

## Ratu

In GAv. texts, the word *ratu-* appears (in its various declensions) 7 times in the Gathas, and once in the Ahuna Vairya (Y27.13). It also appears numerous times in YAv. texts. This is a word about which there are material differences in translation, both in the Gathas and the YAv. texts.

*ratu-* has been translated as 'judge', 'judgment', 'Lord', 'Spiritual Teacher', 'Guide', 'Saviour' (the last 3 being Taraporewala's somewhat free translation) and the word was also used (in the later texts) as the title of a priest.

In my view, in the Gathas, (and perhaps also in many YAv. texts), *ratu-* is 'judgment'; but it is not 'a judgment' or 'the final judgment' in the sense of a one shot judicial act in which people are condemned/punished, or approved/rewarded ~ a biblical mind-set that is different from the thought of the Gathas,<sup>1</sup> and also from YAv. texts (which were composed during YAv. times).<sup>2</sup> Based on the origins of *ratu-*, and on the way it is used, I think *ratu-* means '(good, true, right) judgment' in the sense of a mental quality that accords with the true (correct, good) order of existence, *aša-*. That is precisely the way in which it is used in the Gathas and in the Ahuna Vairya. If this is so, then even in YAv. texts, the title *ratu-* for a type of priest would not mean 'judge', but rather 'one who has good, true, correct judgment' (as a quality of mind). I will give the evidence on which my views are based, and also the opinions of the linguists in our usual group.

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Let us first look at the origins of *ratu-* to see what light they may throw on its meaning in the Gathas. Insler has explained that *ratu-* derives from an older root *ar-* 'to fit', in the sense of 'what fits' or 'what is ordered in a system; *ar-* also generated Vedic *rta*, Avestan *aša-*, Old Persian *arta-*, and such additional Avestan words as *ārəzva-* and *arštāt-* both meaning 'honesty, righteousness', and *ərəzu-* 'straight, true, right, honest'.<sup>3</sup>

Now we know that in the Gathas, *aša-* is the wholly good, true, correct, order of existence.<sup>4</sup> So if *ar-* generated both *ratu-* and *aša-*, we see that *ratu-* is the kind of judgment that is intrinsically good, true, right (as in *he has good judgment*). Unlike *daēnā-* 'envisionment' which in the Gathas can be 'good' *daēnā-* and 'bad' *daēnā-*, there is no Gatha verse in which *ratu-* is used for 'bad' judgment, just as there are no Gatha verses in which there is 'bad' *aša-*.

Parenthetically, in GAv. we have another word *vīciθa-* a ntr. noun which means 'judgment, discrimination' (Skjaervo 2006) which in the Gathas is used for both 'good' judgment and 'bad' judgment.<sup>5</sup> In other words, *vīciθa-* is 'discernment' ~ which can be good (accurate) discernment, and bad (inaccurate) discernment.

Skjaervo 2006 identifies *ratu-* as a (grammatically) masc. noun, and translates the word as "(heavenly) model (for worldly phenomena)." With respect, based on the use of *ratu-* in the Gathas, that meaning does not fit contextually. It may perhaps apply to some uses of *ratu-* in YAv. texts.<sup>6</sup>

An earlier generation of Avestan scholars (from the late 1800s through the mid 1900s) interpreted *ratu-* as a person.

Mills translated *ratu-* as "lord" in the *Visperad* (discussed below). But that cannot be correct because one of the meanings of *ahu-* is 'lord' and in the Ahuna Vairya, *ahu-* and *ratu-* are mentioned side

by side (so it cannot have meant 'just as the lord [*ahu-*] is to be chosen, so also the lord [*ratu-*] in accordance with truth').<sup>7</sup>

Taraporewala 1951 thought that *ratu-* means "Spiritual Teacher". He does not offer any linguistic evidence to support his view but does say that *ratu-* and *aša-* are "essentially cognates".<sup>8</sup>

Insler 1975, Humbach 1991, Humbach/Faiss 2010, Moulton 1912 and Bartholomae are unanimous in thinking that in the Gathas, *ratu-* is used sometimes for "judgment" and sometimes for "judge". And at one time, I just took it for granted that they were correct.

But now, (with respect) I do not think that *ratu-* in the Gathas is used for 'judge'. True, in GAv. a noun that is a concept can also be used for a person who personifies that concept, so perhaps it could reasonably be argued that a concept noun (like '(good) judgment') could also be used for a person who possesses the qualities of the concept ('one who has (good) judgment' or 'a (good) judge').<sup>9</sup> I have no quarrel with that argument as a rule of Avestan linguistics. But in my view, in the Gathas, the whole notion of asking the Divine for a 'judge' who will teach the religion, or enforce obedience to the teachings of the Divine (as perceived by the 'judge', naturally), is a poor fit for three reasons.

1. One function of a judge is to adjudicate disputes. That meaning does not fit any Gatha verses in which *ratu-* appears.

2. In another cultural context (a biblical context), other functions of a 'judge' are to determine what is the will of the Divine, make it known to the people, enforce the resulting code of behavior, and decree punishments for its breaches. But this religious paradigm is in conflict with Zarathushtra's thought in more ways than one.

(a) No place in the Gathas is Zarathushtra described as a judge of persons.

(b) In the Gathas there are no religious authorities (whether 'judge', 'teacher' or priest) who are intermediaries between the Divine and man. The relationship between the Divine and man is a direct one ~ most frequently described in the Gathas as that of a 'friend to a friend', 'beloved to a beloved', an 'ally'.<sup>10</sup>

(c) The freedom to choose (and learn from our mistakes) is a fundament of Zarathushtra's teaching. It is not optional. It is essential to his paradigm for the defeat of evil by changing minds, changing preferences through choices, and experiencing the consequences of such choices.<sup>11</sup>

So I ask you: Is it credible that on the one hand Zarathushtra would tell us to think for ourselves (Y30.2), and on the other hand ask the Divine for a 'judge' who would do our thinking for us?

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*ratu-* words in GAv. texts.

If we look at the Ahuna Vairya, and each Gatha verse in which *ratu-* appears, neither 'judge' nor even a 'person having (good) judgment' fits well for the reasons detailed above.

But *ratu-* in the sense of '(good) judgment' (a mental quality, the ability to arrive at good, true, correct conclusions), fits not only the historical origins of the word, but it is an exact fit with the contexts of (i) the Ahuna Vairya, (ii) all Gatha verses in which *ratu-* words appear, and (iii) Zarathushtra's over all system of thought. Let us consider the evidence.

Y27.13, the Ahuna Vairya,

*yaθā ahū vairyō / aθā ratuš ašātcēt hacā*

'Just as the Lord/existence (is) to be chosen (in accord with truth itself), / so also, (is) judgment in accord with truth itself [*aθā ratuš ašātcēt hacā*] (to be chosen), ...' Y27.13, my translation.

In this manthra, the translations of Insler 1975, Humbach 1991 and Humbach/Faiss 2010 also translate *ratuš* (nom. sg.) as 'judgment'; Moulton 1912 and Bartholomae as "judge". Taraporewala 1951 as "Spiritual Teacher". Their translations are detailed in another chapter for discussion and comparative purposes.<sup>12</sup>

Here are all the Gatha verses which contain *ratu-*.

Y43.6.

Insler 1975, Humbach 1991, and Humbach/Faiss 2010, Moulton 1912 and Bartholomae all translate *ratūš* (acc. pl.) here as "judgments"; Taraporewala 1951 as "Guide". Their translations are footnoted for comparative purposes.<sup>13</sup>

'... to them, embodied truth [*ārmaiti-*] announces the judgments [*ratūš*] of Thy reasoning [*x ratāuš*], which no one deceives.' Y43.6, my translation.

