

### Rae, Rayah.

In 2 Gatha verses, forms of the conjectured stem<sup>1</sup> *raē*, or *ray-*, or *rayi-*, or *rayah-* are linked with 'reward' and have been translated by linguists as 'wealth, riches, treasure' and also as various 'light' words ~ 'splendor, radiance, 'brilliance' etc.

So which translation is correct? And, (more to the point) why should we care? Why is this important?

Well, central to Zarathushtra's thought is the idea that the reward for truth is truth itself. Or, stated another way, the reward for following the path of the true (correct, good) order of existence, is the attainment of this order of existence, which of course includes its component parts ~ its good comprehension, its beneficial embodiment in thought, word and action, its good rule.

And Zarathushtra implies, in 1,001 ways, that the attainment of the true order of existence is incremental. The more we choose truth, and embody it in our thoughts, words and actions, the more we understand it, personify it, until we attain it completely ~ the culmination of the mind/heart/spirit perfecting process ~ the ultimate 'reward'.

In his thought, the material existence is a temporary existence which provides the experiences necessary for the perfecting process. The material existence ceases to exist once the perfecting process has been completed. Wealth, riches, are part of the material existence ~ just one of the material tools available for the perfecting process. So it stands to reason that in the framework of his teaching, nothing in the material existence (including wealth, riches) can be the ultimate end, the ultimate 'reward'.<sup>2</sup>

Now it is true that according to Zarathushtra ~ even in the material existence ~ being in sync with the true (correct, good) order of existence in the long run brings prosperity, happiness. And conversely (in the long run) we cannot be happy, we cannot prosper, if we are out of sync with the true order of existence (one of his profound insights, in my view).<sup>3</sup> But we also know, from our experiences in the 'real world', that following the path of truth does not necessarily result in material wealth, material riches. There are many, many, good, truthful, beautiful souls who are not wealthy. Many indeed are poverty stricken.

So the questions arise: In these 2 verses, was Zarathushtra promoting an idea that anyone with an ounce of sense would know was factually incorrect ~ that the reward for being truthful is wealth, riches? Or, was he simply following the existing religious ideas of his culture in which 'deities' promised the rewards of wealth, success, etc. to those who pleased them? Or, do we need to take a closer look at the *raē-*, *ray-*, *rayi-*, *rayah-* words in these 2 verses ~ words which also appear in later Avestan texts. For convenience, I will simply use the one (conjectured) stem *raē-* for all conjectured versions.

Sometimes, a word can have more than one totally unrelated meaning. An example is *ciθra-* which means both 'seed' and 'light'. When a word has more than one meaning, Zarathushtra sometimes uses it with double entendre to say something that can be understood in multiple ways ~ adding richness and depth to the meaning.

Sometimes a word can have different flavors of meanings. And a translator needs to figure out which flavor of meaning the author intends. (Examples have been detailed in another chapter).<sup>4</sup>

Let us first look at the various meanings which linguists have ascribed to *raē-* words, and also to words that are derived from *raē-*. You will see that even among linguists, the meanings of these words have different flavors.

In our group of linguists (somewhat extended in this chapter), everyone seems to agree that *raē-* words mean 'riches', 'wealth'.<sup>5</sup> However, some linguists think such words are also used as 'light' words. I think *raē-* words are 'light' words (based on their contextual use). I offer no opinion (one way or the other) on whether they can also mean 'wealth, riches'.<sup>6</sup>

In his YAv. Glossary, Skjaervo says that:

*Raēvās* is the name of a mountain; and

*raēva-* means 'brilliant'; whereas

*raēvant-* means 'wealthy'.

However, the suffix *-vant* indicates possession,<sup>7</sup> so if *raēva-* means 'brilliant', wouldn't *raēvant-* have to mean 'possessing brilliance'?

Insler 1975, Humbach 1991 and Humbach/Faiss 2010 translate *raē-* words as 'wealth';

Mills 1887 as 'splendor', 'resplendent', 'radiant';

Darmesteter 1887 as 'bright';

Taraporewala 1951 as 'Divine Splendour'; 'Divine Light';

Jackson 1892 thinks *raēvant-* means 'radiant'.<sup>8</sup>

Hintze 1994 translates

*raēvant-* as 'opulent, splendid', name of a mountain;

*raēvastāma*, as 'most splendid'.<sup>9</sup>

And she translates the standard phrase which appears many times in almost all the yashts *ahe raya xʷarənanhaca* as 'On account of his splendour and glory'.<sup>10</sup>

Gershevitch 1967, in his translation of the Yasht to Mithra translates *raya* in the foregoing phrase as "splendour".<sup>11</sup>

Reichelt 1919 shows many flavors of meaning for *raē-* words, and words that are derived from *raē-* which I think lend support to the conclusion that although 'wealth' and 'riches' may (perhaps) have been one meaning of *raē-* words, they also were used in the flavors of 'light' words ~ 'brilliant', 'bright', 'radiant', 'splendid', 'resplendent'. Reichelt shows the following: (the little 'y' means YAv.).

y *rayah-* 'wealth, splendour magnificence'

y *raēvant-* adj. (Skt. *revánt*) 'wealthy, opulent, rich; brilliant, splendid; name of a mountain.

Because the suffix *-vant* indicates possession, the English words given by Reichelt for *raēvant-* would be more literally 'possessing wealth', 'possessing riches'; and 'possessing brilliance', 'possessing splendor', indicating that these 'light' words are qualities that belong to the person, or concept, or thing, that possesses them.

For Reichelt's *raē-* words, the English meanings which I have shown in red font, clearly are associated with 'light'.

And indeed, **splendor** (or its English version **splendour**) in English translations of Pahlavi texts is specifically used for Pahlavi words that, without question, mean 'light' (which of course are not Av. *raē-* words). I have footnoted a couple of examples.<sup>12</sup>

But **splendor** in English is also used to evoke the splendor of material wealth, material riches. So we have to ask ourselves: Do Reichelt's English words ~ '**splendid, brilliant**', have the flavor of 'light' in English only? Does this same 'light' flavor exist in the meaning of Avestan *raē-* words? I think it does, based on the contexts in which these words are used ~ both in the Gathas and in YAv. texts. In my translations (below), I use the simpler 'light' for *raē-* words to make it clear that I am not using 'splendor' as a 'light' word that is applicable to wealth, riches.

In deciding which flavor of meaning is applicable for *raē-* words ~ material wealth, riches, or 'light' words ~ let us first recall, that in the Gathas (and later texts), various 'light' words (other than *raē-* words) are specifically used for the following (the evidence is detailed in another chapter):<sup>13</sup>

1. For truth and its comprehension good thinking (a state of incremental and then complete enlightenment),
2. For the personification of these qualities ~ completely in Wisdom (the Divine), and
3. Sometimes for the (incremental, incomplete) personification of these qualities in mortals.

In the Gathas, *raē-* words appear only in verses Y43:1, and Y43:12 ~ in each instance associated with 'reward' (*ašī-*). Let us now look at these verses to see which flavors of meaning fit, and which do not fit, (a) the micro context of each verse, (b) the macro context of the Gathas, and (c) the ways in which *raē-* words are used in later, YAv. texts. I give them to you in the Insler 1975 translation, so that you need not be concerned that I am molding the evidence to suit my own conclusions.

#### Y43:1

"May the Wise Lord, who rules at will, grant wishes to him, to the person whosoever has wishes.' I (therefore) wish enduring strength to come, in order to uphold the truth. By reason of my [*ārmaiti-*], grant [*dāyāt*] this to me: the rewards of wealth [*rāyō*] and a life [*gaēm*] of good thinking." Y43:1, Insler 1975. Here, we need to be aware that:

1. There is no word **and** in the last line of the GAv. text;<sup>14</sup> and
2. According to Insler (commenting under Y31:1) *gaēm* is physical life ~ life in our material existence.<sup>15</sup> Thus, *vanhəuš gaēm manəhō* '(a) life of good thinking' refers to the existence of our mortal, physical lives (on earth).<sup>16</sup>

So in this verse (Y43:1), Zarathushtra (a living mortal) first asks for strength to uphold truth.

Then he asks for the rewards (pl.) (which he describes as gen. sg. *rāyō*,<sup>17</sup> 'of \_\_\_\_') that are earned by his embodying truth in his thoughts, words and actions (which is the meaning of *ārmaiti-*).<sup>18</sup> So to understand what the reward of *rāyō* might be, we have to ask ourselves: What, in Zarathushtra's mind, are the consequences (the rewards) for embodying truth?

