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
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Long long time ago, King Jamsheed of the Iranian Peshdadiyan Dynasty founded the festival of Naurooz (meaning “new day” in Persian) to celebrate the coming of spring after the cold, dark winter. If you recall that in those times Iran was a pastoral community, and this festival marks the triumph of good over evil with light literally defeating darkness as Naurooz falls on the Vernal Equinox, when night equals day, and subsequently the hours of daylight increase. Today, Naurooz is celebrated the world over by people influenced by pre-Islamic Iranian culture. What makes Naurooz unique is that it is the only holiday celebrated by several religious communities in various countries. Among the best-known customs of Naurooz is the Sofreh Haft-sheen/seen, or spread with seven gifts of Nature with names beginning with the Farsi letter “sheen” or “seen”. A week or so before the holiday, grains of wheat and lentils are placed in bowls to sprout into a mass of greenery, symbolizing growth. The table is also laden with fruit, nuts, sweets and snacks, candles, and the holy book, the Khordeh Avesta for Zoroastrians. A bowl with goldfish and a basket of colored eggs, indicating new life, are also placed on the table. Custom dictates that visitors who come to share the holiday with you should be sprinkled with fragrant rosewater and asked to look into a mirror to make a wish. Some say that this ritual symbolizes that you smell as sweet as roses and shine as bright as a mirror throughout the new year.
History and Practice of Naurooz

The Haft-Sheen table symbolizes the holiday spirit in much the same way the Christmas tree promotes a special festive mood and the table is kept replenished for thirteen days. To the Zoroastrians, the sixth day is called the “Naurooz Bozorg” or “greater Naurooz” as it is celebrated as the birthday of Holy Zarathushtra.

Nowadays in Iran, the celebrations end on the thirteenth day, Seezdah Bedar, with people going for a picnic by streams and rivers. The sprouted lentils are thrown into running water, carrying away the bad luck of the previous year.

(Acknowledgement: Above compiled from various Naurooz writings from Internet)

The Haft-Sheen/Seen spread contains seven specific things together with a number of additional items on the Sofreh that will signify renewal, happiness, wealth, good health or any thing that you desire for the New Year. Here are these items:
### Sofreh Haft-Sheen
This table has items beginning with the Farsi letter “sheen”. This is the original custom of the Iranian Zoroastrians.

1. **Sherab**. (wine)
2. **Sheer**. (milk)
3. **Sherbet Naranj**. (orange juice)
4. **Shagufeh**. (buds)
5. **Shama**. (candle)
6. **Shakar**. (sugar)
7. **Shahed**. (honey)

### Sofreh Haft-Seen
This table has items beginning with the Farsi letter “seen”. This is the custom adopted by the Islamic people so as not to include “Sherab” or wine.

1. **Samanu** - a sweet pudding made from wheat germ, symbolizes wealth.
2. **Seer**. (garlic) represents health.
3. **Seeb**. (apple) represents beauty
4. **Somaq**. special berries that represent the color of the sun rise,
5. **Serkeh**. (vinegar) represents maturity and patience
6. **Sonbol** - the hyacinth flower with its strong fragrance heralds the coming of spring
7. **Sekkeh**. (coins) represent prosperity and wealth.
At first, we compiled all prayers that can be included in the Naurooz Prayer. This resulted in a PowerPoint Presentation with 149 slides. After that, we had to trim the length so as to keep the total time of the prayer within 20 minutes. This presentation with 39 slides is the result of this trimming. The 149 slides Prayer can be obtained from Ervad Soli P. Dastur (dastur@comcast.net). All the participants (Hamā Anjuman) are required to recite all prayers together with Mobeds (Hamā Anjuman Participation).

Since most of the prayers are in Avesta/Pazand, Gujarati, Farsi with their English/Farsi interpretations, one suggestion was to include all three language prayers with English translation on one page. This, however, reduces the font size of the printed prayers on a page so small that they may be difficult to read for many elderly people. We have worked with a number of printing arrangements and finally decided to print it in Landscape format with Avesta Prayer in English transliteration on left page with its English interpretation, and prayer in Farsi with its Farsi interpretation on the right page, followed by prayer in Gujarati with its English interpretation on the left side of the next page and to even out the printing, we have printed the next Gujarati prayer with its English interpretation on the right page. This is followed by the next prayer again in English on left and Farsi on the right pages. We hope that this will be helpful to all of us praying together.
Acknowledgements
We like to acknowledge valuable and timely help from a number of people to compile this Naurooz Prayer. Special thanks goes to Dastoorji Dr. Feroze M. Kotwal, Dastoorji Dr. Peshotan H. Mirza, Mobed Mehraban Firouzgary, Ervad Dr. Ramiyar Karanjia, Ervad Dr. Jehan Bagli, Rastin Mehri, Joseph Peterson and his website, www.avesta.org, The Zarathushtrian Assembly website, K. R. Cama Oriental Institute staff, Rustom Kevala, Homi Gandhi, and many others.

Their encouragements and suggestions made this Prayer Book possible.

