

Xratu

*x ratu*¹ is a key word in the Gathas which, together with its related words *aš.x ratu-*, *duš.x ratu-*, and *hux ratu-*, has been variously translated.

Here we will attempt to discover what meaning Zarathushtra has in mind for *x ratu-* and its related words by looking at the opinions of some linguists regarding the meaning of *x ratu-* words in the Gathas and in some YAv. texts, and even more importantly, the ways in which *x ratu-* words are used in the Gathas and some YAv. texts.²

The translations of various linguists.

Insler 1975. *x ratu-* is one of several GAv. words which Insler says are used for 'faculty', 'process', and 'object'. He translates *x ratu-*

As faculty, 'will'
As process 'determination'
As object 'intention'.³

He acknowledges that H. P. Schmidt (and others) translate *x ratu-* as 'reason, intellect', but remains unconvinced. He cites no cognates in other ancient Indo-European languages, and offers no linguistic explanation for his translation of *x ratu-*. The only explanation Insler offers for his opinion that *x ratu-* means "will, determination, intention" is that the Gathas bear the undeniable mark of Zarathushtra's determination and insistence in revealing and realizing his message founded upon his higher understanding.⁴

Insler 1975 translates *aš.x ratu-* as 'great determination' (based on mss. which show *aš* instead of *as*); *hux ratu-* as 'good determination'; and *duš.x ratu-* as 'ill will'.

Humbach/Faiss 2010 and Humbach 1991, translate *x ratu-* as 'intellect(s)', in all verses, without explanation. They translate *aš.x ratu-* as "highly intelligent" and "very intellectual" respectively, and *hux ratu-* and *duš.x ratu-* as "good intellect" and "bad intellect".⁵

Skjaervo 2006 translates *x ratu-* as a masc. noun "guiding thought", without showing any Old Indic cognate (which in other instances he frequently gives). He sees *aš.x ratu-* as an adj. 'having great guiding thought', *hux ratu-* as an adj. 'having good guiding thought' and *duš.x ratu-* as masc. 'bad guiding thought'.

Taraporewala 1951 is quite interpretive. His various translations of *x ratu-* flow from his opinion that in essence *x ratu-* means mental/spiritual power. So in the contexts in which *x ratu-* appears, he translates it as 'wisdom', 'powers', '(powers of) minds', 'will(s)', 'scheme/design', 'intent' and 'soul-force'. He translates **ās x ratu-* as two words meaning "has-been the wisdom" (following Andreas' emendation of *as* to **ās*); *hux ratu-* as "the Sage" in Y34.10, and as "deep-wisdom" in Y51.5; and *duš.x ratu-* as "evil intent".⁶

Moulton 1912, translates *x ratu-* as "wisdom", "purpose(s)", "will(s)", "understanding", "intelligences", and "design, ", without explanation. Moulton's translations of these words are close to the translations of Bartholomae. Moulton translates *as.x ratu-* as "even wisdom";

hux ratu- as "understanding", and
duš.x ratu- as "evil purpose".⁷

Jackson 1892, translates *x ratu-* as 'wisdom', comparing Av. *x ratāuš* 'of wisdom' with Skt. *krātōs*.⁸
 But Jackson's focus is primarily on YAv.⁹

Hintze 1994 in the Glossary to her translation of the YAv. *Zamyad Yasht* translates *x ratu-* as "mental power, insight", without explanation.¹⁰ A future saviour or messiah of the YAv. texts is *Astvat-ereta*.¹¹ And her translation of the *Zamyad Yasht* says of this messiah,

"He will gaze with eyes of insight [*x ratāuš*].

He will look at all creatures belonging to the one of evil origin, then attack.

At all corporeal life he will gaze with eyes that render strength, and his gaze will render the whole corporeal world indestructible." Yt.19.94, Hintze 1994 translation.¹²

But in the context of this passage from the *Zamyad Yasht*, *x ratu-* is related to the power of discernment ~ the ability to discern what is evil and what is not (which requires more than 'insight'). And this discernment gives strength and renders corporeal life indestructible (i.e. not subject to the powers of evil, which in the Gathas is a destructive power).

Kent 1950. Old Persian is closely related to Avestan. However, chronologically it is several centuries later than YAv. And according to Kent 1950 the Old Persian word *x raθu-* in Achaemenian inscriptions means 'wisdom'.¹³ He shows an Akkadian equivalent ('wisdom'). And he mentions a Skt. cognate *krātu-* 'power', and a Greek cognate which he says means 'strength'. In today's English, 'goodness' and 'wisdom' on the one hand, and 'power/strength' on the other, are quite different concepts. Normally they are not associated or related. But it is interesting that in the Gathas, various GAv. words for 'power' and 'strength' are indeed associated (contextually) with the qualities of the Divine which are all founded on intrinsic goodness.¹⁴ (So ~ does language shape thought? or does thought shape language? or a bit of both?).

E. W. West 1871 thinks that the Pazand *khard* is related to the Av. *x ratu-*. In the Introduction to his translation of the Pazand text of the *Mainyo-i-khard*, he states that this Pazand work contains the term *asn-khard* which he says "... is the *asno-khratush* of Yasna 22.29, 25.18 etc., which must mean 'natural, innate, instinctive, or original wisdom' as it appears to be contrasted with *gaosho-sruto-khratush* 'ear-heard, or acquired wisdom'.¹⁵ Parenthetically, in all examples of this idiom in YAv. texts ~ innate wisdom and wisdom acquired by the ear ~ both these types of wisdom are said to be 'Mazda-made' (Wisdom-made). Think about that for a moment (there are no capital letters in Av. script).

My conclusions.

I am indebted to the insight of H. P. Schmidt who sees 'reason' as inherent in the meaning of GAv. *x ratu-*. I am indebted to the insight of Insler who sees *x ratu-* as an example of GAv. words which can be used in three ways ~ for faculty, for process, and for object. My conclusions are based, in part on the various cognates in Skt., Old Persian and Middle Persian selected by linguists (discussed above), in part by how *x ratu-* fits into the framework of Zarathushtra's ideas in the Gathas, and in part on how the meaning of *x ratu-* has evolved in the YAv. texts (discussed below). I do not assert that my conclusions are the only possible ones. I simply find them the most persuasive.

In my view, in the Gathas, *x ratu-* means 'reason' ~ as an intellectual function.

As faculty *x ratu-* means the 'ability to reason' or a 'reasoning-faculty',

As process *x ratu-* means 'reasoning',

As object *x ratu-* means 'reason(s), reasonings(s)'.