Here, the Divine quality *ārmaiti-* is treated as an allegory. So if we look past the allegorical image to the idea it stands for, in essence this is a poetic way of saying that the reasoning of Wisdom's judgments (which by definition can only be true, correct, 'good') are made manifest through the true (correct, good) order of existence embodied in (His) thoughts words and actions (*ārmaiti-*).

Yasna 29. 2 and 6.

After the anguished lament of the allegorical cow in Y29.1 (the 'cow' being an allegory for all that is good, beneficial in mortal existence), in the very next verse (Y29.2), the fashioner of the cow (the beneficial way of being),<sup>14</sup> asks truth, whether it is a true, correct, good judgment (*ratuš*) for the cow to be in such suffering,

"... Is thy judgment [*ratuš*] for the cow to be in this way?..." Y29.2, Insler 1975.

Humbach 1991 and Humbach/Faiss 2010 also translate *ratuš* as "judgment" here; Moulton 1912 and Bartholomae as "judge"; Taraporewala 1951 as "Saviour". Their translations are footnoted for comparative purposes.<sup>15</sup>

A few verses later, in Y29.6, "Thereupon the Wise Lord, the Knowing One, spoke these solemn words by reason of His attentiveness: A master [*ahū*] has not been found by a single one (of us), nor a judgment which indeed befits truth [*ratuš ašātcēt hacā*]. However the shaper did fashion thee for both a cattle-breeder and a pastor." Insler 1975. Humbach 1991 and Humbach/Faiss 2010 also translate *ratuš* as "judgment" here; Moulton 1912 and Bartholomae as "judge"; Taraporewala 1951 as "Saviour". Their translations are footnoted for comparative purposes,<sup>16</sup> The 'judgment' in this verse (Y29.6), refers to the 'judgment' previously questioned in Y29.2. The lovely significance of this verse (and the Song in which it appears) is discussed in another chapter.<sup>17</sup>

## Y31.2

In Y31.2 Zarathushtra speaks of "... that judgment [*ratūm*] between the two alternatives by which we are going to live in accordance with truth [*ašāṭ hacā*]." Insler 1975. Humbach 1991 and Humbach/Faiss 2010 also translate *ratūm* as "judgment" here; Moulton 1912 and Bartholomae as "judge"; Taraporewala 1951 as "Teacher". Their translations are footnoted for comparative purposes.<sup>18</sup> That *ratūm* is "judgment" here is corroborated by a somewhat similar thought expressed in Y45.9, in which 'will' is used in place of 'judgment'; "...Him who left to our will [*usān cōrāṭ*] (to choose between) the beneficial [*spāncā*] and the non-beneficial [*aspāncā*]..." Y45.9 my translation. (I am indebted to Insler 1975 for his opinion on *usān cōrāṭ*, p. 260).

## Y33.1

"As in harmony with those things which are the laws of the foremost existence, the (final) judgment [*ratuš*] thus shall bring to realization the most just actions for the deceitful as well as for the truthful man, and for the person for whom falsity and honesty are held to be indifferent." Y33.1 Insler 1975.

Insler has placed the word "(final)" in round parentheses to show that it is not in the GAv. text, but has been inserted by him as an interpretive aid. But (with respect) in the Gathas there is no 'final judgment' other than interpretations personal to a given translator.<sup>19</sup>

Taraporewala leaves "Ratu" untranslated, commenting that he thinks it applies to any spiritual guide. Humbach 1991, Humbach/Faiss 2010, Moulton 1912 and Bartholomae all see the *ratu-* word in this verse as a person ~ a "judge". These translations are footnoted for comparative purposes.<sup>20</sup>

I think if we stay with the GAv. text, translating it in as literally as possible, consistent with readability, Zarathushtra's thought comes through.

'As in harmony with those things which are the laws of the foremost existence, (good) judgment [*ratuš*] will bring about the most straight/true actions [*razištā šyaoṭanā* pl.] for (an) untruthful-one [*drəgvataēcā* dat. sg.] as well as for a truthful-one [*ašāonē* dat. sg.], and for the one for whom falseness and honesty are held to be the same [i.e. an amoral person]." Y33.1, my translation.

This most interesting verse is discussed in more detail in another chapter.<sup>21</sup>

## Y44.16.

All but the first sentence of this verse is quoted as the 2d paragraph of the much later Kemna Mazda prayer ~ indicating the importance which ancient Zoroastrians attached to this Gatha verse. I also think this verse is significant (and so beautiful) but it has been translated (with good intentions) through the spectacles of other religious paradigms ~ asking the Divine for a judge who must be obeyed. So here I give you both the Insler 1975 translation and my translation of the pertinent part of Y44.16. I think *ratūm* 'judgment' here (in Y44.16) is (good) judgment in the sense of the ability to arrive at the true, correct, right conclusions.

"...promise us a judge [*ratūm*], and let obedience to him come through good thinking." Y44.16, Insler 1975;

'... Teach life healing judgment [*ahūm.biš.ratūm cīždī*], then to it, let listening come through good thinking [*aṭ hōi vohū sərəaošō jantū mananjhā*] ..." Y44.16, my translation.

Humbach 1991 translated *ratūm* here as "judgment", but later changed his mind. Insler 1975, Humbach/Faiss 2010, Moulton 1912 and Bartholomae translate the word as "judge". These translations all require 'obedience' to a 'judge' which (with respect) simply does not fit ~ neither linguistically, nor with Zarathushtra's teachings in the Gathas, discussed above.

Taraporewala 1951 translates *ratūm* as "Teacher".

This beautiful verse is discussed in detail in another chapter, together with other translations given for comparative purposes.<sup>22</sup>

Y51.5.

Referring to the allegorical cow (an allegory for the beneficial-sacred in mortal existence) and the person who nurtures it ('pastor'), Zarathushtra says,

"... I am asking how the pastor, lofty by reason of his actions, shall (best) serve the cow in accord with truth [*ašāṭ hacā*], ... the one who, although having the power over (the choice of) both rewards, has correctly understood the (proper) judgment [*arəš.ratūm*] for the just people." Insler 1975.

In the compound word *arəš.ratūm*, the first part *arəš* means 'straight' as in 'not crooked' (Skjaervo 2006). So the judgment mentioned in this verse is 'straight judgment' ~ honest judgment, judgment that is in accord with the true order of existence. The GAv. word *arəš.ratūm* is shown as one word in some mss., and as a compound word in others, the latter being Geldner's choice and also that of Humbach 1991. Insler 1975 and Humbach/Faiss 2010 prefer to read it as two separate words (which is not supported by any mss.). The word *ratūm* in this verse (Y51.5) also is translated as "judgment" by Humbach 1991 and Humbach/Faiss 2010; and as "judge" by Moulton and Bartholomae. Taraporewala 1951 prefers *arəš.ratuš* (the nom. sg. *ratuš* is not supported by any mss.) and translates it "Teacher-of-Truth". These translations have been footnoted for comparative purposes.<sup>23</sup>

In summary: As you can see, the translation of *ratu-* as '(good) judgment' is a good fit in the Ahuna Vairya and each of the above Gatha verses, and '(good) judgment' also fits Zarathushtra's over all system of thought. The translation of *ratu-* as a person '(good) judge' (with respect) is not a good contextual fit with Zarathushtra's thought.

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The YAv. texts.

Over time, the meanings of words often evolve or change. In the YAv. texts ~ the composition of which spanned a long period of time, it is sometimes difficult to figure out what meaning the composers of a given text intended for *ratu-*. For example:

In Yy19.18 *ratavō* (nom. pl.),<sup>24</sup> is used ~ not for judges, but for 'chiefs' ~ both religious and secular, Zoroastrian and non-Zoroastrian.

