

Handwritten text in a rectangular box on the maroon cover, likely in a script such as Pahlavi or Avestan.

THE HYMNS  
OF  
ATHARVAN ZARATHUSHTRA

BY  
JATINDRA MOHAN CHATTERJI, M. A.

THE PARSİ ZOROASTRIAN ASSOCIATION  
CALCUTTA  
1967

Contd. From last PDF

अथा = अपथा = धर्मण = with rectitude

सहाभ्ये तृतीया । तृतीया ( to denote the meaning of 'with' )  
elides by सुपां सु-ख् etc

सचते = गच्छति = goes together.

सच = to go.

ते हि नाकं महिमानः सचन्त (Rig 1-164-50)

परिगच्छते = परिगच्छति = goes.

गच्छते = to go (Nighantu 2—14)

क्ष्मावतः = युष्मावतः = of one like you

क्ष्मा = युष्मद् । क्ष्मा in Persian

क्ष्मा + वदुप् = क्ष्मावत् । वदुप् is added to युष्मद् and अस्मद् to  
denote similarity, by the Vartik a युष्मद्-अस्मदोः सादरये वदुप् ।

ब्रह्मे = पूजायां = in worship.

वेदसु तत्त्वं तपो ब्रह्म ब्रह्मा विप्रः प्रजापतिः ।

Brahma has various meanings, as noted in Amara Kosha.

#### IV. टिप्पणी ( Remark ) :—

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

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

नैवात्मनः प्रभुर् अयं निजलामपूर्णः

मानं जनाद् अविदुषः करुणः कृणुते ।

यद् यद् जनो मगच्छते विदधीत मानम्

तच्च चात्मने प्रतिमुख्यं यथा मुखधीः ॥

Bhagavat 7-9-11

He is above all wants. He does not go about begging honours from the ignorant. By honouring him, we make ourselves honourable (worthy)

Jalal, the apostle of sufism reminds us that it is we who are needy, and not Mazda.

मन नमीगुणम मरा हदीये केहीद

बल्के गोफतम लायके हदीये गवीद Masnavi 4—574

I do not ask you to bestow gifts on me, nay, I ask you to be worthy of the gifts (that I intend to give to you).

३ । अत् तोइ म्यज्देम् अहुरा,

नेमड्हा अपाइ चा दामा ।

गएथाओ वीस्पाओ आ खूपधोइ,

याओ वोहू थूओस्ता मनड्हा ।

आरोइ जी हूदाओडहो,

वीस्पाइश् मज्दा क्ष्मावस्त्र सवो ।

I अन्वय (Prose order) :—

अत् ते मेव्यं अहुरा (Now as oblation to You, O Ahura) नमसस्  
अपायै च दामि obeisant to Rectitude, I give) विधाः गवथाः (the

whole world) आ क्षुं (in nonchalance) यया वसु मनसा त्वस्तां (by which Conscience is constituted) आरन्ति हि सुधासः (the sages indeed perform) विद्वैः मज्जदा इनावदमु सर्वं (by everything, Mazda, your worship)

## II अनुवाद (Translation) :—

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

## III टीका (Word-note) :—

ते - तुभ्यं = to you,

वशी in place of चतुर्थी by सुप्-तिङ् etc.

म्यज्जदेम् - मेध्वं - नैवेद्यं = oblation.

मेध - मेधति संगमे । मेध + क - मेदम् ।

पूतं पवित्रं मेध्वं च इत्यमरः । object of दामि ।

[ There is another cognate word मोज्जद्—Yas 53-7. It comes from root मिह = to shower and means reward ]

नमसा - नमसस् - नमसन् - saluting.

नमस् + क्तिप् - नमसति - does reverence

सर्वप्रातिपदिकेभ्यः क्तिप् षकार्यः ।

नमस् + क्तुन् - नमसस् present participle is formed by क्तुन् by the rule सृपि-तुष्टीः etc ( 3-4-17 ). in प्रथमा the word is नमसाः ( by अतु-असन्त-य etc 6-4-15 ).

दामि - ददामि - I give.

दा - ददाति = to give. दा + ऌट् मस् - दामिः

स elides by स उत्तमस्य ( 3-4-98 ). स becomes मा by इयचो etc ( 6-3-135 ) plural ( मस् ) in place of singular ( मि ), by सुप्-तिङ्-उपग्रह etc.

गयथाः - गयथान् - जगन्ति - worlds.

गय - house ( Nighantu 3-4 ).

गय + थ - गयथ world. स्त्रियौ आप् । object of दामि । ( 2/2 ).

क्षये - जिष्णुतायां - In non-chalance.

अधिकरण of the participle तिङ् ( understood )

याः - येन - by which.

by सुपां सु-लृक् etc. there is सु in place of तृतीया ।

त्वस्तां - गठिता - constituted,

तसि - त्वसि - मृडौ ( छान्दसः ) त्वसति

त्वसि + क - त्वस्तां । qualifies मनसा ( vide 46-7 )

आरे - साधयति - performs.

ऋ - इयति - to attain. तुदादिः

आ + ऋ + ऌट् ते - आते । त elides by ळोपल्ल etc ( 7-4-41 ) - आरे ।

ते in place of अन्ते ( singular for plural ) by सुप् तिङ्-उपग्रह etc

सुधासः - सुधिवः - wise men.

सु + ध्वे + ड - सुधः । असि is the Vedic plural ( 7-1-50 )

इमावसु - त्वावतसु, त्वावसुषु = in one like you.

इमा - युष्मत् । युष्मत् - अस्मदोः साहस्ये वदुप् ।

सप्तमी in place of वशी by सुप् तिङ्-उपग्रह etc

सवः - सवम् - पूजा - worship.

object of आरे । सु in place of द्वितीया by सुपां सु-लृक् etc

यज्ञं सर्वो अश्वरो यागः सप्ततन्तूरं मखः कतुः इत्यमरः ।

सर्वं देशस्य सवितुर्-जुपाणा ( Rig 7-38-4 )

## IV टिप्पणी ( Remark ) :—

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

इसक आन सोले अस्त के चुन कर फरखतु ।

हरके जुज माशुक बाकी जोन्हे सुखतु ॥

Masnavi 5-588

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

मन नगरदम पाक अज तस्वीहशान ।

पाक हम इशान सबन्द ओ दरफशान ॥

Masnavi 2-1758

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

४ । अत् तोइ आतरेम् अहुरा,  
अओमोडह्वन्तेम् अपा उसेमही ।  
असीशेम् एमवन्तेम्,  
स्तोइ-रपेन्तेम् चिथा-अवडहेम् ।  
अत् मज्जदा दइवीप्यन्ते,  
जस्ताइश् ताइश् देरेस्ता अपनडहेम् ॥

## I अन्वय ( Prose order ) :—

अत् ते अत्रि अहुरा ( now your Fire, O Ahura ) ओजस्वन्तं अपा ज्योमहि ( glorious, solemnly we greet ) अपिष्ठं अमावन्तं अस्ति रपन्तं ( holiest, strong and ever-delightful ) चित्र अवसं ( rare benefactor ) अत् मज्जदा द्विपन्तं ( Now Mazda, the malicious ) जस्तैः तैः धर्षत ऐनसं with those hands assail the sinner )

## II अनुवाद ( Translation ) :—

Now we would, in Rectitude, greet your glorious Fire, O Ahura—holiest, strong, ever delightful and rare benefactor. Now O Mazda, with those Thy hands, subdue the malicious villain.

## III टीका ( Word-note ) :—

आतरं—अत्रि—अग्नि—Fire

object of उशेमहि ।

अत्रि अनु स्वाराज्यं अग्नि उक्थानि वाष्टुः ( Rig 2-8-5 ).

अपा—अपया— with purity.

प्रकृत्यादिभ्य इति भेदके तृतीया । तृतीया elides by सुपां सु-लृक् etc.

उशेमहि—अभिनन्दामः— we greet

उदनसि— to love ( Nighantu 2-6 ) वश-वश्रि—कान्तिकर्मा । लट् मत्

—उत्ससि । इ of मसि does not drop in Veda by इदन्तो मसिः ( 7-1-46 ) “त्वाम् उरान्ति महादेवं”— शिवपुराण— वायवीय ( 2 )—27-112

अपिष्ठं—पवित्रतमं—holiest.

अपावान्+इष्ट—अपिष्ठ ।

वत् elides by विन् मतोर् लृक् ( 5-3-65 )

अमवन्तं = बलवन्तं = strong.

अमवान् = strong (Nighantu 4-3-45) त्वेवासः अत्रेत् अमवन्तो अर्चयः  
(Rig 1-36-20) याहि राजेव अमवान् इमेन (Rig 4-4-1) (vide 33-12  
43-10, 44-14)

स्ति-रपन्तं = चिरनन्दनं = ever delightful.

स्ति = अस्ति = ever. (vide 31-8, 43-10). रप = वप्राति प्रीणने (छान्दसः)  
अत्र भ्वादिः । शतृ = रपत् । भेदकेन सह विशेषणस्य समासः (Samasa of  
adverb with adjective) by सह सुपा (2-1-4)

चित्रा अवसं = rare protector.

चित्रं ( विचित्रं ) अवः ( रक्षणं ) सत्यः । बहुव्रीहिः । (vide 44-16)

द्विपन्ते = द्विवन्तं = malicious.

adjective to ऐन्सं । ए in place of द्वितीया । by सुपा सु-कुक् etc

धर्षत = पराभव = subdue.

धृष = धर्षति = to assail. अत्र अदादिः । लोट् त ।

ऐन्सं = पामरं = sinner.

एन्सु = sin. एन्सु + अन् = ऐन्स ।

#### IV टीपणी (Remark) :—

(i) Fire (Sacrifice in fire) is the symbol of the house-holder's life, and Bhagavan Zarathushtra gives preference to the status of the house-holder.

Fire is the purest and brightest element, and the Aryans used to say their prayers in the presence of the fire—the Parsis said their prayers five times a day and the Hindus thrice. Parsis were known as men of five Fires and Hindus as of three Nachiketas (fire) पञ्चाम्नयो ये च त्रि-नाचिकेताः ।

Katba Upanisad 3-1

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

जाने मन कोरेंह अस्त वा आतरा खुश अस्त ।  
कोरेंह रा इन क्ष के खानेए आतरा अस्त ॥

Masnavi 2—1376

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

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

हर के रा आतरा पनाइ ओ पोस्त शुद  
हम मनुसी गश्त ओ हम करदोदत शुद

Masnavi 1—3922

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

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

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

अहवे हता बुद ओ नौबते जाने व ।  
जाने मुसा ड, व मुसा जाने व ॥

Masnavi, 1—325

(iii) Jalal would make Fire his kibla

बाद अज्ञान मन सौंज १। केव्हे बुनम  
ज्ञानके शम्भुअम मन व सुज्जश रौरानम

Masnavi 6-620

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

५ । कत् वे खपथुंम् का ईशितश्,  
प्यओथना इश् मज्दा यथा वाओ हर्मी ।  
अपा वोह् मनड्हा,  
ध्रायोइघाह् ट्रिगुम् यूष्याकेम् ।  
परे वाओ वीस्याइश् परे वओखेमा,  
दएवाइश् चा खफ्खाइश् मण्याइश् चा ॥

I अन्वय ( Prose order ) :—

कत् वः क्षप्रं का इष्टिः ( which is your non-chalance, and which your adoration ) च्यौत्रा इश् मज्दा ( and your deeds, Mazda ) यथा वः सचामि ( so that I might serve you ) अपया वधु मनसा ( by rectitude and conscience ) युनाकं त्रिगुं व्राध्यै ( I would save your votaries ) परः वः विज्ञैः ( you are supreme to all ), परं वीक्षाम ( I see you supreme ) देवैः ऋक्षत्रैः मण्यैः च ( to angels, men and beasts )

II अनुवाद (Translation) :—

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

III टीका (Word-note) :—

च्यौत्रा - क्रिया - deeds

इश् - वै - verily

सचामि - सचामि - लभेय - I would attain

सच-सचते - to go, to reach अत्र अदादिः परस्मैपदम् । सन्-लट् मि-सच्मि । Sans-स - Zend ह् । Sans च - Zend क ।

व्राध्यै - उद्धराणि = I would save

व्रा - व्रायते = to save. लोट् ऐ । ध्यै is added in all moods and tenses by the extension of the rule क्रियासमनिहारे etc. (3-4-2)

त्रिगुं - अत्रिगुं - वृत्ति - chaste

अत्रिगु - Ruler. (Nighantu 4-2-43) अत्रयः ( ज्ञान्ताः ) गावः ( इन्द्रियाणि ) यस्य सः अत्रिगुः ।

अ elides by the principle वृष्टि नागुरिर् अहोर्ष अवाप्योर् उपसर्गयोः ।  
- त्रिगुः - त्रिपोस् ( Pahlavi ) - द्रओस् ( in Pazend ) - द्रवेश ( Persian ). Jalal adopted this word for naming the sect founded by him न देवो नात्रिगुर् जनः ( Rig 8-93-11 ) याभिः पक्षुं अवथो याभिर् अत्रिगुं ( Rig 8-22-10 ) ( vide 53-9 )

परं = परः = उत्तमः = supreme.

adjective to वः । ए in place सु by सुपां सु-लृक् etc

वः = वृषं = You

द्वितीया in place of प्रथमा by सुप् तिङ् उपमह् etc

परं = परः = उत्तमः = supreme.

adjective to त्वाम् (understood) ए in place of द्वितीया by सुपां सु-लृक् etc.

देवैः = देवेभ्यः = from the angels.

तृतीया of comparison by तुन्याध्वैर् etc (2-3-72)

ऋक्षेत्रे = ऋक्षेत्रेभ्यः = तिर्यग्भ्यः = from animals.

ऋक्ष ( तिरस् ) स्तृणोति ( गच्छति ) = ऋक्ष । those who walk with their backbone horizontal to the earth [ तिरस् भवति इति तिर्यग् ] तृतीया of comparison (2-3-72) (vide 28-5, 84-9)

#### IV. टिप्पणी (Remark) :—

The sovereignty of Ahura Mazda is undisputed.

The Angirasa Veda sings the glory of the Ahura

अयं देवानां अक्षरो विराजति,

वशा हि सखा वरुणस्य राज्ञः ।

ततस् परि ब्रह्मणा शासदानः,

उग्रस्य मन्वोर उद इमं नयामि ॥

( Atharva ) Angirasa Veda 1-10-1

This Ahura lords is over the devas. The command of Veruna is inviolable. I walk around him with hymns, in order to drive away Angra Manyu [ "Ugra Manyu" is the Vedic adaptation of Avestic "Angra Manyu." New

coinage is inferred from its rarity, and also association with Ahura ]

Hafiz reminds us of His majesty.

हाफिज़ अज़ चुनीचेरा बेगुज़र मय तुदा दरी ।

नज़दे हुकमरा चे मजाळे सगुने चुनीचेरा इस्त ॥

How can your "why and how" affect His decision ?

६ । येजी अथा स्ता हृद्दीम्,

मज़्दा अथा वोहू मनड्हा ।

अत् तत् मोड दक्ष्तेम् दाता,

अद्या अड्हेउश् वीस्या मएथा ।

यथा वाओ यजेम्नस् चा,

उवाइद्याओ स्तवस् अयेनी पइति ।

#### I अन्वय (Prose order) :—

अथ यत् हि सखं स्व (if you really exist) मज़्दा अपथा वसु-मनसा (O Mazda with Rectitude and Conscience) अत् तत् मे दक्षितं दात (then give me the sign) अत्य असोः विधायाः मेधायाः (of the whole goal of this life) इदं चः यजमानः च (so that serving you) उवाच्यं स्तवस् प्रति अयानि (and praising I may proceed to Self-Realisation)

## II अनुवाद (Translation) :—

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

## III टीका (Word-note) :—

येषि—यद् हि—यहि—if.

स्य—भवसि—you exist,

अस्—to be. लट् थ। गौरवे बहुवचनम्।

सत्यं—यथार्थं—really.

मेधके द्वितीया। द्वितीया in adverb

दक्षितं=लक्षणं=sign.

दक्ष—दक्षते=to go. अन्तर्भावित (implied)

णिच्—to cause to appear, to show.

दक्ष + क=दक्षितं। नपुंसके भावे कः (3-3-14)

object of दात (Naiyosang translates as लक्षण, vide 33-13, 43-15)

दात—दद्यत—give

दा—ददाति—to give. दा+लोट्—त=दात। दात becomes दाता by द्वयचो etc (6-3-135)

मेधा—मेधायाः=of the goal.

मेध—मेधते संपत्तो—to reach. मेध+अल्=मेधः—goal. त्रियाम्

आप्—मेधा। षष्ठी। सुरां छ-लृक् इति षड्धाः लृक्।

न मेधते न तस्यथः सुमेके (Rig 1-113-3)

यजमानः—पूजयन्—adoring.

यज्—to adore यज्+शानच्—यजमानः।

मान becomes मन by analogy of तनि-पल्लोः etc (6-4-99)

उर्वाध्वे—आत्मलाभाय—for self-realisation.

उर्वा (आत्मा) आधीयते (स्थिरतां नीयते) यत्र स उर्वाधि।

ताद्व्ये चतुर्थी।

स्तवस्—स्तवन्—praising

present participle ending in अस् (rather than अन्) by सुपि

तृदोः कसुन् (3-4-17) इति भावलक्षणे कसुन्।

प्रति अवानि—प्रतिगच्छानि—I would proceed.

इ—एति—to go. प्रति+इ+लोट् आनि।

## IV टिप्पणी (Remark) :—

Maha Ratu Zarathushtra raises here two fundamental points.

(i) Does Mazda really exist ?

(ii) Is He supporter of moral order ? ( Does He exist along with Asha, Vohu Manas ? )

Let us take them one by one.

(i) Does Mazda really exist ?

The Taittiriya Upanisad (2-7) furnishes a reply by a counter question : “Do you (the questioner) really exist ?” If you do, there is a source from which you have sprung, for you did not create yourself. That source is Brahma, that creator is Mazda.

असत् एव स भवति असद् ब्रह्मेति वेद वेत् ।  
असि ब्रह्मेति वेद् वेद सन्तं पूर्णं ततो विदुः ॥

Taittiriya Upanisad 2-7

When you deny the existence of Brahman, as its legitimate conclusion, you deny your own existence as well.

Jalal expresses the same truth when he says

गर नमीआयद बले क्रीशान बली  
आमदानशान अज अदम बाराद बले

Masnavi 1—2111

The material objects cannot speak out in so many words, but their very existence, amounts to saying "yes" i.e. yes, there is a creator.

The materialist may contend, "yes, there is a source, but the source is dead atoms out of which the universe arose"—yet, if the germ of consciousness was not latent in the atom, how could it evolve out of it? If the germ was there, then matter is not the only reality, consciousness also is involved in it. The source is really a conscious Source, which enters into matter by involution, and comes out of it by evolution. This is the view of Vedanta.

(ii) Does Mazda uphold a moral order?

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

There are some people (particularly amongst Muslim divines vide, Zewemar—The Muslim Doctrine of God—p. 30) who reject the truth that "man was made after the image of god" as being anthropomorphic. They overlook the fact that all human ideas about God are bound to be anthropomorphic. If we reject them all as anthropomorphic, there will be no data for our forming an idea of God. We would do well to give up the obsession of anthropomorphism, and accept the view of Maha-Ratu Zarathushtra, that the son is made in the image of the father (व्यानया पुत्रेम् पित्रे—Yas 44-7)

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

Yajur Veda suggests this inference.

एषु रूपे व्याकरोत् सत्यावृत्त्ये प्रजापतिः ।  
अन्नदाम् अदृते अद्भान् अद्भान् सत्त्वे प्रजापतिः ॥

Yajur Veda 1-19-37

It is Prajapati who planted in man the love for truth. Is not Conscience in man an indication of Mazda's preference for moral order?

