Yasna 51.20

This is one of 3 foundational Gatha verses ~ Y51.20, 21, and 22, all of which I hope to explore and translate in this *Part Six.*

Y51.20 has some lovely dimensions that are not apparent from a first reading. Translations by the linguists in our group vary. Although most of the words in this verse have been decoded, there are wide translation differences in how the words should be put together (syntax) ~ reflecting the individual mind~set of each translator.

Here, I will simply say that if we give each word its accepted grammatical value (and meaning), and translate it line by line, the verse unfolds ~ simply and beautifully ~ and gives us key elements of Zarathushtra's thought ~ his (unique) perception of 'salvation', and so much more.

This chapter is also offered in support of my translation of this verse in other chapters.[1]   The translations and comments of the linguists in our group are referenced here to avoid repeated citations.[2]

a. *taṯ. və̄. nə̄.*[3] *hazaošå̊ŋhō.   vīspå̊ŋhō. daidyāi. savō.*
b. *ašəm. vohū. manaŋhā.   ux δā. yāiš. ārmaitiš.*
c. *yazəmnå̊ŋhō. nəmaŋhā.   mazdå̊. rafəδrəm. cagədō. •:•* Y51.20. Geldner 1P p. 184.

My translation
a. 'All (you) of the same temperament, that salvation of yours, let (it) be given to us ~
b. the true order of existence through good thinking, words through which embodied truth (exists),
c. the worshipping of Wisdom, with reverence, (who) gifts support.' Y51.20.

Discussion.

In line a. Zarathushtra addresses a plurality 'All (you) of the same temperament, that salvation of yours [*və̄* pl.], let (it) be given to us...' . Who/what is this plurality?   Well, we see the beginnings of an answer in the description 'of the same temperament'.   In the Gathas, each quality of the Divine (amesha spenta) is some aspect of the true (wholly good, correct) order of existence ~ its comprehension, its embodiment, its rule, its complete attainment ~ the beneficial way of being.[4] And this is confirmed in the YAv. texts, in which the qualities of the Divine (amesha spenta) are described as being *ašavan-* 'truth~possessing', and of the same thought, the same word, the same action ~ a 'sameness' because they are components of the true order of existence (*aša-*). Here are 2 examples ~ one translated by Hintze, and the other by Darmesteter, so that you can compare them and see that this 'sameness' is actually expressed in the Av. language of these texts, and is not just an interpretation.

In the YAv. *Zamyad Yasht*, the amesha spenta are described as:

"[§ 15] "... the Incremental Immortals [*aməšanąm spəṇtanąm*] ... the truthful ones [*ašavanō*]. [16] The seven who think alike, the seven who speak alike, the seven who act alike, who have the same thought, the same word, the same deed,... " Yt. 19.15 ~ 16, Hintze 1994 translation, p. 16.

Similar words are used in the YAv. *Farvardin Yasht.*

"[82]... the Amesha-Spentas, ... [83] Who are all seven of one thought, who are all seven of one speech, who are all seven of one deed; whose thought is the same, whose speech is the same, whose deed is the same ..." Yt. 13.83 ~ 84: Darmesteter translation, SBE 23, p. 199.

By YAv. times, the amesha spenta were thought of as entities ~ living beings (at least by some, but possibly not by all, ancient Zoroastrians). But in the Gathas, the amesha spenta are most often qualities, concepts, and much fewer times only some of them are referred to specifically as (allegorical) entities, while the other amesha spenta may perhaps impliedly be referred to as (allegorical) entities.[5]

Now, in the Gathas, Zarathushtra refers to the Divine sometimes in the plural, sometimes in the singular.[6] And in Y28.8, he addresses the Divine in the following words.

"You [sg.] Most Good One, the Lord who (is) of the same temperament with the most good true order of existence [*aša- vahišta-*]...' Y28.8, my translation. The Insler 1975 translation is footnoted for comparative purposes.[7]

In the above quoted Gatha verse (Y28.8), the Divine is referred to in the sg. but is described as being 'of the same temperament' with the true order of existence (*aša-*), which in turn consists of the plurality of its component parts ~ its comprehension, its embodiment, its rule, its complete attainment, a way of being that is no longer bound by mortality ~ a (wholly) beneficial way of being.

So we might be tempted to conclude that in our verse Y51.20, the plurality [*vā* 'of yours'] referred to is the plurality of the Divine and its 7 qualities, which plurality is in fact is a unity comprising the true order of existence ~ the existence of the Divine.

But qualities in and of themselves, have no life. They cannot give.   It is only living being(s) that are capable of giving, assisting.

So we return to the question: In our verse (Y51.20) who/what is this plurality which Zarathushtra describes as being of the same temperament?

The answer lies in Zarathushtra's understanding of the identity of the Divine. In his thought, (as I understand it) existence is one unit of being (temporarily fragmented for the perfecting process), and the Divine is simply all the perfected fragments of that unit of being.[8]   If this is so, then the plurality addressed in our verse Y51.20, would include each fragment of existence that has attained the true order of existence completely, and thus has become the perfected part of existence.   And that (in my opinion) is the plurality Zarathushtra addresses in Y51.20 when he says 'All (you) of the same temperament, that salvation of yours [pl.], let (it) be given to us ~ the plurality of perfected existence,[9] (which is in fact part of a unity).

This conclusion is corroborated by the way in which Zarathushtra describes salvation in our verse (Y51.20). So let us now look at how he defines 'salvation'.   He defines it in lines b. and c. as follows.

a. '... that salvation of yours, let (it) be given to us ~
b. (the) true order of existence through good thinking, words through which embodied truth [*ārmaitiš*] (exists),
c. the worshipping of Wisdom, with reverence, (who) gifts support.' Y51.20.

In line b. I have added an implied verb (exists) the necessity for which is based on Avestan linguistics and is explained in the linguistic section (below).

Now, as you can see from the 3 different colored phrases, Zarathushtra defines 'salvation' in three ways, each of which is an aspect of the same thing.   How so?   Well let's take a look.

1. '(the) true order of existence through good thinking, ...'   In the Gathas, truth (the true order of existence) includes factual truths, and the truths of mind/heart/spirit ~ all that is accurate, correct,

right, good, beneficial, loving etc. ~ the opposite of all that is false, wrong, cruel, harming, etc.[10] And Zarathushtra tells us to search for truth, with good thinking ~ on-going.[11]

So this first phrase defines salvation as the (incremental, and then complete) comprehension of the true (wholly good) order of existence. A state of enlightenment.

2. 'words through which embodied truth [*ārmaitiš*] (exists)'.   I think he uses 'words [*uxδā*]' here to mean the teachings of Wisdom, the paths of truth, which enable the embodiment of the true order of existence in thought, word and action (which is the meaning of *ārmaiti*-).[12]   We see this same use of 'words' for Wisdom's teachings in another Gatha verse in which Zarathushtra says, "...when I was first instructed by your words [*uxδāiš* instr. pl.], painful seemed to me my faith in men to bring to realization that which ye told me is the best [*vahištəm* 'most good']..." Y43.11, Insler 1975.

