The Principles of the Fellowship of the Cosmic Mind

A Work in Progress
Revision 5.6
25 May 2012
# Table of Contents

1.0. Introduction.........................................................................................................................4

1.0. PHILOSOPHY.........................................................................................................................7
  1.1. On Truth ............................................................................................................................7
  1.2. On Conviction ....................................................................................................................7
  1.3. On Unveiling .....................................................................................................................7
  1.4. On Unveilers .....................................................................................................................7
  1.5. On Autonomy ..................................................................................................................8
  1.6. On Authority ....................................................................................................................8
  1.7. On History ......................................................................................................................8

2.0. COSMOLOGY.........................................................................................................................10
  2.1. On Cosmic Mind ..............................................................................................................10
  2.2. On Cosmic Duality ..........................................................................................................10
  2.3. On Cosmic Balance .........................................................................................................11
  2.4. On Cosmic Continuity ....................................................................................................11
  2.5. On Cosmic Conflict ........................................................................................................12
  2.6. On Symbolic Reality .......................................................................................................12
  2.7. On Cyclic Time ...............................................................................................................13

3.0. ANTHROPOLOGY..................................................................................................................14
  3.1. On Consciousness Units .................................................................................................14
  3.2. On Human Duality ..........................................................................................................14
  3.3. On Inner Duality .............................................................................................................15
  3.4. On the Law of Three .......................................................................................................15
  3.5. On Human Creation .......................................................................................................15
  3.6. On Human Destruction ..................................................................................................16
  3.7. On Inner Salvation .........................................................................................................16

4.0. PONEROLOGY.......................................................................................................................17
  4.1. On Evolution of Emotion ...............................................................................................17
  4.2. On Poneric Cycles ..........................................................................................................17
  4.3. On Ponerization ..............................................................................................................18
  4.4. On Ponerogenesis ..........................................................................................................18
  4.5. On Pathocracy ...............................................................................................................18
  4.6. On Ponerization of Science ............................................................................................19
  4.7. On Politics and Current Events .....................................................................................19

5.0. PSYCHOPATHY....................................................................................................................21
  5.1. On the Origin of Psychopathy .........................................................................................21
  5.2. On the Nature of Psychopathy .......................................................................................21
  5.3. On the Influence of Psychopathy ...................................................................................21
  5.4. On Divide and Rule ........................................................................................................22
  5.5. On the Legacy of Psychopathy .......................................................................................22
  5.6. On the Identification of Psychopathy .............................................................................22
  5.7. On the Exclusion of Psychopathy ...................................................................................23

6.0. PALEO-CHRISTIAN PRACTICE..........................................................................................24
6.2. On Spiritual Initiation.................................................................24
6.3. On Meditation ........................................................................24
6.4. On the Use of Drugs ..............................................................25
6.5. On Positive Dissociation .......................................................25
6.6. On Soul Communities ...........................................................26
6.7. On PaleoChristian Rights ....................................................27
7.0 Bibliography and Sources .....................................................28
8.0 Change History .....................................................................36
1.0. Introduction

The primitive concepts woven together into the core of the Fellowship’s world view are summarized in the Abstract below and developed in the following text. They can be expressed in short form in the words of Kurt Gödel who wrote:

1. The world is rational.
2. Human reason can, in principle, be developed more highly (through certain techniques).
3. There are systematic methods for the solution of all problems (also art, etc.).
4. There are other worlds and rational beings of a different and higher kind.
5. The world in which we live is not the only one in which we shall live or have lived.
6. There is incomparably more knowable a priori than is currently known.
7. The development of human thought since the Renaissance is thoroughly intelligible (durchaus einsichtige).
8. Reason in mankind will be developed in every direction.
10. Materialism is false.
11. The higher beings are connected to the others by analogy, not by composition.
12. Concepts have an objective existence.
13. There is a scientific (exact) philosophy and theology, which deals with concepts of the highest abstractness; and this is also most highly fruitful for science.
14. Religions are, for the most part, bad but religion is not.

Kurt Gödel

Abstract

At the foundation of the Cosmos – All That Exists – is the Cosmic Mind that reveals and realizes itself through Its Creation.

The Creation has seven levels – Densities – of decreasing level of materiality and increasing level of Spirituality.

Consciousness is the driving force of the Creation, Truth is its objective.

At the lowest levels of the Cosmic Hierarchy Sleeping Matter cycles and evolves toward acquiring higher levels of self-consciousness.

Humanity is at still mainly material/physical – level three – and in the process of ascending to level four – the para-physical realm. The ascending process is taking place.
through Evolution and leads to Salvation.

**Absolute Consciousness** has a dual nature. This Cosmic Duality reveals itself in the categories of **Being vs non-Being**, Good vs Evil, **Service to Others** vs **Service to Self**, Creation vs Destruction, Evolution vs Devolution, Light vs. Darkness. **Free Will** allows the consciousness on any given level to follow one or the other direction.

Recognition of that which is Good and that which is Evil requires a sufficient development of Spirit, **Knowledge**, and also the **Third Force**, which may also be called Grace – the ability to discern which is which depending on the context.

Cosmic Mind connects to the Creation via its **fragmented consciousness units**, or Souls. A Soul has an ability to connect to an undamaged human being, reside there and Evolve until the physical death of the body. Yet the physical death does not concern the Soul which may seek for further evolution using a different vehicle.

Seeking for the **Truth** serves the Soul’s evolution towards the Absolute Consciousness. Yet the search for **Truth** must be based on a Robust Feedback Mechanism involving gathering and sharing objective data and **Knowledge**.

At any given moment only the Probabilities of any given **Truth** can be ascertained. These probabilities, like the **Truth** they concern, are objective though not quantifiable.

**Consciousness** - being the Root and driving force of Creation with Truth being its objective. Consciousness is self-referential, and so it is difficult to clearly define. This self-referential problem is the single distinction that makes consciousness different from other “things.” That being so, we can define consciousness as “that which can create, store, and manipulate ideas.” This then begs another definition: what is an idea? Humankind generally does not correctly take literally the existence of ideas. The power of intent (which is also an idea), when properly understood, is also underappreciated.

Kurt Godel invented the incompleteness theorem to have a formal framework in which to manipulate ideas. Consider “1+1=2”. It is static, cold, material, finite. Once you know this fact, you transition from the state of not knowing the fact to the state of knowing the fact and that is all. It is helpful to know this fact, but like so many other facts, it is just another tool in your toolkit that allows you to manipulate and/or describe your reality. This fact does not in itself provide any opportunity for growth. Alternatively consider “This statement is false.” This is one of the classic conundrums behind the incompleteness theorem. This is not static, but instead loops back on itself. The very statement requires that you re-analyze the statement in order to verify its accuracy. Once you do, you are faced with the existential nature of the paradox. It’s not cold or material or finite, in fact it is infinite, requiring either an infinite series of loops to resolve or to step outside into another system. We may posit that this other system is consciousness. So we may define consciousness as “that which is able to, and does, refer to itself in what necessarily becomes an infinite spiral” or “that which renders its awareness accessible to itself”.

**Conscience** - being the primary, fundamental instrument – or “organ” – by which humans can access higher states of consciousness that are not aligned with non-Being, Evil, Service to Self, Destruction, Devolution, Darkness. Conscience is the highest
development in human emotions. Conscience is roughly synonymous with empathy. A being with perfect conscience would be able to put itself in the place of any other entity and understand what that entity is feeling or why they acted in a certain way without making any subjective or moralistic judgments about the situation. This is closely related to the Third Force, as this sort of empathy allows one to see what is good and evil in a given situation without falling back on a predetermined belief system by which everything has to be judged regardless of specific context. Conscience is objective, in that it gives each part of creation its due, blinking neither at the Light nor the Dark, while differentiating between the two.

**Psychopathy** – being the quintessential manifestation of the path of non-Being, Entropy, Destruction, and Evil in Third Density, that is, the level of humanity. As Psychopathy represents the epitome of human Evil, psychopaths may properly be defined as disguised and hidden predators living among and working against the rest of unsuspecting humanity. Psychopaths utterly lack conscience and feel no guilt or remorse for their actions, no matter how heinous or revolting.

**PaleoChristianity** – being a short name for the system of ancient knowledge of these principles as well as the culture that put them into practice.
1.0. PHILOSOPHY

1.1. On Truth

We recognize the reality of Truth as the totality of the Cosmic Mind/Consciousness, the “stuff” of all that exists, and hold it as the ideal and goal toward which we strive. However, we qualify this, holding that from the level of our human existence, we can only ever approach a greater understanding of Truth, constrained by the limitations of our awareness, and that in our current state of existence we can never know the Truth absolutely; such knowledge is only attainable by awareness on the level of the One and Infinite Cosmic Mind. In fact, we may even believe Lies – incomplete or incorrect assessments or conclusions about the reality of the Cosmic mind. When human awareness is expanded, either by new data or new abilities of perception, we are obliged to modify previous interpretations of Truth to incorporate the new - with the proviso that this new interpretation, too, may ultimately be modified.