In the Gathas, *x ratu-* can be both 'good reasoning' (*hux ratu-*) and 'bad reasoning' (*duš.x ratu-*). But with the passage of time, in transmitting Zarathushtra's teachings, 'good' *x ratu-* was emphasized, so that eventually in the YAv. texts *x ratu-* evolved to mean only 'good reasoning, good discernment' ~ hence in the YAv. texts, 'wisdom'. This evolution in meaning is a logical progression. And it parallels the evolution in the meaning of *daēnā-* 'envisionment' which is both 'good' and 'bad' in the Gathas, but which came to be used only for 'good envisionment' ~ the wisdom-worshipping envisionment (*daēnā mazdayasni*) ~ in YAv. texts, and later the religion [*dīn-*] of goodness (*dīn-i-behi*) in Pahlavi texts.

However, the YAv. meaning 'wisdom' could not have been the meaning of *x ratu-* in the Gathas, because 'wisdom' by definition, can only be good, whereas Zarathushtra speaks in Y49.4, of *duš.x ratwā* (instr. sg. of *x ratu-*), the meaning of which could not be 'with bad wisdom'. Although it could mean 'with bad reasoning'. And indeed in Y32.14, *x ratu-* alone is used in a context which necessarily implies evil *x ratu-* ("Even the Kavis have continually fixed their intentions [*x ratūš* 'reasonings'] on capturing and plundering the riches of this world, ..." Y32.14. Insler 1975).¹⁶

It is a chancy thing at best, to trace the evolution of the meanings of a given word over many centuries ~ even in the same language, let alone in related ancient languages, and especially if surviving texts are few. And (as with *daēnā-*) even though the meaning of *x ratu-* in the Gathas may not have been identical with its meaning in YAv. texts, there would have to be some logical connection or progression between the GAv. meaning, and what it evolved into in YAv. times. Therefore in my view, translations of *x ratu-* in the Gathas are not tenable if they are totally inconsistent with the ways in which *x ratu-* is used regularly and repeatedly in YAv. texts. For example:

Let us consider the popular and frequently used phrase in YAv. texts which describes *x ratu-* as being innate and acquired by the ear. This phrase has been discussed in more detail in another chapter with many YAv. examples in translations by Darmesteter and Mills.¹⁷ And it is the phrase referred to by E. W. West's explanation of "the *asno-khratush*" quoted above.

In the Avestan texts, both these types of wisdom (*x ratu-*) ~ ear-heard and innate ~ are given by Wisdom [*mazdadātəm*]. Here is one example of this frequently repeated idiom (with a play on words using 'wisdom *x ratu-*' (being the quality 'wisdom' in the sense of 'good discernment'), and 'Wisdom *mazdā-* (being 'good discernment' personified ~ Wisdom, the Divine).

... *āsnəm x ratūm mazdadātəm yazamaide*•• *gaošō.srūtəm x ratūm mazdadātəm yazamaide*...Yy 25.6,¹⁸

'... the innate wisdom [*āsnəm x ratūm*], Wisdom-given [*mazdadātəm*], we celebrate. The ear-heard wisdom [*gaošō.srūtəm x ratūm*], Wisdom-given [*mazdadātəm*] we celebrate...'. Yy25.6, my translation.

You may question how one word 'wisdom' could have two different GAv. equivalents ~ *x ratu-* and *mazdā-*. But in any language a given meaning sometimes can be expressed by more than one word. For example, 'ball' and 'sphere' both describe an object that is roundish in shape.

Now, some of the translations of *x ratu-* in the Gathas by various linguists (detailed above) are totally inconsistent with *x ratu-* being 'ear-heard' or in more fluent English 'acquired by the ear' as we find in so many later YAv. texts.

x ratu- as 'soul-force' cannot be 'acquired by the ear'.

x ratu- as 'intellect, intelligence' cannot be 'acquired by the ear'.

x ratu- as 'mental powers' cannot be 'acquired by the ear'.

x ratu- as 'will, intention, determination' cannot be 'acquired by the ear'.

All these things ~ intellect, intelligence, mental powers, will, intention, determination ~ are qualities of a person himself. There is no logical progression or evolution in meaning between such translations of *x ratu-* in the Gathas, and the idea of *x ratu-* being acquired by the ear, in YAv. texts. Even more important is the fact that linguists have not offered cognates in Ved. or other Indo-European languages which support the foregoing translations for *x ratu-*. I therefore do not think that these definitions could have been the meaning of *x ratu-* in the Gathas.

But 'reasoning' can be 'innate' and also 'acquired by the ear'.

Now it may be argued that the YAv. phrase that *x ratu-* is innate and acquired by the ear may have been an evolutionary off-shoot, not related to the meaning of *x ratu-* in the Gathas. Well, anything is possible, but without some evidence or reasons (such as applicable cognates) to support that line of thinking, it has no basis. I offer the following line of reasoning (no pun intended) in support of my conclusion that *x ratu-* means 'reason/reasoning' in the Gathas ~ a conclusion which is consistent with each verse in which it is used in the Gathas, and with the way it's meaning evolved in YAv. texts.

We have already seen from the evidence of the Gathas, that the concept of 'good thinking' includes the full spectrum of good consciousness ~ intellectual, emotional, creative, insightful et cetera.¹⁹ And *x ratu-* is a part of good thinking.

"...I first ask ... O Wisdom, ... for (that) through which you may satisfy the reasoning [*x ratūm*] of (my) good thinking,..." Y28.1, my translation.²⁰

"... Through the reasoning [*x raθwā*] of good thinking, (he shall become) someone possessing Theeness [*θwāvqs*], Wisdom." Y48.3, my (literal) translation.²¹ The Insler 1975 translations of these two verses are footnoted for comparative purposes.²²

That *x ratu-* is a part of good thinking is corroborated by the YAv. *Sirozah* I and II in which the sections on good thinking (*vohu- manah-*) include innate wisdom and wisdom acquired by the ear ~ both Wisdom made.²³

On the other hand, *cisti-* is a broader understanding; in some verses it is equated with good thinking.²⁴

Insler 1975 translates *cisti-* most often as 'understanding', and once as 'insight'.

Skjaervo 2006 translates *cisti-* as "illumination, understanding".

Humbach/Faiss 2010 translates *cisti-* as "insight".

I think that in the Gathas,

x ratu- means the 'reasoning' part of good thinking; and

cisti- means a broader understanding generated by many factors ~ including one's envisionment, experiences, reasoning, intuition ~ a broader understanding which in many ways is good thinking.²⁵

x ratu- and *hucisti-* appear together in the same verse (Y34.14). Here, *hucisti-* 'good understanding' is used in a broader sense than *x ratu-* 'reason'.

'...as they further the good understanding [*hucistīm*] of your will [*x ratəuš* of Your reasoning'] with truth, Lord, throughout the (whole) community." Y34.14c Insler 1975.

Before we look at the Gatha verses in which *x ratu-* is used, let us first look at the Gatha verses in which *aš.x ratu-*, *hux ratu-*, and *duš.x ratu-* are used.

aš.x ratu-

aš.x ratu- is used once in the Gathas (in Y31.9). I am persuaded by the reasoning of Insler 1975, Humbach/Faiss 2010, and Skjaervo 2006 in favoring those mss. which have *aš* instead of *as*, and in seeing *aš* as a word of augmentation meaning ~ 'very' or 'great'; for example *aš.aojah* 'having great (bodily) strength' (Skjaervo 2006).

