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The Culdian Trust

INTRODUCTION TO THE CULDIANS

What the Culdians are:

The Culdian perspective covers a very wide area within which there is ample room for both the spiritual and secular aspects of life and the Culdian philosophy can, and does, reconcile the two. Members are not confined within any spiritual, theological or philosophical corral but in fact, may, if they wish, become involved entirely with the secular side of the organisation.

The spiritual activities may be roughly divided into two sections, one of which serves what may be called the traditional Culdians. This embraces those who want to follow an enlightened and progressive form of mystic Christianity based broadly on the beliefs of the Ancient Culdees, the original pre-Augustinian Church in Britain. This is free of the later overlay of dogmatic doctrine in which theological errors were compounded and perpetuated by organised orthodoxy.

The other section embraces those who are interested in metaphysical matters, the unknown, the mystical and the spiritist side of spirituality. Within this spectrum of spirituality a wide variety of beliefs can be accommodated, with the proviso that all serve the highest Good. Culdians are tolerant and recognise that there are many paths to the ultimate in Truth.

The more secular aspects relate to such things as personal relationships, child care and culture, health and wholeness, the family, environmental issues, counteracting mind manipulation and the international economic conspiracy, sustained survival psychology and communal concern and care. In other words, Culdians care about all the things that enhance human existence and contribute towards the good life.

Culdians are seekers after Truth, they are intrigued by the mysteries of life and seek to push back the frontiers of the unknown and probe the mysteries of the universe and of creation. Culdians have an interest in what is called “metaphysics” because it cannot be excluded from the complex pattern of life and contains many unknown or unexplained elements and mysteries which enlightened people should seek to understand. Words such as “occult”, “psychic” or “magick” are avoided because of the amount of charlatanism, self-deception and irresponsibility which has become associated with these words.

If asked to define the particular area of concern for the Culdians it would be the “Mastery of Life”. This concept covers the area of social concerns, relationships and self-mastery. Culdians believe disasters and

distress associated with everyday living stem from defective relationships. These, in turn, have their generating causes in the earliest years of childhood, and so consequently, emphasis is laid on good parenting. The Culdians support the idea that many of the diseases and maladies of later life stem from domestic circumstances in the childhood home. This is borne out in the findings of current research and scientific study.

A person who is the Master of Life is one freed from the whims of fate. He or she is in control of his or her life. Exactly how this is to be achieved cannot be codified or set out in precepts and direct instruction. It is not something superficially imposed on the personality from without but goes much deeper. It means orientation towards a new concept of life, towards self-discipline and a positive lifestyle.

The Old Culdees – Culdian Roots:

It was thought that because of its obviously ancient roots the word 'Culdian' was derived from 'Chaldean' through 'Culdee'. This is not so; 'Culdian' is derived from 'Kaileidy' through 'Culdee'. The word 'Kaileidy' (or Kaileidi) originated with the early Christians who came to Britain in 37AD led by Joseph of Arimathea and means 'wise strangers'. However, it should be noted that the Keltic word 'Culdee' could also be translated as 'Servant of God'.

The basic difference between Culdifaith and Christianity is that Culdians see Christ's teachings as a way of life, which orthodox Christians have tended to interpret as a creed of dogmatic doctrines. Culdians do not believe in the vicarious atonement, being unable to conceive that a loving and benevolent Being who is at the same time omnipotent, would require a primitive blood sacrifice of His son in order to forgive the sins of His other children. This idea stems from the ancient propitiatory blood sacrifices of primitive peoples and also relates to the Levitical scapegoat.

Another point where Culdians diverge from the mainstream of orthodox Christian thought is that they do not accept the teaching that new born babies come into the world corrupted and tainted with the sins of a primitive Adam. Nor do Culdians believe that human beings, made in the spiritual image of God, should adopt the attitudes of mendicants in their approach to Him, or that He simply requires worship and praise from them. Culdians believe that the Supreme Spirit, like any fond father, wants to be proud of His children, His heirs to immortality and deputies on Earth. Therefore in their approach to the Heavenly Father, Culdians believe they should adopt attitudes that would make Him proud of His creation.

