

# Construction Analysis of “Srōš Bāj”: The Opening Part of the Zoroastrian Prayer

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## Abstract

The present study examines the structure of Srōš Bāj Avesta, which forms the first part of the Zoroastrian prayer, in order to determine its different parts and how to construct it. The Zoroastrian prayer was created by Zoroastrian religious leaders, and over time Zoroastrian religious leaders added things to it or subtracted things from it. In this research, it will be determined from which part of the Avesta each part of Srōš bāj was taken and which parts were made by Zoroastrian religious leaders and included in this Avesta. In this article, both Iranian Srōš Bāj and Indian Srōš Bāj will be examined and analyzed in order to determine the structure of each one from which part of the Avesta it is taken from. Based on the findings of this research, Indian Srōš Bāj has parts of Avesta that Iranian Srōš Bāj does not have. Also, Indian Srōš Bāj has two parts in Pārsī Gujarātī language and Iranian Srōš Bāj has a part in Persian language. The results obtained from this research show that Pārsīs of India read Srōš Bāj in a different way at the beginning of their prayers, and Pārsī religious leaders have added parts to it to complete Srōš Bāj. The author of this article is one of the Iranian Zoroastrians and is fully acquainted with the prayers of the Pārsīs of India and Pārsī Gujarātī language.

**Keywords:** Zoroastrian prayer, Srōš Bāj, Avesta, Khordeh Avesta, Pāzand, Pārsī Gujarātī language

## 1. Introduction

The available evidence suggests a large number of Avesta texts and books during the Sassanid period, but what is now known as “Avesta” is a collection of five books, which are: 1). “Yasna” or “Yasn” literally means “song, prayer and praise” and as the name of this book suggests, it is a collection of religious hymns and prayers. Yasna consists of seventy-two chapters, each chapter is called a “Hāt” and contains several “Stanzas”. 2). “Yasht” means “prayer and praise” and they are from the same root as the word “Yasn”. This book consists of twenty-one “Yasht” and is a collection of hymns in praise of the gods and Ahurian forces. 3). “Visparad” (from Avestan *vīspe ratavo*: “all lords and judges”) consists of twenty-four chapters, each chapter is called a “Karda” and each “Karda” contains several “Stanzas”. 4). *Vandidād* or *Vidēvdād* (from Avestan *vi-daēva-dāta-*) means “one whose rule is to separate and stay away from demons”. This part of the Avesta is a collection of prayers and charms to ward off demons and nullify demonic acts, as well as some religious acts and duties. This book consists of twenty-two chapters, each chapter is called a “fargard” and each “fargard” has several “Stanzas”. 5). “Khordeh Avesta” or “Small Avesta” is a collection of prayers that ordinary Zoroastrian people read in their daily life. The compilation of Khordeh Avesta is attributed to Āzarbād Mahrspandān, Mobadān Mobad of the time of Shāpur II Sassanid (307-309 AD). The daily prayer of Zoroastrians is in the beginning of this book. In the Zoroastrian religion, the 24 hours of the day and night are divided into five periods, which are called “Gāh”. At each of these times, the prayer must be recited. Each Gāh belongs to one of the times of the day and night. Morning or Hāwan Gāh (from sunrise to midday), Midday or Rapithwin Gāh (from midday to mid-afternoon), Evening or Uzerin Gāh (from mid-afternoon to sunset), Evening or Aiwisruthrem Gāh (from sunset to midnight) and After midnight or Ushahin Gāh (from midnight to dawn). The Zoroastrian prayer consists of various sections, which were designed by Zoroastrian religious leaders. Srōš Bāj is the first part of the Zoroastrian prayer, each part of which is taken from a part of the Avesta. Zoroastrian religious leaders have put these parts together to form Srōš Bāj. Some of these parts are taken from the Avesta and some were created by Zoroastrian religious leaders. The Indian Sroš Bāj is very different from the Iranian Srōš Bāj, and the religious leaders of the Parsīs have included some passages in Pārsī Gujarātī language, and parts of the Avestan part is also different.

In this research, Iranian Srōš Bāḥ and Indian Srōš Bāḥ are examined from the point of view of structure, and their differences and similarities are mentioned. It will also be mentioned from which part of Avesta each part of these two Srōš Bāḥ is taken. So far, no research has been done on the structure of these two Srōš Bāḥ and their difference from each other, and it is the first time that such a research is conducted, and the result of this research is important in the sense that it specifies the prayer of Srōš Bāḥ by the Zoroastrians of Iran and the Pārsīs of India is read with different content. Zoroastrians and Pārsīs both have the same religion and it seems that they should pray in the same way. This research is done to find out how different their prayers are.

## 2. Method

### 2.1 The Method of Selecting the Pāzand Text of Srōš Bāḥ for Research

In this research, for the structural analysis of Srōš Bāḥ, two Iranian Pāzands of Srōš Bāḥ written in Persian alphabet was used, and the author of this article converted them to transliteration to be comparable with the Indian Pāzand of Srōš Bāḥ. These Iranian Pāzands are selected for research from the Khordeh Avesta written by religious leaders of Zoroastrians in Iran. For the selection of Indian Pāzand, two books of Khordeh Avesta were chosen, in which the parts that are in Srōš Bāḥ in Pārsī Gujarātī language, has been written in two different dialects of Pārsī Gujarātī; but in this research, the transliteration of the text of Pāzand, which has been written in Pāḥdārī dialect has been used. Because the first pāzands written by Dastur Neryosang Dhaval were all in this dialect (For more information about the difference between Indian Pāzands and Iranian Pāzands, as well as to find out about the Pāḥdārī dialect, see Goshtasbi Ardakany, 2022; Goshtasbi Ardakany, 2023). Another Indian pāzand used in this research is transliterated from the Kanga's Gujarātī Khordeh Avesta.

### 2.2 The Method of Finding the Constituent Parts of Srōš Bāḥ

In this research, in order to find the parts of Avesta that make up Srōš Bāḥ, reference is made to Bartholomae's Avestan dictionary to determine which parts of Avesta the words and phrases are used in and to get their frequency. After that, we will examine the pieces that are related to different parts of Avesta to determine from which part of Avesta each piece was taken to make Srōš Bāḥ. Also, by marking the pieces with the / sign, for each piece in the footnote it is mentioned in which parts of the Avesta that piece is found, and its reference is given in Bartholomae's Dictionary. At the end, the results of the investigation of the structure of each of the Iranian and Indian Srōš Bāḥ are mentioned and the difference between these two Srōš Bāḥ is shown in a table.

### 2.3 The Method of Writing the Translation of Srōš Bāḥ in This Research

To write the translation of Srōš Bāḥ, due to the difference of some parts in Iranian and Indian Srōš Bāḥ, the translations of these two Srōš Bāḥ are mentioned in the table opposite each other. If only that piece is present in the Iranian Srōš Bāḥ, then that part of the table is empty in the Indian Srōš Bāḥ, and if only that part is in the Indian Srōš Bāḥ, that part of the table is empty in the Iranian Srōš Bāḥ. Mentioning the translation of Srōš Bāḥ in this research determines what Zoroastrians of Iran and Pārsīs of India sing in this part of the prayer and the difference between their prayers is determined.

## 3. Avestan Text of the Iranian Srōš Bāḥ and Analysis of Its Structure

The existing Pāzand texts are divided into two categories: 1. Indian Pāzands, which are transliterations of both Pahlavi and Gujarātī texts into the Avestan alphabet, by Pārsī Pāzand writers whose language is Pārsī Gujarātī. All these texts are in Avestan script and Pārsī Gujarātī language, which is very different from the Iranian Pahlavi language, and in these texts the rules of Gujarātī language and dialectal rules of Pārsī Gujarātī language have been observed. 2. Iranian Pāzands which are transliteration of Pahlavi texts with Avestan alphabet or Persian alphabet. These texts show the Iranian pronunciation of the words if they are not copied from the Indian Pāzand texts (Goshtasbi Ardakany, 2022).