In our verse (Y31.9) the beneficial-sacred way of being, (*spənta- mainyu-*) is described as *aš.x ratuš mainyuš*, a 'very-reasoning way of being'.²⁶ In light of the fact that the beneficial-sacred way of being (*spənta- mainyu-*) is Wisdom's way of being,²⁷ we see that a high degree of reason (*aš.x ratu-*) is part of the nature of the Divine in Zarathushtra's thought, a conclusion that is corroborated in the *Hormazd Yasht*, a YAv. text, in which the author has the Lord, Wisdom (purportedly) describing his names and qualities, one of which is *x ratu-*, as follows,

x štvō yaṭ ahmi x ratuš
haptaθō x ratumā Yt. 1.7, Geldner 2P, p. 61.

"... sixth, that I am Reasoning,
seventh, (the) Reasoning--One." Yt. 1.7 my translation.

And it is interesting (and consistent) that Zarathushtra also sees this divine quality 'reason' in man (although imperfect), as quotations from the Gathas (above) demonstrate ~ just as he sees 'good thinking' *vohu- manah-* (of which 'reason' is a part) as a Divine quality which man also has, (although incompletely).²⁸

hux ratu-

In Y34.14 and Y51.5, *hux ratuš* (nom. sg.) is an adjective 'good-reasoning' used as a noun 'good-reasoning-person, or in more fluent English 'a person of good reasoning'.

"Through his action stemming from good thinking, a good-reasoning-person [*hux ratuš*] has expressed (his) grasp (of good thinking) ..." Y34.14 my more literal translation.

'being with reverence, a good-reasoning-person [*hux ratuš*]' Y51.5, my more literal translation.
A more detailed discussion of these two verses is footnoted.²⁹

In the last foregoing example (from Y51.5), it is interesting (is it not?) that reverence for the Divine is not deemed incompatible with reason.

duš.x ratu-

The word *duš.x ratu-* is used in Y49.4 in its instr. sg. form *duš.x raθwā* 'with bad reasoning'.

"Those who with bad reasoning [*duš.x raθwā*] have increased anger and cruelty ..." Y49.4, my translation.³⁰

Let us now look at the ways in which Zarathushtra uses *x ratu-* in the Gathas. He uses *x ratu-* as faculty, as process, and as object.

x ratu- as faculty

In Y31.11 and Y50.6, *x ratu-* is used as faculty ~ the ability to reason,

'Since for us in the beginning, O Wisdom, through Thy thinking, Thou didst fashion physical lives [*gaēθāscā*], and envisioning-faculties [*daēnāscā*] and reasoning-faculties [*x ratuścā*], since Thou didst give embodied breath, and actions and teachings, whereby one expresses preferences at will,' Y31.11, my translation.³¹ Here *x ratūš* is acc. pl.

'... May the Giver of reason [*dātā x ratēuš*] instruct through good thinking (the course) of my direction (so as) to be the charioteer of (my) tongue." Y50.6cd My translation.³² Here *x ratēuš* is gen. sg. 'of reason'.

x ratu- as process

The process of reasoning applies to the Divine and man. In Y43.6, Wisdom's judgments (mental conclusions) embody truth, and are made through the process of reasoning.

'... embodied truth [*ārmaitiš*] announces to them the judgments [*ratūš* acc. pl.] of Thy reasoning [*x ratēuš*], which no one deceives." Y43.6, my translation.³³

The word 'judgments' here is plural. These 'judgments' are not the end of life or end of times Judgment of other religious paradigms. These 'judgments' are the conclusions of Wisdom's mental processes which are arrived at through reasoning. And they may also be the on-going judgments (mental conclusions) which implement the law of consequences, the purpose of which is not to punish but to increase understanding. So here if we look past the allegory of embodied truth (*ārmaiti-*), we see that Wisdom's nature (which personifies truth *ārmaiti-*) informs His mental conclusions (judgments) which are based on the process of reasoning ~ and cannot be deceived.

In Y45.6 Zarathushtra says (referring to Wisdom),

'Through His reasoning [*x ratū*] may he teach me the most-good (things) [*vahištā* pl.]. Y45.6e, my translation.³⁴

In the Gathas *vahišta-* 'most-good' is used for the Divine, Its attributes (amesha spenta), the path to the Divine (amesha spenta) and the reward for taking that path (amesha spenta), which is paradise, the most good existence (*ahu- vahišta-*).³⁵ And here (in Y45.6 it is through the process of reasoning that Zarathushtra requests instruction about all these most good things ~ the nature of the Divine, Its path, Its reward.

In Y53.3, Zarathushtra tells his daughter Pouruchisti (whose name means 'full of illumined understanding'),

'...To thee He will give the union of truth and of wisdom, the firm support of good thinking. Therefore, take counsel with thy reasoning [*x raθwā*]. Bring to beneficent realization, the most beneficial (things) of embodied truth [*ārmatoiš*].' Y53.3, my translation.³⁶

The 'most beneficial (things) of embodied truth' are the most beneficial thoughts, words and actions which embody the true order of existence (*ārmaiti*-).

In Y46.18, *x ratu*- 'reasoning' is the process whereby a person makes the decision to satisfy Wisdom with truth. '... this (is the) decision, of my reasoning [*x ratəuš*] and by (my) mind.' Y46.18e my translation. The full verse is footnoted.³⁷

In Y48.4, Zarathushtra, addressing Wisdom, speaks of those who set their minds on what is more-good and what is more-evil, in thought, word and action, and concludes, that

'... under Your reasoning [*x ratā*] the end shall be different (for each).' Y48.4d, my translation, The full verse is footnoted.³⁸

The *end* here refers to the law of consequences, administered through reason ~ not an end-of-life, or end-of-times judgment rendered through wrath or vengeance for those who are less than perfect (and who amongst mortals is all-perfect?).³⁹ Additional examples are footnoted.⁴⁰

x ratu- as object

In Y45.2, in a statement by the more beneficial way of being (as an allegory) to the harmful way of being, the word *x ratavō* (nom. pl. of *x ratu*-) is used as one of the ways in which these two ways of being are diametrically opposed. Here is the applicable sentence.

'... not our thoughts, nor teachings, nor reasonings [*x ratavō*] ... (are) in accord.' Y45.2, my translation. The full verse is footnoted.⁴¹

In Y32.4, Zarathushtra says that,

'... the most-bad mortals [*mašyā acištā*] ... continue to move away from good thinking, straying from the reasoning [*x ratəuš*] of Wisdom, the Lord, and from truth.' Y32.4, my translation;⁴² *x ratəuš* is abl. sg. The word *acištā*- 'most-bad' is the superlative degree of *aka*- 'bad' (Skjaervo 2006).

