

Canonization in Sophianic Animism USA

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Special Category: The Guru

The Terma of Gaia Awakening stands in a category of its own as “the guru,” which is **canon by definition** and cannot and must not be interpreted. All other items canonized as scripture must be fully consonant with and supportive of the Terma.

THE TERMA IS THE GURU. No one teaches the Terma, and everyone is equal before the Terma.

To embrace or enter the Terma of Gaia Awakening makes you a conscious witness to the dreaming power of the Wisdom Goddess, and prepares you to participate in that power, to engage it in your life internally and externally, and eventually to command it. “The highest desire of the Gaian Dakinis is that you command them — by pleasure.” - JLL

Standards for Canonization as Scripture

For simplicity, this discussion is limited in explicit scope to consideration of media that is in, or can be converted to, primarily-textual form.

Standards for SA USA Scripture correlate closely with, and are comparable to, the nine standards that JLL determined for validation of the Term of Gaia Awakening. JLL’s standards for the Terma are listed below with commentary on the comparable standard for canonized texts inserted (indented) below each. (The source of the nine standards is the article, **Standards of Authenticity for the Terma**, which is a unit in Nemeta course **17 The Terma and the Terton**.)

1 Source determined, named: who is transmitting this terma? In this case, Gaia herself is the source of the Terma of Gaia Awakening. In turn, the Terma reveals the full-spectrum, 18-channel console through which she transmits openly to the human species at large, depending on individual receptive to her telluric frequencies.

Is there evidence that Gaia-Sophia is the source of the verbal content – not the exact wording, which will depend on the author’s way of formulating and expressing thoughts, natural proclivity for verbal articulation along with cultivated skill, vocabulary and so on, but the fundamental nature of the thoughts expressed?

2 The source identified: background of the Terma, allowing the tertion to determine its source. Unlike channeling, telestic audition of dakini wisdom does not produce experiences in which the source declares who it is by name. As for instance, Seth told Jane Roberts who he was, or Ramtha announced his identity to j z knight. On the contrary, this process requires the tertion in Gaian Tantra to identify and name the source.

What is the background of the media under consideration and how may it serve to identify the ultimate source of the writings? The author should be convinced that his or her contribution originates with the Deity – the Planetary Animal Mother, usually via a devata – and should be able to explain that conviction. (Anyone can say, “Since I am part of Her Dreaming, whatever I originate ultimately comes from Her.” The explanation must include other features, be more explicit and offer compelling evidence to the CNS.)

If there is an obvious timely need for the media’s content, and an individual shows up with the content, saying in effect, “It was clearly evident to me that someone had to produce this, and I felt strongly moved to do it – as if I were under supernatural compulsion,” that is a strongly positive indication in itself; however, the CNS does well to consider other factors in the overall determination of whether the work should be canonized.

3 Sky omens, astronomy, celestial timing specific to the terma. This standard entails a long process of observation and inference that allows the tertion to trace how the terma was anticipated by a sequence of sky omens involving planetary and stellar patterns of an outstanding kind. In my case, I detected a pattern involving Jupiter that showed me that the Terma was due to be revealed, i.e., decoded, up to one and a half or two years before I got it. Needless to say, divining those celestial omens I did not know what I was anticipating! The elements of surprise and novelty figure strongly in terma transmission.

Omens connected with media presented for canonization may involve the dakini-on-shift (DoS) and may include specific significant celestial omens. The author of such media does well to observe and note the celestial intel that is associated with his or her activity so that it can be verified and considered by reviewers. In the case of the Terma of Gaian Awakening, its reviewer and tester of authenticity was the Tertion himself.

The date of completion of a body of text should be noted, if not also the date that work on it was begun, as this will facilitate examination of the applicable astronomical omens. Generally, work on a such a project should be rapid so that the author does not lose focus, but circumstances, as well as the nature and complexity of the material will be taken into account and if work takes place over two or three distinct time periods, that does not necessarily disqualify the material.

