

The Prophets utterances

(Part 2)

Khratu (Skt: Kratu) (Human rational thinking)

[My preamble in 'The Prophet's utterances' Part (1) I had discussed both the closeness as well as some noteworthy differences in the usage of the word 'səraōša' (uttered by Zarathushtra) with the word 'śrōša', used by the composers of the early part of the Ṛg Vēdā and later Sanskrit texts. Here, I present another Gāthic word 'Khratu' and its parallel 'Kratu' in the Ṛg Vēdā. The purpose of this rather time-consuming undertaking, apart from pointing towards the closeness of the Vēdic Āryānic and the Gāthic Āiryānic peoples, is to provide a ready reference to researchers of this interesting subject matter].

Pronunciation symbols

Again, I have adopted the following transcription (after Kanga 6. & Taraporewala 9) as permitted by my software, while avoiding the encoding of the **ITRANS convention** hoping to make the reading for non-academic purposes generally easier: -

a as in **fun**; **ā** as in **far**; **ã** (nasal sound **ān**) as in '**āvān**'; **ə** as in **fed**, **ē** as in **fade**; **i** as in **fill**; **ī** as in **feel**; **o** as in **for**; **ō** as in **fore**; **u** as in **full**; **ū** as in **fool**. The nasal sounds are **ān** as in **āvān**; **ən** as in the French '**trés biən**', **īn** as in **Ahīnsā** (also pronounced '**īm**' as in Sanskrit **Ahīmsā** and as also in Avestan and Gathic languages) and **ūn** as in **Humayūn**. The pronunciation of some consonants (as permitted by my software) are '**ś**' for '**sh**', '**š**' for '**ss**', '**ṛ**' for '**ri**', **ñ** for '**ni**', '**ž**' for '**zh**'.

The pronunciation of the vowel sounds '**ə**' as in **fed** and '**ən**' as in the French '**trés biən**' is unique to the Gāthic/Avestan languages. **These vowel sounds 'ə' and 'ən' are not found in the alphabets of Sanskrit and (Shuddha) Gujarāti** (and possibly also in other Indic group of Prakrit languages) where **all 'e' vowel sounds are pronounced as ē as in fade**. Also, it is interesting that Vedic texts appear to be conspicuous by the absence of a double negative although double negatives do occur later in 'Classical' Sanskrit.

Thus, in the Gujarāti version of the book by Tārāporewālā, Irach J. S '**Ashō Zarathushtra nā Gāthā 8**, all the '**e's** are shown with the typical Gujarāti alphabetic '**pā(n)khru(n)**' (pronounced as '**ē**' as in **fade**). In the original Gujarāti version of his Khōrdeh Avestā Ervad Kāvasji Edulji Kāngā 5., however, uses a crescent above the '**e's** to create the sound **ə** as in **fed**, and **ən** as in the French '**trés biən**' and the typical Gujarāti alphabetic '**pā(n)khru(n)**' to create the sound **ē** as in **fade**. In the English version of his book Taraporewala, Irach J. S. 9. uses the accepted symbols for **ə** as in **fed**, **ē** as in **fade** and **ən** as in the French '**trés biən**'.

Preamble:

Ahurā Mazdā -conferred human **rational frame of mind - KHRATU** Human rationality
(A human realization of Ahurā Mazdā's Cosmic Good Mind - the divine **Vōhu Mana**)
by inducing a dynamic involvement in life matters: -
rational thinking (Khratu), meaningful experience (Hu-Shyaothna) & amicable speech (Hu-Vacha)
Ahurā Mazdā -conferred **human spirit of consciousness - CHISTI**
(A human realization of Ahurā Mazdā 's Cosmic Spirit - the divine **Spənishta Mainyu**)
Through complex interactions (precepts, thoughts and feelings) in our superior human brain
it **spontaneously translates into human INTENTION** constantly attempting
the integration of the two – **Khratu and Chisti**

The purpose is to obtain a mental state of CLEAR INSIGHT - HUDĀNUSH

of SELF-KNOWLEDGE - KHVAĒTU

a joyous feeling of understanding, freedom of thought and expression

Zarathushtra taught that the power of Chisti – this very personal earthly human Spirit Ahurā Mazdā's attribute of Spənta Mainyu), through its own spontaneity, translates into **human Intention, the motivating, driving force of all human conduct in real life.** (The impulses arise from the subcortical centres of the

mahat devānām assura tvam ēkam ||

["Before this burning Fire, I shall speak nothing but the truth

There is but only one 'divinity' in all the 'gods']

- *Prisni-Gāthā (the Hymns of Rāmāchandra and Zarathushtra)* by Jōtindra Mōhan Chattōpādhyaya².

