THE HYMNS
OF
ATHARVAN ZARATHUSHTRA

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outlook. The zeal of the new convert inclined him to look down on all national institutions and under-rate ancestral heritage—a scene which we will soon find enacted in Iran as well. Semitic narrowness taught Justinian not to attach any worth to the philosophies of Socrates, Plato, or Aristotle. Khalifa Omar, when the magnificent library of Alexandria was burnt down under his orders, is said to have argued like this. The Koran alone suffices for the redemption of mankind. If the books of the library are consistent with the Koran, they are redundant. If they are inconsistent with the Koran they are pernicious. In any of the alternatives, they deserve to be destroyed! Justinian also argued like Omar that the Bible alone suffices. He therefore broke up the university of Athens, Diogenes, Simplicius, and other learned professors of the university were helpless against the fanaticism of the semiticised monarch. They fled to Iran. Naushirvan gave them asylum and founded at Jund-Shapur a University for the cultivation of Greek Philosophy. This great emperor was an admirer of Indian culture as well. He got the Pancha Tantra translated from Sanskrit into Pahlavi and introduced the game of Chaturanga (chess) from India into Iran.

Thus the cathedral of Naushirvan served to bring together on the sacred soil of Iran the two wings of the Aryan culture, Eastern and Western (Indian and Greek) with the Iranian in the middle as its main prop. May we not hope that this glorious history would repeat itself?

But though the mill of God grinds slow, it grinds exceeding small.

1. Levy—Persian Literature, p. 16
2. e Andre Babel—Islam and the Psychology of the Muslim, p. 222
3. (i) Eady—Development of Persian Metaphysics, p. 24
5. Macdonell—History of Sanskrit Literature, p. 417

iran had to pay the penalty for the brutal murder of Apostles Mani and Mazdak.

Thirty years after the death of Harun Muhammed, Omar, the second Khilaf sent his general Numan to lead an expedition against Iran. Yazid, the last Zarathushtrian emperor, lost the battle of Nahavand in 642 A.D. and Iran fell a prey to the hordes of Arabs. The country of Kurn, the earliest emperor of the world, the land of Darius and Xerxes who led expeditions against peric Europe, the motherland of Shapur who had conquered the Russian Emperor Valerian, laid low at the feet of the rugged Bedouin. Avesta was uprooted by the Koran, and the Mazsamin’s call was heard all over Persia.

Omar Khayyam.

The palace wherein Behram Gor used to drink the cup, became the haunt of jackals and hyenas.

By the grace of Mazda, however, the religion of Zarathushra escaped total extinction. It is a wonder how few families survived and still survive in the towns of Yazd and Kerman. Some others left their motherland and took shelter in India. Some of them came by the hard-route and some by the sea. Mazda alone knows what untold hardships these persecuted people underwent for the protection of their ancestral faith. The whole world is indebted to those zealous devotees whose suffering and sacrifice, enable all the nations to hear the exalted voice of the ancient Prophet again. If not for the intrinsic worth of this noble scripture, at least out of grateful remembrance of the anxieties and agonies of his forefathers, the Parsi youth ought to take up the Gathas in his hands. He should not allow this noble treasure, for which
his forefathers gave their life, pass into oblivion, by his own negligence. The Parsees of India (and through them the Hindus too) maintained some sort of connection with the Zarathushtrians of Iran. Thus the commerce between the two branches of the Vedic religion did not come to a dead stop.

The Zarathushtrians left Iran in the beginning of the 5th century. The first fire temple in India is said to have been built at Suraj in 220 A.D. Some Parsees engraved their Pahlavi signatures as witnesses to a cooperative grant in South India, about 850 A.D. Mirjan Farohir (son of Azar Mard handheld, the author of Shk Kudam Vihir) came to India by the middle of the ninth century. Certain Parsis visited Kashgar Buddhist caves at Salsette (near Bombay) in 1391 A.D. In 1631, Ananta Dev, ruler of Konkan granted some donations to the Ksharab Mandy (Parsi Anjuman). About 1701 A.D. Hari Prasad Dhasal translated the Yastas into Sanskrit. Comparative philology (which establishes the identity of the Hindu-Parsi cult) had not yet come into existence, and thus the interpretation is to a certain extent out of date. Yet it is a magnificent performance. In 1829, a French traveller, bishop Jordanus refers to the existence of Parsis in Thana and Broach.

In 1778 the Parsis of India commissioned a daring Parsee to go to Persia to obtain enlightenment on certain points of religion. This custom of interchange of views lasted through three centuries (up to 1768). About 1660, Ahsar brought

down Meher Ram and several other Dasturs from Persia for teaching him the principles of Zarathushtrian religion. Guru Haribodh (1606–1644), the sixth Shi Ah Gurs, had the benefit of the instructions of a Zarathushtrian saint.

The author of the Dabistan gives an elaborate account of the Zoroastrian mystics whom he met in Kashmir, in Lahore and in Patna, in the 17th century. The most illustrious of them was Azar Kalvain who came from Persia and settled at Patna. Husabwuzi of Sivas was one of his disciples.

It would thus appear that the community between the Indian and the Iranian religions subsisted through ages upon the modern time. Hadvira, in chapter seven of his excellent book 'Parsi of Ancient India', quotes other instances of the activities of the Zarathushtrians in India.

Yet all the Iranians were not responsible for the murder of Mani and Mard handheld and compassionate Mard handheld would not punish a whole race for the fault of a few miscreants. In His mercy, He taught the Iranian nation how to get out of the catastrophe and come into its own again.

Sturdy Iranians, talented, upright and resolute, took up the task of regaining their supremacy, first in the cultural and then in the religious sphere, and in both these spheres, they succeeded eminently. They did not resort to physical force. That was impracticable under the existing circumstances, and uneconomical too, as it entailed unnecessary waste of energy and loss of life. They proceeded more or less on the line of non-violent resistance, subsequently adopted by Mahatma Gandhi in his fight against the tyranny of the British Raj. They went out not to kill, but to die, and by that discipline and superior moral force, the Iranians brought the issue to a successful conclusion.

1. Dastur—History of Zoroastrians, p. 490
2. Dastur—History of Zoroastrians, p. 495
The struggle in the cultural sphere is known as the Shabia movement. It started in 740 A.D. with the overthrow of the Umayyads, and the rise of the Abbasid Khalifs. It gained force during the regime of the Barmeelde Wajers, who came out of the noblest Iranian stock. The blame Arab soon found to his disappointment, that though he wielded the political power, the Iranians had made themselves indispensable to the administration and held every key position in the state. He was rather a fig-leaf, more tolerated than feared. The Arab came to envy the Italians, and the Iranian ventured to ridicule him openly and call him a dog.

On account of his love for Iranian culture, Harun al Rashid's son Mazam (both whose mother and wife were Iranians) was called Amur-al-Khafir (the king of the unbelievers). He would classise the Mulas, if any of them asserted the Koran to be uncreated (i.e. composed by God and not by man). Could things have been worse for the Arab, if an Iranian was on the throne?

In the sphere of religion too the Arab did not fare better. The revolt started with Shiism, developed as Islamism and culminated in Sufism, which relegated the Arab faith to a subordinate position—the position of a means for the attainment of an end. To the Iranian Muslims, Sufism was the ultimate end and Islam only a means for its attainment—the ladder for mounting to the roof of Sufism.

The thin end of the wedge was introduced when it was claimed, as was done by the Shias, that while Hazrat Muhammad is the prophet of exoteric Islam, Hazrat Ali is the prophet of esoteric Islam (i.e. Sufism). No doubt the supremacy of Hazrat Muhammad was maintained by saying that it was from Hazrat Muhammad that Ali had learnt these esoteric truths, but for many a Shia this is a mere sham. In Shiism, Ali's position is supreme. A very popular saying amongst the Shias is this: "though I do not believe in God, I believe in that he is not far from being so." The implication of this proverb is that Ali had direct access to Allah, and had no need of learning esoteric truths from any human being. As a matter of fact some Shias go the length of saying that Allah had intended that the Koran should be given to Ali, but angel Zikrael, by mistake carried it to Muhammad. Thus the Shias contested, by implication, the second part of the Islamic Kalima (Muhammad Rasul Allah) by suggesting that Muhammad is not the sole prophet, but he shared his prophethood along with Ali, and that the Arabic Islam is not the only Islam, but there is a Persian Islam too (of which Ali is the prophet).

The monopoly of Hazrat Muhammad to prophethood was contested by the Shias, not by implication alone. They asserted that the following verse, favourable to the claims of Ali, was omitted by Qasim, in his version of the Koran, which is the current edition:

"O Believers, believe in the two lights, Muhammad and Ali."*

It is well-known that Qasim, the third Khalifa (who like Ali, was another son-in-law of Hazrat Muhammad) had collected all the copies of the Koran current in his time, readjusted one copy, and destroyed all the rest.

1. Claud Field—Persian Literature, p. 58
2. Claud Field—Persian Literature, p. 35
3. Qasim—Facts of Islam, p. 8
4. (1) Maupioni—The Early Development of Muhammadanism, p. 57
   (1) Well—History of Islamic Esplais, p. 69
The Isamals developed the underlying idea to a greater length. All the prophets of Islam come from the Saggali stock; they were all Jew or Arab. The Isamals thought that there should be some Iranian prophets too (even within the bounds of Koran). They therefore evolved the theory of Isanu. Isamals are practically Nabis (prophets) under a different name. According to some people the status of the Isanu is superior to that of the Nabi1.

The Isamals are twelve in number and Iranian blood runs in the veins of most of them. Hazrat Ali is the first Isanu, his son Hasan the second and his another son Husein, the third Isanu. Hasan is said to have married an Iranian princess, and as all the subsequent Isamals claim Imamat, by right of inheritance from Hasan, they carried Iranian blood. Whether the story of Hasan’s marriage to an Iranian princess is true or not, the Isamals are satisfied if an opening is made for the admission of non-Arabic prophets. For along with the non-Arabic prophets, some non-Arabic creeds also were likely to enter into Islam. And this actually happened. Monophysites, Serizies, Nestorians, Anthropomorphism and similar creeds became a part of Iranian Islam. “These doctrines appear to be endemic in Persia, and always ready to become epidemic under suitable stimulus”2. “The Islamic movement is one aspect of the persistent battle which the intellectually independent Persian waged against the religious and the political ideals of Islam”3. “It would be interesting to compute how many of the ‘72 sects’ into which Islam is supposed to be divided, owe their existence wholly or in part, to the theological teachings of the Persian mind”4.