So this second phrase defines salvation as the (incremental, and then complete) embodiment of the true (wholly good) order of existence in thought, word and action ~ enabled by Wisdom's teachings. A state of enlightenment.

3. '(the) worshipping of Wisdom, with reverence'. In the Gathas, the true order of existence its comprehension, its embodiment, its rule, a beneficial way of being, (which is the existence of the Divine), are objects of worship. They are also the way to worship in all the many and varied circumstances of our lives, and the reward for so worshipping ~ the attainment of these divine qualities. Sometimes Zarathushtra uses certain ritual offerings (fire, milk, butter, bread), as metaphors for truth, good thinking and Wisdom's teachings. At other times, he expresses his notion of worshipping the Divine with Its own qualities, without ritual metaphors.[13]

So this third phrase describes salvation as a state of enlightenment ~ the (incremental, and then complete) existence that is the object of worship, the way to worship, and its reward ~ each comprising the qualities that make a being Divine (amesha spenta).

In short, the definition of 'salvation' in our verse Y51.20, is a state of being that houses the bliss of enlightenment (the paradise of the House of Good Thinking, the House of Song),[14]

> ~ a state of being that comprehends truth ('the true order of existence through good thinking'),

> ~ embodies truth, through Wisdom's teachings ('words through which embodied truth [*ārmaitiš*] (exists)'),

> ~ worships Wisdom, reverently, with each truth~embodying thought, word and action in the reality of our lives which results in their attainment (reward), ('(the) worshipping of Wisdom, with reverence').

In understanding this verse, we need to keep in mind that in the Gathas, unperfected man (and perhaps all the living),[15] already have (incompletely) certain qualities of the divine ~ truth, its comprehension, its beneficial embodiment, its good rule, the beneficial way of being ~ and are capable of attaining them all completely,[16] ~ which is Zarathushtra's notion of 'salvation' ~ a wholly good state of being (*aša- vahišta-, ahu- vahišta-* ~ 2 of his names for 'paradise'),[17] when the perfecting process is complete.

In short, we see from these three phrases, that salvation in Zarathushtra's thought is a state of being that attains (incrementally, then completely) the qualities that make a being divine ~ truth, its comprehension, its embodiment, its rule, a beneficial way of being, a completed, perfected, existence that is no longer bound by mortality.[18]

Which brings us back to our discussion of line a. in which I mentioned that Zarathushtra's definition of 'salvation' corroborates my conclusion regarding the givers of salvation who are 'of the same temperament'. They are the plurality of the Divine which includes all those fragments of existence that have attained completely, the qualities that make a being divine (amesha spenta), which is Zarathushtra's notion of 'salvation'.[19]

Finally, line c. ends with a thought which (at first glance) seems to be quite separate from the rest of the verse, but which indeed is an integral, and beautiful, part of its interwoven design.

The last phrase refers to Wisdom ~ the Divine ~ '(who) gifts support.'

First, let us note that Wisdom's support is not limited to any particular group. It does not say that Wisdom gifts support to Zarathushtra's followers, nor even to the Arya tribe, nor even to human beings.   Line c. does not limit in any way, the fragments of existence that receive Wisdom's support.

Next, we see that Wisdom's support is a gift ~ it does not have to be earned.   There is no quid pro quo required for Wisdom's support. Gifting support is a bountiful generosity that is part of the true order of existence (*aṣa-*) ~ the nature of the Divine.[20] And how does Wisdom support?

" ... I lament to Thee. Take notice of it, Lord, offering the support which a friend should grant to a friend ..." Y46.2, Insler 1975.

"What help by truth hast Thou for Zarathushtra who calls? What help by good thinking hast Thou for me ?... " Y49.12, Insler 1975.

"Yes, throughout my lifetime I have been condemned as the greatest defiler, I who try to satisfy the poorly protected (creatures) with truth [*aṣa-*], Wise One ... come to me ... give support to me. Through good thinking, find a means of destruction of this." Y49.1, Insler 1975.

These (and other) verses tell us that Wisdom does not support us by placing us in a harm-free bubble. He does not support us by abolishing difficult experiences, or by shielding us from experiencing them. Our experiences ~ especially the difficult ones ~ are the way we grow. Wisdom supports with a generous lovingkindness ~ as a friend.   He supports with the true order of existence, with its comprehension, good thinking; which (in our verse Y51.20) once again ties into the nature of the givers of salvation, how they give salvation, and the definition of salvation itself.   Their support (divine qualities), their salvation (divine qualities), is gifted ~ freely given. It is the mutual, loving help that every fragment of existence (including the perfected end) must both give and receive, in order for the perfected end to (eventually) include every fragment of existence ~ a completed whole.[21]

In line c., I think Zarathushtra intends *mazdå* to be taken with double entendre ~ the Wisdom of the perfected Divine, and also the unperfected wisdom in each fragment of existence. (There are no capital letters in Avestan script).

c. 'the worshipping of Wisdom/wisdom, with reverence, (who) gifts support.' Y51.20.

Which echoes the Yenghe Haatam manthra ~ that we worship the divine in each other, indeed in all that exists.[22]

Each time you see goodness ~ a good thought, a good word, a good action ~ you see the face of the Divine, you see the face of wisdom/Wisdom.

It is the goodness of Wisdom/wisdom ~ perfected and unperfected ~ that generates the freely given, mutual, loving, help, which supports each fragment of existence in its soul-sculpting experiences, and helps us make it.

A lovely, multi-dimensioned verse. One that distills its complexities into an exquisite simplicity.

* * * * *

Let us now consider the linguistics of this verse.   The translations in our group vary, primarily for 2 reasons ~ each of which is based on pre-conceived mind-sets.   In order to make their ideas of the translation work:

1. Each linguist in our group has added English words which are not in the GAv. text (which I will try to remember to place in red font, so you can see them at a glance). Such implied words are not always placed in parentheses; and sometimes, (with respect), they are added in instances that do not accord with established Avestan practices for implied words.

2. And the ways in which they have opted to divide the lines, affect the sense of the words.

Now it is true that in some Gatha verses, one line (or part of it) sometimes belongs with the next line (or part of it), to form a unit of sense.   But (in my opinion), that is not the situation in this verse.

Avestan script does not have as many punctuation options as we have in English. In the manuscripts, the end of a sentence is sometimes (but not always) shown by a small bunch of three grapes (•ֹ•, or in some manuscripts, by a flower).[23]

In the Avestan script of our verse (Y51.20) Geldner shows no punctuation mark indicating the end of a sentence, until the end of the verse itself (where he shows a small bunch of 3 grapes •ֹ•).

