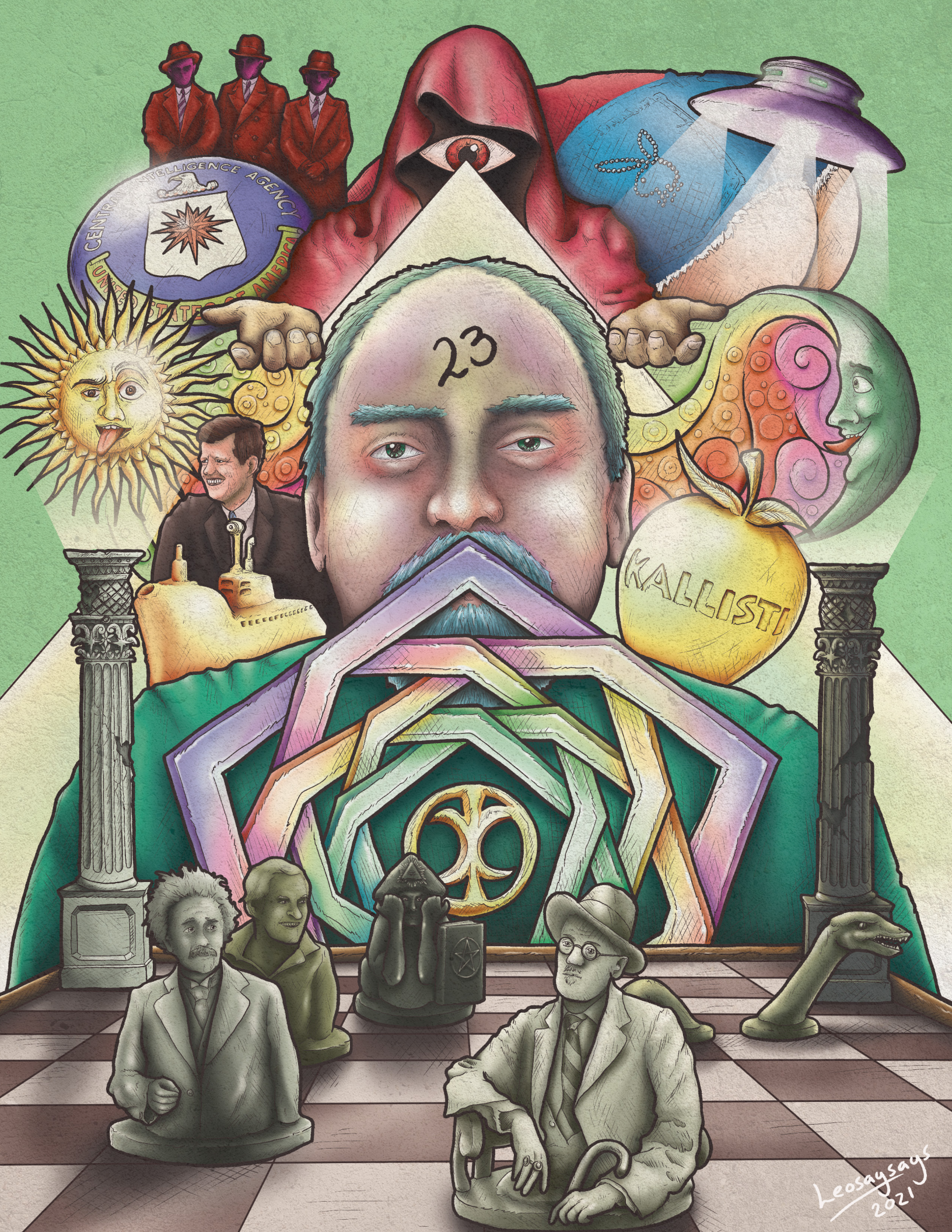


NEW TRAJECTORIES



JAKE GIDDENS



Leosaysays
2021

NEW TRAJECTORIES #2 2021

A JOURNAL OF MAYBE LOGIC



**INTERACTING
PROCESSING!**

**CLICK HERE
FOR NT #1!**

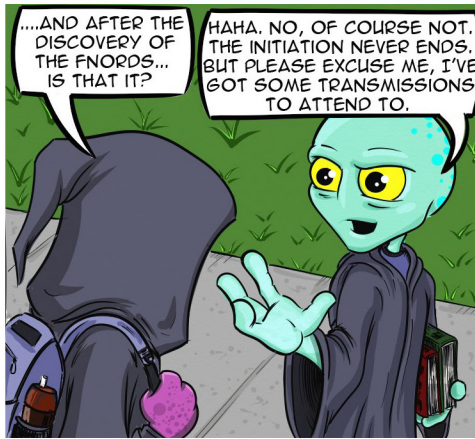
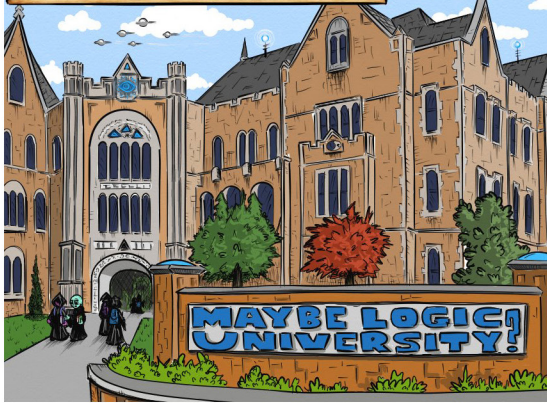
FEATURING

JAKE GIDDENS • LEOSAYSAYS • MIKE CLINTON • KEN CONDON
BRENTON CLUTTERBUCK • ERIC WAGNER • EVA DAVID
TOMMY CALDERBANK • MIKE GATHERS • JAMES A. HEFFERNAN
PETER QUADRINO • PROP ANON • STEVE FLY • OZ FRITZ
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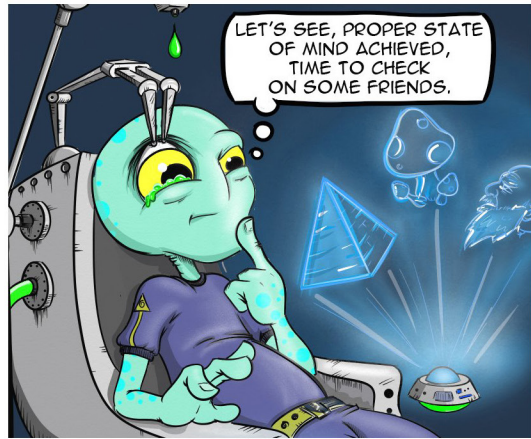
BROUGHT TO YOU BY THE OM ARTS LAB :)))

SOMEWHERE AROUND SIRIUS A AND B



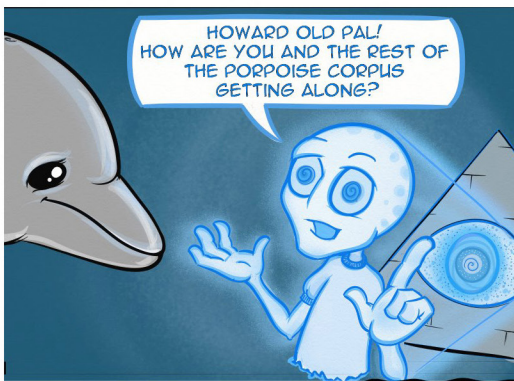
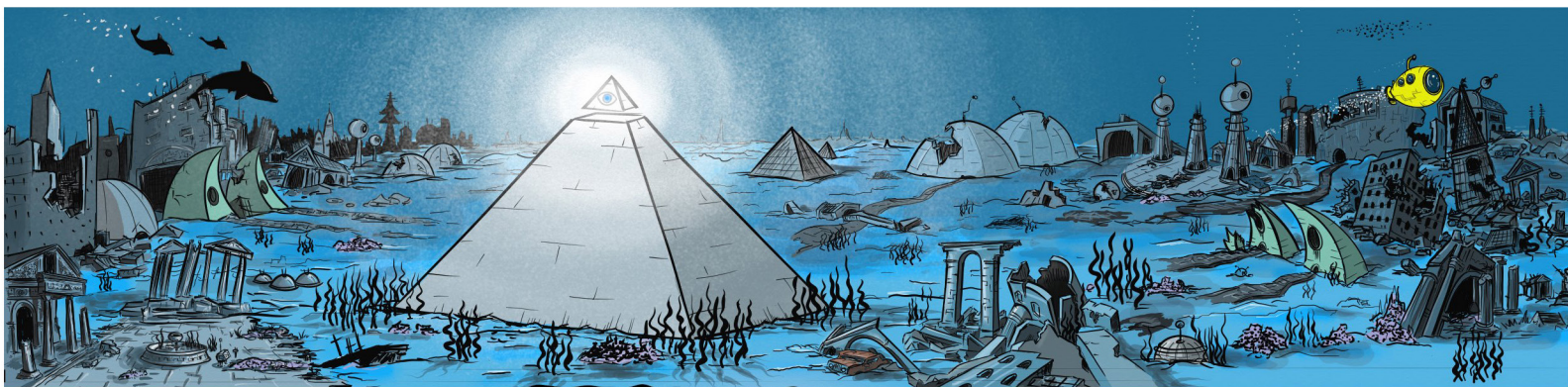
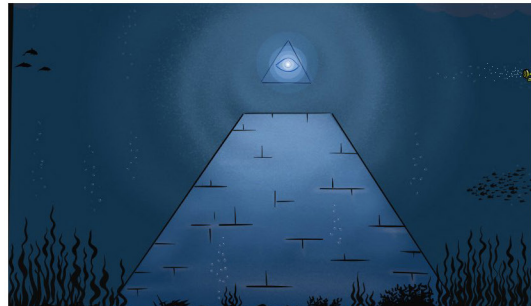
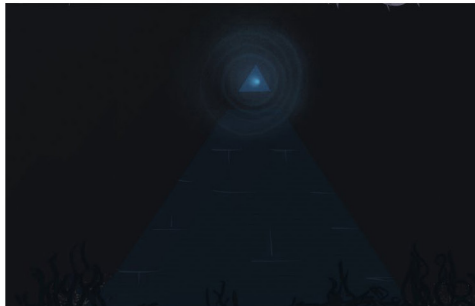
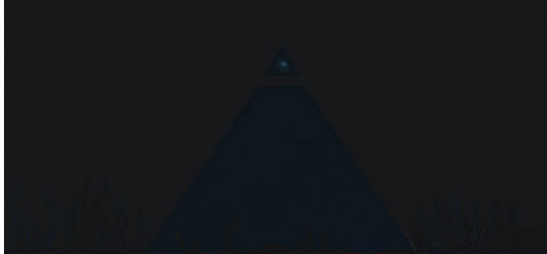
...AND AFTER THE DISCOVERY OF THE FNORDS... IS THAT IT?

HAHA. NO, OF COURSE NOT. THE INITIATION NEVER ENDS. BUT PLEASE EXCUSE ME, I'VE GOT SOME TRANSMISSIONS TO ATTEND TO.

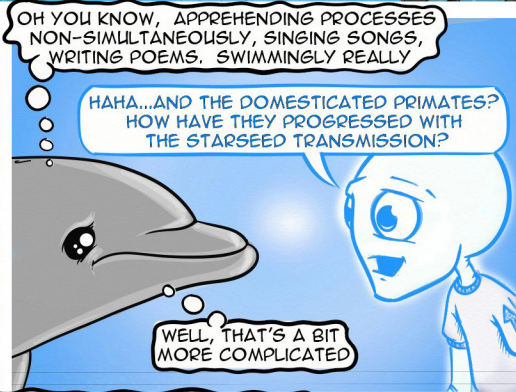


LET'S SEE, PROPER STATE OF MIND ACHIEVED, TIME TO CHECK ON SOME FRIENDS.

EARTH, THE DOG DAYS OF SUMMER



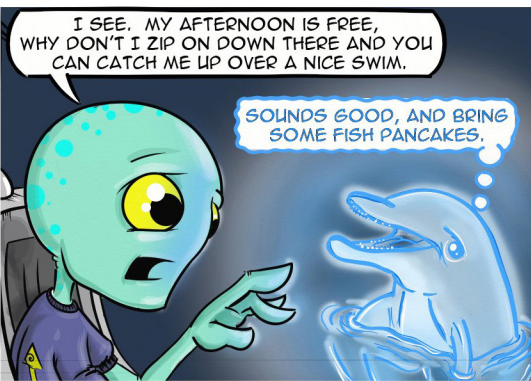
HOWARD OLD PAL! HOW ARE YOU AND THE REST OF THE PORPOISE CORPUS GETTING ALONG?



OH YOU KNOW, APPREHENDING PROCESSES NON-SIMULTANEOUSLY, SINGING SONGS, WRITING POEMS. SWIMMINGLY REALLY

HAHA...AND THE DOMESTICATED PRIMATES? HOW HAVE THEY PROGRESSED WITH THE STARSEED TRANSMISSION?

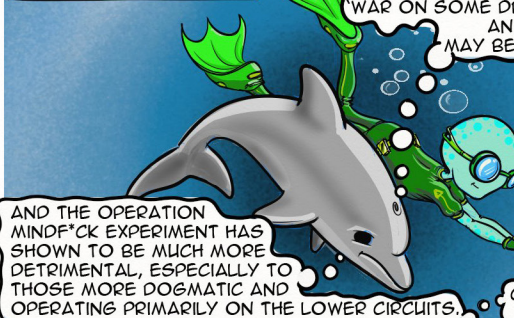
WELL, THAT'S A BIT MORE COMPLICATED



I SEE. MY AFTERNOON IS FREE, WHY DON'T I ZIP ON DOWN THERE AND YOU CAN CATCH ME UP OVER A NICE SWIM.

SOUNDS GOOD, AND BRING SOME FISH PANCAKES.

A FEW MOMENTS LATER



OBVIOUSLY, WITH THE INCREASE OF INFORMATION* IT'S BEEN A BIT CHAOTIC. THE WAR ON THE 'WAR ON SOME DRUGS' HAS DONE WELL IN PLACES AND SPACE TOURISM MAY BE AROUND THE CORNER.

YET, AS THE WORLD HAS BECOME SAFER, THE FEAR MONGERING HAS INCREASED AND SO HAS THE ANXIETY.

AND THE OPERATION MIND*CK EXPERIMENT HAS SHOWN TO BE MUCH MORE DETRIMENTAL, ESPECIALLY TO THOSE MORE DOGMATIC AND OPERATING PRIMARILY ON THE LOWER CIRCUITS.

CONFUSION ABOUNDOS BETWEEN THE MAP AND THE TERRITORY.

Narrow reality tunnels... And dogmatic B.S. Many are trapped... in Chapel Perilous.

STILL, I REMAIN OPTIMISTIC

AS DO I HOWARD, AS DO I, AND HOPEFULLY THEY'LL SOON JOIN US FOR A GAME OF COSMIC BOWLING

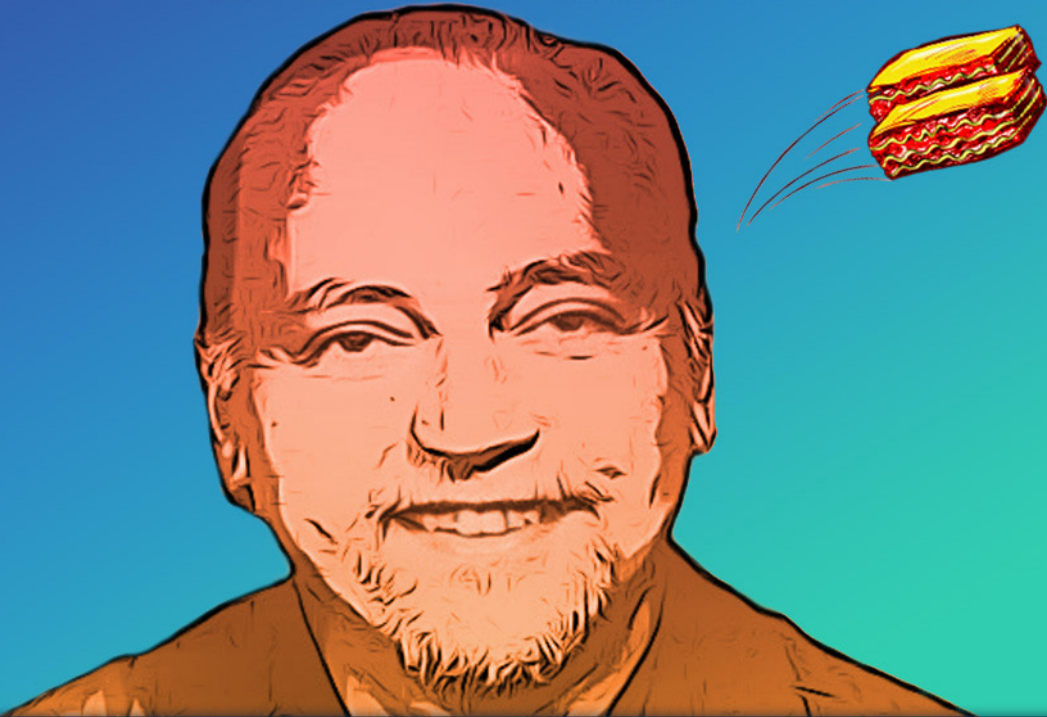


*THIS IS LARGELY ATTRIBUTED TO THE ACCUMULATION OF TERATOLOGICAL MOLECULES - SEE DE SELBY, GOLDEN HOURS II P.103

TO BE CONTINUED...AS IT SO OFTEN DOES.

Happy Maybe Day!

from
the
RAWATRUST



rawtrust.com

July 23, 2021

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HOW I STOPPED WORRYING AND LEARNT TO IDENTIFY AS A VIBRATING, EMPTY BLOCK OF PURE NOTHINGNESS.

BY BRENTON CLUTTERBUCK

The flesh is empty, curled up around a centre of muted, pure absence, an apple without a core, an atom embracing its emptiness. It is filled, but with incompleteness, with flashes of possibility, potentiality, chock full of maybe and could be and might. It is a blank page, an untouched stone block, silent but pregnant with cacophony.



"I identify as..." Laughter ensues. But surely, we should force anyone to walk the plank if they wait for the next word to chuckle, as though the second word was not already the joke. Like a French farce, where our protagonist carries a carton of eggs across the street after a marble seller has crashed into a canola-oil salesman, it is the set-up that is comedic, not the punchline. We do not need to see our plucky hero sliding haphazardly on a tidal wave of slick glass beads to realise the absurdity of our situation. 'I identify,' as though it were possible to *be* in any way that endures, as though identity could be placed down on a map with a pin, as though it were a location that could be nailed down and immobilised, not merely passed through repeatedly while

we are toyed with by strange winds, pushed around by indifferent tides. As though we could avoid the inescapable transness of being at any level - not just of gender, but of embodied existence. If we are standing still it is only because the rest of the universe is rocketing around us, resituating and recontextualising us from second to second. We identify, we are *identified* - a coming-out-of-the-closet attempted as a closet is being built around and imposed upon us. A goose chase, a game of cat-and-mouse. There is no way to stand still in a stormy ocean, even and especially if we have chosen to captain the ship to new lands. Exploration, a journey, but never a destination, at least not one that stands still. The islands themselves are adrift, and the maps are lies.

Let us interject for a moment to eliminate, like a rabid and dangerous wild dog, the possibility of a pernicious misunderstanding. We are not trying to scrape off some layer of confusion that has affixed itself to an apparently objective reality. The difference between *identify* and *am* is significant only in a game of Scrabble. We are not - like certain dull non-thinkers - trying to unscramble the egg and return to the rigidity of biological sex as a scientific reality. The frankly embarrassing claims of Trans-Exclusionary Radical Feminists are laughable in both their inflexibility and their reification of a narrow conception of biology-as-gender. Likewise, there is no place for a retreat from ethnicity to a 'scientifically' racial understanding constructed from DNA tests. There is no place for ironclad dictionary definitions, no need for measures of ability or neurodiversity rendered objective through checklists miraculated from medical institutions.

We do not need to welcome back the strange man in the lab-coat with a ruler and a pair of calipers, to give us a TED talk on the difference between 'the homosexual brain and the heterosexual brain'. Nor do we want to return to a eugenic class-ification of 'the criminal mind'.

We are not denying the existence of certain real things - karyotypes, facial hair, breast tissue, genitals, clothing, hormones, behavioural tendencies - we are denying only that these tools of classification and order-making have any purpose in the abstract movement of living and being. A universe full of colours, textures, tendencies, speeds and movements, a trillion billions dots of data buzzing like a sky full of bees, and all the while, a roaming pack of state scientists pointing up, joining the dots, proclaiming loudly, "This is Male! This is Female! This is White, and Black, and Asian and German, Bisexual, Christian, Sick, Working Class, Deviant..." If there were more mellitologists numbered among them they may stand a chance of recognising their errors; bees do not stay in one place; they are constantly moving. Yes, if you join the dots you will see that I am a heterosexual, but only for a moment. By midday I am asexual, that afternoon pansexual, and gay in the evening. I'm just a visitor here. I do not myself like to identify in one way or another - at least not more than temporarily. I am male,





female, both or neither by turns - the Earth spins and the pieces shift uncontrollably on the board - a situation of hoping to stand still is always absurd, which is not to say unserious.

Man is a straight-jacket, Woman is a prison. Non-Binary is a fire-escape repurposed as a holding cell. The efforts of renegade scientists to sneak into the hallowed halls of science and implant new nomadic knowledges was only-half successful - they

have made very important gains in dissolving the false binary of male and female. But they were unable to resist the institutional recapture that was determined to codify, classify and datafy this new world, bind every intense tendril of a liberated human experience to a word, a definition, a distinct point on a map that churns and rolls like the ocean. How many genders are there? 31 in New York¹, 33, on the Australian Sex Survey², 58 on Facebook³. It is not large numbers that are deserving of scorn, but numbers at all. A constant, neurotic, hysterical *thising* and *thatting* that serves to call back the anarchic play of being into a regimented system of classification. Many detractors of renegade science are in fact correct to point to the made-upness of new classifications, breaking through illusory distinctions, all the way back to the ur-illusions, at which point they are glamoured, bamboozled and brainwashed by the prospect of a secure, confident truth. "I have pointed and laughed at countless gender identities; but now we have arrived at MALE, FEMALE and OTHER, I must take things very seriously." Or even further, handwave intersexuality, and stick to MALE and FEMALE. Or take Aristotle's tactic, and reduce to only MALE (with perfect and imperfect variations). To these people we say - you are so close, just one step further - reduce to 0 or increase to N. Measure gender by nothing more than time, space and intensity.

We can imagine such a person as needs this advice growing bored of an action film for its obvious use of CGI, and turning the channel to professional wrestling. *Finally, something real!* they think. Or perhaps they are wise enough to know the trickery of this sport, and change the channel to the news: *At last! Truth, the whole truth*



and nothing but the truth! Picture a tiny child being laughed at by a priest for still believing in Santa... but then Richard Dawkins bursts through the door; "How can you laugh at this little boy, when you believe in God? You are just like him!" But Dawkins is a little boy too - looking longingly over biology textbooks telling tales of man and woman, like the priest and his bible, or the child and his storybook.

What of all of this? We have wandered all over the undulating, mutating map and found nothing, and for what? We must take further steps into the esoteric forms that haunt our world - it is not enough to be an atheist - we must become a sorcerer. Money may not be real, but that's never stopped a landlord. Gender, likewise an illusion, a persistent one, one whose non-existence will never guarantee that it will leave us in peace. *Identifying, identified, free, captured, escaping, shifting, relocating.* The demon haunted world is not one where we can avoid or even fight demons - we must learn to live with them. To summon demons - "Yes, I am man enough to do this, woman enough to do that... but still close enough to neither to slip through the cracks, avoid capture." And to dodge their crushing power - the spectres of boys who don't cry and girls who aren't rational and enbies who cling to an unreal middle point. We must wear our identities like suits, like disguises, ride them like bicycles, use them like machines to generate collective power, discard them when needed to escape the enemy. Identified, classified, researched, collated, collected and recorded; we hear the call of the empty space that beacons us to *be* beyond the long arm of the known and the knowable, the strange esoteric field that can only speak in lost languages, can only act without thinking, a space beyond capture, beyond certainty, launching drunkenly from pole to pole, homeless, nomadic, liberated, spinning eclectically into the beyond, too far to hear the call, "Come home, come home, come home..."



¹ [New York City legally recognizes 31 different gender identities](#)

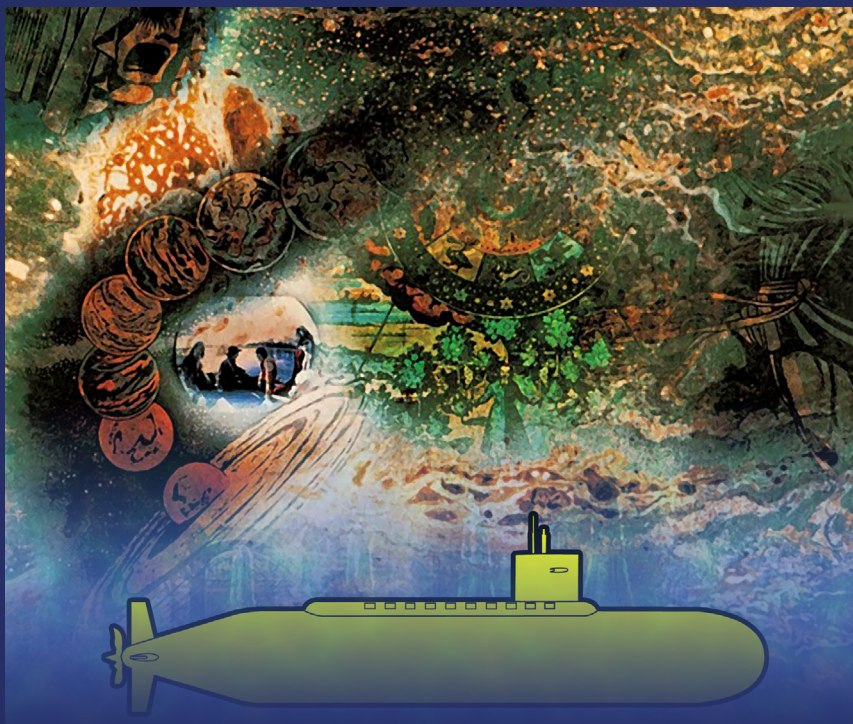
² [Explained: The 33 Gender Identities Recognised By The Australian Sex Survey \(lifehacker.com.au\)](#)

³ [Here's a List of 58 Gender Options for Facebook Users - ABC News \(go.com\)](#)



DID PINK FLOYD PLAY WOODSTOCK EUROPA?

BY ERIC WAGNER



Yes, but in the world of *Illuminatus!*, they played as a five piece. Doc Sportello somehow convinced Syd Barrett's parents to let Syd come with him to Germany to attend the concert. On April 30, 1976, Syd stood in the crowd in Ingolstadt, Bavaria, not too far from the stage, while his former band performed their whole album *Wish You Were Here* which dealt in part with the band's guilt and regret over kicking Syd out of the band due to his mental illness and drug challenges. Syd had on a "Life Is Better on the Lake" t-shirt he had just bought from a vendor.

He had put it on over his white button-down shirt.

As the band began their final song "Shine On You Crazy Diamond (Pts. 6-9)", Syd approached the right side of the stage. He got to within ten feet of the musicians, standing directly behind keyboardist Richard Wright. The crowd had begun to get a little restless. Odd things had begun to happen in Ingolstadt and in the nearby lake.

Syd climbed up on stage and sat cross-legged right behind Wright. The band didn't seem to notice him, and they continued playing. Near the end of Part 9 Wright played a bit of the melody of Syd's song "See Emily Play". When he heard this, Syd stood up

and stepped to the front of the stage and stood still, staring at the audience. Unlike the previous year when Syd had wandered into their recording studio and no one in the band had recognized him at first, all four of the musicians looked at each other as they realized who had shown up this Walpurgisnacht. They thought about extending the song, but Roger Waters and Nick Mason looked at each other and gently shook their heads no.

As the song ended, Syd started gently hopping up and down. The audience cheered the set, a little confused at this bald, slightly overweight man jumping up and down in front of the band. As the applause died down, Syd stopped jumping. He looked at his friend David Gilmour and walked over to Gilmour's mike.



"Like Puck in *A Midsummer's Night Dream*, Oberon, Admired Miranda, my Miranda, complex Titania, and...."

He paused and stared blankly out at the audience again.

"Stairway. Astrally projecting to Venus. No, Neptune. Frequent, flyer. Miles to go. Cor nullum et anima nulla."

Syd looked at the ground for a few moments. He looked back up at the crowd and extended his arms to his sides.

"Underground."

Syd walked off stage and back into the crowd.

TWO'S COMPANY, EIGHT'S A FNORD

A 2021 Relational Gestalt for Leary's
Eight Circuit Model of Consciousness



**CLICK
HERE
FOR
PDF!**

BY MIKE GATHERS



BABALON VS FASCISM

BY EVA DAVID

Goddesses were worshiped first. The O'est of Gs were female deities.
Life sprang forth from The Earth and eggs of all varieties.
Then with farming came planting the seed and Copulation,
Which partnered with Creation in co-parenting the population.
Now man presumes to own the land he once used to worship,
And damns Heaven and Earth for not gracing where he's worked it.
Then sees any possible invaders as mortal enemies,
Worshiping war and profit over creative deities.
That's how we bring the end to all blessings we've had to treasure:
Through more greed and entitlement than even Gods could measure

"Using the transitional concept that the lock is a hole in the door through which one can exert an effort for a topological transformation, one could turn the room into another topological form other than a closed box. The room in effect was turned inside out through the hole." RAW, *Schrodinger's Cat*

There seems to me a direct connection with how a culture reveres its women and how it handles available resources that are associated with feminine traits. In *Cat's Cradle*, Kurt Vonnegut writes that a scientist develops this fictional substance called Ice 9 to freeze water at warmer temperatures as a solution to MUD fouling up soldiers' uniforms during war. Mud rhymes with blood, and it's funny that the military wasn't concerned with soldiers uniforms getting bloody, just muddy. In "The Last Rites of Bokononism" (a religion he made up in the book), all of creation is honored as Mud. Mud is made of the elements Earth & Water which are both considered to be feminine. Perhaps he was alluding to patriarchal behavior destroying all of life in trying to eliminate feminine



qualities? I believe many of the global emergencies we face today come from a history of warring with the feminine aspects of all existence. Words from Aleister Crowley's *Book of Thoth* and Wilhelm Reich's *Mass Psychology of Fascism* have been thundering through my head as I read recent news articles and reflect on the functions of sex, sexual repression, and balance among masculine and feminine forces in nature and society.