Then again Mazda has given to man freedom of will and the power to dispel the instigations of Angra Manyu and thereby subdue it. Is this not an evidence of Mazda's support for moral order? Through the grace of Mazda, man can attain unity with Mazda and thereby go out of the reach of Angra Manyu for ever. (मन्देच्छु चो ध्वा एवाञ्जीवहा—Yas 28—11)

७ । कुश्रा तोइ अरेद्रा मज्जा,  
 योइ वड्हेउश् वण्देना मनड्ढो ।  
 सँगह्णश् रण्खेनाओ अस्पेन्चीत्,  
 साद्राचीत् चख्खुओ उपेउरु ।  
 नण चीम् तेम् अन्येम् यूप्पत् वण्दा,  
 अपा अथा नाओ थ्वाज्जुम् ॥

### I अन्वय (Prose order) :—

कुश्र सः ऋषू मज्जा (where is that devotee Mazda) यः वसोः मनसः  
 विद्वानः (who proficient in Conscience) शंसोः रेक्या ( by the  
 wealth of philosophy) अस्पेनः चिद् साद्रायाः चित्त चक्रयोः ईश्वरः ( is the  
 Lord of cycles of good and evil) नो चित्त तम् अन्यं युप्पद् वेद ( I  
 do not know him who is other than you ) हे अपवन्, अब नः ब्रह्मिन्  
 (So save us O Holy one )

### II अनुवाद (Translation) :—

Where is Thy saint Mazda, who established in  
 Conscience, is, through the wealth of your doctrine, lord of  
 the cycle of gain and loss ? I do not know him, who is other  
 than you. ( I do not know any one other than you ). So  
 save us, O Holy one.

### III टीका ( Word-note ) :—

ते-सः - that.

plural in place of singular by सुप तिह् etc,

ऋषू - सेवकः - devotee.

ऋषू - ऋन्नीति - to serve (Nighantu 3-5)

ऋषू + र - ऋषूः ( Unadi 178 )

विद्वानः - विद्वः - proficient.

विद् - वित् - to know. विद् + चानश् - विद्वानः (3-2 129)

शंसु - शासन - doctrine, maxim.

शंसु - शंसति - to state. शंसु + उ - शंसु (Unadi 7) पद्ये (6/1)

रेक्या - रेक्या - धनेन - by the wealth.

रेक्यु - wealth ( Nighantu 2-10 ) हेतौ तृतीया । सुपां सु-उह् इति  
 तृतीयास्थले व्या ।

अस्वन् - भद्रतमं - good.

स्वन् - स्वन्ति - to shine ( छान्दसः ) स्वन् + क्ति - स्वन् - शोभनं -  
 good. नास्ति स्वन्-तरः यस्मात् तत् अस्वन् - best ( cf अनुत्तमं -  
 Gita 7-18 ) - शुभम् । पद्ये । अस्वनः । सुपां सु-उह् इति षष्ठ्या लुक् ।  
 अस्वन् - of weal.

साद्रा - अमङ्गलं - evil, woe.

शद् - शीयते - to depress. शद् + र - शद्र ( Unadi 178 ) ।

शद्र + अण् - शाद्र । शाद्र - अकल्याण । आ in place of षष्ठी by  
 सुपां सु-उह् etc (vide 43-11 )

उशे-उरुः - उशु-वरः - ईश्वरः - Lord.

वश् - ( उश् ) वष्टि - to command, to rule

वेद - वेदि - I know.

विद् + लट् मि । णल् ( लिट् ) in place of मि by विदो लटो वा  
 (3-4-83) । वेद् becomes वेदा by द्वचो etc (6-3-135)

अपा - अपावान् - Holy. (O Holy One)

अपः—Rectitude. अप+अच् by अर्गा आदिभ्यः अच् (5-2-127)  
—अपः=holy. A noun becomes adjective by the addition of अच्. सुपां सु-सुक् इति सम्बोधनस्थले वा ।

ब्राह्मन्—ब्राह्मन्—ब्राह्मन्—तारय = save.

ब्रे—ब्रायते = to save. छोट्—ध्वम् । गौरवे बहुवचनम् ।

य changes to य् and then to ज् । य-जयोर ऐक्यम् ।

#### IV टिप्पणी ( Remark ) :—

(i) Maha Ratu Zarathushtra lays down here the principle that we should rise above both good and evil—not only should we resist the temptation of the evil, but subdue the lure of the good as well. This is to say that we should not allow ourselves to be swayed too much for doing a particular good act—not to be so much anxious for achieving the result, as to overlook the worth of the means, or lose peace of mind for its sake.

Equanimity of the mind ( हामो मन्यु—Yas 31-7) is the greater good, and we should never lose sight of that ideal.

Gita expresses the idea when it says

शुभाशुभ परिचारी भक्तिमान् यः स मे प्रियः । ( 12-17 )

शुभाशुभफलैर् एव मोक्षसे कर्मबन्धनैः (9-24)

Rise above शुभ and अशुभ ( good and evil )

This is not relinquishment of the ideal of doing good always but only a caution, that over anxiety for success is to be avoided. This is known as निष्काम कर्म—मा फलेषु कदाचन (Gita 2-47)

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

Thus the Bhagavata Purana asks us to conquer Satwa Guna (Spenta Manyu) with the help of नरेपेक्ष or Kshathram

रजम् तमश् चाभिव्येक्ष्य सत्त्वसंसेवया मुनिः ।

सत्त्वं चाभिव्येद्य युक्तो नरेपक्ष्येण शान्तधीः ॥

Bhagavat 11-25-35

Rise above the Gunas.

This is why Atharvan Zarathustra closely associates Kshathram (Detachment) with esoteric religion or चिस्ति, as Jamaspa had achieved (Yas 51-18)

हरकेरा फतेद् ओ ङ्क पयधाम दाद् ।

पीशे ओ बक शुद् मुराद् ओ बीसुराद् ॥

Masnavi 5—4059

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

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

Gita calls this to be the stage of *Nistraigunya*

त्रैशुभविषया वेदा निस्त्रैशुभ्य भवात्तु न ।

निर्दुन्दो निव्यसत्त्वस्थो नियोगक्षेम आत्मवान् ॥

Gita 2-45

Mahabharata gives to it, the name of मुक्ति (Salvation)

सुखदुःखे समे यत्न्य कामालाभौ वयाजयौ ।  
इहाहयौ भयोद्देगौ सर्पथा मुक्तः एव सः ॥

Santi Parva 294-37

He has no thought of pleasure or pain, loss or gain, victory or defeat.

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

Jalal, the Apostle of Sufism says of this state.

कूर भम अज्ञ धरिरे खोदा बीना वदु ।  
मोक्तो जाए एशक इन वाशद बेयु ॥

Masnavi 3-2363.

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

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

“तू” “तू” करता तू भया सुममे रही न “हूँ” ।  
बारि तेरे नाम पर जित दे खुँवित तू ॥

Kabir—Sakhi 18-105

“By thinking of You, and You alone, I have become “You”  
There is no “I” left in me. Glory be to Thy name, wherever I  
look up, I see only You.” This is assimilation with God  
(मात ए तू)

मोफ्त बीजारम ज धरिरे वाते तु ।  
धरिरे ननुद आनके ओ छुद माते तु ॥

Masnavi 3-1337

८ । ताइश जी नाओ प्यओथनाइश व्येन्ते,  
यएषु अस् पइरी पोउरुव्यो इध्वेजो ।  
व्यत् अस् अओज्याओ नाइद्याओछ्हेम्,  
ध्वह्वा मज्जदा आंस्ता उवातह्वा ।  
योइ नोइत् अपेम् मन्यन्ता,  
अएइव्यो दूहरे वोहू अस् मनो ॥

I अन्वय (Prose order) :—

ते हि नः च्यौत्नैः भ्यन्ते ( they shudder at our deeds ) येषु अस् परि  
पौर्यः अत्येजः ( in whom there is great doubt ) यत् अस् ओह्यां  
नाभ्यासम् ( as we face dangers ) त्वत्त्य मज्जदा अंशिता उवातित्य ( par-  
takers in your dispensation Mazda ) ये नो इत् अर्षं मन्यन्ते ( those  
who do not respect Rectitude ) एभ्यः ननु मनस् दूरे अत्यति ( Con-  
science shrinks away from them )

II अनुवाद (Translation) :—

They in whom there is exceeding doubt, tremble at  
our enterprise, when we, O Mazda, trustful in your  
dispensation, challenge dangers. They who do not care for

Rectitude,—from them, Conscience shrinks away. (If one persistently refuses to act upto the dictates of Conscience, it dies out, reducing the man to the level of a brute ).

### III टीका (Word-note) :—

भ्यन्ते = विभ्यति = are terrified

भी—विभेति । अदादिः, आत्मनेपदम् । लट् अन्ते = भ्यन्ते ।

परि=परितः = around

पौर्ष्वः = supreme, great.

objective to अत्येजः ।

अत्येजः = कम्पनं = सन्देहः = oscillation, doubt

एज = एजते = to tremble

अति + एज् + अल् = अत्येजः ।

ओह्याः = क्लेशान् = troubles

उह-ओहति = to torment उह + ष्यत् = ओह्य, क्लेशः । स्त्रियाम् आप् ।  
object of नाश्यासाम् । द्वितीया (2/3)

नाश्यासाम् = नाश्यासाम् = अन्विच्छामः = we seek

नाश = नाशति = to seek. अत्र दिवादिः । नाश + लेट् मि = नाश्यासाम् ।  
स comes by सिच् बहुलं etc ( 3-1-34 ) Final इ elides by इतश्च  
etc ( 3-4-97 ). singular for plural ( मि for मस् ) by  
सुप्-लिट् etc.

अंशिता = अंशिता = sharer, co-worker

अंश् — अंशयति = to partake अंश् + तृच् = अंशिता ।

उर्वात = उर्वात = task, work

उर्वत = soul ( 30-11, 50-7 )

उर्वात = vow ( 44-10 )

मन्थन्ते = आद्वियन्ते = entertain.

अस् = असति = अपगच्छति = goes out

अस = गति-दीप्ति-आदानेपु = to go

अस् + कट् ति । ति elides by मन्थे षस ह्रस्व etc ( 2-4-80 ).

### IV टिप्पणी (Remark) :—

This Rik presents three points—

(i) Scepticism is injurious to higher life.

इन तरहद हज्ज ओ जन्दानी बुषद  
कय बेनुगजारद के जान सद् खद ॥

Masnavi 3-488

Doubt acts like a prison. It does not allow the man to proceed to any direction.

(ii) Those who have faith in Mazda can face any difficulty.

आनचे खौके दीगरान आन अम्ने तुस्त ।  
कत कवी अज बहर ओ मुषे खानेद सुस्त ॥

Masnavi 2-1380

The swan is not afraid of the sea, the cock is.

(iii) If one persistently neglects the dictates of Conscience, it dwindles away. As Maharshi Kabir, the great protagonist of Gathic Cisti in India ( The Indian School of Sufism ) beautifully states,

खट्टा मिठा चरधरा जिह्वा सब कुछ लेय ।  
चोर ओ कुला मिली गया पाहारा किसका थैय ॥

Sakhi 72—1

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

६ । योइ स्पेन्ताम् आर्मइतिम्  
ध्वक्षा मज्जदा वेरेरुधाम् विदुषो ।  
दुश्-प्यओधना अवज्जत्,  
वड्हेउश एविस्ती मनड्हो ।  
अएइव्यो मश् अषा स्यज्जत्,  
यवत् अझत् अउरूना खूफ्खा ॥

#### I अन्वय (Prose order) :—

वे त्वस्य वृदां स्पेन्तां आरमति विद्वान् मज्जदा (those who, aware of your noble Faith, O Mazda) दुश्-प्यौत्सेन अवज्जति (disserve by misconduct) वसोः मनमः अवित्तः (ignorant of Conscience) एभ्यः मस् अषा सीदति (from them Rectitude recedes) यावत् अस्मद् आरणाः खूफ्खाः (as wild beasts from us).

#### II अनुवाद (Translation) :—

Those who are well-acquainted with Thy noble Faith, O Mazda, and yet disserve by misconduct, as if ignorant of Conscience, from them Rectitude recedes, as wild beasts do from us.

#### III टीका (Word-note)—

त्वस्य = तव = your.

वृग्वां = महतीं = great.

वृह-वृहति = to grow. वृह + क् = वृग्ध । ह is changed to ष by extension of च वृह-मुह etc (8-2-33)

विदुषः = विद्वान् = cognisant.

द्वितीया in place of त्रथमा by सुप् तिङ्-उपग्रह etc.

दुश्-प्यौत्सा = दुष्कर्मणा = by evil deeds.

आ in place of तृतीया by सुपां सु-लृक् etc

अव-यज्जते = अपसापयति = contra-serve.

अवित्ती = अवित्तः = अज्ञः = ignorant.

विद्-वेत्ति = to know. विद् + क् = वित्त' (ज्ञानं) । वित्त + इति (5-2-88) = वित्ती (wise). न वित्ती = अवित्ती ।

Sans वत् = Zend स्त

मस् = सम् = सर्वथा

सीदत् = सीदति = संकुचति = shrinks.

सद्-सीदति = to decline. सद् + लेट् ति = सीदत् । इ elides by इलश्च etc. (3-4-97) ई of सी changes to ष । सु (ज) comes by पारस्कर etc (6-1-157) ( vide 32-4 )

खूफ्ख-तिर्यग् = animals.

खूफ् ( तिरस् ) स्तृणोति ( गच्छति ) इति खूफ्ख ।  
( Vide 28-5, 34-5 )

#### IV टिप्पणी (Remark) :—

It is the practice of religion and not its mere profession, that can save a man. As Hafiz says

सुरकेलीं दारम ज्ञ दानेशमन्वे मज्जलीस वाज्ज पुर्स ।  
तीचा कर्माधान चेरा खुद तीचा कमतर मीकुनन्द ॥

Divan (132)

How is it that those who prescribe the rules of purity do not themselves practise them ?

१० । अह्मा वड्हेउश् मर्नड्हो प्यओध्ना,  
वओचत् गरेवाम् हुख्तुश् ।  
स्पेन्ताम् चा आर्मइतीम्,  
दामीम् वीद्राओ द्विथाम् अपह्मा ।  
ता चा वीस्या अहुरा श्वह्नी,  
मज्जदा ख्पथोइ आ वोयथा ॥

#### I अन्वय ( Prose order ) :—

अस्य वसोः मनसः त्वयौज्ञ' ( the function of this conscience )  
मुकतुः गुमां बोचत् ( wiseman states acceptance ) स्पेन्तां च आरमति  
( and noble faith ) अपत्य द्वितं धामि विद्राम् ( I consider to be  
the benign root of Rectitude ) ता च विद्म' अहुर ( all this, O  
Ahura ) त्वस्मिन् श्वेअं आ वेत्रा मज्जदा ( are interlaced in your non-  
chalance, O Mazda )

#### II अनुवाद ( Translation ) :—

Sages have told acceptance (of activity) to be the course

of Conscience. I consider noble Faith to be the benign root of rectitude. All these, O Mazda, are contingent on Thy nonchalance.

#### III टीका ( Word-note ) :—

गुमां—ग्रहणं—acceptance

ग्रह+अल्-एभ । ग becomes ग् by ग्रहि-ज्या etc (6-1-16)  
and इ becomes भ by the vartika इ-ग्रहोर् भः ।

धामिः—मूलं—source.

ध्मा—धमति—to breathe. ध्मा+इ-धामि ( Unadi 567 )

द्वितं—कल्याणं—beneficial

त्वस्मिन्—त्वदीये—in yours.

वेत्रम्—अवलम्बित—contingent

वे—वयते—to weave. वे+त्र-वेत्र ( unadi 608 ). आ in  
place of प्रवमा by सुपां सु-छक् etc. cf भूरि स्वात्रा  
( Rig 10-125-3 ).

#### IV टिप्पणी ( Remark ) :—

(i) Activity is the basis of rectitude. The Gita says that renunciation of activity is also an act—the act of renouncing.

न कर्मणाम् अनारम्भान् नैष्कर्म्यं पुरुषो अश्नुते ।

न च संन्यसनाद् एव सिद्धिं समधिगच्छति ॥

Gita 3-4

Mahabharata says

कृतम् एवा अकृताच् श्रेयो न पापीयो अस्त्य् अकर्मणः ।

Santi Parva 75-30

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

(ii) आरमति means 'Yes-mindedness' or Faith. This involves Faith in activity (faith in the efficacy of action) i. e. कर्मनिष्ठा as against reclusion or renunciation of action.

Faith is optimistic. It encourages enterprise and disparages timidity.

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

सुम्भेशान बज्र खीफे घम दर अयने घम ।

दर पये हृष्टी फतादह् दर अदम ॥

Masnavi 3-2207

११ । अत् तोइ उवे हउर्वाओस् चा,

खरेथाइ आ अमेरेतताओस् चा ।

वड्हेउस् खषथा मनड्ढो,

अपा मत् आर्मइतिश् वखिस्त ।

उत् यूइती तेवीपी,

ताइश् आ मजदा वीद्वएषाम् ध्वोइ अही ॥

I अन्वय (Prose order) :—

अत् सर्वासु च अमृतात्सि च उमौ ते आ खरतः ( Now spirituality and immortality both flow from you ) वसोः मनसः क्षमा आरमतिः अपवा स्मत् वखसि ( nonchalance of conscience, and faith also flow with rectitude ) उत यूतिः तचिपी ( and endurance and power ) हे मजदा, तेः आ त्वम् विद्वौ असि । ( with all these, Mazda, you belong to the wise )

II अनुवाद (Translation) :—

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

III टीका (Word-note) :—

ते-तव-त्वत्- from you.

पद्ये in place of पद्यमी by सुप्-तिङ् उपप्रह etc.

खरतः-प्रवहतः-both flow

खल-खर- to go. लट्-त्सु ( यद्वा-स्व-स्वरति- to go )

( Nighantu 2-14-54 )

स्मत्-सह- with

वखसि-वहति- flow.

वख-वखति- to go. वख+लेट्ति-वखसि । स comes by सिष् बहुलं etc ( 3-1-34 ). Final इ elides by इत्थ etc ( 3-4-97 )

-वखस्तु ।

उत-and.

“समुच्चये विकल्पे च” इति हेमचन्द्रः ।

यूति-संहति—consolidation.

यू-युनाति—to unite. यु+क्ति=यूति। by कति=यूति etc.  
( 3-3-9 )

तविषी—शक्ति—strength.

तविषी—strength. (Nighantu 2-9 )

विदूषां—विज्ञानां—of the wise

त्वे—त्वम्—you.

के ( ए ) in place of प्रथमा by सुपा सु-उक् etc.

#### IV टिप्पणी ( Remark ) :—

There are two points in this Rik.

(i) Mazda is the source of all that is valuable in life.

महान् प्रसुर् वै उरुवः सत्त्वस्यैवः प्रवर्तकः ।

मुनिमलाम् इमां प्राप्तिम् ईशानो ज्योतिर् अव्ययः ॥

Swetaswatara Upanisad 3-12

The great Lord is pre-eminently the promoter of Satwa Guna, the pure eternal light.

(ii) Knowledge is the way to God.

श्रद्धावान् लभते ज्ञानम् तत्परः संयतोन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिम् अचिरेणा अधिगच्छति ॥

Gita 4-39

१२ । कत् तोइ राजरे कत् वषी,

कत् वा स्तुतो कत् वा यस्नधा ।

श्रूइघाइ मज्जदा फ्रा वओचा,

या वीदायात् अपीशू राफ्नांम् ।

सीपा नाओ अपा पयो,

वइहेउशू खएतेंग् मनडहो ॥

#### I अन्वय ( Prose order ) :—

कत् ते राजरेः कत् वशिः ( what are your laws and what are your designs ) कत् वा स्तुते कः वः यज्ञः ( which is your praise and which worship ). श्रुय्ये मज्जदा प्रवच ( for my hearing, Mazda, tell ) वत् राज्ञो आशिर्व विदुष्यात् ( that it may grant us the benefit of Thy guidance ) शिव नः आवायाः पथं ( teach us the path of Rectitude ) वसोः मनसः स्वतां ( the selfhood of conscience )

#### II अनुवाद ( Translation ) :—

What are your laws, O Mazda, and what is your design ? Which is your praise and which your worship ? Tell us Mazda, let us hear, so that it may grant us the good fortune of your guidance. Teach us the path of Rectitude, which is the selfhood ( characteristic expression ) of Conscience.

## III टीका (Word-note):—

राजः—विधिः—law.

राज—राजते—to prevail. राज+अर—राज ( unadi 419 ) ए in place of प्रथमा by सुपां सु-लुक् etc.

वशिः—इच्छा—desire

वश—वटि—to desire. वश्+इ—वशि ( unadi 537 ). In place of प्रथमा the final इ becomes long by सुपां सु-लुक् etc.

स्तुतः—स्तुतम्—स्तुतिः—praise.

स्तु+क्त—स्तुतम्। by नर्मुसके etc (3-3-114) सु in place of प्रथमा by सुपां सु-लुक् etc.

यन्नस्य—यन्नः—यज्ञः—worship

यज्ञी in place of प्रथमा by व्यत्यायो बहुलम् ( 3-1-85 )

शुभ्यै—शृण्वानि—I would hear.