In Y31.7 I have not figured out if *x raθwā* 'through reason' is faculty, process, or object. I think perhaps Zarathushtra intended all three? Take your pick. Here he says,

... *hvō x raθwā dāmiš ašəm yā dārayaṭ vahištəm manō*...

'...He, through reason [*x raθwā*], (is the) truth establisher, through which (reasoning) He has upheld the most good thinking ...' Y31.7, my translation.⁴³

How beautiful is that ?

Here, truth is established through the *faculty* of reason, through the *process* of reasoning, and through reason as the *object* (what is reasoned). So reasoning is a necessary and integral part of the true order of existence and its comprehension, ~ the *most good thinking* (*vahištəm manō*). Now, take it a step further. Think about how Zarathushtra uses *vahišta*- 'most good' in the Gathas (the Divine, Its path, Its reward),⁴⁴ and you will see the beautiful multi-dimensions of which *reason* [*x ratu*-], is a necessary part.

In conclusion: I take *x ratu-* in the Gathas to mean 'reason/reasoning'.

As *faculty* it means the 'ability to reason' or a 'reasoning-faculty',

As *process* it means 'reasoning',

As *object* it means 'reason(s), reasoning(s)'.

This fits all of the ways in which the word is used in the Gathas. It is consistent with the cognates in Vedic, selected by some linguists. It is consistent with the framework of Zarathushtra's thought. And it is consistent with the way in which the meaning of *x ratu-* evolved in later YAv. texts.

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¹ According to Skjaervo 2006 *x ratu-* is a masc. noun, and is used in the Gathas in the following declensions.

x ratūm acc. sg. Y28.1; Y32.9;

x raθwā / *x ratū* instr. sg. Y31.7; Y48.3; Y53.3; Y42.6; Y48.10

x ratāuš abl./gen. sg. Y32.4; Y34.14; Y43.6; Y46.18;

x ratāu loc. sg. Y48.4;

x ratavō nom. pl. Y45.2; Y46.3;

x ratūš acc. pl. Y32.14; Y31.11.

Related stems shown by Skjaervo 2006 are *aš.x ratu-* an adj., *hux ratu-* an adj. and *duš.x ratu-*, in the following declensions

duš.x raθwā instr. sg. masc. Y49.4;

hux ratuš nom. sg. masc. Y34.10; and

**aš.x ratuš* nom. sg. masc. Y31.9 (shown by Geldner as *as x ratuš* citing 5 mss., but he shows 5 other mss. which have *aš x ratuš*, (Geldner 1P p. 111, ft. 5 under Y31.9). Insler 1975, Skjaervo 2006, and Humbach/Faiss 2010 think the compound **aš.x ratuš* is grammatically correct.

² In this chapter I will show you all of the verses in which *x ratu-* appears in the Gathas. Two of these verses ~ Y48.10 and Y46.3 ~ have been translated very differently by eminent linguists. The vocabulary and syntax of these two verses defeat me. But here they are in the Insler 1975 translation ~ with my translation of *x ratu-* in square brackets ~ so you can see that 'reasoning' for *x ratū* fits the context of both verses.

"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 as well as the evil rulers of the lands torture our (good) intentions in an evil way [*angrayā ... urūpayeintī ... x ratū* 'in-an-evil-way torture reasoning]?" Y48.10, Insler 1975. There is no *our* in the GAv. text.

"... The intentions [*x ratavō* 'reasonings'] of those who shall save are in accord with Thy mature teachings! ..." Y46.3, Insler 1975.

³ In the Gathas, Insler 1975 translates *x ratu-* as follows,

As "determination" in Y28.1; Y48.3;

As "intention(s)" in Y31.7, 11; Y32.9, 14; Y45.2, 6; Y46.3; Y48.10.

As "will" in Y32.4; Y34.14; Y43.6; Y46.18; Y48.4; Y50.6; Y53.3.

He translates *aš.x ratu-* as "great determination" in Y31.9. He thinks that those mss. which have *as* (instead of *aš*) in this verse represent scribal errors, noting that certain mss. show *aš*. He points to the YAv. Yt. 10.141, which has *aš.x raθwastāmō* [the superlative degree of *aš.x ratu-*] and thinks that *aš.x ratu-* was the original (correct) form of the word.

He translates *hux ratu-* as "good determination" in Y34.10; Y51.5.

He translates *duš.x ratu-* as "ill will" in Y49.4.

⁴ Insler 1975 Addenda, pp. 327 - 328.

⁵ In the Gathas, Humbach 1991, and Humbach/Faiss 2010 translates *x ratu-* as "intellect(s)" in all verses.

Humbach 1991 translates **aš.x ratu-* as "very intellectual" and Humbach/Faiss 2010 as "highly intelligent" in Y31.9. They agree that the correct form of the word is *aš.x ratuš*.

They translates *hux ratu-* as "good intellect" in Y34.10; Y51.5.

Humbach (1991) and Humbach/Faiss 2010 translate *duš.x ratu-* as "of bad intellect". Under Y49.4 Humbach 1991 thinks that it more literally means "who makes bad use of his intellect" ~ the opposite of *hux ratu-* "of good intellect" Vol. 2, p. 208.

⁶ Taraporewala (1951) variously translates *x ratu-* in the Gathas,

As "wisdom" in Y28.1; Y31.7; Y45.6; Y48.4.

As "powers" in Y31.11.

As "will/power" in Y32.4.

As "will(s)" in Y34.14; Y43.6; Y45.2.

As "minds" in Y32.14.

As "intent" in Y48.10.

As "soul-force" in Y53.3.

He translates *hux ratuš* as "the Sage" in Y34.10, commenting that its literal meaning is "possessing good understanding", p. 382. And in Y51.5 he translates the word as "deep-wisdom" (as a quality), p. 776, showing *Bartholomae's* translation in English in both these verses as "man of understanding", pp. 383, 778.

For *as x ratu-* in Y31.9, he follows the recommendation of Andreas, and emends *as* to **ās*, 3p sg. imperf. of the verb *ah-* 'to be', thereby translating **ās x ratuš* as "...has-been the Wisdom...", pp. 202 - 203.

He translates *duš.x ratu-* as 'evil intent' in Y49.4, noting that *Bartholomae* has omitted the word entirely. pp. 705 - 706.

⁷ Moulton 1912 translates *x ratu-* in the Gathas,

As "will(s)" in Y28.1; Y32.4; Y45.2.

As "wisdom" in Y31.7; Y34.14; Y43.6; Y45.6; Y46.3; Y48.3; Y50.6.

As "intelligences" in Y31.11.

As "design" in Y32.9.

As "purpose(s)" in Y32.14; Y48.4; Y48.10.

As "understanding" in Y46.18; Y53.3.

For *as x ratu-* in Y31.9, he has "even wisdom", p. 353; he does not opt for those mss. that have *aš*.