Iranian Srōš Bāḥ is often has been written in Persian alphabet and rarely in Avestan script. Writing Avesta with Avestan script is very necessary to read Avesta correctly, that is why Avestan script was invented. The Avestan script is one of the most complete scripts in the world and records the exact pronunciation of words (ibid., 2022). But in Iran, Avesta has been written with Persian alphabet, which causes it to be misread. Therefore, the author of this article has transliterated it and given it below.

xšnaoθra<sup>1</sup> ahurahe mazdā./ ašəm vohū<sup>2</sup> (3)/ fravarānē mazda-yasnō<sup>3</sup> zaraθuštriš vī-daēvō<sup>4</sup> ahura.ṭkačšō./

If it is morning, it should be read like this:/ hāvanē<sup>5</sup> ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca./

If it is noon, it should be read like this:/ rapīθwināi<sup>7</sup> ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca./ frādaṭ. fšave<sup>8</sup> zantumāica ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca./

If it is afternoon, it should be read like this: uzayeirināi<sup>9</sup> ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca./ frādaṭ. vīrāi dahyumāica<sup>10</sup> ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca./

If it is night, it should be read like this: aiwi.srūθrimāi<sup>11</sup> aibi.gayāi ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca./ frādaṭ. vīspām.hujyātē<sup>12</sup> zaraθuštrō.tēmāica ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca./

If it is midnight, it should be read like this: ušahināi<sup>13</sup> ašaone ašahe raθwe/ yasnāica<sup>5</sup> vahmāica xšnaoθrāica frasastayaēca./ bərəjyāi<sup>14</sup> nmānyāica ašaone ašahe raθwe/ yasnāica<sup>5</sup> vahmāica xšnaoθrāica frasastayaēca./

sraošahe<sup>15</sup> ašyehe taxmahe tanumaθrahe darši.draoš āhuiryche xšnaoθra/ yasnāica<sup>5</sup> vahmāica xšnaoθrāica frasastayaēca./ yaθā ahū vairyō zaotā frā mē mrūtē<sup>16</sup> aθā ratuš ašācīt haca frā ašava vīdōvā mraotū<sup>17</sup>./ ahūnəm<sup>18</sup> vairīm tanūm pāiti (3)./ yaθā ahū vairyō<sup>19</sup> (1)./ kēm nā mazdā mavaitē<sup>20</sup> pāyūmdadāṭ hyaṭ mā drəgvā dīdarəsatā +aēnaḡhē anyēm θβahmāṭ āθrascā manaḡhascā yayā šyaoθanāiš ašəm θraoštā ahurā taḡm mōi daštvaḡm daēnayāi frāvaocā./ kē vərəθrēm.jā<sup>21</sup> θβā pōi sēḡghā yōi hənṭi ciθrā mōi daḡm +ahum.biš ratūm cīzṭi aṭ hōi vohū səraošō jaṅtū manaḡhā mazdā ahmāi yahmāi vašī kahmāicīṭ./ pāta nō ṭbišyantaṭ pairi mazdāscā<sup>22</sup> ārmaitiṣca spəntasca/ nase<sup>23</sup> daēvī druxš<sup>24</sup> nase<sup>23</sup> daēvō.ciθre nase<sup>23</sup> daēvō.frakaršte<sup>25</sup> nase daēvō.fradāite<sup>26</sup> apa druxš nase<sup>23</sup> apa druxš

<sup>1</sup>- Mentioned in Yt. 1.0, G. 1.1, Ny. 5.4; Y. 8.9, Frw. 6, G. 1.2, Vd. 9 (Ibid, p. 557), below the word <sup>1</sup>xšnaoθra-

<sup>2</sup>- Mentioned in Y. 27.14 (ibid., p. 238), below the word <sup>2</sup>aša-

<sup>3</sup>- Mentioned in Y. 12.1; 6, 8, Yt. 13.89 (Ibid, p. 1160), below the word <sup>1</sup>mazda-yasna-

<sup>4</sup>- Mentioned in Y. 12.1; Vr. 5.3, Yt. 13.89, Y. 9.13 (Ibid, p. 1441), below the word vī-daēva-

<sup>5</sup>- Mentioned in Y. 1.3, 23, G. 1.1 (Ibid, p. 1805), below the word <sup>1</sup>hāvanay-

<sup>6</sup>- Mentioned in Y. 1.23 (Ibid, p. 1271), below the word <sup>1</sup>yasna-

<sup>7</sup>- Mentioned in Y. 1.4; G. 2.1 (Ibid, p. 1509), below the word <sup>1</sup>rapīθwina-

<sup>8</sup>- Mentioned in Y. 1.4 (Ibid, p. 1014), below the word frādaṭ. fšav-

<sup>9</sup>- Mentioned in Y. 1.5, G. 3.1 (Ibid, p. 409), below the word <sup>1</sup>uzayeirina-

<sup>10</sup>- Mentioned in Y. 1.5 (Ibid, p. 710), below the word dahyuma-

<sup>11</sup>- Mentioned in Y. 1.6, G. 4.1 (Ibid, p. 94), below the word <sup>1</sup>aiwi.srūθrima-

<sup>12</sup>- Mentioned in Y. 1.6 (Ibid, p. 1014), below the word frādaṭ. vīspām.hujyātay-

<sup>13</sup>- Mentioned in Y. 1.7, G. 5.1 (Ibid, p. 416), below the word <sup>1</sup>ušahina-

<sup>14</sup>- Mentioned in Y. 1.7 (Ibid, p. 958), below the word bərəjya-

<sup>15</sup>- Mentioned in Y. 3.20, 4.23, V. 18.14 (Ibid, p. 1635), below the word sraoša-

<sup>16</sup>- Mentioned in Y. 3.25<sup>2</sup>; 25<sup>2</sup>, 15.4, Vr. 3.6<sup>2</sup>, 7<sup>2</sup>, N.71 (Ibid, p. 1197), below the word mrūtē-, mrūtē-

<sup>17</sup>- Mentioned in Y. 3.25 (Ibid, p. 1195), below the word mrav-

<sup>18</sup>- Mentioned in V. 11.3 (Ibid, p. 283), below the word ahuna-

<sup>19</sup>- Mentioned in Y. 27.13 (Ibid, p. 1241), below the word yaθa, yaθā

<sup>20</sup>- Mentioned in Y. 46.7 (Ibid, p. 1141), below the word mavant-

<sup>21</sup>- Mentioned in Y. 44.16 (Ibid, p. 1424), below the word vərəθrēm.gan-

<sup>22</sup>- Mentioned in SrB. 3 (Ibid, p. 1163), below the word <sup>2</sup>mazdāh-

<sup>23</sup>- Mentioned in SrB. 3.3<sup>3</sup> (Ibid, p. 1055- 56), below the word <sup>1</sup>nas-

<sup>24</sup>- Mentioned in SrB. 3; 3<sup>3</sup> (Ibid, p. 780), below the word <sup>1</sup>drug-

<sup>25</sup>- Mentioned in SrB. 3 (Ibid, p. 672), below the word daēvō.frakaršta-

<sup>26</sup>- Mentioned in SrB. 3 (Ibid, p. 672), below the word daēvō.fradāta-

dvāra apa druxš vī nase<sup>23</sup>/apāxðre apanasyehe mā mərəncainiš gaēθā<sup>27</sup> astvaitiš<sup>27</sup> ašahe./”nəmascā<sup>28</sup> yā ārmaitiš ižācā” (3)./ yaθā ahū vairyo<sup>19</sup> (2)./ yasnəmca vahməmca aojasca zavarəca<sup>29</sup> āfrīnāmi./ sraošahe<sup>15</sup> ašyehe taxmahe tanumaθrahe darši.draoš āhuiryehē./ ašəm vohū<sup>2</sup> (1)./ ahmāi raēšca x<sup>v</sup>arənasca ahmāi tanvō drvatātəm<sup>30</sup> ahmāi tanvō<sup>31</sup> vazdvarə ahmāi tanvō<sup>31</sup>vərəθrəm ahmāi ištīm pouruš.x<sup>v</sup>āθra<sup>32</sup> ahmāi āsna<sup>33</sup> frazaintīm ahmāi darəγəm darəγō.jītīm<sup>34</sup> ahmāi vahištəm ahūm ašaonəm raocəhəm<sup>35</sup> vīspō.x<sup>v</sup>āθrəm./ ašəm vohū<sup>2</sup>. (1)/ “hazaṅrəm baēšazanəm baēvarə baēšazanəm”<sup>36</sup> (3)./ ašəm vohū. (1)/ “jasa mē avanhe mazdā”<sup>37</sup> (3)./ +amahe hu-tāštahe<sup>38</sup> hu-raoðahe<sup>39</sup> vərəθraynahe ahura-δātahe<sup>40</sup> vanaintyāasca uparatātō<sup>41</sup> /θwāšahe x<sup>v</sup>a-δātahe<sup>42</sup> zrvānahe<sup>43</sup> akaranahe zrvānahe<sup>43</sup> darəγō.x<sup>v</sup>adātahe./ ašəm vohū<sup>2</sup> (1)./ “zadan i nasūš, zadār dēw u druj — pākī i tan, ašōi i ravān i x<sup>v</sup>āš”<sup>44</sup>. (3)/ ašəm vohū<sup>2</sup> (1)./(Azargushasb, 1998, p. 2; Shahmardan, 1973, pp. 6-9).

