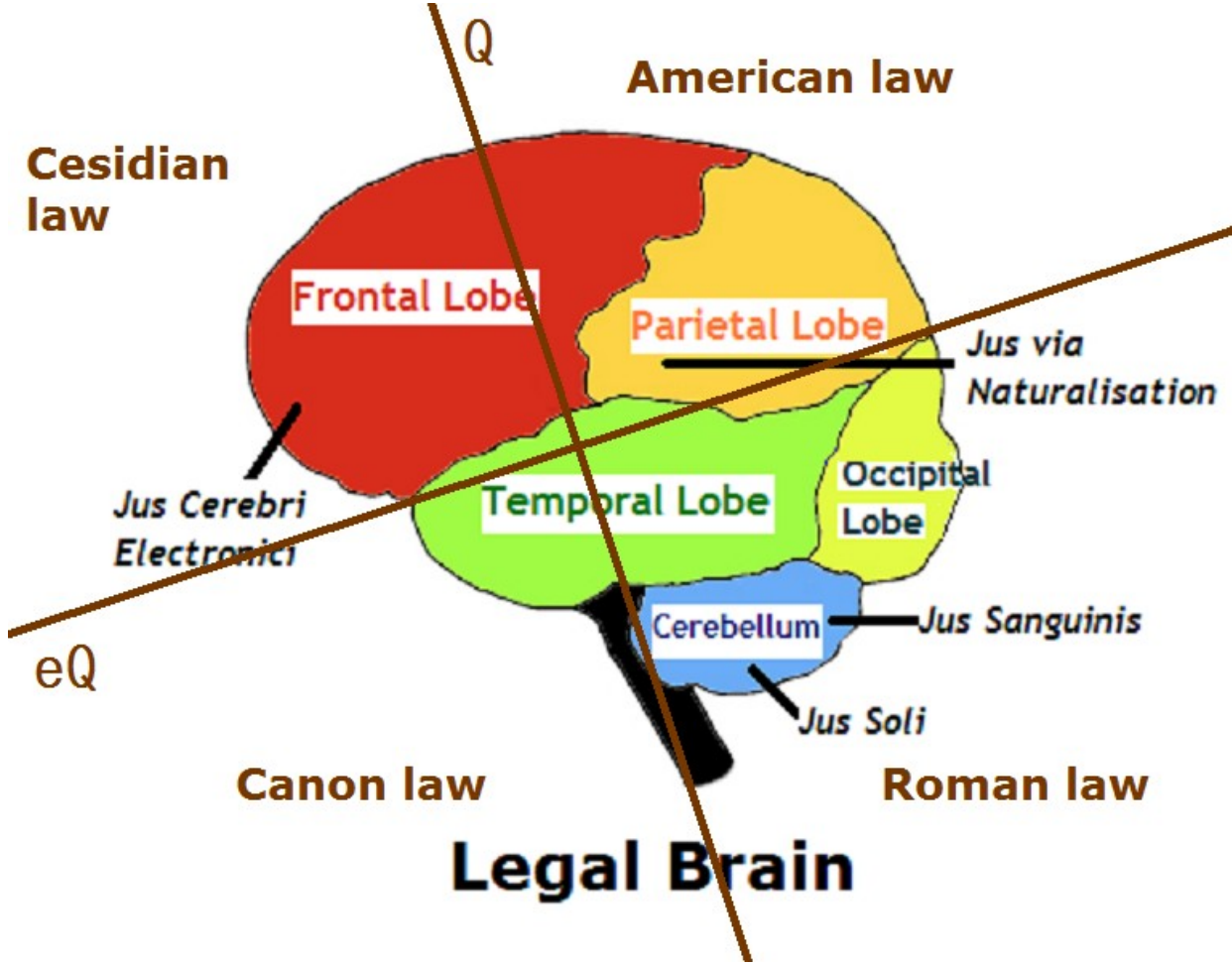


Law and the Human Brain



Roman law (*jus soli/jus sanguinis*) is as primitive and as necessary as the cerebellum is to the brain. The cerebellum is involved in the control of movement, thus an area immediately involved with the Right of the Territory.

American law (*jus via naturalisation*) expanded Roman law a little, just as the functions of the Wernicke's area of the brain expanded the capacity of the brain. The Wernicke's area is involved with language comprehension and speech, thus an area related with the Right of Naturalisation.

Cesidian law (*jus cerebri electronici*) represents the final stage of evolution of the brain, just as the orbitofrontal cortex represents the ultimate brain part. The orbitofrontal cortex is involved in cognitive processes such as decision making, thus an area related with

the Right of the Server — guess who makes decisions for servers, and can even shape the Internet environment itself?

Roman law is still alive today even in America in its *jus soli* and *jus sanguinis* aspects. *Jus soli* is Latin for “Right of the Territory”. This means that citizenship is determined even in America by the place of your birth. Actually, in America this aspect of Roman law is even stronger than it is in Europe, where *jus sanguinis* tends to dominate.

