

Introducing the Mazdan Religion

“The Newest Oldest Religion in the World”

The Good Religion

The Good Religion is dawning once more in a world in need. You can experience a new day in the spirit with the realization of wisdom in your life and remembering who you really are. The Good Religion stems from an ancient source, a source which fed all of the so-called great religions of history. This source has been hidden from most, yet has lived in the open, unseen. Now is the time to open your eyes and receive the light of the world. Its beliefs may seem familiar, but its story is mysterious, because a return to the hidden source of anything will always give that feeling which welds together surprising insight and familiar comfort.

The Good Religion teaches that there is only one God, called by the name Wise Lord—who is pure focused consciousness. This is the true God, beyond all characteristics of anger, fear, or jealousy. We do not fear this God, who is a friend and comrade of all humanity, who wants you to be happy, strong and wise; prosperous, secure and intelligent. Beyond this, the Wise Lord loves and respects humanity so much that mankind is taken into the Lord’s confidence and made a co-worker and comrade in the great and divine project: the perfection of the individual and of the world.

At the time of the origin of the universe, dark shadows appeared—filled with lack, weakness and ignorance. Within these crevices were bred entities that rose to challenge the divine order. The Wise Lord, all-seeing in wisdom, knew of this and created Seven Creations: Sky, Water, Earth, Plants, Cattle, Man and Fire to oppose the forces and patterns of evil. Evil is characterized by deficiency and excess—in a word: imbalance. This force infected all of the Creations and introduced the Lie. Examples of the Lie are claims such as that the spirit is mortal, that humans were created by a violent and vengeful god, and that wisdom and knowledge should be shunned in favor of blind obedience.

Of the Seven Creations, the most important is Man. Only humanity living in the midst of the world can act as a creative partner with God. Man is charged with the task of helping to guard and develop the other six Creations—as well as himself.

Humanity was created when God called for volunteers from among the spiritual beings (fravashis) in heaven to become materialized on Earth in order to assist God in the forthcoming battle against the Lie. The angelic beings all volunteered to become men and women. Therefore all men and women living in the world today are here through an original choice for the Good, although through infection by the Lie they have largely forgotten their true heritage. Remembrance of the Truth is one of our greatest needs.

The individual human being engages in the war on evil by practicing a three-fold path of humata–hukhta–hwarshata: Good Thoughts, Good Words and Good Deeds.

All humans are naturally born as Mazdans. People do not “convert” to the Good Religion so much as they Remember their spiritual identities and revert back to the Mazdan Way.

Traditional Religion Perfected

For decades groups have been attempting to revive or reawaken religions based on ancient organic values—the Celtic, Norse, Germanic, Roman, Greek or Slavic. All of these folk-groups stem from a single trunk—that of the Indo-Europeans. A visionary few longed for a revival of a Pan-Indo-European religion. The astounding fact is that such a system already exists. More amazing still, it has existed for almost four thousand years. This is the religious philosophy and theology of the founder of the world's first trans-tribal, or international, religion: the first and only necessary Prophet, Zarathustra. Zarathustra—or Zoroaster as the Greeks called him—was a pagan priest of the Indo-European religion as practiced in the first half of the second millennium BCE, nearly 4,000 years ago. He was specifically a zaotar-type priest. It is said that when he was born, instead of crying, as most babies do, he laughed out loud because he was filled with the glory that was to come. As an adult he was the first to envision One God—the God of Consciousness—as being the first god-form from which all other divine principles, or gods, are derived. This god he called Lord Wisdom (Ahura Mazda). More specifically this is the god of pure focused consciousness. Zarathustra was then the first to see the traditional gods and goddesses as abstract principles. Mithra was not merely the god of contracts, he is the principle of the contract itself. As such Zarathustra became the world's first true philosopher, as well as its first theologian and true prophet. Whenever clever men of antiquity first heard the message of Zarathustra they were immediately struck by the profound insight it provided, and they were forever transformed. It is important to remember that his original vision is really a refinement of the pagan Indo-European ideology, not a rejection of it. Parts of his vision eventually would become models for most of the world's so-called great religions—Judaism, Buddhism, Christianity and Islam. Zoroastrianism can be said to be a philosophized and universalized version of pagan Indo-European thought. It is a sophisticated, abstract ideology based on Indo-European concepts and forged into a system to which any and all persons or nations in the world could belong as a matter of free individual choice. The age and level of Zarathustra's system also makes it a Pan-Indo-European one—one which existed at a time before the divisions into Germans, Celts, Greeks, Romans, Iranians and Indians were very great at all.