“Abl Hassan in this Kitab-ul-Milik looks upon the heretical sects of Persia as a continuous struggle against the Arab

1. Abdul Hakim——The Metaphysics of Relig, p. 115
2. Bezine——Liiterary History of Persia, vol I, p. 311
3. Abl Hakim—Development of Persian Metaphysics, p. 18

power, which the cunning Persian attempted to shake off by these peaceful means”5.

The culmination is reached in Isamul whose prophet is Is Hazrat Bazar. He is an Iranian prophet (euphemistically led the Presiding Angel of Iran) and has nothing to do with Semitic stock or Semitic theology. He is thus free to teach any truth that he chooses, irrespective of whether it is consistent with Koran or not. Under the aegis of Bazar the Iranian came back to his own again. He brought back all the tenets of the ancestral religion by holding them as emanating from Bazar. Simplicity of the authority of the Koran is maintained by saying that it is Bazar who is alluded to in the Koran (16-64) as the teacher of Moses, which fact implies the approval of the Koran to the doctrines of Bazar.

The Isamals managed the affair very adroitly. He does not fear Islam openly. That is unnecessary waste of energy and also uncalled for; because in the ultimate analysis, Islam would be found to be largely inspired by the ideal of Mata Ratu Zarathushtra, communicated indirectly through the medium of Judaism and directly through the medium of Islam, the Persian member of the Islamic Trinity of the Ninays6.

Islam is only a modification of the Jewish religion and Judaism is undoubtedly indebted to Mata Ratu Zarathushtra for all those fundamental principles which are held to be worthy of it. Rabbi Geiger has shown how Muhammad borrowed from Judaism, not only words, conceptions, legal rules and stories but also doctrinal views. Lamant’s assertion that Islam was the Jewish religion simplified according to Arabic wants and simplified by some Christian and Arabic traditions contains a great deal of truth7.

1. Iblal—Development of Persian Metaphysics, p. 15
2. Bezine——Liiterary History of Persia, vol I, p. 310
3. Bezine——The Muslim Doctrine of God, p. 193
4. Huzvada——Mohammedanism, p. 67
It would be idle to deny the indebtedness of Islam to Judaism. Muhammad has not merely accepted dogmas and doctrines of Judaism, Talmudic ordinances but has even adopted in their entirety some of the Jewish practices and far above all those, that indeed constitutes the very foundation of Islam, viz., the conception of a severe and uncompromising monotheism.

Judaism was founded by prophet Moses. That synchronizes with the departure of the Jews from Egypt into Palestine. This took place somewhere about 13th century B.C. But for full six centuries after the death of Moses, the Jews continued to be essen polytheistic and idolaters. They used to worship many gods, such as Baal and Astarte, and represented those Gods by figures of men and beasts made of metal. It was only in the 6th century B.C. during the reign of King Cyrus (Cyrus), that the Jewish leaders woke up to the idea of monotheism and aniconism, as they came in contact with the Zarathushtrians during the period of their exile in Babylon.

Prophets like Nehemiah and Jeremiah spent all their energies for reforming Judaism in the model of Mazda Yazna. Post-exilic Judaism is entirely different from pre-exilic. But for the grace of Maha Ratu Zarathushtra, the Jews would have continued to be polytheistic and idolaters for many centuries more. Six centuries passed by and the Christians inherited from Jews the ideals of monotheism and aniconism. Another six centuries passed by and the Muslims inherited these principles from the Christians. Thus for two of its cardinal principles, Islam is indebted to Mazda Yazna indirectly through the medium of Judaism and Christianity.

Mark of direct influence is also not wanting. Take for instance the word "DIN" (religion) a very central word of Islamic theology. Arabic roots are all tri-syllabic such as kth, bbl, kth, nst etc. and the word Din cannot be derived from any one of them. It is the direct adoption of the Deen of the Gaths (Sen of the Vedas).

Similarly the word "Shatr" which occurs in the first sura of the Koran, is nothing else than the "Chitrav" bridge of the Gaths (Sukta 46-10, 43-13). There is no Arabic letter corresponding to Ch (sh) of the Zend and Ch is at once changed to Shh (shtr) in Arabic.

Then again the formula "Eonilla his-Rahman ir Rahim" which is prefixed to every Surah of the Koran, except one, is only the Arabic translation of the Avestic formula "Ra man i Yazkan Badhchayandib va Bakhrshaighar" which occurs in the Khordah Avesta—a manial compiled by Mobed Maharratn in the Sassanian period.

The Koran had originally prescribed three prayers a day. The custom was later changed to five prayers a day in imitation of Mazda Yasna.

The Koran makes respectful mention of a Scripture to which it gives the name of "Furqan". The meaning of the word "Furqan" is not very clear to the scholars; not will it ever be until it is seen to be the name of the Gaths. There is polaric difference (Furqan) between the ways of Angra and Spenta Manjus. No scripture points out the distinction between them so prominently as the Gaths does. This is why the Gaths is referred to as pre-eminently the "book of distinction" (Furqan), distinction between Right and Wrong.

1. Blair—Sources of Islam, p. 29
2. Blair—Sources of Islam, p. 29
4. (C) Irvine—Persia, a people of the Book, p. 40
5. Blair—Sources of Islam, p. 128
6. Bell—The Origin of Myth, p. 110
The person who is responsible for exerting this direct influence is Sufism, the Persian. The reason that Sufism is the author of this new creed was very persistent (Koran 56-6) and the Koran thought it necessary to contradict it (Koran 10:100). Whether the influence of Sufism is responsible for it or not, the Dina of the Koran bears considerable resemblance to the Dina (exoteric portion) of the Gatha. For many reasons, the Iranians of the period did not like to emphasize the difference that there was between the two Dinas. The more so, as in their eyes, it was only the Chisti (esoteric portion) of the Gatha, that counts. They left the problem of Dina alone.

The Iranian did not demolish the structure of Islam. He only added a beautiful turret on the top of the hall—the turret of Sufism. That at once converted the narrow mosque into a cathedral shrine. The Sufi does not discard the Sariah. He only uses it as a stepping stone for ascending to the Merit which is only another name for the Chisti of the Gatha.

It is therefore necessary to understand the relation between Sufism and Islam. Four theories are current about the origin of Sufism. These have been examined by Browne in his Literary History of Persia (Vol I, p. 194).

1. Some say that Sufism is based on Greek philosophy.
2. Others say that Sufism originated out of the Vedanta philosophy of India.
3. Others hold that Sufism is the resurrection of Maada Yasna.
4. The Muslims say that Sufism is the natural development of Islam.

We may take them one by one.

1. Greek Philosophy: Though there had been in pre-Islamic Iran, a university at Jundishapur for teaching Greek philosophy, and though the works of Plato were translated into Arabic in Islamic Iran, Sufism bears no resemblance to the views of any of the famous Greek philosophers. It has similarity with the philosophy of Plotinus to some small extent which does not justify the assumption of Greek origin.

2. The Influence of Vedanta: There is no doubt that Sufism is largely influenced by the Vedanta, particularly by the Vishishatva school of Vedanta philosophy. But there is also a marked difference between Vaishnavism and Sufism, in such matters as the use of the icon, the structure of the society and the necessity of purification rites. Thus the one cannot be identified with the other.

3. Revival of Gathic Chisti: Of all the Muslim countries, Sufism grew and developed in Iran alone. Thus it is in the national traits of the Iranians, in their ancient cult and culture that the root of Sufism should be searched for. Dr. Browne rightly dismissed the suggestion with the remark that sufficient facts about Maada Yasna are not yet known which can justify the conclusion that Sufism grew out of it.

With all respect to that erudite scholar, we venture to point out that his remark is quite unjustified. Sufism is the cult of love; and the Gatha definitely asserts worship through love to be the characteristic feature of Maada Yasna (Sukta 23:1). Then again the Gatha does not speak of abstract love, which may or may not mean much. Like the Vaishnavas believes in love, the love of the friend, the brother, the father (Sukla 45:11) or of the spouse (Sukla 58:4). Since the love of the consort is the central theme of Sufism, as any reader of Hafez can convince himself, it is futile to say that sufficient facts are not known to justify the Indian origin of Sufism. An unprejudiced mind would have come to a different conclusion. Complete surrender to the will of God is the breath of Sufism. It has been called Khetvandthatha (gift of the Self) in the Avesta (Yasna 15:9) and such total surrender is extolled in the Gatha (Sukta...
33-14). All the characteristic features of Sufism may be traced to the Gatha, and it is sheer perversity to try to seek its origin elsewhere. Hafiz unequivocally asserts Sufism to be “the wine of the Maghaz”:

चावल मने महान का हृद गहरा ताजाण पर

“Sufism is the wine (as intoxicating as wine) of the Maghaz and can be snipped only in the company of the Maghaz.”

4. Islamic origin: Let us now take up the knotty question of the Islamic origin of Sufism. There is a popular mistake that Sufism is one of the sects of Islam. The idea is as wide-spread as the belief that the sky is blue. But none of these beliefs are justified by facts. There are some Muslims who are unwilling to make any distinction between Sufism and Islam. One of them, Bidal Ali Shah, a Sufi scholar has written a book “Islamic Sufism” to prove his theory that Sufism and Islam are identical though the name of the book suggests that there may be non-Islamic Sufism. We would have been glad to agree with the good scholar, if mere assertion amounted to a proof of the matter. The characteristic feature of Sufism is worship through love and love as an element of worship is quite unknown to the Koran. Nowhere in the 114 chapters of the Koran has Allah ever been addressed as “Father.” Not to speak of conjugal love, which is the unfulfilling imagery of the Sufis, orthodox Islam does not even entertain the idea of filial love, which is the accepted creed of almost all other religions. Ameen in his popular book “The Spirit of Islam” (p. 102) offers an explanation for this universal outlook. He says that the relationship of the Fatherhood of God was so much abused by the Christians that Hazrat Muhammad did not like to bring into use the word “Father.” Whether the explanation is adequate or not, it testifies the fact that the Koran does not address Allah as Father.

One other article of faith of the Sufis is that of the ascension of the reality of the Absolute. According to this view, the Absolute (Immaterial God) is as real as God (Personal God). The former is the negative and the latter the positive aspect of the same Ultimate Reality. Brahman is Ishwara and Ishwara is Brahman. Thus it is that the Gatha says that Marsa is Brahman (Sukta 40-4, 58-2).

There is no mention of the Absolute in the Koran. The Koran does not know the Absolute and therefore there is no discussion in the Koran about the relation between Immaterial God and Personal God. The Bhakti Yoga of the Koran is therefore a nullity. Bhakti Yoga and not rational Bhakti Yoga is, not based on a consideration of the relation subsisting between Transcendental God and humans.

