety for anything else.

Jalal beautifully describes the condition of the आत्मन (God-intoxicated) Cinti; how his ecstacy wells out of his own soul, without there being any need for him to seek joy from external objects.

काये कथा नरसत्यनीकम ।
हृद न गमि मी स्वस्तिः न वन न भूमिः॥

Masnavi 2:2428

I myself grow sugar-cane in my soul and myself taste it.

अत्माबनविका [ 53-2 ]

(1) ब्रह्मा—Vahma is the same word as Brahma, 's' slides by the rule यक्त-पत्र (Varanuchi—Prakrit Prakasha 3:3).

Brahma is derived from the root ब्रह्—to exceed. It means the Absolute—that which transcends all relations. Mnda is the Absolute, looked at in the personal aspect.

Brahma is the Absolute. The Personal God was called Varuna—the Willful one, from दि—to chuse. Varuna is both a Sura (embodied) and also an Asma (disembodied). In the Asma aspect, Varuna is called Mnda or the Spiritual one (from मन्यति—to know). In the Sura aspect, he is called Vishnu or the Tangible one (from विभू—to extend).

(2) चर्वने वजः—the Straight Path. It has been reproduced by Hazrat Muhammad as "Sirat-ul-Musakim" in the Sura-e-Fathia or the first Sura of the Koran and is recited by the Mussalmans in each of the five daily prayers.

(3) शोभनम्—"A Being who is incapable of loving, is also incapable of being loved." Mnda is conceived of as 'loving' in order that we might love Him all the more dearly. Nothing shows more clearly that Mnda-Yasa is essentially a cult of Love.

This gave rise to the story of Sufis who loved God and Sufis whom God loves, as is associated with the name of Abu Ben Adham. No doubt Mnda loves everybody, but some are there who do not appreciate it, do not open their hearts to His love.
Reciprocity in love is the idea that underlies the cult of Sufism and here it is that its germ is to be found.

(4) कर—The priests of the Indians (Agniasts) were known as कर (Karpas). Thus we have शुरू वर्ण (Yas 48-10)—the Karpas who are Agnists.

The priests of the Iranians (Bhargavas) were known as कर from Kavi, the son of Birigu (Mahabharata 1:66).

For the reformed church, Zarathushtrism modifies the name as Kava, from which comes the Kavanian dynasty. (cf. Yas 46:14, 51-16).

It may be noted that Usij (Yas 44:20) was a chief Agniast priest (Vayur Panama, 29, 90, 93) cf. Parsee—Ancient Indian Historical Tradition, (p. 160) and Rigveda, (1-18-1, 10-99-11).

In this Rig Mazda is definitely identified with Bhuhma. In other words, God is said to be both Saguna (Mazda) and Nirguna (Bhuhma). Saguna and Nirguna are the two aspects of the same Entity. God is described as Nirguna (featureless) not because He has not got any attributes but because He has got all the attributes and therefore no particular feature (to the exclusion of others) may be ascribed to Him.

नष्ट हुष्टताना सामे व बुध अजाती।

बाहिने तो सरस्वत ताय गरी भरी। Masnavi 2:3678

He is one person bearing a hundred thousand names. He is the possessor of all attributes and thus ignorant (void) of any particular attribute.

अनु कहानियाँ

Kabir also confirms him.

हूँ केवल हृदयाकृति भला दी हृदयाकृति।

हूँ केवल भला बिस्मा हारी खास वेसु। Bijak 11:343

The aspirant searches Him and searches—Him who is the fount of all qualities (हरिमणा). He does not get to the end of His qualities and then says: He is incomprehensible—He is void of qualities (अनुभुवन—अभिन्न).

2) तेम्य चा तू परिप्रेक्षिता हृदयाकृति—अस्तावना,

भिन्नाति चेयं भवनी हुभदम अहरुद्दने।

बहुताचे पहिल्यासवित महोत्तरो अप्राचा,

महाताओसू चा तरुणस्को दाता तसेचा।

अन्त्य हेमा–एकूण भा सत्यामा,

यणिष्ठा आर्यंतीय तुदन पर्णसा॥

I: Anvay (Prose order):—

हे देवता अरुणा निवासी यहू दुःखिले (O noble Puru Chises, of the clan of Spityana Hecade-ad-saga) यसी मनात, वजरं, वसु हराय अन्त्य, असहीन्द्र हुभदां मार्ग समान (such one as you—addicted to Conscience, Rectitude and Mazda, and the daughter of Zarathushtra) तेजस: सत्यामा, (has given to them as model) किर ताक दुःखिले (so rejoice in your duties) आर्यंती: सुनिष्ठा, सुतान परास (and earn the best boons of Faith).