1.2. On Conviction

We recognize that the strength of conviction in Truth ought never to be stronger than the willingness to explore and possibly accept new data and interpretations which may be closer to Truth than previous interpretations. As such, we do not recognize any particular “belief system”, merely a list of convictions that, according to the totality of the available knowledge, most accurately reflect the reality in which we exist. We recognize that Unveiling of Truth is a continual process that unfolds depending on effort and development in Consciousness and Conscience, provided a robust feedback mechanism is concomitantly employed. A robust feedback mechanism consists of a network of individuals who are sincerely committed to Truth and are capable of observing themselves and their environment without undue or excessive emotionality and are willing to freely give and receive unbiased feedback. Such individuals must have a “track record” of making accurate assessments of observations that can be verified according to the standards of the objective reality.

1.3. On Unveiling

We recognize that no approximation of Truth can be taken “on faith”, rather that Unveiling of Truth is a process whereby both inner and outer data complement each other to reflect higher levels of order in the seeker’s mind, more closely corresponding to reality at all levels. Unveiling of Truth must be validated internally and autonomously, using the critical, analytic, and synthesizing functions of mind; and the experience of universal states of consciousness based on intuitive insight and universal Conscience. However, this inner process may only achieve objective results in conjunction with a robust feedback mechanism. Without external validation knowledge remains subjective and incomplete; without internal validation it remains externally imposed and is not properly assimilated by one’s Being.

1.4. On Unveilers

Because Truth is something which can only come to be known via the above described process, we recognize that Unveilers of Truth can come from any field of study, whether
secular or spiritual, including physical and social scientists, psychologists, mystics, and thinkers of all types, from all eras and all nations. However, just as Truth cannot be known completely, no source can be viewed a priori as fully correct, and a source may even hold some ideas that are wholly contrary to Truth. An individual Unveiler of Truth does not necessarily need to be consciously aware that he or she is an instrument of Unveiling, if it can be shown that they revealed some portion of the greater whole in their work, which otherwise may contain erroneous data and/or false conclusions.

1.5. On Autonomy

We recognize the Law of Free Will. Recognizing objective Truth sought via the method described above, a group of people attuned to an objective degree of consciousness approaches a consensus view of reality. This does not imply a loss of individuality or autonomy. Rather, discord and contradiction are eliminated as interpretations come closer to Truth, and individuals approach a common and identical understanding based on Objectivity. Objectivity may here be defined as how the Cosmic Mind perceives itself. While we make it our goal to seek Truth, which exists to be discovered, we accept that all Beings have the right to reject or ignore Truth, if that is their choice. We repudiate manipulative, coercive practices and other abridgments of Free Will even if these actions are ostensibly taken in the interest of Good or Truth. No one can be forced to accept Truth, or any other doctrine. In our efforts to preserve Free Will for All, we reserve the right to expose or respond to abridgments of Free Will (see 3.6. On Human Destruction), which generally have their roots in social and psycho-pathology. We recognize that deliberate attacks upon Free Will must not be ignored, though it is not always possible to respond to them without peril. In this context we understand that laws within the countries of Fellowship members may oppose some PaleoChristian principles. In these cases, we adapt the saying of “Jesus”, “Render unto Caesar the things which are Caesar’s and unto the Cosmic Mind the things that are the Cosmic Mind’s.”

1.6. On Authority

We repudiate the authoritarian attitude whereby dogmatic “Truth” is forced upon others violently or coercively, as in the doctrine of “infallible” texts. Truth that is explained and understood requires no violence, manipulation or coercion; these measures are mostly used to induce belief and enforce lies and illusion. True Authority comes from Consciousness and Conscience, which must be developed in the individual. We also repudiate the deification or worship of any individual Unveiler of Truth, past or present, recognizing that anyone who has been born in this world is subject to the Laws of this world, and there are no reliable indications that any individual can offer Salvation (see 3.7. On Inner Salvation) to others, merely guidance along the Path. However, we recognize that some individuals have attained a level of true Salvation and true Authority, which come from within through a process of spiritual cleansing (See 6.2. On Spiritual Initiation), and thereby may be honored as Elder Brothers and Sisters. Their words and assessments of reality can be considered plausibly authoritative, with the proviso that the universe remains open.

1.7. On History

We recognize that the PaleoChristian tradition has been known in most periods of Earth’s distant and recent past, whether privately or publicly, by individuals and/or groups who
have “tuned” their consciousness to the manifestations and forces of Creation and the Cosmic Mind. We also recognize that, because *Essence* can be accurately apprehended based on its Effects, just as a Tree can be known by its Fruit, this tradition is traceable in the historical record, even though history has been largely falsified and in some cases erased entirely. With origins in the mystical culture of pre-history as revealed in the Paleolithic society that created the cave paintings of Western Europe, PaleoChristianity has been known in more or less corrupted forms as ancient Siberian *Shamanism* and the thread of dualist thought (see Sources, Y. Stoyanov), in the teachings of *Zoroaster, Buddha, Lao Tzu, Confucius*, the ancient Greek Mystery Schools, the person behind the “Jesus” appellation, the early *Gnostics*, Mani’s “Religion of Light”, *Bogomilism, Catharism*, the *Sufism* of Ibn al-‘Arabi, the medieval and modern Alchemical traditions, the Work of *Georges Gurdjieff*, and most recently the historical and mystical work of *Laura Knight-Jadczyk*, among other prominent researchers, psychologists, and teachers (see Sources).
2.0. COSMOLOGY

2.1. On Cosmic Mind

We recognize the probable existence of a non-material realm within which and from which the observable, three-dimensional universe comes into being via the processes of virtual creation and non-linear evolution. Thus, we repudiate fiat creationism as an unjustified model of human origins. However, we also repudiate neo-Darwinism which holds Consciousness to be a byproduct or function of matter, and evolution to be strictly the result of random changes and mutations of matter. Neo-Darwinists criticize Creationists because the latter claim that the human mind sprang suddenly into existence fully formed. In the view of the neo-Darwinists, the mind has a long evolutionary history and can be explained “without recourse to supernatural powers.” They are wrong because they do not distinguish between the brain and the mind. They do not see the impossible logical paradox that this conviction creates: that matter sprang suddenly into existence with nothing prior to it. Such an event could only be a consequence of divine creation in exactly the sense that many creationists posit. On the contrary, we recognize that evolution is a function of an infinite sea or field of Consciousness – the Divine Cosmos – which directs seemingly random processes towards at present unknown yet what may be called purposeful ends, as in the structure of particles, the growth and specialization of cells, the forms of nature, and synchronicity (see Sources, R. Sheldrake). Sleeping Matter holds within it the seed of Spirit (that is, Consciousness) and evolves to ever more complex and conscious forms of Being and states of order. Consciousness is thus the root of matter; matter a physical expression of Consciousness; and evolution a gradual unfolding of a material expression of Consciousness.

Because the Cosmic Mind is the Totality of All, it is neither masculine nor feminine in nature, but, rather, both. As such, we repudiate previous attempts to describe it as “God” or “Goddess”. We recognize that the Cosmic Mind, infinite in nature, holds within it the potential for ALL realities and their properties, including those of contradiction and opposition. The many-ness implied by opposition is first expressed in the fundamental division of Divine Thoughts of Being and non-Being. This Spiritual plenum of Archetypal Forms then reflects in the vast number of forms and variations of life. In terms of theoretical physical representations of this many-ness, we recognize the tentative approximate reality of the many-worlds interpretation of quantum physics, of a multi-dimensional cosmos, and of alternate realities and time-lines. However, until authoritative and consensus representations of these ideas are established, we concern ourselves primarily with the reality of which we are conscious and a part. We do recognize that if other realities relating to us as groups and individuals do exist, we are still responsible for working toward objectively the most beneficial outcome of all involved in this reality.

2.2. On Cosmic Duality

Within the impulse of the Cosmic Mind to Be ALL, exists the impulse to not-Be. Just as a mirror is needed to see one’s own reflection, Being must contemplate non-Being in order to know itself. However, non-Being, as a Thought of the Cosmic Mind, does not and cannot acquire the preeminent reality of Being. Just as one’s reflection only takes an apparent or virtual form of one’s self, the Thought, or contemplation, of non-Being only
takes an apparent or virtual form; absolute non-Being cannot, by definition, exist. This form, Matter, is sleeping Consciousness. It exists, yet it is a mere shadow of Consciousness. As such, it becomes the vehicle or instrument of Consciousness, containing the Potential to remember itself and awaken to its Divine source. We recognize that the Divine split between Consciousness and Matter is not absolute. The gulf between the material world and the Divine is not absolute, and we repudiate the monistic supplication to personal gods in order to secure access to higher realms (see Sources, W. James).