[The second line, in my humble opinion, as Zarathushtra would have wanted it, should have been translated thus: 'There is but only one Creator among all the divinities']

Thanks to the insight of our forefathers and scholars, in the Religion of Zarathushtra, Ahurā Mazdā has remained **the Creator, the Lord of Wisdom**, thoroughly good and incorruptible and the 'Yazatas' (The '**Angels**' of later Christianity and the '**Pāris**' of Islam) and the 7 Amesha Spēntas (the 7 Archangels of later Christianity) have remained the **divinities**, who with the assistance of created humans will continue to counter vigorously everything that is not good until 'the end of time on Earth'.

Before the schism occurred, during the common Assuric/Ahuric times the Vedic Aryan and the Avestan Airyanic peoples as one had a common Supreme Creator - **Bhāgā**. After their separation the Vedic people called the Creator, **Brahmā** and the Gāthic/Avestan people, **Ahurā Mazdā**.

In Ralph H. Griffith's ⁴ translations below (with all due respect) I have let (the incorrigible) words God, Gods and Goddesses stay (as is).

Kratu in the Vedic texts:

The Vedic texts seem to interpret Kratu as **mental power** (including will, courage, determination.....) as well as **physical power**.

The **R̥g Vēdā** interpret Kratu, in addition, as **meditational powers**. It talks of **kratu** - right intention, 'daksha' as skill in action, 'medha' as higher perception, 'manisha' as intuition and 'chetana' as consciousness. This division is reflected in the **Brahmanas** as an **adhy-ātmic or inner/spiritual knowledge**.

The question of Brāhman's relation to prayer and utterance concerns the **words for mental processes -cit, -man, -budh, and -dhii**.

Moniér Moniér-Williams' 'A Sanskrit-English Dictionary'⁷ gives the meaning of **Kratu: plan, design, intention, resolution, determination, purpose, desire, will; Kratva: willingly, readily; ekena kratuna: power, ability; RV: deliberation, consultation; intelligence, good understanding; bhadra kratu: intelligence, understanding, right judgment, inspiration, enlightenment.**

Kratu is also **intelligence personified** (see below) as son of Brahma, one of the Prajapatis, or the highly-blessed principal Rishis. Kratu is also the names of several persons quoted in the Rig Veda and other Vedic texts and, surprisingly, it also means '**animal sacrifice**' during **Yajna**.

Ralph T H Griffith ⁴ in the English translation of his 'The Hymns of the **R̥g Vēdā** has translated 'Kratu' as **mental power** and sometimes even as **physical power/strength/vigour** and even as **sacrifice** (animal sacrifice as well as in the sense of a personal surrender/devotion).

Vāman Sivram Āptē ¹ in his 'The Student's Sanskrit-English Dictionary' pg. 166 gives the meaning as **intelligence, talent, power, ability**.

Gardner, John Robert in his website **Vedavid** ³ quotes 'There are innumerable words common to the Vedas and the Upanishads that convey implications of such recondite profound ideas: **satyam** (Truth), **ṛtam** (Right), **amṛtam** (Immortality), **bṛhat** (Vastness), **dhi** (Knowledge) and **jyoti** (Light).'

Kratu as names of persons in the Vēdic texts:

Garuda Purānā: i,5.14 to16 '...Sumati, the wife of **Kratu**, gave birth to Balakhilyas (Valikhilyas).'

Among the seven Rishis often mentioned in the **Brāhmanas** and later works as typical representatives of rational spiritual thinkers and ratus - Marici , Atri , Angiras , Pulaha , **Kratu** , Pulastya , Vasishtha and are also given as the sons of Brahma.

