

Weekly Zoroastrian Scripture Extract # 387: Commentary on Yengheh Haataam – Yasna 21, Verses 1–5

Hello all Tele Class friends:

Sad Passing away of Dr. Ali Jafarey:

What a coincidence? As I was attaching Avesta Scholar Dr. Ali Jafarey's explanation for Yasna 51.22 below, I was very sad to read in the CZC Newsletter about the passing away of him on October 6 th 2020. I have used many times his translations of our prayers in our WZSEs. I even had a privilege of meeting him once in LA face to face. He was very kind, understanding and very knowledgeable about our religion.

May his soul rest in eternal peace in the Garo Demaana (The House of songs!)

Commentaries on Yathaa (Yasna 19), Ashem (Yasne 20) and Yengheh Haataam (Yasna 21)

We have presented the unique commentary on our Ahunavar – Yathaa Ahu Vairyo – Yasna 19 in our WZSEs #383 - #386, and on Ashem Vohu – Yasna 20 In our WZSEs #171 - #172.

We also have a unique commentary on Yengheh Haataam, our third prayer pillar of our Religion, in Yasna 21.

Today we are presenting this unique commentary on Yengheh Haataam.

So, here are the 5 verses of the Commentary on Yengheh Haataam - Yasna 21:

Commentary on Yengheh Haataam – Yasna 21 – Verses 1 – 5

[\(Please hear the attached .mp3 file for its recitation.\)](#)

[\(Also, please hear the attached .mp3 file for Yenghe Haataam sung by me\)](#)

Prayer Text

Translation

(1) Yésneem vacho ashaono Zarathushtrahéh,
Yenghéh Haataam aa-at yesneh paitee.

(1) The holy prayer of Asho Zarathustra.
"Yenghé Hatâm aa-at yesnéh paíteé" (the whole Yengheh Haataam prayer) is worth

Yéngéh idha Mazdaao yasnem chinasti yathaadoration. On reciting the word "Yengheh", the daata Ahurahéh haataam yasnem chinasti.reciter accepts the adoration of Mazda Yatha hadhbîsh jeejishaam

adoration. according to the laws of Ahura.

On reciting the word “Haataam”, the reciter accepts the worship of the Humdins who desire to live a righteous life.

(2) Yaaonghaam idha ashaoninaam
Aarmaiti-paoiryanaam yasnem para-chinasti.
Yatha vahmem Ameshaéibyó, thraayo
tkaésha, víspem vacho yésneem. chîm avi
yasno, Ameshéh Spentéh paiti yasnahéh.

(2) On reciting the word “Yaaonghaam”, just as the reciter accepts the worship of the immortal Humdins, so also the reciter accepts at this place the worship of the very best righteous women with respect.

There are three sentences in “Yengheh Haataam” prayer and each one is worthy of our worship.

Who is this worship for? The Ameshaas Spentas, the lords of our adorations.

(3) Aa-at mraot Ahuro Mazdaao: “Ushtaa
ahmaai yahmaai ushtaa kahmaaicheet.
Waseh-khshayaas Mazdaao daayaat Ahuro.”

(3) Then Ahura Mazda said "The happiness to him who gives happiness to others."

Daadaar Hormuzd, who rules according to HIS wishes, bestows happiness to the above mentioned generous Humdin.

(4) Chîm aétaya paiti-wacha paityaamraot.
ushtataatem paityaamraot ushtataaityacha
víspem ashavanem hentemcha bavantemcha
booshyantemcha. vahisstem vahishto
paityaamraot, vahishto Mazdaao paityaamraot
vahisstem ashavanem vahishtaai ashaonéh.

(4) Through these words what did Ahura Mazda proclaim? HE bestowed happiness to all Humdins who are, who were and who will be in future.

The Omnipotent Hormuzd declared that a righteous Humdin is the best of all Humdins.

(5) Baghaam yenghéh-haataam
hufraayashtaam ashaoneem yazamaidéh.

(5) We revere the well admired and righteous “Yengheh Haataam”.

