

The Fellowship of the Cosmic Mind

Statement of Principles

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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.
9. Formal rights comprise a real science.
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.

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, mediated by information.

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

Humanity is as yet 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 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. Differentiated from mere experience or subjectivity, such as that experienced by lower life forms, and presumably molecules and particles (according to the philosophy of panpsychism).

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 or information.” 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 under-appreciated. Kurt Gödel 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.

Chapter 1

Philosophy

1.1 On Truth

We recognize that Information is the basis of all that exists – Divine Cosmic Mind, and its body, the material universe – and hold *Truth* 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 according to the laws of reason. 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 psychological 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 residence 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’s¹ 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 that cannot be rationally justified and to 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 Zoroaster², *Buddha*, Lao Tzu³, Confucius⁴, the ancient Greek Mystery Schools, Greek and Roman Stoic philosophy, the life and achievements of Julius Caesar (whose life and passion was transposed to a

¹https://en.wikipedia.org/wiki/Render_unto_Caesar

²<http://en.wikipedia.org/wiki/Zoroaster>

³<https://en.wikipedia.org/wiki/Laozi>

⁴<https://en.wikipedia.org/wiki/Confucius>

Judaic setting as “Jesus Christ”; see Sources, C. Carotta), the early *Gnostics*, Mani’s “Religion of Light”⁵, Bogomilism⁶, *Catharism*, the *Sufism* of Ibn al-‘Arabi, the medieval and modern *Alchemical* traditions, the Work of G. I. *Gurdjieff* and most recently the historical and mystical work of *Laura Knight-Jadczyk*, among other prominent researchers, psychologists, and teachers (see Sources).

⁵<https://en.wikipedia.org/wiki/Manichaeism>

⁶<http://en.wikipedia.org/wiki/Bogomilism>

Chapter 2

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 cosmic and human origins. However, we also repudiate materialism and neo-Darwinism⁷, which hold *Consciousness* to be a byproduct or function of matter, and evolution to be strictly the result of random mutations of matter and natural selection. 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 brain – which they wrongly equate with the mind (see Sources, T. Nagel) – has a long evolutionary history and can be explained “without recourse to supernatural powers.” 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 of Consciousness or information field, which directs seemingly random processes towards at present unknown yet purposeful ends, as in the structure of particles, the growth and specialization of cells, the forms of nature, the forms of consciousness, 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

⁷<https://en.wikipedia.org/wiki/Neo-Darwinism>

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 the most *objectively* 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 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, result, or medium 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. 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 non-Being. 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 in 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 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 time as we *linearly* experience it is a result of the limits of our perception, and probably illusory. While a complete understanding of Time is beyond our comprehension at this level, we recognize that at higher levels of consciousness, Time as we understand it is probably 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 Eter-

nal Return, mirrored in the cycles of seasons and death and rebirth, and the *alchemical* Ouroboros⁸ 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.

⁸<https://en.wikipedia.org/wiki/Ouroboros>

Chapter 3

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 eye color of an individual, for example, 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, although their application of these principles may vary in the specifics of their behavior.

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.

Chapter 4

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, therefore our instinctive-emotional substrate holds the roots 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 Hittites⁹, Egyptians¹⁰, Assyrians¹¹, Khazars¹², Christian Orthodoxies, Nazis, Soviets, and most recently, 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

⁹<https://en.wikipedia.org/wiki/Hittites>

¹⁰<https://en.wikipedia.org/wiki/Egyptians>

¹¹<https://en.wikipedia.org/wiki/Assyria>

¹²<https://en.wikipedia.org/wiki/Khazars>

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 corporate 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 Ponerogenesis 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.

Chapter 5

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-appearing

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, made possible by the advent of agriculture, which displaced traditional hunter-gatherer social structures.

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, 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 that 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 their 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 Łobaczewski, 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 hen-house, 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.

Chapter 6

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 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, such as the *Éiriú Eolas* program, developed by *Laura Knight-Jadczyk*. 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 (which includes grains, dairy, vegetable oils, and most processed 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. We recognize the historical utilization of the Paleo diet – primarily consisting of animal products, especially fat and bone broth – as well as its health benefits in terms of physical, emotional, and mental functioning. Because we do not seek to be a burden to others or the *Cosmos* in general, we are obligated to try various methods of dietary experimentation, such as a more rigorous ketogenic diet to initiate mtDNA changes, to accelerate healing and rejuvenation so that we may function at our full capacity, thus able to better serve as instruments of service. (See Sources, FOTCM Diet Book, forthcoming.) Further, we also repudiate and wholly condemn the ritual mutilation of babies and children, that is, circumcision, and other abuses perpetrated on the most helpless of humanity, including child abuse (physical and emotional) and pedophilia sex offenses.