From single female deities, our beliefs evolved to recognize male roles in creation as we developed agriculture. We see some polytheism begin to demonize the female divine forces and associate them with negative correlations outside of man's CONTROL. Man was so pleased with how much he could now control of the nature that once intimidated him, and became

violently addicted to such control. Any threats to that control became the enemy of society which moved from matriarchy towards patriarchy. With monotheism, the female deity was cut out entirely - replaced with She whose sin caused our fall to Earth where a Virgin would sacrifice the Child to get us back into grace. Many cultures who equally value the role of both feminine and masculine functions throughout nature seem to live in the most harmony with nature. Unfortunately, those cultures are usually ethnically cleansed away by those who worship profit and power. Colonialism shows the kind of violence man can show to fellow man upon arriving at the arrogance of believing he can own land.

Capitalism is contrary to the cooperation & altruism that mammals evolved as favorable traits beyond those of purely competitive creatures like reptiles. Mammals evolved an ability to nurture the young, empathize with the ill and injured, and value the survival of the collective over the individual. These qualities did not emerge because some of our ancestors way back when were nice guys. It happened because cooperation became evidently more strategic for survival. During our struggle against the global pandemic, individual behaviors had great impacts on collective health. We saw how the health of the general public could impact even the richest most powerful people. A satirical news reporter in *Tooning Out the News* hit the nail on the head with, "Americans need to treat

each other with the grace and dignity that the past year proved we are entirely incapable of." Our "business & profits first" response to the pandemic proves how the patriarchal pursuit of power contradicts the parameters necessary for our species' survival. Capitalism depends on the arrogant notion of property ownership. Buckminster Fuller joked about the idea of land ownership: what to do if some of the soil from your land flies away, do you own it where it now sits? How far outer space above the land you own do you also own? Does that change as the world turns? Recently, CA water futures have joined gold and oil in trading as scarce natural resources on the market. The wars to dominate Earth and Water threaten life for us all.



Feminism has traditionally sought to establish personal, economic, and political equality among the sexes. Jay Hickman joked, "what do women want to be equal for when they're already superior? They got half the money and all the pussy. Once you have all the pussy, it's only a matter of time before you have all the money!" The unfunny reality is the violence women face in mankind's efforts to correct that presumed inequality. In *The Mass Psychology of Fascism*, Reich wrote: "Matriarchy which is a historically demonstrated system, is not only in accord with the organization of natural work-democracy, but also with the society organized on a natural, sex-economic basis. Patriarchy, on the other hand, not only has an authoritarian economy, its sex-economic organization is catastrophic." The whole purpose of sexual reproduction is for selection of mates that could vary the gene pool in ways that improve the species' chances for survival. We see governments battle to take away women's reproductive rights. Now, we see "Involuntarily Celibate" groups find community online and support for violence towards women for not choosing them. Likewise, many who stormed the Capitol Building on January 6th (a symbolic act of rape of sorts), had made oaths to not masturbate.

This recent news article explained, “If every time you get the urge to indulge in self-pleasure you’re forced to think instead about the organization that has banned you from masturbation, that group can feel increasingly essential to your life — purely by virtue of the fact that you cannot stop thinking about it.”

Many of the members of this organization have similar economic struggles to those who fight for social justice. As Reich recognized way back, the demonization of those fighting for equality among sex/gender/race lines helps to divide those who face equal economic injustice:

“The establishment of economic freedom goes hand in hand with the dissolution of old institutions (particularly those governing sexual policies), to which the reactionary man and also the industrial worker, insofar as he is a reactionary, are not immediately equal. More than anything else it is the fear of “sexual freedom,” conceived of as sexual chaos and sexual dissipation in the mind of the reactionary thinker, which has a retarding effect upon the yearning to be free of the yoke of economic exploitation.”

Reich also pointed out how the focus on sexual morality reduces rebellious tendencies while increasing one’s motivation to violently defend the old institutions which enslave them:

“The suppression of one’s primitive material needs compasses a different result than the suppression of one’s sexual needs. The former incites to rebellion, whereas the latter—inasmuch as it causes sexual needs to be repressed, withdraws them from consciousness and anchors itself as a moral defense—prevents rebellion against *both* forms of suppression. Indeed, the inhibition of rebellion itself is unconscious.”

He recognized that dogma towards an undeserving external authority depended on one’s distrust of his own natural urges: “Children do not believe in God. It is when they have to learn to suppress the sexual excitation that goes hand in hand with masturbation that the belief in God generally becomes embedded in them. Owing to this suppression, they acquire a fear of pleasure.”

Why Are The Proud Boys So Obsessed With Not Masturbating?

Masturbation bans are popular among organizations that seek to enhance group loyalty

Lux Alpraum Oct 19, 2018 · 5 min read





Governments and religions throughout history battle against our natural balance in attempts to control human variables for their benefits. Sexual union frees us from dogmatic delusions as our consciousness more easily extends outside of our individual bodies through orgasms. We understand so much of the natural harmony among beings without the noise of preachers and politicians. Is that why they try to baptize metaphors for sexual union with blood and violence to distort our conscious and unconscious associations to unity with our fellow beings? Christianity bloodied the sexual union of the cross and associated it with guilt feelings just as Nazi Germany did with the swastika: "Thus we can assume that

the symbol depicting two interlocked figures acts as a powerful stimulus on deep layers of the organism, a stimulus that proves to be that much more powerful, the more dissatisfied, the more burning with sexual desire, a person is." Now, we see a rise of sexual dissatisfaction and romanticizing of fascist figures around the world. Japan has a high population of lonely men who are too shy to speak to women, battling suicidal tendencies, and avid supporters of US ex-president Trump's reinstatement! Fortunately, there is hope: "Patriarchy's social suppression develops an incapacity for freedom in some. If, however, the social suppression of natural sexuality in the masses is capable of being eliminated, and if it is the central mechanism of a character structure incapable of freedom, then--and this is the conclusion--it is not hopeless."

Canada recognized "Incels" as a terrorist group, and Crowley recognized them and Proud Boys as tragic victims of their own karma in his *Book of Thoth*:

"Thus do they shut themselves off from the company of the saints. Thus do they keep themselves from compassion and understanding. Accursed are they, for they shut up their blood in their heart.

They keep themselves from the kisses of my Mother Babylon, and in their lonely fortresses they pray to the false moon. And they bind themselves

together with an oath, and with a great curse. And of their malice they conspire together, and they have power, and mastery, and in their cauldrons do they brew the harsh wine of delusion, mingled with the poison of their selfishness.

Thus they make war upon the Holy One, sending forth their delusion upon men, and upon everything that liveth. So that their false compassion is called compassion, and their false understanding is called understanding, for this is their most potent spell.

Yet of their own poison do they perish, and in their lonely fortresses shall they be eaten up by Time that hath cheated them to serve him, and by the mighty devil Chronzon, their master whose name is the Second Death, for the blood they have sprinkled on their Pylon, that is a bar against the Angel Death, is the key by which he entereth in."

Crowley thought of the Virgin Mary as an abomination of our Mother Babalon. Reich also had an issue with separating the pleasure-pussy from the pure-reproduction-related-pussy:

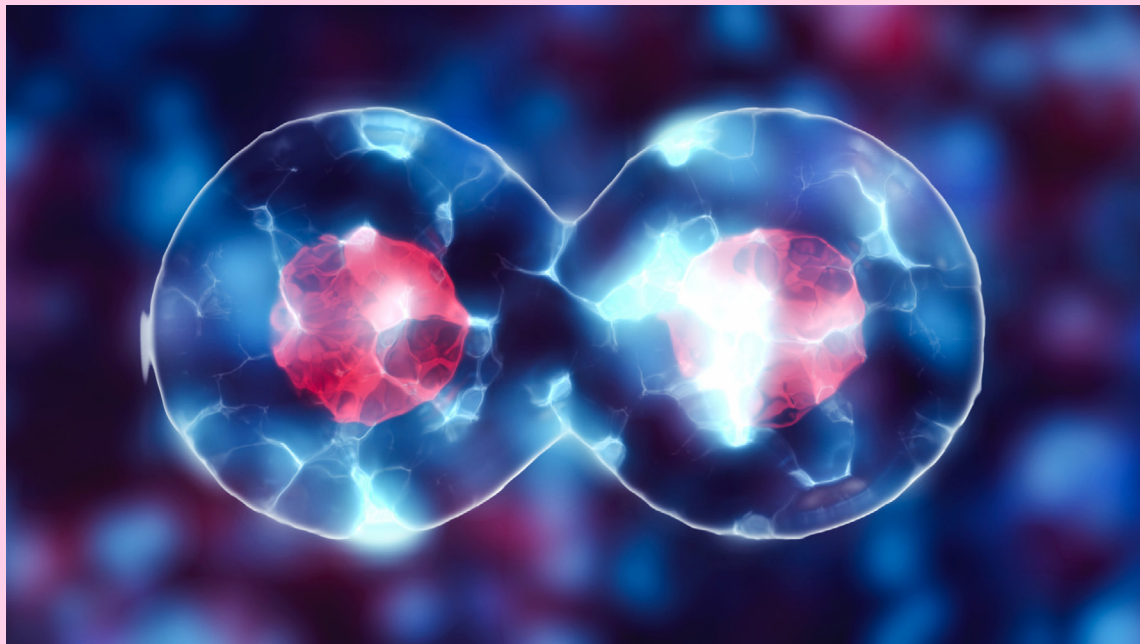
"The wife must not figure as a sexual being, but solely as a child-bearer. Essentially, the idealization and deification of motherhood, which are so flagrantly at variance with the brutality with which the mothers of the toiling masses are actually treated, serve as means of preventing women from gaining a sexual consciousness, of preventing the imposed sexual repression from breaking through and of preventing sexual anxiety and sexual guilt feelings from losing their hold. **Sexually awakened women, affirmed and recognized as such, would mean the complete collapse of authoritarian ideology.**"

We see the repetition of all these false moral principles seeking to prevent the natural sexual balance that protects life as we know it because it is the only way to get the masses to keep feeding the parasites exploiting while dividing them.

The feminine elements of Earth and Water suffer the same attempts for conquest as a female body. They represent the media that can be impregnated with man's desire



to leave his mark on the future. He can command the fertile land to reproduce his will. He can make the motion of the ocean take him where he wants to go. I thought of Marduk killing Tiamat and tearing her to pieces that make up all of existence. I thought of how the reproductive act itself involves a male launching his genetic information into a female where it will violently tear through whatever divides it from fertilizing an ovum. Are mankind's tendencies to destroy the earth



much like any animal's tendency to break out of its egg? Is our planet just a star egg waiting to hatch, and is mankind bringing its destruction as a progressive step towards

its future even if it means we no longer get to live on its surface? When I see how destructive mass psychology could be, and I see how contrary we behave to how I think we need to behave to sustain the qualities of life, I take comfort in remembering that creation, preservation, and destruction are all intertwined in a balance beyond my understanding.

I was motivated by a Human Design intentional art class Mindy invited me to, and this Crowley quote kept surfacing in my consciousness:

"So I am torn asunder, nerve from nerve and vein from vein and more intimately - cell from cell, molecule from molecule, and atom from atom, and at the same time all crushed together. (Write down that the tearing asunder **is** a crushing together.) All the double phenomena are only two ways of looking at a single phenomenon; and the single phenomenon is Peace."

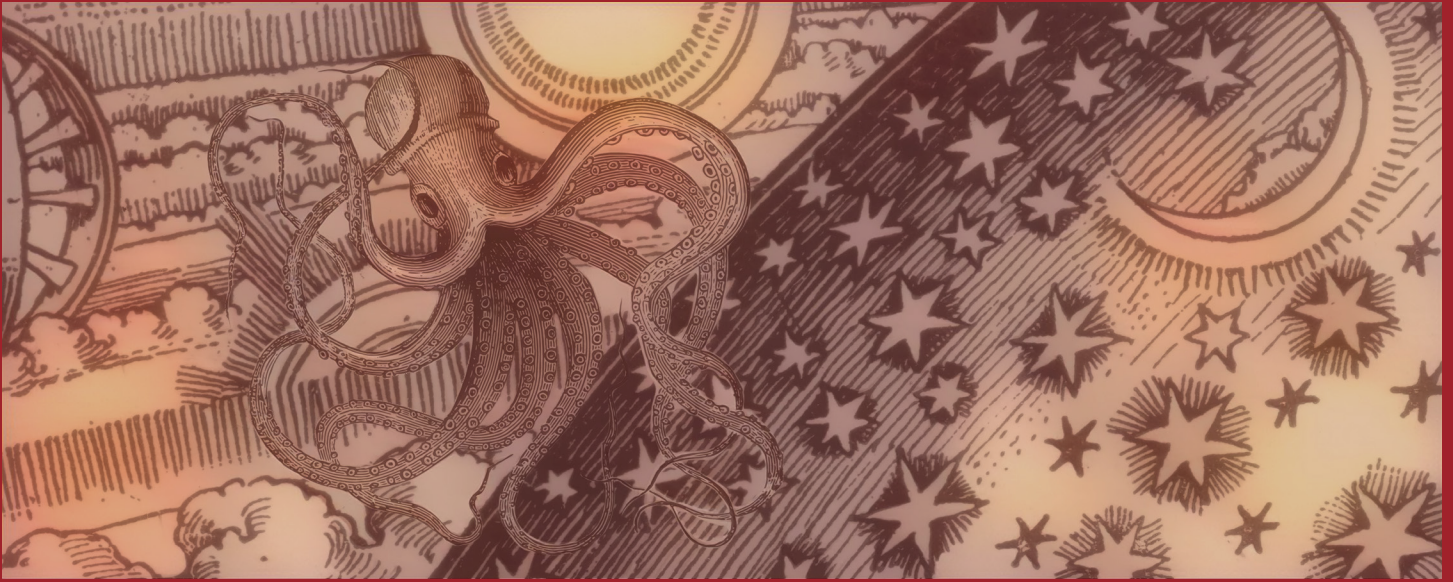
All of life as we know it emerged from the "tearing asunder and crushing together" of our pieces of the past. I cut up printouts of the Thoth Tarot cards for Lust, the Priestess, The Universe, and The Tower and found ways they interconnect as I crushed them together in this piece that brings me more peace with our species' self-destructive tendencies.



I also found ways the Lovers and Hermit card interconnect to show the fertility of union and solitude in this piece called, "You got to break a few hearts to make an omelet."



I know that these pieces are not pretty! I am sharing them because I am so grateful that Mindy shared these classes with me: <https://cometothestory.com/> They felt like a great 6th Circuit exercise to play tactically and metaphorically with conscious and unconscious processing of my genetic tendencies. When I look at them, I feel like I balanced something within in making them :-D





FINDING LUNA

✎ BY TOMMY CALDERBANK ✎

*"Starlight, star bright, first star I see tonight,
I wish I may, I wish I might,
Have the wish I wish tonight."*

I was working as part of the crew on the giant spider in Liverpool in 2008, when I found out Ken Campbell had died. Stumbling across his obituary while flicking through the Times newspaper, I burst out crying, knowing we'd lost a unique talent and that the world just wouldn't be the same anymore. I resolved to do something for him by way of thanks and recognition, but didn't quite know what.



Then, in 2011, I read Michael Coveney's biography 'The Great Caper', and learned that he'd auditioned for the main role in Doctor Who, but didn't get it because the producers thought he'd scare the kids. His protégé Sylvester McCoy got it instead, became the 7th Doctor and the rest is history. No disrespect to Sylvester, who did a great job (and continues to do so through the Big Finish audio) but what a missed opportunity! Surely Ken was born for the role, a real life Doctor in so many ways. Then it hit me: death is no barrier to a successful career in showbiz! There was loads of Ken audio out there, and with the power of imagination, surely I could do something to rectify this historical anomaly...

I contacted Ken's daughter Daisy for her blessing on the whole enterprise, which she gave enthusiastically. In the first of many synchronicities that have come to mark this 'Lost Doctor' project, she said that – funnily enough - she was coming up to Liverpool to scout folks and venues to stage the sequel to her dad's production of *Illuminatus!*, *Cosmic Trigger*, and would I like to meet....?

We met in a now lost venue called MelloMello, mere feet away from where Ken had performed in the City for the very last time, in his show about the Multiverse. (Incidentally, Daisy happened to be with her creative partner and producer Moksha, who I would later go on to fall deeply in love with and who would revolutionise my life in oh so many ways. But, like, I didn't know that at the time....).

In another mad example of how this synchronicity shit can come on strong, I left that meeting and walked directly to my favourite bookshop, News From Nowhere. Noticed a book soon as I walked in, 'KLF - Chaos, Magic, and the Band Who Burned A Million Pounds' by John Higgs. Picked it up and turned straight to the page describing Ken Campbell auditioning for the role of The Doctor. No kidding. Furthermore, in actual real life, I go on to work with Bill and Jimmy, formerly of the KLF, on their incredible project to build a pyramid out of dead people.

See www.mumufication.com for details. Truly, when it flows, it flows...



The upshot was that my idea to make Ken The Doctor was a goer. So, using audio from his groundbreaking Channel 4 series 'Reality on the Rocks' – I wove the bones of a script around some choice quotes, and used the device of a holographic 'Love Glove' to resurrect the man. Adding actors who could do a great Ken - the phenomenal wonderbeasts Jeremy Stockwell and Tom Baker (no, not that one) - allowed us to write original dialogue. Without knowing it, I'd opened a portal that changed my life utterly and unleashed a tsunami of meaning....

By the by, if you'd like to know more about the run up to – and pulling of – the *Cosmic Trigger* in Liverpool, see my two pieces here:

['Time To Pull The Cosmic Trigger?'](#)

And

['The Cosmic Trigger Experience'](#)

The photographs in these, by my friend the late Mark Loudon, are exceptional. Take a look. This one's my favourite, featuring my son Sam, the yellow submarine, and Paula Simms as Luna, at our Conferestival script in hand reading.



And so OUR Doctor was born. But he needed a companion....

Now, embarrassed to say it, but I was woefully ignorant of RAW and his works at this point. I know. Sheltered adulthood. In anticipation of the play, I started reading. And reading. And reading. And laughing, and thinking, and marveling, as you do whenever you encounter Bob.

And then I found out about what happened to Luna....

I was gutted.

Of course, you know the story. In real life, poor Luna came to a premature and violent end. The story of how Bob deals with this cruel, wrenching loss is a major part of what Cosmic Trigger is really all about, and it moved me beyond belief (especially as depicted in the play by the incredible Dixie McDevitt).



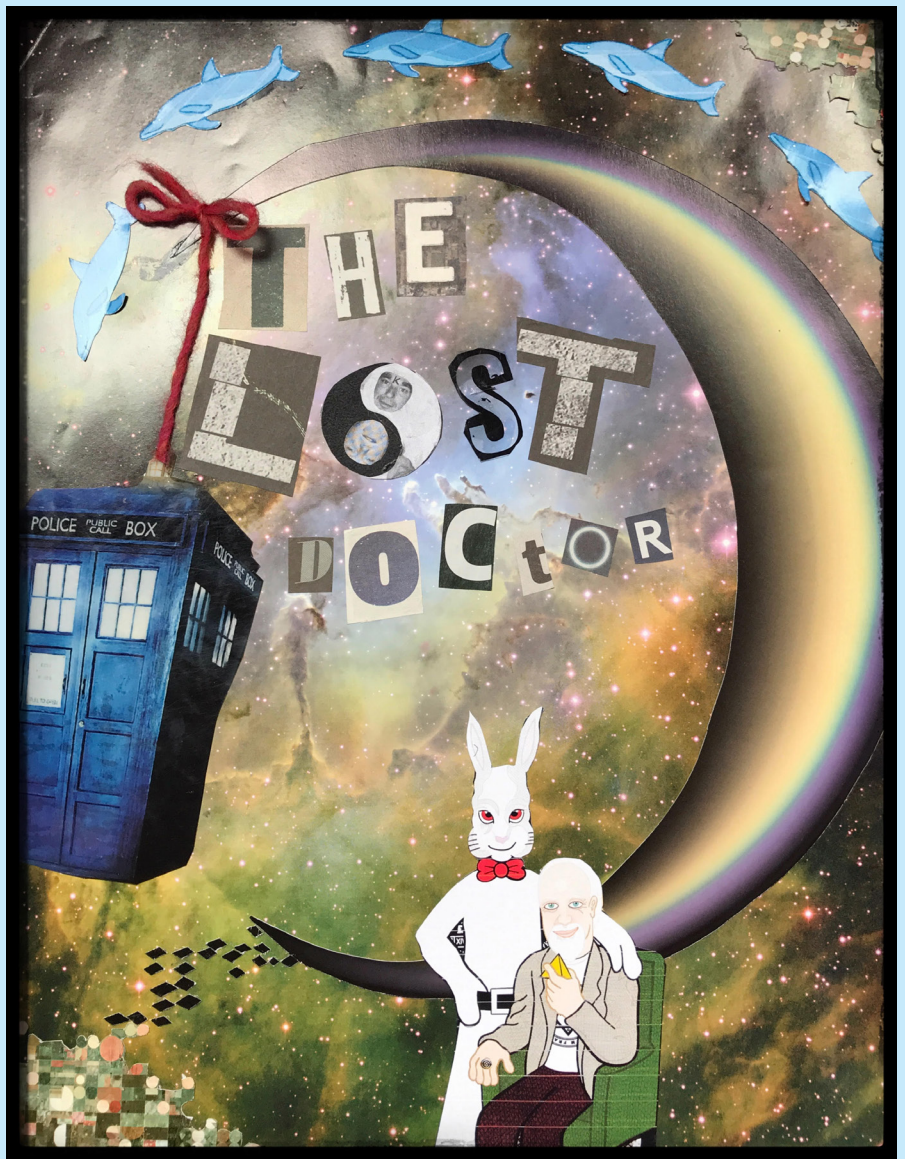
I really couldn't bear her loss without comment. She was a child of light by all accounts, a deeply spiritual young woman who could apparently levitate and 'stop the wheel of karma' by conquering hate. She also, bizarrely, became the very first person in the world to have their brain cryogenically frozen. I felt compelled to give her a happier ending, at least in a way.

So! In our cosmology, in the far flung future, Luna's brain is saved from a dying Earth as a holy artefact by the Discordians, who by then have become a major world religion. She's reanimated in a cloned body and becomes Ken's companion. So not only do we SAVE LUNA THROUGH FICTION, we give her a glorious future, adventuring in time and space with the Lost Doctor!

In the third episode 'The White Rabbit and the Black Chicken', we reunite her with her father. When Bob realises that his and Arlen's gamble paid off and says:

“when we decided to preserve your brain I remembered you and The Doctor and that android....it was our way of putting our faith in life and of rejecting death and violence. Our faith is rewarded!” it has a real emotional impact. Jeremy Stockwell as RAW, and Paula Simms as Luna are both fantastic. Listen, it’s a *kind of* consolation, alright?

Alongside the cybernetic being known as 24, they are currently (hence eternally) embarked on a 23-episode cycle of audio adventures. Ken’s ‘lost’ run on the show. In the spirit of the great man, its slung on, ramshackle, and unique. Me and me mates have produced 4 of them so far, which you can hear here:



<https://soundcloud.com/the-lost-doctor>

The latest episode: ‘What Did You Do In The Great War, Dada?’ is set in the Cabaret Voltaire in 1917, and features Tristan Tzara and James Joyce. It’s got a real classic Who vibe to it. The one after that is ‘The School of Night’, featuring some of the great actors from Ken’s own School of Night. Really, the whole of ‘The Lost Doctor’ is a love letter. Tune in and find out for yourself.

You can also join in, if you want. Team game. We’re wide-open for involvement, here, so don’t be shy: throw your ideas into the mix. We’re after storylines, characters, voice actors, visual artists, poets, Whovians, Campbellionians, Lunatarians, dreamers. Design us a poster from the future, give us audio FX, your fair to middling Ken impression for the inevitable episode ‘The Umpteenth Doctor’, whatever.

Let's play with the myth and create our own. Let's help our best beloveds avoid the final death, when their names are spoken for the last time. Performing alchemy. Turning base metal into gold. Raising the dead.

Finding Luna....



WOW....
DOCTOR....
24....
THESE
ARE SUCH
STUFF AS
DREAMS ARE
MADE OF

THE LOST DOCTOR

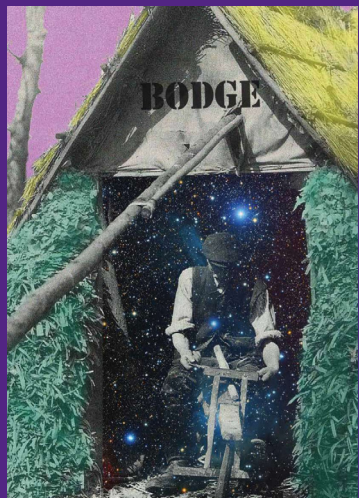
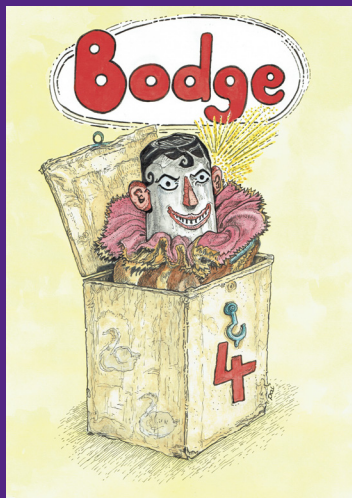
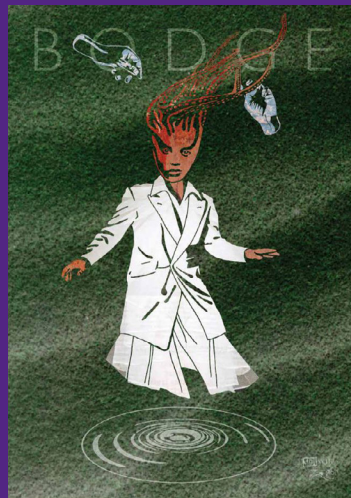
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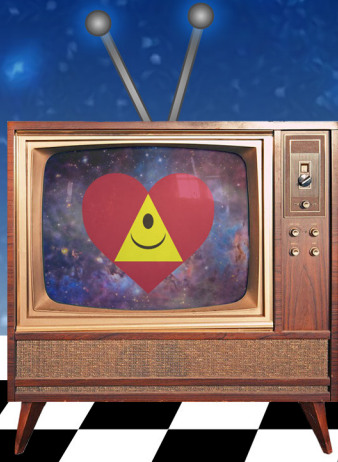




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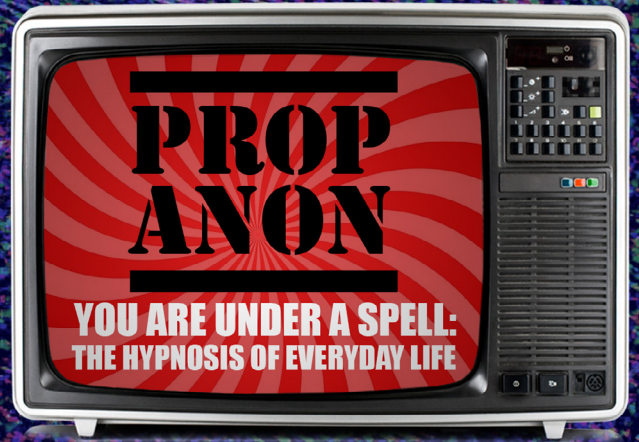
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5

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JAKE
GIDDENS

MAYBE LOGIC

from *Tunnels Through Time: Poems and Observations*:

 BY JAMES A. HEFFERNAN 

*You could go for either-or
Or you could go for neither-nor
Closed mind opened -- spectral nature
More precision nomenclature*

*Aristotle, he's the one who
Said there isn't much more to do
Than lump ideas in opposing
Categories, he was just supposing*

*This has had terrific import
For Western man, gives us much support
For our dear philosophy, which says
One or t'other, ever and always*

*The nature of this categorical
Assignment isn't metaphorical
Reality is more inscrutable
Than either-or, which is refutable*

*There's maybe, which is still okay
And sombunall, which saves the day!
Nature's on a messy spectrum
Philosophies, She's often wrecked 'em*

*Aristotle was quite sound
But later as many have found
One needs room for possibility
Or thinking only brings futility*

CANIS MAJOR: THE DOG STAR & ASTRO-DOGS

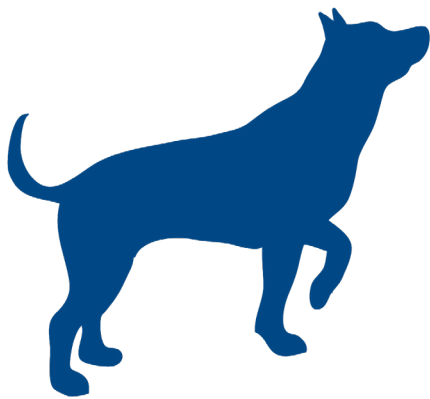
BY PETER QUADRINO

"Barking dogs
floriate an aura---:
a Holy Ardor irradiates
most densely in a speculum."

- from *Watchfulness*, Peter O'Leary

"And look at the dog
Still passed out cold, twitching in a dream.
When we stop talking, we hear the soft sounds
He makes in his sleep. Not quite barking. More like
Learning to speak. As if he's in the middle of a scene
Where he must stand before the great dog god
Trying to account for his life."

- from *Life on Mars*, Tracy K. Smith



Growing up, my family never had any pets because my parents didn't care much for animals. As an adult living on my own in apartments, I never had the space for a pet. Finally, a couple years ago, since we now lived in a house with a spacious yard, my girlfriend and I decided to adopt a puppy. Our pit bull/German shepherd mix named Roa has now grown into a big 90-something-pound beast who's full of love, always ready to play, and extremely protective of his family.

With his constant presence by my side, always making me feel safe and happy and loved, I've done a lot of thinking about dogs and humans and how deep our shared history goes. In my reading and research I'm always amazed to note the ubiquitous presence of dogs in mythology, astrology, philosophy, and art.

