



Yathä ahü Prayer

Yathä ahü vaëryō

Athä ratüsh ashät chët hachä

Vangheüsh dazdä mananghō

Shëaōthananäm angheüsh mazdäë

Khshathremchä ahüräë ä yëm dregübyō dadat västärem

Guide to diacritical marks:

ā	“ay” sound as in day
ē	“ee” sound as in bead, sleep
ī	“ii” sound as in site
ō	“oh” sound as in snow
ä	“ah” sound as in bother or cot
ü	“oo” sound as in shoe, moose, or rule
a	“a” sound as in cap or had
e or é	“eh” sound as in head or set

<https://spellpundit.com/spellshakti/diacritical-marks/>

Translation and explanation by Dr. Irach J. S. Taraporewala

Just as an Elected Leader acts according to his will, so also the religious leader, due to his righteousness and other virtues associated with it.

The gift of Vohu-Manah (Good mind) is for those working for Ahura Mazda in this world.

He who acts as the protector and nourisher of the poor, accepts the sovereign rule of Ahura Mazda for the entire world.

Explanation:

Dr. Taraporewala also explains the Yathaa Ahu Vairyō in quite a detailed essay. He separates it in three lines and proposes that the first line from “Yathaa to Ashaat Chit” really explains the important role of a learned Righteous Dastur (Mobed) who is equal in stature to a King in old days or to an elected leader, a CEO, etc. of present day. This is because of his knowledge and practice of Righteousness. And the basic theme of this first line is “Knowledge”. The second line according to him: “Vangheush Dazdaa to



Mazdaai” really gives us inner meaning of Vohu Manah – Good mind, but Vohu is derived from an ancient root Vah – to love. So, the second line really expresses the importance of LOVE to all mankind. The last line from “Khshathremachaai to Vaastaarem” according to him is basically for the Service to mankind, to help poor and needy. So, these three lines according to him tell us about the three paths to Ahura Mazda – the path of Knowledge, the path of Love and the path of Service. And he then associates these three paths by a very simple three words doctrine – The HEAD representing the path of Knowledge, the Heart representing the path of Love and the HAND representing the path of Service! (Above explanation is taken from: Dr. Irach J. S. Taraporewala – Divine Songs of Zarathushtra, Pages 17 - 22)

The accompanying audio is the voice of Mobedyar Dr. Nooshin Jahangiri

Source:

<http://www.avesta.org/wzse/wzse26.pdf>