शु+लोट् आनि। श्यै in place of आनि by extension of the rule क्रिया समभिहारे लोट् etc ( 3-4-2 )

वच—वृहि—tell

वच—वक्ति—to tell. अत्र तुदादिः—वचति। लोट् हि। its object is तद् ( understood )

या=यद्—which.

nominative of विधायात्। [ It relates to तद् (understood) ]  
सुपां सु-लुक् इति प्रथमा स्थले वा।

विधायात्—विद्व्यात्—would bring about

वि+धा—विद्वधाति—to work out. अत्र अदादिः। लिट् यात्।

आक्षिप्—आक्षिपं—good fortune

object of विधायात्। द्वितीया elides by सुपां सु-लुक् etc

राक्षाम्—अनुशासनानाम्—of directions.

रास—रासते—to utter. रास्+अन् ( unadi 162 )—रासन्—direction वृषी ( 6/3 )—राक्षाम्।

शिष—वृहि—tell.

शास्—शास्ति—to tell. अत्र तुदादिः। शास्+लोट् हि। शास् becomes शिष by analogy of शास इद् ( 6-4-34 )

पथः—पथं—path.

पथ is a variant of पथिन्। cf the dictum सौर अन्तसोर लोपः। object of शिष। सु in place of द्वितीया by सुपां सु-लुक् etc

स्वताः—स्वता=स्वरूपं=own nature

object of शिष। ( 2/3 ) स्वतास्—स्वताह्।

## IV. टिप्पणी (Remark)

The Prophet wants to know how the aspirant should behave.

स्थितप्रज्ञस्य वा भाषा समाधिस्थस्य केशव।

स्थितधीः किं प्रभाषेत किम् आसीत् व्रजेत किम् ॥

Gita 2-54

१३। तेम् अद्वानेम् अहुरा,

येम् मोहं प्रओश् वडहेउश् मनइहो।

दएनाओ सओप्यन्ताम्,

या हूकेरेता अपा चीत् उवाख्पत्।

बत् चिविस्ता हुदान्यो माम्देम्,

मज्दा येष्वा तू दधेम् ॥

## I अन्वय (Prose order) :—

तम् अन्वयं अहुरा ( that path, O Ahura ) यं मे वतोः मनसः अन्नवस्  
( which you told me to be of Conscience ) त्योष्यन्ताम् दीनाय  
( as the religion of the prophets ) यः सु-कृता अपां चित् वर्धति  
( which by good deeds promotes Rectitude ) यत् सुधाभ्यः मिग्धं  
वीचस्ते ( which brings to righteous, recompense ) मज्दा यस्य त्वं  
ददः ( of which, O Mazda, you are the giver )

## II अनुवाद (Translation) :—

About that path, O Ahura, which You told me to be of  
Conscience, and which happens to be the religion of all  
the prophets, and which, by good deeds, promotes rectitude  
as well, and which brings to the righteous, recompense, of  
which you are the giver.

## III टीका (Word-note) :—

अध्वानं - पन्थानं - path

object of शिष्य ( understood ( vide 31 2, 44-3 )

अन्नवस् - अन्नवस् - अन्नवः - you told

अ - अन्नवति - to tell. ( छान्दसः ) अ + अन्न + वस् = अन्नवस् । अ elides  
बहुलं छन्दसि etc ( 6-4-75 )

दीनाय - देनाय - for religion.

चतुर्थी by the dictum कृपि सम्प्रदासमाने चतुर्थी ।

त्योष्यन्ताम् - योगिभेदानाम् - of the Apostles.

सु - सुनोति - to unite. सु + स्यत् - सौष्यत् । those who are  
united with God. षष्ठी (6/3)

वा - यः - which

adjective to अन्वा understood. वा in place of प्रथमा by  
सुपां सु-लृक् etc

स-कृता - सुकर्मणा - by good deeds.

कृ + क - कृतं - deeds. नपुंसके भावे क ( 3-3-114 ) करणे तृतीया ।  
आ in place of तृतीया by सुपां सु-लृक् etc.

अपा - अपां - धर्म - Rectitude.

object of वर्धति । विभक्ति elides by सुपां सु-लृक् etc.

वर्धव - वर्धति - वर्द्धयति - promotes.

वृच् - वर्चते - to flourish. वृच् + लेट् ति वर्धति । स comes by  
सिक्बहुलं लेटि ( 3-1-34 ) Final इ elides by इत्थ लोपः ( 3-4-97 )

यत् - यः - which

adjective to अन्वा ( understood ) neuter in place of mas-  
culine by सुप् तिह् उपग्रह etc.

वीचस्ते - आनयति - brings.

वीच - वीचति - to bring. आत्मनेपदम् । वीच् + लेट् ते - वीचस्ते ।  
स comes by सिक् बहुलं etc.

सुधा - सुकर्मा - good worker

सु + धा + क्विप् = सुधा ।

मीज्दम् - मीहं - पुरस्कार - rewards.

object of वीचस्ते ।

मिह - मेहति - to shower. मिह + क - मीह । इ is changed into  
ड by हो डः ( 8-2-31 )

( vide 44-18, 44-19, 46-19, 49-9, 53-7 )

दात्रः - दाता - giver

दा + प्र - दात्र ( unadi 608 )

Neuter in place of masculine by सुप्-तिङ्-उपमहृ etc.  
त्वष्टा छद्मः विद्धानु रायः ( Rig 9-54-21 )

#### IV टिप्पणी ( Remark ) :—

The way of all the saints ( *saoshyants* ) may be said to be one only. For in essential matters, there is no difference between one prophet and another.

ज्ञानके शुद्ध भमभुद्धं ज्ञानं एकं बीशं नीस्त ।  
कीशदा ज्ञानं सद् जज्ञं एकं कीशं नीस्त ॥

Masnavi 3-2124

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

१४ । तद् जी मज्जदा वडरीम्,  
अस्तुवइते उस्तानाइ दाता ।  
वडहेउश् प्यओथना मनडहो,  
योह जी गेउश् वेरेजेने अज्याओ ।  
श्माकाम् हुचिस्तीम् अहुरा,  
स्वतेउश् अपा प्रादो वेरेजेना ।

#### I अन्वय ( Prose order ) :—

तद् हि मज्जदा वरं (that boon O Mazda) अस्तिवते उस्तानाय दात

(grant to the embodied up-mind) वरः मनसः च्चवीत्नेन (by the deeds of Conscience) यद् हि अज्यायाः योः वडहे (which is for the improvement of the living world) श्माकां सुशितिं अहुरा (your instructions O Ahura) अपायाः कतोः प्रादाः (give for the duties of Rectitude) वृजानि (I would do).

#### II अनुवाद ( Translation ) :—

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

#### III टीका ( Word-note ) :—

वर्यं = वरं = boon.

वर+य (स्वार्थे) = वर्यं ।

अस्तिवत् = पिन्जरबुक्त = bony (cage of bones.)  
adjective to उस्तानाय ।

ऊस्तान = अधि-चित्तम् = up-mind

उश ( उश् ) तनुः (mind) = better mind.

dative of दात ।

(vide 31-11, 33-14)

दात = दच्छत = give

दा + छोट त । नीरवे बहुवचनम् ।

त becomes ता by द्व्यचो etc (6-3-135)

वडहे=वडहौ = for improvement

यद् = वर्हति = to grow. अन्तर्भावित (implied)

णिव् = to develop. बृह् + ल्युट् = वर्धण ।  
तादर्थ्ये चतुर्थी स्थले अधिकरण विचक्षया समाधी ।  
Sans इ = Zend ञ ।

अज्यायाः = सजीवायाः = (of) populous

अज् - अजति = to procreate ( अज् = धी = to procreate—Panini  
2-9-56)

अज् + ययप = अज्या = big with child.  
adjective to गोः ।  
(vide 29-5, 44-6, 46-19)

कृतीः = कृतवे = for duty.

तादर्थ्ये चतुर्थी । षष्ठी in place of चतुर्थी by चतुर्थ्यै etc (2-3-62)

प्रदास् = प्रदेहि = give

प्र + दा + ङेत् सि । इ of सि elides by इतश्च etc (3-4-97) ङेत् is  
optative by लिङ्ग्ये ङेत् (3-4-7)

ब्रूजानि = ब्रूहानि = साधयेयम् = I would do

ब्रूह् - ब्रूहति = to attempt. लोट् आनि ।

#### IV टिप्पणी ( Remark ) :—

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

लोकसंग्रहम् एवापि संपश्यन् कर्तुम् अर्हसि ।

3-20

"You may as well take लोकसंग्रह for your guidance"

लोकसंग्रह means "integration of the Society". This mantra  
of the Gatha may have been the source of the Gita.

१५ । मज्जदा अत् मोइ वहिस्ता,  
स्रवाओस् चा व्यओथना चा वओचा ।  
ता त् वोह् मनड्हा,  
अपा चा इपुदेस् स्तुतो ।  
क्ष्माका ख्पथा अहुरा फेरपेम्,  
वस्ना ह्इध्येम् दाओ अह्स् ।

#### I अन्वय (Prose order) :—

हे मज्जदा, अत् मे वहिस्ताः श्रवाः न व्यौत्नाः न वच (O Mazda now  
tell me about best words and deed's तत् त्वं वसु-मनसा अपां च  
ईषण्यम् स्तुतः (and then you, belauded, send Conscience and  
Rectitude) अहुरा, क्ष्माकं क्षप्रं श्रेषामि (O Ahura. I seek your  
nonchalance) वस्नेन सत्त्वं अह्स् दास् (through will, give true life)

#### II अनुवाद (Translation) :—

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

#### III टीका (Word-note) :—

श्रवाः = कथाः = words

धृयते इति श्रवा (that which is heard) object of वच ।  
द्वितीया (2/3)

च्यौत्नाः = क्रिया = deeds

object of वच् । चिन्तित् elides by सुप् सु-लृक् etc

ईषध्वम् = प्रेरव = send

ईषते = to give ( गणदर्पण ) । ईष + लोट्, ध्वम् cf इषुष्यति = to wish (Nighantu 3-17) = to wish for others = to send.

इषुष्येव मरुतो रोषत्योः (Rig 1-122-1)

प्रेषामि = इच्छामि = I wish.

इष - इच्छति = to wish. अत्र तुदादिः ।

प्र + इष + लोट् मि । इ of मि elides by इत्थ etc (3-4-97)

वरता = वरनेन = संकल्पेन = through good will

वश् - वष्टि = to wish. वश् + त + वरन (Unadi 293). करणे तृतीया ।

चिन्तित् elides by सुप् सु-लृक् etc

दास् - देहि = give

दा + लोट् सि - दासि । इ elides by इत्थ etc लोट् is also optative by लिङ्गै लोट् (3-4-7)

#### IV टीपनी (Remark) :—

Desire for pleasure should be discarded, but not desire for the good. Without the desire for, Self-realisation or God-realisation, life becomes blank, mere darkness. Such desire is वरन ।

तांस् ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ।

Isha Upanishad

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

Resolution is the only way by which a man's ideal can become actual.

असूर्या नाम ते लोकाः अन्धेन तमसावृताः

तांस् ते प्रेत्याभि गच्छन्ति ये के चात्महनो जनाः ॥

Isa upanishad—1

Those who smother every resolution, live in an atmosphere of dense darkness. This is tantamount to killing the self. *So have aspiration but not desire.*

हरचे दारी तु ज माल ओ पीशेद ।

नेद् तलष बुद् अक्वल ओ अन्दीशेद् ॥

Masnavi 3-1449

Everything that thou hast of wealth and handicraft, was it not at first a quest and a thought ?

गर गरान ओ गर क्षेताबन्हेद् बुवद् ।

आनके सुवन्देहस्त बावन्देद् बुवद् ॥

Masnavi 3-978

Whether speedily or slowly, he who is a seeker, will he a finder.

Development of personality is said to be the highest good. This is to be attained through the satisfaction of all rational desires.

Personality is the implication of the Higher Self. The one principle of life that Hegel lays down is, 'Be a Person'.

१ । मूल-मन्त्रम् ( यथा अह् )

होँ—यथा अह् बह्यो अथा रतुश्,  
अथात् चीत् ह्या ।

वंहेउश् दज्दा मनहो य्यभोधननाम्,  
अहेउश् मज्दाइ ।

क्षत्रं च अहुराइ आ,  
यिम् त्रिगुच्यो ददत् वास्तारेभ— हो ॥

२ । जरथुश्च-प्रशस्तिः

माता जरथुश्चः पिता जरथुश्चः,  
सखा जरथुश्चः सखी जरथुश्चः ।

सर्वस्वं मे जरथुश्चो दयालुर्,  
मान्यं जाने नैव जाने न जाने ॥

उशतवहती—आहरी त्रिष्टुम् ( Suktas 43, 44, 45, 46 )

सप्तमी

उशतवती—कल्याणमयी  
Suktam - 43-1

१ । उस्ता अह्नाइ यद्वाइ उस्ता कलाइ चीत्,  
वसे-खुपयांस् मज्दाओ दायात् अहुरो ।  
उतयूइती तेवीपीम् गत् तोइ वसेमी,  
अपेम् देरेघाइ तत् मोइ दाओ आर्मइते ।  
रायो अपीश् वडहेउश् गपम् मनइहो ॥

I अन्वय ( Prose order ) :-

उस्तं अज्ने ( that is good for him ) यस्मै कस्मै चित् [ चत् ] उस्तं  
( which is good for any body whosoever ) वसे-क्षयन् अहुरः मज्दाः  
दायात् ( may self-ruler Ahura Mazda give ) उतयूति तविषी ( close  
consolidation and strength ) यत् तस्व प्रगामि ( which I desire  
from him ) हे आरमते अपां धरथ्यै तत् मे दास् ( O faith, for upholding  
Rectitude, so give me ) रायः आशिर्ष वदोः मनसः गयम् ( the grace  
of fortune and the course of conscience )

## II अनुवाद (Translation) :—

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

## III टीका (Word-note) :—

उद्यता = उद्यतं = कल्याणं = welfare.

वश = वशि = to wish. वश् + क्त = उद्यतं ।

क्त makes a noun by नपुंसके etc (3-3-114) आ in place of प्रथमा by सुपां सु-लृक् etc (cf वषट् = वशट् )

अस्मी = for him.

चतुर्थी is induced by उद्यतं by गमः स्वस्ति etc (2-3-16)

वशे-क्षयस् = इच्छापतिः = Self-ruler.

वशः = इच्छा । क्षयस् = प्रभुः । वश = to wish

वश् + अल् = वशः । क्षि - क्षयति = to rule (Nighantu 2—11)

वशोक्षयस्

क्षि + कर्त्तृन् = क्षयस् by सृपि-बुद्धोः कसुन् (3-4-17)

वशे क्षयस् = वशो-क्षयस् । Tatpuruṣa Samāsa by सप्तमी शोन्तैः (2-1-40) सप्तमी does not elide by हल-अदन्तात् etc (6-3-9) (vide 50-9).

दायात् = दयात् = may give.

दा = ददाति = to give. अत्र अदादिः । लिङ् घात्

उद्यतयूति = कर्मसंहति = close consolidation.

उत्ता यूतिः = उत-यूतिः । कर्मधारय समासः । उत = woven, from वे चयति = to weave वे + क्त = उत ।

यूति = consolidation from यू - यूनाति = to unite यु + क्ति = यूति । उ becomes long by ऊति-यूति etc (3-3-97) object of दयात् । in place of द्वितीया, final इ becomes long by सुपां सु-लृक् etc (7-1-39)

तथिर्षी = शक्ति = strength.

तथिर्षी = strength (Nighantu 2-9 )

cf तवानंस्तन in Persian.

object of दयात् । द्वितीया elides by सुपां सु-लृक् etc

गन् = जत् = यत् = that.

object of वशामि ।

ग = ज (vide कूदोश्चुः 7-4-62)

ज = य = (Vararuci—आदेर् योजः 2-31)

ते = तस्मात् = from Him.

ए in place of पचमी by सुपां सु-लृक् etc

धरध्वै = धर्तुम् = to uphold.

धृ + ध्वैः । ध्वै is Vedic धुम्न् by धुमध्वै से-सेन etc (3-4-9)

दास् = देहि = give.

दा + लेट् सि । इ of सि elides by इतश्च etc (3-4-97) लेट् is also optative by लिङ्ध्वै लेट् (3-4-7)

रायः = सम्पद् = of affluence.

रै = wealth (Nighantu 2-10) । षष्ठी (6/1)

अनामृणः कृविद् आद् अस्य रायः (Rig 1-33-1)

आशिष् = आशिषं = blessing.

object of दास् । द्वितीया elides by सुपां सु-लृक् etc

मर्यं = गति = course.

गा—जिगति = to go (Nighantu 2-14-113)

गा + व = गायः । object of दाम् ।

#### IV टिप्पणी ( Remark ) :—

Maha-Ratu Zarathustra lays down here the fundamental rule of Ethics, viz, "Do to others, as you would, that they should do to you."

Jesus Christ calls this the "golden rule" of life and it is called here "golden grace" ( राखो अशीष् )

Kant has established this principle to be the sole criterion of duty—universalise your conduct.

Jalal expresses the idea very beautifully.

नकरो मन अज चरमे तु आवाज्ज दाद ।

के मनम तु तु मनी दर एसे हाद ॥

Masnavi 2—103

I find my image reflected in your eye ( I find myself in you ), and it shouts "I am you, and you are I, for both of us have grown from the same common seed."

२ । अत् चा अह्माइ वीस्पनांस् वहिश्तेम्,  
खाथ्रोया ना खाथेम् दइदीता ।  
ध्वा चीचीध्वा स्पेनिश्ता मइन्यू मज्जदा,  
या दाओ अपा वइहेउश् मायाओ मनइहो ।  
वीस्या अयारे दरेगो-ज्यातेउश् उवांदइहा ॥

#### I अन्वय (Prose order) :—

अत् च अस्माय विश्वानां वहिष्ठं ( now to me, the greatest of all )  
खात्रायाः नू खात्रं ददत ( give the holiness of holiness ) एवम् चिकिष्य  
स्पेनिष्ठं मन्युं मज्जदा ( O Mazda, inspire best propensity ) यथा  
अथार्यं वसोः मनसः मायां दास् ( so that it may for Rectitude award  
the strength of Conscience ) विश्वाय अहरे ( for all time ) वत्संता  
दीर्घ-ज्वातेः ( for a long life of delight )

#### II अनुवाद (Translation) :—

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

#### III टीका ( Word-note ) :—

अस्माय = मह्यम् = to me

dative of ददत ।

खात्रुयाः = खात्रायाः = शुचितायाः = of holiness.

खात्रु is a variant of खात्रा as कांक् is of क्रीडा ( Rig 9-20-7 ) or पाटु is of पाद ( Rig 10-27-4 )

खात्रा = स्वात्रा = शुचिता । षष्ठी ( 6/1 )

ना = नू = अपि = too.

खात्रा = पवित्रता = holiness

स्वात्रा = पवित्रता ( Nighantu 4-2-14 ) object of ददत ( vide 28-2, 31-7, 33-9, 53-6 )

ददत-प्रयच्छत = give

दद-ददते दाने = to give ( गणदर्पण ) दद + लोट् त

त्वा = त्वम् = you.

द्वितीया in place of प्रथमा by सुप्-तिह्-उपग्रह etc.

चिचिष्व = चिचिष्व = provide.

चि-चयते = to procure. अत्र सुदोलादिः ।

चि + लोट् ध्वम् = चिचिष्वम् । म elides in analogy with the rule यञ्ध्वेन इति ( 7-1-43 ) = चिचिष्व । ध्व becomes ध्वा by अन्येषाम् अपि etc ( 6-3-17 ) [ चि also means to kindle, cf अग्नि-चयन ]

स्वेनिष्ठ = स्वनिष्ठ = brightest.

स्वन्-स्वनति = to shine, ( छान्दसः )

स्वन् + अ = स्वनः ( bright ) स्वन् + श्ठ = स्वनिष्ठ । adjective to मन्यं ।  
आ in place of द्वितीया by सुपां सु-लुक् etc.

मन्यु = मन्युम् = प्रवृत्ति = propensity.

object of चिचिष्व । in place of द्वितीया, the final ष becomes long by सुपां सु-लुक् etc.

[ मन्यु = Spirit - (i) When spoken of Mazda, it means Divine energy or power (ii) When spoken of men, it means propensity or mentality (iii) When spoken of Nature, it means the two forces centripetal and centrifugal—Spenta and Angra ]

या = यः मन्युः = which propensity.

आ in place of सु (1/1) by सुपां सु-लुक् etc

दात् = दात् = दद्यात् = would give

द + लेट् सि = दात् । इ elides by इत्थ etc ( 3-4-97 ). change of person ( सि in place of ति ) by सुप् तिह्-उपग्रह etc.

