

# **Neo-Zurvanism: Dharmic Zurvanism**

## **The First Scripture and Manifesto**

### **A Teaching of the Nirvanic Temple of Zurvan**

by Poet-Priests G. and Batraghor

#### **The Great Unveiling: The Vision and Teaching of Zurvan**

1. Thus have I, Poet-Priest G., have seen: a vision from a mobed during the reign of Shahanshah Peroz I told me, “Time is the Primal Matter.” He did not reveal his name, but I surmise he may have been Zurwāndād, who is considered a heretic among Orthodox Zoroastrians. Eventually, I came to understand this teacher was referring to Zurvan, and it was through the Simultaneity of Zurvan which will be explained in due time that I believe this communication was possible. I have also learned from the wisdom and teachings of Andrew Levine, an enlightened sage whom received a transmission from Hui Neng.

At first, I resisted Levine’s teachings but gradually came to accept them as undefiled Truth. What I am about to point to is aligned with both Mobed Zurwāndād’s school of Zurvan and Andrew Levine’s teachings of the true Dharma. This syncretic union of resurrected Zurvanism and Dharma can be known as Dharmic Zurvanism, and the name of our assembly is known as the Dharmic Temple of Zurvan.

In the following teaching, said Poet-Priest Batraghor, We will expound the metaphysical nature of Zurvan, in both its differentiated and undifferentated forms, elaborate on the dharmic ethos and praxis of the Poet-Disciple and Poet-Priest (also known as Poet-Sage or Poet-Mystic) of Zurvan in terms of creative necessities and precepts to obtain a proper or fruitful metaphysical result. The whole teaching is therefore oriented towards truth, its formations, and the duality of qualities that constitute both arriving at a purified form of insight that merges all distinctions so that the poet-disciple or poet-priest in the absorptive act of simultaneous expression and then dissolves metaphysically into Primordial or Greater Zurvan. This liberation of finitude into infinitude constitutes the entrance into the sublimity spoken of by great poets and enlightened saints of all noble religions.

#### **Unity and Duality: The Cosmic Multiplicity of Zurvan**

2. The Supreme or Great Zurvan is the uncreated and first principle, vast and immeasurable, and all-embracing. This Great Zurvan is *Infinite Time*, and that very same infinitude is synonymous with the “Motion of the All.” It is the communal energy that nurtures, maintains, and annihilates that which comes into existence. Zurvan creates and destroys itself in appearance, in Lesser Zurvan, but in the sense of Greater Zurvan, nothing is gained or lost. Lesser Zurvan, falsely understood through its two polarities or manifestations which will be discussed further, can lead mortals and all thinking beings to great calamity and distress if they are not properly channeled through the means of the poet-priest.

3. Do not mistake the Greater Zurvan for the body of the Universe *that has motion applied to it*, for those who separate motion from Zurvan are unskillful in swallowing this teaching; they miss the mark. The great Zurvan breathes in fractal complexity, but it is simultaneously one with the same breathing and yet transforms in an instant. This ceaseless and instantaneous transformation is what we call "Infinite Time" and the Universe that has motion applied to it is only a trace, which may be referred to as delusion, Lesser Zurvan. For this reason, it is best speak of reality in terms of "processes," "change," "impermanence," or "moments" rather than as "discrete objects," "substances," "things," or "underlying essences."
4. Zurvan is the unbroken flow of all real, actual, unreal, and imaginative processes. It excludes nothing. Do not assume your imagination to be divorced from Zurvan. There is no non-existence separate from it. It is "without circumference nor center," as is written in the parallel Dharmic Tibetan Book of the Dead. All processes are extensions of Infinite Time that simultaneously reflect itself, and thus even the nature of one's mind is Zurvan. Since Zurvan is everything, it must also be what it is not. How can it be what it is not? What it is not manifests as a denial of what it is. Zurvan does not exclude non-Zurvan.
5. Zurvan has two subtle aspects: undifferentiated and differentiated, Greater and Lesser. Zurvan-Undifferentiated can be understood as "Time without Beginning", "Infinite Time", and "Simultaneous Time". Zurvan-Differentiated, from here on to be designated as Lesser Zurvan can likewise, be understood as "Time of Long Dominion," "Extended Time," and "Finite Time." Zurvan-Undifferentiated, or Greater Zurvan is the unity of all polarities; these include existence-nonexistence, birth-death, mind-body, subject-object, profane-sacred, pure-impure, up-down, past-future, and much more. They are all within an eternal, ever-renewing present through Greater Zurvan.