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 Éiriú Eolas program, when accompanied by regular participation in knowledge-increasing activities, results in a parallel growth in awareness and Being. Éiriú 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. In contrast, 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 pure 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, one which the Fellowship regards as a spiritual sacrament.

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 mentorship of youth, care of the elderly, internal government, sharing of necessities, and initiation into the mysteries of the Cosmic Mind.

With the infinite possibilities made available by the advent of language and reason came the ability to self-regulate these possibilities, individually and collectively, thus setting humanity apart from its animal forebears. These capacities to conceptualize space-time and regulate our actions based on reason and values constitute the essence of humanity as spiritual beings, not mere animals. Reason allowed Paleolithic humanity to recognize the Cosmos as fundamentally unified, living, and nurturing, and to recognize humanity as true children of the cosmos. Human practice thus reflected this truth, finding expression in an egalitarian, communal way of life, in which the strong protected the weak and each individual was free to contribute his or her unique skills. We recognize this communalistic way of life, which allowed Paleolithic society to survive and thrive for tens of thousands of years and to enjoy diverse intellectual and aesthetic pursuits, as ideal. The Paleolithic ritual of the communal meal, evidenced by central hearths and remembered in the form of the “Last Supper”, thus serves as a reminder of humanity’s true spiritual nature, with its focus on hospitality, sharing, and courtesy. In the communal meal, as in communal living, humanity is brought together with each other and with the cosmos, the true meaning of religion (from the Latin *religare*, to bind together).

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 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. As in a

family, each member has their own space and possessions in accordance with their personal needs, vocation, and tasks, but contributes to those things shared and held in common, such as living space, food, and other group materials and expenses, also according to their ability.

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.

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List of Changes

October 2009

- Harrison K. wrote the 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.
- LKJ worked 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

- This document is published online at <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.

28 January 2011

- PL updated all Cassiopedia hyperlinks (replaced <http://www.cassiopedia.org> with <http://cassiopedia.org>)

17 March 2014

- Harrison K. converted the Word document to the (internal) “PublishR” format, fixed minor grammar and punctuation, expanded bibliography, revised statements on Consciousness in the Introduction, revised sections 1.1. (rewrote first sentence), 1.3. (added clause to first sentence), 1.4. (changed “social and psychopathology” to “social and psychological pathology”), 1.6. (added “that cannot be rationally justified” after “these measures are mostly used to induce belief”), 1.7. (added Stoicism and Caesar to list of PC exemplars), 2.1 (revised first paragraph), 2.2. (removed word “monistic” from last sentence), 2.3. (added “result, or medium” to first sentence), 2.5. (changed “matter” to “non-Being”), 2.7. (reworded first 2 sentences), 3.2. (removed size from “determine and limit the eye color of an individual”), 3.4. (added clause to final sentence), 4.3. (removed “religiously conservative” from description of American empire), 4.6. (“corporative” to “corporate”), 5.3. (added “made possible by the advent of agriculture, which displaced traditional hunter-gatherer social structures” after “these tribes grew past the ideal size of social group which may safely contain psychopathy”), 5.6. (added “their” to “in terms of their reflection of Deep Reality”), 6.1. (rearranged sentences, included reference to EE, added expanded second paragraph on diet and child abuse), 6.4. (added “in contrast” to sentence 5, added “pure” to “benefits derived from smoking tobacco”, added clause to final sentence: “one which the Fellowship regards as a spiritual sacrament”), and 6.6. (added second paragraph).

17 September 2017

- MF finalized the new typesetting and replaced PDF hyperlinks to the now extant Cassiopedia website with footnotes which are also PDF hyperlinks to the new Cassiopaea Wiki website. Typographic corrections. Set document version to 5.7.

12 March 2020

- HK extensively updated the bibliography. Hyperlinks to the defunct Cassiopedia were removed, and the formatting was converted to TexStudio format. Set document version to 5.8.

5 January 2022

- Dr Segura and EO extensively updated the bibliography (health section). Set document version to 5.9.

Suggested 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. [Added in March 2014 update]

10 January 2010

- LKJ suggests that a section on child-rearing should be included.

17 March 2014

- Hyperlinks to Cassiopedia need to be changed to the Cass Glossary (HK). [Done in revision 17 September 2017]