Front Cover Photos Credits:
i) Left Haft Seen Table: Orlando Group Naurooz (Photo by Soli P. Dastur)

ii) Right Haft Seen Table:
from website: http://travel.webshots.com/photo/1034186748010978719tcGdTO

Back Cover Photos Credits (Clockwise from upper left):
i) Jimmy Mistry's daughter's Navjote on February 16th 2007 at the J.D. Colaba Agiary with 105 Mobeds participating on the stage with a replica of the Persepolis surrounding them. (Photo by Soli P. Dastur)

ii) A unique painting of Afargaanyu and all its implements found at the Il Palazzo Resort in Panchgani (Photo by Soli P. Dastur)

iii) Fareshta Prayers with 3 pairs of Mobeds in Mumbai (Photo by Jo Ann Dastur)

iv) Zoroastrian Society of Ontario (ZSO) Children singing Monajat at the Toronto 2007 NA Zoroastrian Congress (Photo by Soli P. Dastur)
English/Farsi Interpretations
The English interpretations given in these prayers are obtained from various Prayers translations sources available, including some that I have taken liberty to translate from their Gujarati translations like that of the Chithrem Buyāt prayer. English Interpretations of these translations are an attempt to express the meaning of these prayers in the current context. We owe tremendous debt to Mobed Mehraban Firouzgary of Tehran for Farsi Prayers and Interpretations. Later on, Mr. Rastin Mehri, an S.O.A.S. Student of Dr. Almut Hintze, transformed these Farsi Prayers and Interpretations in a WORD Format, for easy manipulations, for which we are truly indebted.

Guidelines for Nomenclature
It is important to pronounce each word of our Prayers in their original pronunciations. Avestā and Pāzand Prayers have unique letter ā pronounced as a in father. Also, they have ā pronounced as aan as in Mānthra. We have tried to incorporate these letters wherever required.
Naurooz Prayers

The following attached Naurooz Prayers have been compiled to give suggestions to all FEZANA Associations to have a common Naurooz Prayer during the Naurooz Celebrations. The prayers have been taken from different sources and attempt is made to make them relevant for the Naurooz Festival representing the Persian New Year, signifying the start of the spring, and the march of Sun from the Southern to the Northern hemisphere.
A brief description of these prayers is given here:

Prayer 1: Yasna 1.1
This prayer is the beginning of the Yasna Ritual, starting with the name of Ahura Mazda and HIS many epithets. We have changed the original ending “mi” meaning “I” to “mahi” meaning “We” in the first two words to be more appropriate for the occasion, in this and the next prayer.

Prayer 2: Gāhambār Āfringān and Visperad 1.2
This prayer is taken from the “khshnuman” of the Gāhambār Āfringān and Visperad 1.2. It is one of the few places where the Naurooz season is mentioned indirectly with the reference to the sixth Gāhambār Hamaspathmaedem. We have also included the other 5 Gāhambārs in it just to complete the picture of the 6 Zarathushtrī festivals during a year, together with the unique importance of each Gāhambār season.
Naurooz Prayers

Prayer 3: Yasna 37.1 - “Jamwāni Bāj”
The 3rd prayer is the first para of Yasna 37. It is the famous “Jamwāni Bāj” (Prayer at the meal) which we Zarathushtris are supposed to pray before taking our meals, to thank Ahura Mazda for HIS many bounties to us.

Prayer 4: Yasna 42 – A supplement to the 7 chapters of Yasna Haptanghāiti
The 4th prayer is from Yasna 42, paras 1,2,3 and 6. It is a beautiful little prayer praising Ahura Mazda’s wonderful creations in nature, an appropriate prayer for Naurooz.

Prayer 5: PĀZAND Chithrem Buyāt Prayer
This is a Pāzand Prayer containing beautiful blessings for the home, family and the upholders of the Zarathushtri religion.
Prayer 6: Yenghe Hātām Prayer
This prayer is one of the three pillars of our religion. It states that Ahura Mazda knows all those, women and men, who have done good deeds in this world.

Prayer 7: Vainit Ahmi Nmāne Prayer
This prayer is from the Avesta Tandoorasti Prayer (Tāo Ahmi Nmāne). It wishes that in this place of the Naurooz Prayer, may five virtues overcome their counterparts.

Prayer 8: Humatanām Prayer
We end the Naurooz Prayer with this beautiful Humatanām prayer in which we praise all good thoughts, words and deeds, performed anywhere in the world anytime in the past and present.

Hamā Zor Greeting
At the end of it all, we suggest that ALL participants perform the familiar Hamā Zor Greeting. It is explained in the last page of this booklet.
Some Ground Rules to follow:
1. This Naurooz Prayer is to be performed in a gathering of all people to make them aware of our Naurooz traditions, Religion, and community. We should be cognizance of the attention span of all involved and requesting all present to participate in all prayers (Hamā Anjuman Participation) will help.
2. It should be about 20 minutes long with Prayers and their English interpretations recited by all attendees.
3. A copy of the prayers and their interpretations (this booklet) should be given to all.
4. A full complement of items used in our regular Jashan Ceremony is recommended to be included on carpet and white chaadar, on a stage or a table, including Afargaanyu with aatash (if allowed), floating deevo (in a Zarathushtri motif enclosure with the engraving of Zarathushtra or Farohar. Simple candle should be avoided), fruits, flowers, malido/ravo, and nuts.
5. At least 2 priests in their full priestly dress including Paaghdi, Jaamo, Pichhodi, and Padaan. If not available, a young volunteer can be used as a temporary Mobedyar with preferably white dagli and pants and topi.
6. Traditional Parsi/Irani dress for men in white dagli and pants and Parsi/Irani topi and for women in sarees is encouraged.
7. Overhead Projection of this PowerPoint Slide Presentation of all prayers is highly desirable and is suggested if possible.
Final Thoughts
This Naurooz Prayer is an humble attempt to compile a meaningful prayer for FEZANA organizations. We hope that the NAMC Mobeds use this as a starting point for the Naurooz Prayer in their Naurooz Celebrations. As diverse as our little community is in North America, I am sure that there will be many local variations suggested and adopted by many Mobeds and Organizations. We should encourage such variations and if possible, incorporate them.
Prayer 1: Hail To Ahura Mazda (The Wise Lord!)