In the Mahābhārata there was at first one Eternal, Divine, and Self-born Brahma. The self-born Brahma begat seven illustrious sons. They were Marichi, Atri, Angiras, Pulastya, Pulaha, **Kratu**, and the highly-blessed Vasishtha who was equal to the Self-born himself. These seven sons have also been mentioned in the **Purānās** as seven Brāhmanas.

Garuda Purānā: 1.5.14-16 ...Sumati, the wife of **Kratu**, gave birth to Balakhilyas (Valikhilyas). Seven Rishis are often mentioned in the **Brāhmanas** and later works as typical representatives of ... as: Marici, Atri, Angiras, Pulaha, **Kratu**, Pulastya, Vasishtha are given as the ...

The **Ṛg Vēdā** mentions other meditational powers as '**kratu**' or right intention, 'daksha' or skill in action, 'medha' or higher perception, 'manisha' or intuition, and 'chetana' or consciousness. This division is reflected again in the **Brāhmanas** as an adhy-ātmic or inner/spiritual knowledge and mentions other meditational powers as **kratu**' or right intention, daksha' or skill ...

There are innumerable words common to the Vedas and the Upanishads that convey implications of such recondite profound ideas: *satyam* (Truth), *rtam* (Right), *amrtam* (Immortality), *brhat* (Vastness), *dhi* (Knowledge) and *jyoti* (Light).

Kratuh and derivatives as 'Mental power' In the Ṛg Vēdā:

i,77.3: Agni- For he is **mental power**, a man and perfect; he is the bringer, friend-like of the wondrous.

i,91.5: Soma- Thou art the **Lord of heroes**, King, yea Vrtra slayer thou; thou art auspicious slayer.

i,127.9: Agni- Most mighty is thy ecstasy; most splendid is thy **mental power**.

i,175.5: Indra- Most mighty is thy rapturous joy; most splendid is thy **active power**.....

Kratum

i, 2.8: Mitra and Varuna, through Law, lovers and cherishers of Law, have yea obtained your **mighty power**

i,19.2: Agni- No mortal man, no God exceeds thy **mental power**, O mighty one.....

i, 68.2: Agni- All men are joyful in **thy power**, O god, that living from the dry wood thou art born.....

i, 80.15: Indra- In him the deities have stored manliness, insight, **power and might**, lauding his own imperial way.

i,151.2: Mitra &Varuna- Give **mental power** to him who sings the sacred songs and hearken strong ones to the master of the house.

i,156.4: Vishnu- He hath **power supreme** and might that finds the day and with his friend unbars the stable of the kine.

ii,16.2: Indra- Without whom none exists, Indra the lofty one; in whom alone all powers heroic are combined.i

ii,16.4: Indra- For all men bring their will to him the Resolute, to him the holy one, to him **the strong one** they cleave.

ii,33.6: Rudra- **The strong**, begirt by Maruts, hath refreshed me with most invigorating food, imploring.

iii,1.5: Agni- Spreading with radiant limbs throughout the region, purging **his power** with wise purifications.....

iii,49.3: Indra- **Victor in fight**, swift mover like a awhorse, pervading both worlds rainer down of blessings.....

iv, 20.3: Indra- Thou, honoring this our sacrifice, O Indra, shall give us **strength** and fill us full of courage.

iv, 40.4: Dadhikrāvan-.....Drawing himself together, as his **strength** allows, Didhikrās springs along the windings of the paths.

iv, 42.1: Indra-Varuna-Varuna's **will** the God's obey and follow. I am King of men's most lofty cover.

v, 31.11: Indra: ...Etaśa brought his wheel and firmly stayed it, setting it eastward he shall give us **courage**.

v, 85.2: Varuna: In the tree-tops the air he hath extended, put milk in kine and vigorous speed in horses, Set **intellect in hearts**, fire in the waters, Surya in heaven and Soma on the mountain.

vi,17.4: Indra-...Yea, let the cheering drops delight thee greatly, great, perfect, **strong, powerful**, all-sduing.

vi, 40.2: Indra- Drink thou of this whereof at birth, O Indra, thou drankest, Mighty One for **power & rapture**...

vii, 3.10: Agni- Shine this felicity on us, O Agni, may we attain to **perfect understanding**.....

vii, 5.6: Agni- In thee, O bright as Mitra, Vasus seated the might of Asuras, for they loved **thy spirit**.....

vii, 11.4: Agni-the Vasus were contented with his **wisdom**, so the Gods made him their oblation-bearer.