अया = अवायै = for Rectitude

तादर्थ्ये चतुर्थी । चतुर्थी elides by सुपां सु-लुक् etc

मायाः = शक्तीः = wondrous power

object of दात् ( 2/3 )

It is the same word as माया of the Veda—cf.

महीं मायां वरुणस्य प्रावोचम् ( Rig 5-85-5 )

I would now speak of the great power of Varuna.

It gave rise to the word Magic ( wonderfull skill—illusion )

cf. वानेस्नेन मयाभो फूवोइत ( Jamiad Yasht. 80-81 At his sight, all illusion vanished. माया is distinct from मय=asset ( Yas 33-9 )

वीस्या = विद्या = विद्याय = सर्वस्मै = for all

adjective to अहरे । आ in place of चतुर्थी by सुपां सु-लुक् etc

अयारे = अहरे = कालाय

अहर = day. चतुर्थी by the extension of the rule कालाचनोर् etc ( 2-3-5 )

दीर्घ-ज्यातेः = दीर्घजीवनाय = for long life

ज्या = जिनाति = to advance in year. ज्या + क् = ज्यातिः । चतुर्थी by the vartika तादर्थ्ये चतुर्थी वाच्या । षष्ठी in place of चतुर्थी by चतुर्थ्ये etc ( 2-3-62 )

वर्तसा = आनन्देन = with delight.

वृत् = वृत्ते = to greet. वृत् + अस् = वर्तस् । ( Unadi 632 ).

प्रहृत्वादिभ्यः इति भेदके ( in adverb ) तृतीया ।

#### IV टिप्पणी (Remark) :—

Maha Ratu Zarathushtra prays here for the highest purity. It is called in Sanskrit चित्तशुद्धि ( impeccability ). It is

not enough that one's passions are controlled. There is no immunity until the heart has become so pure, that any evil impulse does not at all arise in it. This is the meaning of खाम्न.

The danger is pointed out by Jalal.

सुखं फेत्नेत् दानेह वर वामस्त उ ।

पर कुशावेह वस्तेत् दामस्त उ ॥

Masnavi 4-620

If the bird or the roof is looking covetously on the grain in the trap, consider it as already entrapped.

३ । अत् ह्यो वडहेउश् वड्यो ना अइवी जम्यात् ,  
ये नाओ परेजूश् सवडहो पथो सीपोइत् ।  
अह्या अडहेउश् अस्त्वतो मनडहस् चा,  
हइध्यंम् आस्तीश् वेङ्ग आ पयती अहुरो ।  
अरेद्रो थ्वावांस् हुजन्तुश् स्पेन्तो मज्द्रा ॥

#### I अन्वय (Prose order) :—

अत् स्वः ना वसोः वसीयम् अभिजम्यात् ( now may that man attain better than the good ) यः नः सवसः ऋजुं पथं शिष्यात् ( who teaches us the straight path of bliss ) अह्य अस्त्रि-वतः असोः ( of this gross intellect ) मनसः च ( of the subtle too ) सत्या आस्थिः ( a true

discipline ) यम् अहुरः आ शेति ( wherein Ahura lies ) स्पेन्तः ऋध्रः सुजम्नुः ( holy devout gentleman ) मज्द्रा त्वावान् ( O Mazda becomes attuned to you ).

#### II अनुवाद (Translation) :—

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

#### III टीका ( Word-note ) :—

स्वः=सः=that

तद्, स्वद् and त्वद् are variants

वड्यस्-वहीयस्=better

वसु + ईयसु=वस्यस् । व of वसु elides by टेः ( 6-4-155 ) and ई of ईयसु elides in analogy of बहोर् लोपः ( 6-4-158 )

adjective used as noun. object of जम्यात् । Sans स=Zend ह ।

जम्यात्=गतेत्=may reach

जम् - जमति=to go ( Nighantu 2-14 )

अव अदादिः । लिङ् यात् ।

सर्वे गत्वार्थाः ज्ञानार्थाः प्राप्त्यर्थाः स्युः ।

१० ऋजुस्=ऋजुं=straight

adjective to पथं । सु in place of द्वितीया by सुपां सु-ञ्च्, etc ( 7-1-39 )

11 सवम्=आनन्दः=bliss

सु-सवति=to flourish. सु+अस्=सवम् ( unadi 638 )=delight  
( cf उत्सवः festivity ). सम्बन्धे षट्ठो ( 6/1 )

12 पथः=पथम्= path.

पथ is a variant of पथिन् by the dictum स्नोर् अन्तसोर लोपः ।  
( final स् and न् elide often ) object of शिष्यात् । सु in place  
of द्वितीया by सुपां सु-लुक् etc

शिष्येत्=शिष्यात्=would teach

शास्-शास्त्रि=teaches. अत्र चुरादिः ।

शास् becomes शिष् by शास् इद् etc (6-4-34)

असोः=चित्तस्य=of the intellect

असु=consciousness (Nighantu 3-9-6)

अस्तवतः=स्कूलस्य=of the gross.

adjective to असोः

मनसः=सूक्ष्मस्य=of the subtle

adjective to असोः

सत्यम्=सत्या= true

adjective qualifies आस्थिः । neuter gender in place of  
feminine by सुप्-तिङ् उपग्रह् etc

आस्थिः=निष्ठा=discipline

आ+स्था+कि=आस्थिः

सं=यां=which

refers to आस्थिः । feminine in place of masculine by सुप्-  
तिङ्-उपग्रह् etc

accusative case ( in place of locative ) by the dictum  
देश-काल-अन्व-संयोगात् कर्मसंज्ञा षडकर्मणाम् । intransitive verbs  
become transitive and govern objects of place and time.

शुभ्रः=सेवकः=devotee

शुभ्र-शुभ्रोति=to serve ( Nighantu 3-9 )

शुभ्र्+र=शुभ्रः ( unadi 178 )

( vide 34-7, 46-9, 46-16 )

त्वावान्=त्वादशः=Similar-to-you

शुभ्रद् and अस्मद् add वतुप् to denote similarity. सादरथे वतुप् ।

उजन्तुस्=सुवन्तुः=सज्जनः=a gentleman

जन्+तु=जन्तु=a living being.

#### IV. टिप्पणी (Remark) :-

(i) The distinction between Mind and Soul was pointed  
out in Yas 28-2 and 28-4 Bhagavan Zarathustra repeats the  
idea, and calls the life of the Soul as the path of Sabas (Bliss).

Consciousness is divided into two parts द्रष्टा (Introspecting)  
and दृश्य (Introspected). The former is called Soul (Atman  
or urvan) and the latter is called Mind ( Manas or Mananh )  
दृश्य-चेतन्य or Mind is always full of passions and subject to the  
sways of pleasure and pain. द्रष्टा चेतन्य or soul is ever serene,  
ever delightful—satisfied in its status as witness of the Mind.  
This is why the life of the Soul is called the path of Bliss.  
This is fully brought out in Yas 51-9, where the soul is  
found to continue in Bliss inspite of pain in the mind.

Some scholars have explained अस्तवत् असु as life of the  
body and मनस् असु as the life of the mind. This does not  
seem to be correct. For the life of the mind is not full of  
bliss, and may not be said to be the path of Sabas. The  
life of the Soul is the Path of Bliss. अस्तवत् means स्कूल (gross)

and मनस् means सूक्ष्म (Subtle). And असु here means, not life, but Consciousness ]

The Gita gives to them the names of क्षर and अक्षर consciousness.

द्वाव् इमी पुरुषी लोके क्षरस् चाक्षर एव च

15-16

The Veda ( repeated in Swetaswatara upanisad ) presents the matter by the picture of two birds dwelling in the same tree ( body )

द्वा सुपर्णा सयुजा सखाया ।

समानं बृहं परिप्लवजाते ॥

Rigveda 1-160-20

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

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

त्वं ओ लज्जेह वाशद् अज्ञं पश्य यकीन ।

हीचकस अज्ञं गृह्ण मतरसद् अथ दृतीव ॥

Masnavi 6-2217

४ । अत् ध्वा मंग्हाइ तस्वमेस् चा स्पेन्तेस् मज्जदा,  
 ह्यत् ता जस्ता या तू हफ्पी अवाओ ।  
 याओ दाओ अपीश् द्रेग्वाइते अपाउनए चा,  
 ध्वह्या गरेमा आथ्रो अपा-अओजइहो ।  
 ह्यत् मोइ वइहेउश् हजे जिमत मनइहो ॥

I अन्वय (Prose order) :—

अत् त्वां च स्पेन्तं तस्वम् अमसि मज्जदा ( Therefore I thought you to be Holy Seed O Mazda ) यत् ते हस्तः येन अवाः सपसि ( since your are those arms by which you give protection ) येन दास् आशिर्षं द्रुग्धते अवावने च ( and by which you award benediction both to the sinner and to the pious ) त्वस्य अत्रेः मर्मः अपा-ओजस्वस् ( the glow of your fire is vivid with Rectitude ) यत् मे वतोः मनसः सहे जमति ( which serves for the strength of my Conscience )

II अनुवाद (Translation) :—

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

## III टाका (Word-note) :—

मंसि=अमंसि = अदतो=I thought

मन-मन्यते=to think. लुङ् इ । अमंसि Initial अ is stopped by बहुलं छन्दसि etc ( 6-4-75 )

तप्यं = बीजं = seed

तोषम=children ( Nighantu 2-2 )

तोषम् in Persian.

च=हि = indeed,

ता=ते = तव=Thy.

आ in place of ते by सुपां सु-लुक् etc.

सपसि = स गसि=ददासि = you give

सप-सपसि = to unite. अत्र अदादिः । लोट् सि ।

अवाः = रक्षाः = safety

अव-अवयि = to save. अव+अल्=अव । श्रियाम् आप् अवा ।  
object of सपसि ( 2/3 ).

धास् = माभ्याम् = by which two.

सु in place of विभक्ति by सुपां सु-लुक् etc

दास् = दासि = ददासि = you give

दा + छेद् सि = दासि । इ of सि elides by इत्त्र etc.

आशिष् = आशिषं = कल्याणं = benediction.

object of दासि । द्वितीया elides by सुपां सु-लुक् etc

सुपां सु-लुक् etc

धर्मः = दीप्तिः = glow.

धृ-जिघत्ति=to shine धृ+म=धर्म ( unadi 145 )

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

आश्रस् = अग्नेः = अग्नेः = of fire.

—सु in place of षष्ठी ।

अत्रि अनु स्वाराज्यं अग्निं उरुयानि वायुषुः ( Rig 2-8-5 )

हृजे = सहे = बले = for strength.

सह is a variant of सहस् by the dictum ऋर् अन्तोयर् लोपः ।

सहस् = strength. तार्ध्वे चतुर्थी ।

जमस् = जमति = गच्छति = goes

ज-जमति = to go ( Nighantu 2-14-104 )

जम् + छेद् ति = जमत्

## IV टिप्पणी (Remark) :—

This Rik is one of the most important mantras of the Gatha. It lays down the very foundation of Mazda-Yasna, nay of Theism itself.

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

Maha Ratu Zarathushtra, in this Rik, very emphatically asserts that Mazda is spenta, and repeats the assertion throughout the whole Sukta.

Jalal, the exponent of the Cisti of the Gatha, elucidates the point

ता नबाशद् रास्त् क्य वाशद् दुरुष ।

आन दुरुष अज्ञ रास्त् मी गीरद् फोरुष ॥ Masnavi 2-2930

"If Truth were not there, there would not have been any Falsehood. Falsehood derives its glare from Truth."

It is the existence of the good coin that lies at the root of (the utterance of) the counterfeit coin. The counterfeit coin derives its value in proportion to its ability to pass for good coin.

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

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

Thus the existence of Evil does not disprove the existence of God. On the other hand it proves the existence of God. Falsehood pre-supposes the existence of Truth.

५ । स्पेन्तेम् अत् ध्वा मज्जदा मेग्ही अहुरा,  
 हत् ध्वा अहहेउश् जांथोइ दरेसेम् पओउर्वीम् ।  
 हत् दाओ प्यओयना मीबदवान् या चा उख्धा,  
 अकेम् अकाइ वड्उहीम् अपीम् वड्हओवे,  
 ध्वा हुनरा दामोइश् उर्वणसे अपेमे ॥

#### I अन्वय (Prose order) :—

अत् त्वां स्पेन्तं अर्मात् मज्जदा अहुरा (I recognised you to be holy, O Ahura Mazda) यत् अतोः जन्तौ त्वां पौर्ब्यं अदर्शम् (when

I found you foremost at the creation of life) यद् दासि मिग्धवन्तं च्यौन्नं यत् च उक्तं (as you award requiteful deeds and also words) अकाय अर्कं, वसवे वस्वी अशी (ill to the ill, and good prosperity to the good) तव पुनरेण धामेः अपने उर्वयसे (by your skill at the next term of life)

#### II अनुवाद (Translation) :—

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

#### III टीका (Word-note) :—

संसि - अर्मासि - अमन्ये - I thought.

मन - मन्यते - to think. छद्-इ । Initial अ drops by बहुलं etc (3-4-75)

जन्तौ - जज्ञत्तौ - at the creation.

जन-जायते - to be born. जन् + तु - जन्तु (Uadi 72) अपिच्छणे छामी ।

दाम् - दासि - ददासि - You give.

दा + छेट् ति - दाम् । इ elides by इतश्च लोपः

मिग्धवन् - मिग्धवत् - फलवत् - adequate.

मिह - मेहिति - to shower. मिह + क - मिशं - consequence.

नपुंसके भावे कः । मिजद् + वतुव् - मिजद्-वत् । adjective to च्यौन्नं ।

प्रथमा and masculine, in place of द्वितीया and neuter by सुपां सु-लुक etc

अशीम्—सम्पदं—prosperity.

अशु—अश्नाति—to enjoy. अश+ई—अशी। (Unadi 446)  
object of दासि (vide 51-10)

त्वा—तव—your.

विभक्ति व्यत्यय by सुप्-तिङ्-उपग्रह etc

सुनरा=सुनयेन=by rules.

वृ—वृणाति—to lead. सु+वृ+अल्=सुनरः=skill. हुनर in Persian.  
आ in place of तृतीया।

उद्योतिष् कृणोति सुनरी ( Rig 7-81-1) (Vide 50-8)

धामि=जीवनं=life.

ध्मा—धमति—to breathe. ध्मा+इ=धामि (Unadi 567) सम्बन्धे  
षष्ठी।

उर्व्वसि=समये=in time.

उरु ( बहु ) अयति ( गच्छति ) इति उर्व्वसम् । उरु+अय+असुन् (Unadi  
638) [ सं+अय+अल्=समयः । ]

अपमे=अन्तिमे=last.

अप+तम=अपम् । “तमे तादेव” इति वातिकान् तकारस्य लोपः ।

#### IV टिप्पणी (Remark) :—

The leading idea of this Rik is that a man reaps only what he sows, and must reap. This is known as the Law of *karma*. This is a very just law—nothing can be more just. It is also a great incentive for adopting right conduct, in order to earn the reward of such conduct.

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

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

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

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

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

The Aryan mind had reached the truth about the

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

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

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

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

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

सर बेथुरम लोक इन सर आन सरीस्त ।

कत्र हुरीदेह् यस्तन ओ मोरदन बरीस्त ॥ Masnavi 3-4176

The soul is free from death.

सुरते तन गो बेरब मन कीस्तम ।

नक़्श कम नायद तु मन बाकीस्तम ॥ Masnavi 3-3934

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

पीछे मन ईन तन नदारद कीमती ।

बी तने खीशम फती एडहुलफती ॥ Masnavi 1-3943

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

ज्ञानके मर्गम हमनु मन शीरीन शुदस्त ।

मगें मन दर बन्स चन्ग अन्दर ज़दस्त ॥ Masnav 1-3926

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

दर रीहम जादन ज़चीन रा रफतनस्त ।

दर ज़हान उरा क़ नव बेशेगोफतनस्त ॥ Masnavi 1-3929

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

दर फनाहा ईन बकाहा दीदेह् ।

बर बकाए जीस्म तु चफ़्सीदेह् ॥ Masnavi 5-807

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

And rebirth is closely associated with the Law of Karma

जुम्लेह दानन्द इन अग़र तु नग़्द ।

हरचे मी कारीश रुज़ी बेद्वनी ॥ Masnavi 3-4785

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

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

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

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

If natural law ( laws of nature ) is so necessary for ordinary animal existence, how much greater is the need for moral laws, for the aspirant, who wants to proceed to-

wards God-realisation. Without the lead of such laws he would be bewildered and unable to take even a single step towards his goal

चुन सबव नबुवद चे रेह जुइवद मरीद ।

पस सबव दर राह मी आवद परीद ॥ Masnavi 5-1550

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

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

Mazda governs the universe by his Laws ( ईशानी )

य एक जालवान ईशते ईशानीभिः,

सर्वान् लोकान् ईशते ईशानीभिः ।

य एकैक उडुवे सम्भवे च,

य एतद् विदुर अमृतात् ते भवन्ति ॥

Swetaswatara 3-1

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

गर बखारी खस्तेह खुद केदतेह ।

वर हरीर ओ कज वरी खुद रेरेतेह ॥ Masnavi 3-3444

६ । यद्धी स्पेन्ता थ्वा मइन्यु उर्वएसे जसो,  
मज्जदा खूपथा अद्धी वोहू मनइहा ।  
येह्या प्यओथनाइस् गएथाओ अपा फादेन्ते,  
अएइव्यो रतुश् सेंगहइती आर्मइतिश् ।  
ध्वह्या खूतेउश् येम् नए चिश् दावयेइती ॥

### I अन्वय (Prose order) :—

यस्मिन् उर्वयसि तव स्पेन्तः मन्युः जसति ( at the time when your Spenta Manyu goes ) मज्जदा अस्मिन् क्षया वसु मनसा ( at that time nonchalance and conscience too ) यस्य क्वचित्कैः अथायाः गयथाः प्रथन्ते ( by whose deeds regions of Rectitude expand ) एभ्यः रतुः आरमति शंसति ( the prophet instructs faith to them ) यम् न चिश् त्वस्य क्रतोः दम्नति ( whom no one can deflect from your duty ).

### II अनुवाद (Translation) :—

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

### III टीका (Word-note) :—

उर्वयसि = समये = at time

उह ( बहु ) अवति ( गच्छति ) इति उह + अव + असुन् = उर्वयस् ( Unadi 567 ) vide 43-5

जसे = जसते = गच्छति = goes

जसति = to go ( Nighantu 2-14 ) आत्मनेपदम् । लट् ते = जसते त elides by लोपस्तः etc ( 7-1-41 )

गयथाः = विषयाः = regions.

गय = house ( Nighantu 3-4 )

गय + थ = गयथः ।

अपा = अपायाः = धर्मस्य = of rectitude

सम्बन्धे षष्ठी । षष्ठी elides by सुपां सु-लुक् etc.

प्रथन्ते = वर्धन्ते = expand.

प्रथ = प्रथते = to expand.

चिस् = चस् - कः = any

दामयति = विचालयति = deflect

दम = दम्नति = to deceive. स्वाथै णिच् ।

### IV टिप्पणी ( Remark ) :—

There is, no doubt, Evil in the world, but there is also Spenta Manyu, which can conquer it with the help of conscience and nonchalance.

As soon as a man resorts to Spenta Manyu, he puts himself on the right track to prosperity, both material and spiritual.

प्रवृत्तिं च निवृत्तिं च कार्याकार्यौ भवानये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

Gita 18-30

The man of Satwa Guna knows the right way.

७ । स्पेन्तेम् अत् श्वा मज्जदा मंग्ही अहुरा,  
 धत् मा वोहू पइरी जसत् मनड्हा ।  
 पेरेसत् चा मा चिश् अही कथा अही,  
 कथा अयारे दख्परा फेरसयाइ दीपा,  
 अइवी श्वाहू गण्थाहू तनुपीचा ॥

### I अन्वय (Prose order) :—

हे अहुर मज्जदा अत त्वां स्पेन्तं अमंसि ( O Ahura Mazda I realised you to be noble ) यत् वसु मनसा मां परि अजसत् ( when Conscience came to me ) अपृसत् च मां ( and asked me ) चिश् असि, कस्य असि ( who are you and whose are you ? ) कदा अयारे दक्षरं धियसि, पृसे ( at what time would you think about the purpose, I ask ) अभि त्वस्य गयथस्य तनुसः च ( of your body and mind )

### II अनुवाद (Translation) :—

I realised You to be noble, O Mazda, when conscience came to me, and asked me "Who are you? Whose are you? I ask you, at what time you would understand the purpose of your body and mind?"

### III टीका (Word-note) :—

मंसि - अमंसि - अमन्ये - I realised.