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| Nivae-dhaye-mahi,  
Hankā-raye-mahi,  
Dathusho Ahurahé mazdāo!  
Raé-vato Khare-nangh-hato,  
Mazish-tahécha, Vahish-tahécha,  
Sraésh-tahécha.  
Khraozh-dish-tahécha,  
Khrathvish-tahécha,  
Hukerepte-mahécha,  
Ashāt apano-temahécha!  
Hudhāmano Vouru-rafnangho,  
Yo no dadha, Yo tatasha,  
Yo tuthruyé,  
Yo mainyûsh Spento-témo. | We announce and perform our prayers in honour of Ahura Mazda, the Creator, the radiant and the glorious, the greatest and the best, the most beautiful, the most firm, the wisest, the most perfect, and very well known in righteousness.  
One who is full of wisdom,  
Who spreads happiness very far,  
Who has created us and given us sustenance and  
Who increases the prosperity of all. |
Prayer 1: Hail To Ahura Mazda (The Wise Lord)!

AVESTA

نیوئه دهیه مَهی، هنَکا رَیه مَهی، دَئُوشو اهورَهْه مزداو، رَیه
وَتو خَرَتنگهَتو، مَزیشتَهجَه، وَهیشتَهجَه، سِراش تَهجَه، خَراوز
دیش تَهجَه، خرَثویش تَهجَه، هُو کریتَمَهجَه، آشات آپوتمَهجَه،
هودامَنو واروف نَنگهَو، يونو دَدهَه، یونِتشه، یو تُترویه،
یومَنیویُوش سپنتَتَمَو.

FARSI INTERPRETATION

نوید میدهیم برای گزاردن آپین ستایش، برای آفریدگار
اهورامزداً شكوهَمد و رایوُمَند و فَرهِمَند که بزرگترین،
بهترین، استوارترین، خردمندترین و برازنده ترینست. در پاکی
و اهلایی برترین، نیک منش ترین و خردمندترین، آنَکه مارا
آفرید، آنَکه مارا جامه هستَی پوشانید و پُرورانید.
Prayer 1: Hail To Ahura Mazda (The Wise Lord)!

**ENGLISH INTERPRETATION**

We announce and perform our prayers in honour of Ahura Mazda, the Creator, the radiant and the glorious, the greatest and the best, the most beautiful, the most firm, the wisest, the most perfect, and very well known in righteousness.

One who is full of wisdom, Who spreads happiness very far, Who has created us and given us sustenance and Who increases the prosperity of all.
We announce and perform the precise rites of the year to that lofty master Asha (Righteousness), to the masters of the daylight, and the day, and the months, and the seasons, and the years.

We announce and perform the precise rites to the yearly festivals (Gāhambārs).

We announce and perform the precise rites to Seasons.
Prayer 2-1: Hail To Asha (Righteousness), and the Six Zoroastrian Festivals (Gāhambārs)

**ENGLISH INTERPRETATION**

We announce and perform the precise rites of the year to that lofty master Asha (Righteousness), to the masters of the daylight, and the day, and the months, and the seasons, and the years.

We announce and perform the precise rites to the yearly festivals (Gāhambārs).

We announce and perform the precise rites to Seasons.

**AVESTA**

Nivae-dhaye-mahi, Hankā-raye-mahi, Rathwo bere-zato yo asha-he.
Rathwām ayara-nāmcha, Asnya-nāmcha, Māhya-nāmcha, Yāirya-nāmcha, Saredha-nāmcha, Yoi henti asha-he rathvo.

Nivae-dhaye-mahi, Hankā-raye-mahi, Sare-dhae-byo, Asha-he ratu-byo.
نیویه دهیه مهی، هنکاریه مهی، رثوو بررتویو اشاهه، رثوام
ایر نامچه، اسنیه نامچه، ماهیه نامچه، یایریه نامچه، سردهه نامچه، یوی هنتی اشتهه هه رثوو
نیویه دهیه مهی، هنکاریه مهی، یایریه بیو، اشهه ررتویو.
نیویه دهیه مهی، هنکاریه مهی، سردههه بیو، اشهه ررتویو.

Farsi Interpretation

نیایش و آفرین خوانم همه گاهان و هنگامان روز و ماه و
جشن‌های سال را که ردان و سروران هستند و با خشنودی
ستایش میکنیم و این نیایشرا به هنگام بامدادان همی سراهم
Prayer 2-2: Hail To Asha (Righteousness), and the Six Zoroastrian Festivals (Gāhambārs)

**AVESTA**


Nivae-dhaye-mahi, Hankā-raye-mahi, Paitish-hahyehe Ha-hyehe Asha-onô asha-he ra-thwô.

