

वीर सेवा मन्दिर
दिल्ली

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**THE VEDIC ORIGINS
OF
ZOROASTRIANISM**

THE VEDIC ORIGINS OF ZOROASTRIANISM

By

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LAHORE



LAHORE.

1940

TO THE MEMORY
OF
MAHATMA HANSRAJ

Who took a keen interest in the pursuit of
these studies.

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FOREWARD

When Mr. Rulia Ram Kashyap was appointed Hansraj Scholar in Ancient Indian History for 1938-1939, he chose for his subject the Vedic Origins of Zoroastrianism. The following pages embody the results of his studies. The similarity between Zoroastrian and Vedic concepts and institutions has often been commented upon by earlier writers. It was, however, left to Mr Kashyap to pursue this subject more thoroughly than had been the case so far, by confining himself to a comparative study of the Vedic *Samhitas* and Parsi scriptures. As the result of his studies, he has been able to furnish a more satisfactory Vedic basis for so many of the Parsi concepts. Particularly valuable are his findings of the fragments of Vedic hymns in the Zoroastrian scriptures in one form or another. His unearthing of the Gathic references to the *Vedas* opens out a new chapter in our study of Parsi origins and would, I am sure, interest students of the *Vedas* and the Parsi scriptures alike. He has further tried to show that the Parsi concept of the Supreme Being can be traced down to its Vedic foundation. In doing so he has taken ample advantage of the works of many eminent

savants, European and Indians, alike, whose valuable studies in comparative philology and Zoroastrianism entitle them to a high place among Indologists.

This thought provoking volume would, I hope, further the cause of Indo-Iranian scholarship.

It would bring home to the general reader that notwithstanding the great distance that to-day seems to keep the believers in the Avestan scriptures apart from those who follow the *Vedas*, many of the religious beliefs of the Parsis undoubtedly hearken back to the times when both drew their religious inspiration from the fountain head of all religions, the *Vedas*.

Dayanand Anglo-Vedic College,

LAHORE.

SRI RAM SHARMA.

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CHAPTER I.
SIMILARITY OF THE AVESTAN
AND
THE SANSKRIT LANGUAGES.

Scholars have recognised great similarity in the word vocabulary and grammatical laws of the Avestan and the Sanskrit Languages.

(1) **Word-similarity.**

In order to discuss this item we shall subdivide the same into six headings and treat them as follows :—

(a) **Words essentially the same.**

Let us first quote some words which have just the same form and sense in both the languages.

- | | |
|-----------------------|-------------------------|
| 1. पितु = food ; | 10. ऐ = O ! |
| 2. यातु = sorcerer ; | 11. च = and ; |
| 3. मातर = mother ; | 12. वा = or, else ; |
| 4. वस्त्र = garment ; | 13. अनु = along, after, |
| 5. दूत = messenger ; | according to ; |
| 6. तनु = body ; | 14. अप = away, off ; |
| 7. अस्ति = is ; | 15. आ = hither, from, |
| 8. उत = also ; | to, until ; |
| 9. आयु = age ; | 16. उप = unto, in ; |

- | | |
|--|--|
| 17. पावू = two protectors ; | 32. रथ = chariot. |
| 18. अ } not, negative | 33. ज्या = to decay. |
| 19. अन् } prefix ; | 34. अन्य = other, alien. |
| 20. अथ = so, thus, but,
then, now etc. ; | 35. अन्य.. अन्य = mutual,
one another, other,
the one .. the other. |
| 21. यत् = so, that, when,
for ; | 36. अप् = water. |
| 22. य = who, which ; | 37. अपर = last. |
| 23. य...क = whosoever,
any whatever ; | 38. अमवत् = having strength ; strong. |
| 24. यदा = when ; | 39. अव = down. |
| 25. यम् = to subdue ; to
meet together ; | 40. आत् = then, therefrom,
on that account, there-
upon, while, but etc. |
| 26. यव = Corn, grain,
barley ; | 41. आ + इ = to come. |
| 27. या = to go ; | 42. आ-वी = to come. |
| 28. या = f. rel. pron. who,
which ; | 43. आस्तु = to praise. |
| 29. यु } = to join ; | 44. इ = to go. |
| 30. युज् } | 45. इन्द्र = The Vedic god
Indra. |
| 31. अक = evil, bad,
wicked. In Sanskrit
pain, trouble. | 46. इत = gone. |
| | 47. इम = this, that. |
| | 48. इषु = arrow. |

In these words not the slightest difference is discernible in the Avestan and the Vedic languages ; they are essentially the same both in form as well as meaning. The above list is by no means exhaustive

but is meant to be simply illustrative.

(b) **Words differing only in one letter but meaning the same.**

The simplest philological process is the alteration in one letter only—be it a vowel, a diphthong or a consonant—of a word without effecting the sense of the meaning in the least. Some such words may here be listed as occurring in the Avestan and the Sanskrit languages, for this list will show how slightly only have some words suffered during their passage from one language into the other.

Avestan.		Meaning.		Sanskrit.
1. वातैश्	=	with winds	=	वातैस्.
2. दाउरु	=	wood	=	दारु.
3. नना	=	differently	=	नाना.
4. अपम	=	last	=	अपम.
5. तायुम्	=	thief	=	तायुम्.
6. पितुम्	=	food	=	पितुम्.
7. नी	=	down	=	नि.
8. नू	=	now	=	नु.
9. पित	=	father	=	पिता.
10. पर	=	before	=	परा.
11. महन्वू	=	two spirits	=	मन्वू.
12. अहुर	=	O Ahura, Lord, O Asura!	=	अहुर.
13. कुत्र	=	whither	=	कुत्र.

	Avestan.		Meaning.		Sanskrit.
14.	यिम्	=	whom	=	यम्.
15.	वाचिम्	=	voice	=	वाचम्.
16.	अयेनि	=	I shall go	=	अयानि.
17.	अथा	=	so	=	अथ.
18.	यत्	=	what, which, whatever ;	=	यद्.
19.	यत् वा	=	or	=	यद् वा.
20.	यथ	=	as, so that, than, like, as if etc.	=	यथा.
21.	यत्र	=	where ;	=	यत्र.
22.	यवत्	=	as long as, as far as, up to ;	=	यावत्.
23.	यवन्	=	a youth	=	युवन्.
24.	यज्	=	to worship, to adore, to sacrifice to	=	यज्.
25.	यजत	=	(literally worthy of adoration) Yazata, deity, divine being ;	=	यजत.
26.	यास्	=	to ask for, to request, to demand, to beg, to solicit	=	याच्.
27.	यिम	=	Yima or Yama	=	यम.

Avestan.	=	Meaning.	=	Sanskrit.
28. युद्	=	to fight, to wage war	=	युद् .
29. युञ्	=	to join	=	युञ्.
30. यूष्माक	=	your, yours	=	यौष्माक.

Comparative philologists with Yáska at their head have recognised three main ways in which the letters of a word are liable to get altered during its passage from one language into the other. The above list exhibits all the three as under :—

- (1) The dropping of a letter as that of आ in नाना of Sanskrit on its passage into the Avestan as नना ;
- (2) The coming up of a new letter as that of उ in दाउरु of Avestan as compared with its Sanskrit original दारु ;
- (3) The change of one letter into another or the droppage of one and the coming up of another in its place simultaneously ; as exhibited by the change of स् into ष् on the passage of Sanskrit बातेस् into the Avestan बातेष्.

All these changes are found illustrated in the above list.

(c) **Words identical in meaning but differing in two letters.**

Let us next follow the line of differentiation of the one language out of the other a step further. Here is an illustrative list of words differing in two letters yet identical in meaning :—

Avestan.		Meaning.		Sanskrit.
1. भॅरॅष	=	bird	=	मृग.
2. बूमीम्	=	earth	=	भूमिम्.
3. द्वरॅम्	=	door	=	द्वारम्.
4. अद्धानॅम्	=	way	=	अध्वानम्.
5. वीलस्तीम्	=	a span length	=	वितस्तिम्.
6. स्तूतो	=	of praise	=	स्तुतस्.
7. तनुनाम्	=	of bodies	=	तनूनाम्.
8. अजॅम्	=	I	=	अहम्.
9. जन्वात्	=	might come	=	गन्वात् .
10. चीत्	=	also ; ? ;	=	चिद्.
11. रुष्माक	=	your, yours ;	=	यौष्माक.
12. यू. हॅम्	=	ye, you ;	=	यूवम् .
13. अह्निक	=	front, forehead ;	=	अनीक.
14. यत्	=	when, since ;	=	यदा.
15. यवत	=	as long as ;	=	यावत्.
16. यस्त	=	worship, sacrifice	=	यष्ट.

Avestan.	=	Meaning.	=	Sanskrit.
17. यओश्च	=	purity ;	=	शोस्.
18. वेजि	=	if ;	=	बदि.
19. याह्	=	to wear or put on	=	वस्.
20. अहवि	=	to, at, on, upon, in, against, up- to, towards, above, around etc.	=	अभि.
21. वेंज	=	to till, to work	=	वृह्.
22. ह्व	=	to sit	=	सप्.

Here we find that ष and ग, ब and भ, द and ष, ज and ह, ज and ग, are the pairs of letters the elements of each of which are liable to interchange places during the passage of a word from Sanskrit into Avestan.

**(d) Words identical in meaning but differing
in three letters.**

A greater change, during the evolution of a new language out of an old one, is exhibited by those words which though yet bearing the same meaning have suffered a good deal of alteration, three of the original letters having been replaced. A list of some such words is given hereunder :—

Avestan.	=	Meaning.	=	Sanskrit.
1. हिन्वशति	=	he sprinkles.	=	सिञ्चति.
2. उर्वरनाम्	=	of trees	=	उर्वराणाम्.
3. हुतशतम्	=	well-formed	=	सुतष्टम्.
4. अवजशति	=	he rides to	=	आवहति.
5. हाताम्	=	of beings	=	सताम्.
6. वीस्पम्	=	all	=	विश्वम्.
7. आहुशरिज	=	Ahurian or Āsuric	=	आसुरिम्. आहुतिस्.
8. आजशतिश्	=	oblation	=	
9. यस्न्य	=	worthy of adora- tion, worship ; adorable ;	=	यज्ञीय. यदि.
10. येश्	=	if	=	
11. येशि	=	worship, sacri- fice, praise, ceremony ;	=	इष्टि.
12. अश्विधि	=	estranged	=	अवीथी = one who has for- saken the road.
13. अनषवन्	=	unholy, impure	=	अनृनावन्.
14. अन्तरँदता	=	standing between	=	अन्नःस्थ.

Avestan.	=	Meaning.	=	Sanskrit.
15. अक्रञ्जन्ति	=	childless	=	अप्रजा.
16. अरस्क	=	envy	=	इर्ष्या.
17. असान	=	stone, sky	=	अश्मन्.
18. अश्तदसन्	=	eighteen	=	अष्टदश.
19. अरपो-स्तान	=	horse-stable	=	अश्वस्थान.
20. अहंस्वत्	=	Innumerable	=	असंख्यात्.
21. आफ्रिवन्	=	benediction, blessing	=	आप्ती + वाणी.

(Note :—In this word three syllables have changed a lot.)

Here again we notice the pairs ह and स, न and ण, श and ष, त and ट, झ and ञ, व and प, the members of each of which are liable to change places during the passage of one word from one language on to the other.

(e) More complex alterations in letters.

Differences in word-forms without alteration in sense can become more pronounced. We need not prepare separate lists for words differing in 4 letters, 5 letters and the like. The examples of सुतष्टम् and सञ्जुष् of Sanskrit becoming even हुनाश्तैम् and हञ्जओष in the Avestan, or Sanskrit यजामहे and भरामहे becoming यजमश्दे and बरामश्दे respectively in the Avestan, should suffice to convince all of the occurrence of this phenomenon.

These four words do respectively mean (1) well-formed (2) a loving friend (3) we worship and (4) we carry.

(f) **Displacement of letters.**

Of greater complication is the phenomenon by which out of the letters in a word one displaces itself to occupy the place of another letter in the same word whereas this other letter occupies the place of the former. Even Yáska was well acquainted with this important philological occurrence. Examples in Avesto-Sanskrit words too are not lacking. Thus हिङ्गना Avestan and जिह्वा Sanskrit both mean 'the tongue'. Here ञ has become ञ् and also displaced ह् to occupy the position thereof, which ह् had no other alternative left but to occupy the vacated place of ञ. आङ्गव evolving out of अथर्वा = priest, furnishes another example of the phenomenon. The final ञा and the initial अ changed places and the र instead of sticking on to the head of व felled itself down to occupy the feet of the preceding letter ष.

Displacement thus follows two courses: firstly it may mean mere slight shifting of the position of a letter as in the case of र् of अथर्वा just discussed; secondly it may have a far-reaching effect and result in one letter shifting itself on to the place of another which in its

turn may come to occupy the vacated place of the former. This has been amply exemplified by the ह and ज of जिह्वा and अ and आ of अथर्वा.

(g) **Corollary (Ahura Mazda).**

The important corollary worth being drawn from all this here is that the अ in ह of महद् can easily shift itself from this place on to द् making same द and reducing the ह into ऋ which, according to the law governing the ह and ज couple discussed in item (c) above, can easily become a ज्. The net result is the evolution of the Avestan Mazda out of Sanskrit महद् under the effect of these two simple philological operations. Similarly the ह and स pair referred to in item (d) above causes the evolution of the Avestan Ahura out of the Sanskrit असुर. The two Avestan supreme words Ahura and Mazda are thus no other than the Vedic असुर and महद् which have followed simple philological laws discussed in the preceding items.

Asura in Veda, Ahura in Mantra-Bráhmaṇa of the Sám Ved Samhitá and Gobhí Grihya Sutra etc. as also in Avestá afford the strongest proof in favour of the above statement.

(2) **Similarity in grammatical laws.**

Jakson, that able disciple of Geldner, has beauti-

fully summarised the language similarity question on pages XXX to XXXIII of introduction to his grammar. Says he :—

“The *language* of the Avesta is most closely allied to the Sanskrit. ...In its *phonology* the Avesta agrees with the Sanskrit in its vowels in general..... In *inflection* the Avesta shows nearly the richness of the Vedic Sanskrit. There are *three genders*, masculine, neuter, feminine ; likewise *three numbers*, singular, dual, plural..... There are *eight* well-developed *cases* of the noun and the adjective ;..... The classes of declension agree exactly with Sanskrit ; the method of forming *comparison of adjectives* corresponds. The *numerals* answer to Sanskrit ; except Avesta *aeva* ‘one’ opposed to Sanskrit *éka*, Avesta *baévar*—‘1,0000,’ but Sanskrit *ayúta*. The Avesta *pronouns* closely resemble the Sanskrit.....The *verbal system* in Avesta and in Sanskrit are in general identical. The *roots* are chiefly monosyllabic and are subject to the same modifications as in Sanskrit. In *voice, mode* and *tense* and in their *conjugation-system* the two languages quite agree. The *endings* show equal antiquity with the Sanskrit..... The Avesta possesses like facility with the Sanskrit in forming words by means of *prefixes*, and by adding *suffixes* of primary and secondary derivation. The

same classes of *compounds* may be recognised in both tongues."

On the basis of Jackson and Kanga we can add that even in the case of *Sandhi* the rules do agree in the two languages although external Sandhi is almost absent in the Avesta.

Chatterjee, whose commentary on the Gátha, Parsees of today are enjoying so much, has recently pointed out that the absence of a grammar amongst the ancient Parsees is to some extent made up for by the rules of the elaborate grammar of Páñini coming to our rescue in the case of the Zarathushtrian Gáthas exactly as in the case of all Vedic literature.

It is evident then that the Vedic language gave rise to the language of the Bráhmínical treatises which developed into a phonetically different dialect—the Avestan used in Persia, and another much less different language—the Sanskrit, used in India. Páñini surely did frame grammatical laws applicable to the Vedic, the Upanishadic, the Gáthic (Avestan), the classic and the modern Sanskrit.

The Avestan is thus a genuine daughter of the Vedic language.

(3) *Metre-question.*

Jackson holds "The metres in which the Gáthás

are composed have analogies in the Veda. Almost all the metrical parts of the younger Avesta are in eight-syllable lines."

Pt. Ganga Prasad in his "Fountain-head of religions" has quoted Mills as under :—

"The Vedic hymns sung in metres are closely similar to those in both the Gáthás and the later Avesta."

Haug has laid much stress on Gáyatrí ásurí, Ushñih ásurí, Pankti ásurí metres being met with in both Yajura Veda and Zoroastrian Gáthas but unfortunately this misled him entirely regarding the question of evolution of the religion. Instead of thinking that out of the 56 or more metres used in the Vedas the Iranian prophet utilised some three or four which were already known as Ásuri metres, he committed the mistake of thinking Yajura Veda to be later than the Gátha, quite contrary to all comparative philology as well as tradition both Indian as also Iránian. Let all remember that Veda gave rise to Bráhmaṇas on the one hand and through them to Avestá on the other. Thus Avestá is later than Veda but earlier than modern Sanskrit.

(4) **Syntax i.e. Similarity in Sentence-formation.**

Kanga, the great Parsee grammarian, lexicogra-

pher and Avestan commentator, has discussed the similarity of arrangement of words in a sentence as met with in the Avestan and Sanskrit languages. Instead of quoting rules and examples as done by him we propose to quote samples of sentences from the sections of the Avesta belonging to separate ages and give their Sanskrit parallel or shade which will prove more interesting and will also convince the readers of the similarity far more easily and effectively.

(a) **Yasna Haptanghaiti.**

This Yasna of seven Chapters is usually taken by Avestan scholars to be the oldest piece in Avesta next only to the Gáthas. Gáthas comprise seventeen Chapters of the Yasna—the sacred element in the Pársee Scripture—out of 72 chapters of which chapters XXXV to XLII comprise the Haptangháiti portion. Out of these chapter XXXVII has its first sentence termed Baj Jamvání for this constitutes a sacred prayer fit to be repeated in a low murmuring tone. This Báj runs as under :—

इथा आत् यजमहदे २ अहुरेम् मज्दांम् वै गाम्वा अपेम्वा दात्
अपस्वा दात् उर्वराआस्वा बहुहीश रओचाओस्वा दात् बूमीम्वा वीस्वाचा
बोहू ॥

An English rendering of Kángá's Gujerati

interpretation of this sentence would run as under :—

“Here, in this manner, do we remember (or contemplate upon) Ahura Mazda who created animals as well as cereals ; (moreover) who created water as also all plants ; (besides who) generated (heavenly) lights and earth (or land) with all enjoyable luxuries (thereon).”

A pure Sanskrit rendering of this would read as under :—

इत्था अत्र (अत्) यजामहे असुरम् महान्तम् यः गाम् च इषम् च अदात् अपश्च अदात् और्वरेयाश्च वस्तीश्च(च)रुचश्च अदात् भूमिम् च विश्वा च वसूनि ॥

Of all the words here only the Avestan parallels of और्वरेयाश्च and वसूनि are grammatically wrong ; all others are grammatically correct Sanskrit only phonetically changed into the Avestan quite in accordance with the laws of comparative philology. Even out of these two words उर्वरा meaning ‘fertile land’ in Sanskrit has not been made और्वरेयाश्च to mean ‘the products of the fertile land, but retained as such and taken to mean that way and then declined on Avestan lines. We thus get उर्वराओस्वा meaning ‘and plants.’

वसूनि meant ‘many Vasus’ but instead of turning वसु into its plural वसूनि Avestans took वसु itself to be the

plural form as well. Thus बौद्ध the phonetical and comparative philological parallel of वसु came to mean वसुनि as well.

Of the remaining word-forms which are grammatically correct Sanskrit, we will now follow up the phonetic evolution from Sanskrit into Avestan word for word hereunder :—

(1) इत्था :—through the droppage of त alone became इथा. This change was facilitated by the allied forms यथा तथा कथा already existing in the Sanskrit language. By turning इत्था into इथा Avestans brought it to be at par with those very forms.

(2) अत्र .—dropped its र (र) and lengthened its अ into an आ thus becoming an आत् in the end. Were however we to follow Bharuchá—the most erudite scholar, then this Avestan आत् is simply the Sanskrit आत् itself and both mean not 'here' as done on the basis of Kangá above but only 'on that account.'

(3) यजामहे :—lost its long आ and turned its अ into ज but the change of हे into हदे is a result of very rough handling no doubt. That the change in question however did necessarily take place at some transitional period, is proved by other examples too met with in the Avesta, where this word is used.

Thus "Yimahe yazamaide" for "Yamasya yajamahe" is another example in question. Similarly भरामहे too did give rise to बरामहे

This evolution of द out of ह can be easily followed by tracing Sanskrit हस्व through Avestan Zasta into Pahlavi and Persian दस्त.

Thus यजमहे and बरामहे do only show that Yasna is much later in comparison, with Gátha wherein these words occur more rarely than in Yasna, these being typically Yasnian formulae.

(4) Asuram Mahántam :—Asura had become Ahura even in India, as in the Mantra Bráhmaṇṣe of the Sáma Veda this form is visible. Ahurem for Ahuram only exemplifies the so common change of अ into व on its passage from Sanskrit into the Avestan as also manifest in Avestan Nemasete (नमसेते) used by the Pársees in place of Vedic Namaste (नमस्ते).

Re . महान्तम् and मज्दाम् we would state that the word महद् of which महान्तम् is the accusative singular form, itself became मवद् and then मज्दा in the Avestan and the latter was then declined as an आ ending masculine base giving मज्दाम् in the accusative singular. Thus though original मज्द was pure and simple Avestan parallel of Sanskrit महद् or महद् still the accusative

singular in the Sanskrit and the Avestan appeared quite different and unconnected as if these were poles apart.

(5) वः is singular in Sanskrit of which the plural is वे. The Avestans have only taken this वे as singular in the sense of वः. Otherwise both are the same only the ए of वे has become much shorter.

(6) Gáṃṃ :—has only got nasalised into गाम्.

(7) च अदात्ः— is the pada (i. e. separate word) form ; its Saṃhitá (i. e. compounded) form would be चादात्. A little rough splitting would give us चा + दात् the form met with in the Avestan where चा then got attached to the preceding word instead of keeping with the succeeding one as in Sanskrit.

(8) इषम् has become अर्षम् only by losing a little of the इ tendency in the beginning and acquiring same in the middle. In the meaning of cereals it was already used in the Vedas as well known to the students of Yaska's Nighantuḥ and Nirukta.

(9) चा दात् (See 7. above).

(10) अपस् is the same in both languages.

(11) चा दात् (see 7. above).

