Yasna 51.22.

Y51.22 is the last verse, of our trio (Y51.20, 21, and 22).   It is a beautiful culmination of an interplay of thoughts in the two preceding verses, including an enigmatical interplay between the sg. and the pl. regarding the identity of the Divine, which is corroborated throughout the Gathas,[1] and which (somewhat) plays into the givers of salvation in the first verse of this trio ~ Y51.20.   We can see the importance this verse was accorded by ancient wisdom worshippers when we consider that:

1. It is reputed to have been the genesis of the Yenghe Haatam manthra,
2. It is quoted or paraphrased in some YAv. texts, and
3. This whole verse is given verbatim (but in Archaic Younger Avestan, not in the original GAv.) in another part of the Yasnas (Yy15.2).[2]

However, the linguists in our group have valid differences of opinion regarding how this verse should be translated which materially affect its meaning.

One difference is how its words should be divided into sentences. Avestan script has no consistent system of punctuation which would establish where one sentence ends and another begins.   Nor does it have capital letters to indicate the start of a new sentence. When the Gathas were sung, sentence divisions were probably reflected by the music (which we no longer have).

Another difference has been generated by the mind-sets of the linguists in our group regarding the nature of worship and the identity of the Divine ~ mind-sets which are based either on the pre-existing religions of Zarathushtra's culture (which he rejected),[3] or the dominant religions of today (which did not exist in his time period).   These mind-sets have affected their translations, some of which require a lot of implied words to make such translations work ~ implied words which (with respect) are not always in accord with established Avestan usage regarding implied words.

I have selected translation options that:

(1) are corroborated in, and are consistent with, the Gathas and
(2) echo, and are consistent with ideas, expressed in the 2 immediately preceding verses, which I think form a trio with our verse.

In particular, I have translated as literally as possible, the sentence in line b.

It will jar you when you first read it (as it doubtless jarred Zarathushtra's listeners). Withhold judgment.

This jarring sentence alerts us that it is part of the beautiful puzzle of referring to the Divine in the singular and the plural which we see throughout the Gathas ~ a puzzle which would have intrigued his contemporaries, for whom puzzles were a form of entertainment and enlightenment (in the absence of books, rubic cubes, and electronic forms of entertainment such as we have today).

I will give you my opinions and the opinions of the linguists in our group.   And you (a thinking being!) can decide for yourself what Zarathushtra's intent may have been in crafting this verse.

The translations and commentaries of the linguists in our group are referenced here, to avoid repeated citations.[4]   The poetic line breaks (ceasura) are as shown in Insler 1975.

a. *yehyā. mōi. ašāṯ. hacā.   /   vahištəm. yesnē. paitī.*
b. *vaēdā. mazdå. ahuro.   /   yōi. åŋharəcā. həṇticā.*
c. *tą. yazāi. xᵛāiš. nāmənīš.   /   pairicā. jasāi. vaṇtā.* •:• Y51.22, Geldner 1P p. 185.

My translation
a.b. I know in whose [sg.] worship in accordance with the true order of existence, (there exists) for me the most good.
b. (It is) Wisdom [sg.] (the) Lord [sg.], who [pl.] have been [pl.] and (still) are [pl.],
c. Them [pl.] I shall worship with (their) own names, and I shall serve with love. Y51.22.

Discussion.

First, a brief observation about this verse (Y51.22) and the Yenghe Haatam manthra.

Y51.22 (which is in Gathic Avestan.) is believed to have been the inspiration for the Yenghe Haatam manthra (which is in an archaic form of Younger Avestan).   And some words and phrases in Y51.22 also appear in the Yenghe Haatam.   Yet, sometimes I have chosen different translation options for them here, than the ones I have chosen in the Yenghe Haatam.

You may object that I am not being consistent.   That is true.   But there is a reason for it.   I can explain it best by giving you an analogy which I think is applicable.

In jazz, and in classical Indian music, a musician can take a melody composed by someone else, and use its notes and phrases in different variations to create a new piece of music, in which you can still hear echoes of the original melody.

I think our verse Y51.22 is the original melody, which the author of the Yenghe Haatam used in different variations to come up with flavors of meaning and dimensions that in some respects are the same as, and in other respects are variations of, the melodies in Y51.22 (but nevertheless are consistent with the ideas in the Gathas).   And part of the Yenghe Haatam's melodic variations include some of the same words that we have in Y51.22, but used in different flavors of meaning, resulting in different sentences.   The ideas (and linguistics) of the Yenghe Haatam have been explored in another chapter.[5]   That manthra is in some ways the same as, and in other ways somewhat different from, our verse Y51.22 (or not?).

One variation involves the word *vaēdā* which can be translated (accurately) as 'I know' (1p), and also as 'he/she/it knows' (3p).   In the context of our verse, the 3p would be 'Wisdom (the) Lord knows'.   In the Yenghe Haatam the 3p option is the only good contextual fit.   In our verse, all of the linguists in our group except for Insler, have selected the 3p option as well (influenced perhaps by the Yenghe Haatam).

But (with respect) the 3p option is not a good contextual fit in our verse. Judge for yourself.   Here are the ways in which the first sentence has been translated 3 linguists in our group who have the most recent knowledge of the on~going process of decoding Avestan.   Words which are not in the GAv. text, but which they have added, are shown in red font.

Insler 1975 "I know in whose worship there exists for me the best in accordance with truth."

Humbach 1991 "Whose best (accomplishment) in accordance with truth (will have fallen) to me at worship (that) the Wise Ahura knows.

Humbach/Faiss 2010 "Whose best (recompense) is, in accordance with truth, (due) to me for the sacrifice [*yesnē*], the Wise Lord knows. (They give *yesnē* a dative ('to/for') value instead of its true grammatical value ~ locative ('in/at' etc.).

If you take away all the implied words (except for the verb 'to be, to exist' which often is implied in

Avestan) you can see that the 'Wise Lord knows' is not a good contextual fit.

True, the word *vaēdā* 'I know' is not in line a. It is the first word of line b. But in the Gathas, it is not uncommon for the first one or more words of a line to belong with the preceding line. For example in the first verse of our trio (Y51.21), the first word in line b. *daēnā* belongs with line a., as most linguists agree (a. 'Beneficial (is) a man of embodied truth, he (is so) through illumined understanding, through words, through actions, b. through envisionment [*daēnā*];...' my translation).[6]

Let us now consider our verse, Y51.22 (words in red font are not in the GAv. text).

The whole verse consists of 3 sentences that are 3 declarations of Zarathushtra's belief and intent (Zarathushtra standing for all those who follow Wisdom's teachings). The first is,

I know in whose worship in accordance with the true order of existence, (there exists) for me the most good [*vahištəm*].' my translation.

This declaration of belief expresses two basic Gatha teachings.

It is a declaration that we worship the Divine 'in accordance with the true order of existence' which includes its components ~ its comprehension, good thinking; its beneficial embodiment in thought, word and action; its good rule; the beneficial way of being.[7] In short, we worship the Divine in the way we live our lives.

And it is a declaration that in such worship, there exists for us the 'most good [*vahištəm*].' In the Gathas, Zarathushtra uses *vahišta-* words almost as a word of art for,[8]

~ the Divine, (which personifies the true order of existence and its components)

~ for Its qualities (which are the true order of existence and its components),

~ for Its teachings, (which are the true order of existence and its components),

~ for the thoughts, words and actions that implement Its teachings (which thoughts, words and actions comprise the true order of existence and its components), and

~ for the reward for taking that path (which is the true order of existence and its components).

All of which are wholly good ~ the superlative of intrinsic goodness *vahišta-*.

All of which are the 'worship in accordance with the true order of existence', ~ the object of worship, the acts of worship and the rewards for such worship (encapsulated in the term *aša- vahišta-*).

A complexity that distills itself into utter simplicity.

But why (you might object) do we need all this complexity ?! Well, it is we who have created the complexity. In today's conventional thought (as well as in the perceptions of Zarathushtra's culture), the Divine, its nature, its path, its worship, its reward ~ all are different.

To Zarathushtra they all are distilled into one idea ~ the true (wholly good, correct) order of existence (which includes its components) personified.

The 2d sentence in our verse is also a declaration of belief. It identifies the identity of the Divine in a way that involves an interplay between the sg. and the pl. (details in the *Linguistics* section below). This interplay is not an optional interpretation. It is an integral part of the verse. To understand it, we need to consider all three declarations in the verse (we will get to other aspects of the 3d

declaration later).

1st declaration. 'I know in whose [sg.] worship in accordance with the true order of existence, (there exists) for me the most good.