मन् - मन्यते - to think. ड्ढ - इ । Initial अ drops by बहुलं etc ( 3-4-75 )

जसत् - अजसत् - अगच्छत् - went

जस - जसति - to go ( Nighantu 2-14 ) जप् + लट् इ । अ drops by 3-4-75

पृसत् - अपृसत् - अपृच्छत् - asked

पृस् - पृसति - to ask ( छान्दसः )

पृस् + लट् इ - अपृसत् । Initial अ drops by 3-4-75.

कथा - कस्मिन् - at which

किम् + था - कथा by इतरेभ्यो etc ( 5-3-14 )

अयारे - अहरे - ( at ) time

अहर् - day.

दक्षरं - लक्ष्णं - implication

दक्ष - दक्षयति - to indicate दक्ष + अर - दक्षर ( unadi 419 ). Object of धियसि । आ in place of द्वितीया by सुपां सु-लृक् etc cf दक्षितं ( 34-6, 51-9 )

धियसे - ज्ञास्यसि - will understand

धि - धियति - to grasp. आत्मनेपदम् । धि + लट् से । लट् in future sense by वर्तमान सामीप्ये etc ( 3-3-131 )

अभि - about

गयथ - वेह - body

गय - गयति - to go ( Nighantu 3-4 )

गय + थ - गयथ ।

तनुसी - तन्वाः - of the mind.

तनुस is a variant of तनु by the dictum क्त्वा अन्तयोर् लोपः final स् and न् often drop. ई in place of षष्ठी by सुपां सु-लृक् etc. Here तनु means mind ( not body ) cf. उत स्वया तन्वा संबदे तत् ( Rig 7-86-2 )

## IV टिप्पणी ( Remark ) :—

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

कस्मात् त्वं वा कुतः आयातः ।

त्वं चिन्तय तद् इदं आतः ॥

Sankaracharya

(i) Mahabharata asks the same question.

कुतोऽसि आगतः कोऽसि क्व गमिष्यसि कस्य वा ।

कस्मिन् स्थितः क्व भविता कस्मात् किम् अनुचिषि ॥

Santi Parva 324-14

Whence did you come, and whither will you go ?

And Jalal also asks.

तु ज्ञ जाइ आमदी वज्र सवतनी ।

आमदतरा राह दानी हीच, नय ॥ Masnavi 5-1110

Do you know the place whence you came and how.

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

It arrives at the great truth, which is also the conclusion of modern philosophy, that matter and consciousness, the two fundamental Substances of Spinoza, are the two modes, through which Mazda manifests Himself in the universe [ प्यत ने सज्हा पैवीम् मण्णाओस् वा तयो दण्णाओस्वा 31-11 ]

Thus Mazda is present in everything that there is in the

universe ( कदा वादा येजि चदा क्षयथा—Sukta 48-9 ) and the highest object of our life is to make latent Mazda patent,—to find Him every where.

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

This is why godliness—refuge in God—शरणगति—has been given the name of Ameretatat ( eternal bliss ) in the Gatha.

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

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

Darkness has only a negative existence. It is not a positive substance. It is merely want of light. As soon as we approach nearer to the sun, darkness vanishes. So soon as we come to the presence of Mazda, all evil vanishes—

hatred is converted into love ( cf अत् तोइ विश्वे' अंग्रेम् अषाक्तो  
आदरे—Sukta 43-15 ) P382-3

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

This is the implication of the adage “स्वेन्तम् अत् ध्वा मज्जदा मेहि अहुरा” which the Gatha is never tired of repeating (Sukta 43 )

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

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

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

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

goodness and omnipotence of Mazda and would feign turn to Mazda Yasna for the solution.

ता चन्दु कुलम अज्ञेय नादानीए खीश  
वेगेरफ्त वेले मन अज्ञ परीशानीए खीश ॥  
जन्नारे मषानेह वर मषान खाहम बस्त  
दानी ज्ञ चे अज्ञ नंग गुललमानीए खीश ॥

Rubai—456

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

There is no cause for despair for the Parsis. All Yusufis would come back to Zoroastrianism, in the wake of Khaiyam.

सुसुके गुमगदतेह् वाज आत्यद वकनआन, धम मज्जुर (Hafiz)

८ । अत् होइ अजाजी जरयुस्त्रो पओउर्वीम्,  
हइध्यो द्रएपाओ छत् इसोया द्रेग्वाइते ।  
अत् अषाउने रफेनो ख्येम् अओजोंगूहत्,  
छत् आ वृस्तीश् वससे खपथ्वा धाइ ।  
यवत् आ ध्वा मज्जदा स्तउमी उफ्या चा ॥

I अन्वय (Prose order) :—

अत् तस्मै अबोचि पौर्च्यम् ( then I told Him first ) जरयुस्त्रः ( I am Zarathushtra ) यः दूग्बते ईशमा सत्यः द्विषः ( who, to the sinner

[would be] a real opponent, up to his might) अतः अवावने  
ओजस्वत् रक्षनः स्याम् (and to the pious would be a strong  
gratifier) वत् वुस्ति वशसे आ क्षत्रस्य ध्यायै (therefore I desire pres-  
tidge and think of strength) यावत् त्वां मज्झदा आ स्तमौमि उक्त्वे च  
(when Mazda, I praise you and compose)

## II अनुवाद (Translation) :—

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

## III टीका (Word-note) :—

हे-से-स्तमै- to Him,

सुर्पा सु-सुक् इति चतुर्थीस्थले ए।

अवोचि-अत्रवम्- I told.

वच्-वक्ति- to tell। आत्मनेपदं, लृट् इ।

द्विषः-शत्रुः-opponent.

यत्-यः-who.

neuter in place of masculine by सुर्पा-तिक्-उपमह् etc

ईशया-शक्त्या, (यथाशक्ति) -by strength.

ईश-ईशते- to rule. ईश+क-ईश।

स्त्रियाम् आप्। तृतीया by प्रह्वलिदिभ्यः etc

दुर्वृत्ते-पामराय- to the sinner.

चतुर्थी is induced by द्विषः by the rule कृष इ इ etc (1-4-37)

रफनः-नन्दनः (प्रियंकरः) = gratifier.

रफ्-रफनाति- to please (छान्दसः)

रफ+अन-रफनः।

स्याम्-स्याम्-भवेयम्- I would be

वुस्तिः-प्रभावः-prestige.

बुस्त-बुस्तयति- to regard. बुस्त+इ-वुस्ति। (Unadi 567)

[or भूष-भूपति- to adorn. भूष+क्ति-भूष्ति] object of वशसे  
सु in place of द्वितीया by सुर्पा सु-सुक् etc

वशसे-वशे-इच्छामि- I desire.

वश-वष्टि- to desire. भ्वादिः, आत्मनेपदम्।

वश्+लेट् ए-वशसे। स comes by सिच् बहुलं लेटि (3-1-34)

क्षत्रस्य-क्षत्रं-जिष्णुतां- nonchalance.

object of ध्यायै। षष्ठी in the object by अधोगर्भ etc (2-3-52)

ध्या-ध्यायै-चिन्तयामि- I think.

ध्या-ध्यायति- to think. आत्मनेपदम्।

ध्या+लेट् ए। [वद्वा मन्त्रे षल्-लृट् (2-4-80) इत्यादिना लेट् लुक्।]

यावत्-यावत्- whenever.

वप्ये-रचयामि- I compose.

वप-वपति- to weave. दिधादिः, आत्मनेपदं। वप्+लट् ए।

## IV टीप्पनी (Remark) :—

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

It is such militancy that earned for Prophet (avatara)  
Parshu Rama the epithet that he was "a Brahmana of Ksha-  
triya type". It is not unlikely that the Puranas describe

Bhigavan Zarathushtra by the designation of Parshu Rama (Rama of Persia).

The designation may go even up to the age of the Veda. cf प्र रामे वोचम् असुरे मघवत्सु ( Rigveda 10-93-14 ) "I would now speak of Rama, and about his Asura and Magha".

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

The Gita also mentions Parsu Rama as a great warrior. रामः शस्त्रवृताम् अहम् ( 10-31 )

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

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

Gita 4-8

Jalal describes how Khuda Himself does this work.

अयमनानरा मन वेतरसानम् व एलम् ।  
स्त्रायफानरा तस्य बरदारम च हेल्म ॥

Masnavi 3-4384

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

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

सन्ता मानड, इत्ता डानड, इह कुटवारी मेरो ।

Adi grantha—Rag Ramkali 7-1

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

६ । स्पेन्तेम् अत् ध्वा मज्दा मंग्ही अहुरा,  
ह्यत् मा वोहु पइरि जसत् मनइहा ।  
अह्वा फेरसेम् कझाइ वीवीदुण वपी,  
अत् आ ध्वझाइ आश्रे राताम् नेमइहो,  
अपह्वा मा यवत् इसाइ मन्याइ ॥

I अन्वय (Prose order):—

स्पेन्तेम् अत् त्वां अमंति मज्दा अहुरा ( I forthwith realised you to be holy O Ahura Mazda ) यत् बहु मनसा मां परि अजसत् ( when Conscience came to me ) अस्मै अयसम् कस्मै विवेदये वसति ( I asked it, whom can you teach ) अत् आ त्वस्मै अत्रये नमस् राधामि ( so long I would render salutation to your Fire ) मा यावत् अपस्य इवे मन्ये च ( as long as I wish for and think of Rectitude )

II अनुवाद (Translation) :—

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

## III टीका ( Word-note ) :—

मंसि - अमंसि=अमन्ये=I thought.

मन - मन्यते - to think. मन् + लुङ् इ

जसन् - अजसन्=अगच्छन् - went,

जस - जसति=to go. (Nighantu 2-14 ) जस् + लङ् इ ।

drops अ by बहुलं etc (3-4-75)

विवेदये - विवेदयितुम् - to inform.

विद् - वेत्ति - to know. विद् - भिच् - वेदयति - to inform वि +  
वेद + शे = विवेदये । शे in place of तुमुन्, by तुमर्थे से-सेत् etc  
(3-4-11)

यशसि - शक्योसि - you may.

यश - वशि - to wish. यश + लट् सि ।

त्वस्मै - त्वदीयाय = to yours.

अग्ने - अग्नये - अग्नये ।

चतुर्थी is induced by नमस् by नमः स्थिति etc (2-3-16). शे in  
place of चतुर्थी by सुपां सुलुक् etc (7-1-39)

राताम् - रातामि - रातामि - I perform.

राथ - राश्रीति - to accomplish. भ्वादिः ।

राप् + लेट् मि । इ of मि elides by इत्थ लोपः etc (3-4-97)

नमसः - नमस्कारान् - salutations.

object of राताम्

अपत्य=अर्प=धर्म=rectitude.

object of श्पे and मन्ये । षष्ठी in the object by अधीगर्थ etc  
(2-3-52)

## IV टिप्पणी ( Remark ) :—

Conscience leads us to God. If Conscience does not  
generate the belief in Mazda ( as the source of Conscience )  
it does not do all that it should.

धर्मः स्वतुष्टिः पुंसां विष्वक्-सेन कथायु यः ।

नोत्पादयेत् यदि रतिं धम एव हि केवलम् ॥

Bhagavat 1-2-8

Duty, without faith in God, is insufficient

१० । अत् तू मोइ दाइश् अपेम् व्यत् मा जओजओमी,  
आर्मइती हचिम्नो ईत् आरेम् ।  
पेरेसा चा नाओ या तोइ एह्ना परश्ता,  
परश्तेम् जी ध्वा यथना तत् एमवताम्,  
व्यत् ध्वा ख्पयांस् अपेम् धात् एमवन्तेम् ॥

## I अन्वय ( Prose order ) :—

अत् त्वं मे अर्प दायस् ( now you give me Rectitude ) यत् अहं  
जुहोमि ( which I invoke ) आरमत्या इत् आरं सचेमन् ( I would attain  
perfection through faith ) वृष च नः यत् ते अस्मिन् पृष्ठम् ( question  
us, what questions you have herein ) यथा नु तव हि पृष्ठम् ( such  
questions as yours are ) तत् अमवतां ( that is for the strong )  
यत् त्वं धवत् ( since you are strong ) अमावन्तं एषं ददासि ( you  
grant wish to the strong ).

## II अनुवाद (Translation) :—

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

## III टीका ( Word-note ) :—

दायस्=दायति=देहि=give

दाय-हायते=to give. परस्मैपदम्। दाय+लेट् सि। इ cf सि elides by इत्थ etc ( 3-4-97 ) लेट् इ optative by लिङ्घे लेट् ( 3-4-7 )

मा-अहम्-I

सुप तिङ् अग्रह इति प्रथमास्थले द्वितीया।

जुहोमि-प्रार्थयामि=I invoke

हु-जुहोति=take हु-ह्यते=to call.

आरमति-आस्था=Faith.

सचमानः इत्यस्य करणे तृतीया। In place of तृतीया, the final इ becomes long, by सुपां सु-लृक् etc

सचेन्न-सचेम-सच्छेम=we would attain

सच-सचति=to go, to attain.

सच+लिङ् घाम-सचेम। न comes by analogy of शीहो ऋट् (7-1-6) vide 43-12.

आरं-पूर्णता=Perfection.

न्-इयति=to go. ऋ+अञ्-आरः=the goal. Object of सचेन्न। अरं-पर्याप्ति ( finality )

अरं भूयण पर्याप्ति शक्तिवाण वाचकं इत्यमरः। ( vide 44-8 )

अर, आर=perfection

आरु=harmony ( 51-4, 51-14 )

पृस-पृच्छ=ask.

पृस-पृसति=to ask ( छान्दसः ) पृस+छोट हि। पृस becomes पृसा by द्वयचो etc ( 6-3-135 )

नः=अस्मान्=us.

ते=तव=your

पृष्टं=प्रश्नः=question

पृस्-पृसति=to ask ( छान्दस ) पृस्+क-पृष्टं। क makes a noun by नपुंसके etc ( 3-3-114 ). आ in place of प्रथमा by सुपां सु-लृक् etc.

यथना-यथानु-यावन्ति=so much, such

अमवतां=बलवतां=for the strong

अमवान्=having helpers ( Nighantu 4-3-45 )

याहि राजेव अमवान् इमेन ( Rig 4-4-1 )

( vide 34-4, 44-14 )

क्षयस्=क्षयन्=समर्थः=able

क्षि-क्षयति=to rule ( Nighantu 2-1 )

क्षि-कसुन्-क्षयस् by सृपि तृदोः कसुन् ( 3-4-17 )

क्षयम्=क्षयस्। न् comes by उगिदवां etc ( 7-1-70 )

एयं=इच्छां=wish

इप्+अल्-एयः। object of दायस्।

घात्-दास्=ददासि=you give

दाय-दायते दाने। परस्मैपदम्। दाय+लेट् सि।

दायसि। इ of सि elides by इत्थ etc ( 3-4-97 ) दायस् becomes

यास् in analogy of तगिपत्यो etc ( 6-4-99 ) ; Third person in place of second ( ति in place of सि ) by सुप्-तिङ्-उपग्रह etc.

#### IV टिप्पणी (Remark) :—

An aspirant has to acquire the strength to pass through all trials.

नायम् आत्मा बलहीनेन लभ्यः ।

Mundaka Upanisad 3-2-4

A weakling cannot reach the goal,  
A strong man is never afraid of tests.

इमतेहान वर इमतेहानस्त अय पेदर ।  
हान बकमतर इमतेहान खुदरा मखर ॥

Masnavi 3-746

The greater the difficulty, the greater is the gain, when one overcomes it.

११ । स्पेन्तेम् अत् ध्वा मज्दा मंग्ही अहुरा,  
व्यत् मा वोहू पइरी जसत् मनडहा ।  
व्यत् क्ष्मा उरुधाइश् दीदइहे पओउर्वीम्,  
साद्रा मोइ सांस् मय्यण्णु जरज्दाइतिश्,  
तत् वेरेज्येघाइ ह्यत् मोइ अओता वहिस्तेम् ॥

#### I अन्वय (Prose order) :—

अत् त्वां स्पेन्तं अमंसि मज्दा अहुरा (Then I recognised you to be noble O Ahura Mazda) अत् वयु मनसा मां परि अजसत् (when Conscience appeared to me) यत् क्ष्मा पौर्च्यं उर्यैः दीप्तीसे (when you first enlightened me by your words) साद्रां मे शंस (utter trouble on me) मय्येषु हृद्-वतिः ( I am heart-giver amongst men) तत् वृज्यन्थै यत् मे वहिष्ठं अथ ( I would perform what you tell me to the best)

#### II. अनुवाद (Translation) :—

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

#### III टीका (Word-note) :—

मंसि=अमंसि=अमन्ये = I realised

मन्-मन्यते । लृट् इ ।

अ drops by 3-4-75

जसत्=अजसत्-अगच्छत्=went.

जस्-जसति = to go (Nighantu 2-14)

अ drops by 3-4-75.

क्ष्मा-त्वं ( युष्मद् ) = you

क्ष्मा in Persian.

उर्यैः=उर्यैः=वचनैः = by words

वच + क=उक् । क forms a noun  
by नपुंसके etc ( 3-3-114).

दीपसे—दीपीषे—दीपयसि—You enlightened

दीपी—दीपीते—to illumine

लट् for past tense by वर्तमानसामीप्ये etc (3-3-131) (vide 51-17)

शाद्रा—शाद्रं—केशं—torments

शद्—शीयते—to displace शद्+र=शद्र । (Unadi 178) । शद्र+  
अण्=शाद्र । object of शंस । आ in in place of द्वितीया by सुपा-  
सु-लृक् etc. ( vide 34-7 )

शंस—शंस—कथय—order.

शंसु—शंसति—to tell. शंसु+लोट् हि ।

हि elides by extension of मन्त्रे-क्त्-ञुर etc (2-4-80)

(vide—46-19)

इद्—दातिः—इत्-दाता=अनुरक्तः—devoted

दा+अति=दाति (Unadi 509)

वृज्भ्यै=वृह्भ्यै=करवानि—I would do.

वृह्—वृहति—to attempt. वृह्+लोट् आनि । भ्यै in place of आनि  
by the extension of the rule क्रियासमभिहारे etc (3-4-2)  
[Prof Jolly supports that भ्यै is complete and not in-  
complete (imperative and not infinitive mood) ]

अवध=प्रवीषि=you tell

अ—अवति—to tell ( छान्दसः ) अ + लट् थ ।

थ becomes धा by अन्वेवामपि etc (6-3-137)

#### IV टिप्पणी ( Remark ) :—

A staunch devotee welcomes troubles, as it makes his  
spirit stronger.

अग्ने शान अज्ञ अपने खीफ आमाद परीद  
लाजरम बाशन्द हरदम दर सुजीद

Masnavi—6-4365

He enjoys dangers. How would he be sorrowful.

हरके अज्ञ खुद खुद सुजरीद् दर तरीके आशकी

अज्ञ धम ओ दर्दश चे आषाही ओ बा दरमान चे कार

Hafiz

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

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

चन्द अज्ञीन अर फाज उ एजमार उ मजाज

सुज खाहम् सुज बा आन सुज साज

Masnavi 2-1762

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

१२ । व्यत् चा मोइ अओश् अपे जसो फाक्षेने,  
अत् तू मोइ नो इत् अस्रुश्ता पहर्यओष्मा ।  
उजेरेद्याइ परा व्यत् मोइ आजिमत्,  
सेरओपो अपी मांजा रया हचिम्नो ।  
या वे अपीश् राणोइव्यो सवोइ वीदायात् ॥

I अन्वय (Prose order) :—

यत् च मे अस्वत् ( when you told me ) अपे जस प्रक्षालित ( pursue  
Rectitude by equity ) अत् तू मे नू इत् अश्रुतं पर्यवोक्ष ( you told

me what was unheard before ) उद् श्रुष्ये, यत् मे परा आजगम् ( I would stand up, whatever may come to me ) ध्रुषः अर्षी महता रयेन शचेत् ( devoted and upright I would proceed with great vigour ) यत् वः आशिषु राक्षिभ्यः सवे विधायात् ( since your blessing puts the votary in bliss )

### II अनुवाद (Translation) :—

When you told me "pursue Rectitude through equity" you told me something unheard-of before. I would stand up, notwithstanding whatever may happen to me. Devoted and upright, I would proceed with great vigour, so that Your blessings may put the votary in joy.