We see the answer a few verses later, in verse 10 of this same Yasna (Y43).

Insler 1975. "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.

So in this verse Y43:10, the reward for embodying the true order of existence in thought, word and action (*ārmaiti*-), is understanding the true order of existence itself ('[reveal to me the truth](#)'), which understanding is good thinking (the comprehension of truth). Applying this idea (in verse 10) to our verse Y43:1, and keeping in mind that the material symbol for truth is 'light' we get (using Insler's translation in all other respects),

'... I (therefore) wish enduring strength to come, in order to uphold truth. By reason of my [*ārmaiti*- 'embodied truth'] grant [*dāyā*] this to me: the rewards [*rāyō* 'of light'], [and a life of good thinking](#)."Y43:1. If we delete the 'and' (which is not in the Av. text) between these two descriptions of 'the rewards', it is easy to see that they are parallels (except that the 2d takes us a step further):

1. *rāyō* 'of light' is used with double entendre ~ applying to both to the light of truth, and the enlightenment that is its comprehension ([a life of good thinking](#)).
2. A [life of good thinking](#) is the comprehension of truth in [life](#) ~ in living. And how do we 'live' an understanding of truth? By embodying it in thought, word and action (which is *ārmaiti*-).

So in effect, *ārmaiti*- (embodied truth), is what earns the reward. And the reward is *ārmaiti*- itself ~ living, embodying, understanding truth ('[the rewards of light, a life of good thinking](#)' Y43.1, my translation).

How cool is that?!

And indeed, this understanding that the rewards for 'embodying truth' (*ārmaiti*-) are an existence that embodies truth, is corroborated in kaleidoscopic ways in other Gatha verses. Here are a few examples.

In 28:7,<sup>19</sup> the reward for embodied truth (*ārmaiti*-), is power, which in the Gathas is associated with the true order of existence, its comprehension, its rule (qualities of the divine) ~ all of which embody truth (which is *ārmaiti*-).<sup>20</sup>

In Y28:3,<sup>21</sup> the reward for embodied truth (*ārmaiti*-), is increasing the rule of Wisdom, truth and good thinking. Wisdom's rule is a rule that embodies truth in thought, word and action, (*ārmaiti*- Y51:4).

In Y51:17,<sup>22</sup> the reward for 'esteemed embodiment' (which is *ārmaiti*-), is the power to attain the stride of truth (the path and its attainment). The stride of truth is a poetic way of saying truth embodied in thought, word and action ~ which is the concept of *ārmaiti*-). So in effect, the reward for *ārmaiti*- (embodied truth), is the (incremental, and then complete) attainment of *ārmaiti*- (embodied truth).

And parenthetically, in Y46:12,<sup>23</sup> the reward for truth and its embodiment (*ārmaiti*-) is good thinking (the comprehension of truth ~ enlightenment) which in our verse (Y43:1) is described as a '[the rewards of light, a life of good thinking](#)'.

Now it is true that in the religions of Zarathushtra's culture, various deities (supposedly) asked for, and were given by the worshiper, extravagant material gifts. And as a reward for such worship, these deities promised (and their worshipers asked for) material rewards, including wealth, riches. But this was an aspect of his culture that Zarathushtra rejected. He advocates worshiping the Divine with the currency of truth ~ with Its own qualities ~ in the temple of life, with each thought, word

and action, thereby bringing about the true order of existence and its components (an existence that is divine),<sup>24</sup> in our lives, in our world ~ 'the rewards of light, a life of good thinking.' Y43:1.

In light of all this micro and macro Gatha evidence, the translation of *rayō* as 'of light' in our verse Y43.1, is not only consistent, it is not only corroborated, it fits exactly the micro and macro contexts; whereas material wealth, riches, is not only a bad fit, it is irrelevant. And *rayō* as 'of light' (in Y43:1) is linguistically defensible, based on the flavors of meaning ~ which include so many 'light' words ~ shown in the opinions of the professional linguists (listed above) including Reichelt, Hintze and Skjaervo.

#### Y43:12.

This verse is quite lovely in many ways. Truth runs through it's lines in kaleidoscopic ways, (first expressed and then implied, a common practice in the syntax of the Gathas).<sup>25</sup> But this verse has been translated in interpretive ways that are destructive of Zarathushtra's system of thought. These interpretations, and the full verse, have been detailed in another chapter.<sup>26</sup> Only the last part of the verse and its *raē-* word is relevant to our inquiry, so here I will limit our discussion to that part.

But I would like you to have the assurance of seeing the whole context.

In the immediately preceding verse (Y43:11) Zarathushtra expresses his anguish about whether he will ever succeed in getting people to listen to Wisdom's teaching (the path of truth). Then in the opening lines of our verse (Y43:12), he in effect reassures himself with his understanding of Wisdom's response (to his anxiety), which he expresses as Wisdom telling him that he has already taken the necessary first steps ~ he has come to truth for instruction (line a.), and has not refused to listen to truth (line b.). He then concludes (line c.) that it is up to him to get going ~ to persevere in teaching Wisdom's path of truth ~ before people will listen to it and implement it, generating the [*mzā.raya-*] reward.

So the question of course is: What kind of reward does *mzā.raya-* describe? Wealth bestowing? Light giving? Here is the evidence. Decide for yourself.

Here is the last line of the preceding verse (Y43.11) in the Insler 1975 translation, then our verse in full (Y43.12) in my translation. But I will also show you other translations of the relevant parts, for comparative purposes. In the various English translations of this verse, words in italics express a given translator's opinion that such words are Zarathushtra quoting what Wisdom (*mazdā-*) said to him (in a story telling way).

(Zarathushtra speaking to Wisdom):

"...when I was first instructed by your words, painful seemed to me my faith in men to bring to realization that which ye told me is the best [*vahišta-* 'most good'] (for them)." Y43:11 Insler 1975.

- a. 'But then You said to me, "*you have come to truth for instruction,*
- b. *you moreover, to Me, have not declared yourself to the contrary, through not listening (to truth).*"
- c.d. (So it is) for me to arise, before listening may come, followed by the light giving reward [*aš mēzā.raya-*] (of truth),
- e. (For it is truth) through which He will distribute, in salvation [*savōi*], the rewards (of truth) for (all) types (of conduct).' Y43:12 my translation.

One key difference between my translation and those of other linguists is that I translate *səraoṣa-* words (more literally) as 'listening', which (as in English!) means 'hearing and implementing' (Wisdom's Word, the path of truth); whereas others have translated *səraoṣa-* words as 'obedience' ~ an interpretive choice reflecting a religious mind-set that is authoritarian ~ at odds with Zarathushtra's teaching that the freedom to choose (and experiencing the consequences of our choices) is essential, necessary, to increased understanding, spiritual growth.<sup>27</sup> The evidence regarding the meaning of *səraoṣa-* as 'listening' has been detailed in another chapter.<sup>28</sup>

For our inquiry here, the key words in this verse Y43:12 are *aṣṭi mązā.rayā* which I translate as 'by the light giving [*mązā.rayā*] reward [*aṣṭi*] (of truth)' ~ the implied truth having been expressed in the first line of the verse.

There is no dispute that *aṣṭi* and its adjective *mązā.rayā* are both instr. sg. ('by/with/through \_\_\_\_').

Insler 1975 translates *aṣṭi mązā.rayā-* as (instr. sg.) 'by a wealth-granting reward'. He offers no linguistic explanation for the meaning of either *mązā* or *rayā*. His translation of the last part of Y43:12 is footnoted.<sup>29</sup>

Humbach 1991, and Humbach/Faiss 2010 translate *aṣṭi mązā.rayā-* as (instr. sg.) 'with wealth-granting Reward'. They also offer no linguistic explanation for the meaning of either *mązā* or *rayā*. The Humbach/Faiss 2010 translation is footnoted.<sup>30</sup>

Taraporewala 1951 translates *aṣṭi mązā.rayā* as "by the blessing [*aṣṭi*] of~Divine~Light [*mązā.rayā*]. His translation gives *aṣṭi* an instr. sg. value, but *mązā.rayā* a genitive sg. value ('of \_\_\_\_'). However he acknowledges in his commentary that Bartholomae takes *mązā.rayā* as instr. sg. and Taraporewala does not explain or even mention his gen. sg. choice. His translation is footnoted.<sup>31</sup>

Moulton 1912 translates *aṣṭi mązā.rayā* as (instr. sg.) "by treasure-laden Destiny". His translation is footnoted.<sup>32</sup> Bartholomae's English translation (as it appears in Tarap. 1951) is identical to that of Moulton.