2d declaration. (It is) Wisdom [sg.] (the) Lord [sg.], who [pl.] have been [pl.] and (still) are [pl.],'.

3d declaration. Them [pl.] I shall worship with (their) own names, and I shall serve with love.'

It is important to note that in the GAv. text of the 2d declaration (in line b.) only the words *åŋharəcā həṇticā* 'who have been **and** (still) are,' are connected by the suffix *-cā* 'and'. In the GAv. text of line b. there are no connecting words or suffixes which would give us in English, 'and' or 'also' or 'as well as' connecting the 1st half and 2d half of line b. such as would justify the conclusion that the sg. 'Wisdom the Lord' and the pl. 'who have been and (still) are' are 2 separate things.

... (It is) Wisdom [sg.] (the) Lord [sg.], *mazdå ahuro* [no connective]

who [pl.] have been [pl.] **and** (still) are [pl.],' *yōi åŋharəcā həṇticā*

But the translations of our linguists have ignored this absence of any such connective. Addressing their translations with a mind-set that sees the Divine as a Being who is separate from other living things, and attempting to explain the sg. 'Lord Wisdom' and the pl. 'who have existed and (still) exist', they have added implied words and/or divided the words into different sentences so as to make the sg. 'Lord Wisdom' and the pl. 'who have existed and (still) exist' two separate things.

Insler 1975 in line b. has added an implied connective 'as well as' and an implied pronoun 'those', to create a 2d identity that is pl. and separate from Wisdom the Lord.
b."It is the Wise Lord as well as those who have existed and (still) exist".

Humbach 1991, and Humbach/Faiss 2010 in line b. have divided the words into different sentences, and have added implied words to create a 2d identity that is pl.

Humbach 1991
b."(that) the Wise Ahura knows. (The Ahuras) who have existed and do exist (now),
c. those I will worship ..."
There is no evidence whatsoever in the Gathas, that Zarathushtra worships any 'Ahura' other than Wisdom.[9] Even the qualities of the Divine (amesha spenta) are not called 'Ahura' in the Gathas.

Humbach/Faiss 2010
b. "the Wise Lord knows. Those who have existed and, (at the same time) exist
c. (those) I will celebrate ..."
In the GAv. text line c. begins with *tą*. Humbach/Faiss have translated *tą* as 'those'. But they have taken *tą* (the first word in line c.) as belonging in the middle of line b., (before *åŋharəcā həṇticā*), and then they have implied *tą* at the beginning of line c. (where *tą* is expressly stated - not implied - in the GAv. text). With respect, I do not understand the basis for such a syntactic exercise. Nor have I come across a similar one in the Gathas (in which a pronoun is expressed in the translation where it does not appear in the GAv. text, and is implied in the translation where it is expressed in the GAv. text).

Now it is true that all translations are (to a greater or lesser extent) interpretations.[10] But (with respect), if we want to understand Zarathushtra's thought as accurately as possible, we cannot do so by simply interpreting away the linguistics that don't match our pre-conceived ideas.

If in line b. the sg. *mazdå ahuro* and the pl. *yōi åŋharəcā həṇticā* are 2 separate things, how do

we explain the sg. in line a.   'in whose [sg.] worship...'?

a.b. I know in whose [sg.] worship in accordance with the true order of existence, (there exists) for me the most good.
b. (It is) Wisdom [sg.] (the) Lord [sg.], who [pl.] have been [pl.] and (still) are [pl.].

Now, it is clear that a literal translation (without any implied connective words (conjunctions) and without an implied those between *mazdå ahuro* and *yōi åŋharəcā həṇticā*) would have jarred the sensibilities of Zarathushtra's listeners (as it does ours!), and intrigued them ~ alerting them that this was a puzzle.

Which brings us to the question raised by the puzzle:

If pl. *yōi åŋharəcā həṇticā* 'who have been and (still) are' stands for sg. *mazdå ahurō*, who/what did Zarathushtra intend this plurality to be?

Well, if 'who have been and (still) are' form a unity with the Lord Wisdom, it would be reasonable to conclude that they are His divine qualities (pl.), which are a part of His nature (sg.).

This is the opinion of Insler 1975 who thought that the phrase "those who have existed and (still) exist " (his translation), are "those who are immortal: specifically, the good and enduring values of the lord." (ft. 26, p. 109).

And many scholars ~ ancient and modern ~ agree with this conclusion, (detailed in the following footnote),[11] which also seems to be corroborated in certain YAv. texts.   The YAv. Yy70.1, starts out with a verbatim quotation of the first half of line c. of our verse (shown here in blue font) and identifies the pl. *tą* 'them' as the amesha spenta.

tą yazāi x^v̄āiš nāmēnīš yą aməšə̄ spəṇtə̄
'Them I shall worship with (their) own names, who (are) the amesha spenta,' Yy70.1, my translation.

Seems conclusive, doesn't it?   (Withhold judgment for a moment).

We also see an echo (but not a direct quotation) of Y51.22 line c., in the YAv. *Visperad 6*, which says:

"...I call the good Amesha Spenta [*aməšə̄ spəṇtə̄*] by their names of beauty; yea, I worship the Bountiful Immortals [*aməšə̄ spəṇtə̄*] by their beautiful names..." *Visperad 6* Mills translation.[12]

This YAv. evidence from 2 different texts seems to establish that there was a tradition during YAv. times (at least in one school of thought) that the pl. words in Y51.22 'who have been and (still) are' (line b.) and the pronoun 'Them' (line c.) are the plurality of *mazdå ahurō* and the qualities of His nature (amesha spenta).

But I question whether Zarathushtra's intent (and the intent of the composer of the Younger Avestan Yy70.1) was so limited, for 2 reasons.

First reason. If we abide by the (self imposed) rule that our verse forms a trio with the 2 preceding verses (Y51.20 and 21) and that these 3 verses should be understood together, then interpreting 'who have been and (still) are' as the qualities of the Divine is not enough ~ just as interpreting the givers of salvation as such qualities in Y51.20 is not enough. Qualities cannot 'give' salvation except to the extent they exist in the thoughts, words and actions of living beings.

In the same way, in our verse (Y51.22) the words 'have been and are [*åŋharəcā həṇticā*]' are forms of the verb 'to be, to exist'.   They denote existence.   Qualities have no existence ~ not even as an ideal ~ except as they exist in the thoughts, words and actions of living beings.[13]

Now there can be no dispute that (unlike the later Avestan texts), the only living being who is the object of worship in the Gathas, is the One most frequently named 'Wisdom', and (less frequently) 'Wisdom the Lord' (*mazdā- ahura-*).   And He alone is expressly identified by name as the object of worship in our verse Y51.22.

(Hold those thoughts).

Second reason. It is easy enough to see that 'who have been and (still) are' means an existence that is not limited by time or mortality. In short, a non~mortal existence (which puts us in mind of *amərətāt-* 'non~deathness') ~ a quality of the Divine which man can attain.[14] And in other Gatha verses, the description *åŋharəcā* (have been), *həṇticā* (presently are), and *bvainticā* 'shall be' have been used in ways that apply to (unperfected) human beings.[15]

Which ties in exactly with 2 main ideas that we see in the Gathas:

1. Zarathushtra's perception of the *identity* of the Divine as one that consists of all the fragments (pl.) of existence (sg.), that have made it ~ the perfected end of the continuum of existence,[16] a perfection, that is the complete attainment by the living of the qualities that make a being divine, (amesha spenta including *amərətāt-* 'non~deathness') and

2. His idea that every fragment of existence is evolving, through life experiences ~ earned and unearned ~ from a mixed state of being ~ 'bad' and 'more good' (Y30.3), 'harmful' and 'more beneficial' (Y45.2) ~ to the perfected end,[17] an existence that is wholly good, the superlative of intrinsic goodness, *ahu- vahišta-* the 'most good existence' ~ one of his names for the state of being that is paradise,[18] ~ an incremental plurality that is the perfected end of the unity that is existence.

Now, remember Yy70.1?   Let's take a 2d look at it.   The (acc. pl.) words *aməšā* and *spəṇtā* are adjectives which in Avestan can be used as nouns that have the qualities of these adjectives.   If we translate those 2 words *aməšā spəṇtā* into English that quotation from can be interpreted in 3 ways:

1. As divine qualities, (expressed in the Gathas);[19]

2. As fragments of existence ~ living beings ~ that have attained completely these qualities (implied in our verse Y51.22 and throughout the Gathas),[20] ~ a meaning which would include Wisdom as a non~mortal beneficial~sacred (one);   and

3. As angels or subordinate divinities, who take care of various parts of the material existence, and are themselves objects of worship (which is what the amesha spenta came to be thought of in the later Avestan and Pahlavi texts).