True to his Gothic heritage, Jalal could not think of passing over this most point of theology silently. In the spirit of Sukta 40-3 of the Gatha, Jalal declares that the Impersonal God and the Personal God interrelate each other.

मन बले नाही देश पान
पानाय देशात न लागवे

Tahir—11785

I found the Person in the Impersonal, and then wove these two (the impersonal and the personal) together.

Another article of the Faith of Sufism is the revelation of Brahman in the human soul. Consciousness is divided into two parts, mind and soul; and the soul is the highest expression of Brahman. It is, so to say, the reflection of Brahman. To know the self is only next to knowing the Brahman. The Sufi sees God most in his own self.

The Gatha speaks of the two Selts (Sukta 40-2, 40-3 and 41-4), and urges the ideal of knowing the self (Sukta 43-4) and making it the seat of God (Sukta 46-10).

The Koran does not distinguish between mind and soul, and the idea of seeing God in the Self, is a false to the
Koran. Thus when Mansur uttered the truth "An-shah" he was just to the globe and when Rezaq said, that within him lived Allah, the heretics attacked him with hatchet and sword.

About the most important topics of Theology—Absolute, Soul and Love (relation between God and man)—Sufism and Koran differ as widely as the two poles, and there is no reason for coming to the conclusion that Sufism and Islam are one and the same or that Sufism grew out of the Koran. This was very tersely expressed by Abul Khayyar, the earliest doxographer of Sufism when he said that Sufism would be found in the 87th chapter (i.e. unwritten chapter) of the Koran.

If Sufism and Islam were one and the same, innumerable Sufi leaders like Mansur and Shamsuddin, Shaikh Tabriz and Fazuluddin would not have been tortured to death for preaching the truth of Sufism. Even as late as the 18th century, Sarmad the chief of the Sufis of India was behaunted by Aunangab for holding views which were supposed to be inconsistent with the Koran.

Yet all is not lost, when it is said that the important topics of Sufism (Absolute, Soul and Love) are absent from the Koran. The philosophy of the Sufi Mission is such that it gives little scope for the development of Sufism which aims at the accomplishment of God and Soul.

It is not the fault of the Koran that Sufism finds no prominent mention in it. For the Koran is the first book written in the Arabic language. It had not the benefit of any written book whatsoever, not even of any book on philosophy. On the other hand, the Ghal's had the benefit

4. (i) Gilib—Arabic Literature, p. 15.

of the age-old Rigveda whose earlier portion is the joint heritage of the Hindus and the Persians. Even at the dawn of history the Rigveda attempted to solve the problem of Being and Becoming in the famous Navadhyaya Sutras (11-120).

In the Vijnana Sutras (1.144), in the three stages of Vijnana we see clearly the three stages of the Hegelian Dialectics—thesis Antithesis and Synthesis—which is the last word philosophy on the problem of creation.

This accounts for the absence of a philosophical outlook in the Koran. 'European readers of the Koran cannot fail to be struck by its author's oscillation on dealing with the greatest problems. He himself was not aware of these contradictions, nor were they a stumbling block to his devout followers, whose simple faith accepted the Koran as the word of God. But the rift was there, and soon produced far-reaching results'...

On the other hand Iran was rich in philosophy. She had her share in the Dhammakāya of the Upāníshads—the very word Bhrabu being used in the Ghal's (38-8, 10-1). In the Sassanian period we find subtle discussions going on about creation and God. "These are some who believe in only one God, some teach that He possesses contradictory qualities others say that He does not possess them; some admit that He is omnipotent others deny that He has power over everything; some believe that the world and everything contained therein have been created, others think that all the things are not created, and there are some others who maintain that the world has been made ex nihilo according to others, God has drawn it out from a pre-existing matter". Iran's love of philosophy found expression in its establishment of a university at Jund-I-Shafar specifically for the cultivation of Greek philosophy.

2. Cieciorki—Philosophy of Madina Yaqin Rizvi, p. 21.
The deficiency in philosophical outlook is not peculiar to the Koran alone. This deficiency the Koran shares along with the scriptures of the other two Semitic religions, Judaism and Christianity. The theory of creation as outlined in the Semitic scriptures does not support the ideal of oneness of man and God.

About the process of creation there are the three main theories:

अर्थात् - the theory of generation

शृंगाराय - the theory of transformation

विस्मृत्तिः - the theory of transportation

Aumrisha Veda means creation out of nothing. "God said 'let there be light' and there was light!" This is what Aumrisha Veda says. This is the accepted view of the Semitic people.

The Vedas do not subscribe to it. For the material of the universe does not come from outside of Brahma, because there cannot be anything which is outside of Brahma. That would destroy the infinitude of Brahma. The material of the universe also comes out of Brahma himself just as the cobweb comes out from within the spider. This tantamount to saying that the universe is a part of Brahma, that a part of Brahma transforms itself into the universe. This is roughly the view of the Vedanta, as explained by Ramana.

Shankara raises the objection that Brahma cannot be divided into parts and that Brahma being immovable, there cannot be any transformation or change in him. The transformation is only apparent, just as when a rope appears to be a snake. The rope does not change into a snake, it continues to be the same rope as it had been. Yet a snake has made its appearance (to some men). Similarly Brahma does not transform itself as the universe, yet there is the appearance of the universe. This is called शरण (transposition), existence of

Brahma in a different way (in plain words, misapprehension). Brahma continues to be the same old Brahma—only to some it appears to be the Universe. The Universe is not created at all, there is only an appearance of it.

The difference between Parinama and Vivarja is much too subtle a problem to be handled by a layman like me. Roughly speaking, Vivarja may be considered to be that exceptional variety of transformation where the original Substance remains unaffected in spite of the transformation.

The point that is worthy of note, and that alone which concerns us in the present discussion, is that according to the Vedanta, the Universe (mind and matter) has emanated out of Brahma, and may go back to him. Man can achieve at-one-ment with God.

The universe evolved out of Brahma in five succeeding stages—Soul, Super-Mind, Mind, Life and Matter (the five Kosas or planes of existence) and would go back to him in the reverse order. Life evolved out of dead matter, and mind (consciousness) out of Life. Super-mind (the sense of oneness) evolved out of mind. Man stands at this stage of evolution. It is his business to evolve the Soul (to make patent all that lies latent in the Soul, as his ideal) and thereby unite with God. This is the philosophy that underlies both Vedanta and Saivism.

If man is not an emanation from God, if he is merely a creature created out of nothing then there is a lacuna between man and God, which can never be crossed and there can never be perfect unity between man and God.

The Parinama theory provides for such at-one-ment, while the Aumrisha theory does not. This is why Manu gave his life for the acceptance of the Parinama theory (unity of the essence of man and God). The Anul Har of Manu means that, and nothing but that. For the Sthi is a Bhakati Yogi. He is not a Jnana Yogi (of the type of Shankara) and
does not think of merger in Brahman. He thinks of the
unification of the two in love (भक्ति, and not निर्वाण). This is what the Sufi has been doing, since the days of the
Rigveda and this is why the Rigveda calls the Chādār Bhūjas
(Indians) to be dharmī̄h—believers in the existence of two
persons (the Devotee and the Diety) even in the stage of
emancipation

(1) तत्वं यदृच ् दृश्यिताको त्रिवचकिते अवभूते
वचकत्वानुपलब्धिः पर तत्त
(Rigveda 1-37-7)

(2) इति विशेषत: प्रस्तुतम् काल्यानं गृहस्थ ।
माताति विज्ञात
(Rigveda 2-4-4)

The Arabisation theory is inconsistent with the idea of a
one-act with God, (which is the only objective of the Sufi's
life) and so Koranic philosophy could hardly develop into
Sufism. Sufism is nothing but the religion of the Gatha
clothed in Arabic nomenclature. The Arabic terminology
was necessary for its acceptance by the people who had
become very much Arabised. But that does not change its
original Iranian genus. An Iranian does not cease to be an
Iranian, simply because of putting on European costumes.
The Gatha Chahāt did not cease to be Gatha, even when it used
Arabic terminology.

The Iranian wanted to avoid a direct clash with Islam,
partly because the political situation of the time required it
and partly because the Iranian is very catholic in his outlook
and does not bear any ill will towards Islam. He at once
realised that Islam could easily be made subservient to Sufism,
and that the use of Arabic terms suited that purpose well.
The Iranian performed his task so wonderfully well, that the
Arab hardly realised that by adapting Sufism, he was relegat-
ng formal Islam to a subordinate position, and he very
cheerfully accepted Sufism.

We do not mean to say that Sufism cannot be alected
out of the Koran. That it can, has been proved satisfactorily
by the skill of Jālāl, the prince of the Sufis. All that we
found to say is that Sufism is, preeminently, the product of the
Gatha and not of the Koran.

By converting the Sufi cult, Iran came back to her own
religion. It threw off the yoke of Arabia in the sphere of
religion, and attained independence. The victory of Nader
shah was manifest, so far as the religious sphere was concerned.
Those people who think that Islam has conquered Manda
Yasna take only a superficial view of the matter. The truth
for the other way. It is Manda Yasna which has conquered
Islam. A number of people may have gone over from the
fold of Manda Yasna to that of Islam (they may come back
again as easily), but Manda Yasna did not give up any of its
fundamental principles in order to suit itself to Islam. On
the other hand, Islam underwent a complete metamorphosis
on coming in contact with Manda Yasna. It adopted all the
fundamental categories of Manda Yasna—Absolute, Soul and
Love. Post-Sufi Islam is altogether different from pre-Sufi
Islam. An antipathetic has changed into a symbol. The credit
for this beautiful development is entirely due to the skill of
the Iranian. The Iranian is a great magician as a matter of
fact the word 'magic' itself is derived from 'Magha'.

The religion of the Gatha falls into two parts: the Chahāt
and the Dīna. The Chahāt deals with fundamental principles
such as Brahman, Soul and Love. The Dīna deals with matters
of secondary importance such as monothelism, iconoclasm or
caste-equality. The former is esoteric Manda Yasna, and the
latter is esoteric Manda Yasna. The former is the substance
and the latter is the form of Manda Yasna. One is the flesh
and the other is the skin of the fruit.

Post-exilic Judaism was materially influenced by Manda
Yasna, and Islam is only a modification of post-exilic Judaism.
Thus the Dina portion of Islam agrees very much with the Dina portion of Maara Yasa. Whatever difference there was in the Dina portion, the Indians chose to overlook it, Islam entirely lacked the Chisti portion. Maara Yasa furnished this essential portion to Islam. Islam borrowed it in toto and gave to it the name of Sufism. The Chisti of the Gulta became the Sufism of Islam and has become an intrinsic part of it, a vital element in Islam," as Nicholson expresses it.

