

Tenets and Practices of Sophianic Animism USA

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Overview: Core Tenets and Practices

From September 22 (Fall Equinox), 2021 onward, the following definition of “Who is a Sophianic animist?” shall be recognized by Sophianic Animism USA. Anyone who identifies as a Sophianic animist in fulfillment of these simple criteria qualifies for membership in Sophianic Animism USA, a Gnostic free church.

If you choose to adhere to the following tenets and to observe the singular listed practice, you can call yourself a Sophianic animist.

(Capitalization of the leading ‘a’ in “animist” is optional. Literature of Sophianic Animism USA strives to distinguish individuals who adhere to the religion of Sophianic animism as thus described but are not members of a formal assembly of Sophianic animists from practitioners who are members of such an assembly by capitalizing the ‘A’ in the latter case – but this is a non-essential point in most contexts.)

Principles of Recognition

Sophianic animists:

- Regard the home planet as the embodiment of a unique divine being, the Aeon Sophia, also called the Aeonic Mother, Mother Earth, the Wisdom Goddess, and by various other descriptive names
- Recognize that Sophia is a divine power (Aeon) from the galactic center who transformed into the planet earth that humankind inhabits
- Revere Sophia as the deity who, with her consort Theleté, designed the human species, the Anthropos
- Acknowledge that there is one single and unitary human species – the Anthropos, or the anthropine species – that manifests in a spectrum of races
- Identify Sophia with Gaia, the planetary superorganism profiled by scientists in the Gaia hypothesis; hence, she may be referred to via the combined name Gaia-Sophia
- Strive to attune to the living presence of Sophia and observe her mind and emotions displayed in the phenomena of nature
- Aspire to learn how Sophia makes her presence known in their own mental and emotional life, as well as in the working of human imagination
- Live according to innate morals that can be learned from the ways of nature rather than externally-dictated rules of obedience dictated by a higher power
- Endeavor to understand the true origin of evil according to the Gnostic teachings that supplement the Sophianic myth

The Basic Practice

Sophianic animists:

- Study and discuss the Home Story (Fallen Goddess Scenario), the single complete myth that recounts the origin of the earth and humanity and that reliably guides all the races toward pristine beauty and optimal fulfillment of human potential

Optional Practices

Sophianic animists who are attracted to and engage in the following additional practices may find that their connection with the Source of life becomes more intimate and meaningful as a result.

Sophianic animists *may wish to*

- Perform the **Gaian Tantra Vow** (aka Gaian Tantric Vow) individually or in pairs, couples and groups, whether once or as many times as participants deem appropriate
- Observe the **remembrance of the “Divine Parents”** of the human species with ritual mindfulness before a Gaian Tantric altar
- Observe and practice the **Symbiont Equation** in the sacred bonds between human animals and all other-than-human creatures in the biosphere
- Create **Gaian cordings** or tree yantras to show gratitude for the beauty and bounty of the Aeonic Mother and as a means of communicating one's desires and intentions to her

The KaliMas Winter Celebration

A specific additional optional practice that will appeal to some Sophianic Animists, that is so far unique to SA USA, is the annual celebration of “KaliMas” (Kali Ma’s celebration) as a winter holiday period. KaliMas is centered on the Winter Solstice and is 18 days in duration.

For those familiar with Planetary Tantra, KaliMas will provide an opportunity to focus on a particular devata of the Shakti Cluster for one day in the year, doing a “deep dive” to learn about and honor that particular telluric frequency of instruction and interactive magic with the Goddess.

For those who don’t choose to involve themselves with PT, KaliMas will provide an opportunity to reflect in a more general way on the bounties of nature, the earth’s seasonal cycles and their reflections in all aspects of human life, and the infinite love of the divine.

For both groups, the KaliMas celebratory period provides an opportunity to reflect on the year that’s ending and on one’s plans for the coming year.

KaliMas retains for Sophianic Animists the custom of a “winter holiday” period but gives that time period a joyful devotional significance different from that of other religions’ winter holidays.

Tolerance and Morality

Sophianic Animists do not hold the view of the unity of all religions. Although it may be regarded as one, and fully merits legal status as such, SA is, strictly speaking, not just another religion to be seated around the table with well-established belief-systems such as Buddhism, Taoism, Christianity, and others. Like Planetary Tantra, it is an option that stands independent of all religions. That being so, Sophianic Animists do not attempt to reconcile or compromise with other so-called faiths. Nor do they mix and match practices and doctrinal elements of other belief-systems with the practices and fundamentals of SA.

The issue of tolerance is a huge problem in religious behavior and attitudes, but SA avoids this problem by asserting a stand-alone policy. Its adherents neither desire nor require association with other systems of faith or so-called spirituality. SA is complete unto itself, not to be improved by matching and mixing. It is non-syncretic and autonomous. Sophianic Animists practice a policy of “live and let live” toward all religionists who observe the same policy. On the other hand, they do not tolerate the intolerance that figures strongly in certain world-wide faiths such as Judaism and Islam. Many people of faith hold intolerant views without enacting. Some, however, do enact them. Such behavior is totally unacceptable to Sophianic Animists who regard religious-political programs of intolerance and domination as a real and present danger to human survival. - JLL

Upgrade Path for the More Aspiring

Beyond those practices mentioned above – descriptions of which, and instructions for which, may be found in the Nemeta school and which will be discussed in contexts provided or sponsored by Sophianic Animism USA over time – additional practices of greater complexity and rigor may be explored via involvement with Nemeta, the latter practices taking one beyond the core definition and description of Sophianic animism. For example, by engagement with Planetary Tantra, a Sophianic animist may become a Gaian Tantrika and Shakta, a handler of power in a pact of mutual trust with the Planetary Animal Mother.

Gaian Tantrikas are also Sophianic animists, and membership in Sophianic Animism USA is available both to those who choose to involve themselves with such advanced study and practice and those who are content with more basic levels of involvement as described above. Holding ministerial positions at the national level in SA

USA, guiding the progress and development of the assembly as a whole, is reserved for Gaian Tantrikas / Shaktas, but all other privileges associated with membership are available equally to that group and to the general membership alike.

Historical Note

From December, 2020 to September, 2021, SA USA membership was reserved for Gaian Tantrikas / Shaktas, with an eleven-point questionnaire being used to vet such individuals and qualify them for membership. An individual had to apply for membership and was individually assessed as to qualifications by the church's CNS (national governance body).

This arrangement will remain in force for anyone who wishes to be recognized as an "inner circle" member eligible for national-level ministerial positions. (Specifically, the restriction applies to Minister and Deputy Minister positions, not to Assistant Minister and Auditor positions – and only at the national level.) The process is optional for Shaktas who simply want to join the church and participate in more casual way; and anyone who believes himself / herself to be qualified and desires recognition as an "inner circle" member may apply for that type of membership at any time. For additional details, please see the separate SA USA Membership document.

The period from December, 2020 to September 2021 can be seen as a kind of "training wheels" period for the CNS, enabling that body to prepare itself (and its members to prepare themselves) to handle the expected influx of general members not subject to such stringent criteria for membership. During those months, SA USA also acquired a focus on promoting community and increased self-sufficiency, such that a somewhat seasoned approach is in place to encourage and assist SA USA members in those areas. We look forward to an expansion of participation in the initiative that reflects the stated focus, dubbed the Nine Loves Community and Agora, and a corresponding infusion of enthusiasm and creativity into it.