I wanted to share some of my notes on this subject because, by my understanding the day chosen to celebrate Robert Anton Wilson, July 23rd, is generally considered to be related to the beginning of the “dog days of summer” which is when the sun rises in the same part of the sky as the star Sirius, otherwise known as the Dog Star. Wilson’s *Cosmic Trigger* trilogy goes into some of the rich history involving the Dog Star Sirius, but his main focus on Sirius seems to involve the peculiar idea that Wilson himself (and, completely separately and independently, Timothy Leary and Philip K. Dick) began receiving psychic messages from Sirius starting around July 23rd, 1973.



The name of Sirius comes from the Latin “the Dog Star” which derives from the Greek *Seirios* which is said to mean “the scorcher”---it was the arrival of this star that signaled the season of drought, sudden thunderstorms, lethargy, and perhaps even mad dogs, hence the “dog days of summer.” As I write this now, we’re almost at the beginning of the dog days of summer, a summer storm pours down heavily, and my dog is lethargic and seems depressed he can’t go outside.

The star Sirius also gets the name “the Dog Star” because it is the brightest star in the constellation Canis Major. It seems as though Canis Major got that name from the ancient Greeks because of the constellation’s proximity to the Orion constellation, and so the constellation which follows it would be Orion’s hunting dog loyally following by his side. Sirius and the Canis Major constellation were central to ancient Babylonian astronomy as well, appearing (in the form of a bow and arrow) in the MUL.APIN tablets of astronomical observations from as far back as the twelfth century BC. The Egyptian name for Sirius was Sothis and this star was so central to their system of measuring time that their calendars were based on the cycle of the so-called Sothic Year, the time span it took for Sirius to return to the same position in relation to the sun. In Egyptian myth, Sothis was sometimes linked to Anubis, the dog god who reigned over the underworld and ushered souls into the afterlife.



It so happens that the dog star Sirius appears numerous times in James Joyce's experimental 1939 masterpiece *Finnegans Wake* (his modern-day *Egyptian Book of the Dead*), under both the names Sirius and Sothis, with reference also to the canicular year and the Sothis year. In chapters 3 and 4 of the *Wake*, a close reading reveals a

subtext wherein the main character is buried like an Egyptian pharaoh, undergoing trials and confrontations as he descends into the underworld, while there appear several references to astrology and constellations suggesting the character is making his way across the night-sky like Osiris in his night-boat.

In my daily experiences with my very large and excitable dog, I've often envisioned him in the guises of various other animals---sometimes he seems like a bear, sometimes like a wolf, or a kangaroo, or a fox, or a black panther, much like how Joyce presents the image of a metamorphing dog changing shape while running around in the "Proteus" chapter of *Ulysses*. In *Finnegans Wake*, the subtext of the character floating down through the underworld which is also the night-sky is presented so that we encounter bears, wolves, dogs. Joyce turns the word zodiac into "zoteac" (FW p. 56.23) where the word zoo emphasizes the animals who make up the constellations. At one point, a foxhunt ensues wherein dogs run around in a vast circle in pursuit of the main character in the form of a fleeing fox.

Robert Anton Wilson in his book *Coincidence* pointed out the unexplained mystery of why *Finnegans Wake* contains so many references to some kind of bear-god. In my study of the *Wake*, I'm convinced the bear-god has something to do with the constellations Ursa Minor and Ursa Major (*ursa* is Latin for "she-bear") which are important for navigation since the pole star appears within Ursa Minor and the stars of Ursa Major are often used to help identify the pole star. I've written elsewhere (see



my blog post "[What is *Finnegans Wake*? A Simulacrum of the Globe, Part 2](#)") about how literary scholars have documented the centrality of pole star myths in *Finnegans Wake*.

An important text for studying these themes is the 1969 archeo-astronomical study of pole star myths, *Hamlet's Mill: An Essay Investigating the Origins of Human Knowledge and Its Transmission Through Myth* by Giorgio de Santillana & Hertha von Dechend. Reading through *Hamlet's Mill*, which is essentially a compendium interweaving details of astrological folklore from cultures all across the globe, I was struck by how often the mythical tales told by various cultures explaining the constellations had something to do with dogs. My copy of *Hamlet's Mill* has the note "woof!" in the margin every time a dog appears in one of these myths, and there are several. One quick example, from pg 384: "According to South Russian folklore, a dog is fettered to Ursa Minor, and tries constantly to bite through the fetter; when he succeeds, the end of the world has come."



The word "cynosure" which is used in the English language today to mean a guiding principle or someone or something that is the center of attention or attraction, that word also has a history that relates to all of this. The word "cynosure" comes from the Greek *kunosoura* literally meaning "dog's tail"--- *Cynosure* (dog's tail) was originally a name used for the constellation Ursa Minor, where the pole star is located.

With all of this I've been wondering why dogs are so prevalent in astronomical myths and why dogs (with their distant cousins the bear, wolf, and fox) appear in constellations derived by cultures across the globe and across time. I think it relates to the fact that dogs for millennia have been mankind's ambassadors for the natural world. I had this sense more deeply than ever once while hiking through the mountains in Colorado with our dog. With him alongside



us to sniff around and hear across vast distances, we felt much safer despite the presence of bears and moose on the hiking trail. Dogs are our guides and our guardians. To try and study the importance of dogs in their relation with humans, one falls down a rabbit hole of history and myth until one is left staring at the stars in the night-sky. Dogs have been our loyal companions for as long as

humans have observed the stars. The core of this deep friendship runs far deeper than recorded history.

I think these conclusions are related also to the philosophies of the Cynics of ancient Greece. The term Cynic derives from the Greek *kynikos* meaning “dog-like.” Plato wrote in *The Republic* that dogs were the most philosophical beast. The Cynic philosopher Diogenes was known as The Dog or the dog-like philosopher.

He emphasized how dogs had something to teach us in how they were indifferent to social norms, always living in the present without anxiety. Dogs are shameless, performing bodily functions in public, ready to eat anything and sleep anywhere. The Cynics were also dog-like because they were the “watchdogs of mankind,” discerning pretension and ready to bark at illusion or enemies. All of which is to say that dogs have something to teach us. Dogs are here to protect us and we must protect dogs at all costs, they can help guide us toward a more fulfilling life. They have been doing so since the beginning of time.





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RAW

223

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NAVIGATING THE PANDEMIC LOCKDOWN WITH LITERATURE, MAGICK AND SCIENCE

BY OZ FRITZ

"Today, it is possible to accept the possibility of the simultaneous coincidence of several aeons. This is of course a logical development of the assumption that a magical universe exists *"for each individual"*; we are all different but we have been conditioned to believe that we all live in the same world. However, this is not so. We all project and live in different worlds, and each individual must create hir own and by a kind of *oneiric perichoresis* evolve hir own qabalah and manifest hir own truth (Maat)."

– Kenneth Grant, *Outside the Circles of Time*, p. 100 (italics in the original).

This quote grants individuals the right to participate in creating the world they wish to live in as opposed to allowing the world of external events to constrain, define, or victimize them; the power and ability to act upon, not only react to our encounters with life. Oneiric perichoresis describes the process of integrating our inner world with our daily lives in the external circumstances we live in; integrating our self-created magical world with the environment.

Oneiric means having to do with dream forms recalling Shakespeare's "We are such stuff /As dreams are made





reach of twisted sorrow”) until he dances beneath the diamond sky, “[s]ilhouetted by the sea/ circled by the circus sands” into a kind of rebirth. This song is on the album *Bringing It All Back Home*.

* * * * *

Count Alfred Korzybski, Gilles Deleuze, Robert Anton Wilson and many others argue that language strongly affects consciousness. Most of the time, it seems, we live and experience reality inside linguistic constructs. If true, as a mountain of evidence suggests, it follows that inspired literature can play a significant role in the world we create for ourselves. Literature has a close relationship with Magick – causing change to occur under will.

For instance, Kenneth Grant and his school get plenty of mileage out of the fantastic literature of H.P. Lovecraft using it, among many other things, to build the ontological architecture of the spaces they explore. Wilson begins the story of his life researching the Illuminati in *Cosmic Trigger Volume I* by invoking the mood of a Lovecraft piece.

Masks of the Illuminati, by RAW, remains one of the best fictional introductions to Magick available. The primary characters comprise a paradigm shifting physicist, Albert Einstein, a break-through writer, James Joyce, a pioneering occultist, Aleister Crowley, and a student of Magick, John Babcock. Babcock’s transition to actively practicing magick begins when he reads *Vril: The Power of the Coming Race* by Edward Bulwer-Lytton. The novel inspires him to such an extent that he reads Bulwer-Lytton’s entire body of literature over the next three

months leading him to conclude: "If so much of the occult knowledge was based on real scholarship, might one dare to believe the frequent claim that the Rosy Cross order still existed and commanded the Vril force that could mutate humanity into superhumanity?" (Motl, p. 32)

A closing paragraph in the novel finds the physicist, Einstein, affirming the difference of the worlds we live in: "'Well, then,' Einstein said, 'we all found what we were looking for. But it was different for each of us. I suppose it always is.'" (Motl, p. 354)

A freakish number of instances from the literature I read in this pandemic era connected with current events. Coincidence Control shifts into high gear during times of widespread crisis as the Rosy Cross order comes into play looking for solutions. Any kind of involvement with literature by Robert Anton Wilson amplifies and intensifies the frequency of synchronicities as multiple researchers including myself have found. That appears no surprise, yet it always surprises.

It began innocently enough going to the Post Office to pick up a new book by Jerry Cornelius during the second week of lockdown when it all felt dangerous and exciting, like standing on the edge of a cliff. This trip, the first outside the bunker, was planned and executed like a military operation. A HazMat suit wasn't available, so I wore black disposable clothing, gloves, mask, and black wool hat, matrix sunglasses, and an etheric cloak of quiet, settled attention to attenuate and contain my biological electromagnetic radiations. This conferred a sense of invisibility (unnoticeability) in the environment. Hallelujah! The book had arrived. I ripped



through the layers of cardboard, brown paper wrapping, and newspaper that lovingly protected this precious cargo and felt the title shock me awake like getting doused with a bucket of cold water: *CROSSING THE ABYSS* – gold letters beautifully embossed upon the red, hard-bound cover. Red = the color of the Hierophant. I thought, what a perfect title for these times!

Crossing the Abyss exposes the magical worlds and outlook of Charles Stansfeld Jones (Fratr Achad), Aleister Crowley, and, to some extent, the author, J. Edward Cornelius. The title derives from Jones swearing the Oath of the Abyss very early, some say prematurely, in his career in an effort to help Crowley with his advancement. It's an excellent study, Cornelius is uniquely qualified to write it being one of the few people to formally swear an Oath of the Abyss as Achad did.

Mention was made of Achad's friendship, late in life, with author Malcolm Lowry, known for his masterpiece of fiction, *Under*

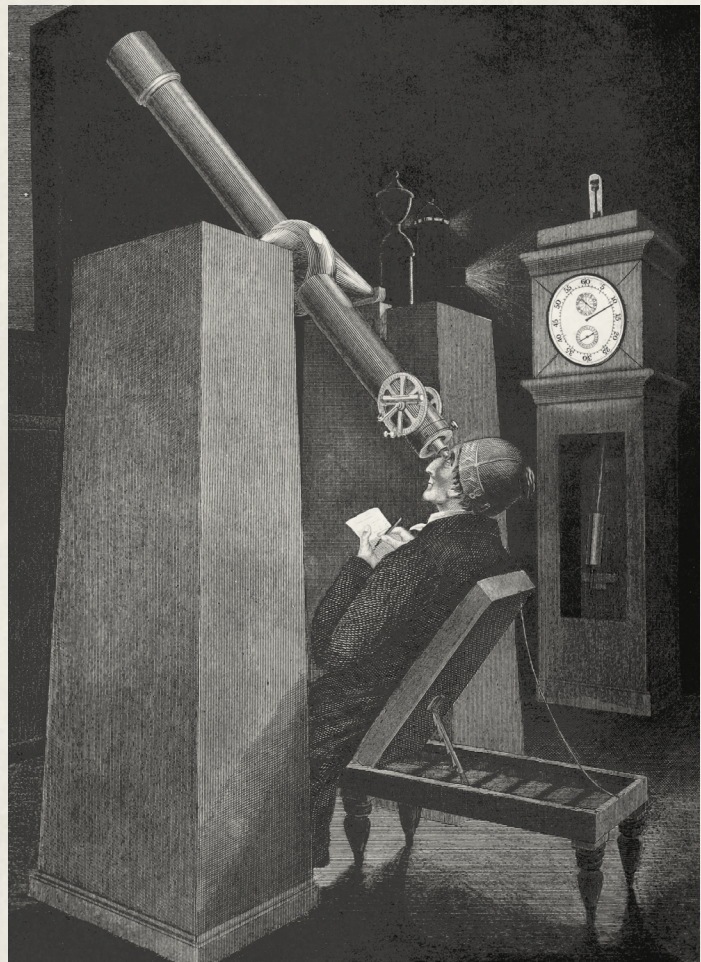
the Volcano. Achad took on Lowry as his student in Magick and Cabala. Cornelius points out that *Under the Volcano* contains a great deal of Achad's occult knowledge. I mentally put it on my list of books to read someday then moved on to a book of Achad's correspondence recently published by Starfire, *The Incoming of the Aeon of Maat*, that provided a first-hand look at his mindset immediately following Crowley's death.

About two months later, I received an invitation from Eric Wagner to join a Facebook group of people reading *Under the Volcano* ten pages a week. I didn't realize it was the same book mentioned in *Crossing the Abyss* having forgotten the title. Also thought I would be too busy to contribute, already participating in the *Nature's God* group over at Rawlllumination.net. The last time Eric invited me to a reading group, several years ago, turned me on to the literature of Thomas Pynchon. Learn to recognize the Guides, I always say.

I started to investigate Lowry and his book and discovered it all takes place on Mexico's Day of the Dead. Having worked ritually and metaphorically with death as a catalyst for years, this piqued my interest. I joined the group. Shortly after signing up, I rediscovered a small box set in my library, *Mexico: The Day of the Dead*, purchased some 20 – 30 years ago but never opened, apparently waiting for this moment. The set's small hardcover book of essays and photos included an informative piece on Lowry.

Under the Volcano truly deserves its rating as a masterpiece, in my opinion, I can't exaggerate the genius of this comic multi-leveled tragedy enough. It transmits Thelemic gnosis. But it doesn't seem only from Achad's influence. Lowry brings a great deal of erudition, on his own, in esoteric areas little known or unknown to Achad including the literature of Dante, Shakespeare and Joyce, literature in general, and the knowledge of Gurdjieffian fundamentals via Ouspensky. Who knows what the book invokes? For me, one of the overarching themes in the novel relates to Hamlet's question: "to be or not to be".

Lowry includes many direct allusions to an abyss, at one point specifically referring to the abyss between Chesed and Binah on the Tree of Life, the same abyss Achad swore an oath to cross. The whole book after the first chapter concerns the final day of the main character, "the Consul," called that for his



function as the British Consul in the Mexican town Cuernavaca, the indigenous name for Cuernavaca. Early in the novel, the Consul, and his friend, the filmmaker Laruelle speak of the “spirit of the abyss, the god of the storm” while standing on a bridge looking down into a deep ravine. This suggests Nietzsche’s famous quote, another prominent thematic element in the novel:

“Man is a rope stretched between the animal and the Übermensch (Beyond-man) – a rope over an abyss. A dangerous crossing, a dangerous wayfaring, a dangerous trembling and halting. What is great in Man is that he is a bridge and not a goal.” *Thus Spake Zarathustra*.

The “spirit of the abyss” suggests the spirit of the pandemic era. *Under the Volcano* ends with the Consul getting shot then falling into a ravine after climbing the volcano at night. The ground crumbles around him, he thinks it’s erupting “yet no, it wasn’t the volcano, the world itself was bursting, bursting into black spouts of villages catapulted into space, with himself falling through it all, through the inconceivable pandemonium of a million tanks, through the blazing of ten million burning bodies, falling, into a forest, falling –“

The novel takes place right before WWII hence the vision of tanks and burning bodies. The word pandemonium sounds very close to pandemic, its etymology means “demons everywhere.” This easily describes the covid virus. Demons considered as reified thoughts, accounts for the pandemonium of baseless conspiracy theories and misinformation found on social media.

It’s not quite all doom and gloom for the Consul, we find a sliver of hope even in



the inverted apex of Lowry’s dark tragedy. Dante had a major influence upon *Under the Volcano* along with James Joyce. I have seen multiple postmodern writers include allusions near the end of their works that circle back to the beginning as Joyce literally does in *Finnegans Wake*; Lowry does too. I mentioned one or two of these instances in the Facebook group. Falling into a forest along with the blazing and burning invokes the beginning of *The Inferno*, in a dark wood, where Dante soon meets the poet Virgil who guides him on the journey through Hell eventually leading to Paradiso. *Under the Volcano* opens chapter 1 exactly one year after the Consul’s death, again on the Day of the Dead, with two of his friends having drinks and watching a funeral procession. One of those friends is Dr. Arturo Diaz Vigil. Vigil obviously suggests Virgil, we can infer that the Consul may eventually reach Paradiso.

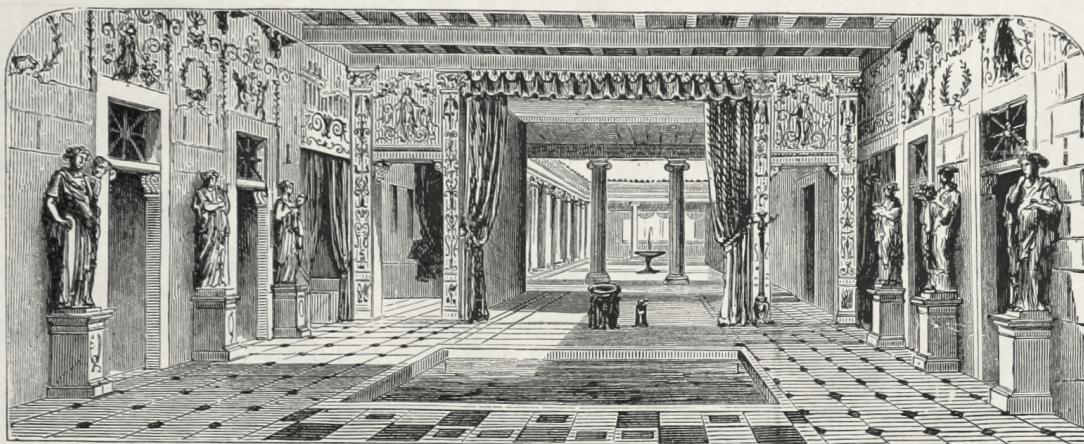
Lowry precedes chapter 1 with three quotes. The first comes from the play *Antigone* by Sophocles, a rather long one with helpful information for anyone at anytime, but particularly helpful during the pandemic. It reads like self-mastery in dealing with adversity: "And speech, and wind-swift thought, and all the moods that mold a state, **hath he taught himself**, and how to flee the arrows of the frost ... he hath resource for all; without resource he meets nothing that must come ... **from baffling maladies he hath devised escapes**" (emphasis added).

Lowry's final quote before beginning the story appears courtesy of Goethe: "Whosoever unceasingly strives upward ... him can we save."

Under the Volcano, of everything I read, connects the most viscerally with current events. I experienced a number of synchronicities with this book as if a call to dig deeper. For example, my friend Brisa was on a large zoom meeting that included E.J. Gold and causally told me he had suggested watching an old film (1958) called *Bell, Book, and Candle* with James Stewart and Kim Novak. We offhandedly chose to see it one night; to my astonishment a subplot of the film concerns a caricature of Malcolm Lowry, played by the great Ernie Kovacks, trying to get his new book, *Magic in Mexico* (obviously representing *Under the Volcano*) published. Another character plays the Frater Achad role teaching Lowry all his occult secrets. Later, David Markson in his book, *Malcolm Lowry's Volcano* brought to my attention that chapter 1 ends with a bell, a book, and a candle.

Similar territory was being crossed around the same time in the group voyage through *Nature's God*. A comment I made about chapter 9 on July 1st 2020: "RAW writes a really elegant dramatization of crossing the Abyss that brings to life in an artistic way Crowley's teaching on the subject." In the same chapter RAW encoded one of Crowley's magical names, "V.V.V.V.V.", a name Crowley connected with crossing the Abyss in chapter 42 of the *Book of Lies* (falsely so-called). Earlier, in chapter 7 of *Nature's God*, RAW linked 42 with the year 2020 in the sentence: "By 2020, autokinotons may even fly to the moon." The first phrase, "By 2020" qabalistically computes as: "B = beth = 2; 2 + 20 + 20 = 42."

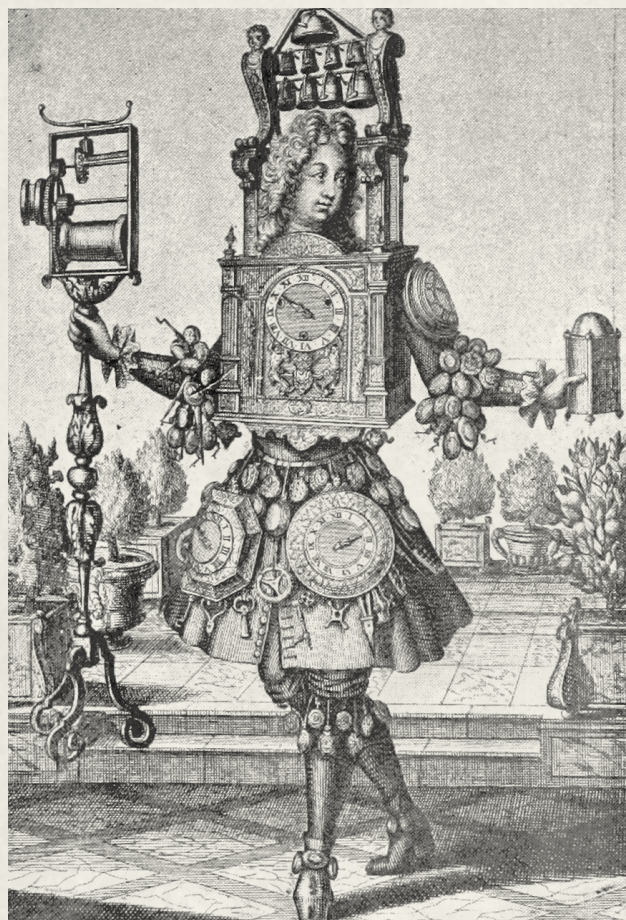
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In Search of Lost Time by Marcel Proust became my primary reading material during the lockdown. I noticed nothing in it recalling current events. In one sense, it served as an escape from the dire worlds of bad news broadcast constantly over mainstream and social media. Not an escape into fantasy, or even fiction – it became a grounding in Presence, an education in Beauty, an area where we can't ever learn enough.

Proust is a monastery, a great teaching. I can confirm what many people say, that reading Proust will change your life. You will never look at the world the same way again. He describes things from an enlightened perspective, a perspective that appears transmittable. Then the issue becomes not to forget or lose it; to remember yourself.

For example: "... already at Combray I used to fix before my mind for its attention some image which had compelled me to look at it, a cloud, a triangle, a church spire, a flower, a stone, because I had a feeling that perhaps beneath these signs there lay something of a quite different kind which I must try to discover, some thought which they translated after the fashion of those hieroglyphic characters which at first one might suppose only to represent material objects. No doubt the process of decipherment was difficult, but only by accomplishing it could one arrive at whatever truth there was to read. For the truths which the intellect apprehends directly in the world of full and unimpeded light have something less profound, less necessary than those which life communicates to us against our will in an impression which is material because it enters us through the senses but yet has a spiritual meaning which it is possible for us to extract." Proust, *Time Regained*.



In Search of Lost Time is an epic work comprising six or seven (depending on the publisher) lengthy volumes; Proust's life work. I only intended to read the first volume, *Swann's Way* beginning about a month before the pandemic hit our shores. I wanted to get a taste of the great writer's style having been impressed by Gilles Deleuze's study *Proust & Signs*, an important analysis and taxonomy of nonverbal communication found in Proust's opus. I soon got hooked by the brilliance of the writing, and with lockdown looming, picked up the next three volumes.

Rereading the Deleuze book right before the final volume, *Time Regained*, I found things in his analysis useful to handling current events. For instance: "Pain forces the intelligence to seek, just as certain

unaccustomed pleasures set memory in motion. It is the responsibility of intelligence to understand, and to make us understand, that the most frivolous signs of worldliness refer to laws, that the most painful signs of love refer to repetitions. ... The discovery of worldly laws gives a meaning to signs that remain insignificant, taken in isolation; but above all, the comprehension of our amorous repetitions changes into joy each of those signs that taken in isolation gave us so much pain. ... The persons whom we have loved have made us suffer one by one; but the broken chain they have formed is a joyous spectacle of intelligence. Then, thanks to intelligence, we discover what we could not know at the start: that we were already apprenticed to signs when we supposed we were wasting our time. We realize that our idle life was indissociable from our work: 'My whole life ... a vocation.'" – *Proust & Signs* p. 23 - 24

The final words of this quote come from *In Search of Lost Time*, uncertain where. The intelligence Deleuze talks about relates to the education in Beauty mentioned above; C6 in Leary's lingua franca. He says that pain can provide learning and growth and that with "comprehension of our amorous repetitions" eventually get transformed to joy. A broken heart causes pain; repairing that heart to love again necessitates a new skill, intelligence accrues, the heart becomes stronger with rebirth, yet can get broken again in a different way. A repetition that requires a new, different skill, and so on. Intelligence of this kind accrues and eventually crystallizes.



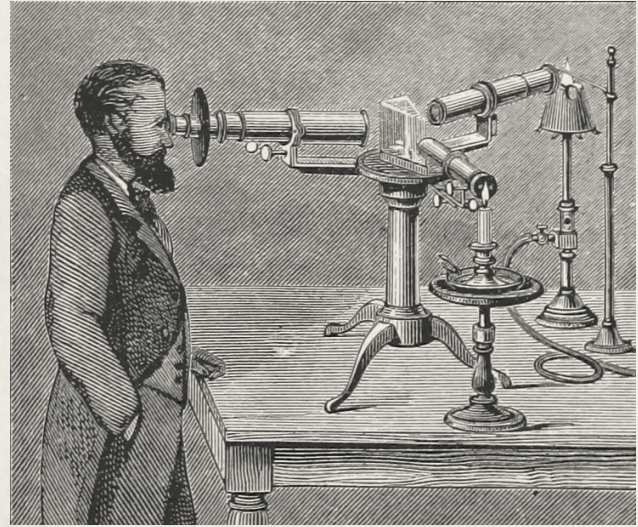
I got shocked right out of my socks when Deleuze used a Malcolm Lowry quote describing his novel *Under the Volcano* to delineate the same qualities in Proust's epic. Both novels, Deleuze says, function as a kind of machine. "The modern work of art has no problem of meaning, it has only a problem of use. Why a machine? Because the work of art, so understood, is essentially productive – productive of certain truths." – *Proust & Signs* p. 146

Next up, a strong intuitive flash urged rereading *Cities of the Red Night* by William S. Burroughs. It felt like the book was jumping off the shelf, I knew it had something to do with the pandemic. I took a break from Proust and found the drastic change in style refreshing. Burroughs usually writes in short, information rich sentences often with lots of action; the pace moves rapidly, though the narrative skips around in postmodern fashion and leaves many

connections and plotlines unfinished and dangling. The style sometimes reminds me of how I imagine Raymond Chandler writes from what I've heard, short, crisp and direct. This is also a detective story.

Similar to the present world outside the novel, it gets set in politically chaotic times: viruses running out of control, riots, white supremacy and racism. The book begins with *The Health Officer* and sketches a District Health Officer going about his duties including dealing with an epidemic. Before that, instead of an Introduction, Burroughs presents an Invocation consisting of dedications to a pantheon of gods and demons from his own magical universe; we find influences from Lovecraft, such as "Kutulu, the Sleeping Serpent who cannot be summoned ..." closing with: "To all the scribes and artists and practitioners of magic through whom these spirits have been manifested. . . . NOTHING IS TRUE. EVERYTHING IS PERMITTED."

Near the end Burroughs introduces a character, "the Consul" cycling back by association to *Under the Volcano*. The Consul attempts to get three boys to pay their hospital bill who have been sick. "A new virus., it seems . . ."



The very end of *Cities of the Red Night* directly recalls the end of *Under the Volcano*: "I remember a dream of my childhood. I am in a beautiful garden. As I reach out to touch the flowers they wither under my hands. A nightmare feeling of foreboding and desolation comes over me as a great mushroom-shaped cloud darkens the earth. A few may get through the gate in time. Like Spain, I am bound to the past." Published in 1981, Burroughs writes beneath the shadow of nuclear annihilation as Lowry does under the darkness of WWII. *Volcano* ends with a sign in Spanish that translates as "Do you like this garden? Is it yours? Prevent your children from destroying it."

Cities of the Red Night has lots of magick, paranormal abilities and some Kabbalah – I don't know how intentional the latter, if at all. Two primary initial characters are Clem Snide, and Captain Strobe, for instance. It shows influences or parallels with *Illuminatus!*, *Schrodinger's Cat*, (released two years prior), *Historical Illuminatus*, (which followed), and *Gravity's Rainbow* (released the year before). No idea how much of those parallels were deliberate or if he tuned in to a zeitgeist, or both. This book reminds me both of E.J.



Gold's notion of Darkside Dreamwalking, strategically moving through the Shadow, and Blues music - confronting suffering and adversity with song, transforming the struggle.

* * * * *

Last year I picked up the new Hilaritas edition of *Ishtar Rising - Why the Goddess Went to Hell & What to Expect Now that She's Returning*, formerly RAW's *Book of the Breast* and began reading it around the beginning of Spring 2021. By now three vaccines had been approved in the US and efforts to get everyone vaccinated had greatly accelerated.

RAW begins the Introduction to the 1989 Edition with a section called The Underworld Journey followed by the first

two lines of Dante's *The Divine Comedy*: "Midway through my life, I found myself in a dark woodland." A little later he provides a real clue about how he writes when he says: "I forgot to tell you that Hermes, besides being the god of border-crossings is also the patron of puzzle-makers – and liars.

This book, like all my novels (and a few of my "nonfiction" works) was composed in the Hermetic style." ... "The surrealist bluntly and blatantly puts a zebra in the living room, but the Hermeticist finds so many astounding things in the living room that the reader begins, spontaneously, to wonder if a zebra will turn up eventually."