If Sufism is taken away from Islam, as the Wahhabi movement seems to aim at, Islam would lose much of its grandeur and divinity into an insignificant purdah religion. Thus the debt of Islam to Iran is irreparably lost.

Indu lost her independence in the battle of Nahravand in 648 A.D. Within about 100 years we find Sufism starting its course. Ibrahim Asfahyan (died in 775 A.D.) was the son of a Zarathushtrian prince of Baluch. He began to propagate Sufi doctrines. Jalal says of him that he was very much influenced by spiritual India (Masnavi 4:3080). This is very natural, for Baluch (Makran) is only about 200 miles from Kabul, and even as late as 992 A.D. when Alptaghi, the grandson of Sultan Mahmud, occupied the city, a Hindu prince sat on the throne of Kabul. So much Hindu influence still prevailed in Afghanistan that Sultan Mahmud thought it fit to put a Sanskrit translation of the Kelima on his silver coins as अवश्य (संस्कृत) नौट्नाक अवश्य.

He had to subdue the rebellion of Niyatiwali with the help of his Hindu general Tilaka. There were innumerable Siva Temples in Afghanistan, Baluchistan, Swat valley and even in Khotan and Persia when Hua Tsung came to India in 7th century A.D.

The next famous Sufi doctor was Bahzad of Bistun. He flourished about 100 years later (died in 975 A.D.). He used to say that Khuda lives within his jube (cloak) — Masnavi (4:3126), and that his standard is broader than that of Muhammad. Hallaz Manur came to the scene shortly afterwards (died in 983 A.D.). His Sufism was much more pronounced and he declared himself able to compose verses equal to those of the Koran. He was put to the gilotie for proclaiming the truth — Ainal Haq. Jalal laments his death.

When a tailor wields the pen (of command) a Manur of apostles is sure to be killed on the cross.

Hafiz pays his homage to Manur in his immortal lines.

कादर अमर अमर जान न जान नहीं जु, धु मसूर पर नव कादर नासिर हमार.

If you kill me, like Manur, on the cross this night, my blood will go on drawing the figures of Ainal Haq on the ground as it flows.

The grandfathers both of Bahzad and Manur were Zarathushtrians.

Jumadd another great Sufi doctor of this period (died in 998 A.D.) also came of Zarathushtrian stock. But greater than he was Ainal Khayer (975-1049) who was born of a famous Zarathushtrian family of Khosrau. Ainal Khayer consolidated the Sufism system by stating the fundamental principles of Sufism in a hand book of Persian verses. This may be said to be the earliest scripture of Sufism and the prototype

2. Cambridge Master History of India, p. 362.
3. Anand Kumar, Prehistory, p. 125.

of the famous M anavi of Jalal. He it was who said that Sufism may be found in the 8th chapter of the Koran.

In the next century Imam Ghazzali (1058-1113 A.D.), the greatest of the Sufi philosophers came to the field. His arguments are so logical that European scholars freely admit him to be the equal of St Augustine; Origen, and Descartes.

Ghazzali had been born in a Zanndfshtrian family. His position in the Islamic world is supreme, for he has been called the second Prophet of Islam. The title of Hizami--Islam (Proof of Islam) was conferred on him, which implies that before Ghazzali wrote his Kanzul-Ishad, Islam did not possess any book which could combat its underlying principles by rational argument. Ghazzali was a great Sufi and thanks to his sagacity Sufism now obtained a firm footing and no body could think of impeaching it on the pretext of defence of Islam.

The torch of Sufism was kept burning in the next period by two great doctors Fauzuddin Attar (1155-1222) and Shams-ul-Tubriz. Both of them came from Zanndfshtrian stock. It was from Shams-ul-Tubriz that the great Jalal learned the secrets of Sufism. Jalal (1203-1305) is the prince of the Sufis. In him Sufism reached its highest perfection, and his M anavi is the holy Scripture of the Sufi religion. From Fauzuddin A fthan (717 A.D.) to Jalaluddin Rumi (1207 A.D.) Sufism was handed down from generation to generation by illustrious and saintly sons of devout Zanndfshtrian ancestors.

With the publication of the M anavi Sufism reached such a stage that it could defy the glamour of the fanatic mohams. Jalal derides them by saying:

मन अगं जानना शूल्या (र बालाचार,
अंरर्वन मीटिया माणा अध्वर्या)

I have taken the narrow out of the Koran and have thrown the bones to the dogs.

M anavi is the dearest of Islam. To accept it is to admit the deficiency of the Arabic religion (and the necessity of recourse from Persian sources). To reject it is to invite a greater frustration. It is tantamount to refuse the opportunity of gaining an intimate experience of God—for that is the promise that the Chishti holds out.

हाँ, नीर संघरश न पर न राज ने देखें, बैठें के चारों तरीया व वाचा आपले

Hafiz

I am the disciple of the Prophet of the Maghaz. O Sheikh, do not be annoyed on that account, for you do merely promise while he alone can make this available.

The Muslim hesitated for a time and then succumbed to the greater spiritual force of the M anavi and accepted it as the second Koran—as indispensible for the Muslim as the Koran is.

मनवी ए मैलीनी ए मैलोकी
राज जुरम ए जनकी वरणी

The spiritual M anavi of the M adzani (M anavi Jalal) is the Koran in Fadavi.

To the Sufi, however, the M anavi is not the second, but it is the first Scripture. He is the devoted slave of Khizar and Khizar alone.

1. Nicholson—Shades in Islamic Mysticism, p. 76.
5. Nasmee—A Muslim Seeker After God, p. 32.
Masnavi is a wonderful book. It delineates the principles of Chishti so admirably that a Muslim is led to accept them unconsciously, i.e. without suspecting that he is giving up the Semitic standpoint.

Take for instance the question of the immanence of God—the presence of God in every object. This is an important creed of the Chishti sect (Ghazal 48-50). A necessary corollary that follows from it is that one may feel the presence of God in everything that he sees. Jalal states the truth in the following lines:

एक सद्गुरु पर गई हरभूजी नाथ भर भर भव।
हर दरात दिये न जर अशास कुर।

Masnavi 1:334

When Muhammad became free of fire and smoke (sexual impulses) wherever he looked up he saw the face of Allah.

This seemed to be a very rational state and irreducible too. For now more could have the audacity to say that Muhammad was the Prophet of God and still he did not see the face of God.

Yet it is the same truth which Mansur wanted to teach by his celebrated dictum 'An al Haq'. What Mansur intended to say is that God is present everywhere, and therefore present within him too. The same truth was proclaimed by both the sages of Sufism. But Mansur stated it very bluntly and Jalal did so very cleverly by bringing in Muhammad in the picture. On account of the difference in the mode of expression Mansur was killed on the gibbet, and Jalal was accorded the honour of the Prophet.

मह भव उपासक भव भविष्य अनावर
वैराग्य वाचनानि वैराग्य दुर्गान फूराम

Jalal performed the task of the Prophet—he brought a Scripture. Jalal's skill made the Muslim accept the principle of the presence of God in man, without any question.

As another instance of the Sufi method of expansion of the Koran, we may take up the celebrated dictum 'La Habi-il Allah'. Literally it means none is adorable except Allah. This is the basic formula of monotheism. To the Sufi, however, it has more meaning than that, 'Habii' for him means not 'worthy of adoration' but 'worthy of notice' (i.e. really existent). Thus to the Sufi, La Habi-il Allah means that nothing really exists except Allah. The formula of monotheism (एकात्मता) has been turned into the formula of monism (हर सत्ता)7. It is the same idea as the Vedanta expresses when it says:

जन्मभूत प्रभुशास्त्रमय इव नाम प्रत्येकोंमिति:
णेन गुरुणं विचारितं विशेषं भवेद न वल्लभां

I would tell you in a line the whole truth of the Vedanta—

Bhagavan is real, and the world is unreal.

The existence of the Sufi serves to introduce Vedanta in the Koran. This is how Iqbal says 'We find that the Persian, though he let the surface of his life become largely secularised, quickly converts Islam to his own Aryan habit of thought'10.

With the help of the Chishti, the Iranian got the better of the Islam. For an idea cannot be killed by the sword; it can be killed only by another idea. A philosophy may be replaced only by another philosophy. And the Arab was very helpless in the matter. For he had no philosophy worth the name. The Arab disregards the trees very clearly, but not the wood'.

The Arab had no way but to accept the philosophy of the Gatha. He signed a sig of relief when Ismael Ghazzali brought the Chishti philosophy to his use and conferred on him

1. Nicholas—the Mystics of Islam, p. 29
2. Iqbal—Development of Persian Metaphysics, p. 33
3. Nicholas—Studies in Islamic Mysticism, p. 144
the titles of "Hazari-Islam" (Proof of Islam) and "the Second Prophet of Islam".

"The view of Jalaluddin Rumi is fundamentally the same as that of his illustrious predecessor, Ghazzali. What Ghazzali says in philosophic prose, Rumi repeats in romantic poetry.

No amount of argument can make the thorn the equal of the rose, and fire will be worshipped, since it is fire, to the exclusion of clay, as the blind poet Hassan used to say and was put to death for saying.

Maxim: You must know well how to grapple with the Semitic faiths. It implanted its own ideal on Judaism and made it a new Judaism. It implanted its ideal on Islam and made it a new Islam. It led Christianity alone. For Christianity is, to a large extent, the result of the impact of another Semitic religion (Hinduism) on the Semites, through the agency of the Essenes monks. Moreover, both the Zoroastrian and the Nestorian faiths, which have been 2000 years in all the four noble principles that are fundamental to the New Testament. These are (1) the golden rule of conduct—doing to others what one wishes to do to himself (2) purity of the motive, (on which depends the moral worth of any action) (3) the Fatherhood of God and (4) the emphasis on righteousness. We may look up Sult 44:11 for the golden rule; Sult 44:12 for the value of the motive; Sult 45:11 for the Fatherhood of God and Sult 55:5 for the importance of Righteousness in the matter of God realization.

1. Mozaffar—Ghazzali—A Mystical Science After God p. 29
2. Rumi—Treatise on Judaism in Islam, p. 29
5. Dutt—Ancient India, p. 140

Sufism marks the victory of the Iranian mind over the Arab. With the advent of the Mazandari, dogmatic Islam exhausted itself; such Islam as chose to put up a fight against the Chibhi of the Gatha. "That Sufism dispersed with the religion of the Koran, is implied, if not expressed. It introduced an entirely new concept of God and a new standard of religious values."