For *hux ratu-* he has "understanding", in Y34.10, and Y51.5 pp. 362, 385.

For *duš.x ratu-* in Y49.4, he has "evil purpose", p. 380.

⁸ Jackson 1892, Introduction, §56 p. xxxii.

⁹ In the YAv. Yy1.1 Ahura Mazda is described as "...and the wisest [*x raθwištahecā*]..." Mills translation, SBE 31, p. 195; Av. word from Geldner 1P p. 7.

¹⁰ Hintze (1994) *Zamyad Yasht, Glossary*, p. 44.

¹¹ I am not certain about the meaning of the name Astvat-ereta ~ one of the millennial saviour or messiahs of the YAv. texts, but the following may shed some light.

Astvat, may derive from *astvant-*, an adj. which literally means 'possessing bones' but which is an Avestan idiom for 'corporeal'. Hintze 1994 translates the word as 'corporeal' (p. 42).

Ereta. A difficult term. According to Insler, in Avestan, there is the root *raz-* 'straight, honest', which has generated a number of related words,

arəzu- 'straight' (originally), then 'true, right, honest';
ārəzva- and *arštāt-* both meaning 'honesty, righteousness'
 (Insler 1989, in *An Introduction to the Gathas of Zarathushtra*, # 2, p. 12).

If *Ereta* is one of the *raz-* derivatives, then Astvat-ereta may mean 'personified rightness/honesty' ~ giving some insight into the nature and character of the hoped for millennial messiah.

Following the advent of Zarathushtra, we see many instances of people's names which reflect various concepts which are central to Zarathushtra's teachings. Example are given in *Part Three: Seraosha*.

¹² Hintze 1994 *Zamyad Yasht*, pp. 39 - 40.

¹³ Kent 1950 in his *Lexicon*, p. 180.

¹⁴ See *Part One: Good Rule, Vohu Xshathra, and Power*.

¹⁵ West, E. W. 1871 *The Book of the Mainyo-i-Khard, or the Spirit of Wisdom, the Pazand and Sanskrit Texts, as arranged in the Fifteenth Century by Neriosangh Dhaval*, Introduction pp. ii - iii.

¹⁶ In Y32.14, *x ratūš* (acc. pl.) is used in a context which implies evil reasonings. The opening sentence of this verse has generated many differences amongst linguists. But they agree that *x ratūš* here is linked with generating evil conduct. Therefore, it cannot be 'wisdom', which by definition cannot be 'evil'. I find the commentary and translation of Insler 1975 (pp. 208 - 209), persuasive in translating Y32.14ab. except that for *x ratūš* (acc. pl.) I would use 'reasonings'.

¹⁷ See *Part One: Contemplation & Meditation*.

¹⁸ Avestan words from Yy25.6 transliterated from Geldner 1P p. 92.

¹⁹ As detailed in *Part One: Good Thinking, Vohu Manah*.

²⁰ For a detailed discussion of this verse, with other translations given for comparative purposes, see *Part Six: Yasna 28.1*.

²¹ Here is the last line of Y48.3 in GAv. Here *x raθwā* is one of the forms for instr. sg. ('through/by/with ___'), and *vanhəuš ... manəhō* are gen. sg. ('of good thinking').

θwāvqs mazdā vanhəuš x raθwā manəhō
 "... Through the reasoning of good thinking [*vanhəuš x raθwā manəhō*], (he shall become) someone possessing Thee-ness [*θwāvqs*], O Wisdom [*mazdā*]." Y48.3, my literal translation.

In Av. the verb 'to be' is implied frequently; *θwāvqs* is nom. sg. masc. of the adj. *θwāvant-* which literally means 'possessing-thee-ness', which linguists usually translate as 'someone like thee', or 'one of your kind'.

Part Two: *The Puzzle of the Sincere Ones and Others*, discusses how Zarathushtra uses *θwāvant-*, *x šmāvant*, *yūšmāvant-*.

²² For comparative purposes, here is the Insler 1975 translation of this part of Y28.1; my translation of *x ratu-* words has been added in square brackets.

"... I first entreat all (of you) ... Wise One, through this act, for (that) through which Thou mayest satisfy the determination [*x ratūm* 'reasoning'] of (my) good thinking..." Y28.1; *x ratūm* here is acc. sg.

And here is the Insler 1975 translation of this part of Y48.3.

"... Through the determination [*x raθwā* 'through the reasoning'] of his good thinking, he shall be someone like Thee, Wise One." Y48.3; *x raθwā* is one of the forms for instr. sg.

²³ Here is *Sirozah* I, § 2, in Darmesteter's translation.

"To Vohu-Mano, ... to the heavenly Wisdom [*āснаhe x raθwō*] made by Mazda [*mazdadātahe*]; and to the Wisdom acquired through the ear [*gaošō.srūtahe*], made by Mazda [*mazdadātahe*]." SBE 23, p. 4; Av. words from Geldner 2P p. 260.

Darmesteter footnotes his words "heavenly Wisdom" as follows:

"Asnya-khratu, the inborn intellect, intuition, contrasted with gaosho-sruta khratu, the knowledge acquired by hearing and learning..." ft. 5, SBE 23, p. 4.

²⁴ Here are some Gatha verses in which *cisti-* is another way of expressing the idea of good thinking ~ which is the comprehension of truth.

"... To which man shall come the understanding [*cistiš*] stemming from good thinking [*vaṇhāuš ... manañhō*]?" Y48.11, Insler 1975;

Insler has opted to translate *vaṇhāuš ... manañhō* as abl. sg. ntr. "stemming from good thinking"; however *vaṇhāuš ... manañhō* is also the form for gen. sg. ntr. (Skjaervo 2006). So an equally accurate translation would be

"... To which one shall come the understanding [*cistiš*] of good thinking [*vaṇhāuš ... manañhō*]?" Y48.11, my translation.

"Through his rulership (following) along the paths of good thinking, Kavi Vishtaspa reached this understanding [*cistīm*] of our task, which he respected in harmony with truth..." Y51.16, Insler 1975.

²⁵ Based on the ways in which it is used, I think *cisti-* (a fem. noun, Skjaervo 2006) means a broader 'understanding/insight' generated by envisionment, reason, intuition, experience (thoughts, words and actions). For example,

Y48.5

hux šaθrā x šāntqm mā nē dušəx šaθrā x šāntā

vaṇhuyā cistoiš šyaoθanāiš armāitī [for *armāitī* mss. Jp1 J2, following Insler 1975]

"Let those of good rule rule over us ~ not those of evil rule ~ with actions of good understanding, with embodied truth ..." Y48.5 my translation.

Y51.21

ārmātōiš nā spəntō hvō cistī ux dāiš šyaoθanā daēnā ...

'Beneficial (is a) man of embodied truth, he (is so) through understanding, through words, through actions, through envisionment ...' Y51.21 my translation.

