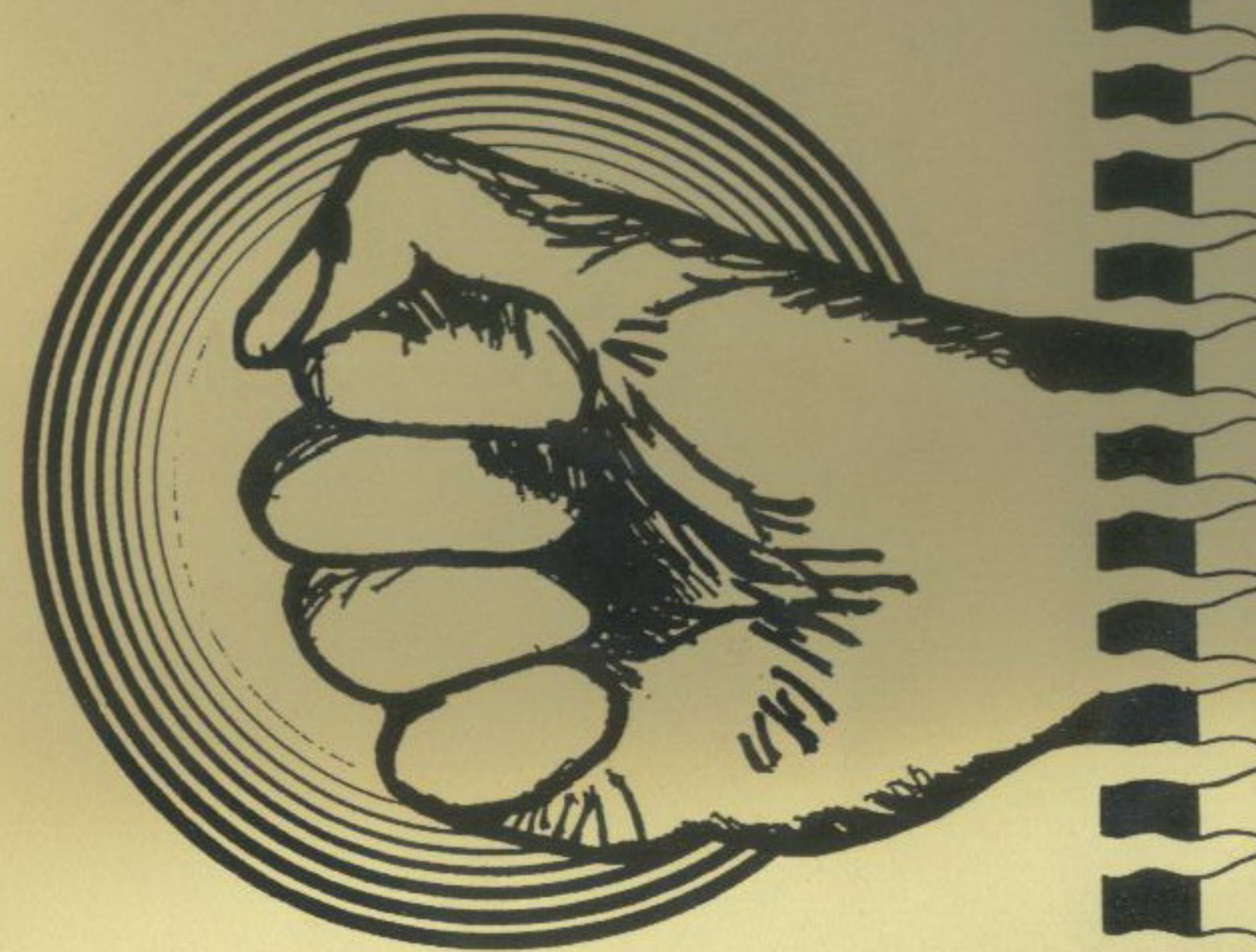


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# SQUEEZING BEING



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## Chapter One

### ON TRUTH, WHICH MAY NOT EXIST

"He who sees the Infinite in all things sees  
God. He who sees the ratio only sees  
himself only."—William Blake  
"Truth? What is that?"—Pontius Pilate

#### 1. The Search for Truth through the Dialectic

The notion "truth" implies a truthspeaker. If a bit of knowledge cannot be stated as truth, it is essentially useless: incommunicable, untestable, hardly capable of even being committed to memory—a glimmer, a phantom, no sort of surity at all. Only expressed truth can be offered as a tool for besting circumstances, or can be tested against them. So just as there can be no knowledge without a knower, truth is a dead letter without someone to state it.

This need for truth to have someone to champion it is also its fundamental weak point. Every speaker will have a limited perspective. Every speaker will also have a unique context that defines what he or she means. And the motivation of each speaker will be determined by factors that may or may not have anything to do with what he or she is specifically saying. All this is to say that our personal experience is limited; only we ourselves really know what we're talking about; and nobody ever says anything to no purpose. There are purposes base and purposes noble, but people who speak without purpose are blithering, and are best avoided.

So we have a conundrum. To have significance, truth must have a speaker, but every speaker will have some bias. This is an obvious enough problem that people have been looking for ways around it ever since there have been people. Tribal shamans got expert opinions from the clouds, birds and trees. Babylonian priests studied the stars to discern the momentum of Fate. Hebrew prophets declaimed the will of Yahweh. But even if these did address the problem of limited experience, they did nothing to solve the problems of the unique context of the speaker or the inevitable



presence of the speaker's hidden agenda. An effective attack on these did not begin until the Classical Greeks invented the dialectic.

In philosophy the dialectic is simply the use of logical discussion to specify a proposition and pin down its validity. The Greeks' use of it is best known as philosophy, especially the Socratic method, but its application was most conspicuous in their public assemblies. Whenever there was a proposal it was subject to debate, and thus were all the relevant perspectives displayed, private contexts made public, and hidden agendas goaded into the light. With the situation thus made clear, the proposal was put to a vote, and so was Truth for the polis determined, its policy made clear, the criteria for loyalty and treason specified.

It was the Renaissance rehabilitation of this Greek methodology that led to the establishment of modern physical science and all the technical mastery of matter that its progress now allows us to enjoy.

Science, in its pure form, is a formalization of the dialectic, a debate carried out among those who are expert in a field of study, one which they believe will ultimately expose the eternal relationships hidden in the welter of phenomena. Science's special formalism determines the structure of the debate: always a sequence of hypothesis, experiment and replication. The researcher has an idea and out of it formulates a hypothesis, an educated guess on the way something will behave in a specific situation. Then he or she sets up an experiment that will test this hypothesis, preferably one that will give numerical results indicative of a mathematical relationship. If the researcher feels these results are significant, he or she will submit them to an appropriate journal for publication, which will bring the researcher's conclusions to the attention of the "assembly" of those scientists competent to address them. Those who can disprove them will do so, just as those who can take them further will work to accomplish that. The dialectic takes place in print, in university science labs, and at academic conferences rather than at political gatherings, but the dynamic is the same.

This brings us to the crux for this first chapter of SQUEEZING BEING—to wit, does this dependence on

the method of the dialectic lock those who use it into a distorted view of the way the Universe actually works? The dialectic presupposes an objective Universe whose Real Being may be pinned down through successively more precise approximations. Whether the truth sought be the best political policy or the arrangement of electrons around an atom, it is assumed to be out there, waiting for us to discover it and apply it to our purposes. Those who do scientific research work to find these ever-closer approximations, confident that whatever this True Being might be and however long it takes to discover it, it does nonetheless exist as a thing in itself that may be specified.

On the other hand, the scientists' dependence on the dialectic means that with each application of it they assert the objectivity of True Being, dismissing the possibility that it might actually be subjective—which is to say, a product of the creativity of the Mind and minds that exist within it, each entity specifying its nature according to its will, the whole Universe the result of this collective imposition. And if True Being is thus at bottom subjective, the dialectic becomes a trap, since in a subjective Universe a concerted assertion of objectivity will perforce generate phenomena that tend to confirm objectivity. Thus science as it now stands can be of no help in answering this question. It will only be possible to do so if one can step outside the dialectic to experience what's out there in a new way. If this new way has predictive power and can answer questions that science cannot, then perhaps one will be tempted to pursue it. In my opinion sorcery is one such method, and I will try to put it in this context throughout the pages that follow.

## 2. Indeterminacy

The main problem with my position against the dialectic is that in practice science works very well indeed. It got us to the moon; it starts my car every morning; it keeps my food from rotting, and also the teeth I use to eat it with. The reply to this effectiveness is that these are more technical contrivances based on fortuitous discoveries than they are the result of any deep understanding of The Way Things Are.



A researcher notices that people in a certain region don't get dental caries; fluoride is discovered in the water; and so now they put it in the toothpaste. As far as why things work that way, it's been taken a little way, but hardly so far that it fits perfectly with all organic chemistry. Give us time, the partisan of science would reply, and our dialectic will get us there.

Maybe so, but one has to wonder. The fact is that at the edges of science the ground grows soft. Things become indeterminate, the tools of reason lose their edge, and there's no way to apply them anymore.

The realm of scientific discovery is like a square island of firm, fertile ground in the midst of a boundless bog of indeterminacy. Though one may take a few steps into this mire, there is no way to make a mark on it, or pin it down in any way, so progress through it is stymied. This is not to say science is thus finished; the firm ground within the square is very extensive and has not yet been thoroughly exploited or even explored. What the scientific enterprise has done is push out from the center to find the four edges; we have not yet begun to survey the corners, perhaps the most productive areas of all. But "productive" implies more a technical application than the search for truth. That search was the impetus for the initial thrust, now stuck and the four edges of Indeterminacy. And these indeterminacies are the Relativistic, the Gödelian, the Quantum, and the Question of Consciousness Itself.

The problem with relativity is the most obvious. It is the unanswerable question of what came before the Big Bang. The Big Bang can never be analyzed because all the quantities that describe it—especially its infinite density and the infinite curvature of space that that requires—defy any mathematical treatment. Thus we can never expect to use science to find out where it came from. Admittedly this is a boundary of a particularly cosmic variety, but it is nonetheless a border. There's plenty of space to exploit between where it is and where we are now, but it is still a frontier that the dialectic of science cannot cross.

Far more subtle is the indeterminacy first demonstrated by the Austrian mathematician Kurt Gödel. The result of his work was a proof to the effect that the search for truth is indeed unending. Even if you can

attain truth, you can never be sure you've got it, since it looks the same as all the logical ground you've crossed to get to it.

Gödel accomplished this through a formal mathematical proof of great difficulty. He did this in the context of a formalized system of arithmetic to which he applied repeated self-reference. This involved an elaborate conversion of symbols into numbers, then the manipulation of these numbers according to the system's own rules. In essence it becomes possible to make the system generate a statement *G* that says in effect that "*G* is not demonstrable," which is to say, *G* cannot be proven by deriving it directly from the axioms of the system. He further showed that *G* can be demonstrable only if its negation, not *G*, is also demonstrable. But if both are demonstrable, arithmetic is inconsistent; if neither are, it is incomplete, in that *G* and not *G* make statements about it without being derivable from its axioms. Gödel went on to show that even if *G* wasn't demonstrable, it was true, in that it did describe a verifiable property of integers, and thus arithmetic is incomplete. Which is to say, it is impossible to derive all the truths of arithmetic from the axioms of arithmetic. Of course *G* could be added as an axiom to force arithmetic into completeness, but that would only make a new axiomatic system that would itself be incomplete, demanding its own new axiom, and so on forever.