"(Question.) How are the chiefs [*ratavō*] (constituted)?

(Answer.) They are the house-chief, the village-chief, and the tribe-chief, the chief of the province, and the Zarathushtra as the fifth. That is, so far as those provinces are concerned which are different from, and outside of the Zarathushtrian regency, or domain. [(Mills) Ragha which has four chiefs (only) is the Zarathushtrian (district)].

(Question.) How are the chiefs [*ratavō*] of this one constituted? They (are) the house-chief, the village-chief, the tribe-chief, and the Zarathushtra as the fourth." Yy19.18, Mills translation.<sup>25</sup>

*ratavō* as 'ones who exercise (good) judgment' (and therefore is a chief) in all these categories, fits.

In *Visperad* 1.1, the composer speaks of the *ratavō* (nom. pl.), of many living things. This is how Mills translates these phrases (SBE 31, p. 335; Avestan words from Geldner 2P p. 3. Each is a description of the *ratavō* of various named things:

- ~ "of spiritual creatures [*ratavō mainyavanqm*]",
- ~ "of earthly creatures [*ratavō gaēθyanqm*]",
- ~ "of those who live under the waters [*ratavō upāpanqm*]",
- ~ "of those which live upon land [*ratavō upasmanqm*]",
- ~ "of those which strike the wing [*ratavō fraptərəjātqm*]",
- ~ "of those which roam (wild) upon the plains [*ratavō ravascarātqm*]",
- ~ "of those (home-beasts) of the cloven hoof [*ratavō caṅraṅhācqm*]",

and ends with the much used YAv. phrase *ašavanəm ašahe ratūm* (discussed below).

*ratavō* (pl.) here cannot mean 'judges'. There is nothing in any Av. text to support the idea that all these many different types of life forms have (multiple) 'judges'. However, if *ratavō* here means '(good) judgments' it would mean that all of these life forms were thought to be capable of exercising their judgments in a way that is true, good, right. To our urban minds that may not make sense. But within the past 15 years or more, scientific studies have established, and continue to establish, that we humans are not the only life forms capable of thought, reasoning, arriving at mental conclusions (judgments). This YAv. text (*Visp.* 1.1) was composed in a rural society in which humans and a large variety of other life forms lived day to day in close contact with each other. In the *Farvardin Yasht* (also composed in a rural society), many such units of existence are recognized to have fravashis ~ the divine within, in descriptions that somewhat track the above categories in *Visperad* 1.1,

"... tame animals, ... wild animals, ... animals that live in the water, animals that live under the ground, ... the flying ones, ... the running ones, ... the grazing ones. We worship their Fravashis." *Farvardin Yasht* Yt.13.74, Darmesteter translation.<sup>26</sup>

Now the Divine, in Zarathushtra's thought is Wisdom ~ a Being who by definition is capable of thought, of exercising '(good) judgment'. So if other life forms were thought to have the Divine within (as the *Farvardin Yasht* says), then, of necessity they would have to be capable of exercising '(good) judgment' in their own life circumstances, which would fit the use of *ratavō* for all such life forms in *Visperad* 1.1.

And this conclusion ties in with the *Bahram Yasht* dedicated to verethraghna (*vərəθrayna-* ~ which in Avestan texts is used in the sense of the victory (of truth over untruth).<sup>27</sup> In the *Bahram Yasht* this victory (*vərəθrayna-*) appears in the forms of many creatures ~ a bull, a "beautiful horse with yellow ears", a camel, a boar, a raven, a ram, a buck, a youth and a man,<sup>28</sup> ~ all of them 'of earthly creatures [*gaēθyanqm*]' (as *Visp.* 1.1 states), suggesting (to me at least) that the struggle within, between good and evil, is not limited to humans, but also exists within other life forms ~ they also are capable of achieving victory over untruth (*vərəθrayna-*). To do so they would have to be capable

of making '(good) judgments [*ratavō*]' (*Visp.* 1.1) ~ judgments that are in accord with the true order of existence.

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The YAv. phrase *ašavanəm ašahe ratūm*

A bit more difficult is the fact that in many YAv. texts, *ratu-* is used as part of a frequently repeated phrase ~ *ašavanəm ašahe ratūm* ~ which over the centuries was used to describe a great number of people and even (inanimate) things. It is difficult to both translate this phrase accurately, and also determine what meaning it had in the minds of those who used it so repeatedly and routinely, over so long a period of time, for so many people and things.

Let us first take a quick look at the linguistics of this phrase *ašavanəm ašahe ratūm*, and then look at how it is used in YAv. texts, to see what a good contextual fit would be for the meaning of *ratūm*.

*ašavanəm* 'truth possessing' or 'truthful' is an adjective. It is acc. sg. masc. of the adj. stem *ašavan-* which sometimes is used as a noun indicating a person or thing which has the qualities of the adjective.<sup>29</sup> In Avestan, an adjective has to be in the same (grammatical) gender as the noun it describes. The fem. form of the adj. *ašavan-* is *ašaoni-* Skjaervo 2006. (Hold that thought).

*ašahe* 'of truth' is the YAv. form of the gen. sg. of *aša-* 'truth' (the GAv. gen. sg. is *ašahyā*).

*ratūm* 'judgment' (a mental quality) is acc. sg. of the masc. noun stem *ratu-*.

To decide how these words go together, and (accurately) translate this repeatedly used phrase (*ašavanəm ašahe ratūm*) we need to consider two rules of Av. grammar.

1. An adj. (such as *ašavanəm*) must have the same declension (case, number, and grammatical gender) as the noun it describes.
2. Both *ašavanəm* (an adj. which is also used as a noun) and *ratūm* are accusative, and therefore have to be the objects of a verb; as you can see, the phrase *ašavanəm ašahe ratūm* has no verb. But in Avestan, verbs often are implied.

So when this routinely used phrase, *ašavanəm ašahe ratūm*, was first crafted, if the composer(s) intended the phrase to be a unit, then *ašavanəm* (acc. sg. masc. adj.) would have to describe *ratūm* (acc. sg. masc. noun), and we would need to add an implied verb (because both words are accusative). Thus,

'(having) the truth~possessing [*ašavanəm*] judgment [*ratūm*] of truth [*ašahe*]

You may object that in this translation option, if *ratūm* judgment is first described as truth~possessing [*ašavanəm*] then it would be redundant to also describe it as the judgment of truth. Certainly a valid objection. Which brings us to another alternative ~ that when this phrase was originally crafted, the composer(s) intended *ašavanəm* to describe some other acc. sg. masc. noun, and did not intend it to form part of a 3 word phrase.

Let us consider a couple of examples (Av. words are from Geldner).

**Example 1.** Here *zaraθuštrəm* is acc. sg. masc. ~ the object of the verb *yazamaide*, which gives us two translation options.

"... *zaraθuštrəm ašavanəm ašahe ratūm yazamaide*..." *Aiwisruthrem Gah*, § 7.<sup>30</sup>

Option 1: 'We celebrate truth~possessing [*aṣavanəm*] Zarathushtra, (having the) judgment [*ratūm*] of truth [*ratūm*] ...' my translation.

Option 2: 'We celebrate Zarathushtra, (having the) truth~possessing [*aṣavanəm*] judgment [*ratūm*] of truth [*aṣahe*]...'

In Option 2 we still have the objection of redundancy ~ that it is redundant to use truth~possessing [*aṣavanəm*] to describe the judgment of truth [*aṣahe ratūm*]. And the validity of Option 1 is corroborated in the next Example 2.

### Example 2.

... *ahunavaitīm. gāθām.* [acc. sg. fem.] *aṣaonīm.* [acc. sg. fem.] *aṣahe. ratūm.* [acc. sg. masc.] *yazamaide.* ... *Afringan i Gatha*, § 3 Geldner 2P p. 270;

'... We celebrate (the) truth~possessing Ahunavaiti Gatha, (which has the) judgment of truth. ...' my translation.