(12) औदरेवाश्—has been dealt with in the very

beginning of this discussion of the evolution of the individual words of this Báj. Of course the final च did elongate into a चा.

(13) वस्वीश्(च) :—gives बहुवीश् through the replacement of स by इह as in the evolution of Avestan अइहु out of Vedic अहु and finally by the splitting up of वी into उई. The final च in reality was never there but the ending श् of वस्वीश् is a visarga or स् which becomes श् in Sanskrit only if followed by a च. It is thus that the Avestan did borrow this श् ending.

(14) रुचश् :—has become रोचाओस् by a good deal of elongation and broadening out i. e. by its उ becoming an ओ through the coming up of an आ ; another अ came up after च making same चा ; while the final श् changed into स् and also took up an ओ as a prefix thereto. Regarding श् स् a simpler still explanation can be that Avestans allowed initial स् to remain as such and did not make it श् even before a च as Sanskrit sandhi rules always require.

(15) चा दात् (See 7 above).

(16) भूमिच् च :—has only changed its भ into व, and इ into ई ; besides it has just lengthened its च into चा.

(17) विश्वाच :—has become वीस्वाचा by lengthening

of च into चा, इ into ई and also by following the example of अश्व changing into अस्प (a horse).

(18) वसूनि is the grammatical requirement of the correctness of the Sanskrit form of such a sentence but license has been taken of the use of the singular form for the plural because विश्वा meaning "all" is there to qualify this but it was not grammatically justified. Therefore Vasu used in the sense of Vasúni meaning "all enjoyable luxuries" gave Vohú simply by changing its स into ह as in अहुर from असुर ; and also by अ of व in वसु being changed into ओ of Vo of वोह exactly as we often get mazdáo for महद्. Further still the final उ has also become an ऊ.

This discussion should suffice to exhibit the absolute similarity of the Avestan language with the Sanskrit in the long run. Of course it goes without saying that due to lapse of time and on account of the long distance the language did suffer a great change something like what happened later in India itself during the evolution of the various Prákrits.

When thus studied the Avestan film does brighten up nicely under the Vedic torch emitting its sharp light through the aperture of the science of Philology.

We shall now take up some more passages to illustrate these very points.

(b) **Zarathushtrian Gáthas.**

As stated before the Gáthas comprise seventeen chapters of the Avestan Yasna. These are numbered XXVIII to XXXIV ; XLIII to XLVI ; XLVII-L ; LI ; LIII. To exemplify their language a celebrated saying of Zarathushtra-the prophet, may be quoted from the Gátha Ushtavanti. Yasna XLVI. 10 reads as under:—

ये वा मोरश् ना र्गना वा मज्दा अहुरा ।
 दावात् अह्ङ्ङम् या तू वो र इस्ता वहिइना ।
 अभीम् अवाइ वोहू रब्धम् मनइहा ।
 यांस्वा हस्वाइ स्वमावताम् वझाइ आ ।
 क्रो र ताइश् वीस्वाइश् चिन्वतो र ऋफा परंतुम् ॥

Such is the original Gáthic language transliterated into Hindi characters. Its Sanskrit parallel would run as under :—

ये (or यः) वा मयि (for मयम्) न (र)ः or (नरः) धाः वा
 महत् अमुर् । देवात् असोस् (न्) या तु (अवेत्) (अवेः) (विविदिषेत्)
 वसिष्ठ (ष्टम्) । शमन् शमाव वसु क्षत्रम् मनसा ।

यांस्व सस्वाय (शिक्षायै) युष्माक ऋषाय आ ।
 प्र उ तैम् (न्) विश्वैस् (श्) (for विश्वेभिश्) चिह्नितः (तस्य)
 प्र प्र पारयितुम् ॥

These mean :—Whoever gent or dame, O Ahura Mazda¹ offers me his or her life, would know of heaven, also of pure righteous peace for its own sake, would cherish divine rule through his or her noble divine mind, (whom I do accept) for initiation into your friendship and for (participation) in your praises ; may I, with them all, proceed forward, on and on, towards crossing the bridge of cognition where the evil and good are separated apart.

All the above Avestan words except the doubtful यो २ इस्ता [which too has however been compared to अवेस्थाः=वेत्था=वेस्था=वोइस्ता by Chatterjee and Bilimoria in their Gátha] resemble, those Sanskrit words the meanings of which they very nearly bear, so manifestly that we do not deem it necessary to discuss each word separately. There is only one word however i. e. पॅरुत्स meaning 'bridge' which needs reference. It is derived from पारयितुम् meaning "for crossing", so that in 'crossing a bridge' the word for crossing has been made to mean the bridge i. e. what had to be crossed.

Let us now take up a stanza from Zaráthustra's speech as delivered, according to the theory of Avestan scholars, through his own mouth. Says the prophet in Ushtavati Gátha Yasna XLV. 11.

यस्त्वा (ता)दय २ वैग् अपरो २ मध्यांस्त्वा ।
 तरि-मांस्ता योरइ ईम् तरि-मन्वता ।
 अन्वीग् अङ्गात् वै हो २ इ अरिम्-मन्याता ।
 सओष्यन्तो २ वैग्-पतोऽइश् स्पेन्ता दणरना ।
 उर्वधोरबराता पता वा मजदा अङ्गुरा ॥

This is the actual Gáthic transliterated into Hindi characters. Its Sanskrit parallel would however run as under :—

यस् ता (or त्) देव अपरो मर्त्याश्च ।
 तिरोऽमसत यो (or ये) इत् ऋमम् तिरोऽमन्यंत (न्यत) ।
 अन्यं अस्मत् ये सु इत् अरम् अमन्यत (न्त) ।
 सोष्यन्तः देव (दान) पतिस् (ऋ) इवेताः (शिवतमा.) देवाः (दानाः) ।
 उर्वतः भ्राता पिता वा महत् (or महान्) अङ्गुरः ॥

These mean :—

Ahura Mazda is a friend, a brother, and a father even unto Daevas and men whom He counts as little for they count Him as little. Such are quite apart from us who count Him as sufficient—(yes Him the) Saviour, the Lord of revelation, and the Blessed Revelations themselves as well.

Here too the Avesto-Sanskrit similarity is too apparent to need any discussion over individual words. Only उर्वधो=a friend appears to have no proper Sanskrit base though through उह=broad and vast.

उरः = chest (heart), a connection may be established, for a friend is surely one who is large-hearted, who has a space in his heart for others. This idea of empty space may also have been responsible for उर्वा coming to mean "soul" in Avestá. Large-heartedness may also be responsible for the Avestan उर्वान्मा meaning love or friendly feeling.

Thus in the above stanza, excepting उर्वयो, all else is Sanskrit modified into Avestan due to philological changes caused by the great lapse of time.

Even उर्वयो is Sanskrit उर्वतः i. e. 'vast' of which त changed into थ while : and औ do interchange for Sandhi's sake even in Sanskrit itself.

(c) Yashts.

Having thus quoted passages from the Gáthas and Yasna Haptangháiti showing similarity of the Avesto-Vedic languages we may now quote from Yashts, another part of the Avestá, too.

Bághán, Haoma, and Sroosh Yashts comprise Yasna chapters only and as such are bound to resemble more or less the Gáthas and Yasna Haptangháiti quoted above, in language. We would therefore here quote from another Yasht to illustrate the typical Yashtian language.

Horme7d Yasht sentence I. runs as under :—

पेरैसत् जरभुशरो २ अदुरैम् मज्दाम्, अदुर मज्द महन्वो २ स्पैनिशत
दातरै गण २ धनाम् अस्त्वशतिनाम् अषाजम्. . . .

Its Sanskrit shade would run as under :—

अपृष (च्छ)त् जरभुशरो असुरम् महान्तम् असुर महत् ! मनुः (or
मनुः) शिवनिष्ठ ! दातर ! गाथानाम् अस्थिवनीनाम् शम् (शिवम्)॥

Which means —

Zarathushtra asked Ahura Mazda .—

“O holy Ahura Mazda ! Thou most beneficent spirit ! Thou holy creator of the revelational psalms as also of corporeal (lit. back-boned) existence.” Here too, as quite apparent, all is Sanskrit modified except गण २ धनाम् which will be Sanskrit if taken to mean Gáthánám which meaning fits exquisitely as given by us above ; but if it must be made to mean the enclosures, settlements and as a resultant Jehán i. e. world, as done by Kángá on the basis of European versions, then of course a Sanskrit base for same would be a far-fetched one i. e. through Gá meaning earth.

Thus leaving a word here and another there even in very long sentences, all else is Sanskrit, only modified due to lapse of time.

(d) **Vendídád.**

An important portion of Avestá is termed Vendídád, supposed to be a revelation against the Devas. Although the anti-Deva sentiment has developed to an unjustifiable extreme in this book, yet similarity of the language with Sanskrit has not as yet disappeared altogether. Here is a sample :—

पात—नो २ त्विष्यन्तात् परि, मज्दाआंम्ब आरमतिश्च स्पँन्तस्व,
नसे दए २ बी द्रुह्य, नसे दए २ वो २—चिध्रे, नसे दए २ वो २—ऋकरश्ने,
नसे दए २ वो २—ऋदाश्नि, अप द्रुह्य नसे ॥

Vendídád Fargard VIII. sentence 21.

Its Sanskrit shade would be :—

पात नो द्विष्यन्तात् परि, महत् च अरमतिश्च शिवतमा च, (शेता च),
नश्य दैवी द्रुह (२), नश्य दैवो-चित्र, नश्य दैवो-प्रकृष्ट, नश्य दैवो-
प्रदात्. अप द्रुह (२) नश्य ॥

Kángá translates it into Gujrati of which the English rendering would run as under :—

“O Hormazda ! and Spentármad ! do you save us from the invisible. O Deva Druj ! you get away. O seed of the Deva ! you get away. O evil (noise) of the Deva ! get away thou hence. O following of the Deva-system ! thou get away, whatever thou be in reality. O Druj ! run you away.....”

The language even here is thus only Sanskrit phonetically modified, though rarely made to mean entirely differently as in the case of the words *Daeva* and *Chithram*.

(5) **Conclusion.**

We have thus, during the course of the present chapter, exhibited similarity of the Avestan and Vedic languages in words, grammatical laws, metre as also syntax ; besides we have shown by listing words differing in one letter, two letters, three letters and by illustrating cases of greater change as also displacement of letters in a word, all without any alteration in its sense, on its passage from Sanskrit into the Avestan, how Avestan words did evolve out of Vedic ones in course of time. We have discussed the evolution of every individual word in a whole sentence of the *Yasna Haptangháiti* and also presented samples of languages from all the four parts of the *Avestá* which scholars refer to four different ages during the course of the origin of the Iránian Scripture.

We trust now we can safely repeat that in our opinion, inspite of the great changes apparent in the Avestan as compared with the Sanskrit, the ultimate difference between the two is not more than that between *Prakrit* and *Vedic Sanskrit*.

CHAPTER II.
REFERENCES TO THE VEDA
IN
THE GATHAS.

The word वपदंम्

In this chapter references to Veda will be taken up.

The word वपदंम् (taking which to be Sanskrit वेदम् [though without saying so] most scholars have rendered it into possession, possessor, source of gain or obtaining etc.) occurs in the Gáthás only twice, i. e. in Yasna XXIX. 10 and XXXII, 11. We may take up the former just now. The later can be taken up later. The phrase पञ्चोडवीम् वपदंम्¹ has been rendered into "first possessor, foremost possessor,"² and the source

Note. 1. See Ahunavaiti Gátha section II i.e. Yasna XXIX verse 10.

2. See S. B. E. series Vol. XXXI. The Zend-Avesta part III. by L. H. Mills 1887 edition. Page 12. lines 10 and 35.

of "the first gain and obtaining"¹ by Mills in his Gáthás ; whereas Bleeck's English translation of Spiegel's Avesta has "as the first possessor"² in place of the same. Haug renders the last line of the trio of the verse into³ "I too am he, O Aúharmazd ! that Zaratúsht, by him something is first to be obtained from Thee, [that is, his virtue is first from Thee.]

We admit that the Sanskrit word Vedam (वेदम्), assuming वपदम् to be an Avestan equivalent of which have all the above authorities translated it as the possessor, can come from the Sanskrit root विद्=लभे as well, meaning विद्=to acquire or possess. But it can as well be derived from the root विद्=ज्ञाने meaning विद्=to know, especially when the Sanskrit word वेद

Note. 1. See as above but line 28.

2. See Bleeck's Avesta 1864 edition. Vol. II. Vispered and Yasna, Page 84. line 23.

3. See Essays on the Sacred Language, Writings, and Religion of the Parsees by Martin Haug. Ph. D. edited and enlarged by West. Trubner's Oriental Series. Popular edition of 1883. Page 344. lines 26—28.

is thus derived by all and sundry and also when this root in this sense has been used in this very holy Gáthá more than once. To convince the Avestan students of our point, we would state that even in the first section of this Gáthá i. e. in Yasna XXVIII we do come across this root in its many forms as under :—

1. वादुश in verse 4,
2. वपर्दन्नी in verse 5,
3. वपर्दा in verse 10,

and according to Spiegel and Bleek even.

4. योस्ता in verse 10,

In the second section too i. e. in Yasna XXIX, to which the words under discussion actually belong, we do come across the various forms of this root as under :—

5. वादुये in verse 3,
6. वादाओ in verse 6,

besides 7. 8. विस्तो in verses 6 and 8, till we finally come to

9. पओडवीन् वपर्दम् in verse 10,

the meaning of which have we to elaborate.

By looking up these references in Spiegel and Bleeck, Haug, and Mills, we arrive at the following points :—

I. Spiegel and Bleeck have interpreted the above eight words by (1) acquainted (2) with knowledge (3) I know (4) thou knowest (5) known (6) who knows (7) found and (8) is known. Out of these eight words they have rendered one only as found and all others as derived from विद्=to know. It is therefore quite strange that they rendered No. (9) into "as the first Possessor" only, forgetting absolutely that these could be rendered with $\frac{7}{8}$ probability into "as the first knower" or "as the primaeval source of all knowledge" and only with $\frac{1}{8}$ probability into "as the first possessor."

II. Haug translates these very words as under :—

(1) is evidenced by (2) this I (would) know and through the instruction (3) are obtainable (4) I shall be acquainted (I shall have become fully acquainted) (5) are aware of or may they know (6) intelligently, wisely (7) is to be admitted and (8) obtained. Thus in 2 cases out of 8 Haug translates these forms as if they were of the root विद्=ज्ञाने and in 6

cases as if they were from the root विद्=ज्ञाने. Is it therefore, not strange that in No. (9) he should have translated it only as if it were derived from the former, and not from the latter as he has only referred to "to be obtained" and not "to be known" as quoted in detail by us in the very beginning.

III. Now let us see what Mills says. In the first section of the Ahunavaiti Gātha he has taken the introductory portion as a separate stanza and counted it as the first. Therefore, our above quoted verse numbers in this case should for the first section be consulted in Mills as 5, 6 and 11, instead of 4, 5, and 10, while in the second section the above quoted stanza numbers agree with Mills as well.

Now Mills translates the above eight words as under :—

(1) Knowing (full well) (2) Knowing (3) I have known (I obtain ?) (4) Thou dost know (5) Are to be known (6) He who understands (knowing) (7) and (8) found.

Thus twice he takes these forms to be from विद्=ज्ञाने, five times from विद्=to know and once he thinks the former to be a possibility but himself accepts the latter. In the face of this it is really difficult to under-

stand why in the 9th. case he too has interpreted the word वपदेन् by "possessor" only and forgotten altogether the 6/9 probabilities of विद्=to know.

Our object in calculating the derivation of the forms derivable from विद्=to know and विद्ल=कामे both as given in the treatises of the European scholars was chiefly to show that it should not at all look strange if we were to render the word वपदेन् as if it were a form of the root विद्=to know, simply because all the authorities quoted above have interpreted the same as if it were a form from विद्ल=कामे ; since in 7 cases out of 8 Spiegel and Bleeck derive such forms from विद्=to know, in 6 cases out of 8 Haug does the same and in 6 cases out of 9 has Mills done the same.

Now let us suppose that this word is derived from this root. Then it will be simply "the Source of knowledge" i.e. the "Veda" of the Āryans, because no other source of knowledge in the whole world bears the name Veda except the Rik, Yajúh, Sáma and Atharva of the Indo-Aryans or some other Indian works in the Vedic literature.

At this stage the word वपदेन् would become fully suggestive as it will qualify the word वपदेन् quite naturally in the sense of the original or first. We

will then understand from this couple of words "The Primateval Veda".

People might here interrupt us by saying "Strange! this verse refers only to God Mazda who is the first possessor and not to your Veda".

Our reply to them is simple. Firstly, according to current Sanskrit usage वेदस् means a treasure or possession and its accusative singular form will be वेदसं and never वेदम् whereas वेदम् similarly means Veda only and not treasure. Secondly the construction of the sentence is such that in the first two lines the prophet asks, 'Might etc.' for his followers. In the last line he simply connects himself with Mazda or the earliest Vedic revelation of which early revelation he has been so fond throughtout his Gáthas.

(b) **First reference.**

Now we may take up the whole verse Yas. XXIX.

10.

वृजैस् अघ्नव्यो अहुरा अओगो दाता अवा स्वधर्मन्वा ।
 अवत् बोहू मनकहाया हुषेतीश रामान्वा दात् ॥
 अद्वैचीत् अस्मा मग्दा श्वांस् मर्ही पयोडवीन् वपेदम् ॥१०॥
 अहुनवहति गाथ हा ॥२९॥

This is a Hindi transliteration of the text adopted by Geldner. Variants include वृजैस् which is nearer still

to Sanskrit *तूवन्* meaning 'You' as against 'thou.' *अप्यस्यो* is Sanskrit *एष्यो* meaning 'for these'. *Ahurá* is Sanskrit *अहुर* or *अहुर* both forms being met there, the former in Veda, the latter in the Mantra *Brahmaṇa* of the *Sáma* Veda. It means "O Lord Ahura !" *अमोगो* is no doubt Sanskrit *ओजो* = 'strength' as guessed by Mills too in his note 3 to page 12 of his *Zend-Avesta Part III*, though the Pahlavi understood by Neryosangh to imply *साहाय्यं* misled him to seek assistance, happiness, gladness in this word. *दाता* is Sanskrit *दात(न्)* meaning 'give' as rendered by almost all.

So far no diversion from standard grammars has been necessary except for the epithet "You" in place of thou, which simply implies the great honour paid to the Supreme Being and hence need not be taken as a grammatical exception.

Chatterjee and Billimoria have been misled, by a very rare variant *अघो* to derive *अमोगो* from *ओषः* = *ओषन्* = a gift.....from *ओख* = *ओखति* = to adorn. This is apparently too far-fetched and full of licenses taken with this word. The simple philological rule applying here is a change of Sanskrit *ज* into *ग* on its passage into the Avestan. (Its exact opposite change is suggested by Taraporewala, on the basis of Bartholemew, in his note on the word *आ जन्तु* [— $\sqrt{\text{gam}}$, *आगन्तु*.

The palatalising seems to be due to the I. E. form gem—] occurring in the first line of Yasna LIV—the Airyémá-Ísyó prayer.)

Regarding अजोगी however, we can also argue that Neryosangh and Pahlavi too were not far from truth because all strength especially if given by a kind providence must be a sort of assistance to us. Moreover both these authorities are giving the purport rather than the paraphrase. Therefore, our rendering the word into ओजो = strength would rather strengthen them instead of contradicting.

But in the interpretation of the next words अथा स्वर्द्ध्वा we fear these authorities have gone too far away by using the dative everywhere which they seem to have done only on the assumption that अथा is really अथाह, the dative singular form which has dropped its ह in course of time. But for treating स्वर्द्ध्वा too similarly even this assumption is not predicable. Thus here either these authorities are wrong or the grammar of the great lexicographer Kanga.

A very rare variant of अथा in the manuscript is अर्द्ध्वा. This accusative singular suits admirably with स्वर्द्ध्वा and gives the sense "(Give) rectitude and kingly power." Chatterjee has therefore adopted this अर्द्ध्वा.

But most, almost all, manuscripts have अथा which can only mean अथ with its final आ lengthened according to the Gáthic rule of the lengthening of final short vowels. In this अथ form it will be the singular of the instrumental as well as the vocative. Hence Mills also is correct in addressing as "O Righteousness" and so too is Haug. But the instrumental allows us to render it as '(Give) through Righteousness' as well.

The correct idea expressed by the first line therefore would be expressed as under :—

O Ahura ! O Righteousness ! Do you grant strength (and assistance) for these ; (also) truth, (besides) kingly power¹ through rectitude.

Geldner's manuscript MF₂ inserts an extra आ somewhere near स्वन्नत्वा. This can be taken to give the sense of "completeness" to all the gifts asked for.

If Neryosangh and Pahlavi must be respected an additional sense will have to be infused into the above as under :—

For the (service of) Ashvahista, Sehrevara and Gvehmana (as per next line) i.e. for religion, kingship

1. A hidden hint will compel us to see invocation to Rule Divine too in the words of this line.

and noble mind ; O Lord ! grant ye help to these (disciples of mine).

This leads us to a consideration of the next line which is simpler. Bharucha's *Avesta-English Glossary* 1910 renders अवद् into 'this much' on its page 15. बोद् मनःहाया is apparently instrumental singular meaning 'through Good mind', though the two above authorities have gone out of their way in changing it into the dative. Haug has made the mistake of taking it to be a vocative or accusative form. Mills has erred by partially taking it to be the locative ; and Chatterjee and Billimoria have wrongly rendered same as if it were an accusative form. Even if the purport of all these be correct still all these changes were quite uncalled for. For the form as it stands means "(Give these) this much through the good Mind", which suits the text quite nicely.

What sort of good Mind ? That which could grant (वा दाद्) happiness (राभाद्) and (चा) comfort (सुखलीद्). This last word has numerous variants in Geldner which however do not help us more than this form itself. We do not see much use in Chatterjee's deriving it from सुस्विति for the form is apparently Sanskrit सुश्रवतिष् meaning state of fine sleep ; hence the word has been correctly rendered into 'peaceful amenities of

home' by Mills although not incorrectly into 'welfare' by Chatterjee and Billimoria themselves. But the correct idea conveyed is "comfort such as that of sound peaceful sleep."

Thus, so far the verse means :—

O Ahura ! give you to these strength, rectitude, and kingly power. Through truth, O Khshattra ! (grant them) this much, (but do so) through the good Mind which could grant (them) happiness and comfort.