### III टीका (Word-note) :—

अजगम्—अजगत्—अजगी— you told

श्रु—श्रुति— to tell ( छान्दसः ) लृट् स् ।

Initial अ drops by बहुलं etc ( 3-4-75 )

जस—अनुसर—pursue

जस्—जसति— to go ( Nighantu 2-14 ) जस् + लोट् हि ।

प्रक्षणाया—प्रक्षणाणेन—by equity

क्ष्ना—क्ष्नाति— to recognise ( to recognise the right of every one ) शनाक्षन in Persian. प्र+क्ष्ना+ल्युट्—प्रक्ष्णार्ण=circum-spection, equity. करणे तृतीया । आ in in place of तृतीया by सुपां सु-लृक् etc

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

अश्रुस्तं—अश्रुतं=अश्रुतपूर्वं—unheard before

श्रु+क्त=श्रुस्त । सु comes by पारस्कर प्रशुतोनिच ( 6-1-157 )

परि उवक्षथ—अजगी— you told me

वन्—वक्ति— to tell. वन् + लिट् थ—उवक्षथ ।

परि+उवक्षथ=पर्युवक्षथ ।

उद्-श्रुष्ये—उत् तिष्ठे— I would stand up.

श्रु—इयति—to go. ज्त् + क्+लोट् आनि । आनि is changed into ध्ये ( like हि ) by the extension of the rule क्रियासममिहारे etc ( 3-4-2. and 7-1-42 ) ( vide 43-14 )

परा—अतःपरं=hereafter

आजमेत्—आगच्छेत्— will come

जम (—गम)—to go ( Nighantu 2-14 )

जम + लिट् यात्—जमेत् ।

ध्रुषः—भक्तिमान्—devoted

ध्रु+सन्—ध्रुषति—desires to hear ( serve ) ध्रुष्+अच्—ध्रुषः ( 3-1-34 )

अर्षी—अपवान्—righteous

अर्ष+इन्—अर्षी ( 5-2-131 )

मंजा—मजा=महा—महता— ( by great )

महता—महा by सुपां सु-लृक् इति तृतीयास्थले वा ।

सुम् comes by the extension of the rule युजेत् असमासे ( 7-1-71 )

रथा—रथेण—वेगेन— with force

सुपां सु-लृक् इति तृतीया स्थले आ

सचासु—सचाम=गच्छानि—I would proceed

सच्—सचति— to go.

सच्+लोट् मस्—सचाम । स् of मस् elides by स उत्तमस्य ( 3-4-98 ). Plural ( मस् ) for singular ( मि ) by सुप् लिट्

उपग्रह etc सुट् ( like रुट् ) is added by the extension of the rule वृद्धं छन्दसि ( 7-1-8 )  
( vide 43-30 )

या-यतः- since.

यत्-सुपां सु-लुक् इति पथमी स्थले भा ।

वे-वः- your.

राणिभ्यः-साधकेभ्यः-साधकान्- aspirants.

रण- to fight. रण+णिच्-रानिन् one who fights (strives) for self-realisation. Object of विधायात् । चतुर्थी in place of द्वितीया by सु-तिङ् उपग्रह etc.

सवे-उत्सवे- in joy.

विधायात्-विधाति-places.

वि+धा-विधाति=places. धा—here अदादि । लिङ् वात् । लिङ् in indicative mood by राकि लिङ् च ( 3-3-172 ) ( vide 34-12 )

#### IV. टिप्पणी (Remark)

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

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्से ॥

Isa—6

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

१३ । स्पेन्तेम् अत् ध्वा मज्जदा मंगही अहुरा,  
छत् मा वोहृ पडरी जसत् मनड्हा ।  
अरेथा वोइभूद्याइ कामष्ठा तेम् मोइ दाता,  
दरेगष्ठा याउञ् येम् वाओ नए चीञ् दारेञ् इते,  
वइर्याओ स्तोइञ् या ध्वस्ती खूपथोइ वाची ।

#### I अन्वय (Prose order) :—

हे मज्जदा अहुरा, अत् त्व्यां स्पेन्तं अमसि ( Ahura Mazda, I realised you to be holy ) यत् वसु मनसा मां परि अजसत् ( when Conscience came to me ) अर्यस्य वोध्यै कामस्य च ( for the attainment of prosperity and joy ) तं दीपं आचुषं मे दात ( give me that long life ) यद् वः ज्ञते न चिश् पत्तौ ( which none but you hold ) स्ति चर्या यत् त्वस्मिन् क्षत्रे अवाचि ( lasting prizes which You ordered in your nonchalance ).

#### II अनुवाद (Translation) :—

I realised you to be holy, Ahura Mazda, when Conscience came to me. For the attainment of wealth and joy, give me that long life which none but you hold, ( and also ) lasting prizes which you destined in your nonchalance.

#### III टीका (Word-note)—

स्पेन्तं-इवान्तं-पवित्रं- holy.

अभि श्वान्तस कल्पचित् परेषूः ( Rig 10-61-21 )

अभि श्वान्तं श्रुते नान्ये मुने ( Rig 1-145-4 )

मंसि - अमंसि - अमन्वे - I thought.

मन - मन्यते + लृट् इ । अ drops ( 3-4-75 )

जसत् - अजसत् - अगच्छत् - went.

जसति - to go (Nighantu 2-14 ) जल् + लृट् द

अर्षा - अर्षस्य - विपयस्य - of prosperity.

सम्बन्धे षष्ठी । आ in place of षष्ठी by सुपा सुलृक् etc  
( vide 33-8 )

बोधये - मुक्तये - for enjoyment

बुध - बुध्यति - to know, to attain.

बुध + इ - बोधिः । तादर्थ्ये चतुर्थी । ( cf प्रबोद्धम् 33-8 )

कामस्य - सुखस्य - of pleasure.

दात - प्रयच्छत - give

दा - ददाति - to give. अदादिः । लोट् त । गौरवे बहु वचनम् । त  
becomes ता by द्वन्वो etc ( 6-3-135 )

दीर्घस्य - दीर्घ - long

qualifies आयुस् । षष्ठी in place of द्वितीया by सुप्-तिङ् उपग्रह etc

आयोः - आयुषः - आयुषं - life

आयु is a variant of आयुस् by the dictum क्रोर अन्तयोर् object  
of दात षष्ठी in object by the extension of अधीगर्ष etc (2-3-52)

यम् - यत् - which.

refers to आयुम् । Masculine in place of neuter by सुप् तिङ्  
उपग्रह etc

वः - त्वाम् - you

द्वितीया is induced by ऋते ।

गौरवे बहुवचनम् ।

चिस् - चस् - कस् = one

धरस् - धरस्ति - धरति - holds.

धृ - धरति - डेट् ति = धरस्ति । स comes by सिव बहुलं डेटि ( 3-1-34 )

इ elides by इत्थ etc ( 3-4-97 )

इते - ऋते - except

Initial ऋ changes to इ by इद् ऋप्यादिषु (Vararuci—Prakrita  
Prakasa—1-28)

वर्ष्यः - वरः = boon

वर + स्वार्थे य = वर्ष्य ।

स्तिः = अस्ति - नित्यः

अस्ति इति नित्यार्थकः निपातः । cf अस्ति-धीरा गौः ।

( vide 31-8, 34-4 )

वाचि - अवाचि - अवदस् = you told

वच् + लृट् इ - अवाचि । first person in place of second by  
सुप्-तिङ् उपग्रह etc.

#### IV टिप्पणी ( Remark ) :—

Bhagavan Zarathushtra does not put a ban on worldly  
life.

अविद्यया मृत्युं तीर्त्वा विद्यया अमृतम् असृजे ।

Isa Upanisad

Association of अर्थ and काम reminds one of the fourfold  
objectives of life धर्म ( Rectitude ) अर्थ ( prosperity ) काम  
( pleasure ) and मोक्ष ( freedom ) as laid down in the Puranas.

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

हरके कारद कस्ने गन्दुम वाशदश ।  
काइ खुद अन्दर लबन् मी आवदश ॥

Masnavi 2-2223

Whoever sows for the sake of wheat, gets the hay also in addition.

१४ । हत् ना फूयाइ वएदेम्नो इस्वा दइदीत्,  
मइव्यो मज्जूदा तवा रफेनो फ्राक्षनेनेम् ।  
हत् ध्वा ख्पथ्वा अपात् ह्वा फ्रास्ता,  
उजरेइघाइ अजेम् सरदेनाओ संग्हा,  
मत् ताइश् वीस्पाइश् योइ तोइ मांथ्राओ मरेन्ती ॥

### I. अन्वय (Prose order) :—

यथा विदमानः ना प्रियाय इत्थं ददाति ( Just as an affectionate man gives a present to a friend ) मभ्यः मज्जूदा तव प्रक्ष्णार्णं रपान ( to me, O Mazda, allot your equity ) यत् तव ख्पथ्वा अपात् सत्त्वा प्रीक्षा ( what your nonchalance is, that is coloured by Rectitude ) उद् अहम् शंसस्य शार्पनाय ( I would stand up for strengthening the Doctrine ) मत् तैः विद्वैः ( with them all ) ये ते मन्त्राः स्मरन्ति ( who recite your formulas )

### II अनुवाद (Translation) :—

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

### III टीका (Word-note) :—

विदमानः—स्नेहशौकः=loving

विद्—वेदयति—व्यथायाम् ( to sympathise ) ( गणदर्शन ) । अत्र तुदादिः, आत्मनेपदम् । विदते । विद्+शानच्=विदमानः । मानः becomes नः in analogy with तनि पत्नी etc. ( 6-4-99 )

इत्थं—इत्थं=वपहारं=present

इव—इच्छति—to wish इव् + क्वन्=इव् ।

( Unadi 157 ) । Object of ददात् । आ in place of द्वितीया by सुपां सु-लृक् etc.

रपान—प्रेरय—send.

रप—रप्नाति—प्रेरणे ( छान्दसः ) cf अर्पणं रप+लोट् हि=रपान । हि becomes आन by हलः झः etc ( 3-1-83 )

प्रक्ष्णार्णं=समदर्शनम्=equity.

क्ष्वा—क्ष्वाति—to recognise, ( to recognise as equal ) शिनाखान् in Persian. प्र+क्ष्वा+ल्युट्=प्रक्ष्णार्णं । object of रपान । ( vide 29-11, 43-12, 44-7 ).

प्रांगता—प्राङ्गिता=coloured

अन्व—अन्विक—to colour.

अन्ज + क = अक and अक् ( Panini 6-4-32 )

प्र + अन्ज + क = प्रान्त ।

उद्-श्च्यै = उद् तिष्ठे = I would stand up.

श्रद्ध-इवति = to go. उद् + च् + श्रद्धि । श्रद्धि is changed into ध्वम् by क्वासमभिहारे etc ( 3-4-2 ) and ध्वम् into च्यै ( like च्वात् ) by extension of the rule ध्वमो च्वात् ( 7-1-42 )  
( vide 43-12 )

शर्चनाय = दृढतायै = for strengthening

शर्च = strength ( Nighantu 2-9 )

शर्च + क्तिप् = शर्चति = to strengthen. शर्च + ल्युट् = शर्चन् । तावत् चतुर्थी ।

शंसस्य = अनुशासनम् = of the doctrine

स्मत् = स्मत् = स्महे

स्मत् = सहार्थकः निपातः ।

स्मत् सुरिभ्यः तव शर्मन्त् स्वाम् ( Rig 1-51-15 )

( vide 32-1, 34-11; 44-7, 45-9, 46-19, 48-11, 50-8 )

मन्त्राः = मन्त्रान् = sacred words.

Here feminine, object of स्मरन्ति । द्वितीया ( 2/3 )

#### IV टिप्पणी (Remark) :—

This Rik deals with some important points. The first is about the necessity of प्राक्खणम् or equity. The second is about the love of God for man. The third reminds us that unless *Kshathram* is based on Rectitude it may degenerate into cynicism, and the last point enjoins how the church (Magha) should stand united under the lead of Maha Ratu

Zarathushtra, for the propagation of the new gospel. It also points out the necessity of Japa (recollection).

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

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

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

Hafiz, the greatest of the Sufi poets, declares unequivocally, that He does,

यार दारद तरे सयदे देले हाफीज् यारान ।

शाहवाजी ब शेकारे मगसी मी आयद ॥

The falcon wishes to win over the fly.

And we have the assurance of the great scripture, the Gita.

प्रतिबाने प्रियो असि मे ।

18-65

I promise, that you are dear to me.

Jalal, the great exponent of the Cisti of the Gatha, lends

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

दर दीले सुलतान खवाले मन मर्कीम ।

वी खवाले मन दीले सुलतान तकीम ॥

Masnavi 2—1157

Without the thought for me, the mind of the Lord would be a mere void,

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

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

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

His other presents are valuable no doubt, but the most valuable is the ecstasy of love that is induced in the devotee as referred to in Sukta 46-2 ( रफेद्रैम् बग्वाभो )

(ii) By the words मान्नाभो मरेन्ति Bhagavan Zarathushtra gives direction for जप which the Gita holds to be the best form of Divine Service ( यद्दानाम् जपश्चोऽस्मि—10-25 ) for Japa, properly carried out, enables one to get control over the subconscious mind, which, as the result of all past activities, is the seat of all evil impulses.

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

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

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

Some people have developed a phobia against the physical vision God, lest that should lead them to idolatry. They

fail to see that in trying to avoid Scylla, they fall into the grip of Charybdis. Moses saw His light, Muhammad heard His words, and one who chooses to be more iconoclastic than they, is rushing headlong towards atheism (darkness of the unknown and the unknowable).

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

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

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

Most aspirants see Him in the form of a light, others see Him in the form of the Prophet. This is the suggestion of the Gayatri—Hindu and Zoroastrian. The Hindu Gayatri holds up light (अर्ण) to the view, and the Zoroastrian Gayatri to the Prophet (रतु)—for that is the implication of यथा अहु वदयीं अथा रतुश ।

If one does not believe that Mazda can be realised—that He can be seen and heard, what good does he expect to derive from the Scripture? For the scripture only professes

to teach the way of God-realisation. Thus आरमति, yes-mindedness, or belief in the existence of God and the possibility of realising Him, is the first requisite of religious life.

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

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

In any case Maha-Ratu Zarathushtra, as also the whole class of mystics all over the world, taught that Mazda can be seen and touched (yas 33-6) and one who dogmatically discards आरमति, deprives himself of the highest fructification of life.

It is mainly *Japa* and *Dhyana* that are calculated to bring about the vision of Mazda. *Tantra* recommends their adoption by turns.

जपात् ध्यान्तः पुनर् ज्ञायित् ध्यानात् ध्यान्तः पुनर् जपेत् ।

Kularnava Tantra 15-17

When one is tired of *Japa*, he should resort to *Dhyana*,

and when the monotony of *Dhyana* displeases, he should turn to *Japa*.

There was no provision for *Japa* and *Dhyana* in Islam originally. The sufis introduced them under the names of *ज़िक्र* and *फ़िक्र*. "The sufis introduced *Zikra* or religious exercises, consisting in a continuous repetition of the name of God—a form of devotion unknown to Islam, and consequently an innovation. .... This tended to discard the formal *salwat* (obligatory prayer)" (O Leary—Arabic Thought in History P. 202)

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

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

सरस्वर बख्शीशे बनान तरीके लटक ओ एहसान बुद ।  
अगर तस्बीह मी कमुद अगर जुन्नार मी आवर्द ॥

Hafiz—245

The Kavirpanthi Sufis took to wearing the *Junnar* (seli, or woollen cord) not on the waist, but round the neck.

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

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

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

हीन नामो बी हकीकत दीदे ?

या न गान ओ कामे गुल गुल चीदे ?

Masnavi 1-3956

Can a rose be plucked from the letters G-u-l (r-o-s-e) ? (without the picture of the rose in the mind, there cannot be a pleasant feeling by hearing the words alone).

Mazda's name is to be repeated twice in every breath—once at inhalation and again at exhalation.

The Hindu mystics say, that if at the same time, a thought is entertained, that with the in-going breath, an electric (physiological) current goes from the *मूलाधार*, (lowest end of the Spinal Chord,) up to the *सहस्रार*, (Cerebrum,) and at the out-going breath, there is a downward current, from *Sahasrar* to *Muladhar*, the *Japa* becomes very effective. *Kula-Kundalini* is aroused i. e. all latent spiritual force, coiled up in the subconscious mind, is released and it speedily works out a change in the personality.

To make recitation easy, a symbolical name of Mazda is to be used in the *Japa*. For the Hindus it is "A U M" उ० as the Gita says

ओम् शब्देकाक्षरं ब्रह्म व्याहरन् माम् अनुसरन् ।

Gita-8-13

For the Parsis, it is no doubt "H U N"

Let any one recite the H U N mantra for six months, with every breath, before he rejects the idea as fantastic,

Let him see for himself, if it does not procure him a greater fitness for the vision of Mazda, make his mind more peaceful, serene and optimistic, and his character steady, virile and philanthropic.

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

The Sufis dropped the final न and turned 'Hun' into 'Hu'

आम तर्क के दील एशारत मी कुनद ।  
चुन जवान या हु एशारत मी कुनद ॥

Masnavi 6-3320

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

१५ । स्पेन्तेम् अत् थ्वा मज्जदा मँगुही अहुरा,  
द्यत् मा वोहू पइरी जसत् मनइहा ।  
दख्पत् ऊप्या तुष्ना महतिश् वहिस्ता,  
नोइत् ना पोउरुश् द्रेग्वतो ख्यात् चिश्नुपो ।  
अत् तोइ वोस्पेन्ग् अंग्रेन्ग् अपाउनो आदरे ॥

I अन्वय (Prose order) :—

हे मज्जदा अहुरा अत् त्वां स्पेन्तं अमंसि ( O Ahura Mazda, I realised you to be noble ) यत् वसु मनसा मां परि अजसत् ( when conscience came to me ) वहिष्टां मति उर्यां तुष्नां अदत्तत् ( and bestowed

desirable contentment, the best mentality ) पुरुः ना दूग्बलः चिश्नुवः नोइत् स्वत् ( a worthy man should not be panderous to the vicious ) अत् ते अवावनः विश्वं अंग्रं आदरेयुः ( may Thy virtuous followers ) smash all devil-dom )

II अनुवाद (Translation) :—

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

III टीका (Word-note) :—

मंसि=अमंसि=अमन्वे=I thought

मन-मन्यते—लृट्-इ । अ drops by 3-4-75

जसत्=अजसत्=अगच्छत्=went

जस-जसति → to go ( Nighantu 2-14 ) जस+लृट्-इ । अ drops by 3-4-75

दक्षत्=अदक्षत्= sent

दक्ष-दक्षते=to go. अन्तर्भावित ( implied ) णिच्=to send.

परस्मैपदम् । लृट्-इ । अ drops by बहुलं etc (3-4-75)

उप्या=काम्या=desirable

वश-वष्टि=to desire वश+य-उश्च ।

तुष्नां=तुष्टि=contentment

तुष-तुष्यति=to be pleased. तुष्+न-तुष्णः (Unadi 293) णियाम्

भाप् । object of दक्षत् । द्वितीया elides by सुपां सु-लृट् etc

मति=मति=भावना=temperament.

case in apposition with तुष्णी । सु in place of द्वितीया by  
सुपां सु-लुक् etc

ना = नरः = man.

पुरु = प्रचुर = sufficient, great

चिन्तुषः = प्रियङ्गुः = subservient

क्षु = क्षेमति = to please ( छान्दसः )

क्षु + सन् = चिन्तुषति । चिन्तुष + अल् ।

विश्वस् = विश्वम् = all

adjective to अंश' । सु in place of द्वितीया by सुपां सु-लुक् etc ।

अंधस् = अंश' = तमन् = darkness, evil

object of आदरे ।

आदरे = आदरते = विदरयेत् = may rend

ह = ह्याति, दरति = to rend. आ + ह = छेद् ते = आदरते । त elides  
by लोपसूत्र etc ( 7-1-41 ) छेद् is optative too by लिट्यै छेद्  
( 3-4-7 )

#### IV टिप्पणी (Remark) :—

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

Hafiz describes the attitude beautifully.

कीछा हाफिज़ ता ननुसाद बादेह बी आवाजे चन्ग ।

आशीके मेल्कीन चेरा चन्दीन तहम्मल बावदश ॥

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

Jalal reminds us how our avarice knows no bounds.

चन्द गुः मन बेगीरम आलमी ।

इन जहानरा पुर कुनम अज़ खुद हमी ॥

Masnavi 1-542

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

At the same time the holy prophet is quick to warn us  
that contentment should not be misunderstood as implying  
compromise with Evil. Such complaisance is destructive of  
moral life. नोइत् एरेष-बनाओ संरेम् दिदीस् इन्वाता ( Yas 49-9 ) vide  
also 46-5, and 46-18.