This translation is the only option because the fem. adj. *aṣaonīm* can only belong with fem. noun *gāθām*. It cannot belong with the masc. noun *ratūm*. And we know that the Ahunavaiti Gatha (and indeed all the Gathas!) are full of teachings about the true order of existence (*aṣaonīm* 'truth~possessing'), and contain Zarathushtra's mental judgment (conclusions) of truth ~ because in 1,001 ways they reveal (his understanding of) the path of truth. That the fem. adj. *aṣaonīm* does not belong with *ratūm* is corroborated, and repeated.<sup>31</sup>

**Example 3.** The phrase is used in a YAv. text to describe the *Yasna Haptanghaiti* (a GAv. text, not composed by Zarathushtra), and the *A Airyema Ishyo* (Y54.1 ~ a GAv. text which most scholars think was not composed by Zarathushtra, but which Taraporewala thinks was intended as the concluding verse of the last Gatha, Y53, and therefore was composed by Zarathushtra).<sup>32</sup> Both *yasna-* and *airyaman-* are grammatically masc. nouns. Undeniably these texts could not be described as 'persons' ~ whether as 'judges of truth' or as 'ones possessing judgments of truth'. But an argument could be made that these texts contain teachings of Wisdom, and therefore are 'truth~possessing' and '(have) the judgment (conclusion) of truth...'. I have footnoted the applicable quotations from these two YAv. texts.<sup>33</sup>

So we see that (perhaps originally) the phrase *aṣavanəm aṣahe ratūm* was probably not one unit, that the acc. sg. adj. *aṣavanəm* (masc.) / *aṣaonīm* (fem.) did not originally belong with *ratūm*, and that the full sentence (of which these 3 words were a part) described some thing or person who was deemed to be truth~possessing, and whose judgment accorded with truth.

But the grammatically masc. gender (in nouns/adjs./pronouns) predominates in the Av. language, and with the passage of time, and repeated usage with masc. nouns, the phrase *aṣavanəm aṣahe ratūm* came to be thought of as one unit of expression, and was used to apply to all sorts of people and things ~ in some instances without regard to gender or number, in some instances without regard to whether or not the 'thing' so described was intrinsically capable of exercising any judgment at all. When we see the many things described (below) with these 3 words, the most likely explanation is that they had just become a standardized phrase to use for a high degree of spiritual praise.

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Before we look at some representative examples of what this phrase was used to describe, let us consider why this phrase became so standardized a way of describing a high degree of spiritual praise. I think its genesis is the Ahuna Vairya (Yatha Ahu Vairyo), which is one of the gold standards of short Avestan manthras and is believed to have been composed by Zarathushtra himself.<sup>34</sup>

In the Ahuna Vairya we have the phrase *aθā ratuš ašātcēt hacā* '(the) judgment in accordance with truth', which is to be chosen. This therefore would have been deemed a high spiritual quality that a person could be described as having. Indeed, the 'judgment in accordance with truth' complements the 'house of good thinking' ~ which is one of Zarathushtra's terms for 'paradise' ~ the complete comprehension of the true (correct, good) order of existence, a state of enlightenment (which is wisdom). I therefore think that having 'judgment in accordance with truth' became one of the highest forms of spiritual praise that a person could be given. If this is so, then a lot of pieces fall into place in understanding how this phrase was used in YAv. texts (with some notable exceptions).

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Let us now look at a few representative examples of the persons and things which this phrase *ašavanəm ašāhe ratūm* is used to describe in YAv. texts. All translations are mine.

**Example 1.** Not surprisingly, the phrase applies to the Lord, Wisdom, who personifies truth (*aša-*), and therefore whose mental quality ~ judgment ~ is indeed in accord with the true order of existence (*aša-*).

Yy71.4 *ahurəm mazdqm ašavanəm ašāhe ratūm yazamaide...* Geldner 1P p. 232.

Option 1: 'We celebrate the truth-possessing Lord Wisdom, (having the) judgment of truth ...';

Option 2: 'We celebrate the Lord, Wisdom, (having the) truth-possessing judgment of truth ...';

Although the Divine has no intrinsic gender, if the two words of the name *ahura- mazdā-* are grammatically masc. (as many linguists today contend), Option 1 is grammatically correct. Even if one name (*ahura-*) is grammatically masc. and the other (*mazdā-*) is grammatically fem. (as an earlier generation of scholars contended), in Av. the generic masc. is used where a unit includes more than one gender. So Option 1 would still be grammatically correct. Option 2 is not grammatically flawed, but it makes *ašavanəm* redundant (as previously objected to).

**Example 2.** The phrase is used more than once to describe Zarathushtra who, as Wisdom's messenger taught and practiced (to the best of his ability) the path of truth, the path of good thinking,<sup>35</sup> which is another way of saying the path of having (the) judgment of truth (or judgment that accords with truth).

Aiwisruthrem Gah, § 7

... *zaraθuštrəm ašavanəm ašāhe ratūm yazamaide...* Geldner 2P p. 57.

Option 1: 'We celebrate the truth-possessing Zarathushtra, (having the) judgment of truth ...';

Option 2: 'We celebrate Zarathushtra, (having the) truth-possessing judgment of truth ...';

Here also, Zarathushtra is masc., so Option 1 is grammatically correct. And Option 2 is not grammatically flawed but makes *ašavanəm* redundant.

**Example 3: (a), (b), (c).** The phrase is used to describe people who are not priests or part of the religious establishment ~ (a) a charioteer (a warrior), (b) a pastor who cares for cattle, and (c) a young

man (among others) ~ indicating that the phrase was applied to secular people, who were not in positions of religious authority, but who were committed to Wisdom's Word and whose judgment was therefore (hopefully) in accord with truth. In each of the following examples, the noun is grammatically masc. Therefore Option 1 is grammatically sound. And Option 2, while not grammatically flawed, makes *aṣavanam* redundant.

Aiwisruthrem Gah,

(a)

... *raṭaēṣtarām* [masc. Skjaervo 2003] *aṣavanam aṣahe ratūm yazamaide* ∴ ... Aiwisruthrem Gah, § 7, Geldner 2P p. 57.

Option 1: 'We celebrate the truth-possessing charioteer (having the) judgment of truth...';

Option 2: 'We celebrate the charioteer (having the) truth-possessing judgment of truth...';

(b)

... *vāstrīm* [masc. Skjaervo 2006] *fṣuyantām aṣavanam aṣahe ratūm yazamaide* ∴ ... Aiwisruthrem Gah, § 7, Geldner 2P p. 57.

Option 1: 'We celebrate the truth-possessing, cattle-breeding, pastor (having the) the judgment of truth...';

Option 2: 'We celebrate the pastor (having the) truth-possessing judgment of truth...!'

In the Gathas, the 'cow' is used as a metaphor for the beneficial in mortal existence; 'cattle-breeding' is used as a metaphor for increasing the beneficial in mortal existence; and *vāstar-*'pastor' is used as a metaphor for every one who nurtures existence with truth, goodness ~ both Divine and mortals (not limited to priests, as in the title of Christian priests, 'pastor').<sup>36</sup>

(c)

... *yvānām* [masc. Skjaervo 2003] *humananḥām hvacaṇḥām huṣyaoṭnām hudaēnām*<sup>37</sup> *aṣavanam aṣahe ratūm yazamaide* ... Aiwisruthrem Gah, § 8, Geldner 2P p. 57.