So what does Zarathushtra intend in using *aṣṭi mązā.rayā*? A reward that is 'wealth-bestowing'? 'treasure-laden'? 'light-giving'?

Well, there is some uncertainty among linguists regarding the translation of *mązā*, indicating that it has not yet been decoded with 100% certainty.<sup>33</sup> But I accept the opinions of Insler and Humbach, that *mązā* means 'giving' for more than one reason ~ because of its (probable) Vedic cognate, because it fits the context of our verse, because of the use of *mązā*. in another Gatha verse,<sup>34</sup> and because Zarathushtra expresses the notion of 'giving' (but using a different word) in our first verse (above), Y43:1 ("... grant [*dāyāti*] this to me: the rewards [*rāyō* 'of light'], ... a life of good thinking." Y43:1. Insler 1975).

Which brings us to *rayā*. Does it describe a material reward ~ 'wealth, riches, treasure,' or does it describe a reward that is 'light-giving' ~ the material metaphor for truth?

The answer is in this verse itself. How so? Well, let's take a look.

*First:* Even if we take the Insler 1975 translation (and not mine), the notion of 'reward' here is equated with 'salvation [*savōi*]. " ... it was for me to arise before obedience [*səraoṣa-*] was to come to me, accompanied by a wealth-granting [*mązā.rayā*] reward [*aṣṭi*], (for it is obedience) according to which one should distribute the rewards to both factions at the time of (our) salvation." Y43:12,



Insler 1975. (*savōi* is loc. sg. and so is translated into English with one of the following prepositions 'in/at/on/under'). And (with respect), in no Gatha verse is *salvation* given as a reward for *obedience* (Insler's interpretive translation of this verse Y43:12 to the contrary notwithstanding). Nor is *salvation* being saved from damnation.

In Zarathushtra's thought, '*salvation*' is being saved from untruth. Salvation is the attainment of truth and its components ~ its comprehension, its embodiment, its rule,<sup>35</sup> ("...let that *salvation* of yours be granted to us: truth allied with good thinking! ..." Y51:20 Insler 1975).<sup>36</sup>

Many Gatha verses mention '*salvation*', but in no verse is '*salvation*' equated with material wealth or riches. So logically, the *rayā* that is given (or granted or bestowed) as a reward '*in salvation*', or Insler's '*at ... salvation*' (*savōi* loc. sg.) cannot be material wealth or riches. Based on the evidence, it can only be truth. And '*light*' is the material metaphor for truth. Therefore *ašt mazzā.rayā* as '*by the light-giving reward (of truth)*' fits exactly; whereas '*by a wealth-granting reward*' does not.

This conclusion that our verse (Y43:12) implies that the 'reward' is 'truth' is corroborated in 1,001 subtle and beautiful ways throughout the Gathas (detailed in another chapter).<sup>37</sup> And it is corroborated also by the GAv. Y54:1, A *Airyema Ishyo*, in which the desired '*reward*' is specifically called the '*reward of truth*',

c. *ašahyā yāsā ašm yqm išyqm ahurō masatā mazdā* ∴<sup>38</sup>

c. I ask for the desired reward of truth, which Wisdom the Lord awards.<sup>39</sup> Y54:1.

*Second:* In our verse (Y43:12), the reward is earned through listening (hearing and implementing the Word of Wisdom, which is the path of truth), which is at odds with the idea of wealth or riches being granted or bestowed for following the path of truth, which does not accord with the reality of our lives, nor with the macro context of the Gathas. But truth bestows, or gives, light. So the earned reward of truth is indeed '*light-giving [mazzā.rayā]*'.

This conclusion that the reward that is *ašt mazzā.rayā* '*light giving*' is the reward of *truth* is directly corroborated by 2 YAv. passages (Yy27:6, and *Visperad* 12:1) which use the same compound word (in YAv. form) *maza.raya*, but substitute the word '*of truth*' *ašahe* for the word *reward* [*ašt*] mentioned in the Gatha verse Y43:12. I am indebted to Professor Humbach for pointing out these two YAv. references in his 1991 commentary on Y43:12 (Vol. 2, p. 142).

Humbach comments that [instr. sg.] *ašt* '*with reward*' in the Gatha verse Y43:12, is absent from the YAv. passages, and has been replaced by the (YAv.) gen. sg. *ašahe* '*of truth*' (the GAv. gen. sg. form of *aša-* is *ašahyā*).

But the idea of '*reward*' is implied, otherwise the gen. sg. '*of truth*' would not fit.

Thus '*by the rayā-giving (reward) of truth [ašahe]*'.

Here are the 2 YAv. passages.<sup>40</sup> Judge for yourself.

In Yy27:6 the Avestan words are very similar to our Gatha verse Y43:12 (except the words are in YAv. forms).<sup>41</sup>

Yy27:6 ... *vanhuš sraošō yō ašahe hacaite maza.raya* ...

Humbach 1991: "good is obedience [*sraošō* 'listening and implementing (Wisdom's Word)'] which is followed by *wealth-granting [maza.raya]* truth [*ašahe* '*of truth*']..."<sup>42</sup>

Humbach' translation does not give *ašahe* a *gen. sg.* value, although in his commentary he identifies *ašahe* as *gen. sg.*

So more literally '...by the *raya*-giving of truth ...'

Or '...by the *light*-giving of truth ...')

Or '...by the *light*-giving (reward) of truth ...'.

Material 'wealth', or 'riches', or 'treasure', simply do not fit this YAv. passage that parallels our Gatha verse (Y43:12) so closely.

Here is *Visperad* 12:1 in which 'reward' is mentioned earlier in the passage. The wording of this passage also is close to our Gatha verse (Y43:12), except that its words are in YAv. form.

... *hā vanhuš sraošō ašyō yō ašahe hacaite maza.raya* ...

Humbach 1991: "... the good rewarding [*vanhuš* ... *ašyō*] obedience [*sraošō*] which is followed [*hacaite*] by *wealth-granting* [*maza.raya*] truth [*ašahe* 'of truth']..." Visp. 12:1.<sup>43</sup>

More literally '...by the *raya*-giving of truth ...'

Or '...by the *light*-giving of truth ...'

Or '...by the *light*-giving (reward) of truth ...'.

Once again, material 'wealth', or 'riches', or 'treasure', simply do not fit this YAv. passage from the *Visperad* which parallels our Gatha verse (Y43:12) so closely.

It is true that 'wealth' and 'rich' do not always mean material wealth or material richness. We speak of *a wealth of ideas*, *a richness of color*.

So if 'wealth', 'riches' was one meaning of *raē-* words, Zarathushtra may have been indulging in a play on words ~ a double entendre ~ indicating that the light of truth is the wealth of truth the riches of truth. But in light of all the contextual evidence and these 2 YAv. parallels, *literal* 'wealth' and *literal* 'riches' cannot have been his intended meaning. They simply do not fit.

*Mount Raevant in YAv. and Pahlavi Texts.*

You may recall, a *raē-* word is used as the name of a mountain in YAv. texts ~ a name which Reichelt 1919 says is *raēvant-*, and Skjaervo 2003 says is *Raēvās*. This name is strong corroboration that *raē-* is a 'light' word which means 'resplendent', 'glorious', and similar English equivalents.

In ancient cultures, the names of things often were descriptive ~ witness Zarathushtra's most used name for the Divine ~ 'Wisdom' (*mazdā-*). And the *Zamyad Yasht* suggests that this is what happened in naming various mountains, including Mount Raevant.<sup>44</sup>

I will show you here, that in describing Mount Raevant and similar mountains, Avestan texts use another 'light' word *aša.xʷāθra-* that has its genesis in *ātar-/āθr-* 'fire' and was specifically associated with fire as a symbol for Divine glory.