A word of caution.   It is possible that there are mss. which do not follow Geldner's punctuation of this verse. And we have no way of knowing whether the punctuation of Y51.20 in existing mss. reflects Zarathushtra's original intent, or simply the perceptions of those who copied and re-copied the Gathas.   We do not even know for sure whether Avestan had a written script (and punctuation) in Zarathushra's day (although I am inclined to think it did).[24]   We only know for certain that the verses were sung ('gatha' means 'song').   The cadences of the music may well have supplied the same function that punctuation serves in a written script.   But the music to which the Gathas were sung are not known today, and probably did not survive even to Sasanian times, when the remnants of scattered Avestan texts (or at least those which Tansar thought were acceptable) were collected, collated and codified.[25]

For all the above reasons, the fact that Geldner (and whichever manuscripts he relied on) show Y51.20 as one sentence ~ with the small bunch of grapes at the end of the verse ~ is not conclusive evidence that the entire verse originally was one sentence. But that fact is indeed one piece of evidence we should consider, along with all the other evidence, in understanding the meanings of this verse.

Let us now consider the linguistics of each word, line by line.

Line a.   *taṯ və̄ nə̄ hazaošā̊ŋhō   vīspå̊ŋhō daidyāi savō*
          'All (you) of the same temperament, that salvation of yours, let (it) be given to us ~ '

The Avestan word order in line a. (syntax) is not the same as the way its words have to be put together to make a fluent English translation. (But do not get discouraged).

hazaošā̊ŋhō vīspå̊ŋhō   'all (you) of the same temperament'.

hazaošåŋhō and *vīspåŋhō* both are adjectives. I follow Insler (and Jackson) in taking these two words as voc. pl.[26] They belong together, describing a necessarily implied (you).

vīspåŋhō is a declension of the adj. stem *vīspa-* which means 'all'. In this context, this adj. is used as a noun (voc. pl.) giving us 'all (you)...', and is described by *hazaošåŋhō.*

hazaošåŋhō is a declension of the adj. stem *hazaoša-* (Skjaervo 2006); which has been translated in different flavors of the same underlying meaning.

These two words have been translated by the linguists in our group as follows.

Skjaervo 2006 translates the stems *vīspa-* as 'all' and *hazaoša-* as "having the same taste as".

Insler as translates *hazaošåŋhō vīspåŋhō* as voc. pl. "all ye ... of the same temperament ...",

Humbach 1991 and Humbach/Faiss 2010 as "... all ... in harmony ..."

Taraporewala 1951 as "Of~one~will ... all ..."

Moulton 1912 as "... all ye that are one in will, ..."

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

I think in this context, Insler's opinion regarding both the declension (voc. pl.) and meaning of *hazaošåŋhō* is right on. Its meaning 'of the same temperament' is corroborated by the YAv. texts (quoted above). Also, because *hazaošåŋhō* is an adj. meaning 'of the same temperament' or '**having the same temperament**', the words in **green** font are part of the adjective's definition in English (so **of** is not intended as a genitive declension here; and **having** is not the addition of an implied word).

Thus, 'all (you pl.) [*vīspåŋhō*] of the same temperament [*hazaošåŋhō*] ..."

taṯ   'that'

taṯ is a demonstrative pronoun, and is the form for more than one declension.[27]   In this context, I take it as nom. sg. because it belongs with *savō* which also is nom. sg. (*taṯ … savō*   'that salvation'), and these two words are the subject of the verb *daidyāi* 'let (it) be given'. And here we see a well established aspect of Avestan syntax in which two words that belong together encapsulate other words to express one unit of thought.[28] (I am indebted to Insler for his insight and knowledge in this regard).

Thus, *taṯ vǝ̄ nǝ̄ hazaošåŋhō   vīspåŋhō daidyāi savō*

savō   'salvation'

Skjaervo 2006 shows *savō* as the form (declension) for nom./acc. sg. of the noun stem *savah-*.[29]

In the context of line a. I think it is nom. sg. ~ the subject of the verb *daidyāi* 'that salvation, let (it) be given'.

None of our linguists have offered explanations of the meanings they give to *savō* but have translated it as follows:

Skjaervo 2006 as "(vitalizing) strength";

Insler 1975 as "salvation";

Humbach 1991 as "benefit";

Humbach/Faiss 2010 as "benefit/salvation";

Taraporewala 1951 as "blessings" (he comments that it is acc. sg., although his translation is pl.).

Moulton 1912 as "blessings".

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

sava-/savah- words appear in other Gatha verses, and have variously been translated as 'salvation', 'redemption', 'benefit/salvation', 'benefaction', 'blessing', 'reward', 'upward-progress', 'happiness', 'bliss', 'beatitude' and 'perfection'.[30]   But these differences reflect different perspectives of the same

underlying idea, because in Zarathushtra's thought, salvation is defined as the comprehension and personification of the true (good, correct) order of existence, which is a beneficial (*spənta-*) order and brings happiness.[31] And in the Gathas, 'power', 'strength', 'might', are associated with the qualities that make a being divine (comprising the true order of existence).[32] So the 'salvation' which is the true order of existence is indeed a benefit, a benefaction, a blessing, a state of bliss, a reward, and as Skjaervo 2006 translates it, '(vitalizing) strength'.

və̄   'of yours'

və̄ is a second person (2p) personal pronoun. As such, it has no grammatical gender. *və̄* is one of the forms (enclitic) for both 2p gen. pl. ('your', 'of yours'), and 2p dat. pl. ('to/for you').[33] In this context I take it as 2p gen. pl. 'your' or 'of yours', referring to '... that salvation [*taṯ … savō*] of yours [*və̄*] ...'.

nə̄   'to us'

nə̄ is a first person (1p) personal pronoun. As such, it too has no grammatical gender. It is one of the forms (enclitic) for 1p gen. pl. ('our', 'of ours'), and also 1p dat. pl. ('to/for us').[34] In this context, I take it as 1p dat. pl. 'to us'.

Thus, '... that salvation [*taṯ … savō*] of yours [*və̄*], let (it) be given [*daidyāi*] to us [*nə̄*]...'

daidyāi 'let (it) be given'

daidyāi is a verb form. Skjaervo 2006 says that it is the infinitive form of the verb stem *dā-* which would make *daidyāi* mean 'to give, to make, to establish' etc.[35]

Our linguists have translated *daidyāi* as follows (the words in purple font are a part of the verb form in English)

Insler 1975 as "let that salvation of yours be granted ..." commenting that that *daidyāi* is "jussive"[36] infinitive, giving a parallel example from another Gatha verse.

Humbach 1991 translated *daidyāi* as "In order that all of You ... grant us that benefit ..." without comment; I am unsure whether he intended In order that to be part of the translation of the verb form, and if so, why);

Humbach/Faiss 2010 as "In order for all of You ... to grant us that benefit..."; (an infinitive translation);

Taraporewala 1951 as "... in granting ..." commenting that *daidyāi* is dative infinitive of *dā-* 'to give'. But (with respect) his translation does not seem to be dative infinitive, (nor infinitive, nor jussive infinitive);

Moulton 1912 as "shall ye give" I (respectfully) question whether this is any type of infinitive.