Elaboration via Prior Description

The material that follows is drawn from the description of SA USA that was in force when that assembly's Declaration of Formation was formally adopted. The description, hereby revised with the above material mind, may be considered supplementary to the foregoing. It is somewhat more detailed in a variety of ways. The underlying intention was and is not to make anything more complicated than necessary but simply to provide a well-organized and thorough description and definition of Sophianic Animism as it is implemented in SA USA.

Common features of religions include one or more **narratives** that are held sacred by adherents, as well as a set of **practices** (or rituals), and a system of **values**. Additional features may include **instructions** and guiding **principles** or **propositions**, esteemed as wise sayings of divine origin or as transmissions of the wisdom of seasoned and adept human teachers. Sophianic Animism (SA) USA encompasses "all of the above," as detailed in this document.

One purpose of developing SA USA as a collective organic expression (COE) is to help ensure the vital continuance of the legacy it embodies (its teachings and traditions), and to help provide a firm and stable framework for the future evolution of the application of that legacy in practical ways to the enhancement of individual lives and as guidance for the development of beneficial, fair, sane and humane social agreements and their enactment. Another main purpose is to facilitate propagation of the Sophianic worldview that SA embodies and represents. Thus, SA as an "organized religion" can be considered an **active educational movement** that serves as a conduit into individual lives and communities of the teachings being disseminated via **Nemeta: The School of Sophianic Arts and Sciences**, which exists as a virtual (online) university. SA USA is intended to serve in effect as an extension of that school.

The various aspects of Sophianic Animism (as understood and accepted by Sophianic Animism USA) here listed are almost entirely extracted directly from the teachings and legacy of John Lamb Lash (JLL), standing on their own merits. We elaborate on JLL's teachings only as appears necessary to satisfy practical requirements.

This document categorizes the fundamental aspects of Sophianic Animism primarily as **Narratives, Practices, Values, Instructions, Principles** (or **Propositions**), our **Position Regarding Other Religions**, our **Position Regarding Science**, and **Advanced Material**; sections discussing those categories are followed by brief expositions concerning **Prophecy, Scripture** and **Prophets** (given that those are common concerns of mainstream religions), and the document concludes with treatments of a few **Miscellaneous Topics** that are either typically the domain of religion or with which we as Sophianic Animists are particularly concerned.

We intend to provide via this document only a high-level exposition of basic ideas.

Narratives

The Essential Sophianic Narrative

SA is concerned with directive mythology, the power of explanatory stories to guide the thoughts, actions, ideals and goals of the human species and the people of various ethnicities, to our benefit or detriment depending on the contents of the narratives by which an individual or group chooses to be guided.

The core narrative of SA is the **Home Story** or **Fallen Goddess Scenario** (FGS) as expounded via the Website, online as of this writing (October, 2020), sophianicmyth.org. That mythic narrative has been recounted many times in a number of different forms publicly by JLL. It is the objective of SA USA as a religious assembly and of Sophianic Animists individually to “stay in the narrative,” meaning that we use the FGS as an imaginative lodestone or baseline, our primary guide to what is true and salubrious.

The FGS includes an abundance of information about the **archons** (related adjective: archontic), an extra-terrestrial inorganic species that envies humanity and thus tries to interfere with the co-evolution of the human species with Gaia by infecting our minds and bodies in ways that tend to deviate us from the precious relationship with Gaia-Sophia that is our birthright and that is the ultimate destiny of humanity. The archons pretend to be supernatural beings, but they are not; they are fully material. According to the Gnostic and Sophianic Animist explanation of history, the archons are the source of the Abrahamic religions, and the one presented as “God” in those religions is really the chief archon, whom the Gnostics named Yaldabaoth. “Everything the archons tell you about themselves is a lie,” to summarize one of the main points of the Gnostic writings concerning them; they also have infected human minds with lies about who we are, the aim or purpose of human life, and much more.

Optional, Advanced “Inner Circle” Concerns Re: Narratives

While SA USA is for, and open to, people of all races, it proposes that Wolfram von Eschenbach's **Parzival** is the directive myth of the White races, and a pristine example of a racial guiding narrative. SA does not minimize or dismiss the importance of race, and encourages taking a realistic and positive view of one's own racial background and of racial differences. SA is opposed to racial supremacism; instead, it promotes the appreciative recognition and development of each race's potential for excellence.

The **Terma of Gaia Awakening** is a rich treasure trove from which many tenets of SA arise. In Buddhism, a terma is a hidden treasure of ancient wisdom and a person who discovers such a treasure and makes it available to others is called a tertön. JLL was favored with the discovery of this terma, which was given to him in non-textual form, and which has taken years to reveal itself to him and through him to his students. While the Terma

itself is not formulated as a conventional narrative, it is deeply embedded in the story of JLL's life and that of the evolution of his teachings, so in a loose but important sense of the term "narrative," Sophianic Animists treat it as a fundamental narrative.

Additional narratives important in Sophianic Animism, and that influence the Sophianic view of life, include:

- **The Vajrayana Romance** (the cross-fertilization of Eastern and Western cultures)
- **The Chthonian Romance** (concerning the pre-pre-history of the human species)
- **Translations from the Andromedan** (concerning the parallel world in the Andromeda galaxy that acts as a control relative to the human experiment on Earth) and **commentaries on the Translations**

Practices

The Singular Essential Practice

The primary practice for Sophianic animists is study and discussion of the Home Story, which practice is truly essential. "The mere [recounting] of the sacred narrative is a powerful rite of remembrance and consecration." Furthermore, "The Sophianic myth is a compass, but also a map. It reveals the landscape where the journey unfolds and guides navigation through it. Each human animal has an internal guiding system, ... which again compares to a compass. ... Your internal compass needs the Sophianic narrative for its field of orientation." (Quotations from JLL's writings.)

Optional Practices

The **Gaian Tantra Vow** (GTV) is an aspect of the Terma of Gaia Awakening that can be practiced in a standalone manner without detailed knowledge of the Terma. The Vow is a ritual of mutual recognition with the Goddess, Gaia-Sophia, by which one enters into an intimate and reverential relationship with Her. Performance of the Vow is a prerequisite for "inner circle" membership in SA USA and an optional practice for general members of the assembly.

Remembrance of our Divine Parents, an aspect of "ancestral worship" or reverential and deeply appreciative recognition of one's racial ancestors and of the ultimate divine progenitors of the entire human species, has been explicated by JLL via a series of talks available from the SA USA Odysee channel and other sources. Please see the following audios with graphical thumbnails:

1. [The Parable of the Golden Eggs 1 – Common Sense](#)
2. [The Parable of the Golden Eggs 2 – Uncommon Sense](#)
3. [The Second Golden Egg 1 – Your Divine Parents](#)
4. [The Second Golden Egg 2 – Ancestral Worship](#)



Example of a Gaian Tantric altar. The “Divine Parents” displayed on the altar can be chosen from the wide range of mythologies, excluding Judaism and Islam – which are, by their own definition, iconoclastic, that is, they forbid images of the Divine. The examples on this altar are drawn from Egyptian mythology: on the left, male, Amon, and on the right, female, Hathor. The form of the altar is standard with two facing figures at an exact right angle to each other. - JLL

The [Symbiont Equation](#), “Human animals only find the true measure of empathy and affection for each other within the range of affection felt and expressed for non-human animals,” is an **instruction** or **proposition** that serves as a guide for **practice** in one’s relations and relationships with non-human animals both wild and domestic. An alternative way to express this Equation is, “Your self-love is to your sense of humanity as your sense of humanity is to your empathy with non-human animals.”