The compound Avestan word *aša.xʷāθra-*, (sometimes written as one word in some texts and mss.) and *pouru.xʷāθra-* are used (numerous times) in YAv. texts to describe certain mountains (*pouru* means 'much' Skjaervo 2003; as in 'lots of', 'full of'). Occasionally, *aš.xʷāθra-* is also used (the prefix *aš* means 'great' Skjaervo 2003). Thus 'much *xʷāθra-*' or 'great *xʷāθra-*'. Here are a few examples picked from different types of YAv. texts to give you a sense of how widely *aša.xʷāθra-* and *pouru.xʷāθra-* are used throughout the YAv. texts to describe certain mountains. I will use



Mills' and Darmesteter's translations in SBE preliminarily, and then I will show you the full meaning of *aša.x̥āθra-*.

Yy2:14 Mills translation.

"And I desire to approach Mount Ushi-darena ... Mazda-made, and glorious with sanctity [*aša.x̥āθram*] ... And I desire to approach all the mountains [*vīspā garayō*] ... glorious with sanctity [*aša.x̥āθrā*] as they are, and with abundant glory [*pouru.x̥āθrā*], Mazda-made, ..." SBE 31. p. 206; Geldner 1P p. 15.

So also in other YAv. Yasnas, e.g. Yy1:14, Yy6:13, Yy17:14, Yy22:26, Yy25:7, Yy71:10, (by no means a complete list).

*Visperad* 2:8, Mills translation.

"...I desire to approach those mountains ... which shine with holiness [*ašax̥āθrā*], abundantly glorious [*pouru.x̥āθrā*], Mazda-made.." SBE Vol. 31, p. 340; Geldner, 2P p. 7.

*Hormezd Yasht*, Yt. 1:31, Darmesteter translation.

"... We worship [*yazamaide* 'we celebrate'] the mountain that gives understanding, that preserves understanding. [ft. 1 "That mount is called in later literature Mount Oshdashtar (the Pahlavi translation of ushi-darena, the keeper of understanding). According to the Bundahish (XII, 15) it stands in Seistan. ..."] ..." SBE 23, p. 33; Geldner 2P p. 68.<sup>45</sup>

*Zamyad Yasht*, Yt. 19 Introduction (immediately before § 1), Darmesteter translation.

"... Unto Mount Ushi-darena, made by Mazda, the seat of holy happiness [*aš.x̥āθrahe*],<sup>46</sup> ..." SBE 23, p. 286; Geldner 2P p. 242.

The meaning of *aša.x̥āθra-* has been discussed in detail (with references given) in another chapter,<sup>47</sup> so here I will simply summarize it.

The word *aša.x̥āθra-* consists of two parts: *aša-* 'the true order of existence, and *x̥āθra-* which Insler 1975 translates as 'happiness' (in the Gatha verses in which *x̥āθra-* words appear). Taraporewala 1951 comments that Bartholomae translates *x̥āθra-* as 'felicity' (i.e. happiness) deriving it from Aryan *sū-āθra* and *hu-āθra*, which Taraporewala says gives a clue to its original meaning 'glory', 'divine light'.<sup>48</sup> Beekes 1988 also shows *hu-āθra* (p. 131).

The prefix *hu-* means 'good', with a secondary meaning 'well', as in 'well-being, happiness'; and *āθra* means 'through fire' (instr. sg. in YAv. of the (conjectured) stem *ātar-/ āθr-*; the GAv. instr. sg. form is *āθrā* Skjaervo 2006).

Throughout the Gathas and later texts, 'fire' is a symbol for truth and its comprehension (which is enlightenment). So if Bartholomae is correct about the derivation of *x̥āθra-* (from *hu-āθra*), then:

*x̥āθra-* would mean 'good/happiness [*hu-*] through fire/enlightenment [*āθra*];

*pouru.x̥āθra-* would mean 'abundant good/happiness through fire/enlightenment';

*aš.x̥āθra-* would mean 'great good/happiness through fire/enlightenment'; and

*aša.x̥āθrā-* gives us a multi-dimensioned meaning 'the true order of existence (which is) good/happiness [*hu-*], through enlightenment (fire)'.

Is this just guess work? Is there any corroboration that the genesis of *x̥āθra-* is a 'fire' word (*hu-āθra*)? Well, the *Sirozah* and the *Atash Nyایش* offer us clues.

Parenthetically, in both these texts, Atar (fire) is called the 'son' of Ahura Mazda, which has been explained in another chapter. Here, I footnote a brief summary of that explanation.<sup>49</sup>

The YAv. *Sirozah* is divided into 30 sections, each of which are a collection of various things that pertain to the topic of a given section.<sup>50</sup> And it so happens that the Pahlavi title of the 9th section is "Adar" (Av. *atar-*), which includes many fire related things ~ one of which is Mount Raevant. The word *aša.xʷāθra-* is not included in this section, but Mount Raevant would have to have something to do with 'fire' to be included in the section of *Sirozah* devoted to Fire.<sup>51</sup>

*Sirozah* 1 § 9 (Darmesteter translation) "... To Atar, son of Ahura Mazda;<sup>52</sup> to Mount Raevant, made by Mazda ...

To Atar, the beneficent [*spənta*] warrior; ... who is a full source of Glory [*pouru.xʷarənaŋha*]; who is a full source of healing [*pouru.baēšaza*]. ..." SBE 23, p. 8; Geldner 2P p. 261.

In the Gathas, existence is healed by truth and its comprehension ~ an enlightened existence,<sup>53</sup> ~ the symbol for which is fire. And the nature of the Divine is Wisdom, which is truth personified ~ an enlightened existence.

Similarly, the *Atash Nyaish* which is devoted to fire, includes among the things it celebrates, certain fire mountains, including Mount Raevant (but without mentioning *aša.xʷāθra-*).

*Atash Nyaish* § 6 (Darmesteter translation) "Unto Atar, the son of Ahura Mazda; unto Mount Raevant, made by Mazda; ...

Unto Atar, ... with all Atars ..." SBE 23, p. 358.

The reference to "all Atars" is to the various named fires in YAv. Yy17.11, which the *Bundahishn* identifies as the fires in man, animals, plants, in the clouds, in the world itself, and which "shoots up before" the Lord Wisdom, in the earth and mountains,<sup>54</sup> and thus would include all the fire mountains (having *aša.xʷāθra-*) mentioned in the YAv. texts.

Naturally, we have to wonder: What was the fire in these mountains which generated the name Raevant for one of them, the name *uši.darəna* 'keeper of understanding' for another,<sup>55</sup> and the frequently used descriptions *aša.xʷāθra-* (and sometimes *pouru.xʷāθra-*) for these mountains?

Well, we know that ancient Iran was mountainous. The *Zamyad Yasht* speaks of 2,244 mountains.<sup>56</sup> And natural gas or petroleum springs escaping through fissures in the mountains, (and ignited by lightning), would have blazed out of the earth in huge, abundant fires ~ *pouru.xʷāθra-*, *aš.xʷāθra-* ~ (see <http://naturalgas.org/overview/history/>) which my Iranian friends tell me has happened even in the recent past in Iran (as late as 1979), and which in ancient times must have been awe-inspiring to people who were used to thinking of fire, light, as a metaphor for truth/the Divine, but did not understand the science behind such natural gas or petroleum springs. And because fire was the symbol of the truth, and the understanding and joy it brings, these natural fires were not regarded with fear. They were regarded with wonder, as something awesome, to celebrate.

The Avestan texts name some of these fire mountains, and the Pahlavi *Bundahishn* gives us the traditional knowledge of what 3 of these fire mountains were thought to represent ~ one of them being Mount Raevant.

The Pahlavi *Bundahishn*, (recounting traditional knowledge) says,

"The Revand mountain is in Khurasan, on which the Burzin fire was established; and its name Revand means this, that it is glorious." Ch. 12 § 18, E. W. West translation.<sup>57</sup>

So we see that the Pahlavi name 'Revand' (Avestan *raēvant-*) was the name of a mountain on which a huge "glorious" fire shot up out of the earth, which corroborates giving *raēvant-* (a *raē-* word) the meaning 'possessing brilliance, splendor, glory'.

A *raē-* word in a standard epithet for the Lord Wisdom.

Finally, I will give you one more piece of corroborative evidence in YAv. texts, that *raē-* words were used in the sense of 'light' words. Let us start with Yy16:3. Words in round parentheses are in Mills' translation and represent his explanations. Words in square brackets have been inserted by me (Av. words have been transliterated by me from Geldner with my translation of these Av. words).