2.3. On Cosmic Balance

We recognize that Duality implies a Third Force or principle: the specific relationship between two opposites. On the level of The One, Being and non-Being are unified and reconciled by being held in perfect balance and equilibrium, like two sides of the same coin. However, we repudiate a “black and white” or “either/or” interpretation of duality. Rather, we recognize that the Cosmic Conflict is reflected in every part of the Cosmic Mind, to greater or lesser degrees, and each consciousness unit expresses some equilibrium between Spirit and Matter. The Cosmic realms or regions that take their place “between” the Cosmic Ideas of Spiritual Being and Material non-Being are also an expression of the Third Force; half of Creation strives to ascend to the heights of Spirit, half descends to the stupor of Matter. The “distance” between Spirit and Matter is spanned by a gradation of interpenetrating and apparently mixed proportions, or Densities, of Matter and Spirit, perception of which is determined by level of awareness, and the number of which is conjectured to be seven. Whereas low density of Consciousness correlates with high density of Matter, high density of Consciousness correlates to low density of Matter. Since Cosmic Duality and the Third Principle arising from them are self-evident, it is reasonable to conjecture Absolute Consciousness at one end (Seventh Density) and Primal Matter at the other (First Density). These two Faces of the ALL then interact incrementally, forming three Material and three non-Material, or Spiritual, Densities, meeting in the middle where the two are held in balance (see Diagrams). Additionally, the number 7 as the number of levels is traceable through the sources of PaleoChristianity, indicating its ancient source and connection to an objective view of the Cosmos (see Sources, G. Ashe). Humanity exists at the level of Consciousness approaching Balance and Equilibrium, the Crossroads of choosing between Good and Evil (see 3.2. On Human Duality and 3.3. On Inner Duality) or Third Density.

2.4. On Cosmic Continuity

We recognize that the tension and conflict between Being and non-Being is fundamental and irreducible, and reflects the necessity for the Cosmic Mind to know itself. This Conflict of opposites, from the microscopic forces of attraction, repulsion and entanglement to the macroscopic forces of expansion, contraction and gravity, gives form to the Cosmos in all its scope and variety. As such, the contradictions apparent within Creation are not a symptom of a Cosmic fault or error. Darkness does not exist to be “corrected” or extirpated and it is not the Light’s goal to expel Darkness from Creation. Rather Darkness exists as the necessary setting for Light. Each exists so that the other may express itself to its full potential. Just as we repudiate the existence of an all-powerful, anthropomorphic “God”, we repudiate the existence of “Satan”. The myth of the “Fall of Satan” is merely a corruption of an archaic representation of the half of
the All that “sleeps” as Matter.

2.5. On Cosmic Conflict

We recognize that, as above, so below, the Divine split between conscious Spirit and sleeping Matter is reflected in all intermediary levels and aspects of creation. As such, the universe is an expression of opposing forces, Light and Darkness, Expansion and Contraction, Creation and Destruction, Life and Death; human life is one such expression. However, we repudiate the common interpretation that the principle of Oneness applies at all levels of Creation (see 2.3. On Cosmic Balance). Within all possible regions and gradations of the Cosmos, and humanity in particular, there are consciousness units (see 3.1. On Consciousness Units) aligned with forces of Creation and those aligned with forces of Destruction. While we accept that Evil and Destruction are part of the Cosmos and are manifestations of non-Being, to encourage, to condone or to be apathetic toward them is to assimilate them, thus remaining at the level of the Crossroads and possibly also resulting in further descent into matter. In this context, we recognize that giving tacit acceptance to Evil and Destruction at the level of Third Density, claiming that this is justified because “All is One”, is to abdicate one’s responsibility to promote Goodness and Creation. Rather, we recognize our alignment with the forces of Creation, and that this, by default, places us into opposition to the forces of Destruction and entropy.

We recognize the existence of evil in higher densities, and the differences of perception of reality that characterize each density. Whereas biological life without the higher brain functions of intellect and imagination (that is, Second Density) experiences reality without any conceptual content or Self-determination, being directed solely by the emotional-instinctive impulses allowed for by their genetic programming, the addition of Third Density Consciousness gives the ability to ascribe interpretations of what is experienced. However, this perception, too, is limited, and the reality we perceive is a mere Face, or Surface, of the Cosmic Mind, not the Essence itself. Fourth Density is higher still, and the difference between Third and Fourth Densities in terms of self-awareness is comparable to the shift between Second and Third Densities. As the realm of balanced Spirit and Matter, Fourth Density is a para-physical realm where polarity is more clearly defined and expressed. A part of the consciousness units of Fourth Density may be explicitly aligned with the pursuit of greater materiality and dominion over Matter and other beings, i.e. service to self or evil. Such pursuit would be more all-encompassing and ruthless than its Third Density analog. As such, “higher” does not necessarily connote “good”.

2.6. On Symbolic Reality

We recognize that, in the above context, the interpretations we ascribe to observable reality, and the conjectures about higher, or Deep, reality, may happen to be incomplete. Thus, interpretation must be undertaken cautiously, using the methods described above (see 1.0. PHILOSOPHY). Taking into account our limited awareness of Deep Reality, we recognize that objects, events, conflicts, synchronicities, and relationships of every kind, as manifestations of Thoughts of the Cosmic Mind, can represent interactions with or between levels of reality not directly observable from a Third Density perspective. As such, the reality of our experience is a reflection of our level of Consciousness and our ability to read and effectively navigate the symbols of reality. When assessments, beliefs
and expectations are not grounded in reality, the symbol system of life, individually and/or collectively, provides lessons that can be used to show that this is the case. However, with Eyes that can See, and Ears that can Hear, the symbols of Deep Reality CAN be accurately discerned, and the evolutionary path successfully navigated.

2.7. On Cyclic Time

We recognize that the illusion of linear time is strictly a result of the limits of our perception (see Sources). While a complete understanding of Time is thus beyond our comprehension at this level, we recognize that at higher levels of consciousness, Time as we know it is non-existent. There is no beginning, no end; no “Big Bang”, no “Big Crunch”; only the “eye” of Consciousness observing itself so as to create itself in infinite cosmic structures. The myths of Eternal Return, mirrored in the cycles of seasons and death and rebirth, and the alchemical Ouroboros are symbolic representations of the Cyclic Regeneration of the Cosmos, eternally recurring between states of Spirit and Matter, evolution and entropy, order and chaos, in constant flux.
3.0. ANTHROPOLOGY

3.1. On Consciousness Units

We recognize that individual souls are fragments or projections originating in the absolute Cosmic Mind. From our vantage point, these souls interact with and project themselves into matter through the process of incarnation and biological life. These souls or consciousness units become relatively separated fragments of the All as a result of Cosmic Duality and Conflict. These are therefore both One with all creation, and, at the same time, distinct and separate parts of the whole. Individual consciousness is not the result of physical processes in the brain, but rather, neurological functions facilitate the interface between matter and consciousness, and specific interactions of matter and energy enable consciousness to be “tuned in”, much as the physical radio “tunes” invisible radio frequencies to result in playback of sound. We thus stress the supremacy of Mind over Matter, and the ability to consciously direct personal and collective evolution, with the proviso that enough awareness of reality has been accumulated by an individual or group to be in a position to direct such evolution. We recognize that the “dismemberment” of Divine Consciousness into Consciousness Units, and the “remembrance” of awakening are the true meaning of Divine Sacrifice and Redemption.

3.2. On Human Duality

We recognize that the conflict between Being and non-Being is further reflected both between and within the consciousness units of Third Density (i.e. human beings). We repudiate both “blank slate” and “genes only” accounts of human nature in all its variety (see Sources, S. Pinker, R. Sheldrake). Emotional life, which nurtures Conscience and thus the Soul, is a natural and inborn function of normal humanity, not something instilled by culture and education (see 4.1. On Evolution of Emotion). Neither are genetics the sole determinants of behavior. Rather, genetic variations determine the biological limits, or potentials, of the human vehicle. Just as they determine and limit the size, or eye color, of an individual, so do they determine and limit, or allow the expansion of the expression of Consciousness, which exists as a spectrum within humanity, mirroring the plenum of Archetypes (see 2.1. On Cosmic Mind). Those in whom biology overwhelmingly determines behavior identify with Matter; those in whom Consciousness and Conscience, leading to Free Will, rule over biological and social determinants of behavior identify with Spirit. The feedback mechanism of Soul Development, whereby Consciousness increases in concert with Conscience, which then exerts an influence on genetics, allows for even greater expressions of Consciousness. As such, we recognize that humans whose behavior is solely biologically and socially determined, as in psychopaths and blind conformists (see Sources, K. Dabrowski and R. Altemeyer), cannot be said to possess a truly Human Soul. Rather, their Soul Component is more akin to the spiritualistic and undifferentiated animating force governing the species of the animal kingdom (see Sources, R. Sheldrake). Thus, human individuals without a Soul Component may have great intelligence, but because they lack a connection, or resonance, with the Cosmic Mind via the emotions of the Soul, they cannot conceive of its existence. When this occurs in an individual of great intellect and energy who has access to large venues of influence and expression, as in academia, doctrines of materialism are easily created.
and widely propagated. Only those whose behavior is largely mitigated by Conscience, or empathy, can be said to have sufficiently high Soul Component. However, empathy is not simply reactive emotionality; it is reflective and differential in its feeling and understanding of others. It can also be convincingly imitated and is authentic only when actions match words. The Soul, or Higher Self, which is Spiritual in nature, marries with genetics only if those potentials are present.

3.3. On Inner Duality

We recognize that the Body/Spirit complex is the primary battleground of spiritual struggle and evolution. The choice between alignment with Creation or Destruction, between Good and Evil, in Third Density is thus a matter of Moral Dualism, manifested between the poles of altruism and selfishness. While Creation radiates out in all directions in the spirit of Knowledge and Truth, encompassing All, Destruction centers upon itself, to the exclusion of Others, and thus has its root in the Lie that the fragmented Self is All. This Lie reflects the Primal Lie of Matter that Consciousness can not-Be. As such, our spiritual battle is not against Matter, per se, as some Gnostic and Neo-Platonist groups believed, but rather, to learn how to operate within Matter in a manner that resonates with Creation. As “Jesus” said, “Thy kingdom come, thy will be done, on Earth as it is in Heaven.” Our Divine Soul is to the body as the Horseman is to the Horse. It serves us in our mission to act as Light in the Darkness, Voices in the Wilderness, a beacon to those starving for spiritual truths.