The Gaian ritual of **Cording** (which has two primary variants) is another way of expressing one’s desires / intentions to Gaia-Sophia in a way that she receives and to which She responds. Currently (in 2020), demonstrations of this rite exist as YouTube videos.

Optional, Advanced “Inner Circle” Concerns Re: Practices

The **Shakti Cluster App** is, in JLL’s words, “the icon and operative mandala of the World Mother which displays the full array of the powers ... by which she is interactive with human creatures,” and it can be considered an aspect or close correlate of Planetary Tantra. Learning how to use this icon / mandala is an important aspect of magical interaction with the powers of Gaia-Sophia.

Observing and tracking the **Lunar Shaktis**, which involve the association of a particular dakini power of Gaia Sophia (or sometimes, two dakini powers working in concert) with each lunation during the course of a year, is an important practice – including the observance of the sunset crescent moon as early as possible after a new moon, when it is practical to do so. One seeks and receives personal instruction from the Gaian dakinis (I.e. from Gaia-Sophia) by this ritual process.

To the extent possible, benefits of these Gaian Tantric practices will be shared with general membership without subjecting anyone to overwhelm via diving deeply into the technicalities of the practices. In particular, the ministers of the national-level CNS, and other Shaktas who are SA USA members, will in a natural way weave insights gained via their practices into discussions that will be eminently accessible in an intellectual and

emotional sense to the general membership (and in some cases, to the public) that do not engage in these practices.

Sophianic Values

Sophianic Animists “live according to innate morals that can be learned from the ways of nature rather than externally-dictated rules of obedience dictated by a higher power.” Most experienced Sophianic Animists would argue that a short list of Sophianic core values arising from that approach necessarily includes the following.

The highest values of Sophianic Animism include **reverential love for the physical earth, nature and the biosphere and the Aeonic Goddess, Gaia-Sophia**, whose physical body is the earth that the human species and all other living things on this planet inhabit, as well as **reverential love for Her Story, the Sophianic Myth aka Fallen Goddess Scenario, Home Story or Sophianic Narrative**, which we hold to be the unmatched directive narrative for our lives and for the human species as a whole, as one person at a time is deeply moved by it and accepts it as highest-level guidance directing each of us toward a life worth living and humanity toward a worthy and wholesome future in co-evolution with the Goddess.

Sophianic Animists appreciate and cleave to the unique privilege to **participate in Sophia’s Correction**, now underway, of the human experiment on earth.

In addition to recognizing the **sacredness of nature**, we view **the human animal**, configured according to Gaia-Sophia's and her consort Theleté's design, as a physical body endowed with mental and emotional faculties, a portion of life force and intrinsic health and holistic well-being, **as fundamentally sacred**.

Human animals can and do lose their sacredness, to varying degrees, via deviation from the Aeonic design and intentions for our species.

SA avers that **human sacredness** specifically includes two aspects of oneself that are often treated as problematic by mainstream religions:

- **Natural instincts** associated with our status as animals are regarded as sacred
- **The entire emotional palette normal to the human species**, including so-called “negative” emotions, is regarded as sacred when the emotion felt is a natural response to an event or situation

SA encourages the development and refinement of **self-love** (see the Instructions topic), which includes protecting oneself as necessary from incursions of archontic infection in all its forms, from attacks with archontic weaponry of all kinds, especially deception (we call this “cultivating the Matangi Eye”), and from physical, mental and emotional damage, such as that inflicted by vaccinations and other perversely harmful medical procedures promoted via deception. (See also the section below entitled **Position Regarding Science**.)

SA will always foster and encourage cultivation of the **Nine Loves of the Anthropos** as essential to one’s humanity: freedom, truth, beauty, innocence + pleasure, learning + sharing, power, mystery (where “+” joins items that are inherently complementary).

SA encourages going out of one’s way to experience and observe **beauty**, to appreciate it, and to create (and co-create) it in all ways to which one feels called. (Beauty is, of course, one of the Nine Loves, but perhaps it deserves separate and special mention.)

The principle of **mutual aid** is appreciated as vital to happiness and success, and to the bonding of communities as supportive networks to help ensure survival and preservation of the potential to thrive.

Acknowledging that instincts and emotions can be problematic when out-of-balance or when expressed inappropriately, attending to one's **balance and appropriate self-management** is encouraged.

SA encourages **careful attention to one's boundaries** – both staying within appropriate boundaries and ensuring that others do the same, to the extent possible; and clarifying boundaries as may be needed.

SA is also focused on **healing the gender rift**. Preoccupation with perceptions of "equality" (including, but not only, in the area of gender relations) has caused much harm. It is much more genuinely beneficial to focus, both within and across gender boundaries, on mutual aid, collaboration, cooperation, complementarity, seeing that worthy others' needs are met and cared for as abundantly as possible, and taking a positive approach based on recognizing and upholding common interests and treating one another fairly and, whenever possible, with kindness and generosity.

The details of these values and their applications are ripe fruit for discussion among Sophianic Animists, who seek to establish enlightened consensus on important matters among the members of social groups whenever possible. However, room for healthy individual variation and differences of opinion regarding nuances remains in many areas.

Instructions

All of the aspects of Sophianic Animism arise through the instruction of Gaia-Sophia, including instruction conveyed by her to ancient Gnostics and modern teletic shamans via the **Organic Light**. In particular, the three instructions of the Terma of Gaia Awakening (see below) can be shared for the benefit of Sophianic Animists in general.

None of Sophia's instructions are commandments, and She does not judge humans on the basis of whether, or how, we apply her instructions. However, we do well to learn, via trial and error and the gradual accumulation of insight and wisdom on an individual basis, to apply Her instructions effectively, and we are moved to do so by appreciation, love and pleasure.

The Terma of Gaia Awakening includes three instructions that one does well to consider and may optionally memorize:

- **You cannot become anything but more beautiful**
- **Love and the supernatural operate on the same frequencies**
- **Samsara and this enlightenment have the same look**

Those instructions "are not to be interpreted" as if one individual could advise others on how to apply them.

Self-love, listed as a Value, is also embodied in an instruction, articulated from a Goddess-oriented warrior perspective as: "**Be ruthless FIRST in self-love.**"

Every human animal receives such instruction but not everyone can interpret it, articulate it or successfully act on it. Getting the most from individual instruction is an art that can be developed, and advanced practices such as Planetary Tantra, interactive magic using the Shakti Cluster and observing the Lunar Shaktis can aid one in such development; but all can develop the ability with or without those specific practices.

Principles (Propositions)

The living Gnosis today, on which SA is based, incorporates many significant principles and propositions, which could also be called pithy explanations or Insights.

For example, the conceptual framework of **Mayavada Vedanta**, a “dualist and phenomenalist” understanding of reality, includes the following principles that are consistent with, and underlie, the Sophianic view and experience of life:

- **There is no gradient of awareness**
- **Everything is material**
- **Matter and consciousness are coeval and co-emergent**
- **The Rule of Psyche: The beauty of the story you love matches, and generates, the power to live it**

NB: The proposition, “Everything is material” does not mean that nothing *supernatural* exists. Sophianic animism defines the supernatural as the realm of divine intentional consciousness, normally hidden from direct human perception, that permeates the depths of the material world and that produces (emanates) the phenomena of nature and the cosmos.