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II अनुवाद (Translation) —

O Paruchista, of the clan of Haschad-aspa, a noble lady of the Suptama family, such one as you—the daughter of Zarathushtra, and addicted to Conscience Rectitude and Manda—may they (all people) hold you, as the head (model) for all of them. So rejoice in your duties and earn the best boons of Faith.

III टिप्पनी (Word-note) —

केहवनारा-तोपरी — such-like.
qualities: केहव (केह) masculinity in place of feminine by सुषुच-क्षण, etc.

र्वेणिष्य-तथा — you.
object of अर्थात — व is in place of प्रितिवा by नृवण तथा, etc.
(लक्ष + र्वेनिष्य = र्वेनिष्य).

कुव-नामसा—महाभाषा, मातका रूपांकुल स्वर्णामृता of the daughter of Zarathushtra.

प्रम—धर्म। धर्म—परिवार। धर्म—धृष्टि-to inspire. धिग्न—धृष्टि, धिग्न—Impressed wisdom. पुरुष मिलाना स्मृति = becomes a noun by 3-9-114.

नेपाल-नामसा — नेपाल-नामसा — of the family of Schad-aspa.

सृजना, स्तम्भ विषय विश्लेषण. A fore-father of Maha-tatu Zarathushtra. वेलत्तु + य = वेलकर्मण। शा आयन by the rule समाद वि (4-9-94).

नेपाल्ली — नेपाल्ली-रूपसा गीतवा-गीतवा of the clan of नेपाल.

धुष्ठा — धुष्ठा-स्थापित — preceptor of the Ahura worshipers.
cared and of whom he was proud. He preferred the life of a
householder to that of an anchorite.

Equal status for men and women, which was merely
hinted at in 46-10 is here stated without reserve. A lady
gains precedence over others.

That expresses the same idea as वैराग्य (Vaishnava Philo-
the cry, complete reliance on, and surrender to, Divine
despension.

SWEDUR VA VIPTA VA NA JUJIA NA HUR A
MASONI 1-923

So long as the child cannot grasp and run (if one does not
shift for himself) his father's neck comes to be his prey.
I. अन्यन्तर (Pisce order) —

संस्कृतम् 

राजस्विन् (Him do I long for and Him do I choose) का चित्रण निर्मिति गये थे (who plays the father and the husband) ब्रजगोपा अनौपचारिक अथा पूर्वविद्या अनौपचारिक अथा (to the worker, the Kshatri, the saint and the class of saints) सम्राट्: सत्य्यात्म (perfecting Conscience) मां धूम व धूम, मधुम व (would reveal to me the Soul) अधूर: में हरे रूपे वेदां ते अरु (May Akansha Mazda persist for this good religion) विन्दु रथम् (for all time).

II. अन्यन्तर (Translation) —

Him do I long for and Him do I choose, who plays the father and the husband to the worker and the Kshatri (Vaisya—common people) to the saint and the class of saints. Perfecting the conscience, He would reveal to me the great Swan (supreme Soul, Paramatman). May Akansha Mazda persist for the grand Religion for all time to come.

III. श्रेणी (Word-note) —

नवन्तर नवन्तर नवन्तर । नवन्तर नवन्तर नवन्तर (6-3-136)

विन्दु संस्कृतम् । विन्दु संस्कृतम् ।

विन्दु संस्कृतम् । विन्दु संस्कृतम् ।

विन्दु संस्कृतम् । विन्दु संस्कृतम् ।

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विन्दु संस्कृतम् । विन्दु संस्कृतम् ।

विन्दु संस्कृतम् । विन्दु संस्कृतम् ।
line might equally be interpreted as "against Rudra, and for the devil." For there is चँडी in र, and in स्‍वामि, though the significance is quite opposite. चँडी implies both "for" and "against." The context determines the meaning. Here also, though the चार्मिक is the same (चँडी) in रेडी and चार्मिक, in one case it signifies "as" and in the other case it signifies "towards."