As a matter of fact all that is glorious in Islam is the contribution of the Iranian mind. Three books are considered to be the three pillars of Islamic theology. They are considered indispensable for a proper understanding of the Koran.

These are (1) the Hadis of Al Bulhuri (2) the Kitab of Ahi Hamza and (3) the Taj of Ghazzali. And Bulhuri, Hamza and Ghazzali are all noble sons of Iran, and saturated with Gallic ideas. For a Muslim to seek to erase the imprint of the Persian cult (as D'Iqbal, in his impatience, is sometimes inclined to counsel) is as impossible as the attempt of a man to jump on to his own shoulders—so Sayyana expresses (स न भूमि निर्माणर्थम् य भूमि अपमाने। पुर्व मात्र सामान्याकर्मिका)

Since the publication of the Manavi, Sufism began to make rapid strides. People began to doubt if Islam was the sole cause of the defeat and devastation of Iran by Arab. It may have been one of those lawsuits, like the overthrow of the Romans by the Vandals, and the overthrow of the Greeks by the Goths, Visi-Goths and Huns, which are the dramas of history. For their Islam could not save the Arabs when they had to encounter an enemy like the fierce Mongols. The year 1288 is a turning point in the history of Islam. In this year Hulaghi Khan the great Mongol, sacked Baghdad and put an end to the Kalifate. Arab supremacy fell to the ground never to rise again. Henceforward power passed on to the Turks, and the Arabs retreated back to the desert. "Arabia sank back


9
Islam did not serve very much to improve the moral character of the Arabs. The four immediate successors of Harun Muhammad are known as Khulafar Rashids (First Guides). They have the highest place of honour in Islam. Two of them, Abu Bakr and Omar, were the fathers-in-law of Muhammad, and the other two, Othman and Ali, were his sons-in-law. Yet Omar, Othman and Ali were assassinated by persons who professed to be Muslims. Yazid, the sixth Khaliq sank the tomb of Harun Muhammad in Medina. That shows that Islam did not cure the Arabs of their savage manners. The sack of Baghdad by Hulagu Khan demonstrated that Islam did not operate to make the Arabs industrious. These Emirs lost much of its original glamour and people turned to Sufism in large numbers.

All honour is due to Jahadv Sirdi, the prince of the Sufis, who explains the fundamental principles of the Ghaüs of modern Persia and thus makes the Chihil available to all and sundry. His outstanding merit excites admiration, and Brown observes "that the Mašaid deserves to rank among the great poets of all time."

Jahad and Hafiz are the two foremost poets of Iran—say they are among the greatest poets of the world. And to our good fortune both of them are par excellens as the exponents of the truth of Chihil. Of these two, Jahad is more philosophical and Hafiz is more romantic.

Jahad deals exhaustively with all the fundamental problems of the Chihil—immaterial God, Personal God, the relation between them two, relation between man and God, the object and the process of creation, immortality of the Soul, and the alchemy of Love. This has earned for him the dignity of the apostle—the apostle of Sufism.

Jahad declares Sufism as the Elixir of Khizar.
The original founder of the Chishti cult is the idol of Jalal's heart, and now and again Jalal pours out his unstinted homage to the premier prophet of mystic philosophy. He does not, however, mention the prophet of Iranian mysticism by his own name—for fear of the fanatics,' as he says (Mansavr, 4:91). Jalal gives to the premier prophet the fanciful designation of Hasanmadin (Mansavr, 4:1) and Zain al-Har (Mansavr, 3:212). Jalal however is quite sure that his homage knows its own destination (Mansavr, 3:212). If we care to learn the religion of Zanathushtra from his own words in the Gitara, we shall have no doubt as to the destination of Jalal's spontaneous reverence. He was not on any account, a sectarian prophet, nor in that case would there not have been any reason to hide his name 'for fear of fanatics'.

Hasif said that if any one would pull off his cloak, he would find the Junnur hidden under it.

We fancy the same Junnur may be found on the waist of Jalal too (only it is half hidden by the pen on the word 'सुरी').

"Teach us the secret of your secret, so that we may bear on our waist, the Junnur (the badge of the inner creed)'.

The fanatic mollah cannot tolerate the idea of Jalal putting on the Junnur, and so instead of repeating the word as 'haraaz' (to bear) he reads it as 'haraazuz' (to carry). He assumes gratuitously that the solitary saint of the desert (whose spiritual powers had drawn the crowd to him) was a Muslim Biquit and not a Zanathushtraian Darvesh.
Jalal is eloquent about the greatness of Hazrat Muhammad. Firstly, this was a necessity with him; for he took upon himself the task of preaching Chishti to a people who had become Muslimised and they would understand him better if he spoke in the language of the Quran. Secondly, Hazrat Muhammad carried out enthusiastically the work of preaching Dhuha, (meaning that it is the same word of the Gatha, that the Koran uses) to less civilized people. This is a task that Mada Ratt Zarihahbaita greatly desired (Sat5 46-139) and yet his followers sadly neglected. Unless the is re-educated in Dhuha, (externally Mazda Yasni) it does not become eligible for Chishti, (externally Mazda Yasni). Thus the necessity for the propagation of the Chishti is the propagation of the Dhuha. In this matter Hazrat Muhammad had rendered and may yet render, yeoman's service for the propagation of the religion of the Gatha. The Bedouin were very irreligious. He did not mind cheating Allah even. “The Bedouin had no much respect for his deity. He was quite ready to cheat them by sacrificing a gazelle when he had promised them a sheep”.

Hazrat Muhammad made them fairly religious and may make religious other people too. The impulse sets in when the Koran is taken to be a closed book—a complete book for all the truths of religion.

Hazrat Muhammad had intended the Koran to be a preatory course, a primary manual that prepares one for the higher truth of Sufism. But if anyone stops short with the Koran, and does not proceed up to Sufism he is bound to remain puerile and fanatical. This is how Arangbev proceed to behead Da'ia Shihb and Safyeds.

It is to warn the people against such deception that Jalal frequently tells us that the Koran often misleads:

1. Andre Fesler—Islam and the Psychology of the Mensman, p. 27
2. Sheik—History of Indian Literature, p. 539
3. Iskand—Development of Persian Mythology, p. 119
Kabir learnt the principles of Sufism from Sheikh Taki, but he was fond of the Naqshbandi ideal and rose to the hand of Naqshbandis of India. Kabir assimilated so many of the practices of Hindu sadhus, that many people consider him to be a disciple of Ramananda, the great Vaishnava preacher of Brahmans. But this is a popular mistake. For though Kabir cherished great respect for Ramananda, he did not meditate on the Naqshbandi principles in such matters as monasticism and caste-equality. Ramananda on his part was an orthodox Hindu, and a staunch believer in Hindu ideals. Kabir’s opposition to iconolatry was so strong that he took up the Shalagram Shila, of his Hindu disciple Dhamananda and threw it into the Ganges. This does not agree with his being a disciple of Ramananda. Moreover Kabir distinctly states that he went to Marikpur and resided there, for learning the principles of Sufism from Sheikh Taki.

Sheikh Taki wished to keep Sufism confined within the limits of the Mawazi and debarred the idea of its expansion by assimilating Hindu practices. So the preacher and the disciple fell out. Kabir did not like the narrowness of Sheikh Taki, and remarked

The same sect assumes different roles (The Lord fulfils himself in many men, in as many ways). Hear, O Sheikh Taki the Eternal Lord lives in all. (There is no reason for condemning the Indian school of Sufism).

1. Shyam Sundar Das—Kabir Pravachan (Pravachan) p. 23

The remark appeared to be sarcastic as it was addressed to the guru by his name. Sheikh Taki became much annoyed. Emperor Sikandar Lodhi was one of the disciples of Sheikh Taki. Taki went up to Sikandar and complained that Kabir had become a renegade. Sikandar Lodhi bound Kabir in chains and threw him into the Ganges. The fact is related by Kabir himself and is collected in the Adi Grantha of the Sikhs (Rag Bhairava, 19-1). The chains somehow slackened and Kabir survived the persecution of Sikandar Lodhi and the Kabir panth still flourishes. This again shows that an idea cannot be killed by the award.

The Indian school of Sufism consolidated by Kabir, has an importance quite its own. It may teach the Parsis of India the method of adjusting Munda Yana to the conditions of modern life, by emphasizing the essential principles and liberating the non-essential practices. (For all we know, the Rama of Kabir may have been Panu Rama or the Rama of Persia, for Kabir’s ideology is very much different from that of the Indian Rama). The Kabir panth may also teach the Musalmans how to live in unity with the Hindus.

For Kabir had nothing but love for the Hindus and the Hindus also have nothing but love for Kabir. Thus my preceptor always used to say that Kabir holds the key to the solution of the Hindu-Muslim tangle.

Kabir may be said to be the precursor of Islamic reformation movements like Ahmadianism in India and Bahaism in Iran, which ask the Musalmans to live in harmony with the Hindus and Parsis. Sensible Musalmans accepted the principles of Kabir. Akbar had issued orders prohibiting the slaughter of cows within his territories. Daru Shihôn took to the Upanishads and bad the word nûd (in Devanagari script un-

graved on his ring 1. Emperor Mohammad Shah (1719–1746) had been initiated into the Shiva-Narasimha sect 2.

Kabir may also be considered as the forerunner of the Hindu reformation movements like the Brahmo Samsād and the Arya Samaj. For the object that Raja Rammohan Roy or Maharshi Dayananda Saraswati aimed at, was to take up the principles of Kabir as much as possible within the framework of Hinduism. Moharram Namak also had considerable predilection for such solution.

In view of the fact that both the Arya Samaj and the Sikh Pantha are largely influenced by the ideal of Kabir, there should not be any quarrel between the two. There is a difference, because the Arya Samajítes detect the fact that the Sikhism is very much tolerant of a foreign religion like Islam. The Arya Samajítes fail to see that like the Sufis of Iran, Mohammad Namak saw in Islam only an imitation of the Dīna portion of the Maavīa-Yasna which he expressly stated:

अन्तरिक्ष में आपात आता हूँ—

मसीह कृपा मन्त्र दीना—


Islam only uses the (Arabic) name Allāh, in place of the (Hindu) Khūla. Otherwise it is not much different from the religion of the Aithāva Veda (i.e., Vayuva Veda or Aryavarta), which is the proper Veda for the Kali age.

There is no doubt that Maharram Namak takes the reasonable view, and that the Arya Samajítes should not emphasise the difference with the Sikh, but should aim at unity with him, on the basis of the Gospel of the Gatha, which both of them follow, as urged by Kabir.