3.4. On the Law of Three

We recognize that the Third Principle has a practical application at our level of awareness in the moral sphere. There is Good, Evil, and the specific context that determines which is which. It is our goal to learn to discern the correct response to any situation and we repudiate the notion that context-free morality can or must be taught. As such we repudiate the usefulness and authority of all rigidly defined codes of morality. We recognize that there are no set moral injunctions that are applicable to all situations of human behavior and repudiate such codifications as efforts in futility and as symptoms of human ignorance and arrogance. Rather, we recognize that developed Conscience is the only true teacher of morality and that, just as seeds of the same type will grow to be trees of the same type if cultivated and cared for correctly, Conscience develops naturally to the same end in individuals within whom it is cultivated. As such, we observe that the greatest exemplars of Conscience, no matter from which country or period of human history they come, hold the same virtues and are not found to be in disagreement.

3.5. On Human Creation

We recognize that Creation is expressed through an attitude of service to others. Grounded in Conscience, we promote an understanding of the vast differences and varieties of human psychology and behavior; compassion to those in need; and protection of those in danger. We repudiate violent persecution of real or perceived “enemies”. Instead we recognize the value of humane solutions to the problems of human destruction. First and foremost, this includes crying out against injustice of all kinds and identifying its roots, whether human or cosmic. Creation is known by its Effects: justice, harmony, absence of confusion, and the protection of Free Will against
those who would seek to betray it. However, until one has become truly Free for oneself, through an inner struggle and discernment between the currents of Good and Evil in oneself, with constant reference to a robust feedback mechanism of objectivity, one cannot hope to bring Freedom to another. Then, it is the duty of all truly autonomous beings, grounded in Conscience, to hold Truth above all else and to make it available to all who ask. The history of humanity is a history of a failure to do so and has resulted in endless warfare, oppression, imperialism, and the arrogant imposition of false or misunderstood ideals on those holding differing beliefs (see 1.6. On Authority).

3.6. On Human Destruction

In contrast to the effects of Creation, we recognize that violence, war, famine, disease, torture, humiliation, domination, oppression, bondage, bigotry, hatred, racism, sexism, homophobia, ethnocentrism, and mendacity are all expressions of, and manipulated by, forces of human destruction, and are thus repudiated. We recognize the right to speak as voices of Creation in our condemnation of human destruction and its roots in selfishness, narcissism, and psychopathy. We seek to bring balance where there is imbalance, to speak the Truth wherever there are lies. (See 4.0. PONEROLOGY and 5.0. PSYCHOPATHY.)

3.7. On Inner Salvation

We recognize that salvation is not an external process, to be earned via obedience, worship, servitude, allegiance, blind faith, or ritual. Rather, it is a function of Consciousness and Conscience. At the human level, where we are actors in the Cosmic Drama, we are increasingly challenged with the choice between Being and non-Being as we grow, and there comes a point in awareness in which we need to commit to one or the other. Failure to commit means that the human soul defaults to alignment with non-Being as the de-facto state of our place in the Cosmos – we erroneously pretend that we can place ourselves at the level of the One Cosmic Mind by escaping the responsibility of Choice and Struggle. In order to experience salvation from the bonds of this reality, first, one must gain the ability to See the symbols of reality and the Divine Thought which they reveal. Second, one must Choose with which Thought to resonate. Third, one must Struggle to break the hold of non-Being. And fourth, one must Give as one Receives.
4.0. PONEROLOGY

4.1. On Evolution of Emotion

We recognize that the roots of human evil, though originating at the Cosmic level, are primarily psychobiological in nature and a product of humanity’s evolutionary history. The higher-level Second Density hominid species contribute substantially to humanity’s biological substrate. As Second Density expresses the variations of Archetypes in genetic forms, our instinctive-emotional substrate holds the root of human evil. We recognize that emotions are the motivating energy behind normal human behavior, and that intellect is most often an instrument in their service, its fruit a product of the quality and calibration of the emotion directing it. The emotional-instinctive substrate of humanity, formed over millions of years of evolution, forms the instrument of human Consciousness and largely determines our social life, our family bonds, our sense of right and wrong, our sense of humanity, our potential for expressing our Conscience. However, just as the quality of an electrical system’s wiring determines its ability to conduct current, our genetics and biology determine, and limit, the “current” of our Consciousness. In the case of building blocks missing in the substrate, the extreme of psychopathy represents a near complete deficit of social emotions: trust, honor, love, compassion, empathy, care, duty, allegiance, respect, gratitude, justice. In contrast, the qualities of the psychopath, including cold-heartedness, a “lying tongue”, superficial charm, emotional manipulation, arrogance, self-centeredness, lack of remorse, and sadism, have all been known historically as qualities of Evil. The range of expressions of the instinctive substrate reflects the spectrum of Creation: Spirit and Matter, Creation and Destruction, Good and Evil. Psychopathy represents the epitome of human Evil, because psychopaths have the will to predation of the animal kingdom without the capacity for self-reference that belongs to the truly human estate.

4.2. On Poneric Cycles

We recognize that psychopathy is the root cause in the cycles of inter-generational and trans-generational social Evil and is the primary player in the mechanical entropic tendency of Cosmic Evil to hinder human development and thus stamp out the full potential of Spirit in this world. As a natural expression of Cosmic Duality and Variation, psychopaths traumatize and distort the minds of those who fall under their influence (see 4.3. On Ponerization) and who, in turn, continue the cycle of Evil. By abusing and traumatizing children, whose development is thus malformed and stunted, psychopathy initiates the cycle of emotional deformation that contributes to all other forms of human Evil: from spouse and child abuse, rape, torture, and murder, to crimes on a mass scale such as genocide, ethnic cleansing, political and religious witch-hunts, warfare, imperial conquest, and mass oppression. In a culture blind to their existence and nature, psychopaths are able to take advantage of and subvert the best of human qualities and to achieve positions of authority and domination in our world, whether in family, business, academic, religious, or political structures. They exemplify human Evil and its corrupting, poneric (from the Greek poneros) influence.
4.3. On Ponerization

We recognize that psychopaths have an insidious and corrupting influence on the minds of normal humanity, dulling our ability to think and feel in humane categories. Psychopaths perceive the world with a distorted, “dog-eat-dog” mentality, in which weakness, innocence, and naiveté are qualities to be ruthlessly exploited. This foreign worldview inspires a traumatizing shock reaction in the human psyche and makes us increasingly susceptible to emotional manipulation via pseudo- or para-moralisms and political–religious propaganda. This influence is cleverly hidden behind the psychopath’s “Mask of Sanity” (see Sources, H. Cleckley), and our blindness to its root cause allows psychopaths to infiltrate and corrupt human groups (see 4.4. On Ponerogenesis). The problem reaches mass proportions when ponerized political groups achieve control of vast geographical regions, as was the case in the empires of the Hittites, Egyptians, Assyrians, Khazars, Christian Orthodoxies, Nazis, Soviets, and most recently, religiously conservative Americans (see 4.5. On Pathocracy). In each of these cases, religion and government have worked hand in hand (Communism being a type of materialistic religion) to manipulate large groups of people to seek to destroy other groups.

4.4. On Ponerogenesis

We recognize that the inability to recognize pathological forms of behavior, and thus pathology itself, within one’s social milieu is the First Criterion of Ponerogenesis. When groups base their understanding of Evil on unfounded and simplistic beliefs, as are propagated by the vast majority of religious organizations, they risk being used as tools by the very Evil they claim to oppose. In such a dynamic, the aforementioned lack of discernment works in conjunction with human moral failings, and it is common to see religious groups denouncing the “Evil” of others, whether homosexuals or people of different ethnicities or religions, while ignoring the deplorable behavior of their own members, and even engaging in pathological behavior themselves. As such, we repudiate the notions that a “statement of faith” absolves one of their “sins”. Psychopaths cannot change their nature, nor should they, and yet the mere declaration of being a “good Christian” or “born again”, for example, is often taken to be sufficient grounds for their inclusion in religious groups, and denial of the psychopath’s true nature. PaleoChristianity has thus always taken efforts to protect against the inclusion of psychopaths within their midst by refusing their access to positions of influence within the group. The first reaction of those who would destroy fairness and justice to such exclusion is of course the cry that such groups are “unfair” and “unjust”. We repudiate such interpretations, asking instead, is it “fair” to allow the fox to enter the hen-house or the wolf to guard the sheep?