Y30.9

"Therefore may we be those who shall heal this world! Wise One and ye other lords, be present to me with support and with truth, so that one shall become convinced even where ... understanding [*cistiš*] shall be false." Y30.9 Insler 1975. For a discussion of the "other lords" see *Part Two: The Lords and the Equations of Y31.4*.

Y44.10

"This I ask Thee. Tell me truly, Lord. Have they truly seen that vision [*daēnā-*] which is the best [*vahišta-* 'most good'] for those who exist, and which, in companionship with truth would prosper my creatures ... through words and acts stemming from [*ārmaitōiš* 'of embodied truth']? In consequence of my insight [*cistōiš*] they have wished for Thy powers, Wise One." Y44.10 Insler 1975.

And in the beautiful GAv. YHapt.36.4,

vohū θwā manahā

"Thee with good thinking"

vohū θwā ašā

"Thee with good truth"

vanhuyā θwā cistōiš syaoθanāišcā vacēbīšcā

"Thee with actions and words of good understanding,"

pairijasāmaidē ••

"we serve." YHapt. 36.4

My translation. Av. words transliterated from Geldner 1P p. 132. Here, *cistōiš* is gen. sg. of *cisti-* (Skjaervo 2006), thus of good understanding.

²⁶ In Y31.9 Zarathushtra refers to 'the fashioner of the cow' as *aš.x ratuš mainyuš* '(the) very-reasoning way of being', my translation. The 'cow' is an allegory for the beneficial-sacred in mortal existence. And in other verses, the 'fashioner of the cow' is identified as the beneficial-sacred way of being (*spənta- mainyu-*), which is the way of being of Wisdom Itself (which is why it is a very-reasoning way of being). See *Part Two: The Puzzle of the Cow & Its Network*.

On *aš.x ratuš mainyuš*, there are mss. differences (Geldner 1P p. 111). Insler 1975 (pp. 38, 184) has selected *aš.x ratuš mainyuš* (nom. sg.) as being the most grammatically accurate in this context. Thus in his view *aš.x ratuš* describes *mainyuš*. Following Insler's choice, here is the passage in GAv., with my translation and that of Insler 1975 for comparative purposes.

*θwōi as ārmaitiš θwē ā gəuš tašā aš.x ratuš
mainyuš mazdā ahurā ... Y31.9*

My translation.

"Thine was embodied truth [*θwōi as ārmaitiš*],

thine the fashioner of the cow here [*θwē ā gəuš tašā*],

(who is) the very reasoning way of being, O Wisdom, Lord, [*aš.x ratuš mainyuš mazdā ahurā*], ..." Y31.9.

The possessive pronoun *θwōi* 'thine' is the fem. form of the stem *θwa-* because it describes *ārmaiti-*, a fem. noun; *θwē* 'thine' is the masc. form because it describes *tašan-*, 'fashioner' a masc. noun.

And *as* is the imperfect tense ('was') of the verb *ah-* 'to be' (Skjaervo 2006).

Insler 1975.

"Thine was to be [*ārmaiti-*], Thine the fashioner of the cow, namely, that spirit of great determination..." Y31.9.

²⁷ See *Part One: The Beneficial-Sacred Way of Being, Spenta Mainyu*.

²⁸ See *Part One: Good Thinking, Vohu Manah*.

²⁹ Here is Y34.10 in the GAv. text, with my translation.

*ahyā vaṅhəuš manəṅhō šyaoθanā vaocaṭ gərabqm hux ratuš
spəntəmcā ārmaitīm dqmīm vīdvā hiθqm ašahyā ...* Y34.10.

"Through his action stemming from good thinking [*ahyā vaṅhəuš manəṅhō šyaoθanā*]
A good-reasoning-person [*hux ratuš*] has expressed (his) grasp [*vaocaṭ gərabqm*] (of good thinking) and
beneficial embodied truth [*spəntəmcā ārmaitīm*], (as) the giver companion of truth [*dqmīm* acc. sg. ...
hiθqm ašahyā gen. sg.]; (he is) one who knows (truth) [*vīdvā* nom. sg.] ..." Y34.10, my translation
(declensions are from Skjaervo 2006).

Here, *hux ratuš* (nom. sg.) is used as a noun, indicating a person who has the qualities of 'good reasoning'
hux ratuš. The word *gərabqm* is from the stem *grab-* 'to seize' (Skjaervo 2006). In this context what is
expressed is the mind's grasp ~ good thinking ~ (from the immediately preceding line).

In Y51.5 *hux ratuš* (nom. sg.) means the same as in Y34.10 literally 'a good-reasoning-person' or in more
fluent English 'a person of good reasoning'.

hqs hux ratuš nəmanhā

'being with reverence a good-reasoning-person' Y51.5, my translation.

³⁰ Here is the GAv. text of Y49.4, with my translation.

*yōi duš.x raθwā aēšəməm varədən *rəməmcā* [Inslar's emendation]

"(Those) who with bad reasoning have increased anger and cruelty ..." Y49.4, my translation.

³¹ *Part Six: Yasna 31.11 and 12*, has a detailed discussion of this verse (Y31.11), its translation, and the other
translations for comparative purposes.

³² In Y50.6cd, *x ratəuš* is used as faculty (the ability to reason),

- c. *dātā x ratəuš hizvō raiθīm stōi*
d. *mahyā rāzəng vohū sāhīt manəṅhā* Y50.6cd.

'May the Giver of reason [*dātā x ratəuš*] instruct through good thinking [*vohū sāhīt manəṅhā*] (the
course) of my direction [*mahyā rāzəng*] (so as) to be [*stōi*] the charioteer [*raiθīm*] of (my) tongue [*hizvō*].'
Y50.6cd, my translation. *Part Six: Yasna 50.6* has a detailed discussion of this verse, its linguists, and
other translations for comparative purposes.

³³ Here is the applicable phrase in Y43.6,

- d. *aēibyō ratuš sənghaitī ārmaitiš*
e. *θwahyā x ratəuš yəm naēcīš dābayeī*

d. "... To them, embodied truth [*ārmaitiš*] announces the judgments [*ratuš*]
e. of Thy reasoning [*θwahyā x ratəuš*], which no one deceives." Y43.6, my translation.

The following detail may be helpful in supporting the foregoing translation. The grammatical information is
from Skjaervo 2006, except where otherwise stated.

aēibyō 'to them' dat./abl. pl. of the demonstrative pronoun *a-*. Here, the dat. is a better fit.

ratūš 'judgments' is acc. pl. ~ the object of the verb 'announces',

sānghaitī 'announces' is 3p. sg. present (indicative) of the verb *sqh-* 'to announce',

ārmaitiš 'embodied truth' is nom. sg. of the fem. stem *ārmaiti-*, the subject of the verb 'announces',

θwahyā x ratāuš 'of Thy reasoning' both words are gen. sg. ~ *θwahyā* is gen. sg. of the poss. pronoun 2p. sg. *θwa-*; *x ratāuš* is gen./abl. sg. of the stem *x ratu-*, but here the gen. is the only fit.

yām 'which' is acc. sg. of the relative pronoun *ya-* (Jackson 1892, § 401, p. 113),

naēcīš 'no one' nom. sg. of the indefinite pronoun *naēci-*, Skjaervo 2006 does not show any declensions for *naēci-*, but the *-iš* inflection is nom. sg. for *-i-* stem nouns (Jackson 1892 § 251, p. 74).

dābayeiī 'deceives' is 3p. sg. present (indicative) of the verb *dab-* 'to deceive'.