Kabir and Namak were inspired by the same ideal. There is however an important difference. In Kabir pantha, the Hindus and the Muslims joined together in the same prayer

and uttered the same mantras but when the function was over, the Hindu went back to his temple and the Muslim came to his mosque. There was no fusion between the two communities. Maharram Namak removed this distinction. When anybody entered into Namak Pantha, he ceased to be a Hindu or a Muslim. He became a Sikh. The Sikh Pantha was an independent unit without being tied to Hinduism or Muslimism. Thus Guru Namak went one step further than Kabir in consolidating the Indian school of Sufism. Maharram Namak adopted all the basic principles of Maavīa-Yasna—monothelism, asceticism and caste equality. Yet he showed the way of a harmony with Hinduism by agreeing to the Mūrthas cult (jarga 30–1, vide also Aṣa-Vars 13–2). The idea was fully developed by Guru Govinda Singh, who made a synthesis of Hinduism and Zoroastrism on the basis of the Shafī'ī cult.

The religion of the Veda evolved three distinct types of character—the Vaiṣhāvakas, the Shaivas, and the Saṅkaśas. If one gives up parochial outlook and recognises the Veda to be the Indo-European Scripture, rather than mere Indian, he would find in the Parsi, the purest form of the Shaiva cult, and in the Sikh the purest form of the Saṅkaśa cult. In their Hinduised version, there is the attempt to introduce icon and caste. The original distinction rested on the comparatively greater emphasis laid on love, justice and power respectively. The God of Love (Veṣha), the God of Justice (Shaiva—Maasha), and the God of Power (Kali Akasa) are one-in-three and three-in-one. If the Hindu, the Parsi and the Sikh integrate into one body—not by giving up their individual features, but by bearing in mind that each of them is complementary to the other two—the religion of the Veda would shine in full bloom.

1. The Shaiva sect is a branch of the Vaishnavas, and the Gauḍapadā sect, a branch of the Saṅkaśa sect. Properly speaking the Saṅkaśas represented the Asian (the worshipper of the manuscript sect) and the Gauḍapadā the Buddhist (the supporter of the democracy of the masses).

Maharsi Dayaram Samsiwati had attempted the task. He adopted the principles of the Parsi religion, in 1999. Adoption of the Parsi Scripture (the Gatha) would have been the happy natural accomplishment. As a matter of fact, Paramhansa Ramakrishna is the finest representative of Hindu cult, Maharasi Dayarama Samsiwati of the Parsi cult and Gauindra Govinda Singh of the Sikh cult, if we look to the root principles.

What concerns us here is that the Kabir Pantha represents the Indian branch of Sufism and that Sufism is a revival of the Mazda-Yasa cult adjusted to modern conditions. Thus Kabirpantha deserves greater attention of the Parsi. It serves to spread the ideal of Zarathushtra in India.

But we would fail to derive the fullest benefit of the message of Jalal and Kabir if we forget that these are the two echoes of the same original voice of Mahz Rau Zarathushtra. The Gatha is the original scripture of Sufism and Jalal and Kabir are its two great commentators. Chishti (Khit) is the Vedic term for Sufism and the Gatha is the highest scripture of the Chishti.

Looked at in this light, the Gatha would be as dear to the Hindus, as it is to the Parsi. And those Mussalmans also who have learnt to appreciate Sufism, would be attracted to this noble Scripture. It would be a glorious day when all of us can enter into the spirit of the Gatha with the help of Jalal and Kabir. But the path is not so smooth—there is a fly in the ointment.

The nineteenth century gave birth to the new science of Comparative Religion, and there came to the field three movements for the reformation of Islam. One was in India, one in Persia and one in Arabia.

The Indian movement is known as the Abamadiya movement. It is a Liberal movement and admits the prophethood of Ramachandra and Sri Krishna and honours their scriptures as true.

The Bahai movement of Persia goes a step further. It says that prophets come down in order to remove the defects of the old religions and bring them up to date. Thus it was that Jesus came down to cure the defects of Judaism and Muhammad came down to cure the defects of Christianity.

Similarly Bahaullah has come down in the present age to cure the defects of Islam, viz. to teach it the lesson of the Brotherhood of Man in place of the Brotherhood of Muslims only.

The Wahabi movement of Arabia is a reactionary movement. It cannot tolerate the idea of equality of man. According to it the Arabs are the chosen people of Allah, and the safety of Islam lies in casting off all foreign influence and sticking to the Arabic Koran alone.

It is to be noted that by “foreign influence”, the influence of Persia, i.e., the influence of Sufism, is particularly meant. For the first article of the faith of the Sufis is the equality of all prophets.

The pot and the wick are different, but the flame is the same in all the lamps.

According to the Wahabis, this dictum of the Sufis is only the thin end of the wedge. It starts by declaring the equality of all prophets and ends by establishing the superiority of the Prophet of the new faith.

1. (a) Du Lac—Islam at the Cross Roads, p. 164
(b) tariqat Review—September 1930 (p. 200)
2. (a) Sae—Philo of Islam, p. 157
(b) Bahauddin—the Rock of Ignorance, p. 187
of the non-Semitic prophets over the Semitic. The movement must be dipped in the bud. The Muslim has no need to take notice of the worth of the other prophets.

This seems to be the effect of a supererogatory complex (or the reflex of an inferiority complex). The fall of Satan is said to be due to his supererogatory complex which found expression in his refusal to show respect to Adam, on the ground that he was made of clay, while as an angel he himself was made of fire. It is said that in revenge for his fall, and out of spite against Adam, Satan infused the deadly poison of supererogatory complex in all men.

میں نے نمیں کا نام نہیں لگایا، میں نے نامی کیا۔ مسروی 1-3816

Everyone considers himself to be the best of all men, and therefore his own religion to be the best of all religions.

No doubt, there is a sense in which one's own Prophet is to be looked upon as the best of all prophets, as otherwise a man may not have the incentive to follow his dictates implicitly.

Thus the Hindu shastra says

तथापति बीमारसीवें दृष्टि: भावसापति

My 'God' is the God of all men, and my 'Prophet' is the Prophet of the whole world.

So far so good. But in order that one's faith (in his own Guru) may not be forced on others, the Shastras add in the same breath

समानो सर्वविनिर्वासी समी सर्वविनिर्वासी

The other selves are also my self, The same Guru manifests himself to all men, and to that Guru, I bow (i.e. to my Guru, as the particular manifestation of the Common Supreme Guru).

But the Wahabi does not like to lend his ear to anybody's advice. Unfortunately for us, Dr Muhammad Iqbal, the most talented Muslim poet philosopher of the 20th century, chose to join hands with the Wahabis. In his early youth, when he had prepared the thesis for his doctorate (Development of Persian Metaphysics) he was enamoured of the Sufi movement and its saints. But with age, this generosity wore off. He realized the wisdom of the Wahabis and Sufism now began to prise him. He hinted ridicule on Hafez, the greatest of the Sufi poets:

मनाय कद दसगुणाह 2 मनुष्य तोहै

सब हुए ना नाम हृद गलाए हो इसार-० ख़ानी

He is a drunkard begging at seven doors, and stealing glances of beauty from lattices.

Hafez is looked upon by the Sufis, not merely as a poet but as a god-intoxicated saint. Iqbal's superciliousness missed a chance of protest from all sides. Iqbal realized that by trying to disgrace Hafez he is bringing disgrace on himself. Iqbal realized and did not bring out these lines in the second edition of Israr-i Khudri.

Iqbal professes great reverence for Jalal. But that seems to be mere lip-service. If he had any genuine regard for Jalal, he would not have advised the Muslims to purge Islam free of all Persian influence.

अन्य सर्वत्र वाहिना, र क्यों नसीरा

नाक्के वाहिना झलकावे सर्वत्र

ज़रूर-० ख़ानी—1901

When the deer (of Islam) strayed out of the sacred precincts of Mecca, the arrows of the hunter pierced her sides.

Iranian influence does certainly include the influence of Jai, the greatest Iranian of modern times. The Mianavi furnishes all the higher truths of Islam and constitutes its esoteric chapter. Berait of Mianavi, Islam would look like a decapitated trunk—not a very seemly sight.

But when a man is possessed by the Devil, he loses all sense of proportion. Mianavi, 1-2449

A man possessed by the Devil, goes on repeating "It is I; it is I".

Maha-Ratra Zarathustra gives to this mentality the name of महारतात्मक (Maha-Ratra). But all men are not possessed by the Devil. They are not likely to give up the Mianavi in order to suit the taste of the Wahhabis. They are likely to cry out.

What else would we read, it not the Mianavi?

Loyalty to Islam does not warrant the repudiation of the Gatha. The greatness of Hazrat Muhammad lies in the fact that he intuitively realized the value of the underlying principles of Mazda Yasna (monothelism, antinomism, sect-equality); and preached them with all his ability. Islam no doubt happened to repress the Iranian religion, but to a large extent the Iranians have to thank themselves for that. The later Iranians had scot regard for the basic principles of Zarathushtra, and while professing a lip-deep loyalty to the great Prophet, they scattered to the four winds all those vital and vitally important principles of religion which were the main items of Zarathushtra's reformation, and the only reason for his establishing a new church. Through their folly Mazda Yasna degenerated into Yasuta Yasna. When they set up Mithra as the co-partner of Mazda1 and bowed down to the image of Araviti2 they themselves had murdered Mazda Yasna.

Islam only buried the corpse. These people altogether forget that "when Zarathushtra disavowed the Brahmanas, it could not be merely to adopt the same pantheism and polytheism in a different language. The teaching of Zarathushtra must have been something quite different". They did not realize how grotesque it was and how derogatory to the sovereignty of Mazda to describe Him as doing worship to Vayu3. They dethroned Mazda from His high pedestal and were in consequence themselves disgraced. Zarathushtra had met with vehement opposition; sometimes so vehement that success seemed doubtful even to this sturdy prophet (Sokta 46-9). The opponents had retreated before the profound majority of this super Prophet; but as soon as his powerful personality went out of sight, they tried to recoup their position. They succeeded in reducing some followers of Mazda Yasna, who imperceptibly glided back into Deva Yasna. For the religion of the Yashta is nothing but Deva Yasna in disguise. A foolish friend may sometimes do more harm than an open enemy, and the spirit of the Gatha may well cry out "save me from my friends".

The attack of Islam was levelled more against the religion of the Yashta than against the religion of Yasna.