१६ । अत् अहुरा ह्वो महन्युम् जरथुश्त्रो,

वेरेन्ते मजूदा यस्ते चिश् चा स्पेनिश्तो ।

अस्तवत् अपेम् ख्यात् ऊस्ताना अओजोङ्गह्वत्,

खेग-दरेसोइ खूपथोइ ख्यात् आर्मइतिश् ।

अपीम् प्यओथनाइश् वोहू दइदीत् मनह्हा ॥

#### I अन्वय ( Prose order ) :—

हे अहुर, अत् जरथुश्त्रः तं मन्चुं करते ( O Ahura now Zarathushtra  
chooses that ) यत् ते चिश् च वहिश् ( which is the best of thine  
all ) अपं अस्ति-वत् स्यात् ( may Rectitude be subsistent ) इत्तनं  
ओजस्वत् ( and the up-mind vigorous ) आरमतिः स्व-दो खूपे स्यात्  
( may faith happen for self-revealing nonchalance ) वसु मनसा

अधीनैः अशीं दध्यात् ( may Conscience, through deeds, procure welfare )

### II अनुवाद (Translation) :—

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

### III टीका (Word-note) :—

स्वः - सः - तम् - that

तद्, त्वद् and त्वद् are equivalents adjective to मन्दुम् । प्रथमा in place of द्वितीया by सुपां सु-उक् etc

मन्दु - चरित्र - character.

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

वरन्ते - वरते - chooses.

plural for singular, by सुप् सिद्-उपसद् etc

विश्व - सर्वेषु = of any, of all

विश्व is an अव्यय and so सप्तमी elides cf विवा - 47-5

अस्ति - बत् - स्थितिमत् = existent.

अस्ति is a noun here and an अव्यय ( indeclinable ). It means existence. cf अस्ति क्षीरा गौः । अस्ति+मनुष्य=अस्तित्व ।

उत्-तनुः = अधिचित = up-mind. ( higher self )

तनु becomes तना ( by डा ) by सुपां सु-उक् etc  
( vide 3I-11, 33-14, 34-14 )

स्व-दशो = आत्मप्रकाशकाय = for self-revealing

स्व + दश + ख = स्व-दश । म comes by अस्-द्विपद् etc (6-3-67)  
adjective to क्षत्रे ।

क्षत्रे - क्षत्राय = for nonchalance.

तादृशे चतुर्वी स्थले अधिकरण विवक्षया सप्तमी । Locative case by usage.

अशीं - श्रियं = welfare.

अश् - अस्तुते, पूर्ये = to perfect

अश् + ई - अशी ( Unadi 446 )

There are several cognate words.

- (1) अशी - Rectitude rom ऋत् - to be kind or ऋत् - to see
- (2) अशी - welfare, perfection, from अश् to fulfil.
- (3) अशी - fortitude, from अव - अवति - to grasp.
- (4) आशीष् - Blessing, from आ + शास् = to pronounce.

For (2) - see 23-7, 34-12, 43-5, 43-16, 51-10, 51-21

For (3) - see 48-8

For (4) - see 28-4, 33-13, 43-4.

In other passages the word is अशी - Rectitude, or holy.

मनसा - मनस् = mind.

टापं चापि ह्युन्तानो । all words ending in a consonant may optionally add an आ ।

### IV टिप्पणी (Remark) :—

Maha Ratu Zarathushtra speaks here about self realisation ( स्व-दर्श ) of which we hear so much in modern ethics.

Self-realisation means the attempt to realise the self, i.e. to make real, actual, the possibilities that lie latent in the soul. In a sense, this may be looked upon as an attempt to establish the Kingdom of Heaven on earth.

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

आने तु वा तुस्तु ओ तु वाकेऽ वरीन

Masnavi 3—1966

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

ब्रह्मन्ति तत् तत्त्वविदस् तत्त्वम् यत् ज्ञानं अद्वयम् ।  
ब्रह्मोति परमात्मैति भगवान् इति शक्यते ॥

Bhagavat 1-3-11

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

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

यद् आत्मतत्त्वेन तु ब्रह्मत्वम् ।  
दीपोपमेनेह युक्तः प्रपश्येत् ॥ Svetaswatara 2-15

And the Katha Upanishad asks us to see God, with the help of the "Way of the Soul" ( कथ्यात्म-योग )

कथ्यात्मयोगाधिगमेन देवम् ।

मत्वा पीरो हर्षशोकौ ब्रह्मति ॥ Katha 2—12

Gatha seeks to see स्व (=आत्मन्—उर्बन् ) which Jalal identifies with God. [ स्व=Self. आत्मन्—उर्बन्=Soul ]

निस्तु अन्दर जुब्बेहम इल्का खुदा ।

बन्द खुद बर जमीन ओ बर समा ॥

Masnavi 4— 2125

Why do you seek God outside ? He is within me.

## अष्टमी ।

परि-प्रश्नः ।

१ । तत् त्वा पेरेसा एरेश् मोइ वओचा अहुरा,  
नेमड्हो आ यथा नेमे क्ष्मावतो ।  
मज्जदा फ्रयाइ थ्वावांसु सख्यात् मवइते,  
अत् ने अपा फ्रया दज्घाइ हाकुरेना,  
यथा ने आ वोहू जिमत मनड्हा ॥

### I अन्वय (Prose order) :—

तत् त्वा पूरे ( I ask you that ) ऋप् मे वच अहुरा ( tell me aright O Ahura ) क्ष्मावतः नमसस् यथा आ नेमे ( going to adore one-like-you, how would I adore ) हे मज्जदा, त्वावान् प्रियाय मावते शस्यात् ( May One-like-you teach one-like-me ) अत् प्रिया अपा नः साकूर्ण इद्यात् ( may dear Rectitude give us perfection ) यथा वसु मनसा नः आजमेत् ( so that conscience may appear to us )

### II अनुवाद (Translation) :—

This I ask You, tell me aright Ahura ; how proceeding to

worship, I would worship one like you. O Mazda teach, one-like-me, who is your friend. May dear Rectitude bestow perfection, so that conscience may appear to me.

### III टीका (Word-note) :—

ऋप्=सत्त्वं—aright

from ऋप्—to see ( correctly ) cf Nirukta 2-11

नमसस्=नमसन्=about to adore.

नमस्—salutation नमस् + क्विप्—नमसति । —salutes. सर्वप्राति-पदिकेभ्यः क्विप् वा षक्तव्यः । All nouns may change into verbs by addition of क्विप् ।

नमस् + क्तु = नमसस् । present participle ending in अस् ( as distinct from अत् ) is formed by affix क्तु by सप्तित्वाः क्तुत् ( 3-4-17 )

क्ष्मावतः—युष्मादशान्—One-like-you

object of नेमे ।

क्ष्मा—युष्मद्—श्रमा in Persian. क्ष्मा + वतुप्—क्ष्मावत् । द्वितीया ( 2/3 ). Honorific plural.

युष्मद् and अस्मन् take वतुप् to denote likeness.

त्वावान्—त्वादशः—One-like-you

युष्मद्—अस्मदोः सादृश्ये वतुप् वाच्यः ।

( vide 43-3, 48-3 ).

सख्यात्=शस्यात्=शिक्षयेत्=would teach.

शस्—शास्—शक्ति—to teach. लिङ् वात् । शास्—does not change to शिप् ( 6-4-34 ) by महा विभाषा ।

दध्मै—ददातु—may give

दा+लोट् तु । तु is changed into ध्वम् by क्रियासमनिहारे etc

( 3-4-2 ) and ध्वम् into ध्वै ( like ध्वात् ) in analogy of ध्वमो ध्वात् ( 7-1-42 )

यद्वा—दद—ददते दाने । दिवादिः । ल्युते दद्यते । त् elides by लोपसः ( 7-1-41 ) । दद्ये । ए changes to ऐ by चैतौ अन्यत्र ( 3-4-96 ) .

हाकुरेणा—सकूर्णं—पूर्णता—perfection.

object of दद्ये । आ in place of द्वितीया by सुपां सु-लुक् ।

कृ—किरति—to spread ( गणद्वरण ) कृ + क्त=कूर्णम् । नपुंसके भावे क्त ( 3-3-114 ) कूर्णं—full extension. कूर्णं अस्ति अस्य इति सकूर्णः fully expanded, perfect. सकूर्णस्य भावः—सकूर्णं ( perfection ) कूर्णं is a variant of कूर्णम् by उद् ओष्ठ्य पूर्वस्य ( 7-1-102 ) ( vide 33-9 )

आ—back

उपसर्गं to verb जमेत् । उपसर्गं is placed apart by व्यवहितस्य ( 1-4-82 )

जमेत्=गच्छेत्—would go

जम—जमति—to go ( Nighantu 2-14 ) लिङ् वात् । जम is the vedic variant of गम ।

#### IV टिप्पणी ( Remark ) :—

Frequent “पेरेसा” is remindful of the “प्रणिपातेन परिप्रश्नेन सेवया” of the Gita ( 4-34 )—learn through *questions*, for a properly framed question implies that the problem has already been tackled to a certain extent. Thus Jalal says

हन सुखन रीर अस्तु दर पस्ताने जान ।

ची कुशन्दहे खुश नमी गरदद खान ॥

Masnavi 1—2378

This discourse is like milk in the teat of the soul ; it will not flow without some one to suck ( the teat ).

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

यत् ते अहं पीयमाणाय ब्रूयामि हितकाम्यया । 10-1

२ । तत् ध्वा पेरेसा एरेश् मोह वओचा अहुरा,

कथा अहूहेउश् वहिस्तद्या पओउर्वीम् ।

काथे सहद्याइ ये ई पइतिपात्,

ह्वो जी अपा स्पेन्तो इरिस्तेम् वीस्पाइव्यो,

हारो मइन्यू अहूम्विश उर्वथो मज्जदा ॥

#### I अन्यथ ( Prose order ) :—

तत् त्वां पूये ऋषं मे वच अहुरा ( that I ask you, tell me aright, O Ahura ) वहिष्ठय्य अयोः पीव्यम् कथा भवति ( what is the primacy of the best life ) कथा सूध्ये यथा ई प्रति-स्यात् ( how can I accomplish that this would revert ) एवः हि स्पेन्तः अपः विद्वेभ्यः रिष्टम् ( this holy Rectitude is repellent to all ) हारः मन्यूः अहूम्विश उर्वथः मज्जदा ( and the malign Manyu is cordial and dear, O Mazda )

#### II अनुवाद ( Translation ) :—

This I ask You, tell me aright Ahura : what is the acme of best life. How can I achieve this O Mazda, that such

(state of things) may invert—(a state where in) holy Rectitude is distasteful to all, while the malign Manyu (Tamo Guna) is cordial and dear.

### III टीका ( Word-note ) :-

कथा - कथम् - how, what

क्थिम् + था - कथा ( Panini 5-3-26 )

सूध्यै - साधयेयम् - I would perform

सू-सृते - to produce. सू + लोप् + ऐ सूध्यै । ध्वम् in place of ऐ by क्रियासमभिहारे etc ( 3-4-2 ) and श्यै ( like श्वात् ) in place of ध्वम् by extension of the rule ध्वमो श्वात् ( 7-1-42 )

प्रतिस्वात् = पर्यस्येत - विपरीतोभवेत् - would revert

प्रति - contra स्वात् - भवेत्.

अपा - अपः - Rectitude

आ in place of प्रथमा by सुपो सु-लुक् etc.

रिष्टः - अत्रियः - repulsive

रिष्-रेषते - to dislike; रिष् + क्त - रिष्टः।

adjective अपः। neuter in place of masculine, by सुप-तिङ् उपप्रह etc.

Sans रिष्-त्त - zend रिष्-व ।

हारः - क्रूरः - malign

हर - anger ( Nighantu 2-13 )

हर - अण् - हार । adjective to मन्थु ।

मन्थुः - गुणः - force

अहम्-विश्व-मनोज्ञः = cordial

अहु + विश् + ख = अहम्-विश्व । म comes by अहर-द्विषद् etc (6-3-67)

उर्वधः = आत्मीयः - relative

उर्वन् + ध = उर्वध ( cordial ) । or वृ + क्त = कूर्त ( chosen )

( vide 31-21, 46-14, 50-6, 51-11 )

### IV टिप्पणी (Remark) :-

A properly framed question conveys half the reply.

ज्ञानके नीने एव्म आमद् इन सवाल ।

इर वेरनीरा नवाशद् इन मजाल ॥

Masnavi 4 - 3008

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

काम आश्रित्य दुष्पूरं दम्भमान मदान्धिताः ।

मोहाद् छद्मिता असद् बाह्यान् प्रवर्तन्ते अशुचिभताः ॥

16-10

३ । तत् ध्वा पेरंसा एरेशू मोइ वओचा अहुरा,  
कस ना जांथा पता अपहा पओउरुयो ।  
कस ना खंग् स्तरेम् चा दात् अद्वानेम्,  
के या माओ उक्ष्येइती नेरेफ्सइती ध्वत्,  
ता चित् मज्जदा वसेमी अन्याचा वीदुये ॥

I अन्वय (Prose order) :-

तत् त्वां पृष्ठे अहम् मे वच अहुर (That I ask, tell me aright O Ahura) कः पौर्यः ना अपस्य जनिता पाता च (which primordial

## IV टिप्पणी (Remark) :—

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

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

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

नीस्त इन् ओ नीस्त आन हीन वाजुज्जार ।  
आन के हूस्त आन रा पीय आर ॥

Masnavi—6-641

Give up negative description. state positively.  
Give up "नेति नेति" Take to 'इति इति ।'

४ । तत् थ्वा पेरेसा एरेश् मोइ वओचा अहुरा,  
कस् ना देरेता जांम् चा अदे नवाओस् चा ।  
अवपस्तोइश् के अपो उर्वराओस् चा,  
के वाताइ द्वांन्मइव्यस्चा यओगेत् आस्,  
कस् ना वड्हेउश् मज्दा दांमिश् मनड्हे ॥

## I अन्वय (Prose order) :—

तत् त्वां वृसे ऋप् मे वच अहुरा (That I ask you, tell me aright,  
O Ahura) कस् ना ज्याम् च अथा नमस् च अवपतेः भरति (which person

holds the earth and also the sky from falling down) कः आपः उर्वराः च (who [ upholds ] water and plants ? ) कः वाताय चुम्नेभ्यः च आशुं योगयेत् (who yokes quickness to storm and lightning) कः ना वसो मनसः घामिः ( which person is the inspirer of Conscience ! )

## II. अनुवाद (Translation) :—

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

## III टीका (Word-note) :—

अथा = अपि = too.

अवपत्तः = अवपतनात् = from falling down.

पत् + क्ति = पत्ति ( cf उत्-पत्ति )

Sans वृत्त = Zend सूत ।

ablative of भरति ।

उर्वराः = वृक्षान् = trees.

क्वृ - क्वृणाति = to go up. क्वृ + ध्वरव = उर्वर ।

स्त्रियां आप् उर्वरा । cf उर्वर ( Avesta 6-14-2 ). arbor in Latin. ( vide 48-6, 51-7 )

च न्म = विष्टूत् = lightning.

वृत् - चोतते = to shine. वृत् + म = वृन्मः ( Unadi 150 ). or

ध्वन् - ध्वनति = to sound ध्वन् + म = ध्वन्म = cloud.

आशु=आशुर्च=quickness.

object of योग्येत् । आशु is used both as a noun and an adjective ( like पाप, पुण्य, सुख, दुःख ) by अग्निवादिभ्यः अच् ( 5-2-127 ) vide also Panini 4-3-166.

धामिः=प्रेरकः=sender.

धम्-धमति=to go ( Nighantu 2-14-50 )

धम्+इन्=धामिः ( Unadi 574 ) ( cf 31-7 ).

#### IV. टिप्पणी (Remark) :—

Mazda supports the firmament and gives swiftness to the storm.

The Rigveda describes, how the Great Lord upholds the earth and the sky.

हिरण्यगर्भः समवर्तताम्रे

भूतस्य जातः पतिर् एक आसीत् ।

स दाधार पृथिवीम् धाम् उतेमाम्

कर्मै देवाय हविषा विधेम ॥

10-121-2

५ । तत् ध्वा परेसा एरेशु मोह वओचा अहुरा,  
के ह्वापाओ रओचाओस्चा दात् तेमाओस्चा,  
के ह्वापाओ खफनेम् चा दात् जएमा चा,  
के या उपाओ अरेम्-पिध्वा स्वपा चा,  
याओ मनओथ्रीशु चज्जदोड्द्वन्तेम् अरेथह्वा ॥

#### I अन्वय (Prose order) :—

तत् त्वां वृते मे ऋप् वच हे अहुर ( that I ask you, tell me aright  
○ Ahura ) कः स्वपाः रोचाः च अद्वात् तमाः च ( which artist made  
light as well as darkness ) कः स्वपाः स्वप्नं च अद्वात् जमां च ( which  
artist made sleep and also waking ) कः यः उवां अरम्-पितुं क्षपां च  
( who is he who made the dawn, the noon and the dusk )  
याः चञ्ज्वन्तम् अर्वल्य अमन्द्रत् ( which invoke the wise to their  
task ? )

#### II अनुवाद (Translation) :—

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

#### III टीका (Word-note)—

स्वपाः=कारुः=artist

सु अपस् बल्य स स्वपाः ।

अपस्=work ( Nighantu 2-1 ) । स इत् स्वपा भुवनेषु आत्  
( Rig 4-56-3 )

धात्=अधात्=made

धा—दधाति=to do. अत्र अदादिः ।

धा+लृट् द् । initial अ drops by बहुलं छन्दसि ( 6-4-75 )

रोचा=प्रभा=light

रुच—रोचते=to shine. रुच+अल्=रोच । त्रियां आप् । object  
of अधात् ।

तमा - तमस् - darkness

object of अघात् । डा in place of द्वितीया by सुपां सु-लृच् etc ( 7-1-39 )

हेमा - हेमां=जागरणं=waking

हि-हिनोति - to propel. हि+म=हेम । ( Unadi 76 ) त्रियां आप्=हेमा । object of अघात् । द्वितीया elides by सुपां सु-लृच् etc

उषाः - उषसं=dawn.

object of अघात् । द्वितीया (2/3) उषा is a variant of ज्यस् ।

अरं-पित्वा - अरं-पितुं=मन्याह्नं=noon

अरं - अहं=half पितु - sun. पितुर् बभौ दिवाकरं ( vide शब्दकल्पद्रुम ) पितुर् अरम् ( अहंम् ) - अरं-पितुः । षष्ठी शत पुरुष । अरं comes first by the Rule अर्षं नपुंसकम् ( 22-2 ) म of अरं does not elide by अलृच् उत्तरपदे ( 6-3-1 )

object of अघात् । आ in place of द्वितीया by सुपां लृच् etc.

मन्त्रस्=मन्त्रसि - आमन्त्रयन्ति - call

मन्त्र - मन्त्रयति - to call अत्र तुदादिः । मन्त्र + लृट् सि=मन्त्रसि=मन्त्रस् । इ of सि elides by इत्श्च etc ( 3-4-97 ). change of person and number ( सि in place of अन्ति ) by सुप्-तिङ्-उपग्रह् etc.

चक्षु-वन्तं - विचक्षणं - circumspect

चक्ष - चक्षे - to see ( vedic ) cf सर्वं तद् राजा वरुणो विचक्षे - यद् अन्तरा रोदसी यद् परस्ताद् Angirasa Veda 4-16-5  
King Varuna sees all that is in these two worlds and that is outside. cf चक्ष्मा ( spectacles ) in Persian.

चक्षु-वन्तं

चक्षु + अक्षुन् ( Unadi 638 ) - चक्षुः=circumspection. त ( ट ) comes by सृ - रीभ्याम् etc ( Unadi 651 ) चक्षुस् + वत्सु - चक्षु-वन्तं । direct object of मन्त्रस् । ( 2/1 )

अर्षस्य - अर्षं=परमाथं - higher objects=spirituality.

indirect objects of मन्त्रस् । षष्ठी in the object by अर्षोअर्षं etc ( 2-3-52 )

#### IV टिप्पणी (Remark) :-

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

Materialists hold that mind ( Consciousness ) grew out of matter. This is not correct. If mind did not lie latent in matter, no amount of shock could have elicited consciousness out of dead matter. This shows that consciousness is existent even from the beginning. This is so because both matter and mind are manifestations of Mazda. सत् ( matter ) and चित् ( mind ) are the two modes of the manifestation of Mazda, who is Himself आनन्द ( bliss ), which is not dependent on any external cause and is therefore eternal. This has been called in the Gatha Kshnum. [ kshnum Mazdao vahmai ( Yas 53-2 ) ]

This Rik gives the direct lie to the popular delusion, that Ahriman is the rival of Ahura Mazda and that while Mazda created the day, Ahriman created the night. Ahura Mazda created, both the day and the night. There is no force, no power, outside of Him. Ahura Mazda has no rival. Angra Manyu is the rival (contrary) of Spenta

Manyu and both these forces ( rather one force in its two aspects ) are in the hold of Ahura Mazda.