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

Little do I know about the Avestan complexities of a "jussive" infinitive (other than the dictionary definition as it pertains to Latin). But in this context, I think Insler's translation of this verb form is the best fit, so I have adopted his opinion, '... that salvation [*taṯ … savō*] of yours [*və̄*], let (it) be given [*daidyāi*] to us [*nə̄*] ... '

Thus, line a.,   *taṯ. və̄. nə̄. hazaošå̄ŋhō.   vīspå̄ŋhō. daidyāi. savō.*

'All (you) of the same temperament, that salvation of yours, let (it) be given to us ~ '.

'All [*vīspå̄ŋhō*] (you) of the same temperament [*hazaošå̄ŋhō*], that salvation [*taṯ … savō*] of yours [*və̄*], let (it) be given [*daidyāi*] to us [*nə̄*] ~ '.

* * *

Line b.   *ašəm. vohū. manaŋhā.   ux δā. yāiš. ārmaitiš.*
'the true order of existence through good thinking, words through which embodied truth [*ārmaitiš*]
(exists),'

ašəm   'the true order of existence'
ašəm   In Gathic Avestan (but not YAv.), *ašəm* is the form for both nom. sg. and acc. sg. of the stem
aša- (Skjaervo 2006). In this context, I think it probably is nom. sg.

vohū manaŋhā 'through good thinking'
Both *vohū* and *manaŋhā* are the instr. sg. forms of the adjective stem *vohu-* 'good', and the noun
stem *manah-* respectively.   In GAv., an adj. and the noun it describes must be in the same
case/number/gender.[37] So we know that *vohū* (instr. sg.) belongs with *manaŋhā* (instr. sg.) and not
with *ašəm* (nom./acc. sg.). The instr. sg. is translated as 'with/through/by ___'. In this instance I
think 'through' is the best fit, the sense being that discover truth by using our minds/hearts/spirits
(the resulting enlightenment being salvation).
Thus, *ašəm vohū manaŋhā* 'the true order of existence through good thinking'.

ux δā 'words'
ux δā is the form for both nom. pl. and acc. pl. of the stem *ux δa-*.[38]   In this context, I think it
probably is nom. pl. ~ referring to the teachings of Wisdom (as understood by Zarathushtra) which
are given (and enable salvation).

yāiš 'through which'
yāiš is instr. pl. of the relative pronoun stem *ya-* meaning 'through/with/by which',[39] and refers to
the preceding pl. *ux δā*. In this context, I translate *ux δā yāiš* as 'words [*ux δā*] through which
[*yāiš*]'.

ārmaitiš   is the nom. sg. form of the fem. noun stem *ārmaiti-*;   *ārmaitiš* is not the form for any
other case/number.[40] And Geldner shows no manuscript variations for *ārmaitiš*.[41]   So the word
can only be nom. sg. The importance of this will become apparent when we see how *ārmaitiš* has
been translated in our group.

Because of the relative pronoun *yāiš* 'through which', and because *ārmaitiš* is nom. sg., the context
of *ux δā yāiš ārmaitiš* 'words through which embodied truth', requires a verb following *ārmaitiš*.
In Gathic Avestan, the most frequently implied verb is *ah-* 'to be',[42] (sometimes used in the sense
of 'to exist').[43] All of our translators have indeed included an implied verb as follows.

Humbach in 1991 "... the statements [*ux δā*] with which [*yāiš*] right-mindedness [*ārmaitiš* nom. sg.]
(is associated)".[44]

Humbach/Faiss (2010) "... (reciting) the statements [*ux δā*] with which [*yāiš*] right-mindedness
[*ārmaitiš* nom. sg.] (goes)".[45]

Taraporewala (1951) "...the Teachings [*ux δā*] ... through which [*yāiš*] Armaiti [nom. sg.] (grows);...".[46]

Moulton's 1912 translation is a bit free.   He translates line b. as one unit, adding *mazdå* from line
c., as follows, "with whom [*yāiš*] Right [*ašəm*], Good Thought [*vohū manaŋhā*], Piety [*ārmaitiš* nom.
sg.], and Mazdah [*mazdå*] (are one).   But as you can see, this gives *vohū manaŋhā* a nom. value,
instead of its correct instr. sg. value (the nom. sg. would be *vaŋhuš manō*, Skjaervo 2006).

Insler 1975 "... (We shall offer) words [*ux δā* acc. pl.] allied with piety [*ārmaitiš*]...".[47] The translation of *ārmaitiš* as 'allied with piety' is instr. sg.   It does not reflect the grammatical value of *ārmaitiš* ~ which is nom. sg. And his translation ignores the relative pronoun (instr. pl.) *yāiš.* Insler starts the 2d half of line b. as a new sentence, severing it from the first half.   His line division indicates that he did not think *ārmaitiš* is a part of the definition of 'salvation'. With respect, I do not agree.

I also (with respect) disagree with his opinion that *ārmaiti-* means 'piety'.   There is no dispute that *ārmaiti-* is an amesha spenta throughout Avestan and Pahlavi texts.   In the Gathas the amesha spenta are qualities of the Divine.   And as Thieme (Insler's teacher) has pointed out, 'piety' is not a quality that is relevant to the Divine.[48]   Humbach/Faiss translate *ārmaiti-* as 'right~mindedness'; Moulton and Bartholomae as 'Right'.   Although what is 'right' is part of the true order of existence, and therefore a part of the meaning of *ārmaiti-*, these meanings alone do not fit the ways in which *ārmaiti-* is used in the Gathas.   The only meaning which fits every instance of the ways in which *ārmaiti-* is used in the Gathas is 'the true order of existence embodied in thought, word and action (or 'embodied truth' for short).   The meaning of *ārmaiti-* has been explored in detail, with evidence, in another chapter.[49]

Returning to *ux δā yāiš ārmaitiš*, in my view, the implied verb (in accordance with normal Avestan usage) is (exists).
Thus '... words [*ux δā*] through which [*yāiš*] embodied truth [*ārmaitiš* nom. sg.] (exists)' in the sense of 'comes into being'.   Here, in line b., the teachings of Wisdom enable the embodiment of the true order of existence in thought, word and action (which is the meaning of *ārmaiti-*).

Thus, line b.   *aṣ̌əm. vohū. manaŋhā.   ux δā. yāiš. ārmaitiš.*
'the true order of existence through good thinking,   words through which embodied truth (exists),'

<center>* * *</center>

Line c.   *yazəmnåŋhō. nəmaŋhā.   mazdå. rafəδrəm. cagədō. •.•*
Literally (the) worshipping of Wisdom, with reverence, (who) gifts support.' Y51.20.

yazəmnåŋhō ... mazdå   '(the) worshipping of Wisdom'.
Let us first consider *mazdå* 'of Wisdom'.
mazdå is the form for both nom. sg. and gen. sg. of the stem *mazdā-* (Skjaervo 2006).[50]   In the context of line c., I think it can only be gen. sg 'of Wisdom'.
yazəmnåŋhō   Skjaervo 2006 identifies *yazəmnåŋhō* as nom. pl. masc. of the present participle of the verb *yaz-*.   The present participle can be used as a verb (worshipping), or as a noun ('(the act of) worshipping' ~ other examples are footnoted).[51]   If Skjaervo is correct that the form *yazəmnåŋhō* is pl., it would have to be treated as a noun, which would give us literally '(the) worshipings', ~ including many acts of worship.   But in English '(the) worshipping' can include just one act of worship, or multiple (pl.) acts of worship ~ it is one of those English nouns which can be used for both the sg. and the pl.