Finally, Gödel showed that it is impossible to prove from the axioms of arithmetic that arithmetic is consistent. This is not to say that it is inconsistent, only that given the axioms upon which it is based, it's impossible to demonstrate that it isn't. Thus Gödel proved that no system of knowledge can be proved consistent by reference to itself. To do that you always need a more encompassing system, which of course will itself be without proof of consistency.

As distressing as this must be to partisans of pure logic, the problem of incompleteness is more pertinent to the scientific enterprise. Gödel proved that for any system of axioms there will be statements that are in practice consistent with the axioms, but not deducible from them. The jist of this for any science that aspires to internal consistency is that the best possible hypothesis might be expressible in terms of



its experimental axioms, but without following from them. It shows that Occam's Razor is a blunt instrument. Occam's Razor is a logical convention that asserts that one must not multiply one's hypotheses unnecessarily; if two sets of assumptions both explain a phenomenon, Occam's Razor demands that the simplest be taken as true. What Gödel showed was that at least one "unnecessary" hypothesis will always be needed. It will always be shaved off with the others, not to reappear until some intrepid researcher finds some small anomaly that it can straighten out, becoming the new axiom to expand the field to the next stage on the unending journey to completeness.

To sum up Gödel, there is no way you can lock up a conclusion as a logical certainty. In a world of infinite complexity, no hypothesis, no matter how sophisticated, is likely to be adequate to encompass truth. There is so much to know, everything we think we know almost has to be wrong.

Of course this indeterminacy usually shows up only at the edges of science; in the center of classical mechanics, everything works very well so long as you don't go too fast, and aren't too heavy or too hot or too cold. But in many areas of technology the edges are where the action is, especially in modern electronics. Here the indeterminacies of quantum mechanics come into play, and they are strange indeed.

The quanta of quantum mechanics are the packets of energy that tangle together to form all matter. They have mass, charge and spin and exist as one of two general types: those quanta that are elementary and those that exist as combinations of elementary quanta. The elementary quanta are those like photons, electrons and quarks that cannot be reduced to smaller parts. The combinations are those like protons, neutrons and mesons—all of which are believed to be made up of quarks.

Now quanta bound up together as atoms and molecules make up all matter, but frequently we have use of them as isolated entities. Two in particular—photons and electrons—are essential to modern technology, though others have uses, too. To manage our technical contrivances we thus need to be able to predict quantum behavior, and the science that does so is quantum mechanics.

And it does so very well indeed. In fact, the

predictive power of this theory is the most powerful in science, providing unparalleled precision over a cosmic range of scale—from the universal afterglow of the Big Bang to the dimensionless electron itself. The problem is that when the quanta are placed under study, they do not behave like any sort of normal entity. Their behavior obliges researchers to infer that when they are moving freely in space, they exist more like multidimensional waves of likelihood than lumps of stuff. But whenever a quanta is detected, it will be a point-like discharge of energy—a particle—that is recorded. It is the distribution of these discharges over time that proves their wave nature, for collectively they display all the behavior typical of wave forms, especially phase, interference and diffraction.

This is not the place to dive in and wallow in quantum paradox. It is a subtle subject, and difficult, and requires more space than we have here to make complete sense out of the difficulty. So I'll just offer up the crux. The crux is the question of where the boundry lies between the quantum world of probability waves and the classical world of objects in space, a very pertinent question when we consider that classical objects are made out of the wave-like quanta. As Nick Herbert presented it in his book Quantum Reality, the paradox is set up thusly:

In quantum theory, physicists must describe the unmeasured world as a simultaneous superposition of all its possibilities at once. If they leave out a single possibility, they get the wrong answer. However, we do not experience the world as a superposition of possibilities, but only as a one-at-a-time sequence of definite actualities. (pp. 247-248)

And as Herbert quotes quantum pioneer Neils Bohr, "Isolated particles [quanta] are abstractions, their properties being definable and observable only through their interaction with other systems." (p. 161) So we have to ask when the abstract quanta somehow turn into the concrete "other systems."

Now in dealing with these phenomena, quantum mechanics veers away from the scientific progression



toward objective truth, since its results seem to show that the stuff we're made out of is a sort of humming energy matrix that only assumes solid existence when it is in contact with the systems physicists bring to observe it. It is as if the unknowable essence of matter (quantumstuff) comes up from below to meet the unknowable essence of mind (our own mysterious self-awareness), and the interface is the world of classical objects, which we can know very well indeed. Which would mean that only the interface—which is at least half-way made by our own efforts—is truly real, or real enough to make consistent sense of it, which is what people generally require of whatever it is they call truth.

The question of where this interface between the quantum and the classical might lie—and for a small minority, whether it even needs to exist—is what divides the several schools of quantum reality that are current today. The existence of the divide is firmly supported by the experimental data, and only bizarre hypotheses like each quanta possessing a faster-than-light "pilot wave" connected to every other quanta in the Universe, or the existence of an infinite number of alternate Universes, allow physicists to erase it.

The most widely supported working hypothesis here is the Copenhagen Interpretation of Neils Bohr, Werner Heisenberg and Max Born. To their way of thinking the division is located in the measuring device, in the experimental apparatus where the fuzzy quanta become real data, as solid as the journals that publish the results. This makes sense both as a convention (measuring devices are the source of data, and deduction from data is where scientific theory is supposed to come from) and from the fact that measuring devices are where the quanta show themselves to be the most strikingly particle-like. Whether as clicks in a photon counter, sparkles on a phosphor screen, or thin, curving tracks in a bubble chamber, it seems as if these quanta just have to be little specks of energy, and not any sort of probability wave. And yet taken together they defract and have phases that augment and cancel. It is as if their interaction with the massively entangled quanta of classical objects makes their waves of possibility precipitate into particulate actuality, and by arranging the classical configuration in one way or another, we can cause the waves to solidify in one way or another,

according to their available values and our own skill and will. As Herbert puts it, "When we measure a certain attribute, we should not imagine that the electron actually possesses this attribute. Electrons possess no attributes of their own. An electron's so-called attributes are really relations between the electron and its measuring device, and do not properly belong to either." (pp. 160-161)

On the other hand, measuring devices are also made out of quanta, and are constructed to use quantum manifestations like electricity and light to record data, which are ultimately assimilated by the quantum researcher when patterned arrays of photons strike his or her eyes. But if it's all quantum up to consciousness, is that where the classical world meets the quantum? Such a location would make the awareness of the researcher the ultimate measuring device. This was the version of quantum reality offered by John von Neumann, whose reputation as a mathematician ensured that his quantum solution gained at least a respectful consideration. To him, the arrangement of matter in classical form does not occur until some consciousness perceives it, manufacturing the classical reality in its mind. This is not to say the energy of the matter the organism perceives has no existence unless it's noticed; each quanta has values for mass, charge and spin that never change. But in von Neumann's scheme their dynamic attributes of position and momentum do not take specific values until they are perceived as doing so. Of course if one accepts the notion of species-directed evolution (which we'll cover in the next section), the Copenhagen Interpretation can be easily reconciled with von Neumann's. Our eyes can then be seen as simply organic photon counters, measuring devices like any other, contrived to help us work our wills on the world, just like any other technology, including our hands, feet and phosphor screens. Since to living creatures the position and momentum of predators and prey are of paramount importance, the development of their organic quantum sensors has tended to emphasize those attributes, giving them a "reality" they would not have without the attention thus focused upon them. But more on that later.

In any case, all these attempts to reconcile data with experience make the whole subject of quantum



reality—and hence reality itself—seem so much more subjective than objective. Rather than finding out what's true and what's false, those who work to manipulate energy on a quantum level do so by conforming to a convention, creating a middle ground occupied both by themselves and the unknowable quantumstuff. Their "utterances" define parameters and predict effects instead of describing the way things really are beneath this middle ground. "Maximum convenience is our canon of 'Truth'" works as well for quantum physics as it does for astral projection.

This infiltration of subjectivity into physics brings us to our fourth indeterminacy, consciousness itself. Simply put, consciousness is the only way anyone can know anything, and yet there are no scientific theories as to what it really is. Dogmatic materialists say it's only a side-effect of the existence of nervous tissue, but there's no more evidence for that than for the hypothesis that nervous tissue, and everything else, is only a side-effect of Consciousness—which is to say, the Mind of God. This uncertainty over what consciousness is at the root of our uncertainty over whether the Universe is subjective or objective. Our awareness of the Universe is most certainly subjective; only the fact that it appears to work the same for everyone saves the objective party from being obliged to shoulder the burden of proof. But then what if it is the result of a creative consensus of all the minds within it, the objective residue of a subjective process? Then the philosophical implications turn more complicated, even as many problems concerning how it got to be the way it is almost solve themselves.

And at the same time, the implications for the effectiveness of psychic technologies become truly staggering.

### 3. Subjectivity

As we've seen, the dialectic presupposes an objective Universe out there to be encountered—incrementally, to be sure, but nonetheless ultimately certain of discovery, as certain as the fact that the series  $1 + \frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \frac{1}{32} + \dots$  ultimately comes so close to 2 as makes no difference. And this progress was a Juggernaut for 250 years, from the time of Galileo and Newton until Gödel

and the quantum mechanicians put the brakes on in this century. It isn't so much that the objective assumption of the dialectic has been proved wrong, but that the process itself has stopped, as if the additive sequence just mentioned couldn't go beyond  $1/32$ , and there remained that .03125 that could not be found, a 1.5625% of error that can never be erased. <sup>the</sup>

Actually, it's a lot bigger than that, and <sup>the</sup> principle buggaboo is a topic dear to all subjectivists' hearts, the evolution of life.

Simply put, in my opinion Darwinian evolution is a myth. Evolution itself is true enough, as certain a fact as the existence of Sumeria or Cato the Elder, but the notion that species come into being as a result of a natural selection of the odd (and very rare) favorable mutation defies all recent discoveries in paleontology and biology. Species do not become extinct from competition within their ecosystems, but because their ecosystems change radically. This can be a local phenomenon like the intrusion of an alien predator or plant species, or as global as an asteroid strike. And what is most notable about the latter class of event is the explosion of biological diversity that occurs in the process of filling all the empty ecological niches that the event creates. An asteroid strike empties the oceans of all reptilian sea monsters, and within a few million years (or less; paleontology is an inexact science) there are whales. It has been determined that whales are descended from hooved ruminants. To expect the natural selection of favorable mutations to have produced a gradual evolution from sheep to sperm whales is ridiculous, for how did the intermediate stages keep from drowning, or from being eaten in a moment by sharks, who haven't evolved, randomly or otherwise, since before fish had bones?