One may ask if Ahura Mazda created the night ( natural and moral darkness ) as well, how can He be called good. It is to warn these sceptics, that Maha Ratu had, in the the previous Sukta repeated again and again, that Mazda is Spenta.

Mazda is all good. He is all light. But when the force runs away from the centre, the rays would be darker and darker, the further they travel away from the source. But the force cannot be *going away from Him for ever*. All movement in the universe is ultimately circular—parallel lines meet at infinity. Thus at infinity, the force describes an arc, and starts back towards Mazda. Angra Manyu has then changed to Spenta Manyu. It is no longer a descending, but is an ascending arc, i.e. the force then goes back to Mazda, ( takes one back to Mazda ).

The force is bound to return to Mazda : The force started from light and comes back to light again. It is therefore a force of Light (Spenta). The dark period caused by its outward course, is only a temporary phase. That does not affect the nature of the light at the source ; that does not affect the character of Mazda as all good.

The duality of Angra Manyu,—the polarity of the two forces—is a necessary pre-condition of the creation of the universe. There can be no creation without there being variety. So long as the force of Mazda is confined in Him, ( does not issue out of Him ) there is no creation.

The Vajayati Tantra makes it very clear, that the two forces are really the two phases of one and the same force ( they do not therefore affect the non-duality of Mazda )

तावत् सा चिन्मयी विद्या त्वय्यविद्यास्वरूपिणी ।

विद्यं सृष्ट्-शक्ति लीलेति यावन् न तव वेदनम् ॥ 1-39

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

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

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

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

अय चरी कि तु कुनी दर खेदम ओ जन्म ।

बा तरबतर अज्ञ समा ओ वानो बन्य ॥

Masnavi 1-1565

Your harshness is sweeter than music.

Dawn, noon and dusk are the three prescribed times of prayer as originally obtained. To these, two more prayers ( sacrifices ) were added by the Iranians, as the Katha Upanisad ( 3-1-3 ) attests—पञ्चामयो वे च, द्वि-वाचिकेताः [ whether

one prays before Nachiketa ( Fire ) thrice ( Indian ) or five times ( Iranian ) a day ]

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

बधो वीर्येण आर अज्ज योज्जेत्तमाज्ज ।  
एर मज्जनं चूणं सुवे वीताजीम ओ वाज्ज ॥

Masnavi 3-2175

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

६ । तद् ध्वा परेसा एरेस् मोइ वओचा अहुरा,  
या फूवक्ष्या येजी ता अथा ह्इध्या ।  
अपेम् प्यओथनाइस् देवांजइती आर्मइतिस् ,  
तएइन्वो ख्पधंस् वोह् चिनस् मनइहा,  
कएइन्वो अजीम् रान्यो स्कैरेतीम् गांम् तपो ॥

### I अन्वय ( Prose order ) :—

हे अहुरा, तत् त्वां पृसे मे क्व् वन्न ( O Ahura, that I ask you, tell me aright) यत् प्रपक्ष्ये अथ यदि तत् सत्यम् (if that which I say is indeed correct) आरमतिः च्यौत्नेः अर्थं देवान्जयति (Faith embellishes Rectitude by deeds) तेभ्यः वसु मनसा क्षत्रं चिनस्ति (in them Conscience develops nonchalance) केभाः अजीं गां रान्य-सहति अतसः (for whom you made the living world beautiful).

### II अनुवाद ( Translation ) :—

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

### III टीका ( Word-note ) :—

ये जि-वद् हि-वद् इ-यदि- if, whether

देवाञ्जयति-अलं करोति- adorns.

अज्ज-अनक्ति, अज्जयति-दीप्तौ ( गणदर्पण )

=illuminates. अज्ज्+अस् (Unadi 638)

=अज्जस् = beauty देवानां अज्जस् = देवाञ्जस्=celestial beauty.

देवाञ्जस्+णिच् = देवाञ्जयति = beautifies

णिच् is added to a noun (to change it into a verb) by the dictum तद् करोति तद् आचष्टे । स् of अज्जस् elides (by the dictum प्रातिपदिकात् घात्वर्थे बहुलं इष्टवत् ) as happens before suffix इत् । (vide 47-6 )

चिनस् = चिनस्ति = promotes

चिच् ( शिच् ) चिनष्टि=teaches

चिस्+लेट् ति=चिनष्टि । इ elides by इत्थ लोपः etc (3-4-97) ।

चिनष्ट् । ट् elides by संयोगान्तत्त्व etc (8-2-23) ।

चिनस् । its object is क्षत्रम् and subject is मनसा ।

केभ्यः = केभ्यः = for whom

का-यः कश्चित् = any one.

अजीं = अजां = सजीवां = full of living beings

अज्ज (-वो) = to produce. अज्ज्+इत् = अजि (Unadi 567)

(vide 29-5, 34-14, 46-19).

राण्य-रुक्ति = चारु-रुपां = of beautiful make up.

राण्या ( रमणीया ) कृतिः ( विन्यासः ) यस्या सा राण्य-रुक्तिः । बहुव्रीहि समासः । सुट् comes by the rule पाठस्वर etc (6-1-157)

रण-रणति-उदासे । रण+ण्य=राण्य=रमणीय ।

यस्याह शत्रुः सषणेषु रण्यति ( Rig 10-43-6)

महे रणाय चक्षसे (Rig 10-9-1)

(vide 47-3. In 50-2 रण has another meaning viz war)

अतसः = असृजः = you created

तस-तसति-सृष्टी । तस्-छद्-स=अतसः ।

अ drops by बहुलं छन्दसि etc (6-4-75)

इदा यत् स्रग्दान् मन्त्रान् अरांसन् ( Rig 1-67-2)

#### IV टिप्पणी ( Remark ) :—

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

तद् एतत् सत्यं मन्त्रेषु कर्माणि

कथयो यान्य् अपश्यन् बहुधा सन्तताति ।

तान्य् आचरथ नियतं सत्यकामा

एवः वः पन्थाः सुकृतस्य लोके ॥ Mundaka 1-2-1

Activity is the truth of the Scripture.

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

खार् जुम्हे छुफ चुन गुल मीशवद् ।

पीशे जुज वय कु सुये कुल मीरवद् ॥ Masnavi 1-3007

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

अशोकम वर कहर ओ वर छुफश वजेद ।

दुअलअजव मन आशेके इन हर दु जेदुद ॥

Masnavi 1-1570

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

७ । तत् श्वा परेसा एरेश् मोह वओचा अहुरा,  
के वेरेख्धाम् तान्त् खूपथा मत् आर्मइतीम् ।  
के उजेमेम् चोरेत् ग्यानया पुथेम् पिथे,  
अजेम् ताइश् श्वा फूक्षे अवामी मज्दा ।  
स्पेन्ता महन्यु वीस्पनांम् दातारेम् ॥

#### I. अन्वय (Prose order) :—

तत् त्वां पृष्ठे ऋषं मे वच अहुरा ( that I ask you, tell me aright, O Abura ) कः क्षुधा स्मत् कृषां आरमति अतसत् ( who formed noble faith along with nonchalance ? ) कः ग्यानयेन पुत्रं पित्रे उजमं चारयेत् ( who, in his wisdom, makes the son to be alike to the father ) अहं तेः त्वां प्रश्ने अवमि ( with these [ questions ], I come to you for knowledge ) स्पेन्तेन मन्धुना विश्वानां धातारं ( the Protector of the universe by Spenta Manyu )

## II अनुवाद (Translation) :—

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

## III टीका (Word-note) :—

बुधवां—महती—great

वृह—वर्धति—to grow. वृह्+क=वृग्भ। ह् is changed to ष by extention of श्चेत् etc ( 8-2-32 ) vide 51-17.

तत्त्व=अनघत्—अरचयत्—fashioned

तस्—तसति-सृष्टौ। तस्+कृद्=अनघत्। स becomes स् by analogy of तनि-पत्सोः etc ( 6-4-99 ). Initial अ drops by बहुः etc ( 6-4-75 )

अहं तष्टेव वन्द्युं पर्यामि ह्यथा मतिम् ( Rig 10-119-5 ) तस् becomes तस् by श्चि-कृत् etc ( 7-3-75 )

मत्—स्मत्—सह—with

( vide 32-1, 34-11, 43-14, 50-8 )

उजमं—अनुगतं—loyal

उज—उजति—to like ( छान्दसः ) उज्+अम=उजम ( Unadi 533 )

cf उच्—उच्यति—to be pleased ( Macdonell ) ( vide 46-9 )

चोरेत्—चारयति—guides

चर—चरति—goes. अन्तर्भावित ( implied ) गिन्च—to guide.

चर+छेत् ति=चरत्। इ of ति elides by इत्थ etc ( 3-4-97 ) चर becomes चर in analogy with वचत् ( 7-4-20 )

व्यानवा =व्यानयेन = by wisdom

वि+आ+नो+अल्=व्यानव। ( cf विनय=discipline ). आ in place of तृतीया by वृषा-सुडुक् etc cf वेना—wisdom. वेनति गति-ज्ञान-विशामने। ( गणदर्पण ) ( vide 29-6 )

तैः—with these ( questions )

प्रश्ने—प्रक्ष्नाय—ज्ञानाय—for knowledge

ज्ञा—ज्ञाति—to know छान्दसः ( a variant of ज्ञा ) शिनास्तान in Persian प्र+क्ष्ना+कः=प्रक्ष्णः=ज्ञानम्। तादर्थ्ये चतुर्थी। अधिकरण विषयया सामी। ( vide 29-11, 43-12, 43-14 )

अशामि=आगच्छामि—I come

अव—अवति—to go ( Vedic ) अव+छट् मि। मरुद्भिः प्रच्युताः मेवाः प्राचन्तु पृथिवीम् अत्। Angirasa Veda 4-15-4

## IV टिप्पणी ( Remark ) :—

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

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

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

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

Jalal, however, does not join with these divines.

खुले मा चर सुरते खुद कई हक  
बस्के मा अज बस्के व गौरद सक्क Masnavi 4-1194

We should take Him as our model.

८ । तत् त्वा पेरेसा एरेश मोइ वओचा अहुरा,  
में-दइघाइ या तोइ मज्दा आदिश्तिश् ।  
या चा वोहू उख्वा फूपी मनइहा,  
या चा अपा अइहेउश् अरम् वएघाइ,  
का मे उर्वा वोहू उर्वापत् आगेमत् ता ॥

I अन्वय (Prose order) :—

तत् त्वां पृसे मे ऋप् वच् अहुरा (That I ask you, tell me aright,  
O Ahura) मन्-दध्यै या ते मज्दा आदिष्टिः (I would meditate on  
what are your dictates) यथा च वसु मनसा उर्ध्वं पृसे (so that I  
may, through Conscience, interrogate about dictums) यथा  
च अवया असोः अरम् विद्यं (so that I may, through Rectitude,

learn about the perfection of life) का मे उर्वा वसु उर्वासत् आगेमत्  
तत् (as to how my soul may arrive at good self-poise, that)

II अनुवाद (Translation) :—

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

III टीका (Word-note) :—

पृसे — पृसामि — I ask,

पृस — पृसति — to ask ( छान्दसः ) आत्मनेपदम् । पृस् + लट् ए

मन्-दध्यै — संचिन्तयामि — I would meditate

मन्-सं-सं-fully.

ध्यै — ध्यायति — to think. अत्र सुहोतादिः, आत्मनेपदम् ।

ध्या + लोट् ऐ-द्वयै ।

अस्मिन् नो अथ सधने मन्दध्यै (Rig 4-16-2).

In this our sacrifice we think of you. (vide 31-5.)

आदिष्टिः — निर्देशः — dictate

आ + विश + क्ति ।

या — यथा — so that, how.

वद् + डा in place of वृतीया by सुपां सु-लृक् etc

उक्त्वा — उक्त्वं — अनुशासनं — dictums.

वच + तक् = उक्त्वा ( Unadi 172 )

object of पृसे । आ in place of द्वितीया by सुपां सु-लृक् etc

पृसे = पृच्छामि - I would learn by questions.

पृस् - पृसते = to ask ( छान्दसः ) पृस् + लट् प । यद्वा लुङ्-इ । छन्दसि लुङ्-लट्-लिट् ( 3-4-6 ) इति लिङ्गेषु लुङ् । अ is prevented by बहुलं etc ( 6-4-75 )

अरं = पूर्णता = perfection

अरं भूषण - पर्याप्ति - शक्ति वारण वाचकम् ।  
( र-ल-योर् अनेदः ) । पर्याप्ति - sufficiency. ( vide 43-10 )  
आह - harmony ( 51-4, 51-14 )

विद्यं = जानानि - I would know.

विद् - वेत्ति - to know. अत्र दिवादिः आत्मनेपदम् । विद् - लोट् प्रे ।

उर्वा = आत्मा = soul.

उरु ( बहु ) अनिति ( जीवति ) इति उर्वन् ।  
यद्वा ऋ - इवति + वनिप् ( Unadi 562 ) रवान् in Persian.

उर्वाषव् = शान्ति = peace.

उर्वन् + सद् + क्विप् = उर्वाषव् । उर्वा सीदति ( sits ) यत्र ।  
cf हंसः शुचि-षद् वसुर् अन्तरिक्ष-सत् ( Rig 4-40-5 ) object of आगमेत् ।

सा = तद् - that

object of पृसे । सा in place of द्वितीया by सुपां सु-लुङ् etc.

#### IV. टिप्पणी (Remark)

Man attains perfection ( अरं ) by pursuing the ideal planted in him and then alone is उर्वाषव् ( self-balance ; peace ) reached and there is the end of all quest.

The Ideal lies in the highest peak of mind.

हिरण्ये परे कोषे विरजं ब्रह्म निष्कलम् ।

तन् शुभ्रं ज्योतिषां ज्योतिस् तद् यद् आत्मविदो विदुः ॥

Mundaka 2-2-9

The pure Principle (Brahma) lies in the effulgent recess. One can know it by self-culture.

मन्-इष्यै reminds us about the नि-दिध्यासन of Vedanta

१ । तद् ध्वा परेसा एरेश् मोह वओचा अहुरा,  
कथा मोह याम् यओश् दएनाम् यओज्जदाने ।  
याम् हुदानाउश् पइतिशे सख्यात् ख्पथ्वा,  
एरष्वा ख्पथ्वा ध्वावास् असीश्रीश् मज्जदा,  
हदेमोइ अपा वोहू चा प्यास् मनइहा ॥

#### I अन्वय (Prose order) :-

तद् त्वां पृसे ऋष्व् मे वच अहुरा ( That I ask you, tell me aright O Ahura ) कथं अहम् इष्यम् योर् घेनां युज्-धानि ) how can I achieve this benefic religion ) यां शुदानुः क्षप्रत्य पदिशे शस्यात्- ( which the sage teaches for the generation of nonchalance ) ऋष्वः आशिष्टिः क्षधेण त्वावान् मज्जदा ( O Mazda, by nonchalance, the noble saint becomes similar-to-you ) अथवा वसु मनसा च सदे क्षवस् ( living in the same abode with Rectitude and Conscience )

#### II अनुवाद (Translation) :-

This I ask You, tell me aright Ahura : how can I achieve

the benefic religion, which savants teach, for the growth of Nonchalance. Through this superb Nonchalance Mazda, the saint becomes similar-to-you,—dwelling in the same abode with Rectitude and Conscience.

### III टीका (Word-note) :—

कथा—कथं—how

किम्+धा=कथा । by था हेतौ etc ( 5-3-16 )

मे—अहम्—I

षष्ठी in place of प्रथमा, by सुप्-तिङ्-उपग्रह etc

वा—इयम्=इमां—this

adjective to घेना । प्रथमा in place of द्वितीया, by सुप्-तिङ्-उपग्रह etc.

योस्—शुभां—holy

It is an *atyaya* ( indeclinable ) adjective to घेना

अथ धत्तं यजमानाय शं यो ( Rig 1-93-7 ) घात लोकाय तनयाय शं योः ( Rig 7-50-7 ) ( vide 46-18 )

घेनां—धर्मधारां—religion.

घेना—sacred word ( Nighantu 1-11 )

घेना जिमाति दाशुषे ( Rig 1-2-3 )

जनानां घेना अवचाकशद् वृषा ( Rig 10-43-6 )

युञ्ज-धानि—युञ्जानि—I would acquire

युञ्—युनक्ति— to attach

युञ्+लोट् धानि=युञ्-धानि । an auxiliary root ( धा ) is added to the main root by the extension of the rule कृञ् चासुप्रयुज्यते लिटि ( 3-1-40 ). धा is added ( like कृ, भू, and अस् ) even

otherwise than in लिट्, and even without the interfix आम् by Maha-bibhasa

An instance of double root ( द्वितल-धातु ) as noted by Dr Taraporewala ( vide 48-5 )

उदानुः—विज्ञः—savant

द्रा—दानाति—to know ( छान्दसः ) cf दानेइतन in Persian ( द्रा—ज्ना ) द्रा+सु—दातुः ( Unadi 319 )

पदिस्—उत्पदिः—generation.

पद्—पद्यते—to come. पद्+इस्—पदिस् ( Unadi 273 ).

पयदाइस् in Persian. तादर्थ्ये चतुर्थी ।

दास्यान्—शस्यात्—शिष्यात्—would teach

शस्—शास्—शास्ति—to teach.

कृष्वः—महान्—noble

कृष्व—noble ( Nighantu 3-3 )

आ in place of प्रथमा by सुपां सु-लुक् etc.

आशिष्टिः—साधु—saint

आ+शास्+ति ( Unadi 629 )=आशिष्टि ।

शास्—शास्ति—to control आशिष्टि—one who can control himself. ति denotes agent by Unadi 629.

सदमे—समानवृहे—in the same abode.

दम—abode ( Nighantu 3-4 )

समानः दमः—सदमः । समान becomes स by समानत्व उन्दसि etc ( 6-3-84 ) ( vide 46-14 )

क्षयस्—निवसन्—dwelling

क्षि—क्षियति—to dwell. अत्र भ्वादिः ।

लि + कसुन् = क्षयस् by सृपि-सुदोः कसुन् (3-4-17). लुम् comes by उभिर्दत्तां etc (7-1-70)

#### IV टीपनी (Remark) :—

It is by affinity of character that the devotee becomes त्वावान्—attains at-one-ment with Mazda.

गोफ्त अकसुन चुन मनी अय मन दर आ ।

नीस्त गुन्जाइ दु मन रा दर सरा ॥ Masnavi 1-3063

In the crucible of love, two 'I's, are melted into one.

Affinity of character develops love.

One of the most celebrated passages of the Upanisads is this :—तत् त्वम् असि श्वेतकेतो ( छान्दोस्य )

Sankara interpretes it as "That thou art." Ramanuja interpretes it as "His thou art—O, Sweta Ketu".

Gatha uses the word त्वावान् in the sense of Ramanuja.

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

चुन जवानहे शामा पीशे आफताब ।

नीस्त बाराद हस्त बाराद दर हैसाब ॥ Masnavi 3-3671

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

१० । तत् ध्वा परे सा एरेश् मोइ चओन्वा अहुरा,  
ताम् दणनाम् या हाताम् वहिस्ता ।  
या मोइ गण्थाओ अपा फादोइत् हचेम्ना,  
आर्मतोइश् उरुवाहश् प्यओथना एरेश् दइद्यत्,  
मखुयाओ चिस्तोइश् ध्वा ईस्तीश् उसेन् मज्दा ॥

#### I अन्वय ( Prose order ) :—

तत् त्वां वृत्ते मे कृप् वच हे अहुर ( that I ask you, tell me aright Ahura ) ताम् धेनां या सर्ता वहिष्ठा ( that religion which is the best of the existent ) या मे गयथाः अवा च सचमानं प्रदायात् ( which would bestow on me simultaneously prosperity and Rectitude ) आरमतेः ऊर्ध्वैः शब्दं च्चैत्रं दृष्यात् ( and through words of faith would hold to right action ) हे अहुर मस्य चित्तैः तव इष्टि उग्रानि ( O Ahura, for my illumination, I wish your guidance ) .

#### II अनुवाद ( Translation ) :—

This I ask You, tell me aright Ahura : tell me about that Religion which is the best of all and which would bestow on me simultaneously both rectitude and prosperity and which through the words of Faith, would stick to right deeds. For my edification, O Mazda, I wish (to know) your will.

मे—महम्—me

dative of बोच by कर्मणा etc ( 1-4-32 )

बोच—वच—वृ हि—tell