By utilizing Zarathustra's methods as a guide we can easily and logically manifest a system for the worldwide renewal of an Indo-European religion that is applicable to all individuals. This is called the Occidental Temple of the Wise Lord.

Ahura Mazda is not just the god of Zarathustra's people, but of all peoples of the world and throughout the cosmos. Other later religions would be influenced by his insights and those of later Zoroastrian sages, either directly or indirectly. After his flash of insight, this first prophet of a true religion began to compose a series of short texts called the Gathas, many of which survive to us today as the bedrock of the religion of Zoroastrianism. These and other texts composed in the ancient language known as Avestan can have a transformative effect on human consciousness through a combination of their sounds and meanings. They are called mathras.

Dawning of a New Age

The world exists in a perpetual state of anticipation of the coming of something new. Unexpectedly the newest way is coming from roots of the oldest religious tradition in the world—Zoroastrianism. A prophecy says that there is to be a flash of light coming from the east to the west. This had its inception sometime around 2012–2014. It is within this time-frame that the Occidental Temple of the Wise Lord—or the Mazdan Faith for the West—was founded. This spiritual path is the oldest known religion—that is, a general set of beliefs and values available to all humankind and not restricted in its validity to a certain tribe or nation. You are free to choose this path without any threat of

violence or coercion. The emerging western Mazdan tradition offers a full range of religious and esoteric practices and methods. Most of these have been cultivated in the East for millennia, but have only made their ways to the West in garbled and ignorant forms. After all, the very word “magic” is derived from the title of one of the kinds of Zoroastrian priests, the magûs. We now have the opportunity as cultivators of these newest and oldest forms of practice in meditation, personal ritual, esoteric prayer, spiritual development—as well as positive social action in the physical and cultural environment—to practice the original form of magic.

Much is made of “magic.” Most do not know that the word comes from the Persian magû, or magavan, a class of priests among them. They practiced the truest form of magic—and rejected all sorcery as unnecessary. Their original form of pure magic elevates the being of the practitioner through a system of ritualized, symbolic, intellectual and ethical thoughts, words and deeds. At the end of the journey, all is provided for and happiness is gained.

The Mazdan Jesus

Everyone is familiar with the Christian Nativity scene as represented by a favorite Christmas tradition, the crèche display. Always essential to the scene is the appearance of the three “wise men,” identified as magoi or magi in the Greek and Latin Gospels. These magi were, of course, Zoroastrian priests who had “followed a star” from their home in the Parthian Empire to recognize Jesus as a newborn Saviour. In their tradition a series of Saviors, or Saoshyants, would be born at various points in history and among various peoples to bring the message of the Good Religion of universal salvation. The presence of the magi in the Gospel of Matthew both indicates the place of Jesus in their tradition as well as declares their approval of Jesus as a Savior. This point was important to many Jews in the time of Jesus, as the Persians were seen as the leading lights, of religious thought. The Pharisees were originally the “Persian faction” of Judaism of that age. Judaism had been greatly reformed under Persian influence at the time that the emperor Cyrus the Great—also known as the “King of Kings”—liberated the Jews from their “Babylonian Captivity,” rebuilt their Temple and was seen as the Great Liberator who was a prefiguration of the Messiah (King) to come, and was himself called “the anointed of God.”

But the story goes beyond this: Jesus later reconnected with the tradition of the magi, became their missionary among his own people and brought the message of the Wise Lord to them in a way many of them could understand. The message of Jesus and the importance of his life, death and resurrection all point in the direction of the faith of Zarathustra. Many of the sayings of Jesus almost exactly parallel material found in the much older sacred languages of the ancient Persian priests. To follow Jesus most perfectly you should not follow the corrupt teachings of institutions founded by those who either did not know him or hated him in life, but rather follow the way that he himself followed—the path of the Wise Lord. If you join the Occidental Temple of the Wise Lord, or even just visit us, you can rest assured that you are not breaking any bond with Him, but rather you are seeing things anew with the light of that single eye he always wanted you to see with (Matthew 6:22). Fulfill your faith by believing what He Believed—the highest Truth as revealed by Zarathustra.