Coincidentally, I had just finished reading *Valis* by Philip K. Dick wherein he uses the term Zebra to represent the organizing principle in the Universe a.k.a. God a.k.a. the Logos a.k.a. VALIS (Vast Active Living Intelligence System). He called it Zebra "[b]ecause it blended" . . . "The universe consists of one vast irrational entity into which has broken a high-order life form which camouflages itself by a sophisticated mimicry." *VALIS* p. 233.

Dick cites RAW in *Valis*, perhaps RAW acknowledges the favor by putting a "zebra in the living room" (Get it?). Both authors read like surrealist Hermeticists. "'Then you're not normally familiar with the Cabala,' Mini said. 'It's the encoding system which VALIS uses, all its verbal information is stored as Cabala ...,'" – *Valis* p. 342. "What is VALIS?" Kevin said to Mini. Which deity or demi-urge is he? Shiva? Osiris? Horus? I've read *The Cosmic Trigger* and Robert Anton Wilson says — " *ibid.* p. 343. A ringing endorsement to read *Cosmic Trigger* if ever I've seen one, and from Philip K. Dick no less.

Speaking of Cabala and its nature, RAW blows a short, harmolodic riff on it in *Masks of*

the *Illuminati* like Ornette Coleman on the tenor sax. It begins with Joyce saying "from my viewpoint as an artist it is a method of multiple vision" and concludes with Babcock saying, "Multiple vision. Yes. That does summarize Cabalism nicely." (p. 301)

* * * * *

Reading this body of literature that shares sensibilities and explores new ground reveals connections between the different works. The various writers sometimes cross reference and build off each other, taken together their works can take on the semblance of a unified field. When considered as a whole, they create an abstract edifice, what Gilles Deleuze called a Plane of Immanence. A plane of possibility where new conditions and abilities dreamed up in literature may actualize into the physical world through the process of oneiric perichoresis. Rockets first appeared in the literature of early science fiction before they became a reality.

Magick hypothesizes a hierarchy of conscious Intelligences, with humans NOT at the top. This permits the possibility of making contact with intelligences above or below the human spectrum. This contact can get recorded and played back. When a reader tunes in to a writer's headspace through a book, they can potentially access the same Plane of Immanence the writer tapped into, linking with the Higher Intelligence the author invoked. The book becomes a conduit.

The web of synchronicities I recently experienced through literature constellates around the idea of Crossing the Abyss. Not myself personally, as I interpret it, on a larger, collective scale. Grant writes: "[B]efore a precise balance is achieved in man between the night and day-side aspects of existence, a crisis of consciousness has to be undergone by humanity at large. This experience is known as the Ordeal of the Abyss." (*Outside the Circles of Time* p. 3).

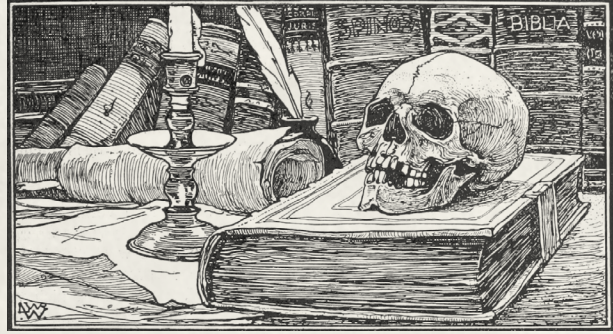
By many indications, this crisis of consciousness accurately describes our current state of affairs. I don't see it ending anytime soon, in fact, Crowley and others could be right with their prediction of a Dark Ages lasting 500 years or more. I certainly hope not, but if so, we can survive and prosper underground. Gurdjieff and his work survived the darkness of Nazi occupied Paris thirty or so years after escaping the chaos and bloodshed of the Russian revolution. His work thrives today, as do many tools for awakening. The order of the Rosy Cross, and its self-created Plane of Immanence for evolutionary transformation will arch across time, however long and however many generations it takes, until we realize what



RAW wrote at the end of *Ishtar Rising*: "A society based on love and freedom is, and always has been, possible ... Let us look forward to that golden dawn. We have lived too long in the dark." p. 251.

Grant sees this Ordeal as a potential source of creativity. Everything one has in the way of beliefs, ego, personality and identity gets tossed, stripped or shattered in this crossing, opening up the way for something new to come in, something Outside the previous reality construct.

Despite great conflict, violence, and traumatic upheavals everywhere in the past 18 months, Art and Intelligence responded and rose to the occasion. I've personally heard more new good music come out in this period than in a long time, some of it from my studio. Highlights include *Against Empire* by Bill Laswell, *Kings For Sale* by Afton Wolfe, the new Dylan record, *Rough and Rowdy Ways* and the best new art rock/pop album I've heard in a long time, *Daddy's Home* by St. Vincent which pays homage to Pink Floyd, psychedelic Beatles and others in an original fashion. I got to mix and/or master a number of concerts of various Bill Laswell projects I had recorded over the years for his new Bandcamp subscription service. Lots of mind-blowingly incredible music there.



Interesting new literature came out during lockdown. A lost treasure emerged when Hilaritas Press released *The Starseed Signals* by RAW about Leary. A new, slightly updated edition of *Outside the Circles of Time* by Kenneth Grant just came out with much artistic, poetic and colorful information related to Darkside Dreamwalking - what Grant calls exploring the Tunnels of Set, both related to Crossing the Abyss territory. Chiara Marletto put out an excellent science philosophy book, *The Science of Can and Can't: A Physicists Journey through the Land of Counterfactuals*. Many people I know coped by getting more creative. A strong adversary, however abstract, or alien like a virus, or the Spirit of the Abyss, compels growth by reflex to overcome the challenges.

Though still very controversial, the most obvious breakthrough in Science concerned the rapid development of new vaccines, some of them, using a messenger RNA covid simulation code to stimulate antibody response, the first deployment of this particular new vaccine technology. I am personally awed by the medical science response to the invasion of alien entities (covid) inimical to human life. Within a relatively short period of time, they figured out how to cleanly reboot our immune system to deal with it. Or so it seems to me. I know many people are skeptical and consider this view naïve. Time will tell.

Other promising avenues in Science

continue to advance. Space travel leading to possible migration continues to expand though often through amoral capitalists or nation states. China is building a space station and also landed a rover on Mars. Michio Kaku expresses the feasibility of interstellar travel and speculates where we may go first. The presence of UFOs has been getting mainstream attention. Multiple trained military observers saying UFOs they've seen and recorded "clearly have advanced technology at least 100 - 1000 years ahead of ours."

* * * * *

Magick can make things happen, not only personal transformation. Scientific philosopher Karl Popper writes in *Conjectures and Refutations: The Growth of Scientific Knowledge*:

"Science must begin with myths, and with the criticism of myths; neither with the collection of observations, nor with the invention of experiments, but with the critical discussion of myths, and of magical techniques and practices. The scientific tradition is distinguished from the pre-scientific tradition in having two layers. Like the latter, it passes on its theories; but it also passes on a critical attitude towards them. The theories are passed on, not as dogmas, but rather with the challenge to discuss them and improve upon them."



Chiara Marletto admits on video that physics came out of magic. It follows that new models of physics could help with the technology of producing magic (making things happen). Crowley, Wilson, and Leary, of course, emphasized a scientific, data based, skeptical approach to magick.

One such candidate Theory of Everything that could explain magick is the Constructor Theory that David Deutsch and Chiara Marletto are working on. Their models, their views on how things work, includes the Many Worlds theory, Hugh Everett's interpretation of quantum mechanics that every time the quantum wave function resolves into actuality in our universe, parallel worlds come into existence where the wave function resolves in a different direction, it takes a different path. Common belief holds that parallel worlds don't interact with our universe. In his book, *Fabric of Reality*, Deutsch presents experiments detecting photons shot through slits that develop interference patterns that he concludes results from interference from photons, he calls them shadow photons, from parallel worlds. Interference from parallel worlds could explain much paranormal phenomena. An ability to access parallel worlds could explain other enigmas.

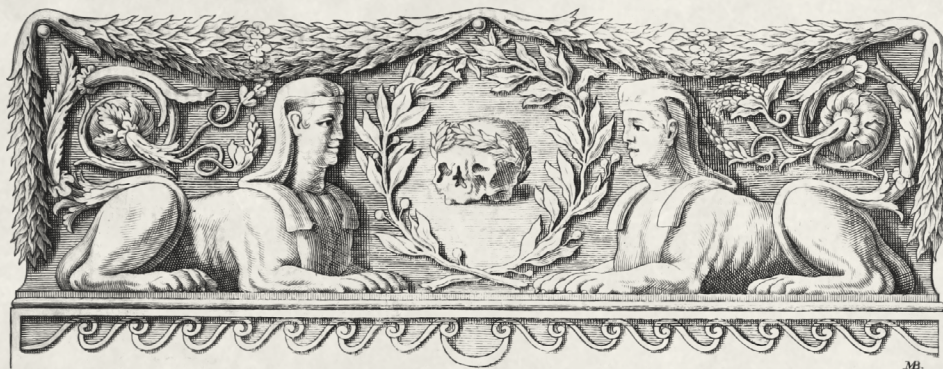
These bullet points on Constructor Theory outline a basic scientific theory large enough to contain Magick and its Plane of Immanence:

1. Constructor theory expresses physical laws exclusively in terms of what physical transformations or tasks are possible, which are impossible and why.
2. By allowing such counterfactual statements into fundamental physics, it allows new physical laws to be expressed, for instance those of the constructor theory of information.
3. The fundamental elements are tasks i.e. the abstract specifications of transformations in terms of input/output pairs of attributes.
4. A task is impossible if there is a law of physics that forbids its being performed with arbitrarily high accuracy and possible otherwise.
5. When it is possible, then a constructor for it can be built again with arbitrarily high accuracy and reliability.
6. A constructor is an entity which can cause the task to occur while retaining the ability to cause it again.

These points come from a YouTube video posted by Rishika Janaki. Constructor Theory was first proposed by David Deutsch, a quantum physicist at the University of Oxford, in 2012.

Examples:

1. Thermodynamic constructor – a heat engine.
2. Chemical constructor – a catalyst.
3. Programmable constructor – a computer program running an automated factory.

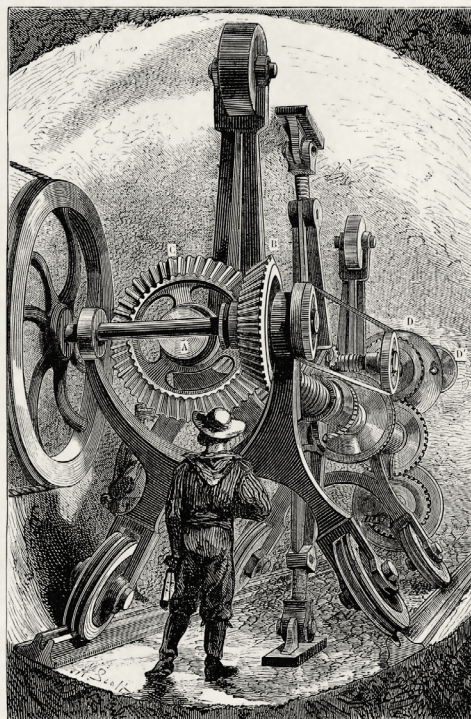


In the article [Robert Anton Wilson's Quest to Turn On the World](#) I talked about approaching one's personal spiritual path as a construction; utilizing whatever tools, practices and methods in an eclectic fashion from any system or tradition that works to achieve the Aim you have set. Applied model agnosticism. If the path of Higher Intelligence appears a construction, then

perhaps we can find a Spiritual Constructor? Students of Scientific Illuminism are instructed to make contact with an entity called the Holy Guardian Angel. How that manifests appears to vary from person to person. Generally speaking, it may prove helpful to view this entity as a Spiritual Constructor along the lines of Constructor Theory. After all, initial contact and communication with the HGA, the beginning Knowledge and Conversation with it, reveals its function as a Guide. It helps you with constructing your path.

A constructor for Magick and/or Space Migration, Intelligence Increase and Life Extension could function like Gilles Deleuze's concept of abstract machines. "The diagram or abstract machine is the map of relations between forces, a map of destiny or intensity, which proceeds by primary non-localizable relations and at every moment passes through every point, or 'rather in every relation from one point to another.' ... the diagram acts as a non-unifying immanent cause that is coextensive with the whole social field; the abstract machine is like the cause of the concrete assemblages that execute its relations; and these relations between forces take place 'not above' but within the very tissues of the assemblages they produce." Gilles Deleuze, *Foucault*, p. 36-37.

In a video posted on You Tube, *Beyond Quantum Computation: Constructor Theory*, Chiara Marletto expresses John von Neumann's Universal constructor as: "A programmable machine that can perform ANY TASK that is physically allowed." Shortly after that she gives Constructor Theory's Programme from David Deutsch: "Laws are expressed as scale-independent principles about which tasks are possible which are impossible and why. Dynamics



and boundary conditions are emergent consequences of the principles." To me, the last sentence says that boundaries of what we consider possible can be pushed with applied effort. For instance, several models in quantum physics allow the possibility of Magick. The dynamics and boundary conditions of what appears possible or impossible in this area emerges from experimentation. I'm aware that I'm changing or subverting the intention of the statement when considering boundary conditions between possible and impossible tasks. They likely mean the boundary conditions of how the Multiverse began and how it might end.

Constructor Theory, through counterfactuals (what could happen), finally gives us a scientific model that allows the unknown. Just because we don't know the exact science behind how Magick works, as long as physics doesn't prove it impossible, it can happen. That doesn't mean it will happen, but the possibility exists. Constructor Theory "allows us to probe areas where



current dynamical laws are not currently applicable” – Marletto from the YouTube video. As a way into this scientific philosophy, I highly recommend *The Science of Can and Can't* by Chiara Marletto. It's clear and friendly to the nonscientist with a touch of the poetic in the form of interlude stories illustrating the concepts and helping them sink in to understanding.

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The advantage of using a model like *Crossing the Abyss* to navigate current conditions is that it goes somewhere, it has a favorable destination. The symbolic architecture on the Tree of Life shows the path crossing the Abyss going from Tiphareth across the desert through the false sephira Daath up into the territory of the Supernal Triad on the other side;

initially arriving at Binah, the archetypal Great Mother.

This journey between Tiphareth and Binah doesn't appear to play out in a linear, sequential fashion; it doesn't go forward one step at a time. Rather, it seems more like a quark jumping around from one place to the next, taking different directions in chaotic fashion. The intensity of the experience varies radically as can the perception of time; it can take a long time. One might pop up closer to the Binah side of the ladder, or conversely, wander lost in the desert with only the occasional oasis to offer relief amongst the many scorching, dry illusions. It took the Israelites 40 years to cross their abyss from slavery to the Promised Land. Shocking ambushes like quicksand pits can plunge suddenly into Chapel Perilous through the darkside of Daath into the Tunnels of Set, etc. With Binah as the home goal, we assume that Nuit watches over the whole operation; the arch she makes when depicted as the Star Goddess on ancient Egyptian tablets reminding us of the arch across the Abyss between Tiphareth and Binah. This idea gets expressed emotionally in the Bob Dylan song, [*Shelter from the Storm*](#). The live version from Colorado Springs 1976 shows the musicians in appropriate headgear, amplifying the message.

What does this mean at the macro scale — the whole world crossing some kind of abyss? Some days will appear good, some bad, quite a few completely insane. Things may get radically better if (and only if) we cross it successfully, some of the more utopian-type visions may become realizable. A successful crossing may not occur for a while, not simply after the covid pandemic gets resolved. We have a climate crisis, tribal politics, and many other issues to contend with.

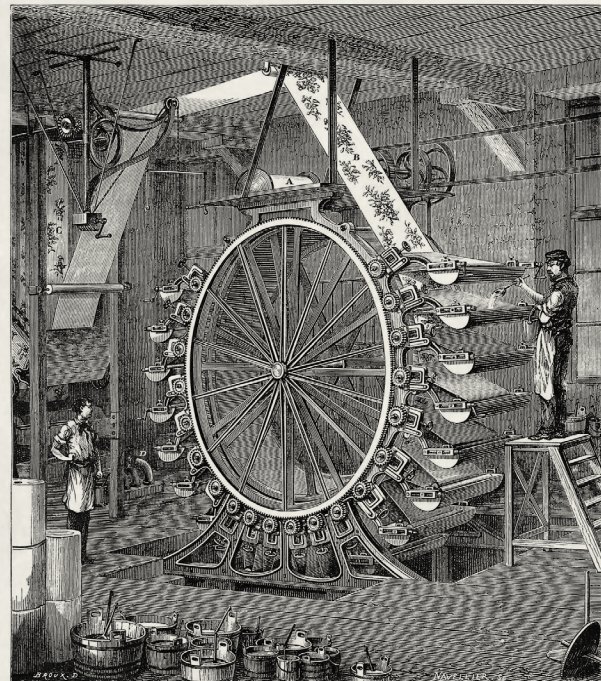


Nuit arching over the Stele of Revealing

Another contemporary model in physics, the Orch OR aka the Hameroff/Penrose Theory, concerns the formation of consciousness and maintains that consciousness, from the physics perspective, appears quantum in nature, not classical. Orch OR stands for Orchestrated Objective Reduction. By objective reduction they mean the collapse of the wave function from its multivalued potentiality into a single value actuality. In the brain, this takes place in microtubules, microscopic tubular structures below the level of the neuron. This theory is an alternate one to the standard theory that consciousness results from synapses firing across neurons which are said to operate by classical laws negating any need to look at quantum behavior as it relates to consciousness.

Highly respected physicist Roger Penrose, winner of the 2020 Nobel Prize in Physics, speculated in his book, *The Emperor's New Mind*, that consciousness must fundamentally have a quantum nature only he didn't know how that could be possible, he didn't know about microtubules. Anesthesiologist and psychologist Stuart Hameroff read the book and wrote Penrose a letter saying he might have what Penrose was looking for to account for quantum consciousness – microtubules. It captured Penrose's interest and they have written several papers together since 1992. Penrose included their research in his book, *Shadows of the Mind* published in 1994. It remains a controversial theory.

From the little I've looked into it, Hameroff and Penrose seem to present opposite interpretations of their own theory or, at the very least, have very different reactions regarding the implications. Hameroff imagines such grandiose possibilities as "downloading and preserving consciousness into a different medium to achieve immortality." He has expressed a kind of quantum mysticism, talking about things like the creation of a quantum soul that has brought mockery and ridicule from conventional physicists. Lately, in the last 10 years, he's been taken a little more seriously. Data has appeared that doesn't yet confirm the theory but makes it a little more plausible.





Penrose seems to take the opposite approach. Whereas one popular speculation suggests that consciousness collapses the wave function, Penrose holds that the collapse of the wave function into a particular actuality creates consciousness. Further research on my part into this theory is required before I can say more except that I regard it strictly as pure coincidence that the name Penrose appears cognate with the Rosy Cross.

Postulate: Magick works at the quantum level to effect change at the classical level of physics.

Example: A music recording studio, although firmly in the classical world, works upon the quantum level by processing the electrical signal. The flow of electrons gets altered by things like Equalization (EQ) filters, dynamic compression, etc. Audio processing ultimately works at the quantum level to create transformation and change at the classical level in the form of a good, mass producible/distributable recording.

Hameroff and Penrose say that consciousness arises from a basis (microtubules) initially subject to quantum laws and conditions. Consciousness could thus be the missing link between the behavior of the microscopic world best described by quantum mechanics and our everyday world best described by the Theory of Relativity and Newtonian physics. One implication of their theory allows for Will. Speaking of the collapse of the wave function which creates consciousness, Penrose says that it's usually considered random. "Well, it's maybe entangled with all sorts of other things and the decision about what it makes, this or that, has some kind of content to it, some mental content which is not altogether random, and that would be where the free will plays its role." – from the video *Quantum Theory and Free Will/Roger Penrose* found on Facebook.

* * * * *

Where does all this leave us? Large parts of the consensual world still seem up the proverbial creek only it may have a paddle – tools to work with and guide the course, or it may not. Figuratively speaking, the wave function on whether effective problem-solving tools can get implemented on a large scale hasn't collapsed yet. Crossing the Abyss makes a useful, teleological model. It provides a map and instructions from various sources for how to handle the difficulty of the territory for the individual. This can be extrapolated to a global scale to help make sense of what is going on around our planet, Spaceship Earth.

Very early in the *Science of Can and Can't* we get introduced to the concept of resilience which Marletto defines as "the capacity of a system to maintain itself in existence (in an

otherwise changing environment)...” She goes on to say that the resilience of civilization gets constantly challenged and threatened but finds hope by looking at physics in a different way taking counterfactuals into account. “By contemplating what is possible in the universe, in addition to what happens, we have a much more complete understanding of the physical world.”

Like Kenneth Grant, Frater Achad and Robert Anton Wilson with their *Magick*, Chiara Marletto looks to literature to illustrate and aid the comprehension and praxis of new concepts. She writes of an encounter concerning a lost story by Jorges Borges featuring the character of Ts’ui Pên and the subject of mazes leading to mention of another more famous story about Ts’ui Pên, *The Garden of Forking Paths*. This story is known for its poetic description of the many worlds model. Once again it conjured *Under the Volcano* for me:

“I see the pious Hsi P’êng persists in correcting my solitude. You no doubt wish to see the garden? I recognized the name of one of our consuls and I replied, disconcerted, ‘The garden?’ ‘The garden of forking paths’

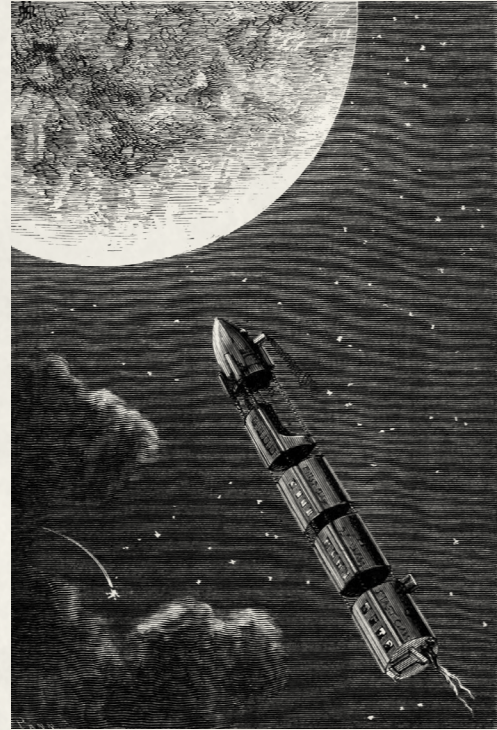


The themes of *The Garden of Forking Paths* are a labyrinth, the novel (as a labyrinth), and time; I consider it worthy of serious study and highly recommended.

“I lingered naturally on the sentence: *I leave to the various futures (not to all) my garden of forking paths*. Almost instantly I understood: ‘the garden of forking paths’ was the chaotic novel; the phrase ‘the various futures (not to all)’ suggested to me the forking in time not in space. A broad rereading of the work confirmed the theory. In all fictional works, each time a man is confronted with several alternatives, he chooses one and eliminates the others; in the fiction of the almost inextricable Ts’ui Pên, he chooses – simultaneously – all of them. He creates, in this way, diverse futures, diverse times which themselves also proliferate and fork.” - Borges, p. 12.

Is it possible to create and choose a more humorous and positive future in a quicker length of time? Intentionally shifting into better parallel universes seems only a few steps of Will away from the conclusions David Deutsch reaches in his time travel chapter in *The Fabric of Reality*. He uses a thought experiment with a virtual reality generator that can get programmed to simulate the past, the premise being that if you can program a VR environment to mimic time travel, you can learn about

the effects of it, and demonstrate its physical possibility. He uses the VR program to demonstrate how time travel accesses parallel universes. "Possession of a time machine would allow us access to knowledge from an entirely new source, namely the creativity of minds in other universes. They could also receive knowledge from us so one can loosely speak of a 'trade' in knowledge – and indeed a trade in artefacts embodying knowledge across many universes." (*The Fabric of Reality*, p. 317). Deutsch backs off from this statement as soon as he makes it saying not to take the analogy too literally, meaning that he feels this cross-universe information harvesting is limited, but doesn't go into why other than it violates laws of quantum mechanics to go to any parallel universe you like. Of course, he doesn't have the mindset for, and likely rejects magick, yet *The Fabric of Reality* reads like a contemporary grimoire in places.



Literature prepares the ground for change. One magnum opus came out 30 plus years ago to, perhaps, prepare the way for today. Under an umbrella of magick, satire, quantum physics, cabala, literary allusion, and humor, dealing with the crisis of Crossing the Abyss while showing the Universe Next Door, we have none other than Robert Anton Wilson's *Schrodinger's Cat*.

In the spirit of Karl Popper's philosophy of advancing science through conjecture then criticism, I invite any and all comments on this piece to send them to ozfritz@hotmail.com. I will reply to each one.



23 haiku by pip williams

fishing boat bobbing
testing the moreish waters
of ideospace

the church of the burn
celebrating the bitcoin
on a bricked hard drive

finding yourself with
absolutely fucking nowt -
the will to power

my false religion
seeming truer to me than
their true religion

they're constructing
their reality tunnel
underneath Stonehenge

models of models
an origami crane
delivers anew

book on Gladio -
one of those tinfoil blankets
to read it under

is this the future
that Adam Weishaupt wanted?
are you happy, yeah?

initiation
never ends, but I'm doing
that 'time out' hand thing?

a lifetime playing
Metaphysics Calvinball
for all humankind

"please help i am trapped
where fortune cookie mottoes
come to fruition"

the bastard abyss
maintaining eye contact whilst
it fucks me again

if the acorn knows
to be a mighty oak, then
where's my fucking phone?

he suffocated
a wave of zen literature
crashed on top of him

spooky action at
a distance, elves looking out
between the letters

running together
this is no haiku this is
a rescue mission

cops pepper-spraying
the eye in the pyramid
for seeing too much

the golden apples
of her tits, silver apples
of her lovely arse

the golden apples
of her tits, silver apples
of her lovely arse

dialectical
operation paperclip
not rocket science

sipping a cuppa
sitting in the wicker man
saying "this is fine"

casanova hands
down a tradition we've made
literally wanking

more subversives and
fewer cops infiltrating
masonic lodges

The Dialectic as a Spectrum

an excerpt from *Nonlocal Nature: The Eight Circuits of Consciousness*

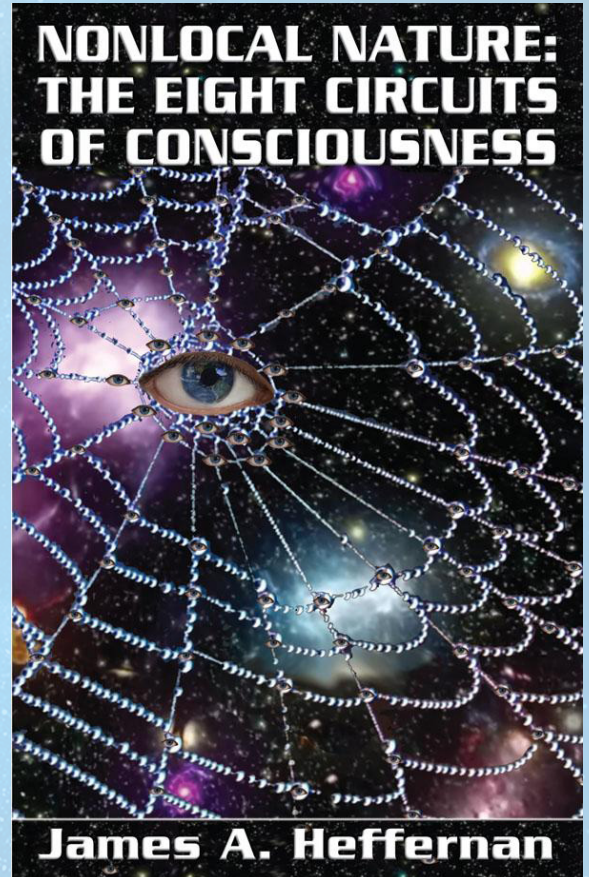
BY JAMES A. HEFFERNAN

"We must not forget that pictures and models finally have no other purpose than to serve as a framework for all the observations that are in principle possible."

Erwin Schrödinger, Frankfurt, 1928

The psychology of Aristotelian logic and the Hegelian dialectic is based essentially upon the function of the rational-mental-symbolic circuit. Quantum psychology is based essentially upon the spectral nature and many possibilities (or probabilities) of the neuroelectric-metaprogramming circuit. The nature of circuit 3 function is dialectical. We unite theses and antitheses into syntheses. These syntheses are further theses to be wedded with other theses and antitheses, and so on, which could apparently go on forever. This is basically all we're doing when we use our rational-mental circuit, though it gets extremely complex and this is not meant to trivialize its richness.

Metaprogramming alters this picture immensely. Instead of a polar, two-option-oriented, end-of-the-spectrum arrangement, metaprogramming awareness opens up every value of the spectrum for access and meaning. That is, third-circuit Aristotelian logic exists at the poles of a duality, and seventh circuit awareness gives values at every point along that spectrum. This configuration is what quantum theory uses -- it is probabilistic, spectral, many-valued. It opens up the nature of perspective quite dramatically. Instead of 100% and 0% for an answer, we could have 37%, 62%, 89%, or anywhere in between. Nature seems to jibe with this type of spectral arrangement much more than it does with the Aristotelian, which deals in certainties. Quantum psychology, so named by RAW, deals in uncertainties, or to put it more amusingly, in "maybes." As he noted, if you can say "maybe" instead of "I know, I'm sure, I'm certain," you've gone a long way toward becoming a saner person and a greater lover of the truth. And we could use a lot more of that in this world.