Now we come to the last line. अज्ञेन् is 'I' being अहन् of Sanskrit. चिद् makes it interrogative as per page 57 of Bharucha's *Glossary* 1910 edition. The sense would be :—

I have asked strength etc. for these comrades of mine but *what* do I ask for my own self ? The reply would be as under :—

अज्ञेन् ध्यान् मङ्गी=I contemplate upon you, मग्दा=O Great one !

चिद् अज्ञा पञ्चोदनीन् वपदेन्=also upon the Primaeval Veda of this (world or life). The whole line would thus mean :—

Myself ? (I) contemplate upon you ! O Great One ; also upon the Primaeval Veda (revelation) of this (world or life).

Needless to add that a large number of Geldner's manuscripts have अर्जम and चिद् as separate words exactly as translated by us ; or that most interpreters have missed the sense of अर्जाः, Neryosangh and Pahlavi either missing it altogether like Chatterjee and Billimoria or substituting अयम् for it altogether without any justice ; while, Mills and Spiegel changed it into 'of these' quite without any justification. We, on the other hand, have not mishandled even चिद् rendering it as 'what ?' and 'also' only, quite in accordance with Bharucha's *Glossary*.

In fact this चिद् misled all. Chatterjee and Billimoria misplaced this 'too'; so did Haug. Mills and Spiegel took it to mean 'for' which it does not. Neryosangh had left it as 'चिद्' but scholars made a mistake in handling the same.

It is important to note here that in his interpretation of Yasna XXXII. 11. Neryosangh has rendered a चिद् or चीद् into च=and ; while in brackets he has done it into किठ=surely. These fit in most beautifully into our above rendering. The line thus means :—

I meditate upon you, O Great Knower ! [अहं महाज्ञानिन् ! ध्यायामि (Neryosangh) इत्तम् (Avesta)] ; and surely [चिद् (Avesta)=च (किठ) (Neryosangh in Yasna XXXII. 11. A.)] upon the Primaeval [प्राक्तनां (Neryo-

sangh to qualify fem. रुग्णिं which however in our case will be प्राक्तनं since we retain Vaedam as such untranslated and same is not feminine] Veda (Avesta) of this (world or life).

The second mistake of these scholars consisted in their handling अद्या wrongly by changing it into "of these," leaving it out altogether or taking it as अद्यम्.

Here too in support of our rendering of अद्या into 'of this world or life' we would invite the attention of our readers to Yasna XLV. 3. and 4. where expressly God's word is spoken of as अंवेउश् अद्या पौवीन् and अंवेउश् अद्या वहिस्तेन् rendered by Chatterjee into "the fundamentals of this life' and 'the best for this life' ; but by Mills into 'this world's first '(teaching)' and 'this world's best (being)'. It is thus clear that in Yasna XXXII. 11. too though the word अंवेउश् has not been uttered, for metre did not allow it, still the prophet had it in mind and he used the word अद्या as an abbreviation for अद्या अंवेउश् because there too is he talking of the first or Primaeval doctrine. In fact as observed by Mills in note 2 to page 126 of his *Zend-Avesta Part III*, "The 'first teaching' was a prominent idea with the Zarathushtrians".

Thus our interpretation is nothing more than that

obtained from Avesta through Neryosangh, of course in the light of our Vedic torch.

In our rendering, as any unbiassed reader can see for himself, there is absolutely no व्यत्यय i. e. use of exceptions to grammar.

The whole verse may now be interpreted as under :—

O Ahura ! O Asha ! through rectitude grant these kingly power, strength, and truth ; (aye) this much through good Mind which could grant comfort and happiness. Myself ? (I) contemplate upon you, O Great Knower ! also upon the Primaeval Veda of this (world or life).

The Sanskrit construction of the verse would be :—

यूयम् एभ्यो अहुर ! ओजो दात (or तन्), अश ! (अवम् or अशेन्) क्षत्रम् च । (एत)वत् वस्तु मनसा यः क्षुश्वनिश रामान् च देवात् (दधात्) । अहम् (चित्) अमंसि त्वाम् महद् ! चित् अस्वाः पौर्ष्वे वेदम् ।

Great help has been derived here from Chatterjee's rendering for which we are deeply indebted to him.

The above interpretation of the verse is free from any omissions, additions, or alteratations.

One word more about the verse under consideration.

Neryosangh's महाशानिन् स्वसो ध्यायामि रुम्भि compells us to see, in his rendering and therefore in the word मेङ्ही of the original, a sense of begging, from the Omniscient Lord, not directly as such but through meditation upon Him. This doubt is confirmed by the Punjabi मगदै and Hindi मांगहि both meaning 'I beg,' and words of which other philological origin is missing. If this is the purport of the text than पञ्चोत्तरीन् वपदेम् are most aptly placed ; for the prophet meditates upon Omniscient God in order to obtain this Primaeval Veda. In our Gáyatri too we (धीमहि) meditate upon God (धियो यो न प्रचोदयात्) who might stimulate our intuitional faculties on correct lines of thought. If मेङ्ही is acceptance or admitting, then we too (इणीमहे) do accept (महद्) the Great Omniscient Lord.

Need we now add that Gáthas do refer to Veda directly as so apparent above, and conclusively prove that the author believed in Veda just as he believed in Mazda—the Rigvedic Supreme Being, as his most cherished objects.

(c) Second reference.

Let us now take up the second reference to Veda in the Avesta. Ahunaváiti Gátha Há XXXII-II

when transliterated from Geldner into Hindi characters would read as under :—

तएचीत् मा मोरेंन्देन् ज्योत्सुम् योश् ब्रैश्वतो मज्जिबीश् चिकोश्तरेंश् ।
अङ्गुहीश्चा अङ्गुवस्त्वा अपयेश्ती रएस्तेनङ्गहो वपेदम् । योश् बहिश्ताए
अषोडनो मज्जा रारेंष्यान् मनङ्गहो ॥११॥

अङ्गुनवहति गाथ हा ॥२२॥

Variants of the words of this verse which help us to trace them to Sanskrit originals and which Geldner has noted in his notes are as under :—

चित्, मृन्दान्, ज्योश्तीम्, मज्जीबीश्, चिकोश्तरें, अङ्गुहीश्चा, अङ्गुवस्त्वा, अपयेश्ते, रएस्तेनङ्गहो, अषोडनो, and रारेंष्यान् ॥

Helped by these as also by Kanga's grammar, besides Neryosangh, Chatterjee, Spiegel and Mills, we arrive at the following true rendering of the verse :—

Verily they destroyed my revelational life (who soever) were repeatedly injuring the minds of the pure to deflect them from heaven i.e. every thing best, O Mazda ! who considered the wicked ones in terms of greatness ; from (such) money hunters, (noble) householders (both men and women) do snatch Veda away.

It is thus clear that the prophet considers the destroyers of his revelational life as unworthy of handling the sacred Vedas. This shows his deep respect for the Vedas.

Let us here point out how the previous scholars erred in rendering this verse.

- I. मोरेंद्वेन् is past, रारेंक्यान् is frequentative past, विकीर्तरे again is frequentative past. Chatterjee has done all these into present and so has Spiegel. They were misled by Neryosangh's same mistake. Mills saw future in ष्व of रारेंक्यान् forgetting entirely that ष was of रिष and not of future. Misled thus he tried to read a future in मोरेंद्वेन् too hence he was doubly mistaken.

As in Sanskrit all these three are past forms and Kanga's grammar suffices for their correct derivation.

- II. Spiegel has erred in the number of the pronouns too. For the sake of variety only the verse has योइ योइ twice, the correct number being plural as in ते or as in the three above verbal past forms. Similarly रपखेंनरुहो too is simply used in singular for the sake of variety only i.e. to break the monotony of the verse.
- III. Spiegel and Mills have been misled by Pahlavi 'Kadak-Khúdái gabránésman,' to see the ablative form in अहुहीस्त्वा and अरुहवत्त्वा whereas they are nominative ones according to Kanga

and Neryosangha both. Chatterjee is not correct in taking them as accusatives especially because it compells him to give these an evil sense unwarranted by the general good use of these in the Avestan.

- IV. "Riknah vindisno" of the Pahlavi, threw Mills, into the mistake of seeing "gifts of inherited treasures" in *रएँनकहो वएँदन्* instead of grasping the two words seperately into "Veda ; away from the moneyed ones;" similarly Neryosangh's *आनन्दकम्भिं* made Spiegel see "cheerful possession" in these very unconnected words. Chatterjee has mistaken the accusative *वएँदन्* for the dative.

The safest plan is to leave 'Veda' as Veda, for it is neither *कम्भिं* nor acquisition nor possession nor inherited gift. It is Veda first and everything else afterwards.

In other points almost all are correct.

Now let us cite authorities in support of our rendering. Had *वएँदन्* been a form of *इ*-ending feminine base on which assumption Neryosangh seems to have rendered it, the form then would have been *वएँदीन्* as given on page 79 of the grammar in article

110. But the maximum latitude taken with this word only in two manuscripts and that only in this verse and never at all in Yasna XXIX. 10 is to make it वरदिन् and never वरदीन्. This compels us to take it as a form of the अ ending base वरद् which is nothing but Sanskrit "वेद" just as Avestan दयव is Sanskrit "देव". Whether this base be neuter or masculine we will get वरदम् from वरद् in the accusative singular for both अव (neuter) and पुत्र (masculine) yield अवम् and पुत्रम् only.

It is thus clear that वरदम् of Yasna XXIX. 10 or XXXII. 11 is merely the accusative singular form of the अ ending base वरद् which is simply Sanskrit वेद and nought besides.

It is surprising that this 'Veda' kept entirely hidden in the Avesta for at least twenty five centuries and no Iránian, European or Indian could see it there except Chatterjee who too saw it only as acquisition and never as the Indian Veda in Yasna XXXII. 11 only or as "I know" in XLVI. 2 or as "shall I find in XLVIII. 9 where as in Yasna XXIX. 10 he too saw only वेद in place of वेद much less the Indian Scriptural वेद.

Having thus failed to interpret 'Veda' correctly those scholars could not remain self consistent.

Thus Spiegel rendered it into 'possessor' and 'possession'; Mills into 'possessor' and 'inherited gifts'; Chatterjee into 'object of knowledge' and 'acquisition' whereas Neryosangh had to change ध्याम् into स्वप्तो i.e. render an accusative into an ablative simply to pay the price of remaining self-consistent in rendering अपदम् into लब्धिं.

Our leaving अपदम् as वेद thus cuts the gordian knot once for all and shows that the Veda does reveal itself even when buried however deep.

Next let us cite evidence for our interpretation of रपस्त्रं. We, too, like the Europeans would here appeal to Vedic Sanskrit रेण read in the names of धन = wealth in the Nighantu, lexicon of the Veda. Geldner's variant रपस्त्रं helps us here by containing रपस्त्रं (Sanskrit रेण) as a component part of itself. With its help alone has Chatterjee translated the word into 'of wealth' and Mills, helped by Pahlavi 'Riknah vindisno,' did render it into "inherited treasures." Unfortunately these scholars failed to handle this piece of evidence usefully.

रेण is no doubt wealth and रेणसः its genitive singular form. So far they were right but they forgot that this very form was also obtained in the ablative

singular exactly as in the word चन्द्रमम्. Thus the word meant "from wealth" and not "of wealth" as rendered by them.

Further more, the word being essentially Vedic in the view of these authorities, Vedic authorities will be better able to explain it. Sáyana, whom all follow, also refute ; whom they criticise but also upon whose shoulders they stand in order to look great, that Sáyana in his commentary on the Rigveda I. 162. 2. reading.

यन्निर्णिजा रेक्णसा

says :—

रेक्णसा रेक्ण इति धननाम रेक्णः रिक्थमिति तन्नामसूक्तत्वाद् उभयत्र मत्वर्थो लुप्यते रूपवता हिरण्यवता आभरणेन ॥

[See Tukaram's Bombay edition of *Sáyana Bhāshya* Vol. II. page 135.]

The purport of all this is that the word रेक्ण (=gold,) is in this Vedic-hymn used in the sense of 'a golden one.' On this analogy in place of 'wealth' the word would be used for 'the wealthy one' or 'a money hunter' for in order to become wealthy one has to take care of wealth and exert to acquire the same.

For the earlier portion of this middle line of the verse we have simply adopted Neryosangh's reading :—

गृहपतयो गृहपतस्यश्च अपहरति

for in the case of the first two words Kanga's *Grammar* supports it while in the case of the third word no better and more consistent rendering has been suggested by other scholars. Regarding the first two, thus on page 85 of Kanga's *Grammar* we find अकृद्वी, the nominative plural of अकृद् meaning 'lord master' as per page 21 of Bharucha's *Glossary*. By taking a चा this becomes अकृद्वस्त्वा as per notes 1 and 2 on pages 276 and 277 of the said grammar. This variant as also अकृद्वस्त्वा are almost equally prominent amongst Geldner's manuscripts.

Again like परैशु and यजु discussed in rule 179 on page 124 of the *Grammar*, the feminine of अकृद् too would be अकृद्दी and like दपवी discussed in rule 115 on page 82 of the *Grammar* we will get its nominative plural अकृद्दीश् which with चा will give us अकृद्दीश्वा which is not remarkably different from a very common variant अकृद्दीश्वा of the rare form अकृद्दीश्वा which Geldner liked to accept finally as his reading for the verse.

Thus both words do give Neryosangh's interpretation in full accordance with Kanga's *Grammar* and Bharucha's *Glossary*. In this way in translating this line of the verse with the help of Neryosangh in the case of the first three words ; through Vedic

dictionaries and commentaries such as Nighantu and Śāyana in the case of the fourth word (as only partially done by our predecessors)"; and through original Avesta text itself helped by Kānga, in the case of the last but most important word वपदेम्, Sanskrit वेदम्, (just as Avestan नमसे is merely Sanskrit नमस्ते -Page 87 of Bharucha's *Glossary*-) —all very high authorities no doubt ; we have arrived at the above reading :—

“From (such) money-hunters, (noble) householders (both men and women) do snatch Veda away.” which is merely another form of the idea current in India that “Lakshmi and Saraswati usually do not stay together” or that a Vedist Brāhmaṇa should refrain from hankering after money otherwise he will lose his Veda soon.

Regarding अपवेष्टी of the line we still feel a word of explanation is necessary to support Neryosangh adopted by us. Mills in his notes says “literally ‘he takes.’” Chatterjee has “who over-exert” but the construction of the sentence shows that here ‘who’ has been used as a plural. Spiegel has “is taken away.” Mills had “they are seizing away” too. In the face of all these we feel we could not do better than render

Neryosangh's अपहरन्ति literally into "(they) do snatch away" as done by us above.

We may now safely pass on to consider the remaining two lines of the verse.

The last line is simple. We have adopted Chatterjee's rendering except replacing his 'deflect' by "(whosoever) were repeated by injuring to deflect" in order to make it more literally true and grammatically more correct, also to bring out the sense of injury more clearly. Mills and Neryosangh have been misled by smelling an instrumental in मनङ्को which, however, no manuscript bears out. (The incompleteness of Kānga's *Grammar* here strikes one most as, though referring to forms of मनङ्क् thrice in art. 167 dealing with the declension of अङ्क् ending neuters he has strangely missed it in articles dealing with masculine अङ्क् ending ones.) Speigel has taken too much license in handling वहिस्तात् अपाउनो मनङ्को as accusatives. Neryosangh's दक्षिणां छिंदति an ingenious literal interpretation of रा=to give, and रिष=to injure i.e. to cut ; hence रारिष=to cut away gifts, but surely this was not the idea put by the prophet into this word. It is simply a "deflection through, injury" that the word indicates. Therefore, Speigel, Mills, and Chatterjee did not mention a 'cutting away of gifts' in their interpretations

of the line. बहिस्तात् an ablative form has been misunderstood by Mills to be instrumental⁴ and by Neryosangh to be the genitive.

Geldner's variant ररिष्यान्, however, does help us considerably for this is just the form which Kangá has cited as an example of the frequentative or intensive verb in the subjunctive 3rd person plural of the Imperfect tense in the Parasmaipada, on page 246 of his *Grammar*. Besides these page 170 tells us the root to be र्ण=to wound and ररिष the reduplicate of the same. Page 245 tells us that one form of frequentative is formed by reduplication.

Page 201 tells us that roots of the 4th conjugation to which र्ण belongs take a ष before the terminations. Hence we will get ररिष्य. Pages 180 and 183 show that subjunctive forms are formed by adding an अ to the root before the tense terminations. This will give us ररिष्या. Lastly page 174 tells us that ण् or ण् constitute the parasmaipada imperfect 3rd person plural termination. This will give us ररिष्यान् for nasalisation in such combinations is quite an ordinary occurrence. Page 204 showing अण् as the imperfect subjunctive termination confirms some of our above remarks while page 246 confirms all of them, and

gives us **रावेभ्यान्** which our above quoted Geldner's variant actually was.

Now about the meanings of the word according to this grammatical construction.

र means to wound. Frequency or intensity of the action is implied by its reduplication. Imperfect means continuity in the past as in Sanskrit and Avesta grammar imperfect usually means past imperfect only and not present or future one. The subjunctive mood here expresses a condition as also a supposition.

The meaning of the word along with the line wherein it occurs would thus be :—

(Whosoever) were repeatedly injuring the minds of the pure to deflect them from all that is best, O Mazda !

The very first line of the verse supplies the rest of the sense thus :—

(or) who considered the wicked ones in terms of greatness ; surely (all) those did destroy my revelational life.

The middle line gives a finishing touch to the sense of the verse by stating :—

from (such) money-hunters, (noble) house-holders (both men and women) do snatch Veda away.

Our authorities for rendering of the first line of the verse are as under :—

(1) Geldner's variants चित्, सृन्दान्, ज्योत्सीम् and मजीवीम् suggest Sanskrit चित्, असृन्दन्, ज्योतिम् and मजीविम् meaning "surely" (क्लृ Neryosangh), destroyed my revelational life" [विनाशं (अप्रवृत्तिदीर्घं) ददते Neryosangh] [and Sanskrit ज्योति light or light of life or of knowledge] and "in terms of greatness" (महत्तया, पुरः सरत्तया Neryosangh) (पवन मपारं Pahlavi. These Pahlavi words according to pages 126 and 301 of Bharuchás *Pahlavi-Pasend-English Glossary* of 1912 mean "through greatness." For मजीवीम् cf. Kanga's *Grammar* page 82 declining दएवी.

(2) For ते, मा (मे), याइ (वे) see Neryosangh.

(3) For द्रैग्वतो (दुर्गतिमन्तः) see Neryosangh, on the basis of a marginal note to whose interpretation of this very word occurring in the preceding verse, has Bharuchá translated this word into 'a wicked ill-intentioned person.'

(4) For चिकोश्तरेण see Kanga's *Grammar* page 168 for चित् to 'know. He has referred to its reduplicated forms चिचिद्, चिकिद् and चिकम्, but we feel this Avestan

verse conclusively proves चिकीर्षत् too to be a fourth possibility. Chatterjee has compared it to Sanskrit चिकेतिरे. Neryosangh's वक्तारो and आचरन्ति are not visible to us in the sense of this word. We had thus no alternative left but to follow Chatterjee, only making him more manifestly grammatic. Of course, the form of the word is that obtained in the 3rd person plural of the reduplicated perfect in the Parasmaipada, one of the terminations for which is रँश् as per Kanga's *Grammar* page 238. चिकीर्षत् + रँश् gives us चिकीर्षत् रँश् the word under discussion, meaning "they considered" i.e. "they repeatedly thought."

We feel that sufficient has now been said in support of our above rendering.

The two verses discussed above refer to the Vedas in clearest possible terms, one as Zaruthushtra's object of prayer and the other as a holy stuff unfit to be kept with the destroyers of his revelational life.

CHAPTER III.

Zarathushtra's Praises of the Vedas.

We believe that the Gáthas are memory jottings of Vedic traditions by the Aryans in a land where they had not succeeded in taking the Vedas and their grammatical and religious treatises with them. The Gáthic words are thus to be treated as semi-correct, where not actually correct, Sanskrit words. Then alone a really correct Gáthic translation will result.

Under these circumstances if words like वपरद्वम्, वपरदा, वपरदेना, वपरदमनोर, वपरदोरद्वम्, वपरदमनाह, and वपरदिशतोर do occur in the Gáthas, these must first of all be taken to be Sanskrit वेदम्, वेदाः, वेदेन्, वेदे-मनो, वेदोक्तम्, वेदे-मनो (भाव), वेदिष्ठो and anything else only if these do not give a sense fitting in the text. If the Avestan grammars coined only recently seem to go against us we should simply ignore it. Twenty seven centuries ago Sanskrit could have affected the language far more than the grammars not even a century old yet.

Out of these Gátho-Sanskrit words, the word वपरद्वम् was fully discussed in Chapter II. We can not possibly go into the same detail with regard to every

one of these words. We, therefore, shall briefly hint upon these here.

वपरदेना occurs several times in the Gáthas but only once in Yasna XXXIV.7. No grammarian need coin special rules for the same therefore. It is simple Sanskrit वेदेन known to every student who can decline राम for it is the instrumental singular of an अ ending masculine base with which almost all Sanskrit studies commence. If Parsi authorities tell us that in Gáthas instrumental singular never ends in एन or एना we are compelled to differ from them, for देवेन, अस्मेन furnish other examples in our favour.

Thus, वपरदेना means "through or by means of Veda."

Above all the greatest proof of our being accurate lies in this rendering fitting best in the single context where the word is used in the Gáthas. That Yasna XXXIV.7. runs as under :—

कुत्रा तोरश् अर्द्रा मरुदा वोरश् बर्हृउश् वपरदेना मनश्होर ।
 संग्हृश् रपरखेनाओ अस्वीचीत् साद्राचीत् चरत्रवोर उर्वेउरु ।
 नपर चीम् तैम् अर्न्यम् यूष्मत् वपरदा अथा अथा-नाओ प्राङ्दुम् ॥
 अहुनववति गाथ यत्न ३५७॥

Where (are) (those) Thy devotees, Mazda ! who through the Veda of Vohu-mana, do produce doctri-

nal treasures, even in misfortune, being in love (themselves) (as also) super-conscious. Him (i.e. at least one out of those devotees) other than you do bring (near us) O Vedas ! True Peace (ऋम्) ! now do save and protect us.

Here God has been addressed as Mazda, Vedas, and *Sham* i.e. as the Great Peaceful Omniscient One. Vedas is a plural epithet for Him, exhibiting honour due to Him. As a singular epithet of the same base Yasna XXIX. 10. may be looked up where God Mazda too is Veda. Asha in our humble opinion is Vedic ऋम् as well and not only ऋम् as understood by previous scholars. Even ऋम् represents the first true order of this universe for ऋम् is the ultimate universal cause of all products of agitation i.e. the whole universe and all else.

