

THE TWO WORLDS

According to the Gathas, human beings exist within a dual World: the **Real World** (*Astvatas*) and the **World of Thoughts** (*Managho*).

*Truly, the Wisdom in Existence
I shall acquire through the Good use of the Mind
I shall master the dual worlds
Physical and Mental
Gained through Ashat
Whereby the truthful achieve enlightenment.
Zarathushtra – Gatha – Yasna 28.2 (FR)*

We live in the Real World, where we observe our surroundings, learn from them, and understand how they shape our lives. Natural laws govern this realm, and to live meaningfully and joyfully, we must study these laws, engage with them, and live in harmony with Nature. The Gathas guide us towards such a life. (*See - Gathic Way of Life*).

At the same time, we dwell in the World of Thoughts, which shapes our behaviour, colours our perceptions, and influences every decision we make. As knowledge advances, many mysteries of the mind are solved. Yet those that remain unresolved turn into beliefs, for human beings believe what they cannot prove. Once a thought becomes a belief, it becomes firmly rooted and difficult to change.

Some of our most enduring beliefs concern God and the afterlife—Heaven, Hell, and the Soul.

The Gathas urge us to continually refresh our worldview by bringing the World of Thoughts closer to the Real World. And whenever doubt arises, we are encouraged to turn to Nature. Nature has existed for hundreds of millions of years before humans and contains the answers to all that truly matters.

*And indeed may we be those
Who refresh the world
The world of Wisdom and the world in Existence
We lovingly bring together*

*And Asha be that which brings harmony to the mind
Whenever perception is weak
Zarathushtra – Gatha – Yasna 30.9 (FR)*

A rigid mindset that resists change is associated with the Daeva-worshippers in the Gathas and is seen as harmful. It is within the World of Thoughts that ideas harden into beliefs, and beliefs eventually crystallise into religions. Each religion interprets the unknown differently and offers its own solutions. Over time, these differing interpretations have led to division, hostility, and religious conflict. The orthodox belong to the rigid mindset category.

As knowledge grows and the unknown is revealed, it no longer inspires fear or reverence. As a result, religion and science seldom progress in tandem.

Zarathushtra refrains from speculating about the unknown. Regarding the Soul, he states:

*When I seek anyone's help about the Soul,
What is known by my people — whom I do not defend
Is something other than the Truth
In the Wisdom in Existence.
Reality appeals,
And so do the best thoughts.
Zarathushtra – Gatha -Yasna Ha 50.1 (FR)*

Regarding the consequences of harmful actions, the Gathas do not rely on fear, threats, or divine punishments. Instead, they describe the **natural results** of one's choices:

*I ask this:
What is the consequence?
For those who speak against the Good Rules?*

*They increase evil,
Rendering Existence truly without fulfilment in life.
They see protection driven away
From groups of people who do not lie.
Zarathushtra – Gatha – Yasna 31.15 (FR)*

In the same way, those who do good are not promised Heaven. Rather, they are said to live fulfilled lives and to leave behind legacies for which they will be remembered and honoured for generations.

The Gathas do not claim to know God. Instead, they suggest that each individual will seek—and find—their own understanding of the Divine. That is why the Persian word for God is Khod-Ah, meaning to come to oneself—a profound expression of self-realisation.

*He who studies Asha rightly.
With his thoughts through best observance
From him arise thoughts
That presents a mental challenge
Therefore, they long for
Ahura Mazda's vision and also offers reverence
Zarathushtra – Gatha -Yasna Ha 33.6 (FR)*

When we explore the intricacies of Nature, we often find ourselves humbled and perplexed. In those moments, we long for a vision of the Creator and feel moved to offer reverence. Yet Zarathushtra does not claim to have had such a vision.

Indeed, no prophet has ever claimed to have seen God. It is religion that claims to know God intimately, depicting the Divine as preoccupied with our small planet, observing our every action, and rewarding or punishing us accordingly.

Over time, religions devised explanations for the very mysteries they themselves created, and as science advanced, they drifted further from Truth, increasing complexity.

For humans to progress, they should avoid being dogmatic, stay open to new ideas, be ready to correct mistakes, and be willing to move forward.

*You have righteous desire
You design life with intelligent thoughts
Wisdom in Existence has given you the choice
Progress or perish
Or never will there be progress
Zarathushtra – Gatha – Yasna 31.9 (FR)*