THE TYRANNY OF AN OBJECT IS IT DOESN'T KNOW I EXIST

✎ a cut-up by Deborah C Segal ✎

antiparticle eternity
twisted eternal light

one universe
one is one

one eternity
one is zero

subjective indifference
composed of eternity

dualism of eternity
antiparticle essence

indifference of light
eternal rays of light

one, zero, one, zero, one

zero, one, zero
twisted rays eternal

subjective dualism
essence of indifference

one eternity
one universe

one light
eternal eternity



THE QUEST FOR WHOLENESS WITHIN ATAVISTIC POP CULTURE

Excerpt from *Dreams of the Hare: Companion to the Hare Hypothesis*

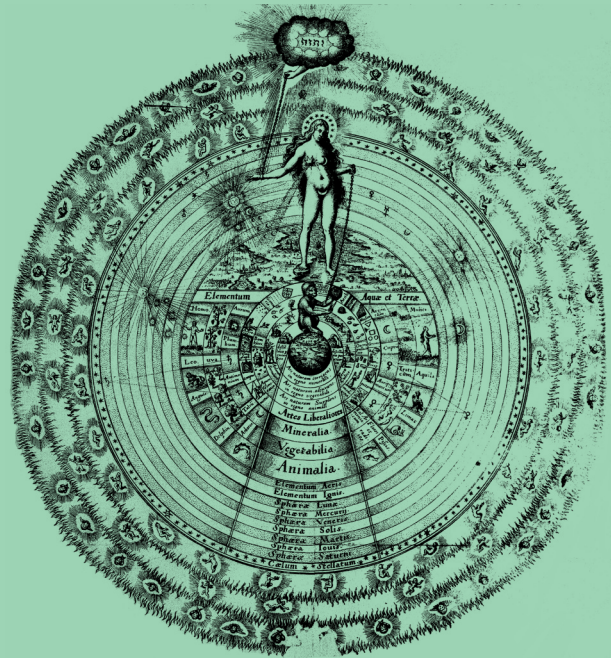
BY IAIN SPENCE

'Mythological motifs frequently appear, but clothed in modern dress...'
- Carl Jung¹

There's a scene in one of Paulo Coelho's novels in which a man takes advice on how to cope with bad dreams in the night. His grandmother tells him to leave a pair of scissors on his bedside table as a reminder to snip the dream off at the end. She says he will then sleep more easily and wake up refreshed and not plagued by his dreams.

There's another view on dreams which suggests something stranger still: On waking from sleep, our dreams continue, while we carry on with our everyday life. Evidence turns up in states of reverie, in which dream fragments come bubbling up unbidden, to haunt our wakeful hours. The idea of an ongoing, hidden, autonomous, dreaming landscape is not new. It even pre-dates Jung's major works on the dreaming state.²

Jung suggested that dreams are the royal road to the collective unconscious, where shared symbols are driven by forces of an archetypal nature. We could say that cultural dreaming also takes place, and much like personal dreaming it often happens



while we're in a passive, quiet state. Think of the mass of symbols we encounter daily, whilst sitting at the telly or walking through the mall with its lulling music. However, it's not just the sly advertising industry which has a connection to this play of archetypal symbolism. Pop culture

has presented several youth trends quite spontaneously in the past. We'll study several of these trends here, viewing them as part of an ongoing cultural dream.

The pop trends will be treated as archetypal, social symbols.

Youth trends - especially those of an atavistic or 'animal' nature - can be analysed using the four Life Positions of,

Optimistic Weakness

Pessimistic Weakness

Optimistic Strength

Pessimistic Strength

Later we'll also look into the origins of the Life Positions within human infancy and ask if pop-cultural trends describe a recapitulation of child-like behaviour within a social, adult setting.

Youth trends pre-date modern pop culture.

For example, Germany saw the emergence of a desperate subcultural trend in the face of totalitarianism, in the build-up to World War Two. The *Navajo* and *Edehweiss Pirates* came about in response to the Nazi Youth movement, counteracting it with their love of freedom and colourful chequered shirts. The historians Lebor and Boyes suggest that the Pirates were, '...concerned more with the aesthetics of resistance than with the substance'.³

However, in such extreme circumstances, a simple, symbolic act involving rolling your socks over your boots could be considered a powerful reminder of defiance.

The Pirates appeared in the same decade that rock and roll emerged within black culture, in America. Early examples include the likes of Sister Rosetta Tharpe's *Strange Things Happening Every Day* (1944). Funnily enough, the same woman sang and recorded an old gospel song, which she retitled as *Rock Me*, in the 1930s - a symbolic precursor of things to come. A music critic later wrote in 1942, 'It's Sister Rosetta Tharpe for the rock and roll spiritual singing...' By the 1950s rock and roll had moved into the mainstream becoming multiracial.

In the 1960s Marshall McLuhan noticed that teenagers were listening to pop music in their bedrooms via transistor radios and also connecting to an emerging global community via television. He talked about this groundbreaking change as the 'tribal echo' emerging in a new global village.⁴



Sophie Scholl, Munich, 1942, public domain.

The Four Life Positions

By the mid-1960s the first Flower Children appeared on the streets. Youth culture had undergone a massive mutation. Psychedelia spread through grassroots fliers and eventually by way of global media. Soon after, western culture became influenced by the gentle mood of the hippies.

Could there be some meaning behind the actual social symbol itself? Was it possible to analyse the Flower Child as an archetypal symbol? In 1983, the writer Robert Anton Wilson suggested that the Flower Child had similarities to the Gentle Angel from archaic symbolism.⁵ At this point, we have to digress to a study of the Gentle Angel with its three animal friends within its holistic quaternity.



The four Evangelists' animal allies, from the Book of Kells, public domain.

First envisioned by Ezekiel, the quaternity of the Angel, Bull, Lion and Eagle is the most popular group of animals to have travelled from the Christian Bible into various illuminated manuscripts. There may be a good reason for its popularity. It happens to reflect the deep, atavistic workings of the human psyche. According to Robert Anton Wilson, we can find a correlation between the four Life Positions of Interpersonal Diagnosis of Personality (IDP) and Ezekiel's vision. In other words:

The Gentle Angel - Friendly Weakness
The Sullen Bull - Hostile Weakness
The Proud Lion - Friendly Strength
The Imperial Eagle - Hostile Strength

The same play of characters doesn't just appear within religion. Similar quaternities turn up in literature and folklore. For example, the four bones of antiquity in Ireland are known as:

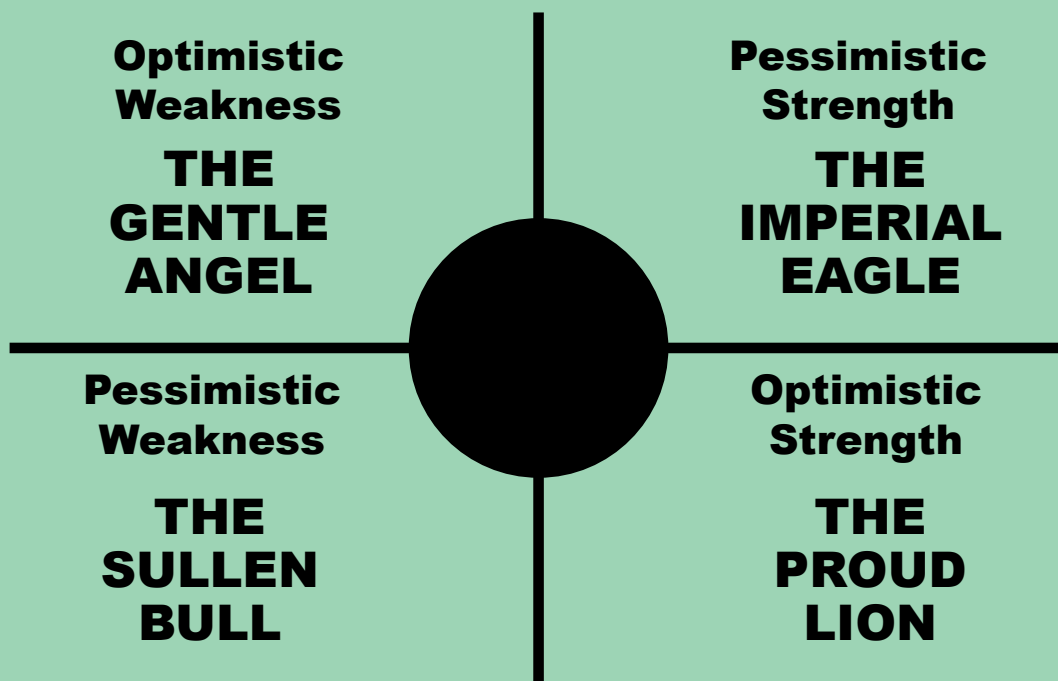
The Tail Bone - sits around, lets others take the lead.
The Jaw Bone - talks rapidly and complains all the time.
The Back Bone - offers helpful support to others.
The Elbow Bone - pushes to the front to take the lead.

Children's fiction plays out the same pattern in novels like Kenneth Grahame's *The Wind in the Willows* with doleful Mole, petulant Toad, hearty Ratty and the curmudgeon Badger.

Interpersonal Diagnosis of Personality is a method of studying the four Life Positions in detail. It's a fairly

complex subject, and there isn't the space to explore it in depth here, but we need to clarify a few points to avoid any confusion. There are only four moods listed above, but Timothy Leary, who originated the model in the late 1940s, was keen to point out that his own verbal descriptions led to 16,384 categories of personality.⁶ In lay terms, there are 'endless variations' of the scripts with each main mood split into adaptive (balanced) and maladaptive (imbalanced) behaviour. A blending of the moods also takes place, adding even more colour to the game.

Problems can also occur when considering the terms 'friendly' and 'hostile'. Leary was quick to point out that 'hostile' did not mean punching, assaulting or necessarily hurting people. One way to avoid misunderstandings is to replace friendly with 'optimistic' and hostile with 'pessimistic'. I'd suggest that this is a preferred method for analysing pop trends as it taps into the celebration of optimism through psychedelia and the celebration of pessimism through psychaspermic culture.



Ezekiel's vision in relation to the four atavistic moods

So let's now correspond some modern pop trends to the four Life Positions. If the Gentle Angel fits so easily with the symbol of the unearthly Flower Child, we might also add the gentle symbolism of reggae culture from musicians like Bob Marley.

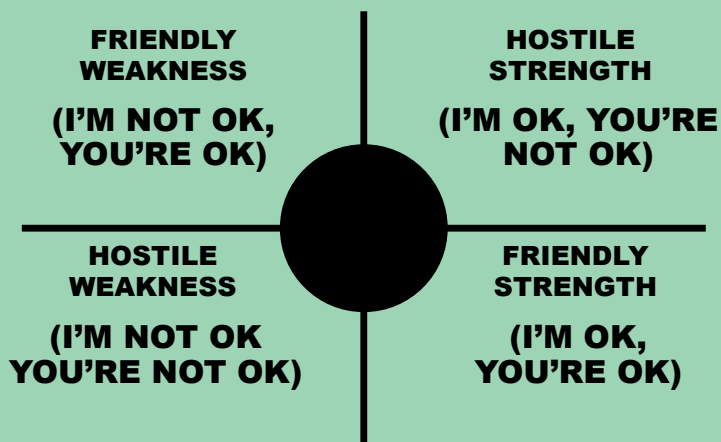
We can then look for comparisons to the Sullen Bull. Punk culture mainly presents pessimistic music from a weak, complaining perspective. Likewise early rapping later played out the same grit and anger. Both punk and early Eighties hip hop presents the similar anger of the urban underdog.

In the 1990s, rave culture stood erect displaying its Optimistic Strength with lion-heart pride, bubbling over with pleasure. By the late 1990s other subcultures had celebrated Pessimistic Strength, such as rap metal and gabber. By 2002 cybergoth ravers added industrial accessories into their mix. Previous weak goth melancholy was replaced with a goth outlook more commanding and towering.

There's nothing fixed about these atavistic moods; hybrids occur such as Grunge, Nu Metal and eventually even Babymetal. To give some other examples, the B-52s presented a general mood of Optimistic Strength which was seemingly out of place in the punk era in the late 1970s. It then later flourished with a renaissance in the positive 1990s. Their fan base was hallmarked with the same mood. Other bands and their subcultures in the past have regressed to earlier moods. Xmal Deutschland added a gentle melancholic mix to their punk world which softened and lengthened the mohicans: a genuinely haunting sound: Flower children wilting in the dark, mixed with punk rock. Hip hop and rap culture has travelled through every Life Position as a form of cultural play. Often, two moods will be blended together: For example a gentle musical background overlaid with a solid commanding rap.

The Sequential Integration of the Life Positions

In 1960 Timothy Leary left mainstream psychology in pursuit of other goals in his life. He didn't develop his model of IDP any further. By the late 1960s however, psychologists such as Eric Berne and Thomas Harris had taken the four Life Positions and blended them with their own brand of pop psychology called 'Transactional Analysis', or TA. A large amount of IDP feeds into Harris' and Berne's psychology, but they changed Leary's balanced guide (which valued diversity and wholeness) to a system of analysis which pigeon-holed entire Life Positions into being either 'good' or 'bad'.



Catchphrases used within Transactional Analysis in relation to each mood

The chart above was first drawn up by Robert Anton Wilson in his book, *Prometheus Rising*, published in 1983. As an introduction to the similarities between both models, it serves us well. Unfortunately, it doesn't point out the main failing of Transactional Analysis. TA does not treat the four main moods in a balanced manner with equanimity.

Space doesn't allow for a lengthy critical analysis here, but the TA version of 'I'm OK, You're Not OK' for example is described in its entirety as 'psychopathic' by the psychologist Thomas Harris, with little thought or discussion of its more centred and balanced values.⁷ One thing Harris and Berne did instigate was a discussion on the actual origins of the four Life Positions. Berne romantically suggested the baby is born with the general outlook of 'I'm OK, You're OK' and that this was then often corrupted into other moods. Meanwhile, Harris argued that this was nonsense - the baby was born a defenceless friendly weakling and might grow into their 'ideal' Friendly Strength personality in later life.⁸

We can modify this to the following: Optimistic Weakness appears at the baby stage, followed by the integration of Pessimistic Weakness at the toddler stage. Next comes the self-confidence of Optimistic Strength in early childhood, followed by the commanding mood of Pessimistic Strength. Early moods are integrated along the way creating as Leary noted, an endless play of variations. None of the four outlooks should be moralised or sought after as being ideal states of behaviour.

The Recapitulation of Childhood Through Pop Culture

Pop cultural trends of an atavistic nature have developed over time in the same sequence as the Life Positions in childhood - from weakness to strength. They recapitulate personal infancy by self-referencing the same moods. They present archetypal symbols from the collective unconscious. As stated in the introduction, Jung would often say that dreams don't stop when we're awake - they continue playing themselves out on an unseen level. Likewise, fashion and music create the perfect medium for raw forms of symbolism to appear from the collective unconscious. We might be awake and going about our everyday personal business, but our collective cultural dream is active. It gets presented by modern mythology and pop culture.

Postures and Moods

To understand the similarities between atavistic pop trends and the evolving Life Positions of childhood, it helps to visualise the stance of each mood:

- Pessimistic Strength - Towering
- Optimistic Strength - Erect
- Pessimistic Weakness - Hunched
- Optimistic Weakness - Bowed



The Optimistic Weakling bows to others to take the lead. They're not okay, but they have great faith in leaving it to others to sort things out. The Pessimistic Weakling is not okay and doesn't think the world is looking too rosy either: They tend to view the world with a hunched, protective manner. The Optimistic Strength is okay and thinks the world is generally okay too - the classic Pollyanna. Their stance is most often erect and confident. The Pessimistic Strength feels most comfortable in the face of pessimism and will tower over the future with a commanding presence, beckoning others to follow from behind. The evolving postures can be understood by thinking of a new-born baby uncurling and growing into a fully adaptive child. We can view pop-cultural trends in the same sequential manner:

Early psychedelia in the Sixties was gentle and baby-like. Actual references to baby symbolism even turn up in tracks by the Pink Floyd. The unfocused eyes and gentle head wobbling of people tripping on LSD is likewise, similar to the baby's gaze.

Punk culture offers a plethora of symbolism similar to toddlers and the Terrible Twos. Singers often launch into complete tantrum style lyrics, spitting

out their angst and frustration. The Sex Pistols track, EMI, is a classic example. Take out all the music, and we're left with John Lydon as a toddler, stomping about the floor having a right old tantrum.

Another variation is the chronic sullen rapping of (some but not all) early hip hop which drove many a mother with a teenage son to distraction. Punk clothes have the same similarity. To see a punk walking down a street with their dangling straps flapping below their inner thighs is to see a roaming 2-year-old with their 'toddler harness' hanging loose, lost by a busy parent in a supermarket. Early variations of the harness style in the Seventies included the nappy or bum flap; nappy being the UK term for a diaper. The safety pins which adorned the early punks' faces were likewise often nappy-pins taken from their infancy and recycled in the punk's teens.

Grunge represents a powerful, hybrid from both hippie and punk styles. In the words of Kurt Cobain, in *Pennyroyal Tea*, 'I have very bad posture.' As in, weak. By direct contrast, rave culture takes us up to a new level of confident childhood. In the 2000s, the DJ Judge Jules once compared a sea of ravers in front of him to a group of 'hyperactive toddlers running wild in a supermarket'. With nappies and harnesses now gone, the five-year-olds were it seems, running amok. Note also the appropriation of child-like symbolism in rave culture: pastel coloured clothing, cartoon mini knapsacks and the abundance of kandi-style bracelets. Years later commanding towering symbolism appeared in pop culture just as it does in childhood, solidifying around 7 to 8 years old. And as we saw above, strange hybrids are always taking place between different moods and trends.

The process has even come full circle with bands like Babymetal. The girls of Babymetal present Wagnerian shoulders and rah rah skirts, dancing and singing wildly to heavy metal (Pessimistic Strength), but all tempered with little girl cuteness (Optimistic Weakness) and the cunning of Kitsune. Likewise, ravers occasionally sport teething symbolism or so-called binkies, mixing the strength of rave culture with the softness of the baby's dummy. Some people suggest the binkies are used to protect the teeth from grinding on MDMA. However, it seems more likely the exaggerated binkie in clubland is an over-reaching, regressive play on infancy. So trends and bands now have a lot of atavistic variety on their palette to work with.

Into the 2000s - The Internet



What would Marshall McLuhan have made of the recent social echoing effect of the World Wide Web? Has much of the raw street symbolism now moved online away from street fashion, perhaps being replaced by Nietzsche's nightmare vision of a bland world lacking any real edge? Minor pop trends which bubble up occasionally are certainly less shocking to society. There's also a tendency for people of my own generation to become nostalgic about raw trends from the past and slag off teenagers for not, 'making

it happen' again. However, the original values of the trends are still there for any youngsters wanting their edge. The numinous aspect of the social symbolism which nestles so close to the unsettling archetypes hasn't vanished. Social animals (as a form of celebration) haven't disappeared if festival culture is anything to go by.

Instead of being nostalgic for the more cumbersome, infantile aspects of pop culture, it might be more interesting to ask what happens as pop culture gives way to a more networked generation.



Social seething: pop culture exercising the collective animal.
GothEric - licensed under C.C.

Jung's Mosh Pit

Jung was never content with his inner animal. For example, Ezekiel from the Christian Bible turns up as a character in his *The Red Book* to chastise him for neglecting his animal.⁹

This contrasts rather strangely with a funny anecdote told by his grandson, Dieter Baumann. He related how an American psychologist had walked into a room in Jung's house and was shocked to find him on the carpet wrestling with around

six men. One man was in the process of being bitten. Jung looked up, surprised to see the American. He shouted up at him not to be shocked. He told him to go next door - he would soon explain his situation.¹⁰

Later, having composed himself, he told the American it was a Bavarian form of ritualised violence, played out before a wedding. In this way, family problems were thrashed out in a boisterous, more friendly manner. His grandson related this story in a lecture he gave to the Jungian community in America, to convey the everyday, earthy version of Jung, not often understood by the often too-serious psychological community.

Later in a question and answer forum, his grandson suggested that this form of ritualised violence has a positive function. It acts as a safety valve for raw human aggression and channels it into healthy fun. Someone at the lecture drew parallels to violent sports, thinking of rugby, ice hockey and the like. We can compare this to other holistic forms of violence, such as moshing and stage diving. We can also remind ourselves of the differences between voluntary violence (playful and holistic) to coercive violence: typically emotionally rigid, war-like and nationalistic.

Jung's Visions of the Future

Here I'll contrast two visions recounted by Jung in the past. The first one happened in October 1913 when he was travelling by train from Zurich to Schaffhausen. As the train passed through a dark tunnel, Jung likewise went into the dark of his unconscious mind and experienced a 'waking dream'.

He watched as Europe went under the sea, except for Switzerland, Holland and Scandinavia.¹¹ The sea

turned to the colour of blood. On the sea were floating corpses and the charred beams of burnt-out houses. Three months later, the vision repeated itself in the same tunnel on the same journey to Schaffhausen. The repetitive nature of the visions troubled Jung. He wondered if he was having mild symptoms of mental illness. He even joked about this in an account of his trip to Aberdeen in Scotland saying that it struck him as strange that he should be going to give a lecture on psychology when he might be going mad to some extent himself.

It was only later as he travelled home across Europe in the summer of 1914 that he learned there was an alternative explanation for his multiple visions - Germany had invaded Belgium and, World War One had begun. Switzerland, Holland and Scandinavia remained neutral countries and suffered little harm. His unconscious mind seemed to have linked to the collective unconscious, to act as a compass bearing for a future cataclysmic event. The tunnel, going down into the dark, could be seen as his entry point to the collective unconscious mind. However, not all of Jung's visions were quite so awful. Years later they expanded beyond Europe to a view of planet Earth.¹²



Jung came through a near-death experience in 1944 that left him severely ill with no outer perception. At this time, he had a vision which included among other things, a view of our planet from a great distance. He hadn't made it quite far enough 'out' to see the ultimate symbol of wholeness, but he was getting close to it. The globe he says was bathed in, '...a gloriously blue light.'¹³ Perhaps the date of his vision has some significance: the Second World War was drawing to a close. By the late 1960s, the same image had appeared in the media, a byproduct of the race into space. The nationalism of the two previous world wars started to give way to the new emerging global village.

Jung himself talked a great deal about the collective unconscious but was downbeat about the emerging collective conscious. The global village of his time was fragmented and living under the threat of the cold war. In contrast, we can view modern pop culture as the beginning of a more global collective consciousness, not hampered by nationalism any more.

Music and dance are proven to have a potential healing effect on listeners and dancers. Music by Mozart is also proven to increase spatial IQ in listeners. Mozart resulted in an IQ higher by 8 to 9 points compared to relaxation tapes and self-hypnosis. Classical music played to infants can yield a similar increase in cognitive skills.¹⁴



Social flocking of gentle, optimistic hippies,
CC license, Peter Terry, Nambassa Trust

Science can't be applied to an analysis of atavistic pop culture with Leary's four Life Positions, but the results above tend to indicate the potential for growth and healing through pop cultural trends. It would be far fetched to suggest atavistic forms of music and dance increase the IQ of its celebrants, but cultural balancing appears to be taking place, rounding off the extremes of aggression.

While massive corporations transcend both nationalism and governments, they don't give us much more than bland symbolism through advertising. In contrast, pop culture allows young people to tap into an emerging sense of wholeness; to dream fashion through music and raw style. The four atavistic Life Positions are not the only element of pop culture to have emerged since the 1960s, but they've played a significant enough role worthy of analysis. Meanwhile, atavistic pop trends will continue to recycle and blend as the planet becomes increasingly connected, solidifying into one community.

- 1 - Carl Jung on dream symbolism: *The Spirit in Man, Art and Literature* (CW 15), p. 97, RKP, 1966.
- 2 - See Sonu Shamdasani, *Jung and the Making of Modern Psychology: The Dream of a Science*, p. 126, Cambridge University Press, 2010. Sonu traces the idea back to early psychologists such as Charles Samuel Myers.
- 3 - Adam Lebor and Roger Boyes, *Surviving Hitler*, pp. 54 - 55, Simon and Schuster, 2000.
- 4 - McLuhan and Fiore, *War and Peace in the Global Village*, p. 25, Wired Books, 1968.
- 5 - Robert Anton Wilson, *Prometheus Rising*, pp. 54 - 55, New Falcon, 1983. For completion I'd just like to add that I don't agree with Wilson's exaggeration of the Flower Child being 'spineless' and 'timid'. But I recognise that he's using exaggeration in order to make a point and to save space. There are of course varying degrees of Friendly Weakness.
- 6 - Timothy Leary, *Interpersonal Diagnosis of Personality*, p. 228, Ronald Press Company, 1957.
- 7 - Thomas Harris, *I'm OK, You're OK*, p. 164, Pan, 1973.
- 8 - For a thorough critique of the misappropriation of IDP within TA, see *The Hare Hypothesis*, Chapters 5 - 7, Bast's Blend, 2018.
- 9 - Carl Jung, *The Red Book*, p. 294, W.W. Norton and Company, 2009. 'Let go, daimon, you did not live your animal.' A later footnote on page 296 from the same volume is also helpful: 'We are prejudiced in regard to the animal. People don't understand when I say they should...assimilate their animals. They think the animal is always jumping over walls and raising hell all over town. Yet in nature the animal is a well behaved citizen.' Quoted from a lecture delivered much later by Jung in 1930.
- 10 - Dieter Baumann, American Lecture delivered on December 14th, 1986.
- 11 - Barbara Hannah, *Jung - His Life and Work*, P. 107, Perigee, 1976. Hannah's biography contains some extra details of this vision which are not available in Jung's own biography.
- 12 - Carl Jung, *C.G. Jung Speaking: Interviews and Encounters*, pp. 225 - 226, Picador, 1980.
- 13 - Carl Jung, *Memories, Dreams Reflections*, pp. 289 - 290, Vintage Books, 1962.
- 14 - See Patricia Skar, 'Sound and Psyche', Cambridge 2001: *Proceedings of the 15th International Congress for Analytical Psychology*, p. 536, Daimon Verlag, 2003.



THE HARE HYPOTHESIS

**FREE
KINDLE
EDITION**
**AVAILABLE ON
JULY 23RD 2021**

I'm @.K.
YOU'RE @.K.

Drawing with Eris

Jake Giddens



Pooka - ink on index card

I've been searching for ways to work the ideas of Robert Anton Wilson into my art making. In an effort to get more comfortable with spontaneity and chaos, I began these drawings with no intention, putting an ink pen directly to paper to encourage more confident mark making. It's a freeing, meditative process that leaves me feeling refreshed creatively. It doesn't always work out but, when it does, it's really interesting to see what unfolds from unfettered stream of consciousness.

The real interest in creating this way is the process itself. I'd recommend it for artists and non-artists alike. Just put pen to paper and see where it takes you.

- jakegiddens.com



Barf - ink on index card



The Moon Ccares Not - ink on index card



Core Facts - ink on index card

RAW INFLUENCE: SF WRITER L. NEIL SMITH



BY TOM JACKSON



Science fiction writer Robert Heinlein, probably the most influential SF writer of the 20th century, helped spawn many other writers -- among them, libertarian science fiction writer L. Neil Smith, whose blends of adventure and political ideas resembles Heinlein's.

Smith, who considers Heinlein as "almost a second father," also was deeply influenced by the *Illuminatus!* Trilogy, particularly in Smith's first novel, *The Probability Broach*, which remains Smith's biggest success.

Smith has published science fiction novels for about 40 years, although his literary output has slowed in recent years.

Smith obviously is particularly fond of *Illuminatus!*, but he also read most of Wilson's other novels. He particularly likes *Masks of the Illuminati*.

Wilson's influence on Smith should not be overstated. While Wilson and Smith both can be described as libertarians, Smith is a more conventional libertarian, much more influenced by figures such as Ayn Rand, and there are many significant differences in philosophy between the two.

The differences also seem cultural. In terms of Wilson's *Guns and Dope Party*, it's clear that Wilson is mostly interested in the "dope" and Smith in the "guns." Smith's work

shows a strong interest in firearms; he once praised an editor by saying she was the only one who caught him making a mistake about firearms in one of his books.

Smith, known to his fans as El Neil, has written SF and fantasy books in a variety of genres, showing many different influences. He even wrote three Star Wars novels, focusing on Lando Calrissian.

About Smith, critic John Clute writes (in the Science Fiction Encyclopedia), "Smith is a writer of generally competent, fast-moving and often amusing adventures which can be marred by preachiness and intolerance where matters of Politics and morality are concerned."

In a tribute to Smith published at Tor.com, Alan Brown focused on *The Probability Broach* and wrote, "Smith's writing voice is witty, snarky, and entertaining, and there is always plenty of action to keep the story moving."

Brown also writes, "Smith does a great job of evoking the feel of a comic book with his prose (and as a comic book reader, I mean that as a compliment). The plot moves at a breakneck speed, everything feels heightened and exaggerated, and there is a sense of fun and excitement throughout—so much so that you almost don't notice those obvious nuggets of philosophy interspersed with the adventure."

I have not read all of L. Neil Smith's books (about 26 by my count but Smith says 37 -- I am not sure how to count online comic books, omnibus editions that include previously unpublished material, etc.), but I have read about seven of them, ranging

through much of his career and including all of his Prometheus Award winners. So this survey is incomplete and represents a sampling.

Smith also originated the Prometheus Award, although after setting it up and giving it out once, Smith let others continue the award and did not play a further role. (In other words, when Smith later won the Prometheus Award, he won it fairly.) The Prometheus Hall of Fame Award given to *Illuminatus!* in 1986 was, so far as I know, the only literary award Wilson or Shea ever received.



Smith, 75, lives in Colorado. His last published book came out in 2016. Other titles have been announced but have not been published.

Robert Anton Wilson continues to influence other writers. How influential Wilson turns out to be remains to be seen. I am intrigued that two of Smith's most popular and well-regarded books, *The Probability Broach* and *The Forge of the Elders*, are also two books that show the most debt to Wilson and Shea.

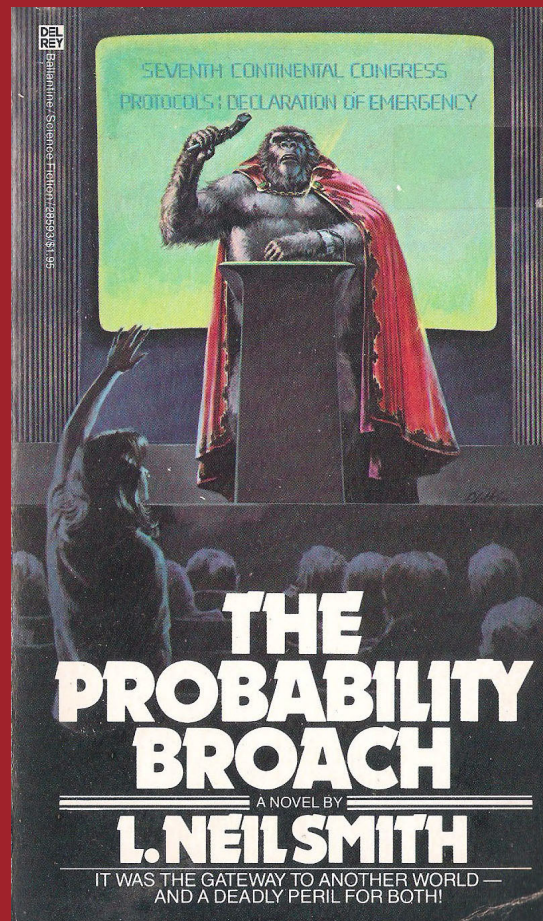
Here are some examples of the Wilson/Shea/*Illuminatus!* Influences in his work. The influence seems clearest in Smith's first book, but I did find references in other books:

The Probability Broach (1979)

Smith's first novel, a Prometheus Award winner, is an alternate history book; the hero, Denver police detective Edward William "Win" Bear, a Native American from the Ute tribe, lives in a world that is much like our own but quite a bit worse. He inadvertently in the course of an investigation uses a device to move into an alternate (and much more pleasant, and much more libertarian) version of North America, complete with an alternative version of himself who works as a private detective.

