

Yasna 43:1.

This Gatha verse may interest you for several reasons. Among Zoroastrians, there is a popular translation of the first part of this verse: *Happiness to him who gives happiness to others*.

With respect (and affection, and a reluctance to sadden), I do not think this is an accurate translation. (If you are interested, I show its inaccuracies, in the *Linguistics* section below). Nor has any professional linguist (that I am aware of) translated it in that way. True, as an expression of the law of consequences, the *idea* expressed in this popular translation may be accurate. But one of Zarathushtra's most foundational teachings ~ expressed in 1,001 ways in the Gathas and other Avestan texts ~ is that we should do what is true, right, good, for its own sake ~ without thought of any return.¹ So shouldn't we bring happiness to others for its own sake (when it is a true, right, good thing to do), without thought of getting happiness in return?

The maxim *happiness to him who gives happiness to others* pales in comparison to the lovely and foundational things this Gatha verse tells us. And it does so in a way that demonstrates Zarathushtra's delight and skill in teaching through puzzles certain key aspects of his beautiful paradigm of existence ~ one of which was so important that it was remembered even in Pahlavi texts that were written after the Arab invasion of Iran, but which we have long forgotten ~ that the ultimate good end is a certainty for existence as a whole, (*because of the freedom to choose!*). There are no rejects (left to burn in a hell of torment) in Zarathushtra's thought. Zaehner 1961 describes the idea of the certain good end as it appears in Pahlavi texts, as follows (Pahl. *Frashkart* is Av. *frašō.kərāiti-*),

"... The last ~ the *Frashkart* or 'Making Excellent' ~ is the end to which the whole of creation looks forward; it is regarded as being *the inevitable consummation of a rational process* initiated by God, and it is never supposed for one moment that there is any doubt that it will come to pass. The phrase used for this process is *patvandishn i o Frashkart*, which can be translated as the 'continuous evolution towards the Rehabilitation'." Zaehner 1961.²

Returning to our Gatha verse (Y43:1), there is an additional reason for studying it. We have a rare opportunity to understand its first two lines, based on the way these lines were understood by ancient Zarathushtis during YAv. times, because these first two lines are described and quoted (in a context that shows their importance) in a Younger Avestan text (Yy21:3) which was composed when people were still fluent in Avestan as a language ~ its grammar, vocabulary, and especially its syntax, (the way words are put together to form sentences). They did not need to decode Avestan as we have needed to do.

Yet, in making translation choices for the first two lines of our Gatha verse (Y43:1), the choices of the linguists in our group have not been informed by the context in which the YAv. text Yy21:3 quotes these first two lines, or how it characterizes them ~ even though the linguists in our group have had a difficult time with the syntax of these lines ~ mixing in various ways, the words in lines a. and b. (Insler 1975 and Taraporewala 1951), or in lines a. b. and c. (Humbach 1991 and Humbach/Faiss 2010). I am not entirely sure what words have been mixed from what lines by Bartholomae, and Moulton. As you will see, none of these translations fits how the Younger Avestan Yy21:3 characterizes these first two lines of our Gatha verse Y43:1 (I have detailed these mixing of lines in the *Linguistics* section below).

If we do in fact consider this YAv. characterization (as one factor among others), translation choices for the first two lines that are linguistically defensible become available that do not require a mixing of the words in lines a. through b. or c., as you will see. This YAv. text (Yy21) is a commentary on the Yenghe Haatam and is detailed in another chapter.³ Here (in the *Discussion* section below) I will quote only its section 3, which shows how its author characterized the first two lines of our Gatha verse (Y43:1).

In light of the many translation options for this verse (that are linguistically defensible), you might question: Why should we spend time over this verse? Is it worthwhile, or even possible, to figure out Zarathushtra's intent here?

Well, is any search for truth ever worthless?

Should we give up trying to ascertain and figure out the wonders of our universe because it is impossible to know all about it right now?

More to the point, have you found Zarathushtra's spiritual philosophy (a fundament of which is the search for truth) to be existence-healing? If so, isn't it worth the effort to understand as much of it as we can? I leave it to you to decide.

The translations of, and comments on, our Gatha verse Y43:1 by the linguists in our group are referenced here, to avoid repeated citations.⁴ Their translation choices are discussed in the *Linguistics* section (below) and their translations are given in full at the end of this chapter, so that you can see, and compare, their choices in context.

Here is our verse Y43:1 in Avestan, transliterated (by me) from Geldner's Avestan script, but with manuscript differences preferred by linguists in our group (explained in footnotes, and in the *Linguistics* section below). The diagonal slashes indicate the poetic line breaks (caesura), in each line as shown in Humbach 1991.

- a. *uštā. ahmāi. / yahmāi. uštā. kahmāicīt.*
- b. *vasə.x.šayqs. / mazdā. dāyāt. ahurō.*
- c. **utayūiīm.⁵ / təvīšīm. gaṭ.tōi.⁶ vasəmī.*
- d. *ašəm. dəraidyāi.⁷ / taṭ. mōi. dā. ārmaitī.⁸*
- e. *rāyō. ašiš. / vanhəuš. gaēm. manaṅhō.♦♦* Y43:1, Geldner 1P p. 140.

Here is my (more literal) translation. The diagonal slashes here show multiple meanings (double and triple entendre for a given Avestan word). They have nothing to do with a poetic line break (caesura).

- a. Happiness!/bliss!/enlightenment! [*uštā*] for that one ~ whomever ~ for whom (happiness /bliss /enlightenment) (are) desired/*willed*. [*uštā*].
 - b. Ruling at will, the Lord Wisdom shall establish (it).
 - c. I (therefore) *will* enduring strength to come
 - d. to uphold/sustain truth. This to me give, through embodied truth [*ārmaitī*],
 - e. The rewards of light, a life of good thinking.
- (in line a., '*willed*', and in line c., '*will*', mean an exercise of will power, as in willing something into existence).

My more fluent translation of lines a. and b.

- a. Happiness! bliss!/enlightenment! for whomever desires/wills (it).
- b. Ruling at will, the Lord Wisdom shall establish (it).

You may notice, in my more literal translation, the first three words expressed in line a. (triple entendre for the first *uštā*) are later implied in that line (the implied words are placed in round parenthesis). It is a feature of Avestan syntax that words which have been expressed often are implied (previously or subsequently), as I explain in the *Linguistics* section below. Forms of the verb 'to be' also are frequently implied in Avestan, and I have implied '(are)' in line a.

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Discussion.

Because translations of this verse vary greatly, what I give you in this *Discussion* are my opinions, with highlights of the reasons and evidence on which they are based, so that you can decide for yourself if you find them persuasive.

The YAv. text Yy21:3, starts out with three words:

āaṭ mraoṭ mazdā̎ •: 'Thus speaks Wisdom:'

And then it quotes the first two lines of our Gatha verse Y43:1 (but giving some words a YAv. spelling in surviving manuscripts ~ copied and re-copied down through the centuries ~ as well as a scribal misspelling).⁹ In this YAv. text, the quotation from our Gatha verse (Y43:1) is not identified by chapter and verse. This is because Avestan manuscripts do not number any chapters, verses or sections (let alone lines). The numbering system was created by modern scholars to facilitate identification. The quotation from our Gatha verse Y43:1 is shown here in blue font. The entire section 3 (of Yy21) reads as follows.

āaṭ mraoṭ mazdā̎ •: *ušta. ahmāi. yahmāi. ušta. kahmāicīṭ. vasa.x šayqs. mazdā̎. dāyāṭ. ahurō* •: Yy21:3, Geldner 1P p. 81.

The first three words *āaṭ mraoṭ mazdā̎* •: 'Thus speaks Wisdom:' show that ancient Zarathushtis during Younger Avestan times thought that the words of our Gatha verse (Y43:1) were a pronouncement or precept of Wisdom, (transmitted by Zarathushtra).

So what is this pronouncement or precept of Wisdom?

Well, central to this verse is the word *uštā* ~ a word that has multiple meanings and multiple grammatical values. And figuring out what this precept of Wisdom might be, depends on the meanings Zarathushtra intends for the two *uštā* words in the first line of our verse Y43:1. In light of the many possible meanings of *uštā* (discussed in the *Linguistics* section below), how do we figure out Zarathushtra's intent?

Well, the first clue is that this precept which contains *uštā* words, is something that the Divine will establish (line b. 'Ruling at will, the Lord Wisdom shall establish (it).') ~ the verb form Zarathushtra selected in composing this line suggests something that will be completed in the future (which fits the translation choice "Happiness! /bliss! / enlightenment!" for the first *uštā*).

The second clue is that truth ~ upholding/sustaining truth, willing truth into existence ~ is also central to this verse. Throughout the Gathas, truth is both the path, and the ultimate good end for taking that path ~ the reward for truth is truth itself,¹⁰ (which fits the implied 2d use of "Happiness! /bliss! / enlightenment!" and the translation choice "desired/willed" for the second *uštā*).

And there is another famous precept of Wisdom (as understood by Zarathushtra) in which truth is also central, which also uses two *uštā* words in one line ~ the Asha Vahishta (Ashem Vohu) manthra. True, this manthra also has been translated very differently by linguists. But I think this manthra and our Gatha verse express the same ideas from slightly different perspectives. So let us take a brief look and see if the Asha Vahishta (ashem vohu) manthra is of help to us in figuring out Zarathushtra's intent in our verse Y43:1. Here is my translation of the Asha Vahishta manthra (which is detailed in another chapter).¹¹

a. *aṣəm. vohū. vahištəm. asī.*

b. *uštā. asī. uštā. ahmāi.*

c. *hyaṭ. aṣāi. vahištāi. aṣəm. •: Y27:14. Geldner 1P p. 98.*

a. The true order of existence (is) good; the most-good (existence) it is.

b. Desire it! /under will it is, (double entendre for the first *uštā*)

happiness! /bliss! /enlightenment! (it is) (triple entendre for the 2d *uštā*); for that (existence)

c. which (is) truth, for (the sake of) the most good truth.' Y27:14. My translation.

Or line c. more literally,

c. which (is) the true order of existence, for (the sake of) the most good true order of existence.' Y27:14.

In short, the Asha Vahishta (Ashem Vohu) uses its two *uštā* words to tell us (among other things):

~ that we should desire the true, good order of existence, that we can will it into existence ('Desire it! /under will it is'), and

~ that an existence of truth brings happiness in the material existence¹² as well as the spiritual bliss of enlightenment ('happiness! /bliss! /enlightenment! (it is)'). In fact, in the Gathas and later texts, one of the names for (what today we call) paradise is the 'most good existence'. And line a. of the Asha Vahishta tells us that the true order of existence (*aša-*) is the 'most good (existence)'. So the ultimate good end ~ the most good existence ~ is a state of being that personifies, embodies, the true, good order of existence ("truth" for short).

I think our Gatha verse (Y43:1) expresses the same ideas, but from a slightly different perspective ~ emphasizing that the incremental and ultimate good end ~ happiness /bliss /enlightenment ~ can be attained by *anyone* who wants it, who wills it into existence. The notion of enlightenment as the ultimate good end is echoed in a YAv. text which tells us that through the 'most good existence' of good thoughts, good words, good actions, we arrive at the state of being that is 'Endless Light(s)' (enlightenment). In another YAv. text, the Endless Lights are described as 'self-made'.¹³

Now throughout the Gathas (and also later texts) 'light' words are used as metaphors and symbols for the true, good order of existence (truth). Indeed, the English word 'enlightenment' reflects this same idea. An enlightened state of being is one that comprehends, embodies, (personifies) truth ~ the true, wholly good order of existence ~ which is wisdom/Wisdom.

Salvation is not being saved from damnation in a hell or tortures. Salvation (in Zarathushtra's thought) is being 'saved' from untruth ~ from what is false (factual untruths), from what is wrong (the untruths of mind/heart/spirit). Salvation is the complete attainment of the true, wholly good order of existence ~ truth personified.¹⁴ In Zarathushtra's thought, truth personified (Wisdom), and enlightenment (Wisdom), are equated. In fact, in a Pahlavi text, the Divine is named 'Endless Light'.¹⁵ (A lot to think about there!).

With that foundation, let us return to our Gatha verse Y43:1, in which 'Happiness! /Bliss! / Enlightenment!' is the way in which the first *uštā* is used (in my view).

Is my translation choice justified? Well, I will show you some additional evidence that has informed my conclusion, and you can decide for yourself.

The Younger Avestan Commentary on the Asha Vahishta (ashem vohu) explains that *uštā* (in that mantra) describes a state of being that is ~ *uštātāt-* which means 'happiness, blessedness'.¹⁶ So we see that the meaning of *uštā* includes not only material happiness, but also spiritual bliss (which brings to mind one of Zarathushtra's names for the state of being that is the ultimate good end ~ the house of song ~ a state of being that evokes the bliss, the high, we feel when singing (or hearing) beautiful music ~ a bliss that is housed in our beings).¹⁷

This understanding of *uštā* is corroborated in the YAv. *Tir Yasht*, Yt. 8:29, (the long final vowels in GAv. *uštā* and *ahurā mazdā* are shortened in YAv. *ušta* and *ahura mazda*).

"... *ušta mē ahura mazda*
ušta āpō urvarāšca
ušta daēne māzdayasne
ušta ā.bavaṭ daiñhavō ...

"... **Happiness** for me, Oh Lord Wisdom!
happiness, Oh waters and plants!
happiness, Oh wisdom-worshipping envisionment!
happiness Oh lands!", *Tir Yasht*, Yt. 8:29, my translation.

The Humbach 1991 translation is footnoted for comparative purposes.¹⁸

The exclamation '**happiness! (ušta)**' mentioned in this passage of the *Tir Yasht* is described in the Yasht itself as *uštātāt-* ~ a state of being that is '**happiness, blessedness!**'

So here also, we see that the YAv. *Tir Yasht*, gives *ušta* the flavor of material and spiritual happiness,¹⁹ ~ an idea that is echoed in two of the three things which the *Tir Yasht* says bring us happiness:

1. The wisdom-worshipping envisionment ~ an envisionment that brings both material and spiritual joy when we live in accord with the true, good order of existence,²⁰ (*ašāṭ hacā*),²¹ ~ which Wisdom personifies (and which we attain incrementally in our material existence); and
2. Waters and plants.