4.5. On Pathocracy

We recognize that the ultimate outcome of Ponerogenesis is the emergence of Pathocracy. Whereas in healthy societies, normal humanity would naturally recognize and isolate psychopathy, in a ponerized society such as exists at the present time, psychopaths isolate and persecute normal humanity. Inspired by their foreign and callous worldview, psychopaths imagine a system of government where the expression of their pathological desires is not blocked. Exploiting popular and humanitarian ideologies as a “cover” or “mask”, psychopaths achieve domination
through a corruption of moral content of these ideologies that is often so slow and subtle that it is difficult to recognize its progress. They then go about a process of mass indoctrination and terror, defining the limits of human expression and forbidding the normal human revulsion to an anti-human system of oppression, injustice, and mendacity. In such a society, the vast majority of psychopaths rise to the top, from the heads of government down to all important positions of authority and influence at the local level (see Sources, A. Łobaczewski). Their ranks are supported and augmented by other personality disordered individuals, authoritarian personalities, and individuals who have been psychologically wounded personally and/or socially, all of whom contribute to a system of totalitarian rule.

4.6. On Ponerization of Science

We recognize that there is little possibility of expressing unorthodox views on scientific method and practice or on how the social structure negatively affects science without a venue for robust self-criticism, as has existed within the academic discipline of philosophy. Journals providing outlets where scientists could express their views on how their field serves their own needs as researchers, and society’s needs as the beneficiary of their ideas, have ceased to exist under pressure from the scientific establishment or have been re-aligned to carry only “pure research.” Thus, there is no venue for the study of the influence of the prevailing social structure of science within which scientists work, and even less for the examination of the ways in which this structure is used in negative ways to hinder innovative research and even destroy the careers of those who dare to step outside the dogmatic scientific paradigms. We recognize the difficulties faced daily by well-qualified scientists who challenge scientific orthodoxy and the illicit, shameful censorship and blacklisting of scientists.

In light of these problems, we recognize that scientific disciplines have been ponerized by pathocratic influences, directing scientific research primarily to areas of corporative and military research and blocking research that contradicts or threatens their aims. Anonymity in the peer review system is particularly susceptible to corruption and interferes with the objective examination of extraordinary ideas on their own merits. These problems of science are global and even more present in rich, industrial nations where science is increasingly corporatized and forms the backbone of political power and control. The problems are widespread in all fields of science, including physics, astronomy, medicine, and psychology, and in all areas of research performed by humans where the First Criterion of ponerosogenesis is ever present. Whether the ideas that are suppressed or ignored are correct is a different matter and subject to the use of a robust feedback mechanism. We recognize that suppression of new ideas and free and open discussion is not the way to filter science and promote progress in human knowledge, and is harmful to the search for Truth. We recognize that the state of science today is that of decay proceeding to death and we declare our right – the right of humanity – to academic and scientific freedom.

4.7. On Politics and Current Events

We recognize that knowledge of politics and current events in this world is essential for spiritual growth. Ignorance of political and social pathodynamics, whether in the form of corporate influence, government or religious leadership, is tacit acceptance of Evil and thus equates to a refusal to choose Good. The political systems of this world
are the primary method by which the forces of Evil subvert human growth and creativity. The forces that act to subvert Freedom and accrue power and influence are ever-present, and an ability to discern the forces of Good from Evil necessitates a willingness to see their Effects in the domain of politics. We recognize that a love for Truth and Justice necessitates an awareness of their opposite: Machiavellian politics as an eternal tool for domination.
5.0. PSYCHOPATHY

5.1. On the Origin of Psychopathy

We recognize that the Paleolithic civilization which produced such great works of art, and showed evidence of global communication and interaction, existed peacefully for approximately 20,000 years. In contrast to this period, we recognize that the origins of psychopathy may be found in the cometary bombardment of earth approximately 13,000 years ago, which resulted in several global changes and mass extinctions (see Sources, R. Firestone et al.) as well as the advent of violence. Just as the Tunguska event of 1908 produced lasting genetic mutations among the local population, we recognize that the bombardment in prehistory may have resulted in a recessive genetic mutation that affected many human individuals, spreading invisibly through human populations until a critical mass carrying the unexpressed mutation allowed for its full expression in their offspring. These epigenetic changes, as well as generations of interbreeding, resulted in a radically different subspecies within existing human groups for which they were completely unprepared given the previous course of our evolution. Though still only comprising a small percentage of the human population, the disproportionate influence of psychopathy on the social structures and thought patterns of humanity may well be leading us to extinction. While this working hypothesis is conjectured as probable based on extensive historical research (see Sources, L. Knight-Jadczyk), the Fellowship recommends and supports scientific research in this area, as it is largely ignored by contemporary science.

5.2. On the Nature of Psychopathy

We recognize that normal humanity is distinct in terms of our qualitative difference from psychopaths, who may form a separate, variant taxon, or subspecies, of Homo Sapiens (see Sources, L. Mealey, A. Łobaczewski, R. Salekin et al.). This subspecies presents itself with an otherwise human appearance and intact cognitive functions, but lacks all normal human responses and instincts in social interactions, such as our sense of fairness, justice, and altruism. Psychopaths have contaminated and polluted all ethnic groups. Lacking the prerequisite genetics for soul development, or having some genetic flaw due to mutation or natural selection, these individuals – human-looking and -acting in nearly all respects – actively work to counteract the positive evolutionary development of humanity. Psychopathy, if not recognized as such, represents an existential threat to the survival of humanity.

5.3. On the Influence of Psychopathy

We posit that psychopaths, in archaic times, ascended to positions of power and influence by spreading lies among their host tribes about the intentions of other tribes, thereby creating scapegoats and fomenting wars of conquest. Subjugating entire regions, these tribes grew past the ideal size of social group which may safely contain psychopathy. Making use of the increasing compartmentalization of these novel cities and “societies”, the psychopathic ruling body maintained their power through the gradual corruption and creation of self-serving religious ideas, elevating themselves to positions of “priest-kings” or “gods on Earth”, previously the function of the shaman, the individual capable of true mystic union with higher realms. The psychopathic
caste exploited the esoteric aspects of spiritual knowledge, corrupting it with beliefs in psychopathic gods, exclusivity, domination, limitation, and practices such as child mutilation (male and female genital mutilation), human sacrifice, and slavery. By exploiting our natural human spirituality, psychopaths have managed to maintain power by constantly setting one human group against the other.

5.4. On Divide and Rule

We recognize that psychopaths regularly covertly inspire and orchestrate both interpersonal and group conflicts for their own gain. Through the manipulation of normal human emotions like anger, vengefulness, revulsion, justice, and pride, they are able to maneuver entire populations to engage in war, while themselves reaping the benefits. As such, we repudiate the tendency of groups to structure themselves based exclusively on sex, race, religion, nationality, political beliefs, etc. Such arbitrary distinctions easily lead to the demonization of outsiders and a view of insiders as “good” and “moral”, determined solely by their inclusion in the group, and thus facilitating the First Criterion of Ponerogenesis (i.e. failure to recognize pathological behaviors as such). Rather, we recognize that the fundamental distinction is between psychopaths and other personality disordered individuals with an inability to change, naturally present in all human groups, and normal humanity with the capacity to develop Conscience and Consciousness (see 5.2. On the Nature of Psychopathy). The only solution to the destruction and suffering generated by Human Evil is to put into effect sound measures based on Knowledge of Evil and true Conscience.

5.5. On the Legacy of Psychopathy

We recognize that psychopathy arises naturally in every nation, psychopaths manipulating and exploiting the masses of normal humanity so as to establish themselves as the ruling elites, which have ruled humanity for all its recorded history. Whether religious or secular in nature, core membership of these groups is privileged and shrouded in total secrecy, and plans and operations are held in strict confidence. These groups have a hierarchical structure that reaches into publicly known “covers” which have taken the form of priestly castes, secular empires, secret societies, intelligence apparatuses, foreign policy groups, and political lobbies. When empires fall and regimes change, the ruling elites do not disappear. Rather, they adapt their outer appearance to new social conditions and reemerge onto the world stage. In fact, such “falls” and regime changes are most often engineered to keep the masses blind to the fact that psychopathy rules the world. As psychopaths exploit secrecy for their own ends, these various groups act as attractors, funneling individuals of their own kind into the ranks of a global pathocracy. Members of these societies, whether psychopathic or not, then act as agents for the psychopathic agenda which filters down from the highest levels to infiltrate academia, which is their main source of recruits and venue for influence.

5.6. On the Identification of Psychopathy

In the absence of any significant scientific conclusions and even taking into account the current state of research, the ultimate diagnosis of psychopathy must be based upon the spiritual practice of Seeing the Unseen, that is, discerning the Essence of
things in terms of reflection of Deep Reality behind the surface. While psychometric tests are imperfect and subject to abuse, diagnosis of psychopathy requires vast knowledge of the subject and an advanced level of Being. An advanced level of Being includes high levels of dynamic self-consistency, development of Conscience, and as a result, Expanded Consciousness. Balanced mental-emotional functioning, autonomous and objective spiritual values, and a connection with higher mental centers, or the “Eyes of the Soul”, unveil True Essence to the initiate. However, this inner sight requires external data with which to work. This data comes in the form of accurate information regarding the actions of the individual in question, usually provided by individuals with direct experience and interactions with the subject. Given the psychopath’s propensity for deception, if and when their duplicity is discovered constitutes a key factor in diagnosis and determination of future action. Unbiased scientific research in this direction may lead to more reliable objective criteria, and is therefore recommended.