Many of the plot and features echo *Illuminatus!* Bear and his friends battle a conspiracy of statist who want to take over the world and restore big government. They are known as the "Hamiltonians." They use the eye in the pyramid as the conspiracy's symbol.

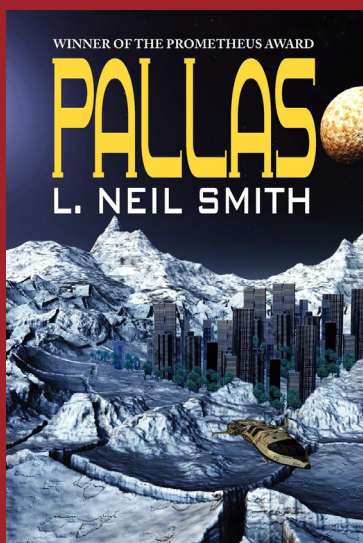
Much like John Dillinger in *Illuminatus!*, *The Probability Broach* has a long-lived, legendary historical figure who has been repurposed for the plot: Manfred van Richthofen, a World War I fighter ace in our world, is the leader of the Hamiltonians. The book features intelligent, communicating dolphins (and gorillas and chimpanzees.) The fact that it's an alternate world novel also invokes *Illuminatus!*



The Probability Broach does not have an experimental prose style; it resembles a Heinlein novel in prose and plot and moves along briskly. It remains Smith's best-known book. Smith published an "unexpurgated" version in 1996 and a graphic novel version in 2004. It is one of my favorites of Smith's books. It's the first book of the seven-book North American Confederacy series, the "Confederacy" referring to the Articles of Confederation that preceded the U.S. Constitution, not the Confederacy that battled the Union in our world's Civil War.

Robert Shea was the presenter who awarded Smith his Prometheus Award at the 1982 Worldcon in Chicago, a circumstance that must have delighted Smith.

Pallas (1993)



Pallas, another of Smith's novels that won the Prometheus Award, is part of Smith's "Ngu Family Saga," which also includes *Ceres*, published in 2009.

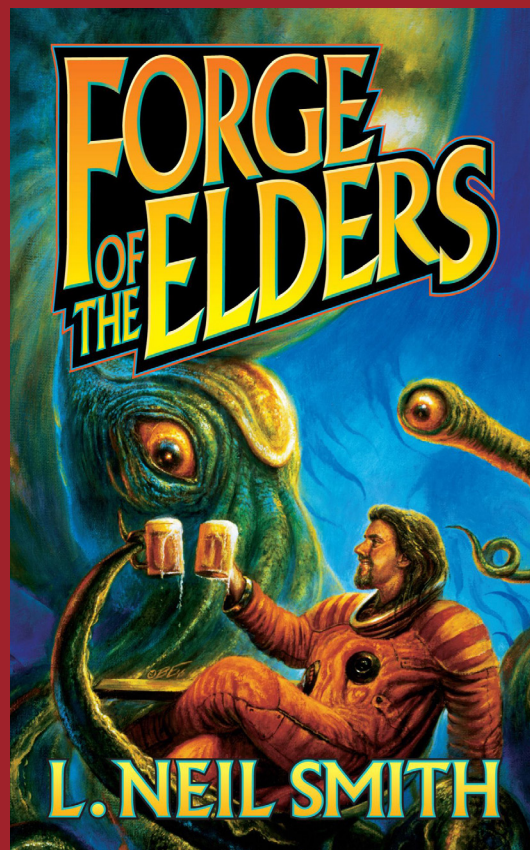
I have to confess that the two Ngu novels are not my favorites; Smith seems strident and uncharitable toward those he disagrees with.

Nonetheless, *Pallas* won an award, so others must have liked it. Smith himself has expressed fondness for his Ngu family books.

The Forge of the Elders (2000)

The Forge of the Elders combines two previous novels with a previously unpublished novel to provide a one-volume work that won the Prometheus Award.

Much of the novel is set on the asteroid 5023 Eris, and the plot concerns libertarian aliens. Chapter One is entitled, "The Golden Apple." The main alien character is named Mister Thoggosh, and is a positive, enlightened alternative to the shuggoths of H.P. Lovecraft. The Bob Eggleston cover shows one of the aliens enjoying a beer with one of the humans and nicely captures the tone of much of the book. Writing about the novel at the SF Encyclopedia, John Clute expressed puzzlement

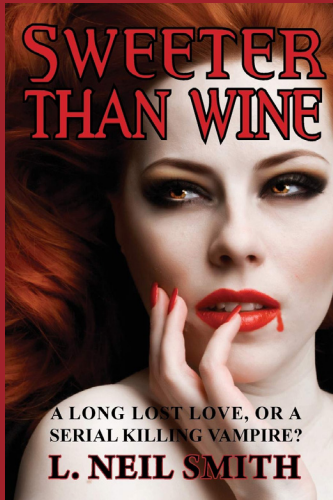


at one element, writing, "One of the protagonists is (also mysteriously) descended from the inhabitants of Atlantis." I suspect Smith simply was amused by the thought of making Atlantis part of the book because Atlantis also plays a part in *Illuminatus!*

The Forge of the Elders is one of my favorite Smith works.

One of the main characters is named Eichra Oren, e.g. "Archie Nero" spelled backwards, a reference to the Nero Wolfe novels of Rex Stout, a series Neil Smith loves.

Sweeter than Wine (2011)



A vampire fantasy. Here is a bit from the book about Fort Collins, Colorado, where Smith lives: "Nice place. I had business there from time to time. Younger natives call it 'Fort Funky.' Robert Anton Wilson and Robert Shea readers call it 'Fnord Collins'."

Blade of p'Na (2016)

A relatively late edition to the "Forge of the Elders" series and prequel to *The Forge of the Elders*. The plot features several of the elements of *The Forge of the Elders*, and the two main characters, Eichra Oren and Sam. It's a genial, fun read, There's an eye and pyramid reference and an underwater confrontation, much like the one in *Illuminatus!*

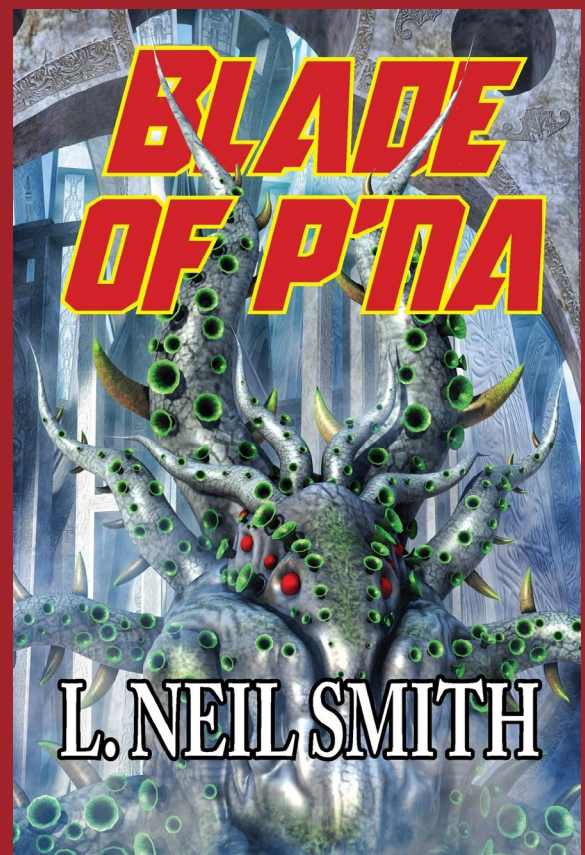
In the book, set on an alternate Earth, a big female spider comes in, seeking help from Oren in finding her runaway bridegroom, who apparently is afraid that she will eat him. This plotline eventually is mostly superseded by a threat from one of the other alternate Earths, an invasion of creatures descended from flatworms.

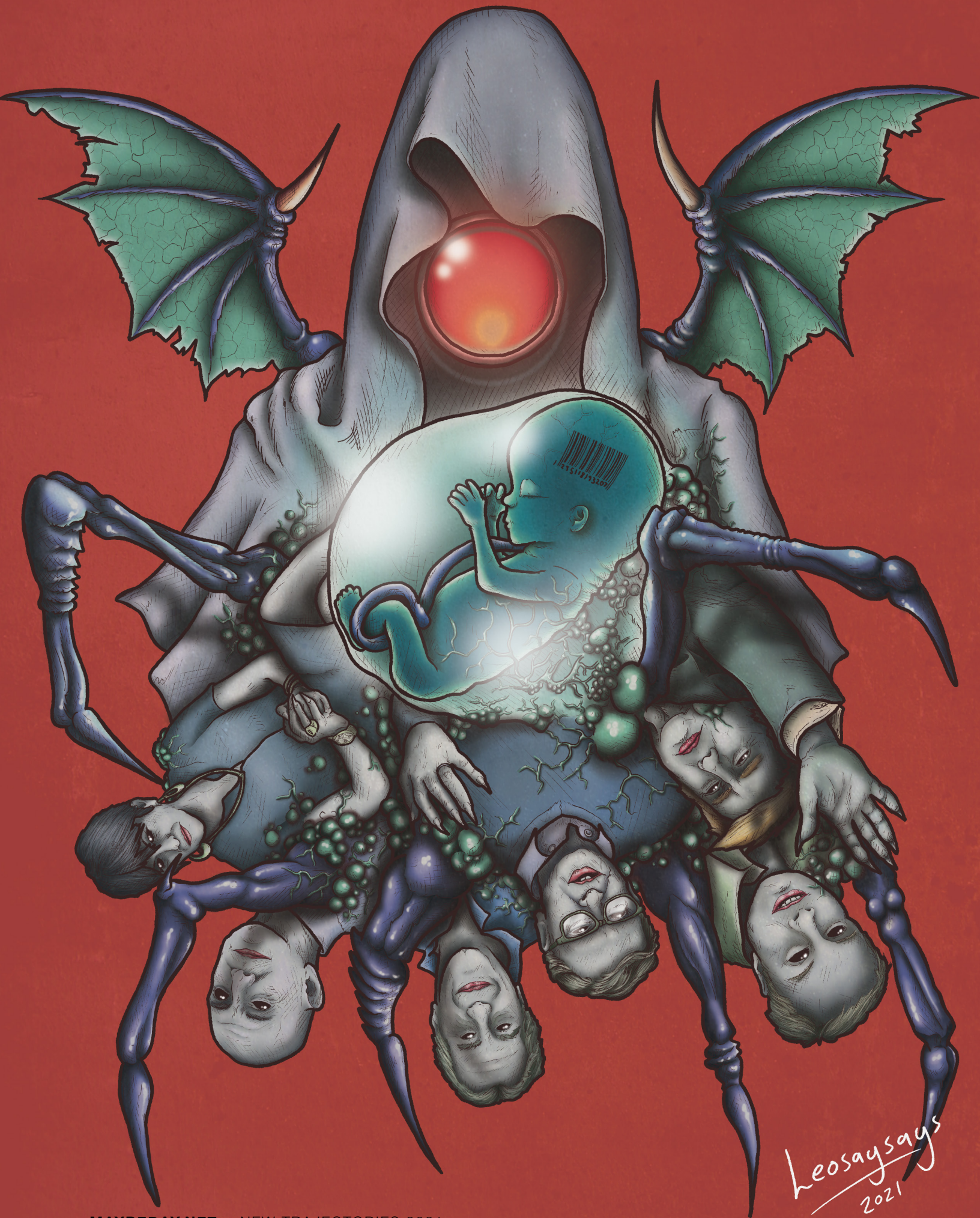
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Leosaysays
2021

**HEY, WAIT
A MINUTE!**

**YOU
TRICKED ME!!!
THEY'RE NOT THE
CONSPIRACY....**

**YOU
ARE!!!**

**NOT TO
WORRY, MY
CHILD....**

**YOU WON'T BE
REGRETTING YOUR
MISTAKE FOR VERY
MUCH LONGER!!!**

**MOOHOO
HAHAHA
HAHAHA!!!!!!**

After
Patrick
Farley,
I think!

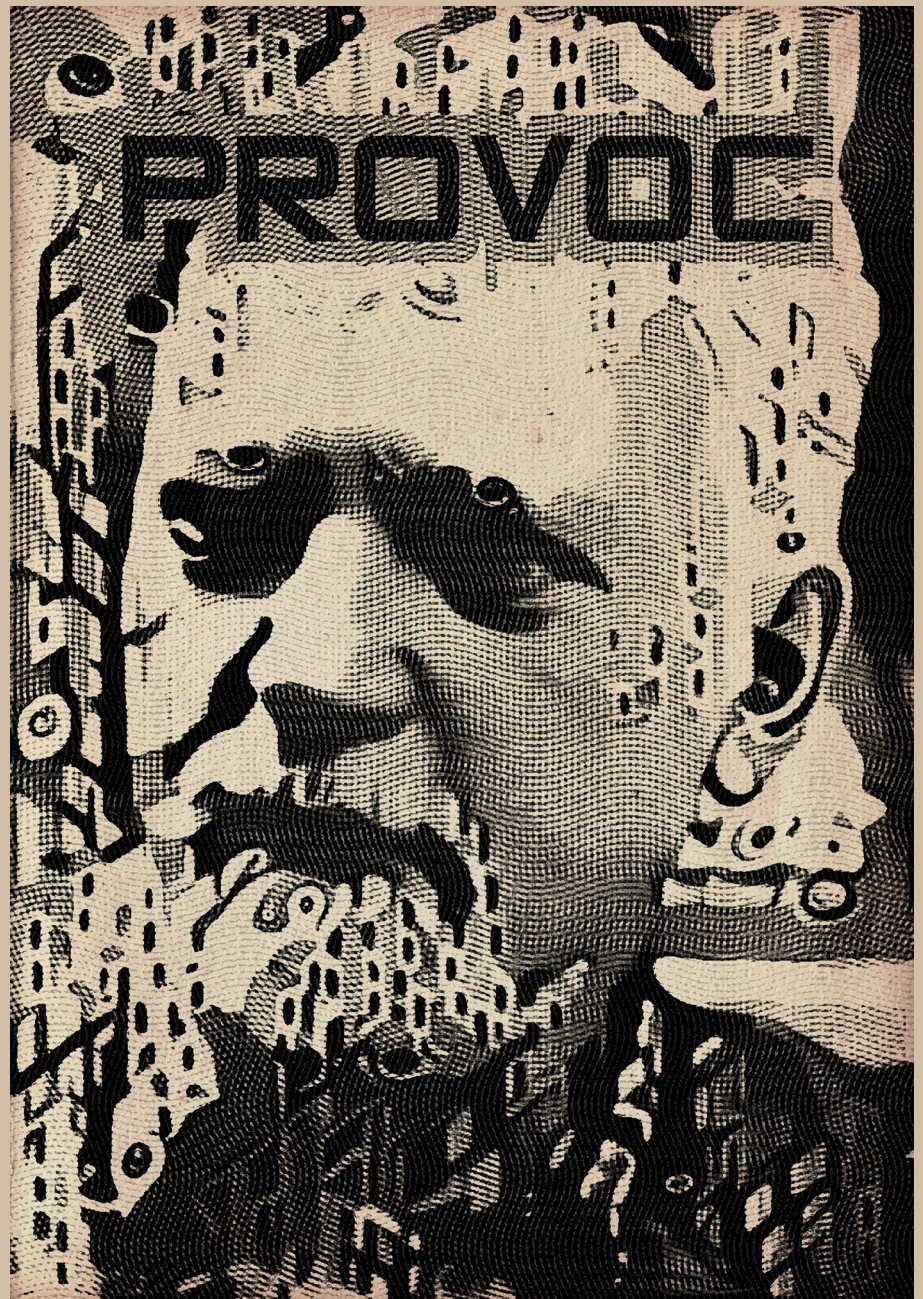
! RAW ! PROVOCATIONS

BY BRIAN DEAN

rawsemantics.home.blog

Some of RAW's takes on "political correctness" might give the idea he detested PC "as just another form of fascism", as one of his interviewers put it.¹ If you add to this his critique of "Radical Feminism" (for example), then perhaps it seems that these aspects of his work might appeal to reactionaries and "play into" what *The Guardian* characterises² as weaponisation by the "right" of labels such as "woke" and "PC"?

Maybe part of the problem comes from confusion between two separate-but-related issues. On the one hand, RAW's "logic/ semantics of groups" argument, which remains consistent and (to me) valid and important regardless of trends and shifts in the balance of power; on the other hand, the context-dependent social "sensitivities" – their shifting forms and functions ("good" and "bad"), including the balance of power.





First, though, here's a little of what the man himself wrote about political correctness, from *Cosmic Trigger III*:

'I happen to agree with the P.C. cult about many things. (In fact, I only differ with them in not liking their intolerance, their fascist tactics, their introduction of Maoist brainwashing to our groves of Academe, their utter lack of humor, their continuous violations of ordinary common sense, their evident desire to destroy our Constitution and their lack of simple human decency. Aside from those minor issues, I almost approve the P.C. agenda.)' – RAW, Cosmic Trigger III, chapter 15

So, aside from those trifling, insignificant, virtually negligible matters, what did Bob agree with and "almost approve" of? Well,

the original broad premise of so-called "political correctness" reflects the Whorfian (also Korzybskian) hypothesis that language structure affects our perceptions in non-trivial, unobvious ways.³ In that sense it should seem fairly obvious where RAW approved of "PC". To quote *Cosmic Trigger III* again (chapter 33):

'if you have tried to abandon sexist terminology and have seen some changes in your perceptions and human relations thereafter, why not try getting rid of "is" and "all" and see what happens. As Benjamin Lee Whorf stated, "A change in language can transform our appreciation of the cosmos."'

The same theme – effectively the same underlying premise of "PC" – occurs throughout RAW's writings, in many different guises. For example, in his essay, 'Synchronicity and Isomorphism in *Finnegans Wake*':

*'Like Joyce, Vico believed that poetry arose out of creative etymology ("incorrect etymology," in *Academese*). Like Joyce—and also like Whorf and Korzybski—Vico believed a radical change in language could alter our perceived reality-tunnels.'*



Provocations

'Oh, but #NotAllMen – the misogynist equivalent of #AllLivesMatter. Yes actually, yes all men. Yes, all men are part of the problem. Yes, all men need to own it, and take action. Yes, all men are complicit in rape culture unless they are actively calling out rape culture.' – Suzanne Harrington, *Irish Examiner*, 24 March 2021⁴

The above quote, from an article in *The Irish Examiner*, captures some of the flavour of the fairly recent "Not All Men" hashtag-debate. As you may know, RAW wrote several articles in the 1990s making precisely the point that "not all" men rape or murder or commit violent assault, etc. On recent social media the #NotAllMen hashtag seemed widely derided and parodied, in a context of annoyance over the "derailing" and "trolling" of conversations about violence and online abuse by men.

RAW wrote – in a somewhat different context – about the dangers of reducing individuals to stereotyped group units, regardless of group. And he sometimes singled out what he called "Radical Feminism" (as opposed to Feminism, per se) for criticism. By "Rad Fem" he denoted a strand of belief in male fungibility that manifested in so-called "androphobia" (fear and/or hatred of men):

'Let me make this very clear. I do not oppose Feminism; on the contrary, I reject all forms of group stereotyping and dehumanization. Androphobia (or male-bashing) has no intrinsic or necessary link with Feminism, and many Feminists utterly reject androphobia. To use an analogy, Marx said that "anti-Semitism is the socialism of tools." Similarly, I regard androphobia as the Feminism of imbeciles.'

– RAW, Email to the Universe, 'Shocking Hidden Facts About Male Non-Violence'

'And again, what I'm rebelling against is not the whole feminist movement, only the crackpot fringe. And even the crackpot fringe doesn't get much attention. It's what happens when Hollywood gets ahold of these ideas... they turn it into some monstrosity.' – RAW, Trajectories #11, Summer 1992

Some people might differ with RAW's use of the term "Radical Feminism". The word, "radical", for instance, might be seen as not signifying the kind of feminist subgroup that necessarily seems characterised by "androphobia" or anything like it. But RAW indicated clearly enough what he meant by the term (the ALL-ness taint, explicit or implied, ie male fungibility), so this issue seems to boil down to preferred definitions. Incidentally, the writer of the above-quoted *Irish Examiner* piece, after asserting that "all men are complicit in rape culture", adds that "Not all men are rapists, obviously, but most rapists are men."

("Complicit" here seems one of those words that "do a lot of heavy lifting". I recall a small dissident UK media "watchdog" stating that all "mainstream" journalists were "complicit" in war crimes



– by default. The only way to avoid this charge was for the journalists to actively denounce the entire media's role in the invasion of Iraq – ie adopt the watchdog's belief in a fungible "mainstream" media. Similarly – in logic at least – the above-quoted *Irish Examiner* piece states that all men are "complicit" in rape culture unless they are "actively calling out rape culture".)

Context-dependent sensitivities

In *Trajectories* #14 (1995), RAW published a few of his letters that addressed sexism and bigotry. He sent them to the San Jose Mercury News, which for some reason, rejected them – he doesn't conclude why. Here's a quote from one that serves to illustrate my point about distinguishing Bob's "logic/semantics of groups" from context-dependent sensitivities:

'Like the Jews in early Nazi Germany, we feel it both intellectually corrupt and distinctly frightening that some lunatics refuse to judge each of us by our behavior, one at a time, but instead condemn us as a lump, as if their brains could perceive no differences between us... "They all look alike to me" remains the slogan of the bigot, whether aimed at Jews or Blacks or Hispanics or Orientals or men or women or chiropractors or plumbers or any other large and miscellaneous group of citizens.' – RAW, Trajectories #14 (1995)

This passage conveys, in non-technical terms, the same logic you see everywhere in RAW's work – but explicitly extended beyond the usual "isms" to any large miscellaneous group of people (the emphasis on "miscellaneous" is RAW's). Bob W. makes a similar point in an article titled 'Shocking Hidden Facts About Male Non-Violence' (1996), writing that the logic of bigotry remains the same regardless of the group persecuted. He describes this "logic" as *"ascribing one essence to a miscellaneous group, which is only possible when all sensory space-time facts become replaced by fungible abstractions"*.

In the decades since RAW wrote his letter, semantic-conceptual sensitivities have changed such that if we wrote something similar today we might not use the word "Orientals". And in another, different kind of context-dependent sensitivity, we probably wouldn't butt in on a conversation between distressed victims of abuse, tell them to read the above quoted passage, and "explain" to them that their group generalisations of their oppressors seem Nazi-like. (Unless we wanted to come across as insensitive arseholes!)



But such situational conventions, important though they seem, don't – to my mind – negate Wilson's reasoning. Far from it – an individual case-by-case approach of human sensitivity, compassion, and no rush to final moral judgement, seems precisely the point of deconstructing (with logic, parody, irony, etc) those once well-meaning approaches that became fashionable strictures before transforming into rigid abstract dogmas.



Hating the “right” group

RAW’s insights on this matter appear in several different contexts – books, magazine articles, stand-up comedy, satire, surrealist samizdat, “serious” scientific philosophy, “shocking” guerilla ontology, etc – and this diversity of context and expression may itself give rise to confusion (as in: “is he serious this time, or just putting us on?”), even as Bob attempts to dispel the logical/semantic confusion that makes it seem fashionable, or “radical”, to hate certain groups (or at least give the impression of hating them).

One such confusion occurs between “fungible by definition” groupings and “fungible by assertion” groups. A grouping defined by its ideology (Nazis/Nazism, for instance) can logically and validly appear fungible in the hated sense – by definition (ie we may simply despise what we see as a hateful ideology). That clearly isn’t what RAW critiques.

On the other hand there’s “fungible by assertion” – in which history’s horrors often arose from the perception of people as mere units of group identity, with fungible “inferior” attributes or essences asserted (or spuriously implied). Wilson reminds us not to lose sight of the conceptual mechanisms involved here, even when we get carried away with outrage and anger at the abuses and injustices of the currently oppressive power “groups”.

‘Groups are grammatical fictions; only individuals exist, and each individual is different.’
– RAW, TSOG

Here, to conclude, is a passage from RAW’s book, TSOG, that concisely expresses much of what I’ve tried (probably unsuccessfully!) to convey above. Some may find this passage “provocative”. I find it lucid and brilliant, even though in my own personal space-time envelope (a somewhat different set of contexts from RAW’s) I’ve encountered few people who subscribe to the ideology he defines and critiques as “Radical Feminism”:

'The revival of group hatreds in this country has dismayed and even frightened me ever since it began in the late 1960's... Teachers taught us that Hitler was terrible, not because he hated the "wrong" group, but because hating any group is illogical, unscientific and leads ultimately to violence...

'Sometime while I was busy and didn't notice, Political Correctness took over Academia and they stopped teaching that. They started teaching that Hitler was terrible because he hated the wrong group, but it's okay to hate other groups.

'Logic has nothing to do with it; logic itself has become suspect (just as happened in Nazi Germany). This rebellion against rationality originally intended to make Radical Feminism and its doctrine of male fungibility respectable, and it succeeded, at least in the major media, but it also made fungible group hatred respectable in general...

'The argument between Left and Right now consists only of debates about which groups we should hate.' – RAW, TSOG: The Thing That Ate The Constitution, 'Logic and Other Male Perversions'



Notes

1. Playing Kickball With Chaos: An Interview Robert Anton Wilson by Faustin Bray, Magical Blend #48, October 1995. <https://rawilsonfans.org/playing-kickball-with-chaos/>
2. How the word 'woke' was weaponised by the right – The Guardian, 21 January 2020. <https://www.theguardian.com/society/shortcuts/2020/jan/21/how-the-word-woke-was-weaponised-by-the-right>
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ONLY MAYBE ARTS LAB

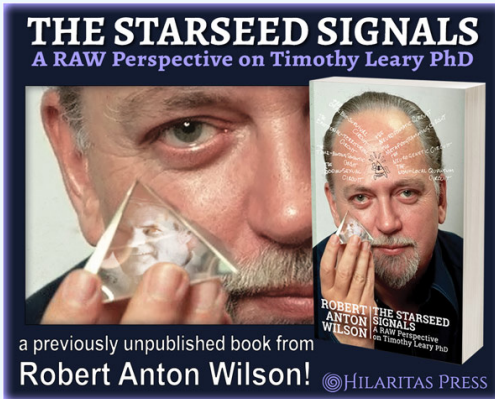


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**COME CUSS & DISCUSS
YOUR RAW THOUGHTS!**



TIM LEARY, ROBERT ANTON WILSON AND DEVELOPMENTAL PSYCHOLOGY

BY DON DULCHINOS



The Starseed Signals (TSS) is wonderful and worthwhile — definitely a book in and of itself, and it got me more interested in the RAW web presence again. Then I saw Mike Gaithers' recent essay on RAW and developmental psychology, and it motivated me to take another look at the 8 circuit model and compare it the system of Clare Graves that I've been studying.

So, here's a still very rough contribution inspired by TSS. I'm interested in feedback, in order to explore and refine some of these ideas. (See my contact at end.)

Personal Journey

I was delighted to find TSS a deeper dive on the Leary partnership, which I had followed intensely in both Bob's and Tim's writings in the 1970's.

Cosmic Trigger had a huge influence on me during my college years, reading Tarot cards, sampling Crowley magick, studying technology trends, and investigating Leary's new publications. I felt like the 5th circuit described me pretty well, and I was expecting to advance at least to the 6th. Also, around the same time, I read and re-read Tim's issue of Ken Kesey's *Spit in the Ocean* journal, which he edited partly from prison. All of the articles Tim solicited were from young edgy scientists, in physics, biology and more. (I'm curious, did Bob know Kesey — especially now that I've learned his daughter Christina spent time with the Hog Farm, who were friends of Kesey.) And so, I had a path to try to immanentize the eschaton, but grounded I thought in science and technology. But it was painful to look around and find that the 60's wave had passed and lots of my peers were keeping their heads down in the days of stagflation and disco.

I had been introduced in a workplace setting to the Internet as early as 1980 — when I accessed a Department of Energy computer in Washington D.C. remotely from a state government office in Colorado. At a professional crossroads — a budding





environmentalist crushed by Reagan (goodbye Fed funded Internet access) — I looked into myself and my world view, shaped by Leary/Wilson, and started educating myself about satellite technology and spaceflight. At the same time, I discovered the Internet. This transition eventually turned into a family-supporting career in telecommunications technology, so thanks Bob and Tim!

In the mid-80's, still following the Whole Earth hippie crowd, I was re-introduced to the Internet through the Well, the conferencing/bulletin board service. It felt millennial. That community also sync'd up with my favorite Teilhard de Chardin, whose *The Human Phenomenon* had given some meaning and direction to my altered states, and who now was a patron saint for this crowd. It seemed like the Internet was exactly what Teilhard had

prophesied. (Disillusionment awaited, of course — I wrote a whole article about it recently — though maybe not wrong but premature. [1])

During this period, I was a little surprised to see Leary also re-appear as a counterculture fan of new tech — he had a CR-ROM game (remember CD-ROMs?) called *Mind Mirror*. And then he came out with a revision of *Exo-Psychology* called *Info-Psychology*. In his introduction, Leary blamed his years in prison for moving him to long for extraplanetary escape,

“My caged status may partially explain the earnest yearnings for extra-terrestrial flight, for O’Neill space colonies and for bird-like escape from this earth’s heavy gravity-well.” [2]

But I felt at the time such a revision was kind of a trendy exploitation of the new current trend. I was also disillusioned with space technology as I watched the era of the space shuttle become mostly freight trains for near-earth boring and/or military experiments. This all further undercut my interest in Leary’s space exploration predictions, but hey, I was pivoting as well.