Jus sanguinis, another aspect of Roman law, is Latin for “Right of Blood”. This means that citizenship is determined even in America by a parent’s citizenship. As the Wikipedia states, “Many nations have a mixture of *jus sanguinis* and *jus soli*, including the United States, Canada, Israel, Germany (as of recently), Greece, Britain, Ireland, and others.” (Jus sanguinis, 2006)

As by Roman law I don’t mean Roman law in its entirety, by American law I also don’t mean American law in its entirety. The part of American law I mention is what I’ve coined *jus via naturalisation*, which is Interlingua, not Latin for “Right by way of Naturalisation”. This part of American law is based on the very American 14th Amendment of the US Constitution, which determines citizenship not just by birthplace (*jus soli*), not just by parental citizenship (*jus sanguinis*), but also by naturalisation (*jus via naturalisation*). The 14th Amendment is unequivocal to the fact that citizenship is not determined by birth conditions alone in America:

All persons born or **naturalized** in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside (Fourteenth Amendment, 2006).

There are also problems with the 14th Amendment, problems with the word “person,” as this word does not refer solely to natural persons. This issue also generated human rights problems later on in American legal history, because the commingling of the person entity that was started in the 14th Amendment eventually became the basis for legalised human rights abuses later. The 14th Amendment is also problematic since from a Judeo-Christian point-of-view it violates, at least indirectly, the principle of separation of church and state, and this principle, which was fundamental to America’s Founding Fathers, is violated in a way that is not progressive but regressive. I will not discuss these issues in detail here, since they are rather complex, but I will simply point to the fact that the 14th Amendment is an imperfect instrument of law, as imperfect as Analytic theology in fact predicts it to be (Analytic theology, 2006).

As by American law I don’t mean American law in its entirety, by Cesidian law I also don’t mean Cesidian law in its entirety, which is a surprisingly complex field already (Cesidian law, 2006). The part of Cesidian law I mention is what I’ve coined *jus cerebri electronici*, which is Latin for “Right of the Server” (Jus cerebri electronici, 2006).

This part of Cesidian law is applicable also in America if we follow the very properties which the Domain Name System (DNS) and the Internet is based on. *Jus cerebri electronici* states that the jurisdiction under which a server or client falls is not really determined by the territory on which the server lies, or even the territory on which it was built, but it is based on the hypercitizenship or citizenship of the owner of the server or client. In other words, *you and only you* determine the citizenship of your server or client.

Proof that this legal concept is a lot more than mere speculation on my part is the fact that I run, even in America, an Internet that is independent of ICANN called the Cesidian Root (2006). ICANN can neither prevent me from operating an independent Internet, nor can it give my Internet a citizenship based on where the servers are located (something akin to *jus via naturalisation*), based on where the servers were built (something akin to *jus soli*), or based on where the parts that made up the servers of the Cesidian Root came from (something akin to *jus sanguinis*). *Jus cerebri electronici* is also applicable in specific instances outside of the Internet in America, believe it or not, although Canada seems the place where *jus cerebri electronici* has made the most inroads into society.

There is also another aspect of law missing, one which Analytic theology actually predicts and synthesises wonderfully. However, this aspect doesn't determine a person's citizenship (national membership) but a person's fellowship (church membership).

While American law (*jus via naturalisation*) rests pretty much on the 14th Amendment, the foundation for Canon law (*jus baptisimalis*) can be found in Book I, Title VI, Chapter I, Canon 96 of the Catholic Church's Code of Canon law:

By baptism one is incorporated into the Church of Christ and is constituted a person in it with the duties and rights which are proper to Christians in keeping with their condition, insofar as they are in ecclesiastical communion and unless a legitimately issued sanction stands in the way (Code of Canon Law, 2003).

For a Catholic, baptism is such a powerful rite and a religious sacrament (2006), that even the excommunicated person does not cease to be a Christian, since his baptism can never be effaced (Excommunication, 2003). This is thus an area heavily involved with the Rite (Right) of Baptism (*jus baptisimalis*).

In other Christian denominations membership is also often based on baptism, and other religions have their specific rites. In Judaism the situation is complex, since Judaism shares some of the characteristics of an ethnicity and a religion. In the majority of cases

one is a Jew simply because he/she is the child of a Jew, thus *jus sanguinis* applies. In the rarer cases of conversion, however, while there is the circumcision requirement for men, one becomes a Jew regardless of sex by immersion or *t'vilah* in a *mikveh* or ritual bath (Conversion to Judaism, 2006), so even in this case *jus baptismalis* applies.