**English Interpretation**

We announce and perform the precise rites of the (six) Yearly festivals, to Maidyozaarem, the milk-giver, to Maidyosahahem, the pasture-giver, to Paitishahem, the corn-giver,
نیوِئه دِهِیه مَهِی، هنکارِیه مَهِی، یالِیرِبیوآشَهِ رَتُوبیو،
مَیدیوی رَرَمِیهِ پَینگِهو آشَونو آَشِه رَثُوو۔
نیوِئه دِهِیه مَهِی، هنکارِیه مَهِی، مَیدیوشَمَهِ وَاِستَرو دَاتِینِیه ِهِه
آَشَونو آَشِه رَثُوو。
نیوِئه دِهِیه مَهِی، هنکارِیه مَهِی، پَیتیش یَهیهِ ِهِه پَیهِ آَشَونو آَشِه رَثُوو。

FARSI INTERPRETATION

نوید میدهیم گزاردن آیین ستایشرا برای گاهانبار میدیوژرم گاه (بهر)
نوید میدهیم گزاردن آیین ستایشرا برای گاهانبار میدیوشم گاه (تابستان)
نوید میدهیم گزاردن آیین ستایشرا برای گاهانبار پیتیشهم گاه
(وااخر تابستان)
Prayer 2-2: Hail To Asha (Righteousness), and the Six Zoroastrian Festivals (Gāhambārs)

**AVESTA**

निनवसे-धार्मिक, हुन्दा-रंगमिक, 
वार्त्तमर्यार्मी, अष्टेः रत्नः, 
महद्ध्योधर्मथेवेध पर्याखुड़े 
अच्छोनो चषेः र्थोः, 
निनवसे-धार्मिक, हुन्दा-रंगमिक, 
महद्ध्योधर्मथेवेध वास्त्रो-दातानेथेः 
अच्छोनो चषेः र्थोः, 
निनवसे-धार्मिक, हुन्दा-रंगमिक, 
पर्याखुड़े धुड़ुदेख अच्छोनो चषेः र्थोः,

**English Interpretation**

We announce and perform the precise rites of the (six) Yearly festivals, to Maidyozarem, the milk-giver, to Maidyosahem, the pasture-giver, to Paitishahem, the corn-giver,
Prayer 2-3: Hail To Asha (Righteousness), and the Six Zoroastrian Festivals (Gāhambārās)

AVESTA

निवणे-धर्मानि, खुंडा-धर्मानि, अयाथ्रीमहें खृष्णो-उद्वेगश्चे-भे महें वर्षूनि-हर्षतहेच्छ अपाधयो अपडै र्थ्यो.  
निवणे-धर्मानि, खुंडा-धर्मानि, महैध्याईर्ध्येके सर्थेके अपाधयो अपडै र्थ्यो,  
निवणे-धर्मानि, खुंडा-धर्मानि, ह्मस्मधू-मणेकथेके अरेतो-उर्थन्नहे अपाधयो अपडै र्थ्यो.

English Interpretation

(We announce and perform the precise rites of the (six) Yearly festivals,)

to Ayathrem, the breeder, to Maidyarem the cold, and to Hamaspathmaidym (the vernal equinox), the special time for ritual deeds.
Prayer 2-3: Hail To Asha (Righteousness), and the Six Zoroastrian Festivals (Gāhambārs)

**AVESTA**

Nivae-dhaye-mahi, Hankā-raye-mahi, Ayā-thre-mahe
Frao-urvaêsh-tre-mahe
Varshni-harsh-tahecha
Ashao-nô asha-he ra-thwô.

Nivae-dhaye-mahi, Hankā-raye-mahi, Maidhyā-iryhe
Sare-dhahe
Ashao-nô asha-he ra-thwô.

Nivae-dhaye-mahi, Hankā-raye-mahi, Hamas-path-maê-dyehe
Aretô-kereth-nahe
Ashao-nô asha-he ra-thwô.

**English Interpretation**

(We announce and perform the precise rites of the (six) Yearly festivals,)

to Ayathrem, the breeder, to Maidyarem the cold, and to Hamaspathmaidyem (the vernal equinox), the special time for ritual deeds.)
نیوئه دهیه مهى، هنکاریه مهى، آیاثرمه فرواووروئش ترمه،
ورشنی هرشتاهچه، اشونو اشه رثوو.
نیوئه دهیه مهى، هنکاریه مهى، ميديا ايريه سرده هه
اشونو اشه رثوو.
نیوئه دهیه مهى، هنکاریه مهى، همس پث مئه ديه هه ارتو کرث
نهه اشونو اشه رثوو.

FARSI INTERPRETATION

نوید میدههم گزاردن آيين ستایشرا برای گاهانبار آیاثرم گاه
نوید میدههم گزاردن آبين ستایشرا برای گاهانبار میدييارم گاه
نوید میدههم گزاردن آيين ستایشرا برای گاهانبار همس پث ميديم
گاه

Prayer 2-3: Hail To Asha (Righteousness), and the Six Zoroastrian Festivals (Gāhambārs)
Prayer 3: Prayer To Recite Before Partaking a Meal

AVESTA

Ithā āt yazamaidé, Ahurem Mazdām!
Yé gāmchā ashemchā dāt, Apaschā dāt,
Urvarāoschā vanguhîsh, Raochāoschā dāt
Bûmîmchā vîspāchā vohû.