There's a lot more, books full, but space constrains us, so...

What it comes down to is that I'm taking the side of the engineers in their age-old conflict with the pure scientists.

When I was a lad back at a major midwestern university, most of us in the sciences, especially those in pure math as I was, thought of engineers as a sort of lower species. We were engaged in the search for truth; they were merely applying it to make money.



And the engineers for the most part accepted this lower status. They liked working metals or designing bridges, and were content to let us higher types find the eternal laws that would allow them to do so better. What they never dreamed (because it was never allowed to be suggested to them) was that the eternal laws had been configured from the beginning to facilitate their work, and that the scientists were just archivists researching the constants for them to work from.

The ultimate engineer is the Creator.

Among the unexplained mysteries of physics is why the physical constants of the Universe are what they are, specifically, why they are so particularly suited to the fostering of steady burning stars surrounded by planets containing lots of carbon, the one element that appears to be essential to the existence of life. That is, the strong and weak nuclear forces have just the right values to make easy the existence of stars like our sun. If the strong force were much stronger, two protons could bind together without neutrons and all matter would already exist as heavy elements that could not fuse further. If it were much weaker, there would be no fusion at all and hydrogen would be the only element. If the weak force, which sparks the fusion reaction, were much stronger, stars would burn too quickly. If much weaker, they wouldn't burn at all. And if the rate for stellar fusion were off just a bit from what it is, carbon would be a very scarce element, and the chemical complexity needed for living systems would be impossible.

Now the materialists' argument against this apparent contrivance is that there have been an infinite number of universes, that the usual bad jobs burn through their dead eons without the embarrassment of witnesses, and we just chanced into the one that worked. Personally, I think it less a leap to assume that The Whole Thing is conscious, and it designed itself the way it is to facilitate its expression as a conscious being.

Here's my myth:

Before the Beginning there was a Blue Hum. Infinite. Undifferentiated. Omnipotent. Very, very bored. So, for amusement, it contracted into the single point of the Big Bang and became the Universe. And anticipating that this would be a useless spectacle unless it had eyes with which to appreciate it, it set the

physical constants to their most fertile modes possible and, as soon as the temperate planets became cool enough to work with, began to fragment itself into living organisms. These were very simple at first, for ecosystems must be built from the ground up, but each had the will to perpetuate itself and each had the will to perceive the world around it, the better to promote this perpetuation and also the Primal Purpose of its very existence.

The best feature of this hypothesis is that it can account for biochemical complexity. Biochemistry is most certainly consistent with the laws of inorganic chemistry, but it does not follow from them. Survival of the fittest was certainly a fitting replacement for Jehovah making the world in seven days, but the necessity of beating back Fundamentalist counter-attacks obliged biology to harden in a Darwinist dogma that it has held to in spite of the discovery of an immense amount of statistical evidence against the chance occurrence of life. Even if one accepts the dynamic of the origin of species through the natural selection of random mutations, the odds against the chance occurrence of that first species, however primitive, are staggering. It is true that amino acids, the building blocks of protein, do appear spontaneously when the proper chemical soup is energized with an electrical discharge. And some experiments have been able to produce protein-like molecules containing some fifty amino acids each, and even some precursor molecules to DNA. But the crucial transition from amino acid to metabolically effective protein has not been made, nor is it likely to be. The simplest proteins in living cells contain hundreds of amino acids attached in exact order and twisted into elaborate geometries, and both correct order and shape are required for them to function properly in a cell's metabolism. In his critique of Natural Selection entitled The Neck of the Giraffe, Francis Hitching cites two different calculations on the odds against a meaningful assemblage occurring by chance, and these offer odds of 1 in  $10^{450}$  and 1 in  $10^{600}$ . That's a one with 600 zeros after it.

And that's just for one protein. There are many metabolic processes that require sequences of several different enzymes, the last organized to precisely complement the first, which multiplies the odds against



their chance creation. And then the several complete sequences required for an integrated metabolism, and the genetic material for self-replication, would all have to gather in a single cell—all the while resisting the destructive forces in the environment (heat, corrosive chemicals, ultraviolet light) that would be just as pervasive as the creative ones. Thus do the odds shift from the impossible to the ludicrous. In his Cosmic Blueprint, Paul Davies suggests that the odds against a small virus forming by chance within a billion years are 1 in  $10^{2,000,000}$ , a chance less than that of "flipping heads on a coin six million times in a row." (p. 118)

Personally I would rather believe in creation in seven days by a bearded Jehovah sitting on a cloud, and Milton's hell in full material actuality.

Finally, let me offer an aesthetic argument for Cosmic Hedonism: whole forests of brilliant blooming rhododendrons, expending vast amounts of energy in an annual blossoming, when their primary means for reproduction is by sprouting from extended roots. Why bloom, then, save for the appreciation of the birds, and pollen for the bees?

So is appreciation food, like nitrogen in the soil?  
Do you believe in magick?

As a sorcerer I am occasionally told that there is no scientific evidence for my activities, and so they can only be superstition or fraud, depending on the good will of my interlocutor. My reply is simply that the scientific method is incompetent to address the question. Sorcery is a psychic technology, and mind may not be measured, nor the personal equation replicated. The only way for any individual to learn the truth of magick is to become so familiar with magickal technique that he or she feels power as a tangible substance beyond all imagination, or else gives up in despair of ever feeling it, and so concludes it does not exist. As one who belongs squarely in the first camp, I offer the rest of this essay to my compatriots, and to those who are as yet undecided.

As for those in the second camp, "these are dead, these fellows; they feel not."

And so, for the Lords of the Earth...

## Chapter Two

### THE EXPOSURE OF POWER THROUGH THE ERASURE OF MEANING

"O chest-nut tree, great-rooted blossomer,  
Are you the leaf, the blossom or the bole?  
O body swayed to music, O brightening glance,  
How can we know the dancer from the dance?"—

W. B. Yeats

#### 1. The Source of Power

Whatever else one might think of it, magick must at bottom be about the power to formulate an intention and cause it to manifest in ways appropriate to its purpose. The power of intention is the capacity to make mental and physical events occur in conformity with our wills. When we have it as economic power, things happen because we pay people money to make them happen. When we have it as political power, things happen because people with guns will do things to other people if they don't. Magickal power may be distinguished by the fact that its mechanism is "occult." It displays no overt connection between the magician's act and its result, except of course when the object is change in the magician's own personality. And yet magicians do experience external, "objective" events responding to their use of it. A distinguishing characteristic of these events is that they will appear to be quite "coincidental," and yet they will ensure the solution to the magician's problem, if only he or she makes a rational pursuit of it along the pathways so revealed.

The triggering act in any magickal effort is the magician's conjuration, and regardless of what else one might think of it, the energies it generates are strictly mental, at least at first. Or in any case these energies will be felt directly by the magician, and this feeling will guide his or her production of them, for they seem to emanate directly from the person of the conjurer. The props of ceremonial magick or the exertions of sexual working are means to excite the enthusiasm necessary to do this with effect, but they encourage rather than augment the energy that comes from within. Only when the conjurer resorts to animal sacri-



fice is energy brought in from outside his or her person, and in this case the conjurer's own energy must be devoted to focusing the released animal energy onto the purpose of the operation, and not allowing it to in any way degenerate and so foul the consequences of the working.

So intensified consciousness—"energized enthusiasm," as Crowley put it—is what makes magick work. When this energy is directed against the personality of the magician, the cause and effect relationship between conjuring and change is easy enough to see. But when we get to "results magick"—magick intended to manipulate events in the outside world—this causal link is invisible to demonstration. Dogmatic materialists claim that this means that the presumptions of wizards are unrealistic, but experience shows that within the context of the conjurer's life, the problems he or she conjures to solve do tend to sort themselves out with remarkable alacrity. More disturbing to the peace of the wizard than the scoffing of secular humanists are the competing hypotheses offered by magickal theorists proposing mechanisms for just how this causal link does, in fact, work.

There are a multitude of these hypotheses from all over the globe and from a variety of cultural orientations, but all seem amenable to classification in one of three general categories: quantum, psychic and spiritual. The quantum hypothesis suggests that magickal change is caused by some sort of rapport on a subatomic, physical level between the energy states in the conscious brain and those in the outside world. The psychic hypothesis suggests that the conjuration generates tensions in the Field of Mind that discharge in the form of meaningful physical events. The spiritual hypothesis suggests that there are intelligent, discarnate entities able to act with power that can serve the skilled conjurer.

The common ground among these very different suppositions is that each agrees the act of magick is accomplished through a stimulus discharging from the mind of the magician. The quanta are made to resonate; a wave is formed in the Ocean of Psyche; a spirit is conjured with power and fed with the energy of the sacrifice. So however it "really works," it's what's in the conjurer's head that starts the ball rolling—giving it both its direction and its momentum—and so that's what we're

going to look at in this particular piece of technical analysis.

## 2. The Burden of Meaning

So we have a common ground of sorts, room to agree that conjuring is primarily a mental event so far as the practice of it is concerned, with the controversy being more about what happens between the mental outburst of the conjuration and the "appropriate coincidences" that are its result in the world of physical event. But if the chain of magickal event is pulled from within the mind, shouldn't we also consider the possibility that all our mental events tug on that chain to a greater or lesser extent? If the strictly mental act of the conjuration has an effect on the physical, who is to say this effect stops with the final banishing? Of course in practice the effect stops because the energy has been exhausted, but energy comes and goes, and it isn't just conjuring that can fill the mind with passion. He is a competent conjurer indeed who can say his emotional pitch is more intense during his invocations than it is, say, after his employer insults him in front of his co-workers. To dismiss such ordinary excitements as somehow "not counting" magickally is to ignore a strong force pressing us down into the mundane world, and also to run away from a rich opportunity for magickal innovation, for the question of just what happens to power after it has been generated in consciousness is of immense practical importance.

Taking further our example of the insulting boss, what sort of response would our sorcerer have after the put-down? Assuming he is skilled and mature, he will probably be in total control of his feeling during the episode itself, the better to survive it in the eyes of his colleagues. But afterwards? He will remember it, and he will be tempted to visualize alternate or past or future scenarios. Some of these might be regretful or fearful, but others might include visions of backhanded razor strokes to a benecked throat. And visions like the latter will be accompanied by a fair dose of adrenaline, making for a level of excitement comparable to the best conjurations.

One question that comes immediately to mind is



why conjuring is effective and high-energy flights of fantasy like this aren't, former employers being much more common than poltergeistically decapitated corpses. For the moment let me just remark that this has a lot to do with separating the energy from one's own personality and then getting it to its target, which involves the whole question of the magickal link. More immediate is the question of what the habitual generation of such visions implies about one's management of energy—one's ability to keep its production under the control of will, one's ability to transform "accidental discharges" into useful currents, and one's ability to see energy as energy and not as the expression of an emotional imperative rooted in the fulfillment of deepest selfhood, or some similar tripe.