Even a Vaisya or Sudra, (not to speak of Brahmins and Kshatriyas). Here also it means towards शल्य and धृत, not to speak of भारत and देवी.

भोज-भस्म—CONSCIENCE.

object of चक्षु. चक्षु in the object by कर्म-संबंध (23-52).

संक्षेप—संक्षेप—सीमं—illuminating.

सूर्य—सूर्य—shine. सूर्य, is a variant of सूर्य. सूर्य is implied in चित्त (i.e. चित्त and its dilation) by चित्त (6-4-51).

Thus सूर्य=illumine. चित्त+ूर्ध्व=विकृत=illuminating, perfecting. ूर्ध्व (1/1) elides by उध्वुर्ध्व, etc.

हृद—हृद—संस्कार=SOUL.

सूर्य, a variant of दितूर्त like श्रूर्ती, of श्रू, or श्रूर्ती अथवा (vide Rgveda 8-16-4 and 10-27-24).

In esoteric language हृद (Swan) means Soul, vide.

ताराम्र हृदी मायाधार ब्रह्मकोटा (Swetaswataras 1-6).

ूर्ध्वो देवो मुनिन्वाज मानो (Swetaswataras 6-15).

IV. तिमो (Remark):—

Rahimnath states the essence of Vaishnavism to be निका निका, देव निका, देवता.

One should try to see the dear one in the Deity and the Deity in the dear one.

Sukra 45-11 teaches us to look on Deity, as a dear one [friend, brother or father]. This Sukra teaches us to look.
on the deen ma [father or husband] as the manifestation of Mazda.

The idea of  
the imagery of conjugal love, is much too alluring for a Sufi. Jalal could not withstand it, but he offers an apology, as he remembers the frown of the fanatics.

इसके जिसे जान हु ने महानंद भई सारी.

मे रस्तन्व नामजद्य भजनी मे भी है। Masnavi 1-1992

Soul and Love are secret (private) and sacred. —not a matter for discussion. If I call Him (God) my Bride, do not find fault with me.

Hafiz does not care for the frown. He always seeks the company of the darling.

This is too much for the Mulla to tolerate. Iqbal chose to be their mouth-piece and ridiculed Hafiz for being a rake.

रबुल तेज देवसेन, ए समजाहात।

बल्कू ये ए ए, ज्ञान तारामण है।

He is drunkard, begging at tavern doors, stealing glimpses of beauty from lattices.

But he had to eat the humble pie. For the Sufis entertain the highest veneration towards Hafiz, and Iqbal’s misconceived remarks drew such vehement protest from Sufi circles, that Iqbal had to omit these lines from the second edition of his Israr-i-Khudi (Israr-i-Khudi—Nicholson—Introduction, foot-note, p. xiv).

अग्नि क्रमणिदा [ 58-4]

The most effective preparation for the vision of Mazda, as recommended by the saints, is to see Him in every body, Mazda is omni-present (Yas 48:9) and therefore present in every man—quite latent in some and more patent in others. We are to ignore all that is bad in any body—all that prevents the manifestation of Mazda—and only remember that Mazda is all the same, latent in him. In this attempt to elicit Mazda—to make latent Mazda patent in every body, in others as well as in ourselves—our mind attains that fervour which makes the vision of Mazda possible. Thus, "to see God in every body" is the rule that the mystics insist upon. All other laws of life are subsidiary to it. Zaman—Agui Zarathustra enunciates this principle in this noble Rik.

Jalaluddin Rumi echoes this principle when he says

जूल तुम्हारे गाथे शुद्ध कीम नाह तो शुद्ध।

दर बुना के वर्ष वर्ष अल्लाह शुद्ध। Masnavi 1-1597

When Muhammad became purified of this fire and smoke (passions), wherever he looked, he saw the face of Allah.

If one cannot see Him in every body, one can at best begin by trying to see Mazda in the father (or the spouse).

It is Mazda’s love that is reflected in the love of the father for the son, in the love of the husband for the wife.

The Gita asks us to see God in every body.