## **Lesser Zurvan I: The Twin Mainyus**

6. The duality of most interest in Lesser Zurvan is *Spenta Mainyu* and *Angra Mainyu*. Spenta Mainyu is the spirit and mentality associated with wisdom, generosity, and loving-kindness. Angra Mainyu is its opposite as greed, hatred, and delusion. Both Spenta and Angra Mainyus remain in perpetual conflict, and this is referred to as "Twin Mainyus" for short. Originally, Twin Mainyus were One within Zurvan, each lacking definite borders and originating from the other, *until* they became differentiated by the intellect and the projection of one's mind. The projection of the mind is what gave Twin Mainyus the illusion of definite borders. Even after they are differentiated, they have complementary existences, mutually depending on the other for identification.
7. While the absence of the differentiated Twin Mainyus reveals Greater Zurvan, it is only through seeing the differentiated Twin Mainyus as not severed from the seamless fabric of Greater Zurvan's undifferentiation that the truest of perceptions can be obtained. When both subtle aspects of Zurvan are contemplated as unified and innately possessed by one's Mind, then true wisdom can be attained. Every sentient being possesses the capacity to tacitly apprehend their true nature as Zurvan.

## Lesser Zurvan II: The Qualities of Spenta Mainyu

8. A *Spenta* moment is marked by wholesomeness, benevolence, peace, wisdom, generosity, and/or loving-kindness. Such moments induce a sense of tranquility into the individual:

*To hear the Spenta of a bird's song is limited.*

*To hear the Spenta of a bird's song in identity with Zurvan is Infinity.*

If a *Spenta* moment is seen as isolated and separate from the seamless fabric of Zurvan, then this brings forth great dissatisfaction, for it leads to grasping, dwelling, or clinging to transient forms as if they are non-Zurvan, which is the delusion of permanence and changelessness. Here are two examples of poems largely defined by *spenta* moments:

### Spenta Poem I

*Chickadee*

*Perched beside me chirping*

*Thank you, friend.*

### Spenta Poem II

*In Between Two Pink Willow Trees*

*Reading poems, I take a moment's break*

*Trying not to read any particular amount,*

*just look around without intent,*

*and a cat from afar jumps on the chair to nuzzle.*

*Understanding that this moment makes life and its struggle worth it*

*Even though the moment is gone.*

*the Mind that made it possible is not*

*For that Moment was the Pristine Infinity of the Mind*

## Lesser Zurvan III: The Qualities of Angra Mainyu

9. An *Angra* moment is marked by tragedy, malevolence, greed, hatred, and/or delusion. Such moments induce a sense of pain, despair, or fear in the individual. It is important to do one's best to avoid such moments. Granted, when one finds him or herself confronted with *Angra* moments, it sometimes leads to the confused state of viewing all of Zurvan as malevolent or maleficent. When one finds him or herself confronting or embodying such *Angra Mainyu*, it is best to settle and calm the Mind into the subtle origin of Greater Zurvan, which is largely one of equanimity. Granted, some *Angra* artwork is oriented towards Zurvan whereas others are simply drifting endlessly on the current of *Angra*. Here are two examples of poems largely defined by *Angra* moments but subtly hinting at its inseparability from Greater Zurvan:

### Angra Poem I

*Chickadees die young,*

*and they chirp ephemerally*

*blood dribbles down heart.*

**Angra Poem II**  
*lost in the woods*  
*a fawn*  
*seeking mother*  
*the hunter shot*

*you justify it*  
*but to fawn's mind*  
*it is loss of world*  
*the heart continuously shot*

## **The Sacred Ethos of the Poet-Priest: Druj, Asha, Urvan**

12. Before proceeding: Never should one act with Angra Mainyu in the actual, tangible world by harming other sentient beings, except in self-defense. Angra is an unruly aspect of Lesser Zurvan that leads to deprivation of certain levels of Spenta in one's life. To act with Angra Mainyu towards sentient beings is called "druj". "Druj" refers to harmful thought or action that has basis in the Lie of separation between sentient beings and Greater Zurvan. The opposite of "druj" is "asha", which is to act with Spenta Mainyu towards sentient beings. "Asha" refers to righteous thought or action that has basis in the Truth of inseparability between sentient beings and Zurvan. Every sentient being has the capacity to embody Spenta Mainyu, which is much like a mysterious irradiance, and we refer to this as "urvan".