#### 4. Avestan Text of the Indian Srōš Bāj and Analysis of Its Structure

The Indian Srōš Bāj is different from the Iranian Srōš Bāj and it was made by the religious leaders of the Pārsīs of India and has parts in Pārsī Gujarātī language. Indian Srōš Bāj is often has been written in Avestan script, Gujarātī script and sometimes in transliteration. Three reasons led Pārsīs to transcribe these texts in Avestan script in the form of Pāzand, which are: 1. If they wrote their religious texts in the Dēva-nāgarī or Gujarātī script, only the Pārsīs of India could read the texts because they were acquainted with the language and script, and the Zoroastrians of other parts of the world could not read it. 2. They wrote them in Avestan script so that other religions and denominations would not be able to read the contents of the writings. But now there are many texts that are in Gujarātī script, and even Avesta and Gathas are written in Gujarātī script. 3. In order to preserve the efficiency of the Avestan script among the Pārsīs of India and not to forget this script (Goshtasbi Ardakany, 2022). Pārsīs of India have been much more successful in learning and memorizing the Avestan script than the Zoroastrians of Iran and have not forgotten this script until now, and they have even transcribed their prayer books in order not to read their prayers incorrectly. Parsīs of India use Pārsī Gujarātī dialects to pray, and because of this, Avestan words change during prayer. For example, they pronounce uštā as ustā, because in Pārsī Gujarātī, according to the rule of substitution of š and s, they change it when reading (For this rule, see Goshtasbi Ardakany, 2022), or they pronounce huḷyātē as huzyātē. Also, the next parts of the prayer are different in both the Iranian Pāzand and the Indian Pāzand of Khorde Avesta. Persian words are used more in Iranian Pāzand, while Pārsī Gujarātī words are used more in Indian Pāzand. There are also Arabic words in the Indian Pāzand of “Khorde Avesta” due to the use of Urdu words. That is, Pārsīs of India use Arabic words in praying. For example, when Iranian Zoroastrians use the word “farkhunde” (= auspicious) (Azargushasb, 1998, p. 10) in prayer, Pārsīs of India use the word “mubārak” (Grotto & Kasson, 2011, p. 15). Or when the Zoroastrians of Iran use the word “mardum” (= People) (Azargushasb, 1998, p. 11), the Pārsīs of India use the word “xalk” (Grotto & Kasson,

<sup>27</sup>- Mentioned in SrB. 3; Yt. 19.41, V. 18.55 (Ibid, p. 215), below the word astvant-

<sup>28</sup>- Mentioned in Y. 49.10 (Ibid, p. 1070), below the word <sup>1</sup>nəmah-

<sup>29</sup>- Mentioned in Y. 72.6; 71.8, Yt. 1.22 (Ibid, p. 1689), below the word zāvar-

<sup>30</sup>- Mentioned in Y. 68.11; 9.19, Yt. 10.108, 14. 29 (Ibid, p. 782), below the word drvatāt-

<sup>31</sup>- Mentioned in Y. 68.11; Yt. 10.108 (Ibid, p. 635), below the word tanū-

<sup>32</sup>- Mentioned in Y. 68.11, Yt. 10.108 (Ibid, p. 903), below the word pouruš.x<sup>v</sup>āθra-

<sup>33</sup>- Mentioned in Y. 68.5; 62.5, 68.11, Yt.10.3, 108, 110, 18.5 (Ibid, p. 341), below the word <sup>2</sup>ā-sna-

<sup>34</sup>- Mentioned in Y.68.11 (Ibid, p. 694), below the word darəγō.jītay-

<sup>35</sup>- Mentioned in Y. 9.19, 62.6, 68.5, 11, 13, Yt. 12.36, V. 19.56, A. 1.12, S. 2.27, Vr. 7.1, Az. 8, Vyt. 5; F. 17 (Ibid, p. 1491), below the word <sup>2</sup>raoča-

<sup>36</sup>- “hazaṅrəm baēšazanəm baēvarə baēšazanəm” was not mentioned elsewhere in the Avesta.

<sup>37</sup>- “jasa mē avanhe mazdā” was not mentioned elsewhere in the Avesta.

<sup>38</sup>- Mentioned in Y. 1.6<sup>2</sup> in the form of amaheča hu-tāštahe (Ibid, p. 1823), below the word hu-tāšta-

<sup>39</sup>- Mentioned in Y. 1.6; 2.6, Yt. 14.7 (Ibid, p. 1836), below the word hu-raoða-

<sup>40</sup>- Mentioned in Yt. 14.0 (Ibid, p. 293), below the word ahura.δāta-

<sup>41</sup>- Mentioned in Y. 1.6, Vr. 1.6, Yt. 14.0 (Ibid, p. 393), below the word uparatāt-

<sup>42</sup>- Mentioned in Y. 72.10, V. 19.13 (Ibid, p. 1862), below the word <sup>1</sup>x<sup>v</sup>a-δāta-

<sup>43</sup>- Mentioned in Y. 72.10, V. 19.13 (Ibid, p. 1704), below the word zrvan-

<sup>44</sup>- “zadan i nasūš, zadār dēw u druj — pākī i tan, ašōi i ravān i x<sup>v</sup>āš” is entirely in Persian.

2011, p. 15). There are many different cases, and sometimes the difference can be seen in the sentences. It is interesting to note that some parts of the Iranian Pāzand of Khordeh Avesta were copied from the Indian Pāzands and were written in Pārsī Gujarātī language but with the Persian alphabet.

The transcription of the Indian Srōš Bāj is given below:

### Gah Dedications

(During Hāwan Gāh)

hāvanōē<sup>5</sup> ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca.

(During Rapithwin Gāh)

rapithwināi<sup>7</sup> ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca./ frādaṭ.fšave<sup>8</sup> zantumāica ašaone ašahe raθwe/ yasnāica vahmāica xšnaoθrāica frasastayaēca./

(Duriang Uzerin Gāh)

uzayeirināi<sup>9</sup> ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca./ frādaṭ.vīrāi dahyumāica<sup>10</sup> ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca./

(During AiwisruthremGāh)

aiwi.srūθrimāi<sup>11</sup> aibi.gayāi ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca./ frādaṭ.vīspām.huḷyātōē<sup>12</sup> zaraθuštrō.tāmāica ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca./

(During Ushahin Gāh)

ušahināi<sup>13</sup> ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca./ bərəjyāi<sup>14</sup> nmānyāica ašaone ašahe raθwe/ yasnāica<sup>6</sup> vahmāica xšnaoθrāica frasastayaēca./

xšnaoθra<sup>1</sup> ahurahe mazdā.<sup>2</sup>/ ašəm vohū<sup>2</sup> (1) (Kanga, 2014, p. 9).