The principle problem is that inclinations to participate in such emotional episodes can begin almost immediately to take on lives of their own. As I noted, visions of the successful severing of a hated supervisor's throat will naturally produce a flood of adrenaline, even if one is doing nothing more strenuous than sitting on a bus. This rush of energy, coupled with an understandable desire to obtain satisfaction, will make the repetition of such visions into a treasured experience. This repetition will then become a routine—which is to say, a personality fragment with a life of its own, a "spirit," a "self," or even a "complex," depending on which terminology you prefer. Once such an entity has been given form by experience and substance by reiteration, it will either serve the purpose of driving the wizard into doing something about his job—a transfer in the company, a new company, business for himself or whatever—or else it will become a crutch, a source of ecstatic justification that he may indulge in as compensation for his inability to act.

And then there is the considerable likelihood that he will resolve the problem with his job only to have the angry entity persist in his personality, popping up to waste energy and poison his view of the world during the most inopportune, and entirely irrelevant, occasions.

Of course the theory of personality I offer here is that it is a cluster of mental subroutines or spirits, a fairly standard model for sorcerers, though here again there are differences of opinion. These are centered around the question of control. People do act as indi-

viduals, not as conspicuous clusters, so how do the spirits that make up the cluster put aside their inevitable differences and present a united front? Do they somehow come to an agreement or form a consensus in order to act as a unit? Or is there an aspect of personality that is somehow "above" the swarm of selves, and it is this that wields the executive function, though of course it would be capable of co-option if one of the selves gained too much influence over the rest of the personality.

The notion of the elements of the cluster forming a consensus to act is typical of orthodox Chaos Magick, while the idea of an executive entity that resides on or takes its authority from a higher ontological plane is typical of the Rosicrucian/Thelemic orientation. What is clear regardless is that the selves must act under some sort of organizing principle, especially if they are to be manipulated in an energized state for magickal practice. An army must have coherence, and in history even the most egalitarian forces have taken care to elect officers to command them, since without leadership even the best soldiers turn into a mere crowd. In the same way, our swarms of selves must act coherently if we are to work magick, or anything else, effectively. Whether the agenda the selves follow is given by a "Higher Self" or "True Will," or it's simply an appealing idea they all adhere to, this focus must be maintained if magickal power is to be gathered and applied.

But the critical fact for the use of power in a subjective Universe is that if mind can attain such a tight point of purpose, it will perforce begin to impose that purpose onto the outside world. It will become one strong force doing much to determine the shape of the dynamic system we call "reality," and will be especially influential in the immediate vicinity of its source, the person of the magician. But considering that the ordinary use of mind is to perceive and process this external "reality," this brings us to the need for a radical inversion of values. For what is the worth of spending one's power in a passionate mental involvement with a perceived reality if one has the technique to define a reality of one's own choosing, if only one has the power to conjure up the key events needed to initiate and sustain it? If one can transform habitual passions into energy for magick, one will be both liberated and em-



powered at the same time. What is needed is the ability to step back away from one's emotional involvement with meanings and see it instead as an energy source to be exploited, not as a necessary reaction to a hard reality. If one has sufficient power, meaning can be made a matter of will rather than "external circumstances," but to get it one needs the technique to strip away the meaning imposed by these circumstances so the power that animates it may be exposed.

The more you can treat thoughts and emotions as a raw material, as a substance you can use to make magick—rather than as a means for arranging, assimilating, or in some similar way dealing with "reality"(?)—the more powerful you will be as a magician. Power is the stuff of thought, and we may refine power from thought to spin whatever patterns of mind we need, the better to impose our wills upon the patterns of our lives, to spawn the events we require to be what we must in this world.

### 3. The Erasure of Meaning

Three procedures for transforming mental stuff into energy for magick stand out in my experience: 1.) the use of the Neither-Neither principle, 2.) the astral definition of a specific spirit with the power to convert unwanted emotional energy into something more useful, and 3.) the splitting away from the point of view of the "thought-forms" that surround it, whether they be emotionally charged or not. In this brief essay we have no room for a complete discussion of each of these, and so I'll simply summarize the first two, saving most of our space for the third.

1.) The Neither-Neither principle will be familiar to anyone who knows the work of Austin Spare. Briefly, Spare asserted that if we can hold a limited belief, that will make its opposite equally valid and necessary, and if we can keep these two in mind simultaneously, they will annihilate each other to release the energy locked up in them, which should then be used immediately for magick. Hence if I'm sure my boss is a manipulative tyrant, at the same time I could perhaps admit that my own strict adherence to my job description has frustrated his business strategy, or that I knew he ran a tight ship before I joined his company, or whatever. Thus I would release the energy behind my anger to

charge a sigil to encourage, say, my hunt for a better job.

2.) I have covered the astral creation of a specific spirit in my articles in Chaos International nos. 10 and 14. Basically, it is possible to manufacture a spirit synthetically that will transform unwanted emotional energy into something you can use. In this case I could define a spirit with the sole function of transforming anger at my boss (or ex-boss) into whatever sort of magickal or creative energy I chose, thus turning what was essentially a demonic self into a source of power to push my will.

3.) The magickal separation of thought-forms is a technique I came upon quite by accident, this through the impulsive use of a word of power that I normally use as part of the "Sending Power" dynamic I described in Chaos International nos. 6, 8 and 11. Briefly, this dynamic involves pulling what is essentially free power in through the hair-line chakra (not the one at the top of the head) and sending it out through the solar plexis (not the belly) to give the energy to either a person or to a Eucharist that one may consume, this being the only safe way to give the power to yourself. As I remarked in my "final note" in C.I. 11, I eventually found it necessary to have a word to sever the flow of Light to the target before pulling it back, both to be less disruptive to the target and to avoid contamination of my aura with some sample of that of the target. This was my sole use of this Word for several years. Recently, however, I fell into a dispute with a person of some authority who, driven by self-interest, imposed his will upon me in an arbitrary way. I was obliged to submit, but my fantasy retributions became at times truly lurid. So there was plenty of work for my spirit that transforms the energy of conflict into literary creativity. More than enough, in fact, for as soon as I drained it off, it would return with just as much energy as before. So it seemed my fantasy struggles weren't just an indulgence; there had to be a need. A need for what? Well, I wasn't really into cursing, but I didn't want this sort of energy hanging around my aura. So on impulse, in the midst of a particularly vivid fantasy, I spoke the Word of Severance. And the fantasy was gone.

This result was so immediate that it had to have



been the effect of the Word. Apparently the spirit that produced the fantasy had an agenda of its own but had been inhibited by its intrinsic connection to my aura. By speaking the Word, I freed the energy the spirit produced so it could pursue it. As for the result here, I suspect the spirit may have been able to accomplish some variation on its purpose, in the sense that the violent character of the thought-form could impact on the aura of my antagonist, imposing the notion that perhaps I was not one whom it was prudent to offend. But I have no definite evidence of this. In any case, it is an excellent way to dispose of unwanted mental "stuff."

One caution that comes to mind is the question of what happens to the energy when the target has no real responsibility for the magician's unhappiness, and the magician is acting out of ignorance, pathology or spite. Does the negative energy attack the target's aura anyway, just as a bullet cannot distinguish the godly from the sinner? Or, lacking a suitable connection to the target, does the energy return to the person who released it? Or does it merely dissipate, which is perhaps all it does in any event, unless a firm magickal link has been established? Only a prolonged investigation, perhaps one where one attempts to release positive energy, could provide an answer.

Another, slightly more esoteric, caution is this: what if your target does receive the negative energy you send, but has more power than you do? Then he (or she) will likely be able to treat that packet of force as simply raw material to transform to do his will, and if that will is to make your life miserable, he'll be able to do a better job of it.

In any event, that's the active application of this Word. But I have found there is a more passive one also. Specifically, it works to remove cultural and personal associations from objects perceived, whether these associations conjure any emotional intensity or not. Once the Word is spoken, objects perceived become mere things in themselves—patterns of light, sound, smell and power—as close as I've come to pure objectivity.

The point here is that as soon as anyone looks at anything, all their associations from their past become available to be related to it, to judge it by their standards and place it in their scheme of things. Even

if it's a tree by a road you've never been down before, you'll still have a standard you'll apply to it—anything from shade-value to board-feet—depending on your predilections. But I have found that the speaking of this Word will disconnect these associations, leaving only the thing itself as the senses absorb it. By contrasting this dissociated perception with the normal, insight may be obtained on how perception is processed, and how socialization determines the details. Also, one may gain insight into the glamorous contrivances of politics, commerce and the communications media, since colorful false facades and appeals to sexuality, snobishness, fear, greed and alienation will stand out for what they are, blatant even when touted with the most affecting sincerity.

One may also begin to see in terms of intention, for that is a sense like smell and touch, though far more subtle, and easily overwhelmed by the voices of our chattering selves, always pushing for us to follow their own quite limited agendas.

#### 4. Will

In Section Two of this chapter I remarked upon the apparent coherence of personality in defiance of its existence as a cluster of "selves" or "spirits." Sorcerous practice demonstrates that a person can effectively control and manipulate his or her personality by treating it as a cluster, but this brings us to the question of which part of the personality is doing the controlling. Contrary explanations for this phenomenon are one way to distinguish the Rosicrucian/Thelemic and the Chaos approaches to magick. The Rosicrucian/Thelemic tradition, based as it is on Neoplatonic ontology, holds that there is a Center with its source in the Absolute One that serves this management function. Chaos theory, on the other hand, at least in the form advanced by Peter J. Carroll (former Supreme Magus of the Illuminates of Thanateros), holds that somehow the clustered selves reach a consensus and follow that, and this without any overriding authority to impose it.

At this point in this essay I have to state my position that the Neoplatonic ontology is more useful than the Chaotic, which is to say, more prone to provide the sorcerer with the power to impose his or her person-



al "Truth" onto the world. I do not do this rashly or with prejudice, nor out of any love for the Rosicrucian system, whose symbols I use as a lingua franca and little else. My reasons are simply pragmatic, as I hope to show in the pages that follow.

First let us review our principle premise and the empirical facts as we have them.

The principle premise, covered in Chapter One, is that there is no such thing as truth in any objective sense, or none limited enough to be relevant to human activity. All there is is intention, imposing itself on a reality that is more Silly Putty than anything else. Or in the words of Mr. Carroll, "Nothing is true, everything is permitted." He gets no argument from me there.

The empirical facts, verifiable by anyone who is astrally competent, are that personality is a cluster of spirits or selves, that these selves may be spawned willy-nilly by circumstances or whim or will, and yet that for the most part they do behave coherently. When they do not, the individual loses control and those who witness his or her behavior interpret it as pathological. Since magick is not medicine, we may dismiss this aspect of the question as irrelevant and assume that coherence is the operative condition.

But since any function of personality may be defined as a distinct self, so might this source of coherence also.

