

## A Question of Salvation.

In today's dominant religious mind-set, salvation is thought of as being saved from damnation in hell. In Zarathushtra's thought, there is no notion of damnation. In his thought, the consequences of wrongdoing ('hell') are the kind of being a person becomes ~ an ignorant, wrong-headed state of being ~ one that does not comprehend the true (correct) good order of existence. He calls it (in the Insler 1975 translation) the "House of Worst Thinking", the "House of Deceit". 'House' in the Gathas is a metaphor for a state of being (that houses certain qualities).<sup>1</sup>

Zarathushtra's notion of 'salvation' is not being saved from damnation and a hell of tortures. In his thought, 'salvation' is being saved from untruth, from what is false, wrong. He sees salvation as an enlightened state of being ~ one that personifies the wholly good true (correct) order of existence *aša- vahišta-* ('truth' for short) and its component parts (the amesha spenta).

In Y48:1, Zarathushtra equates the "times of salvation" with the time when "one shall defeat deceit by truth [*aša-*]."

"If, during the times after this (present) one ... one shall defeat deceit by truth [*aša-*], ... then one shall increase Thy glory, Lord, during those times of salvation." Y48:1,<sup>2</sup> Insler 1975.

One can "defeat deceit by truth" only by understanding (*vohu- manah-*) the nature of the true (correct) good order of existence (*aša-*), by embodying it in beneficial thoughts, words and actions (*spənta- ārmaiti-*), by governing ourselves and our social units in accordance with it (*vohu- xšaθra-*), and ultimately by personifying it wholly, completely (*haurvatāt-*), resulting in a state of being that is no longer bound by mortality (*amərətāt-*) ~ mortality being the arena for the perfecting process.

When that end is universally attained, evil may still exist as a theoretical alternative, but it would lack substance, it would cease to exist in the reality of preferences, thoughts, words, actions.

In today's dominant religious mind-set, salvation is also sometimes thought of as 'going to heaven'. In Zarathushtra's thought, 'heaven' is not a place of reward to which we are taken after death. It is a joyful enlightened state of being ~ three of his names for paradise being the 'most-good existence', the House of Song and the House of Good Thinking.<sup>3</sup> And he does indeed equate salvation and the enlightened state of being that is his notion of 'heaven'.

Referring to the House of Song he says: "...This prize has been promised to you during the times of salvation by reason of your good thinking and truth." Y51:15, Insler 1975.

In Zarathushtra's thought, salvation is not obtained by pledging allegiance to any particular deity or belief system. Salvation is attained through (the path) and is (the end), the true order of existence, "...salvation for the truthful, ..." Y30:11,<sup>4</sup> Insler 1975.

Let us recall that the true (correct) order of existence (*aša-*) includes factual truths (knowledge), and also the truths of mind/heart/spirit, which in the Gathas is all that is good, right ~ a beneficial (*spənta-*), most good (*vahišta-*) order of existence.<sup>5</sup> And in fact, the GAv. word for salvation itself, contains within it the notion of benefiting.<sup>6</sup>

But of all the qualities that are inherent in the true (correct) order of existence (*aša-*), which quality do you think Zarathushtra specifically singles out in connection with earning salvation?

It is not 'justice' nor even 'righteousness'. He describes the person who earns salvation as "beneficent" the meaning of which includes a beneficial, bountiful, generous, lovingkindness.

"... let salvation be granted to the beneficent man..." Y34:3,<sup>7</sup> Insler 1975.

In Y44:2, the person who is 'saved' is 'the loving man' who is 'beneficial' through the true (correct) order of existence (a beneficial, loving, order),

"...is the beginning of the best existence [*ahu- vahišta-* '(the most-good existence')  
in such a way that the loving man [*kāθō* 'loving (one)'] who shall seek after these things is to be saved?  
For such a person, [*spənta-* 'beneficial'],<sup>8</sup> through truth [*aša-*],  
watching over the heritage for all,  
is a world-healer and Thy ally in [*mainyu-* '(his) way of being'], Wise One." Y44:2 Insler 1975.

The 'most good existence' [*ahu- vahišta-*] is one of the Zarathushtra's terms for the state of being that today is called paradise,<sup>9</sup> which here is equated with salvation.