Yy16:3 (Mills translation). "And we worship the former religions of the world devoted to Righteousness [*ašacinaṇhō* 'truth-loving'] which were instituted at the creation, the holy [*ašaonīš* 'truth-possessing'] religions of the Creator Ahura Mazda, the *resplendent* and *glorious* [*ahurahe mazdā raēvatō xʷarənaṇuhatō*]. And we worship [*yazamaide* 'celebrate'] Vohu Manah (the Good Mind), and Asha Vahishta (who is Righteousness the Best), and Khshathra-vairya, the Kingdom to be desired, and the good and bountiful Aramaiti [*spəntqm vaṇuhīm ārmaitīm* 'beneficial, good, embodied truth'] (true piety in the believers) and Haurvatat and Ameretat [*haurvatātəm ... amərətātātəm* 'completeness, non-deathness'] (our Weal and Immortality)." SBE 31, pp. 255 - 256; Avestan words from Geldner 1P p. 67.

Many linguists today think that *raēvatō* means 'wealthy, rich' and that *xʷarənaṇuhatō* means 'fortune'. Setting aside for a moment, the meanings of these two words, of all the things described in this passage, there is not a single description that pertains to anything material. Does it make sense that everything here is described in terms of spiritual qualities, and only the Lord Wisdom is described in terms of material wealth, riches (*raēvatō*) and fortune (*xʷarənaṇuhatō*)?<sup>58</sup>

Indeed, *raēvatō xʷarənaṇuhatō* 'possessing light, possessing glory' is a standard epithet of the Lord Wisdom in YAv. texts ~ used a huge number of times. Here are just 4 examples from different types of texts,

"...to Ahura Mazda ... *radiant* [*raēvatō*] and *glorious* [*xʷarənaṇuhatca*]...", Yy1:1, Mills translation.<sup>59</sup>

"To Ahura Mazda, *bright* [*raēvatō*] and *glorious* [*xʷarənaṇuhatō*] ...", Sirozah 1:1, Darmesteter translation.<sup>60</sup>

"... unto Ahura Mazda, *bright* [*raēvaṇtəm*] and *glorious* [*xʷarənaṇuhaṇtəm*]; ..." *Haptan Yasht*, Yt. 2 § 6, so also § 16; Darmesteter translation, SBE 23, pp. 37, 39; Geldner p. 70.

"... Unto Ahura Mazda, *bright* [*raēvatō*] and *glorious* [*xʷarənaṇuhatō*], ..." Introductory chant to all the Yashts, Darmesteter translation.<sup>61</sup>

To illustrate the frequency of its use, in just the first 30 YAv. Yasnas, this epithet of the Lord Wisdom appears in Yy1:1; Yy2:11; Yy4:7; Yy6:10; Yy7:13; Yy22:1, 23; Yy25:4; Yy27:2. And indeed we find a comparable Pahlavi epithet describing the Lord Wisdom as radiant and glorious in Pahlavi texts.<sup>62</sup>

Setting aside (for the sake of argument) the opinions of Darmesteter and Mills (who translated Avestan during an early stage of its decoding), we need to question, objectively, whether it is defensible to translate this epithet of the Lord Wisdom, *raēvatō xʷarənaŋuhatō* as 'possessing wealth/riches, possessing fortune'. The meaning of *xʷarənah-* is discussed in another chapter.<sup>63</sup> I wish I could discuss it here, but that would make this chapter too long. So here let us look at some evidence on *raēvatō*.

I think we can all agree that Zarathushtra's perception of the Divine is an existence that personifies completely, the true order of existence (*aša-* 'truth' for short), its good comprehension, its beneficial embodiment, its good rule. An enlightened existence ~ truth personified ~ which is Wisdom.

How can material wealth, material riches, be the predominant description of a deity whose existence is not defined by the material? It is the light of truth, the glory of truth, that is relevant to an existence that personifies truth ~ Wisdom, an enlightened existence.

The association between the Lord Wisdom and light was so well established that it survived from the Gathas, through the YAv. texts, into Sasanian times, and persisted even after the Arab invasion of Iran, in which so much knowledge was lost. The Pahlavi texts (written after the Arab invasion) are full of this association of Wisdom and light in its various descriptions and manifestations (detailed in another chapter).<sup>64</sup> Even the (otherwise horrible) *Arda Viraf Namah*, with its sad lack of knowledge (generated by destructive wars), states that Ahura Mazda is light, with no body.<sup>65</sup>

Indeed, this association (of the Lord Wisdom and light) was not limited to the Zoroastrian world or Zoroastrian texts. The ancient Greeks also recorded the association of light/truth with the deity worshipped by the Persians (whom they called "Oromazdes" or "Oromazes"). Porphyry in his *Life of Pythagoras* said

"These are the things he taught; but above all, to observe the truth; for this was the only thing in which humans could come close to God. For, as he learned from the Magi, God himself, whom they call Oromazes, resembles light with regard to his body and truth with regard to his soul."<sup>66</sup>

And Moulton 1912, mentions "the great passage" in Herodotus, recording

"... his [Herodotus'] statement that 'the body of Oromazdes is like light and his soul like truth.'" (p. 67).

The ancient Greeks could only have obtained this standard description of the God of the Persians from the Persians themselves. So I ask you: Is it reasonable to conclude that the ancient Greeks used light and truth as a standard description of the Lord Wisdom, but that the Zoroastrians who worshipped him used material "wealth and fortune" for His standard epithet?

Translating *raēvatō* as 'the light, the splendor, the radiance (of truth)' is supported by both evidence and reason. (So also is translating *xʷarənaŋuhatō* as 'the glory (of personified truth)'. Most often, there is no *ca-* 'and' connecting these two words. They are two parallel ways of saying the same thing).

Translating *raēvatō xʷarənaŋuhatō* ~ the standard YAv. epithet of the Lord Wisdom ~ as 'wealth/rich, fortunate', ~ is not supported ~ neither by evidence, nor by reason.

*In conclusion:* In the only 2 verses in the Gathas that use *raē* words, the translation 'wealth, riches' does not fit ~ not the micro contexts of the verses themselves, not the macro context of the Gathas and later Avestan and Pahlavi texts, and not even the recorded evidence of ancient Greek writers.

On the other hand, the 'light' flavors of meaning for *raē* words ('splendid, resplendent, brilliant, radiant') are linguistically defensible (Reichelt 1919, Hintze 1994, Skjaervo 2006) and are entirely consistent with (and corroborated by) the micro, macro, and historical evidence.

\* \* \* \* \*

<sup>1</sup> All Avestan stems are conjectured, based on how they are inflected, compared primarily with Vedic (but also other ancient Indo-European) stems and inflections, because for more than 1,000 years Avestan had become an unknown language. Linguists were able to decode it, based on its similarity to Vedic (primarily), and other ancient Indo-European languages.

<sup>2</sup> The evidence on which these conclusions are based is detailed in *Part Two: A Question or Reward & The Path; Asha & The Checkmate Solution*; and *The Houses Of Paradise & Hell*.

<sup>3</sup> Discussed in *Part One: Joy, Happiness, Prosperity*.

<sup>4</sup> An example of an Avestan word with different flavors of meaning is discussed in *Part Three: Is Wisdom a 'God' of Anger, Enmity?*

<sup>5</sup> Skjaervo 2006, shows the following in his Old Avestan Index:

*raē-* 'wealth', believing that Ved. *rayí-* / *rāy-* is cognate.

He says *rayō* is gen. sg. in Y43:1 [thus 'of wealth']

He shows *mqzā.raya-* an adj., 'bestowing wealth', believing that Ved. *mamhayádray-* is cognate.

In Y43:12 he sees *mqzā.rayā* as instr. sg. fem. [thus 'by/with/through wealth bestowing']. In case you are puzzled by its fem. gender, its form is (grammatically) fem. because the noun it belongs with (*ašī* 'reward') is a (grammatically) fem. noun.

In Skjaervo's YAv. Index he shows:

*Raēvās-* 'name of mountain',

*raēva-* 'brilliant',

*raēvant-* 'wealthy' (however, since *-vant* added to an adj. means 'possessing', if *raēva-* is 'brilliant' then surely *raēvant-* would have to be 'possessing brilliance').

Beekes 1988

Among his 'compound words' Beekes shows *manza-rayi-* Y43:12d 'granting wealth', stating that the first member of the compound word is a 'verbal noun' p. 104. (i.e. a verb used as a noun).