And yet it is qualitatively distinct from the other functions of personality, since it has the power to impose a purpose onto the other selves, an ability it alone displays. It is also the one that uses sorcerous technology, which again is something none of the others can do. A spiteful self will not evoke a compassionate self on the astral and bind it to the spiteful self's control. The two will simply struggle back and forth, exchanging dominance as circumstances and their respective potencies determine. This qualitative distinction tells us that the managing self is in some way a metaself—"meta" in the sense of being somehow "behind" the others, as if at their source or, better, pulling their strings. Of course if a puppet grows stronger than its puppeteer, it can yank him down to its level, co-opting his ~~own~~ life to serve its own limited agenda.

Now for the sake of simplicity, I call this metaself by its familiar name, will. It is essentially an

undefinable term since it is the force that does the defining. It may be described, of course, but not that easily, simply because it is so often co-opted by a dominant self. Hence we have the man who was humiliated by his poverty in his youth and spends his whole life in a blind pursuit of ostentatious wealth. Hence the woman who was deceived by her first love and becomes a lesbian for "political" reasons rather than any physical attraction to her own sex. Hence the man who was charged with a crime that had no victim beyond the integrity of an already corrupt society, and spends the rest of his life trying to finish it off that it might oppress no more. If this is the only way will operates—that is, under the control of a dominant self—then we might safely conclude that this is the source of coherence in the personality, and the Chaotic dynamic is correct.

But it is my position that will as such—True Will—goes deeper. One distinguishing feature of the mundane selves is that each will speak out in words in its attempt to cause the whole person to follow its special agenda. A Venusian self might say, "I have to make Mary love me." A Martial one will declare, "I'm gonna kill that sonofabitch!" For Mercury there's "X equals a negative B, plus or minus the square root of B squared minus four times A times C, all divided by two times A." For Jupiter we might hear "If I sell Chrysler now I'll have enough for a hundred shares of IBM, which probably won't go into Chapter 11, though I have to wonder if it's hit bottom yet." And a Solar self might announce, "Those jerks would think twice if they really knew who they were going up against!" In any event, each of these types of lower self have words to tell us what must be done if they are to be gratified. And any self that does so speak presumes to speak for the whole organism, though naturally it is its own limited agenda that it is promoting, and may through a momentary greater potency be overwhelming the priorities of another self. For instance, the Venusian self that is hot after Mary may dominate the Jupiterian self that knows she's just after the person's money. But without the burst of hormones, Jupiter will be unable to assert itself, or not until it's too late. Then fear will supplant lust to churn out feverish calculations which, if Mary has been clever, will add up only to despair, and the Solar self will cry



aloud, "How could she do this to me!"

Clearly none of this has anything to do with the adamantine will of the Master Magician.

So will is something more. If those like myself who accept the Neoplatonic ontology are correct, it is something that is linked to the Highest, to the Architect of the Universe Itself, sharing Its imperative to Cosmic Hedonism, acting to impose that imperative onto the world around it. Which is to say, it creates the world that it experiences, rather than merely making the best of the situation it is given. It is an extension of God that may access Divine Power rather than a creation of God or a chance conglomeration of chemicals or however else you might conceive of a lonely life in a Universe not of its making.

And this is the fundamental difference between an objective Universe and a subjective one.

And the fundamental difference between the acts of humans as God and the acts of humans as pathetic blobs of protoplasm is that humanity as God has no need of speech to tell itself how it must act. Speech is all about accommodation to externals, the objects we must struggle with to survive. True Will creates its own Truth, and the various selves sort it out later in a sort of bookkeeping, their verbal definition enabling them to better carry out the imperative Will has set down in Silence, without need of speech. The quiet impulse to act is power. The feverish calculation riddled with doubt is only hotch-pot and dispersion.

Those familiar with the system of Thelema will note that this perfectly conforms to its dynamic, even if the specific symbolism is optional. Speech is the tool of Choronzon, "that mighty devil" who rules the Abyss and dominates all that lies below it. The way to best him and pass beyond the Abyss is Silence. By putting all our lower selves under the dominion of Will, by using magickal techniques to hush all the meanings they seek to declare as imperative to our attention, we may feel will, recognize will, and so identify with it, rising above the meanings the false objective world would push upon us, and thus impose our own Truth upon the mutable reality we are immersed within. It is a rich reality, brimming with power, so infinitely complex and chaotic that it has room to manifest the Truths of all who live within it—men and women and

birds and trees and bees and dogs and cats—if only each does its will, with love, to the extent of its power, which is great indeed if only it has the courage and clarity to find it.

"Thou art God!"



## Chapter Three

## RAPPORT, DEVOTION AND INTENTION

"Political power grows out of the barrel of a gun."—Chairman Mao

"But there are means and means."—AL I: 51

## 1. Phases of Accommodation

When we left Truth at the end of the last chapter, we found it was largely up to us to make our own. And I might add that when we speak to others to tell "truth," it is largely this making that we're doing—in one way or another working to maintain and manipulate the fabric of our reality. We shape ours and all the other living things shape theirs, all to the extent of our power, within the limits of our comprehension.

This dynamic is applicable to all levels of proto-plasmic existence, from a bacteria excreting toxins to kill more of the cells it feeds upon to a new CEO imposing his or her management style onto an ossified corporate culture.

Now since our intentions are focused through our attentions, up until the last few hundred thousand years intention was strictly an organic function. All the living things on the planet had the organs of sense and manipulation they'd thought fit to evolve, and aside from them they were essentially powerless to work their wills on the world. But then our Neanderthal predecessors began using fire, and then our own ancestors—the Cro-Magnon—began making sophisticated tools. More recently, we have applied lenses, magnetic and electromagnetic sensors, lasers and so on to extend our perceptions as well. And at least since the age of the great cave art (30,000-10,000 B.C.), we have had conscious conceptions of what we were doing in the world, and what we had to do to get by in it. But such conceptions naturally brought us to an awareness of consciousness as such. This includes both the knowledge that attention is subservient to will, and also that there exist attitudes that can be manipulated so that intention may be focused according to a consistent strategy over time. When intention can be manipulated, so can the reality

it imposes. The direct manipulation of mind—either one's own or another's—to reshape reality is, in my view, just what sorcery is all about.

The means people have contrived to conjure up one sort of attitude or another have varied according to the conditions of the time, as have the types of attitude conjured, in that each particular time demands its own special approach if human mastery is to be established within it.

But then my assertion here that there have been particular "times" requires me to define my terms. What constitutes a "time?" How many of them have there been?

Well, there's nothing set in stone about these; essentially it depends on your criteria for when one cultural phase is over and the next has begun. And the more "ages of man" you recognize, the less fundamental these criteria will be, for when you see more ages, you also see less momentous causes or conditions as being sufficient to redetermine the time. Hence "the jazz age" is a lot less fundamental than "the bronze age." For our purposes here I think only the most basic criteria will be helpful, and so I follow Aleister Crowley's practice of recognizing three aeons in human history, and with him I call them the aeons of Isis, Osiris and Horus. (Isis was the Egyptian mother goddess and Osiris was her consort. Horus was their son.) Each of the phases these names denote has required humanity to develop a special means for focusing intention, and so has been dominated by a particular variety of magickal practice. Each variety has required a specific social order to facilitate its effective operation, and so has apparent "history," apparent "reality" been determined.

Now it is important that we understand the details of how these aeons develop—how they are born, come to maturity, and then slam hard into obsolescence. That we are now in the midst of a catastrophic phase change is obvious to the most casual observer, regardless of the criteria you choose to apply to the concept "phase change." And so it behooves us to examine the sorts of magick that were useful in the past, and this in the most pragmatic manner possible.

Of course Crowley described the present crisis as resulting from the change from the aeon of Osiris to that of Horus—from the rule of hierarchy to the freedom of individuality, from civilization supervised by estab-



lished religion and the Civil State to...who knows? But this is not the first time our species has undergone a change of such magnitude. About fifty centuries ago, the aeon of Isis—tribalism—began to end as Osiris took its place. It was a change that challenged our ancestors to come up with a new attitude toward reality that would cause it to conform to their purposes, and as we can see they did this very well. The fact that it was done, and the few hints we have of the way they did it, can give us an idea of what will be required in this new time that's coming down so hard upon us, whether we're ready or not.

## 2. Rapport

Isis was the first aeon, beginning with the beginning of our species, remaining in force so long as people lived as tribes in a natural state, either by hunting, by gathering food in the wild, or by tilling small garden plots. At present, when every aboriginal culture on the planet exists only on the sufferance of some civil authority, I think it safe to say that the aeon of Isis is entirely over.

The key to the aeon of Isis is the extremely limited ability that the people living in it had to impose their own version of reality upon it. They were able to cooperate with their kinfolk in their efforts to make a living; they had simple technologies for killing, for making clothing and shelter, and for planting and harvesting food. With these limitations, the best way they could deal with their situations was by making an accommodation with the intentions of the other life-forms in their ecosystems, rather than by exploiting them, as became the custom in the aeon that followed, that of Osiris.

The magick they used to conjure this accommodation was animism. Animism is often seen as more sorcery than religion, since the people who use animistic methods often don't see them as anything religious at all, but just as a way of dealing with the way things are. Thus animism has little in the way of rational theology, only some creation myths to justify what already seems obvious. (It must be obvious to the people doing it, since animistic practices are almost identical all over the world, even as the myths vary according to local condi-

tions.) Instead animism is a way of treating the elements of the natural world as conscious and willful, and thus entities with "whom" one can enter into a quid pro quo relationship. Plants, animals, even stones, landscapes and weather are all addressed as having lives of their own, and through the insights thus obtained the animist enters into a rapport with them. Hunting cultures affirm the immortality of the souls of the animals they kill. Planting cultures identify the life-cycles of vegetable and human, and at times have used human sacrifice to reinforce this identity. The fruit of this rapport is an exchange: good luck for the humans in the form of game and good weather, respect for and reasonable treatment of the biosphere on the part of the humans. And for all, the religious epiphany was the pleasure of the rapport, the security of a kinship with the trees and sun and infinite sky.

Once rapport has been established, the methods used to encourage the exchange of power are diverse. The recognition of omens—"coincidental" events that seem to carry meanings pertinent to the matter at hand—is one technique that has never fallen out of favor. The vision quest in search of a guardian spirit is common in northern hunting cultures; initiation to the use of psychoactive plants is typical of tropical planters, especially in Central and South America, where there are an abundance of these. And most tribes are likely to have a shaman, a person who has a knack for such practices and takes them to an extreme in a quest for greater knowledge and power, either to help the tribe or out of pure self-interest.

In the end all these practices result in ways of better relating with the natural world. On the one hand, the hunter has more skill; on the other, he sees more game. On the one hand, the planters gain skill at nurturing; on the other, the weather sustains their efforts. A piece of flint is pointed out by an omen; the hunter chips spearpoints from it and strikes game with each one. The village shaman has a vision of a scourge of vine worms; his people plant maize instead and are spared starvation. To say they were deluding themselves with superstition would be specious unless one were granted membership in the culture and found that the claims were indeed empty. But professional anthropologists—the scientists who actually do try to



go this far—are not generally apt to dismiss the magick out of hand. When people have not yet developed techniques for raising stock, game that cooperates with the hunter is the next best thing. Lacking the technology to irrigate one's crops, a genuine rapport with the weather will do almost as well.