In Y45:7, Zarathushtra describes the source of salvation as the Divine "who offers solicitude" (loving care, concern); and he links salvation with being truthful and also with non-deathness (*amərətāt-*) ~ qualities that make a being divine (later called amesha spenta).

"Because those who are alive, and those who have been, and those who shall be, shall seek after the salvation that comes from Him, the One who offers solicitude. That the soul of the truthful person be powerful in [*amərətāt-* 'non-deathness']..." Y45:7, Insler 1975. In the Gathas, 'power' is associated with the qualities of the Divine (amesha spenta).<sup>10</sup>

So here (in Y45:7) we see that salvation comes from the Divine who offers loving care, concern ~ "Him, the One who offers solicitude". Similarly, in Y45:11, Zarathushtra speaks of "... Wise Lord ... Who shall save [*saošyāntō*] (us)." Y45.11, Insler 1975.<sup>11</sup> The word *saošyānt-* and *sava-* 'salvation' are both derived from the same root;<sup>12</sup> and *saošyānt-* has been translated as savior, redeemer, deliverer, and benefactor (sg. and pl.).

But (with a slight turn of the kaleidoscope), in Zarathushtra's thought it is not enough to ask for, or even to earn, salvation for oneself.

We in turn have to be saviors ~ bringing the blessings of truth, good thinking, their embodiment, their good rule, not just to ourselves, but also to each other, and to our world ~ the notion of mutual, loving, help between man and 'God' and man and man (and all the living), as the way to heal existence. We see this idea expressed in Y48:12 where the *saošyānt-* are all human beings who translate Wisdom's teachings into actions in harmony with truth and its comprehension.

"Yes, those men [*tōi* 'those (ones)'] shall be the saviors [*saošyānt-*] of the lands, namely, those who shall follow their knowledge of Thy teaching with actions in harmony with good thinking and truth, Wise One. These indeed have been fated to be the expellers of fury." Y48.12 Insler 1975.

Such actions which embody truth and its comprehension, are included in the meaning of *ārmaiti-* (an amesha spenta). And here what is 'expelled' is a wrong way of thinking ~ fury, rage (which generates so many wrongful qualities ~ violence, cruelty, hatred).<sup>13</sup> We also see Zarathushtra's idea of what a human savior (*saošyānt-*) is in the following verses:

Referring to himself and other human beings, Zarathushtra speaks of,

"...the conceptions [*daēnā*- 'envisionment']<sup>14</sup> of those who shall save [*saošyānt*-]..." Y34:13, Insler 1975.

"...The intentions of those who shall save [*saošyānt*-] are in accord with Thy mature teachings!..." Y46:3,<sup>15</sup> Insler 1975.

Wisdom's envisionment, Its teachings are the path of truth, the path of Its divine qualities (later called *amesha spenta*),<sup>16</sup> ~ each of which is some aspect of the true (good) order of existence ~ its good comprehension, its beneficial embodiment in thought, word and action, its good rule, its complete attainment.

This idea of ordinary human 'saviors' (*saošyānt*-) also appears in certain later texts,<sup>17</sup> but in yet other later texts the 'saviors' (*saošyānt*-) are miraculous millennial messiahs.<sup>18</sup>

So, in essence, Zarathushtra's conception of a *saoshyant* is one who helps to heal existence. And how is existence healed?

It is healed by good thinking (the comprehension of truth) "...Through good thinking the Creator of existence shall promote the true realization of what is most healing according to our wish." Y50:11, Insler 1975.

It is healed through Wisdom's rule "... By your rule, Lord, Thou shalt truly heal this world in accord with our wish." Y34:15, Insler 1975.

And what is Wisdom's rule?

In Y51:4, asking rhetorical questions (which contain their own answers) Zarathushtra gives us the components of Wisdom's rule.

"Where shall there be protection instead of injury?  
Where shall [*mərəždikā* 'compassion'] take place?  
Where truth [*aša*-] which attains glory?  
Where [*spənta*- *ārmaiti*- 'beneficial embodied truth']?  
Where the very best thinking [*vahišta*- *manah*-]?<sup>19</sup>  
Where, [*mazdā*- 'Wisdom'], through Thy rule?"  
Y51:4, Insler 1975.