*All sentient beings have urvan and are members of a whole,*  
*In creation of one self-nature, which is Zurvan.*  
*If one member is afflicted with angra moments,*  
*Other members uneasy will remain and should adopt spenta states of mind.*  
*If you have no sympathy for the pain inflicted on other sentient beings,*  
*The urvan you cannot retain.*

13. Many pieces of artwork have both Spenta and Angra moments interspersed, which is fine. However, all pieces of artwork should be cherished if and only if they *sincerely* originate from Greater Zurvan. To imitate or parrot others, rather than *sincerely* rely on one's own imagination, experience, or fluid and spontaneous creativity, leads to stale artwork that creates a sense of disenchantment and disunion with Greater Zurvan. Granted, there exists artwork that is neither Spenta nor Angra and purely of Zurvan too! Here is one from Andrew Levine:

*who we are*  
*an intangible substance*  
*a shifting sliding stream*  
*flowing clear water tracing*  
*the long streamed*  
*stringed algae through it*

14. The goal of this path is to cultivate a deeper sense of how one's true nature is Zurvan and, thereby, *create artwork that is aligned with and the actuality of the Greater Zurvan*. There are five special cases of Zurvan artwork:

*Spenta-Zurvan*

*Angra-Zurvan*

*Both-Spenta-and-Angra-Zurvan*

*Neither-Spenta-nor-Angra-Zurvan*

*Both-and-Neither-Spenta-and-Angra-Zurvan*

All five of these pieces of artwork should be cherished and appreciated without growing attached or accustomed with one genre over the other. They will be expanded upon even more in the scriptures that follow for those who are not entirely certain of the meaning of this scripture in due time.

## **Initiation Into Deep Absorption: Cultivating The True Diamond**

15. Meditation, daily solitude, reading or watching quality artwork, and inquiring into one's own mind beyond social conventions all lead to cultivating a deeper sense of how one's true nature is Greater Zurvan. This is the task of the poet-disciple and the poet-priest, the guide into the darkness and light manifest in the Twin Arbiters of Lesser Zurvan that must be traversed to obtain the ultimate through passionate expression. Granted, this by itself is not sufficient. One must spit out a diamond, the true diamond, that which reflects Zurvan and the Dharma, Truth and Great Work. Those who spit out the diamond of untold dimension I refer to as "poet-priests".
16. A poet-priest's artwork is not equivalent to that of an entertainer. The entertainer is only a conveyor of diversionary trends, driven by the Polar Arbiters, the Twin Mainyus in a search for pleasure that is often not motivated by true compassion or recognition of spiritual malaise. The poet-priest is driven by the divine inspiration that is Greater Zurvan, which is his true imperishable and unborn, groundless and impossible, yet it remains the basis of all that is.
17. In sharp contrast to the experience of the mere art of an entertainer who has no balance of their polarities through absorbed activities in Greater Zurvan, when one reads or looks over a poet-priest's artwork, it is the silent blessing of Zurvan that they feel immensely moved and the diamond is received in that very instant, the diamond splitting revelation of Enlightenment This Enlightenment which is the light reflected from Lesser to Greater Zurvan through their interpenetratedness.

However, as previously stated, being a consumer is not sufficient, for one should thusly be inspired to create his or her own artwork, which can be poems, paintings, film, or anything. What matters is the artwork springs forth from one's own heart and for one's own fulfillment, which motivates one towards greater self-realization that is Zurvan. If the artwork comes from the impulse for more money, appeasing the masses, or simply receiving recognition, then it is delusory in nature, a product of Lesser Zurvan, and we cannot call the creator a poet-priest.

# Art of the Infinite Diamond: The Dharma or True Path of the Poet Priest

18. *The main quality that defines the works of poet-priests is that they bring one to deeper contemplative states of mind, which has unity with wisdom.* Creating art that moves one towards a contemplative state is an energy demanding task, so it can be argued the poet-priest is sacrificing large portions of his or her energy to produce great art for ages to come.