The verse asks God to send to his subjects the devotee of the Lord who would impart instruction through the Veda of Vohu-mana even in times of trouble for his superconsciousness and loving devotion shall not allow him to fall.

This Veda of Vohu-mana is the Atharva-Veda for at the end of the sixteenth book thereof a very significant hymn does occur which is as replete with Vasu (the Vedic base of Avestan Vohu) as is

Rig. IV. 58. 1. with Asura Mahad and which therefore equally compels us to assume same as one of the Atharvan hymns which undoubtedly did contribute to the formulation of the Gáthic scripture especially its Vohu-mana conception.

The part played by Ápo Ishti of the Atharva and Rig Vedas in the evolution of Gáthic texts has been discussed in detail in another chapter by us.

Yasna XXXIV. 7. thus refers to the 'Atharva Vedic revelation as also to God as "Vedas".

Yasna XLV. 4. refers to revelational Veda given by God to man and verses 3.4.5.6. do exquisitely term them primaeval supreme essence, fittest speech for being heard by mortal ears. The necessary lines out of these verses of Yasna XLV may, therefore, be translated here with advantage as under :—

अत् ऋक्सुधा अरुहँवश् अह्ना पन्मोउवाभि ॥१॥
 वा मोरह बीद्वाओ मक्दाओ वओचत् अहुरो२॥२॥
 योरह ईन्... मांमैन्... ॥३॥
 जस्तवहति गाव वस्व ४५॥११,२,३॥

Now shall I describe the Primaeval (word) of this world, which the wise Mazda Ahura did speak

unto me, who this Manthra (Sanskrit Mantra i.e. Veda). ...

अत् ऋक्स्यया अर्हैरुञ्ज् अह्ना वहिर्हत्तम् ।

अथात् इत्वा मज्जा वपरदा यै ईम् दात् ॥ . ॥उद्दत्० गा० य०

४५।४।२॥

Now shall I speak about the finest essence in this world—these Vedas which Mazda connected with Asha (i.e. the Vedic ऋत महत्) did impart (to His human subjects) .

अत् ऋक्स्यया ह्यत् मोरह् अजोत् स्पन्तोर् तैमोर् ।

वचं स्र्हायह् ह्यत् मरतपरहभ्योर् वहिर्हत्तम् ॥ . ॥उद्दत्० गा० य०

४५।५।२॥

Nicely shall I now talk about what the blessed beneficent One did utter unto me—the word (वच is Veda in the Vedic यथेमां वाचं कस्याणीमावदानि जनेभ्यः ...) which is the finest essence fit for mortal (ears) to hear . .

अत् ऋक्स्यया वीस्पनांम् मज्जिहत्तम् ।

स्तवस् अथा यै हुदाओ योरहैहन्ती ।

स्पन्ता मरन्तू सजोत् मज्जाओ अहुरोर् ।

येह्ना वध्नेर् वोहू ऋषी मनह्हा ।

अह्ना सत् फोर्—मा सास्तू वहिर्हता ॥उद्दत्० गा० य० ४५।६॥

The greatest and the most full of learning amongst all (words or speeches) shall I now well narrate ; (same) which are the praises of Asha (i.e. ऋत and शम् for Vedas do comprise of praises of these a good

deal) and comprise nectar for the paters (पितृभ्यः स्वधा ॥वेदे॥). During whose Vahma (—Yasna) (i.e. ऋग्यजुः= सध्या) do I question through a noble creative mind, may (same) Ahura Mazda—the blessed beneficent spirit, listen (to me) (and) well preach unto me the best wisdom in this world (ऋतुः=revelation, enlightenment, homo-divine wisdom, therefore Vedas).

This prophet's so called own speech and admitted at all hands as such, thus describes Vedas in most glowing terms calling them the first, finest, most learned, Ahurian revelation, granted by God himself and comprising the finest word for mortal ears to hear as also nectar for the paters, addressed through which during prayers God does necessarily listen to the same and in return does bless his devotee with His own personal wisdom.

This is just how Gáyatrī attracts divine attention and blesses man with divine intelligence.

Now let us see how does the prophet remember Vedas in his very first psalm i.e. Gátha I. 1. 10 and 11. Says he :—

अद् यैन्ग् अवाअत्त्वा वोर इस्ता वरुईउत्त्वा दार्यैन्ग् मनरुहो २ ।

Now those about which you spoke (as being descended) from Rita (and) as the gifts of the noble versatile creative mind i.e. ऋग्यजुः मन (वसुमन or वसु मन) ;

२० त्वेभ्य यदा अहुरा अपश्यो परेना आपनाइश् कामेभ् ।

(Thou) true priest Mazda Ahura ! "Through these fulfil your desire";

अत् वै ऋग्भ्यो अयना वपदा इन्द्रभ्या वसन्त्या स्रवाजो ॥

गाथा १।१।२०॥

"Now (these) Vedas—your very life, are (verily) for you, prayer-praises (but) melodious (ones)."

Reference in the Gátha here seems to echo Lord Krishna's statement in the Bhagavadgita respecting the creator who creating Yajna along with Praja ordained the latter to obtain all their cherished desires through the former especially because in the Vedas, in यज्ञेन यज्ञमकजन्त, यज्ञ stood for Vedas as a means of divine (of Yajna) worship.

Again in the verse following we do read as under —

वै आइश् अवेभ् निपाओक्तेरमनस्त्वा वोरहू क्वपरताइतेर ।

These which are for the protection of the Right Order (ऋत=वेद) and for the continuity of Vohu-mana (i.e. ऋद्ध=divinity);

त्वेभ् मयदा अहुरा श्रो-मा सीषा ध्वङ्गात् वओचइहेर ।

Thou Mazda Ahura ! well teach me (same) through Your (own blessed) mouth ;

मन्येवश् हव आ" आओक्त्वा याइश् आ अहूइश् पओउरुवोरववत् ॥

अहूनवइति गाथा यस्मिन् २८।११॥

Through Your mouth connected with mind, through which the primaeval (beginning) of this world came about.

The reference here as also in Yasna XLV. 2. appears to be to the earliest divine mind or intelligence i.e. the Veda which God first made for making His creation through the same. Both according to the Vedic and the Avestic scriptures, God created intelligence or Veda or Mind or Spirit before creating the universe. Sound preceded matter. Word intervened between chaos (when God is silent) and cosmos.

To summarise the purport of these two Gáthic verses we may say .—

O ! Thou Supreme Priest Mazda Ahura ! do teach me through thine own mouth and mind and speech, those audible melodious prayer praises—the Vedas which you spoke to us as being the creation or gift of Vohuman through Ashá—our very life through which we can procure all our cherished desires and which protect ऋत and secure continuity for सद्म-मन. Through (that Vedic) speech of yours tell me how the primaeval state of this universe did come about.

The verses thus furnish beautiful Gáthic evidence in favour of the prophet's high respect for the Vedas.

Interpreters vary widely among themselves regarding the interpretation of the verses discussed in this chapter. Even one interpreter does not remain self consistent. Thus even a high authority like Neryosangh does not hesitate in rendering both वपदेना and वपदा into वेत्ता i.e. knower whereas Speigel renders the former into "are known" and Chatterjee into 'well-established'. Under the circumstances we have availed of the only alternative at our disposal and followed Avesta-Vedic philology as the correct indicator of truth.

At other places वपदा can mean 'I know' (Yasna XLVI,2.), 'he knows (Yasna 31.2 ; 51.22.) or 'shall I know' (Yasna 48.9.) as well. The simple interpretation of other words cited in the beginning of this chapter is as under :—

वपदेमनो = वेदे-मनो (यस्य सः) = Veda-minded (one).

The prophet often calls himself Veda-minded and sometimes he remembers his most loving disciple too as a Veda-minded one.

वपदेमनाइ = वेदे-मनो + आय = For the Veda-minded (one).

वपदेदोशम् = वेदोक्तम् = Spoken of in the Veda.

The prophet delivers his message, which is Veda-ordained, for the marrying girls.

बृहदिशतोः = वेदिष्ठः = Best amongst the Vedas i.e. God.

God is often addressed by the prophet as "Thou Mazda ' the Supreme Veda".

For showing how these renderings fit into the context most accurately, we have not got ample space at our disposal.

In the end we can only repeat that to understand the Gáthas of Zarathushtra correctly there is but one key and that is to treat them as the writings of an Aryan of Persia (Eastern Iran) whose ancestors had come from the Punjab—the home of the Vedas, but had failed to bring the Vedas and other grammatical or scriptural means of writing correct Sanskrit, with them to their new home.

CHAPTER IV.

Veda-Mantra fragments met with in the Gáthas.

According to all authorities Gáthas of the Iránian prophet Zarathushtar form the essence of the Parsi scriptures. In the view of almost all writers on the subject, this Avestan part is also the earliest. Above all the most modern young Parsis consider the Gáthas alone to be their scripture. It would be extremely interesting, therefore, to try to trace the Vedic influences in the Gáthas.

I & II.

The first line of the Gátha text runs as under :—

- I. अ॒द्या या॒सा न॑म॒ः॒हा उ॒स्तान॑ज॒स्तो र॒फ॒भ॒द्या ॥ गाथा १।१।१॥
[अस्य याचा नमसा उत्तानहस्तो रफभ्रस्य ॥]

Word for word meanings of which would run as under :—

Of this, I beg, through homage, with hands up-lifted, (of joy, of blessedness,) of grace (etc).

-
1. Following Raja Ram's transliteration we write the Avestan letter 𐬀 as ॠ in our Hindi transliteration, the Avestan letter 𐬁 as ॡ, and Avestan 𐬂 as — put below the preceding letter.

What we are most concerned with here is the particular posture at the time of prayer. The Gáthá is clear on this point. It says that we should uplift our hands and then bend ourselves in homage.

Now this is just the posture which Rigveda VI. 16.46 requires us to adopt while offering our service to the Lord. The Mantra in question reads :—

. .मर्तोदुवस्येदुग्निर्मीळीत...उत्तानहस्तोनमसाविवासेत् ॥

which means :—

Let the man serve Agnih (and) praise (Him)..... with hands uplifted and through homage , (let that mortal) attract (and) adore (Him).

Besides the above, Rig. VI. 63.3. also confirms that in paying homage one should have his hands uplifted. The words occurring there are उत्तानहस्तो...ववन्द... meaning “with uplifted hands, he doth pay you homage.”

The word नमसा occurs in Rig. X. 79.2 : नमसा in Rig. III. 14.5 and Yajura. XVIII. 75. as well in the same connection but the accompanying word is in the plural उत्तानहस्ताः form and not in the singular as in the Gáthá. Therefore, these texts, though not forming the exact source of the Gáthic quotation (which is met with in Rig. VI. 16.46. as discussed above), yet form sense parallels.

In connection with prayer the above Gáthic words नॅमद्वा and उस्तानजस्तो occur in Gátha III. 4.8. as well. There we read as under —

II...परिजसाइ मज्दा उस्तानजस्तो...नॅमद्वा...

...I approach (You) Mazdá¹ from all sides ; with uplifted hands and through homage....

Although Rig. VI. 16.46 does correctly form the exact source of this quotation as well ; concerning the two words under discussion still

उत्तानहस्ता नमसोपसद्य...अग्ने ॥यजु०१८।७५॥ऋग्०३।१४।५॥

forms a much nearer sense parallel, for, here the word उपसद्य meaning 'having approached' forms the basis for परिजसाइ = 'I approach from all sides' whereas मज्दा is only Vedic Mahad, a name of the Lord Agnih who is addressed as Mahad as well and as Savita who possesses the acceptable Mahad form as well. Agnih of the Veda-Mantra thus evoked the loving epithet Mazda in the Gátha for Gátha adopted that characteristic epithet for the Supreme Being just as Agnih was in the Rigveda or Savita in the Yajura Veda. उपसद्य evoked परिजसाइ, नमसा the नॅमद्वा while उत्तानहस्ता: of the Veda referring to a number of devotees in the Veda has been replaced by उस्तानजस्तो in the Gátha, for, there only the prophet himself is speaking.

This very Mantra, common to the Rigveda and the Yajurveda, has been echoed in the Gátha V. 1.20. as well for the sense of the words of the Veda-Mantra reading वयं ते' ... ररिम ... कामम् is manifest in the words of that Gáthá stanza reading :—

.. व-न...वीस्पाओहोरदहयाइ सवोर ॥

and meaning "We all do offer You (Your) desirable." Whereas the Mantra-words too do mean the same.

Besides this resemblance in the first quarter of the man'tra and the first line of the verse, the third line of the Gáthic verse reading.

यज्मनाओहोर नमरुहा

has a basis for its sense largely though not exactly in the words नमसा of the 2nd quarter of the Veda-Mantra and in the words यजिष्ठेन मनसा यच्छि and मन्मना...अग्ने of the second half of the Mantra, for Spiegel sees in the Gátha '(Ye) to whom it is offered with prayer' and Neryosangh too sees therein a 'homage with the mind (attentive)' though Bharuchá objects thereto. He takes it यजमानासः (यजमानाः) नमसा i.e. 'with homage, (we) the (offerers or) worshippers.' Chatterjee has 'यज्मनासः नमस्वसः we, who serve and adore...'

The Veda-Mantra-words attribute to the Lord Agnih a mind fittest for worship and resembling that of a priest devoted to his client.

Spiegel's version comes nearest to the Mantric conception here. Bharuchá and Chatterjee refer to human worshippers while the Veda refers to the divine worshipper, although the mind of both is in worship or the fittest for worship.

Having discussed the words उत्तानजस्ती नमस्हा and यज्ञेन्नाओहो २ नमस्हा and having also found their Vedic source along with that of the sense of व—न वीस्वाओहोर दहचार सवो, we may now pass on to our quotation no. III.

III.

As said above, during prayer one should first lift his hands up and then bend himself forward. That homages require one's bending himself is also referred to in Gátha II. 2.1. the Vedic basis of which Gáthic words is furnished by Rigveda. VI. 51.9. The Gátha runs :—

नमस्हो आ यथा नम रुष्मावतो२ मज्दा ॥ नमसा आ गाथा२।२।१॥
[नमसः आ यथा नमे युष्मावतः महन् !]

We, however, feel that somewhere during the course of 26 or 27 centuries that have elapsed since Zarathushtra's psalms were first sung by him, some copyist or singer bent the original नमस्हा into नमस्हो which change was regularly handed down to posterity.

In that case the Sanskrit base for the original would be नमसा.

In Rigveda VI. 5.9. we have नमोभिः, a plural for this नमसा singular and the simpler वः in place of युष्मावतः whereas आ and नमे are present as such. Thus Rigveda reads as under :—

...नमोभिः...व आ नमेमहो...॥ऋग्० ६।५१।९॥

Thus in this case although an exact quotation from Veda into Avesta may be limited only to

आ नमे = आ नम

still in reality the whole Gáthic saying

नमहो आ यथा नम युष्मावतो

has been definitely evoked by the Vedic base

.. नमोभिः...व आ नमे

and महो occurring after same may have suggested Mazda occurring between this line and the next, as the first word of the latter.

IV.

Having found Vedic basis for three homage quotations in the Gátha we may now proceed to other Gáthic statements which are only quotations from the Vedas.

After offering salutations to the Lord let us find out what relationship exists between Him and us. The Gáthic remarks —

कस्ना ज्ञाथा पता...॥ गथा २।२।३ ॥

Meaning "Who the creator and protector."

God is here stated to be the Father.

The same relationship of his creation with God is established in the Vedas. The Yajura Veda remarks :—

यो न पिता जनिता यो विधाता...यजु० १७।२७॥

Meaning "Who—our protector, generator, who sustainer."

The Atharva Veda too does state as under :—

स न पिता जनिता म उत बन्धुः ॥ अथर्व० २।१।३॥

Meaning "He—our protector, creator, (verily) He too our brother."

Thus we arrive at our 4th. Vedo-Gáthic quotation which concerns God's relationship with his creation and reads as under :—

ज्ञाथा पता [पिता जनिता]

Needless to add that the Avestan ज्ञाथा पता are merely Vedic जनिता पिता only phonetically altered under the effects of time and distance.

V.

Let us now invoke God as a friend, a brother and a father. The Gátha reads:—

उर्वथो बराता पता वा मङ्गदा अहुरा ॥ गायथा २।३।११॥

God is (our) friend, brother and father.

The common term employed in the Veda to signify a friend is सखा and a number of names are used there to invoke God, one of which is वात. In Rig. X. 186.2 we do read as under:—

उत वात पितासि न उत भ्रातोत नः सखा स नो जीवातवे कृधि ॥

O Lord ! you are our father too, our brother also our friend as well.... Avestan बराता is merely our Sanskrit भ्राता. It is apparent that God is a brother a friend and a father both according to the Gátha and the Veda. Our 5th. quotation then runs as under —

बराता पता [पिता भ्राता]

whereas a sense parallel can even run as under:—

उर्वथो बराता पता मङ्गदा अहुरा = [. वात पिता .. भ्राता ... सखा]॥

It would not be here out of place to state that in the Rám Yasht—a part of Avestá—a part of वय (= Vedic Váyu, the deity of the Mantra quoted) does belong to Spenta Menyom who according to Yasna, XLV. 6. is merely a name of God there. Besides

that part of Váyu is अथव i.e. holy, and also works on high above and is worshipped. It takes a good soul to heaven. In fact in the Avesta if there is any Izad whose numerous names have been invoked in any Yasht as those of Ahura Mazad, it is only this Vayu i.e. Ram Khastra.

VI.

In this sixth quotation we are discovering in a Gáthic line a summary of certain important Vedic statements. Thus though not an actual quotation it is of the greatest importance in showing how Zarathushtra drew largely upon the Vedas both in the form of actual quotations as also by summarising many statements.

Thus in Rigveda II. 1.6. we come across :—

त्वमग्ने रुद्रो असुरो महो...॥

Meaning "Though" O Agnih ! art Rudra and Asura Maha ; whereas in Yajurveda XII. 39. we find :—

...अग्ने शेषे...शिवतम ॥३९॥

meaning "O Agnih ! Thou the Shivatama dost reside (lit. sleep)." Putting both together we find that Agnih is the शिवतमः असुरो महो. But महः and महद् are more or less synonyms in the Veda. Therefore, substituting Mahad we get the Lord Agnih to be the शिवतम असुर

मह्व् which phonetically altered on its passage from Sanskrit into the Gathic must read as :—

स्पेन्त अहुर मज्द

which when partially invoked and partially admitted would give us nothing but what is repeated so often in the Gátha and runs as under :—

स्पेन्तम् अत् श्वा मज्दा मंगही अहुरा ॥

गाथा २।१।१५॥१३॥११॥६॥७॥५॥

For here we have शिवतमम् in the accusative singular and Mazdá Ahurá in the vocative singular instead of शिवतमः असुरो महो the nominative singular forms. The Gáthic stanza, so favourite to the prophet meant

“O Ahura Mazda I then believed you the most beneficent one.”

Haug has here ‘furtherer of what is good.’ Some have ‘holy’. To us ‘most beneficent’ alone seems the correct meaning. Though philologically इवेतम् would be one step nearer phonetically, but many steps away when the sense too is taken into account. To derive it from शिवतम is historically and on the basis of its sense the only correct procedure. Philologically too it is not too far off.

VII.

One summary concerning the darker aspect of religion too must be given here to show that the Gátha and the Veda are at one therein as well. Agnih again comes to our help as before. He connected Ahura Mazad and Spenta on the side of good, now he connects दर्रेगम् आयू with तमद्दो i.e. 'long life' with 'life with darkness' which three words occur together in Gátha I. 4.20 and a Vedic basis of which is met with in Rigveda X. 51.5 and 8 reading ...तमसि क्षेप्यन्ते ...and...द्रःनेश्च दीर्घमायुरस्तुदेवाः respectively and meaning .—

"O Agnih ! Thou dost reside in darkness" and "O Devas ! may the life of Agnih be long."

It is possible that the use of Agnih and देवाः in such Mantras may have misled the Pársi divines to think evil vigorously and to talk evil bluntly about the Devas.

But Vedic statement is quite easy to understand. It simply means "Fire is enveloped in smoke" and "May our ceremonial fire flourish for a long time."

Still Parsi divines, intentionally or unintentionally, did coin their dogma of "Deva-hatred" on the basis of such Vedic passages.

VIII.

Last of all let us take up mixed good and evil, for all creation is only the resultant of two original spirits, minds, thoughts or call them what you like which are the opposites of each other.

As suggested above, Parsi divines took Deva as an evil one while Vedas usually took it as a good one. It is remarkable that both Veda and Gátha talk of immortality in connection with Deva, over the implications of which even the highest Pársi authorities of today, as also of the past, disagree.

Gátha III. 2.1. reads as follows :—

अमर्तेताहती दएवाइश्चा मस्कयाइश्चा

and means "Immortality for Devas and men." Its Vedic basis is met with in Rig. IV. 54.2, reading as under :—

देवेभ्यो.. अमृतत्वं.. मानुषेभ्यः ॥

meaning "For the Devas, immortality, for men."

Having discussed eight Gáthic statements which are either exact quotations from the Vedas or almost so, we may now state that this list is merely illustrative and by no means exhaustive.

CHAPTER V.

Veda-Mantra fragments met with in the Younger Avesta.

The religious scripture of the Parsi consists of Vendidad, Visperad, Yasna, and Khordeh Avesta. Yasna further comprises 72 chapters of which chapters 28-34, 43-46, 47-50, 51 and 53 are the Gáthas of Zarathushtra. In the last chapter we discussed only those Veda-Mantra fragments which we have come across in the Gáthas themselves. In this chapter we shall discuss some similar fragments met with in the other parts of the Avesta which are later in age.

I, II and III.

नमस्त-तेरे and नमोरेव greetings are quite often offered in the Avesta to the Lord Ahura Mazda and the archangel Amosha Spentas. In the Vedas नमस्ते and नमो वः are offered to the Supreme Being. Therefore, the two forms of greetings to the one and the many, form our first pair of Avesta-Vedic equations as under :—

I. नॅमसॅ-तेर = नमस्ते ; II. नॅमो२व = नमो वः ॥

The Avestan fragment of both occurs in the first stanza of the Khurshed Nyaish of the Khordah Avesta beginning as under :—

नॅमसॅ-तेर अहुर मज़्द घ्रीश्चित् परो२ अन्याइश् दामान् ।
नॅमो२व अमॅषा स्पॅन्ता वीस्पे हॅर-हज़ओषाओ ॥

and meaning :—

‘Homage to Ahura Mazda thrice before other creatures. Homage unto you all, O Amesha Spentas ! who are of one desire with the Sun.’