Finally, I offer for your consideration, a verse (Y51:20) which encapsulates Zarathushtra's notion of salvation in ways that are multi-dimensioned, yet exquisitely simple. This verse is discussed in depth in 2 other chapters,<sup>20</sup> but I would like to touch on it here because it defines salvation. When you first read it, it won't sound like much. Its beauty lies in its multi-dimensioned simplicity of thought, of meaning.

- a. 'All (you) of the same temperament, that salvation of yours, let (it) be given to us ~
- b. the true order of existence through good thinking, words [*ux δā*] through which embodied truth [*ārmaitiš*] (exists),
- c. the worship<sup>21</sup> of Wisdom with reverence, (who) gifts support.' Y51:20, my translation.<sup>22</sup>

Insler 1975 thinks that the first few words 'All (you) of the same temperament', refer to the qualities of the Divine, (*amesha spenta*), and I agree. The parallel is suggested in another Gatha verse.<sup>23</sup> And in the later texts the qualities of the Divine (*amesha spenta*) are frequently called 'of one temperament', and words to that effect,<sup>24</sup> (which corroborates the conclusion that all of them are some aspect or component of the true order of existence).

Next, in this verse how does Zarathushtra define 'salvation'?

One component is [truth through good thinking](#) (line b.) And one of Zarathushtra's names for paradise is "the House of Good Thinking" ~ a state of being which houses the complete comprehension of truth, a state of enlightenment,<sup>25</sup> ~ which is Wisdom personified (*mazdā*) ~ which is Zarathushtra's notion of [salvation](#).

Another component is [words through which embodied truth](#) becomes a reality. I think these [words](#) refer to the teachings of Wisdom (as perceived by Zarathushtra). We see 'word' used in the same way ~ to indicate Zarathushtra's teachings, in Y45:5 where he uses a synonym *vacā* '... the word [*vacā*] to be listened to, which for mortals (is) most-good...' Y45:5, my translation.<sup>26</sup> Insler 1975, and Humbach/Faiss 2010 also translate this phrase in Y45.5 in a way that equates 'word' with the teachings.<sup>27</sup>

Returning to Y51:20 line b., these 'words' (teachings) are a component of salvation because they teach us to embody truth in thought, word and action (which is *ārmaiti*-, mentioned in line b.). And what are the teachings of Wisdom? They are [the path of truth](#), the path of the qualities that make a being divine (*amesha spenta*), that has been made known to us through the [words](#) taught by Zarathushtra. So we see that in line b., each component of 'salvation' comprises a quality of the Divine (*amesha spenta*) ~ '[truth through good thinking](#)' (both qualities of the Divine); '[words](#) (the [path of truth](#)) which enable [embodied truth](#) (*ārmaiti*-) (a quality of the Divine) to come into being.

And in line c., a component of 'salvation' is the '[worship of Wisdom](#)'. And how does Zarathushtra tell us to worship Wisdom? With Its own Divine qualities (*amesha spenta*).<sup>28</sup>

Now how does all this square with line a. in which Zarathushtra, addresses the *amesha spenta* as allegories, a. '[All \(you\) of the same temperament, that salvation of yours, let \(it\) be given to us ~](#) ', my translation.

Why does Zarathushtra say that salvation belongs to the qualities of the Divine ('[that salvation of yours](#)')? And why do these qualities give salvation?

Well, in Zarathushtra's thought the qualities of the Divine are both the path to the Divine, and the reward for taking that path,<sup>29</sup> so salvation belongs to them ~ it is their nature; they give salvation (the path); and they are salvation (the reward for taking that path). Which ties into the end of line c. in which Wisdom (whose nature is the *amesha spenta*) [gifts support](#).

c. [the worship of Wisdom, with reverence, \(who\) gifts support](#).' Y51:20, my translation.

And how does Wisdom support? Through truth and its comprehension good thinking.<sup>30</sup> The qualities of the Divine ([salvation](#)) are the Divine's gift to us ([salvation](#)). And the qualities of the Divine are our gift (worship) to Wisdom (a collective [salvation](#)).<sup>31</sup>

Which brings us to the last question: Why [gift](#)? Why does Wisdom [gift](#) His support? Because there is no required *quid pro quo* ~ He does not demand anything in return for His support. It is freely given. A conclusion that is consistent with the mutual, loving help that is a foundation of Zarathushtra's thought, and is consistent with the teaching that the true (correct) order of existence (which is the existence of the Divine) is ~ in its very nature ~ a beneficial, generous, loving, supportive order of existence.

