

Weekly Zoroastrian Scripture Extract # 188 – Humatanaanm, Hukhtanaanm, Hvarshanaanm - Good Thoughts, Words, Deeds - Yasna Haptanghaaiti - Moti Haptan Yasht - Yasna 35 Verse 1 - 3

Hello all Tele Class friends:

Moti (Larger) Haptan Yasht is familiar with many Parsis/Iranis as the Yasht in Khordeh Avesta sandwiched between Hormazd and Ardibehesht Yashts. But few of them know that the eight Kardaas (chapters) are taken from Yasna Haas 35 – 42, popularly called Yasna Haptanghaaiti (YH). These 8 Haas in Yasna are embedded between Gatha Ahunavaiti (Yasna 28 – 34) on one side and Gatha Ushtavaiti (Yasna 43 – 46) on the other side.

The first seven Haas (35 – 41) are the original composition of the YH whereas Haas 42 was added later on in praise of the previous 7 Haas.

YH is composed in the same Gathic Language as the Zarathushtra's Gathas, called Gathic or "Older Avesta, the earliest surviving document in any Iranian language, presumably dating from the late second millennium BCE." (Prof. Almut Hintze, please see attached book cover). Most of the scholars believe that YH was composed by the immediate disciples of Zarathushtra; however, some believe that YH was composed by Zarathushtra himself.

Gathas were composed in poetic form; whereas, YH is in prose format, but with a slight poetic inclination.

In Gathas, Zarathushtra himself is portrayed, many times communicating with Ahura Mazda. However, "YH is a liturgy intended to be recited during a religious ceremony. References in the text itself to the actual situation indicate that a group of people is assembled around a ritual fire, aatar, for the purpose of worshipping their god, Ahura Mazda, or 'Lord Wisdom'." (Prof. Almut Hintze).

Further to this above statement, many words in YH end in "mahi", referring to we, instead of "mi" referring to I or me.

Comparing Gathas and YH, Dr. Purviz Kolsawalla in his Thesis states:

The dialect is similar, but the spirit has changed. We see advance personification of the Bountiful Immortals (Ameshaa Spentaas); that is their personification seems more prominent, while the idea of which they personify have become dim. The name Amesha Spenta appear, the word Fravashis appear; the Fire is worshipped, so is the Earth and the Grass.

For the first time for the waters, the Soul of the Kine, and to all the holy beings the word yazamaidé (we praise) is applied. However the following objects of worship which appear later like the six seasons of creation, the five divisions of the day, the five Gathas, Zarathustra, the Barésman, Haoma etc is still absent.

After the first verse in praise of Ahura Mazda and Ameshaa Spentaas, the second verse is the famous Humatanaanm, Hukhtanaanm, Hvarshtanaanm, which is present in many of our prayers, especially in our Jashan prayers.

With this YH background, let us present the first 3 verses of YH, Yasna 35 Verses 1 - 3:

Humatanaam, Hukhtanaam, Hvarshtanaam - Good Thoughts, Words, Deeds - Yasna Haptanghaaiti - Moti Haptan Yasht - Yasna 35 Verse 1 - 3

(Please hear the attached .mp3 file for its recitation)

(1) Ahurem Mazdaanm ashavanem ashahé ratûm yazamaidéh,
Ameshaa Spentaa hukhshathraa hudhaaongho Yazamaidéh,
vîsnaanm ashaono stîm yazamaidéh,
mainyevîmchaa gaéthyaanmchaa
berejaa vangéush ashahéh,
berejaa daénayaa vanghuyaa maazdayasnoish.

(2) Humatanaanm hûkhtanaanm hvarshtanaanm,
yadachaa anyadachaa,
verezyamnanaanmchaa vaaverezananaanmchaa,
mahî aibî-jaretaaro naénaéstaaro,
yathanaa vohunaanm mahî.

(3) Tat at vairîmaidî,
Ahuraa Mazdaa ashaa srîraa
hyat î mainimadichaa,
vaochoimaachaa verezimaachaa,
yaa haataanm shyaothananaanm
vahashtaa khyaat uboibyaah ahubyaa.

Humatanaam, Hukhtanaam, Hvarshtanaam - Good Thoughts, Words, Deeds - Yasna Haptanghaaiti - Moti Haptan Yasht -

Yasna 35 Verse 1 - 3

(1) We praise Ahura Mazda the Lord of Righteousness;
We praise Ameshaa Spentaas who are good-ruling,
Possessing good sense;
With the wish of good righteousness
And good Mazdaa-worshipping Religion,
We praise the entire worldly and spiritual creations
Of the Righteous Ahura Mazda.

(2) We praise good thoughts, good words, and good deeds,
Performed here and elsewhere,
Now and in the past,
We revere them and we remember them.