गिता 6-30

811
"He who sees Me in everything, and sees everything in Me, I do not die (disappear) to him, nor does he die to me."

This Rik expresses a wish that Mazda would subsist and uphold the Zarathushtrian religion for all time to come. No prayer is more reasonable. For Mazda subsists for ever and the Zarathushtrian religion is the base of all religions.

Yes, Mazda persists for ever—implying that what the atheist may wish or say. Death is ubiquitous and the question that perpetually haunts a man is whether the fleeting objects of the world are all that a man can get, or whether there is anything more permanent that he may hope for. The problem is interlaced with the question of the existence of God and, however baffling the solution may be, the prospect of God’s existence does not die.

This is why Omar Khayyam repeats a hundred times that God does not exist. If he were so very sure of His nonexistence, he would have told the fact once for all and left it there. He would not revert to it again and again and repeat the negation. He thinks that the matter has been set at rest by his denial, but finds that the doubt, the possibility that Mazda may still exist, reappears as often as he denies it.

Hafiz describes the existence of God beautifully:

मेरे दर मे तृप्ति भरे है ते मेरे ने वापस राह नहीं है।

You are not within my sight, nor quite out of it. You
Ⅰ अनाय (Prose order) —

बहुतैः अनाय (I tell words to the elders and the youngers) क्रिया व वैषयक (and informing you; too) हैं। मे यह भी बताइः (ponder on this fully) सम्बन्ध करिः। अनाय (know ye who are practised in religion) वह। पति। स्वाभाविक (that which is the life of conscience) आय मे ज्ञानिज्ञ करिः। रीतिः सारिः। अनाय (let Rectitude protect one another) इशे व वैषय्यूह पुरुषिः। अनाय (let that be their yard-stick).

Ⅱ अन्वय (Translation) —

I tell these words, both to the elder and to the younger informing you all. Ponder over these. You, who are practised in Religion, learn what the life (essence) of Conscience is. Let Rectitude protect one another. That is for all, the good measure (limit of one's rights).

Ⅲ शब्दां विश्वास (Word-note) —

बियोत — शब्दां विश्वास — accepts.

लोक + स्वाभाविक (Unadi 262) = स्वाभाविक = वर्ण।

सुभाषिन्द्री — स्वाभाविक = in Persian, Object of वर्ण।

बियोत — इशे — elder.

वह + स्वाभाविक (Unadi 99) = सारिः — grown up. dative of स्वाभाविक।

क्रिया + स्वाभाविक = to the youngers.

तुलिन + शब्दां विश्वास = सुभाषिन्द्री (53-64). dative of शब्दां विश्वास।

शब्दां विश्वास — स्वाभाविक = tell.

शब्दां विश्वास — स्वाभाविक = tell (करन्तु, त।)

शब्दां विश्वास — स्वाभाविक = informing.

विद्य = स्वाभाविक = to know. implied देना (L. e., देना, and its elision by वेदनā, अनुष्ठान 6-4-51) = to inform. करिः। अनाय = वेदना। वह + सारिः = वेदना। वह बन्धु हो वेदना। अनाय बन्धु व देना। करिः। पुरुषिः इशे। वेदना बन्धु व देना। अनाय बन्धु व देना।

शब्दां विश्वास — स्वाभाविक = tell.

करिः — स्वाभाविक = to tell (करन्तु, त।)

शब्दां विश्वास — स्वाभाविक = informing.

लोक + स्वाभाविक (Unadi 262) = ज्ञान। वह + स्वाभाविक = वह + क्रियाः। स्वाभाविक = वह + क्रियाः। स्वाभाविक = वह + क्रियाः। स्वाभाविक = वह + क्रियाः।

बियोत = स्वाभाविक = वह + क्रियाः। स्वाभाविक = वह + क्रियाः। स्वाभाविक = वह + क्रियाः।

क्रियाः = वह + क्रियाः। स्वाभाविक = वह + क्रियाः। स्वाभाविक = वह + क्रियाः। मूर्त्तिः = वह + क्रियाः। स्वाभाविक = वह + क्रियाः। स्वाभाविक = वह + क्रियाः।