³⁴ Regarding line e. of Y45.6, 'Through His reasoning may He teach me of this, the most good (things).' Y45.6. The words 'of this' refer to the glory ('truth') of Wisdom in the preceding line d., which in line e. is most good ~ a term Zarathushtra uses as a word of art, for the Divine (truth personified), the path to It (truth), and the reward for taking that path (truth), detailed in *Part Two: The Puzzle of the Most Good, Vahishta*. This verse Y45.6 is translated in full, is discussed, and its linguistics explored, in *Part Six: Yasna 45.6*, with other translations given for comparative purposes.

³⁵ Detailed in *Part Two: The Puzzle of the Most-Good, Vahishta*; and *A Question of Reward and the Path*.

³⁶ Here is the applicable phrase in Y53.3, in which Zarathushtra speaks to his daughter Pouruchista, on the occasion of her wedding. This phrase (and indeed the whole verse) is difficult to translate ~ in part because translators are not in agreement as to the meanings of certain words, and in part because certain words appear to have been incorrectly copied and recopied down through the centuries, so that linguists have made (knowledgeable) guesses as to what the original word might have been. But there is no disagreement about the declension of *x raθwā* which is one of the forms for instr. sg.

a. *vañhāuš paityāstīm manañhō aśahyā mazdāscā taibyō dāt sarəm*

b. *aθā hām fərašvā θwā x raθwā spēništā ārmatōiš hudānvarəšvā* Y53.3

My translation.

a. 'To thee He will give the union of truth and of wisdom, the firm support of good thinking,

b. 'Therefore, take counsel with thy reasoning [*θwā x raθwā*]. Bring to beneficent realization, the most beneficial (things) of embodied truth.' Y53.3.

It is interesting (is it not?) that Zarathushtra thought his daughter capable of good thinking, truth and wisdom, and of bringing to realization embodied truth ~ all attributes of the Divine. No gender bias here.

The following detail may be helpful in supporting the foregoing translation. The grammatical information is from Skjaervo 2006, except where otherwise stated.

vañhāuš ... manañhō 'of good thinking' both words are gen. sg. of their respective stems *vohu-* and *manah-*;

paityāstīm 'firm support' translators are not in agreement as to the meaning of this word. Skjaervo 2006 shows its fem. noun stem as *paityāsti-* which would make *paityāstīm* acc. sg. (the *-īm* inflection being acc. sg. for *-i-* stem nouns, Jackson 1892 § 251, p. 74), and therefore the object of the verb *dāt* 'he will give'; Skjaervo 2006 thinks *paityāsti-* means 'rejoinder'; Humbach/Faiss 2010 'obedience' (pp. 160, 194); Taraporewala 1951 comments that Av. *paiti-* (Skt. *prati*) gives the idea of firmness, completeness and therefore

translates the word 'complete-confidence'. (p. 836). Insler 1975 giving a Ved. parallel, comments that in YHapt. 35.9 another form of the word means 'founder (supporter), he therefore translates the word in that verse as 'firm foundation' (p. 324). In the context of Y53.3, I find Insler's analysis persuasive. But I think his alternative is a better contextual fit. I translate *vaṅhāuṣ paityāśīm manajhō* 'the firm support of good thinking'.

aśahyā mazdāscā 'of truth and of wisdom';

aśahyā is gen. sg.

mazdā is the form for both nom. sg. and gen. sg. In this context, gen. sg. is the only fit; the suffix *-cā* means 'and'. This verse is one of the few instances in which *mazdā*- 'wisdom' is used as a concept, rather than as the name of the Divine (in the Insler 1975 translation).

taibyō 'to you' dat. sg. of personal pronoun 2p. *ta-*

dāt 'he will give'; Skjaervo 2006 has two entries in his *Glossary* for *dāt* under the verb *dā* 'to give' (among other things). He classifies one entry as aor. inj. 3p. sg. and leaves the other entry unclassified. So here, I follow Insler 1975 who has "... He shall grant...".

sarām 'union'; acc. sg. of the fem. noun stem *sar-*, and therefore the object of the verb *dāt* 'he will give'. Insler translates *sar-* words as 'alliance'; Skjaervo 2006 as 'association'. In an unpublished lecture delivered at the NY Gatha Colloquium, Hintze translated *sar-* words as 'union' which I think fits well in the context of this verse (Y53.3) and also other verses in which *sar-* words are used.

aṭā 'therefore' an adverb, is one of those flexible GAv. words which also means 'thus', 'in that way', 'so also' (often following a phrase which begins with *yaṭā*). In the context of this verse, I follow Insler 1975.

hām fərašvā 'take counsel' Skjaervo shows the verb *pars-* 'to consult' which sometimes is used with *hām* as middle voice. He shows *hām fərašvā* without additional comment.

ṭwā xraṭwā 'with thy reasoning' both words are instr. sg.

spāništā āmatōiš '(the) most-beneficial (things) of embodied truth';

āmatōiš is gen. sg. of the fem. stem *ārmaiti-*, so 'of embodied truth'

spāništā is an adj. and is the form for three declensions ~ instr. sg. masc. and nom./acc. pl. ntr. As you can see, none of these is gen. sg. fem. so *spāništā* cannot be an adj. describing *āmatōiš*. In this context, I think *spāništā* is an adj. used as a noun (a generic masc.), and is acc. pl. None of the other declensions fit the context. The 'most-beneficial (things) of embodied truth' are the thoughts, words and actions which embody the true (correct) order of existence.

hudānvarāšvā 'bring to beneficent realization'. The mss. show many variations (Geldner 1P. p. 188, ft. 12), and many translators believe the word in its present form(s) reflect scribal errors. Insler 1975 emends *hudānvarāšvā* to **hudānū varāšvā*. Skjaervo 2006 shows an adj. stem *hudānu-* 'generous', and the verb *varz-*, the aor. imp. 2p. sg. form of which is *varāšvā*.

hudānu- Insler 1975 translates the adj. *hudānu-* and a related adj. *hudāh-* (in their various declensions) as 'beneficent' when used as an adj., and 'beneficent man' when used as a noun (Y30.3, Y31.22, Y34.3, 13, Y45.6, Y48.3), and 'blessed/blessed one' (Y31.16, Y44.9, Y50.9). In 45.6, and Y48.3 he translates *hudāh-* "...Him who is beneficent [*hudāh-*] to those who exist..." Y45.6; "...the Lord beneficent through truth..." Y48.3). I find 'beneficent' as the meaning of *hudānu-*-persuasive'.

varāšvā Skjaervo 2006 translates this verb as 'to produce'.