5.7. On the Exclusion of Psychopathy

We recognize that psychopaths and other personality disordered individuals, who embody the Forces of Destruction, must be excluded from our social milieu. We are in agreement with the various experts like Andrew Lobaczewski, Kazimierz Dabrowski, Hervey Cleckley, Robert Hare, Sandra Brown, Martha Stout, Anna Salter, and others, that psychopaths have a harmful, toxic effect on the lives of others (see Sources). As such, following the Law of Exclusion (6.1. On the Law of Exclusion) and our alignment with the Forces of Creation (see 2.5. On Cosmic Conflict), we recognize that in the larger social sphere, psychopaths must be banned from access to any and all positions of authority. Just as a blind man cannot be accepted for a job requiring sight, a psychopath cannot be accepted in a position that requires social responsibility and consideration. And just as a fox is prevented from entering a henhouse, psychopaths must be barred from any position offering power and influence over other human beings. As members of the Fellowship of Cosmic Mind, we must exert efforts to minimize social interactions with individuals embodying the Forces of Destruction. Within our own PaleoChristian institutions, psychopaths and other personality disordered individuals are barred access entirely and expelled upon discovery in order to maintain the psychic and psychological hygiene of others, and to protect them from predation and emotional manipulation. This responsibility for the protection of group members falls upon the leadership of each group. Since we have clearly stated our position regarding Free Will and non-violence, this exclusion in no way implies destruction, but rather that extensive research needs to be conducted in order to understand and contain the influence of psychopathology.
6.0. PALEO-CHRISTIAN PRACTICE

6.1. On the Law of Exclusion

We recognize that the human individual is neither wholly Good nor wholly Evil. Rather, as a reflection of the whole, the human soul is an individual battleground of the forces of Creation and Destruction and can be inclining toward Good or Evil to varying degrees. As humanity exists at the crossroads ascending toward Spirit or returning to matter, the human individual exists at the crossroads between our primarily animal state and a truly Higher state of Being. In constant struggle with ourselves, we strive towards the Good, towards understanding and serving others on the ascending way. But just as water must be cleansed of toxins in order to sustain life, the mind, body, and spirit must be cleansed in order to align with the forces of Creation. On the level of the mind, these toxins include false ideas and beliefs, which are countered by discernment and critical thought. On the level of the body, these toxins enter the body through various impure or injurious foods, pharmaceuticals (which includes certain vaccines), and environmental toxins, and must be cleansed by a process of proper diet, detoxification and by diminishing as far as is possible their entry into the body. On the level of spirit, these toxins include the effects of emotional trauma, which are countered through growth in knowledge and emotional cleansing techniques, including breathing and meditation exercises.

6.2. On Spiritual Initiation

We repudiate the principles of ritual magic whereby external objects and practices are manipulated in order to allegedly achieve internal, spiritual changes or transformation. Rather, we recognize that outer changes proceed from inner change, and not the reverse. Initiation is a wholly internal process whereby the soul is cleansed of the emotional blockages and detrimental habits of functioning which form in emotionally and physically toxic environments. The crystallization of the personality around false ideas and misguided emotions is referred to as the “false personality” or the “Predator’s Mind”, and is best broken down by a process of personality disintegration often referred to as Baptism by Fire (see Sources, K. Dabrowski). This process of positive personality disintegration (thoroughly explicated in Dabrowski’s theories though his terminology is different), can occur gradually and incrementally or in a single all-encompassing event, depending on the constitution and life experiences of the initiate. It occurs in congruence with the practices referred to above (see 6.1. On the Law of Exclusion), in which the initiate becomes increasingly selective in their choices regarding physical, moral, and intellectual influences. We repudiate infant or child baptism, confession of faith, or joining a religion before the legal age of consent. As such we recognize that PaleoChristian members must be of legal age within the country of their residence, unless they are children of group members, whereupon they may gain full membership at the age of majority if they so choose.

6.3. On Meditation

We recognize the physiological, psychological, and spiritual benefits of regular practice of meditation “with seed” in conjunction with breathing exercises, while
repudiating passive forms of meditation that encourage “emptying” the mind. When you sweep the house and leave it clean, if you do not decide what to put back in, then others will do it for you. Similarly, passive meditative states leave one open to negative influences, which is prevented by meditation with a powerful “seed”, such as the Prayer of the Soul. Regular practice of the Fellowship’s Eiriu Eolas program, when accompanied by regular participation in knowledge-increasing activities, results in a parallel growth in awareness and Being. Eiriu Eolas facilitates the release of emotional blockages and karmic burdens, cleansing the soul of its hindrances to True Being.

6.4. On the Use of Drugs

We repudiate the use of hallucinogenic drugs as an effective path of spiritual development. Rather, we recognize their negative, stunting effect on true spiritual growth. The human body potentially serves as a gateway to higher worlds, and when the initiate is qualified to pass through such gateways, their own body will produce the natural chemicals, imitated by hallucinogens, that enable them to do so. Just as carbon monoxide blocks the carrying of oxygen by hemoglobin in the blood, externally produced spiritual experiences prevent the binding of true spiritual experience to Consciousness. Naturally occurring spiritual states are a product of inner growth, and “recreational” drugs can block and/or reverse the process, nullifying real results. While some drugs act by introducing substitute chemicals into the body, nicotine ingested by smoking tobacco facilitates the uptake of naturally occurring acetylcholine in the brain. Through the enhancement of frontal cortex activity, smoking helps the individual to think, which is the foundation for true spiritual Seeing. Patches and other artificial methods of ingestion are ineffective at best and detrimental at worst. This makes it clear why pathocracies seek to stamp out the use of tobacco. They fear a thinking populace. Benefits derived from smoking tobacco may greatly vary from individual to individual. This should not be taken as an injunction to smoke but rather as an affirmation of a right to a potentially beneficial practice.

6.5. On Positive Dissociation

We recognize that certain forms of art, literature, music, and dance aid in spiritual cleansing, growth, and the merging of lower and higher selves. However, most modern and popular art forms serve instead to keep humanity in the stupor of sleep. Objective art forms succeed both in helping the initiate grow in knowledge of creation and self; and in positively dissociating from lower reality, thus merging with higher reality and inspiring Cosmic Love. Additionally, as modern life isolates us socially, thus depriving us of the essential experience of closeness and robust feedback about life and relationships, we must find creative ways to gather knowledge about the dynamics of positive vs. flawed human relationships, what we may consider “normal”, and to actively think about our own personal lives. Literature and film, except those that promulgate violence, can thus serve us as a form of learning, experimentation and rehearsal of real-life issues that are played out free from the constraints of reality; where we can give free rein to our emotions and ideas so as to test them, wonder about them, and then select good ones and make plans to implement them.
6.6. On Soul Communities

We recognize the interconnectedness of the natural, human, and divine worlds. Just as the patterns in Nature reveal higher truths, the social sphere of humanity represents the classroom whereby lessons are learned. The way a person lives reflects their inner development and application of knowledge. As such, the way we interact with each other is of the utmost spiritual importance. Just as the early Christians stressed the “Kingdom of God” and its source within, the PaleoChristian way of life comes from within its people, and is not based on ethnicity, nationality, political affiliation, or linguistic groups. Rather, where two or more PaleoChristians are gathered, whether in a physical location or “in spirit”, this constitutes a Place of Worship. When conditions are optimal, members may choose to live together in service to each other and the Cosmic Mind, constituting a Companionship of Ancient Science and Spirituality. Such Companionships are structured according to the principles and teachings of PaleoChristianity and provide for the raising and education of children, the mentor-ship of youth, care of the elderly, internal government, sharing of necessities, and initiation into the mysteries of the Cosmic Mind.

We recognize that the optimal and widely available solution to the problems which have plagued humanity for millennia, is to adopt new ways of living based on the core teachings of PaleoChristianity. (It is not necessary to be a formal member of the Fellowship of the Cosmic Mind to put as many or as few of these core ideas as one wishes into practice.) Under the influence of ponerized society family is the first institution to wound our souls and stunt our psychological/emotional/spiritual growth through abuse, trauma, and poor parenting. As souls choosing incarnation we often “take what we can get”, and are born into families that are harmful to our development. In the past few decades, a multitude of studies have documented the horrific abuse suffered in families due to our pathological society (see Sources). As “Jesus” said, referring to such pathologies, “I did not come to bring peace, but a sword. For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man’s enemies will be the members of his household.” PaleoChristianity recognizes that an exclusive focus on the preservation of the traditional family structure and blood ties when problems in a family are evident and insoluble can be destructive to the human soul and damaging to the future of humanity. However, it also recognizes the obligation of its members to maintain as much contact and interaction with their families as is possible as long as this does not lead to further psychological, emotional, and physical damage to them. Soul communities, on the other hand, provide a social framework and educational opportunities for the development of Consciousness and Conscience. The Fellowship of the Cosmic Mind structures its communities as an extension of the family unit and welcomes the involvement of family members to whatever degree they are comfortable and willing. With an upper limit of between 200 and 300 individuals, these communities can provide the safety, social cohesion, and sharing necessary for a rich development in personal life that is essential for spiritual growth. Additionally, limiting the size of the community and requiring that leadership be drawn from the elders of the community itself, means that psychopathology has less chance to infiltrate and take over since the history of the leaders is long and well known to all other members.
6.7. On PaleoChristian Rights