The linguists in our group have translated *yazəmnåŋhō* as follows,

Insler 1975 treats *yazəmnåŋhō* as a verb (without comment on the pl. form), adding the word 'while' to make his translation work, "while worshipping".   Perhaps because he thinks *ārmaiti-* means 'piety', he connects it with 'worshipping' in line c. ~ severing both from the definition of 'salvation'.

Humbach 1991 also treated *yazəmnåŋhō* as a verb adding an implied verb "(we are)" to make (his idea of) the present participle 'worshipping' work; he opted for "(we are) worshipping",

<center>9</center>

Humbach/Faiss (2010) translate the word as "we celebrate" ~ which is not a present participle ~ without comment (although I agree that in Avestan, the notion of 'worship' is a reverent, joyful, celebration.

Taraporewala (1951) comments that *yazəmnåŋhō* is nom. pl. of the present participle, but translates it as "worshippers" (which is not a present participle).

Moulton 1912, and Bartholomae both translate the word as "worshipped" (which does not give the word a present participle value).

Sometimes, to make a translation fluent, it is not possible to give a GAv. word its grammatical value in English. But in my view *yazəmnåŋhō* can indeed be given its grammatical value in English.

In the Gathas (and YAv. texts), the notion of the worship that is *yaz-* is often used in the sense of a reverent, joyful, celebration. But here I take *yazəmnåŋhō* as a pl. noun '(the) worshipping' ~ reflecting Zarathushtra's unique notion of worship ~ that we worship the Divine with its own divine qualities (the amesha spenta) ~ which ties into his notion of 'salvation' (discussed in the *Discussion* section above).

I therefore translate *yazəmnåŋhō … mazdå*   as '(the) worshipping of Wisdom ...'

nəmaŋhā   'with reverence';
nəmaŋhā is the instr. sg. form of the stem   *nəmah-* (Skjaervo 2006) which Insler translates as 'reverence'.
Here we have *nəmaŋhā* 'with reverence' framed, or encapsulated, by the 2 words *yazəmnåŋhō* '(the) worshipping' and *mazdå* 'of Wisdom'.   This 'framing' technique occurs frequently in the Gathas, even across the poetic brake in the line (ceasura), and is used to show that the framing and framed words form one unit of thought (as detailed in a preceding footnote). So here, 'with reverence' describes that each beneficial thought, word and action that embodies truth (*ārmaitiš*) celebrates the Divine as an act of worship ~ '(the) worshiping of Wisdom with reverence'.

rafəδrəm   'support';
Skjaervo 2006 shows *rafəδrəm* as the form for both nom. sg. and acc. sg. of the stem *rafəδra-* 'support' (Skjaervo 2006).   There is no verb in this verse, of which *rafəδrəm* could be the subject (nom.).   But if we take *cagədō* as a verb, and *rafəδrəm* as its object (acc. sg.), we get a good fit ~ both linguistically and in meaning.   Except for Taraporewala, the meaning of this word is generally agreed to be 'support', 'aid'.
Taraporewala 1951 translates *rafəδrəm* as "for the Bliss". He does not give any linguistic basis for either its grammatical value (dat. sg. in his translation) or its meaning as "Bliss".

cagədō   '(who) gifts'
cagədō is a difficult word. There seems to be widespread (though not universal) agreement that the word includes the notion of gifting or a gift.   But linguists are not in agreement regarding whether *cagədō* is a noun, or a verb, and what its stem might be (so as to figure out its inflected form ~ which of course would affect its meaning).

Beekes 1988 shows the stem *cagədā-* as an adj. meaning 'granting a gift' (p. 114). On related *cag-* words, he states (p. 120) that *cagman-* is the stem of a noun, ntr. gender, and means 'gift' ~ found in the *Yasna Haptanghaiti* (which is in Gathic Avestan but not a part of the Gathas); he states further that *cagvah-* is an adj. stem which means 'giving help, support' (p. 116).

Skjaervo 2006 shows *cag-* (with a question mark) meaning "to give (a gift)"; and he shows *cagədō* as nom. sg. of *cagədaˣ -* (also shown with a question mark) which he says means "*dispenser of gifts".

Jackson 1892 shows a verb *cag-* 'grant' with *cagədō* as the form for "3 du. plpf." (§ 622, p. 175). But the dual number does not seem applicable in this context.

Humbach 1991 here translates *cagədō* as a verb "extends". In his commentary he explains *mazdå rafəδrəm cagədō* as "...to [gen.] the Wise One who extends support'." Y51.20 (the gen. case being inserted in square brackets by him), so this (in his view) is an instance in which the Av. gen. is translated as an English dat. (which happens in GAv.) He compares this phrase with *rafəδrəm cagvå* in Y46.2 which he translates as 'extending support'; but he adds that (in our verse) *cagədō* possibly could be the gen. sg. of a noun *cagə-dā*. He does not give an English translation of this noun *cagə-dā* . But the only noun I can think of, for the verb 'extends' would be 'extension' (?). I am doubtless missing something here in his explanation.

Humbach/Faiss 2010 translate *mazdå rafəδrəm cagədō* as "...requesting the support of the Wise One." Y51.20; they offer no comment on this verse. Therefore we do not know why Humbach changed his mind in translating *cagədō* as the worshippers 'requesting' (2010), instead of as the Wise One 'extending' (1991).

Moulton 1912 and Bartholomae seem to translate *cagədō* as a verb "giving". Thus *rafəδrəm cagədō* as "giving your aid".

Taraporewala 1951 comments that *cagədō* comes from *cag-* 'to desire, to wish for' (citing Kanga and Justi), translating it as "(are) yearning". He does not explain how he (or they) derived this meaning for the word, or why his view of its meaning differs from that of his mentor Bartholomae.

Insler 1975 translates *mazdå rafəδrəm cagədō* as "...of the Wise One who offers [*cagədō*] support [*rafəδrəm*] (to us)." Y51.20. He does not comment on *cagədō*.

As you can see, whether the word is a noun or a verb, and whatever its stem might be, *cagədō* in Y51.20 is one of the Gathic Avestan words that has yet to be decoded in a generally accepted manner. However, there is no dispute that one of the meanings of *dā-* is 'to give', and if *cag-* means 'gift', then we can see an underlying sense ~ if a verb, granting, giving, offering, extending, all as in 'gifting'; if a noun 'dispenser of gifts', or 'giver of gifts'.

Translating *cagədō* as a verb would give us,
... *mazdå rafəδrəm cagədō* '... of the Wise One (who) gifts [*cagədō*], support [*rafəδrəm*].'