Now, many things in nature that are not waters and plants evoke happiness in us ~ birdsong, the sky at dawn, the night sky thickly spangled with the brilliance of stars (where there is no light pollution ~ like on a farm in South America).

So of all the things in nature that bring us joy, why do you suppose the author of the *Tir Yasht* chose to name just these two ~ waters and plants ~ as a pair ('**happiness, Oh waters and plants!**)?'

Well, the *Tir Yasht* celebrates the star which the ancients associated with the advent of rain which enables plants to grow ~ supporting life (the opposite of drought and famine, which bring death).

But in addition, water is the material metaphor for completeness *haurvatāt-* (the complete attainment of the true, wholly good order of existence), and plants (which contain water) are the material metaphor for the resulting state of being ~ *amərətāt-* non-deathness ~ a state of being no longer bound by mortality, when the perfecting process is complete (when we reach a state of joyful enlightenment, the self-made Endless Lights) ~ the ultimate good end.

For all the above reasons, I conclude that the '**happiness! bliss! enlightenment!**' that is *uštā*:

- ~ in the Asha Vahishta (Ashem Vohu),
- ~ in the YAv. Commentary on the Asha Vahishta, and
- ~ in the YAv. *Tir Yasht*,

is also the meaning of the first *uštā* in our verse ~ both material happiness,²² as well as the bliss of enlightenment ~ the self-made Endless Light(s).

Taraporewala is the only one in our group of linguists who translates *uštā* (both times) in our verse as '**illumination!**'. However (with respect), the notion of '**illumination!**' is one-dimensional; whereas the meaning of *uštā* includes both material happiness and the spiritual bliss of enlightenment ~ which accords with Zarathushtra's description of his teachings ~ as joyful (Y30:1),²³ bringing both material and spiritual happiness.

So our Gatha verse (Y43:1) starts by describing a state of being ('**happiness! bliss! /enlightenment!**') that anyone, everyone who '**desires /wills!**' it can attain. And (in a seeming paradox) this state of being for everyone, anyone, whomever, is what the Lord Wisdom '**shall establish!**'²⁴

Which naturally leads us to question: *How* will the Lord Wisdom establish this state of being ('happiness! / bliss! / enlightenment!') as a certainty for everyone? In the Gathas, it is brought about because of the way in which existence has been ordered ~ enabling us, through life experiences (earned and unearned, including mutual, loving help), to eliminate our wrongful preferences, freely from within, and evolve to the ultimate good end ~ truth personified, a joyful enlightenment,²⁵ ~ the self-made Endless Lights.

In short (!) , for all the above reasons, I translate the first two lines of our Gatha verse Y43:1 as follows. And if we add before these first two lines, the first three YAv. words of Yy21:3 you will see how the context fits. Here is my translation.

[Yy21:3] *āaṭ mraoṭ mazdā••*

[Y43:1] a. *uštā. ahmāi.* / *yahmāi. uštā. kahmāicīṭ.*

b. *vasē.x šayqs.* / *mazdā. dāyāt. ahurō.*

[Yy21:3] "Thus speaks Wisdom."

[Y43:1] a. Happiness! /bliss! /enlightenment! [*uštā*] for that one ~ whomever ~ for whom (happiness bliss/enlightenment) (are) desired/willed [*uštā*].

b. Ruling at will, the Lord Wisdom shall establish (it).

Which brings us to lines c. through e. of our Gatha verse (Y43:1) in which the desire, the will, to bring about an existence of truth, enables the choices in thought, word and action which bring about the **light** of truth, the **enlightenment** which is the comprehension of truth ~ good thinking (once again, the reward for truth is truth itself).

c. 'I (therefore) *will* enduring strength to come

d. to uphold/sustain truth. This to me give, through embodied truth [*ārmaitī*],

e. The rewards of light, a life of good thinking.' Y43:1.

To **uphold/sustain truth**, means to *will* truth into existence ~ embody the true, good order of existence (even though incrementally) with each beneficial choice in thought, word and action ~ which is the meaning of *ārmaiti-* 'embodied truth'. Linguists differ widely (and wildly) in translating *ārmaiti-* most of which translations are relevant only to mortals, and reflect the authoritarian mind-set of dominant religions. But *ārmaiti-* is a quality of the Divine (in later texts, an *amesha spenta*). The only translation that fits all instances of the way *ārmaiti-* is used in the Gathas, is 'truth embodied in thought, word and action' ~ 'embodied truth' for short (detailed in another chapter).²⁶

Here (in line d.) because of manuscript differences, some translators think that *ārmaiti-* is addressed as an allegorical person ('This to me give, Oh embodied truth [*ārmaitē* the vocative case]). But even if we assume (for the sake of argument) that this is so, if we look past the (allegorical) image of *ārmaiti-* as a person, to the meaning of *ārmaiti-* 'embodied truth', we see the idea Zarathushtra is expressing: That as we (incrementally) embody truth with our choices in thought, word and action, we (incrementally) understand and eventually personify (embody) truth completely ~ an enlightened existence.

It is embodying truth [*ārmaiti-*] in thought, word and action (line d.), that generates the two-fold (spiritual/material) rewards (line e.) ~ 'the rewards of light' (the spiritual bliss of incremental, and eventually complete, enlightenment); 'a life [*gaēm*] of good thinking', the incremental, and eventually complete, comprehension of truth in (material) **life** ~ in living. As Insler has pointed out, in Avestan *gaēm* 'life' pertains to our physical lives (detailed in the *Linguistics* section below).

And how do we 'live' an understanding of truth in our material lives ('a life of good thinking')? We do so by embodying truth in thought, word and action (which is *ārmaiti-*). In effect, the reward for *ārmaiti-* (embodying truth), is *ārmaiti-* itself (living, embodying, personifying an understanding of truth, which is

(incremental, and eventually complete) enlightenment ~ 'the rewards of light, a life of good thinking' ~ an idea that we see in other Gatha verses as well.²⁷

How cool is that?

Unfortunately, professional linguists have translated *rāyō ašiš* in line e. to mean 'the rewards of wealth', believing that *rāyō* means material wealth, material good fortune. Now it is true that in Zarathushtra's thought, there is nothing wrong with material wealth (as long as it is acquired honestly, and used in a good way), material wealth is simply one of the tools in the material existence that can be used to assist spiritual growth, and in the process, enjoyed. Zarathushtra does not require that we renounce the material existence to achieve spiritual growth. Indeed, the material existence in his thought, is the arena for the experiences that enable spiritual growth (one of his paradoxes). But material wealth, material good fortune, is not an ultimate objective. And the fact that he intends *rāyō ašiš* to mean 'the rewards of light', is corroborated a few verses later in Y43:10 (discussed in more detail in the *Linguistics* section below). In Y43:10, Zarathushtra expresses the idea that by embodying truth (*ārmaiti-*) he has earned an understanding of truth. Here is Y43:10 in Insler's translation.

'Therefore do Thou reveal to me the truth, which I continue to summon. Being in companionship with [*ārmaiti* 'embodied truth'] I have deserved ['earned'] it. ...' Y43:10. Insler 1975.

In the Gathas (and throughout the YAv. texts as well) various forms of **light** are used as metaphors and symbols of truth.

So if *rāyō ašiš* is 'the rewards of light', and if **light** is a metaphor for **truth**, we see that the 2 rewards mentioned in line c. of our Gatha verse Y43:1 ('the rewards of light, a life of good thinking') are simply different perspectives of the same thing. Throughout the Gathas (and later texts), truth enlightens. And good thinking is the comprehension of truth ~ an enlightened state of being. Thus: 'the rewards of light, a life of good thinking' express the idea of a joyful enlightenment in the spiritual and material existences ~ in the ultimate good end and in the path ~ the way we get there.²⁸

Three of Zarathushtra's names for the state of being that is the ultimate good end are:

1. The **house of good thinking** ~ a state of being that houses good thinking (the comprehension of truth) ~ a state of enlightenment;
2. The **house of song**, a state of being that houses the high we feel when we sing (or hear) beautiful music ~ a state of happiness, bliss;
3. The **most good existence**, a state of being that is wholly good, that no longer has within it, conflicting preferences for 'good' and 'evil', a state of being that personifies the true, wholly good order of existence (*aša- vahišta-*) completely (as line a. of the Asha Vahishta (ashem vohu) mantra states ~ 'The true order of existence (is) good. The most-good (existence) it is.').

Paradise, in Zarathushtra's thought, is not a place of reward. It is a joyful state of being that personifies the true, wholly good, order of existence (*aša-*),²⁹ (which is the existence of the Divine).

And (did you notice?) the ideas in line e. of our Gatha verse (Y43:1) ~ 'the rewards of light, a life of good thinking' are another way of expressing *uštā* in the first line ~ happiness! bliss! /enlightenment!

In Zarathushtra's thought, mortals are not born inherently corrupt, incapable of redeeming themselves. Mortals are born with divine qualities (albeit imperfect) and their opposites, and are capable of attaining the qualities that make a being divine completely.³⁰

The ultimate good end is not reserved for any particular tribe. Nor is it reserved for only those who profess allegiance to a particular deity. Nor is it reserved for only those who are 'saved' through an agency outside themselves ~ the grace of a particular deity.

In Zarathushtra's thought, anyone, everyone, whomever [*kahmāicī*], can attain **happiness! /bliss! /enlightenment!** (the first *uštā*), through their own efforts by desiring it, willing it into existence [the second *uštā*] ~ embodying truth (the true, good order of existence) with their choices in thought, word, action [*ārmaiti*-], (with mutual loving help from the Divine and all the living),³¹ enabling the enlightenment of truth, a life of good thinking ~ the self-made Endless Light(s).

To summarize: this verse gives us so much more than a palliative (*happiness to him who gives happiness to others*). It announces key teachings of Wisdom (as understood by Zarathushtra):

That the establishment of the ultimate good end is a joint enterprise between the Divine and mortals;
That the ultimate good end, a joyful, enlightened state of being, is certain, for anyone who wants it (because of the way in which existence has been ordered);³²

That anyone can attain the ultimate good end, by an exercise of will ~ willing into existence the strength necessary to **uphold/sustain truth**, embodying truth with each choice in thought, word and action.

Truth personified (which is *spānta- ārmaiti*- 'beneficial embodied truth'), is an enlightened state of being (incrementally and eventually completely); *spānta- ārmaiti*- 'truth embodied, personified, in beneficial thoughts, words and actions' is a quality of the Divine that mortals have (incompletely) and are capable of attaining completely.³³

Is it any wonder that the ancient teachers of the religion who composed the Old Avestan *Yasna Haptanghaiti* proclaimed,

'We are praisers in song, not deriders,
of good thoughts, good words, good actions ~ here and elsewhere ~
of (those that) are being produced, and of (those that) have been produced;
through effort in taking a stand, we are (part) of the good.' YHapt. 35.2, my translation.

'O Lord Wisdom, beautiful through truth,
that then, we have chosen, which indeed we may think, speak, and perform,
through which ~ of the actions of living beings ~
(what is) most good for both existences
may exist.' YHapt. 35:3,
my translation.³⁴

In the Gathas, the term 'both existences' are the existences of matter and mind ~ the material and the spiritual.³⁵

I would like to end this discussion, by showing you something that may delight you. But if it does not, that's all right too. Word plays and puzzles may not be everyone's cup of tea.

But if you enjoy them, you will see here Zarathushtra's exquisite poetic art ~ and his way of teaching ~ through word plays which the people who sung his songs, (who were fluent in Avestan), would have appreciated. I have used different colored fonts to help you see these word plays, followed by a brief explanation, which shows how Zarathushtra uses these word plays to express his beautiful ideas.

Words in green font: are direct instances of word plays on *uštā* itself and words directly related to *uštā*.

Words in light purple font: are indirect instances of word plays related to *uštā* itself and its related words.

a. *uštā. ahmāi. yahmāi. uštā. kahmāicī*.

- b. *vasē.x šayqs. mazdā. dāyāt. ahurō.*
 c. **utayūitīm. tavišīm. gaṭ.tōi. vasəmī.*
 d. *ašəm. dərāidyāi. taṭ. mōi. dā. ārmaiī*
 e. *rāyō. ašiš. vaṇhāuš. gaēm. manahō.:* Y43:1.

- a. Happiness! bliss!/enlightenment! [*uštā*] for that one ~ whomever ~ for whom (happiness/ bliss/ enlightenment) (are) desired/willed [*uštā*].
 b. Ruling at will, the Lord Wisdom shall establish (it).
 c. I (therefore) wish /will enduring strength to come
 d. to uphold/sustain truth. This to me give, through embodied truth
 e. The rewards of light, a life of good thinking. Y43:1, my translation

Explanation of word plays:

- 1st *uštā* 'Happiness! /Bliss! /Enlightenment!' ~ *uštā* is equated with enlightenment which is the true, good order of existence ('truth' for short), its comprehension, its embodiment, its rule, the beneficial way of being ~ qualities that make a being divine ~ qualities that the Divine has completely, and that mortals have incrementally, and are capable of attaining completely.
- 2d *uštā* 'desired/willed' ~ a happy, enlightened existence that is desired, willed into being. So what is 'desired/willed' that makes a happy, enlightened existence? It is the beneficial way of being which is the true, good order of existence ('truth'), its comprehension, its embodiment, its rule ~ qualities that make a being divine ~ that the Divine has (completely), and that mortals have (incrementally) and are capable of attaining completely.
- mazdā ... ahurō* 'Wisdom, Lord' ~ two names of the Divine. 'Lord' in the Gathas is used as one who has acquired lordship over (who possesses completely) the qualities that make a being divine.³⁶ 'Wisdom' is an enlightened existence, comprising the beneficial way of being (*spānta- mainyu-*), which is truth, its good comprehension, its beneficial embodiment, its good rule; this is how an enlightened existence is established by the Divine ~ by personifying, embodying, these qualities (Wisdom), by having lordship over (complete possession of) these qualities (Lord).
- vasē.x šayqs* 'ruling at will' ~ the Divine will. And Its rule is the rule of truth, its good comprehension, its beneficial embodiment (Y51:4, Y51:2). Here, the Avestan for 'at will' is *vasē*, an adverb; but *uštā* also means 'at will, under will' ~ loc. sg. of the noun *ušti-* 'desire, wish, will';
- vasəmī* 'I will (into existence ~ verb),' ~ by a mortal. Zarathushtra's choice, to want ~ to will into existence ~ the strength needed to uphold, sustain truth, which includes its good comprehension, its beneficial embodiment, its good rule, and is the beneficial way of being ~ that is how an enlightened existence is established by mortals.
- ašəm dərāidyāi* 'to uphold/sustain truth' ~ to uphold/truth is to will it into existence ~ in this verse (imperfectly) by a mortal; the Divine also upholds truth in another Gatha verse;³⁷
- ārmaiī* 'through embodied truth' ~ applicable to a mortal in this verse, but a quality of the Divine; 'embodied truth' is truth embodied (personified), in thought, word and action ~ an enlightened state of being ~ complete in the Divine, which mortals attain incrementally, and eventually completely;
- rāyō* 'of light' ~ 'light' is a symbol of truth in the Gathas and later texts. Truth enables enlightenment ~ incremental in mortals, complete in the Divine;
- vaṇhāuš gaēm manahō* 'a life of good thinking' ~ living, personifying, through life experiences in thought, word and action (*ārmaiti-*), the comprehension of 'truth' (good thinking), which is enlightenment ~ incremental in mortals, complete in the Divine.