So we see that the qualities of the Divine are woven into each of the many interconnected designs of Zarathushtra's thought ~ each design being some aspect of the true (correct) good order of existence ~ they are the objects of worship, and also the way to worship.<sup>32</sup> They are the way to earn the reward, and also the

reward Itself.<sup>33</sup> They are the way to earn paradise, and also are the state of being which is paradise.<sup>34</sup> They are way to earn salvation, and salvation Itself. They are the way to the Divine, and the Divine Itself.

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<sup>1</sup> Zarathushtra's notion of 'hell' as a false, wrong-headed state of being in *mortal* existence is discussed in *Part Two: The Houses of Paradise and Hell*.

<sup>2</sup> It is interesting that Zarathushtra in this verse (Y48:1) speaks of increasing the Lord's glory, during the times of salvation. In the Gathas and the later YAv. texts, 'glory, light' are used as metaphors and adjectives for the Divine and its attributes (amesha spenta), see *Part Two: Light, Glory, Fire*. Thus, the 'glory' of the Divine would indeed be increased as more beings attain these divine qualities which are equated with salvation, resulting in another name for paradise in the later texts ~ the Endless Lights (which are self-made!).

<sup>3</sup> For Zarathushtra's notion of 'heaven' see the following chapters in *Part Two: A Question of Reward and the Path*, and *The Puzzle of the Most Good, Vahishta*, and *The Houses of Paradise and Hell*.

<sup>4</sup> So also "[... in order ... to save the truthful.](#)" Y51:9, Insler 1975.

<sup>5</sup> See *Part One: Truth, Asha*.

<sup>6</sup> In Y51:20 and other verses in which *sava-/savah-* words appear, linguists differ in their translations which have variously been translated as 'salvation', 'redemption', 'benefit/salvation', 'benefaction', 'blessing', 'reward', 'upward-progress', 'happiness', 'bliss', 'beatitude' and 'perfection'. But (except for Skjaervo's Old Avestan Index (which translates it as '(vitalizing) strength') these differences reflect different perspectives of the same underlying idea, because to Zarathushtra, salvation is defined as the personification of the true order of existence, which is a beneficial (*spənta-*) order and brings happiness (see *Part One: Truth, Asha*; and *Joy, Happiness, Prosperity*). So the 'salvation' which is the true order of existence is indeed a benefit, a benefaction, a blessing, a state of bliss, a reward. These ideas, and the differences in translation are set forth in more detail in *Part Six: Yasna 51:20*.

<sup>7</sup> So also, Y30:3 where the [correct](#) choice is the made by the [beneficent](#).  
["Yes, there are two \[mainiyū paouruyē 'primeval ways of being'\], which are renowned to be in conflict. In thought and in word, in action, they are two: the \[vahyō 'more-good'\] and the bad \[akəmcā 'and \(the\) bad'\]. And between these two, the beneficent have correctly \[ərəš\] chosen, not the maleficent."](#)Y30:3, Insler 1975.

<sup>8</sup> First class linguists have translated *spənta-* in different ways. I am persuaded by Thieme who translates *spənta-* as 'beneficial'. Detailed in *Part One: The Beneficial-Sacred Way of Being, Spenta Mainyu*.

<sup>9</sup> See in *Part Two: The Puzzle of the Most-Good, Vahishta*, and *The Houses of Paradise and Hell*.

<sup>10</sup> See in *Part One: Good Rule, Vohu Xshathra, and Power*; and in *Part Two: A Question Of Power*.

<sup>11</sup> This verse (Y45:11) is difficult to translate, and not all translators agree that *saošyāntō* in this verse refers to Wisdom. In the translations of Insler 1975, Taraporewala 1951, and Mills 1887, *saošyāntō* refers to Wisdom. In the translations of Bartholomae (as shown in Tarap. 1951), Humbach 1991, Azargoshasb 1988 and Jafarey 1989, the reference seems to be to a human being. It is not clear to me whether (in Y45:11) Moulton 1912, and Humbach/Faiss 2010 see *saošyāntō* as referring to the Divine or man. However, in other verses, Wisdom is a world healer, which is

another way of expressing the idea of a 'savior', because in the Gathas, it is from untruth (all that is ignorant, false, wrong) that the world/existence is both healed and saved.