Translating *cagədō* as a noun (nom. sg.) would require,
mazdå rafəδrəm cagədō 'of the Wise One ~ the Giver of gifts [*cagədō*], support [*rafəδrəm*].' This does not fit because *cagədō* and *rafəδrəm* are not gen ('of___').

These two alternatives may be just different ways of expressing the same thought. But I think it is better to go with what fits best linguistically. I could be wrong, but in this context, translating *cagədō* as a verb fits best linguistically because it is the only way in which *rafəδrəm* fits ~ as acc. sg., the direct object of a verb (here *cagədō*).

Thus, line c. *yazəmnåŋhō nəmaŋhā / mazdå rafəδrəm cagədō*
'(the) worshipping of Wisdom with reverence, (who) gifts support.'

* * * * *

Here is the whole verse in Gathic Avestan, my translation of it, and the translation of each linguist in our group, given for comparative purposes. Seeing their translations of the whole verse will also enable you to evaluate their translation choices in context. Excepting the Moulton/Bartholomae translation (which is too free), I have placed all English words that are not in the GAv. text, in red font, so that you can see these added words at a glance.

a. *taṯ. və̄. nə̄. hazaošǻŋhō.   vīspǻŋhō. daidyāi. savō.*
b. *ašəm. vohū. manaŋhā.   ux δā. yāiš. ārmaitiš.*
c. *yazəmnǻŋhō. nəmaŋhā.   mazdǻ. rafəδrəm. cagədō.* ⸫ Y51.20.

My translation
a. 'All (you) of the same temperament, that salvation of yours, let (it) be given to us ~
b. the true order of existence through good thinking, words through which embodied truth [*ārmaitiš*] (exists),
c. (the) worshipping of Wisdom, with reverence, (who) gifts support.' Y51.20.
In Av. there are no articles ('the', 'a', 'an'). But in line c. I have placed (the) in red font so you can see that the plural 'worshipping' is used as a noun, as explained above.

Insler 1975.
a. "All ye (immortals) of the same temperament, let that salvation of yours be granted to us:
b. truth allied with good thinking! (We shall offer) words allied with piety,
c. while worshipping with reverence of the Wise One who offers support (to us)." Y51.20.

Humbach 1991
a. "In order that all of You, who are in harmony, grant us that benefit,
b. (we are worshipping) truth with good thought, (as well as) the statements with which right~mindedness (is associated),
c. worshipping (them) in reverence to the Wise One who extends support." Y51.20.

Humbach/Faiss 2010
a. "In order for all of you to grant us in harmony that benefit/salvation
b. (we celebrate) truth with good thought, (reciting) the statements with which right~mindedness (goes).
c. we celebrate (them) in reverence, requesting the support of the Wise One." Y51.20.

Taraporewala 1951
a. "Of~one~will in this towards~us, indeed, (be ye) All, in granting blessings ~
b. (in granting) Truth and the Teachings of Vohū Mano, through~which Armaiti (grows);
c. (we, Your) worshippers with~adoration (are) yearning for~the~Bliss of Mazda," Y51.20.

Moulton 1912
(this translation is too free for me to place in red font, words that are not in the GAv. text).
a. "Your blessings shall ye give us all, all ye that are one in will
b. with whom Right, Good Thought, Piety, and Mazdah (are one),
c. according to promise, giving your aid when worshipped with reverence." Y51.20.

Moulton's translation is identical to Bartholomae's English translation as shown in Taraporewala 1951.

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[1] In *Part One: A Question of Salvation;* and *The Nature of the Divine.*
In *Part Two: Did Wisdom Choose Too?* and *The Puzzle of the Amesha Spenta.*
In *Part Three: Rae, Rayah;* and *The Puzzle of the Sincere Ones & Others.*

[2] References to 'Skjaervo 2006' are to his on-line *Old Avestan Glossary.*
Insler 1975 ~ his translation is at p. 109; his comments at p. 321.
Humbach 1991 ~ his translation is in Vol. 1, p. 191; his comments in Vol. 2, p. 234.
Humbach/Faiss 2010 ~ their translation is at p. 158; they offer no comments.
Taraporewala 1951 ~ his translation is at p. 817; his comments at p. 818; and he includes Bartholomae's English translation at p. 818.
Moulton 1912. His translation is at p. 387. His translation is identical to Bartholomae's English translation in Tarap. 1951.

[3] Geldner shows *və̄.nə̄* as a compound word. *və̄* and *nə̄* are personal pronouns. Insler 1975, Humbach 1991, Humbach/Faiss 2010, and Taraporewala 1951 all show *və̄ nə̄* as two separate words, indicating their opinion that the compound format was a scribal error. Beekes 1988 shows each of the various types of compound words that are found in GAv. (Ch. 5, pp. 104 - 109). He does not show any compound word consisting of two personal pronouns. I therefore have opted to follow our linguists and I take *və̄ nə̄* as two words, not one compound word.

[4] Detailed in *Part One: The Nature of the Divine.*

[5] That the amesha spenta are not entities in the Gathas, is demonstrated with evidence in the chapters at the start of *Part One* that discuss each amesha spenta.

[6] Detailed and discussed in *Part Two: The Puzzle of the Singular & The Plural.*

[7] Here is line a. and part of line b. of Y28.8.

  a. *vahištəm ϑwā vahištā   yə̄m ašā vahištā hazaošəm*
  b. *ahurēm ...*
"Thee, Best One, [*ϑwā vahištā*] the Lord who art of the same temperament [*hazaošəm*] with the best truth [*ašā vahištā*] ..." Y28.8, Insler 1975. The first word *vahištəm* belongs with a later part of this verse.

[8] Detailed and discussed in *Part One: The Identity of the Divine.*

[9] For the details on which this conclusion is based, see
In *Part One: The Identity of the Divine;* and *Completeness and Non-Deathness, Haurvatat, Ameretat,*
And in *Part Two: A Question of Reward and the Path;   The Puzzle of the Most-Good, Vahishta;   The Houses of Paradise and Hell;* and *The Puzzle of the Singular and the Plural.*

[10] The qualities which (in the Gathas) are inherent in the true order of existence, as well as their opposites, are detailed in *Part One: Truth, Asha.*

[11] Detailed in *Part One: The Search for Truth;* and *Good Thinking, Vohu Manah.*

[12] Detailed in *Part One: Embodied Truth, Aramaiti.*

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

[14] Discussed in *Part Two: The Houses of Paradise & Hell.*

[15] See *Part Two: A Question of Immanence.*

[16] Detailed in *Part One: Completeness & Non-Deathness, Haurvatat, Ameretat.*

[17] Detailed in *Part Two: The Houses of Paradise & Hell*; and in *Part One: Completeness & Non-Deathness, Haurvatat, Ameretat.*

[18] See in *Part Two: The Puzzle of the Most Good, Vahishta*; and *The Houses of Paradise & Hell*; And in *Part Three: Chinvat, The Bridge of Discerning.*

[19] The plurality of the perfected part or existence ~ the Divine ~ as the givers of salvation, is corroborated by a mini-puzzle which is discussed at the end of a chapter in *Part Three* entitled *Chinvat, The Bridge Of Discerning.* It also is another way of expressing the idea of mutual, loving help, a necessary part of the process of spiritual evolution. Unless everyone makes it, no one makes it.