The danger of using Avestan words in an English translation is that we often start thinking of them as 'names' without understanding either their meanings or grammatical values (which people fluent in Avestan would have understood).

So which of the above three did the unknown author if Yy70.1 intend in using *aməšā spəṇtā* ? Well, here is a literal translation. Decide for yourself.

"*tą yazāi xᵛāiš nāmənīš pairicā jasāi yą aməšā spəṇtā ...*" Yy70.1, Geldner 1P p. 230.

'them I shall worship with (their) own names, who (are) the non~mortal beneficial~sacred (ones),' my literal translation.

I cannot say for certain, what the author of Yy70.1 had in mind.   I can say for certain, that the 2d option (above) for this YAv. passage is an exact fit with Zarathushtra's notion of the nature and identity of the Divine that I see in the Gathas.[21]

Finally, my conclusion that the sg./pl. object of worship in our verse is the Lord Wisdom, His divine qualities, and all those fragments of existence that have attained these divine qualities completely and therefore are *aməša-* and *spənta-* 'non~mortal, beneficial~sacred, seems to be supported by another YAv. text.

In the YAv. *Visperad*, we have the following enigmatical words (in which the adjectives amesha and spenta are 2 among a string of abl. pl. adjectives).[22] I like it so much that I have attempted to translate it (despite my uncertainties and possible mistakes). But for comparative purposes, I have footnoted Mills' translation (which was done around in 1887 at an earlier stage of decoding Avestan and therefore did not have the linguistic information that is presently available).[23]

With this ecstasy~producing (?)[24] Word,	*aēta. vaca. maδayaŋha*
with (this) pleasing Word, indeed	*ahe. vaca. səndayaŋha.*
the truth~possessing Lord Wisdom (is)	*ahurō. mazdå. ašava.*
ever present (?),[25]	*haϑra.*
because of the good (ones) worthy of worship	*vaŋhubyō. yazataēibyō. yaṯ.*
non~dying, beneficial~sacred, good ruling,	*aməšaēibyō. spəntaēibyō. hux šaϑraēibyō.*
good~giving, with (their) fifties, and hundreds,	*huδābyō. paṇcasaṯbīšca. sataišca.*
and thousands, and ten thousands,	*hazaŋrāišca. baēvarəbīšca.*
and countless,	*ahᶗx štāišca.*
and~forward~going (?) ~ because of this (Word).	*frāyebišcaṯca. ahmāt.*•

Visperad 8.1, my translation. Avestan words and punctuation from Geldner 2P p. 13.

Who are these unspecified beings (pl.) in countless numbers who with His divine qualities make the Lord Wisdom (sg.) ever present, unless they are those who have attained these qualities completely, and therefore are in union with Him?[26]

For all the above reasons, and also because in our verse Y51.22 Zarathushtra mentions the existence which is *vahišta-* (a quality he uses for the Divine, and also for perfected man ~ paradise), I think he uses the sg. Wisdom the Lord and Its unspecified plurality 'who have been and (still) are' to include His divine qualities and all the fragments of existence that have attained them completely ~ that personify them.[27]

Thus we have different dimensions of the same thought, blending into and out of each other ~ worshipping the divine both in concept (the amesha spenta) and in being (Wisdom the Lord which includes all the perfected fragments of existence). And this idea seems to be corroborated in the *yeńhē hātąm* prayer, which is said to have had Y51.22 as its inspiration.

Which brings us to the 3d declaration in our verse, Y51.22.

Line c. 'Them I shall worship with (their) own names, and I shall serve with love.'

First, what does Zarathushtra mean by worshipping '... with (their) own names, ...'

Insler 1975 thinks that the object of worship is the Lord Wisdom and his immortal qualities, the amesha spenta.   He therefore concludes that worshipping "... with their own names..." means, "...*I shall worship truth with truth, good thinking with good thinking,* etc."[28]   A luminous insight and one that fits Zarathushtra's perception of worship exactly.[29]

We worship truth (*aša-*) by being truthful.
We worship good thinking (*vohu- manah-*) by comprehending truth (which is good thinking).
We worship beneficial embodied truth (*spənta- ārmaiti-*) by embodying the true order of existence with each beneficial thought, word and action.
We worship good rule (*vohu- x šaϑra-*) by using whatever power we have to govern ourselves and our social units in a good way.
We worship a beneficial-sacred way of being (*spənta- mainyu-*) by being beneficial, which in Zarathushtra's thought is the essence of the sacred.[30]

A lovely way to worship.

And indeed, since the names *mazdā-* and *ahura-* (in line b.) are included in the 'Them' (line c.) who are worshipped 'with (their) own names, ...', I would say, we worship the Lord Wisdom by being *mazdā-* and *ahura-* -- by acquiring Lordship over, possessing completely, (and being completely possessed by) the qualities that make a being divine, thereby becoming Wisdom personified -- an enlightened existence.[31]   One of the qualities of Wisdom in the Gathas, is being a pastor -- nurturing, caring for existence. So it is good to remember that in worshipping the Lord Wisdom by being *mazdā-* and *ahura-*, it is not enough to become enlightened oneself. We have to help each other make it -- the mutual, loving help which we find througout the Gathas, and which is echoed in a thought expressed in the first verse of our trio -- the gifting of support by Wisdom/wisdom. In Y51.20, line c. speaks of 'the worshipping of Wisdom/wisdom, with reverence, (who) gifts support.' Y51.20.

Now you well may object that I am being inconsistent.   Haven't I already concluded that the phrase 'who have been and (still) are' includes not just the qualities of the divine, but all those fragments of existence who have attained these qualities completely?   How could billions of such fragments of existence possibly be worshipped 'with (their) own names, ...' ?

Well, the name of a mortal being is a temporary thing -- one of many small blips in the long, long, process of spiritual evolution to a perfected existence.   And let us recall Thieme's profound insight, that in a religion such as Zarathushtra's, which knows no images or idols, the name given to an object of worship reveals the personality, the essence, of the divinity.[32]

I think we see the answer to that objection in a YAv. text.

In the *Hormezd (Ormazd) Yasht*, Wisdom the Lord is worshipped with His names which (in one part of the Yasht) He (purportedly) says are the amesha spenta (Yt. 1.1 - 3).   In this *Yasht*, Zarathushtra (purportedly) asks, and Wisdom the Lord (purportedly) answers:

> " 'What ... Holy Word[33] is the strongest? ... the most glorious?[34] ... the best healing? ... What destroys best the malice of Daevas and Men? ... What makes the material world best come to the fulfillment of its wishes? ... What frees the material world best from the anxieties of the heart?' Ahura Mazda answered: 'Our Name, O Spitama Zarathushtra! who are the Amesha-Spentas ...' " Yt. 1.1 - 1.3, Darmesteter translation.[35]

If He is so worshipped with His names (His qualities), so too would all the living who have attained these qualities completely, be so worshipped with their names ~ the names of the qualities that make a being divine, names which define the nature of each perfected fragment of existence, which collectively is the identity of Wisdom personified.

Which brings us to the last part of line c. '... *pairicā jasāi vantā* '... and I shall serve with love.'

Commenting under another verse (Y28.2) Insler 1975 explains that the words *pairī.jasāi* based on a Vedic. phrase which he thinks is cognate, means 'wait on, attend, serve', which is associated with worship. In our verse (Y51.22) he translates *pairicā jasāi* as '... and I shall serve'. And in our verse, this last phrase which speaks of 'serving' is associated with worshipping the Divine (in concept and being).

c. Them I shall worship with (their) own names, and I shall serve with love.'

We have seen many differences of opinion regarding how this verse should be translated or interpreted (often generated by ambiguities inherent in the Avestan language itself).   But (at least amongst the most modern generation of scholars ~ who differ so widely in other respects) there is no dipute about the foundation on which Zarathushtra's notion of worship is built in Y51.22.

That foundation is serving with love.

It grieves me to hear hear it said that in Zarathushtra's thought, there is no notion of 'love'; and that 'intellect' or 'intelligence' is the defining quality of his teachings.   I think this opinion may have originated when the decoding of Avestan was in its infancy.   But it has done untold mischief in characterizing the (1) Divine, (2) Its nature (the true order of existence), and (3) Its path, (the true order of existence) ~ each as being devoid of love.   The facts are to the contrary.   A bountiful, generous, caring, nurturing, compassionate, lovingkindness, is at the very heart of Zarathushtra's thought (as I have taken pains to point out throughout the chapters of this book).[36]   And in Y51.22, love is the foundation of worship, as the most recent generation of our linguists ~ Insler, Humbach and Humbach/Faiss ~ agree, (words not in the GAv. text are shown in red font).