Furthermore, Culdians differ from Christians insofar as they do not believe that religious adherence and material progress are mutually antagonistic. Throughout the ages orthodox thinking has been opposed to material progress as well as to spiritual enlightenment, basing this largely on the doctrine that the end of the world, being imminent, makes it futile to struggle towards progress. This is why so many scientific and technological discoveries have been opposed by the main line churches.

Culdians are at issue with others over the definition of Evil. They do not believe that this is wholly devil-inspired or that sin is the transgression of priestly prohibitions. Culdians take a much wider view, seeing Evil as all that which hinders or inhibits human progress and wellbeing and the elevating spiritualising processes. Culdians believe that as part of his higher attributes man has certain metaphysical or super sensory potentials which should be unfolded, but recognise too, that in doing so certain dangers which could adversely affect an inadequate personality have to be safeguarded against. Culdians have never been against material progress but believe that spiritual progress must keep pace with this if the stresses and ills of our modern society are to be alleviated.

These doctrinal divergences from the mainstream of fossilised established theological dogma constitute the main inheritance of the modern Culdians from the Ancient Culdees. The elaborate ceremonial and old

rituals are not now practised, though; some vestiges do remain in what are now termed 'Attunement Rituals'. However, within the main body of Culdians there are those who would like to see more of the ancient rituals revived and greater attention paid to the teachings of the first Christian Church to be established in Europe.

Culdians are at a disadvantage in relation to the orthodox churches, for these have a strong appeal for many because they offer salvation without too much individual effort. This appeal to the apathetic tendency of the masses has, through past centuries, led them through a labyrinth of dogmatic doctrines which nowadays more enlightened people find difficult to accept. However, it has to be recognised that efforts are being made in certain Christian quarters to rectify the situation.

There is no conflict between Culfith and the authentic teachings of Christ. The rebuffs and rejections have come from the Christian establishment. The main stumbling block seems to be between the Culfian's refusal to subordinate reason to blind faith and the inability of others to accept that there is no spiritual 'free lunch' and it is through our own efforts alone and through the right exercise of our God-given gifts, that we attain any rights to Godhood.

Some balk at the mention of Godhood, for they have been conditioned to the concept of their own unworthiness. However, Culdians, believing that we are made in the spiritual image of our Creator, that we are all His sons and daughters, His spiritual heirs, find no difficulty in such a concept. A future of uselessness and unproductivity in some heavenly paradise where gratification comes through hymn singing, adoration and praise (the promise of some denominations) is unacceptable to Culdians.

The old Culdians, or Culdees as they were first known, were part of the British or Keltic Christian community, prior to its Romanisation under Augustine, after which it suffered severely through persecution and suppression. However, it survived to a greater or lesser degree until the great persecutions of the late Middle Ages, when the flame was finally extinguished, only a few sparks surviving to kindle the present revival.

The victory of narrow, intolerant orthodoxy, superstition, religious fear and bigotry seemed complete and many men of high principles and moral integrity suffered awful deaths for their belief in the goodness of God and the integrity and worthiness of man. One of the great tragedies of the persecutions was the irrevocable spiritual loss, for so many who were in the intellectual and spiritual vanguard but who would not toe the line of narrow unprogressive orthodoxy, were persecuted and the door leading to higher spiritual development, progress and enlightenment was slammed shut. Then the people of the "Blessed Island" became captive within the narrow confines of spiritually sterile dogma and doctrine. Those who precariously safeguarded the old traditions were neither rich nor influential, being mainly itinerant craftsmen for whom life was always a grim, precarious struggle.

The Old Culdians were never numerous after the original persecutions and were loosely organised. The fact that they were itinerant craftsmen helped considerably as they could maintain a considerable degree of individual freedom. However, during the latter part of the thirteenth century a John Cudy or Bardsea founded a more settled community in Scotland. It has been assumed that this John Cudy founded the Culdians and that they derived their name for him. But the fact is that John Cudy was an assumed name, derived from 'Culdee', and was a name used by his successors as well.

The Old Culdians were certainly less hypocritical than more orthodox religionists, for they refused to compromise by formulating various shades of belief adapted to suit their convenience. They were rigid in their loyal adherence to and uncompromising acceptance of, the original teachings of Christ and the Druidic traditions which preceded and proclaimed him, a fact probably contributing to their downfall. It is interesting to note that it was not only the Jewish tradition, now embodied in the Old Testament that

proclaimed the coming of Christ. The Druidic tradition of Britain also proclaimed the coming of 'Yesus', the 'Sun' or evolving humanity and scion of God.