<sup>12</sup> According to Skjaervo's Old Avestan Index (updated to 2022) the noun stem *sava-* / *savah-* which he translates as "(vitalizing) strength", is derived from the verb *sao-*, *savaya-* which he translates "to revitalize".

Insler 1975 translates the noun stem *sava-* as "salvation" (commenting under Y43:12, p. 238). He translates *saošyānt-* as "savior", and the related verb as "to save". But he sees *savah-* as a different stem with a different meaning, translating *savah-* as 'mighty', p. 232, (commenting under Y43:3).

Humbach/Faiss (2010), like Skjaervo, do not seem to differentiate between *sava-* / *savah-* in meaning. They translate the verb as "to benefit/save", the noun as "welfare/salvation" and *saošyānt-* as "benefactor/savior".

<sup>13</sup> See *Part One: Good Thinking, Vohu Manah*, for the evidence which establishes that 'good thinking' (*vohu-* *manah-*) includes not just good intellectual activities, but also good emotions, creativity, insight et cetera. And 'fury' (an emotion) is included within the meaning of wrong thinking.

<sup>14</sup> See *Part Two: The Solution of Y29*; and *Part Three: Daena*.

<sup>15</sup> Other verses in which human beings are referred to as 'saviors' are as follows:

"Moreover, let Kavi Vishtaspa, the son of Zarathushtra Spitama, and Frashaoshtra, continually accompany their knowledge ~ and their prayers as well ~ with words and actions in harmony with such (good) thinking, for the glory of Him, the Wise One, in order to serve the straight paths and that conception [*daēnā-*] which the Lord granted His savior [*saošyānt-*]." Y53:2, Insler 1975. The word 'conception [*daēnā-*]' means 'envisionment'. These "conceptions [*daēnā-*]" are the envisionments of existence governed by truth, its comprehension, and its embodiment, its rule (see *Part Three: Daena*). And here (in Y53:2) "savior [*saošyānt-*]" refers to Zarathushtra himself.

"To that, Lord, which Thou hast told me to be the road of good thinking, to the conceptions [*daēnā-*] of those who shall save [*saošyānt-*], ..." Y34:13. Here, the road of good thinking is equated with the conceptions (ideas, envisionment) of those who shall save (*saošyānt-*). Since all humans are capable of taking the "road of good thinking", here, "those who shall save [*saošyānt-*]" are human beings.

So also Y48:9 "... he who shall save [*saošyāqs*] ..." Insler 1975; Zarathushtra referring to himself and probably others as well.

Does this idea of 'the conceptions [*daēnā-*] of those who shall save [*saošyānt-*]' include other life forms? Well, Zarathushtra does not specifically say so, but I think he implies it (see in *Part Two: The Puzzle Of Creation*, and *A Question Of Immanence*).

<sup>16</sup> See *Part Two: A Question of Reward and the Path*.

<sup>17</sup> In YAv. texts, the word *saošyānt-* is used in two ways. In some texts *saošyānt-* is used generically for those good people who will help to bring about human progress and the renovation (i.e. a use consistent with the way the word is used in the Gathas). In others *saošyānt-* is used to refer to the millennial messiah(s) ~ savior(s) in the sense of a super-man, a leader who, when he comes, will overthrow all the bad guys and make everything turn out all right ~ materially (as a powerful warrior) and spiritually as well. Here are a few examples from YAv. texts of *saošyānt-* used to refer to good people (as it is in the Gathas).

*In the Yasnas*

Yy61:5 "... how shall we, the [*saošyāntō*] who are yet to serve and save (thy people) drive the Druj from hence...?" Mills translation, SBE 31, p. 313; Avestan word from Geldner 1P, p. 212. The word 'druj' is used in the Gathas as the

opposite of truth (*aša-*), so in Zarathushtra's mind-set I think the meaning of 'druj' means 'untruth' ~ all that is ignorant, false, wrong, the Lie. Unfortunately Mills translates *saošyant-* as "prophets" which does not fit the contexts of these sections.

Yy70:4 " ... that we may be as [*saošyantō*] of the provinces, that we may succor him who lifts his voice (for Mazda), that we may be as [*saošyantō*] who smite with victory, the befriended of Ahura Mazda and the persons most useful to Him, holy men [*narō ašavanō* 'truth-possessing men'] indeed who think good thoughts, and speak good words, and do good deeds." Mills' translation, SBE 31, p. 326; Avestan words from Geldner 1P p. 231.