Insler 1975 translates *varz-* as 'to bring to realization' (in its various conjugations) (Y30.5, Y33.1, Y33.6, Y43.11, Y45.3, Y46.19, Y47.2, Y48.5, Y50.10, Y51.1, and this verse, Y53.3). And I find his opinion persuasive. It fits well the context of each verse in which *varz-* (in its various conjugations) is used.

³⁷ The applicable phrase in Y46.18, is

taṭ mōi x ratāuš manañhascā vīciṭṭam

Literally 'this [*taṭ*], of my reasoning [*mōi x ratāuš*] and by (my) mind [*manañhascā*], (is the) decision.'

In more fluent English 'this (is the) decision, of my reasoning [*x ratāuš*] and by (my) mind.' Y46.18e, my translation. If you are interested in the linguistics, the following details may be helpful.

taṭ 'this' dem. pronoun nom. sg. ntr. of stem *ta-* (Jackson 1892 §409, p. 117), it belongs with the nom. sg. ntr. noun *vīciṭṭam*;

mōi 'my' personal pronoun 1p gen./dat. sg. (M&dV p. 69), (1p. and 2p. personal pronouns are not gender specific); here I take it to be 1p gen. The 'my', specifically stated the first time with 'reasoning' [*x ratāuš*], is implied for the nouns that follow, in this phrase.

x ratāuš 'of/from (my) reasoning/discernment'

gen./abl. sg. of masc. noun *x ratu-* (Skjaervo 2006); For fluent English, in this context I think its grammatical value is gen. sg. ('of ____').

manañhascā 'and by (my) mind' instr. sg. of ntr. noun *manah-* (Skjaervo 2006), plus the suffix *-cā* 'and';

(is) the verb 'to be' is frequently implied in GAv.

vīciṭṭam 'decision' nom./acc. sg. of the ntr. noun stem *vīciṭṭa-* (Skjaervo 2006 who translates the stem 'discrimination, judgment' and says that it derives from *caē-* 'to pick, sort out, make the accounts' and *vī* 'to distinguish (between/among ~ from which two sources he also derives *cinvatō*). Insler 1975 translates the word here as 'decision', which I think is the closest English equivalent in this context.

³⁸ Here is the entire verse Y48.4 in (transliterated) GAv., with my translation.

- yā dāṭ manō vahyō mazdā ašyascā*
- hvō daēnqm šyaōṭanācā vacañhācā*
- ahyā zaošāng uštiš varānāng hacaitē*
- ṭwahmī x ratā apāmam nanā aṅhaṭ* Y48.4

My literal translation

- 'Who has set (his) thinking on (what is) more-good, O Wisdom, and (who on what is) more evil,
- that envisionment, with action and word,
- his pleasures, desires, choices, he follows.
- (But) under Thy reasoning, the end shall be different (for each).' Y48.4.

For a detailed discussion of this verse including other translations, see *Part Six: Yasna 48.4*.

³⁹ See *Part Two: Asha & the Checkmate Solution*; and *Part Three: Apema, One of Many Ends*.

⁴⁰ Here are two additional examples of *x ratu-* 'reasoning' as process.

- duš.sastiš sravā mōrandaṭ hvō jyātāuš sānghānāiš x ratūm*
- apō mā tštīm (apa) yanitā bərax dqm haiṭīm vañhēuš mahañhō*
- tā ux dā mainyāuš mahyā mazdā ašāicā yušmaibyā gərazē* Y32.9.

My translation

- 'The one of evil teaching distorts the (true) words, he (distorts) by (his) teachings the reasoning of life.
- He thus thwarts (my) wish ~ the precious attainment of good thinking.
- I lament these words of my (very) being, to you, O Wisdom, and to truth.' Y32.9.

See Part Six: Yasna 32.9, for the linguistic underpinnings of my translation, as well as some other translations for comparative purposes.

Y49.6

- a. *frō vā (fra) ēšya mazdā ašamcā mrūitē*
- b. *ya vā x ratāuš x šmākahyā ā.manahhā*
- c. *arəš vīcidyāi yaθā ɾ srāvayaēmā*
- d. *tqm daēnqm yā x šmāvatō ahurā* Y49.6.

My translation

- a. I urge you ~ O Wisdom and truth ~ to tell (us)
- b. of your reasoning [*vā x ratāuš*], through thinking (which is) yours,
- c. in order (for us) to correctly discern how we might make heard
- d. that environment which (is) of your kind [literally 'of possessing-you-ness'], Lord.' Y49.6.

⁴¹ Here is the entire verse Y45.2 in (transliterated) GAv.

- a. *aṭ fravax šyā aṅhəuš mainyū paouruyē*
- b. *yayā spanyā ūitī mravaṭ yəm angrəm*
- c. *nōiṭ nā manā nōiṭ sēnghā nōiṭ x ratavō*
- d. *naēdā varanā nōiṭ ux dā naēdā šyaoθanā*
- e. *nōiṭ daēnā nōiṭ urvaṇō hacaintē* •• Y45.2. Y45.2

- a. 'Yes, I shall speak out, (about) the two primeval ways of being of existence,
- b. of which the more-beneficial one [*spanyā*] would thus have spoken to (the one) who (is) harmful,
- c. not our thoughts, nor teachings, nor reasonings,
- d. neither our choices, nor words, neither (our) actions,
- e. nor envisionments, nor selves, are in accord.' Y45.2, my translation.

⁴² Here is Y32.4 in GAv. (transliterated)

- a. ... / ... *mašyā acištā* ...
- b. ... / *vaṅhəuš sīždyamnā manahhō*
- c. *mazdā ahurahyā / x ratāuš nasyantō ašāatcā* Y32.4.

- a. ' / ... the most-bad mortals ...
- b. ... / ... continue to move away from good thinking,
- c. straying from (the) reasoning of the Lord Wisdom, and from truth.' Y32.4, my translation.

Skjaervo 2006 translates the stem verb *nas-* 'to perish, be spent, go astray' with *nasyantō* as its present participle, nom./acc. pl. masc.; Insler 1975 has 'disappear' (which I rather like). But in this context I think 'straying' is the most accurate English equivalent for *nasyantō*.

⁴³ In Y31.7 is *x ratu-* used as faculty? as process? as object?

... *hvō x ratwā dqmīš ašəm...*

'...he, through reason [*x ratwā*], (is the) truth establisher ...' Y31.7, my translation; *x ratwā* is one of the forms of instr. sg. (Skjaervo 2006).

⁴⁴ Detailed in Part Two: The Puzzle of the Most Good, *Vahishta*.