मूर्त्तिः = वह + क्रियाः। स्वाभाविक = वह + क्रियाः। स्वाभाविक = वह + क्रियाः।

क्रियाः = वह + क्रियाः। स्वाभाविक = वह + क्रियाः। स्वाभाविक = वह + क्रियाः। मूर्त्तिः = वह + क्रियाः। स्वाभाविक = वह + क्रियाः। स्वाभाविक = वह + क्रियाः।

क्रियाः = वह + क्रियाः। स्वाभाविक = वह + क्रियाः। स्वाभाविक = वह + क्रियाः।

क्रियाः = वह + क्रियाः। स्वाभाविक = वह + क्रियाः। स्वाभाविक = वह + क्रियाः।

क्रियाः = वह + क्रियाः। स्वाभाविक = वह + क्रियाः। स्वाभाविक = वह + क्रियाः।

क्रियाः = वह + क्रियाः। स्वाभाविक = वह + क्रियाः।
Jalal refers to it.

6 | यहा हाथया नरो अथा जेष्यो,

युजो धरा रथयो वेंज स्वयम् काशीदेवम्।

युजो अत्यन्ते होहस्य विषय तनो परा,

युजो नरदेवो वेंज सर्वेश्व नल्लो शायंग्रूः।

पुरुषोदेवो वेंज-वेंजादुर्गोऽपि,

अन्तरं, ब्र नमीदय अहूः भेरेञ्ज हुय।

I. अन्तरं (Prose order):—

यहा हाथया नरो अथा जेष्यो (this wise is the truth, O men and women) हुजो धरा रथयो वेंज स्वयम् (in this, the way of lie, look upon self-control as the rescue) हुजो अत्यन्ते होहस्य विषय तनो परा (in pursuit of vice, happens utter ruin of the Self) हुजो नरदेवो वेंज सर्वेश्व नल्लो (in the fanciful, evil impulse, destroys the purity) हुजो नरदेवो वेंजादुर्गोऽपि (for the vicious law-burners) अन्तरं ब्र नमीदय अहूः भेरेञ्ज हुय (thereby they kill the subtle mind).
II. **अघोरत्र (Translation):**

In this base world, O men and women, know self-control to be the true rescue. Indulgence in vice leads to the utter ruin of the soul. In the vain and the vicious law-burners (debauchees), evil thoughts tarnish the holiness. Thus they kill the moral life.

III. **भीत (Word-note):**

हेतु = this-wise.
हे = hut-only.
ब्राह्मण = यात्रा-truth: nominative of the verb वेष (understood).
आ = in place of प्रवास by युध्य सुभाष etc.
मन = पुद्दज = O men, तृ-गर्भ = अह = and.

शासन = नागयेन = O women.

de = वेष = श्रापजयाति किम (4-4-82). विपय वार (Urdh 569) = विनवीता रोहित एव. वेद रौहिक (Rig 11-43-1).

de = दृश्यम = इः-indeed.

dirā = दृश्यम = व्यवस्थान = in the road.

भैरव = यात्रा = self-control,

इ = प्रवास = object of वेष.

संसार = व्यवस्थान = sec. गुरु = वेषिन to sec. (वेषिक) = एव. = धेश = संसार = धेश is optative (3-4-7).

हेतु = विनीतिन = rescue: case in apposition to वेष =

818.
IV. Remark: —

Self control is the foundation of moral life.

Gita 2—67

Greed for pleasure, and anger on its frustration, are the root causes of moral degradation. So is all self-control is the first requisite of moral life.

Kabir, the greatest apostle of Sufism in India, beautifully expresses the idea.

What is the difference between a sage and a knave, if they are equally subject to the ‘ways of desire, anger, greed and intermission’?

821
य - युग्यस्म - yours.

सेहर तथा सेहर - zurück.

मिठें - तितली - to shower. मिठे + सु - मिठुदु - ह turns into स by सुधर, etc (8-2-32) and then into स by सुधरि (7-6-42), nominative of कानु (संहिता).

असां - असं - would be.

असां - असां - to be. असां + केट - असां। ह elides by 3-4-97 and केट is also subjunctive by 3-4-7.

मध्य - मध्य - sacrifice.

मध्य - मध्य - अन्य - Amara Kosa.

सखा - सखा। मध्य - समाज - sacrifice.