0./pa nəm i yazdā, hōrməzd i x<sup>v</sup>adāe awazūnī gurz x<sup>v</sup>arahe awazāyāṭ, srōš i ašōi tagī i tan farmān i škaft zīn awazār i sālār i dāmā i hōrməzd bē rasāṭ. Hamā gunāh patit pašəmānōm, əž haravistīn dušmat dužuxt dužvarəšt mən pa gəθī minīṭ vaem guft vaem kard vaem jast vaem bun būṭ əstəṭ əž a gunāhihā manišnī gawəšnī kunišnī tanī rvānī gəθī mainyuānī ōxe awaxš pašəmā pa sə gawəšnī pa patit hōm<sup>45</sup>./

1. yaθā ahū vairyo<sup>19</sup> (5)./ ašəm vohū<sup>2</sup> (3)/fravarānē mazda-yasnō<sup>3</sup> zaraθuštriš vī-daēvō<sup>4</sup> ahura.ṭkaēšō./

(Recite the appropriate Gah dedication –see above)<sup>46</sup>

sraošahe<sup>15</sup> ašyehe taxmahe tanuməθrahe darši draoš āhūryehe xšnaoθra/ yasnāica vahmāicaxšnaoθrāica frasatayaēca./

/yaθā ahū vairyo, zaotā frā mē mrūtē<sup>16</sup>

aθā ratuš ašāṭcīṭ haca, frā ašava vīdōvā mraotū<sup>17</sup>./

2-3. sraošəm<sup>47</sup> ašīm huraodəm vərəθrājanəm frādaṭ-gaēθəm ašavanəm ašahe ratūm yazamaide./

ahunəm<sup>18</sup> vairīm tanūm pāiti (3)/

yaθā ahū vairyo<sup>19</sup>(1).

kēm nā mazdā mavaitē<sup>20</sup> pāyūmdadāṭ hyaṭ mā drəgvā dīdarəšatā +aēnaḡhē anyēm θβahmāṭ āθrascā manāḡhascā yayā šyaοθanāiš ašəm θraoštā ahurā tām mōi dāstvəm daēnayāi frāvaocā./ kē vərəθrēm.jā<sup>21</sup> θβā pōi sēḡghā yōi həḡtī čīθrā mōi dām +ahum.biš ratūm cīzdī aṭ hōi vohū səraošō jaṅtū manāḡhā mazdā ahmāi yahmāi vaši kahmāicīṭ./pāta nō ṭbišyantaṭ pairi mazdāscā<sup>22</sup> ārmaitišca spəntasca/ nase<sup>23</sup> daēvī druxš<sup>24</sup> nase<sup>23</sup>daēvō.čīθre nase<sup>23</sup>daēvō.frakaršte<sup>25</sup>nase<sup>23</sup> daēvō.fradāite<sup>26</sup>apa druxš nase<sup>23</sup>apa druxš dvāra apa druxš vī nase<sup>23</sup> /apāxdre apanasyehe mā mərəncāinīš gaēθā<sup>27</sup> astvaitiš<sup>27</sup> ašahe/ “nəmascā<sup>28</sup> yā ārmaitiš ižcā” (3).

yaθā ahū vairyo<sup>19</sup>(2).

<sup>45</sup> - This part is in Pārsī Gujarātī language.

<sup>46</sup> - In the Indian Srōš Bāj, the sections that must be read for any time are before the Srōš Bāj, and in this part, the section related to the time should be read.

<sup>47</sup> - Mentioned in Y. 57.2; 3<sup>2</sup>, 4, 13, 14, 21, 25, 26, 29, 33, 34, 2.7, 16.5, Yt. 11.7<sup>2</sup>, 16, 21, V. 18.14 PūZ., 19.15, 40 f.<sup>4</sup>, S. 2.17, Az. 6, Vd. 12 (Ibid, p. 1635), below the word sraoša-

4 . yasnəmca vahməmca aojasca zavarəca<sup>29</sup> āfrīnāmi.

sraošahe<sup>15</sup> ašyehe taxmahe tanumaθrahe darši draoš āhūryehe.

ašəm vohū<sup>2</sup>(1).

5. ahmāi raēšca x<sup>v</sup>arənasca ahmāi tanvō drvatātəm<sup>30</sup> ahmāi tanvō<sup>31</sup> vazdvarə ahmāi tanvō<sup>31</sup> vərəθrəm ahmāi ištīm pouruš.x<sup>v</sup>āθraṃ<sup>32</sup> ahmāi āsnaṃciṭ<sup>33+</sup> frazaintīm ahmāi darəγaṃ darəγō.jīīm<sup>34</sup> ahmāi vahištəm ahūm ašaonəm raocəṃhəm<sup>35</sup> višpō.x<sup>v</sup>āθrəm, /aθa jamyāṭ<sup>48</sup> yaθa āfrīnāmi./ ašəm vohū (1)./

hazaṃrəm baēšazanəm baēvarə baēšazanəm<sup>36</sup> (3)./ ašəm vohū<sup>2</sup> (1)./ jasa-mē avarəhe mazdā<sup>37</sup> (3)./

+amahe hu-tāštahe<sup>38</sup> hu-raodahe<sup>39</sup> vərəθrayahe ahura-δātahe<sup>40</sup> vanaintyāšca uparatātō<sup>41</sup>/rāmanasca<sup>49</sup> x<sup>v</sup>āstrahe/vayaoš uparō-kairyehe<sup>50</sup> taraδātō anyāiš<sup>51</sup> dāmaṃ./aētaṭ tē vayō yaṭ tē asti spəntō-mainyaom<sup>52</sup>./θwāšahe x<sup>v</sup>a-δātahe<sup>42</sup> zrvānahe<sup>43</sup> akaranahe zrvānahe<sup>43</sup> darəγō.x<sup>v</sup>aδātahe./

ašəm vohū<sup>2</sup> (1)

/kərba mazd gunāh guzārašni rā kunōm ašahī rvā dušārm rā ham kərbaī i hamā vaha i haft kəšwar zamī pahanā rōṭ drānā x<sup>v</sup>aršəṭ bālā buṇdahihā bē rasāṭ, ašō bēṭ dēr zī<sup>53</sup>./

aθa jamyāṭ<sup>48</sup> yaθa āfrīnāmi./ ašəm vohū<sup>2</sup> (1). (Grotto & Kasson, 2011, pp. 2-4; kanga, 2014, pp. 8-14).

It is important to mention that the Avestan text of Grotto & Kasson has been used here, in which the Pārsī Gujarātī fragments are in the Pāṭīdārī dialect, the same dialect that Dastur Neryosang Dhaval had. In the Kanga's Avesta, these parts are written in another Pārsī Gujarātī dialect.

### 5. The Results of the Analysis and Investigation of Iranian Srōš Bāj

In Iranian Srōš Bāj, “xšnaoθra ahurahe mazdā” has been taken from Y. 8.9., “ašəm vohū” has been taken from Y. 27.14, “fravarānē mazda-yasnō zaraθuštriš vi-daēvō ahura.ṭkaēšō” has been taken from Y. 12.1, “hāvanē ašaone ašahe raθwe” has been taken from Y. 1.23, “yasnāicavahmāica xšnaoθrāica frasastayaēca” has been taken from Y. 1.23, “rapīθwināi ašaone ašahe raθwe” has been taken from Y. 1.4, “yasnāica vahmāica xšnaoθrāica frasastayaēca” has been taken from Y. 1.23, “frādaṭ.fsave zantumāica ašaone ašahe raθwe” has been taken from Y. 1.4, “yasnāica vahmāica xšnaoθrāica frasastayaēca” has been taken from Y. 1.23, “uzayeirīnāi ašaone ašahe raθwe” has been taken from Y. 1.5, “yasnāica vahmāica xšnaoθrāica frasastayaēca” has been taken from Y. 1.23, “frādaṭ.vīrāi daxumāica ašaone ašahe raθwe” has been taken from Y. 1.5, “yasnāica vahmāica xšnaoθrāica frasastayaēca” has been taken from Y. 1.23, “aiwi.srūθrimāi aibi.gayāi ašaone ašahe raθwe” has been taken from Y. 1.6, “yasnāica vahmāica xšnaoθrāica frasastayaēca” has been taken from Y. 1.23, “frādaṭ.višpām.hujyātē zaraθuštrō.tamāica ašaone ašahe raθwe” has been taken from Y. 1.6, “yasnāica vahmāica xšnaoθrāica frasastayaēca” has been taken from Y. 1.23, “ušahināi ašaone ašahe raθwe” has been taken from Y. 1.7, “yasnāica vahmāica xšnaoθrāica frasastayaēca” has been taken from Y. 1.23, “bərəjyāi nmānyāica ašaone ašahe raθwe” has been taken from Y. 1.7, “yasnāica vahmāica xšnaoθrāica frasastayaēca” has been taken from Y. 1.23, “sraošahe ašyehe taxmahe tanumaθrahe darši.draoš āhūryehe xšnaoθra” has been taken from Y. 3.20, “yasnāica vahmāica xšnaoθrāica frasastayaēca” has been taken from Y. 1.23, “yaθā ahū vairyō zaotā frā mē mrūtē aθā ratuš ašācīt haca frā ašava vīdṅvā mraotū” has been taken from Y. 3.25, “ahūnəm vairīm tanūm pāiti” has been taken from V. 11.3, “yaθā ahū vairyō” has been taken from Y. 27.13, “kēm nā mazdā mavaitē pāyūmdadāt hyaṭ mā drəgvā dīdarəšatā +aēnaṃhē anyēm θbahmāṭ āθrascā manəṃhascā yayā šyaoθanāiš ašəm θraoštā ahurā ṭam mōi dāstvəm daēnayāi frāvaocā” has been taken from Y. 46.7, “kē vərəθrēm.jā θβā poi sēnghā yōi hēntī ciθrā mōi ḍam +ahum.biš ratūm cīzdī aṭ hōi vohū sərəaošō jaṇtū manəṃhā mazdā ahmāi yahmāi vašī kahmāciṭ” has been taken from Y. 44.16, “pāta nō ṭbišyantaṭ pairi mazdāšca ārmaitišca spəntasca” is only dedicated to this text, that is SrB. 3, “nase daēvī druxš nase daēvō.ciθre nase daēvō.frakaršte nase daēvō.fradāite apa druxš nase apa druxš dvāra