4 First line of instruction. Each genuine planetary terma opens with a brief and explicit line of sacred instruction: “You cannot become anything but more beautiful.” I have said before, dakini syntax is cogent, composed in lapidary grammar. Discursive drivel, metaphysical

propositions that cannot be verified, elaborate claims about divine order, predictions, volumes of spoon-fed speculation, wild stories of Atlantis or other worlds with no reference to the Sophianic vision story—this kind of material tells you that you are definitely NOT receiving on telluric dakini wavelengths.

What is the nature and quality of instruction given by the media under consideration?

Canonical media in general, unlike a terma, need not have an arresting, brief and explicit initial line of instruction. It will generally contain expository prose, although poetry and narrative are also conceivable as content, and in some case, it may contain illustrations (whether diagram, art or photography). (Artifacts that do not have words as their primary component can also be canonized.) Information content must be cogent and syntax must be well-honed for the intended audience (which may include people both within and outside of SA), precise and well-considered. (Since SA Scripture has a progressive element, suggestions for refinement of a text could be given and the author could re-submit an edited version, up to a total of three submissions – as a guideline.)

The most important consideration for a candidate artifact is: Does it serve to protect, advance and realize the essence of the Sophianic Narrative and the Terma of Gaia Awakening – which, given our current time and circumstances, includes Sophia’s Correction? Realization of Correction affects members of the Sophianic community, and their lives, and/or the world of Rhomé (tads) outside of the Sophianic community (including both Sophianic Animists and solitary Shaktas), and/or the interface between the two. A genuine sacred text could also conceivably speak to the relationship of humans with Nature on mundane and/or supernatural levels. How does the artifact assist with protection? How does it assist with advancement? How does it assist with realization? The answer to at least one of those questions should be clear and inarguable - the artifact’s relevance in one or more such ways should be clear and unequivocal.

The artifact must not merely rehash existing material but it must include a suitably explicit formulation. It can explain and apply existing material (SA narrative, values and ritual, for example) in a way that is helpful to the community or helpful to outsiders in understanding the views and positions of the Sophianic community - specifically, Sophianic Animists as members of the Collegium, although solitaries may also take note, and make use, of the content as they see fit, and we will support them in making worthy use of it.

5 Frame of instruction, overall design of the terma. By this standard, the terma has to show a simplific and elegant design. Simplific, not simplistic. By simplific I mean that it has to have cogent esthetic integrity, crafted like a well-made object. It cannot be complicated with a mass of diagrams and schemas, for instance, maps of other dimensions, etc. It must be complex but elementary. Minimalist in terms of conceptual design. The Terma of Gaia Awakening presents one simple and singular schema, the Shakti Cluster.

How is this guidance reflected in the candidate media? It should be complex enough to make its points effectively, but not excessively complex.

6 Ritual elements provided by the terma. Included in the transmission are the ritual and practical aspects that cannot be contrived or devised by male-mind abstraction. Rather, the ritual arises as a spontaneous and obvious counterpart to the opportunity presented in the

instruction of the terma. In the Terma of Gaia Awakening, the ritual of the Gaian Tantra Vow is an obvious and spontaneous technique for achieving interactivity with Gaia. Along with the design features, ritual elements are also minimalist, streamlined.

“Ritual” can refer to any procedure (even if apparently mundane) that is to be performed for a sacred purpose, and the specific guidelines for that procedure.

7 Community entrusted with the terma. In this case, the community that receives the Terma consists of the nine generations of the Black Time of Innocence, the Tribes of Kali. Generation one, 1945 – 1975, generation two, 1976 – 2005, and so on until 2215, the last year of Kali Yuga and the conclusion of the great Kalpa of precessional timing (25,920 years). 1945 is the birth year of the Maine tertion.

In the case of an SA USA canon, it is the SA USA community at some level who are entrusted with it and whom it must benefit. The level to which this document is intended to apply is that of the Collegium-entire (of local collegiums and individual members). However, this document can serve as a guide for other situations if they arise.