The Original Green Movement

The Green Movement can only succeed once a spiritual and intellectual framework has been established which grows from the same roots as does the environmental movement itself. Mainstream Judeo-Christian tradition is well known to be at the root of many of the negative practices contrary to the Green Philosophy—exploitation of the environment for the exclusive benefit of humankind. Some

Greens have toyed with paganism, but such a path is often arbitrary and without deep conviction. Remarkably, the oldest known religion—that is, a set of beliefs and values not limited to a certain tribe or nation—is an entirely Green form of spirituality: Zoroastrianism. The Occidental Temple of the Wise Lord brings the core essence of the Zoroastrian message to the West in a form we can relate to.

A great thinker, K. Mistree, once wrote that after the Zoroastrian has prepared himself ethically and through other spiritual practices he:

“... begins to gain an insight into the workings of the physical world. Through this insight an awareness of, and a responsibility towards, the Wise Lord’s creations begin to emerge, resulting in a Zoroastrian championing the cause of ecology against those responsible for the pollution and defilement of all that is natural and good in the world. God’s world must be kept pure and because of the importance of the general well-being of man in his world, a Zoroastrian is encouraged to live life to its fullest, in order that he may learn to preserve and enjoy the goodness of the seven creations. Monasticism, fasting, celibacy and mortification of the body, are an anathema to a Zoroastrian as it is believed that such practices weaken man and thereby lessen his power to fight evil. Similarly pessimism and despair are sins and in fact are seen as yielding to evil. The task of man is to learn to combat evil with courage, moral fortitude and affirmation.”

This ancient faith forms the perfect and natural theoretical model for a true Green spirituality.

Is a Good Religion Even Possible?

It has been said that atheism is the fastest growing “religion” in America today. In a world of scientific advancement and widespread education such a trend is understandable, as religion is seen as a primitive and backward feature of human civilization. Coming of age in Austin, Texas in the 1970s and 1980s, one could hardly help but be exposed to the ideas of organized atheism, with Madelyn Murray O’Hair living in your neighborhood.

When one reviews the valid objections conscious atheists have to religion, we who are adherents of the Good Religion, Mazdaism, are glad to see that we would not much raise the ire of the modern atheist. In fact, we could dare to hope to have them see that their objections cannot be to the Good Religion, but only to those who have misused the trappings of other religions for destructive purposes. It is our contention that Judaism, Christianity and Islam have all fallen victim to their own propaganda and generated systems destructive to humanity and the planet.

Atheists contend that religious dogma is a limitation on freedom. But Mazdaism does not focus on a system of “thou shalt’s” but rather promotes a system of positive and life-affirming and freedom-promoting ideas. Additionally, our first and only prophet, Zarathustra, said that the Wise Lord created mankind to enjoy himself and take pleasure in nature and life.

Atheists argue that religion limits children’s rights, which is true when the mainstream religions insist on indoctrinating their children into the dogmas and tenets of their particular sect from the cradle. Mazdans will not initiate a person before their eighteenth birthday. Children must have developed consciousness to the level necessary to make the sacred choice of following the Good Religion.

The Mazdan Way has been called the “religion of creative evolution.” Humanity is needed for the Wise Lord’s plans to be fulfilled. Man is required to be logical in this world, and also with regard to his explorations of the unknown. From the origin of this religion it has endeavored to remain in accord with scientific thought. Change in theological terms is not a stranger to the Mazdan Way. It is not stagnant or bound by dogmas of the past. This flexibility is achieved by concentrating on certain eternal

principles and the direct experience of the mysterious power of ancient words.

Critics of church-based religion frequently point to the problem of evil in the world, and logically assert that god cannot be all-powerful, all-good, and all-seeing, otherwise the evil that is clearly present in our world could not exist. Churchgoers resort to the phrase “God works in mysterious ways” here. The Wise Lord, as understood in the Mazdan Way, is not yet at full power, and the evil that exists is something that cannot be completely stopped at this time, except by the evolutionary development of humanity. Mazdans seek to reduce and eliminate all evils, including those caused by organized religion, such as religiously based wars and general fanaticism. Mazdan ethics are rooted in a here-and-now benefit, to one’s self as well as to one’s fellow human beings, the environment, plants and animals. Mazdan ethics are not based on a “suffer now and gain rewards in the hereafter” mentality. This mentality stems from the church’s need to coerce the “faithful” into behaviors materially beneficial to the church and its officials.