Option 1: 'We celebrate the truth-possessing youth (having) good thought, good word, good deed, good envisionment, (the) judgment of truth...';

Option 2: 'We celebrate the youth (having) good thought, good word, good deed, good envisionment (having the) truth-possessing judgment of truth...!'

**Example 4.** But what are we to make of the next example? Here the masc. *aṣavanam* ~ whether used as an adj. 'truth-possessing' or as a person 'truth-possessing-one' ~ cannot describe or represent the fem. "house-mistress" [*nmānō.paṭnīm*]. So Option 1 is no longer grammatically sound. Here, the only grammatically accurate way to translate this sentence would be Option 2 ~ in which the masc. adj. *aṣavanam* 'truth-possessing' describes *aṣahe ratūm* (masc.) 'judgment of truth' ~ regardless of the redundancy objection ~ and not in accord with the (possibly earlier) *Afringan i Gatha* (above) in which 'truth-possessing [*aṣaonīm*]' is fem. and does not belong with masc. *ratūm*.

Aiwisruthrem Gah, § 8.

... *nmānahe nmānō.paṭnīm aṣavanam aṣahe ratūm yazamaide* ... Aiwisruthrem Gah, § 8, Geldner 2P p. 57.

'...we celebrate the house-mistress [*nmānō.paṭnīm*] of the house [*nmānahe*], (having) the truth-possessing judgment of truth.'

I think that by the time of this YAv. text (the Aiwisruthrem Gah) *aṣavanəm aṣahe ratūm* had become a standardized unit of praise, and the original use of *aṣavanəm* as describing some person, and not forming a unit of expression with *aṣahe ratūm* had been forgotten. This happens sometimes, when a word or phrase becomes standardized.

For example, when we attend a classical music event, it is (or at least, it used to be) a standard form of applause to say "bravo!". But originally, that was not so. Originally, a female performer was applauded with the fem. "brava!" A male performer with the masc. "bravo!" And a group of performers with the pl. "bravae!" But now, we normally just say 'bravo!' for all three ~ fem. sg., masc. sg., and fem./masc. pl., because 'bravo' has become a standardized expression of applause. I think something similar may have occurred with *aṣavanəm aṣahe ratūm* in that with the passage of time, it became a standardized expression of spiritual praise, applied to all sorts of things ~ regardless of gender and number, and including inanimate things that (so far as we are aware!) are not capable of exercising any judgment at all, let alone judgment that is in accord with truth.

**Example 5.** A bit of a puzzle is the fact that in the *Mah Yasht*, the moon (here *māñhəm* grammatically masc. Reichelt, 1919) is described as *aṣavanəm aṣahe ratūm*. Needless to say, the actual, physical moon has no 'judgment' or 'discernment' (as we understand that word) ~ truth-possessing or otherwise. Nor is the moon a judge. Could the moon (as part of the natural order of existence) be said to be 'truth-possessing'? Or is there some other explanation?

"... *antarəmāñhəm aṣavanəm aṣahe ratūm yazamaide* ∴

*pərənō.māñhəm aṣavanəm aṣahe ratūm yazamaide* ∴ ..." § 4, *Mah Yasht*; Geldner 2P p. 105;

'The truth-possessing new moon, (having) the judgment of truth, we celebrate.

The truth-possessing full moon, (having) the judgment of truth, we celebrate.' My translation.

Does the new and full moon have any allegorical significance which would fit '(having) the judgment of truth'? Well, in certain later texts, what we today call 'heaven' is described in stages as the star track, the moon track, the sun track, and the house of song. And in the Gathas, (what today is called) 'heaven' is a state of being in which a person personifies the true order of existence (*aṣa-*) and its comprehension ~ the material metaphor and symbol for which is light,<sup>38</sup> ~ which later texts spoke of as the star track, moon track and sun track which would be a poetic way of representing increasing stages of enlightenment.<sup>39</sup> So originally the idea expressed in this § 4 may perhaps have been that the light of the moon was a metaphor for a stage of enlightenment ~ which would indeed be 'truth-possessing', and '(have) the judgment of truth' ~ and therefore would be celebrated/worshipped (*yazamaide*) ~ incremental enlightenment being the incremental attainment of the nature of the Divine, Wisdom (*mazdā-*).

**Example 6.** And then there is the Aiwisruthrem Gah § 5, in which we have the following.

... *asmana hāvana aṣahe ratavō yazamaide* ∴

*ayañhaēna hāvana aṣahe ratavō yazamaide* ∴ Geldner 2P p. 56.

'...with the stone (pestle) and mortar [du.] (the) *ratavō* [acc. pl.] of truth we worship/celebrate.

With the metal (pestle) and mortar [du.] (the) *ratavō* [acc. pl.] of truth we worship/celebrate.'

§ 5, Aiwisruthrem Gah, my translation. (Mills does not translate the words *aṣahe ratavō* which appears after each of the pestles/mortars).

Originating from a pre-Zarathushtrian Indo-Iranian religion which by the time of the YAv. texts had been syncretized with Zarathushtra's religion, the stone and metal mortars and pestles were used to ritually crush the haoma plant, to make a mind-altering drink the spiritual essence of which was thought to be a pre-Zarathushtrian deity ~ Haoma ~ who therefore could be said to have been worshipped "with" the stone and metal pestals and mortars. So if by the time of this YAv. text, the phrase *aṣahe ratavō* was regarded as a high form of spiritual praise, it is possible that the composers of this YAv. text, praised this mind altering drink, and its spiritual essence Haoma, as the '(having the) judgments [*ratavō*] of truth', but this is very far removed from the Gathas, in which mind altering drugs are condemned and their spiritual essence ~ Haoma ~ is not even mentioned, let alone worshiped.<sup>40</sup>

There are many other instances of *ratu-* (in its various declensions, including voc.) being used in YAv. in contexts which are puzzling to understand ~ at least to me. But one thing is certain. No translation of *ratu-* by any eminent linguist fits *each* use of the word *ratu-* in *all* YAv. uses ~ neither 'lord', nor 'judge' nor 'spiritual teacher', nor 'priest', nor 'judgment' as a one-shot 'end of life' or 'end of times' event, nor even '(good) judgment (as in a mental quality)'.

In attempting to ascertain meanings for words in the Gathas by using the YAv. texts, it is important to remember that the YAv. texts themselves speak of Zarathushtra as an ancient, almost legendary being who lived in the (legendary) Arya homeland ~ Airyana Vaejah.<sup>41</sup> Therefore a long, long time (at least some centuries) would have elapsed between the time Zarathushtra composed the Gathas in GAv. and the times when the YAv. texts were composed ~ compositions which also extended over a period of time (probably centuries).<sup>42</sup> And because of the long period of time, particularly after certain pre-existing Indo-Iranian religions were syncretized into Zarathushtra's teachings, it is not surprising that certain ideas in the Gathas were used for the worship of other deities in the syncretized religion, in ways that were not consistent with Zarathushtra's thought. And I think the uses of *ratu-* in certain (perhaps not early) YAv. texts, are among such instances.

\* \* \*

*In conclusion:* In the Gathas and in the GAv. *Ahuna Vairya*, for *ratu-* words, the meaning '(good) judgment' (a mental quality) ~ fits well the (micro) context of each use of *ratu-* in a given verse, and also is consistent with the (macro) context of Zarathushtra's over all system of thought. Translating *ratu-* as a person, a 'judge', does not fit either the micro or macro contexts without injecting ideas into Zarathushtra's thought that are at odds with his teachings in the Gathas.

In the YAv. texts for *ratu-* words, the meaning '(one having good) judgment', fits all the uses of *ratu-* words when applied to living things ~ religious and secular, male and female ~ and '(having good) judgment' also fits many YAv. texts. The phrase *aṣavanəm aṣahe ratūm*, originally was not one unit of expression, but indicated a truth-possessing person (or teaching) whose judgment was in accord with the true order of existence. But with the passage of time, these 3 words probably became a standardized expression of spiritual praise that was also applied to inanimate things that were associated with the ritual.