Neither Skjaervo 2006 nor Reichelt 1919 (in their Glossaries) show a stem *mqza-* or *manza-*. Nor do they show a stem *mqz-* ~ which is not the same as the stem *maz-* 'great' ~ notice the different *q* in *mqz-* 𐬨𐬵𐬭𐬀; and the *a* in *maz-* 𐬨𐬵𐬭𐬀.

Insler 1975,

In Y43:1 *rayō ašī* is 'the rewards of wealth';

In Y43:12 *ašī mqzā.rayā* is 'by a wealth-granting reward'.

He offers no linguistic comments on either the *raē* words, or on *mqzā*.

In Y49:10 he translates the compound word *mqzā.x šatθrā* as 'grants rule'.

Humbach 1991:

In Y43:1 *rayō ašiš* is 'rewards (consisting) of wealth'; and in

In Y43:12 instr. sg. *ašī mqzā.rayā* is 'by a wealth-granting Reward'.

He offers no linguistic comments on the *raē* words, but for *mqzā.raya-* he thinks that Ved. *mamhayádrayī-* is cognate (as does Skjaervo 2006), commenting that in Y49:10 *mqzā.x šaθrā* means 'granting rule'.

Humbach/Faiss 2010:

In Y43:1 *rayō ašiš* is 'rewards (consisting) of wealth'; and in

In Y43:12 instr. sg. *ašī mqzā.rayā* is 'with wealth-granting Reward'.

They offer no linguistic comments on the *raē* words, or for *mqzā.raya-*.

Taraporewala 1951,

In Y43:1 *rayō ašiš* is 'the blessings of Divine-Splendour';

In Y43:1 *ašī mqzā.rayā* is 'by the blessing (comm. gift) of Divine-Light'.

On *mqzā.rayā* he comments "We have to postulate an Av. [root] \**mqz-* (Skt. *mamh-*) 'to be great, to rejoice'. So although he sees the same Ved. cognate as do Insler and Humbach, he gives it a different meaning. In addition, the two meanings he ascribes to \**mqz-* (Skt. *mamh-*) ~ 'to be great' and 'to rejoice' are themselves unrelated to each other. This indicates the uncertainty that exists in translating *mqzā.rayā*, even though a given translator might think his/her translation is the correct one.

Moulton 1912 and Bartholomae,

In Y43:1 *rayō ašiš* is 'the destined gifts of wealth';

In Y43:12 'by treasure-laden [*mqzā.rayā*] Destiny [*ašī*]'.

Mills 1887

In Y43:1 *rayō* is 'splendour'. He footnotes in corroboration, "So also the Pahl. *rayē-hōmand*, not as a rendering merely, but as a philological analagon. Otherwise 'riches'."

In Y43:12 *mqzā.rayā* is 'mighty splendour', commenting that "Raya cannot well mean 'riches' here", which indicates to me Mills' acknowledgement that this *raē-* word must have had 'riches' as at least one of its established meanings.

Reichelt 1919

Reichelt has not translated these 2 Gatha verses.

His notes on Y43:1 make no mention of *rayō*;

His notes on Y43:12 translate *mqzā.rayā* as 'rich in treasure'. In his Glossary he shows *mqzā.rayah-* 'rich'.

The meanings that Reichelt 1919 ascribed to *raē-* (*rayah-*) words, and to words derived from *raē-* (*rayah-*) are detailed in the main part of this chapter.

<sup>6</sup> It is clear (to me at least) that in the only Gatha verses in which they appear, *raē-* words can mean only 'light, splendor, glory'. I have no opinion on whether or not it is possible that *raē-* words evolved to also mean 'wealth, riches' in YAv. texts because I have not researched the context of each use of *raē-* words in all surviving YAv. texts to see whether in some of them the only good fit is 'wealth'. I have not done such research because we already have many instances in which *raē-* words can only mean 'light' in YAv. contexts (some of which have been detailed herein).

<sup>7</sup> Macdonell in *A Vedic Grammar for Students*, § 86, p. 63, says that adjective stems formed with the suffix *-mant-* *-vant-* both mean *possessing*. Jackson expresses the same opinion for similar Avestan adjectives. Speaking of stems that end in consonants, Jackson says, "This subdivision of consonant stems includes: ... (ii) possessive adjective stems in *mant*, *vant*. ..." Jackson 1892, § 289, p. 84.

<sup>8</sup> Jackson 1892 thinks *raēvānt-* means 'radiant', § 857, pp. 235 - 236.

<sup>9</sup> Hintze 1994 in the Glossary of her English translation of the *Zamyad Yasht*, p. 50.



<sup>10</sup> This phrase *ahe raya xʷarənanəhaca* occurs for the first time in § 13, where Hintze translates it as "On account of his splendour and glory" p. 15; thereafter she abbreviates it when it is repeated in subsequent sections.

<sup>11</sup> Gershevitch 1967, p. 74, 75.

<sup>12</sup> In English, 'splendor' (or 'splendour') has flavors of meaning that include the idea of 'bright light'. For example,

In the Pazand text of (the re-print of) E. W. West's *The Book of the Mainyo-i-khard*, West translates the Pahlavi word "roshani" (a 'light' word) as "splendor".

"... The creator Hormezd produced these creatures and creation, and the Ameshaspendis, and the Spirit of Wisdom, from that which is his own splendor [roshani]..." Ch. 2, § 8, English part p. 142; Pazand word on p. 17.

In the Dinkard, Vol. 4, 'splendour' is a 'light' word in Humbach's 1991 translation.

"... By asking questions (of him) and by listening (to his answers), the first pupils of this (Zarduxsht) of revered Fravahr (obtained) manifest knowledge and information of the good religion regarding all subjects, in the same way as splendour (is emanated) from a basic light. ...." *Dinkard* Vol. 4, Humbach 1991 translation, Vol. 1, p. 51.

<sup>13</sup> Detailed in *Part Two: Light, Glory, Fire*.

<sup>14</sup> Here is the GAv. text of the last line of our verse Y43:1.

*rāyō ašiš vanhēuš gaēm mananḥō*. As you can see there is no suffix *-cā* 'and' in this line. So we have '(the) rewards [rāyō 'of light'], (a) life of good thinking.'

Skjaervo 2006 shows the following grammatical values (the English translations are mine):

*rāyō* gen. sg. 'of light'

*ašiš* acc. pl. '(the) rewards'

*gaēm* acc. sg. '(a) life'

*vanhēuš ... mananḥō* gen. sg. 'of good thinking'.

<sup>15</sup> The verb stem *gaē-* means 'to live' in the sense of our physical, mortal life on this planet; *gaē-* has generated two related words, the stems *gaēθā-* 'living creature' and *gaya-* 'life' ~ 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' ..." giving other Av. words which correspond, all of which refer to our earthly lives. p. 181.

According to Skjaervo 2006 *gaēm* is acc. sg. of the stem *gaya-* 'life'.

<sup>16</sup> Insler 1975 who translates *rāyō* as 'of wealth', thinks that Zarathushtra's request "grant [*dāyāt*] this to me: the rewards of wealth [*rāyō*] and a life [*gaēm*] of good thinking", parallels the two existences described in Y28:2 which in this comment he translates as "the attainments of both existences (worlds) ~ of body as well as of the mind." p. 231. He sees *rāyō* 'of wealth' as pertaining to the bodily existence, and *vanhēuš ... mananḥō* 'of good thinking' pertaining to the existence of mind. But, (with respect) I am not persuaded by that view, because in our verse Y43:1 the phrase 'a life [*gaēm*] of good thinking' pertains to good thinking in bodily, physical life.

<sup>17</sup> Skjaervo 2006 shows *rayō* as gen. sg. of the stem *raē-*.

<sup>18</sup> Detailed in *Part One: Embodied Truth, Aramaiti*.

<sup>19</sup> "... Give thou o [*ārmaiti*]-, power to Vishtaspa and to me..." 28:7.

<sup>20</sup> Detailed in *Part One: Good Rule, Vohu Xshathra and Power*. That Wisdom's rule is the rule of truth, embodied truth, and good thinking is expressed in Y51:4 where Zarathushtra, using rhetorical questions (and describing truth with a 'light' word), tells us that the components of Wisdom's rule are the glory of truth, its beneficial embodiment, the very best thinking.

"Where shall there be protection instead of injury? Where shall [*mərəždikā* 'compassion'] take place?

Where truth which attains glory? Where [*spənta- ārmaiti*- 'beneficial embodied truth'] ?

Where the very best thinking [*manō vahištām*]? Where, Wise One, through Thy rule?" Y51:4, Insler 1975.