In these word plays, the parallels between mortals and the Divine echo another of Zarathushtra's key teachings ~ that mortals and the Divine are partners in bringing about the ultimate good end (reflecting his envisionment of the identity of the Divine);³⁸ and (taking it a step further) that the Divine and mortals are fragments of the same being ~ perfected in the Divine, unperfected in mortals.³⁹

How cool is that?

And I probably have missed a few (which maybe you have noticed?!).

Can you imagine the fun Zarathushtra's contemporaries must have had in discovering these word plays, and seeing how they reveal Wisdom's teachings (as understood by Zarathushtra)?

* * * * *

Linguistics.

Let us now consider a word by word linguistic analysis of this Gatha verse Y43:1. Let us first consider lines a. and b. together because they form a unit of sense, in that line a. announces a precept, and line b. identifies the Lord Wisdom as the establisher of this precept; corroborating the YAv. perception of these two Gatha lines ~ *āaṭ mraoṭ mazdā•*: 'Thus speaks Wisdom:' in Yy21:3 (although Wisdom's precept is made known through Zarathushtra).

Lines a. and b.

a. *uštā. ahmāi. yahmāi. uštā. kahmāicīṭ.*

b. *vasē.x ṣayqs. mazdā. dāyāṭ. ahurō.*

a. Happiness! /bliss! /enlightenment! for that one ~ whomever ~ for whom (happiness/ bliss/ enlightenment) (are) desired/willed.

b. Ruling at will, the Lord Wisdom shall establish (it).

uštā 'happiness! /bliss! /enlightenment!'

One of the grammatical values of *uštā* is an interjection (which is an exclamation like 'Cheers!'), and that is how I take the first *uštā* in line a. ~ as an interjection. As such, it has no case forms.⁴⁰ And in line a. this first *uštā* is used with these three flavors of meaning ~ 'happiness! /bliss! /enlightenment!' ~ as I have already explained (in the *Discussion* section above).

uštā (in addition to being an interjection) also has the following grammatical values and meanings.

uštā 'desired/wished'; is the past participle of the verb stem *vas-* 'to wish, to desire' (Skjaervo), and according to Bartholomae and Humbach, one of the flavors of meaning of this verb stem *vas-* is also 'to will' (something into existence). According to Skjaervo, when this past participle is used as a noun, it is nom./acc. pl. ~ 'desired (things)'.

uštā 'wish (it)! desire (it)! will (it)!' is the imperative form of the verb stem *vas-* 'to desire, to wish, to will' (Insler 1975, commenting under Y30:11).⁴¹

uštā 'you [pl.] wish, you [pl.] desire, you [pl.] will (it)', is 2p pl. present tense of the verb stem *vas-* 'to wish, to desire'.

Skjaervo shows this verb form without identifying its grammatical value, saying only that it appears in Y29:2, (where it has been translated by the translators in our group as 2p pl. present tense):

Insler 1975 "...Whom do ye wish [*uštā* 2p pl.] ..." Y29:2;

Humbach 1991 and Humbach/Faiss 2010 "... whom do You [2p pl.] wish [*uštā*] ..." Y29:2; They represent that 'You' is pl.

Taraporewala 1951 "... Whom do-ye-desire [*uštā*] ..." Y29:2;

Bartholomae and Moulton "... Whom do ye will [*uštā*] ..." Y29:2.

uštā 'at wish/will,' or 'under wish/will (it is),' is loc. sg. of the noun stem *ušti-* 'desire, wish, will'. The locative case normally is translated into English with prepositions such as 'under, on, in, at' etc. depending on the context in which it is used.

uštā 'illumination'; according to Taraporewala 1951 *uštā* is nom. sg. of a fem. noun stem (which he does not identify) deriving from the root *vah-*, *uš-*, 'to shine'. I have not found such a noun stem in Old Avestan or in YAv. (in Skjaervo) and none of the linguists in our group translate *uštā* in this way, in either our Gatha verse Y43:1, or in the Asha Vahishta (Ashem Vohu). However, 'illumination' is a noun; nouns can indeed be derived from verb stems as well as roots; and Skjaervo does show a verb stem "*vah-* ... to shine(?)" (the question mark is Skjaervo's) under which he shows "*vī:* to illuminate" (with no question mark). And Reichelt 1919 shows 3 verb stems "*vah-* one of which means "to grow bright", with "*vī:* to blaze up" (no question mark). So there well may be an Av. noun stem which is derived from "*vah-* ... to shine, to grow bright" or from "*vī:* to illuminate". But Taraporewala does not tell us what this fem. noun stem is, or how "*vah-* ... to shine" or "*vī:* to illuminate" has generated *uštā* a nom. sg. form of this conjectured noun stem (all Av. stems are conjectured ~ part of the decoding process).

And Insler 1975 gives *uštā* other grammatical values as well (p. 345).⁴²

Skjaervo normally shows the verses which (in his view) use *uštā* in one or another of the above grammatical values. But the translations of such verses by other linguists in our group, often are in disagreement with Skjaervo's grammatical views ~ so you can see that much uncertainty still exists, especially since (in addition to linguistic disagreements) each translator approaches the translation of the verse through his own, pre-conditioned, mind-set ~ his interpretation ~ which in turn affects the meaning he gives the two *uštā* words in line a.

To summarize: In line a. I translate the first *uštā* as an interjection 'happiness! /bliss! /enlightenment!'; and the 2d *uštā* as a past participle 'desired/willed'.

Here are the ways in which *uštā* words have been translated by the linguists in our group, and the ways in which words from lines a. b. and c. have been mixed by them, to make their *uštā* translation choices work. In the following quotations,

all words from line a. in blue font,

all words from line b. in green font, and

all words from line c. in light purple font.

Insler 1975, Y43:1.

[a.b.] "May the Wise Lord [*mazdā* ... *ahurō*], who rules at will [*vas̄.x šayqs*], grant [*dāyāi*] wishes [*uštā*] to him [*ahmāi*], to the person whosoever [*yahmāi* ... *kahmāicī*] has wishes [*uštā*]. Insler has added an implied verb 'has' before the 2d *uštā*.

This translation does not fit the YAv. context of *āaṭ mraoṭ mazdā*•• 'Thus speaks Wisdom:!

Insler translates both *uštā* words as 'wishes' in a context that would require *uštā* to be accusative plural (the first *uštā* as the direct object of the verb 'grant'; the second *uštā* as the direct object of the (implied) verb 'has'). Insler 1975 does not comment on his translation preferences for *uštā* here. And Taraporewala's comment shows that Andreas (a famous linguist of an earlier generation) also thought *uštā* here is used as an acc. pl. "wishes".

Humbach 1991, Y43:1.

[a.b.c.] "I wish [*vasəmī*] that, as desired [*uštā*], might(iness) along with stability [*utayūitī tāvīšim*] should come [*gaṭ.tōi* ?] to him [*ahmāi*] to whomsoever [*kahmāicitī*] the Wise Ahura [*mazdā ... ahurō*], ruling at (His) will [*vasə.x šayqs*], may grant [*dāyāṭ*] the (things) desired [*uštā*]."

This translation does not fit the YAv. context of *āaṭ mraoṭ mazdā*: 'Thus speaks Wisdom:'.

The word *yahmāi* 'to/for whom' has been left out of this translation.

He comments as follows: "The first *uštā* ('as desired') of the present passage is likely to be the loc. sg. of the action noun *ušti-* 'wish, will', the second *uštā* ('things desired') is the nom./acc. pl. of the p.p. *uštā* 'desired'." [here the past participle ~ 'desired (things)' would be acc. pl. ~ the direct object of 'may grant'].

Regarding his translation of the first *uštā* as loc. sg.: the Avestan locative case is usually translated into English with the prepositions 'on/under/at/in' etc. I (respectfully) question whether the English 'as' is a loc. translation.

Humbach/Faiss 2010, Y43:1.

[a.b.c.] "I wish [*vasəmī*] bodily strength along with youthfulness [*utayūitī tāvīšim*] to come [*gaṭ.tōi* ?] as desired [*uštā*] to whomsoever [*kahmāicitī*] the Wise Lord [*mazdā ... ahurō*], ruling at will [*vasə.x šayqs*], would accord [*dāyāṭ*] (the things) desired [*uštā*]."

This translation does not fit the YAv. context of *āaṭ mraoṭ mazdā*: 'Thus speaks Wisdom:'.

And this translation would not work if it did not leave out 2 Avestan words:

ahmāi 'to/for that one,' or 'to/for him', and

yahmāi 'to/for whom'.

They offer no linguistic comment, but their translation choices for the two *uštā* words appear to be the same as in Humbach 1991. Therefore my comments on the 1991 translation apply to the 2010 translation as well.

Taraporewala 1951, Y43:1.

[a.b.] "May Mazda Ahura [*mazdā ... ahurō*], Ruler-at-will [*vasə.x šayqs*], grant Illumination [*uštā*] unto him [*ahmāi*] through-whom [*yahmāi* ?] illumination [*uštā*] (cometh) to-any-one-else [*kahmāicitī*];"

This translation does not fit the YAv. context of *āaṭ mraoṭ mazdā*: 'Thus speaks Wisdom:'.

Taraporewala has given dative sg. *yahmāi* 'to whom, for whom' an instrumental translation ('through whom'). His translation would not work if *yahmāi* is given its true grammatical value. He implies the verb '(cometh)'.

Taraporewala translates the two *uštā* words as a noun "illumination" in contexts that would require the first *uštā* to be accusative sg. (the direct object of the verb "grant"), and the second *uštā* to be nom. sg. (the subject of his implied verb "(cometh)"); but his comment does not give a (linguistic) explanation of these two different declensions. He disagrees with Bartholomae's linguistic view on *uštā*, and scoffs at Bartholomae's idea of a (poetic) connection between *uštā* and *vasə* as a "needlessly complicated construction" (I guess word plays were not Taraporewala's cup of tea).

Taraporewala does not think *uštā* in this verse is used as an interjection (exclamation) which he thinks would require 'Hail!' (although interjections can have many different meanings other than 'Hail!' as the *Tir Yasht* makes clear). His comments show other opinions as well.

Taraporewala's own view has already been given (above) under the many meanings and grammatical values of *uštā*.

The translations of Moulton 1912 and Bartholomae do not fit the YAv. context of *āaṭ mraoṭ mazdā*: 'Thus speaks Wisdom:'. And they are too free for me to figure out with certainty, how they translate the first and second *uštā* words in line a. or how their translations mix lines a. b. and/or c.

ahmāi 'for that (one).

ahmāi is dat. sg. masc./ntr. of the demonstrative pronoun stem *a-*. In Avestan, demonstrative pronouns ('this/that') are also used for 3p pronouns. So *ahmāi* could be translated as 'to/for this'; 'to/for this one'; 'to/for that'; 'to/for that one'; 'to/for him'; or 'to/for it'. In our verse, I think the context requires taking *ahmāi* as 'for that (one)'.
Thus, *uštā ahmāi* ... 'happiness! /bliss! /enlightenment! for that one ...'

kahmāicī 'whomever'

The pronoun stem *ka-* 'who?/whom?', is an interrogative pronoun. But when the suffix *-cī* is added to an interrogative pronoun it becomes an indefinite pronoun (which in English would be 'whoever', 'whomever', 'anyone', 'everyone', etc.). Therefore *kahmāicī* is an indefinite pronoun. And (like *ahmāi*) *kahmāicī* is dat. sg. masc./ntr. and thus would normally be translated (in the context of our verse) as 'to/for whomever'. But when, in an English translation, two datives follow each other, the 'to' or 'for' is said only once ~ covering both datives (with some exceptions not relevant to *kahmāicī* in this context).

Thus literally, *uštā ahmāi ... kahmāicī*

'happiness! /bliss! / enlightenment! [*uštā*] for that one [*ahmāi*] ~ whomever [*kahmāicī*] ~ ...'

yahmāi 'for whom' (happiness/bliss/enlightenment) (are)

yahmāi is dat. sg. masc./ntr. of relative pronoun stem *ya-*. Avestan has only this one relative pronoun stem. But English has multiple ways of expressing a relative pronoun (which, that, who/whom/whose, etc.). So the choice of an English equivalent of an Av. *ya-* pronoun form, depends on the context.

A relative pronoun normally introduces a related, subordinate clause. For example, *Adventures for children for whom adventures are a delight*. The relative pronoun is *for whom*. The related dependent clause is *adventures are a delight*.