[20] Detailed in *Part One: The Nature of the Divine.*

[21] Detailed specifically in *Part Two: Asha & The Checkmate Solution*; and in *Part One: The Nature of the Divine.* And also in other chapters throughout this book.

[22] Detailed in *Part One: The Manthra of the Human & the Divine*; and in *Part Three: Yenghe Haatam, An Analysis.*

[23] In the manuscript L17, the end of a sentence or paragraph is usually indicated by a flower (which I love!). And the end of a (sometimes larger) section by a plurality of flowers. Geldner (in his introduction) notes that the manuscripts are not consistent in attributing a given symbol for a given punctuation mark. He says that he has attempted to follow the general trend of the mss. which indicate the end of a sentence or paragraph with a small bunch of 3 dots (which looks like a small bunch of 3 grapes), which Geldner shows thus •ᐧ• but in various sizes (some very small, some larger). The manuscripts themselves show that the ends of larger segments often are indicated by two or more of these symbols, or by larger clusters with more than three 'grapes'. It is worth knowing that the Yasnas contain no numbering of chapters or verses/sections (although pages are numbered). The numbering system we have today was created by scholars in order to provide a uniform system for identifying chapters and verses, as a way to identify each segment of the texts, to facilitate locating and identifying them (for study and discussion), across diverse mss ~ a system without which any study and discussion of the verses/sections would have been impossible. So we are deeply indebted to these (western!) scholars for creating this system of identifying chapters and verses/sections (across multiple mss.) by numbering them ~ an act of scholarship that was laborious, meticulous, and very difficult indeed, and was done for the pure love of knowledge for its own sake. (But Westegaard's numbering system is a bit different from Geldner's, which sometimes causes confusion).

[24] See *General Introduction & Orientation: Avestan Script: Its Pronunciation & Genesis.*

[25] Zarathushtra's date has been placed at anywhere between (roughly) 6,000 BCE to about 500 BCE as detailed in *Part Five: Zarathushtra's Date and Place.* The Achaemenian Empire was destroyed in around 331 BCE, at which time a great deal of knowledge was lost. A few centuries after Alexander, the Parthian king, Valkash (Vologeses), started the process of collecting remnants of the texts which were scattered throughout greater Iran, a task that was completed a couple of centuries later by the Sasanian priest Tansar. The Sasanians came to power almost 500 years after the destruction of the Achaemenian Empire, by which time the grammar and vocabulary of the Avestan language itself was no longer understood ~ let alone knowledge of the music to which Zarathushtra's songs were sung. See in *Part Four: Loss of Knowledge Before & After Alexander*; and in *Part Five: Overview of Languages & Texts.*

[26] Jackson 1892 shows the *-å̊ŋhō* inflection as one of the voc. pl. masc. inflections for *a-* stem words (although the example he uses is neither *vīspa-* nor *hazaoša-*), § 236, p. 70.
Skjaervo 2006 thinks *hazaošå̊ŋhō* is nom. pl. masc. of the stem adj. *hazaoša-*.
But Insler 1975 comments that *hazaošå̊ŋhō vīspå̊ŋhō* "is best taken as a voc. here."
In this context, I think the voc. pl. is the best fit.

And if the gender is masc., in Gathic Avestan grammar the masc. gender often is used generically, when a plural word (pronoun, noun, adj.) includes more than one gender (see *Part Five: Avestan Genders: Actual & Grammatical*).

The Divine ～ (the perfected fragments of existence) has no gender. If 'all (you) of the same temperament [*hazaošåŋhō*]' includes the Divine and Its qualities (amesha spenta), the generic masc. gender of the adj. *hazaošåŋhō* is in accord with Avestan grammar because three of the amesha spenta are grammatically neuter nouns (*aša-*, *vohu- manah-* and *vohu- x šaϑra-*), three are grammatically fem. nouns (*ārmaiti-*, *haurvatāt-* and *amərətāt-*), one is a grammatically masc. noun (*spənta- mainyu-*), and the two words that are Zarathushtra's names for the Divine ～ *mazdā-* and *ahura-* ～ are masc. nouns according to Skjaervo 2006 (according to Jackson, *mazdah-* fem. and *ahura-* is masc.). All of which fits the generic use of the masc. in Avestan.

[27] According to Jackson 1892 § 409, p. 117, *taṯ* is the form for 3 cases in the sg. ～ nom./acc./voc. sg.; Skjaervo (2006) shows *taṯ* as nom./acc. sg.

[28] This technique of 'framing' or 'encapsulation' to give one unit of thought, in the Gathas' syntax, is discussed in the following chapters:
In *Part Three: The Ahuna Vairya (Yatha Ahu Vairyo) An Analysis* (discussed in great detail, with many examples); and,
In *Part Six: Yasna 28.5* (discussed in some detail); *Yasna 30.7* (which has a double framing ～ one within another); *Yasna 32.7* and *Yasna 51.9* (in which the framing extends over the ceasura); and discussed briefly in *Yasna 28.1*; *Yasna 32.9*; and *Yasna 44.16*; and other chapters.

[29] In our verse (Y51.20), both Insler 1975 and Skjaervo 2006 show *savō* as a form (declension) of the stem *savah-*, which Insler 1975 thinks means 'salvation'; and which Skjaervo 2006 thinks means "(vitalizing) strength)". But in the interests of completeness (to avoid confusion regarding other verses), I offer the following information.
Skjaervo 2006 shows 2 stems, *savah-* and *sava-* which he thinks mean the same thing ～ "(vitalizing) strength"; showing *savō* in our verse as nom./acc. sg. of *savah-*.
All the forms which Skjaervo 2006 shows as forms of the stem *sava-* Insler 1975 translates as 'salvation. But Insler thinks that certain word forms (which Skjaervo 2006 has identified as declensions of *savah-*) mean "mighty" (in Y28.9, Y43.3, and Y51.2).

[30] *sava-* (in its various declensions) appears in other verses of the Gathas, where translators have not always translated the word consistently. These differences however reflect different perspectives of the same idea. I will summarize the differences here.

Insler (1975) translates *sava-* consistently as 'salvation', or 'save' in all the verses in which it appears.

Humbach (1991) translates the word consistently as 'benefit(s), and 'benefaction'.