Vii, 12.26: Indra- O Indra give us **wisdom** as a sire gives wisdom to his sons.....

vii,60.6: Mitra-Varuna- And, wakening, moreover, thoughtful insight, lead it by easy paths o'er grief and trouble.

viii, 7.24: Maruts- They reinforced the **power and strength** of Trita as he fought and helped Indra in battle with the foe.

viii, 12.11: Aświns- The pious germ of **sacrifice** (personal surrender) purifies the soul.....

viii, 13.1: Indra-when the Soma Juice flows.....he gains the **power that brings success**, for great is he.

viii, 15.7: Indra- That lofty Indra-power of thine, **thy strength** and thy intelligence.....
 viii, 33.17: Indra- He himself hath said: the mind of woman brooks not discipline. Her intellect hath little weight.
 viii, 42.3: Varuna- Sharpen this song of him who strives his utmost; sharpen God Varuna his strength and insight.....
 viii, 62.7: Aświns- For Atri ye, O Aświns, made a dwelling place to shield him well. Let your **protecting help** be near.
 x, 25.1: Soma- Send us a good mind, send energy and **mental power**.....let men joy in thy love, sweet juice.....
 x, 25.4: Soma-That we may live, grant**full powers of mind**, like beakers
 x, 37.5: Surya- When Surya, we address our prayers to thee today, may the Gods favour this, our **purpose and desire**
 x, 48.3: Indra- For me hath Tvastar forged the iron thunderbolt: in me the Gods have centred **intellectual power**.
 x, 140.4: Agni- Thou shinest out from beauty fair to look upon; thou leadest us to **conquering power**.

Kratun

ix, 72.5: Soma- Plans thou fulfilllest, gatherest thoughts for sacrifice (personal devotion).....

Kratunām

iv, 31.5: Indra- Thou seekest, as it were, thy own stations with **swift descent of powers**. I share thee even with the Sun

Kratunāsi

x, 91.3: Agni- Most sage with insight, passing skillfully with **thy powers** art thou, Agn, wise with wisdom, knowing all.

Kratumām

iv, 41.1: Indra-Varuna....Hath our effectual laud, addressed with homage, touched you, O Indra-Varuna, **in spirit?**

Kratuś

v, 35.1: Indra-for our assistance bring that **most effectual power** of thine, which conquers men from us and wins the spoils, invincible in fight.

Kratvah

vii, 89.3: Varuna- O thou bright and **powerful** God, through want of strength I erred and went astray.....

Kratāu:

x, 95.3: Urvaśī- Like shaft sent for **glory** from the quiver.....

Kratu

vi, 7.4: Agni- “.....They by their **mental powers** were made immortal, Vaiśvānara, when thou shonest from thy parents.”

viii, 63.1: Agni- “Exerting all our strength with **thoughts of power** we glorify in speech.....”

i, 100.15: Indra- “The limit of whose **power** not Gods by Godhead (nor mortal men) have reached, nor yet the Waters. Both earth and Heaven in vigour he surpasseth.....”

x, 105.6: Indra- “The Mighty sang with lofty ones: fashioned with his strength, like skillful Matarisvan with his **power**.....”

Kratu (and its derivatives Kartvō and Kratva) in Rg Vēdā

i, 1.5: May Agni, **sapient-minded** Priest, truthful, most graciously great, the God, come hither with the Gods.

ii, 5.4: Agni- Together with **pure mental power**, pure as director, was he born.....

ii, 12.1: Indra- He, who, just-born chief of God of lofty spirit by **power and might** became the Gods' protector.....

ii, 13.10: Indra- All banks of rivers yielded to his **manly might**.....

ii, 16.2: Indra- Without whom naught exists, Indra the Lofty One; in whom alone **all powers heroic** are combined.....

ii, 16.4: Indra- For all men bring their will to him the Resolute, to him the holy One, to him **the strong** they cleave.....