In our Gatha verse line a. however, there is only a partial dependent clause following the relative pronoun *yahmāi* 'for whom'. Specifically 'happiness! /bliss! / enlightenment! [*uštā*] for that one [*ahmāi*] ~ whomever [*kahmāicī*] ~ for whom [*yahmāi*] [missing part of dependent clause] desired/willed [*uštā*],' so the rest of the dependent clause has to be implied, and I have followed the frequently used rule of Avestan syntax by implying here the previously stated (1st) *uštā*, and adding the verb (are) which is implied frequently in Avestan, giving us: 'happiness! /bliss! / enlightenment! [1st *uštā*] for that one [*ahmāi*] ~ whomever [*kahmāicī*] ~ for whom [*yahmāi*] (happiness! /bliss! /enlightenment! are) desired/willed [2d *uštā*],' ~ I have implied the pl. form 'are' because even though *uštā* is one word, it is used with more than one flavor of meaning ~ material happiness, spiritual bliss, enlightenment.

Which brings us to the 2d *uštā* in line a.

uštā 'desired/willed';

The translation 'willed' here is used in the sense of 'willed (into existence)'. I take this 2d *uštā* to be the past participle of the verb stem *vas-* 'to desire, to wish, to will', the past participle of which would be translated into English as 'desired, wished, willed'.

Avestan past participles can also be used as nouns, in which event, the form *uštā* is nom./acc. pl. (Skjaervo); and would mean 'desired (things)' or 'wished for (things)' or 'willed (things)'. In this context, whether this 2d *uštā* is a past participle, or a past participle used as a noun makes no difference to the sense of the translation. However, here I think the verb form ~ past participle 'desired/willed' ~ is the best contextual fit, because in lines a. and c./d. it is mortals who do the desiring/willing (into existence) of happiness/bliss/ enlightenment (line a.) and truth (lines c./d.); and in line b. it is the Divine who 'wills (into existence)' this state of being ~ the joy, the bliss, the enlightenment of truth. So the verb form in lines a. and c./d. (for mortals), complements the verb form in line b. (for the Divine).

In the Avestan text, the position of *yahmāi* right after *ahmāi* creates poetic alliteration and rhythm ~ *uštā ahmāi yahmāi uštā kahmāicī̄t̄*. But that word order which enhances the poetry of line a., does not give a fluent English translation.

Thus, line a. *uštā ahmāi yahmāi uštā kahmāicī̄t̄*

More literally: 'happiness! /bliss! / enlightenment! [1st *uštā*] for that one [*ahmāi*] ~ whomever [*kahmāicī̄t̄*] ~ for whom [*yahmāi*] (happiness! /bliss! /enlightenment! are) desired/willed [*uštā*].'

Since we have come to the end of line a. this may be a good place to show you why the popular translation of this line ~ *Happiness to him who (gives) happiness to others* ~ is not accurate.

The first two words *uštā ahmāi* could perhaps be translated as 'happiness! to him ...'.

There is no Avestan word that could be translated as '*who*' ~ a relative pronoun ~ in line a.; *yahmāi* is dat. sg. 'to/for whom'. An Av. equivalent for '*who*' would have to be a **nom.** masc. sg. form of the relative pronoun stem *ya-* (such as *hyaṭ* or *yā*) ~ the masc. being generic (and paralleling generic *ahmāi* 'to him!'). However, in Av. the relative pronoun (here '*who*') sometimes is implied. So let us assume it is implied here.

There is no verb '*gives*' in line a., although the verb could be implied.

And *kahmāicī̄t̄* could not be translated as 'to others' (*kahmāicī̄t̄* is dat. **sg.**), although it could be translated as 'to another' (dat. **sg.**).

Assuming that the interjection (exclamation) *uštā* 'happiness!' can have the meaning 'happiness' (without being classified as an interjection), if we imply the verb '*gives*' then *happiness* (for the 2d *uštā*) would be the direct object of that (implied) verb, and its form would have to be accusative **sg.** Although *uštā* has been translated as an acc. **pl.** noun (which is how Insler translates it in this verse Y43:1), I am not aware of any professional linguist who has translated *uštā* as an acc. **sg.** noun 'happiness' (although in other respects uncertainty exists regarding the many (grammatical) ways in which *uštā* can be translated ~ even between such excellent linguists as Insler and Skjaervo).

But most important of all, this translation is contrary to one of Zarathushtra's most basic teachings ~ that we should do what is true, good, right, for its own sake. In other words, we should give happiness to others for its own sake, when it is the true, good, right thing to do ~ not to get happiness in return, for ourselves.

For all the foregoing reasons (based on the knowledge available to me) I do not think *uštā ahmāi yahmāi uštā kahmāicī̄t̄* can be translated accurately as *Happiness! to him who (gives) happiness to another*.

Which brings us to line b. of our verse (Y43:1).

b. *vasē.x šayqs. mazdā. dāyāṭ. ahurō.*

b. 'ruling at will, Wisdom, the Lord, shall establish (it).' Y43:1.

vasē.x šayqs 'ruling at will'

x šayqs is the present participle of the verb stem *x ša-* 'to rule' (Skjaervo). The present participle of a verb is translated into English by adding an '*ing*' to it. So *x šayqs* means '*ruling*'.

vasē 'at will' or 'at wish' According to Skjaervo the verb *vas-* 'to wish, to will' has generated a ntr. noun stem *vasah-* 'wish' which he says is also used as an adverb 'at will' or 'at wish'. He shows *vasē* as a form of this noun stem that can be used as an adverb.

In the compound word *vasē.x šayqs*, as an adverb *vasē* is used to describe how the action of the verb '*ruling*' is performed.

So *vasē.x šayqs* means '*ruling at will*'. And the linguists in our group are generally in accord.

mazdā dāyāṭ ahurō 'the Lord Wisdom shall establish (it)'.

mazdā ... *ahurō* 'Wisdom, (the) Lord' or '(the) Lord Wisdom'. There is no dispute that both words are nom. sg. of their respective stems *mazdā-* and *ahura-*; *mazdā* is also a genitive form of the stem but the gen. ('of ___') does not fit this context.

As you can see, this two word name encapsulates (or frames) the verb *dāyā́t*. In Zarathushtra's compositions (thanks to Insler's insight), when two words which belong together frame or encapsulate one or more other words, the framing and framed words form a unit of thought. Examples in the Gathas are legion.⁴³

dāyā́t 'shall establish' is 3p sg. **subjunctive** of the verb stem *dā-* (Skjaervo). This verb stem *dā-* has several flavors of meaning 'to give, to make, to produce, to establish'.⁴⁴ Of all these meanings, I think the flavor 'establish' best fits this context. My translation choice is informed by the context in which the first 2 lines of our verse (Y43:1) are quoted in the YAv. text Yy21:3, which starts with the words *āaṭ mraoṭ mazdā•*: 'Thus speaks Wisdom:' indicating a precept of Wisdom (line a.), which Wisdom will establish (line b.).

And Skjaervo has explained the **subjunctive mood** of a verb as follows:

"The **subjunctive** is the mood used to refer to the future, and so denotes intention, prospective action, and exhortation."⁴⁵

To illustrate, here is one of the examples he gives of how **subjunctive** verb forms (other than *dāyā́t*) may be translated into English. The words which I show in green font here are subjunctive (the translation is Skjaervo's).

"... then, there shall be [*añhaitī*] for this one, O Mazda, ..." Y50:3;⁴⁶ [*añhaitī* is the subjunctive 3p sg. form of the verb *ah-* 'to be'].

I therefore translate *mazdā́ dāyā́t ahurō* as '(the) Lord Wisdom shall establish (it)'.

Insler 1975, Humbach 1991, and Taraporewala 1951 translate *dāyā́t* as 'may [He] grant'; Humbach/Faiss 2010 as 'would accord'. (However, I (respectfully) question whether 'would accord' is an English equivalent for the verb *dā-* 'to give, make, produce, establish').

I translate line b. as follows:

vasē.x šayqs mazdā́ dāyā́t ahurō 'ruling at will, the Lord Wisdom shall establish (it)'.

Giving us for lines a. and b.

a. *uštā. ahmāi. yahmāi. uštā. kahmāicī́t.*

b. *vasē.x šayqs. mazdā́. dāyā́t. ahurō.*

a. 'Happiness! /bliss! /enlightenment! for that one ~ whomever ~ for whom (happiness/ bliss/ enlightenment) (are) desired/willed.

b. Ruling at will, the Lord Wisdom shall establish (it).' Y43:1.

As you can see, I have translated lines a. and b. as two separate (but related) lines. Of all available translation options, this is the only way (that I can think of), in which a translation of these two lines is linguistically defensible, and also fits the context of the YAv. quotation of these lines in Yy21:3, which is preceded by *āaṭ mraoṭ mazdā•*: 'Thus speaks Wisdom:' Yy21:3. However, the linguists in our group mix the words in lines a. and b. (and Humbach mixes the words in lines a. b. and c.) to arrive at their translations (as I have demonstrated above). I leave it to you to decide to what extent their translations are linguistically defensible, fit the context of this verse, and fit the context of the YAv. quotation of these lines in Yy21:3.

* * *

Line c. and the first half of line d.

c. **utayūitīm tāvīšīm gaṭ.tōi vasəmī*

d. *ašəm dərāidyāi ...*

c. 'I (therefore) will enduring strength to come,

d. to uphold/sustain truth ...

I think line c. and the first half of line d. belong together (so does Insler 1975). The words **utayūitīm tāvīšīm* have not yet been decoded. And fluent English requires a word order (syntax) different from the Avestan word order. So let's start with the main verb (*vasəmī*) which appears at the end of line c.

vasəmī 'I (therefore) will'

vasəmī is 1p sg. present tense, of the verb stem *vas-* /*us-* (*uš-*) 'to desire, to wish, to will' ~ as in willing into existence, the strength needed to uphold/sustain truth, (*ušā* is the past participle 'desired, wished, willed' of this verb stem).

In English verbs, the person/number is represented by a separate pronoun ~ for example sg. 'I, you, he/she/it'. But in Avestan, it is the form of a verb that tells us its person/number (among other things).

To illustrate, in the present tense:

The 1p sg. form of this verb stem is *vasəmī* 'I wish/will'.

The 2p sg. form is *vašt* 'you wish/will'.

The 3p sg. form is *vašt* 'she/he/it wishes/wills' (verbs do not have grammatical gender).

All of the above are based on Skjaervo; and our linguists are (more or less) in general agreement ~ translating *vasəmī*, as follows.

Insler 1975, Humbach 1991, Humbach/Faiss 2010 translate *vasəmī* as 'I wish';

Taraporewala 1951 as 'do-I desire';

Moulton 1912, and Bartholomae as 'I will' (as in, *I will into existence* ~ an exercise of a person's will).

So in Avestan *vasəmī* is used with more than one flavor of meaning ~ *I wish*, and also *I will*. For *vasəmī* I have opted for 'I will' (as in *willing into existence the enduring strength needed to uphold truth*), because wishing for something is a good first step, but it is not enough. In Zarathushtra's thought we have to translate our wishes into words and actions. For example, he describes a *saošyant* ~ one who saves, benefits, existence as follows (there is no word 'men' *nar-* in the Av. text).

"Yes, those men shall be the saviors [*saošyantō*] of the lands, namely those who shall follow their knowledge of Thy teaching with actions in harmony with good thinking and with truth, Wise One. These indeed have been fated to be the expellers of fury." Y48:12, Insler 1975. (The enemy to be expelled is not another religion or tribe. It is a destructive quality of being).

**utayūitīm tāvīšīm* 'enduring strength'

Linguists are in wide disagreement regarding these two words ~ their meanings, as well as whether the *utayūiti-* word is used as an adj. or a noun. In light of this disagreement, the contexts in which these two words are used in our verse and in other Gatha verses becomes important. To keep this discussion from getting too long, I will give you the translations of these two words in the context of our Gatha verse Y43:1 by each linguist in our group. However, for other Gatha verses which use these words, I will footnote only the Insler 1975 translation, because to show you the translations of each such verse by each linguist in our group (in a meaningful way) would require a separate chapter for each such verse.

None of the linguists in our group give a linguistic commentary on, or explanation of, the meanings of these two words ~ not in our verse, nor in any of the other Gatha verses in which one or both of these words appear.

I find Insler's translations (of these words here and in other Gatha verses) persuasive for the following reasons:

1. They are consistent,

2. They are a good contextual fit for each use of these words throughout the Gathas (many micro contexts), and
3. They are a good contextual fit with Zarathushtra's overall teachings (the macro context of the Gathas).

tāvīšīm is acc. sg. of the fem. noun stem *tāvīšī-* (Skjaervo).

Insler 1975 translates *tāvīšī-* words sometimes as 'strength', sometimes as 'force', sometimes as 'power' ~ different flavors of an underlying meaning.

All *tāvīšī-* words in the Gathas appear in connection with one or more qualities that make a being divine ~ all but two of these divine qualities mortals have incompletely, and mortals will attain them all completely.⁴⁷

Therefore *tāvīšī-* is spiritual strength, spiritual force, spiritual power ~ often embodied in the material existence (as in *May the force be with you*, in 'Star Wars').

Skjaervo also shows a similar but separate ntr. noun stem *taviš-* which he says means "overwhelming force(?)" ~ his question mark indicating his uncertainty about the meaning. It appears in one verse (Y29:1) in which it means material 'might' used in a cruel, predatory way (in the Insler 1975 translation).

utayūiti- Insler 1975 translates *utayūiti-* words consistently as 'enduring' and states that in the Gathas, it is always used as an adj. But other linguists in our group translate it as a noun (in Avestan adjs. can also be used as nouns for a person/thing that has the qualities of the adj. e.g. 'enduring (one)', 'enduring (thing)').

Insler 1975 thinks that in our verse (Y43:1) the word form *utayūitī* is a scribal error because as an adj. it describes *tāvīšīm* (acc. sg.) and therefore must be acc. sg. here as well ~ just as the acc. sg. forms *utayūitīm tāvīšīm* do in fact appear together in Y48:6. Insler footnotes his view that *utayūitī tāvīšīm* here should be *utayūitīm tāvīšīm* (both acc. sg.) and further explains his view in his commentary (parts of which I have footnoted for your convenient reference).⁴⁸

Beekes 1988 also translates the stem *utayūiti-* as an adj. 'enduring' although he spells the Avestan stem differently.⁴⁹

Insler 1975 translates the context in which these two words appear in our verse (Y43:1), as follows

Y43:1: "... I therefore wish enduring strength [**utayūitīm tāvīšīm*] to come to uphold the truth. ...". Upholding truth is not always easy. It often takes a great deal of strength with staying power ~ strength of will, strength of character, courage ~ to uphold truth. So Insler's choice *enduring strength [**utayūitīm tāvīšīm*]* is a good contextual fit in our verse.