Insler 1975.   "... and I shall serve them with love."
Humbach 1991. "... and I will attend them with love."
Humbach/Faiss 2010. "... and will serve them with love."

There is one more point I would like to offer for your considration. I don't insist on it.   But I think it is worth considering, because it may have been the basis for a key melodic variation in the Yenghe Haatam (or not).

In the first half of line c., the object of worship is clearly stated ~ right at the beginning ~ as 'Them' ~ which stands for the perfected divine in line b.   Therefore in the first half of line c. the object of worship is limited to the perfected divine.

But in the 2d half of line c. '... *pairicā jasāi vantā* '... and I shall serve with love' the object of service is not so limited.   There is no 'them' in *pairicā jasāi vantā* although every one of the linguists in our group have added an implied 'them', which would give us 'and I shall serve (them) with love.'

Now it is true that in the Gathas, I have found no verse in which the unperfected divine is worshipped. (It may be there; I simply have not discovered it).

And it is also true that in Avestan, a word that has been expressly stated, is sometimes later implied. So it would be linguistically accurate to imply (them) in the 2d half of line c. because it is expressly stated at the beginning of the line.

But the fact remains that in the 2d half of line c. Zarathushtra simply states 'and I shall serve with love.' And we know that in his thought, we worship with each beneficial thought, word and action that embodies the true, (wholly good, correct) order of existence. Now we cannot do so in a vacuum. Our good thoughts, words and actions impact and benefit mortal existence. True, mortals have within them all but the last two qualities of the divine (completeness and non~deathness). But the very fact that we all are mortal in our present existence, means that when we worship the Divine with Its own qualities (which are founded on love), our worship in effect serves, unperfected living beings, with love.

To me, that is very beautiful. It is a variation of the mutual, loving help we see throughout the Gathas which (according to a Pahlavi text) is one of the 3 requirements for the healing (renovation) of existence.[37]   And it is a variation of the gifting of support we see in we see in Y51.20.

If that was Zarathushtra's intent, then here in Y51.22 we have an underlying melody that the author of the Yenghe Haatam clearly heard, and used as a melodic variation in his manthra ~ worshipping the (unperfected) divine in all that exists.   And this would explain why the Yenghe Haatam was held in such high esteem by the ancients ~ 2d only to the Asha Vahishta (Ashem Vohu), and the Ahuna Vairya (Yatha Ahu Vairyo).

With all the above thoughts in mind (if you can remember them all ~ which I have trouble doing!) let us read again this exquisite verse which touches our hearts/minds in so many beautiful ways.

a.b. 'I know in whose [sg.] worship in accordance with the true order of existence, (there exists) for me the most good.
b. (It is) Wisdom [sg.] (the) Lord [sg.], who [pl.] have been [pl.] and (still) are [pl.],
c. Them [pl.] I shall worship with (their) own names, and I shall serve with love.' Y51.22.
My translation.

<center>* * * * *</center>

Let us now look at the linguistics of this verse, considering both the grammatical value of each word and their meaning(s), and comparing how they have been translated by the linguists in our group.

Line a.   *yehyā mōi ašā̆ţ hacā   / vahištəm yesnē paitī*
     b.   *vaēdā …*
Line a.b. 'I know in whose worship in accordance with truth, (there exists) for me the most good.'

Let us start with the verb, which in Avestan is often at the end of the sentence, and in this instance is the first word in line b.

vaēdā 'I know'
vaēdā is the form for both the 1p sg. and the 3p sg. indicative (present) of the (conjectured) verb stem *vaēd-* 'to know', (Skjaervo 2006);[38] thus it could be translated 'I know' (1p sg.); and also 'he/she/it knows' (3p sg.). All the linguists in our group except for Insler, have selected the 3p conjugation believing that *vaēdā* refers to what the Lord Wisdom knows (3p).
Insler 1975 "I know" (1p)
Humbach 1991 "(that) the Wise Ahura Knows" (3p)
Humbach/Faiss 2010 " the Wise Lord knows." (3p)

<center>10</center>

Taraporewala 1951 "Mazdah Ahura doth~regard" (3p)
Moulton 1912 "Mazdah Ahura knoweth" (3p).

But the 3p is not a good contextual fit (explained above under the *Discussion* section).   So I take *vaēdā* as 1p, 'I know'.

yehyā … yesnē paitī 'in whose (sg.) worship'
yehyā 'whose' is a relative pronoun, gen. sg. masc. of the stem *ya-*.[39]
yesnē 'in worship' is loc. sg. of the masc. noun *yasna-* 'worship' (Skjaervo 2006), which derives from *yaz* 'to worship'. But fluent English requires that we put the pronoun 'whose' between the loc. 'in worship' giving us 'in whose worship'.
paitī is used for more than one meaning.
Skjaervo 2006 says that when *paitī* is used with a locative as a postposition, it means 'in return for'. But I do not think that fits the context of our verse, because in the Gathas, the use of *vahištəm* 'most good' is not limited to 'reward'.
Hintze 1994 and Insler 1975 have a different view. Hintz says that the meaning of *paitī* depends on the case of the word with which it is paired, and shows that *paitī* + a loc. means 'for, in, at'.[40] Here, the English 'in' already is used with loc. *yesnē* 'in worship', so we do not need another 'in' for *paitī*. Insler 1975 also does not give *paitī* a separate translation. He translates *yehyā … yesnē paitī* as 'in whose worship'.   And I agree.

ašāt̰ hacā 'in accordance with truth'
ašāt̰ is abl. sg. of the ntr. noun *aša-* (Skjaervo 2006). In English, the abl. is translated through such prepositions as 'because, from, in accordance with' etc.
Beekes 1988 states that *hacā* is used as a preposition or postposition with nouns, and can variously mean 'from, out of, in accordance with', which of course matches the abl. *ašāt̰*.
In the context of Y51.22 (and all other instances including the Ahuna Vairya), *ašāt̰ hacā*, 'in accordance with' is the translation option most often chosen, as all our translators (except Taraporewala) agree. Taraporewala uses a close equivalent.   So here we have a worship that is (abl.) 'in accordance with truth', or that is 'from' truth; or stated another way, a worship that has its genesis in the true order of existence ~ which is exactly Zarathushtra's notion of worship (in another Gatha verse, he speaks of worship consisting of good thinking, embodied truth, having a 'lineage' with truth).[41]

mōi   '(there exists) for me'
mōi is a personal pronoun, 1p dat. sg.[42] as such it is an indirect object. But in this line, there is no verb. So one needs to be implied. I therefore have implied the verb 'to be' used in the sense of 'to exist'), a verb that is frequently implied in Avestan.[43]

vahištəm   '(the) most good'.
vahištəm is a form of the adj. stem *vahišta-*, the superlative degree of *vohu-* 'good'. Here it is used as a noun, and because it is the object of an implied 'to be/to exist), it has to be nom. In other verses, Insler 1975 has translated *vahištəm*, sometimes as nom. sg. and sometimes as acc. sg.[44]   Here the adj. *vahišta-* is used as a noun.

Thus, Line a.b. *yehyā mōi ašāt̰ hacā   vahištəm yesnē paitī vaēdā*
'I know in whose worship in accordance with truth, (there exists) for me the most good.'

* * *

Line b. ...   *mazdå ahurō*   /   *yōi åŋharəcā həṇticā*
b. ... '(It is) Wisdom (the) Lord, who have been and (still) are.

mazdå ahurō   '(It is) Wisdom, (the) Lord'
Line b. also has no verb, so once again, I have implied a form of the verb 'to be'.
The words *mazdå* and   *ahurō* are both nom. sg. of their respective stems *mazdā-* and *ahura-*
Skjaervo 2006.   (Because these names *mazdå ahurō* are direct objects of the implied verb '(It is)'
each name is required to be nom.)

yōi åŋharəcā həṇticā 'who have been and (still) are.'
yōi   is nom. pl. masc. of the relative pronoun stem *ya-*.[45] As a masc. pronoun, it stands for the
preceding masc. *mazdå ahurō* (the masc. is grammatical and generic).
åŋharəcā həṇticā. These words are both verb forms.
åŋharə is 3p pl. perfect of the verb *ah-* 'to be', thus *yōi åŋharə* literally 'who have been'; and
həṇti is 3p pl. indicative (present) of the verb *ah-* 'to be', thus 'are'.   The suffix *-cā* tacked on to
each of the GAv. words simply means that both those two words are joined by the conjunction 'and'.