8 Tertion. By this standard, the biography of the tertion must present a record of events that infer the role of treasure-finder, including dakini connections from an early age, supernatural interventions, lucid dreams, acts of magic and power, esthetic and voluptuary highlights, as well as whatever contributed throughout life to training and grooming the mythopoetic sensibility required to handle a terma.

This would correlate with a record of events in the life of the author of the candidate media – which life need not be compared to any other human animal’s life.

Individuals who are inspired by the Muses to produce canonical artifacts in the contemporary period must necessarily be people who have taken the Gaian Tantra Vow, who have worked with the Shakti Cluster over a period of time, and who have, over a period of some years, demonstrated their loyalty to Gaia-Sophia, to Her Story, to fellow Shaktas, and to the core tenets of Sophianic Animism. (Notably, this is not to say that they must necessarily be members of the Sophianic Animism church.)

Questions to consider: In a given case, is it credible that the Goddess would have used the author to record (for posterity) information that benefits the Shakta community as far as religious knowledge and practice are concerned? Is it credible that She would have assigned the person a temporary role as an author of canons (as per the SA view of canons) and would have qualified and empowered the person the person to fulfill that role?

9 Location. A terma in the Gaian Tantras must be discovered in a place of great natural beauty, purity, and serenity, compatible with the sublime esthetic of the wisdom goddess. Her priorities are esthetic. She also requires there to be a specific historical refraction between locale and terma. A Gaian terma cannot be received just anywhere, arbitrarily. For it will come forth in a place where the nightmare of history interfaces decisively with the Dreaming of the Aeon. In the case of the Terma of Gaia Awakening, it was received in a place of spectacular natural beauty located about fifty miles from Sanlucar de Barrameda at the mouth of the Guadalquivir River—the place from which Columbus set out for the New World.

In the case of SA USA canonized media, this cannot apply as it did with the Terma. “I was sitting at my desk, writing, when I received this information” will be the refrain of many authors, although the initial inspiration may have come in a variety of circumstances – but not necessarily in a place of great natural beauty. Notably, “location” can be taken in a more general and/or metaphorical sense. An author should be able to explain how his or her situation at the time of writing a body of text reflected “a place of great natural beauty, purity, and serenity, compatible with the sublime esthetic of the wisdom goddess.”

A person navigating his or her normal circumstances may have received an animal omen or observed a weather event (a thunderstorm at sunset producing brilliant, unusual colors and configurations in the sky) or may have gotten a clear and pristine view of an astronomical anomaly (such as a comet, NEOWISE in 2020 for example) or some combination of such things that characterize the general period during which texts are written and that leave a strong and lasting impression of extraordinary beauty in the author’s psyche. Of course, this is a personal matter for the author, but he or she should be able to describe verifiable events that lend credibility to his/her claim to have had such experiences.

Considering Media for Potential Canonization

This process can be called a “canonization review,” for which this section describes a suggested procedure. The process may be more or less expedited depending on circumstances and the best judgment of the participants (the CNS).

“The CNS” herein refers to all the members of that body whom we determine should be involved in this process, which may or may not include the entire CNS. The CNS itself will decide this matter based on ministerial roles, and this document shall be updated accordingly; **this is a TODO item.**

It’s notable and self-evident that a serious process such as this must be accompanied by interactive magic with Gaia-Sophia using the Shakti Cluster and potentially a cording involving a representative group of 2 or 3 members of the CNS. Working with the SC App would be undertaken individually, and individual cordings would be optional.

(The words “creator,” “originator” and “author” are used synonymously in this discussion.)

Although a candidate artifact’s nominal creator (a co-creator with the Goddess) need not be the person nominating an artifact for canonization, the creator should be available to be interviewed and to “defend his or her thesis,” to borrow a phrase from academia. If that person is shy or hesitant – although nothing about the process should ever be construed as hostile to the creator or his/her work, which if not canonized, nevertheless may be a fine piece of work on its own terms – he or she may bring along a “second,” a supportive friend or relative. The nomination of a work for canonization generally should be accompanied by a cover letter explaining briefly why the work is being submitted – why the person nominating it is convinced that it would be a worthy addition to the canon.