<sup>48</sup> - This section is Specially for Srōš Bāj and only exists in SrB. 5.(Ibid, p. 494), below the word gam-

<sup>49</sup> - Mentioned in Y. 1.3, 22.23, 72.10, Vr. 1.7, Yt. 10.0, 146, Az. 7, S. 1.7, +Vd. 9.(Ibid, p. 1524), below the word rāman-

<sup>50</sup> - Mentioned in Y. 22.24, V. 19.13 (Ibid, p. 394), below the word uparō-kairya-

<sup>51</sup> - Mentioned in Y. 22.24 (Ibid, p. 135), below the word anya-

<sup>52</sup> - Mentioned in Y. 25.5 (Ibid, p. 1623), below the word spəntō-mainyava-

<sup>53</sup> - This part is in Pārsī Gujarātī language.

apa druxš vī nase” is only dedicated to this text, that is SrB. 3, “apāxōre apanasyehe mā mərəncainiš gaēθā astvaitiš ašahe” has been taken from V. 18.55, “nəmascā yā ārmaitiš īzācā” has been taken from Y. 49.10, “yaθā ahū vairyō” has been taken from Y. 27.13, “yasnəmca vahməmca aojasca zavarəca āfrīnāmi” has been taken from Y. 72.6, “sraošahe ašyehe taxmahe tanumaθrahe darši.draoš āhuiryehē” has been taken from Y. 3.20, “ašəm vohū” has been taken from Y. 27.14, “ahmāi raēšca x<sup>v</sup>arənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə ahmāi tanvōvərəθrəm ahmāi īštīm pouruš.x<sup>v</sup>āθrəm ahmāi āsnəmciṭ<sup>+</sup>frazaintīm ahmāi darəγəm darəγō.jītīm ahmāi vahištəm ahūm ašaonəm raocəḡhəm vīspō.x<sup>v</sup>āθrəm” has been taken from Y.68.11, “ašəm vohū” has been taken from Y. 27.14, “hazaḡrəm baēšazanəm baēvarə baēšazanəm” is not mentioned elsewhere in the Avesta. “ašəm vohū” has been taken from Y. 27.14, “jasa mē avəḡhe mazdā” is not mentioned elsewhere in the Avesta. “+amahe hu-tāštahe hu-raoðahe” has been taken from Y. 1.6, “vərəθraḡnahe ahura-dātahe vanaintyāasca uparatātō” has been taken from Yt. 14.0, “θwāšahe x<sup>v</sup>a-dātahe zrvānaheakaranahe zrvānahe darəγō.x<sup>v</sup>adātahe” has been taken from Y. 72.10, “ašəm vohū” has been taken from Y. 27.14, “zadan i nasūš, zadār dēw u druj- pākī i tan, ašōi i ravān i x<sup>v</sup>ōš” is completely written in Farsi and is a late addition. “ašəm vohū” has been taken from Y. 27.14,

## 6. The Results of the Analysis and Investigation of Indian Srōš Bāj

In Indian Srōš bāj, “xšnaoθra ahurahe mazdā” has been taken from Y. 8.9., “ašəm vohū” has been taken from Y. 27.14, “pa nəm i yazdā, hōrməzd i x<sup>v</sup>adāe awazūnī gurz x<sup>v</sup>arahe awazāyāt, srōš i ašo i tagī i tan farmān i škaft zīn awazār i sālār i dāḡmā i hōrməzd bē rasāt. “hamā gunāh patit pašəmānōm, əž haravistīn dušmat dužuxt dužvarəšt mən pa gēθī minīṭ vaem guft vaem kard vaem jast vaem bun būṭ əstəṭ əž a gunāhihā manišnī gawəšnī kunišnī tanī rvānī gēθī mainyuānī ōxe awaxš pašəmā pa sə gawəšnī pa patit hōm” is in Pārsī Gujarātī language and it has been written by Pārsī religious leaders in Srōš Bāj. “yaθā ahū vairyō” has been taken from Y. 27.13, “ašəm vohū” has been taken from Y. 27.14, “yaθā ahū vairyō” and “ašəm vohū” are recited more often in the Indian Srōš Bāj than in the Iranian Srōš Bāj, and here yaθā ahūis recited five times and ašəm vohū is recited three times. “fravarānē mazda-yasnō zaraθuštriš vī-daēvō ahura.ṭkaēšō” has been taken from Y. 12.1, “sraošahe ašyehe taxmahe tanumaθrahe darši.draoš āhuiryehē xšnaoθra” has been taken from Y. 3.20, “yasnāica vahmāica xšnaoθrāica frasastayaēca” has been taken from Y. 1.23, “yaθā ahū vairyō zaotā frā mē mrūtē aθā ratuš ašāṭcīt hača frā ašava vīdvā mraotū” has been taken from Y. 3.25, “sraošəm ašīm huraoðəm vərəθrājanəm frīdaṭ-gaēθəm ašavanəm ašahe ratūm yazamaide” has been taken from Y. 57.2, “ahūnəm vairīm tanūm pāiti” has been taken from V. 11.3, “kēm nā mazdā mavaitē pāyūmdadāt hyaṭ mā drəgvā didarəsatā +aēnaḡhē anyəm θβahmāt āθrascā manəḡhascā yayā šyaohanāiš ašəm θraoštā ahurā ṭəm mōi dāstvəm daēnayāi frāvaocā” has been taken from Y. 46.7, “kē vərəθrəm.jā θβā pōi sēḡghā yōi hēṭṭi ciθrā mōi dāḡm +ahum.biš ratūm cīzdi aṭ hōi vohū səraošō jaṅtū manəḡhā mazdā ahmāi yahmāi vaši kahmāicīṭ” has been taken from Y. 44.16, “pāta nō ṭbišyantaṭ pairi mazdāasca ārmaitišca spəntasca” is only dedicated to this text, that is SrB. 3, “nase daēvī druxš nase daēvō.ciθre nase daēvō.frakaršte nase daēvō.fradāite apa druxš nase apa druxš dvāra apa druxš vī nase” is only dedicated to this text, that is SrB. 3, “apāxōre apanasyehe mā mərəncainiš gaēθā astvaitiš ašahe” has been taken from V. 18.55, “nəmascā yā ārmaitiš īzācā” has been taken from Y. 49.10, “yaθā ahū vairyō” has been taken from Y. 27.13, “yasnəmca vahməmca aojasca zavarəca āfrīnāmi” has been taken from Y. 72.6, “sraošahe ašyehe taxmahe tanumaθrahe darši.draoš āhuiryehē” has been taken from Y. 3.20, “ašəm vohū” has been taken from Y. 27.14, “ahmāi raēšca x<sup>v</sup>arənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə ahmāi tanvōvərəθrəm ahmāi īštīm pouruš.x<sup>v</sup>āθrəm ahmāi āsnəmciṭ<sup>+</sup>frazaintīm ahmāi darəγəm darəγō.jītīm ahmāi vahištəm ahūm ašaonəm raocəḡhəm vīspō.x<sup>v</sup>āθrəm” has been taken from Y.68.11, “aθa jamyāt yaθa āfrīnāmi” is specially for Srōš Bāj and only exists in SrB. 5, “ašəm vohū” has been taken from Y. 27.14, “hazaḡrəm baēšazanəm baēvarə baēšazanəm” is not mentioned elsewhere in the Avesta. “ašəm vohū” has been taken from Y. 27.14, “jasa mē avəḡhe mazdā” is not mentioned elsewhere in the Avesta. “+amahe hu-tāštahe hu-raoðahe” has been taken from Y. 1.6, “vərəθraḡnahe ahura-dātahe vanaintyāasca uparatātō” has been taken from Yt. 14.0, “rāmanasca x<sup>v</sup>āstrahe” has been taken from Y. 22.23, “vayaoš uparō-kairyehē taraḡātō anyāiš dāḡmān” has been taken from Y. 22.24, “aēṭaṭ tē vayō yaṭ tē asti spəntō-mainyaom” has been taken from Y. 25.5, “θwāšahe x<sup>v</sup>a-dātahe zrvānaheakaranahe zrvānahe darəγō.x<sup>v</sup>adātahe” has been taken from Y. 72.10, “ašəm vohū” has been taken from Y. 27.14, “kərba mažd gunāh guzārašni rā kunōm ašahī rvā dušārm rā ham kərbaī i hamā vahā i haft kəšvar zamī pahanā rōṭ drānā x<sup>v</sup>aršəṭ bālā buḡdahiḡhā bē rasāt, ašō bəṭ dər zī” is in Pārsī gujarātī language and it has been written by Pārsī religious leaders in Srōš Bāj. “aθa jamyāt yaθa āfrīnāmi” is specially for Srōš Bāj and only exists in SrB. 5, “ašəm vohū” has been taken from Y. 27.14.