Thus, Line b.   ... *mazdå. ahurō.   yōi. åŋharəcā. həṇticā.*
'... (It is) Wisdom (the) Lord, who have been and (still) are.

* * *

Line c. *tą. yazāi. xᵛāiš. nāmənīš.   pairicā. jasāi. vaṇtā.*
c. Them I shall worship with (their) own names, and I shall serve with love.

Let us start with the verb.

yazāi 'I shall worship'
Skjaervo 2006 shows the verb stem as *yaz-* 'to sacrifice, to worship'. A sacrifice is a form of worship.
In the Gathas, no sacrifices are mentioned or described (such as we find in YAv. texts).
In the Gathas I think *yaz-* words are used for 'worship', and for worship that is a celebration.
Insler 1975 and Humbach 1991 both translate *yazāi* as a 1p verb form 'I shall worship'.
Humbach/Faiss 2010 (in the Gathas) translate *yaz-* verb forms interchangeably as 'worship,
sacrifice, celebrate'. Here they translate *yazāi* as 'I shall celebrate'.
Taraporewala 1951 translates *yazāi* as 'I will revere'; Moulton 1912 and Bartholomae as 'will I
reverence'. They may have avoided the English word 'worship' because of their opinion that in this
verse the objects of *yazāi* include unperfected humans.

tą   'them'
tą This is the only verse in which *tą* is found in GAv.   It is acc. pl. masc. of the demonstrative
pronoun stem *ta-*.[46]
As acc. pl. masc., *tą* can only be the object of the verb 'I shall worship'.
tą cannot be the object (acc.) of *åŋharəcā həṇticā* in line b. because those words are forms of the

verb 'to be, to exist' the object of which is always in the nom. case, whereas *tą* is acc. pl.
Thus *tą yazāi* 'Them I shall worship ...'

xᵛāiš nāmə̄nīš 'with (their) own names'
Both *xᵛāiš* and *nāmə̄nīš* are taken as instr. pl. ('with/by/through ___').   But in English translation,
the 'with' is said only once, before both words.
Skjaervo 2006 shows *xᵛāiš* as instr. pl. masc./ntr. of the pronoun stem *xᵛa-* 'own' (as in 'one's own').
Fluent English requires an implied '(their)', which relates back to *tą* 'them'.
nāmə̄nīš is instr. pl. of the ntr. stem *nāman-*, (Skjaervo 2006). While there is no dispute about its
meaning, there is some dispute about its grammatical form.[47]
Thus, *tą yazāi xᵛāiš nāmə̄nīš* 'Them I shall worship with (their) own names,'

pairicā jasāi   'and I shall serve'
pairicā jasāi has generated differences of opinion.
Skjaervo 2006 thinks it is a 1p sg. conjugation of the verb *gam-* 'to go, come';
Taraporewala 1951 thinks *pairicā jasāi* means 'and will ... reach up to'
Insler 1975 translates *pairicā jasāi* as 'and I shall serve'. Commenting under Y28.2 where it also
appears, he says that it is equivalent to Vedic cognate which means 'wait on, attend, serve', which is
used in the context of worship, and that it is used in exactly the same way in other Gatha verses, and
in YAv. passages as well.   He supports his argument with quotations from the Gathas and from
Avestan texts. (pp. 119 ~ 120).
Humbach 1991 "...and I shall attend..."
Humbach/Faiss (2010) "... and [I] will serve...".

I am persuaded by Insler's evidence and follow his opinion (with the caveat that a serving that is
'worship' in the Gathas is not the ritual worship/serving of the YAv. texts).

vantā   'with love'
Insler 1975, Humbach 1991 and Humbach/Faiss 2010 all take *vantā* as instr. sg. 'with love' without
comment under this verse. But commenting under another verse (Y28.8) Insler says that "the root
van 'adore, love' belongs to the standard vocabulary of worship," (pp. 129 - 130).
Skjaervo 2006 indicating uncertainty, translates its conjectured stem   "*vaṇtā-* fem.?: *adoration".
Taraporewala 1951 takes *vantā* as nom. sg. of a conjectured agent noun *vantār-* from *van-* 'to like,
to hold in respect', and he translates *vantā* as 'devotedly' (which is an adverb, not an agent noun).
Bartholomae and Moulton 1912 translate *vantā* as instr. sg. 'with honour'.

Of course, no secular Avestan songs (or other secular works) have survived. So we do not know how
van words would have been understood by the listeners of Zarathushtra's songs. But if (as Insler
states) *van* words mean 'love' as part of the vocabulary of worship, the question arises: What did such
words mean to Zarathushtra.

We have to look at the evidence of the Gathas. No rituals are described or mentioned in the Gathas
as a way to worship. Zarathushtra mentions the elements of the ritual ~ fire, milk, butter, bread ~ as
metaphors for his new ways to worship with the true order of existence and its components.[48]   His
notion of 'worship' is that we worship the Divine with its own qualities ~ with truth, its
comprehension, its embodiment in thought, word and action, its rule ~ in the everyday
circumstances of our lives existence. And we know from the Gathas, that a bountiful, generous,

lovingkindness is one of the key qualities of the true order of existence.[49]

Here are some other verses (besides our verse Y51.22) in which Zarathushtra uses *van* words, as well as a synonym (*kāϑa-* words which also mean 'loving' Insler 1975, p. 243).

In Y28.8 Zarathushtra addresses the Divine in the following words "Thee, Best One [*vahištā*], the Lord who art of the same temperament with the best truth [*aša- vahišta-* 'the most good true order of existence*], do I lovingly [*vāunuš*] entreat for the best for Frashaoshtra ... the best for a whole lifetime of good thinking." Y28.8, Insler 1975.

"...For I know that words deriving from good purpose and from love [*vaintyā*] are not to be left wanting by you." Y28.10, Insler 1975;

"This I ask Thee. Tell me truly, Lord. Is the beginning of the best existence in such a way that the loving man [*kāϑə* 'a loving person'] who shall seek after these things is to be saved? For such a person, [*spənta-* 'beneficial'] through truth, watching over the heritage for all, is a world-healer and Thy ally in spirit, Wise One." Y44.2, Insler 1975;

" ... Be a man indeed of little worth (or) indeed the master of much, he shall be loving [*kāϑə*][50] to the truthful person ..." Y47.4, Insler 1975.

In the absence of any mention of rituals in these verses, it is clear (to me at least) that in all these verses, Zarathushtra uses 'love/loving' in the sense of a heart full of love, rather than a ritual adoration (however lovingly done).

Thus, Line c. *tą. yazāi. xᵛāiš. nāmənīš.   pairicā. jasāi. vaṇtā.*
'Them I shall worship with (their) own names, and I shall serve with love.'

* * * * *

Let us now look at the translations of the entire verse by the linguists in our group so that you can see their translation choices in context, and compare them.

Except for the translations of Taraporewala and Moulton, I will show you the added English words (which are not in the GAv. text) in red font, because such words are not always placed in round parentheses by translators.

Taraporewala (to make the translation of his mind-set work), has not always given each word its acknowledged grammatical value, or meaning. Moulton's translation is quite free (and is the same as Bartholomae's English translation). Therefore I cannot accurately ascertain and place in red font, the words in their translations that are not in the GAv. text.

a. *yehyā mōi ašāṯ hacā   / vahištəm yesnē paitī*
b. *vaēdā mazdå ahurō   /   yōi åŋharəcā həṇticā*
c. *tą yazāi xᵛāiš nāmənīš / pairicā jasāi vaṇtā.•ː•*   Y51.22.Geldner 1P p. 185.

My translation
a.b. I know in whose [sg.] worship in accordance with the true order of existence, (there exists) for me the most good.
b. (It is) Wisdom [sg.] (the) Lord [sg.], who [pl.] have been [pl.] and (still) are [pl.],
c. Them [pl.] I shall worship with (their) own names, and I shall serve with love. Y51.22.

Insler 1975
a.b. I know in whose worship there exists for me the best in accordance with truth.
b. It is the Wise Lord as well as those who have existed and (still) exist.
c. Them (all) shall I worship with their own names, and I shall serve them with love. Y51.22.