A critical review of the candidate artifact is in order first. Each member of the CNS should peruse, analyze and assess it individually and privately, and formulate his or her observations and questions for discussion with the group of ministers.

Then the CNS will meet. If text of reasonable length is involved (an essay of a few pages, for example), it should be read aloud. Then, one person at a time will present his or her comments, questions, concerns etc. And those will be discussed by the group. The human originator of the artifact may be present for this meeting if he or she wishes, but isn't required to be present. (The notion of presence in this discussion includes tele-presence.)

An interview with the author occurs next. If the CNS has already decided not to canonize the writings under consideration, they would so inform the author and explain their reasons for declining to canonize the text. Otherwise, the meeting's purpose would be to gather facts germane to application of the standards listed above.

The CNS will then discuss the results of the interview. Again, the author could be present for this part, but need not be. If the results of this discussion still leave the possibility of canonization open, a member of the CNS (not the author) will be designated (or preferably, will volunteer) take the side against canonization in a debate and with thenceforth focus on gathering evidence and arguing the case against canonization.

The author will be notified of the tentative decision as before. If a debate is called-for, the author must prepare to defend (or promote) the canonization of his or her text with arguments in that debate. A third possibility exists: that of fast-tracking the canonization and proceeding without debate if approval is unanimous. Such consensus must not be based on a desire to shortcut the process for mere convenience, however; all members of the CNS should be convinced beyond doubt that the artifact under consideration should be canonized.

If the debate occurs, it should be handled according to the usual rules and standards for debates. If the CNS aren't familiar with those, they must gain that familiarity, proceeding as best they can, learning as they go.

After the debate has concluded, the CNS must seek consensus determining the final result of the process. If there is a lack of consensus to the effect that the writings under consideration should be canonized, the answer is "no." If, for example, one or two people remain unsure that the media should be canonized, they must explain why to the author; or they may funnel their concerns through the presiding minister of the group, in which case his-or-her role should be made clear to the author. The decision regarding which way to proceed could be made differently for each situation and would be an aspect of the process.

If the media are rejected for canonization, and taking into consideration the reasons given for that decision, the author would have the opportunity to revise the work, in collaboration with another individual if that seemed appropriate, and resubmit his or her work for consideration a second time, and even a third time. Typically, a work that was rejected three times would not be subject to further consideration, although ideas could be drawn from it to reappear future submissions. The CNS would summarily reject any submission that appeared to be the same document (already rejected three times) under a different title and with only a few particulars changed. If an author has any doubts about the perceived freshness and uniqueness of a new document under such circumstances, he/she could try addressing that in the cover letter.

In the case of a revision of existing canonized material, only the addition, modification, deletion, merger or splitting needs to be considered. Note that when a revision occurs, the old version(s) must be archived, i.e. maintained in the Annals and remaining available for study, at least for historical purposes. A description of the specific revisions made should also be recorded, so as to make before-and-after comparison easier.

Canonization of SA USA Founding Documents

As a special case, the SA Task Force, in establishing an initial canon, may shortcut the above process in the interest of time, but their decisions to canonize certain texts should not be taken lightly. We anticipate canonizing a set of initial documents that define what Sophianic Animism is and how it operates, such as the Declaration of Formation (or inceptive declaration), the Protocols (policies and procedures manual) and perhaps a few other correlated documents (concerning tenets and benefits, a lexicon, etc.) In doing so, it is the sacred responsibility of the CNS to ensure that those documents are well-suited to their roles.

The CNS will do well to make a critical pass ensuring that the founding documents meet the nine standards and revising them as needed until they do. As a “backup procedure,” if necessary, provided the necessary documents generally meet our overall quality standards, **provisional canonization could be granted** that would “punt” a more formal and painstaking review to the near future. It seems clear that a set of founding documents will be necessary and that they (or at least, essential sections of them) must be canonized.