Roman law (*jus soli/jus sanguinis*) therefore allowed basic navigation on earth (like the cerebellum does in the brain). American law (*jus via naturalisation*) allowed language comprehension, even foreign language speech (like the Wernicke's area of the brain). However, Cesidian law (*jus cerebri electronici*) is the only part of the law involved with deliberate decision making (self-determination) — not just in deciding right from wrong, although that plays a strong role as well, but also in deciding Heaven from Hell (as the orbitofrontal cortex does in the brain). In Hell we are still very instinctive, very Roman law-like; Heaven, on the other hand, is deliberate, God-like, very Cesidian law-like.

The holistic picture of citizenship is completed not with an additional kind of national citizenship (right), but with a church fellowship (rite). The very advanced Cesidian Canon law, which also works through *jus baptismalis*, allows for perfect legal and moral integration (as the brain's corpus callosum allows for integration of both hemispheres of the brain), and this occurs by following the **14 Commandments** which are, in effect, the Fifth World's equivalent of English Common law (The XIV Commandments).

My citizenship/fellowship can be summed up in Table A below.

Type of <i>Jus</i> or Right	Area of Jurisdiction	Legal Rationale
Citizenship (<i>jus soli</i>)	New York State	Born in New York State. Let it be noted here that I do not recognise my US federal citizenship, since it transforms me into a legal <i>person</i> , which is a creature of the state, not the creature of God I believe I am. This is both a violation of my personal religious belief, and the beliefs of many Americans, and also a violation of the spirit of America's Founding Fathers.
Citizenship (<i>jus sanguinis</i>)	Italy	Born to an Italian mother. Also culturally Italian — I have two High School diplomas — and exercising my right to vote at a distance through the Consulate General of Italy in New York.
Citizenship (<i>jus via naturalisation</i>)	Canada	As I write this I'm not a Canadian yet, but I wish to acquire Canadian citizenship. The basis for naturalisation here is actually virtual, not physical naturalisation, so I would need to convince the government of Canada on the matter in order to acquire citizenship through this route.
Citizenship (<i>jus cerebri electronici</i>)	TTF-Bucksfan	By this Micronational nationality I'm also a Fifth Worlder in a more general sense.
Fellowship (<i>jus baptismalis</i>)	Cesidian Church	Became a Cesidian with the founding of the Cesidian Church on 17 November 2001. †

Table A

One can notice from careful study of Table A that there is really no separation of church and state. In fact, the very opposite to dualism has occurred here, actual church and

state integration. The 14 Commandments were the first aspect of Cesidian law which was made more precise by Analytic theology. Later the parallels that were discovered between law and brain anatomy provided Cesidian law with more rigour, again through applied Analytic theology.

† By the Catholic Church's Code of Canon law I would be superficially considered a Catholic, having been baptised as a Catholic, and having received the sacrament of Holy Communion as a child.

However, on 17 November 2001 I founded the Cesidian Church, and by so doing I became both a heretic and a schismatic through this action. These are offences for which one incurs excommunication. According to the Catholic Church, he who has incurred occult excommunication (*latae sententiae*), should treat himself as excommunicated and be absolved as soon as possible, submitting to whatever conditions will be imposed by the local Bishop. I have never sought absolutions for my action of founding the schismatic Cesidian Church.

In addition to that, on 12 December 2005 I also became a legally ordained minister through Rose Ministries, a non-denominational ministry committed to the rights of the individual to experience the divine according to their own personal beliefs. By this action I became an apostate, another offence which in the Catholic faith incurs excommunication.

While I hope I have given sufficient evidence that I was excommunicated *lata sententia* (*Latae sententiae*, 2006), having committed the triple offences of heresy, schism, and apostasy, it should be noted here that according to Cesidian Canon law I am not a Christian, i.e. a member of any sect of Paul of Tarsus. Cesidians are not Christians, but part of a greater religion that accepts ideas and beliefs common to many different religions such as Judaism, Christianity, Islam, Buddhism, Hinduism, even some Confucian and Native American eschatological beliefs. Cesidians also hold beliefs that are original to their religion only. Moreover, Cesidians completely reject the authority of the writings of Paul of Tarsus. The great majority of Christians, at least 99.99% of them despite the differences in the beliefs of the many sects, can be classified as Christians simply because they accept the writings of Paul of Tarsus as authoritative and representative of the true faith of Jesus of Nazareth and his Apostles. Cesidians can at best be considered pre-Christian by their beliefs, and are probably post-Christian in many other respects.

Under the Catholic Church's Code of Canon law, on the other hand, I still happen to be a Christian simply because I was baptised as a Catholic as an infant, even though I completely reject the authority of the Pope, and even the authority of the writings of Paul of Tarsus.

I have to point out a fact at this point: only by Roman law (*jus solijus sanguinis*), and Roman law alone can I be considered a Christian. Under Cesidian law (*jus cerebri electronici*) I cannot even be remotely considered a Christian since I reject the beliefs held by 99.99% of Christians, who either believe in the spiritual authority of the Pope of Rome, and/or consider the writings of Paul of Tarsus as authoritative.

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