The Vedic side of each of these equations is met with separately in the Vedas at numerous places. To take up the first just now, let us recall :—

१. “त्वमग्ने रुद्रो असुरो महो...॥ Rig. II. 1.6.” quoted in quotation VI. of the last chapter. Alongside this put

नमस्ते रुद्र मन्यवे...॥यजु० १६।१॥

or better still the whole Mantra reading :—

२. नमस्ते रुद्र मन्यवेऽउतोतऽइषवे नमः । बाहुभ्वायुत ते नमः ॥

meaning respectively :—

1. Thou O Agnih ! are Rudra and Asura Maha.

2. Homage unto Thee, O Spirit Rudra ; homage unto Your arrows ; also homage unto Your arms.

It is clear that Agnih, Rudra, Asura, Maha, and Manyu, have been paid three homages. No wonder then if Avesta pays three homages to Ahura Mazda who is Spenta Mainyu as well ; for in addition to Manyu in the above Mantra he is also शिवतमः in Yajurveda XII. 39. quoted in quotation VI of the last chapter.

I. Thus नमसे-तेरे अहुरमज्द = नमस्ते असुर महः is practically a direct quotation and श्रीशिव is a summary of the actual three homages paid in Yajuh XVI.L

This then is our first Avesto-Vedic quotation picked up from the younger Avesta.

Now let us take up the Vedic side of the second. नमो वः occurs full eight times in Yajur II. 32 where in connection with Pitars i.e. the class of fathers including father, uncle, maternal uncle, grand father etc. the homage is offered to them all over and over again. In Yajur V. 34. homage is offered to Agnihs through these very नमो वः while in Rig. VI. 51. addressed to the Omni-deities (विश्वे देवाः) we find the words विश्वे...सजोषा occurring in one and the same Mantra i.e. No. 5. whereas beautiful homages are paid

to them as stated in the previous chapter in the words :—

...तां आ नमोभि...विश्वान्व आ नमे...॥ ऋग्० ६।५।१।५॥

Meaning "Through homages do I salute ye all..." विश्वे सजोषा of Mantra 5 means "all of one mind, of one accord or of one will."

Combining all these together we may safely establish not only our equation No. II in the form.

II. नमो२ वु = नमोवः

But also establish the third equation.

III. वीस्पे हजओषाओ = विश्वे सजोषाः or (विश्वे सजोषसः in Rig. I.136.4.) comprising of the above quoted Khurshed Nyaish I. and Rig. VI. 51.9. whereas a beautiful sense parallel can be established as under as well.

नमो२ वु...वीस्प...हजओषाओ स्त्री० नी०१॥ = नमोभि विश्वान्व आ नमे... + विश्वे सजोषा ॥ ऋग्० ६।५।१।५॥

We need hardly add that even the word वु in the above Avestan quotation is merely Vedic स्वः of which the final visarga often assumes the र् form even in Sanskrit.

IV-V.

Having offered homages to God and the archangels we may now take up salutations to Soma (Haoma) and Mitra (Mithra). Haoma Yashta has been worked upon by almost every Avesto-Vedic scholar amongst whom were the ablest of both the Pársi and the Hindu schools of thought besides the comparative philologists of the west. Still it looks strange indeed that the words नॅमोर हओमाइ occurring in its chapters I.3, 16; II.17; III.8 and twice even in one and the same last stanza i.e. III.8 were not eruditely enough handled by them; for when they knew both Haoma and Nemo to be Vedic Soma and Namah respectively why did it strike to none of them to look up the Vedas and find out if these words did, make a sense, together, in any Mantra thereof?

Soon Atharva Kánda XIII. Súkta 4. Mantra 72. offered us नमः सोमाय and we equated it with the above quoted नॅमोर हओमाइ as under :—

IV. नॅमोर हओमाइ ॥ Haoma Yasht I. 3, 16; II. 17; 2 and III. 8. = सोमाय ... नमः ॥ अथर्व० १८।४।७२॥

This finding encouraged us to look for other forms of homage. We soon came across a homage offered to Mitra = Mithra and at once equated it as under :—

V. नॅमो२ मित्राव ॥ Khor. Nyálish 5.

= मित्राय ... नमः ॥ ऋग्० १०।८५।२७।

or नमो ... मित्राय ॥ ऋग्० १।२३६।६॥

VI. VII. VIII. IX.

We further came across the use of the word यजामहेदे or यजमहेदे in connection with 'the high ones,' call them angels, or names of God—for Avesta is nearer the former and Veda nearer the latter, but in both they are personified spirits of nature or qualities of God and not objects of nature at all.

VI. यिमहे ... यजमहेदे ॥ ऋग्वेदिन यज्ञत २९।२३०।२॥

= यमस्य ... यजामहे ॥ अथर्व० २०।२५।५॥

Meaning 'We adore (Taraporewala), worship (Taraporewala, Mills and Haug), or praise (Spiegel and Bleek) Yima ; = We approach, respect and give aims in the name of Yama.'

VII. Rig.I.153.1. reads यजामहे वा ... मित्रावरुणा नमोमि...॥: i.e. 'O Mitra Varuna we respectfully serve Ye with homages. We adore or worship Ye (that way).'

Taking this as the cause, its effect is visible in मित्र अद्भुर ... यजमहेदे ॥ मिहिर यज्ञत ३५।१४५।१-२॥

How do these Vedic and Avestan quotations form a parallel or an equation would be clear from the following :—

The Atharva Veda serves as the connecting link, for its I. 10.1. reads :—

अयं देवानामसुरो वि राजति वशाहि सत्या वरुणस्य राष्ट्रः .. ॥ and means :—

‘This Asura shines brightly amidst all deities and rules over them; decidedly the all-controlling laws of (that) King Varuna and true (and unviolable).’

Here Varuna has been addressed as the Asura. Asura in Avestan evolved into Ahura. No wonder then if instead of Vedic adoration of Mitravaruna referred to above, the Avesta adored Mithra Ahura for, Atharva quoted above does show Varuna to be the Asura.

The scriptures, however, do not stop here. They go further. Atharva I. 10.2. i.e. the mantra following the one quoted just now offers homage or salutation to that same King Varuna in the words :—

नमस्ते राजन्वरुणास्तु मन्यवे . ॥

‘Homage be unto you—the spirit, O King Varuna !’ Besides, in Rig I. 153.1. too, quoted above, worship was offered to Mittra as also Varuna only through homages मित्रावरुणा ... नमोभिः ... यजामहे ... and this Varuna who is being repeatedly saluted is the Asura as given in above Atharva I. 10.1. Will it be surprising then if we

come across नमो or नमस्त-ते अहराय in the Avesta repeatedly as an effect of the above Vedic नमो नमस्ते to वरुण which must serve as the cause thereof ?

In fact Avesta does abound in such homages with the only difference that just as Varuna is usually remembered in the Veda as King Varuna, similarly is the Ahura remembered in Avesta almost always as Ahura Mazda i. e. the Great Ahura. This is only due to the high honour reserved for the Varuna = Ahura in the two scripture. नमो अहुराह मज्दाह occurs in sentence 5 of Khordah Nyáish and at numerous other places as well. नमस्त-ते अहुर मन्द has already been discussed in the first quotation above.

It is by this time, however, amply clear that मिथ्य अहर यजमइदे ॥ मिहिर यरत ३५।१४५।१-२॥ does equal यजामहे...मित्रावरुणा ॥ Rig I. 153.1.

This too is clear that नमस्ते राजन्वरुणास्तु of the following mantra of the Atharva; taken in connection with अयं देवानामसुरो विराजति वशा हि सत्या वरुणस्य राशः ... ॥ अथर्व० १।१०।१ of the preceding mantra, too, may have helped in the previously discussed evolution of नमस्त-ते अहुर मन्द.

VIII. अथर्वमनम् ... यजमइदे ॥ यस्त ५४।२।१॥

= अथर्वमं यजामहे ... ॥ अथर्व० १।४।१।७॥

Meaning "We serve Aryamá (Airyemá) through worship."

But the Pársis here wrongly take अह्यमनँस् इषीस् to mean Airyemá Ishya prayer itself as the object of worship in place of the desired (इष्यं=इषीस्) Aryamá (Airyamá) himself.

This prayer is supposed to be almost as old as the Gáthas themselves and it is an important sweet connecting link between Aryans of the Indian and Iránian stocks. This brief Yasna chapter offers us another equation too besides the above.

IX. This is, strictly speaking not an exact quotation but is more than a mere sense parallel ; therefore, we feel justified in discussing it here.

The Avesta reads as under :—

आ अह्यमा...जन्तु नॅरेभ्यस्वा नाइरिभ्यस्वा...॥ यस्त ५४।१।१॥

meaning "may Airyemá come to or approach men and women."

The Veda runs as under :—

अयमावात्यर्वमा...पतिमुत्तजावास्...॥ अह्यं० ६।१०।१॥

Meaning "Here cometh Aryamá to or now approacheth Aryamá the husband and also the wife.

अन्तु has been compared with गन्तु the ग of which suffered palatalisation to become ज of the former. Taraporewala here refers to Bartholomew also for the I. E. form "gam".

आवातु only applied to Aryamá too by the Parsis. अर्यमा of the Veda is अर्येमा of the Avestá. Instead of of singular पति and आया which no doubt does there stand for the whole classes of husbands and wives, we have got the plural directly in नैरेभ्यस्वा and नारिभ्यस्वा of the Avesta.

Needless to add that both clans of Aryans at the marriage ceremony do invoke this blessed deity Aryamá = Airyemá whom you may take as an Izad, a devata, or a name of God Himself.

According to Avestan Vendidad even Ahura Mazda himself sent for Airyemá when taxed too much by the all-death Anghir Menyu.

X.

The Avestan गन्दरेवोरे उपापो ॥ Rám Yasht VII. 28. has Vedic progenitor in गन्धर्वो अप्सु... ॥ ऋग्वे० १०।१।४०॥

अथर्ववे० १८।१।४॥

both meaning "Gandharva under the water" but the meaning 'under' being acquired in the one case by the prefix उप = near (in Sanskrit), and in the other merely by the grammatical case termination सु (सुप्)

meaning 'in' or 'on.' Both उपापो and अप्यु are equally good Sanskrit words conveying almost the same sense in Sanskrit but exactly the same according to both Spiegäl and Darmesteter, when the former be an Avestan form and the latter a Sanskrit one.

XI.

Kanga the Parsi lexicographer and commentator, also grammarian of the Avestan language and scripture has given two shorter confessions of faith in addition to Yasna XII and a brief praise of the Mazda-Yasnian religion. These two shorter confessions are named जस मेर अवह्हे मउद (Yasna 72.9.) In one of these this phrase occurs in the beginning, only once, but in the other, thrice. It is pleasing to note its origin in the Rigvedic words. महद् ..अवसे हवामहे . occurring in Rig. X. 66.4. Avesto-Vedic parallel or Vedic quotation met with in the Avesta, thus becomes available as under :—

महद् ... अवसे = अवह्हे मउद ॥

While the sense parallel is composed of the above two phrases जस मे अवह्हे मउद = महद् अवसे हवामहे ॥ for both pertain to Mahad or Mazda for protection or help with the only difference that in one case "We invoke Mahad for protection" and in the other we address Him thus :—

“(Come or) Approach for my help, O ! Mazda.”

XII

In Rigveda I. 24. 9 hundreds of physicians—and thousands are mentioned in the words. :—

शतं... भिषजः सहस्रं

The word भिषजः is the plural of भिषक् = a physician. But a word phonetically very near i.e. भेषजा and meaning ‘medicines’ is used in Rig. I. 23.20 along with विद्वानि both together meaning ‘all medicines’. The singular भेषजं = ‘medicine or cure’ occurs in Rig. I. 23.19 and 21. while the compound विद्वभेषजीः = all-curing occurs in Rig. I. 23.20.

The possessive singular would be भेषजानाम् or भेषजानां.

Now in the Avesta Yasna LXVIII. 15. and LXXII. 9. we find दस्यजनाम् in place of same and दस्यर्त्तम् in place of सहस्रं but Kanga takes it to mean ‘a thousand-fold health.’ It really shows one the track on which philological and historical evolution of Avesta out of the Veda has proceeded. In addition to it, the Avesta has दस्यर्त्तं दस्यजनाम् i.e. ‘ten-thousand-fold health.’

In the Vedas we had only hundreds and thousands of physicians though an allied word was used for medicines and even all of them were referred to in the

preceding paragraph where even Omnicurers were referred to. Avesta turned hundereds into thousands and thousands into ten-thousands; while instead of physicians or medicines or cures the trespassing stopped at nothing short of healths in that number.

Thus here we have neither direct quotation nor sense-parallel but a hyperbolic statement made in the Avesta on the basis of the Veda.

Examples of such statements are met within the 'ten thousand eyes of Mithara' (मिथ्रं . वयवर्—वयवर्नेम् Yasna LIX, 2.) and 'six eyes of the dragon (Homa Yasht I. 8. रुद्रं—अष्टीम्)' as compared with the thousand eyes of vedic Purush or four eye of a Vedic vermin, 99999 diseases mentioned in Vendidad XXII. 9., also compare similarly with 3339 Vedic devas.

These hyperbolic statements become necessary if a new sect wants to attract followers out of an old sect. It has to exhibit its Gods as mightier than those of the other sect.

This वयवर्नेम् too is a selected Avestan piece put amongst the few important prayers or doctrines placed in the beginning of the prayer books—the popular Khordah Avesta. Kanga too has given the same at this very place.

XIII.

अङ्गाह रपश्च (यस्न ६८।११) is the heading of another similar piece. This has evolved out of our Vedic राये अस्मान् though not as a quotation. Yajura. XL, 16 begins with अग्ने नय सुपथा रायेऽअस्मान् and ends with भूयिष्ठाते नमऽऽर्किते विधेम ॥

The commencement has given rise to the अङ्गाह रपश्च and the end to the repeated homages paid to Ahura Mazda for Agnih is Asura Mahah in Rig. II. 1.6.

XIV.

Let us next discuss the Vedic Brahma and the Yajna. In the first sentence of Geldner's Yasna Introduction, words यस्नाश्च ब्रह्माश्च ... ऋसस्तयपश्च do occur and in sentence five, words यस्नंश्चा ब्रह्मंश्चा are met with. Naturally these are to be repeated quite often in the Parsi ceremonies and scriptural treatises, concerned with practice, do so repeat them. Now let us find their Vedic source. Rig. I. 10.4. and 5 read :—

I ब्रह्म च ... यज्ञं च ॥४॥ उक्थं .. शंस्यं ... ॥५॥

Besides this Rig. X. 66.12. too reads :—

II यज्ञं ... ब्रह्म शस्यमानानि जिन्वत् ॥

While Rig. X. 141.6 reads :—

III ब्रह्म यज्ञं च ... रावा ... ॥

IV In Rig. I. 93.6 words...ब्रह्मणा... यज्ञाय do occur.

Out of these four we feel that the second is most responsible for the evolution of the Avestan full fledged यस्नाश्च बद्धाश्च ऋतस्तयपरश्च. Of course the fourth has greatly helped in that process. The first may have suggested the manner.

The other Avestan यस्मँच्चा बद्धँम्च्चा is merely a brief reference to the fuller formula, of course its evolution is direct from L8., III. the latter being important for having helped in the Gáthic as also Avestan repeated references to रायो and रयश्च.

Rigveda X. 110.2 reads :—

...पथः ऋतस्य

Whereas Vendidad 22.26 i.e. last words of this reads as,

अपवोर पन्ताओ योर अपहे बीस्ये अन्यपरषांम् अपँन्ताम् ॥

Meaning thereby 'this alone is the path which is of Rita, all others are non-paths'.

All scholars but the writer believe in this अप = Rit equation.

XVI.

आपो...यासामि ॥ यस्न ६५।११॥

= अपो वाचामि ॥ ऋत् ० १०।९।५॥

Both mean "I beg of waters"

XVII.

An interesting piece, here we cannot but discuss though even not an actual quotation.

Avestan Mâh Nyâish is in honour of the moon to whom homage is offered as under ;—

नैमोर माओद्हाइ गओचिभ्राइ ॥ माइ न्याइश्. १॥

i.e. 'Homage unto the moon with the shadow or picture of the earth therein.'

Through prejudice for old legends and partly through lack of Sanskrit knowledge, scholars have been rendering it. "The moon with the seed of the bull."

The Vedic basis of this may be met in Rig. I. 84.15. reading :—

अत्राइ गोरमन्त नाम त्वङ्गुरपीच्यम् । इत्था चन्द्रमसो गृहे ॥

"Thus in the house of the moon, he did admit the (presence of) the earth....."

Clearly this beautiful Rigvedic allegory regarding the earth's shade in the moon gave rise to the Parsi conception of the moon माओद्हा (मास् of चन्द्रमास्) with the picture चिभ्र (चित्र) of the earth गओ (गो:).

But what a pity how translators simply destroyed the original Avestan ideas knowingly or through

ignorance. Still this example should serve as an eye opener to all who would translate Avesta on the basis of old tradition, shutting their eyes to the Sanskrit and modern science both.

The Veda-Mantra, however, has a second sense as well. It means "Here in the globe of the moon, he thus admitted (the presence) of the far off sun-ray that emanates from the sun to fall upon the moon and brighten up the same."

XVIII—XX.

Now three types of evil ones, spirits or qualities or simply evils dilated upon repeatedly in the Avesta may be discussed. The head of the kingdom of evil say hell or merely misery and pain, is अहरोर मरन्तुश् who is termed पाठ्-महकोर i.e. 'all-death' fully sixteen times in even a single, and that too the very first, chapter of the Avestan Vendidad. Fitly is he there described to have spoiled every time the creation of Ahura Mazda for Ahura means "All-life" "Living One" or "Life—giving One". Against this Spentá Mainyu the white or the beneficent spirit who is Ahura Mazda the "Great All-life." Surely the malevolent spirit or the black one is "All-death" and by name अहरोर मरन्तुश्. Bandabish, the Parsi book of genesis, beautifully narrates the wars fought between Ahura Mazda and

Angro Mainyush. It mentions the latter being always in darkness and ignorant of Ahura Mazda's eternal presence in light and of His knowledge of Angro Mainyush's presence in the darkness.

This reminds us of our reference to a long life in darkness talked off in the Gáthas and discussed by us in the previous chapter on the Vedic quotations in the Gátha. There we quoted the Veda to show Agni's living in darkness. Is it then possible that the conception of Angro Mainyush may have some basis in Agni's residence in darkness, for the Avestan Angro Mainyush is necessarily a resident of darkness.

Now Ríg and Sáma Vedas do help us upon this point by their Mantra :—

कया ते अग्ने अङ्गिर (or अंगिर) उजो नपादुपस्तुतिम् ।

वराय देव मन्यवे ॥ ऋग्० ८।८४।४॥ साम० उ० ८।६।१॥

(Wilson p. 132.)

For herein Agni is addressed as अंगिर or अङ्गिर and praise is offered to his Manyu (Avestan Mainyu).

Exactly as Ríg. IV. 53.1. refers to the Mahad form of Asura and forms the Vedic base for the Avestan Ahura Mazda just so do these Mantras refer to the Manyu of अंगिर and form the Vedic basis for the Avestan Angro Mainyush usually called अङ्गिरमन्यु.

Is it not strange that Vedic Agnih furnished Avestans both with their Ahura Mazda and Angir Mainyu, for Agnih is Rudra Ahura Mahad on the basis of one part of the Rigveda and Anghir Mainyu on the basis of another part of the Rigveda and also of the Sáma Veda ?

Bandabish's God in eternal light and Satan in eternal darkness too are not its own. In the Rigveda two famous hymns do talk of Hiranyagarbh *i.e.* the germ of all light in the beginning; and Tamsá garbham Tama *i.e.* darkness, steeped in utter dark too in the beginning.

Since, however, Hiranyagarbh, Aditya, Mahad is the Agnih stage and since Agnih as stated above does reside in darkness, therefore, Rigvedic Agnih has proved a fruitful source for the origin of the Avestan God Ahura Mazda ever in light and the Avestan Satan Angir Mainyu ever in darkness.

XVIII and XIX

The Avesto Vedic parallels arrived at now are, अङ्गिर मन्ववे as the basis of अङ्गरो मर्त्युञ्ज, the former occurring once in Rig 8.84.4. and once in Sáma Ut. 8.6.1. and the latter in Vendidad chapter I full 16 times.

So much about the Avestan Satan. Now about his armies. Besides his lieutenants two classes of

soldiers may be discussed. All evils or evil spirits or evil beings are termed Daeva in the Avesta. Two classes of the same are recognised, the Mazinya ones and the Varenya ones *i.e.* the former connected with the Mazda and the latter with Varenya. About the latter class we may hold that.

our वरेण्यं...देवस्य in the Gáyatri is the origin of the conception of वरन्यनामच दपवनाश् for attacking whom a Mazda-yasnian *i.e.* a Pársi promises even during his early morning prayer termed Hoshbáma.

XX.

It is most surprising how our चित्रश् देवानां of the Sûryopsthána Mantras of the Sandhyá could give rise to the Pársi दपवो—चित्रे *i.e.* 'O ! seed of the (evil) Daeva.' or 'O ! thou of the seed of the Daeva.' Still it is a stern fact.

We trust these 20 Avesto-Vedic parallels would suffice for this chapter. In the next chapter we still discuss a common Gátho-Avestan parallel which forms more or less a quotation and sense parallel with the Vedas.

CHAPTER VI

The Parsi Supreme Being and its Vedic Basis.

Ahura Mazda is the name of God in the Parsi Scriptures. Ahura Mazda is repeatedly invoked, in the Gáthas, through the words अहुरा...मज़्दा... s.e. O Ahura Mazda ! (cf. Usht. Gathá II. 9 and 14 ; Spenta Mainyu Gátha II. 2.) These Ahurá and Mazdá in the vocative yield the true Avestan forms Abura and Mazda respectively.

Just as instead of Sanskrit सप्त we do get हप्त in the Avesta, so too Avestan अहुर is met with in Sanskrit as अहुर. In the Rig- V.42.11. we find नमोभिर्देवमसुरं दुवस्य ॥ meaning "Serve Deva-Asura through homages..." though usually made to mean "Serve the vital Deva through homages." Yajuh XXVI. 12. reads :—

तनूनपादसुरो विश्ववेदा देवो देवेषु देवः...॥

and means "The omniscient Asura of infallible frame is a Deity—aye the Deity midst (all) deities." The Atharva I.10.1. runs "अय देवानामसुरो विराजति..." and means "This Asura reigns supreme over the devas or shines brightest amongst the devas."