Skjaervo thinks *utayūiti-* means "tissue-connectedness; and *tāvīšī-* means "tissue-strength". With respect, I do not find his opinions persuasive, (not even as Avestan figures of speech).⁵⁰

Translations of other linguists in our group differ. Here are their translation choices of these two words in our verse (Y43:1).

Humbach 1991 translates *utayūitī* as 'stability', and *tāvīšīm* as 'might'. Thus "... might(iness) along with stability..." Y43:1. But these two qualities "might(iness) along with stability" in human (material) existence are not relevant to what is needed to uphold/sustain truth (the context of our verse). By 2010 Humbach had changed his mind (without explaining his new translation preferences).

Humbach/Faiss 2010 (in our verse Y43:1) translate *utayūitī* as 'youthfulness', and *tāvīšīm* as 'bodily strength'. Thus, "... bodily strength along with youthfulness ..." But these two qualities ~ 'youthfulness' and 'bodily strength' have nothing to do with what is needed to uphold/sustain truth, which is the context in which these 2 Avestan words are used in our verse.

Taraporewala 1951 (in our verse Y43:1) translates *utayūitī tāvīšīm* as "Life-renewed-(and) Strength-of-Soul. Under Y33:12 he comments that *tāvīšīm* means 'strength or vigour', giving a Vedic cognate which he says "is definitely used in the sense of 'strength of the spirit' or 'soul-force'." (p. 343). Under our verse (Y43:1)

he comments that he prefers those manuscripts that read both words as acc. du. (*utayūiti tāvīšī*); and that Andreas thinks these two words refer to the two powers Haurvatat and Ameretat. But Taraporewala himself thinks these two words refer to the 'gifts' associated with these two divine qualities. With respect, I do not quite understand his 'gifts' view. Nor do I agree that these two words *in the context of our verse* refer to Haurvatat and Ameretat, which are indeed frequently associated with these two words ~ *utayūiti-* and *tāvīšī-* (in other contexts in other verses).

Bartholomae and Moulton 1912 (in our verse Y43:1) translates *utayūiti tāvīšim* as "permanence and power". But Moulton footnotes his interpretation "... eternal life and strength in paradise is meant."

These two words *utayūiti-* and *tāvīšī-* (in various grammatical forms),⁵¹ are used in Gatha verses mostly in connection with qualities of the Divine ~ most often with completeness (*haurvatāt-*) and non-deathness (*amərətāt-*). All of the following footnoted translations are from the Insler 1975 translation. And because context is so important in determining their meanings, I have quoted these footnoted verses in full, so that you can judge for yourself.

1. I have footnoted here,⁵² the other four Gatha verses (other than our verse Y43:1) in which *utayūiti-* and *tāvīšī-* words are used together in the same verse (as an adj. and its noun).
2. I have footnoted here,⁵³ the one Gatha verses in which the (grammatically) fem. noun *tāvīšī-* appears without *utayūiti-* and also the one verse in which the (grammatically) ntr. noun *tāvīš-* appears as physical 'might' that is cruel, predatory. And
3. I have footnoted here,⁵⁴ the 3 Gatha verses in which *utayūiti-* 'enduring' appears as an adjective, but without *tāvīšī-*.

In all the above verses, only once does *utayūiti-* describe something that is not a Divine quality. In all other instances, whether used alone or together, *utayūiti-* and/or *tāvīšī-* describe or refer to qualities of the Divine ~ once to *ārmaiti-* 'embodied truth'; once to *vohu- manah-* 'good thinking; and four times to *haurvatāt-* 'completeness' and *amərətāt-* 'non-deathness'.

The context of each of these footnoted verses is consistent with translating *utayūiti-* words as 'enduring'; and *tāvīšī-* as spiritual 'strength/power/force' ~ often embodied in thoughts, words and actions that bring to life the true, good, order of existence (which is the meaning of *ārmaiti-*) ~ and therefore uphold/sustain the truth (as in our verse).

gaṭ.tōi 'to come'

Geldner shows *gaṭ. tōi.* as two separate words, with no manuscript variations (based on the mss. available to him). Insler 1975, Humbach 1991, and Humbach/Faiss 2010 show *gaṭ.tōi* as a compound word, without explanation. This is not a material difference (in my view) because all (or perhaps most) compound words start out as two words, and eventually become one word.

Skjaervo shows *gaṭ.tōi* as one of two infinitive forms of the verb stem *gam-* 'to go, come' (Skjaervo).⁵⁵ The infinitive form of a verb is translated into English with a 'to' before the basic verb.

Insler 1975 and Humbach/Faiss 2010 translate *gaṭ.tōi* as 'to come' (infinitive).

(Humbach 1991 previously translated *gaṭ.tōi* as 'should come' ~ not an infinitive translation).

Taraporewala has a different view, which I have footnoted.⁵⁶

aṣəm dərəidyāi 'to uphold/sustain truth'

dərəidyāi is the infinitive form of the verb stem *dar-* 'to hold, uphold, sustain.' (Skjaervo).

Here, the two flavors of meaning for *dərəidyāi* 'to uphold, to sustain' add to an understanding of the phrase, so I include both meanings.

ašəm (in Old Avestan) is the nom./acc. sg. form of the ntr. verb stem *aša-*. Here it is accusative. sg. ~ the direct object of the verb 'to uphold/sustain'.

Thus line c. and the first half of line d.,

Line c. **utayūitīm tavišīm gaṭ.tōi vasəmī*

Line d. *ašəm dərəidyāi ...*

Line c. 'I (therefore) will [*vasəmī*] enduring strength [**utayūitīm tavišīm*] to come [*gaṭ.tōi*]

Line d. to uphold/sustain truth [*ašəm dərəidyāi*] ...'

* * *

Line d. second half, and line e.

d. ... *taṭ. mōi. dā. ārmaitī*

e. *rāyō. ašiš. vanhəuš. gaēm. manəhō.*

d. ... 'This to me give, through embodied truth,

e. The rewards of light, a life of good thinking.' Y43:1

For the words in line d. I have used the Avestan word order in my English translation, because it shows where Zarathushtra places the emphasis, and therefore makes the phrase more meaningful.

taṭ 'this'

taṭ is nom./acc. sg. ntr. of the demonstrative pronoun stem *ta-* (Skjaervo). Here it is acc. sg. (the direct object of the verb 'give' ~ ('give this')).

mōi 'to me'

mōi is one of the forms of the 1p personal pronoun, and it has more than one grammatical value.

mōi is genitive sg. 'my, of me', and

mōi is dative sg. 'to/for me'. In the context of this line, I translate *mōi* as dat. sg. 'to me'.

As such, here it is the indirect object of the verb 'give [*dā*]'.
 * * *

dā 'give'

dā is aorist injunctive of the verb stem *dā-* (Skjaervo). Although this verb has many flavors of meaning ~ 'to give, to produce, to make, to establish' ~ I think the context of line d. requires the flavor 'give'.

ārmaitī 'through embodied truth'

Geldner shows manuscript differences for this word.⁵⁷ He and most of the linguists in our group, prefer the manuscripts that read *ārmaitē* here ~ the vocative sg. 'oh *ārmaiti-*'. But Insler 1975 prefers to follow manuscript J2 which has *ārmaitī* ~ the instrumental sg. 'through *ārmaiti-*'. And Insler points to many other manuscripts which have *ārmaiti* ~ the short final *-i* is instr. sg. in Younger Avestan, Jackson 1892, § 251, p. 74), which could only be a scribal error for the Old Avestan long final *-ī* inflection of the instrumental sg. case, because there is no Old Avestan declension (case form) of the stem *ārmaiti-* that has a short final *-i*.⁵⁸

I follow Insler in preferring those mss. that show the instr. sg. form of *ārmaiti-*. But both the voc. and instr. are a good contextual fit in this verse. The vocative declension is used to address something or someone by name, and using the voc. here, we see that *ārmaiti-* ~ a divine quality ~ is addressed as an allegorical entity (explained in the Discussion section above, and further detailed in Part One: Embodied Truth, *Aramaiti*). But if we look past the image of the allegory to the meaning it represents, we see that it is embodying truth in thought, word and action (*ārmaiti-*) which brings about the rewards in the next line.

Insler translates the instrumental *ārmaitī* as '...by reason of my [*ārmaitī*] grant', which is another way of saying 'through *ārmaiti-*', in that it is by embodying truth (*ārmaitī*) ~ however imperfectly ~ that we (incrementally) see the light (line e. 'The rewards of light ...') ~ live the comprehension of truth, (line e. 'a life of good thinking.')

There is wide disagreement ~ even among first class linguists ~ about the meaning of *ārmaiti-*, which has been variously been translated as right-mindedness; divine wisdom; piety or respect; faith and devotion; satisfying intention; fittingness, submission and humility; and serenity, stability and tranquility. Clearly, the art of linguistics alone has not solved the puzzle of decoding the meaning of *ārmaiti-*. And as Thieme (Insler's teacher) has pointed out, most of these meanings pertain only to humans, whereas there can be no doubt that in Av. texts, *ārmaiti-* is a quality of the Divine, (later called an amesha spenta). The only meaning that fits each contextual use of *ārmaiti-* in the Gathas, is 'the true, good order of existence ('truth') embodied in thought, word and action' ~ or 'embodied truth', for short ~ the personification of truth (detailed in another chapter).⁵⁹

Thus, in line d. (2d half, with instr. sg. *ārmaitī*) ... *taṭ mōi dā ārmaitī*
'... this [*taṭ*] to me [*mōi*] give [*dā*], through embodied truth [*ārmaitī*] ...'

Which brings us to line e.

rāyō aṣṭš vañhəuš gaēm manəḥō '(the) rewards of light, a life of good thinking.'

There is no Avestan *-cā* 'and' in this line. Some of our linguists add 'and' between these 2 phrases (not always enclosing the word in round parentheses). But I think that detracts from the meaning of the two phrases in line e.

Linguists are not (generally speaking) in disagreement about the meanings of any of the Avestan words in this line except for one ~ *rāyō*, a key word in this line and in the whole verse itself. All but one of the linguists in our group translate *rāyō* as 'of wealth' (genitive sg. of the noun stem *raē-*).

But in the contexts in which *raē-* words are used in the Gathas (and in some YAv. texts, and paralleled in some Pahlavi texts, as well as historical evidence) material 'wealth' for *raē-* words is not just a poor fit, it simply does not fit at all ~ neither contextually, nor historically. This has been detailed in another chapter.⁶⁰

So here, I will simply discuss Zarathushtra's intended meaning of *rāyō aṣṭš* in our verse, Y43:1. But to do so, we need to understand the rest of line. So let us first look at the 2d half of line e. *vañhəuš gaēm manəḥō*, and then we will look at *rāyō aṣṭš*.

vañhəuš gaēm manəḥō 'a life of good thinking'.

vañhəuš ... manəḥō 'of good thinking' are each genitive sg. of their respective stems *vohu-* 'good' and *manah-* 'mind/thinking/thought'.⁶¹

vañhəuš is an adj. describing *manəḥō*, therefore these two words belong together, but they frame or encapsulate *gaēm*, so we know that these three words *vañhəuš gaēm manəḥō* form one unit of thought. This rule of syntax has been explained and referenced above (under *mazdā dāyāt ahurō*).

gaēm is acc. sg. of the masc. noun stem *gaya-* 'life, living' (which derives from the verb stem *gaē/jya-* 'to live' Skjaervo).

The verb stem *gaē-* means 'to live' in the sense of our physical, mortal lives;

gaē- has generated two related words, the stems *gaēθā-* 'living creature' and *gaya-* 'life, living' ~ both used for physical, material life.

Insler 1975, commenting on *gaēθā-* (under Y31:1) says "*gaēθā-* is simply 'living creature' and corresponds to *gaya-* 'life' ..." all of which, he says, refer to our physical lives. p. 181.

Thus, *vanhəuš gaēm manəhō* is 'a life of good thinking', in our physical, material existence. Which brings us to *rāyō ašiš*.

rāyō ašiš '(the) rewards of light'

ašiš 'rewards' is accusative. pl. of the fem. noun stem *aši-* which Skjaervo says means "obtainment, reward, Reward", deriving from the verb stem *ar-* 'obtain'. Acc. pl. *ašiš* 'rewards' is a direct object of the verb *dā* 'give' in line d. ('this to me give, ... the rewards ...'). Linguists do not materially disagree about either the meaning or grammatical value of *ašiš*.

rāyō 'of light' is genitive sg. of the masc. noun stem *raē-*, (Skjaervo). While many linguists translate *raē-* words as 'wealth', some of them think the meanings of the stem also include various 'light' words ~ 'radiant, bright, brilliant, splendour'. So to translate *raē-* words as 'light' is linguistically defensible. But more than that, it is contextually the *only* fit (based on its use in the Gathas and some later texts); and it also is the *only* fit that is historically defensible, whereas 'wealth' is not (all of which has been detailed in another chapter).⁶²

Insler 1975 who translates *rāyō* as 'of wealth', in our verse (Y43:1) thinks that Zarathushtra's request "grant [*dāyāi*] this to me: the rewards of wealth [*rāyō*] and [not in the Av. text] a life [*gaēm*] of good thinking", parallels the two existences described in Y28:2 which he translates in his comment under our verse as "the attainments of both existences (worlds) ~ of body as well as of the mind." He therefore (in our verse Y43:1), sees *rāyō* 'of wealth' as pertaining to the bodily existence, and *vanhəuš ... manəhō* 'of good thinking' pertaining to the existence of mind. But, (with respect) that cannot be so, because in our verse Y43:1 the phrase 'a life [*gaēm*] of good thinking' pertains to good thinking in bodily, physical life [*gaēm*], as Insler himself has concluded (in his comments on *gaya-* and *gaēθā-* under Y31:1, discussed above).