Also, during this period, I was a little disillusioned with RAW’s later books. There were several deeper dives in themes from *Cosmic Trigger* that were worthwhile but not as life-changing, or life-informing, as his early stuff had been. (Although all along, I loved the *Schrodinger’s Cat* trilogy and the *Historical Illuminatus Chronicles*, and was an early *Trajectories* subscriber. I also did stuff like collect all of Frances Yates’ books, inspired by Bob. Years later, I even made a pilgrimage to the Warburg Institute, still there in London and still deeply scholarly and quirky.)

What had caught my eye in the 90’s was another system of evolutionary thought, popularly called Spiral Dynamics.

Developmental Psychology Since Leary

I was inspired by Mike Gathers' recent essay, *Freud, Jung and a Platypus Get an MRI*, to take another look at the 8 circuit model (BTW, shout out to Mike in the 303 — I'm in Boulder.) Leary came of age professionally in the 1950's, when psychology was undergoing an encounter with behavioral psychology, notably B.F. Skinner, and the reaction was humanistic psychology — Abraham Maslow, Carl Rogers and others. Maslow's hierarchy of needs has become iconic, but wasn't the only such model.

Mike's piece was especially interesting to me as I've been doing recent work on a developmental psychology system put forth by Clare Graves, also starting in the 50's, and known under the popular title *Spiral Dynamics*. Graves taught psychology at Union College in Schenectady, NY, where he consulted in organizational psychology at General Electric's world headquarters, and where I studied briefly with him as an undergraduate.

In particular, where Mike is focused at levels 1–4, which enabled comparisons to developmental systems from Freud, Jung and Erikson, the Graves system promotes a model that does predict emergence of higher levels, and indeed at least 8 levels. Unlike a lot of the humanists, Graves articulated both personal growth through the hierarchy, as well as societal growth, with societies occupying a stage manifesting the macro effects of a critical mass of that society's population being at that level of personal growth.

Graves theory also is embodied in Ken Wilber's better known Integral Theory. (It is interesting that during Leary's incarceration, a group of psychologists including Wilber, who did research with psychedelics, formed an [Association of Transpersonal Psychology](#) — Leary was never a member that I am aware of, but it included other well-known psychedelic researchers like Stanislav Grof.)

And so, I have been doing a lot of thinking and writing about emergence in both individuals and societies over the last ten years, and really never thought to look back at the Leary/Wilson model, until now. It comes out looking better today than I thought it would.

Revisiting the Leary/Wilson Model — *The Starseed Signals*

The Starseed Signals (TSS) is a great view of the Leary/Wilson model taking shape in RAW's mind while writing in 1974, even as Leary continued to develop it into the forthcoming *Exo-Psychology*, which saw print in 1977. Even the aspects that are embedded in the era are pertinent today — RAW noted that “second circuit politicians always beat their 3rd circuit counterparts” — the latter are too cerebral and don't reach voters on a visceral level. He was talking about Nixon beating McGovern, but



could just as well have been predicting Trump beating Hilary.

Early on, RAW sets the context for a development view by citing Leary's definition, "Consciousness is the energy received and decoded by a structure." And so, it makes sense that in a dynamic model, the "mind" changes as more energy (information) is received and decoded. Further, turning on new circuits then allows one to tune into larger amounts of energy/information available in that circuit.

RAW was incorporating Leary's theories into his more general belief in the fluidity of the human mind when expanded by spiritual or philosophical systems and practices. He knew psychedelics were delivering a similar experience, and was already in agreement with Leary that psychedelics were a metaprogramming tool, similar to what pre- scientific mystics of eastern and western philosophy. Figure 1 is an image [3] from TSS summarizing the model.

Figure 1

Personifications of the 24 Neurogenetic Slots

Neurogenetic Period	Passive Receptive Phase	Integrative Phase	Active Output Phase
Metaphysiological	21 8th Childhood The Galactic Consumer	22 8th Brain The Galactic Intelligence	23 8th Mate Galactic Fusion
Neurogenetic	18 7th Childhood The Planetary Colonist	19 7th Brain The Genetic Intelligence	20 7th Mate Genetic Fusion
Neurophysical	15 6th Childhood The Electron Consumer	16 6th Brain The Neurological Intelligence	17 6th Mate Terra II
Neurosomatic	12 5th Childhood The Hedonic Consumer	13 5th Brain The Neurosomatic Intelligence	14 5th Mate The Tantric Lovers
Domestication	9 4th Childhood The Adolescent Sagittarius	10 4th Brain Social Intelligence Capricorn	11 4th Mate The Utopian Lover Aquarius
Symbolic	6 3rd Childhood The Student Virgo	7 3rd Brain The Intellect Libra	8 3rd Mate The Master Mind Scorpio
Emotional	3 2nd Childhood The Sly Priestess Gemini	4 2nd Brain The Emotionalist Cancer	5 2nd Mate The Big Lover Leo
Bioneural	0 1st Childhood Unattached Floater Pisces	1 1st Brain 1st Gear Forward Aries	2 1st Mate Earthly Lover Taurus

Focusing on the "extraterrestrial" stages, here's my short characterization of the state of the model in 1974, and which I'll refer to subsequently as the Leary/Wilson model.

Neuro-somatic — RAW was all over this — marijuana, tantric sex, et al. I will revisit this in the Graves model, where it corresponds to Graves 6th level, the highest of those comprising what he called First Tier (somewhat corresponding to Leary/Wilson Larval circuits.)

Neuro-physical — The early versions of Circuit 6 are referred to as neuro-**physical**, not neuro-**electric**, but in any case, considered to be advanced from the more hedonic, inward practices of the Me decade. Neuro-electric was the stage activated by the psychedelic drugs. (*Exo-Psychology* actually uses both terms — I feel neuro-**electric** is a little more precise.)

Neuro-genetic — Circuit 7 is activated by reading DNA blueprints that we all have.

RAW correlates this stage to the archetypes of Carl Jung, and his collective unconscious — such concepts were considered accurate by RAW, but expressed in pre-scientific language. Circuit 7 mediates “within neurons and between neurons...at faster-than-light speeds.” It’s hard to discern exactly what mediates means, and it is less specific than Circuit 6 where LSD enables metaprogramming of mind and behavior within an individual lifetime.

Neuro-atomic (meta-physiological) — The highest circuit is “electrolocalized and magnetic=gravitational.” That is, it requires no localized body- platform. Quoting Leary, “Mind you, I don’t say metaphysical. Metaphysical is a dumb word used by people who don’t understand Einstein yet. I’m talking about a quite specific electromagnetic- gravitational field in which mind can manifest without organic bodies. That’s the eight circuit and the highest possible evolutionary slot within this galaxy.” [4]

In summary, RAW writes

...we do not possess one ‘mind’ — a delusion by conditioning which directs our attention in socially demanded directions. We are also thinking *bodies*, thinking *cells*, thinking *molecules*[that are] 3 ½ billion years old, and thinking atoms as old as the cosmos. God is inside us, say the mystics. [5]

Gathers’ focus is only the first 4 stages, but also calls up Freud and Jung, both of whom were pushed aside in mid-century by the “scientific” approach of B.F. Skinner and the advocates of psychiatric drugs to treat mental conditions. One might think that Leary was trying to reclaim the humanistic along with Maslow and others, but Leary as a scientist also looked for biomarkers or neural correlates of the stages. He once vaguely referred to higher stages being physically present in DNA and biological structures, where they were “masked by



histones”, but this is not elucidated further and appeared to be a passing idea never explored further.

In terms of other applications of the model to mystics of our time, RAW noted that Leary had recommended examining the neurology of UFO contactees, which might have shown receptivity to electro-magnetic signals (a la the theories of RAW’s friend Jacques Vallee), instead of administering written psychology tests to try to find a clinical disorder to classify them within.

At the end of the day, RAW’s bottom line, later included in *Cosmic Trigger*, was that “We are not the chemicals but the pattern. You might say the formula for immortality is Cybernetics + DNA. But DNA is itself Cybernetics, the first application of cybernetic information — theory to biology. DNA is entirely and information system, a programming system. Cybernetics is the key, the realization that we are programmed and can be reprogrammed.” [6]

Revisiting the Leary/ Wilson Model — Exo- Psychology

Exo-Psychology was one of several books written by Leary while in jail, first published in

1977. For me, having spent a couple years exploring the lessons of LSD following the Kesey method (almost the opposite of Leary's set and setting), I was looking for analysis that would give my personal revelations some context. *Exo-Psychology* seemed to explain so much.

Figure 2

	Evolutionary Period (Neural Circuit)	Self-oriented Receptive Phase (individualistic, unattached, hedonistic, asocial, exploratory)	Integrative Phase	Transmission Fusion Phase (hurt, help, social connections, manipulate, communicate, merge)
POST-TERRESTRIAL	Metaphysiological Neuro-atomic (Interstellar)	22 Neuro-atomic Receptivity	23 Neuro-atomic Intelligence	24 Neuro-atomic Fusion
	Neuro-genetic	19 Neurogenetic Receptivity	20 Neurogenetic Intelligence	21 Neurogenetic Fusion Symbiosis
	Neurophysical (Interspecies)	16 Neurophysical Receptivity	17 Neurophysical Intelligence	18 Neurophysical Fusion
	Neurosomatic	13 Neurosomatic Receptivity	14 Neurosomatic Intelligence	15 Neurosomatic Fusion
TERRESTRIAL	Sexual-domestic (Homo domesticus)	10 Soc-sexual Receptivity	11 Soc-sexual Domestic Intelligence	12 Soc-sexual Collectivity
	L.M. Symbolic (Homo faber)	7 L.M. Symbolic Receptivity	8 L.M. Symbolic Intelligence	9 Symbolic Creativity
	Emotion-locomotor (Mammalian)	4 Emotional Self-centered Receptivity	5 Emotional Intelligence	6 Emotional Manipulation
	Bio-Survival (Invertebrate)	1 Bio-survival Receptivity	2 Bio-survival Intelligence	3 Bio-survival Fusion

Leary's Exo-Psychology Version (1977), p. 75.

This table format leaves out the Tarot and Zodiac correspondences of RAW's, although astrological signs do appear elsewhere in the text. (Maybe the thoughts of migrating to the stars led Leary to keep them in for their pre-scientific predictive aspect. Or maybe he left them in because astrology was still big for his 70's readership.) This table uses Neuro-physical for Circuit 6, like TSS, but Tim uses Neuro-electric elsewhere in this same edition. Overall, this book is tightly organized and beautifully designed. (See illustration included later in this article. [7]) Along with autobiographical works *What Does Woman Want* and the *Game of Life*, *Exo-Psychology* in 1977 gave me hope for a 60's re-awakening. Shortly thereafter, alas, I got Reagan instead.

Leary's Info-Psychology

Ten years later, Leary re-published the book as *Info-Psychology*, at the dawning of the digital era. (At least, the CD-ROM, game cartridge phase of the digital era.)

Figure 3

Period	Stage of Evolution
1. Bio-Survival (Marine) Stages	1. Invertebrate 2. Marine-vertebrate 3. Amphibian
2. The Terrestrial Mammalian Stages	4. Evasive Mammalian 5. Predator Mammalian 6. Hunter-Gatherer
3. The Symbolic Tool Stage	7. Tool User, Paleolithic 8. Tool Maker, Neolithic 9. Tribal, Metal Age
4. Industrial	10. Feudal 11. National, Low Industrial 12. Multi-National, High Industrial
5. Cyber-Somatic Piloting Sensory Info	13. Individual Consumer Hedonism 14. Individual Aesthetic Mastery 15. Hedonic-Aesthetic Linkage
6. Cyber-Electronic Piloting Quantum Electronic Info	16. Individual Consumer Access to Brain and Electronic Technology 17. Individual Mastering of Brain and Electronic Technology 18. Neuro-Electronic Networks
7. Cyber-Genetic Piloting DNA/RNA Data	19. Individual Brain Management through Genetic Technology 20. Individual Mastery of Genetic Technology Information 21. Electronic Networks - Linkage of Genetic Technology Information
8. Cyber-Nano-Tech Piloting Atomic Info	22. Individual Consumer Access to Nano-Tech (Atomic Information) 23. Individual Mastery of Nano-Tech (Atomic Information) 24. Nano Technological Linkage

Leary's Info-Psychology version (1987)(Preface, unnumbered)

He changes "Neuro" to "Cyber", as was *au courant* as influenced by William Gibson's popularization of "cyberspace." At the time, I frankly found it a betrayal of the satellite fantasies I had moved forward on, and for the rest of his life I regarded Leary kind of an aging vaudevillian (for example his college tour debating G. Gordon Liddy, the Nixon dirty tricks guy who surveilled Leary at Millbrook.) In looking at this *Info-Psychology* material again, I have to say I turned out to be totally wrong. In fact, given developments in the intervening 30 years, Tim (and RAW) look more like prophets than ever.

First, I noted that Leary wasn't merely being trendy, but was indeed elaborating on what was already in the Exo-Psychology model for circuits 5–8. Some summary notes below.

Cyber-somatic — neurosomatic updated to add indulgence in the artificial worlds of gaming. There is also reference to reception of electronic information “uncensored by government imprints”. (I recall Leary palling around with John Perry Barlow at the time, when Barlow was co-founding the Electronic Frontier Foundation.)

Cyber-electronic — a tweak from **neuroelectric**, but de-emphasizing the LSD.

“Sixth circuit consciousness, however, is crystal clear, radiant, electric, frictionless, unencumbered by material inertias. It is understandable that a period of self-indulgent playing with raw, direct, smooth humming energy would occur.”

And, “the neuro-electric child plays with the electromagnetic signals. The next step is the intelligent integration and reconstruction of the new energy forms.” And “[t]he Brain, freed from the body and four terrestrial imprints, operates as a neurocomputer. Self-definition as a bio-electric computer, self-indulgent use of electronics.” (That reference reminds me of John Lilly’s *Programming and Metaprogramming in the Human Biocomputer*, where Lilly agreed with the Leary/Wilson identification of LSD as a metaprogramming agent.)

Cyber-genetic — “This stage imprints the DNA code, receiving integrating and transmitting RNA signals, thus operating at species-time, making possible biological immortality, and symbiosis with Higher Life forms. DNA consciousness.”

Cyber-atomic — “access to atomic information through nano-technology.” (Again, pretty trendy. [8])



Circuits 7 and 8 seemed no more specific than they had been 10 years earlier, at least as I read it then. But wait! — “the Seventh [circuit] Brain learns to control, integrate, organize Neuro-genetic signals and **manipulate Chromosomes.**” Emphasis mine — well hello CRISPR gene editing, 20 years later!!

RAW references Isaac Asimov in both TSS and *Cosmic Trigger*. Asimov observed a 60 year lag between first understanding of new scientific principles and applications that transform the world. [9] He expected genetics would follow that trajectory — starting from 1944, then 2004 would see biological breakthroughs based on DNA structure. Hmmm.

And then, for Circuit 8, “The Cyber-atomic stage imprints sub-nuclear quantum-physical and gravitational signals, thus transcending biological existence. Quantum Consciousness.” Locating a higher intelligence within the atomic nucleus might seem teleological and speculative. But it is interesting that starting in the 1990’s, no less a figure than Nobel prize winning physicist Roger Penrose, with co-author Stuart Hameroff, have posited

that consciousness literally arises via quantum level interactions inside brain structures known as microtubules. [10]

And then consider a few other contemporary observations related to Circuit 6, e.g. “the neuroelectric child plays with electromagnetic signals.” In the current day, I’m doing some work with neurotechnology, based on recent great advances in the ability to transceive information to and from the brain. Increasingly portable EEG devices or implants (see e.g. Elon Musk’s Neuralink), might have led Tim back to the original “neuro” prefix if he was around today.

Also it’s worth noting, with respect to the original impetus for Circuit 6, that after the brief thawing of pot laws in the 70’s was shut down by Reagan, we now have legalization not just of cannabis but psychedelics themselves. There are even venture funds for psychedelic business plans. Far out, man...

One final quote from *Info-Psychology* — “[we are beginning] a mutational quantum leap in the course of human evolution which is now preparing the species for migration from the planet and mutation to become a **cyber-species inhabiting the info-worlds of the future(s)**.”

This idea has now entered the mainstream with Yuval Harari’s coinage of Homo Deus. [11]

Revisiting the Leary/Wilson Model — Quantum Psychology

Maybe for completeness, note that RAW was always willing to revise and extend his own thinking. The 8 Circuit model was re-presented and further investigated in *Prometheus Rising* and then *Quantum Psychology*. (See Figure 4.)

Figure 4

Quantum Psychology (1990)

- The oral bio-survival circuit
- The anal territorial circuit
- The semantic time-binding circuit
- The socio-sexual circuit
- The neurosomatic circuit
- The **metaprogramming** circuit
- The **morphogenetic** circuit
- The non-local quantum circuit

While metaprogramming still makes sense as a tighter label for Circuit 6, even RAW is tripped up by trendiness. Rupert Sheldrake’s *morphogenetic* theory was very big the 1980’s, and quickly had become a new age article of faith, a biologist’s apparent confirmation of some kind of etheric field of consciousness and reproduction. That theory has not found much scientific confirmation. (Although Sheldrake has had a decent career of publishing in the New Age, or Body Mind Spirit book category.)

One other less prophetic note — RAW had maintained his belief that Bell’s theorem in physics allowed in

theory lots of psi phenomena like precognition or remote viewing. Despite Dean Radin and other contemporary folks banging that drum, essentially nothing has happened since to validate macro-physical effects, as far as I have seen.

Then again, nor have any new theoretical developments precluded the possibilities that fascinated RAW (and me.)

Graves and Leary/Wilson

Now return with me to developmental psychology, forty years after the heyday of humanistic and transpersonal psychology, and interest has waned. Somewhat troubling, in a recent visit to Clare Graves teaching home at Union College to seek support for establishing a Graves archive, I was referred to a Psychology professor as the school expert on developmental psychology. She informed me, alas, that she now spends most of her time on gender studies. So it goes.

Fortunately, Graves model has been updated by Dr. Don Beck, who trained a number of practitioners under the brand Spiral Dynamics. More impactful in terms of numbers was the adoption of Graves model by Ken Wilber, an early associate of the Transpersonal Psychology Association, and who is something of a current-day guru under the rubric of Integral Theory. The Wilber system, which he calls a meta-theory, is beyond my scope here, except in some ways he echoes Leary/Wilson's focus on personal development, while Graves system is more often applied by contemporary practitioners to social dimensions such as business or politics.

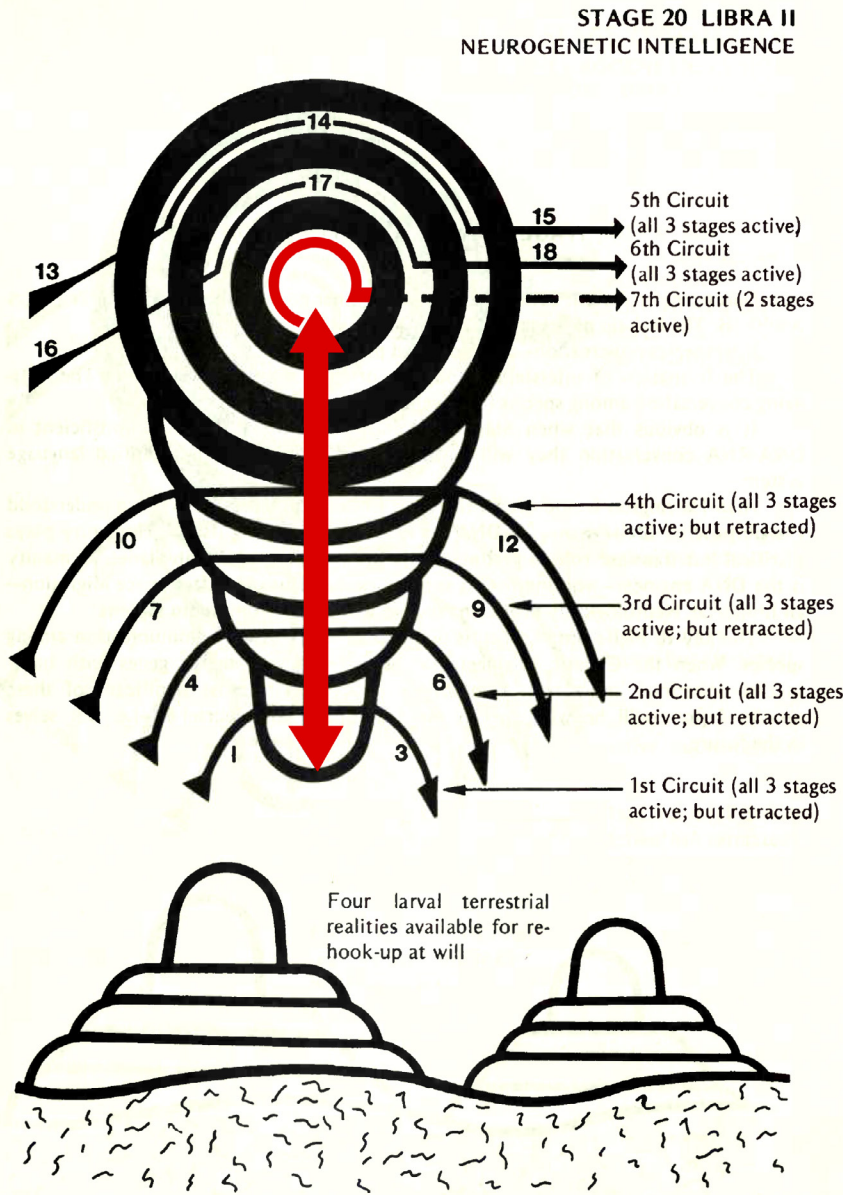
Figure 5

Leary/Wilson	Graves personal	Graves Social
Bio Neural	Instinctive self	Subsistence
Emotional	Magical/animist self	Tribal
Symbol	Power/impulsive self	Empires/Conquest
Domesticated	Rule/Role self	Nations/Monotheism
Neurosomatic	Rational/scientific self	Corporate/Free Enterprise
Neuroelectric	Sensitive/pluralistic self	Values communities
Neurogenetic	Integral (unifying selves)	Holistic commons
Neuroatomic	Holistic self	Integral/Unitive

As seen in Figure 5, the categories don't quite line up at first glance, but we'll return to that point shortly. In their approaches, Graves and Leary/Wilson show several significant correspondences.

Dynamics/Applications — Beck's version of Graves, Spiral Dynamics, emphasizes that it is a dynamic model — people aren't classified once and left in that slot. The Leary/Wilson system also emphasizes a model where the individual is in motion up the circuits. All circuits are present — they just may be inactive, as depicted in Figure 6 from *Exo-Psychology*, but are still "available for re-hook up at will. In the Leary/Wilson model circa 1974–77, imprints and conditioning can only be changed bio-chemically — a 60's thing for sure. 60's kids who went for marijuana and LSD were in a position to see the flaws of current state (Circuit 4) and had the luxury to try dropping out. When they dropped back in, they were (Circuit 5) although sometimes stuck there in a hedonistic state.

Figure 6



Periodicity — Gathers didn't focus on discussion of the higher levels, but he did cite Antero Alli:

"In his books, Alli draws clear and functional connection between corresponding upper and lower circuits in 1/5, 2/6... fashion. I don't have a good take on the acceptance of this paradigm, but many of my "old school" Leary-Wilson peers do not seem as intrigued by this as I am, while many other folks I've encountered online seem to readily accept the concept. I note that in *Neuropolitique*, (p. 94), Leary himself seems in agreement with Alli when he states:

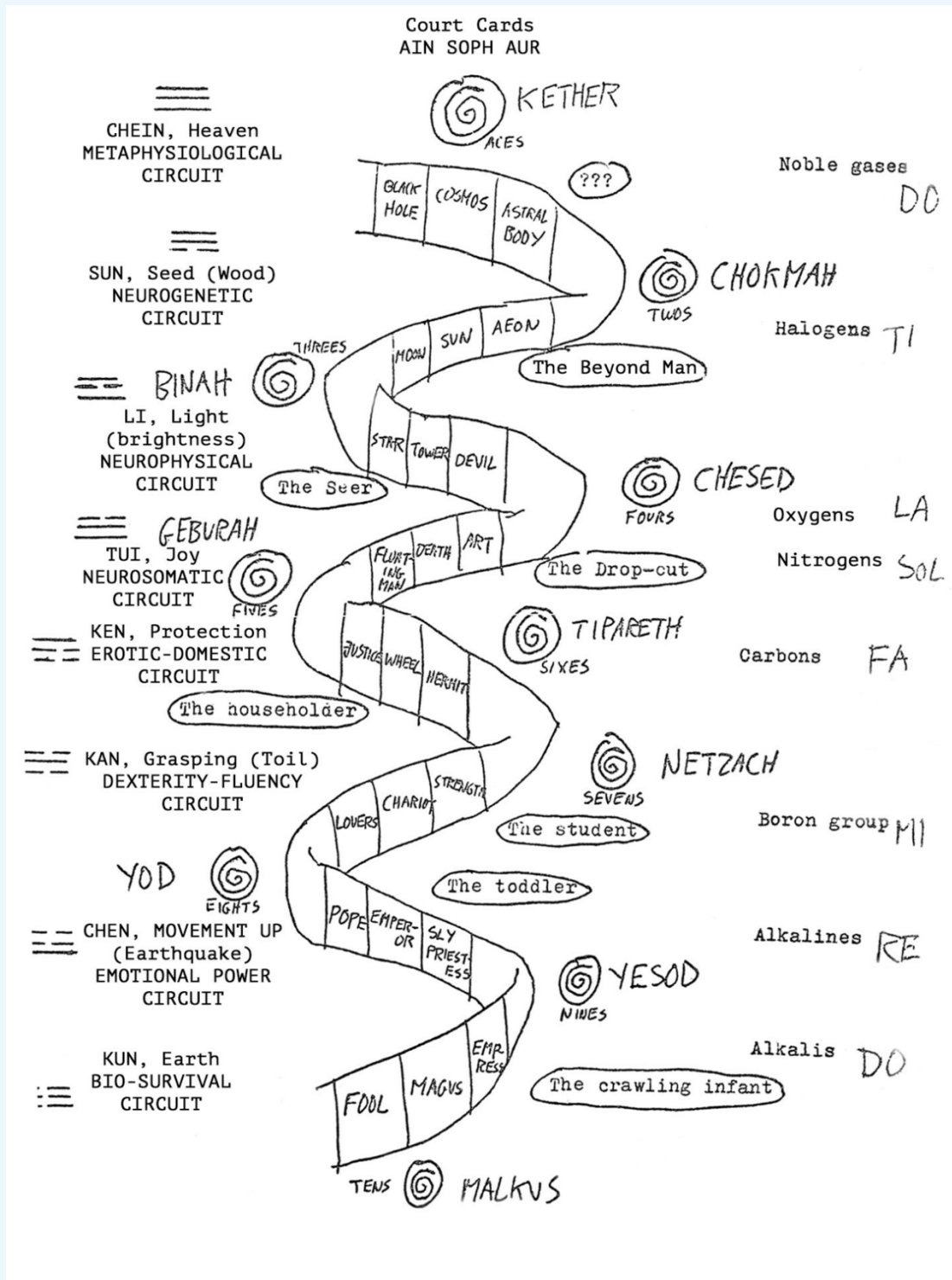
Think of it like this: The higher right-lobe circuits (V-VIII) raise to higher consciousness and other time dimensions on the corresponding, more primitive left-lobe circuits (I-IV). Thus, Circuit V centers on the same body centered sensory-somatic loops as Circuit I..."

Periodicity is also core to Graves model (he calls it "Cyclical"), which distinguishes it from Maslow and other of his contemporaries. The full name of Graves theory was *The Emergent-Cyclical, Double-Helix Model of Adult Biosocial Systems Development Levels*.

One key Graves observation is that the stages alternate between a fundamental behavior of Express Self (e.g. empires, conquest, investment bankers) and Sacrifice Self (e.g. tribal, universal human rights/values).