Though Asura was a name of God in the Vedas as shown above, in the Mantra Brahman I. 6.21., however, we come across the word Ahura in the sense of the Lord to whom the child student is handed over for safety by his perceptor during initiation (*i.e.* Yajnopavita ceremony).

The presence, of Assura in the Assyrian language and also as the name of a city suggests that Asura travelled out of India as such. But the presence of Ahura in the said Brahmana and the Avesta proves the travels of Asura through the Ahura form as well.

Thus Asura left India to become Assura in Assyria and Ahura in Iran.

So much about Ahura. Now about Mazda.

अहम्, हस्त and होता of Sanskrit have their parallels in the Avestan in अहम्, हस्त and होता respectively; or as अथर्वा in आग्रव. Similarly मद् of Avesta as in जस मे अवह्मे मद् = 'approach for my help, O! Mazda' (Yasna Ha.LXXII.9.)— is nothing but महद् or महत् of the Vedas. The ऋ of मद् is Sanskrit ह as in the three examples. The अ in द and its absence in ऋ, as compared with the opposite thereof in Sanskrit महद्, have simply followed the process exhibited in the अथर्वा = आग्रव equation where too the अ in थ and its absence in र in Sanskrit are just the opposite of that in the Avestan.

This Mahad or Mahat does occur in the Vedas as seen in Rig. X. 55.2 reading :—

महत्तज्जामं गुह्यं पुरस्तद् द्येन भूतं जनयो येन भव्यम्.....
“That secret and all-encompassing name through which thou didst create the past and the future, is Mahat...”

Again Rig. V. 11.6 reads :—

त्वामग्ने अङ्गिरसो...महत्त्वामाहुः.....॥

meaning “Angirás called thee Mahat, O ! Agnih!”

Rig. V. 15.3 uses the epithet महद् for Agnih without using the epithet Agnih.

Maharshi Dayanand explained the plural nature of some names of God in the Veda. Thus आपः an ever-plural feminine also means “The Omnipresent Lord.” On the same basis विश्वे देवाः would mean “The Omniscient, All-illuminating Lord.” The word Mahat represents just this aspect of the Supreme Being in both the Veda and the Avesta. Rig. III. 54.17 throws light on this point. It runs :—

महत्तद्दः कवचश्चारु नाम यद् देवा भवथ विश्व इन्द्रे...॥

“Your that glorious name is Mahat, O ! Wise Omnipresent Deities...”

In the whole of the Avestá मज़्द (Sanskrit महद्) has become the one name of the Supreme Being sometimes further broadened out to म.दाजो.

Nirukta XIV. 11. includes the epithets महत् and महः in the list of real Vedic epithets for the Great Subtle Omnipresent One—the Supreme Being designated “आत्मन्ः महत्ः” which means “Of the Mahán Atmá.” Thus Nirukta allows us to take महत्, महान् and महः as proper names of God for, Nirukta XIV. 3. reads :—

एष महानात्मा...तत्परं तद्ब्रह्म...तदमृतं... *s.s.* “This Mahán Atmá is the Brahma, the final, the immortal...”

XIII. 1. Says :—

अथेमा अतिस्तुतय इत्याचक्षतेऽपिवा सप्रत्यय एव स्वान्माहा भाग्यादेवताया :—

s.s. “Now these are called praise-hyperbole; still in reality they might be merely the correct representations due to the Greatness of the Divinity”. The Deity here too has a महति fortune.

In Nirukta XIV. 1. the Mahán Atmá is referred to twice and termed Agnih, Súrya Indra, Míttra, and Varuna etc. on the basis of Veda itself, leaving no doubt that Mahat, Mahan, and Mahah, are the original names of the Self and Agnih and Súrya etc. are only secondary.

It is objected to sometimes that Nirukta XIII and XIV are mere appendices. So we quote from Nirukta VII. 4. and VII. 18. respectively as under :—

माहाभान्वादेवताया एक आत्मा बहुधा स्तूयत एकस्यात्मनोऽन्य देवाः
प्रत्यङ्गानि भवन्ति ॥

'Due to its Mahán fortune one Deity Atma is
praised in many ways ; other deities constitute as if
only organs of the one Self.'

इममेवमि महान्तमात्मानमेकात्मानं बहुधा मेधाविनो वदन्तीन्द्रं...
गुर्वात्मा महात्मेति वा.....॥

"This very Agnih—the Mahán Átmá—the One
Átmá—the wise describe in ways multifarious as
Indra—Guru Átma *i.e.* Maha-Átma."

It is thus established that Mahad or Mahat is a
Vedic epithet for the Supreme Being, being directly
called a "name" there and also being included by
Yáska in his list of the real names of the real Supreme
One and also used by him as such in his book at
various places.

Avesta thus picked up म.द from the Veda where
it was in Mahad and Mahat forms.

As shown above simple philological operations
which the language underwent on account of time
and distance caused the evolution of Avestan Ahura
Mazda out of the Vedic Asura Mahad.

Earlier scholars failed to understand this process
due to the following reasons :

1. They were absorbed in discussing the probability of the origin of Mazda out of Medhas. Some favoured it while others rejected it. But the attention of both the schools was devoted to it alone, hence no other theory regarding the origin of Mazda could be properly evolved.

2. Varuna, long doubted to be the great Asura is not remembered as Asura Mahad or Mahat in the Veda but only as असुर महः.

3. Assura Mazas—the Assyrian God also misled oriental scholars.

The origin of Mazda through Medha did not recommend itself to us especially because Asura and Medha never occur together in the Veda, what to speak of their together forming the name of the Supreme Being there !

Knowing Varuna to be the King Asura we rejected the same as basis for Ahura Mazda. The use of the *Vedic Word Index* for great Asura *i.e.* for spots where Mahad and Asura could occur together brought forth the suggestion made by us above.

The following Mantra amongst others serve as the most important piece of evidence in favour of our suggestion. In fact we believe this to be the real and

ultimate Rigvedic source of the Avestan epithet for the Supreme Being :—

तदेवस्य सविदुविर्व्यं महद् वृणीमहे असुरस्य प्रचेतसः.....:—
ऋग्० ४।५३।१॥

“We do accept that acceptable Mahad (form) of the supremely wise Asura—the Savita Devá...”

This is the real Vedic basis of the Zorathushtrian Supreme Being.

The above Mantra calls that Savita Deva—an intuition—propelling Asura, whose acceptable Mahad (form) is accepted by His devotees.

This gave a new thought to those who wanted to think on non-Gáyatri lines. They took this “Asura of acceptable Mahad form” as their Supreme Being and gave up Savita Deva. They evolved “Abunam Vairyam” *i.e.* असुनाम् (instead of असुरस्य for the sake of showing greater honour) वर्यम् *i.e.* the acceptance of Asura as the basis of their Mantra and thus in course of time sprung up the Avestan Supreme formulae यथा अह वर्यो etc. Thus the Irano-Aryan religion started out of the very Indo-Aryan one.

Next in importance comes Rig. II. 33.4 reading:—
...महत्सहस्रो असुरस्य नाम.....

meaning "...Mahat is the name of that Asura who showers" (ऋत on all as per Rig. V. 12.1. That Asura is no other than Lord Agnih or Lord Indra himself as per these Mantras). This Mantra comes from Yajura. XXXIII. 22 as also Atharva IV. 8.3.

In all these references this Asura Mahat is

...आ विश्वरूपो अमृतानि तस्यौ ॥

"Of universal form, (he) stands above the immortals."

It is similarly possible to trace the Rigvedic source of the Assyrian Supreme Being.

Assura Mazas is nothing but Vedic अमुर महस् of which स got duplicated in the former and ह changed to ञ in the latter. This अमुर महस् is found most clearly in Rig. X. X. 2. reading :—

...महस्युत्रासः अमुरस्य वीरा...

and meaning "The brave sons of Asura Mahas..." for even Sáyana—the Rigvedic commentator—translates it into महो महतः अमुरस्य प्राणवतः प्रजावतो वा प्रजापतेः पुत्रासः पुत्रभूताः वीराः :—

This then is the Rigvedic source of the Assyrian Assura Mazas. Usually, however, in Sanskrit the final स is replaced by a visarga. Such

असुर महः is met with in Rig. II. 1.6. reading "त्वमग्ने रुद्रो असुरो महो..." where due to Sandhi, visarga has further changed to ओ. This means "O Agnih Lord ! Thou art Rudra also Asura Mahas." Atharva V. 11.1. too refers to Asura Mahas thus :—

"कथं महे असुरायात्रवीरिह..."

"How did you speak to Asura Mahas on this point..."

These Mantras of the Rigveda thus leave no doubt as to the emergence of the Assyrian Supreme Being Assura Mazas from Vedic sources.

In Rigveda, as in Sanskrit even to day the words Mahad, Mahat, Mahah, and Mahan are synonyms. Therefore, although Asura Mahad or Mahat gave rise to Avestan Ahura Mazda and Asura Mahas to Assyrian Assura Mazas, still in their further development the daughter religions did not press this subtle original difference too rigidly, and allowed both Mahad, (Mahat, Mahan) and Mahah epithets of Asura to effect their evolution without any reserve. Especially is this the case with the Parsi religion.

To recapitulate the Lord Savita is called Asura of Mahad form in Rig. IV. 53.1., Indra is termed the Asura of Mahat name in Rig. III. 38.4, in Sáyana's opinion Prajapatih is the Asura Mahas in Rig. X. X. 2,

Agnih is Asurah Mahah in Ríg. II. 1.6., while Asura Mahas does figure in Atharva V. 11.1. as well.

So much about direct references to the Supreme Being Asura Mahad or Mahas in Veda. There are a number of indirect references too into which we need not enter here (cf. Ríg. II. 23.2. Yajuh. XIII. 44, and Sáma. Ut. XII, 12.2.).

Now we can pass on to the Vedic basis for other names of the Parsi Supreme Being found in the Avesta.

१. अश्व or शिव ॥

The twelfth name in the second list of names of the Supreme Being given in Hormezda Yasht is अश्व. The Gáthic source for this is visible in गाथा 5.L9. reading हू अशवा अशुरोर for when reduced by the law of Gáthic lengthening of final vowels quoted above, this अशवा is reduced to the real अश्व of the Yasht.

When even in Yasht and Gátha अश्व and अशवा do occur, will it then be assuming too much if we take it to be originally Vedic शिव which dropped its इ and acquired an अ in place of the same and slightly accented its श into a ष which changes are far insignificant when compared to the derivation of अश्व from अश्वत्थ where all four letters differ but which scholars have been admitting ever since Bartholomew first enunciated the same.

We have another argument too, for this assumption. Agnih was stated to be Rudra Asura Mahah on the basis of Rig. II. 1.6. Now Rudra has a beneficent frame as per Yajuh, XVI.2. reading 'या ते रुद्र शिवा तनुः....' He is named Beneficent in Yajuh. XVI. 13 and addressed as Rudra in XVI. 15. the former reading..... शिवो नः द्युमना भव *i.e.* "be of good mind *i.e.* noble disposition towards us (and also) Shiva".

Thus Gáthic क् अपवा अहुरोर "Where is Aśura the Shiva" becomes quite a legitimate summary based upon Veda Mantras. The meaning of अपव now will be "the Beneficent One" which again is not farther off from 'pure' in Spiegel, 'holy' in Darmesteter, 'righteous' in Chatterjee or 'righteous' or 'sincere' in Haug, 'मुक्तात्मा' in Neryosangh, than any of these interpretations is from all the others.

In addition, our's has a Vedic back to support it and is also philologically much nearer.

The 13th name in this second list is merely the superlative form of अपव = शिव and is अपवस्तम = शिवतम, Yajur. XVI. 51. forms a most beautiful Vedic base for both अपव and अपवस्तम for it requests the Lord Shivatam Shiva to be of noble disposition towards us.

२. दाता = दाता or दाता ॥

Gátha 2. II. 7. reads :—

...श्वा...मङ्गा ।...वीस्पनाम् दातारम् ॥

Neryosangh translates this as under :—

त्वत्तः...महाशानिन्...विश्वेषां दाता असि । (सर्वेभ्यः ददाति) ॥

Thus Neryosangh takes दाता the name of Lord Mazda in the sense of Sanskrit दाता *i.e.* Donor (of all),

Let us first establish its Vedic base here.

Rig. II. 33.12 reads :—

...रुद्र...भूरिदातारं.....

Sáyana translates the same as under :—

भूरिपुनाषनस्य दातार...हे रुद्र . त्वां.....

"O Rudra ! You, the Donor (of much wealth)" In reality the meaning would be here too "The Donor of all" as in Avestá, for भूरि and विश्व (Avestan वीस्प) are almost synonyms in Sanskrit.

It is interesting to note here that here too the Avestan दाता is a name borrowed from a name of रुद्र just as the previous अषव was.

In the Veda, however, (see Rig. IV. 31.7 and VIII. 46.2.) Indra (previously called the Great Asura) is called दाता (the epithet here too used being दातार) of

wealth, desirable objects, and of all also (being merely दाता) .

Rig. I. 22.8. terms Lord Savita as Donor *i.e.* दाता while III. 13.3. addressed Lord Agnih similarly.

Thus Gathic दातारम् is merely Rigvedic दातार. Neryosangh and therefore tradition was here quite correct and, therefore, cent per cent Vedic in interpretation.

We fail to understand why European scholars beginning with Spiegel and ending in our Indian savants, Chatterjee and Billimoria did directly go against both traditional *i.e.* Pārsi and philological *i.e.* Vedic canons of interpretation. Spiegel rendered दातारम् into Creator, so Haug and Chatterjee too did the same. Darmesteter in his translation of Ormazd Yasht in his Avesta also followed this very procedure.

In Ormezd Yashta, however, this name दाता is the second in the second list. Here Neryosangh gives a little license to all by rendering this दाता into दाता in Sanskrit but किरु सुडी: अहं अहदा in brackets for though Neryosangh may have meant "I give these creations" but अहं च पालये "I also sustain or protect" can and probably did to scholars suggest the idea. "I create creations".

But in Sanskrit the creator is धाता. Therefore, to furnish all the above scholars too with a Vedic basis we must refer to Rig. X. 190.3. which reads :—

सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत्.....

‘The same Creator did create the sun and the moon as before.’

Rig. X. 184.1...“धाता गर्भं दधातु ते” “May the Creator create a foetus in your (womb) ” too can form a direct Vedic basis like the above for the conception of Avestan दाता = Vedic धाता (Creator).

Thus although दाता and दातारं of Avestā are really दाता and दातार of Veda, Avesta and Neryosangh, still even if they were the धाता and धातारं of Sanskrit as thought by modern scholars, these too have been furnished with a Vedic base here as the दाता and दातारं.

Whatever view be thus taken of their origin both Avestan दाता and दातारं are essentially Vedic.

It is important to note that the three lists of God's names in the Hormezda Yasht have दातोर, दाता and दात respectively. Therefore, it is essential to refer to Rig. X. 18.6 (एवाधातरावंपि कल्पयैषाम्) and X. 167.3 (धातः, विधातः) as forming the direct Vedic base of दातोर and दात. Meaning of course remains unchanged.

३. खतुश् = क्रतुः (or स) ॥

Gátha 1. IV. 9 reads .—

...अस् खतुश् मन्वेषश् मजदा अहुरा...॥

'Thou are Khratush, Spirit, O Ahura Mazda' and
Gátha 1.V. 4 reads :—

...वर्द्धवश् सीद्धमन्ना मनद्धोर । मद्धाओ अहुरश्चा खर्तवश्
नस्यन्तोर् अषाअत्वा ॥

"Who arrest Vohumana, destroy Ashá as also
Ahura Mazda—the Khratush" i.e. who violate the
good mind and peace evolved by Ahura Mazda—the
All-wisdom."

Khratush is the sixth name in the first list of names
of God given in the Hormezda Yasht.

In the Veda it is क्रतुः. Thus in Rig. 1. 91.5 Soma is
addressed as

त्व सोमासि सत्पतिस्त्व राजोत वृत्रहा । त्व महो असि क्रतु.

'Thou O Soma ' art the true lord, the king, the
destroyer of Vrittra, thou the beneficent Kratuh.'
खतुश् has thus a Vedic base in क्रतुः

४. खतुमाओ = क्रतुमान् ॥

Khratumáo is the seventh name in that list. Its
Vedic basis is noticed in Rig. I. 62.12 where Indra has
been addressed as :—

...धुमो असि क्रतुमो इन्द्र...

'O Indra ! Thou art Dyumān and Kratumān' *i.e.* both physically and mentally brightest.

In Rig. IX. 90.6 we find Lord Indra addressed as Kratumān. Thus God was already ऋतुमान in the Veda long before Avestá termed it सप्तुमानो for Sanskrit आन् is usually replaced by आओ on its passage into Avestan (cf. विद्वान् = वीद्वाओ.)

५. भ्राता = प्राता ॥

The third name in the second list is भ्राता, which is Sanskrit प्राता = a saviour, a protector and so on. But Darmesteter renders it into 'Maintainer' and Spiegel into 'Nourisher' whereas Neryosangh has पालयिता. There is not much difference, therefore, between the Avestan and the Sanskrit sense of the word. In Rig. I. 31.12. Agnih has been addressed as त्व नो अग्ने...प्राता लोकस्य तनय गवामसि.. " which means "O Agnih ! Thou art the protector, nourisher, and maintainer of our offspring and our kine for our continuity"

This Vedic Mantra thus forms the basis of भ्राता, one of the Avestan names of God in the second list. In place of this in the third list, the name that we find is भ्रात *i.e.* Sanskrit प्रातः, there a mere vocative in place of प्राता nominative but in Avestá counted as a separate name. Similarly दात discussed before is in Avesta

counted as a name separate from दाता though in Sanskrit the difference between the two was only that between vocative and nominative forms. In the case of दातो२ counted as a third name separate from दाता and दात we have a vocative in Sandhi form counted separate from दातः vocative in a non-Sandhi form.

This compels us to believe the Avestan language to have mainly evolved out of Sanskrit due to the relaxing of the strictness of its grammatical rules.

Still there is no harm in establishing a separate Vedic base for the form व्रातः too, in Rig. I. 129. 10 addressing Indra as व्रातः (O Protector, Saviour.....) for in the previous Mantra that Lord has been requested to protect us from far as well as near“..... पाहि॒नो दू॒रादा॒रात्...॥”

Thus both व्राता and व्रात are in reality pure Vedic forms only phonetically modified due to lapse of time and on account of distance between the Punjab and Iran.

६. पायु = पायुः ॥

This is the very first name in the second list of God's names in the Hormezda Yasht. In Rig. VI. 15.8. Agnih is termed not only पायुं but also विश्वपति, विभुं, स्वयम् and अमृतं i.e, Agnih the Keeper, the Lord of

subjects, the Omnipresent, the Adorable (lit. fit for being praised) and the Immortal. Both mortals and divines sit close to him through homage. In Mantra 11 Agnih protects, completes and satisfies (its devotees). God is thus Páyuh in Veda and Páyu in Avesta *s.e.* Keeper, protector etc.

The exact Vedic base, however, is in Rig. I. 31.13 reading 'त्वमग्ने यज्यवे पायुः....' "Thou O Agnih! art Páyuh" Such Mantras using the exact Avestan form, form the real Vedic base of the Avestan पायु. Rig. I. 89.5. is even more important for, there the Lord Omni-Deities *s.e.* God Vishwe-Deváh is named पायुः, ईशान (Ruling Lord) पूषा (the Nourishing Lord) and called the Lord Protector of mobile and immobile creation.

७. पात = पाता ॥

In the third list, however, we get पात in place of पायु. This is Sanskrit पाता of which the ञ has dropped or पातः of which the Visarga has dropped. It is, however, immaterial for both are two forms of the same base, one nominative and the other vocative. Indra is termed as Pátá and Vrittrahá both in Rig. VIII. 2.26 which thus forms the most beautiful basis of the above Avestan name of the Lord.

Darmesteter's 'Keeper' fits here nicely for the Lord is the destroyer of the dark and ignorant Vritra and is also the 'Keeper' or 'Guardian' of all. Rig. II. 20.3. calls Him our Shiva-friend and requests Him to become पाता *i.e.* 'Keeper' of our men *i.e.* human population.

Rig. VI. 23.3 too requests Him to become the 'pátá'.

Rig. VIII. 93.33. calls Him Vrittrahan and Pátá *i.e.* protector or keeper of these Somas.

Thus Avestan पात has a Rigvedic base in पाता occurring in the above Mantras especially in Rig. VIII. 2.26.

८. अथ = अतम् OR शम्

The 29th name in the third list is अथ which scholars take as Sanskrit अतम् on the basis of मथ्य = मर्त्य (mortal *i.e.* man) equation. If this were so Rig. IV. 40.5 would form just the right Vedic basis for the same, as here Súrya is given a number of beautiful names of Hansah and last of all *i.e.* the finest given to it there at the end of the Mantra is अतम् evidently on the basis of which Nirukta has included this epithet in its list of the Supreme Great Self's names in its Adhyáya XIV. 11.

In our opinion, however, पुण्यं is holiness, righteousness, purity, and the first order these are given as the meanings of अष by scholars and prove it to be derived from Vedic शम् through all the philological processes discussed above and concerned in the evolution of अषव from Vedic शिव except that there इ had dropped and here ऋ has been lost. If thus conceived Rig. I. 90.9 will form the Vedic base of अष for it requests Mitra, Varuna, Aryamá Indra, Brihaspathi and Vishnu *i.e.* all of them to become शम् *i.e.* the Ultimate Peace for us.

Although people often translate शम् into 'peaceful' but originally and essentially it is 'peace' first and all else only next. Therefore, when the words in the above Mantra are clearly शं नो अषतु, the same in reality do mean :—

"May... the Peace embodied for us".

Embodied Peace is the ultimate Divinity in the Vedic literature and if Avestan अष as a name of God be supposed to have evolved out of the same rather than ऋत, it would be far nearer the truth.

शम् and शिव are the final stages in conception of the Lord even according to the Mándukuyopnishad which being only a dissertation upon Lord Om, can be safely termed the nectar or crystal essence in

the whole Vedic literature. No wonder then if the Áryan Vedist Zarathushtra, the prophet of Iran or some able disciple of his, did include अष and अषव in the lists of God's names met with in the Hormezda Yasht.