With respect, I disagree with the linguists who have translated *rāyō* as 'of wealth' in line e. I translate *rāyō* as 'of light' for the following reasons.

In addition to being linguistically and historically defensible, translating *rāyō* as 'of light' ~ as a metaphor for truth ~ fits the context of our verse (Y43:1), and is corroborated a few verses later in Y43:10.

Specifically, in our verse (Y43:1), Zarathushtra (a living mortal) first wants strength to uphold truth. Then he asks for specified rewards (pl.) (one of which is *rāyō*) through embodied truth (*ārmaitī*). So to understand what kind of reward *rāyō* might be, we have to ask ourselves: What, in Zarathushtra's mind, are the rewards that we obtain through embodying truth (*ārmaitī*) with our choices in thought, word and action? Or, (reading *ārmaitē* as vocative ~ an allegory), what rewards does embodied truth (*ārmaitē*) give?

We see the answer a few verses later, in verse 10 of this same Yasna (Y43:10) in which *ārmaitī* is also in the instrumental case, but could equally be considered an allegory (contextually). Here is the Insler 1975 translation. Addressing the Divine, Zarathushtra says,

Insler 1975. 'Therefore do Thou reveal to me the truth, which I continue to summon. Being in companionship with [*ārmaitī* 'with embodied truth'] I have deserved ['earned'] it. ...' Y43:10. Insler 1975.

So in this verse 10, embodying truth in thought, word and action ('... being in companionship with [*ārmaitī*]...') is what earns for Zarathushtra an understanding of truth ("reveal to me the truth ... being in companionship with [*ārmaitī*] I have deserved ['earned'] it ..."). And what is an understanding of truth? In the Gathas, it is good thinking (the comprehension of truth 'Truth shall I see thee as I continue to acquire ... good thinking ...' Y28:5, Insler 1975).

Applying these ideas (in Y43:10) to our verse Y43:1, and keeping in mind that the material symbol for truth is 'light' throughout the Gathas and later texts, what do we see?

We see in our verse (Y43:1) Zarathushtra asking Wisdom that **through embodied truth** [*ārmaitī*] ~ **through personifying truth** ~ he be given the rewards of:

'light' (truth ~ enlightenment),

'a life of good thinking' (the comprehension of truth ~ enlightenment) ~ the attainment of enlightenment being incremental through life experiences (in the material existence), until its attainment is complete. So once again we see that the reward for truth is truth itself.

Throughout the Gathas, in 1,001 kaleidoscopic ways, the qualities of the Divine ~ the true (good) order of existence, its comprehension, its embodiment, its rule, the beneficial way of being ~ are each the path, and the reward for taking that path ~ an incremental complementary path, resulting in an incremental complementary reward, until these qualities are attained completely.⁶³ So the more we embody truth with our choices in thought, word and action, the more we understand truth. The more we understand truth, the more accurately we are able to embody it in thought, word and action.

Thus, line d. second half, and line e.

d. ... *taṭ. mōi. dā. ārmaitī*

e. *rāyō. ašiš. vanhəuš. gaēm. manəhō.*

d. ... 'This to me give, through embodied truth,

e. The rewards of light, a life of good thinking.'

* * * * *

Translations of Y43:1.

Here are the translations of this Gatha verse by the linguists in our group. Some are more 'free' than others. Some of these translations do not translate each Avestan word (their translations would not work if they did). Nor do some translations place in round parentheses, English words that have been added, that are not in the Avestan text. The poetic line breaks (caesura) shown here in the Avestan text of each line, are from Humbach 1991.

a. *uštā. ahmāi. / yahmāi. uštā. kahmāicīṭ.*

b. *vasə.x šayqs. / mazdā. dāyāt. ahurō.*

c. **utayūitīm. / təvišīm. gaṭ.tōi. vasəmī.*

d. *ašəm. dərəidyāi. / taṭ. mōi. dā. ārmaitī*

e. *rāyō. ašiš. / vanhəuš. gaēm. manəhō.♦♦ Y43:1.*

My (more literal) translation of Y43:1 (diagonal slashes indicate multiple (English) meanings for a given word).

a. Happiness! /bliss! /enlightenment! [*uštā*] for that one ~ whomever ~ for whom (happiness bliss/enlightenment) (are) desired/willed [*uštā*].

b. Ruling at will, the Lord Wisdom shall establish (it).

c. I (therefore) will enduring strength to come

d. to uphold/sustain truth. This to me give, through embodied truth [*ārmaitī*],

e. the rewards of light, a life of good thinking.

('willed' in line a., and 'will' in lines b. and c., are used as an exercise of will power).

Inslar 1975, Y43:1.

a.b."May the Wise Lord, who rules at will, grant wishes [*uštā*] to him, to the person whosoever has wishes [*uštā*].

c. I therefore wish enduring strength to come,

- d. in order to uphold the truth. By reason of my [*ārmaitī*] grant this to me:
- e. the rewards of wealth and a life of good thinking."

Humbach 1991, Y43:1.

- a. b. c. "I wish that, as desired, might(iness) along with stability should come to him to whomsoever the Wise Ahura, ruling at (His) will, may grant the (things) desired.
- d. Grant me truth, O Right-Mindedness [*ārmaitē*], so that (I) may seize it,
- e. (with) rewards (consisting) of wealth (and) a life of good thought."

Humbach/Faiss 2010, Y43:1.

"I wish bodily strength along with youthfulness to come as desired to whomsoever the Wise Lord ruling at will, would accord (the things) desired.

I wish to take possession of truth, grant it to me, O Right-mindedness [*ārmaitē*], (grant me) rewards (consisting) of wealth and a life in good thought."

They do not identify in their English translation the Av. lines, [a. b. c. d. or e.].

Taraporewala 1951, Y43:1.

- a.b. "May Mazda Ahura, Ruler-at-will, grant Illumination unto him through-whom illumination (cometh) to-any-one-else;
- c. for progress do-I desire Life-renewed-(and)-Strength-of-Soul,
- d. for the upholding of Eternal-Law [*ašəm*] grant this unto me, O Armaiti,
- e. the blessings of Divine-Splendour, the Life of Vohu Mano."

Bartholomae.

Y43:1. "To each several man, to whom Mazdah Ahura ruling at his will grant after the (petitioner's) will, I will after his will that he attain permanance and power, lay hold of Right ~ grant this, O Piety [*ārmaitē*], ~ the destined gift of wealth, the life of the Good Thought, "

Taraporewala notes that according to Bartholomae, the first line of the next verse (Y43:2) is a continuation of the last line of our verse (Y43:1). Bartholomae's translation of the next verse (Y43:2) starts as follows: "and it shall be for him the best of all things." (Tarap. 1951 p. 408).

Moulton 1912's translation is the same as that of Bartholomae. And he too thinks that the last sentence in Y43:1 is completed in the next verse, in the same way as Bartholomae does.

* * * * *

¹ Detailed in *Part Two: A Question Of Reward & The Path*.

² Zaehner 1961, *The Dawn and Twilight of Zoroastrianism*, (Phoenix Press reprint 2003), p. 308. Zaehner's *Frashkart* is one of the Pahlavi words for Avestan *frašō.kərəiti-*, healing existence by forwarding (existence) to truth (*frašō*) and making it happen (*kərəiti-*). The end result is truth personified. The meaning of *frašō.kərəiti-* and Insler's views regarding its meaning and origins in the Gathas (with which I agree), are detailed in *Part Three: Heaven In Other Avestan Texts*.

³ Detailed in *Part Three: The Yenghe Haatam, An Analysis, & Ancient Commentaries*.

⁴ References to Skjaervo are to his on-line *Old Avestan Index*, updated through May 16, 2022, unless otherwise stated. Insler's 1975 translation of Y43:1 and fts. are at pp. 60 - 61; his comments at pp. 230 - 231.

Humbach's 1991 translation is in Vol. 1, p. 151; his comments in Vol. 2, pp. 134 - 135.

Humbach/Faiss 2010: their translation is at p. 114; their comment at p. 181 (their comment is less than one line ~ "uštā ... uštā, cf. Y27,14." The reference to Y27:14 is to the Asha Vahishta (Ashem Vohu).

Taraporewala's 1951 translation is at p. 401; his comments at pp. 402 - 404; and he includes Bartholomae's English translation at p. 404.

Moulton 1912. His translation and fts. are at p. 364. Moulton's translation is identical to Bartholomae's English translation as shown in Taraporewala 1951, except for one word ~ Moulton translates *ašiš* as 'gifts' (pl.) whereas Bartholomae translates that word as 'gift' sg. (although 'gift(s)' ~ sg. or pl. ~ is not a generally accepted meaning of *ašiš*. Skjaervo, shows at least 2 Old Avestan words for 'gift' ~ the ntr. noun *dāh-*, and the fem. noun *rāiti-*).

⁵ Insler's emendation explained in the *Linguistics* section.

⁶ Geldner shows *gaṭ. tōi.* as two separate words with no manuscript variations (based on the manuscripts available to him). Insler 1975, Humbach 1991 and Humbach/Faiss 2010 show these as one compound word. Taraporewala 1951 thinks it should be one word ~ the declension of a conjectured noun stem.

gaṭ.tōi is further discussed in the *Linguistics* section of this chapter.

⁷ Geldner has *dərədyāi* but shows mss. variations, among which Pt4, S1, Mf2, Jp1, K4, H1, and J7 have *dərəidyāi* which is the preference of Insler 1975, Humbach 1991, Humbach/Faiss 2010, and Skjaervo.

⁸ Geldner and most of the linguists in our group, prefer those manuscripts that read *ārmaitē* here ~ the vocative sg. 'oh *ārmaiti-*'. But Insler 1975 prefers to follow manuscript J2 which has *ārmaitī* (the instrumental sg. case form in Old Avestan ~ discussed in more detail in the *Linguistics* section).

⁹ Here are the first two lines (in Old Avestan) as they appear in our Gatha verse Y43:1:

uštā. ahmāi. yahmāi. uštā. kahmāicīṭ. vasā.x šayqs. mazdā. dāyāṭ. ahurō. Geldner 1P p. 140.

Here are the first two lines of Gatha verse Y43:1 as quoted in the Younger Avestan Commentary Yy21:3:

ušta. ahmāi. yahmāi. ušta. kahmāicīṭ. vasa.x šayqs. mazdā. dāyāṭ. ahurō. Geldner 1P p. 81.

The short final vowel *a* is YAv. (whereas in Old Av. in which the Gathas are composed) the final vowel *ā* is long.

As for *vasa.x šayqs* (in the YAv. Yy21:3), manuscript variations of this word are shown in Geldner's footnote on p. 82, but none of them is the correct *vasā.x šayqs* (as in the Gatha verse Y43:1 ~ where all mss. show *ā*, except for 3 which show *e*, no mss. show *a*, Geldner ft. 2).

¹⁰ Detailed in *Part Two: A Question Of Reward & The Path*.

¹¹ Detailed in *Part One: The Manthra Of Truth, Asha Vahishta (Ashem Vohu)*; and in *Part Three: The Asha Vahishta (Ashem Vohu) An Analysis*.

¹² Detailed in *Part One: Joy, Happiness, Prosperity*.

¹³ Detailed with references in the chapter *Good Thoughts, Good Words, Good Deeds* on the Home Page of this website.

¹⁴ Detailed in *Part One: A Question Of Salvation*.

¹⁵ *Bundahishn*, Ch. 1, § 5; E. W. West translation SBE 5, p. 4.

¹⁶ Detailed in *Part Three: The Asha Vahishta (Ashem Vohu), Ancient Commentaries*.

¹⁷ Detailed in *Part Two: The Houses Of Paradise & Hell*.

¹⁸ Here, for comparative purposes is the Humbach 1991 translation of this part of the *Tir Yasht*,

"Tishtriya will pronounce for himself [mid.] the following **Ushta-ness**: **Happiness** has arisen for me, O Ahura Mazda, **happiness**, O waters and plants, **happiness**, O Mazdayasnian religion, **happiness** has arisen, O lands!" *Tir Yasht*, Yt. 8:29. Humbach (1991) translation, Vol. 2, p. 11 (6). The word in square brackets is Humbach's.

¹⁹ Here is the *Tir Yasht*, Yt. 8:29, showing how it describes the happy, blessed, state of being that is *uštātāt-*. Bear in mind, Tishtrya is the name of a star, and its spiritual essence, associated with bringing rain, on which all living things thrive and are joyful, and therefore is the enemy of drought, which withers and kills. But notice the double meaning of 'waters' and 'plants' which are also the material metaphors for completeness and non-deathness (*haurvatāt-amərətāt-*).

I do not think the last 4 lines are Tishtrya speaking. I think 'for me' is the person chanting this *Yasht*.

... *uštātātəm nimravavaite tištryō raēvā x'arənaṇuhā*
ušta mē ahura mazda
ušta āpō urvarāscā
ušta daēne māzdayasne
ušta ā.bavaṭ daiṣṭhavō ... Tir Yasht, Yt. 8.29, Geldner 2P p. 112

In the material existence,

'...Tishtrya, (full) of radiance, of glory, calls down joyful blessedness [*uštātātəm*] happiness for me, Oh Lord, Wisdom!
 happiness, Oh waters and plants!
 happiness, Oh wisdom-worshipping envisionment!
 happiness has become present, Oh lands!...' *Tir Yasht*, Yt. 8:29 my translation.

In the material and spiritual existences,

'...Tishtrya, (full) of radiance, of glory, calls down joyful blessedness [*uštātātəm*] happiness! /bliss! /enlightenment! for me, Oh Lord, Wisdom!
 happiness! /bliss! /enlightenment! Oh waters and plants!
 happiness! /bliss! /enlightenment! Oh wisdom-worshipping envisionment!
 happiness! /bliss! /enlightenment! has become present, Oh lands!...' *Tir Yasht*, Yt. 8:29 my translation.