Position Regarding Other Religions

From the essay Sophianic Animism in 500 Words: “**As a heresy [SA] stands against all other religions.**” Which is to say that, without rancor or malice toward people who believe in, practice and adhere to other religions, SA represents a refreshingly different and contrarian way of relating to the supernatural that has little in common with conventional religions.

While aspects of Planetary Tantra may superficially resemble, to an extent, aspects of Hinduism and Buddhism, the SA approach to such traditional religions is to “raid” them for whatever we find to be of value in a Sophianic context, and to discard – even denounce and repudiate on the basis of their harmful characteristics – whatever aspects of traditional religions conflict with the Sophianic Narrative and the Sophianic view of life.

SA treats tenets of traditional religions as genuinely sacred and true (or pointing toward truth) or as profane and deceptive on a case-by-case basis – without undue concern about what people indoctrinated in those religions think and feel, because human thoughts and feelings are a two-edged sword that can cut in support of truth, freedom, genuine beauty and so on, or in opposition them. An essential skill that every Sophianic Animist does well to cultivate and utilize is the discernment required to distinguish the effects of religious teachings and beliefs and to expose (publicly, when appropriate) whether they are positive or negative; most are best kept entirely separate from Sophianic practice.

SA regards the Abrahamic religions in particular as ideological poison for the White races and the human species as a whole. We uphold and seek to propagate the message of the book *Not in His Image*, which exposes the historical and psychological harm done by the triad of Judaism, Christianity and Islam in all of their forms (primarily focusing on Christianity, as it arguably has had the most direct influence on Western culture), and argues that the reader does best to discard such problematic belief systems and instead to embrace the Sophianic Narrative as the foundation for a healthier, happier and more fulfilling life, not only for the individual but for one’s race and the human species as a whole.

As can be expected in view of SA’s stance in opposition to other religions, it is SA policy to **abstain from participation in all forms of interfaith dialogue and collaboration.**

Position Regarding Science

Sophianic Animism acknowledges that **the scientific method, when applied rigorously, is a valid and reliable way to acquire knowledge of the natural world.** However, it is not the only way to acquire knowledge, and

there are many questions that cannot be answered effectively and accurately via use of the scientific method, due to the limitations of human senses and measuring devices, as well as the current limitations of human thinking.

It is notable that the term "science" in general discourse, and in the hands of political and economic entities ("science" funded by governments and corporations) has probably never applied exclusively to the pure activity of rigorously applying the scientific method. If that had been so, science arguably should have a better track record than what is indicated by thoroughly mainstream articles such as this one: [Half of the Facts You Know are Probably Wrong](#), accessed on September 17, 2021, from which we quote:

In 2005, "[Why Most Published Research Findings Are False](#)" by physician and statistician John Ioannides appeared in the journal *PLoS Medicine*. Ioannides cataloged the flaws of much biomedical research, pointing out that reported studies are less likely to be true when they are small, the postulated effect is weak, research designs and endpoints are flexible, financial and nonfinancial conflicts of interest are present, and competition in the field is fierce. Ioannides concluded that "for many current scientific fields, claimed research findings may often be simply accurate measures of the prevailing bias."

One might reasonably object to the use of the words "facts" and "know" in such a context – and even the use of the word "true" is suspect. Why? Because scientists, in appropriate modesty, do not generally say that a study conclusively proves a point, but rather that the study "suggests" a particular conclusion. But corporations, including the media, driven and to varying degrees corrupted by the profit motive, do not generally observe such modesty.

Further, governments propagandize those they rule over with inaccurate information when it suits their purposes, and often appeal to "science" when doing so. "Science" in that context really means, questionable notions put forward as facts by institutionalized science, which has never been a very good judge of what is factual, as even the collection and reporting of data can be skewed by bias and chicanery, as the history of the presentation of information about climate change abundantly shows.

As one example, one does not need to put special effort into finding an abundance of articles on the Internet (a good search engine will return plenty such in response to a neutral query) that persuasively challenge a statement made by liberal propagandist US president Barack Obama concerning an alleged "97% consensus" among scientists on the subject of climate change (which he later increased to 99.5%). To be fair to the former president, the 97% figure came from a scientific study, but it was a very flawed study that drew a completely invalid conclusion. However, such studies and their biased (if not fraudulent) conclusions are only too readily picked up and disseminated by the media and by political figures – who invariably are seeking to press an agenda, and the assumption that their agendas are always beneficent does not hold up under scrutiny.

Indeed, the argument could be made that much of science is based on shoddy application of the scientific method, or on outright fraud. The paragraph quoted above (from reason.com) ends with the observation, "Still knowledge advances..." but every thinking person is entitled to question how much it is really advancing. It is reasonable to assume that theorizing based on false premises simply complicates the underlying falsehood and makes it harder to see, to identify, and to root out.

Estimates vary from half of science being corrupt and false to 90% or even 99%. Everyone has a personal estimate of that percentage, and it seems that the more educated one is, generally the more doubtful one becomes – unless one is a scientist with a career as well as ego (the sense of wanting / needing to feel that one's work is genuinely useful) to protect. And it may appear that the level of corruption and deviance varies from field to field.

Many people, including some doctors, who have made a critical study of medical science and related fields tend to opine that most of what is regarded as “fact” in the area of health is highly politicized and riddled with false assumptions and distorted conclusions that reflect an insatiable desire for profits in conflict with human interest and genuine concern for the truth.

The assessment of those among us, including health care professionals, who have engaged deeply in such studies tends to run along these lines:

- The germ theory of disease is “scientifically bankrupt” (see the home page of <https://questioningcovid.com>, accessed on September 17, 2021), being based on con jobs by people like Louis Pasteur and Robert Koch (who are conventionally held to be scientific heroes because their results have enabled the acquisition of so much power and money by psychopaths)
- There are explanations that fit the facts better than germ theory for genuine cases of various illnesses and their clustering in what are conventionally termed “outbreaks” and “epidemics;” however, one need not expect funding for scientific experimentation to test these theories to be forthcoming from corporate government or pharmaceutical companies that profit via their ability to keep the masses convinced that germ theory is factual and valid
- Pathogenic viruses in general have never been proven to exist via rigorous scientific procedure, and the existence of such entities and their alleged role in the causation of various illnesses, from measles to “COVID-19,” are simply aspects of a convenient **scientific religious dogma** lacking any basis in rigorous application of the scientific method
- It follows that **vaccination is completely useless, and** the presence in them of many toxic ingredients that are injected so as to bypass the body’s defenses against exogenous pollution can only **invariably cause harm to their recipients**
- **The forcing of vaccination on anyone (regardless of the pretext for doing so) can only be viewed as the moral equivalent of rape and/or assault with a deadly weapon**

We deem those to be factual statements on the basis of valid scientific principles and facts, and we have numerous profound religious objections to such false theories and harmful procedures. (As mentioned, they are nothing more than religious dogmas of **a false religion, scientism**, which edifies science, including all of its flaws, to a very problematic godlike status; and they are often linked with **statism, the deifying of government**, as with the alleged COVID-19 pandemic.)

We think that any educated, reasonable person with moral integrity can come only to conclusions that closely match ours after sufficient careful study. The truth is not that difficult to perceive, especially with the capable guidance of a few courageous individuals who are either directly involved in the sciences or who are astute lay students, observers and critical thinkers.