### 3. Devotion

Getting skill at irrigation was, of course, the great technological leap that marked the birth of the first civilizations, formed in the great river valleys of the Nile, Euphrates and Indus. Why people thus gathered so closely is hard to say, but speculation has it that the Middle Eastern deserts were once rich prairie, and when they dried up with the retreat of the glaciers, this forced their nomadic inhabitants to congregate near the rivers. The only way such a concentration could feed itself was through organized agriculture, and with this the hierarchal State—and thus the aeon of Osiris—came into being.

Organization is the key here. Widespread irrigation requires gangs of men to dig dirt and a few to tell them where to do it. Once the food is harvested, it must be stored in granaries built secure against rats and also against other tribes who find war to be a more pleasant occupation than the digging of dirt. So walled cities had to be constructed, armies drilled and commanded, and tools, weapons, cookware, jewelry, clothing and so on manufactured. In sum, people had to accommodate themselves to an entirely new relationship with reality, and the essence of it involved their role in the organization rather than their rapport with the natural world.

What is relevant for us now is how they made this change. Aesthetically speaking, it's not a positive one. Who, after all, would exchange the life of a hunter and a warrior for that of a digger of dirt? But then it's so efficient, which simply means one could earn a living digging dirt, and so could one's children, once they were raised to accept the digging of dirt as their reality. Which is to say, a position in a hierarchy can be very reassuring. One has a situation, a role that supplies both physical security and psychological identity. It provides, in point of fact, a

Truth. It is as if the organization absorbs the energy of its members and then returns it to them as the One Reality they are allowed to follow. By following it they then produce the Unitary Purpose that the organization needs if it is to triumph, and themselves with it.

So it was that a new attitude was required for people to prosper in this new situation. The rapport with Nature became of little use, since the strong-point of the organization is that it can focus enough energy onto Nature that it can be exploited rather than merely gotten along with. Instead the energy exchange between the organization and its members took precedence, and the attitude required to bring it off was devotion. One had to be willing to work in synch with the others in the organization in return for sharing with them the benefits of membership in the organization. And yet this had to be accomplished in spite of our intrinsic individuality. So the organization itself produced mechanisms of control. Peer pressure, parental conditioning, economic necessity, the admonishments of religion, and the police all work to compel participation in the organizational consensus.

Of these the first three—peer pressure, parental conditioning and economic necessity—apply to any phase, the first two being conditions of primate psychology, the last almost a truism. But "the admonishments of religion" and "the police" are realities unique to the hierarchal phase. In short, they generate hierarchies and maintain them, and when either is in jeopardy, the hierarchy in question is at risk of turning into something very different indeed.

Briefly, religion serves as a way to transform devotion into organizational integrity, and the police serve as a back-up in cases when religion fails, either individually or as an institution. And if we expand the concept "the police" so it becomes "the armed forces," we come to that defining act of political identity and the ultimate test of individual devotion: war, and perforce combat; with other political entities.

Religion as a mechanism for channeling devotion began in an entirely straightforward manner. Each city had its god, and the god provided protection, guidance and identity in return for the servitude of the inhabitants. The priests in the ziggurat received the god's instructions—from visions, dreams or the stars—and



transmitted them to the attendants who oversaw the god's lands and shops, where the god's workers labored at their various tasks. Because the identity was total, the organic unity approached perfection. The totality of this identification with the hierarchy has been demonstrated through the discovery of instances of mass suttee in the ancient tombs of Egypt and Mesopotamia. The lord (whether a king or some high official) had died, so all those in his personal entourage followed him in death, he without whom they could have no identity.

This total identification may also have been used as a rationale for sacrificing a city's king every seven or ten or twelve years as the planets demanded, this as a way of renewing the body politic. As for how this came out of the earlier phase of tribalism, we can of course only speculate, but perhaps this devotion is best seen as an extension of the rapport required for animism. A city is a tremendously sophisticated and powerful organism, and an animist would naturally look at it as having a spiritual identity of its own. If this power is equated with its god, with the shaman as priest, then rapport perforce requires devotion, and the transition is simple indeed.

It is approximately at this point that we come to the split between East and West that is so noticeable in our world. In the East, this total identification with the structure of society lasted until Western colonialism broke the cultures that sustained it. In India this identity was affirmed by ceremonial human sacrifice and suttee by grieving widows, practices which were customary until the British outlawed them in the 19th century. In Japan ritual suicide was common right up through World War II, and Emperor Hirohito's radio broadcast announcing surrender to the Allies was punctuated by gunshots from all over Japan, this as military officers shot themselves in shame. In the West, on the other hand, this mortal sense of identification fell into disuse over a thousand years before the birth of Jesus.

One force that helped to break this ideal was war. Cities were conquered and combined to form empires, and though the best-beloved gods were thus overthrown, life went on. So it got harder to take religion so very seriously that one would practice human sacrifice just to follow the forms.

Even so, the magick of devotion is effective if

your temperament is suited to it, and devotion to a One True God does provide both a political focus and also encouragement to submit to the Civil State. Whether you live for Isis, Krishna, Jesus or Allah, by your devotion you disengage your life from the mundane world. You live for the deity, so the problems of this world are the deity's problems, not yours. You serve the deity, so you use the grace it gives you to do the best you can, but in the end it is the deity's will, and so a matter of indifference to you. By thus disengaging yourself from the meanings imposed by the world, you gain power as surely as you would if you were applying the most sophisticated techniques of sorcery. You gain an identity with the momentum of the deity, a momentum as powerful as the coherent wills of its devotees, and through your disconnection with mundane concerns, you will find revealed within yourself spiritual powers that might otherwise have remained hidden. Naturally you will assume these to be gifts from the deity, an assumption necessary to your devotion and the maintenance of the state of grace that comes therefrom, but the power itself will still be real enough, sufficient to spawn events that can only be seen as miraculous.

But this brings us to one of the great disadvantages of hierarchal religion. Regardless of how one first encounters power, its production and use will be dependent upon the breadth and sophistication of one's technique, and if certain techniques are prohibited or ignored by one's spiritual tradition, one will be inhibited in its application. It can be as if a culture had discovered the use of fire, but its prophets forbade the use of metal. Then using fire for warmth, cooking, lighting and the firing of clay would have been permitted, but heat engines and electrical technology could not have been imagined, let alone invented. This analogy is not at all extreme when one considers the way Christianity dismisses the use of the astral manipulation of the spiritual cluster, the development of the subtle body, and sex magick. The power the Christians access is as real as ours, but their dogma cripples them.

Another reason religions support hierarchal institutions is because people who dedicate themselves to the path of devotion are generally supportive of the status quo. It's not that religions necessarily present any moral imperative to do that, but by having a stable



place in society the devotee is able to practice his or her devotions without being disturbed by the anxieties that come when one must live by one's wits. Also, the assiduous practice of one's craft or profession can be dedicated to the deity's name, the efforts one puts into it being seen as an offering to the deity and the sustenance and place in society it provides allowing one to disregard self-image in favor of a concentration on the Beloved. Such an attitude does connect the sincere practitioner with real power, as real as the rapport with nature achieved by the tribal shaman. In forms of greater or lesser intensity, it has lent its strength to the fabric of society ever since the beginning of civilization. When grace is gained by steady habits, bourgeois virtues reign supreme.

With religion productive of such stability, it is only natural that even the most frankly political kings and potentates would wish to ally themselves with its power, either identifying themselves with the god or ruling by its grace, and encouraging the religious establishment to affirm that this was indeed the case. With the exception of the democracies, republics and tyrannies of Greece, Rome and the Italian Renaissance, this identification of State with Church has been a commonplace from the first cities until its abandonment during the European Enlightenment. If the history books sometimes seem to make it a more recent phenomenon, it's because the kings only began to protest that they ruled by "divine right" when parliaments started to take away their power in the 17th century. Before that it was accepted as a given.

But then rulers are generally stuck with the religion of the people they reign over. It was a rare king who had the imagination to start his own cult for political purposes. Ptolemy I Soter was an exception, and his cult of Serapis, based in Alexandria at the mouth of the Nile, was far more influential in Europe than with the Egyptians he had intended it to sway. Generally kings left the religion to priests whose loyalty was ensured through political and financial support, and spent the greater part of their energies on that premier instrument of policy—the army—dedicated to that *raison d'être* of the Civil State: war.

The first war was theft, or a dispute over a water hole or hunting grounds, or a raid by a tribe to enable

an individual member to obtain satisfaction. But that was tribal, which means it was small scale with a minimal organization and technical sophistication. But city living brought forth metallurgy for armor and weapons, stock breeding for cavalry, and the hierarchal organization necessary to raise, train and command the thousands of men required to make a conflict noticeable to the jaundiced eye of history. Fortified cities, confederations of cities, empires and then nations were the consequence, with the sweep of political fortune serving to stir the human mix. War forced the stagnant to become fresh and inspired innovation in all things, especially physical technology. Great empires were put together on the field of battle, whole cultures lost or reborn as a consequence of a single engagement. There was Alexander and his Macedonians at Issus, for example, when the Middle East turned Greek and stayed that way until Arabic triumphed on the sword of Islam, a thousand years later.

For five thousand years war worked to advance the human condition. That it is no longer capable of doing so is a sure sign that something new is now upon us, something that desperately requires a fresh approach if we are to avoid perishing in the nuclear death-throes of obsolete hierarchy.

#### 4. The Obsolescence of Devotion

For five thousand years the way of hierarchy was what ran things; the attitude required of its members was devotion; and everything else was a matter of detail. Alexander would have understood the Byzantines as well as the Arabs of the Caliphate did, and autocracy in Russia wasn't all that different from autocracy in Assyria and Spain.

On the other hand, beneath this shining exoskeleton of civic order, the march of technology has been advancing unabated since the Middle Ages. This progress has enabled the industrialized cultures to build edifices of civilization of such surpassing complexity that the biosphere seems wholly secondary. In fact, it is presently possible to live one's whole life within one of these constructions (say, Manhattan) without really being aware that there's any such thing as a biosphere at all. The ability of our species to use our technical



power to extinguish all life on the planet (including, of course, our own) is as much an indication as the uselessness of war that the hierarchal phase has come to its culmination, that the stage is set for something new.

Technology has taken us to a state where the hierarchal dynamic is obsolete. Just as drought in the Middle East and Sahara cancelled the rapport between humanity and Nature, so the power of technology has cancelled the cooperation between hierarchal organizations and their members. Simply put, technology has made it possible for organizations to do without devotees, and vice-versa, and so those who would prosper must learn to do so.

As we noted in the last section, the aeon of hierarchy began with the application of organized gangs of men to the tasks of agriculture, civic construction, and the pursuit of military objectives. As civilizations grew in sophistication, the bureaucracies of governmental administration and the religious establishment became worthy of note, and in our modern era the corporation became the hierarchal entity to which we were most likely to devote our health, our time, and our sacred honor.