Written and reviewed prior to the establishment of Sophianic Animism USA by declaration: The writer of this document, who is also the facilitator and coordinator of the Sophianic Animism USA initiative task force, presents as evidence of the inspired nature of the policies and procedures we are developing and will commit to writing in due time the **Omen of the Feathers**, which consists of two disjoint but connected parts and a few ancillary points:

1. As JLL has related to us via Nemeta, during the current Idris shift (22-Jun – 19-Jul), Ceridwen found a large crane feather while walking about the fields near their home and presented it to JLL, who subsequently kept it on his desk while working on version 1.5 of the FGS – which we also view as inspired scripture. This timely finding, gifting and possession of a feather can be seen as the Goddess’s approval and endorsement of his efforts.
2. Similarly, during the same shift, my partner who is known by the pseudonym “Dolma” found two smaller feathers, a red-tailed hawk feather and a raven feather, on different occasions (the two finds occurring within a few days of each other). She gave me the raven feather and it has been sitting near at hand on my desk while I have been working on first virusexempt.org and then the series of analyses, extractions and conversions of which this document is a component, which series is directly related to the development of our policies and procedures manual. And again, the finding, gifting and possession of the raven feather can be seen as indicating the Goddess’s approval and endorsement of my writing efforts, recording thoughts that will find their way into scripture.
3. Probably NOT incidentally, the red-tailed hawk feather remaining in Dolma’s possession points to the conclusion that shift calendars (Dolma’s R&D and writing specialty, to-date) should be treated as scripture in that they are distillations into user-friendly form of the “sky writing” that is so useful for divination purposes. In principle, it doesn’t matter whether Susan or some other

conscientious Shakta produces the most-detailed shift calendar; it is the information content of an accurate shift calendar that is to be viewed as Scriptural, pristine formatting being simply an aid to comprehension and usage of the information.

4. It is worth noting that both JLL and I have close relationships with Idris; she is both my Dakini guide and my Muse, and she is also JLL's Muse. In both cases, the writer's female companion found a feather and gave it to the principal writer in the household, who was at the time obsessed with writing material to advance the interests of Correction. I think the listed occurrence happening during an Idris shift "potentizes the magic" and compounds the evidence that points 1-3 above are objectively significant and to be "read as" significant.
5. Close collaborator in the development of Sophianic Animism, Linda, found what she at first thought was a peacock feather but could also be a red-tailed hawk feather, also during the Idris shift. Linda has since taken on the role of provisional Minister of Annals, at least for the SA Task Force.
6. Additional feathers were found by Dolma near the end of the Idris shift and at the beginning of the following shift belonging to Bhairavi with Tantra Mother overtones.

Other artifacts, especially writings, that are integral parts of our heritage must also have their scriptural status recognized via canonization. Surely, **FGS version 1.5** (as mentioned above) can only hold that status; and scriptural status, as per the progressive and advisory nature that we ascribe to our scriptures, could be applied to JLL's writings in toto - his recorded talks (as well as such faithful transcripts as are available) and many or all of his recorded interviews, as well.

Canons of Local Collegiums and of Individuals

If a local collegium perceives a need to do so, it might implement a canonization process similar to that outlined for the Collegium entire, and thereby adopt a "local canon" of artifacts. The CNS of the Collegium-entire would appreciate local collegiums notifying them of such actions, and forwarding the locally-canonized document(s) or records of other artifacts to them, although this is not "required." The motivation for kindly requesting such communications would be to potentially identify artifacts that might be canonized by the Collegium-entire.

An individual Shakta may legitimately view Dakini Instruction that he or she has received and written down as scripture from a personal perspective, although other Shaktas may not revere it to the same degree, although they can be expected to accord it respect. SA USA legitimizes Shaktas accepting "personal scriptures" that the Collegium as a whole may not recognize as such.

To help legitimize such personal insights and gifts as personal scripture and appropriately treat them as both sacred and precious, the individual is advised to maintain a Shakta's journal in which such items are recorded and dated, with any notes relevant to the revelation and its reception by the individual jotted down. It would be appropriate to purchase or create, and to maintain, an intrinsically beautiful or self-beautified book or binder that one deems suitable for such handwritten records.

