

WZSE – Weekly Zoroastrian Scripture Extract # 20.

Hello all Tele Class friends:

Yathaa Ahu Vairyo and Ashem Vohu are regarded as the two pillars of our Zoroastrian Religion. Most of us also recognize Yenghe Haataam prayer as its third Pillar. Let us see what it means:

Yenghe Haataam Prayer:

**Yenghe haataanm aa-at yesneh paiti vangho,
Mazdaao Ahuro vaethaa ashaat hachaa
Yaaonghaam-chaa,
Taans-chaa taos-cha yazamaideh.**

Yenghe Haataanm Prayer Translation:

**Indeed Ahura Mazda, the Wise God, knows better any person among men and women for their veneration.
We, on our part, venerate all such men and women.**

(Jafarey Translation)

In his scholarly opus: The Divine Songs of Zarathushtra, Dr. Irach Taraporewala points out that Yenghe Haataanm verse is a later version of the original Zarathushtra's Vohukhshathra Gatha verse Yasna 51.22.

Let us see this Vohukhshathra Gatha verse Yasna 51.22:

Vohukhshathra Gatha Verse Yasna 51.22:

**Yehyaa moi ashaat hachaa
Vahisitem yesne paiti,
Vaedaa Mazdaao Ahuro!
Yoi aaongharechaa hentichaa,
Taa yazaai khvaaish naamenish
Pairichaa jasaai vanta.**

Vohukhshathra Gatha Verse Yasna 51.22 Translation:

**(Zarathushtra says:) The Wise God knows best any person of mine for the veneration done in accordance with righteousness.
I shall, on my part, venerate such persons, passed away or living, by their names and shall lovingly encircle them.**

(Jafarey Translation)

Dr. Irach Taraporewala writes: “This verse is the original of the Yenghe-Haataanm verse. The main difference between the two is that in the Gaathaa verse the holy men both past and present are spoken of, while in the later Yenghe Haataanm verse the Righteous ones both men and women have been mentioned. The first half of the Gaathaa verse has been reproduced almost word for word, with only the later changes of grammar and spelling.

The second half of the Yenghe-Haataanm is entirely different. The idea of bringing in both men and women is a decided improvement. On the other hand the last two **sentences** have been practically omitted and so the later verse Yenghe-Haataanm has lost a great deal of the force and beauty of the original.”

This whole paraphrasing of Gatha verse brings up an interesting question:

How many other Gatha verses were paraphrased like the above?

And we count Yenghe Haataanm as one of our three prayer pillars together with Yathaa and Ashem; then why can't we recite Zarathushtra's own words Yasna 51.22 instead of Yenghe Haataanm sometimes in our Hum Bandagis?

Let me leave this thought with you all!

Love and Tandoorasti, Soli