ii, 16.8: Indra-**Lord of a Hundred Powers**, may we once firmly cling to thy fair favours even as husbands to their wives.

ii, 22.4: Indra- All that is godless may he conquer with his might, and **Lord of Hundred Powers**, find for us strength and food.

ii, 23.15: Brahmanaspati- ...that son of Law which is with **might refulgent** – that treasure wonderful , bestow thou on us.

ii, 27.2: Adityas- With one **accord (ie in strength)** may Aryaman, Mitra, and Varuna this day accept the praise- song.

ii, 30.6: Viśvadevas- Whom so ye love, his **power** ye aid and strengthen

ii, 31.3a: Viśvadevas- ...may our Indra here, the friend of all mankind, coming from heaven, most wise, girt by the Marut host, accompany with aid untroubled.....

ii, 12.1: Indra- He who just-born chief God of lofty spirit by **power** and might became the Gods' protector.....

iii, 2.3: Agni- Within the range of their **surpassing power**, by might, the Gods created Agni with inventive thought.....

iii, 14.7: Agni- Whatever God in sacrifice we mortals have wrought is all for thee, **strong**, wise of purpose.....

iii, 37.2: Indra- O Indra, **Lord of Hundred Powers**, may those who praise thee hitherward direct thy spirit and thy eye.

iv, 4.11b: Agni-Him, blazing Agni, who hath worked up mischief, **consume thou utterly** like dried up stubble

iv, 5.7: Agni- So may our song that purifies through wisdom (ie **mental power**) reach in a moment him the universal.....

iv, 12.1b: Indra- That gift or ours, which Indra loves and welcomes, even that he makes for us, the great and strong one

iv, 24.4: Indra- Strong Godthe fold at need put forth their **vigour**, striving together in the whirl of battle.

iv, 33.9: Ṛbhus- So, in their work the Gods had satisfaction pondering it with thought and **mental insight**.

iv, 37.2: Ṛbhus- May the abundant juices bear you onward to **power and strength**, and, when imbibed, delight you.

iv, 40.4b: Dadhikrāvan- Drawing himself together, as his strength allows, Dadhikrās springs along the windings of the path.

v, 31.11: Indra- ...Etaśa brings his wheel and firmly stays it, setting it eastward he shall give us **courage**.

v, 32.5: Indra- Though he might never be wounded still his vitals felt that, the God's bolt, which his **powers** supported.....

v, 65.1: Mitra-Varuna- Full **wise** is he who hath discerned: let him speak to us of the Gods.....

vi, 5.3: Agni- Thou (from of old) hast dwelt among these people, by **mental power** the charioteer of blessings.....

vi, 17.6: Indra- Thou with thy wisdom, **power and works of wonder**, hast stored the ripe milk in the cow's udders.....

vi, 30.3: Indra-Like men who sit at meat the mountains settled. By thee **Most Wise** the regions were made steadfast.

vi, 36.2: Indra-for the rein-seizing, the inepertuous Charger they furnished **power** even for Vṛtra's slaughter

vi, 68.9: Indra-Varuna....who mighty Governor, Eternal, as with flame, illumines both wide worlds with majesty and **power**.

vii, 2.2: Āprīsto these, the pure, **most wise**, thought inspirers, Gods who enjoy both sorts of our oblations.

vii, 3.10: Agni- Shine this felicity on us, O Agni: may we attain to **perfect understanding**.

vii, 9.2: Agni- **Most Wise** is he who, forcing doors of Panis, brought the bright Sun to uswho feedeth many.

vii, 11.4: Agni-The Vasus were contented with his **wisdom** so the Gods made him their oblation.

vii, 27.2: Indra- Thou, Maghavan, hast rent strong places open: unclose for us, Wise God, thy hidden bounty.

vii, 60.6: Mitra-Varuna-And, awakening, moreover, **thoughtful insight**, lead it by easy paths o'er grief and trouble.

vii, 61.2: : Mitra-Varuna- He whose devotions, sapient Gods, ye favour so that ye fill, as 'twere, with **power** his autumns.

vii, 85.4: Indra-Varuna- **Wise** be the priest and skilled in Law Eternal, who with his sacred gifts and adoration brings.....

vii, 90.5: Vāyu- These with their thruthful spirit, shining brightly, move on provided with their **natural insight**.

i, **62.12**: Indra- Splendid art thou, O Indra, **wise**, embending: strengthen us with might O Lord of Power.

i, **66.3**: Agni- With flame insatiate, like **eternal might**; caring for each one like a dame at home.....

i, **73.2**: Agni- He who like Savitar the God, true-minded, protecteth with his **power** all acts of vigour.....