The last head of the Old Culdians was Nathaniel Smith, martyred at the beginning of the seventeenth century and with his death the Old Culdians ceased to exist in a cohesive form, though steps were taken to preserve the secret spiritual lore known as Culdicraft. Now the old persecutions and antagonisms are behind us, and let them remain respectfully buried, for their resurrection could only be at the expense of Good. However, what Culdians have to keep in mind is that the same intolerant mentality, the same narrow and bigoted attitudes towards those who do not toe the orthodox line are still alive in our society. The only safeguard is that it is kept chained by the law and by an enlightened majority, but it is there nevertheless, smouldering, and it could easily be fanned into flame.

The Culdians were revived in New Zealand following a metaphysical revelatory experience by a group of people near Thames on the Coromandel Peninsula. It was made clear to them that while the revived Culdians would carry on the basic tenets of the Culdee Church there was no true continuity between the ancient Culdees and the modern Culdians. However, here is naturally an affinity between the latter and what may be termed 'the lost lore' which is being gradually brought to life. Culdians can be regarded as the successors of the ancient Culdees, but not as heirs of their rituals and doctrines. Nevertheless there is a strong Keltic flavour to the work and symbology of the Culdians.

Let us look at the basic doctrine of the ancient Culdees, at what the rival church declared to be their 'heretical' beliefs which set them apart from the mainstream of contemporary religious thought. It will be seen that the differences arise from the Druidic influence on one and not on the other. The seven 'heretical' beliefs of the Culdees, which the Culdians accept were as follows:

1. The Nature of the Godhead:

God is essentially a spirit, the Supreme Spirit, who preceded all that exists and was/is the creator of all. This Great Spirit is both male and female in nature and expressed as a Great Divine Energy rather than as a personalised being. This Supreme Spirit is the fountainhead of every humanising quality; it is through human beings that the human dimension of God is expressed in the physical world. Nothing that humans can do can in any way add to what God has and therefore any form of adoration worship, pleafull prayer, placating praise or hypocritical affirmations of devotion serves no purpose as far as God is concerned. The allegation of the Culdees was that the Romanised church tended to regard the God it worshipped as a kind of super sovereign, a being requiring the homage paid to great rulers. The Culdees believed that all the benefits of worship were obtained by the worshippers and that it was hypocritical to think otherwise. Nevertheless, because these benefits were worthwhile, ritual worship, in an appropriate form, was not condemned.

Because there is a very wide spectrum of comprehension among human individuals and each can interpret spiritual matters only in accordance with his or her development and understanding, a person's concept of God is a very personal thing. Therefore, Culdians use the expression "the God of my heart" when referring to the Divinity. They will discuss the nature of the Godhead among themselves, but to argue the point resolves nothing, nor do their teachings provide any dogmatic concepts. This is a personal matter between them and their God. Nobody joining the Culdians is required to make any concessions of conscience in this matter.

2. The Nature of Man:

This is where Culdians part company with many other theological and philosophical concepts because they believe that, as far as humankind is concerned, human beings themselves are the all important element. Romanised Christianity contended that God exists solely outside of humankind, whereas the Culdees understood God to be present everywhere including within ourselves.

Culdians affirm that humans have virtually unlimited potential for progress and have a destiny of Godhood. All are evolving towards that destiny and physical evolution merely complements spiritual evolution. Speaking of evolution, Culdians believe this to be the creative process in action. Humans, as individuals and collectively as humankind, are seen as God's deputies on Earth, having and exercising stewardship over the planetary processes. They are the guardians of their Mother Planet and partners with Nature in her development and wellbeing. As partners with Nature they must harmoniously co-operate with her. The strength and success of any partnership is dependent upon the degree of collaboration and co-operation given.

Looking back over the evolutionary process we see that it has been aimed at the evolution of humankind and that among human individuals some have progressed far along the evolutionary road. Towards what? That is the question at the heart of the Culdian philosophy. The answer to this is the essence of the Culdian teachings which can be found throughout our literature.