Humbach 1991
a."Whose best (accomplishment) in accordance with truth (will have fallen) to me at worship
b. (that) the Wise Ahura knows. (The Ahuras) who have existed and do exist (now),
c. those I will worship with my own people, (pronouncing their) names, and I will attend them with love." Y51.22

Humbach/Faiss 2010
a."Whose best (recompense) is, in accordance with truth, (due) to me for the sacrifice,
b. the Wise Lord knows.   Those who have existed and, (at the same time) exist
c. (those) I will celebrate with my (faculties, calling their) names, and will serve them with love." Y51.22

Taraporewala 1951
a.b. "(Him) I~ween, whom by~reason~of (his) Righteousness in~every act~of~worship (as) the best Mazdah Ahura doth~regard;
b. both (among those) who have~been and (who) are;
c. these will~I~revere in~their~own names, and will devotedly reach upto (them)." Y51.22

Moulton 1912
"He, I ween, that Mazdah Ahura knoweth, among all that have been and are, as one to whom in accordance with Right the best portion falls for his prayer, these will I reverence by their names and go before them with honor." Y51.22.

Moulton's translation is the same as Bartholomae's English translation in Tarap. 1951.

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[1] Detailed in *Part Two: The Puzzle Of The Singular & The Plural.* To avoid being too repetitive, I did not include this verse Y51.22 as an example in that chapter. But the many other examples there amply corroborate my conclusions regarding Zarathushtra's intent in using the sg. and the pl. in this verse.

[2] The YAv. Yasna (Yy15.2) appears to quote verbatim the Gatha verse Y51.22, ~ except for the linguistic differences between Gathic Avestan (in Y51.22) and Archaic Younger Avestan (in Yy15.2).

Here is the Gatha verse Y51.22, and its Archaic Younger Avestan repetition Yy15.2. The words in purple font show the GAv. and YAv. differences. But we see that the YAv. section is archaic because it has the same long final vowels in the suffix *-cā* and in the instr. sg. *vaṇtā* as in GAv. (indicated in green font).

The Gatha verse:
yehyā mōi ašāt hacā   vahištəm yesnē paitī
vaēdā mazdå ahurō   yōi åŋharəcā həṇticā
tą yazāi xᵛāiš nāmənīš   pairicā jasāi vaṇtā ⁖ Y51.22, transliterated from Geldner 1P p. 185.

The Archaic Younger Avestan Yasna

yeńhē mē aşāt̬ hacā   vahištəm yesnē paitī
vaēdā mazdå ahurō   yōi åŋharəc**ā** həntic**ā**
tą yazāi xᵛāiš nāmənīš   pairicā jasāi vaņt**ā** •:• Yy15.2, Geldner 1P p. 66, except that I have made the
line breaks the same as they appear in Y51.22, for ease of comparison.

Other Gatha verses that the ancients thought were important are also quoted on other YAv. texts ~ sometimes
in the GAv. original, and sometimes in a YAv. version of the language. Some other examples are given in
Part Four: Collation Of Texts In Parthian & Sasanian Times.

[3] Detailed in *Part One: The Nature Of The Divine;* and *The Identity Of The Divine;* and *Worship & Prayer;*
 In *Part Two: The Puzzle of Worship;* and in *Part Four: Zarathushtra: Originator Or Reformer*?

[4] References to 'Skjaervo 2006' are to his on-line *Old Avestan Glossary.*
Insler 1975 ~ his translation is at p. 109; his very brief comments are at p. 321.
Humbach 1991 ~ his translation is in Vol. 1, p. 191; his comments are in Vol. 2, pp. 235 ~ 237.
Humbach/Faiss 2010 ~ their translation is at p. 158; their comments are at pp. 192 ~ 193.
Taraporewala 1951 ~ his translation is at p. 821; his comments are at pp. 822 ~ 823;
Moulton 1912 ~ his translation and footnoted comment are at pp. 387 ~ 388.
Moulton's translation is the same as Bartholomae's English translation shown in Tarap. 1951 at p. 823.

[5] Detailed in *Part Three: The Yenghe Haatam, An Analysis, & Ancient Commentaries.*

[6] See *Part Six: Yasna 51.21.*

[7] Detailed in *Part One: Worship & Prayer;* and in *Part Two: The Puzzle of Worship.*

[8] Detailed in *Part Two: The Puzzle Of The Most Good, Vahishta.*

[9] There are 2 verses in the Gathas, in which Zarathushtra uses *ahura-* in the pl. with *mazdā-* in the sg. These
verses are discussed in some detail in *Part Two: The Lords & The Equations of Y31.4.* The conclusions I reach
in that chapter are entirely consistent with my conclusions in this chapter.

[10] Discussed in *Part Five: The Literal & The Interpretive in Translating the Gathas.*

[11] Here are some examples.

The Pahlavi translation.
Here is Mills' English translation of the Pahlavi translation of Y51.22. He shows words that he has added
(that are not in the Pahlavi text) in *italics.* Words in round parentheses are Mills' explanations or comments.
Words in square brackets indicate the commentary of the Pahlavi translators. The letters (b) and (c), have
been inserted by Mills to indicate lines b. and c. of Y51.22.

> "He whose [grace] *is derived* from Sanctity *possesses* the most excellent *of things,* [that is, from the Yazad
> the best thing *is* mine] upon worshipping (or, 'it is worship *offered* up (?)). (b) *Well* does Auharmazd
> understand [the recompense and the reward]. **Those (or 'He knows *them*) who have ever been and
> who also *still* exist (c) [the Ameshospends]** I worship by their own proper names, and I also approach
> them for friendship."
> Mills 1894, *A Study of the Five Zarathushtrian Gathas,* (AMS Press reprint), pp. 370 - 371 (in the lower half
> of each of those pages).

Neriosangh Dhaval (approx. 15th century CE)
Neriosangh Dhaval's translation of Y51.22 inserts a note of ambivalence, in that 'those who have existed and
still exist' could refer to either (or both) humans, and also to the amesha spenta. In the following translation
by Mills of Neriosangh's Sanskrit translation, Mills has inserted words and a question mark in round
parentheses which indicate Mills' explanations and uncertainties. The words in square brackets seem to be
Neriosangh's interpretive aids.

"(a) [Grant Thou] the more excellent [world (i.e. heaven)], the worship which is *celebrated* above, Thou who *dost offer* it to me from *my* union with righteousness (?) (or grant that which is [yat] to me the more excellent world etc.). (b) *For* Thou knowest, O Lord! **both those who have been and those also who still exist [of all Thou art cognizant] (c) The [other Amicaspintas]** *also* **I propitiate** by their own names. To friendship with them I am approaching (lit. coming on, or up)." Y51.22, Mills, ibid., at page 371 (lower half of the page).

The date of Neriosangh's Sanskrit and Pazand texts is given by E. W. West, as the 15th century CE in the title page of his *The Book of the Mainyo-i-khard*.

Humbach 1991:
In Humbach's 1991 translation, he thinks the pl. *yōi åŋharəcā həṇticā* are "(The Ahuras) who have existed and do exist (now)". He does not identify these 'Ahuras' in his commentary on Y51.22, but commenting on the phrase *mazdåscā* [sg.] *ahuråŋhō* [pl.] in Y30.9 and Y31.4, Humbach (1991) expresses the opinion that these ahuras refer to the amesha spentas (Vol. 1 p. 13). He arrives at this opinion based on the fact that good thinking and *ārmaiti-* are specifically referred to as the children of Ahura Mazda. With respect, I do not see how the fact that good thinking and embodied truth are called the children of Wisdom makes them ahuras. And in fact, none of the amesha spenta are actually called 'ahura' in the Gathas. Humbach 1991 thinks Y51.22 is deliberately ambiguous (so do I). He gives alternative translations in which he expresses the opinion that the objects of worship (i.e. 'those who have existed and do exist (now)') are "(The Ahuras)" in the first alternative, unspecified "(divine entities)" in the second alternative, and he does not say to whom the pl. refers in the third alternative.   Alternative A appears in his main translation of the Gathas in Vol. 1, p. 191. Alternatives B and C are offered in his commentary on Y51.22 (Vol. 2, pp. 234 - 235).
Parenthetically, Zarathushtra uses 'ahura' in the Gathas (for Wisdom) in a context of someone who has acquired lordship over the qualities that make a being divine (amesha spenta). See *Part Two: The Lords & The Equations of Y31.4* for my view on the identity of the *ahuråŋhō* [pl.] in Y30.9 and Y31.4.