English Interpretation

So in this place we revere
Ahura Mazda, who gave the righteous earth, gave the good water and plants, and gave lustre on the entire good earth.
ایتا. آت. یَزَمَیدِه. آهورم. مزدام. یه. گامچا. اشمجا. دات.
آپسچا. دات. اُروَرآوَسچا وَنگُهوِیش. رَئوْچا اسچا. دات.
بوميمچا. ويسپاچا. وُهو. آفريد، اَشويی به را چه همه را به َآشوهى آفرد،
آبان آفرد، گياهان سودمَند آفرد و روشنایى، زمين و همه
نعمتهای نيک آفرد.
Prayer 3: Prayer To Recite Before Partaking a Meal

**AVESTA**

ईथां आत् यजुमहति
अहुरेम मार्गायम्,
वे गॉम्ब्या अधिमृया दात्,
अपस्त्र्या दात्
उवैरायोस्या वृंदूऽवीशः,
रयोऽयोस्या दात्
भूमिमथा दीस्याय वोहुः.

**English Interpretation**

So in this place we revere Ahura Mazda, who gave the righteous earth, gave the good water and plants, and gave lustre on the entire good earth.
Prayer 4-1: Ahura Mazda’s Wonderful Creations

**English Interpretation**

We revere with praise the eternal holy laws in seven chapter prayers.
We revere the springs of water,
We revere the bridge over water.
We revere the forking of the roads, And we revere the coming together of the roads.
We praise the waterfall which comes out of the mountains.
We praise the waters of the lakes.
We praise the growing grains,
We praise those who grow and look after the crops.
We praise Ahura Mazda and Zarathustra.
Prayer 4-1: Ahura Mazda’s Wonderful Creations

**AVESTA**

Yazamaidé vé ameshā spentā
Yasnahé haptan-ghā-toish Handātā.

Apāmchā khāo yazamaide,
Apāmchā peretûsh yazamaidé.
Pathāmchā vīcharanānāo yazamaide,
Pathāmchā hanjamanānāo yazamaidé.

Gairîsh-chā afshta-chino yazamaide,
Vairîshchā awezh-dānā-ongho yazamaide.
Aspenāchā yevîno yazamaide,
Pāyushchā thworesh-tārā yazamaide.

Mazdāmchā Zarathush-tremchā yazamaide.

---

**English Interpretation**

We revere with praise the eternal holy laws in seven chapter prayers.
We revere the springs of water,
We revere the bridge over water.
We revere the forking of the roads, And we revere the coming together of the roads.
We praise the waterfall which comes out of the mountains.
We praise the waters of the lakes.
We praise the growing grains,
We praise those who grow and look after the crops.
We praise Ahura Mazda and Zarathustra.
1) یَزَمَیدِه. وَه. امشَا. سپَنَتا. یَسنَهه. ہِئتَنگْهاتْویِش. ہِنداتَا.
ایامچا. خانو. یَزَمَیدِه. ایامچا. پِرتوش. یَزَمَیدِه. پِثامچا. وِیچَرَنَو. یَزَمَیدِه.
پِثامچا. هنِجنمانَو. یَزَمَیدِه.

2) گَکَیرِیشچا. آفْشَنچینو. یَزَمَیدِه. وِنیرِیشچا. اورْذِداانْگَھو. یَزَمَیدِه.
آسپنچا. یِه وِینو. یَزَمَیدِه. پاپوشچا. تُوورِشتارا. یَزَمَیدِه. مَزدانگا.
زَرَتوُشرمچا. یَزَمَیدِه.

**Farsi Interpretation**

میستاییم شمارا، ای امشاسپندان! با این یَزَمَید. هفت هات، چَشَمِه های آب را، میان دو راهها را (انجمنهارا)، کوْهِهایی که آبان جاری از آن میشوند و رودهای لبریز را میستانیم، کشتزارها و خوراکی ها را. میستانیم اورامزدا و اشوزرتشت را.
<table>
<thead>
<tr>
<th>AVESTA</th>
<th>English Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zămchā asmanemchā yazamaidé. Vātemchā dare-shîm Mazda-dhātem yazamaide. Taé-remchā harai-thyāo berezo yazamaide. Bûmîmchā vîspāchā vohû yazamaide.</td>
<td>We praise the earth and the sky. We praise the strong wind created by Ahura Mazda. We praise the peak of Mount Harîti. We praise the earth and all its gifts.</td>
</tr>
<tr>
<td>Apāmchā frakhshao-strem yazamaide. Vayāmchā fra-frao-threm yazamaide.</td>
<td>We revere the flowing waters. We revere the flight of birds.</td>
</tr>
<tr>
<td>Atha-uru-nāmchā paitî-ajāthrem yazamaide, Yoi yéyā dûrāt asho-îsho dakhyunām.</td>
<td>We revere the return of priests who go to remote countries to promote righteousness.</td>
</tr>
<tr>
<td>Vîspāschā Ameshān Spentān yazamaidé.</td>
<td>We revere all the eternal holy laws.</td>
</tr>
</tbody>
</table>

Prayer 4-2: Ahura Mazda’s Wonderful Creations
زمین، آسمان، برز و آسمان، می‌ستایم، نوشته می‌شود.

7) اپامچا، پرگنج‌ترهای یزیم‌دیه، ویامچا، فرش‌ماندگر یزیم‌دیه، اکتسینامچا، پرگنج‌ترهای یزیم‌دیه، یویی، یه یا، دو را، اشو ایشمو، دخیونام، ویسپاچا، آمیشان، سپنتان، یزیم‌دیه.