६. अष वहिस्त ॥

अष वहिस्त is the only full name common to both God and an archangel in the Avesta which is also included in the lists in Hormezda Yasht where it occurs as the fourth in the very first list. अष has been dealt with just now. वहिस्त is simply Vedic वसिष्ठ. Darmesteter calls it 'perfect'; Spiegel has 'best,' Neryosangh has अतः परं पुण्यम् (किं वपुर्मे सर्वं पुण्यमयं अस्ति).

This name of God or archangel thus means 'Ultimate Eternal Finest Peace, Good, Purity, Holiness' etc. for surely at that stage Peace, Purity, Truth and Good, are all one.

So long as God is conceived as an embodiment of all these, He is अष वहिस्त = अत or अम् वसिष्ठ, when this peace or purity is a medium connecting Good and man then the name becomes one for the archangle, and lastly when these represent the divine gift of peace or purity obtained by man from God then it becomes the quality peace and purity of which we usually talk amongst ourselves.

Even scholars like Mills had to admit that Avestan archangels now appear divine attributes, then human qualifications and again as the gifts obtained by man from God.

10. Other divine epithets.

Space considerations do not allow us to furnish every one of the remaining names of God given in the Yashtian lists with a Vedic basis. We have, therefore, to content ourselves by giving Sanskrit equivalents of some of the remaining 54 names since out of total 72, 18 have already been furnished with Vedic bases above. Khs̥athrya is Sanskrit क्षत्रियः; स्वग्रवो रतम is a superlative thereof *i.e.* क्षत्रियतम, हसँ-स्वग्र is हसँ-क्षत्र and हसँ-स्वग्रवोरतमो the superlative thereof *i.e.* हसँ-क्षत्रतमः ; similarly नामोर-स्वग्रोर and नामोर-स्वग्रवोरतमोर are नाम-क्षत्र and नाम-क्षत्रतम respectively. वीस्य वोहु मन्द-धात अश्वित्र is विश्वावसुः (cf. Yajuh. II. 3) महर् धात् क्त (or क्तम्) चित्र (All good things created by Mazda, the off-spring of the holy principle—Darmesteter.) Correctly, as a name of God, it should mean "the All-pervading, Great-Supporting. Embodiment (lit. picture) of peace". Kanga too has blundered like Darmesteter. विस्तिग्र and विस्तिवाजो are विधिः and विधिवाद् respectively. हात-मरँनिष् is उत्सर्गः; वप२वक्व is निषजः the plural epithet of honour instead of the singular निषद् (cf. Rig. VI. 50.7

also II. 33.4 and Atharva V. 29.I). नपरवयोर्त्तम is the superlative made from the same plural form instead of निषकतम resulting from the singular and occurring in Rig. II. 33.4. वैरेज is वृह् the very root kept as a name and not yet turned into वृहत् or ब्रह्म occurring in the Veda, the former along with क्त in Rig. IX. 66.24. which probably suggested अप वहिस्त by replacement of one noble word वृहत् by another beautiful one i.e. वषिष्ठ, if scholars following क्त = अप equation be true.

The Mantra refers to destruction of dark ignorance and emanation of bright light through the Pure Great Truth. Avestan God and Satan are stated in Bundabish to be in bright light and dark ignorance respectively.

ब्रह्मनाता is ज्ञाता as in Atharva VI. 32.3 and VIII. 8.21. आग्रव and आग्रवर्त्तम are अग्रवा and अग्रवर्त्तम respectively. ह्वरेनह्व and ह्वरेनदुहस्तम are स्वर्णस्त and स्वर्णस्तमः (In actual Sanskrit it is स्वर्णवचमः). पोडरु-दहर्त्त, पोडर-दहर्त्तम, दूरपर-दहर्त्त and दूरपर-दहर्त्तम are पुरु-दर्शत, दूर-दर्शत and their superlatives respectively. स्पशत is Vedic स्पश as used in ऋग १०।१०।८. सरामो is ह्यरो.

Thus have almost all names been furnished with Sanskrit shades. One or two important ones may be now taken up in detail.

महन्नुश् स्वन्तोर्तमोर is मनुः शिवतमो. Chatterjee's इवेत as the origin of स्वन्ता though philologically nearer is yet traditionally farther. शिवो मनुः was present in Atharva VI, 116.3. and महः was already called शिवतम in Rig. VIII. 96.10 while Rig. X. 83.2 and X. 84.4 call Manyu the one object whom all human subjects praise which all amply justify the author of the Yashtian lists in calling the Lord महन्नुश् स्वन्तोर्तमोर for ample Vedic bases were already present to justify its evolution.

This Mainyush = Manyu problem had proved an irremovable obstacle for Darmesteter, just as Mazdan-Medhá had proved for Haug and Mills. But these melted into an airy nothing in our hands and thus both Avestan God and Satan became clear to us.

Mabán gives Mahtah which in Sandhi form will give Mahto. In Avestá this according to phonetic laws, should become मःदाओ. The Parsis while retaining the correct vocative मःद् (महद्) and correct genitive मःदाओ (महतो) forms have also assumed the latter as a nominative form and then deduced the base मःदा and used it as an आ ending masculine for their declension purposes.

Thus Vedic महद् concealed itself in due course in the Avestan scripture and scholars naturally could not guess the real Vedic base thereof.

In Sankhya aphorisms the Mahat represents the phase of universal knowledge during the processes of creation. In Vedás as well प्रवेता meaning 'Super-conscious one' is a favourite epithet of Deity's the name when termed Asura Mahas or Mahat. Thus according to Indian scriptures too Mahat is the Great Knower stage as in Avesta where मन्द is महाहानी.

Rig. V. 42.11 requires us to serve Rudra with homages. He is Deva-Asura there. In Avesta, Ahura is the Lord. In Vedas देव usually serves that function but Rudra is both.

Asura usually means the Self-Existant one and so too does Ahura. But according to Pt. Khem Karan Das Trivedi it can also mean the Life-giving one. Pársis can also interpret Ahura accordingly with advantage.

From $\sqrt{\text{अस}}$ = to throw, Asura can mean "The dispellor of all evils". Let our Parsi friends too derive the benefit of this sense as well.

As a Mainyu = मनुः the Lord is Spenta Mainyu and Spenishta Mainyu in the Avesta, nay even in the Gátha. The beneficent spirit, the most beneficent spirit is the sense of these शिवतम मनु forms.

In reality when Ahura Mazda the embodiment of life and knowledge does enter upon his creative feat, he first becomes Spentá or Spenishta Mainyuish Then evolves Vohumuna followed by Asha Vahishta and Khshattra Vairya.

CHAPTER VII.

The Semi-Supreme Being and Archangels in the Avesta and their Vedic Source.

A. Spenta Mainyu.

The Supreme Being has been discussed before. Next to him are the two Mainyus —the Invisible Ones, which can be further divided into the good one and the evil one. The evil one is Satan. That good one is next to God but quite apart from the Archangels, and may be called as being above them. We prefer to call him the semi-supreme being. He is the Spenta Mainyu. He is so important in Avesta that a whole Gátha of Zarathushtra is in his name, just as the first Gátha is in God's own blessed name. It is a pity that the Pársis have failed (and so also the Europeans and Indians) to realise the full importance of this semi-supreme being and the Prophet's holy psalm in his honour. He is the one central knot of good, round which the whole universe is resting. At times in the Gátha He is the Lord Ahura Mazda himself as quoted in the very beginning of the last chapter ; at another occasion he

is a gift, a boon, for which the prophet is himself asking the Lord. Thus Gátha 3.I.6. reads :—

ता दाओ स्पेन्ता मश्न्यू मश्दा अहुरा ।

‘Send, or give unto, us, that spenta mainyu, O Ahura Mazda, O Lord Mazda or Omniscient Ahura !’

Here apparently *spenta mainyu* is a boon asked for from the Lord ; though Neryosangh sees in him, even here the Lord himself, whereas Spiegel sees in him an object created by the Lord, while Chatterjee takes *spenta mainyu* to be merely-Sattva guna—the bright element in the primaeval material, cause of this universe. A complete Gathic Yasna Ha out of the Gatha Spenta Mainyu will explain to us fully what Spenta Mainyu is and also enumerate the whole positive constructive aspect of the Parsi religion in a nutshell. The first verse reads as under :—

स्पेन्ता मश्न्यू वहिस्ताचा मनःहा ।
हचा अषाद् व्यओथनाचा वचःहाचा ॥
अझाह दान् हउर्वाता अमेरताता ।
मश्दाओ स्वप्ना आमश्ती अहुरोर ॥१॥

‘The pure white beneficent divine mind as also the finest human mind connected together through true peace, do grant for this one as also for us, fullness

as well as immortality, by (virtue of) noble deeds and words (as also finest thoughts). Ahura Mazda does grant (to us all) kingdom or rule (besides) (tender) active (true wisdom) delicate wit.

or

'May Ahura Mazda, (and the three Archangel pairs *i. e.* Vohumana, Spenta Mainyu and Vahishta Manangha) and Asha, Harrvata and Ameretata, Khshathra and Armaiti, grant us all, (the six divine blessings) the finest beneficent mind with true peace, the abundance of everything here as well as immortality hereafter, the independent sovereignty coupled with just tender right and wise action ; through noble deeds, word and mind may they all do so.'

This verse gives us in a nutshell all the main constructive elements in the religion. These are the Lord Ahura Mazda ; Spenta Mainyu ; Vohumana (here called वहिष्ठ मनश्ह, for it heads the six archangels, therefore, the superlative form has been used here.), Asha (Vahishta), Haurvata, Ameretata, Khshathra and Armaiti besides (noble deeds Shyaothrna.), Hvarshata, (good words वचश्ह) Hiakhta, and (good thoughts मनश्ह) Humata.

Belief in God and the archangels, and the practice of good thought, good word and good deed, ensuring

the heavens named Humata Hukhta Hvarshta, is a general resume of the broad principles of the religion of Zarathushtra so far as its positive aspect is concerned.

Minor details include the Semi Supreme being, 33 Izads or Rátus *i.e.* angels, performance of numerous ceremonies, reading of scriptures five times a day and so on.

Before taking up one by one the main headings counted therein let us here first praise the Semi-Supreme Being through the remaining five verses of this Yasna chapter as well. These read as under :—

अह्मा मन्येचश् स्वेनिश्तह्मा बहिश्तम् ।
 द्विवा उरुधाश् बह्वैचश् " आनु मनश्होर ।
 आर्मतोश् जस्तोर इम्या प्यओयना बेंज्यत् ।
 ओरया चिस्ती ह्यो र पता अषह्मा मज्दाओ ॥२॥
 अह्मा मन्येचश् त्वम् अहीता स्पेन्तोर् ।
 र्ये अह्माह गांश् रान्योर-स्केरंतीश् ईश्-तषत् ।
 अत् होरश् वास्तराह रामा-दाह आर्महती ।
 ह्यत् ईश् बोहू मज्दा ईम्-कश्ता मनश्हा ॥३॥
 अह्मात् मन्येचश् रारंथेइन्ती द्वेवन्तोर् ॥
 मज्दा स्पेन्तात् नोरश्त् इषा अषाउनोर ।
 कर्त्तव्यचीत् ना अषाउनपर काथे अह्मत् ।
 उस्वाचीत् हांश् पओवश् अकोर् द्वेवाहतेर् ॥४॥
 तात्वा स्पेन्ता महन्ू मज्दा अहुरा ।
 अषाउनेर् चोरश्त् या-ञी चीचा बहिश्ता ।

हनरें ध्वङ्गात् ज्ञोषात् द्रैग्वाओ वस्वशती ।
अङ्गा ध्यओथनाश्च अकात् आप्यास् मनश्होर ॥५॥
ता दाओ स्पेन्ता महन्मूम्बदा अङ्गुरा ।
आम्ना वस्वा वीदाश्तेर रानोर श्व्या ।
आर्मतोर् इश् वँवाजश्वा अपह्वयस्यान्वा ।
हा-जी पोव्रुश् स्पेन्तोर् वाउराश्तेर ॥६॥

Translated they read :—

2. Perform noble deeds through the (lit. hands) arms of Armaiti and attain, to the heaven of this most beneficent pure white invisible spirit, through noble words uttered via the speech of Vohumana. That is real consciousness. Mazda is the father of righteous peace—yes He the Superconscious One.

3. Of this invisible spirit art Thou the Beneficence, Brightness or Greatness O Mazda ! (Yes Thou) who chiselled out for us (all) this enchanting universe with its pleasing fine architecture ; may (that) Armaiti prove bliss-ensuring for (our) residence (also food and clothing) ; whereby we may get into communion through Vohumana (with You) (lit. become communing ones).

4. Away from this Spentá Mainyu will fly injured, the disloyal ones ; but not thus the righteous and peaceful. A poor man is for the holy one even during his poverty while if a wealthy free man he becomes

veritable non-bliss for the (sinful) disloyal (ones). ('A profound destroyer' according to Neryosangh).

5. That Spentá Mainyu which is really the finest thing, do Thou O Ahura Mazda ! kindly shower upon the truly peaceful ones for the same is their choice. The disloyal reaps (the fruit) of his actions due to his evil mind (with which is he continuously) (abiding) and to his lack of your favour.

6. Ahura Mazda ! do grant that Spentá Mainyu, through the blessed fire, unto the strugglers who desire to know, for then through the divine approach of tender active wisdom and righteous peace a man does acquire a lot.

It is clear from the above verses that Spentá Mainyu is a divine aspect for its Spentá is God Himself on account of his having created the universe of an enchanting design for us. It is also heaven or बहिस्त or बसिष्ठ (the finest attainable step). It is then Spenishta Mainyu. It is attainable only through noble deeds performed tenderly wisely and actively, and through blessed words uttered by a tongue having a noble blessed mind at its back, both done with the understanding that God regards righteous peace His own daughter. That Spenta Mainyu is further the choice of the holy ones and therefore, God grants the same

to them alone. When during a Yasna *i.e.* Yajna the holy fire is kindled and when both Armaiti and Asha *i.e.* peace and activism (Chatterjee) acquire divine contiguity due to tenderness and righteousness, then through that fire of Havan *i.e.* Yajyagni or Yasna—Áthra His own son, does God, grant Spentá Mainyu—his boon to the struggling devotees who thus acquire all that they desire.

Besides all this Spentá-Mainyu is an injuring element too but for the evil ones only and never for the righteous.

Such Spentá Mainyu conception was no doubt acquired from our famous Shiva-Sankalap Man Mantras where the Shiva-Man is surely God and human mind both for the encompassor of past, present and future, the immortal, the farthest mover even in sleep and wakefulness and the one light of all light can not be merely the human mind. The consciousness of all creation is surely not threaded into the human mind. God is the Shiva-Mana. Of course human Shiva Mana too does exist. This Shiva Mana is naturally the choicest attainable for all.

We, therefore, feel compelled to add, to what we stated in the last two chapters, that the Shiva-Sankalpa Mana Suktas of the Veda did contribute materially to

the Avestan conception of Spentá Mainyu, which name, however, has been taken from इवेत, and शिव मन्द्युः, शिवमन, शिवतम; and मन्द्युः. So much about the Semi-Supreme Being.

We are, therefore, now free to take up the Avestan six archangels one by one, both their Avestan description and name as also their Vedic basis.

B. अर्मेषा स्पेन्ता Amesha Spenta.

The immortal white beneficent elements is the common name including the six Zarathushtrian Archangels though sometimes including the Lord Ahura Mazda too as the seventh.

The Vedic base of this word is furnished by Rig. X. 31.3. That Veda-Mantra reads as under :—

अथाविधीतिरससुग्रमंशास्तीर्थेन दस्मयुपयन्त्वृमाः ।

अभ्यानश्मद्युवितस्य ह्येष नवेदसो अमृतानामभूम ॥

the meaning thereof would be the following :—

“Concentrated meditation has been secured. Unparalleled creative bliss—the charming scene—is approached by the protective emanations like (pilgrims) to a pilgrimage. The pleasing force of His creation have we well-acquired. May we ever after keep well aware of these Immortal (protective elements).”

The Omni-Deities (विश्वेदेवाः the deity for this Mantra) have been here termed ऊमाः अंशाः अमृतानाम् *i.e.* protective immortal elements अमृताः अंशाः which have become अमेषा in the Avesta either from अंशाः = अमशाः = अम्षा = अमेषा which will be simple and direct philological process or we may agree with other scholars in their कृत = अष equation and believe अमृताः to have evolved into अमषाः.

Either way, however, the above Rigvedic Mantra will form the Vedic base of the Parsi immortal archangels.

Avestá, however, does preserve the blessed syllable ओम् in the forms ओपम्, अओम् and as a misprint even as ओम् but does so only as a preposition, an indeclinable, or a conjunction etc. and never as the name of their Supreme Being, Semi-divines or angels. This is a great pity.

Or did the Pársi Prophet intentionally abandon this to bring Ahura Mazda to the fore-front ; not unlike Agnih, Indra or Savitá in place of which he adopted आत्र from अषर of अषर्वा, Verethraghna from Vritraghna a name of Indra and Haurvatáta from सर्वताति granted by Savitá to his devotees ?

Ádityáh are Vedic semi-divines named after the strongest one *i.e.*, Áditya. But one of these Ádityáh

is Amsha too. It is possible that the name Amshah in the above Veda-Mantra may be indicating *Ādityah* there and Parsis may have selected this in place of Vedic आदित्याः. In this connection it is important to note that स्वाहा has been offered to अश्वि in Yajura. X. 5 ; he has been counted in *Ādityás* along with मित्र अर्चमा मन and वरुण in XXXIV.54. as also referred to in अथर्व ६।१।२॥. In Yajura. XXXIV.54 the five have a sixth Daksha as well—the number six being just that of the Parsi archangels. Atharva XI.6.2. calls, अंश, विवस्वान् too, the epithet usually reserved for आदित्य. Thus Parsis found ample justification in adopting Amsháh in place of *Ādityáh* for like, आदित्य, Amsha too was a विवस्वान् आदित्य. In Rig. II.1.4. Lord Agnih assumes Varuna, Mitrá, Aryamá and Amsha forms all of which are Avestan honoured ones, only Agnih being replaced as God by Ahura Mazda and as fire by Athra, son of God. Rig. II.27.1. is almost identical with Yajuh. XXXIV. 54. and hence forms Rigvedic base of the sixth of the archangels. Rig. I.112.1 and V. 42.5. refer to Bhaga, Savita (Amsha), or Indra, Vritraghna and others out of which Parsis adopted Bhaga, Amsha and Verethraghna but not Savita Indra, else they would not have succeeded in evolving into a separate tribe of the one great Aryan nation. There-

fore, they too seem to have abandoned Agnih in favour of Áthra and ओशम् in favour of अहुर मन्द. In Rig. V.86.5. Agnih and Indra are, अशौ and in Rig. 106.9. the two Ashvins are the अशौ. Use of singular and plural forms of अश has already been referred to.

Therefore, the Parsis felt justified in adopting अंशा: in the अर्सेषा form as the name of their semi-divines since in Vedas this epithet had been used in singular, dual and plural forms with the same object.

A word about the Spenta. As Spenta Mainyu, it is merely इवेता:, only here plural in place of singular there. Of course शिवा: and शिवतमा: too have effected the evolution of the word as also the sense.

In Atharva XX.128.16. the word is used as an emblem of purity and brightness. In reality sun's rays may have been implied for these too are the deváh in the Vedas.

C. वोहु मनश्च (Vohumana).

Of the six archangels the first one is Vohumana called Vahishta Manangha too sometimes as in Yasna XLVIL1. quoted and translated in the very beginning of this chapter. Vohumana is the human noble mind. Spenishta Manangha is the divine blessed mind. When the two approach towards each other during commu-

nion at the prayer times Vohumana becomes वहिस्त मनस्व and Spenishta Manangha becomes Spentá Mainyu *i.e.* Divine mind descends down a bit and the human mind elevates itself a bit. Communion between man and God thus takes place.

Philologically वोहु मनस्व is Sanskrit बहुमनस् = good mind or बहुमनस् = versatile mind ; but keeping the Vedic tradition in view as also the Avestan description, we can say that the Vedic ब्रह्मण, the Bráhmanic मनो ब्रह्म (cf. गो० पू० २।१०(११)॥) and the Upnishadic मनो (वे) ब्रह्म (Taittirya Upnishad) have given rise to the Avestan conception of Vohumana for the creator just as next to Angra Manyu-Akomana is the destroyer—the good mind and the evil mind respectively as met with implanted in the human and other creation. This ब्रह्म मन is referred to in Atharva XIX.9.4 where human mind sharpened through Brahma is discussed. Surely this human mind blessed by Brahma is definitely the first step towards good both in the Veda and Avesta just as evil-injurious—unhappy human mind Akomana, is the first definite step towards all evil in this world, so far as human beings and their dependents are concerned.

Atharva. I.32.1 reads :—

इदं जनासो विदथ महद्ब्रह्म वदिष्यति

meaning thereby "Attend ye people to this.

Mahad-Brahm is going to speak." This furnishes the right clue to the evolution of God and the leading archangel in the Avesta as also the Bráhmānical literature. Mahad Brahma is here the Supreme Being. Avesta picked up Mahad in the Mazda form and made Him its Supreme Being and relegated Brahma as Vohumana to the dignity of the leading archangel. The Bráhmanas picked up Brahma as their Supreme Being till Gítá and Sánkhyā turned Mahad the first one into the Lordly Mother's womb and the second into the first but also the noblest object of creation. This is the simplest relationship between the triad of Veda, Avesta and Brahmana, and Gítá and Sánkhyā. Mazda and Vohumana are as good creators of all good in the Avestan world as are Brahma and Mahad in the Vedic and post—Vedic literature.

Let us at least now remember the above Rig and Atharvan hymns and follow Mahad Brahma.

D. Khshathra-Vairya स्वयं-वैर्यं.

Having discussed the first archangel let us now turn to the second. In his honour too there is a separate holy Gátha of Zarathushtra termed the Vohukshathra Gátha. Its first verse reads as under :—

बोहू स्वध्रंम् वहरीम् वागंम् अहवी-वह्रिष्टंम् ।

बीदीपेन्नाइश् इव्हाचीत् अथा अन्तरं-चरइती ।

प्यभोषनाइश् मक्दा वह्रिष्टंम् नै नूचीत् वरवाने२॥१॥

'O Mazda ! shower upon us that heavenly (blessing) through noble deeds (which we cherish); in which does righteous peace move freely on account of the Yasnas of the wise learned ones ; that noble lucky Khashthra Vairya the well-coveted of all.'