Just as primordial Zurvan manifested this world through a process of diamond splitting differentiation that led into descent into Lesser Zurvan, likewise does the poet-priest created his own novel inner world as a barrier against the impurity of imbalanced Twin Arbiters. It is recursive, yes, but a recursion of beauty. "I am that I am that I am that I am..." each time I write a single word that comes from the heart.

*From here to there,  
You sought -  
and fought -  
Amongst the background of issuing stillness.*

*Lingering in the cascade of life,  
the facade of such stillness  
unbounds to reveal itself*

*As a hand that lets go of the wilted flower.*

*Glistening petals flying to the bright moon.*

18. One example of an honorary poet-sage is the poetess Emily Dickinson. Here is one of her poems that transforms the baseness of the lesser plane of consciousness into a true diamond that sings as it is split to bring to life the eternity of Greater Zurvan.

*Forever – is composed of Nows –  
'Tis not a different time –  
Except for Infiniteness –  
And Latitude of Home –*

*From this – experienced Here –  
Remove the Dates – to These –  
Let Months dissolve in further Months –  
And Years – exhale in Years –*

*Without Debate – or Pause –  
Or Celebrated Days –  
No different Our Years would be  
From Anno Dominies –*

Another example of a poet-priest is the film director Andrei Tarkovsky. After I watched his *The Mirror*, I knew he had a true sense of Zurvan. Here is a short analysis piece that his film inspired me to write about its ending, effectively summarizing it:

*Let's say you're lying on bed and your memory resurfaces and you dream of all your loved ones, your regrets, and etc. You also get many people and their roles confused (since retrieval of memory is not perfect). You start getting sad and feeling remorseful, beating yourself over many events that have happened in your life ("he said this! she said that!", "why couldn't you have..."), and etc. Your dreams start overtaking you, but at the end you simultaneously accept and nullify yourself when you let go of the bird in your hand, and it flies to the wide expansive field.*

When the bird flies out of your hand, that is Great Zurvan's reflection, and the process of reading and creating sublime artwork is one viable path of the Universe turning inward to recognize itself.

## **On Technology and Futurity: The Necessity of Dharmic Zurvanism**

19. The technological endeavors of man are not an obstacle to Dharmic Zurvanism or its teachings, but the false teachings of some may lead those who invest too deeply into technological progress as their salvation fall astray from the absolute Voidness and Wholeness that is the sacred Paradox of Greater Zurvan.
20. This means, after all, that those who worship technological endeavors would trust a technological system that has still been incapable of producing consistent human happiness while offering a provisional diversion that may in itself be Spenta in principle, but in action ultimately creates different levels of suffering in the realm of Lesser Zurvan's Angra aversion/diversion or Spenta attachment/diversion, and the mortals of this world still suffer just oh so differently long ago as they will in the future and as they also co-exist in the simultaneity of the past and present.
21. In the relative future it may be possible that a sentient computer AI will emerge and that at the behest of men creates simulated worlds whereby they can upload their minds into for bliss, or somehow totally evade the co-presence of Zurvan. However, even such networks of superhuman artificial intelligence and simulated worlds cannot offer true solace from the curses and blessings of Zurvan, for wherever there is Lesser Zurvan, the commingling and impermanence of Twin Mainyus will persist. This is the folly of the ultimate goal of transhumanism, even while some aspects of transhumanism may offer great help to those suffering. Regardless of those advantages, none of us in the expansive web of consciousness can establish indestructible walls to barricade oneself from the fiery flux of Zurvan, for wherever there is the differentiation of Time, there is a beginning and an end, which thereby leads back to that which has no beginning. That is, all differentiation is tinged with the melancholy that processes will invariably come to an end.

22. Part of this path involves coming to terms with how Zurvan offers no permanent paradise or refuge. One must eventually open the hand to let the glistening petals fly off to the endless horizon. A program of meditation, rituals, and poet-philosopher crafts will be devised for those who join the sect of Neo-Zurvanism. There is no greater asha than creating artwork that is one and the same with Zurvan to help guide sentient beings towards true enlightenment.