<sup>21</sup> "I who shall eulogize all of you as never before ~ thee, o truth, and good thinking and the Wise Lord and (those others) for whom [*ārmaiti*]- increases their unharmable rule ~ come ye to my calls for support." 28:3, Insler 1975.

<sup>22</sup> "Frashaoshtra Haugva has continuously displayed to me the esteemed [*bərəxδqm*] form [*kəhrpām* 'embodiment'] (of [*ārmaiti*]-) for the sake of the good conception, in consequence of which let the Ruler, the Wise Lord, grant power to him, in order for him to attain the stride of truth." 51:17, Insler 1975.

Insler thinks that *bərəxδqm kəhrpām* "esteemed form" [or as I would translate it 'esteemed embodiment'] requires the insertion of *ārmaiti*- because of parallels in Y44:7 *kə bərəxδqm tāšt ... ārmaitīm* 'who fashioned esteemed [*ārmaiti*-]', and in Y30:7 *ašt kəhrpām utayūitiš dadāšt ārmaitiš* 'enduring [*ārmaiti*]- gave body and breath to it' p. 320. I agree 100% with Insler that "esteemed form" [or esteemed embodiment] refers to *ārmaiti*-. The embodiment of truth (or 'giving substance to truth' Y44:6) is the meaning of *ārmaiti*- (detailed in *Part One: Embodied Truth, Aramaiti*).

Thus in Y51:17 (quoted above) Frashaoshtra's *ārmaiti*- results in the Lord Wisdom granting power to him, to attain the "stride of truth". The "stride of truth" is a metaphoric way of saying the embodiment of truth (as in the parallel "paths of truth wherein the Wise Lord dwells" Y33:5), which embodiment of truth is *ārmaiti*-. So in this verse, the reward for *ārmaiti*- (embodied truth) is *ārmaiti*- (the stride of truth) ~ an elegant and poetic way of saying, the reward for embodied truth is embodied truth.

<sup>23</sup> "Since thou, truth, didst arise among the noteworthy children and grandchildren of Friyana, the Turanian, the one who prospered his creatures with the zeal of [*ārmaiti*]- therefore did the Wise Lord unite them with good thinking, in order to announce Himself to them for their support." Y46:12. In this verse, Zarathushtra uses both his names for the Divine, Wisdom and Lord. And the phrase to announce Himself is a way of saying 'to disclose Himself, to disclose His nature'.

<sup>24</sup> Detailed in *Part One: The Nature of the Divine; and Prayer & Worship*; and in *Part Two: The Puzzle of Worship*.

<sup>25</sup> Detailed in *Part One: The Manthra Of Choices, Ahuna Vairya (Yatha Ahu Vairyo)*; and in *Part Three: The Ahuna Vairya, An Analysis*.

<sup>26</sup> Detailed in *Part Six: Yasna 43:12*.

<sup>27</sup> Detailed in *Part One: The Freedom to Choose*, and in *Part Two: Asha & The Checkmate Solution*.

<sup>28</sup> Detailed in *Part Three: Seraosha*.

<sup>29</sup> "... it was for me to arise before obedience [*səraoša*]-was to come to me, accompanied by a wealth-granting [*mqzā.rayā*] reward [*ašt*], (for it is obedience) according to which one should distribute the rewards to both factions at the time of (our) salvation." Y43:12, Insler 1975.

<sup>30</sup> "... Let me arise (already) before hearing/obedience has reached me, in company with wealth-granting Reward, who, in the favorable (case) will distribute the rewards with the balance." Y43:12, Humbach/Faiss 2010. Their initial capital letter for Reward may reflect their thought that Zarathushtra intended the spiritual essence of reward (a 'deity' such as appears in YAv. *Ashi Yasht*), who (they interpret) is distributing rewards in this verse.

<sup>31</sup> "... that-I-bestir-myself until when within-me shall-arise Sraosha accompanied by the blessing [ašr] of-Divine-Light [mqzā.rayā], whilst He-apportions what-is-due both-reward-and-punishment to-the-two-parties." Y43:12, Taraporewala 1951.

<sup>32</sup> "... Speed thee, ere my Obedience come, followed by treasure-laden destiny, who shall render to men severally the destinies of the twofold award." Y43:12, Moulton 1912.

<sup>33</sup> The uncertainty amongst linguists in translating *mqzā.rayā* is detailed in a ft. above.

<sup>34</sup> That *mqzā.* means 'giving', 'granting', 'bestowing', is consistent with its only other use in the Gathas, in which it forms a compound word with *x šaθra-* 'rule'.

"Wise One, Thou dost guard in Thy house this good thinking, and the souls of the truthful ones, and reverence with which are allied [*ārmaiti-*] and milk. Thou dost guard (all these) with an inalterable permanence that grants rule [*mqzā.x šaθrā*] (to Thee)." Y49:10, Insler 1975.

Actually *mqzā.x šaθrā* is an adjective (Skjervo 2006), so more literally, '... Thou dost guard (all these) with a rule-giving [*mqzā.x šaθrā*] inalterable permanence.' Y49:10 Here, Wisdom's house is a metaphor for His state of being. And milk is a metaphor for worshipping with good thinking. This too, is a rather neat verse. I will resist the temptation to get into it here, but I will leave you with a question.

How do the "souls of the truthful ones [*urunascā ašāunqm*]" figure into what Wisdom guards in His state of being (along with good thinking and embodied truth, etc.)? A clue. Take a look at *Part One: The Identity of the Divine*.

See *Part Two: The Houses Of Paradise & Hell* for the evidence that in the Gathas 'house' is used as a metaphor for a state of being. And see *Part Two: The Puzzle of the Cow & Its Network*; and *The Puzzle of Worship*, for the evidence that milk is used in the Gathas as a metaphor for mortals worshipping with good thinking and truth.

<sup>35</sup> Detailed in *Part One: A Question of Salvation*. The Avestan stem which Insler translates as 'salvation' is *sava-*. Not all linguists translate *sava-* words as 'salvation'. Humbach prefers 'benefit'. But whether *sava-* is a 'benefit' or 'salvation', in the Gathas it is equated with the qualities that make a being divine (*amesha spenta*). And no one has translated *sava-* words as material 'wealth' or 'riches'. Different translations by linguists of *sava-* words, are discussed in *Part Six: Yasna 43:12*.

<sup>36</sup> I translate Y51:21 a bit differently.

a. 'All you of the same temperament, that salvation of yours, let it be given to us ~  
b. the true order of existence through good thinking, words through which embodied truth [*ārmaitiš*] (exists),  
c. (which is) the worshipping of Wisdom with reverence, (who) gifts support.' Y51:20, my translation. Detailed in *Part Six: Yasna 51:20*.

<sup>37</sup> Detailed in *Part Two: A Question Of Reward & The Path*.

<sup>38</sup> Geldner 1P, p. 191.

<sup>39</sup> My translation. The translation of Y54:1 (the *A Airyema Ishyo*) is discussed in detail in *Part Six: Yasna 54:1, A Airyema Ishyo*.

<sup>40</sup> Mills' translation of these two passages is so different, and so unrelated to the Av. text that I have not included them here for comparative purposes.

<sup>41</sup> Here is our Gatha verse Y43:12 line d. *səraošō. ašī. mǫzā.rayā. hacimnō.*  
And here is the phrase from Yy 27:6 *vanhuš sraošō yō ašahe hacaite mǫza.raya ...*  
As you can see, the Gatha verses mentions 'reward [ašī]' but not 'of truth' (which is implied).  
The YAv. Yy27:6 mentions 'of truth [ašahe]' but not 'reward' (which is implied).

<sup>42</sup> Humbach 1991 Vol. 2, p. 142 (9).

<sup>43</sup> Humbach 1991, Vol. 2, p. 142 (9).

<sup>44</sup> In the *Zamyad Yasht*, §§ 1 through 6 name various mountains, the last named of which is Raevant,

"... and the mountain Raevant, and the other mountains to whom the mortals have given names formerly (taking them) from walking on and observing (the mountains)." § 6, Hintze 1994 translationp. 14.

<sup>45</sup> Although Darmesteter thinks that the name of this Mountain "Ushi-darena" means "keeper of understanding", Skjaervo 2003 is uncertain, believing it may mean "Crack-of-Dawn(?)". The question mark is Skjaervo's.