FARSI INTERPRETATION

میستایم، زمین و آسمان و باد تندرو را که مزدا داده، بلند کوه البرز را می‌ستایم، زمین را و همه (ساختارهای) نیک را می‌ستایم.

منش نیک و روانهای اشوان را می‌ستایم، هوم زرین و خوشی بخش و آبادکننده جهان و دور گردندگان مرجع، روند آب‌هارا می‌ستایم، پرگنج‌ترهای، پرگنج‌ترهای می‌ستایم، بازگشت پیش‌واپان دینی به چهار گسترش دین به کشورهای دوردست رفته و هم می‌ستایم، همه امشاسبندانرا می‌ستایم.
Prayer 4-2: Ahura Mazda’s Wonderful Creations

**AVESTA**

We praise the earth and the sky.
We praise the strong wind created by Ahura Mazda.
We praise the peak of Mount Harîti.
We praise the earth and all its gifts.
We revere the flowing waters.
We revere the flight of birds.

We revere the return of priests who go to remote countries to promote righteousness.

We revere all the eternal holy laws.

**English Interpretation**

We praise the earth and the sky.
We praise the strong wind created by Ahura Mazda.
We praise the peak of Mount Harîti.
We praise the earth and all its gifts.
We revere the flowing waters.
We revere the flight of birds.

We revere the return of priests who go to remote countries to promote righteousness.

We revere all the eternal holy laws.
Prayer 5-1: Bless Our Home and Family

**AVESTA & PAZAND**

क्षुद्रोथ आहुरङ्ग मान्यायो!
सिध्धोम सुधातु आहुमि म्यानेयो!
सिध्धोम सुधातु आहुमि म्यानेयो!
तोषम सिध्धोम सुधातु आहुमि म्यानेयो!
पाजेकाय भाध ओंहिन न्
ईन मान्र-ई वेधान उ कष्मीश भीैष व आफादान भाद!
परसगे भाद,
प अचार्य सहरं-ई वेधान!
मेद्मान-ई दुस्तान ओंहिन भाद!

**English Interpretation**

With satisfaction for Ahura Mazda!
May there be seed in this home!
May there be fertility in this home!
May there be fertility for the generation in this home!

In this home of the righteous, may there be good harvest so that there will be fertility and well-being for ever!

May the good angels arrive in this home with honour!
May the friends be the guests in this home!
Prayer 5-1: Bless Our Home and Family

**AVESTA & PAZAND**

Khshnaothra Ahurahe Mazdāo!

Chithrem Buyāt Ahmi nmāne.
Pithwem Buyāt Ahmi nmāne.
Tokhma Pithwem Buyāt Ahmi nmāne.

Paedāee bād
Andareen een mān-i vehān
Ke hameeshe peeih va ābādān bād!

Pa rasashne bād,
Pa yazdān hādar-i vehān!

Mehmān-i dustān andarash bād!

**English Interpretation**

With satisfaction for Ahura Mazda!

May there be seed in this home!
May there be fertility in this home!
May there be fertility for the generation in this home!

In this home of the righteous, may there be good harvest so that there will be fertility and well-being for ever!

May the good angels arrive in this home with honour!
May the friends be the guests in this home!
خشنئوثرَه أهورَهه مَزدائَو!
چیتروم بویات أهمی نِمانه، پیثوم بویات أهمی نِمانه،
نِخمَه پیثوم بویات أهمی نِمانه.
پایدار باد! اندرين مان، بهان، که هميشه پی ای و آبادان باد!
به رِسِشنَه باد! به یزدان هادَر بهان!
مهمان دوستان اندرش باد!

FARSI INTERPRETATION

خشنئوثرَه أهورَهه مَزدائَو!
چیتروم بویات مهم نِمانه، پیثوم بویات مهم نِمانه،
نِخمَه پیثوم بویات مهم نِمانه.
پایدار باد! اندرين مان، بهان، که هميشه پی ای و آبادان باد!
به رِسِشنَه باد! به یزدان هادَر بهان!
مهمان دوستان اندرش باد!
Prayer 5-2: Bless Our Home and Family

**AVESTA**

Fravashayô khshnûtāo ayañtu ahmya nmāne!
Khshnûtāo vîchareñtu ahmya nmāne!
Khshnûtāo āfrîneñtu ahmya nmāne!

Vanguhîm ashîm khāparām!
Khshnûtāo pārayañtu
Hacha ahmāt nmānāt!

Staomācha rāzarecha bareñtu,
Dathushô ahurahe mazdāo
Ameshanām speñtanām!

Māchim gerezānāo pārayañtu
Hacha ahmāt nmānāt,
Ahmākemcha Mazdayasnanām!