आचार - मध्यक़ाक लुसी.

लुसी - लोक - to be infuriated. स + लुसी - लोक - object of करिला। ह elides by सुधरिन्ता etc.

अर्थकोष - दुःसन्तुर्ग = heart-seated.

इ - इ - रर।

भुज - भुज - basis.

भुज - भुज - भुज -Meshlin Kosa. भुज - भुज - भुज - भुज. (Rig. 3-61-7).

सागर - सागर - ac of attachment.

सागर - सागर - जल। सागर - सागर + सागर। स - forms noun by भुज (3-3-114). ह लिद is optional by भुजगिरा। तथा तथा - भुज़ा। भुजगिरा भर। सागर के भुज। possesses भुज।

पत्र - पत्र - पत्रिंसा in पत्र (adverb). आ in place of पत्रिंसा by सुध - सुध, etc.

अध्यात्मिकता:

श्रीवास्तु - श्रीवास्तु - वनविस्तार - यou cast off.

सां - सां - to leave. सां + केट - सां। आ - comes by केट - सां (3-4-94), and ह elides by वनविस्तार (3-4-97). आ - आमरा। आमरा। आमरा। आमरा। आमरा। आमरा। आमरा। आमरा।

अन्य - अन्य - away. नेत्र (adverb) of दीर्घा। आ in place of दीर्घा by सुध - सुध, etc.

मध्य - मध्य - where.

मध्य - मध्य - energy. (power), nominative of करिला।

अवशेष - अवशेष - pervades.

अवशेष - अवशेष - to spread (Nighantu 2-18). अव + अव - अव। आ - comes by अव + अव - अव। आ - comes by अव + अव - अव। आ - comes by अव + अव - अव।

अव - अव - अव - in present tense by अव + अव - अव (3-4-6).

अव - अव - profusely.

नेत्र (adverb) of विद्याम्। आ in place of दीर्घा by सुध - सुध, etc.

हिंदोस्तान - रस - perform.

हिंदोस्तान - हिंदोस्तान - to adore. हिंदोस्तान + हिंदोस्तान। हिंदोस्तान। इंद्रजीति is a variant of इंद्रजीति by analogy of इश्वरीया न (7-3-41)। इंद्रजीति + केट - इंद्रजीति। केट ia imperative by इंद्रजीति। इंद्रजीति।

अव - अव - अव - duty, discipline. object of हिंदोस्तान।

अव - अव - otherwise.

भ - भ - भ - your.

कोट - कोट - alas.

कोट + कोट - अलस।

by the dictum नेत्र अवस्थिति।
Adam refused Satan several times, but when Eve made the request (to eat the forbidden fruit) he at once complied.

It is impossible to see God until one gets rid of lust (sambhav). To transmute lust into love is the main task of religion. Continence pools up all energy—physical, mental, moral—for god-realisation.

Character means resistance to temptation. Temptation is there only to give scope for the development of character.

Speech is the root of all sin. Contain your speech.

If there is no speech, there is no sin. Mutan 3-4168

Sexual impulse returns frequently only to remind us of our loathsome origin, so that we might feel an aversion to it.

Speech is the root of all sin. Contain your speech.

Of seven, speech is the root of all sin and greed.

Ramkrishna Paramahansa, stated: speech is the root of all sin and greed.

Man and woman are temptations to each other. They easily succumb.

Adam and Eve were tempted by the devil. Adam fell and Eve followed him.

Mutan 6-4470

824
I. कथन (Prose order) :—

दुष्प्रभाव अथवा दुष्प्रभावो आश्चर्य मुनि करता है (that way let the malefactors be pincered ) जिनके पौरुष हस्तमुक्त (and let all the ridiculers bewail) आचरण करनेवालों का नर्तक आदि रसायन शास्त्र (this way, on account of their melon, may He impart Knowledge-path, Action-path and Feeling) (सिद्धांत-विवेचन : (to the mendicants and householders).) एक चीज़ मुनि के दुष्प्रभाव (let the deceitful lies run away) समझ करने वालों का मुनि भाषन (let utmost ruin befal, and that, quickly.)