Variation among Canons

The point that individuals may accept artifacts as canon (for example, personal DI - especially when appropriately written down and adorned with metadata) that the collegium as a whole does not necessarily accept has a correlate, which is that country-specific variants of SA may have different

canonized artifacts. For example, SA Sweden may not accept the SA USA Protocols (Policies and Procedures Manual) in their (or its) entirety; the Swedish SA collegium may have its own similar (or largely dissimilar) document(s), which they may or may not see fit and necessary to canonize.

The realization of such potential variations need not create disunity or cause the collegiums to treat each other as different sects; it merely relates to the collegiums of the respective countries functioning within different segments of global human society and entails recognition of their freedom to adapt as needed and appropriate to the differences between their respective contexts.

The application of this point also extends to collegiums in different states / provinces, cities and locales within a country. Sophianic Animists trust in the Goddess to guide everyone who adheres to Her Story as the primary and most important Scripture to find the right balance between uniformity and diversity (or uniqueness) in this matter.

It is likely that simplicity and consistency will be held in high regard, so that variation will be no more than is necessary and beneficial – especially if an international conference of national collegiums is created and proves to be functional.

Revocation of Canonization

As a guideline or rule, revocation of canonization should never be needed; it shall be a duty of the CNS to avoid the need for it by not mistakenly canonizing any artifacts, whether mainly verbal or having other primary characteristics.

The attitude to be taken by canonization committees and the CNS as a whole is that the only way to proceed is forward. What that means in practice is:

1. The CNS must be careful what they canonize. (The entire procedure outlined above is designed to ensure that the CNS exercises due care and holds to a necessarily and appropriately high Sophianic standard).
2. As per the concept of progressive revelation, portions of writings can be revised; this is to be considered normal and to be expected from time to time. So, the task to be performed is that of revision, rather than deletion from the canon.
3. A kind of exception would exist if an existing document, or portions of it, were merged into a new canonized document with a different name. This is just a kind of revision, however. The *name* of an existing document could be removed from the canon in this situation, but the content of the document would persist, although possibly in modified form. A note describing the revision would be entered into the collegium's annals, and likely into the target document. (The information provided by a Revisions section at the end of a document can be of value.)
4. If a canonized document ceases to be relevant for any reason, and is not to be superseded by a new version, it could be marked (via a dated note added at the top of the document) as henceforth of historical interest only, and would be considered "archived." As Correction proceeds, it is conceivable, and possibly likely, that this could happen.

Record-Keeping

All of the above-described activity should be meticulously documented and recorded in the Annals of the COE, although the records should be simple. The dates of revisions to the canon must be recorded with a concise description of the actions taken on the given date.

As far as revisions are concerned, after a document has been canonized, all revisions of it should be archived or kept as part of the Annals. This must be a standard part of record-keeping by the annalist, although the COE as a whole is also responsible to see that it is done. Keeping pre-canonization revisions is for the author to do, if anyone.

Annals should be kept in both electronic form and backup printed “hard copy” form.

Canonization of Artifacts in General

The above points were originally written down with primarily-verbal material in mind. However, as mentioned and detailed somewhat in **Tenets of Sophianic Animism USA**, canonization is not limited to scripture, which term refers exclusively to textual material and recordings of spoken words that have been transcribed or could be transcribed – in other words, the content of scripture must be mainly verbal in nature, although some illustrations accompanying the text and contributing to its overall message and effect also can be included. Icons and other kinds of creative works may also be canonized. The contents of this document must also be applied to the canonization of artifacts of the latter type, those that are not mainly verbal in nature – meaning that whether or not they include words, and whether or not explanatory verbiage is attached to them, the primary focus of attention is generally expected to be on non-verbal content when a person views them, interacts with them, is instructed by them, etc.

Additional Correlated Information

For important correlated material, please see also those sections of the **Tenets of Sophianic Animism USA** document that relates to Scripture (and, more generally, to Canonized Artifacts). Also, portions of the **SA USA Ministerial Roles** document describe canonization via meetings the CNS.