The situation with other illnesses is much the same as that with HIV/AIDS, on which Dr. Kary Mullis, Nobel prize winning chemist, commented extensively in his article (a chapter from his book of memoirs) entitled [The Medical Establishment vs. The Truth](#), accessed on September 17, 2021.

We have focused on **health-related science** here because it appears to be the area of science that is most subject to abuse, and most actively abused and **used as a weapon against humanity** by its enemies, and our mission as devotees of the Earth Mother includes acting as **protectors** of ourselves and others when we are under attack. **Attack via deception** is more scurrilous and problematic than more direct attacks, and our response must be both **frontal and brutal** in exposing and opposing the efforts of those who would do humans harm without conscience.

We also alluded above to fraud and persistent errors in climate science, and there are many other sciences, some of which (such as cosmology) seem to have less direct impact on society and the lives of most individuals, in which similar issues exist. In fact, they can be said to exist in all sciences to varying degrees.

In summary, Sophianic Animism encourages careful and rigorous, honest science and deplors sloppy and dishonest, falsely-called “science” that is used to support, amplify, enhance and implement anti-human agendas.

Advanced Material for Further Study and Training

This section describes the offerings of [the Nemeta school](#) to which SA is closely linked, with some Sophianic animists being well-versed and experienced in the Nemeta material. Please note that there is no requirement to engage with this material, but it is available for practitioners of Sophianic animism who are intellectually inclined.

Nemeta features a course in Planetary Tantra that is free of charge to registered **Guests**, and a **Visitors** section that contains additional free and publicly-accessible (with site registration) information. Additionally, various articles by John Lamb Lash have been circulating on the Internet for years, and there are many hours of interviews with JLL that were recorded in earlier years. As far as we have been able to determine, support for all of the points mentioned above is readily available via that free material.

The greater part of Nemeta consists of material that is available only to “**staff** (student-teachers who support the school materially and creatively).” SA USA membership is open to people who may have only the most passing familiarity with Nemeta and all the essential aspects of Sophianic animism are accessible regardless of whether or not one is registered with the School as a guest or staff member.

However, it must be recognized that some SA USA members will also be Nemeta staff members, and discussion of the advanced material available only to staff will inevitably occur among staff members. The policy of SA USA in this regard is as follows:

1. The details of that is here classified as advanced material should remain private between or among Sophianic animists who are also Nemeta staff members
2. Technical discussions of Planetary Tantra and related material should be limited to those familiar with such material or who express interest in it
3. Insights based on Planetary Tantra and related material or on the more advanced material available only to staff can be shared in a high-level way that conveys value without imposing excessive demands on participants or listeners; if this is done accidentally, the speaker should be ready to rephrase his or her statements in a way that makes them accessible to listeners

For example, prior to its release to the public, it would have been contrary to policy to disclose the content of the Dragonfly Sutra, which is properly classified as advanced material, to someone who is not a Nemeta staff member.

Where an individual has been a Nemeta staff member but doesn’t currently hold that distinction, policy works as if that person had never been a staff member. It is anticipated that all SA members will willingly adhere to this policy out of respect for JLL and the Nemeta School.

Advanced material that is accessible to Nemeta staff members only includes these courses:

1. Gaian Alchemy
2. Sophianic Cosmology (except for the FGS, as already noted)
3. Grail Studies
4. Gnosis Today
5. Metacritique

6. Living Myth
7. Poetic Craft
8. Kali Yuga
9. Biomysticism
10. Mythophobia
11. Skywatching
12. Ideosophy (this subject informs the values of SA)
13. Humanities (likewise informs the values of SA)
14. Celestics
15. The Gaian Navigation Experiment
16. Planetary Tantra (available free to those registered as guests with Nemeta)
17. The Terma and the Tertion
18. Breaking Nous

The following unnumbered courses or sections (subjects) are also considered “advanced:”

- The Dragonfly Sutra
- Dog Zen

A landing page that introduces each of the listed courses and includes limited, high-level information is available to Nemeta guest members and can be freely discussed among them, but the material taught via course units should remain available only to staff members.

Prophecy

Found in the Gnostic writings is the **singular prophecy** (if one chooses to interpret it in that way; it is a proclamation that relates to the future and the ultimate fate of the archons as regards their interaction with humanity):

When Pistis [Sophia] saw the impiety of the Lord Archon she was filled with anger. Acting in her invisible form, she spoke in this way: "You are mistaken, blind one – false deity who cannot see. There is an immortal luminous child, the Anthropos, who came into existence before you and will appear among your spectral forms (*plasmata*). This luminous child will trample you in scorn just as a potter's clay is pounded (into a lump). And you will sink away to your proper zone, the abyss (of gravity), along with those who belong to your legion. For at the consummation of your work, the entire defect [of Archontic illusion] exposed in the light of truth will be abolished, and [that illusion] will be as if it had never been.

- On the Origin of the World, NHL II, 5.25

The above passage, in which Sophia addresses the “Lord Archon,” also called in Gnostic writings Yaldabaoth the Demiurge, refers to **Sophia's Correction** and the time in which we are now living. It lays out a mission for each human who recognizes and reveres her: To contribute to her Correction in any way(s) that one can by each finding his or her unique role in the Correction and playing that role to the best of one's ability.

The idea of Correction is part of the Sophianic Narrative (FGS). Correction is the part of the narrative that remains open-ended, the details to be learned and recorded as they occur; and it is the part in which we are privileged to participate and play co-creative roles.

JLL has described the above passage as representing a "frontal threat display" by Sophia to the Demiurge – the entity that invented the fictional Abrahamic off-planet Creator God, the one to whom the Biblical Jesus pointed and drew attention and whom he claimed as his “God and Father;” theological variations in Christianity either portray Jesus as the Logos, the first creation of the deity, the "only-begotten Son" of the Father through whom all

other things were created (the Bible actually says this) or himself God, the second person of the alleged Trinitarian deity, although the latter interpretation was evidently not an element of the earliest Christian theology and fully emerged as orthodoxy only during the time of Roman Emperor Constantine, who adopted Christianity as the imperial state religion. Among other things, the above passage in surviving Gnostic writings **points to the future defeat and eventual eradication of Abrahamic religion** in all of its forms as a force to be reckoned with in the human world.

It also points to the future defeat and eventual eradication of **the Xenosh, the proxies of the archons who lift themselves up above the rest of humanity and act as enemies of humanity**.

The particular aspect of Correction relates to the resolution of the world drama and humanity's current existential crisis in a way that will enable humanity to experience relief from the influence of the Archons, including Abrahamic religion and the interference of the Xenosh, leading to the situation JLL has referred to as "the Beauty to Come," is referred to as **Resolution**. How Resolution will come about is as yet unknown but we can be confident that it must and will occur, as it is necessary in order for Sophia's words to Yaldabaoth the Demiurge to be fulfilled.

Canonized Artifacts

Definition

Canonized artifacts can be seen as fitting into at least three distinct categories.

The first category, which will be most familiar to adherents of traditional religions, is **scripture**, consisting primarily of written, primarily-textual material and/or of recorded spoken material that can be converted into text.

Traditional "holy books" do not contain graphical illustrations; however, in the modern world there is no particular reason to exclude such; so, documents canonized by Sophianic Animism USA can and often will contain illustrations. Any sort of textual material can potentially qualify, including expository prose, poetry and narratives, not excluding fiction intended to illustrate a point (parables).