In the *Visperad*,

Ch. 11, § 7, speaks of making known our celebration for the fravashis of the truthful ~ for those of the dead, for those of the living, and for those of men yet unborn ~ who shall serve us, bringing on the renovation of the completed world, the saoshyants; *vīspābyō ašaonibyō fravašibyō yā irīriθušqm ašaonqm yāasca jvāntqm ašaonqm yāasca narqm azātanqm frašō.carəθrqm saošyantqm*.<sup>••</sup> Avestan words from Geldner 2P p. 17. These saoshyants here are human beings through whose efforts the renovation of the world will be completed, and not necessarily the millennial saoshyants of the later texts. This interpretation is explicitly corroborated a few verses later (§§ 13, 20) in this same Chapter of the *Visperad*, as the following quotation from Mills' translation in SBE demonstrates. Mills routinely translates *ašavan-* words as 'saints' and 'holy' instead of as 'truth-possessing, truthful'.

Ch. 11, §§ 13 and 20

Here, realizing perhaps that 'prophets' does not fit the context, Mills leaves "Saoshyants" untranslated.

§ 13. "... for the saints ['truthful ones'] of the house as it was aforetime, of it as it stands here now, and to which we likewise now belong as the Saoshyants of the provinces." SBE 31, p. 352. Here the saoshyants are truthful human beings.

§ 20 "... for the success of our well-uttered prayer for blessings, for victory, sanctification, and the well-being of our souls (of ours) for (we are) the holy Saoshyants." SBE 31, p. 353. The words in round parentheses are Mills' interpretive aids.

In the *Srosh Yasht Hadhokht*, the author calls his community of good people, saoshyants,

"The friends of the Amesha-Spentas,

The friends of ourselves, the Saoshyants, ...

The friends of all the beings of the holy [*ašaonō* 'truthful'] world." Yt.11 § 17, Darmesteter translation, SBE 23, p. 165, Avestan word from Geldner 2P p. 161.

§ 21 celebrates a long list of things, one of which is "...ourselves, the Saoshyants, the two-footed part of the holy creation;..." Darmesteter translation, SBE 23, p. 167.

<sup>18</sup> In the *Farvardin Yasht* the saoshyant is a millennial savior. In §§ 110, 117 and 128, after long lists of the fravashis of various named persons, it mentions the fravashi of Astvat-Ereta. In § 129 he is identified as the Saoshyant (sg.) in a context which can only be a reference to the end of times savior.

§129 "Whose name will be the victorious Saoshyant, and whose name will be Astvat-ereta. He will be Saoshyant (the Beneficent One), because he will benefit the whole bodily world;..." Yt. 13:129, SBE 23, p. 220, Darmesteter translation, including words in round parentheses.

In §§ 141 and 142, the fravashis of the mothers of the 3 (millennial) saoshyants to come are celebrated, the millennial nature of the 3d saoshyant being described ~ referring first to his mother ~ as follows,

"...the holy maid Eredat-fedhri ... She is Vispa-taurvairi (the all destroying) because she will bring him forth who will destroy the malice of the Daevas and men, to withstand the evil done by the Jahi." § 142, Darmesteter translation, SBE 23, p. 226.



There are more (picturesque) details in the Pahlavi texts about the millennial saviors than in the YAv. *Farvardin Yasht*. But regardless of whether the saoshyant(s) of the later Avestan texts are a plurality of generic human beings who benefit others (as in the Gathas), or millennial saviors (as in some later texts), in saoshyants, 'saviors' we see the idea of human saviors.

<sup>19</sup> Here in Y51:4, Zarathushtra uses *vahišta- manah-* ~ the superlative degree of good thinking. The superlative in Avestan is a crescendo of expression ~ not necessarily a difference in degree. It is interesting that he uses the same term ~ *vahišta- manah-* ~ in describing both the (incremental) path, and the ultimate state of being of a truthful person.

The path "... (And) through the very best thinking [*vahišta- manah-*] I shall seek for myself their rule of strength, through whose growth we might conquer deceit." Y31:4, Insler 1975. Here *vahišta-* seems to be a crescendo. The end "... and how, at the end, ... the best thinking [*vahišta- manah-*] for the truthful person." Y30:4, Insler 1975. Here *vahišta-* seems to be a difference in degree ~ the superlative.