The concept of progress towards Godhood implies there will be eminent beings, masters who are more advanced in every way. As we move further into the New Age of transition, which is a period of 'sorting out' and consolidation, we come up against the concept of the Super being, people who have reached a stage of development far and way above that of the average person.

This brings us to the central core of Culdian teachings which is the promotion of the concept of Super beings. These are Masters of Life who have achieved 'the Mastery of Life'. From this it is but a few short steps to the portal leading to Godhood. Anciently, the advancement towards the Mastery of Life was seen as a mystical quest, the Grail symbolising the end achievement. Culdians usually use the term 'Soulpath' for the journey towards this achievement.

Many people have misconceptions about the teachings regarding Super beings and imagine we are promoting some kind of elitism or something akin to the Nazi theory of a master race. Nothing of the sort. What is promoted is the concept that everyone has some capacity for self-betterment and it is in the inherent nature of humans to strive towards this end. The concept of the 'Godman' is very ancient, but while it was once considered as prerogative of a few to strive for it we now proclaim that it is within the reach of everyone.

3. Original Sin:

The ancient tradition, which the Culdians follow, rejected this concept, holding that it is totally wrong to claim that an innocent babe is born into this world with an inherited debt of sin. The terms 'good' and 'bad' are concepts based on attitudes. If we look for Evil we can find it; if we look for Good we can find it. Original sin is blasphemy against the justice and love of the Supreme Spirit.

4. Vicarious Atonement:

In the history of the Christian churches, many different theories of atonement have been advocated. For nearly a thousand years the most widely accepted view, known as the 'ransom theory', was that Christ's death was a ransom paid to Satan by means of which man was delivered from the bondage of sin. Anselm, who died in the twelfth century, gave classic expression to the 'satisfaction theory', by which Christ's death

was interpreted as the satisfaction of God's justice and honour. Abelard, who died a few decades later, formulated what is known as the 'moral influence theory', that the atonement was primarily an expression of God's love. The Protestant Reformers maintained that Christ bore on the Cross the punishment due for our sins, an interpretation sometimes called the 'penal substitution theory'. None of this is part of the tradition which we follow and so Culdians reject the concept of vicarious atonement altogether, finding it irreconcilable with the idea of a good and just God.

5. Good and Evil:

Culdians believe that God, being all good and omnipotent, would not permit focal points of Evil in the theological sense. However, manifest Evil does exist; cancers and such malignancies, the many thousands of starving children in the world, the vile crimes perpetrated in our society are all evidence of the existence of Evil. They are the result of some human activity which is a deviation from Good. Evil, in the Culdian concept, is simply the absence of Good. Sin, being interpreted as the contravention of some priestly edict or prohibition, or the ignoring of some prescribed religious performance, is not equated with Evil. Only the violation of God's natural laws can be deemed 'sinful'.

The Culdian concept of Good and Evil is simple. All that is conducive to spiritualisation; all that serves the common good of humankind and accords with the needs of human development, cultural progress and enhances the quality of life, which also fulfils the Creative Design of God as defined in the Higher Teachings, is Good. All that counteracts or inhibits this is evil.

6. Reincarnation:

The doctrine of reincarnation, accepted by the forerunners of the Culdians, stems directly from the Druidic legacy. The ancient Kelts fervently believed in reincarnation and for those who have studied the matter in depth there is ample evidence to indicate that they were not misled. However, it is conceded that the mechanisms of reincarnation may not be in accord with present Christian notions, but enlightenment will come with greater understanding.

7. Kharma:

Culdians accept the principle of kharma, (there is good as well as bad kharma) as stated in their teachings, but do not relate it to fate or events, kharma being something brought down from a previous incarnation. They believe that no part of the pattern and blueprint for kharma exists externally, but that these are impressed on the physical and mental make-up of the reincarnating entity. For instance, kharma can significantly affect the glandular make-up of an individual who may, for example, have specific urges and drives, or lack these, or perhaps may think defectively. As the result of these characteristics life may be difficult, but it is not the difficulties which are the actual kharma. These are the consequences.