But technology has made all this passe. The first to go was agriculture, this with the invention of reapers, combines and the internal combustion engine, a process set firmly on its course by the middle of the last century. Next came the military, with the invention of the machine gun, the airplane and the tank. Whereas in the American Civil War masses of infantry armed with muzzle-loading rifles were needed to provide the requisite firepower to stop a general advance, by the First World War the machine gun had made dispersal the rule, and slaughter the penalty for breaking it. By the same token, given the proper terrain (say the jungles of Vietnam or the forested mountains of the Balkans) a small force armed only with automatic weapons and artillery is capable of indefinite resistance against the most economically superior enemy. Only nuclear slaughter can ultimately resolve such situations, and why bother to fight if an irradiated wasteland is the prize?

Now up until the past few years these changes did not seem so earthshaking that they could bring down civilization. There would be less war from prudence and more wealth from automation, but there would still need to be gangs of men to run the machines and offices full

of hierarchally layered management to run the factories, market the product, and give the corporate rump its requisite legal cover. But then came the combination of cheap computers, cheap telecommunications, and the emergence of Asia and Latin America as industrial powers. Now robots can take over much repetitive work on the factory floor, and small, powerful computers can do the same in the office. What work requires intensive labor can be subcontracted out, either to actual firms located in cheap labor markets or to individuals who in earlier times (say, 1983) would have been full-time employees compensated with handsome salaries, pensions and benefits. A further strategy is to hire more people for fewer hours each, turning a full-time professional staff into a mob of part-timers, who as a whole will be able to demand less in the way of privileges and benefits. The goal of all this is to produce more profit, and it is being pursued even by those firms with healthy balance sheets and solid market share. Profit is, of course, the reason firms do business, but this strategy does nothing to help maintain the strength of the social fabric. The formal act of making employees "less than members" (by only letting them work part-time) or "independent" (by obliging them to work as sub-contractors or temporaries) is one sure way of making devotion into an obsolete attitude, one only the most stupidly sentimental employees would find it within their hearts to nurture. Instead this corporate strategy is more prone to encourage an attitude of individuality, which, of course, is what the aeon of Horus is all about.

For centuries men would get up six days a week to go to work at their trades or on their lords' estates, and it was at the same trades at the same shops all their lives or the same estates. And their wives would stay home and cook and weave and raise children—to the same husbands, in the same houses. And on the seventh day they would go to church—the same churches as all their neighbors and their lords, too, except that the lords and their kinfolk would sit in front. No longer. The hierarchal system of production is no longer able to compete with the New Corporate Machine, and so has been priced out of the marketplace. The question now is whether the marketplace can itself survive without the organizing structure the old hierarchies provided, or will all dissolve in an agony of rapacity and private



war. The potentialities are obvious, and yet for most people they do not bear examination. So they will be surprised instead. Pity.

Of course one institution that works unceasingly to promote "the corporate good" and fight back the forces of individuality and anarchy is the Civil State. And the governmental bureaucracy, being a creature of self-perpetuation rather than profit, is not shrinking at all, instead providing a soft nest for those who choose to devote their lives to "public service." Rather than using advanced technology to shrink itself, it endeavors to expand in order to regulate all aspects of modern life.

But government cannot grow indefinitely, and as it attempts to maintain the obsolete order, the demands upon it multiply, even as its traditional mission diminishes. We must not underestimate the effects of the obsolescence of foreign war on the ability of the State to carry out its domestic work. There is nothing like fear of invasion by a neighboring country to make a citizen crave membership in a body politic, and to make him or her devote his or her life to making it viable.

Now by this I am not being so foolish as to imply that all war is finished. Ethnic and civil wars, wars of cultural deviation, private wars involving corporate "security forces"—either between each other or against coalitions of local citizens—all these may make the aeon of Horus bloodier than its predecessor: a fitting leit-motif for the God of War and of Vengeance. But war between sovereign states has reached a level of such technical perfection that mutual annihilation has become an almost foregone conclusion to any conflict between industrialized states that does not enter swift arbitration. Thus war just isn't so inevitable as it once was, and one begins to wonder why we need such large political entities, so inefficient, overbearing and expensive they have become. And of all these factors the expense has become the crux, evidence for the imminent failure of hierarchy that is obvious to the most casual observer.

Of course the partisan of government might reply that the National Debt, as crippling as its service is to the economy, is mostly the result of all the money it must pay entitled individuals: the poor, the elderly, the unemployed. To which this cynical observer will reply that what the State is really doing is buying social stability. No one may be allowed to be truly des-

perate, lest the rotten social fabric rip clear through. That millions would be desperate without these pay-offs is clear by the marginal way they must live even with government assistance. The hierarchal order presupposed a web of mutual support, one based on rank, to be sure, but still solid enough for even the most humble. It is gone now, and it must be replaced by raw political power: the power to tax to redistribute wealth.

The social structure is so fragile both because of the economic transformation that we just covered, and also because of the vast advances in social technology that have taken place since World War II. Three of these stand out: birth control, LSD, and television.

Contraception has been a human concern since tribal days, but in those times births needed to be prevented due to considerations of health and food supply more than anything else. Herbal oral contraceptives, pebbles as IUD's, vinegar-soaked sponges as diaphragms, and, as a last resort, exposure of infants were all acceptable forms. Birth control only became controversial in the latter half of the Osirian period. Continuous pregnancy and childrearing ensure that half the population will be biologically entangled in the social fabric, and thus will most of the other half be woven in with it. But in 1955 oral contraceptives were invented, and the biological imperative began to become optional. The widespread availability of safe, chemical abortion will seal the process, and family or the lack thereof will become solely a matter of will.

But if contraception allows sexual self-expression without obligation to biology, LSD is an invention that, if taken with respect, will liberate the mind. It is simply a drug that overwhelms the established channels and perceptual filters that are the infrastructure for the ways we habitually think. Its chemical effect is such that it makes it easier for neurons to fire when stimulated, either by sensations from the outside world or by other neurons. Hence thoughts and feelings are perceived that otherwise would be dismissed out of habit; preconceptions are overwhelmed even as sensitivity to external stimuli is increased many-fold. By the same token, any personal demons that the individual has subliminally recognized and learned to repress will have a chance to get out and thus project their biases onto a neutral reality, and this with exceptional clarity and



realism. Other hazards include permanent perceptual damage from extreme overuse (like 400 doses in four years) and LSD's tendency to actualize any genetic tendency toward a bipolar mood disorder (manic-depression). But for all that, the principle peril of LSD is not to the individual who uses the drug, but to the State.

Simply put, for devotion to work as the attitude that glues hierarchy together, the members of the hierarchy must be willing to interpret Reality after the manner of the Hierarchs who lead them. But any drug that obliges people to see without preconception will force them to recognize the structures and dynamics of intention that generate what's going on behind the hierarchal facade. Back when the social fabric was strong, this would have been no problem, since the facade was merely a decoration on what was really there. There really was a need for lots of men to dig dirt and a few to tell them where to dig it. There really were people from beyond the sea—be they Norsemen, English or Ottoman Turks—who would plunder and rob you of all you held dear unless you united in a common defense. Now the facade is an actual lie, and to allow people to see behind it is to imperil the whole edifice of civilization. The occasion of LSD's initial criminalization was the War in Vietnam, and I think it safe to say that the widespread use of LSD, coupled with the lurid nature of the television coverage of that conflict, did much to politicize those who would have remained apolitical, and then push them into ever greater efforts at activism. When you were tripping in front of those visuals, the best patriotic voice-over in the world could only be a joke.

The subject of facades and how to look behind them brings us to the science of glamour, which tells us how to erect them. And as an instrument for the projection of glamour, television is unsurpassed. Driven by no ephemeral energy like that of a witch's spell, but instead by your local electrical utility, the idiot's lantern beams compelling images into your most intimate spaces, conjuring forth thoughts and emotions and even driving whole nations to act as if the images beamed forth were True and Real and deserving of a committed response. Even as I write this the American television networks are outdoing one another to depict the situation in the Balkans in the most lurid/pathetic possible light, pushing us to step into that tarpit and like some ancient

mastodon be compelled by our weight to step again, and then more deeply in, until we sink entirely into its suffocating goo. They do this from three motivations: profit, sentimentality, and national self-identity. The profit comes from the American addiction to strong emotion, no better supplied than by actual images of horrible events. In their quest for cash customers, entertainment firms have stoked this taste for violence since the invention of the cinematic image. Now the need for high ratings demands that the most gruesome scenes of pain and rubble be played out on each network's nightly news. And all the better that the Balkans are so convenient—Sarajavo just an hour's flight from Rome. Not like the deserts of the Sudan, the mountains of Azerbaijan, or the jungles of Angola, places where conflicts as bloody have been going on for years. As bloody, and in the cases of the Sudan and Angola, probably more amenable to outside intervention, if only the eyes of the networks would deign to glance upon them for longer than three minutes a fortnight. But then people don't look so white down there, so those situations don't compel such viewer interest. And we Americans as a nation are so familiar with intervening in Europe in an honest desire to bring peace. We've done fairly well at it, too, at least in the short term, and so the notion of fixing things up in Bosnia rings the right patriotic chords, and that's good for ratings, too!

It seems here that I have just reduced sentiment and national self-identity to mere aspects of profit. O mercy me! And that in sum is the State's present problem with television. Like corporate "re-engineering" it is driven by profit rather than any commitment to the maintenance of the status quo. Of course when people in general were still committed to the social order, there was no apparent discord, for the way of high ratings was to demonstrate that order's righteousness, and to show how, in spite of the rare flaw, self-correcting mechanisms were in place to restore Truth, Justice and the American Way. Since the War in Vietnam, however, and then especially Nixon's Watergate fiasco, this unquestioned support has vanished, and the cacophony of images is truly chaotic. And the images will become ever more so as the video revolution settles into mass-market commonality. When everyone has a camcorder, access to the impliments of glamour will be general, and the creativ-



ity of individuals can overwhelm profit as the principle reason we see what we see on the screen.

### 5. Intention

So much for the effect of social technologies on the integrity of the hierarchal system. The question that remains is this: with the disintegration of the fabric of society just described, will the whole world dissolve in fratricidal self-immolation, or will we find within ourselves the power to coalesce into a new way of addressing reality, one that takes full advantage of the technology of individuality, both the scientific and the occult?

The notion of a more complex order arising out of apparent disorder is one that has only recently entered the physical sciences, this as part of the broader field of chaos theory. Chaos theory may be seen to have two branches: that which seeks to find higher order structures that regulate or are hidden within seeming unorganized systems, and that which studies the mechanisms by which conspicuous order arises out of conspicuous disorder. In the first category we find the work of Edward Lorenz with strange attractors, Robert May with self-similarity, and Benoit Mandelbrot, who wrapped them both up in fractal geometry. In the second category we have mostly the work of Ilya Prigogine, winner of the Nobel Prize in chemistry. As we watch our civilization slide ever more swiftly into conspicuous disorder, this second category is obviously a good place to look for what we need to know.