Yengheh haataanm aa-at yesneh paiti vangho,
Mazdaao Ahuro vaethaa ashaat hachaa
Yaaonghaam-chaa,

Among the living beings whoever is better in acts of worship, of which Ahura Mazda Himself is aware, on account of HIS Holiness, all such men and women we revere.

Taans-chaa taaos-chaa yazamaideh.

SPD Explanation:

1. It is very interesting to have commentaries in Avesta Yasna for our three pillars of our Religion – Yathaa, Ashem and Yengheh Haataam.
2. In his scholarly opus: *The Divine Songs of Zarathushtra*, Dr. Irach Taraporewala points out that Yengheh Haataam verse is a later version of the original Zarathushtra's Vohu Khshathra Gatha verse Yasna 51.22.

Let us present this Vohukhshathra Gatha Verse Yasna 51.22:

[\(Please hear the attached .mp3 file for its recitation.\)](#)

Prayer Text	Translation
Yehyaa moi ashaat hachaa	
Vahishtem yesne paiti, Vaedaa Mazdaao Ahuro!	(Zarathushtra says:) The Wise God knows best any person of mine for the veneration done in accordance with righteousness.
Yoi aaongharechaa hentichaa, Taa yazaai khvaaish naamenîsh	I shall, on my part, venerate such persons, passed away or living, by their names and shall lovingly encircle them.
Pairichaa jasaai vanta.	

<https://www.zoroastrian.org/GathaSongs/song16.htm>

Dr. Jafarey further states for this verse as:

“Finally, Zarathushtra is paying tribute to the people promoting righteousness. He says that Mazda Ahura knows best the good acts of veneration and service done according to precision and righteousness. Zarathushtra, on his part, venerates all such persons, dead or alive, by mentioning their names and by lovingly embracing them.”

“What a touching scene to see a Master mentioning each of his followers, those who have passed away and those who are with him, by name, and then loving and encircling them!

Teacher venerating pupils! Only one like Zarathushtra could do it.”

“This stanza is paraphrased in "Yenghê Hâtâm (Yengheh Haataam)" prayer, so often repeated in daily prayers. It is a unique tribute paid to every man and woman for the "Good Thoughts, Good Words, and Good Deeds" done by him/her. It says: "Indeed Mazda Ahura, the Wise God, knows better any person among men and women for his or her veneration. We, on our part, venerate all such men and women."

3. 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 Yengheh Haataam 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 Yengheh Haataam sometimes in our Hum Bandagis?

Let me leave this thought with you all!

4. According to these commentaries, it is very important to chant Ahunavar, Ashem and Yengheh Haataam, as well as to live by their messages. So, in my regular quest for finding a tune for Yathaa Ahu Vairyo, I found the tune of a very old song from Hindi Film: “Zindagi Hai Pyaar se”. Some Parsis have used this tune to sing Parsi fun song: “Soonabai Laambaa” which is available at:

<https://zoroastrians.net/?s=parsi+songs&orderby=relevance&order=DESC>

I have [attached my rendition of Yathaa Ahu Vairyo](#) using this tune.

I have also found a tune for Ashem Vohu using a Monajaat we learnt in our beloved Cama Institute: “Aavo Aavo Aatash ne nami Vadhaavo”. I have also [attached this to this WZSE](#).

5. Keeping up with this tradition of chanting our prayers, I have also found a tune for Yengheh Haataam from an old Gujarati poem by Saint Narsinh Mehta about a very young child Lord Krishna defeating a bad huge “Kaali Naag” (black cobra) in Vrindaavan city –

“Jalakamala chhaandi jaaneh baalaa” (Leave the Lotus flowers in the water, Child!).

Please hear the whole poem in Gujarati in YouTube at:

<https://www.youtube.com/watch?v=n7DeNbsuo3s>

I have also [attached my rendition of Yengheh Haataam](#) based on this poem's tune.

6. Please remember that I also have found the famous tune of “Ode To Joy” to sing Aa

airyemaa ishyo with the accompaniment of a clarinet by Dr. Daryush Mehta which is at:
<http://www.avesta.org/wzse/wzse312.pdf>

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!

In HIS service 24/7!

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

Love and Tandoorasti, Soli