## 7. Comparison of the Iranian Srōš Bāj and the Indian Srōš Bāj

Part number	Iranian Srōš Bāj	Indian Srōš Bāj
1	xšnaoθra ahurahe mazdā	xšnaoθra ahurahe mazdā
2	ašəm vohū (3)	ašəm vohū (1)
3		pa nam i yazdā, hōrməzd i x'adāe awazūnī gurz x'arahe awazāyāt, srōš i ašō i tagī i tan farmān i škaft zīn awazār i sālār i dāmā i hōrməzd bē rasāt. hamā gunāh patit pašōmānōm, əž haravistīn dušmat dužuxt dužvarəšt mən pa gəθī minīṭ vaem guft vaem kard vaem jast vaem bun būṭ əstəṭ əž ą gunāhihā manišnī gawəšnī kunišnī tanī rvānī gəθī mainyuānī ǝxe awaxš pašōmā pa sə gawəšnī pa patit hōm.
4		yaθā ahū vairyō (5)/ ašəm vohū (3).
5	fravarānē mazda-yasnō zaraθuštriš vī-daēvō ahura.ṭkaēšō.	fravarānē mazda-yasnō zaraθuštriš vī-daēvō ahura.ṭkaēšō.
	<b>Gah Dedications</b> Here recite the appropriate Gah dedication.	<b>Gah Dedications</b> Here recite the appropriate Gah dedication.
	If it is morning, it should be read like this: hāvanē ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. If it is noon, it should be read like this: rapīθwināi ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. frādaṭ.fšave zantumāica ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. If it is afternoon, it should be read like this: uzayeirināi ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. frādaṭ.vīrāi dahyumāica ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. If it is night, it should be read like this: aiwī.srūθrimāi aibi.gayāi ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. frādaṭ.vīspām.hujyātē zaraθuštrō.təmāica ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. If it is midnight, it should be read like this: ušahināi ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. bərajyāi nmānyāica ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca.	(During Hāwan Gāh) hāvanē ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. (During Rapithwin Gāh) rapīθwināi ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. frādaṭ.fšave zantumāica ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. (Duriang Uzerin Gāh) uzayeirināi ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. frādaṭ.vīrāi dahyumāica ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. (During AiwisruthremGāh) aiwī.srūθrimāi aibi.gayāi ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. frādaṭ.vīspām.hujyātē zaraθuštrō.təmāica ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. (During Ushahin Gāh) ušahināi ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca. bərajyāi nmānyāica ašaone ašahe raθwe yasnāica vahmāica xšnaoθrāica frasastayaēca.
7	sraošahe ašyehe taxmahe tanumaθrahe darši.draoš āhūryehe xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca.	sraošahe ašyehe taxmahe tanumaθrahe darši draoš āhūryehe xšnaoθra yasnāica vahmāica xšnaoθrāica frasastayaēca.
8	yaθā ahū vairyō, zaotā frā mē mrūtē aθā ratuš ašāṭcīt haca, frā ašava vīdvā mraotū.	yaθā ahū vairyō, zaotā frā mē mrūtē aθā ratuš ašāṭcīt haca, frā ašava vīdvā mraotū.
9		sraošəm ašīm huraodəm vərəθrājanəm frādaṭ-gaēθəm ašavanəm ašahe ratūm yazamaide.
10	ahūnəm vairīm tanūm pāiti (3).	ahūnəm vairīm tanūm pāiti (3).
11	yaθā ahū vairyō (1).	yaθā ahū vairyō (1)
12	kōm nā mazdā mavaitē pāyūmdadāt hyaṭ mā drəgvā dīdarəšatā +aēnaḡhē anyōm θbahmāt āθrascā manāḡhascā yayā šyaoθanāiš ašəm θraoštā ahurā ṭam mōi dāstvam daēnayāi frāvaocā.	kōm nā mazdā mavaitē pāyūmdadāt hyaṭ mā drəgvā dīdarəšatā +aēnaḡhē anyōm θbahmāt āθrascā manāḡhascā yayā šyaoθanāiš ašəm θraoštā ahurā ṭam mōi dāstvam daēnayāi frāvaocā.
13	kē vərəθrēm.jā θβā pōi sēḡghā yōi hənṭī ciθrā mōi dām +ahum.biš ratūm cīzdi aṭ hōi vohū səraošō jaṅtū manāḡhā mazdā ahmāi yahmāi vaši kahmāicīṭ.	kē vərəθrēm.jā θβā pōi sēḡghā yōi hənṭī ciθrā mōi dām +ahum.biš ratūm cīzdi aṭ hōi vohū səraošō jaṅtū manāḡhā mazdā ahmāi yahmāi vaši kahmāicīṭ.



14	pāta nō ʔbišyantaʔ pairi mazdāasca ārmaitišca spəntasca nase daēvī druxs nase daēvō.ciθre nase daēvō.frakaršte nase daēvō.fradāite apa druxs nase apa druxs dvāra apa druxs vī nase apāxðre apanasyehe mā mərəncainiš gaēθā astvaitiš ašahe.	pāta nō ʔbišyantaʔ pairi mazdāasca ārmaitišca spəntasca nase daēvī druxs nase daēvō.ciθre nase daēvō.frakaršte nase daēvō.fradāite apa druxs nase apa druxs dvāra apa druxs vī nase apāxðre apanasyehe mā mərəncainiš gaēθā astvaitiš ašahe.
15	“nəmascā yā ārmaitiš tīžacā” (3).	“nəmascā yā ārmaitiš tīžacā” (1).
16	yaθā ahū vairyō (2).	yaθā ahū vairyō (2)
17	yasnəmca vahməmca aojasca zavarəca āfrīnāmi.	yasnəmca vahməmca aojasca zavarəca āfrīnāmi.
18	sraošahe ašyehe taxmahe tanumaθrahe darši.draoš āhūryeche.	sraošahe ašyehe taxmahe tanumaθrahe darši draoš āhūryeche.
19	ašəm vohū (1).	ašəm vohū (1).
20	ahmāi raēšca xʹarənasca ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə ahmāi tanvōvəθrəm ahmāi tīštīm pouruš.xʹāθrəm ahmāi āsnəmciʔ ʹfrazaintīm ahmāi darəγəm darəγō.jītīm ahmāi vahištəm ahūm ašaonəm raocəḡhəm vīspō.xʹāθrəm.	ahmāi raēšca xʹarənasca ahmāi tanvō drvatātəm ahmāi tanvōvazdvarə ahmāi tanvōvəθrəm ahmāi tīštīm pouruš.xʹāθrəm ahmāi āsnəmciʔ ʹfrazaintīm ahmāi darəγəm darəγō.jītīm ahmāi vahištəm ahūm ašaonəm raocəḡhəm vīspō.xʹāθrəm.
21		aθa jamyāt yaθa āfrīnāmi.
22	ašəm vohū. (1)	ašəm vohū (1).
23	hazaḡrəm baēšazanəm baēvarə baēšazanəm (3).	hazaḡrəm baēšazanəm baēvarə baēšazanəm (3).
24	ašəm vohū. (1)	ašəm vohū (1).
25	jasa mē avəḡhe mazdā (3).	jasa-mē avəḡhe mazdā (3).
26	ʹamahe hu-tāštahe hu-raoðahe vərəθraḡnahe ahura-dātahe vanaintyāšca uparatātō	ʹamahe hu-tāštahe hu-raoðahe vərəθraḡnahe ahura-dātahevanaintyāšca uparatātō
27		rāmanasca xʹāstrahe vayoš uparō-kairyehē taradātō anyāiš dāmən.
28		aētaʔ tē vayō yaʔ tē asti spəntō-mainyaom.
29	θwāšahe xʹa-dātahe zrvānahe akaranahe zrvānahe darəγō.xʹadātahe.	θwāšahe xʹa-dātahe zrvānahe akaranahe zrvānahe darəγō.xʹadātahe.
30	ašəm vohū (1).	ašəm vohū (1).
31	“zadan i nasūš, zadār dēw u druj— pākī i tan, ašōt i ravān i xʹəš” (3).	kərba mažd gunāh guzārašni rā kunōm ašahī rvə dušārm rā ham kərbaī i hamā vahə i haft kəšwar zamī pahanā rōt drānā xʹaršəʔ bālā buḡdahihā bē rasāʔ, ašō bəʔ dēr zī.
32		aθa jamyāt yaθa āfrīnāmi.
33	ašəm vohū (1).	ašəm vohū (1).