II. अनुवाद (Translation) :—

That-way, let the evil-doers be destroyed and let all those who ridicule, bewail. This way, on account of their good melon, may He impart knowledge-way, action-way and feeling-way (cognition, volition and connection) to the ascetics and householders. Let the deceitful lies run away. Let utmost ruin befell him, and that, quickly.
IV. Remarks

No one is immune from the jealousy (sternness) of God. The jealousy is due to His uniqueness.

Mansnavi I-1713

The three main ways of God-realisation are based on Willing (संभोग), Knowing (आज्ञाप्राप्ति) and Feeding (अभिप्रेति). These are the three faculties of mind—there is not a fourth faculty.

828
( who would denude them of their inoffence and licence )

II अनुवाद (Translation) :—

The evil-born, hedonists, virtue-burners and soul-killers oppress very much this Thy Prince of Raj. Where is the Righteous Lord who will relieve them of their licence and caprice? This is your Kasthira (soverignty), Mazda, that to the righteous and pure, You grant the better life.

III टोका (Word-note) :—

हुन–बन्दा = सुझाव = villains.

य = दोषों–to chose.

इल—that = indeed.

भूमि = स्वाधीन वाला = very much.

हुन + बन्दा = बद्धता. नेहेड (adverb) of रेष।

रेष = हुन=oppressions.

प्रित = सा=to oppress. या वासिक।

विद = विदेहोहि। वि = in place of विद (singular in place of plural) by the dictum हूर = निधि = जीवि etc.

हेतु–कारण।

हुन = हुन = चुज़ = protector of the people (Prophet).

* object of रेष।

830
The saints of Mazda enjoy perfect bliss; for they have risen above all needs.

Moses went out to fetch fire, but he saw such a fire, that he escaped the need of any fire ( nothing ).

This self-dependence is the victory of the saints. This is Kabir Ahmad, so often reiterated by Maha Ratu Zanathusheena.

The consuming of Kabir Ahmad is itself ( bliss ) and the Gita had started with the prayer for Zain— the very own element of Mazda ( Yan 28-1 ). By developing an unflinching faith in the goodness of Mazda ( Zain 28-18 ) the aspirant has now got this reward.

The world is the same old world as it had been, but thanks to the inspiration of the Prophet, it has put on a new colour. The outlook has changed and the devotee now feels the blissful presence of Mazda everywhere. The kingdom of Heaven has come down on earth.

Why should God, who is all kindness, inflict punishment on anybody, unless it be for his good?
the goodness of Mazda makes the difference. This is the victory of the drigus—the victory of the godly ones.

Jalal is the devoted slave of the "Prophet of Raj" who brings about this changed outlook by announcing the Path of Love (रोशनी, लम्बिनी फौं तोंकेहाड़—Sahe 45-3) by teaching that God is all Love, and that His loving presence may be felt everywhere.

He who is "the Ray of Truth" and "the Sword of Religion" is the source of the inspiration of the Masnavi.

अपने नौरोज़ के है त्वासूर्देदिन है।

He gives birth to joy and is a source of bliss.

Masnavi 4-1

Jalal is very much distressed, that for fear of enemies, he cannot express his allegiance to the Prophet of his heart openly.

तो नूतन बख्त महुजू की कहली:

He asks, "No, I cannot express my love openly.

Masnavi 5-3-4

If the people were not vulgar and vile and if my threat were not stilled, I would have done justice to your praise, in words other than these.

Thus he too has to refer to the Lord of his heart under a pseudo name.

मूर्ति मो कहाँ रचना जज्र अवद्द रा।

Before he could express his devotion, he says:

Masnavi 5-2117,18

Even the birds and the fish know that it is him that I praised by dissimulation (ambiguous style). I did so in order that the fanatics might not curse him and smash their teeth at him.

Jalal pays unstinted homage to the supreme Prophet from the core of his heart.

अव जुफ्फ जान-अज वालासूर्देदिन रहू।

O Light of God, and the Sword of Religion, a king whose like the sky and the elements have never brought to birth. How often have I praised a number of other apostles, but my object therein had undoubtedly been you alone. Verily an invocation knows its own destination, to whomsoever it may be addressed.