One big mistake made in relation to adverse kharma is that it has to be accepted philosophically or fatalistically. Many take the attitude that their kharma is something they have to live with and make the best of, but this is completely wrong and only compounds it. Kharma can be seen as a challenge rather than a struggle. It can be said that through the effort to meet the challenge the consequences of the kharma are worked out. Placid acceptance does nothing to alleviate it, no matter how bravely it is faced or how stoically it is borne, and this is something many find difficult to comprehend.

These seven traditional concepts form the basis of the modern Culdian philosophy. It is a case of inner knowing of these concepts and not blind acceptance. This is because our philosophy holds that this world is not a place of perfections or ultimates and that all that can be glimpsed are facets of the Ultimate Truth.

TRUTH:

Culdians believe that Truth is one of the eternal verities which, in its ultimate and perfect expression, is not realisable on Earth. Here we can never know more than its reflection, but this does not mean that we should not aspire to it and strive towards it. Culdians place Truth at the pinnacle of their philosophy and it should be noted that the Culdian Constitution subordinates all else therein to Truth. Therefore, should you wish to follow the Culdian way, you will be dedicated to the search for Truth, probing and questing to find points where its reflection can be seen more clearly.

LOVE:

This is another of the eternal verities which, in perfection, is not knowable here, but towards which we must ever strive. Just as many people confuse Truth with truthfulness, so do many confuse Love in its higher expressions with its more mediocre forms, which is all they can comprehend. Today the word 'love' and its concept, is greatly devalued and in fact has become almost a dirty word. The entertainment world uses it in jest and lewd innuendoes, something to raise sly smirks or titillate the sensual side of man's nature. More often than not it is associated either with sexuality or with a form of empathy which is given status by referring to it as 'universal love', 'neighbourly love' or something similar, which actually is not love at all; for it lacks any emotional depth and cannot plumb the depths of the human soul. Jesus demonstrated True Love, an all-powerful emotion expressing all that is noble, selfless, and even divine in human nature.

The following is a quotation, in modern parlance, from a medieval book on prophecies:

"The dire days which will end this era will witness a final struggle between two great antagonists – Love and Carnality. Good men and women of repute will be rent asunder to the depths of their being as they become the battleground and none can say which antagonist will triumph. If Love emerges victorious, then mankind may step forward to receive the accolade of angels and kingship in a heavenly realm on Earth where Love reigns as co-regent. But if Carnality carries the day, humanity shall surely descend into the realm of animalistic creation. In those dire days to come this will be the supreme contest and none shall sit aside in pavilions except those who are followers of Carnality. The champions of Love will be on the field one and all, for they will be sorely assailed, but will they prevail? For they will be few."

From 'The New Society'

This more or less states the position existing in our society today. The Culdians see the issue clearly and do not "sit aside in pavilions" but take their place in the ranks of 'the champions of Love'.

SEXUAL EQUALITY:

Culdians claim that both sexes should be accorded equality of rights and status, neither one being considered superior nor to be placed at a disadvantage at law or economically in relation to the other. However, equality does not imply uniformity and the natural sexual differences which enhance the intersexual relationship should be conserved and cultivated. The objective should be a healthy balance which ensures that each sex complements the other to the effect that the quality of sexual relationship is accentuated and the present antagonisms and antipathies are eliminated.

RELATIONSHIPS:

This is an area of great concern to Culdians because we recognise that one of the greatest tragedies in the world today is defective relationships of one kind or another. There are discordant relationships between the sexes which come about as a result of incomplete harmonic compatibility. Basically, men and women are

different biologically, physiologically, emotionally and mentally. It is these differences that bring about attraction. Man and woman naturally complement each other. When there is an underlying disharmony it is because the natural order of things and the proper balance have been distorted.

Human beings, like everything else in the universe, have a certain personal frequency. As a species we relate to a human frequency and the order is that male frequencies relate to maleness and female frequencies to femaleness. Furthermore there is a certain percentage of femaleness in men and maleness in women. Without this adjustment there would be either excessive masculinity or excessive femininity. Unfortunately there has been, in recent times, a trend towards sexual uniformity; men becoming more feminine and women more masculine. This is causing the frequencies of men and women to become too alike. The outcome is a clash rather than a harmonious blend.

The changes that are taking place have nothing to do with equality of rights, status and privileges. The Culdians believe that men and women are equal whilst at the same time retaining their essential masculinity and femininity.