We find this in the Leary/Wilson material. Leary and Wilson kept talking about periodic table — periodicity — Leary's *Exo-Psychology* titled the presentation *The Periodic Table of Energy* (echoing the Periodic Table of Elements.) What was delightful for me was to find in *The Starseed Transmissions* not only a grasp of the periodicity but RAW's spiral illustration, shown in Figure 7. [12]

Figure 7

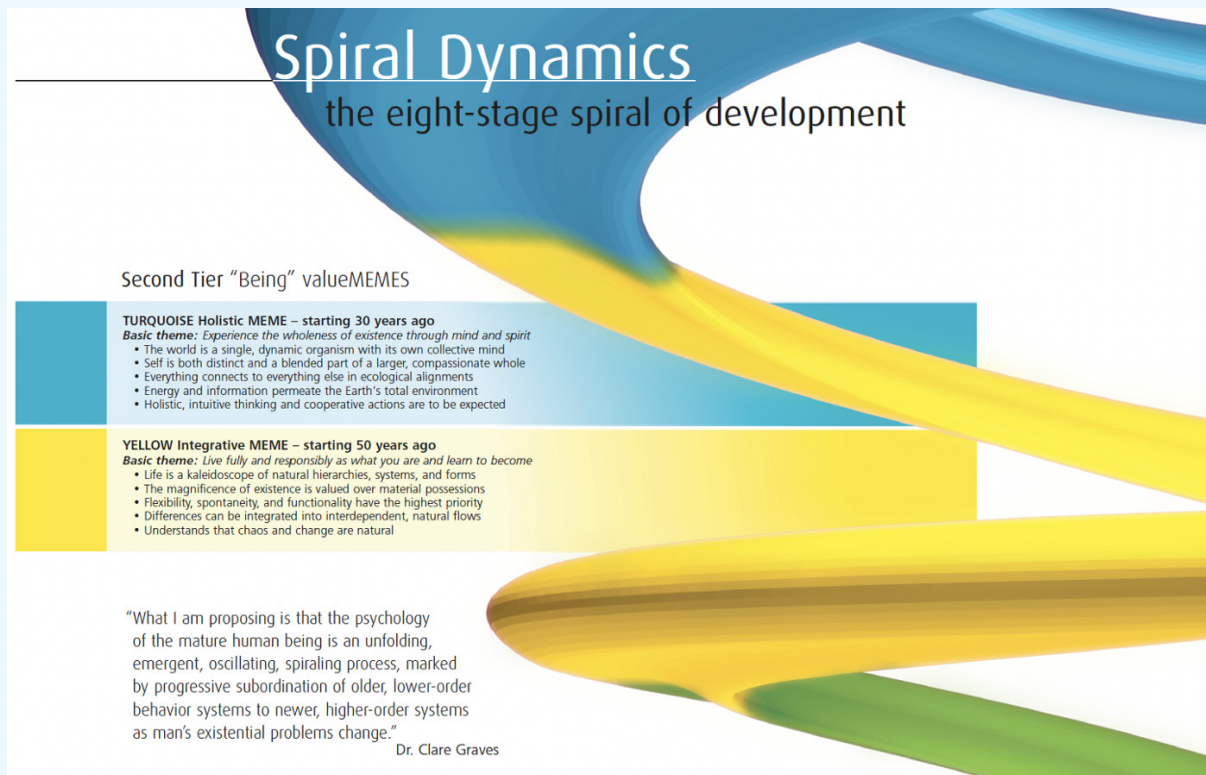


Wilson's Spiral

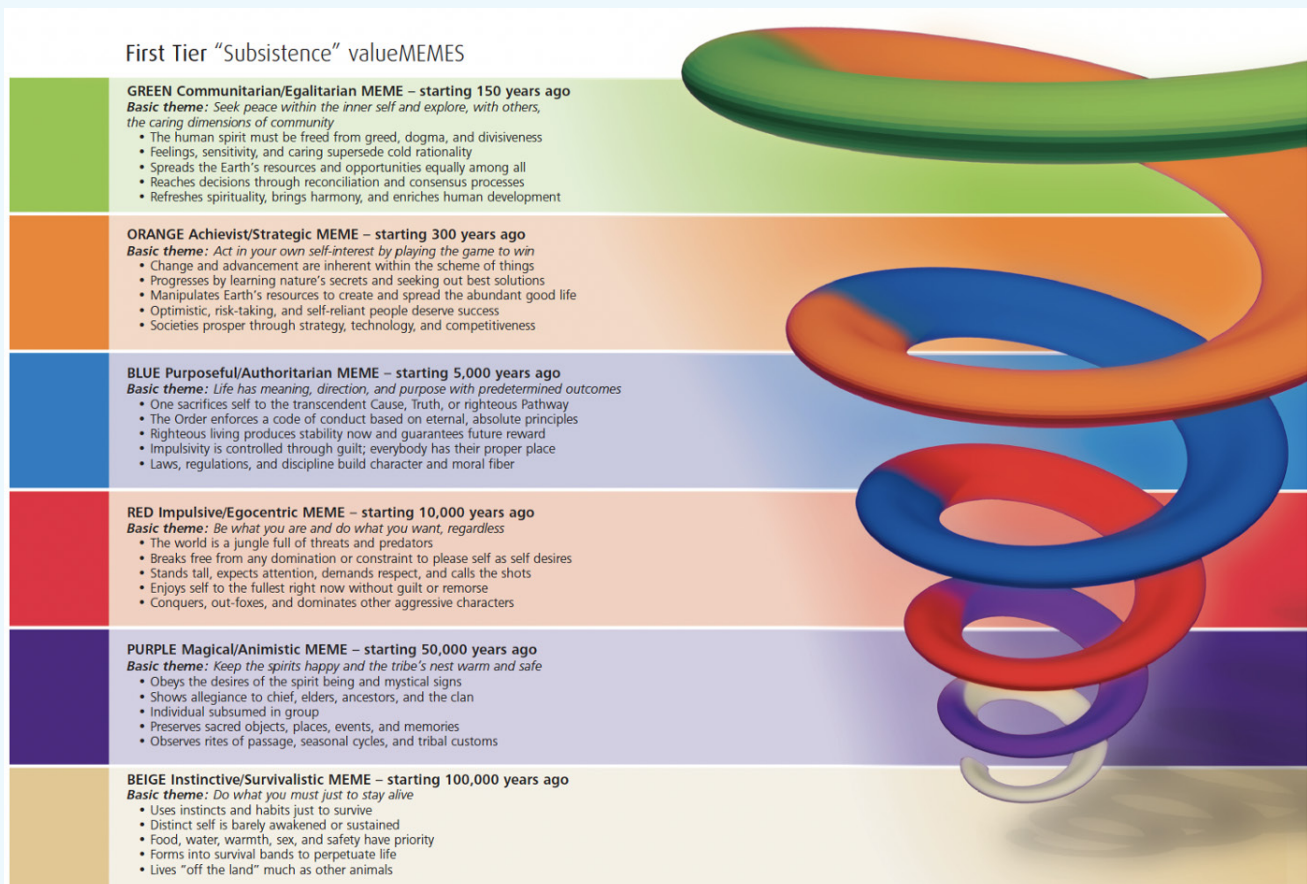
Much of Wilson's work at the time was trying to integrate the many mystical systems — Kabala, Tarot and others — he had explored. Figure X shows those progressive systems alongside Leary's circuits, derived by RAW using a synthesis of contemplative techniques. He felt the DNA helix figure came to him in a sort of Circuit 7 genetic communication. [13]

Below is an illustration of Graves' system and it's cyclical, double-helix nature.

Figure 8



Graves' Spiral, Tier 2



Graves' Spiral, Tier 1

So, the periodicity and the resemblance to DNA structure appealed to Graves, and he also liked how it sometimes appears to an individual that they are moving “backwards” (right to left) within a given level, but when seen from a broader perspective it is also a necessary “creative destruction” as part of the move upward to the next level.

Modes Within Levels — Both Leary/Wilson and Graves describe similar modes within each circuit or stage, speaking to the dynamic nature of the levels. These are emphatically not levels where an individual (or society) is classified in one and can only be there for their entire life. The Leary/Wilson system is more explicit about there being three states within each circuit, see Figure 9, and sometimes talk about a 24 stage model (*Exo-Psychology* presents this 24 stage scheme.)

Figure 9

Modes Within Levels	
Leary	Graves
Receptivity/Entering - Passive, consumerism, input	Open/Healthy - Entering higher stage
Intelligence - Active integration	Closed/Unhealthy/Arrested - No movement
Fusion/Exiting - Transmission	Open/Healthy - Ready to move to next state

Quantum Jump from First to Second Grouping of Levels — Graves calls the higher levels (7 and 8 in his system) the Second Tier levels, as opposed to First Tier. This corresponds very well with what Leary/Wilson differentiated as Larval vs. Extra-terrestrial. Both theories were a little arbitrary about circuits/levels they were already

perceiving as present in current society, and those they predicted as belonging to an emerging category. In fact, Graves called the emergence of a Second Tier to be a “momentous leap,” certainly a serviceable correspondence to an extra-terrestrial mode. See Figure 10.

Figure 10

Thus, the Second Tier of Graves and Extra-terrestrial of Leary don’t quite match up, but they do seem to come together at the 8th and final stage or level. Graves didn’t give much detail to characterize that state, but he suggested there were some intuitions of the highest stage, including the *noosphere* of Teilhard de Chardin, a thinking layer around the earth, a collective consciousness.

Quantum Jump Between Groups of Levels		
Leary (Exo-Psychology)	Graves personal	Graves social
<i>LARVAL</i>	<i>TIER ONE</i>	
Bio Neural	Instinctive self	Subsistence
Emotional	Magical/animist self	Tribal
Symbol	Power/impulsive self	Empires
Domesticated	Rule/Role self	Nations
	Rational/scientific self	Corporate
<i>EXTRA-TERRESTRIAL</i>		
Neurosomatic	Sensitive/pluralistic self	Values communities
Neuroelectric		
	<i>TIER TWO</i>	
Neurogenetic	Integral self	Holistic commons
Neuroatomic	Holistic self	Integral/unitive

In *Info-psychology*, Leary refers to collective consciousness and observes that several circuits reflect collective energies.

At each chronological stage of species evolution, new imprints for collective-governal realities emerge. These socially-consensual neural-programs determine the positive- negative magnetic poles for culturally conditioned members of the gene-pool.

Good/evil. Taboo. Collective consciousness was needed to accomplish the embryonic states of evolution. A fetus or a larval form cannot branch out on his own. [14]

In Graves cyclic model, “these collective-governal realities” appear as “sacrifice-self” values. One more model to include for reference, just because it’s more well known, is Maslow’s Hierarchy of Needs as shown in Figure 11. For the discussion above, Self-Actualization might be classified as a Second-tier or post-terrestrial stage. Maslow added a Self-Transcendence level in 1971, which might correspond to the highest level in both Leary/Wilson and Graves. Maslow had stressed the importance of peak experiences to reaching Self-Actualization. It seems likely the Self-Transcendence level may indeed have been Maslow’s response to the transcendental experiences of thousands of LSD users in the 1960’s.

Figure 11



Maslow and Leary did not collaborate but were acquainted, and Maslow had invited Leary to participate in some academic meetings on peak experiences. [15] (Incidentally, Maslow was also one of the founders of the Transpersonal Psychology Association.) It’s mildly interesting how the color schemes from Maslow match up with Graves/Beck — in neither case were the colors selected arbitrarily. I wonder if Leary would have gone in for color schemes if not limited to low-budget publishing during his prison years.

There is a large body of literature on applications of the Graves model. For example, Graves disciple Don Beck spent a lot of time in South Africa in the 1980s and 90s helping both the apartheid government and the Mandela-led liberation movement find the ground for peaceful change. The recent movie *Invictus* illustrates one of these Gravesian tactics explicitly — one side speaking to the other in language they can understand. This is a caution that Graves offers — lower stages literally can’t see the higher. This is a condition that, in today’s world, helps perpetuate nationalism, whose followers can’t see the benefit of collaborative, cross-border values.

Just the same, while I aspire to higher circuits and stages, I have had only brief experiences of them. This is one area where Wilber drew the helpful distinction of states of consciousness — where you get a glimpse; and stages — where you live day-to-day and your center of gravity is located.

Leary and RAW talked about the states but were more interested in the stage goal — higher intelligence is us in the future — both figurative and literal — aspirational and inspirational.

So, thanks Tim Leary, thanks Clare Graves and thanks RAW. (And Hilaritas Press!) Keep the lasagna flying, but keep your eyes on the prize as well.

1. <http://integralleadershippreview.com/16742-06-29-toward-a-technology-infrastructure-for-the-second-tier/>
2. From Introduction to Info-Psychology, 1987.
3. The Starseed Signals, p. 215.
- [4] TSS, p. 257
- [5] TSS, p. 95–96
- [6] TSS, p 267.
7. Credited to Cynthia Marsh — <https://cynthiamarsh.myportfolio.com/cynthia-marsh-about>
8. https://en.wikipedia.org/wiki/Engines_of_Creation
- [9] TSS, p. 258
10. <https://royalsocietypublishing.org/doi/10.1098/rsta.1998.0254>
11. Yuval Harari, Homo Deus, 2017.
- [12] TSS, p. 272
- [13] TSS, p. 272.
14. Info-Psychology, p. 11
15. The radical potentials of human experience: Maslow, Leary, and the prehistory of qualitative inquiry Head, James Christopher; Quigua, Fernando; Clegg, Joshua W. Qualitative Psychology Vol. 6, Iss. 1, (Feb 2019).





**Is thinking just
another form of
constipation?**

JAKE
G I D D E N S



NĀGĀRJUNA'S CLAIM

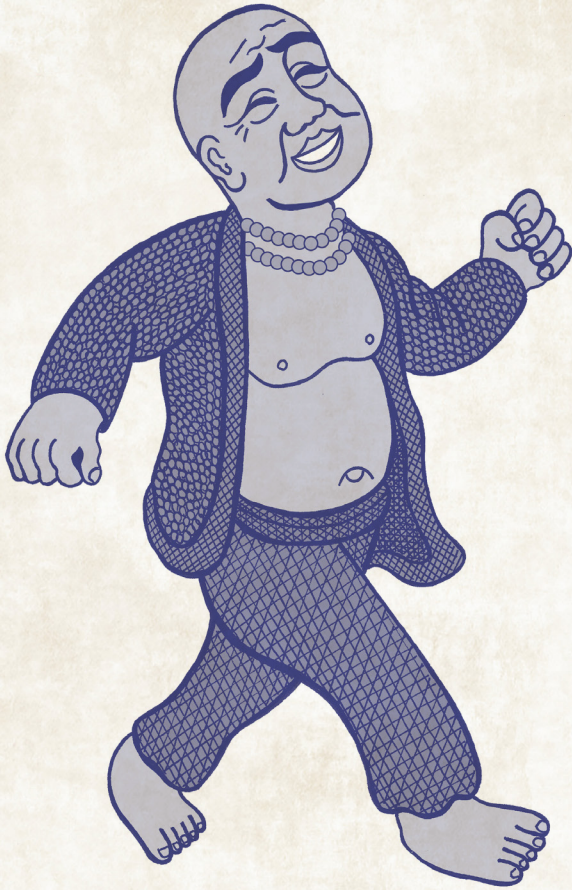
BY BOBBY CAMPBELL

Wherein 2000 year old neurological epistemology slices & dices through the B.S., and I like totally diss svabhāva :)))



Tantric playboy, alchemical magician, and Conqueror of the Serpent, Nāgārjuna revolutionized Buddhist thought with his electrifying literature, the *Prajñā-Pāramitā* (Perfection of Wisdom)

Specific details about Nāgārjuna's life seem a bit fuzzy, made all the more unclear by the fanciful myths that grew around his stellar reputation. It would appear that Nāgārjuna lived sometime in the 1st-2nd century CE in India, but he probably did not actually travel to the depths of the ocean to converse with the Nāgā King, the ruler of an ancient race of hostile dragonlike beings, who felt so impressed with Nāgārjuna's dispensation of the Dharma that he gifted him the long lost teachings of the Buddha.



Now don't get me wrong! I totally dig the Buddha. Less tanha (desire) less dukkha (suffering): Klesha Nirodha! But Nāgārjuna's lucid, secular logic takes the fundamental insights of the Buddha's mythic narrative and elevates them into a durable philosophical framework. (Maybe!)

From the Buddha we get the concept of the middle way, a path through opposing dualities, and a renunciation of extremes.

The story goes, or at least one version of the parable suggests, that the Buddha had lived his life as a hedonistic young prince, but finding that desperately unsatisfying he became an ascetic yogi, where his denial of life sustaining resources became so great that he nearly died. A stranger's gift of a plentiful bowl of rice sparked his illumination, allowing him to see the way between dualistic extremes. Not just between hedonism & asceticism, but also higher stakes concepts like

eternalism & annihilationism, continuity & discontinuity, and existence & non-existence.

But how do we ontologically classify things if they neither continue nor cease?

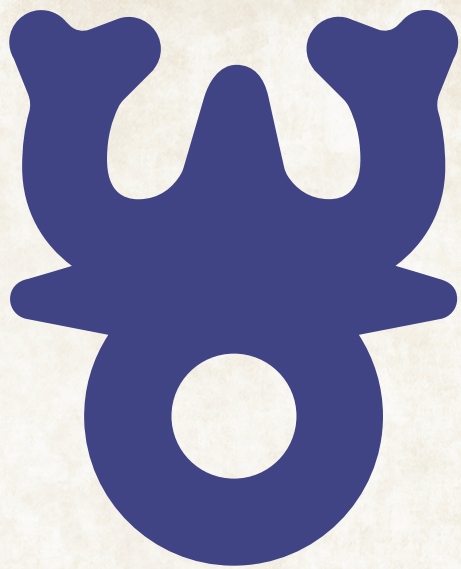
ŚŪNYATĀ

Nāgārjuna's most significant concept remains relatively illusive, and easily misunderstood, even today, but it makes sense that **EMPTINESS** might not get grasped so easily!

When Nāgārjuna speaks of emptiness (or śūnyatā) he does not mean some nihilistic void (substratum nihilum) of nothingness, but rather simply the absence of something very specific: a permanent, independent self-essence (svabhāva).

So when Nāgārjuna calls all things, ideas, and events empty, he doesn't mean they don't exist, just that they don't exist separate from the causes & conditions that brought them about.





Buddhism developed primarily as a critique of Hinduism, in fact, I think maybe some Buddhist traditions accidentally imported a few faith-based Hindu concepts through misreading deconstructive discourse originally meant to refute those ideas. Perhaps reincarnation, for example, but anyway!

The primary concept in Hinduism that the Buddha wished to challenge involved the notion of a true self, Ātman. Generally speaking, the various schools of Hindu thought tend to regard the reality of experience as fundamentally illusory, but that

through sustained effort, across a succession of lives, one could arrive at a true & real higher reality of selfhood. Buddha did not agree! Buddha rejected the concept of ātman, what we might call the self, soul, or ego, and instead posited anātman, no permanent self, no eternal soul, no independent ego.

Easy misunderstandings aside, anātman does not exactly mean that the self simply does not exist, but again, rather, just that it lacks svabhāva, or an intrinsic, unchanging essence. Nāgārjuna's notion of śūnyatā helps us to find the middle way between eternalism & annihilation.

We know the self exists, at least in some sense, because we experience the world through an individual perspective and a cumulative identity, but these conditions all too easily get misinterpreted, perhaps through wishful thinking, as evidence of a permanent, independent identity.



The way we behave, within individual moments, inevitably gets influenced by our surrounding circumstances. We probably don't act quite the same way at a funeral as we do at the circus. The ever changing flow of events we experience continuously shapes and influences our actions. Conversely, and obviously, we too alter and influence the environment with our endeavors, completing an interdependent cycle of transformation. We change the world and the world changes us, "interacting processing, processing interactions," as Mr. Wilson would say.

Within this continuous process of change, trying to find a truly consistent self seems like a fool's errand, but the fear of death compels us to cling to ultimately unreal conceptual entities, desperately hoping that something immutable persists through the chaotic flux of experiential circumstance, I mean surely we can have just a little svabhāva, as a treat? But here the Buddha might gently suggest that the real danger lies in trying to cling to permanence where none actually exists.

However much we might like to, we do not and cannot create ourselves*, but rather come into existence dependent on perpetually changing causes and conditions, a phenomenon encapsulated by my very favorite Sanskrit word: *pratītyasamutpāda!* (Conditioned co-arising)

*See Ernest Becker's *The Denial of Death* re: the inborn human desire to create themselves (The Causi Suri Project) and the futility thereof.

Nāgārjuna's final word on the self reaffirms the middle way between continuity & discontinuity, and takes us to the limits of language's ability to describe reality. Basically, we can't reduce the self to merely the product of causative conditions, nor can we consider it something independent from those conditions. *Neti neti*, as they say in Sanskrit, "not this, not that."

For Nāgārjuna, problematic conceptualizations of the self only just barely scratches the surface of a much larger neurolinguistic clusterwhoops.

HYPOSTATIC THEORETIZATION

Hypostatic Theoretization refers to the phenomena of an abstraction that has gotten concretized to the point of seeming more real than the actual experience from which it got abstracted.





An overly simple example of a hypostatic theoretization might involve a strange light seen in the sky at night -> A light flying around in the sky that you can't quite identify -> Some sort of unidentified flying object -> A UFO!?! -> A spacecraft piloted by aliens from another planet!

Nāgārjuna suggested that words do not refer to reality directly, but rather language works as a self-referential system.

The road you can talk about & the road you can walk on remain as separated as the map from the territory and the menu from the meal.

This disconnect between words & reality creates the opportunity for abstractions to hypostatize into semantic hallucinations, what Nāgārjuna would call *dr̥ṣṭi*.

Language takes continuous events and describes them as separate entities: “Danny says,” for Nāgārjuna, refers to an inseparable concept, because without “Danny” we’d have no “saying” and if not “saying” something we would have an entirely different “Danny,” perhaps one who “sings” or “dances.”

The grammatical structure of “Danny says” splits a unified reality into the segmented abstractions of a noun (Danny) and a verb (says). This linguistic structure encourages us to treat nouns & verbs as independent concepts, and in so doing, we create the appearance of an essential identity for “Danny” who will remain unchanged regardless of context.

Of course, no such “Danny” exists in reality! But we have just hypostatized one into our midst. Our language, and therefore our thinking, get regularly infiltrated with similar linguistic ghosts, many of which have even more disruptive qualities than our friend “Danny.” [God, Country, Money, etc]

What Robert Anton Wilson called a neurosemantic grid, the cognitive-linguistic framework through which we conceptualize the world of sensory-sensual spacetime, Nāgārjuna called *prapañca*, a reality tunnel comprised of hypostatized misconceptions and self-centered rationalizations of those misunderstandings.

Nāgārjuna saw as his goal the complete elimination of *dr̥ṣṭi*, total neutralization of hypostatic theoretizations, and absolute silencing of *prapañca*.

In pursuit of this, Nāgārjuna launched a comprehensive & devastating attack against thought & language itself, using just a simple 4-valued logic...

THE TETRALEMMA

Nāgārjuna claimed that even the most rationally constructed statements and systems of thought possess an inherent and demonstrable incoherence and irrationality, including Buddhism!

Our fav serpent conqueror focused specifically on the categories of “identity” & “difference” in his deconstruction of all our fundamental conceptual notions.

He suggested that all thinking presupposes these categories as the basis of cognition, because when we think of something we must consider it either by itself (identity) or through its relation to other things (difference).



We already understand “identity” as an untenable concept due to it necessitating svabhāva, which try as we might, we seem unable to find. Difference seems even more indefensible because it would require multiple static identities with which to contrast, because to describe X as different from Y we would need self-essences for both X & Y. Or we could consider a more extreme version of difference, one with a complete absence of all identities, even empty ones, but that would entail complete discontinuity and incoherence, and last time I checked the mundane world of ordinary experience still seems intact.

Nāgārjuna wields the tetralemma so as to negate “identity” & “difference” and all linguistic formulations along with them.

1.) $X = X$

To conceive of any object X in isolation, and only in terms of its own definition, gives us merely a self-identical abstraction.

EPISTEMOLOGICAL ERROR: TAUTOLOGY

2.) $X = \text{NON-X}$

To define X in relationship with Y leaves us wondering about Y , so we define Y in terms of Z and Z in terms of A and we arrive at an infinite regress that never conclusively defines anything.

EPISTEMOLOGICAL ERROR: INFINITE REGRESS

3.) $X = \text{BOTH } X \text{ \& } \text{NON-X}$

Understanding X using both its definition & relations takes us into the murky waters of mutual exclusion, you can't prove identity by admitting difference. (2 wrongs don't make a right!)

EPISTEMOLOGICAL ERROR: MUTUALLY EXCLUSIVE CONTRADICTION

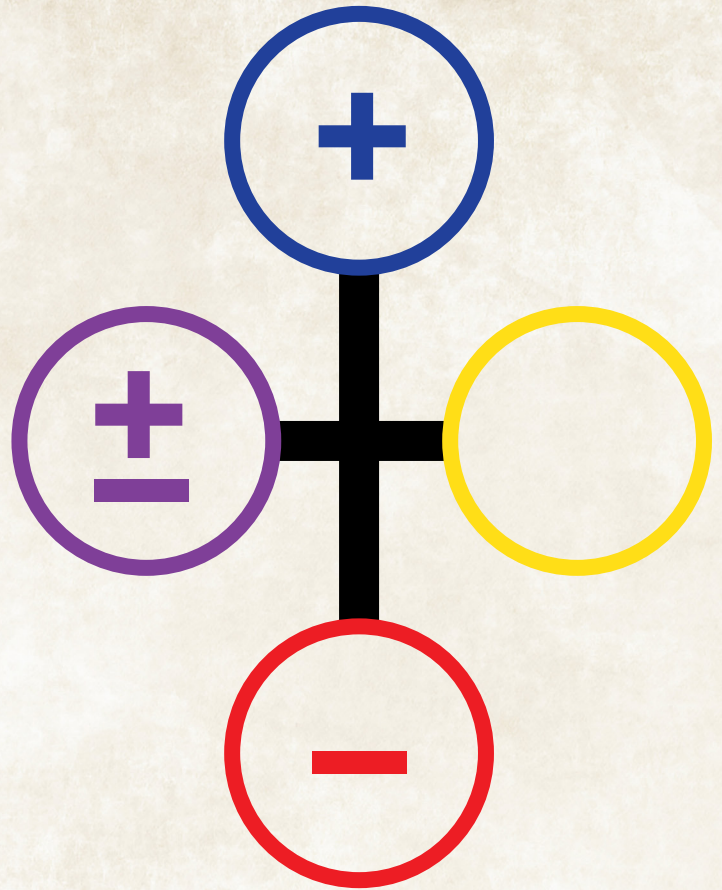
4.) $X = \text{NEITHER } X \text{ NOR } \text{NON-X}$

Understanding X using neither its definition nor its relations leaves one understanding nothing at all.

EPISTEMOLOGICAL ERROR: NO STATEMENT MADE

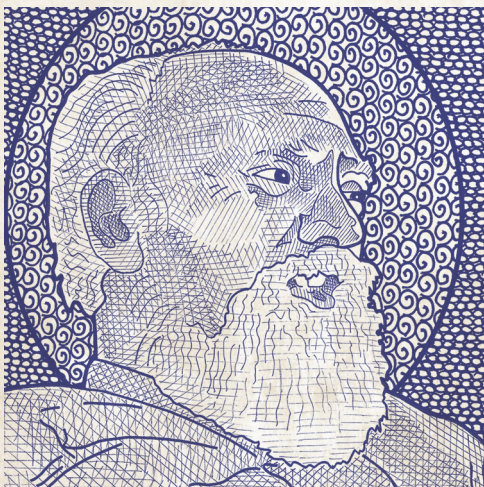
X , Non- X , Both, and Neither exhaust all forms of thinking & description, and all have proven fundamentally inadequate, so one may reasonably suppose all linguistic formulations as inherently problematic.

Debate has raged since around about the 1st-2nd century if Nāgārjuna's claim that all claims have no meaning itself counts as a claim without meaning. Nāgārjuna defended his work with the 70 verses of Vighraha-vyavārtanī (Refutation of Objections), but personally, I don't really give a care :)))





RAW FEEDBACK



A set of propositions cannot contain itself without generating paradox and “nonsense” [Russell & Whitehead, Principia Mathematica]

Therefore, Nagarjuna’s 4-valued logic either does not include itself or it leads to Zen koans, Nasrudin jokes and Monty Python routines

[I like it either way]

Mr. Wilson’s response to an early draft of this article circa 2005.

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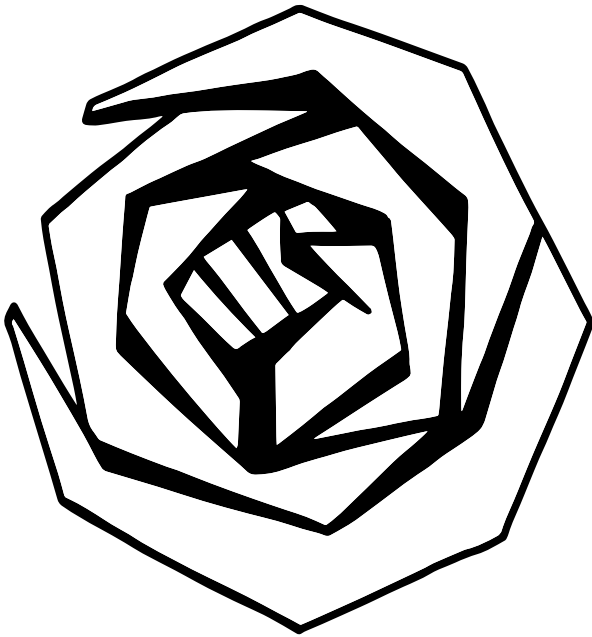


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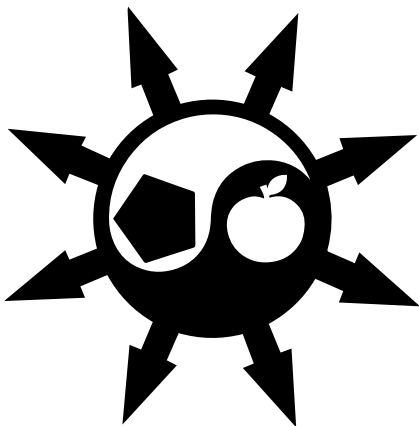
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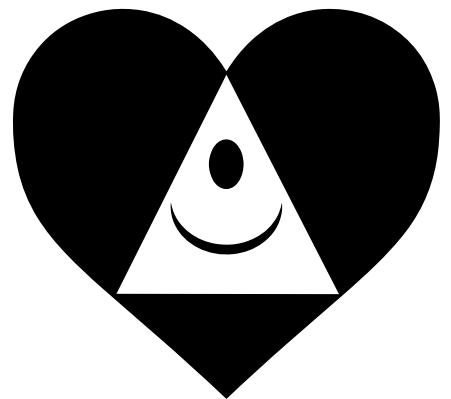
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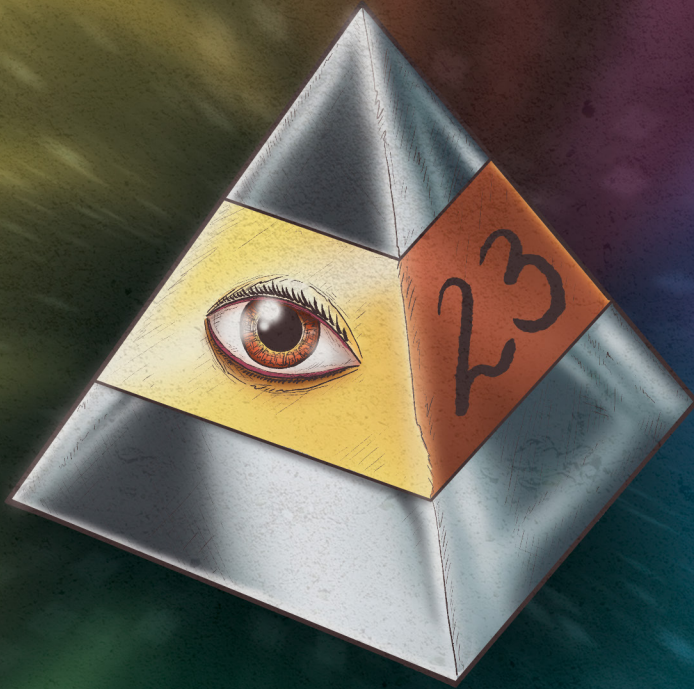
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