**English Interpretation**

May the Farohars (holy spirits) arrive in this home with pleasure!
May they roam about in this home with pleasure!
May they shower good benevolent blessings in this home with pleasure!
May they leave the home with satisfaction!
May they carry the prayers and gifts to the Creator Ahura Mazda and the Holy Immortals!
May they never leave this Mazdayasni home with lament!
Prayer 5-2: Bless Our Home and Family

AVESTA

فرُوشُتُو خَشنوُتائو آین‌تو اهمیَه نُمانِه. خَشنوُتائو ویچَرَنَتَو
أهمیَه نُمانِه. خَشنوُتائو آفریننَتَو اهمیَه نُمانِه.
وِنگوهِم أشَیم خَپَرام. خَشنوُتائو پَارَیننَتَو هَچَه اهمت نَمانَتَو.
ستنوماچَه رازَرَچَه پَرَنَتَو. دِنَوُشَو اهورَهِه مَزدَائُو. آمِشَنَام
سپنتانَام.
ماچَیم گِرزانائو پَارِیننَتَو. هَچَه اهمت نَمانَتَو. اهِماکَمِچَه
مَزدیسِنَنام.

FARSI INTERPRETATION

ای که فِروهَران بر این خانه شادِی فرارسند، دراَین خانه باشنَد به شادمانی، برایِن
خانه بخشُنِدِی آفرین ببارند.
ازاَین خانه بخشنودِی روند، با خود دهش‌ها و نیايشِهای ما را به اهورامزدا و
امشاسپندان برند، که هیچ‌گاه ازایَن خانه بجز بخشنودِی نرونِد!
Prayer 5-2: Bless Our Home and Family

**AVESTA**

माया अहुराज्ञानो पारस्यतु कृत्य अहुरातु मानातु अहुराक्य स्थायसनाखु!

**English Interpretation**

May the Farohars (holy spirits) arrive in this home with pleasure!
May they roam about in this home with pleasure!
May they shower good benevolent blessings in this home with pleasure!
May they leave the home with satisfaction!
May they carry the prayers and gifts to the Creator Ahura Mazda and the Holy Immortals!
May they never leave this Mazdayasni home with lament!
Prayer 6: Ahura Mazda Remembers Good Men and Women

Ahura Mazda, on account of HIS Holiness, is aware of all the acts of good worship of all the living beings.

We revere all such men and women!
Prayer 6: Ahura Mazda Remembers Good Men and Women

**AVESTA**

Yegheh hātām ā-at yesneh paiti vangho,

Mazdāo Ahuro vaethā ashāt hachā yāonghām-chā.

Tāns-chā tāos-chā yazamaideh.

**English Interpretation**

Ahura Mazda, on account of HIS Holiness, is aware of all the acts of good worship of all the living beings.

We revere all such men and women!
مزدا اهورا آگاهست از آنکسی که میان آفریدگان ستایشش بهترست. از روزی راستی اینچنین مردان و اینچنین زنان را می‌ستاییم.

Prayer 6: Ahura Mazda Remembers Good Men and Women

AVESTA

پینگ‌ه هاتم آنت یسن‌ه پیتی ونگهو
مژدانو اهورو ونیتا آشت هچا یائنوگ‌هامچا
تائسچا تائوسچا یزمسیده.

FARSI INTERPRETATION
Prayer 7: Avesta Doā Tandoorasti – Vainit Ahmi Nmānay Prayer

<table>
<thead>
<tr>
<th>AVESTA</th>
<th>English Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vainit ahmi nmānay,</td>
<td>In this house,</td>
</tr>
<tr>
<td>Sraosho asrushtim,</td>
<td>May obedience overcome disobedience!</td>
</tr>
<tr>
<td>Ākhshtish anākhshtim,</td>
<td>May peace overcome discord!</td>
</tr>
<tr>
<td>Rāitish arāitim,</td>
<td>May generosity overcome avarice for wealth!</td>
</tr>
<tr>
<td>Ārmaitish taromaitim,</td>
<td>May reverence overcome pride!</td>
</tr>
<tr>
<td>Arshukhdha vākhsh mithaokhtem</td>
<td>May the true-spoken word overcome the false-spoken word distorting truth!</td>
</tr>
<tr>
<td>Vāchim asha drujem.</td>
<td></td>
</tr>
</tbody>
</table>
وِینیت اهمی نِمانِئ، سرّاشو آسروشنتیم، آَخششیش آناخشتیم، رائیشیش آرایشیم، آرمایشش تَرِومِنتیم، آرشوخدّة واخش میِنتُوختم واجیمِ اشهِ دروِجِم.

بِشودِ که در این خانه فرمانبرداری بر نافرمانبرداری چیره شود، آشتی بر جنگ، رادی بر نارادی، فروتنی بر خودپسندی، سخنِ راست بر کُرِسختنی، راستی بر دروع.
Prayer 7: Avesta Doa Tandoorasti – Vainit Ahmi Nmānay Prayer

**AVESTA**

वर्धनीति अधुमि न्माने
अणोणो अखुश्तःिम, ।
आक्षणितििश अनाक्षःितीम, ।
राघ्नितििश अराघ्नितीम, ।
आरम्भितििश तर्यमहतीम्, ।
अरपुष्पो वाक्षु मिथयोण्तेिम् ।
वाष्मिम् अपधुशेम्।

English Interpretation

In this house,

May obedience overcome disobedience!

May peace overcome discord!

May generosity overcome avarice for wealth!

May reverence overcome pride!

May the true-spoken word overcome the false-spoken word distorting truth!
Prayer 8: Let Us Revere and Remember All Good Thoughts, Words and Deeds

**AVESTA**

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.

Let us now conclude this Naurooz Prayer by performing Hamā Zor Greeting!

**English Interpretation**

May we be united in righteousness.