1.82.5: Indra- Let, Lord of Hundred **Powers**, thy steeds be harnessed on the right and left.

i, **128.4**: Agni- That Agni, wise high priest, in every house takes thought for sacrifice and holy service, yea, takes thought, with **mental power**, for sacrifice. Disposer, he with mental power, shows all things unto him who strives.

i, **132.5**: Indra- When with **wise plan** the Hero leads the people forth, they conquer in the ordered battle.....

i, **138.3**: Pūṣan- Thou, Pūṣan, in whose friendship they who sing forth praise enjoy advantage, even in **wisdom**.....

i, **141.6**: Agni-when, much praised, by the **power and will** of Gods, he goes at all times to his mortal worshipper to drink.

i, **141.11**: Agni- Wealth that directs both worlds as they were guiding reins, and, **very wise (sukratuh)**, the Gods' assent in sacrifice.

i, **143.2**: Agni- When he was kindled, through **power and majesty** his fiery splendour made the heavens and earth to shine.

i, **144.7**: Agni- Agni, accept with joy, be glad in this our prayer, joy-giver, self-sustained, **strong**, born of Holy Law.

i, **145.2**: Agni- Forgetting not the former nor the later word, he goethon, not careless, in his **mental power**.

1.151.2: Mitra-Varuna- Give **mental power** to him who sings the sacred song, and hearken, strong ones to the master of the house.

i, **159.2**: Heaven and Earth- Prolific parents, they have made the world of life, and for their brood **all round wide** immortality.

ii, **16.2**: Indra- The Soma is within him, in his frame vast strength, the thunder in his hand and **wisdom** in his head.

ii, **17.2**: Indra- Let him be even that God who, for the earliest drought measuring out his **power**, increased his majesty.

ii, **17.3**: Indra- Though didst perform thy first great deed of hero might, what time thou showdest **power**, through prayer, before this folk.

ii, **36.5**: Various Gods: This is the strengthener of thy **body's manly might**, strength, victory for all time are placed within thine arms.

vii, **61.2b**: Mitra-Varuna- He whose devotions, sapient Gods, ye favour so that ye fill, as 'twere, with **power** his autumns.

vii, **97.3**: Bṛhaspati: That Brahmanapati, **most high and gracious**, I glorify with offerings and with homage.

viii, **19.17**: Agni- O Agni, most devout are they, the sages who have set thee, Sage, **exceeding wise** (sukratum)

viii, **33.17**: Indra- Indra himself hath said, "The mind of woman brooks not discipline; yet her **intellect hath immense weight** (sukratuh)".

viii, **42.3**: Varuna: Sharpen this song of him who strives his utmost, sharpen, God Varuna, his strength and **insight**.

viii, **46.27**: Indra- Borne on firm chariot with the prosperous Nahuṣa, **wise**, to a man yet more devout

ix, **16.4**: Soma Pavamāna- Moved by the purifiers thought the Soma flows into the sieve. By **wisdom** it hath gained its home.

ix, **65.30**: Soma Pavamāna- Who for ourselves, O thou **Most Wise**, is wealth and fair intelligence, the Guardian, the desire of all.

ix, **72.8**: Soma Pavamāna- Over the earthly region flow thou on thy way, helping the praiser and the pourer, thou **Most Wise**, let us not lack rich treasure.....

ix, **102.8**: With **wisdom** and with radiant eyes unbar to us the stall of heaven, seeding at solemn rite.....

x, **11.3**: Agni- Through his **wise insight** Trita in the cavern, seeking as ever the chief sire's intention.....

x, **23.5**: Indra- We laud and praise his several deeds of valour who, fatherlike, with **power** hath made us stronger.....