Darmesteter translates both *uštā* and *uštātāt-* in this passage from the *Tir Yasht* as "Hail" (SBE Vol. 23, pp. 100 - 101); but in the *Asha Vahishta* (Ashem Vohu) he translates *uštā* as "well").

uštātāt- also appears in the following YAv. texts, which I give you in Darmesteter's translation. In these quotations, *uštātāt-* appears in various case forms. However, an interjection (like Hail!) is indeclinable (it has no case forms), Jackson (1892), §§ 741 - 742, p. 206. So Darmesteter's translation of *uštātāt-* as an interjection "Hail", cannot be correct. But if *uštātāt-* is translated as the state of being that is 'happiness, bliss, enlightenment' (bearing in mind that 'waters' and 'plants' are metaphors for the 6th and 7th qualities of the Divine completeness and non-deathness ~ a perfected, enlightened existence, (replacing Darmesteter's "Hail") you can see how well it fits the context in which *uštātāt-* is used in these texts.

In the *Farvardin Yasht*, Yt. 13:93. The reference here is to Zarathushtra.

yehe zqṭaēca vax šaēca urvāsən āpō urvarāscā
yehe zqṭaēca vax šaēca ux šin āpō urvarāscā ::
yehe zqṭaēca vax šaēca uštātātəm nīmravaṇta vīspā spəntō.dātā dāmən:: transliterated from Geldner 2P p. 188.

"In whose birth and growth the waters and the plants rejoiced;
 in whose birth and growth the waters and the plants grew;
 in whose birth and growth all the creatures of the good creation
 cried out, Hail !" *Farvardin Yasht*, Yt. 13:93, Darmesteter translation, SBE 23, p. 202;

As you can see, in the last line, *uštātātəm* is a 'state of happiness, bliss, (incremental) enlightenment' not an interjection 'Hail !' Notice the waters and plants ~ material symbols of completeness and non-deathness ~ and here as in some YAv. Yasnas, the attainment (growing) of these qualities, are increased by the advent of Zarathushtra (presumably through his teachings).

In the *Farvardin Yasht*, Yt. 13.94,

ušta.nō zātō āṭrava yō spitāmō zaraṭuštrō:: ... Geldner 2P p. 188.

"Hail to us ! for he is born, the Athravan, Spitama Zarathushtra. ..." § 94, Darmesteter translation SBE 23, p. 202.

Here, the interjection 'happiness! /bliss! /enlightenment! for us [ušta.nō]' ~ caused by Zarathushtra's advent is a good fit (because his teachings bring us material/spiritual joy and enlightenment). The interjection "Hail to us !" makes no sense contextually (with respect).

But these are just my opinions.

²⁰ Detailed in *Part One: Joy, Happiness, Prosperity*.

²¹ In Avestan, *ahu-* has two unrelated meanings ~ 'lord' and 'existence' (Skjaervo).

In the *Ahuna Vairya* manthra, using *ahu-* with double entendre) we are told to choose the object of our worship (*ahu-*), and our existence (*ahu-*) ~ the way we live our lives ~ in accord with truth ~ *ašācēt hacā*. And that phrase (without the suffix *-cēt* 'indeed' ~ an emphatic particle) is also found frequently in Gathas verses in related instances (detailed in *Part One: The Manthra Of Choices, Ahuna Vairya (Yatha Ahu Vairyo)*). Here are examples ~ the first of which appears in Y43:14 ~ a later verse of the same song as our Gatha verse (Y43:1).

"... Thy rule that is in accord with truth [*ašācēt hacā*]. ..." Y43:14, Insler 1975;

"... the paths, straight in accord with truth [*ašācēt ... paθō*], wherein [*mazdā- ahura-* 'Wisdom (the) Lord'] dwells." Y33:5, Insler 1975;

"... that judgment between the two alternatives by which we are going to live in accordance with truth [*ašācēt hacā*]." Y31:2, Insler 1975;

"Now, I shall speak of the best thing [*vahištām* 'most-good (thing)'] of this existence in accord with truth [*ašācēt hacā*]: ..." Y45:4, Insler 1975;

"The person who, really in accordance with truth [*ašācēt ... hacā*], shall bring to realization ... what is most healing according to our wish ..." Y46:19, Insler 1975;

"... the pastor, lofty by reason of his actions shall (best) serve ... in accord with truth [*ašācēt hacā*] ..." Y51:5, Insler 1975;

"I know in whose worship there exists for me the best [*vahištām* 'most-good'] in accordance with truth [*ašācēt hacā*]. ..." Y51:22, Insler 1975. Detailed in *Part Six: Yasna 51:22*;

"... those attainments in accord with truth [*ašācēt hacā*] ..." Y53:1, Insler 1975.

²² In Zarathushtra's thought, we cannot achieve happiness in the material existence (in the long run) unless we are in sync with the true, good order of existence, detailed in *Part One: Joy, Happiness, Prosperity*).

²³ Zarathushtra himself describes his teachings as joyful.

"Yes, to those (of you) seeking, I shall speak of those things which are to be borne in mind ~ even by one who already knows ~ ... which things are to be looked upon in joy throughout your days." Y30:1, Insler 1975. See *Part One: Joy, Happiness, Prosperity*.

²⁴ Detailed in *Part Two: Asha & The Checkmate Solution*.

²⁵ Detailed in *Part Two: Asha & The Checkmate Solution*.

²⁶ Detailed in *Part One: Embodied Truth, Aramaiti*.

²⁷ Detailed in *Part Two: A Question Of Reward & The Path*.

²⁸ Line e. 'the rewards of light, a life of good thinking'. Y43:1. You well may question: of the two rewards, why is the idea of enlightenment ~ the end result ~ stated first ('the rewards of light ...'), and the life experiences that bring about enlightenment ('a life of good thinking') are stated second. Shouldn't it be the other way around?

Well, this may have been a function of the Old Avestan way of expressing oneself, because we see the same phenomenon in line a. of our verse which starts with the ultimate good end ~ 'Happiness! /bliss! / enlightenment!' ~ and then shows how we get there (in lines c. and d.)

And we see the same phenomenon in a stanza of the *Yasna Haptanghaiti* which is not part of the Gathas, but is composed in Old Avestan (as are the Gathas). The stanza YHapt. 35:8 (in which 'most good' is equated with 'truth'), tells us that **wanting to win the most good** [1st step], is brought about by **associating with truth** [2d step], which results in a **union with truth** (the ultimate good end). Yet the Avestan text of this stanza, mentions first, the union with truth (the ultimate good end) and then of how we get there ~ by associating with truth (2d step), by desiring to win the most good *vahišta-* (1st step). Parenthetically, *vahišta-* ~ the superlative degree of intrinsic goodness ~ is equated with truth in this YHapt. stanza (as it is in the Gathas), and indeed in later Av. texts *vahišta-* 'most good' became a standard way of describing truth ~ *aša- vahišta-*. Here is this stanza, YHapt. 35:8.

'To anyone among living beings (who has) the desire to win the most good, He has said, for both existences (it is) in the association of truth, then in the union of truth.' YHapt. 35:8, my translation.

ašahyā āaṭ sairī ašahyā vərəzəñē kahmāicīṭ hātqm jījišqm vahištqm ādā ubōibyā ahubyā •• YHapt. 35:8, Geldner 1P p. 130.

ašahyā āaṭ sairī [ultimate good end 'then in the union of truth'],
ašahyā vərəzəñē [2d step '(it is) in the association of truth'],
kahmāicīṭ hātqm jījišqm vahištqm [1st step 'to anyone ... (who has) the desire to win the most good'],
ādā ubōibyā ahubyā •• 'He has said, for both existences.' YHapt. 35:8.

And (did you notice?) here too (as in our Gatha verse Y43:1), the ultimate good end ~ 'in the union of truth' is for every living being [*kahmāicīṭ hātqm*].

I speculate that this way of putting the ultimate good end first and how we get there second, may echo an aspect of Avestan syntax, in which the verb ~ which performs the action of a sentence ~ is frequently at the end of the sentence. We see this in line c. in our verse (Y43:1), in which the primary verb 'I wish/will [*vasəmī*]', is at the end of line c. and what is wished for ~ 'enduring strength' is at the beginning of line c. ~ before this verb.

²⁹ Detailed in *Part Two: The Houses Of Paradise & Hell*; and see also *Part Three: Heaven In Other Avestan Texts*.

³⁰ Detailed in *Part One: Completeness & Non-Deathness, Haurvatat, Ameretat*.

³¹ Detailed in *Part Two: Asha & The Checkmate Solution*.

³² Detailed in *Part Two: Asha & The Checkmate Solution*.

³³ Detailed in *Part One: Completeness & Non-Deathness, Haurvatat, Ameretat*.

³⁴ These two verses are detailed in *Part Six: Yasna Haptanghaiti 35:2 and 3*.

³⁵ In the Gathas, 'both existences' are the existences of matter and mind; detailed in *Part One: Truth, Asha*. And the meaning of *manah-* includes not just intellect, but the full spectrum of consciousness ~ including mind/heart/spirit; detailed in *Part One: Good Thinking, Vohu Manah*.

³⁶ Here are some examples from Gatha verses in which Zarathushtra uses *ahura-* 'Lord' in the sense of one who has acquired lordship over (possesses completely) qualities that make a being divine.

"... the very Wise Master [*ahura-* 'lord'] of good thinking ..." Yasna 30:1, Insler 1975.

"... Thou art the Lord [*ahura-*] by reason of Thy tongue (which is) in harmony with truth, and by reason of Thy words stemming from good thinking ..." Y51:3, Insler 1975 (words of truth and its comprehension are part of the meaning of *armaiti-*).

"... Lord [*ahura-*] of the word and deed stemming from [*vohu- mainyu-* '(a) good way of being'] ..." Y45:8, Insler 1975 (such words and deeds are part of the quality of *armaiti-*)₂₇

"... [mazdā- 'Wisdom'] in rule [x šaθra-] is Lord [ahura-] through [ārmaiti- 'embodied truth']." Y47:1, Insler 1975.

³⁷ In the Gathas Wisdom also upholds truth. "... in accordance with the wish of Him who has upheld [dādrē] the truth. ..." Y51:8 Insler 1975. Both *dādrē* in this verse and *daraidyāi* (in our Gatha verse Y43:1) are different grammatical forms (conjugations) of the same verb stem *dar-*, 'to uphold, to sustain'.

³⁸ See *Part One: The Identity Of The Divine*, for the evidence which supports the conclusion that in Zarathushtra's thought, the Divine and mortals are simply fragments or units of one existence, differentiated only by the quality of their existence ~ the Divine being a union of the perfected parts of existence (the true, wholly good order of existence personified completely), with all the other units of existence still working towards that perfected state of being (mortals).

³⁹ Detailed in *Part One: The Identity Of The Divine*, and the chapters referenced therein.

⁴⁰ Jackson identifies *ušta* as an interjection, and therefore indeclinable (it has no case forms) Jackson (1892) §§ 741 - 742, p. 206.

⁴¹ Skjaervo does not show *uštā* as the imperative form of the verb *vas-*. But in Y30.11, Insler translates *uštā* as "...Wish it so" commenting that *uštā* is the imperative form, and that the later usage as 'hail' may simply be a reassessment of the term as a benediction. He concludes that the history of *uštā* is thus parallel to Indic *hanta*, also originally an imperative form. Insler 1975 p. 177. In Y51.16 also, Insler translates *uštā* as an imperative verb form ("The Wise Lord is [*spanta-*'beneficial']. Therefore wish ye [*uštā*] for Him to announce Himself to us." Y51.16).

⁴² Insler 1975 includes a *Complete Glossary To The Gathas*, which shows *uštā* on p. 345 as follows: I have inserted in square brackets, Insler's own translation of applicable *uštā* words from the verses he cites in this Glossary.

"1 *uštā*, cf *vas*."

"2 *uštā* (instr.) 51.8" ["...in accordance with the wish [*uštā*] of Him who has upheld the truth. ..." Insler 1975];

uštā (pl.) 43.1" [this is our verse; Insler does not identify the case, but he translates the word (both times it is used in line a.) in a context that is acc. pl. "May the Wise Lord, who rules at will, grant wishes [*uštā*] to him, to the person whosoever has wishes [*uštā*] ..." Insler 1975];

"3 *uštā* (loc.) 46.16" ["... those sincere ones whom we wish [*usvahī* ?] to be in His favor [*uštā* ?] ..." Insler 1975];

uštiš 48.4" ["... (each) such person follows ... his desires [*uštiš*] ..." Insler 1975. He does not identify the case/number here, but the context is acc. pl.].

Skjaervo shows a fem. noun *ušti-* meaning 'wish'. His *Old Avestan Primer*, Lesson 2, p. 13, (updated to February 24, 2022), shows that for *i-* stem nouns, the only *-ā* inflection (showing *uštā*) is loc. sg. He shows that the accusative pl. inflection for *i-* stem nouns is *-īš*.

Jackson 1892 §§ 251 - 255 pp. 74 - 75 is in accord. In fact Jackson shows an acc. pl. Old Avestan word *uštiš* 'desires' (§ 255, p. 75, he does not cite the Gatha verse in which it appears, but Insler translates *uštiš* as 'desires' (acc. pl.) in the Y48:4 excerpt quoted above which accords with Jackson).

⁴³ This technique of 'framing' or 'encapsulation' in the syntax of Zarathushtra's compositions, to express one unit of thought, is discussed in the following chapters with actual examples:

In *Part Three: The Ahuna Vairya (Yatha Ahu Vairyo) An Analysis* (discussed in great detail, with Insler's insight referenced, and with many examples from the Gathas).

And in the following chapters 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);

Yasna 28.1 (discussed briefly); *Yasna* 32.9 (discussed briefly); *Yasna* 44.16 (discussed briefly); and

Yasna 54:1, The A Airyema Ishyo (which is in Old Avestan) ~ multiple framings ~ 5 in this verse of three lines; I am inclined to think that Zarathushtra composed the *A Airyema Ishyo*, but (except for Taraporewala) scholars generally do not think so; detailed in *Part Six: Yasna 54:1, The A Airyema Ishyo*.

⁴⁴ Detailed in *Part Two: The Puzzle Of Creation*.

⁴⁵ Skjaervo's *Old Avestan Primer* Lesson 4, p. 50 (updated to March 11, 2013).