Humbach/Faiss (2010) translate the word as
～ 'benefits' Y30.11, Y45.7, Y48.1, 51.15;
～ 'benefit/salvation' Y34.3, Y51.20;
～ 'rewards' Y43.12;
～ 'benefactions' Y44.12;

Taraporewala (1951) translates it variously as
～ 'upward-progress' Y30.11;
～ 'happiness or bliss' Y34.3 (commenting that in Bartholomae's opinion the word is used in the Gathas with reference to the higher worlds, and that the Vedic cognate means 'spiritual power'."
～ 'both-reward-and-punishment' Y43.12;
～ 'blessed gifts' Y44.12;
～ 'redemption' Y45.7 (citing Lommel who Tarap. says translates the word as 'redemption' or 'salvation');

~ 'beatitudes' Y48.1;   and
~ 'blessings' Y51.15 and 51.20.

Moulton EZ (1912) translates the word variously as 'bliss', 'perfection', 'two-fold award', and 'blessings'.

How are these different translations perspectives of the same meaning?   Well, to Zarathushtra, salvation is defined as the personification of the true (good, correct) order of existence, which is a beneficial (*spənta-*) order; it is Zarathushtra's notion of 'reward', and it brings happiness and peace (see *Part One: Truth, Asha*). So personifying the correct order of existence which is 'salvation' is indeed a benefit, a benefaction, a blessing, a state of bliss, a reward.

With respect, I disagree with Taraporewala's comment (under Y43.12) that *sava-* words can be used for "both-reward-and-punishment" (discussed in *Part Six: Yasna 43.12*).   The Gathas make it clear that the law of consequences ~ that we reap what we sow ~ gives 'satisfaction' and 'the good' to those who make 'good' choices and those who make 'wrong' ones, because it reinforces (rewards) the good preferences of those who do good, and it helps to change the wrongful preferences of those who do wrong, thus delivering 'satisfaction', 'the good' ~ a benefit to all (which is Zarathushtra's notion of 'salvation').   See *Part Two: Asha and the Checkmate Solution.*

[31] Detailed in *Part One: Truth, Asha*; and *Joy, Happiness, Prosperity.*

[32] Detailed in *Part One: Good Rule, Vohu Xshathra, & Power.*

[33] Skjaervo 2006 *Old Avestan,* Lesson 2, p. 15.

[34] Skjaervo 2006 *Old Avestan,* Lesson 2, p. 15.

[35] The various meanings of *dā-* are detailed in *Part Two: The Puzzle of Creation.*

[36] The "jussive" form of a verb simply means that the verb form is phrased either as a command, or as a wish. Here, 'let it be given'.

[37] Skjaervo 2006 shows *vohū* as an adj. instr. sg., masc./ntr. And this adj. belongs with *manaŋhā* which is an instr. sg. ntr. noun.   So the case/number/gender of *vohū manaŋhā* are the same.   In Gathic Avestan, an adjective takes the same gender and number as the noun (or pronoun) which it describes. The instrumental 'with/through/by' exists in the form of both the adj. and its noun. Thus if we were to translate the Gathic Avestan *vohū manaŋhā* into literal English we would have 'through-good through-thinking'.   But in English translation, the 'through' is stated only once, applying to both the adj. and its noun it, thus *vohū manaŋhā* 'through good thinking'.

[38] Skjaervo, ibid., shows *ux δā* as the case form for nom./acc. pl. and also instr. sg., of the neuter noun stem *ux δa-*. The instr. sg. case would not fit in this context because the pl. relative pronoun *yāiš* stands for it.

[39] Jackson 1892, § 399, p. 114. The instrumental case may be translated 'with/by/through' any one of which is a correct translation of the instr. case.   Which one of these ('with', 'by', 'through') a translator may select is a function of the context, or his interpretation of Zarathushtra's intent. See *Part Five: The Literal and the Interpretive in Translating the Gathas.*

[40] Skjaervo 2006 shows that *ārmaiti-* is a fem. *i-* stem word; and that in many GAv. verses, the form *ārmaitiš* is nom. sg. He does not show *ārmaitiš* as the form for any other case.   He shows its other case forms as:
ārmaitīm acc. sg.,
ārmaitī instr. sg. ['with/by/through *ārmaiti-*],
ārmatōiš gen. sg. ['of *ārmaiti-*'],
ārmaitē voc. sg. ['o *ārmaiti-*'].
Jackson 1892 § 251, p. 74, also shows the *-iš* inflection as only nom. sg., showing no other case which has the *-iš* inflection (for masc. and fem. *i-* stem words).

[41] Geldner 1P p. 184.

[42] Some examples of verses in which the verb *ah-* 'to be' is implied, are detailed in a footnote in *Part Three: Asha Vahishta (Ashem Vohu) An Analysis.* Indeed, this usage is so well established in Avestan, that linguists have given it a name ~ 'metonymy' (Humbach 1991 Vol. 1, p. 102).

[43] Examples of the frequency with which the verb 'to be' is used for 'to exist' in the Gatha have been footnoted in *Part Three: Asha Vahishta (Ashem Vohu) An Analysis,* indicating that this usage is well established in Avestan.

[44] Humbach 1991 Vol. 1, p. 191.

[45] Humbach/Faiss 2010 p. 158.

[46] Taraporewala 1951 p. 817.

[47] Insler, commenting on this phrase, does not explain his interpretive "(We shall offer)" except to say that *uxδā yāiš ārmaitiš* requires a verb which he thinks is "we shall offer" ~ "*frābarāmahī* or the like." p. 321. On the syntax of *uxδā yāiš ārmaitiš* he refers the reader to a more detailed discussion under Y32.2, in which he expresses the opinion that an implied 'allied' should be used with other words, (like 'truth (allied) with good thinking'). pp. 198 - 200. But in each of his given examples (under Y32.2 justifying his addition of 'allied') the 2d noun is instr. sg. which he thinks should be translated as '(allied) with'. I have great respect for Insler, but I do not find his reasoning persuasive in the examples given, and even more so in his translation of *uxδā yāiš ārmaitiš* as "(We shall offer) words allied with [*ārmaitiš*]" in which *ārmaitiš* is not instr. sg. (as in his other examples under Y32.2). I do not think the 2d half of line b. can (with linguistic accuracy) be severed from the 1st half, and (respectfully) disagree with his notion that the definition of 'salvation' is limited to the first half of line b. "truth allied with good thinking".

[48] Detailed in *Part One: Aramaiti, Embodied Truth.*

[49] Detailed in *Part One: Aramaiti, Embodied Truth.*

[50] According to Skjaervo 2006, *mazdå* is the form used for two different cases ~ nom. sg. and gen. sg. In the context of this line, it probably is used as gen. sg. 'of Wisdom.' Thus the phrase in which it appears would be '(the) worshipping with reverence of Wisdom...'.

[51] In English, the present participle of a verb is formed by adding 'ing' to the verb. Thus the present participle of the verb 'to worship' would be 'worshipping'. As in English, present participles can be used as nouns (*the dancing was lively; the singing was beautiful*). In Avestan, all nouns have case/number/gender, which explains Skjaervo's classification of *yazəmnåŋhō* (the present participle of *yaz-*) as nom. pl. masc. (when used as a noun) which gives us '(the) worshipping of Wisdom [*yazəmnåŋhō … mazdå*].