



HOLY ORDER OF THE MYSTICS OF MATTER (HOMOM)

Initial Channeling

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Synopsis

The following is a channeling of the initial rites, rituals, and passages for the Holy Order of the Mystics of Matter, or HOMOM. The abbreviation will be the preferred embodiment of this organization when referenced with those outside of the group, interfacing with those who experience reality in a more conventional way. Whereas the true name and nature of the group will be revealed to direct members and subsidiary associates. The role of the group, in a relative sense, is to bring about technological transformation at a rate that has not yet been seen in the history of human civilization.

At this stage of our evolution, we face the growing crisis of existential threats to our species. And while the planet we call Earth or Gaia will remain more or less untouched as a physical entity, the potential lineage of humans is likely to be wiped out due to our negligence in holding the sacred together with the mundane. This following document is one line of teachings that is meant to bring the mystical elements back into the frame of conventional life, particularly in the domain of science and technology development.

Requirements

Several personality characteristics are demanded of members to be involved in the rituals. The foremost characteristics are individuals who have a high degree of virtue and ethics, particularly generosity and compassion. Part of the reasoning is that this will allow for greater harmony between members, as well as increase the transfer of non-dual information between members, thus improving the probability of successful channeling of highly detailed technical data into the human realm. Non-virtuous activity, thoughtforms, and tendencies are likely to increase the noise during the process or create rifts between individuals or non-corporeal participants. Additionally, members should possess a long-lived meditation, prayer, or other spiritual practice spanning at least a decade. These practices will help support the reduction of interference, especially as these rituals and practices will demand significant patience and energy on the part of the members.

Secondary to the spiritual domain is the intellectual, knowledge, and practicing experience of the scientific or technological domain of the practitioner. The member should possess at least two decades of working knowledge of the field and hold exemplary achievements in the conventional realm as evidence that demonstrates their intellectual capacity. This piece goes beyond education alone, as theoretical knowledge of the domain is not sufficient to bring about the creation of technology into the human realm. Those mental frameworks need to match reality to some degree and be tested against the physical domain.

The practitioner also needs to have handled physical matter on a continuous basis, to fully understand and unite their energies with the material within their domain. The reasoning behind this requirement is that such ability to practice within a domain suggests that there is a spiritual connection between the practitioner and their realm of expertise, perhaps spanning beyond this lifetime. An example would be a practicing chemist whose high-affinity for and success within the chemical realm suggests a long-time spiritual connection as an alchemist in another lifetime. But ultimately, the practicing member must have a union between the current modern knowledge and practices of the domain, alongside some sensitivity to the material at hand.

Optionally, the practitioner should be able to visualize with the mind's eye some symbolic representation of their domain's processes. For example, if they have a strong affinity for biological and living matter, they should be able to visualize the process of gene transcription or enzyme synthesis with relative ease. Or if they are constructing an electrical device, they should be able to see how the circuitry is put together with a high degree of accuracy in the mind's field without needing to construct the object in the physical realm. However, it is not a requirement, as this can be studied, practiced, and mastered fairly easily over time, and certain domains lend themselves less easily to visualization and construction with the mind's eye.

Container

The channeling session should be held within an indoor space, most preferably one that has already been charged with energy from other mystical or healing experiences. One of the practitioners in the circle should have the capacity to speak directly with the deceased through the practice of psychic mediumship or other non-dual practices for communicating with spiritual beings or beings who have passed beyond death's door. The practitioners stand or sit in a circle, whichever is most comfortable, facing the interior of the circle and begin by holding the intention that the space be held by the presence of the highest order, whether that be symbolized by the concept of God, the Godhead, the Divine, the Cosmos, the Universe, and so forth. Visualizing aspects of this unified expanded reality in the mind's eye will help to create a more concrete felt-sense that the space has been sanctified and is currently serving as a focal point for the energies to manifest.

This initial intention-building is followed by the practitioners holding the visualization of a human embodiment of the Divine, whether as the avatar of Jesus Christ, Gautama Buddha, Mohammed, or other saints and prophets of ages past. Here, the avatar is collectively imagined to be called into the space as a witness, standing outside of the circle or above the circle. This transition represents the incarnation of the cosmic order in the form of flesh and bone that existed in real human time and space,

and is symbolic of how the organized energies of the Universe are to be translated here into the material realm.