(3) O Righteous and fair Ahura Mazda!
We chose those which are the best deeds
Amongst the deeds of the existing ones
For both the worlds,
We ponder over them in our minds,
We speak in conformity with them,
And act in accordance with them.

(Translation from [Ervad Kangaji's English Khordeh Avesta Pages 173 - 175](#))

SPD Explanation:

1. Prof. Almut Hintze, SOAS, London, has written a very detailed book on YH with lots of references, word by word explanations, etc..
The Title: *Iranica 12 – Almut Hintze – A Zoroastrian Liturgy – The Worship in Seven Chapters (Yasna 35-41)*, Harrassowitz Verlag, 2008.

For serious minded readers, I highly recommend this book.

2. Humatanaanm prayer is recited in Jashan Flower Ceremony for each of the Kardaa (chapter) and Joti (chief Mobed) picks 3 right flowers from top to bottom during the first recitation, and gives them to Raathwi (his helper), and repeats the same with the second recital, picking up left flowers from bottom to top giving them to Raathwi.

The significance of this ritual is that originally all of us come from above to this world with good thoughts, words and deeds, and when we leave from this world to up above we should also leave with good thoughts, words and deeds.

3. In 2010 Naurooz time, I was requested to assemble short prayers for the occasion of Naurooz by FEZANA President. The result is a book: *Hamaa Anjuman Prayers for Naurooz in English, Farsi and Gujarati* – Assembled by Ervad Soli P. Dastur with the help of FEZANA Naurooz Planning Committee. (its cover is attached).

It can be obtained from the FEZANA Admin officer (email: admin@fezana.org). Humatanaanm Prayer is #8 Prayer in the book.

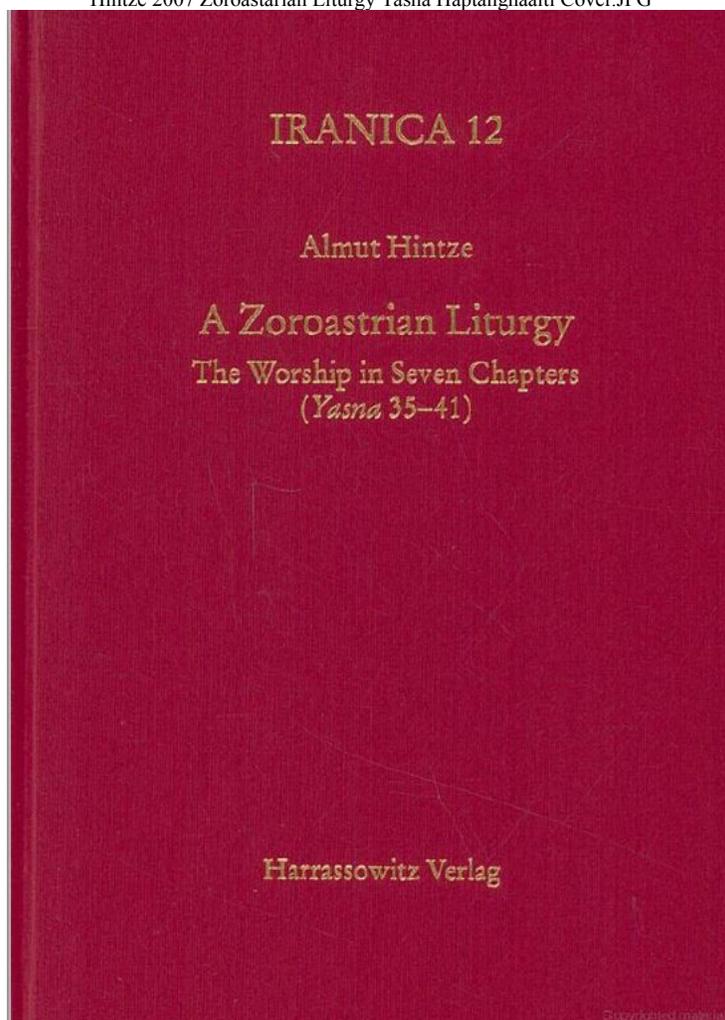
May the Flame of Fellowship, Love, Charity and Respect for all burn ever eternal in our hearts so we can do HIS work with humility, diligence and eternal enthusiasm!

Atha Jamyaat, Yatha Aafrinaamahi! (May it be so as we wish!)

(Aafrin Pegaamber Zartosht, from [Ervad Kangaji Gujarati Khordeh Avesta Baa Maaeni](#) – Page 424, adapted Aafrinaamahi - we wish instead of Aafrinaami – I wish, in the original)

Love and Tandoorasti, Soli

Hintze 2007 Zoroastrian Liturgy Yasna Haptanghaaiti Cover.JPG



**Hamā Anjuman Prayers for Naurooz
In English, Farsi and Gujarati**



Haft Sheen Tables for Naurooz

**Assembled by Ervad Soli P. Dastur
with the help of
FEZANA Naurooz Planning Committee**