Humbach/Faiss 2010.
Humbach/Faiss do not express a specific opinion on the identity of *yōi åŋharəcā həṇticā*. They translate the phrase as "Those who have existed and, (at the same time) exist", but in their notes on this verse (Y51.22), they compare it with a line from the Yasna Haptanghaiti 37.3 which they translate as follows: "YH. 37,3 *tǝm aṯ āhūiryā nāmǝ̄nī … yazamaidē tǝm ahmākāiš azdǝ̄bīšcā uštānāišcā yazamaidē* 'Him we celebrate with our bones and vital forces (by calling His) Ahurian names'." Humbach/Faiss (2010) p. 193. This is somewhat consistent with the *Hormezd Yasht*, the composer of which has the Wise Lord identifying His names as the amesha spenta (as shown in a quotation from the *Hormezd Yasht* in the main part of this chapter).

Gershevitch 1967 (and Lommel).
Gershevitch (quoting Lommel) also is of the opinion that the unspecified "those who have been and are" in Y51.22 refer to the amesha spenta. He quotes from Lommel's translation of Y51.22 as follows.   It is not clear to me whether the explanations in the quotation, shown here in black font in round parentheses, are Lommel's or Gershevitch's. "I know in whose (objective gen.) worship (consists) what in accordance with Truth is best for me: (it is) Ahura Mazdah, and those who have been and are (viz. the 'Entities', the Amesha Spentas). It is them I shall worship by their own names and approach with praise." Gershevitch 1967 *The Avestan Hymn to Mithra*, p. 165.

Taraporewala 1951, Moulton 1912, and Bartholomae.
All three think the pl. *yōi åŋharəcā həṇticā* refers to human beings. Moulton footnotes that this verse is the only instance of a *yaz-* ('worship') word being used for human beings in the Gathas, which he thinks "seemes a little suspicious". He translates *yazāi* in line c. as 'will I reverence' ~ indicating perhaps his discomfort with a *yaz-* word being used for humans (in the Gathas).
Taraporewala, supports his interpretation by pointing to the Yenghe Haatam, and also comments that the Farvardin Yasht exemplifies a tradition of reverencing men and women with their own names.   In the

Farvardin Yasht, however (as Mills' ft. points out) it is the fravashis (the divine within) of the many named men and women who are worshipped.

[12] Mills translation, SBE 31, p. 345; from Geldner 2P, p. 11. *Visperad,* Ch. 6, has no numbered sections.

[13] When I say that qualities have no existence ~ even as ideals ~ except as they exist in the thoughts, words and actions of living beings, I do not mean that in Zarathushtra's thought, the ideal ~ the true order of existence, (Wisdom personified) ~ is subjective. As I have already explained in *Part One: Worship & Prayer* it is only our attempts at understanding what is true, correct, good, in the existences of matter and mind (*aša-*) that are subjective, that vary from person to person, from generation to generation, and from culture to culture. But as our knowledge increases, as we grow in experience and understanding, our perceptions become more accurate until finally, objective truth, and our understanding of it, is the same ~ a state of being that is the complete comprehension of truth which is Zarathushtra's notion of paradise (the House of Good Thinking), a state of enlightenment, a state of being that is Wisdom personified (*mazdā-*).

[14] Detailed in *Part Two: Completeness, Non-Deathness, Haurvatat, Ameretat;* and in *Part Three: Chinvat, The Bridge Of Discerning.*

[15] In Y45.7 we have the phrase *yōi zī jvā åŋharəcā bvainticā* 'who are indeed alive, who have been [*åŋharə*] and shall be [*bvainticā*]' Y45.7 (my literal translation). We know that in Zarathushtra's mind, the words *jvā åŋharəcā bvainticā* describe (unperfected) living beings because they seek after the 'salvation' that comes from Wisdom (which means they have not yet attained salvation, which is described in Y51.20 as the qualities that make a being divine see *Part Six: Yasna 51.20*).
Here is the whole verse Y45.7 (in Insler's translation) so that you can judge for yourself.
"Because those who are alive [*yōi zī jvā* nom. pl. masc.], and those who have been [*åŋharəcā*] and those who shall be [*bvainticā*], shall seek after the salvation that comes from Him, the One who offers solicitude..." Y45.7, Insler 1975. Words in red font are not in the GAv. text, (which is quoted at the beginning of this ft.). Insler 1975 gives a more literal translation of the entire verse in his commentary, but the differences do not affect *åŋharəcā* and *bvainticā* on which he offers no comment.

In Y33.10, the first part of the verse is difficult to translate, and translations vary widely. Taraporewala 1951 and Insler 1975 both think this verse speaks of human beings who have good ways of life.
"... those who have been [*åŋharā*], and those who are [*həṇtī*] and those who shall be [*bvaiṇtī*] ~ give them a share in Thy approval, Wise One [*mazdā-*]. (And) grow Thyself, in breath and body through the rule of good thinking and of truth." Y33.10, Insler 1975.
A remarkable verse. How does Wisdom "grow ... in breath and body" through the rule of good thinking and of truth ~ a divine rule that is implemented by mortals (who also have 'breath and body') unless Wisdom and mortals are part of the same being? (See *Part One: The Identity Of The Divine;* and in *Part Two: Did the Wisdom Choose Too?* and *A Question of Immanence*).

[16] Detailed in *Part One: The Identity Of The Divine;* and see also *Part Two: The Puzzle Of Creation.*

[17] Detailed in *Part Two: Asha & The Checkmate Solution; The Puzzle Of Creation;* and *A Question Of Immanence.*

[18] Detailed in *Part Two: The Houses Of Paradise & Hell.*

[19] Detailed in the *Part One: The Beneficial-Sacred Way Of Being; Truth, Asha; Good Thinking Vohu Manah; Embodied Truth, Aramaiti; Good Rule, Vohu Xshathra & Power;* and *Completeness & Non-Deathness, Haurvatat, Ameretat,* each of which discusses a quality that makes a being divine (amesha spenta).

[20] Detailed in many of the chapters in *Part Two:* including *The Puzzle Singular & The Plural; A Question Of Reward & The Path; Asha & The Checkmate Solution; A Question of Immanence; The Puzzle Of Creation;* and many others.

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21 Detailed in *Part One The Nature Of The Divine;* and *The Identity Of The Divine;* as well as the chapters which discuss each quality of the Divine ~ *The Beneficial~Sacred Way Of Being;* *Truth, Asha;* *Good Thinking, Vohu Manah;* *Embodied Truth, Aramaiti;* *Good Rule, Vohu Xshathra, & Power;* *Completeness & Non~Deathness, Haurvatat, Ameretat.*

22 The following words are all adjectives, and their inflected forms are dat./abl. pl. of their respective stems (Jackson 1892, § 262 pp. 77 ~ 78; § 236 p. 70). In this context the abl. applies. But in English translation, the abl. ('because of') is stated only at the beginning of this string of adjectives. It is not repeated with each adj. and I take *yaṯ* (which appears once with these adjs.) as a conjunction 'because' (Beekes 1988 p. 146) which also is not repeated in English translation.

> because of the good (ones) [*vaŋhubyō*] worthy of worship [*yazataēibyō yaṯ*], non~dying [*aməṣaēibyō*], beneficial~sacred [*spəṇtaēibyō*], good ruling [*hux šaϑraēibyō*], good~giving [*huδābyō*], ...

23 I regret that my knowledge of Avestan is not sufficient to decode with certainty, many words in this section. Mills 1887 also footnotes uncertainties, and (with respect) his translation does not give the meanings and correct grammatical values of certain YAv. words (based on the more recent linguistic knowledge of Skjaervo 2003, Beekes 1988, Reichelt 1911, and Jackson 1892). Here is Mills' translation.

> "With this word be Thou approached [Mills' ft. 1 " 'Mediated (?), or 'known'..."], with the proper word be Thou present here, Thou who art Ahura Mazda, the holy [*ašava*] together with the good Yazads who are the Bountiful Immortals who rule aright, and dispose (of all) aright, together with fifty, and a hundred, and a thousand, and ten thousand, and millions, and yet more." *Visperad*, 8.1. Mills' translation, SBE 31, p. 347.

Although Mills translates these numbers in the sg. their inflections are instr. pl. for their respective noun stems Jackson 1982 § 236, p. 70; and § 279, p. 82. In English translation, the instr. pl. 'with' is stated only once, at the beginning of this string of numbers.   But literally

> 'with (their) fifties [*paṇcasaṯbīšca*], and~with~hundreds [*sataišca*], and~with~thousands [*hazaŋrāišca*], and~with~ten~thousands [*baēvarəbīšca*], and~with~innumerables, [*ahạx štāišca*], and~with~forward~ going (?) [*frāyebišcaṯca*]...'