FAMILY STABILITY:

This is something Culdians consider to be of paramount importance and we view the present prevailing attitude of relaxed responsibility and non-commitment with grave concern. The current permissiveness, which is closely connected with sexual uniformity, has led to identity confusion. In the home this has brought about marital discord which is having a profound effect upon the children. Children are becoming confused about family roles and either rebel or become apathetic. They in turn, will become incapable of forming proper relationships and this will have a profound effect on society at large. You only have to look at our society today to see how disharmony and disorder prevail.

Culdians see the family unit as playing a most important role in the preservation of our culture and society. It is only when a society is harmonious and culturally well-adjusted that individuals are able to develop culturally and spiritually; only then are they able to balance this with technological and scientific advances.

We believe that in the home the role of male and female must be clearly defined and shown to be complementary. We encourage boys to develop honour and integrity; independence, benevolence and generosity; a sense of justice along with kindness, consideration and chivalry. They are taught, first and foremost, that the most important goal in life is the common good of mankind. We instil in them a sense of duty and responsibility along with self-discipline. This does not mean that girls should not be taught these values. Indeed they should, but the emphasis is on a feminine approach. We encourage girls to see themselves as the worthy symbol of the sanctity of home and family, the symbol of the highest expression of Love on Earth. That is of paramount importance, but it does not mean that girls cannot be encouraged to have careers or develop skills in the community. On the contrary, by knowing their proper role in life anything they do will be enhanced. A girl is also to be encouraged to develop the moral courage which will manifest in her instinctive desire to protect and cherish all that she symbolises. Chastity demands moral courage. There should be nothing of the qualities generally referred to as cheap or common in her make-up.

The terms used here may speak to you of a morality which is being denigrated in today's society. Culdians want to put these terms in their proper context. They mean very much more than just sterile and dogmatised moral obligations. The very survival of our modern day society and in fact the human species depends upon a complete understanding and practice of these terms.

CHILDREN:

Child care and culture is something to which Culdians also give a great deal of consideration. We believe that responsible conception and parenting are of extreme importance. If we could have a generation of perfect parents, this would be followed by a perfect world.

We believe that a child has the right to be cared for, to be taught self discipline, responsibility, and concern about others. These qualities are, all too often, completely neglected and this alone can lead to later delinquency. There is a natural inborn dignity, a natural charm and grace in children and they are naturally sociable. If these qualities are stifled in infancy, as they often are, and then efforts are made to reinstate them by later rigorous 'training', the exercise is futile. The child revolts, and this can be intensified until he or she becomes completely unruly.

The rights of parents will happen as a natural consequence when parents themselves instil a code of right conduct from a very early age – i.e. good habits are established right from the cradle. When children develop a code of right behaviour it will be a natural thing for them to respect the rights of others.

NETWORKING:

Networking is about attuning with the resonating rate of Planet Earth's pulse. This happens because of a continuing resonance between the brain waves of humans and the measurements of waves emitted by the Earth.

The ancients, who lived in an intimate relationship with Earth and the forces which play about the through it and who were aware that man is an integral part of Nature's whole, instinctively knew what to do. Rituals were formulated to enhance certain frequencies. However, over the centuries these rituals fell into disuse and only a remnant of the power force then generated remains today. Fortunately, the knowledge of the ancients has been preserved and today this ancient knowledge is being utilised by Culdians and other groups as the basis for the formation of modern attunement rituals.

The rituals used today are of a meditative and developmental nature conducive to attunement or harmonisation. The purpose being to bring about a state of resonance between specific groups and the network as a whole, and between the network and the positive and negative energies of the planet.

Networking can be undertaken by any serious student of life and you do not have to be a Culdian to join in our particular rituals.

Further information on Networking can be obtained by reading our handbook on Metaphysical Networking and our book entitled "Leylines of Life".

HEALING:

Healing plays a big part in our philosophy. With the big upsurge in the numbers of practitioners of alternative healing during the last three decades, one would have anticipated the advent of a healthier society, but the truth is that the number of those requiring treatment for various illnesses has increased pro rata to the increase of Healers. This is because the latter are often imperfect channels and consequently do more harm than good. We want any aspiring Culdian healer to have familiarised him or herself with the requirements for becoming an effective Healer. He or she should also know why it is that some Healers become sufferers and should be informed regarding protective measures. This information is provided in our teachings.

