

Chinvato-peretu (The Sorting Bridge)

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Song 11 - Stanza 10 (Y 46.10)

Transliterated Text:

*yê vâ môi nâ genâ vâ mazdâ ahurâ
dâyât anghêush yâ tû vôiistâ vahishtâ
ashûm ashâi vohû khshathrem mananghâ
yâñs-châ hakhshâi khshmâvatâm vahmâi â
frô tâish vîspâish chinvatô frafrâ peretûm.*

Verbatim Translation:

The person, indeed, man or woman, to me, O Mazda Ahura,
gives of life, which You know the best,
reward for righteousness, power through good mind,
them I will accompany forth, for glorification of like You,
with them all I will cross over the sorting bridge.

Clear Translation:

Wise Lord, whoever, man or woman, shall give me what You know to be the best in life, rewards for righteousness, power through good mind, I shall accompany him and her in glorifying such as You are, and shall, with all of them, cross over the sorting bridge.

Summary Substance: Praying to Mazda with increasing confidence, Zarathushtra watches as men and women come over to him and offer the very best of their life, a help which strengthens the mission in its righteous plans and good consultation. It is with such companions that Zarathushtra wants to truly glorify God and cross over the “sorting bridge” that separates the righteous from the wrongful.

Pondering Points: Men and women joining the righteous mission create their own identity and entity.

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Song 11 - Stanza 11 (Y 46.11)

Transliterated Text:

*khshathrâish yûjên karapanô kâvayas-châ
akâish shyaothanâish ahûm mereñgeidyâi mashîm
yêñg khvê urvâ khvaê-châ khraodat daênâ
hyat aibi-gemen yathrâ chinvatô peretush
yavôi vîspâi drûjô demânâi astayô.*

Verbatim Translation:

With power the priests and princes yoke,
with actions to destroy life human.
Them [their] own soul and [their] own conscience scold
when they approach where the sorting bridge,
[because] for all time in the wrong-house [they have been] the guests.

Clear Translation:

Priests and princes yoke people under duress to destroy life with their evil actions. But their souls and their consciences shall upbraid them when they approach the sorting bridge, because they have been, all the time, dwelling in the house of wrong.

Summary Substance: Priests and princes, in their greed for exploitation put pressure on people, an evil act that destroys their life. When these exploiters come at the “sorting bridge” of the rightful and the wrongful, they stand rebuked by their own conscience. It recounts their evil deeds, deeds that they have been committing all throughout their temporal life, a life lived in wrong and with wrong. The significant point is the word used by Zarathushtra for their stay at the House of Wrong—*asti*- ‘guest, temporal dweller’. It means that they too will not live forever in that place to suffer the consequence of their wrong deeds, and that they will eventually realize the truth and grow in their souls and conscience and join other rightful to cross the “sorting bridge” into “*haurvatât*—entirety” and “*amertât*—eternity.”

Pondering Points: (a) One can pose righteous to all but never to one’s own conscience. (b) Progress to perfection is for all.

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Song 16 - Stanza 13 (Y 51.13)

Transliterated Text:

*tâ dregvatô maredaitî
daênâ erezâush haithîm
yehyâ urvâ khraodaitî
chinvatô peretâo âkâo
khvâish shyaothanâish hizvas-châ
ashahyâ nâñsvâo pathô.*

Verbatim Translation:

Thus the conscience of the wrongful destroys
the straight true.
Whose soul scolds
at the sorting bridge openly
of his deeds and tongue
[for] losing the path of righteousness.

Clear Translation:

Thus the conscience of the wrongful tramples the truth on the straight line. His soul openly upbraids him in front of the sorting bridge, because it is his deeds and words that make him lose the path of righteousness.

Summary Substance: The conscience of the wrongful destroys the truth as he tramples forward. When he reaches the bridge where the righteous are distinguished from the wrongful, his perplexed soul becomes angry because it is his words and deeds which made him go astray and now face the consequences.

Pondering Points: Clear conscience leads in the right direction; evil conception makes one regretfully miss the path.

chinvatô: (basic) *chinvant-* ‘separator’, from Avestan *chi-*, Sanskrit *chi-*, Pahlavi *chi-tan-*, Persian *chi-dan-* ‘to cull, pick, separate, distinguish, sort out’ + possessive suffix *-vant-* = ‘separating, distinguishing, sorting’.

fro-frafrâ: present tense, first person, singular of *fra-(fro-)* ‘forth’ + reduplicated *par-* ‘to cross’ = ‘to cross over’.

peretûm: (basic) *peretu-* ‘crossing, bridge’, from the root *par-(pere-)* ‘to cross’, accusative, singular.

NOTE: Let us keep all in mind that Ashavan Zarathushtra has in his Gatha, the Sublime Songs, all that he mentally and physically searched, researched, discovered, practiced, taught and preached and has never, never made a fantasy story at all. His Divine Doctrine is ever-fresh, ever-scientific, ever-practical, ever-beneficial and ever-modern. It is those who make the simple people believe that they know all and although with their little knowledge, they make fantasy stories of a religious piece to show their “comprehensive knowledge”.

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