After successfully holding the avatar in the mind's eye within all of the practitioners, the next layer of the container is formed by setting the intention of calling into the space exemplar practitioners of the technological or scientific challenge in question. These can be personified as highly regarded scientists, engineers, mathematicians, or technologists who have accomplished significant milestones in the realm of human science and technology, especially in ways that were selfless or greatly motivated by compassion and generosity. These will be the least challenging to make communication with. Most beneficial will be those highly accomplished beings who have offered their services ahead of time through communication with the medium. A second order of beings is those who accomplished much in the material realm but may have had a spiritual practice or been involved in a religious order. These deceased beings will also be easier to communicate with compared with those who may have been accomplished in the technological or scientific realm but did not possess some connection or relationship with the Divine in some form.

Practice

Once the container has been assembled, the next phase of the channeling begins with visualizing the scientific or technological problem scenario. An example of how this could be visualized would be in the case of a chemical reaction, the practitioners would attempt to see how the chemical reaction may proceed if certain variables are unknown, such as a type of reagents, concentrations, or reaction conditions. This could be visualized either in the form of the molecular structures involved or the chemical formula involved. Another example would be to visualize the mechanical schematic of a machine or tool in a diagrammatic way, with moving parts or written notes to demarcate specific mechanisms that are critical to the function of the machine. The goal is to be able to visualize the scenario in the symbolic system that is most agreed upon in the present, modern way that particular domain is understood. The reasoning is that this visualization field provides an informational structure that the spirit of the deceased practitioners can manipulate and provide solutions to. A mismatch in how this information is conceived in the mind's eye could provide erroneous solutions or solutions that are difficult to understand.

During this time, the intermediary who is able to communicate with the deceased beings may ask for clarifying information or specifics to a particular process in a periodic fashion. Again, while not required, the intermediary may improve communication with the beings who are present in the room or space, and their intentions for the system at hand. The goal here is to continue to visualize the process

or schematic and be open to intuitive interpretation of how a solution may come about. This may demand that the system be rotated, the addition of other parts, or a change in perspective in how the system is viewed. The stance and intention are to be open to modifications that may not be already available in the conscious minds of the practitioners.

This practice can be conducted for at least 30 minutes and up to two hours. The goal is to have enough time for the connections to be established between the practitioners and the deceased. Following the end of the practice, additional rounds can be conducted to further intensify the link. However, much of the channeling will likely be done outside of the space, as the individuals go about their everyday life and receive intuitions regarding the potential solution space.

Other modifications can be made to improve the channeling efficiency and intensity. One is the use of psychedelic substances to open the mind space and create more flexibility in thinking. However, the challenge here is the lack of predictability, as psychedelics tend to open other energies that may not be conducive to the practice, including highly volatile emotional energies. Information may also be more distorted or more difficult to comprehend under these substances. The other is for the practitioners to use sensory deprivation tanks to further decrease external noise that may interfere with concentration. However, again, there will be a question of control if the practitioner is not familiar with the way that sensory deprivation tanks may impact their psyche or emotional state.

Challenges

One major challenge to this process is that the surrounding consciousness of beings on the planet may not be prepared for the introduction of certain new technologies or scientific paradigms. Given that technologies are energetically neutral, it is critical that what comes through into our space and reality is something that human beings in the present moment can handle with care, respect, and responsibility. A positive reception and net benefit by the greater human population will be an important feature to this process. And thus, certain solutions may not be made available through this methodology due to the inability for our world's current mindset can handle or may abuse for individual gain.

A second major challenge is that the solution may be too advanced for the understanding of the practitioners, or may not be practical given certain constraints such as financial and human resources. Depending on the length of time that the deceased beings have spent in the afterlife, they may have forgotten the physical constraints of human life, or were not privy to that information, knowledge, and perspective in their living form. And so, while a solution may work in principle, it may not be

pragmatic to implement. New parameters or information may need to be included during subsequent channeling sessions to help narrow down the solution sets.

Inter-relational conflicts or differences in goals between practitioners may create fissures in the process. It will be important for all involved in this practice to be open, and perhaps there may be another form that a solution takes on that may be in conflict with specific agendas. Creating a mental or emotional blockade early in the process may reduce the probability that the solution comes through in its complete form. It will be important to set an intention to be flexible and open to whatever may arise, even if it may initially create issues in the practical realities of how it's implemented. Such challenges should be addressed after the channeling process is complete.