Some people tell us that one Husamuddin, the anamnestics of the Masnavi is the object of this encomium. This is puerile. A person for whom Jalal entertains such great reverence could not have been a mere anamnestic. Then Jalal tells us distinctly that he was using a pseudo name, (and not the actual name of his guru) to escape the fury of the fanatics. There was no reason for the fanatics to be enraged; if the person praised was a Muslim saint. Then again Husamuddin can hardly be called an apostle (Mazì)
whom Jalal preferred to other apostles (Masnavi 3-2113).
There is little doubt that the supreme Prophet of Sufism
has been eulogised here, but without any direct reference
to him. A direct mention would have defeated the pur-
pose of writing Masnavi. The fanatics would have been
infuriated and cast this book into flames.

Masnavi is saturated with Gnostic ideas. The main
purpose of the Masnavi was to revive the ecstatic truth
of the Gatha. Insanmukh as the Ceti of the Gatha is the
main theme of the Masnavi, denial of the inspiration of
Zarathushtra on Jalal is as ridiculous as a person asserting
his own absence.

रसा पत्ताब्रि हुसैन हुसैन विस्रारः
काह नृत्य रसे रसे प्राण काहे शीरे नीला ||

Blind are they who take Husamuddin to be the
amounesimal of the Masnavi, and blinder still are they who
take him to be some Muslim clergy. Sufism is not rooted
in Islam. If it were, Abul Khaier would not have said
that he had learnt it from the 9th chapter of the Koran
[Nicholson—Studies in Islamic Mysticism—P. 57] or
Mansur (a troop of Mansurs, we might say) would not
have been put to the scaffold for teaching the truths of
Sufism. Sufism is the cult of Love, and not even for once in
the 114 chapters of the Koran, has Allah been addressed
(in wilder forms of love) as 'Father Allah', not to speak of
calling Him the Beloved. Sufism is not a sect of
Islam. It is, in the words of Easton, "not a mere Philosophy,
but an Institution" [Cloud—Field—Persian Literature, P. 187]
which implies that Sufism is an Independent cult.

Its followers are termed Darweshes (one who has reached
the door of God—the same word as dhriguvaendra—Sukta
53-9 of the Gatha) and not munins. Its shrine is called a
dar-gah and not a masjid. Song is abundant in the daragh,
(songs of Hafiz), and flowers too. Thus it presents an
atmosphere altogether different from that of the Masjid.
Masnavi is the scripture there and the Diwan of Hafiz, the
Book of Song (Prayer Book). Nobody is excluded from its
holy precincts.

No doubt Sufism has high respect for Hazrat Muhammad,
as it has for the prophets of all lands (कसीप्रानो शुक्लपूज—
Sukta 48-12). For it has cast off parochial outlook (व्यक्ति,
स्वातंत्र्य भाष्य—Sukta 21-3) and in the consciousness of its
intrinsic worth, does not look to the sword as the means of
its propagation, but to its own divine lustre (केवलवास्तुहरू सागर—
Sukta 47-6).

If it is a sect of any religion, Sufism is a sect of Mazda
Yasna, the noble religion that Ahura Mazda himself taught
in the House of Songs (Sukta 51-15). Even the word Sufi
(woollen cord) is reminiscent of the Kushiti of the Zoroa-
strian. Sufism is based on the Cziri of the Gatha (Suktas
51-16, and 51-18)—the secret that Moses attempted, but
failed to learn from Kliiez (Koran 18-77).

This is why Pour-i-Davoud prefers Mazda Yasna to any
of the three Semitic religions—Judaism, Christianity and
Islam.
The mill of God grinds slow, but grinds exceeding small.

Hafiz also relies on the protection of the Prince of Raji.

That is, this verse makes a point about the protection of the Prince of Raji.

The verse suggests that the Prince of Raji is protectively relied upon by Hafiz.

Translation:

Safir is “Cisit,” as sure as Persia is ‘Iran’, and the poet-apostle of Sufism, could not but bow down to the prophet of the Cisit, who is referred to in Koran (18—69) as Khir.

Jalal counsels the Zoroastrians to put up with the arrogance of their misguided brothers, till the return of the Prince of Raji (till the revival of Mazda-Yana).

They had to wait too long, but the final victory of the best religion is certain.

The verse is a reflection on the patience and optimism of the poet in awaiting the return of the Prince of Raji, signifying the eventual triumph of his faith.

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