<sup>46</sup> Darmesteter translates words as 'holy'. I do not know which mss. he relied on in translating *aš.xʷāθrahe* in the Intro. to the *Zamyad Yasht* as "holy happiness". Geldner's ft. 5) to this word shows mss. variations *aša-* 𐬀𐬱𐬀 and *ašahe* 𐬀𐬱𐬀𐬭𐬀 (p. 242), but these have to be scribal errors, because *aša-* 'truth' is written only with the letter 𐬱 for the 'sh' sound. Whereas *aš* 'great' is written with the letter 𐬀 for the 'sh' sound. These 'sh' sounding letters are discussed in *Overview: Avestan Script, Pronunciation & Genesis*.

<sup>47</sup> Detailed in *Part Two: Light, Glory, Fire*.

<sup>48</sup> Taraporewala 1951 p. 97 [*sū-āθra*], and p. 195 [*hu-āθra*].

<sup>49</sup> The phrase describing fire as the 'son of Ahura Mazda' has been explained in detail in *Part Two: Light, Glory, Fire* (with many quotations given from Av. and Pahlavi texts to substantiate the explanation. But I will summarize it here. In the Gathas, Wisdom is called the Father of truth. In other words, the Divine is the genesis of truth. Wisdom generates truth, makes it real. And fire is a metaphor for truth ("...*Thy truth-strong fire...*" Y43:4), so calling 'fire' the son of the Lord Wisdom is a poetic way of saying that truth is born of Wisdom, or Wisdom produces truth. We see this even more clearly in the Pahlavi texts quoted in that chapter, which show that the fire/glory in existence is generated (birthed) by the Source fire which is the Divine. Another aspect of this idea is seen in the Pahlavi texts which describe the fire in all things ~ plants, animals, the clouds, the world itself ~ a poetic way of indicating the immanence of the Divine in all things.

<sup>50</sup> Darmesteter gives the Pahlavi titles for each of these sections, but the text of the sections is in YAv (as Geldner shows). For example, *Sirozah* 1:1 is entitled 'Ormazd' and consists of one sentence only ~ all of which pertains to the Lord Wisdom.

*ahurahe mazdā raēvatō xʷarənaŋuhatō aməšanqm spəntanqm* [gen. pl.]•: *Sirozah* 1:1, Geldner 2P p. 260.

**Darmesteter translation:** "To Ahura Mazda, bright and glorious, and to the Amesha Spentas.", SBE 23, p. 3. But there is no **and** in the Av. text, and the words *aməša-* and *spənta-* are adjectives (which can be used as nouns). In fact, the first time they appear in (surviving) Av. texts, is in the Old Avestan *Yasna Haptanghaiti*

37:4, in which these two words are used as adjectives to describe the true, wholly good order of existence (*aša- vahišta-*) ~ detailed in *Part Six: YHapt. 37:4 - 5*.

**My translation:** 'To Ahura Mazda (who is) resplendent, glorious, of undying beneficences'. This one sentence accurately describes Zarathushtra's perception of the Divine and Its qualities ~ bearing in mind that Zarathushtra uses 'light' words for the true order of existence (*aša-*) which the Divine personifies.

<sup>51</sup> Mount Ushi-darena and all the mountains having *aša.x<sup>a</sup>āθra-* are also mentioned in § 28 of the *Sirozah*, which is devoted to the Earth.

<sup>52</sup> The phrase describing fire as the 'son of Ahura Mazda' has been explained in detail in *Part Two: Light, Glory, Fire* (with many quotations given from Av. and Pahlavi texts to substantiate the explanation. But I will summarize it here. In the Gathas, Wisdom is called the Father of truth. In other words, the Divine is the genesis of truth. Wisdom generates truth, makes it real. And fire is a metaphor for truth ("**...Thy truth~strong fire...**" Y43:4), so calling 'fire' the son of the Lord Wisdom is a poetic way of saying that truth is born of Wisdom, or Wisdom produces truth. We see this even more clearly in the Pahlavi texts quoted in that chapter, which show that the fire/glory in existence is generated by the Source fire ~ which is the Divine.

<sup>53</sup> "**... 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;

**"... then, for Thee, Wise One, shall the rule of good thinking be at hand, in order to be announced to those, Lord, who shall deliver deceit into the hands of truth. Therefore may we be those who shall heal this world! ... "** Y30:8 - 9, Insler 1975.

<sup>54</sup> This also is Darmesteter's interpretation (which he gives in a ft. to *Sirozah* 1.9, SBE 23 ft. 3, p. 8). The names of all the fires are itemized in Yy17:11 SBE 31, p. 258; the *Bundahishn* Ch. 17, § 1, SBE 5, p. 61 identifies in what these fires reside; detailed in *Part Two: Light, Glory, Fire*.

<sup>55</sup> Darmesteter translates *uši.darəna* as 'keeper of understanding', SBE 23, p. 33, ft. 1.

<sup>56</sup> *Zamyad Yasht*, §7, Hintze 1994 translation, p. 14. The Pahlavi *Bundahishn*, has a whole chapter on the mountains of ancient Iran (Ch. 12, SBE 5 pp. 34 - 41).

<sup>57</sup> SBE 5, p. 38. And in Ch. 17, § 8, we are told that the "fire Burzin-Mitro",<sup>57</sup> on Mount Revand was established by King Vishtaspa,

"The fire Burzin-Mitro", until ['in?'] the reign of King Vishtasp, ... continually afforded protection; and when the glorified Zaratusht was introduced to produce confidence in the progress of the religion, King Vishtasp and his offspring were steadfast in the religion of God, and Vishtasp established *this fire* at the appointed place on Mount Revand, where they say the Ridge of Vishtasp ... is." E. W. West translation, SBE 5, p. 64.

I am puzzled that the name of this fire ~ intended to celebrate King Vishtaspa's acceptance of Zarathushtra's teachings ~ should be called by a name that includes 'Mitro' ~ indicating that this part of the name may have been added after the syncretization of pre-Zarathushtrian religions with the teachings of Zarathushtra, shown in the YAv. texts.

<sup>58</sup> The meaning of *x<sup>a</sup>arənah-* is discussed in *Part Three: Xvarenah*.

<sup>59</sup> SBE 31, p. 195. Av. words from Geldner 1P p. 7.

<sup>60</sup> SBE 23, p. 3.

<sup>61</sup> SBE 23, p. 23 and ft. 2 on p. 23. Avestan words are from Geldner 2P p. 60. Indeed, so standardized and popular was this epithet ~ 'bright [*raēvatō*] glorious [*x<sup>a</sup>arənanjuhatō*]' ~ of the Lord Wisdom, that it was later

applied to the deities of the syncretized religion that Zoroastrianism became, centuries after Zarathushtra, as a standard way to describe all such deities. How do we know that this was done later? Because the same two word epithet (in various declensions) was applied to the later male and female deities without regard to grammatical differences required by gender. So by then, it must have become just a standardized epithet for divinities.

<sup>62</sup> A close Pahlavi version of this epithet appears in one of the *Bundahishn* manuscripts which states,

"The propitiation of the creator Auharmazd [Av. Ahura Mazda], the **radiant, glorious**, omniscient, wise, powerful and supreme, by what is well-thought, well-said, and well-done in thought, word, and deed, ..." E. W. West translation.<sup>62</sup>

Notice the total absence of material 'wealth', 'riches' or 'fortune' in this very characteristic description of the Divine. How would material 'wealth', 'riches' or 'fortune' be applicable to the Divine in any event?

I do not know the Pahlavi word which West translates as '**radiant**'. But this Pahlavi description "**radiant, glorious**" parallels the Av. description *raēvatō x'arənanjuhaō* in a way that is consistent with translating the Av. *raēvatō* as '**possessing light, splendor, radiance, brilliance**' (and *x'arənanjuhaō* as possessing 'glory').

<sup>63</sup> Detailed in *Part Three: Xvarenah*.

<sup>64</sup> Detailed in *Part Two: Light, Glory, Fire*.

<sup>65</sup> Haug & West, *The Book of Arda Viraf*, Ch. 101, §10, p. 203. This text is discussed in *Part Three: Heaven & Hell In Pazand & Pahlavi Texts*.

<sup>66</sup> Vasunia (2007) *Zarathushtra and the Religion of Ancient Iran, The Greek and Latin Sources in Translation* (K. R. Cama Oriental Inst.), p. 144, translating from Porphyry's *Life of Pythagoras* 41.