The second category consists of **sacred icons**, which are graphical in nature and may have attached explanatory text (potentially, quite a lot of it), but the focus is on the graphical entity. Some examples are given in a subsequent section.

A third category includes **other kinds of creative works**, such as three-dimensional art and music, that might be deemed sacred, the purpose of which is primarily religious, and that Sophianic animists do well to treat with reverence.

Basic qualifications for canonization of an artifact include:

- The instruction conveyed, or primary associations evoked, by the artifact must clearly and unequivocally enhance the perception, understanding, establishing and maintaining of reverential connection with the Planetary Animal Mother
- The artifact must support with consistency and clarity Her Correction of the divine experiment that is human life on earth and the overall human condition
- The artifact must help point the way toward full restoration and propagation of beauty, truth, freedom, the remaining six Loves of the Anthropos and a humane and sane, balanced way of living

Scripture

For the purposes of Sophianic Animism USA, **scripture consists of a collection of revered and instructive media in the form of primarily-textual documents and talks as recorded audio that may or may not have been transcribed, but in any case, could exist in textual format.** Creative works conceived and delivered as correlated talk and text can also qualify.

Our approach to scripture as a category of religious artifacts that we recognize and utilize arises from the practical requirements unique to the formation of SA USA as a collective organic expression (arguably comparable in some ways to the concept of an “organized religion”) and our best efforts to address those requirements in a way that is compatible with ancient Gnostic teachings and the methods and findings of telestic shamans ancient and modern. While we are willing to innovate as needed, in doing so we continually strive to remain consistent with the Sophianic Narrative and the body of teachings we have inherited and view as truthful and accurate.

The precepts of SA USA with regard to scripture are:

1. Any human who is genuinely inspired by a Muse [see Lexicon for definition] and whose way of life is in alignment with the Sophianic Narrative can be viewed as writing Scripture. We correlate the Muses of Greek antiquity with devatas of the Shakti Cluster [see Lexicon], personalizations of telluric frequencies of the Planetary Mind and Supernatural Personage, the Aeonic Goddess, Gaia-Sophia.
2. We expect and respond to a progressive Gnostic revelation, such that revisions and adjustments to our scriptures can and must occur from time to time. Changes are not random or arbitrary but represent improvements over time. The latest version of a canonized document available at a given time is taken to be authentic and authoritative, whereas older versions are of historical interest and may be valuable for reference purposes. In some cases, multiple versions of an artifact may exist side-by-side and may be of equal priority, optimized for different purposes. (The example that immediately comes to mind is the Dragonfly Sutra, in particular its final line.)
3. Documents of various lengths, treating a variety of subject matter, are canonized from time to time by the body of leading ministers of Sophianic Animism USA, whom we refer to as the CNS (central nervous system), using a formal procedure that is defined in our Policies and Procedures Manual.
4. Scripture may include explicit or implied counsel, and in such cases, the counsel provided is always of an advisory nature, never compulsory in the sense that man, nature, the Goddess, an imaginary "law of karma," etc. will punish anyone for violating them – however, consequences can be expected to accrue from serious boundary violations and correlated with any harm that results from violations of scriptural advice.
5. We realistically recognize that individuals will integrate scripture-based instruction differently, and the extreme reverence of one individual for a given teaching, and strict adherence to it, will inevitably correspond to a more laissez-faire attitude on the part of another.

Although it is unnecessary to explicitly justify all of those points, we here offer a paragraph from the writings of visionary Gnostic teacher John Lamb Lash that cites historical precedent:

Opponents of the Gnostics accused them of writing too many books and inventing all manner of complications.... They rejected the possibility of rich, ever-evolving revelation. For the [Christian] Church Fathers the revelation of the Father God through Jesus Christ was a one-time-only event, and the story was simple and stable. (Upon close analysis, it is anything but, but that is another issue.) Because Gnostic method left revelation open, its practitioners were involved in a continual process of rediscovery and re-imagination.... (from the essay *Coco de Mer: The Human Role in Gaia's Dreaming*, subheading "Open Revelation")

We are pleased to imitate the attitude and view of the Gnostics (the telestai and Mystery school initiates of old) with regard to divine revelation as closely as possible.

In the view and context of Sophianic Animism, the mechanism(s) of divine revelation need not be confined to textual exposition. The precepts regarding scripture that are outlined above may therefore be applied to other canonized artifacts, as well.

Sacred Icons

The term “sacred icons” refers specifically to graphical artifacts, including artwork and photography that Sophianic animists do well to treat reverentially and use to enhance their involvement of with Gaia-Sophia and Her Correction. Such material may be included in textual articles but it may also be regarded as standing alone. While a great deal may have been written about certain icons, it is preferable that Shaktas (Sophianic animists; see Lexicon) hold the essence of written and orally-conveyed explanations in mind and heart while viewing and using icons. The wealth of associations attached to icons makes them useful because they graphically signify and call to mind those associations, and the icons are viewed as sacred at least in part because they have such effects on the psyche.

Examples of icons can be seen at present in the Sophianic Animism USA website’s Gallery page. The version of this document associated with the founding of SA USA featured three canonized images as examples but those can be omitted from this and future revisions; instead, a separate portfolio of canonized images will be produced and made available.

Prophets

Given that this exposition includes details concerning Prophecy and Scripture, it seems appropriate to also include a clarifying statement on the concept of human prophets.

The notion that there are special people who can be classed as "prophets," who are uniquely capable of speaking for the deity, or that the Goddess uniquely speaks to humanity through a "prophet" class, is alien to Sophianic Animism and we completely disavow such ideas.

In certain religions, both traditional and modern, the person or persons deemed to have been responsible for the writing of Scripture is said to be a prophet (or in some instances, “The Prophet”). However, we do not use the word "prophet" (or any of its synonyms) to describe such a person, for reasons that we here explain and intend to clarify.

Candidate texts may be canonized as Scripture by the body of ministers whom we characterize as the "central nervous system" (on the human level) of Sophianic Animism in a given country, region or locality, such the USA. A specific procedure is used in reviewing a text for potential canonization, and the ministers use a specific set of criteria in deciding either to canonize a given text or set of texts, or to decline to do so.

A writer of canonized texts may remain anonymous to the public or may use a pseudonym, but his or her identity is necessarily known to the ministers who assess their writings as either worthy of canonization or not. Criteria are applied to the writer as well as his or her writings as part of the process of considering a body of text for canonization.

Individuals who are inspired by the Muses are necessarily people who have taken the Gaian Tantra Vow, who have worked with the Shakti Cluster over a period of time, and 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. They

are "special" only in that the Goddess uses them to record in writing information that we all can use to our benefit as far as religious knowledge and practice and the inculcation of beneficial values are concerned. It is She who assigns such a person a temporary role as a writer of Scripture and who qualifies and empowers the individual to fulfill that role.

This understanding concerning the recording of Scripture does not confer a special "prophet" status or role on anyone and distinguish him or her via that status from other Shaktas, nor is such a status or role recognized, attributed or needed. The "prophet" idea is too simplistic and thinking in such terms would have the undesirable characteristic of elevating some Shaktas above others.

Sophianic Animists are a **collegium**: "A group whose members pursue shared goals while working within a framework of mutual trust and respect." (Reference: The online dictionary Website wordnik.com).

All life-stories woven into the fabric of [Gaia-Sophia's] Dreaming have equivalent status, the same importance, the same exquisite intonations of fate, the same tragic and glorious implications. - JLL

Miscellaneous Topics

Life After Death?