The purport of the verse would be that the Prophet requests Lord Mazda to bless his holy followers with noble, acceptable, lucky, an all-desired kingdom or rule in which on account of the Yasnas of the learned ones righteous peace may freely abide. May his followers acquire the same through their virtuous deeds and may Mazda shower that heavenly blessing upon them.

The last verse reads as under :—

येषां मोरु अथात् इत्था वहिश्तंम् येस्नेर पशती ।
वपश्दा मन्दाओ अहुरोरयोश्च आओरुहरेत्था हँन्तिचा ।
तां यजाइ ह्वाइश् नामनीश् पशत्तिचा जसाइ वन्ता ॥२२॥

'I approach those friends and honour them through their personal names, (yes those) who are and who were, whom Ahura Mazda knows (as also) their true and holy, supreme and peaceful (faith) in (my) Yasna, in me, (and in my heaven too).'

The purport of the whole Gátha then seems to be that the prophet cherishes such rule for this followers

wherein purity might prevail in Yasnas and noble deeds ensuring heaven might abound, where divine devotees may be highly honoured by the public.

Divine Rule—acceptable luck—is then the second Avestan archangel.

In the Vedas too Kshatra is rule just as Brahma was knowledge, worship, and devotion etc.

बोहू स्वर्णम् वहीम् वाणम् can also mean 'noble lucky military strength' if वहीम् be taken as Sanskrit वीर्यम् = 'strength' which sense also fits accurately into the sacred Ahuna Vairya formula as well.

The Vedas have only Kshatra but Bráhmaṇas rendered it into क्षत्र वीर्यम् (देत० ८।२,३,४।) which naturally evolved into the Avestan Khshathra Vairya, exactly as ऋषि of Vedas becoming मनो ऋषि in Bráhmaṇas evolved into Avestan Vohumana or just as Asura in Bráhmaṇas became Avestan Ahura—the Supreme Being.

Just as Vohumana and Khshathra-Vairya form the first pair of Avestan archangels similarly in the Vedas too did Brahma and Kshatra occur together. Rig. I.157.2 is one such passage. Rig. VIII. 35.16 and 17 form another. Atharva II.15.4 and XV.10.4 and 3, also Yajura. XXXVIII. 14 form suitable references for the proper understanding of Brahma and Kshatra both

as divine qualities as also human achievements as in the Avesta.

E. Asha Vahishta अष वहिश्त.

This is the third archangel. He is supposed to be the most beautiful. His sister Ashi Vanguhi too is the most handsome virgin out of all female archangels or Angers, or Izads or Amshá Spentá.

Although people may trace it to ऋत वसिष्ठ but to us Shatpatha. II.4.4.2 with its एष वसिष्ठः seems to be the real base of this Avestan archangel in the Vedic literature. If scholars with ऋत=अष theory were to be honoured, the most abundant Vedic ऋत will form the Vedic base of the अष portion. Vedic रात्र् as suggested by us elsewhere can form a nearer origin still, especially because शं महर्षयः occurring in the Vedas will then form a correct base for अष वहिश्त because while शत्र् will evolve into अष वसिष्ठ one of these Maharshis will form that for वहिश्त.

F. स्पेन्ता आरमइति Spenta Armaiti.

Blessed Mother Earth as also tender active wisdom form the Avestan fourth archangel. Rig. X.95.4 and 5 forms the Vedic basis of Mother Earth as Avestan Armaiti and Rig. V. 34. 6. and Rig. VII. 34.21 form

the Vedic base for the tender active wisdom as Armaiti.

In Gáthá Armaiti is mentioned almost at every step and has already been referred to in the very first verse of the chapter from Spenta Mainyu Gáthá quoted above and also commented upon.

G. and H. Haurvatata and Ameretata.

दुर्बतात् and अमर्तात्

These are Vedic सर्वताति and अमृतत्व respectively the former being located within Rig. X. 100.1. 'May सविता grant us सर्वताति i.e. abundance of everything, is stated in Rig. X. 36.14. Rig. VI. 56. 6. asks for सर्वताति for to-day as also for tomorrow. Thus both the divine and human aspects of this Avestan archangel have been furnished with a Vedic basis.

अमृतत्व occurs in Rig. IX. 108. 3 and at numerous other spots. Gáthá XLVIII.2 and Rig. IV. 54. 2 however, form beautiful equation.

We have thus succeeded in furnishing all the major good beings in the Avesta with a Vedic basis.

Let it be remembered that all of them are primarily divine qualities, secondarily gifts granted by God to man, while thereby these also do constitute connecting links between man and God and are thus

archangels in the real sense of the word.

Of course none of these is a being in the sense of a tangible personality possessing flesh and blood or human or semi-human personality.

Although Yashta, a much later part of the Avesta, does furnish Ahura Mazda with a Fravashi *i.e.* a spirit or individual existence still one can not ascribe the same to others.

CHAPTER VIII

Indian allusions in Avestan literature.

A. Avestan Ratus, days, months and Yashts.

A table will indicate, the mutual relationship amongst all these, best.

Day.	Ratu.	Yasht.	Month.
1-8-15 and 23	Ahura Mazda Dathá	Hormezd, I Sentences 1-23	Dai the 10th
2	Vohu-mana	Horm, I 24-33	11th
3	Asha-Vahishta	Ardabahisht, III	2
4	Khshathra Vairya	Haft Amesha- Spend. Praises	6
5	Spenta-Armaiti	other mighty Ratus too II.	12
7	Ameretata		5
6	Haurvatáta	IV Amardad	3
9	Áthra	—	9

Note—Ratu is the lord presiding over the day or the month or both while Yashta is the portion of the Avestan scripture in praise of that Ratu, Angel, or Lord.

Day.	Ratu.	Yasht.	Month.
10	Ápo with Aredví- Súrâ Anáhitâ.	V Ardui-Súr-Banó	8
11	Hvare-Khshaeta.	Khurshéd VI	...
12	Máónha Gaó-chithra	Máh. VII	...
13	Tishtari Stára, Tira.	Tishtar VIII	4
14	Geush	Drvásp IX	...
16	Mithra	Mihir X	7
17	Sraosh	Srosh Yasht XI Hádhokht	...
do	-do-	Srosh XI A	...
18	Rashu	Rashu XII	...
19	Fravashis	Fravardín XIII	1
20	Verethraghna	Bahiram XIV	...
21	Rám Hvástra	Rám XV	...

Note.—Geldner's following two Mss. here against four is inexplicable. We have, therefore, followed those four using Ram Hyastra.

Day.	Ratu.	Yasht.	Month.
22	Váta Spenta	—	—
24	Daená	Din. XVI	—
25	Ashí Vanuhi	Ard. XVII	—
26	Arshtáta	Ashtad XVIII	—
27	Asmana Hvarvanta	—	—
28	Za or Zima	Zamyád XIX	—
29	Mánthra Spenta	—	—
30	Anaghra Raocháo	—	—
31	Berezata	—	—
32	Haoma	Hom Yasht XX	—
33	Dahma-Vanuhi- Aphriti	—	—
—	Vanant Star	Vanand XXI	—
	All the 33 Ratus	Sfroza	—

To trace back these terms to their Hindu basis,

1. Asura Mahad Dátá or Dhátá.
2. (Vasu-mana, Bahu-man but in reality) Brahma or Brahma Mana.
3. (ऋत् or) शम् or Ashva Vasishta. Also Athar (through Áthar) or Átra (from अथर्वा and अत्रिः respectively). Esha Vasishta of Brahmins is the nearest.
4. क्षत्र and क्षत्र वीर्यः.
5. शिवा or शिवतमा अरमतिः.
7. असुतत्व. 6. सर्वतातिः. 9. अथर् or अत्त. 10. आपो of Veda and आर्द्रां सुरा अनुपगामिनी in श्रीसूक्त of Madhyandin Vajasneyi's daily book. 11. स्वर—क्षेत. 12. (चन्द्र)माः गौ चित्र. 13. तिर. 14. गौस्. 16. मित्र. 17. सरस् of सरस्वती and सरस्वान्. 18. रसना. 19. प्रवासी of Ramáyana. 20. वृत्रघ्न. 21. राम स्वस्त्र. 22. शिवतमा or शिवा वात. 24. दानाः 25. उषा (or अथवी) वस्वी. 26. ऋत + सत्य. 27. आशावान् स्वर्वन्त. 28. ज्या. 29. मन्त्र शिव or शिवतम, or मात्रा शिवतमा. 30. अनग्नाः रुचः. 31. इहर्त्. 32. सोम or rarely होम. 33. दशमा वस्वी आप्रीतिः and last वनन्त नक्षत्र, ऋतु, and त्रिरुचः.

The next question that has to be discussed here is to compare Yashtian material with the Vedic or post-Vedic one with a view to show how the former evolved out of the latter. Of course relevant material from

other parts of Avesta as well may here and there be touched upon with advantage. For this purpose typical common material is offered by the voluminous Haoma and Mihir Yashts, also by Tir, Ashi and Ávân Yashts; Ráma, Srosh, Asha too do offer a little but the Fravardin offers some very suggestive names.

B. Indian personalities in the Avesta.

The above XXI Yashts along with Srosh Yasht—a part of Yasna, as also similarly Yasnian Haoma Yasht form the XXII Yashts. Bâghân Yasht comprising of chapters XIX, XX and XXI of Yasna is not included in the number XXII of Yashts. So too is Yasna Haptaughaiti not a Yasht. These parts are of earlier origin than the Yashts proper. So too are Yasnian Haoma and Sraosh Yashts far earlier than the other Yashts.

Now we discuss the Indo-Iranian stories or myths. Opinion will always remain divided upon the historical versus mythological or allegorical nature of the Avestan stories. We believe these too can be traced back to the allegories used in the Vedas to make the subject interesting.

Leaving these questions aside let us here follow the stories purely as story-tellers and as none others.

Let us add here that the track is no doubt much beaten already, therefore, we would go in detail regarding our discoveries in the line and may not much dilate over the findings of the previous workers on the subject.

The Star Tira.

VIII Yasht is Tishtar, in praise of the Star Tishtari or Tira. Haug on page 279 of his *Essays* compared his feats to those of Vedic Brihaspathi and Indra, which exhibits his inability to find the true Vedic base for this Avestan Ratu.

We have come across just the Vedic Tir in the third Sukta of Rigveda Mandal IX. On the basis of Avestá, Haug remarks in connection with Tir :—

“If men invoke him..He steps into the sea....
.....When men, then come to aid him by their prayers
.....he descends for the second time into the sea.....
He makes the waters of the sea then flow over its
borders.....” Haug, page 201.

This comes very near the ideas expressed in the 6th Mantra of the above Rig Sukta which runs :—

“एष विप्रैरभिष्टुतोऽपोदेव विगाहते । दधन्नानिदाग्नये” ॥

“Well-praised by devoted wise men, God enters the waters and curdles them well to make them over—flow. To the donor He also grants jewels.”

Vedic base is thus furnished for the Avestan Tir's character as described above by Haug on the basis of Avesta. The Mantra in its ending part furnishes a further base for Haug's similar statement regarding Tir and reading :—

“He is called the giver of wealth.” (Haug page 200)

Regarding the quickness of Tir's flash and movement in the sky Haug uses the words :—

“As swift as the river.....which has the swiftness of an arrow, and is the swiftest of all.....”

Spiegel and Bleeck on page 47 of the 3rd volume of their Avestá state :—

“The Star Tistrya.....who glides so softly to the sea..... like an arrow, who is a terrible pliant arrow, a very pliant arrow.....”

These ideas can be traced back to the interpretation of the very next two Mantras of the above Rigvedic Sukta current about the time the Parsi scripture was composed.

एष दिव विधावति तिरो रजांसि धारया ।.....॥७॥

एष दिवं व्यासरत्तिरो रजांस्यस्तृतः ।.. ..॥८॥

“This Tira speedily runs through the sky, (surpassing) the heavenly bodies, slanting and quick as an arrow or a (river) stream.....Untouched by any

heavenly spheres, this Tir—the slanting one (Mercury मंगल) does move finely into the sky.....”

ईडेन्यो नमस्यस्तिरस्तमांसि दशतः । समग्निरिध्वते वृषा ॥

ऋग्वे० ३।२०।१३॥

‘The showering Tir, illuminating all dark (ones), shines bright as if Agnih itself ; it is fit for being praised as also for being offered homages to.’

‘This Rig Vedic mantra forms the real Vedic base for the Avestan conception of the star Tir which is in fact a mere dissertational commentary upon the same ; for in Avesta ‘We’ repeatedly ‘praise’ Star Tishtrya, ‘the shining’, the brilliant,’ ‘majestic’, ‘on whom the waters think’; the pond waters the running waters the spring waters, the waters of streams, the hail and rain waters. [cf. Atharva. I.6.4. describing waters of various types e.g. hail, and rain waters (वार्षिकीः) pond waters (खनित्रिमाः, कुम्भामृताः) spring waters (धन्वन्वाः) waters of streams (अनूप्याः,) अपि.] “When will Tistrya... arise to us ? When the source...the concourse of the flowing waters ?” “To the fair places, and spots, and pastures, running down to the buds of the trees (so that) they grow with strength.” ‘For his brightness, for his majesty, will I praise him, the Star Tishtrya, with audible praise.....with offerings,.....with Manthra,.....with word and deed, with offering, with..... speech’.....‘Tishtrya.....the distributor of water’.....

'Praise thou the distributor of the field, the Star Tishtrya, with offering.'

Avesta thus connected the beautiful story of the Star Tir on the basis of the current conception of Tir according to the then accepted interpretation of the Vedas where it has been termed as the cause of rain (वृषा), bright as fire itself (अग्निः समिध्वते), illuminator of all dark (तमासि दर्शतः) and fit to be praised (ईलेन्यः) and offered homage to (नमस्यः).

To give a finishing touch to the Vedic base of the Avestan Tir legend let us quote Rig. X.92.5. reading :—

प्रसृष्टेण ययिना यन्ति सिन्धवस्तिरो महीमरमति दधन्विरे ।

'Streams flow (on account of the stimulus given to them) by the swift cause of lament to His enemies ; that Tir (constellation) holds the great Armati.'

Avestans from here took up the idea of 'the Stars which contain.....the seed of the earth', with Tir as their head, 'the distributor of water.'

This Tir's holding earth as per Rig. X.92.5. when studied with the above-quoted Rig. III.27.13 calling Tir वृषा i.e. an ox (though really shower or as taken above) becomes responsible for the Avestan Tir assuming the shape of an ox in Vendidad XIX.37. who in that superior position, must be supplied by imagination with nothing less than golden horns provided to

him by the Vendidad. Since 'golden horned' epithet had already been used in Rig. I.163.9.

The correct translation of 'Zaranyao-sravahé, rendered into 'of a golden horned' by scholars on the basis of Pahlavi would, however, be 'of the one of glorious and bright fame'; for its Sanskrit base is द्विरण्यश्वस्य whose meaning on Sanskrit lines would be the one suggested by us.

Mythologically speaking this श्वः has been here used in place of श्वङ्ग because उच्चैः शवाः 'the horse' had become so famous due to its advertisement through Gita and also because in Rigveda. I.16.3.9. too द्विरण्यश्वङ्ग had been used in connection with the Ashva misunderstood to be horse.

In India the above two Mantras furnished the Puranic school of thought with the ox upon whose horn the earth is supported.

To bring out the central scientific fact behind this Tir legend we would simply state that the whole allegory has been woven round the natural phenomena, the advent of rains closely following upon the rise of the star Mercury in the Old World, and of the submergence of huge tracts of land under water as a result of the over-flooding of the rivers during the season.

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
43	17	सुशयतिश्च	सुशयतिश्च
43	23	alteratations	alterations
44	1	लब्धि	लब्धि
45	4	अहवस्त्वा	अहवस्त्वा
45	4	वर्षदम्	वर्षदम्
46	3	frequentative	frequentative
47	8	वर्षदम्	वर्षदम्
47	21	वर्षदम्	वर्षदम्
48	8	वर्षदम्	वर्षदम्
49	4	ध्वाम्	ध्वाम्
51	13	परंशु	परंशु
53	7	repeated by	repeatedly
54	18	न् or न्	न् or न्
57	9	रँश्	~ रँश्
57	10	रँश्	~ रँश्
57	10	चिकोश्तरेर्शं	चिकोश्तरेर्शं
58	6	word	words
59	3	Omit 'Several times in the Gátha but'	
60	24	replete	replete
61		Omit the first new para.	
62	2	ऋवल्ब्या	ऋवल्ब्या
62	13	जनेभ्यः	जनेभ्यः
62	14	beneficent	beneficent.
64	40	वं	वं

ADDENDA AND CORRIGENDA.

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
6	3	the line	this line
8	9	आजुइतिश्	आजुइतिश्
9	19	seperate	separate
12	9	neutor	neuter
12	20	mode	mood ?
15	22	उरवराभास्वा	उर्वराभोस्वा
23	10	doubtfu	doubtful
24	4	द्वैग	द्वैग्
25	19	Sroosh	Sraosh
35	21	अर्द्धम्	अर्द्धम्
35	20	मनकहाया	मनकह या
35	20	रामान्	रामान्
35	21	मर्द्धी	मर्द्धी
35	21	वर्द्धम्	वर्द्धम्
38	16	स्वप्नम्चा	स्वप्नम्चा
39	6	मनकहाया	मनकहा
39	19	रामान्	रामान्
39	19	दुषष्टीश्	दुषष्टीश्
40	17	मर्द्धी	मर्द्धी
41	2	mannuscript	manuscript
42	2	प्राक्तनं	प्राक्तनं

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
64	17	निपाओडहे	निपाओडहे
64	21	त्वम्	त्वम्
64	24	मन्यँउश्	मन्यँउश्
68	12	नमइहा	नमइहा
68	13	रफभस्य	रफभस्य
69	8	हस्तो	हस्तो
70	13	Mahad	Mahah
72	9	सवो	सवो २
73	12	नमइहां	नमइहां
74	3	Gáthic	Gátha
74	9	नं	नं.
74	13	न	नः
74	13	जनिता	जनिता
76	16	Though	Thou
76	17	शिवतम	शिवतमः
77	7	स्पन्तम्	स्पन्तम्
78	6	नमइहो	नमइहो
78	7	'life with darkness'	'darkness'
78	17	Devas	Daevas
78	22	Deva	Daeva
79	13	Devas	Daevas
80	4	Khordeb	Khordeh
80	13	नमो २ व	नमो २ वु
80	15	Amosha	Am ^o sha

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
80	17	one	One
80	17	many	Many
80	18	Avesta-	Avesto-
81	6	हर-	हरं-
82	5	have	has
83	8	form.	form
83	10	equation.	equation
83	15	नमो २ वृ	नमो २ वृ
83	15	वीस्य	वीस्यं
83	17	हर	हरं
84	11	Nemo	Nemo
84	16	XIII	XVIII
85	6	यजामहेदे	यजामहे
85	17	नमोभि .॥.	नमोभि. ॥
86	7	Varuna and	Varuna are
87	1	नमो or नमस-ने अहराय	नमो or नमस-ने अहुराय
87	10	scripture	scriptures
87	15	अहर	अहुर
89	5	only	was only
89	5	Aryama too	Aryamatu.
89	19	४०	४
90	15,19	महद्	महद्
91	13	singular	plural
92	9	within	with in

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
92	10	Mithara	Mithra
92	11	Homa	Haoma
92	12	ख्युश्—अष्टीम्	ख्वग—अर्षाम्
92	13	eye	eyes
92	13	vermin,	vermin.
92	14	XXIII	XXII
92	18	Gods	gods
93	22	रावा	रावां
94	11	Read XV. in the beginning of the line.	
96	15	पाउरु-महको २	पोउरु-महको २
96	22	—life." Surely	—life" surely
96	23	महन्दुश्	महन्दुश्
96	24	Bundabish	Bundahish
97	15	उर्जो	ऊर्जो
98	3	Mahad	Mahah
98	7	Bundabish's	Bundahish's
98	10-11	Tamságarbham	Tamságurham
98	11	uttar	utter
99	3	Mazanya	Mazánya
99	18	still	shall
99		Omit the last line	
100	14	XXVI	XXVII
101	16	ज्जोता	ज्जोता
102	25	म. दाओ	मज्दाओ
103	4	आत्मन्. महत्:	आत्मनः महत्.

<i>Page</i>	<i>Line</i>	<i>For</i>		<i>Read</i>	
104	1	ऽन्य		ऽन्ये	
104	17	म.द		मज्ज	
105	22	serve		serves	
106	3	मवितुवियं		मवितुवार्यं	
106	20	अह		अहू	
106	22	II.		III.	
106	23	वष्णो		वृष्णो	
110	17	our's		ours	
111	12	बहुना	दानार	बहुनो	दानार
111	15	वीप्स		वीस्प	
112	1	also		else	
112	21	अहदा		अददा	
113	21	रायूषि		रायूषि	
114	3	मन्युवश् मज्जा		मन्यैवश् मज्जा	
114	6	वडैह्वश्		वडैह्वश्	
115	16	तनय		तनय	
116	22	विश्वपति		विश्वपति	
116	23	ईश्वम्		ईश्वम्	
120	19	Good		God	
121	15	रुषग्रयो २ तमो २		रुषग्रयो २ तमो २	
122	3	भिषक्तम्		भिषक्तम्	
122	8	बृहत्		बृहत्	
122	13	Bundabish		Bundabish	
122	17	हरंनकुहस्तम्		हरंनकुहस्तम्	
122	18	पोउर-दर्शतम्		पोउर-दर्शतम्	

<i>Page</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
127	18	प्यओथनाचा	प्यओथनाचा
128	21	Shyaotrna	Shyaothna
128	22	Haikhta	Hukhta
129	23	काथे	काथे २
130	5	अषह्यख्याचा	अषख्याचा (अषह्वाचा)
136	3	106.9.	X 106.9.
137	9	ब्रह्मण	ब्रह्मण्
138		For lines 10 and 11 read 'into the Lordly Mother's womb and in the Sankhya only into the noblest object of.'	
138	26	नँ	तत् नँ
139	24	this	his
140	16	Asura in Bráhmanas	Asura of Vedas becoming Ahura in Bráhmanas.
141	7	Angers ..Amshá	Angels. ..Ameshá
141	13	राम्	शम्
141	17	अष वसिष्ठ	अष, वसिष्ठ
141	17,18	form that for	into.
141	23	34	43
144	10	III ²	III 2
145	9	Yasht XI	Yasht
145	10	Hádokht.	Hádōhkht. XI.
146		Omit numbers 31, 32 and 33 in column first.	
147	11	अनुप—	अनप—

बोर सेवा मन्दिर

पुस्तकालय

काल न० 241.11 KAS
Kashmiri Julia Ram