The necessary situation for order to spontaneously come out of disorder is the existence of what Prigogine dubbed a "dissipative structure," and it is within this that the order will manifest. Dissipative structures are those that maintain their organization by means of a continuous flow-through of energy. Any life-form is a dissipative structure, consuming food and excreting heat and nutritious (for some other life-form) waste. But that's too complex for our purposes here. A simpler dissipative structure is a kettle of boiling water. The energy comes in at the bottom from the burner and goes out the top as steam. And the behavior of the water as it boils shows conspicuous order, order which displays ever more complex forms as the heat is increased. Only at ex-

treme temperatures will the water flash; at lower heats there will be specific points of bubbling, and then at higher ones the water will move in stable vortices—all this in an unstructures medium in a round pot centered over a round flame, which is to say perfectly symmetrical and so not imposing any order at all. The movement of the individual molecules of water will be entirely chaotic; drop in some food coloring to discern the shape of a vortex and there will be almost instantaneous uniformity of color. But macroscopically, the flow-through of energy imposes a form. The flow-through must be accommodated, and the conspicuous structure of the boiling liquid is the result.

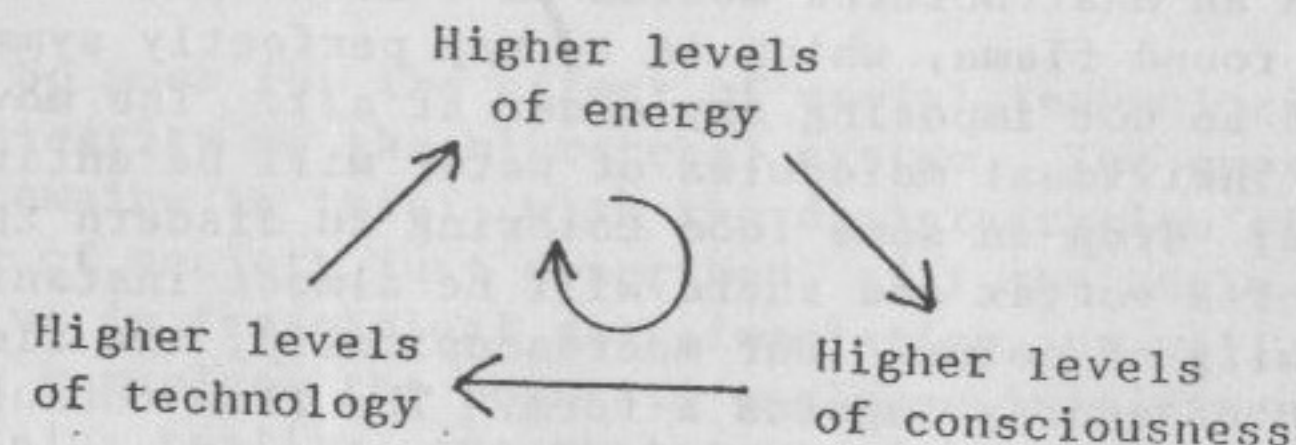
Prigogine's work is concerned with higher order aspects of this dynamic: chemical reactions, animal behavior, the cultural complexities of population distribution. Take, for instance, a sparse but evenly distributed population, all living by subsistence farming. Then move a few families at random. In a few spots there will be a greater population density—more hands to do the work, along with more mouths to feed. And so these people might begin to specialize by starting an iron foundry or a pottery manufacture or perhaps a winery. By this they will provide a center of economic opportunity for their neighbors, and the population will concentrate further. All this merely from a concentration of energy flow.

This is a likely dynamic for the human transition from the aeon of Isis to Osiris. The population was concentrated so people had no choice but to develop their rudimentary technologies to support themselves. This further encouraged the concentration, so much that tribal attitudes and political structures were no longer adequate, and so was spawned the hierarchal state. For a few thousand years the notion of a holy structure of society did much to stifle further technological advance; the Platonists even condemned matter as evil, and concern with it as servile. But the press of war ensured that cultures would advance their technologies, and mixing cultures ensured that these would be shared, and now technology has brought us to our present peril.

For all the talk of an energy crisis—which is true enough when you're talking about watts in bulk—the real energy flowing through the modern industrial cultures has increased many-fold due to the new technologies



of information and efficiency. And the spiral of development has all the appearance of being unending. A schematic of it might look like this:



Higher levels of energy mean there is more energy to put into productive work—waterwheels working bellows in a forge, solar power stations beaming down microwaves from orbit, compressors keeping steaks cold in my refrigerator. More work done means more leisure, more time for people to reflect on their situations—whether in terms of mind and spirit or matter and energy—and so a higher level of consciousness. This results in fresh developments in technology and hence more energy. This spiral upwards continues until the culture that is its context becomes incapable of adapting to the economic and social changes it brings about. Then either the cycle organizes a new type of culture to accommodate its higher pitch, or else the whole thing collapses in what can only be seen as a tragic loss of ground.

Such a fork leading to either a higher level of order or else a complete collapse—with no middle ground inbetween—is what Prigogine called a "bifurcation point." From the book Order out of Chaos, which he wrote with Isabelle Stengers:

This involves a distinction between states of the system in which all individual initiative is doomed to insignificance on the one hand [because it will be overwhelmed by disorder], and on the other, bifurcation regions in which an individual, an idea, or a new behavior can upset the global state. Even in those regimes, amplification obviously does not occur with just any individual, idea, or behavior, but only with those that are "dangerous"—that is, those that can exploit to their advantage the non-linear relations guaran-

teeing the stability of the preceding regime. Thus we are led to conclude that the same non-linearities may produce an order out of the chaos of elementary processes and still, under different circumstances, be responsible for the destruction of this same order, eventually producing a new coherence beyond another bifurcation. (p. 206)

Our primary non-linearity here is the upward spiral of energy-consciousness-technology; a single increment up at one node (say, the printing press or the Bessimer converter) can have exponential consequences a few turns further along. This spiral is what liberated us from the forest, enabled us to build great cities, and ultimately to dominate the biosphere. But now this accelerating progress is bringing on the destruction of the same hierarchical order that it spawned. The technology has rendered uncompetitive hierarchy's primary structures for social control. The "dangerous idea" of magick, the nucleus for the new order that we plant in the midst of this accelerating decay, is that this technology may also be applied by individuals to impose their own realities, in accordance with their own wills. People will make their own worlds instead of accepting those defined by hierarchical institutions and then "doing their duty" by imposing them on the rest of the world. But even with the best physical technology, if individuals are to successfully go it alone they require psychic technologies to discover what their wills truly are, and then to focus power to impose the realities that are appropriate to them. Such sorcery enables us to focus our intention onto the world, just as a vibrant hierarchy provides a focus for devotion, and rapport is elicited through the arts of the shaman.

A murkier question for us now concerns what social structures we will need to replace the obsolete bonds of hierarchy. What will hold society together in an age when individual intent defines reality? What will be the glue that binds people together in a workable society, one orderly enough to invent and manufacture the evermore advanced technology we need to sustain ourselves on an individual basis, be this technology psychical or physical?

Of course what will ultimately happen in the future must stay speculation to us here. It will be an organic growth out of power, in many ways shaped by our own tal-



ents at handling it. But I would speculate that a good basis for stability might be a system of interdependent patrons and clients. This sort of arrangement was used in ancient times by the Romans of the Republic, and added a great deal of extra-legal and extra-familial stability to their society. Drawing as it did on the principle leitmotif of the hierarchal age—rank—the institution of clientela was in symbiotic harmony with it. In our new age the leitmotif is power. A custom of patrons and clients could do much to make wide disparities in personal power into a reason for mutual support rather than disunion. This is vital if the upward spiral of technology is to continue, and not collapse to the ruin of us all.

In Rome the practice of clientela consisted of wealthy patricians and undistinguished free plebians allying themselves in a bond of mutual support. The patron would support the client in the law courts and perhaps provide a monetary allowance or a daily meal. The client would support the patron's interests in the voting in the popular assembly and would pay a courtesy call to the patron each morning, called the salutatio. The wealth of the patron helped the client stay alive; the loyalty of the client gave political support and also honor to the patron, a tangible quality at the time, one tending to increase the patron's standing in the eyes of his peers, and so his influence among them. Clientela was an interchange of deference and obligation that let the poor and powerless tap into wealth and power in return for their grateful acknowledgement of their inferior status.

One of the more politically incorrect verses in Liber AL vel Legis is the statement by Hadit that distinguishes "slaves" from "Kings." "Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was." (AL II: 58) Assuming the Kings are those Who Do Their Wills, we may conclude Hadit is telling us there will always be plenty of those Who Don't, and it will be their function to serve. Serve what? Serve whatever satisfies their biological and emotional needs as they grope and stumble through life in blind ignorance of their best possible momentums. Thus there is plenty of room here for a

Thelemic clientela. As in the Roman version the motivation would be an exchange of favors—self-interest. The client could provide the patron with physical support in the world, everything from muscle in the street to an annuity from a boardroom. The patron could give the client magickal support, especially that necessary to actualize crucial events in the client's career. In a sense the patron would help his or her clients create worlds they were happy to inhabit, and it is from within these that they would provide their service.

A benefit of this approach is the perfect freedom it offers individuals to leave the client category and enter that of patron. The advancement depends on courage. One must have the determination to gain the knowledge and power necessary to define a world of one's own choosing and impose it on the mutable web of one's circumstances. The will to be a King presupposes the will to live without a patron, though someone else's patron may well serve as teacher, which is a very different sort of relationship. And when the aspirant has gained sufficient power to attract clients, he or she will have by definition become a patron. Everyone has the opportunity to decide which they will be.

An advantage of clientela as a magickal institution is that it is quite capable of co-existing with the modern remnants of hierarchy. A person could work for a corporation even as he was bound to his patron in a magickal relationship, the difference being that the patron would feel a definite obligation to the client, while the corporation would see him only as a cost to be trimmed as soon as technically feasible.

The ability to co-exist with remnant hierarchies will be necessary for a good portion of the new aeon of the individual. Perfect autonomous anarchy will come only at the end, when it is time for the aeon that comes after. Until then we will have to live with the State and Church and their successors, just as the State had to deal with tribes right up to the beginning of this century. At best this resulted in a creative accommodation that brought the old tribes into the context of the State, as with the twelve tribes that became the Israel of David and Solomon. At worst there was Hulagu Khan and Tamerlain. At best the future of the State will be local governments to pick up the trash, put out the fires, pave the roads and lock up the thugs, even as maintenance of



the social order (everything from child-support to respect for the environment) is managed supra-legally by established custom, perhaps including something like the clientela just described. At worst there will be an intensification of the present State campaign to permeate all levels of individual activity, the better to ensure that no laws are being broken or taxes evaded. Exacting the last full measure of devotion, as it were.

Fortunately, those who would be Kings in the new time have an advantage in this struggle: they need nothing that may be legislated against or even taxed, just a few techniques and an attitude. The techniques are simply ways of applying the attitude, which is the conviction that all consciousness, both what is experienced as "objective" and as "subjective," is subservient to will. Consciousness is will's palette and canvas, it's sculptor's clay, the medium through which it actualizes its duty to be itself, in all the Chaotic Infinity that implies.

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