x, **25.1**: Soma- Send us a good and happy mind, send energy and **mental power**.....

x, **28.7**: Indra, Vasukra- Yea, and the Gods have known me also, Indra, as **mighty**, fierce and strong in every exploit.....

x, **31.2**: Viśvedevas- Counsel himself with his own **mental insight**, and grasp still nobler vigour with his spirit.

x, **36.10**: Viśvedevas- Hear us, O ye who claim the worship of mankind, and give us, O ye Gods, the gift for which we pray, **victorious wisdom**, fame with heroes and with wealth.

x, **49.9**: Indra- I, gifted with **great wisdom**, spread the floods abroad; by war I found for man the way to high success

- x, 57.4: Viśvedevas- Thy spirit come to thee again for **wisdom**, energy and life that thou may long behold the sun.
- x, 61.1: Viśvedevas-The welcome speaker in the storm of the battle uttered **with might** this prayer to win the Aswins.....
- x, 64.2: Viśvedevas- The will and thoughts within my breast exert their **power**; they yearn with love and fly to all the regions around
- x, 83.5: Manyu- I have departed still without a portion, **wise God** according to thy will, the mighty
- x, 84.6: Manyu- Twin born with **power**, destructive bolt of thunder, the highest conquering might is thine, Subduer.
- x, 100.12: Viśvedevas- Wondrous thy spirit-filling light, **triumphant**, thy hosts save from decay and are restless.
- x, 144.6: Indra- **Wisdom**, Most Sapient One, bring force that lengthens life.
- x, 122.2: Agni- O Agni, graciously accept this song of mine, thou passing **wise** who knowest every ordinance.....
- x, 148.4: Indra: These holy prayers, Indra, have I sung thee. Grant to the man **the strength** of man, thou Hero.....

References:

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5. **Kanga, Kavasji Edulji, Khordeh Avesta (original in Gujarati 1880), reprint Nirnaya Sagar Press, Bombay, 1926**
6. **Kāngā, Kāvasji Ēdulji, 'Avasthā bhāshā ni sampurna farhang'** (A Dictionary of Avesta, Gujarāti and English languages), Education Society's Steam Press, Bombay, 1900.
7. **Moniér-Williams, Moniér, Sir**, A Sanskrit-English Dictionary, Motilal Banarsidass, pg. 319, Delhi, 1988 gives the meaning of **Kratu**: plan, design, intention, resolution, determination, purpose, desire will; **Kratva**: willingly, readily; **ēkēna kratuna**: power, ability; RV: deliberation, consultation; **intelligence, good understanding**;; **bhadra kratu**: intelligence, understanding, right judgement, inspiration, enlightenment. Kratu as intelligence personified (as the son of Brahma, one of the Prajāpatis, or the principal Rishis). Kratu is also the names of several persons quoted in the RĠ Veda and, surprisingly, it also means 'animal sacrifice' during Yajna.
8. **Tārāporewālā, Irach J. S., 'Ashō Zarathushtra nā Gāthā'** - The Gāthās of Zarathushtra, Avesta Text in Gujarati and English, Trend Printers, Bombay-4, 1962. This rare edition in Gujarāti, meant to be of assistance in the pronunciation of the Gāthic words and to augment a better comparative understanding of the explanations, is complementary to the First Edition (published in the Roman script in 1951). In this respect this Edition certainly succeeds. Each verse in the Gujarati script with the translation in Gujarati is printed on the left page of the book and the same verse in the Roman script and its translation in English on the page opposite.
9. **Tārāporewālā, Irach J. S.**, (Reprint of the First Edition of 1951) The Divine Songs of Zarathushtra, Hukhta Foundation, Bombay, 1993.
[My main source for comparative studies in conjunction with the Vēdic and Sanskrit Texts has always remained these two outstanding books of Irach J. S. Taraporewala. There are several instances in his book that this great Sanskrit/Gāthic/Avestan scholar has referred to certain observations in passing, during comparative studies. I have, at places, merely tried to dwell a little further into such passing comments]
Sam Kerr (Sydney, Australia) Qaddimi Ruz Mehr, Mah Bahman Yazdegardi Era 1375 (June 1, 2006)