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<sup>1</sup> See in *Part Two: Asha & The Checkmate Solution*; and *The Houses of Paradise & Hell*.

<sup>2</sup> See in *Part Three: The Absence of Damnation & Hell in Other Avestan Texts*, and *Heaven in Other Avestan Texts*.

<sup>3</sup> See Insler's comment quoted in ft. 1 of the Editor's Note in *An Introduction to the Gathas*, Issue # 2, p. 12; which can be viewed at Shahriar Shahriari's website, [www.zarathushtra.com](http://www.zarathushtra.com).

<sup>4</sup> Detailed in *Part One: Asha, Truth*.

<sup>5</sup> The ntr. noun *vīciθa-* 'judgment' (as in 'discernment' ~ a mental conclusion) is used in the Gathas for both good and bad judgment. For example,

'... reflect with a clear mind upon (the) two choices of decision [*vīciθahyā*], man by man for himself,..." Y30.2, my translation, (see *Part Six: Yasna 30.2* for a discussion of this word and comparative translations).

<sup>6</sup> For example, the star Tishtrya, (who is both a star, and assumes human and animal form) is described as the "... [*ratūm*] and overseer above all stars [*vīspaēšqm stārqm*]...", *Tir Yasht*, Yt.8.44, Darmesteter translation, SBE 23, p. 105; Geldner 2P p. 115. Here neither 'judgment' nor 'judge' fits the context, but ... Skjaervo's "(heavenly) model (for worldly phenomena)" may perhaps fit this YAv. context, although (with respect) it does not fit the ways in which *ratu-* is used in other YAv. texts. Nor does it fit the ways in which *ratu-* is used in the Gathas, and the GAv. Ahuna Vairya.

<sup>7</sup> See *Part Two: The Manthra of Choices Ahuna Vairya (Yatha Ahu Vairyo)*; and *Part Three: Ahuna Vairya (Yatha Ahu Vairyo), An Analysis*, for a detailed discussion of this manthra, as well as its words *ahū* and *ratuš*.

<sup>8</sup> Taraporewala 1951 commenting under the Ahuna Vairya, Y27.13, under the words "Ratu and Aša", p. 20. Taraporewala's views are discussed in *Part Three: The Ahuna Vairya (Yatha Ahu Vairyo), An Analysis*.

<sup>9</sup> In GAv., there are many instances in which a noun stem is derived from a verb stem; for example the verb *dā-* 'to give, make' (etc.); generates the nouns *dāh-* 'gift' and *dātar-* 'giver, maker'. But as you can see, the verb and each noun ~ 'gift' and 'giver' has its own separate stem form.

<sup>10</sup> See *Part One: The Nature of the Divine*.

<sup>11</sup> See *Part One: The Freedom to Choose*; and see *Part Two: Asha & The Checkmate Solution* which speaks of the law of consequences ~ that we reap what we sow ~ as part of the process through which we gain the experiences necessary to change our preferences.

<sup>12</sup> See *Part Three: The Ahuna Vairya (Yatha Ahu Vairyo) An Analysis*, for comparative translations.

<sup>13</sup> Insler 1975 "... To them does piety [*ārmaitiš*] announce the judgments [*ratūš*] of Thy will. Thou, whom no one is able to deceive." Y43.6, pp. 62 - 63;

Humbach 1991 "... Right-mindedness [*ārmaitiš*] pronounces for those (present) the judgments [*ratūš*] of Thy intellect which nobody (can) deceive." Y43.6, Vol. 1, p. 153;

Humbach/Faiss 2010 "... right-mindedness [*ārmaitiš*] pronounces to those (in question) the judgments [*ratūš*] of your intellect, which no one deceives." Y43.6, p. 116;

Taraporewala 1951 "... to these (our) Guide [*ratuš*], Armaiti points-out (and to) Thy Will which not-one may thwart." Y43.6; p. 420, commenting that he follows those mss. which have *ratuš* but he thinks the word refers to Armaiti, and he therefore construes it as nom. sg. fem. p. 422. However *ratu-* is a masc. noun (Skjaervo 2006), and ~ unlike an adjective ~ in GAv. the gender of a given noun is not normally interchangeable. Although we do have a few nouns that are conjectured to have both a masc. and fem. form (e.g. *mąθra-* masc.; *mąθrā-* fem.; Skjaervo 2006), I am not aware of any other linguist who states that *ratu-* is one such noun. Taraporewala gives Bartholomae's translation at p. 422.

Moulton 1912, "...Their **judgements** [*ratuš*] shall Piety [*ārmaitiš*] proclaim, even those of thy wisdom, which none can deceive." Y43.6, p. 365.

Bartholomae's translation of this verse (in Tarap. 1951) is identical to that of Moulton.

<sup>14</sup> In Yasna 29, the beneficial way of being, *spənta- mainyu-*, which is Wisdom's way of being, appears in masked form as the fashioner of the allegorical cow (which is the beneficial sacred in mortal existence). So in effect, the beneficial sacred way of being fashions the beneficial sacred in mortal existence ~ a neat (and if we think about it, a valid) circle of thought. See *Part Two: The Solution of Yasna 29*.

<sup>15</sup> Insler 1975 "... Is thy **judgment** [*ratuš*] for the cow to be in this way? ..." Y29.2, pp. 28 - 29;

Humbach 1991 "...What (is) the nature of thy **judgment** [*ratuš*] for the cow?..." Y29.2, Vol. 1, p. 120;

Humbach/Faiss 2010 "...What about your **judgment** [*ratuš*] on the cow..." Y29.2, p. 77;

Taraporewala 1951 "...Of-what-sort (is) thy **Saviour** [*ratuš*] for (this) Earth..." Y29.2, p. 40, commenting at p. 41;

Moulton 1912 "...Hast thou a **judge** [*ratuš*] for the Ox..." Y29.2, p.347;

Bartholomae's translation (in Tarap. 1951 p. 43) of this verse is identical to that of Moulton.

<sup>16</sup> Insler 1975 "... A master [*ahū*] has not been found by a single one (of us), nor a **judgment** which indeed befits truth [*ratuš ašātcēt hacā*]..." Y29.6, pp. 30 - 31;

Humbach 1991 "... None (has been) really found by the world [*ahū*], no **judgment** in accordance with truth itself [*ratuš ašātcēt hacā*]..." Y29.6; Vol. 1, p. 121; the stem *ahu-* means both 'existence, world' and 'lord'; Humbach chose to translate *ahū* here as instr. sg. "by the world";

Humbach/Faiss 2010 "...No (judgment) has been found indeed by the Patron [*ahū*], no **judgment** in accordance with truth itself [*ratuš ašātcēt hacā*]..." Y29.6; p. 70;

Taraporewala 1951 " ... (Is) not even-one Master [*ahū*] known, nor-yet a **Saviour** by-reason of-(this)-store-of-Righteousness! [*ratuš ašātcēt hacā*]..." Y29.6, p. 60, with Bartholomae's translation at p. 63;

Moulton 1912 "...There is found no lord [*ahū*] or **judge** according to the Right Order [*ratuš ašātcēt hacā*]...Y29.6, pp. 347 - 348;

Bartholomae's translation (in Tarap. 1951) of this verse is identical to that of Moulton.

<sup>17</sup> See *Part Two: The Solution of Yasna 29*.