The Good Religion

The religion of the Wise Lord is known as the Good Religion, or even the Best Religion. Certainly it is historically the oldest, or first, true religion to which any person, regardless of tribal or national affiliation, could convert as an act of free choice. This choice must come from good conscience—never as a matter of fear, coercion or force. Because the historical Zoroastrians originally refrained from using any kind of force in their attempts to spread the faith, it did not succeed over time in the political way that Christianity and Islam have done. It is now time to renew the world and with it the place of the Mazdan way among the peoples of all the world. The Avestan word for “religion” is Daena, which really means “insight.” When this insight is gained, one follows the Good as a matter of course, and of true conscience, not as a matter of force. The best of us do the Good for the Good’s sake alone.

Humans make the choice to follow the Good Religion on a daily and moment-by-moment basis, which mirrors the cosmic choice made in heaven by those yet-unborn souls of humanity at the beginning of the battle. The Wise Lord, in his omniscience, knew that the forces of ignorance and deception—led by the Evil One—would attack the realm of order and truth. This is why God asked the yet-to-be-incarnated souls if they would volunteer to fight in the beautiful newly created material world on the side of Truth and Order, or Asha. A roar went up that echoes through the aeons—and we believe that at that moment each and every human being now living on earth is here as one who made the conscious voluntary choice in heaven to become one of Mazda’s soldiers against the Lie. But most humans have forgotten their purpose, their true spiritual heritage and their destiny, which is ultimately salvation and immortality. This forgetting is the result of the effects of the Lie upon us. First, you have to awaken to the Truth and to your true nature; then begin in a conscious way to fight for the cause of the Wise Lord. How is this battle fought? This is done through a combination of self-development—awakening true consciousness in your soul—and ethical behavior in the world by practicing the virtues of Good Thoughts, Good Words and Good Deeds.

Many thinking people have wondered how good people from different religions could all be “saved.” Each sect and denomination ignorantly believing that those of other sects were inevitably “damned.” This nonsense is wiped away by the Good Religion. Anyone who practices Good Thoughts, Good Words and Good Deeds and whose soul is found to have done more good than bad is in living fact a Mazdan and will, as an ordinary course of events, at once gain a life beyond death and a reward for their goodness. Again, this is the only logical, generally valid answer to the question.

Cosmic Time is divided into three great ages—a time before Good and Evil affected one another, a time in which Evil is attacking and mixing with the Good Creation (this is our present age) and finally one in which Evil will be vanquished and Perfection will reign. The fact that Evil is present—characterized by destructiveness, ignorance, chaos, anger, hate and a myriad of other ugly things—is not denied in the Good Religion. Furthermore, Evil is characterized by one of two traits: excess or deficiency—too much or too little of something. The Good is found in moderation, balance and conscious choices informed by wisdom and insight. God needs humanity to help win the cosmic battle against Evil. God is only able to win in tandem with our efforts. Manifestations of Evil in the world are not the doing of God. Bad things happen to good people because of the activity of Evil. This is never caused or allowed by God. We must counterattack with Good Thoughts, Good Words and Good Deeds. Because wisdom is superior to ignorance our victory is assured—but we must still fight.

Zarathustra always emphasized that Ahura Mazda wants mankind to enjoy life, to grow in knowledge and vital strength, to prosper and feel the pleasures of life. These things, consciously pursued, thwart and combat the Lie.

Historians have pointed out that Zarathustra was:

- The First Prophet of a Universal Monotheistic Religion
- The First Theologian
- The First Philosopher
- The Originator of the Ideas of “Human Rights”
- The First Defender of the Oppressed
- The First Conscious Environmentalist
- The Originator of the Idea of Women’s Rights
- The Originator of the Idea of Animal Rights
- The First to Discover the “Power of Positive Thought”
- The Originator of the Practice of Silent Meditation

The Occidental Temple of the Wise Lord is dedicated to conducting this world-struggle by awakening individual souls to their heritage and destiny as well as carrying out ethical and charitable works in the world at large based upon our principles.

Our western branch of the Good Religion is organizationally and culturally independent of the age-old religion of Zoroastrianism, which has been courageously and continually kept alive by followers in India and Iran, and which no longer accepts converts. We maintain our independence out of profound respect for the eastern branch, although we seek to develop and maintain friendly relations with Zoroastrians around the world and acknowledge their wisdom. In this time and age the Wise Lord speaks to us directly to forge a faith for the West inspired by the Zarathustrian vision of the Indo-European pantheon. Our expression takes into account our common roots (our ancient pre-Christian pantheon was related to that of the ancient Indo-Iranian) and our own Western historical and cultural traditions.

The basic teachings of the Occidental Temple of the Wise Lord are outlined in the book entitled *The Good Religion*, available from www.seekthemystery.com.