<sup>20</sup> A detailed linguistic discussion and comparative translations is given in *Part Six: Yasna 51:20*.

<sup>21</sup> The Avestan word is *yazəmnāñhō* which Skjaervo's Old Avestan Index identifies as nom. pl. masc. of the present participle of the verb *yaz-*,<sup>21</sup> which would give us literally '(the) worshippings' ~ including many acts of worship. But in fluent English these plural acts of worship are included in 'the worship'.

<sup>22</sup> Insler 1975 translates this verse a bit differently.

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

It is readily apparent that the definition of 'salvation' would be materially affected by where the first sentence ends.

In Insler 1975, the first sentence ends with the words "... let that salvation of yours be granted to us: truth allied with good thinking!" And he starts the next sentence with three words which he has inserted in parentheses, indicating that they do not appear in the Gathic text, but have been inserted by him as necessary to his translation, "... (We shall offer) words allied with [*ārmaitiš*]...". But this translation would require that *ārmaiti-* be dative, whereas *ārmaitiš* is nominative.

Other translators do not think that the first sentence ends with 'truth with good thinking'. And the Avestan punctuation, as shown in Geldner places the punctuation mark at the end of the verse.

If we consider the entire verse as one sentence, then 'that salvation' in line a. is described in lines b. and c. as 'the true (correct, good) order of existence, through good thinking, words through which embodied truth (exists) [*ux δā yāiš ārmaitiš*], the worship of Wisdom with reverence, ...' Y51:20, my translation. Detailed in *Part Six: Yasna 52:20*.

<sup>23</sup> In Y34:3, Zarathushtra says:

"...Indeed let salvation be granted to the beneficent man by all those among your kind [plural], Wise One!" Y34:3, Insler 1975. A more literal translation of *your kind* is detailed in *Part Two: The Puzzle Of The Sincere Ones & Others*.

In Y51:20 Zarathushtra says:

"All ye (immortals) of the same temperament, let that salvation of yours be granted to us..." Y51:20, Insler 1975.

The parallel between "all those among your kind [plural], Wise One" in Y34:3 and 'all ye of the same temperament' in Y51:20, ~ both being givers of salvation ~ suggests that the latter share the same nature as Wisdom ~ His divine qualities? Those who have attained them completely? Both (with double entendre)?



<sup>24</sup> The evidence from the later texts on which this conclusion is based ~ that the qualities of the Divine (amesha spenta) are 'of one temperament', or 'of the same temperament' is detailed in *Part One: The Nature of the Divine*.

<sup>25</sup> See *Part Two: The Houses of Paradise and Hell*.

<sup>26</sup> The phrase in the GAv. text is, "...*vacā srūidyāi hyāt marātaēibyō vahištām*..." which I translate, '... (the) word [*vacā*] to be listened to [*srūidyāi*], which [*hyāt*] for mortals [*marātaēibyō*] (is) most-good [*vahištām*]...'. Y45:5. Clearly, *vacā* 'word' here is the teaching of Wisdom.

<sup>27</sup> For example,

Insler 1975 "... that word which is to be heard as the best [*vahišta*- 'most-good'] for men..." Y45:5;

Humbach/Faiss (2010) "... the word which, for mortals, is the best [*vahišta*- 'most-good'] to listen to..." Y45:5.

<sup>28</sup> See *Part One: Worship and Prayer*, and *Part Two: The Puzzle of Worship*.

<sup>29</sup> See *Part Two: A Question of Reward and the Path*.

<sup>30</sup> Detailed in *Part One: Worship & Prayer*.

<sup>31</sup> See in *Part One: The Identity Of The Divine*; and

In *Part Two: The Puzzle Of Creation*; and *A Question Of Immanence*; and *Did Wisdom Choose Too?*

<sup>32</sup> See in *Part One: The Nature of the Divine*, and *Worship and Prayer*, and in *Part Two: The Puzzle of Worship*.

<sup>33</sup> See *Part Two: A Question of Reward and the Path*.

<sup>34</sup> See in *Part Two: The Puzzle of the Most-Good, Vahishta*, and *The Houses of Paradise and Hell*.