24 The meaning of the word *maδayaŋha*) may interest you. (I am not certain about its grammatical value). According to Reicheld 1911, the verb *mad-* means 'to get drunk', and *maδa-* means the 'ecstasy caused by the Haoma~drink; strong drink' ~ a kind of (chemical) intoxication which is condemned by Zarathushtra (Y48.10).   If my translation of *maδayaŋha* is accurate, then the author of this section felt a (spiritual) intoxication, ecstasy ~ not with the Haoma drink, but with the Word of Wisdom. How cool is that?

25 According to Skjaervo 2003, the word *haϑra* means 'in one and the same place, right then and there'. Here I think *haϑra* is used in the sense of 'ever present', in that the Divine (the Lord Wisdom) is equated with ~ is in one and the same place as ~ the countless numbers of 'good (ones) worthy of worship, non~ dying, beneficial~sacred, good ruling, good~giving' ~ all of which are His qualities as well. (But I could be wrong).

26 See in *Part One: Completeness & Non~Deathness;* and *The Identity Of The Divine.* And in *Part Two: The Lords and the Equations of Y31.4.*

27 Similarly, in Y46.11, Zarathushtra says: "...With words stemming from good thinking, I shall call upon those whom Thou, Wise Lord, hast assembled in Thy abode." Y46.14, Insler 1975. We know that Zarathushtra uses 'house' words as a metaphor for a state of being that houses certain qualities (see *Part Two: The Houses of Paradise and Hell*). So those whom the Lord Wisdom has assembled in His "abode" (His being) could be His divine qualities (amesha spenta), and those beings who have attained and personify these attributes of divinity completely ~ once again, a plurality that is a unity.

Similarly, he uses *haurvatāt-* as a 'completeness' that is achieved at both an individual and a collective level, detailed in *Part One: Completeness & Non-Deathness, Haurvatat, Ameretat.*

[28] Insler 1975, p. 109, ft. 27.

[29] Detailed in *Part One: Worship & Prayer;* and in *Part Two: The Puzzle of Worship;* and *A Question Of Reward & The Path.*

[30] Detailed in *Part One: The Beneficial-Sacred Way Of Being, Spenta Mainyu.*

[31] The meanings of the names *ahura-* and *mazdā-* are discussed in *Part One: The Nature of the Divine.*

[32] Thieme, *Reflections on the Vocabulary of Zarathushtra's Gathas,* in *Proceedings of the First Gatha Colloquium, 1993* (WZO, 1998), p. 201. Thieme's statement that the religion of Zarathushtra knows no images or idols is corroborated (after a fashion) by Herodotus who mentions that the ancient Persians "have no images of the gods, no temples, nor altars, and consider the use of them a sign of folly." Herodotus, *The Persian Wars,* as translated by George Rawlinson (Random House 1942), page 73.

[33] The GAv. words which Darmesteter translates as "Holy Word" is *maϑrahe spəṇtahe* (Geldner 2P p. 60) which means 'of beneficial precepts'.

[34] The GAv. word which Darmesteter translates as 'most glorious' is shown in Geldner 2P, p. 60, as *xʷarənaŋuhastəməm*. It is not without interest that in the later Avestan texts, the *xʷarənah-* is the concept of the divine glory within living beings (see *Part One: Light, Glory, Fire;* and *Part Three: Xvarenah*), and indeed, the beneficial Word of Wisdom is the path of the true order of existence ~ which is the existence of the Divine.

[35] SBE 23, pp. 23 – 24.

[36] Detailed in *Part One: Truth, Asha; The Nature Of The Divine; The Beneficial-Sacred Way Of Being, Spenta Mainyu;* and *Love,* in particular.

[37] Detailed and quoted in a ft. in *Part Two: Asha & The Checkmate Solution.*

[38] There is another conjectured stem *vaēd-* which means 'to find', which does not apply in this context.

[39] Skjaervo 2006, Lesson 3, p. 27 shows *yehyā* as **masc.** gen. sg. So also do M&dV 2001, p. 73 and Beekes 1988 p. 140. Jackson, 1892 § 401 shows *yehyā* as gen. sg. **masc./neut.** I think the masc. is applicable in Y51.22 because in the Gathas, masc. pronouns are used generically, and (therefore) are normally used for the Lord Wisdom.

[40] Hintze 1994 *Zamyad Yasht,* Glossary p. 47.

[41] In Y49.5 Zarathushtra says, "But that man, Wise One, is both milk and butter (for Thee), namely, the one who has allied his conception with good thinking. Any such person of [*ārmaiti-* 'embodied truth'] is of the (same) good lineage with truth and all those (other forces) existing under Thy rule, Lord." Y49.5, Insler 1975. The GAv. words for 'milk' and 'butter' are the ritual offerings of milk and butter, which in this verse are metaphors which stand for worship offerings that are qualities of the divine ~ good thinking and embodied truth, which are "of the ... good lineage with truth" and its other component qualities. This verse is discussed in *Part Two: The Puzzle of Worship.*

[42] Skjaervo 2006 *Old Avestan,* Lesson 2, p. 14.   Skjaervo shows that *mōi* is also the form for gen. sg. but that does not work in the context of line a. of our verse (Y51.22).

[43] In GAv. the verb stem *ah-* in its various forms frequently is implied, and is used interchangeably (depending on the context) for 'to be, to exist'. Examples of this have been detailed in a footnote in *Part Three: Asha Vahishta (Ashem Vohu) An Analysis.*

[44] The following examples are from the Insler 1975 translation, showing that *vahištəm* is used for both nom. and acc. sg.

As nom. sg. ntr. ("The best [*vahištəm*] shall be for him, the knowing man..." Y31.6; "...that thinking which is best [*vahištəm*]..."Y28.9.

As acc. sg. ntr. ("...He has (also) upheld the very best [*vahištəm*] thinking..." Y31.7; "...(I wish) for this person the best [*vahištəm*] of all things..." Y43.2; "...I shall speak of the best thing [*vahištəm*]..." Y45.4; "...that word which is to be heard as the best [*vahištəm*]..."; Y45.5; "A person shall bring to realization the best..." Y47.2; "...while continuing to entreat for the best [*vahištəm*]..." Y49.12; "...it shall encompass the best [*vahištəm*]..." Y51.1.

I therefore follow Insler and take *vahištəm* as nom. sg. Skjaervo 2006 does not show a declension for *vahištəm*; and he thinks the nom. sg. of *vahišta-* is *vahištō*. However, *aša-* is an *a-* stem word (as is *vahišta-*), and *ašəm* is its nom./acc. sg. form.

[45] The relative pronoun *yōi* is shown as nom. pl. masc. by Skjaervo, *Old Avestan*, Lesson 3, p. 27; Jackson 1892 § 399; Beekes 1988 p. 140; and M&dV 2001 p. 73.

[46] This verse is the only instance in which *tą* appears in Gathic Avestan, but *tą* is found in YAv. texts, which may have been why Skjaervo 2006 (in his GAv. Glossary) notes that it is YAv. He shows *tą* as acc. pl. masc. So also do M&deV 2001, p. 72; Gershevitch 1967 p. 165; and Jackson 1892 § 409, p. 117. In GAv. texts, *tə̄ṇg* is the more frequently used acc. pl. masc. form of the demonstrative pronoun stem *ta-*. But that does not necessarily mean that *tą* is a scribal error and is not a GAv. form.

[47] There is some debate amongst linguists regarding whether *nāmə̄nīš* is a scribal error.
Skjaervo 2006 says *nāmə̄nīš* is instr. pl. in YAv. of the ntr. stem *nāman-* 'name', citing Y51.22 as the only GAv. text in which the word appears.
Insler emends to **nāmə̄bīš* (p. 108, ft.16) without comment. His translation of *xᵛāiš nāmə̄nīš* is instr. pl. 'with their own names'.
Humbach/Faiss 2010 comment that the Pahlavi translation of *xᵛāiš nāmə̄nīš* is 'by their own names' (an instr. pl. translation). But they themselves do not give *nāmə̄nīš* an instr. pl. value. They speak of "the Young Avestan borrowings of the form *nāmə̄nīš*," in specified YAv. texts in which they think the word is nom./acc. pl. which probably accounts for their translation "(those) I will celebrate with my (faculties, calling their) names, ...".

[48] Discussed in *Part Two: The Puzzle Of Worship.*

[49] Detailed in *Part One: Truth, Asha;* and *Love.*

[50] Insler selects *kāϑə̄* in Y47.4 based on mss. Mf1 and 2, K4 and others, p. 88, ft. 4.