We recognize that PaleoChristianity is founded on Free Will and the elimination of physical, psychological, and spiritual toxins from our bodies, communities, and souls. As such, we recognize our right to be exempt from compulsory, impure and/or injurious vaccinations and/or medications (see 6.1. On the Law of Exclusion) and to practice the use of alternative medicines where they are available and/or legal; from service in any armed forces, police force, or militia (see 3.5. On Human Creation and 3.6. On Human Destruction); to choose our diet without discrimination or persecution (see 6.1.); to smoke tobacco without discrimination or persecution (see 6.4. On the Use of Drugs); to choose our own family relations, education and educational environment, and to live freely in our own communities and to structure them according to PaleoChristian principles (see 6.6. On Soul Communities); to have free movement between our Companionships of Ancient Science and Spirituality; and to refuse to act in any other way that is in conflict with the core principles of PaleoChristianity.
7.0 Bibliography and Sources

**Core Works**
- William Chittick’s *The Sufi Path of Knowledge*
- John Keel’s *The Eighth Tower*
- Laura Knight-Jadczyk’s *The Secret History of the World*
- Andrew Łobaczewski’s *Political Ponerology*
- Boris Mouraviev’s *Gnosis* (3 Vols.)
- P. D. Ouspensky’s *In Search of the Miraculous*

**Religion & Mythology**
- Amis, Robin, *A Different Christianity: Early Christian Esotericism and Modern Thought*
- Bayley, Harold, *The Lost Language of Symbolism*
- Bellingham, David, *Celtic Mythology*
- Black, Jeremy, and Green, Anthony, *Gods, Demons and Symbols of Ancient Mesopotamia*
- Branston, B., *Lost Gods of England*
- Carroll, Michael P., *The Cult of the Virgin Mary: Psychological Origins*
- Castaneda, Carlos, *The Active Side of Infinity*
- D’Alviella, Count Goblet, *The Migration of Symbols*
- Davies, Philip, *In Search of Ancient Israel Scribes and Schools Origins of Biblical Israel Memories of Ancient Israel*
- Dumezil, Georges, *The Destiny of a King Archaic Roman Religion Mitra-Varuna: An Essay on Two Indo-European Representations of Sovereignty*
- Eliade, Mircea, *Shamanism: Archaic Techniques of Ecstasy The Forge and the Crucible The Myth of the Eternal Return Patterns in Comparative Religion The Sacred and the Profane*
- Ellerbe, Helen, *The Dark Side of Christian History*
- Epstein, Isidore (ed.), *The Babylonian Talmud* (35 Vols.)
- Faulkner, R. O., *The Ancient Egyptian Pyramid Texts*
- Finkelstein, Israel, and Silberman, Neil Asher, *The Bible Unearthed David and Solomon*
- Fulcanelli, *The Mystery of the Cathedrals The Dwellings of the Philosophers*
- Garbini, Giovanni, *History and Ideology in Ancient Israel Myth and History in the Bible*
- Gaskell, G.A., *Dictionary of All Symbols and Myths*
- Gurdjieff, G. I., *Beelzebub’s Tales to His Grandson Meetings with Remarkable Men Life Is Only Real Then, When “I Am”*
- Hall, Manly P., *The Secret Destiny of America The Secret Teachings of All Ages*
- Illion, T., *Darkness Over Tibet*
- Jaskolski, Helmut, *The Labyrinth*
- Kharitidi, Olga, *Entering the Circle*
- Lemche, Niels Peter, *Ancient Israel The Canaanites and Their Land The Israelites in History and Tradition Prelude to Israel’s Past The Old Testament Between Theology and History*
Romance
Needleman, Jacob, Lost Christianity.
Ouspensky, P. D., Tertium Organum
In Search of the Miraculous
Pagels, Elaine, The Gnostic Gospels
Panati, Charles, Sacred Origins of Profound Things: The Stories Behind the Rites and Rituals of the World's Religions
Redford, Donald,
A Study of the Biblical Story of Joseph
Egypt, Canaan, and Israel in Ancient Times
Akhenaten: The Heretic King
Rhys, J., Celtic Folklore (2 vols.)
Roberts and Donaldson (eds.), Ante-Nicene Fathers (10 Vols.)
Robinson, James M. (ed.), The Nag Hammadi Library
Stoyanov, Yuri, The Other God: Dualist Religions from Antiquity to the Cathar Heresy
The Hidden Tradition in Europe: The Secret History of Medieval Christian Heresy
Thompson, Thomas,
The Historicity of the Patriarchal Narratives
The Origin Tradition of Ancient Israel
The Early History of the Israelite People
The Mythic Past
The Messiah Myth
Van Seters, John,
The Hyksos
Abraham in History and Tradition
In Search of History
Prologue to History
Weston, Jessie, From Ritual to Romance
Whitelam, Keith, The Invention of Ancient Israel

History & Catastrophism
Ancient and Medieval Works and Authors: the Anglo-Saxon Chronicles, Diodorus, Gildas, Herodotus, Josephus, the Mabinogion, Manetho, Nennius, Origen, Plato, Pliny, Plutarch, Procopius, Raynaldus, the Rg-Veda, Strabo, Snorri Sturlson, Tacitus
Ashe, Geoffrey,
King Arthur The Dream of a Golden Age.
Kings and Queens of Early Britain
The Ancient Wisdom
The Book of Prophecy.
The Discovery of King Arthur
Camelot and the Vision of Albion
Atkinson, R. J. C., Stonehenge Archaeology and Interpretation
Bahn, Paul G., Journey Through the Ice Age

Bailie, Michael,
Exodus to Arthur: Catastrophic Encounters with Comets
The Celtic Gods: Comets in Irish Mythology (and P. McCafferty)
New Light on the Black Death: The Cosmic Connection
Balfour, Michael, Megalithic Mysteries
Barber, Chris, Mysterious Wales
Clube, Victor and Napier, Bill,
The Cosmic Serpent
The Cosmic Winter
Cunliffe, Barry, Europe Between The Oceans 9000 BC-AD 1000
De Espinosa, Alonso, The Guanches of Tenerife
DeMeo, James, Saharasia
Dingwell, Eric John, Artificial Cranial Deformation
Firestone, Richard, West, Allen and Warwick-Smith, Simon,
The Cycle of Cosmic Catastrophes: How a Stone-Age Comet Changed the Course of World Culture
Fol, Alexander and Marazov, Ivan, Thrace & The Thracians
Fox, Hugh Gods of the Cataclysm
Guilaine, Jean and Zammit, Jean, The Origins of War: Violence in Prehistory
Gurney, O.R., The Hittites
Hapgood, Charles, Maps of the Ancient Sea Kings
Herm, Gerhard, The Celts: the people who came out of the darkness
Hibben, Frank, The Lost Americans
James, Peter, Centuries of Darkness
Lewis-Williams, David,
The Mind In The Cave
Inside The Neolithic Mind (and David Pearce)
Littleton, Scott, and Malcor, Linda, From Scythia to Camelot
Mallory, J. P., In Search of the Indo-Europeans
Manning, Sturt, A Test of Time
Maltwood, K. E., A Guide to Glastonbury's Temple of the Stars
Mithin, Steven, The Prehistory of the Mind
Oppenheimer, Stephen, The Origins of the British
Powell, T.G.E., The Celts
Pryor, Francis, Britain BC
Renyg, Colin, Problems in European Prehistory
Rudgley, Richard, The Lost Civilizations of the Stone Age
Stone, Merlin, When God Was A Woman
Stringer, Chris, HomoBritannicus
Tattersall, Ian, The World From Beginnings to 4000 BC
Velikovsky, Immanuel,
Worlds in Collision
Ages in Chaos
Peoples of the Sea
Wilkins, Iman Jacob, Where Troy Once Stood
Wunderlich, Hans, The Secret of Crete

UFOs & Conspiracy
Bartholomew, Robert E., and Howard, George S., *UFOs and Alien Contact: Two Centuries of Mystery*
Dolan, Richard, *UFOs and the National Security State* (2 Vols.)
Fenster, Mark, *Conspiracy Theories: Secrecy and Power in American Culture*
Fort, Charles, *Collected Works*
Jessup, Morris K., *The Case For The UFO*
Keel, John, *Operation Trojan Horse, The Mothman Prophecies, The Eighth Tower, Disneyland of the Gods*
Marrs, Jim, *Alien Agenda, The Rise of the Fourth Reich*
Prouty, Fletcher, *JFK, The Secret Team*
Reed, Douglas, *The Controversy of Zion*
Sutton, Antony C., *America's Secret Establishment: An Introduction to the Order of Skull & Bones*
Vallee, Jacques, *Messengers of Deception, Revelations, Alien Contact and Human Deception*
Von Däniken, Erich, *Signs of the Gods*
Wilgus, Neal, *The Illuminoids: Secret Societies and Political Paranoia*

**Science and Philosophy**
Bakker, Robert T., *The Dinosaur Heresies*
Cremo, Michael A., and Thompson, Richard L., *Forbidden Archaeology*
Doyle, Arthur Conan, *The History of Spiritualism*
Ebon, Martin, *Prophecy in Our Time*
Fodor, Nandor, *Encyclopaedia of Psychic Science, The Haunted Mind, Haunted People (and Hereward Carrington)*
Gardner, Martin, *Fads and Fallacies in the Name of Science*
Gershom, Yonassan, Rabbi, *Beyond the Ashes*
Gieser, Suzanne, *The Innermost Kernel*
Hoyle, Fred, *The Origin of the Universe and the Origin of Religion*
James, William, *A Pluralistic Universe*