<sup>18</sup> Insler 1975 "If the better course for the soul has not been seen through these words, then let me lead all of you in which way the Wise Lord knows (to exist) that **judgment** [*ratūm*] between the two alternatives by which we are going to live in accordance with truth [*ašāc hacā*]." Y31.2, p. 36 - 37;

Humbach 1991 "If the better way to go is not seen by them, I approach You all, since the Ahura knows a **judgment** [*ratūm*] mindful of those two (well - known) shares, (the Ahura), through whom we live in accordance with truth [*ašāc hacā*]." Y31.2; Vol. 1, p. 126;

Humbach/Faiss 2010 "If there is no way through them to attain to the higher goods (already) seen, then I approach all of you since the Wise Lord knows the **judgment** [*ratūm*] on those two lots, (the judgment) through which we can live in accordance with truth [*ašāc hacā*]." Y31.2; p. 84;

Taraporewala 1951 "Since, because-of-these (lures), for the choice (there is) not the better path clear-in-sight, therefore to ye all am-I-come; ~ as **Teacher** [*ratūm*] (whom) Ahura has appointed, (whom) amidst-both-

-these parties Mazda (hath sent), so-that we-may-live- in accord with truth [aṣṣāṭ hacā]." Y31.2, p. 175, with respect, Taraporewala's translation requires too many words that are not in the GAv. text to make it work.

Moulton 1912 "If by reason of these things the better part is not in sight for the soul, then will I come to you all as the judge [ratūm] of the parties twain, whom Ahura Mazda knoweth, that we may live according to the Right [aṣṣāṭ hacā]." Y31.2, pp. 351;

Bartholomae, "If by reason of these things the better part is not in sight for choosing, then will I come to you all as judge [ratūm] of the parties twain, whom Ahura Mazda knoweth, that we may live according to the Right [aṣṣāṭ hacā]." Y31.2, (in Tarap. 1951 p. 177).

<sup>19</sup> See *Part Two: The Houses of Paradise & Hell*, and *Part Three: Apema, One Of Many Ends*, in which I detail the evidence which demonstrates that there is no 'final' judgment by a deity in the Gathas or any later texts.

<sup>20</sup> Insler 1975 "... the (final) judgment [ratuṣ] shall bring to realization the most just actions for the deceitful as well as for the truthful man, and for the person for whom falsity and honesty are held to be indifferent." Y33.1, pp. 50 - 51;

Humbach 1991 "... the orders of the Primal Lord [aṣṣāṭ hacā] shall be performed by the judge [ratū[ṣ]], both for the deceitful one and for (him) who (is) truthful, as well as (for that one) whose faults and what (are) his virtues are reckoned together." Y33.1, Vol. 1, p. 136;

Humbach/Faiss 2010 "... so the laws of the first/fundamental existence [aṣṣāṭ hacā] shall be applied by the judge [ratū[ṣ]], the most straight/just actions toward the deceitful one and toward him who is truthful, as well as toward that one whose (manifestations) of crookedness are offset against those of his straightness." Y33.1, p. 95;

Taraporewala 1951 "...the Ratu [ratuṣ] (shall act) with strictest justice to-the-follower-of-Untruth as-well-as to-the-follower-of-Truth..." Y33.1; p. 307, commenting at p. 308;

Moulton 1912, "...so shall the Judge [ratuṣ] act with most just deed towards the man of the Lie and the man of the Right, and him whose false things and good things balance." Y33.1; p. 358, and ft. 6. Moulton footnotes the word Judge as follows "The ratu is Zarathushtra himself, ...". However this interpretation is not consistent with Zarathushtra's thought in the Gathas in that he does not arrogate to himself the role of either 'lord' or 'judge' as discussed in the main chapter and in *Part Three: The Ahuna Vairya (Yatha Ahu Vairyo) An Analysis*.

Bartholomae's translation of this verse is identical to that of Moulton (Tarap. 1951 p. 310).

<sup>21</sup> Discussed in *Part Three: Apema, One of Many Ends*.

<sup>22</sup> Y44.16, (lines b. through e. are the 2d paragraph of the Kemna Mazda prayer), discussed in detail in *Part Six: Y44.16*, with other translations given for comparative purposes.

<sup>23</sup> Insler 1975 "... I am asking how the pastor, lofty by reason of his actions, shall (best) serve the cow in accord with truth [aṣṣāṭ hacā], as he continues to be a reverent person of good determination [hux ratuṣ 'of good reasoning'] and one who, although having the power over (the choice of) both rewards, has correctly understood the (proper) judgment [əṣṣāṭ ratūm] for the just people." Y51.5, pp. 102 - 103; the 'cow' is an allegory for the beneficial-sacred in mortal existence; Insler translates *hux ratuṣ* as "good determination" whereas I (following H. P. Schmidt) think it means "good reasoning, good discernment".

Humbach 1991 "(I am) asking about all those (ways) in which in accordance with truth [aṣṣāṭ hacā], (the herdsman), who through (his) actions ranks high (and is) of good intellect [hux ratuṣ] in reverence (to Him) who, wielding power (and) in possession of rewards, finds a fair judgment [əṣṣāṭ.ratūm] on the just." Y51.5, Vol. 1, p. 187'

Humbach/Faiss 2010 "I am asking (you) about all those circumstances) under which, in accordance with truth [aṣṣāṭ hacā], the herdsman finds the cow, high-ranking through his actions (and) being of good intellect

[*hux ratuš*], in reverence (for one) who, ruling (and) disposing of requitals, conceives a **straight judgment** [*ərəš ratūm*] on the just." Y51.5, p. 153;

Taraporewala 1951 "Questioning about-all these, (about) how he-should-foster Life through Asha [*ašāṭ hacā*], the Portector righteous in-(his)-actions, acquiring deep-Wisdom [*hux ratuš*] through-humility, he unto-the-wise, (as) the **Teacher-of-Truth** [*ərəš.ratuš*] shall-be able to-reveal-himself bringing-blessing." Y51.5, p. 776;

Moulton 1912 "All this (I) ask, whether the husbandman shall find cattle in accordance with truth [*ašāṭ hacā*], he that is perfect in actions, a man of good understanding [*hux ratuš*], when he prays to him who hath promised unto the upright the **true judge** [*ərəš.ratuš*] in that he is lord of the two Destinies ~ " Y51.5, the sentence continues in the next verse in his translation.

Bartholomae "All this (I) ask, whether the husbandman shall find cattle in accordance with truth [*ašāṭ hacā*], he that is perfect in actions, a man of understanding [*hux ratuš*], when he prays to him who hath promised unto the Wise the **true Judge** [*ərəš.ratuš*] in that he is lord of the two Destinies... " Y51.5, (Tarap. 1951 p. 778).

<sup>24</sup> Jackson 1892 shows the *-avō* inflection is nom. pl. for masc. *u-* stem words § 262 p. 78 (*ratu-* is a masc. *u-* stem word).

<sup>25</sup> SBE 31, p. 265.

<sup>26</sup> SBE 23, pp. 197-198.

<sup>27</sup> Malandra 1983, states that in a famous Vedic myth, the God *Indra* casts the anticomic demon *Vrtra* down into "long darkness" after having separated the cosmos (*sat*) from chaos (*asat*). Malandra 1983, p. 12. Thus *Vrtra* may have been associated with untruth (chaos) ~ the opposite of the true order of existence (Ved. *rta*, GAv. *aša-*). According to Moulton, the etymology of Verethraghna has been lost in the mists of times past, but (to the extent we have it) it is detailed in a ft. in *Part One: Buried Treasure in Ancient Stories*, in *Part Two: Light, Glory, Fire* (in a ft. explaining *ataš bahram*); and in the main part of *Part Seven: Yasna 44.16* (under *vərəθrəm.jā*).

<sup>28</sup> *Bahram Yasht*, Yt. 14, SBE 23 pp. 231 - 248, Darmesteter translation, in which *vərəθrayna-* also appears in the 'wind' ~ or possibly the spiritual essence of the wind.