As can be seen in the table above, Iranian Srōš Bāj has 26 parts and Indian Srōš Bāj has 33 parts. It is possible that because the number of Amshaspands is mentioned as 33 in some texts, the Pārsī religious leaders have increased the number of pieces of Srōš Bāj and brought it to 33 pieces. Amshaspand means angel, and in Avesta it is mentioned as aməša-spənta-, which means “Holy Eternal, Holy Immortal” (Dehkhoda Dictionary, 1997, below the words “امشاسپند”; Goshtasbi Ardakany & Jaberinasab, 2023), and it is found in Zoroastrian Pahlavi texts as the word amahraspand “a Holy Immortal” (MacKenzie, 1986, p. 7). In the Iranian Srōš Bāj in the second part, *ašəm vohū* is read three times, but in the Indian Srōš Bāj, *ašəm vohū* is read once. The third part of the Indian Srōš Bāj is in Pārsī Gujarātī language, which Iranian Srōš Bāj does not have this part. In the fourth part of the Indian Srōš Bāj, it is read five times *yaθā ahū vairyō* and three times *ašəm vohū*, which is not found in the Iranian Srōš Bāj. In the ninth part, Indian Srōš Bāj has “*sraošəm ašīm huraodəm vərəθrājanəm frādaʔ-gaēθəm ašavanəm ašahe ratūm yazamaide*”, which the Iranian Srōš Bāj does not have. In the twenty-first piece, the Indian Srōš Bāj has “*aθa jamyāt yaθa āfrīnāmi.*” more than the Iranian Srōš Bāj. In the twenty-seventh piece, Indian Srōš Bāj has “*rāmanasca xʹāstrahe vayoš uparō-kairyehē taradātō anyāiš dāmən.*”, but Iranian Srōš Bāj does not have it. In the twenty-eighth piece, Indian Srōš Bāj has “*aētaʔ tē vayō yaʔ tē asti spəntō-mainyaom.*”, but Iranian Srōš Bāj does not have it. In the 31st piece, Indian Srōš Bāj has a part in Pārsī Gujarātī language, which is different from Srōš Bāj in Iran. There is a piece in Persian language in the Iranian Srōš Bāj, which is not at all similar to the Indian Srōš Bāj. In the 32nd piece, the Indian Srōš Bāj has “*aθa jamyāt yaθa āfrīnāmi.*”, which the Iranian Srōš Bāj does not have. The rest of the pieces are completely identical to each other.

## 8. Translation of the Text of the Iranian Srōš Bāḥ and the Indian Srōš Bāḥ

For the translation of Indian Srōš Bāḥ, see (Kanga, 2014, pp. 9-14) and ([http://www.avesta.org/ka/ka\\_part1.htm#srb](http://www.avesta.org/ka/ka_part1.htm#srb)). For the translation of Iranian Srōš Bāḥ, see (Azargushasb, 1998, pp. 2-6).

The number of parts of the prayer	Iranian Srōš Bāḥ	Indian Srōš Bāḥ
1	For the pleasure of Ahura Mazda.	For the pleasure of Ahura Mazda.
2	Being “Ashu” is the best blessing. (Being “Ashu”) is happiness. Happiness belongs to the one who wants to be the best “Ashu”. (three times).	Holiness (Asha) is the best of all good: it is also happiness. Happy the man who is holy with perfect holiness! (once). (Darmesteter, 1898, p. 216).
3		(I begin to recite this) with (the help of) the name of (the Creator) Hormazd, the Lord and the Lord (of the whole world) and munificent. May the splendour and glory (of the Creator Hormazd) increase! May Srosh (yazad) the holy, strong, word-incarnate (i.e. whose body even is the Holy Spell), possessed of efficacious weapons (in order to smite the daevas and wicked men), possessed of victorious weapon (and) the chief of the creatures of Hormazd come (to my help)! I renunciate, and desist from all sins; all wicked thoughts which in this world I have thought, wicked words which I have spoken, wicked deeds which I have committed (and) which have been caused through me (and) which have been originated by me (all these sins mentioned above) relating to thought, relating to word and relating to deed, pertaining to (my own) body, pertaining to (my own) soul, pertaining to this world, pertaining to the world beyond, all these sins, O Hormazd! I discard and keep myself away (and) with the three words (i.e. good thought, good word and good deed) I repent (Kanga, 2014, p. 10).
4		The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king. (five times). (Darmesteter, 1898, p. 100). Holiness (Asha) is the best of all good: it is also happiness. Happy the man who is holy with perfect holiness! (three times).
5	I confess and believe in the Mazdaworshipping religion, which was brought by Zoroaster, which is against Daevas worship, and is the Ahuric religion.	I profess myself a Mazda-worshipper, a follower of Zarathushtra, opposing the Daevas, accepting the Ahuric doctrine.
6	(Here recite the appropriate Gah dedication.)  <b>(Hāwan Gāh)</b> To Hāwan (morning), Ashu and the master of “being Ashu”, for worship, adoration, propitiation and praise To the benevolent governor of a rural district who is Ashu and is the master of “being Ashu”, for worship, adoration, propitiation and praise.  <b>(Rapithwin Gāh)</b> To Rapithwin (Noon), Ashu, the master of “being Ashu”, for worship, adoration, propitiation and praise. To the courteous burgomaster, who is Ashu and is the master of “being Ashu”, for worship, adoration, propitiation and praise.	(Here recite the appropriate Gah dedication.)  <b>(Hāwan Gāh)</b> To Hāwan, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Savanghi and Visya, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.  <b>(Rapithwin Gāh)</b> To Rapithwin, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Fradat-Fshu and Zangtuma, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.