It is natural that people would be interested in what Sophianic Animism has to say about the afterlife, and the possibility of reincarnation.

Sophianic Animism rejects the notion of divine judgment, and the existence and operations of the so-called Law of Karma. Since karma is not observed to have any effect on human life in general (bad things happen to good people and bad people get away with all kinds of crimes and even seem to be rewarded for doing harm to others), one must resort to belief in reincarnation to maintain belief in karma and to explain how it works.

What is the evidence for reincarnation, and how does it hold up under careful examination? People do have what are described as "past-life memories," and experiencing them can have a compelling effect. But do such inner experiences, sometimes very vivid, mean that a living person shares a "soul essence" with someone who lived in the past (even if remembered events can be verified as having actually happened to the putative "past self")? Not necessarily. It could well be that people, or their souls, do not reincarnate, but living people have the ability to access the memories of others who lived in the past, and such retrieval evidently can and does occur. The following is the public answer of a Gnostic teacher to the question, "Is there a teaching in the Sophianic myth or Gnosticism on an afterlife?" (indirectly) from a mother who had lost her son to a drug overdose:

The question about losing a loved one is, "What happened in the connection during life that insures the connection after death?" You have to find the connective tissue, the essential thread that existed during the life of the lost one, to reach the dead, and allow them to reach you.

... The dead reside in a parallel world. This is not an item of faith. It is entirely wrong and harmful and will produce no real result if you merely take the promise of an afterlife on faith. Religions use it to manipulate people. Those who speak in religious faith about the afterlife falsely claim to know, as a Gnostic knows. They don't know [anything].

Death is a portal, open both ways. The splendor of true and verifiable experience of surviving death is dazzling and immense.

...

Loss is real. Difference is real but separation is an illusion. Death appears to separate but ... it verges on a deeper binding. The difference between holding someone in physical presence and in absence is real. Loss is real, I repeat. But holding someone in absence is also real because separation is an illusion.

If you are willing and able to learn from death, there is no limit to what you may realize. But death is a ruthless and vigorous teacher demanding total honesty. Pretending about the afterlife based on religious [falsehood] will entirely impede learning from death and holding the connection to those who die.

And here is another answer:

Death comes from the Sun.... It's called the D-Force. Castaneda called it the Tumbler; he identified very clearly the D-Force and he explained that it is the force that emanates from the Eagle.

Well, the Eagle is the Sun, [the] Solar Eagle....

...

The Aeon Sophia gives us a special version of death. She gives us a way to die that is intimately related to the Sun.... And intimately related to that faction or group of archons who defected from the Demiurge and aligned themselves to the Aeon Sophia. Those benevolent archons are called Receivers, or Paralemtors.... Who are these receivers? They are the population of archons who live in the Sun, and in the atmosphere of the Sun, and they assist the massive process of death and the recycling of human consciousness. So, the D-Force is what comes out of the Sun and breaks down the aura, or life membrane of the human animal.

Castaneda describes this in graphic detail. At the moment when that [human] animal can no longer vitally sustain its own auric field, that's what we call death. But death is actually, through the D-Force, a retrieval of that life force; the unspent life force of that [human] animal is retrieved into the Sun and held in what is called the Treasury or the Depository of Light, which is the internal part of the Sun. Which is cool and blue, by the way....

The death that you undergo as a human animal, inevitably, is a special process provided for the Anthropos. Even before the Anthropos appeared in this experiment, [Sophia] provided us with a special system by which the un-lived vitality of each animal would be recaptured and recycled to add again power and force to the Anthropos, to give it the power of rejuvenation out of its own death. That's what the D-Force does; it does break down the membrane; it does kill you. ... But it kills you so that it can retrieve the un-lived forces, and also the lived-out forces, because they both get stored in different ways. The un-lived forces of any human animal, the un-lived forces of any [individual human's] life, are taken back to the Depository of Light in the Sun, and the lived forces are redistributed into the genomic makeup of the human being where they are configured in that 95% of DNA that scientists call junk.

...

So, the takeaway from all this is that even before human animals began to appear on the Earth and before the planetary habitat for our species was created, the Divine Sophia, in full possession of Her pronoia, Her forward-looking intentionality, set up the conditions for the after-death experience of the human animal in collaboration with Sabaoth [or Savitri], who is the Mother Sun, and in collaboration with the Paralemtors who are those archons who defected from the ranks of the Demiurge. This is a magnificent picture....

The general gist of the above-quoted comments by the preeminent scholar and visionary Sophianic teacher (and summaries of his views and understanding) is:

1. There is no clear support for the idea of reincarnation, the idea being correlated closely with the fabricated, unprovable notion of karma

2. The most popular competing alternative, divine judgment and consignment of a putative soul that survives the death of the body to experience eternal reward or punishment, could be called a religious fable that was adopted during the later development of the Abrahamic religions; the only potential reasons to believe this scenario are assertions from problematic sources that support the deceptions of the Demiurge, so Sophianic Animism rejects it as well
3. Resurrection as understood by some – essentially the recreation, via a miraculous act of the Deity, of a formerly-living person, including the sense of self, personality, mental and emotional traits, and memories, in a new body whether heavenly or earthly – is an earlier idea characteristic of Abrahamic religion, associated with Messianic salvationism, that we must also reject; like the concept of an immortal soul, the resurrection idea is associated with divine judgment, and according to Gnostic and Sophianic teachings, there is no such thing; the genuine Divine does not judge and reward or punish anyone at death on the basis of the life the individual has lived

And the positive assertions of the foregoing pair of lengthy quotations are offered here without further explanation or elaboration; one is invited to learn from them as he or she may.

Good and Evil

Like the philosopher Nietzsche, Sophianic Animists **distinguish between good/bad and good/evil.**

The natural internal guidance system of the human animal enables normal people – not psychopaths, who are defective in that they lack the capacity to make such distinctions – to differentiate good from bad.

What is evil? In Gnostic terms, it is the situation that arises when the natural human process of learning by trial and error does not operate as designed, stops operating as a learning process, and **error continues to be pursued until there is no longer a possibility of correction** by the person or group persistently committing it.

Evil is the perversion of the natural human means of learning (trial and error), such that error is not seen as such and corrected; it's a steeping in error, following an erroneous course, until correction is no longer possible. A human individual or group, or a society, becomes so radically committed to fundamental error that it's impossible to break the behavioral pattern, and will doggedly remain attached to that error even if it will mean the destruction of the individual, group or society.

The door to evil opens when the humility of admitting that one is a learner, and always will be, is replaced by static, stubborn adherence to unchanging "texts" written long ago, or to the theories of scientific icons (for example, Darwin, Pasteur and Einstein), or to a narrow political ideology – any sort of dogma – such that natural and beneficial flexibility and openness are lost, and as a consequence, the danger to the human individual or to humanity goes "off the charts." Loss of flexibility and openness implies loss of resilience; and under such circumstances, evil finds fertile soil in which to take root and proliferate.

Proneness to evil does not result directly from psychopathy but from archontic infection, which for humanity as a whole has an ideological component; and for members of a particular ethnic group that was specifically targeted by the archons, it also has a neurological component that renders most members of that group unable to distinguish between thoughts generated by their own minds and thoughts implanted by the archons. Psychopaths, who have no innately-felt moral sense (although they are capable of considering good and bad behavior in social terms in an abstract way), are more likely to be influenced by self-serving ideology and to act opportunistically in self-centered ways that can harm others.