NATURE UNITS:

The forces of Nature function in an incredibly creative and sophisticated mode, potentially ready to nurture humankind in its own physical growth and metaphysical development. While Nature stands ready to learn,

the question now becomes: “are human individuals ready to teach?” Awareness beyond functional existence is not limited to the human dimensions. Nature also exists with needs beyond its own genetic patterning, but like the human its needs include interaction with man for maximum development.

Nature is under dire threat and urgently needs dedicated people to commit themselves to serving her cause. It is important to remember that although the Nature units are basically concerned with terrestrial matters within the realm of Nature they also have a relationship, a correspondence with the Cosmos as a whole. They are not exclusively concerned with the earth but reach far out beyond material confines.

Nature units require people who feel they have a real affinity with Nature, who want to delve deeply into the lore of Nature and to understand her deeper significance. They will be deeply concerned about the way in which Nature has been exploited, with the present pollution and contamination of our environment.

SURVIVALISM:

Culdians are not survivalists in the sense that they believe in the inevitability of a planetary catastrophe in which few will survive. They can see the possibility of some overwhelming disaster on a world wide scale and consider it prudent and common sense to be prepared for such an event. It is desirable that any catastrophe be seen in a positive light; that such an event is designed to have a cleansing effect on the planet, so that we might start afresh. Meanwhile, every effort should be made to prevent it or mitigate its effects. Networking is a fine example of working along these lines.

Survivalism does not play a central role in the Culdian organisation and it is regarded, at the individual level, as futile. At a subsistence, primitive and anarchic level it is unacceptable, for it has to foster the basic elements of our civilisation and culture. The Culdian Trust is administratively linked with other Survivalist organisations and supports all those who view the question of survival in a wide and humanitarian perspective.

The Culdian's main emphasis is on a level of survival of great significance. For want of a better word, it may be called the ‘philosophy of survivalism’. Extensive research carried out in Sweden and Switzerland (and probably elsewhere) indicates that no matter how well people are prepared materially they will not survive under gruelling conditions, particularly in confinement with others, unless an added element is present. That is a controlled, disciplined, organised state of mind. Even more so can the proper balance between the spiritual, emotional, mental and physical components of the human being sustain the rigours of hardship.

It was found that without this, profound psychological changes occurred after seven to twelve days; even after three or four days most of the people being tested exhibited symptoms of these changes. Thinking became distorted, personal antagonisms intensified and the presence of others became unbearable. Strange cravings were spawned, the most bizarre of which being towards cannibalism, particular in vegetarians. A whole range of personality aberrations was manifested. Most people who have come through an acute and prolonged survival situation, particularly where inactivity was enforced, will confirm this phenomenon; it occurs even when every material need is met.

The Culdian teachings, accepted and taken as a whole, parallel what has been called ‘the philosophy of survival’. Those who have studied these teachings in depth and complied with the instructions will not suffer the effects mentioned. It is a strange quirk of human nature that most of those who believe that they will react in the right way to a survival situation are the very people who do not.

THE HAVALONA CONNECTION:

Havalona is a planet situated in the cluster of stars known as 'the Pleiades'. Its importance lies in the fact that there is a direct connection between Havalona and the earthly Avalon complex which comprises Avesbury, Stonehenge and Glastonbury in Britain. In ancient times a powerful dynamo of metaphysical energy was generated through the earthly Avalon complex, much of which remains available in the astral. However, during and following the Roman occupation of Britain, conditions for channelling energy became unsuitable.

Today, the Culdians seek to reactivate this ancient power grid whose energies are more than ever needed. Through the process enacted by working with these energies we can hope to help heal Mother Earth and cleanse her of accumulated impurities.

The ancients knew that the key to activating the grid system was to align themselves, that is, to correspond with the high frequencies existing on Havalona. We can do this by improving ourselves on every level through raising our individual frequencies.

Conditions on Havalona are compatible with those of Planet Earth, yet they may be described as being more akin to the fairyland or 'Otherworld' that children know and live in. Because of its great beauty and serene atmosphere, Havalona is often referred to as a resting place between incarnations elsewhere. There is no warring or disease as we know it and above all it is most conducive to the flowering of romantic love.