	<p><b>(Uzerin Gāh)</b></p> <p>To Uzerin (afternoon), Ashu, the master of “being Ashu”, for worship, adoration, propitiation and praise. To the leader of the farmer breeder, who is Ashu and is the master of “being Ashu”, for worship, adoration, propitiation and praise.</p> <p><b>(Aiwisruthrem Gāh)</b></p> <p>To Aiwisruthrem (the night), Ashu, the master of “being Ashu”, for worship, adoration, propitiation and praise. To the humanitarian religious leader, who is Ashu and is the master of “being Ashu”, for worship, adoration, propitiation and praise.</p> <p><b>(Ushahin Gāh)</b></p> <p>To Ushahin (the dawn), Ashu, the master of “being Ashu”, for worship, adoration, propitiation and praise. To the benevolent headman of a village, who is Ashu and is the master of “being Ashu”, for worship, adoration, propitiation and praise.</p>	<p><b>(Uzerin Gāh)</b></p> <p>To Uzerin, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Fradat-Vira and Dakhyuma, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.</p> <p><b>(Aiwisruthrem Gāh)</b></p> <p>To Aiwisruthrem that furthers life, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Fradat-vispam-hujyaiti and Zarathushtrotema, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.</p> <p><b>(Ushahin Gāh)</b></p> <p>To Ushahin that furthers life, Ashavan, the master of Asha, for worship, adoration, propitiation and praise. To Berejya and Nmanya, Ashavan, the master(s) of Asha, for worship, adoration, propitiation and praise.</p>
7	To ashu valiant Soroush, who is equipped with the great weapon of Manthra and created by Ahura, for worship, adoration, propitiation, and praise.	With propitiation of Sraosha, companion of Ashi, the brave, who has the Manthra for body, with bold club, the ahurian, for worship, adoration, propitiation, and praise.
8	How strong is the leader of the world? O Zot, tell me - as much as a leader of religion is capable on the occasion of his sanctity and chastity - a wise man of pure religion should answer:	‘Yatha Ahu Vairyo’, the zaotar should say to me ‘Atha ratush ashatchit hacha’, the Asha-sanctified knowing one should say:
9		We worship Sraosha, companion of Ashi, fair of form, victorious, world-promoting, the Ashavan, master of Asha .
10	Ahunavar is the guardian of the body (three times).	Ahunavar protects the body (three times).
11	Just as the leader of the world is powerful and strong, the leader of religion is equally strong due to his purity and being “Ashu”. The gift of good thinking (Vohuman) belongs to the one who behaves according to Mazda’s wishes. The Ahuric kingdom is the property of the one who arrests the dervishes and the poor. (once)	The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king. (once). (Darmesteter, 1898, p. 100).
12	Who guards me, O Mazda! when the sinner holds a grudge against me, except for your light and your thought and remembrance, by which one can increase “being ashu”. O Ahura, teach me such a religious order.	What protector hast thou given unto me, O Mazda! while the hate of the wicked encompasses me? Whom but thy Atar and Vohu-mano, through whose work I keep on the world of righteousness? Reveal therefore to me thy Religion as thy rule!
13	Who is that conqueror who saves mankind according to your order? O creator, show me that savior who is both the leader of the religion and the leader of the world. I want the spirit of obedience and good thinking to reach him, as you wish Mazda.	Who is the victorious who will protect thy teaching? Make it clear that I am the guide for both worlds. May Sraosha come with Vohu-mano and help whomsoever thou pleasest, O Mazda!
14	Protect us from the ill-wishers with the power of love and affection, O Mazda! Perish, O demon of lies! Perish, O son of the demon! Perish, O creature of the devil. Perish, O demon-created! O Druj, perish.! O Druj, be destroyed. Oh Druj, be completely destroyed to the north, lest any damage be done to the material world of “being Ashu” from you.	Keep us from our hater, O Mazda and Armaiti Spenta! Perish, O fiendish Druj! Perish, O brood of the fiend! Perish, O creation of the fiend! Perish, O world of the fiend! Perish away, O Druj! Rush away, O Druj! Perish away, O Druj! Perish away to the regions of the north, never more to give unto death the living world of Righteousness!
15	(Peace be upon him) to the spirit of tolerance and zeal of faith (three times).	Homage, with which (are combined) devotion and milk offerings.

16	Just as the leader of the world is powerful and strong, the leader of religion is equally strong due to his purity and being "Ashu". The gift of good thinking (Vohuman) belongs to the one who behaves according to Mazda's wishes. The Ahuric kingdom is the property of the one who arrests the dervishes and the poor. (twice)	The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king. (twice).
17 & 18	Praise, prayer, power, might and adoration be for the ashu valiant Soroush who is the holder of the manthra weapon and is the creation of Ahura.	I desire worship and adoration and strength and force for Sraosha, companion of Ashi, the brave, who has the Manthra for body, with bold club, the ahurian.
19	Being "Ashu" is the best blessing. (Being "Ashu") is happiness. Happiness belongs to the one who wants to be the best "Ashu". (once)	Holiness (Asha) is the best of all good: it is also happiness. Happy the man who is holy with perfect holiness! (once).
20	(The one who praises Ahura,) may he be blessed with glory and prosperity, may he be healthy, may his body be stable, may his body be victorious, may he have increasing wealth, may he have famous children, may he have a very long life, may the best place for him in bright and full of comfort paradise.	Bestow on him riches and good things; bestow health of body, toughness of body, and resistance of body; bestow on him possessions giving abundant ease, future noble offspring, and a lengthy long life; bestow on him the best existence of the Asha-sanctified, the luminous, offering all happy.
21		Thus may it come as I wish.
22	Being "Ashu" is the best blessing. (Being "Ashu") is happiness. Happiness belongs to the one who wants to be the best "Ashu". (once)	Holiness (Asha) is the best of all good: it is also happiness. Happy the man who is holy with perfect holiness! (once).
23	For him, may it be a thousand times health, may it be ten thousand times health. (three times)	A thousand remedies, ten thousand remedies (three times).
24	Being "Ashu" is the best blessing. (Being "Ashu") is happiness. Happiness belongs to the one who wants to be the best "Ashu". (once)	Holiness (Asha) is the best of all good: it is also happiness. Happy the man who is holy with perfect holiness! (once).
25	Come to my help, O Mazda! (three times)	Come to my help, O Mazda (three times).
26	To Ama, well-built, well-faced, victorious and God-given (peace be upon him).	To Ama, well-built, fair of form, Verethraghna, Ahura-created; and to Triumphant Uparatat
27		and to Raman of good pastures, and to Vayu of superior activity, superior to other creatures.
28		That part of you, Vayu, which belongs to Spenta Mainyu;
29	To the mighty Vanant (peace be upon him). To the eternal sphere (peace be upon him). To the infinite time and to the eternal time (peace be upon him).	To self-governed Thwasha, to boundless Zurwan, to Zurwan of the long dominion.
30	Being "Ashu" is the best blessing. (Being "Ashu") is happiness. Happiness belongs to the one who wants to be the best "Ashu". (once)	Holiness (Asha) is the best of all good: it is also happiness. Happy the man who is holy with perfect holiness! (once).
31	Beating the Daeva of impurity, the harming Daeva and Druj - the purity of the body, the piety of one's soul (three times).	For the expiation of sins I obtain the reward of meritorious deeds, and for the sake of the love of the soul, may complete righteousness reach all the doers of good deeds and all the faithful (residing) on the seven regions of the earth, - as wide as the earth, as long as the river and as high as the Sun as! May there be long life of the righteous (man).at May it be so as I pray (i.e. may my greetings be fulfilled!) (Kanga, 2014, 13-14).
32		Thus may it come as I wish.
33	Being "Ashu" is the best blessing. (Being "Ashu") is happiness. Happiness belongs to the one who wants to be the best "Ashu". (once)	Holiness (Asha) is the best of all good: it is also happiness. Happy the man who is holy with perfect holiness! (once).

## 9. Conclusion

After examining and analyzing the structure of the Srōš Bāj text, these results were obtained:

Iranian Srōš Bāj from parts of Yasna 1, Yasna 3, Yasna 8, Yasna 12, Yasna 27, Yasna 44, Yasna 46, Yasna 49, Yasna 68, Yasna 72, Vandidād 11, Vandidād 18, Yasht 14, parts specific to Srōš Bāj and the parts made by Zoroastrian religious leaders and added to Srōš Baj, has been made. Indian Srōš Bāj from parts of Yasna 1, Yasna 3, Yasna 8, Yasna 12, Yasna 22, Yasna 25, Yasna 27, Yasna 44, Yasna 46, Yasna 49, Yasna 57, Yasna 68, Yasna 72, Vandidād 11, Vandidād 18, Yasht 14, parts specific to Srōš Bāj and the parts added to Srōš Bāj by

Pārsī religious leaders in Pārsī Gujarātī language, has been made. Indian Srōš Bāj has parts in Avestan and Pārsī Gujarātī language, which Iranian Srōš Bāj does not have these parts. Iranian Srōš Bāj has a part in Persian language, which Indian Srōš Bāj does not have this part. Indian Srōš Bāj is more correct both in terms of transliteration and meaning. Here it seems a very strange point that if the Pārsīs of India and the Zoroastrians of Iran share the same religion and are Zoroastrians, why is there a difference in the prayer they pray? The only thing that can be concluded from the investigations that have been done is that the Pārsīs of India have not accepted the Iranian Zoroastrian prayer and the Pārsī religious leaders have tried to complete Srōš Bāj and for this reason they have added parts to it. Pārsīs of India are very careful in praying and are very religious and they care a lot about praying correctly. For this reason, the Khordeh Avesta books which belong to the Pārsīs, is either in the Avestan script or Gujarātī script, or these books are completely transliterated. But in Iran, the book of Khordeh Avesta is written with the Persian alphabet, which often has no sign for short vowels, and this leads Zoroastrians to read their prayers completely wrongly. And the final result is that the Pārsīs of India are more religious than the Zoroastrians of Iran.

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