Sophianic Animism does not consider the archons to be "evil," although (except for the group of archons the Gnostics called Paraleptors) they persist in error, particularly in their attitude and actions toward the human species. From the Gnostic perspective, evil is something that arises *among humans*, who were designed to learn

(in part) by trial and error. No specific divine design was applied to the archons, who were an accidental divine creation and who learn primarily by imitation. From the Gnostic perspective, *evil is a perversion and failure of the human learning process*. The archons may be steeped in error but, strictly speaking, they are not evil.

Additionally, the chief archon Yaldabaoth, who corresponds to the putative God of the Abrahamic religions (or who invented and identifies himself as that deity), is demented and hence "not responsible for his actions," as an insane human is generally not held responsible for crimes he or she commits. Of course, his madness does not make him any less problematic. Also, Yaldabaoth, the Abrahamic false deity, in his mindset and behavior is representative of the entire "hive" of which he is the chief.

Theocracy and Patriarchy

Theocracy is given a variety of definitions, and for brevity we will select and address two – one that might be viewed as strong and another that presents a weaker alternative.

One definition is: "**A form of government in which God is recognized as the supreme civil ruler of the state, and his laws are taken as the statute-book of the [realm].**" The same source notes that the concept is essentially Biblical in provenance. The Sophianic viewpoint sees several problems with this notion:

In a first attempt to consider the potential relevance of the idea, we would replace "God," meaning Yahweh, Jehovah, the LORD, or perhaps Allah – the Abrahamic concept of Deity – with Gaia-Sophia, the Aeonic Goddess who is also the living earth, she being the deity whom Sophianic Animists recognize and revere. As already stated, in the Sophianic view, the deity of Abrahamic religion is not in reality a supernatural entity but a material inorganic lifeform, an archon, demented and motivated in his behavior toward humans by envy and a very inflated sense of who he is and the role(s) he feels qualified to play, including the role of giving laws to humans. He has been termed by his worshipers "the Supreme Lawgiver." Sophianic Animism does not acknowledge his legitimacy in that role.

Then one might ask, has Gaia-Sophia given any laws that humans must obey? No, She has not. She has given instruction in the form of advice, such as, "Make yourself comfortable and watch your boundaries" (which was conveyed to a particular individual, but is good advice for all of us). But the simple fact is, Gaia-Sophia has no interest in making or enforcing laws by which humans must live. She has left that sphere of activity entirely up to us humans. We humans govern ourselves, or we govern others and allow others to govern us, at our choice and option; and we are responsible for the results. The Goddess is not a "civil ruler," either directly or via authorized representatives – nor will that ever be the case.

Just as one can look at other forms of government, such as democracy or communism, and examine the results to which they have led to discern whether they work to humanity's benefit or to our harm, one can examine the "fruits" of theocracy, to borrow a Biblical metaphor. Theocracy has produced orderly societies, but they tend to embody biophobic and oppressive standards of behavior, like the religions that underpin them and that rule over them. Love of freedom ("license" held and practiced responsibly, not "licentiousness") is a cornerstone of Sophianic values – including love for the freedom of others as well as our own, unless and until boundaries are transgressed or tangible harm to others is caused. Such love of freedom, designed into us by our divine parents, is incompatible with adherence to theocratic standards or a theocratic approach to the ordering of society.

Another definition of theocracy is: "**The belief in government by divine guidance.**" The personal choice of a Sophianic Animist is to live, and to perform whatever tasks come to hand, by divine guidance. Not entirely dissimilarly, anyone in government will be influenced in his behavior by what he deems to be the guidance of his deity.

However, this definition is probably not referring to such basic truisms and the personal influence of religion on individuals, but to a systematic and systemic reliance on forms of divine guidance in the conduct of government. The presence of clergy as sources of religious advice, or perhaps as lobbyists, or as “hidden hand” controllers, seems to be implied – violating the “principle of separation of church and state,” which is a doctrine that prevails (at least in theory) in American government. Why so? Because the deleterious effect of the union of church and state (theocracy) had been observed and deplored by the nation’s founders. Again, we can refer to lessons learned from bitter experience and we can only firmly reject this “weaker” form of theocracy, as well.

The Sophianic view of theocracy is that it is an unqualified evil, “the con of the archons,” who are opposed to the thriving of humanity and to the survival of the human species.

None of the above is meant to imply that the right kind of religion cannot and does not have a positive influence on the social order, including potentially government if those invested with governmental power are honorable individuals who have the best interests of the governed at heart, and positive religious influence could certainly be a factor in creating and supporting such a situation.

Like theocracy, **patriarchy** also has a number of definitions, this being the one we choose to address here: **“Dominance of a society by men, or the values that uphold such dominance.”** Again, Abrahamic religion has historically tended to produce, uphold and promote patriarchal systems.

The feminist critique of patriarchy is extreme, tending to focus on and amplify the worst that patriarchy has wrought. Men leading a nation, race or society is not necessarily a bad thing if the men involved truly love their people, upholding and promoting the best interests of both the male and female members of that people.

It has been stated elsewhere that one of SA’s primary concerns is “healing the gender rift.” We do not see either feminism or the MGTOW movement contributing to such healing (far from it). Gender differences are real, and the idea of enforcing “equality” is in many ways problematic. As an alternative to basing approaches to dominance issues on such an approach, we note that the notion of one gender seeking to limit the other’s freedom is opposed to Sophianic principles, and that men do well to honor women and vice versa. If people focus on selecting roles that are particularly appropriate for them and fulfilling to them in a cooperative manner, with no one being subservient to anyone else, most concerns about dominance tend to evaporate.

Of course, due to personal tendencies, prior acculturation and other factors, some individuals tend to lead and others tend to be followers, but domination, or inappropriately asserting dominance, is an inferior and problematic leadership technique, both where gender issues are concerned and in other situations.

The Sophianic Way of Life

The following is a relatively succinct definition that probably could be further elaborated, but we hope to provide an explanation focused on core characteristics.

The Sophianic way of life is ... the resurgence of the indigenous wisdom (sophia) of humanity in recognition of the bond of the anthropine species to the living earth, the Aeonic Mother of Gnosticism. - JLL

It is the way of life that focuses on the guiding narratives at the heart of Sophianic Animism (see above), that revolves around the practices of SA and that is guided and motivated by Sophianic values. As such, it includes embracing the testable faith of SA and continually testing it and proving it to oneself.

It demonstrates respect for the instruction of Gaia-Sophia via her devata aspects, and for one’s fellows of like mind and orientation.

It entails finding one's role in Sophia's Correction and working harmoniously and in mutual support with others who are doing the same.

It is a way of life that recognizes the sacredness and beauty of nature, including one's own nature.

It recognizes and acts on the requirement to "delete corrupted files" based on past programming from one's personal "operating system" and replace them with information and instructions that promote and support healthy mental and emotional functioning under the guidance of Sophianic narratives, practices, values and instruction. It involves banishing harmful pretending and cognitive distortions, seeking to face reality squarely, as it is.

It evinces self-love (which includes and trumps self-esteem) and love for all the beautiful Divine gifts that life brings to each of us.

It recognizes the learning and special opportunities that come through hardship and difficulties, and ultimately it embraces one's place in the world and the personal outcomes that result from both destiny (which one can affect) and fate (that which is imposed by external forces that one cannot resist with success), in alignment with the Stoic counsel "amor fati" – love your fate.