<sup>29</sup> See *Part Three: Ashavan & Dregvant*.

<sup>30</sup> Geldner 2P p. 57.

<sup>31</sup> That the adj. 'truth-possessing [*ašaoni-*]' does not belong with the noun 'judgment [*ratu-*]' is corroborated in § 1 of this text, in which **fem. *ašaoni-*** is one of the adjs. that describe the **fem. noun *gāθā-***, and the **masc. *ratu-*** does not appear as a separate noun, but appears as part of an adj. *ratux šaθrābyō* which means 'for ... judgment-ruling' in the sense that (good) judgment rules the teachings of the Gathas. In the following quotations, all Av. words are from Geldner 2P p. 270, and all translations are mine.

"... *gāθābyō* [dat. pl. **fem.**] *spəntābyō ratux šaθrābyō ašaonibyō* [dat. pl. **fem.**] ..."

'... For the gathas, beneficial, judgment-ruling, truth-possessing,...' *Afringan i Gatha* § 1.

And the fact that the fem. adj. 'truth-possessing [*ašaoni-*]' does not belong with the noun 'judgment [*ratu-*]' is repeated in each sentence of § 3 which celebrates each Gatha by name.

*ahunavaiitīm. gāθām.* [acc. sg. **fem.**] *ašaonīm.* [acc. sg. **fem.**] *ašahe. ratūm.* [acc. sg. **masc.**] *yazamaide.:*  
..."*Afringan i Gatha*, § 3,



'We celebrate (the) **truth~possessing** Ahunavaiti Gatha, (having the) judgment of truth.'

*uštavaitīm. gāθām.* [acc. sg. **fem.**] *ašaonīm.* [acc. sg. **fem.**] *ašahe.* [gen. sg. ntr.] *ratūm.* [acc. sg. **masc.**] *yazamaide.∴*

We celebrate (the) **truth~possessing** Ushtavaiti Gatha, (having the) judgment of truth.'

*spənta.mainyūm. gāθām.* [acc. sg. **fem.**] *ašaonīm.* [acc. sg. **fem.**] *ašahe.* [gen. sg. ntr.] *ratūm.* [acc. sg. **masc.**] *yazamaide.∴*

We worship/celebrate (the) **truth~possessing** Spenta Mainyu Gatha, (having the) judgment of truth.'

*vohu.x šaθraṃ. gāθām.* [acc. sg. **fem.**] *ašaonīm.* [acc. sg. **fem.**] *ašahe.* [gen. sg. ntr.] *ratūm.* [acc. sg. **masc.**] *yazamaide.∴*

We worship/celebrate (the) **truth~possessing** Vohu Xshathra Gatha, (having the) judgment of truth.'

*vahištōišīm. gāθām.* [acc. sg. **fem.**] *ašaonīm.* [acc. sg. **fem.**] *ašahe.* [gen. sg. ntr.] *ratūm.* [acc. sg. **masc.**] *yazamaide.∴*

We worship/celebrate (the) **truth~possessing** Vahishtoishti Gatha, (having the) judgment of truth.'

<sup>32</sup> See Part Six: Yasna 54.1, The A Airyema Ishyo.

<sup>33</sup> Gah 1, Havan: Avestan words from Geldner 2P p. 52; the translations are mine.

§ 5 ... *yasnəm* [masc.] *sūrəm haptanḡhāitīm ašavanəm ašahe ratūm yazamaide ∴*

Option 1: '...We celebrate the **truth~possessing** Yasna Haptanḡhaiti rich in strength, '(having) the judgment of truth.'

Option 2: "... We celebrate the Yasna Haptanḡhaiti rich in strength, '(having) the **truth~possessing** judgment of truth.'

§ 6 ... *airyamanəm* [masc.] *išīm ašavanəm ašahe ratūm yazamaide ∴...*

Option 1: "... We celebrate the **truth~possessing** Airyema Ishyo, '(having the) judgment of truth. ...'.

Option 2: "... We celebrate the Airyema Ishyo, '(having) the **truth~possessing** judgment of truth. ...'.

The Yasna Haptanḡhaiti has (as its name indicates) 7 chapters, some of which contain lovely thoughts which are indeed **truth~possessing**, and have the judgment, (discernment) of truth; and some which do not.

The A *Airyema Ishyo* is simple, and quite lovely. It consists of one verse (which Taraporewala says is in the same meter as the last Gatha Y53 which immediately precedes it). It certainly contains judgments (discernments) that are indeed **truth~possessing**. And I agree with Taraporewala that it may indeed have been the concluding verse of the last Gatha (Y53). Here it is. Parenthetically, notice how **men and women** are mentioned in parallel ~ as in the Gathas, and also in many YAv. Yasnas.

'May the dear community come to the support of the men and women of Zarathushtra, to the support of good thinking, by which envisionment one will gain the chosen prize, I ask for the dear reward of truth, which the Lord, Wisdom, awards.' Y54.1, my translation.

See Part Six: Yasna 54.1, A *Airyema Ishyo*, for a detailed discussion of this verse and other translations for comparative purposes.

<sup>34</sup> See Part Two: *The Manthra of Choices Ahuna Vairya (Yatha Ahu Vairyo)*; and Part Three: *The Ahuna Vairya (Yatha Ahu Vairyo), An Analysis*.

<sup>35</sup> See Part Two: *A Question of Reward & The Path*.

<sup>36</sup> See Part Two: *The Puzzle of the Cow & Its Network*.

<sup>37</sup> The prefix means 'good'.

*humanayhəm hvacayhəm*. The *-ayhəm* inflection is **acc. sg.** for *ah-* stem words in all genders, Jackson 1892 §§ 338 - 339, pp. 97 - 98 (*manah-* and *vacah-* are ntr. *ah-* stem nouns, Skjaervo 2006);

*hušyaoθnəm*. The *-əm* inflection is **acc. sg.** for *a-* stem masc. and ntr. words Jackson 1892 §§ 236, 237 pp. 71 - 12 (*šyaoθana-* is a ntr. *a-* stem noun, Skjaervo 2006);

*hudaēnəm*. The *-əm* inflection is not the normal inflection for any declension of *daēnā-* shown by Jackson 1892 as his example of a fem. *ā-* stem word. The normal **acc. sg.** for fem. *ā-* stem words like *daēnā-* is *-qm*, Jackson 1892 § 234, p. 72. So *hudaēnəm* in the YAv. quotation from the Aiwisruthrem Gah (in the main chapter) may be an instance of 'migration' to the acc. sg. of an *a-* stem, of which Jackson speaks ~ another factor which indicates that this was a later YAv. text.

<sup>38</sup> See *Part Two: Light, Glory, Fire*.

<sup>39</sup> Discussed in *Part Three: Heaven & Hell in Pahlavi Texts*, which discusses the star track, the moon track, the sun track, and the house of song as a metaphoric progression in enlightenment.

<sup>40</sup> "When, Wise One, shall men desist from murdering? When shall they fear the folly of that intoxicating drink, through the effects of which the Karpans [a type of priest] as well as the evil rulers of the lands torture our (good) intensions [*x ratū*] in an evil way?" Y48.10, Insler 1975. Following H. P. Schmidt, I translate *x ratu-* words as 'reason, reasoning'; but here *x ratū* is instr. sg. ('by/with/through \_\_\_') which does not seem to fit the Insler translation. Nor can I offer an alternative. The differences of opinion among eminent linguists in translating vocabulary and syntax, defeat me.

<sup>41</sup> See *Part Four: Zarathushtra's Date & Place*.

<sup>42</sup> See *Part Three: Evolution of the Name(s) Ahura, Mazda*.