1. ..-History of Zoroastrianism, p. 185.
2. ..-History of Zoroastrianism, p. 126.
3. ..-Zoroastrianism in the Light of Chronology, p. 45.
4. ..-Religion of Persia, p. 218.
As a matter of fact Islam upholds all the root principles of the Dina of Mazda Yasna—monothism, absolute and caste-equality. In this view of the matter Islam may be looked upon as an ally of Mazda Yasna, rather than an enemy.

The drawback of Islam was that it stopped short at the Dina of the Gatha and did not rise up to its Chisti. It was satisfied with exoteric Mazda Yasna and did not enter into the region of esoteric Mazda Yasna. Islam thus remained a religion of law and failed to rise to be a religion of Love. And it is well-known how “Law is lawless and Law is loveless.” The Persian Muslims tried to cure Islam of this fatal defect which is responsible for its extreme intolerance. They utilized the goodness of Hazrat Ali for incorporating the Chisti of the Gathas into Islam. For Ali is claimed by them to be the source of Safism and Safism is nothing but the Chisti of the Gathas, expressed in a language that uses many Arabic words. His function as the medium of the propagation of Safism is the reason why Hazrat Ali is held in so much respect by the Iranians. His rank is next only to Hazrat Muhammad. According to some it is even higher. For Ali is the first of the Imams. And the rank of an Imam is considered to be greater than that of a Nabi. This is how the Iranian reconciled himself to Islam. According to him the scripture of Muhammad repeated the Dina portion of the Gathas and the message of Ali, its Chisti portion. This solution does not commend itself to Dr. Iqbal. He does not believe in the tradition that Hazrat Muhammad taught the principles of Safism to Hazrat Ali.

As a matter of fact it is very difficult to ascertain which tradition is authentic and which is not. Some protagonists of Islam had resorted to the process of inventing traditions in order to remove what seemed to them to be the deficiency of the Koranic religion. There were innumerable such admirers and each one of them wished to lend his hand to this pious task. The result was that an unaccountable number of traditions grew up about what Hazrat Muhammad said or did in a particular circumstance. These would be the rules of conduct for the guidance of the faithful to follow in every situation. But everyone had his own ideas about what constituted the excellence of a religion and the traditions were very often found to be quite contradictory.

Thus the necessity of sifting the genuine traditions became very urgent. Six eminent doctors took up the task, and of them Abu Budhari is said to have been the most successful. His compilation “Sahe Bukhari” is reputed to be the most reliable book on Hadis and on account of his outstanding ability, Abu Budhari is considered to be one of the four pillars of Islam. For next to the Koran, Hadis is the most important source of the creed of Islam.

But the difficulty of the task may readily be recognized from the fact that out of sixty thousand current traditions, Abu Budhari had to reject fifty seven thousand traditions as false. He retained only three thousand as genuine.

Dr. Iqbal had his reasons for disbelieving the tradition, but it is better if he had believed it. If he could be sure about the Arabic origin of Safism, he would not have been inclined to throw it off as a foreign infection, but unfortunately he developed a keen sense of the untouchability of the Iranian, and seems ready to suggest that Islam should rather be deemed of Safism than admit the supremacy of Iran, by borrowing its Chisti cult—the deer should be protected from the arrow of the hunter, as he expresses it.

1. Swenon—A Muslim Scholar after God, p. 36.
2. Guillain—Traditions of Islam, p. 29.
developed into Arayapohia and resulted in the creation of Pakistan—at the sorrowing agony of crores of innocent men, ousted from home by the largest displacement of civil population in the world. For Dr. Iqbal is said to be responsible for designing Pakistan and Mr. Jinnah for executing it. The large majority of the Sufis however does not think of repudiating the heritage of Iran. According to them Sufism is the crown of Islam and berrett of Sufism, Islam would be a very poor show, as Hafiz exclaims:


If what Hafiz practises, is real Islam, then may a tomorrow not follow today.

Love is the master key for entry into the spiritual world. Even among human beings a man would not open himself up to another who does not love him; he hides his inmost feelings from a stranger. Similarly one who does not love God, has no access to the inmost being of God. He cannot enjoy the love of God, and cannot experience the love that God entertains towards his earthly friends. His spiritual life is bound to remain dwarfed. Love for God finds expression in love for men (Sutta 46-18). In the absence of such love, Islam would continue to be the brotherhood of Musalmans only, and would not develop into the brotherhood of Man. For it is not by hate or aggression that the brotherhood of Man may be established.

I am afraid Of Arab, that you will not reach the Kabah.
For the road you have taken leads to Turkestan.

Four would have recourse to any one of the three Semitic shrines, only if his mind were not possessed by the love of the Fire Temple.

We learn from the monthly magazine Parsana (August 1905, p. 33) that fifty thousand Iranian Muslims are eager to go back to the religion of their forefathers. They are only the pioneers. Others may follow.

Let us therefore be discouraged by the clausure of the reactionaries. Let us go on preaching the principles of the Gatha with the help of Jalal (1297-1278 A.D.) in Persia, and Kabir (1410-1418 A.D.) in Hindustan. For the Bhagavata Veda (Avesta) is as much important to the Aryas, as the Angams Vedia. Not to the Aryas alone but to the whole religious world.

Even at the dawn of civilization Maharshi Atri had asked us to be equally respectful to both the cults:

क्षत्रिय से राजा तथा प्रमुख गुरु,

together in worshipping Rama, who is both a Deva and an Asura.

We have seen how the idea of Vishnu evolved as the result of the impact of Mazda Yasna. Thus there is considerable affinity between Vishnu and Mazda. Both are pre-eminently the God of Love, and there is much similarity between Vaishnavism and Sufism.

Some scholars are inclined to trace the development of Vaishnavism out of the Varana hymns rather than the Vishnu hymns of Rigveda. And Varana hymns are as good as Mazda hymns, for, Macleod observes, "evidence of their identification is too strong to be rejected". The doctrine of Ramanuja supplies the philosophical basis of both the cults, and the ecstasy of Hafiz may be said to be their common delight.

Of all the varieties of love, both the cults give preference to Mauka Rasa (the all absorbing love of the husband and the wife) with this distinction that, while the Sufi devotee loves the Beloved with the love of the husband, the Vaishna devotee does so with the love of the wife. The ideology of conjugal love is so strong a sentiment in the Sufi that the terror of the melia could not suppress it and Jalal could not help giving vent to it:

एक जो गान हर हर नै इशारा नै इशारा

The song is a prayer for the love of the Beloved, that the love should not be hidden away.

Mannavi, 1-1092

Life and Love are alike secret and sacred. If I give out my innermost secret and (call the Beloved the bride, gladly do not take offence at that. (How different is this from the somber atmosphere of the Koran? The "Gopis" of India and the "Sufis" of Iran are the truest representatives of the cult of Love.) An interesting anecdote is related over the matter. A Sufi poet uttered the following couplet in the court of Jehangir:

हूँ मेरे मिले मेरा माही भाग भाग भाग भाग

You look sleepy. On whose breast did you pass the night? Your eyes are still tipsy and bear marks of dissipation.

2. Mannavi—Indian Theism, p. 11.
3. A Gopi is a lover of Gop, another Veda name for Vishnu. Cf.

(Varana) वरास अर्ज्जुनसाप्तम जात वर व तिलेश्वर, यस्मात्.

(Rigveda: 10-177-8).

विनाश, गोरा: भर्ती वाहे पावा: (Rigveda: 6-64-10)
In oriental countries a tribute is paid to the woman by judging her conduct with a higher standard of morality. Thus while reputation of adultery in the husband may be tolerated, imputation of adultery to the wife is very revolting. Jahanig was highly annoyed at the vulgar taste of the poet and asked him to leave the court at once. The courtiers interceded and explained to him, that though the language is Persian, the poet was speaking in the Indian imagery. (i.e., as the supersession of a wife to the husband).

This difference in the outlook seems to be as old as the turst. In the Bhagavata and other Puranas we find the story related, that after the churning of the (Casplan) sea, while the Devas and the Asuras were still united, and sat together to partake of the ambrosia obtained by their joint labour, Vishnu appeared on the spot in the form of a girl and enticed the Asuras away from the feast. This is the figurative way of saying that the Iranians preferred to look upon the Beloved as a bride. This also affirms the fact that the Indo-Iranians were well aware that God is neither He, nor She, nor It.

राय राय सो गंगा गंगा गोविंदा गो गोविंदा गो गोविंदा गो गोविंदा गो गोविंदा गो गोविंदा गो गोविंदा गो गोविंदा गो गोविंदा गो गोविंदा गो गोविंदा

Gandharva Tantra 34-34

The distinction of female, male and neuter does not apply to God. Such distinction is merely verbal and not real.

The Ultimate Reality is nothing, and it is all. God is both transcendent and immanent and so the change of anthropomorphism against the Indo-Iranians, is only the veneration of the ignorant. Kabir shows the way how one may practice the principles of Vedic Yavana in modern conditions of life. Thus Kabir's example may profitably be followed by the Parsis, of course, with the Gatha as the supreme scripture of the church. Kabir does not budge an inch from the fundamental principles of Mazda Yavana, and yet he is in such a close friendship with the Hindus that the Kshatriya has been mistaken to be a branch of Hindus. It goes without saying that Yavana (Yajna) is an indispensable part of Parsi worship. There can be no question of giving it up. This was the original Vedic mode of prayer, and retained by Mahā Rata Zarihushtra (Salta 34-4). The Indians subsequently changed the Yajna form of worship by the Puja form. The Parsis have retained the original custom unchanged and it should be retained. In Dari-Dah (championed by Akbar) which is only the Mogul version of Mazda Yavana, the custom was retained. Abdal Fazal was placed in charge of tending the sacred fire (Ain-i-Akbari, Vol II, p. 388).

Rational Muslims have recognised Masnavi as the second Koran. It is up to them to perceive that the Gatha is the source of the inspiration of the Masnavi, so that they should not stop with the Masnavi ever, but go up to the Gatha, the original spring. This will strengthen the bonds of friendship between Muslims and Zoroastrians.

This is however a matter that it for the Muslims to decide for themselves. So far as the religion of the Hindus and the Parsis is concerned, the road has been made easy by Jalal and Kabir and we (Hindus and Parsis) can, on no account, agree to give up Jalal and Kabir, nor should we agree to deprive ourselves of the benefit of their spiritual experience.