The foundations of the Mazdan Way can be summarized in the following list of teachings:

The Fifteen Guideposts of the Religion (Daena)

1. Ahura Mazda is Consciousness, pure and abstract wisdom. God's best name is Ahura Mazda, Lord Wisdom, neither male nor female, as ahura is masculine and mazda was originally feminine.
2. God is Good, kind and loving, a friend and leader of humans and all the other gods and goddesses (yazatas).
3. Ahura Mazda is temporarily not Omnipotent, unable to destroy all evil.
4. Evil exists as a force contrary to the Good.
5. The Material World is Good; all Seven Creations were fashioned by Ahura Mazda for the Good and to combat evil.
6. Spirit and Matter are Equal in value and are parts of a whole.
7. God Created Humanity as a necessary and essential element for World Renovation. Man is Necessary.
8. All will be Judged.
9. All will be Saved; all humans will achieve salvation, perfection and life-eternal in perfected form, spiritually and physically. This is the destiny of all humans.
10. Life is to be Enjoyed.
11. Good Thoughts, Good Words, Good Deeds within the framework of the Golden Mean is the essence of the magico-ethical code.
12. Zarathustra is the only Necessary Prophet.
13. The World will be Perfected by God and Man.
14. Many Saviours will aid in the historical development.
15. The Avesta is a magical sound/meaning code, divinely inspired words in which the Truth of Cosmic Order is encoded—this is the Râz (Mystery).

Practice of the Religion

So many modern religions of the West do not have anything for their believers to do. The members of the congregation sit in pews on Sunday and listen to speeches, observe rituals and perhaps engage in a little sing-along. Otherwise they are merely asked to “have faith” and perhaps occasionally obey a rule or two along the way. Some “study” scripture, but get little understanding from it.

The Mazdan Faith is one of action. There is a moment-by-moment engagement in the world and in the spirit. The formula of Good Thoughts, Good Words and Good Deeds is far more profound than it seems. A Mazdan ritually engages in the practice of Good Thoughts through prayerful meditation three to five times a day. He or she learns certain fairly simple rituals to engage in during our numerous celebrations and holidays. One learns to control one's speech and verbal formulations, both as expressed within one's own mind and toward the outside world. This includes the practice of Truth-Telling to combat the force of the Lie wherever it might rear its ugly head. But most importantly, the Mazdan manifests Good Action—both by refraining from bad actions and engaging in good ones. These are acts of kindness and aid toward all of the other Creations: the air, water, earth, plants, all beneficial animals, one's fellow man and the ritual Fire. There is an obvious ethical dimension to this and a ritual one. Actively enacting works of worship toward the Wise Lord and the angels (yazatas) and celebrations in their honor are magical ways to gain much in the realm of Good Deeds. Effective and powerful (i.e., "Good") ritual actions bring one closer to perfection and awareness of and communication with one's Guardian Angel, or the pure spiritual self, which eternally remains the bond between you and the world of the gods. A Mazdan is not asked to believe based on no evidence. A Mazdan learns and experiences things that lead to Wisdom and Insight, and thus is led to faith by conscience alone.

As you can see, we are engaged in a great new adventure. This is a journey of world-transformation. It requires the cooperation of hundreds of talented people in leadership roles. We need artists, philosophers, ritualists, musicians, mystics, astrologers, culinary specialists, architects, linguists, media specialists, designers, fund-raisers, gardeners, pyrotechnicians, IT-specialists, builders, as well as craftsmen and craftswomen of all sorts. But most of all we need men and woman dedicated as warriors for the eternal cause of the Wise Lord.

Our purpose is no small one. We aim to fulfill the ancient prophecies of a light flashing from the East to the West and to introduce a viable form of the Good Religion to Western culture for the first time. Why has it taken so long, in a Western world starved for "something new," for the Mazdan Way to enter our culture in a pure way? The answer can only be that the time was not right until now, and that the Wise Lord simply prevented it from happening until the right time. Now is the time. This tract is a sign, and your own mission will become clear as you immerse yourself in the history, ideas and practices of the Good Religion. This can be the instrument for the transformation of the world into its final victorious state. Your thoughts, words and deeds from this point forward can bring us all closer to the time of Making-Wonderful.

If any of this material strikes you as true and if you want to join in the work of the Good Religion please write for more information to:

The Occidental Temple of the Wise Lord
P.O. Box 557
Smithville, Texas 78957

Or e-mail:
mazda72@texas.net

Some relevant books are available on the website:
www.seekthemystery.com