**Prayer 8: Let Us Revere and Remember All Good Thoughts, Words and Deeds**

Let us now conclude this Naurooz Prayer by performing Hamā Zor Greeting!

**English Interpretation**

May we be united in righteousness.
Prayer 8: Let Us Revere and Remember All Good Thoughts, Words and Deeds

**AVESTA**

Humatanām, Hukhtanām, Hvarshtanām, Yadachā, Anyadachā, Verezyamna-nāmchā, Vāvereza-na-nāmchā, Mahi aibee-jaretāro, naenaestāro, Yathanā vohunām mahi!

**English Interpretation**

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.

Let us now conclude this Naurooz Prayer by performing Hamā Zor Greeting!

**PAZAND**

Hamā Zor, Hamā Asho Bade!

**English Interpretation**

May we be united in righteousness.
Prayer 8: Let Us Revere and Remember All Good Thoughts, Words and Deeds

**AVESTA**

هم‌مان‌نام، هوم‌خننم، هوم‌ورُه‌شتِنام، یدِجا، آنتی‌دَجا، ورژیمِن‌ه نامِچا، وا ورژن‌ه نامِچا، مَهی‌ای‌بی‌جِرتارو، نَنِی‌نَس‌تارو، یَثْنَا و‌هوُومان مَهی.

**FARSI INTERPRETATION**

اندیشَه‌ه نیک، گفتار نیک و کرداران نیک را، هم اینجا و یا آنجا (در آینده) ستایشگریم، نیاپِیشکار و نیک شمار خوبی‌هالیم.

Let us now conclude this Naurooz Prayer by performing Hamā Zor Greeting!

**PAZAND**

همازور هما‌آشوش باد!

**English Interpretation**

May we be united in righteousness.
Hamā Zor Greeting, a ritual handclasp, is usually performed in a Jashan Ceremony among the participating Mobeds. However, it used to be a common greeting among the Parsis in India. Dastur Dr. Firoze M. Kotwal in his wonderful article: “THE JASHAN CEREMONY AND ITS MAIN RELIGIOUS SERVICE, THE AFRINGAN” states:

“The Zot (the lead Mobed) then completes the Jashan ceremony by reciting alone certain prayers of blessing called Afrins. The Raspi (his assistant), in the meantime, exchanges the handclasp with all those who are present in the ceremony, both the clergy and laity, with the words: ‘hama-zor hama-asho bed’ "May you be of one-strength, of one- righteousness". (This is a traditional way of participating in a Jashan which culminates, through the hamazor ritual, in strengthening unity and promoting righteousness among the community members. It is a pity that this custom has lapsed. It is good to involve the Behdins too, even in this small way, rather than that they should be just passive onlookers).”

We in FEZANA are bringing this ritual handclasp, Hamā Zor Greeting, back again at all our meetings. We would like to conclude this Naurooz Prayer by performing this Hamā Zor Greeting among all of us.

Here is the procedure for doing so.

1. Two participants face each other with their hands outstretched side by side vertically.
2. Reciting first the words: “Hamā Zor”, both look into each other’s eyes and place right hand between the two hands of the other simultaneously, join all hands and slide them out slowly.
3. Continuing on, reciting “Hamā Asho Bade”, both continue looking into each other’s eyes and now place left hand between the two hands of the other simultaneously, join all hands and slide them out slowly.
4. “Hamā Zor” means “Let us be united”.
5. “Hamā Asho Bade” means “Let us be righteous”.
6. Together, “Hamā Zor, Hamā Asho Bade” means “Let us be united in righteousness”!
7. Let us all perform Hamā Zor Greeting to conclude this Naurooz Prayer.

“Hamā Zor, Hamā Asho Bade”! - “Let us be united in righteousness”!
About Zoroastrianism and Prophet Zarathushtra.
Acknowledged as one of the earliest monotheistic faiths, Zoroastrianism (Zarathushtrianism, or the Zarathushti religion), was revealed to Prophet Zarathushtra (or Zoroaster) who lived in Persia circa 1800 -1100 BCE. The religion embraces the worship of one supreme God, Ahura Mazda and presents a view of a world that evolves towards renovation and perfection through the collective good acts of humanity. For over a thousand years (558 BCE to 652 CE) it was the court religion of three Persian Empires, those of the Achaemenians, Parthians and Sasanians, and extended across Central Asia west towards Greece and east into India. It was during these centuries of Persian rule, and especially after Cyrus the Great released the Jews from Babylonian captivity in 539 BCE, that Zoroastrian beliefs and practices, permeated into Judaism and thence to Christianity and Islam. Today, Zoroastrianism is very much a living religion for between 150,000 to 200,000 Zoroastrians in the world. North America’s Zoroastrian community of about 20,000, includes those who arrived, mostly within the last half century, from the Indian subcontinent, known as the Parsis, and those who came from Iran.

About FEZANA (Federation of Zoroastrian Associations of North America).
Founded in 1987, FEZANA serves as the coordinating body for 27 Zoroastrian Associations in the United States and Canada. FEZANA promotes the study, understanding and practice of the Zoroastrian faith in North America, represents the interests of its member associations, and carries out philanthropic and charitable activities worldwide. The FEZANA Journal, FEZANA's publication of record, circulates to Zoroastrian households in more than 20 countries, as well as to scholars, academicians and religious organizations worldwide.
Naurooz Prayer
By
FEZANA
Naurooz Planning Committee