In this sacred task of maintaining and consolidating Hindu-Parsi unity, we can get the greatest help from Gandharwa (massleader) Gobinda Singh who tried to synthesise the two cults into one by combining the best features of both. in this matter he followed the lead of the Agama (Tantra) Shastra which attempts a synthesis of Vaishnavism and Shaktism.
The wise words of Kabir, the leader of the Indian school of Sufism, forms an integral part of Adi Grantha, the scripture of Sikhism. Iranian features, like monotheism and aniconism, form the basis of the Sikh cult. Yet Sat Gur Nanak appreciates the Hindu conception of Godhead as the Divine Mother.

She is the Mother whom Ramakrishna Paramahansa worshipped and celebrated. Govinda Singh develops the idea by translating Hindu scriptures like the Gita, the Bhagavat and the Chandali and by including the latter two in his Dasam Grantha which is the supplement to Adi Grantha.

How wonderfully does Guru Nanak negotiate with Islam. He says in the Adi Grantha.

वाणी अनुसार अनुमान अक्षर
वाणी नहं एक भी ग्रन्था श्रद्धालुनि श्री राम, आसपास, १-१

There is not in the 114 chapters of the Koran a single passage where Allah has been addressed as ‘Father’. The addition of the small word ‘father’ before Allah, at once changes solemn Islam into graceful Sufism. A gentle sound is created in the breast of the stout desert. And we might imagine that the loving Father in heaven is delighted with the prayer of His beloved son and hastens to console him.

Govinda Singh is the spiritual successor of Mahamuni Nanak. The Hindu and the Parsi are equally dear to him and he composes a portion of his Dasam Grantha (viz. the Japanese) in graceful Persian couplets. The message of Mahamuni Nanak was carried to Bengal by Prabhpada Bijay Krishna Goshwami, who left directions that some portion of the Grantha Sahib should be recited in his monastery every day.

My own preceptor Sri Premnanada Tirathaswami Maharaj, a great admirer of Bijay Krishna, was equally fond of Indian and Immur cults. He bade me to translate the Gatha into

Bengali and blessed me when I was preparing the present revised English edition of the Gatha. I believe that it is due to his benediction that the Parsi Zoroastrian Association of Calcutta came forward to bear the cost of the publication of this book. I am particularly grateful to Sri Rastam T. Sodlat, the honorary secretary of this association, for his unswerving efforts in making this publication see the light of day. I cannot be too thankful to him, as I could not be to Sri Ardeshir N. Bilimoria of Navsari, who had found the money for the first edition of this book. It is their generosity that enables me to give expression to my deep reverence for the foremost prophet of the human race.

The first edition of this book was published in 1885, as the joint work of Sri Bilimoria and myself. It was the first edition of the scripture in Devanagari script and Dr. Bhagwan Das, the great savant of Bunsen, volunteered a letter of thanks to me saying that it had enabled him to satisfy his long-felt strong desire of reading the Gathas in the original.

This is enough justification for the use of the Devanagari script. Dr. Taraporewala’s masterly edition of the Gatha has since been published, but an edition in Devanagari may still prove helpful. It is at least in harmony with the nature of the Gatha as a Vedic text.

In certain passages, the meaning of a word as based on the Nighantu and Sanskrit grammar seems to me to be more suitable than the current interpretation. Some of them are given below:

1. नाम (नामस्कार, 28-8 also मान of मानस्क मान 29-9) means ‘to pray’ (Nighantu 3-19) and not the more familiar ‘to go’.
2. भू-भ कि (Nighantu, 28-8) means ‘to praise’ (Nighantu 3-14) and not ‘to tease’ or ‘to provoke’ as Dr. Taraporewala states. Cf. भू-भ कि of classical Sanskrit.

3. अशु (चारण 29-3) means 'powerful' (Nighantu 2-4) and not 'Life'.
4. भक्ति (28-4) means 'alone' (from अधिकतृत to go—one who goes by himself) and not 'prayer'.
5. ध्यानम (29-7) means 'salvation' (अवधोतम लोकोऽयुंनिः Sibhanta, Kumudi) and not 'sweetness'.
6. यह (चारणं 30-1) means 'come' (Nighantu 2-4-100), and not the more familiar, 'to wish'.
7. अशु (चारणम् 33-9) means 'to follow' (vide Rig 1-61-9) and not to be 'successful'.
8. अजुन (33-16) means 'to cast away' (vide Rig 1-66-2) and not the 'wise ones'.
9. ध्यानम (सन्दर्शीतम 33-9 and इस्ता 44-1) means 'perfection' (from अन्विति to speed) and not 'help'.
10. भजन और भाग (चारणं 48-3) means 'holiness' (Nighantu 4-2-14) and not 'light'. Cf. Greek Kathara. (Panta men kathara to katharoz—to the pure, all things are pure).
11. प्रति (क्रूर 46-5) means 'the sun' (Medini Kosà). It need not be left out as inexplicable.
12. अशु, अजुन (सन्दर्शीतम 33-9) means 'adorable' (Nighantu 3-5-1) and not 'regions'.
13. अस्त (चारणं 31-12) means a 'house' or 'status' (Nighantu 3-40) and not 'life'.

The resemblance between Auma and Hau is also worthy of note.

Hau which is a potion (सन्ध्या the adorble or essential portion) of Auma Vairya—व वायु आमा भाजुः ज्ञाते, Yasna 19-3, existed even before creation. (Yasna 19-5). For Hau is eternal like Brahma. As the Gita says Auma = Brahma (जगम विद्वेदेष्वरः पदम 6-10).

Auma Vairya should not be confused with Yatha Aku Vairya, which was formulated in order to bring out what lies latent in Auma Vairya. They are quite distinct—there is no 'it' in Yatha Aku Vairya.

Hau is the तैत्तिरि, the seed or the mother of all mantras. It is to be used in तित्ति (recollect). Yatha Aku is the सूर्यनाम, the main mantra, to be used in all rites (vide, Zoroastrianism, Ancient and Modern by F. S. Mason p. 310 and 311).

Islam knew the Salat or the obligatory periodical five prayers a day. ज्ञान (सं. स्वात्र) or constant prayer, with each breath, was introduced into Islam by the Sufis (vide O'Leary—Arabic Thought and Its Place in Islam p. 203.)

I offer these interpretations for the considerations of Avestan scholars. The most important of such words is, however, Valarna. I believe that it is the same word as the Brahna of the Veda. This word has been translated as 'Law', 'Prayer' and 'Glory'. As 'end of duality' is the philosophical ideal of the Gatha (Sukta 48-9), there is no reason to exclude the category of the Absolute (Brahma) from it. The Zoro Akaranas (causeless cause) of pre-Islamic Iran (Yasna 13-60) and the Al Hait of post-Islamic Iran are enough evidence that the conception of Brahma is not foreign to the Iranian mind. The passivity of Godhead (implying the conception of Impersonal God) is suggested in Sukta 80-4 and 46-2, by saying, that it is the Mazda that created the universe. No doubt the Mazda are the Mayus of Mazda (Yasna 19-31), yet there is a suggestion of the negative aspect, when it is said that the Mayus run the whole show. The idea is made explicit in Mahanirvana Tantra (4-29) which says that Brahma does not do anything (व देवता न महानिर्वावं वक्तृति देवता न चे तीक्ष्य नाधीति) and it is His energy that does everything. And this term Brahma points out the affinity with Vedanta very vividly.

A few words about the arrangement of Yasna 28 and 29. There are very rightly placed. Yasna 29 as the first chapter of Gatha Ashvani. He says that this is 'a more natural order' and adds that 'it may be regarded as the terminus a quo'.

1. Dhalla—History of Zoroastrianism, p. 304.
of the divine revelation. Moreover, with this arrangement, Yaesu 28 and 30 link up quite naturally; for Yaesu 31-1 carries on the thought of Yaesu 29-11. Yaesu 29 is a sort of prologue in Heaven, describing the preparations made there for the advent of Zarathushtra upon Earth.1

Yaesu 29 tells us that Zarathushtra was one of the most illustrious of those Angelic Beings who adorned the court of Ahura Mazda; that he was selected by Ahura Mazda to be his Prophet (15-6) in order to lead the human race out of the misery and plight in which it finds itself placed (29-1 & 6). He was commissioned to this sacred task on account of his unique distinction of being the most responsive to the inspirations of Ahura Mazda (29-6). Hence, in natural and chronological order, Yaesu 30 should come earlier.

Actually, however, we find Yaesu 29 as the first chapter. This is probably because Yaesu 33 tells us point blank what the end of human life is, viz. that it is ēstā or bliss—the happiness that wells up from within and is not dependent on external circumstances and that its acquisition is predicted by the fact that our consciousness falls in two different planes, mental and supernal—the planes of lower and higher self (minded and soul).

It would thus seem that if we lay more emphasis on the personality of Zarathushtra, Yaesu 39 should precede Yaesu 33. If, on the other hand, we lay more emphasis on what the Highest End of human life is, Yaesu 33 should precede Yaesu 29. For the sake of a dramatic arrangement also, it seems better that the personality of Zarathushtra should from the introductory chapter, and that is why Yaesu 29 has been placed before Yaesu 28.

I am thankful to Sri Manindralal Chaskhuri for the preparation of the eras, and to Sri Sailendra Nath Sen a versatile scholar and a secretary to the Government of West Bengal, for his persistent encouragement. Sri Parashurnda Bhanja Datta Ray of Bharat Prolaxsh Bhavan gave his help ungrudgingly in getting the work through the press.

May the lofty sermon of the foremost prophet of the world, the Gatha, the earliest of the Upanishads (embodied in the Rigveda Samhita) lead us all to the presence of Ahura Mazda. The best religion is that which serves to keep the thought of Mazda constantly in our mind and thereby imperceptibly draws us nearer and nearer to Him in every moment of our life. When all other objects become insignificant to us, and Mazda happens to be our only thought, our only wish, Ahura Mazda is sure to make His appearance before us—before our mental as well as our physical eye. That is the experience of the saints all over the world. For the Formless can assume form, and the Infinite can become finite. This is how the Universe (yourself and myself) came into existence. Love is the element that brings the mind to each one-pointed ecstasy, the flame that burns away all other objectives. This is the Fire that the Parsi worship.

Kahut Kālāj Aharagá jāti Bhumijá pacha Kavartákah
Kahut Kālāj Hukum kāh Kālā Kavarták
Achari kah hukun par sanu kavarták
Suvrat Prabha chāmi kā Parvatā ra sage Hukun

Maryam, 2.17/0/3/4.

How long to dabble with words and phrases and cant?
I want burning, burning. Take to burning. Light up a fire of love in the soul, burn thought and expression entirely away.

May the religion of love, the religion of Vánkāta (32-1) and Āhāna (44-17) of the Gatha, lead us to the supreme destiny.

JATINDRA MOHAN CHATTERJEE