**Psychology**
Altemeyer, Robert, *The Authoritarians*
Babiak, Paul and Hare, Robert, *Snakes in Suits: When Psychopaths go to Work*
Brown, Sandra, *How to Spot a Dangerous Man Before You Get Involved, Women Who Loved Psychopaths: Inside the Relationships of Inevitable Harm*
Burnham, Terry and Jay Phelan, *Mean Genes*
Campbell, Coyne H., *Induced Delusions: The Psychopathy of Fraudism*
Carter, Jay, *Nasty People, Nasty Women*

Dabrowski, Kazimierz, Collected Works. (http://positivedisintegration.com/)
Donaldson-Pressman, Stephanie and Pressman, Robert M., *The Narcissistic Family: Diagnosis and Treatment*
Gladwell, Malcolm, *Blink: The Power of Thinking Without Thinking*
Golomb, Elan, *Trapped in the Mirror: Adult Children of Narcissists in Their Struggle for Self*
Hare, Robert, *Without Conscience: The Disturbing World of Psychopaths Among Us*
Hort, Barbara, *Unholy Hungers: Encountering the Psychic Vampire in Ourselves & Others*
Sandy Hotchkiss, Why Is It Always About You?
James, William, The Varieties of Religious Experience
Jung, Carl, Collected Works
Lobaczewski, Andrew, Political Ponerology: A Science on the Nature of Evil Adjusted for Political Purposes
Middelton-Moz, Jane, Children of Trauma: Rediscovering Your Discarded Self
Miller, Alice, The Drama of the Gifted Child: The Search for the True Self
Norwood, Robin, Women Who Love Too Much: When You Keep Wishing and Hoping He’ll Change
O’Brien, Barbara, Operators and Things
Pinker, Steven, The Blank Slate: The Modern Denial of Human Nature
Pinkola Estes, Clarissa, Women Who Run With The Wolves: Myths and Stories of the Wild Woman Archetype
Reiland, Rachel, Get Me Out of Here: My Recovery from Borderline Personality Disorder
Salter, Anna, Predators: Pedophiles, Rapists, And Other Sex Offenders
Schumaker, John The Corruption of Reality
Stout, Martha, The Sociopath Next Door
Simon, George, In Sheep’s Clothing: Understanding and Dealing with Manipulative People
Wells, Restin, Deep Therapy in the Fast Lane (http://home.comcast.net/~riversrages/DeepTherapy/intro.htm)
Jeffrey E. Young, Ph.D. and Janet S. Klosko, Ph.D, Reinventing Your Life: The Breakthrough Program to End Negative Behavior...and Feel Great Again.
Zimbardo, Philip, The Lucifer Effect

Health
Marcia Angell, M.D., The Truth About the Drug Companies.
Phyllis A. Balch, CNC, and James F. Balch, M.D., Prescription for Nutritional Healing.
Burt Berkson, M.D., Ph.D., The Alpha Lipoic Acid Breakthrough.
Tom Bohager, Everything You Need to Know About Enzymes.
Stephen Braun, Buzz: The Science and Lore of Alcohol and Caffeine
Eric R. Braverman, M.D., The Healing Nutrients Within.
Jack Challem, The Inflammation Syndrome
William G. Crook, M.D., The Yeast Connection and Women’s Health.
Dr. Peter J. D’Adamo, Eat Right for your Type.
The Genotype Diet: Change Your Genetic Destiny.
Caroly Dean, M.D., The Magnesium Miracle.
Robert Erdmann, Ph.D., The Amino Revolution
Michael J. FeFadden, Dissecting Antismoker’s Brains.
Joel Fuhrman, M.D., Fasting and Eating for Health: A Medical Doctor’s Program for Conquering Disease.
Joel Fuhrman, M.D., Eat to Live.
Leo Galland, M.D., The Fat Resistance Diet.
Andrew Hall Cutler PhD PE, Amalgam Illness: Diagnosis and Treatment.
Louise L. Hay, You Can Heal Your Life.
Mark Hyman, M.D., The UltraMind Solution.
The UltraSimple Diet.
Brad J. King, M.D., F.S., Fat Wars.
Gina Kolata, Rethinking Thin: The New Science of Weight Loss and the Myths and Realities of Dieting.
What Your Doctor May Not Tell You About Menopause
Dr. John Lee’s Hormone Balance Made Simple
Sidney MacDonald Baker, M.D., Detoxification and Healing.
William Joel Meggs, M.D., Ph.D., The Inflammation Cure.
Dr. Rodger H. Murphree, Treating and Beating Fibromyalgia and Chronic Fatigue Syndrome.
Treating and Beating Fibromyalgia and Anxiety and Depression with Orthomolecular Medicine.
Christiane Northrup, M.D., Women’s Bodies, Women’s Wisdom.
Don Oakley, Slow Burn: The Great American Antismoking Scam.
From Belly Fat to Belly Flat: How Your Hormones Are Adding Inches to Your Waist and Subtracting Years from Your Life -- the Medically Proven Way to Reset Your Metabolism and Reshape Your Body.
Detoxify or Die.
Pain Free in 6 Weeks.
You Are What You Ate.
The High Blood Pressure Hoax.
No More Heartburn: Stop the Pain in 30 Days—Naturally!
Julia Ross, M.A.,
The Diet Cure.
The Mood Cure.
Al Sears, M.D., The Doctor's Heart Cure.
Hiromi Shinya, M.D., The Enzyme Factor.
Bernie Siegel, M.D., Love, Medicine, and Miracles.
Mark Sircus, Ac, O.M.D., Transdermal Magnesium Therapy.
Shawn Talbott Ph.D. FACSM, The Cortisol Connection Diet.
Dr. Morton Walker, DMSO Nature's Healer.

Psychology Papers
Skuse D. (2005). X-linked genes and mental functioning. Human Molecular Genetics, 14, Review Issue 1, R27-


Groves DA, Brown VJ. Vagal nerve stimulation: a review of its applications and potential mechanisms that mediate its clinical effects. *Neuroscience and Biobehavioral Review* 2005 May;29(3):493-500


Holick MF. The vitamin D deficiency pandemic and consequences for nonskeletal health: mechanisms of...
Environmental Health 2003 Jul;58(7):399-405
Valuck RJ, Ruscin JM. A case-control study on adverse effects: H2 blocker or proton pump inhibitor use and risk of vitamin B12 deficiency in older adults. Journal of Clinical Epidemiology 2004 Apr;57(4):422-8
Zachi EC, D F V , Faria MA, Taub A. Neuropsychological dysfunction related to earlier occupational exposure to mercury vapor. Brazilian Journal of Medical and Biological Research 2007 Mar;40(3):425-33
List of Changes, Corrections, Additions

28 October 2009 - Harrison K.
Initial draft. Contributions made by various members of Quantum Future School during October of 2009. It was brought to France in draft form, printed and revised via committee at Chateau St. Martin during the period 12 October to 20 October 2009.

It was passed to Arkadiusz Jadczyk for review on 16 October 2009 and returned with numerous changes of language on 19 October 2009.

It was posted in draft form to the Cassiopaea forum on 25 October 2009. Various suggestions for further corrections and changes were made by forum members and were then incorporated by a forum member (V59) on 28 October 2009.

7 November 2009 – Forum Member MT - wrote the missing text for Consciousness, Conscience, and Psychopathy in the Introduction, and made as many other additions and/or changes that could possibly improve the document including grammar and punctuation and other editorial changes.

9 November 2009 – Document was again passed to Arkadiusz Jadczyk for editorial review of the section on Consciousness and Conscience. He added one sentence to the definition of Consciousness: “or that which renders its awareness accessible to itself.”

10 November 2009 - The corrected version was sent to Harrison K. for another review.

11 November 2009 – Harrison K completely reorganized the bibliography. Made one change: 5.6. On the identification of Psychopathy: In the absence of any significant scientific conclusions and even taking into account the current state of research, the ultimate diagnosis of psychopathy must be based upon the spiritual practice of Seeing the Unseen, that is, discerning the Essence of things in terms of reflection of Deep Reality behind the surface.

11 November 2009 – LKJ Works on section 5.6 to increase clarity.

18 November 2009 – LKJ changed "We recognize that psychopaths and other disordered individuals, who embody the Forces of Destruction, must be excluded from our social milieu" to say "We recognize that psychopaths and other personality disordered individuals, who embody the Forces of Destruction, must be excluded from our social milieu."

19 November 2009
Document is accepted by elders for distribution, and is posted prominently on the recently created website http://paleochristianity.org/

18 January 2010 – Dr. Segura added more references to the psychology and health bibliography.

22 January 2010 Version numbering of the document is adopted and set at 5.4

25 October 2010 – Dr. Segura added more references to the religion, psychology and health bibliography.

Planned Revisions

11 November 2009 – LKJ notes that a section needs to be added on relationships.

3 January 2010 – LKJ suggests that a section on circumcision and other abusive practices should be included.
10 January 2010 – LKJ suggests that a section on child-rearing should be included.