⁴⁶ From Skjaervo's *Old Avestan Primer* Lesson 4, pp. 50 - 51. The information given in square brackets after the quotation is from Skjaervo's *Old Avestan Index* (updated to May 16, 2022).

⁴⁷ Detailed in *Part One: Completeness & Non-Deathness, Haurvatat, Ameretat*.

⁴⁸ Here is Insler's comment on *utayūitī tāvīšīm* in our Gatha verse Y43:1. He first quotes the entire line c. and the first half of line d. (which here I have placed in blue font). And I have added my own explanations in square brackets, as usual. Here are Insler's comments.

"utayūitī tāvīšīm gaṭ.tōi vasəmī ašəm dərəidyāi. The traditional text cannot be correct here, since *utayūiti-* is always employed as an adj. in the Gathas (cf. Y30.7) and must therefore agree with *tāvīšīm* here, as in [Gatha verse] Y48.6ab *hā nō utayūitīm dāṭ tāvīšīm* 'she shall grant enduring strength to us'. Constructions involving *vas* 'wish' [here, *vasəmī*] with an inf. [infinitive, here *gaṭ.tōi*] always govern the acc. [accusative], which necessitates the emendation to **utayūitīm tāvīšīm* in our passage ... [quoting from the Avestan text of Y34:4ab, and Y50:2b to prove his point]. Thus translate: 'I wish enduring strength to come in order to uphold the truth. ...'." p. 231.

⁴⁹ Beekes 1988 shows *utayūiti-* "enduring" (p.124). His spelling of this stem shows what in his opinion its actual Old Avestan form originally would have been.

⁵⁰ Many languages use words figuratively. For example, in English, a person who is described as 'bloodthirsty', is not a person who literally has a thirst for drinking blood. 'Bloodthirsty' is only a figure of speech to describe a person who likes to shed blood ~ wound, kill.

In the same way, in Avestan *astvant-* is an adj. It literally means 'possessing bones'. But that also is a figure of speech which is used to describe mortals in the material existence (whose material shells are structured around bones).

If we assume, (for the sake of argument) that Skjaervo's translations of these 2 words, *utayūiti-* and *tāvīšī-* are accurate (literally), these words ~ "tissue-connectedness" for *utayūiti-*, and "tissue-strength" for *tāvīšī-* -- may similarly be figures of speech to refer to a mortal's material existence. But (with respect) I do not find these 2 translation choices persuasive because none of the verses in which these two words are used, are exclusively ~ or even primarily ~ about the material existence. Indeed these two words are used repeatedly to describe non-deathness (*amərətāt-*) which is a non-material existence ~ one that no longer is bound by mortality (a state of being that normally would not have tissue).

⁵¹ Skjaervo shows the following declensions for *utayūiti-* and *tāvīšī-*.

utayūiti-

<i>utayūitiš</i>	nom. sg.
<i>utayūitī</i>	nom./acc. dual,
<i>utayūitīm</i>	acc. sg.
<i>utayūtā</i>	loc. sg.

tāvīšī-

<i>tāvīšīm</i>	acc. sg.
<i>tāvīšī</i>	nom./acc. dual.

⁵² Here are all the other Gatha verses in which *tāvīšī-* and *utayūiti-* appear together (as they do in our verse Y43:1). As you can see, in each instance (as Insler says), *tāvīšī-* words are nouns, and *utayūiti-* words are adjectives.

"Yes, both completeness [*haurvāscā*] and [*amərətātāscā* 'non-deathness'] are for Thy sustenance. Together with the rule of good thinking allied with truth, (our) [*ārmaitīš* 'embodied truth'] has increased these two enduring powers [*utayūitī təvīšī*] (for Thee). Because of these things, Wise One, Thou does terrorize the enemy." Y34:11 Insler 1975. (The enemy is untruth). Both *utayūitī* and *təvīšī* are acc. dual, because here they stand for the two divine qualities, completeness and non-deathness, which (most often) are paired in the Gathas.

So in this verse, the two enduring powers, *utayūitī təvīšī* are completeness (the complete attainment of truth), and non-deathness (the resulting state of being that is no longer bound by mortality because the perfecting process is complete), which this verse says are brought about through good rule, the comprehension of truth (good thinking) and its embodiment in thought, word and action ~ all qualities of the Divine. However (with respect) I think the words (for Thee) which he has added (in round parentheses) because he thinks they are implied, are too limited. As I understand Zarathushtra's thought, it is the embodied truth (*ārmaitī-*) of every fragment of existence ~ including the embodied truth (*ārmaitī-*) of the Divine ~ that increases completeness and non-deathness, for existence as a whole, (which includes, but is not limited to, the Divine. Returning to the verses in which *təvīšī-* and *utayūiti-* appear together:

"I shall try to glorify Him for us, with prayers of piety [*yasnāiš ārmatōiš* 'with (the) worship of embodied truth'], Him, the Lord who is famed to be Wise in His soul. Whatever one has promised to Him with truth and with good thinking is to be completeness [*haurvātā*] and [*amərətātā* 'non-deathness'] for Him, under His rule, is to be these two enduring powers [*utayūitī təvīšī*] for Him in His house." Y45:10, Insler 1975.

Here also, the two enduring powers [*utayūitī təvīšī*] are the two divine qualities completeness and non-deathness. Parenthetically, why do you suppose Zarathushtra says here, "... I shall try to glorify Him for us, with [*yasnāiš ārmatōiš* 'with (the) worship of embodied truth']..."? I think it is because (as J. J. Mody has pointed out), in Zarathushtra's thought, it is not enough to pray for ourselves, we have to pray for existence as a whole (of which we are a part). In the Dibache of the *Afringan* we ask Wisdom to take our prayers into His treasury, so that they can be used for the benefit of all who need prayers (detailed in *Part One: Seven Gems From The Later Texts*).

"For she shall bring peace to us, she shall grant to us the enduring [*utayūitīm*] and esteemed strength [*təvīšīm*] of good thinking [*vanhəuš manəhō*]. And the Wise Lord shall increase the plants for her through truth, He (who is to be) Lord at the birth of the foremost existence." Y48:6, Insler 1975.

Here, enduring ... strength [*utayūitīm ... təvīšīm*] describes the strength of good thinking, the comprehension of truth ~ a divine quality.

The "foremost existence" is the certain good end, when existence as a whole will personify truth (the true, good order) ~ YAv. *frašō.kərāiti-*.

The word "she" refers to the allegorical 'cow' mentioned in the immediately preceding verse (in the Insler translation). In my view, the 'cow' is an allegory for the beneficial (*spənta-*) in mortal existence (detailed in *Part Two: The Puzzle Of The Cow & Its Network*);

'plants' (which contain water) are the material symbol for non-deathness *amərətāt-* (water is the material symbol for completeness (*haurvatāt-*) detailed in *Part Two: Earth, Waters, Plants*), and here 'plants' is a metaphor for those who have attained completeness ~ which nourishes the beneficial in mortal existence ('cow') ~ the concept of mutual, loving help between the Divine and all the living.

For those who are turned off by the imagery 'cow', we need to remember that Zarathushtra's society raised cattle and horses. They had no grocery stores. In winter, if a hunt failed, their survival depended on stored grain, and their cows. Cattle provided them with what was necessary for survival ~ milk, food, clothing, among other essentials ~ the beneficial in mortal existence. We urban dwellers may not be comfortable with such pastoral imagery ~ unless of course it is something we are used to (through pre-conditioned mind-sets) such as, for example, 'sheep' standing for those who are cared for by the Good Shepherd.

"Thou, Wise One, who hast fashioned the cow as well as the waters and plants by reason of Thy [*spəništā mainyū* 'most beneficial way of being'], grant Thou to me [*amərətātā* 'non-deathness'] and completeness [*haurvātā*], those two enduring forces [*təvīšī utayūitī*] which are to be praised with good thinking." Y51:7, Insler 1975.

Here again, the two enduring forces [*təvīšī utayūitī*] are the two divine qualities completeness and non-deathness. And notice, it is the beneficial way of being ~ a divine way of being ~ that fashions what is beneficial in mortal existence

(the cow) as well as enabling completeness (waters) and non-deathness (plants). This ties in with how Zarathushtra describes those who make the correct choice "... the beneficent have correctly chosen ..." Y30:3, Insler 1975.

In short, 'enduring' for the adj. *utayūiti-*, and 'strength/power/force' for its noun *tāvīš-* are a good contextual fit in every Gatha verse in which these two words appear together.

⁵³ Here is the one Gatha verse in which *tāvīš-* 'strength, force' appears without *utayūiti-* 'enduring'. The ancients thought so highly of this Gatha verse that it is quoted in the *Atash Nyایش*.

"Rise up to me, Lord. Along with Thy [*spāništā mainyu* 'most beneficial way of being'], Wise One, receive force [*tāvīšim*] through (our) [*ārmaitī* 'through embodied truth'], strength [*zavō*] through every good requital, powerful might through truth [*ašā hazō āmavaŋ*], protection [*fsaratūm*] through (our) good thinking." Y33:12, Insler 1975.

Here as you can see, various Avestan synonyms for *power, might, force* words are obtained from truth and its embodiment in thought, word and action. So once again, we see that this is spiritual *power, might, force*, not coercive, material *power, might, force* (detailed in *Part Two: A Question Of Power*).

And here is a verse in which *tāvīšcā* ~ a declension of a similar but different stem *tāvīš-*, appears. Skjaervo (who shows *tāvīš-* as a fem. noun stem) shows a ntr. noun stem *tāvīš-* "overwhelming force(?)" which (according to Skjaervo) appears only once in all Gatha verses as *tāvīšcā*, its nom./acc. sg. form which Skjaervo thinks is used as an adverb. But Insler translates *tāvīšcā* as a noun physical 'might' that is cruel, predatory (but offers no linguistic comment on *tāvīšcā*). "... For whom did ye shape me? Who fashioned me? (For) the cruelty of fury and violence, of bondage and might [*tāvīšcā*] holds me in captivity. ..." Y29:1, Insler 1975.

⁵⁴ Here are the only 3 Gatha verses in which *utayūiti-* appears without *tāvīš-*. You can see from the context that the *utayūiti-* words are adjectives in 2 of these verses, and this adj. is used as a noun in 1 verse.

"But to this (mortal existence) One/one comes, with (good) rule [*x šaθrā*], with good thinking [*managhā vohū*], and with the true order of existence [*ašācā*], and enduring embodied truth [*utayūitiš ārmaitiš*] gives form, breath (to them). ..." Y30:7 my translation (detailed in *Part Six: Yasna 30:7* where other translations are also given). In this verse, Insler's translation also shows *utayūitiš* 'enduring' as an adj. describing *ārmaitiš*. Here the adj. nom. sg. fem. *utayūitiš* describes the noun nom. sg. fem. *ārmaitiš*; and *utayūitiš* is indirectly associated with 3 other divine qualities, because it is *enduring embodied truth* that gives form, life, to the other 3 divine qualities ~ (good) rule, good thinking, and truth.

"... Your enduring worshipful offering [*utayūitī draonō*] has been established to be [*aməratāscā* 'non-deathness'] and completeness." Y33:8, Insler 1975. Here *utayūitī* describes the enduring nature of 2 divine qualities ~ completeness and non-deathness ~ which are the offerings of worship which Wisdom has established. In other words our own attainment of completeness and non-deathness (divine qualities) is the worship-offering desired by Wisdom.

"... That the soul of the truthful person be powerful [*aēšō*] in [*aməratāitī* 'in non-deathness'], that woes beset the deceitful men in an enduring fashion [*utayūtā*] ~ these things, too did the Wise Lord create by reason of His rule." Y45:7, Insler 1975. Here, loc. sg. *utayūtā* 'in an enduring (way)' ~ an adj. used as a noun ~ is used to describe the assured and continuing unhappiness that besets those who continue to choose wrongfully ~ as part of the law of consequences, (which is not for punishment, but to increase understanding, increase the comprehension of what is true, good right (*aša-*), detailed in *Part Two: Asha & The Checkmate Solution*).

⁵⁵ Skjaervo shows 2 forms for the infinitive of the verb stem *gam-* 'to go, come'.

gaŋ.tōi infinitive, which he says appears in Y43:1 (our verse), and
gaŋ.tē infinitive, which he says appears in Y51:10.

⁵⁶ Taraporewala 1951 (referring to the scholars of his time period) says that all take *gaŋ. tōi*. as two words, and his comments show the uncertainty that existed regarding its form and grammatical value. Taraporewala himself thinks it should one word *gatōi*, believing it to be dat. sg. of a conjectured stem *gati-* which he translates as 'progress', or more literally 'going forward'. With respect, I do not find his linguistic view a good contextual fit with the other applicable words in our verse (Y43:1).

⁵⁷ Geldner (1P Y43, verse 1, ft. 9) p. 140) shows the following mss. variations.
ārmaitē [voc. sg.] 10 mss. (K5; Pt4; S1; J3; J6; J7; Mf1; L13; L1; L2).
ārmaitī [instr. sg. in Old Av.] 1 ms. (J2).
ārmaiti [instr. sg. in YAv.] 8 mss. (Mf2; Jp1; K4; K11; C1; Lb2; P6; O2).

⁵⁸ Skjaervo shows the following case forms for the stem *ārmaiti-*.

ārmaitiš nominative sg.
ārmaitē vocative sg.
ārmaitīm accusative sg.
ārmaitī instrumental sg.
ārmatōiš genitive sg.
ārmatayō nom. pl.

⁵⁹ Detailed in *Part One: Embodied Truth, Aramaiti*.

⁶⁰ Detailed in *Part Three: Rae, Rayah*.

⁶¹ Insler 1975 has pointed out that in the Gathas, *manah-* is used in 3 ways ~ as 'mind' (faculty); as 'thinking' (process); and as 'thought' (object). Unless the context requires otherwise, I prefer 'good thinking' for *voḥu- manah-* because in the Gathas it is the dynamic process (of thinking) that enables the incremental search for truth, the spiritual evolution towards completeness, and is key to so many of Zarathushtra's teachings; detailed in *Part One: Good Thinking, Voḥu Manah*.

⁶² Detailed in *Part Three: Rae, Rayah*.

⁶³ Detailed in *Part Two: A Question Of Reward, & The Path*.