

CENTRE FOR EXPERIMENTAL ONTOLOGY

Volume 1

Neurosis,
Assimilation,
Pneuminous
Accretions,
Umbratic,
Informational
Interference,
Vector Field,
The problem of
Transcendental
Significance
and much much
more.

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Laruelle and Manifestationism - 2017-07-14 15:37 It seems clear to the CEO that there is some linkage between the work of Francois Laruelle and the more recent notion of manifestationism. Manifestationism however is happy to be called a meta-philosophy with as yet partially inchoate reciprocal links with philosophy (pneuminosity). Certainly one empirical argument for manifestationism is the sheer blatant failure of philosophy to significantly shift ground; rather it develops new dialectical variations but then maintains the old ones as well. So the territory is exactly that of different manifestations jostling for power. Laruelle does not speak in this way but his non-philosophy does have a certain chime insofar as the determination in the last instance of each	

philosophy have no more privilege over the last -they are all affectations. The natural question is whether manifestation is guilty of the Laruelian decision (the structure of factum determining datum (though the factum could not have been derived without the datum)). Clearly there is much more thought to go into this but an initial analysis suggests manifestationism is not decisionally guilty. We remember with interest that Laruelle suggests that any philosophy will contain a meta-philosophy. But here manifestationism is only a meta-philosophy, one that was derived from pneuminosity as self-reflectively aware of itself as a-side of the agnostic disjunction (a)magick-obtains/(b)does not obtain. Pneuminosity's having to be aware that it is only a transcendental possibility forces the opening of manifestationism i.e. the proliferations of agnostic disjunctions between all the philosophies rendering them essentially, just as Laruelle says, as affectations (with agents aligning themselves owing to their affective predilections). Pneuminosity *does* have something like a decisional structure, but its condition of recognition (which turns out to be manifestationism) does not. So far in manifestationism we have made no term for what the manifestations are of. This seems in one sense frustrating but in another more methodologically valid that actually nominating it the one-in-one (which immediately starts accreting). Of course even this absence then becomes accretively reminiscent of the forbidding of saying the name of God. This however is not the point here. The point is to say that in saying there are only the manifestations, we do not reach a place where we can say what they are manifestations emitting from (admittedly Laruelle does not either, yet he still feels the need to name it). There are just manifestations, each one with its own criteria to try to take over the territory through its agents. Maybe a terminology from whence they emit will be needed at some point but for now precisely avoiding the designation of the one (which it does seem allies Laruelle himself to a manifestation) seems a better route. 43

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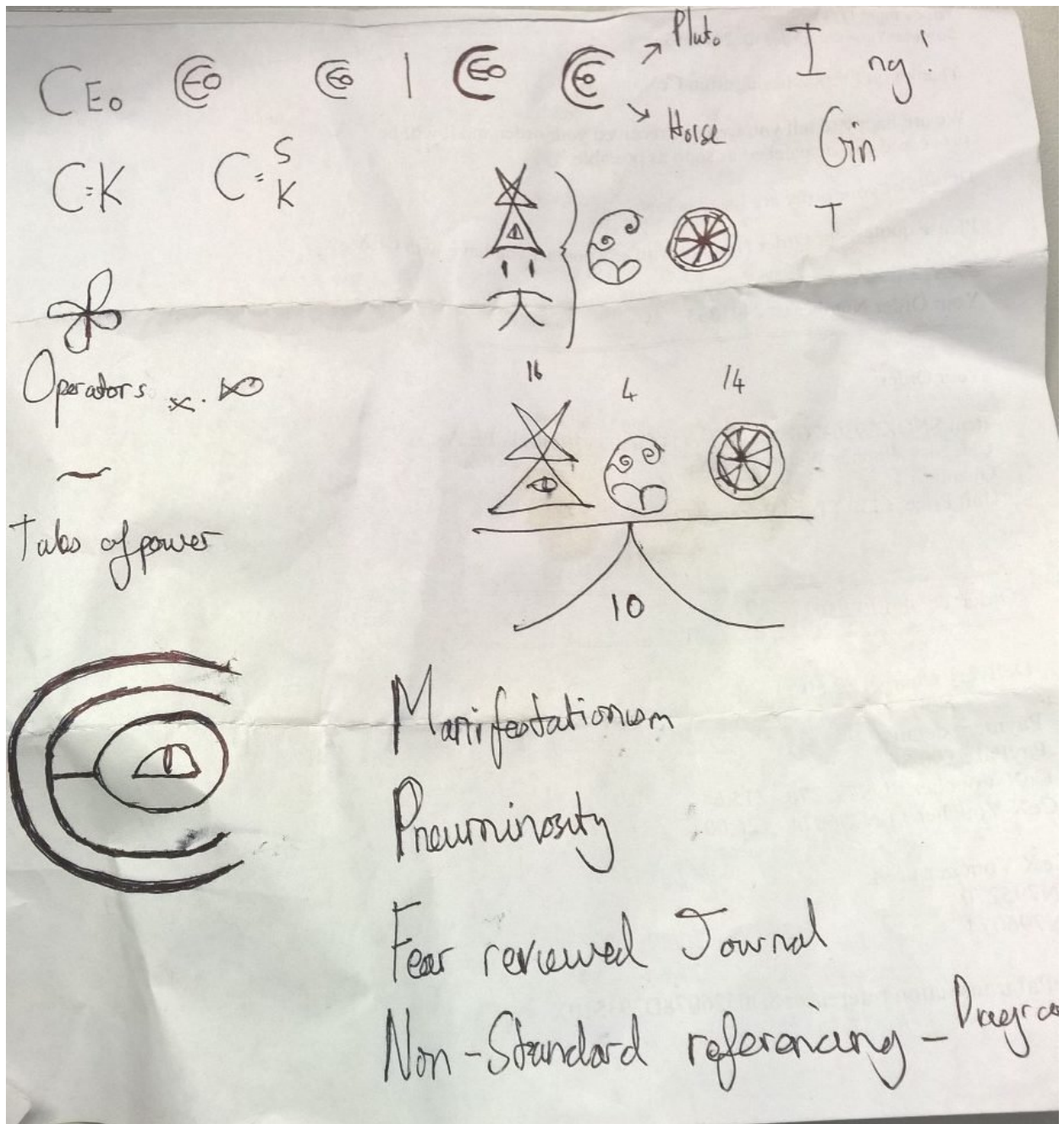
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Cafe *Neuro* accretion formation concerning CEO genesis.



CEO original statement - 2016-12-05 08:59

P: "Hegemononic reality accretive structures are giving you the sense that in some sense we know what's going on. This is not true, at least not definitely true."

Q: "But it looks ok, we're making progress right?"

P: "Progress is an accretive structure designed to sweep you along into the hegemonic reality."

Q: "I don't know, some of those realities look like utter bunkum."

P: "Of course they do, but how do you know this to be the case?"

Q: "Well I have good grounds for supposing they are nonsense surely? Reality doesn't look like that."

P: "But if evidence of such claims was e.g. 'existence talking to you symbolically' how would you know that this was just statistical possibility and not ineffable actuality?"

Q: "Look hokey coincidences are bound to happen in all the happenings, right?"

P: "That's not the point, the ineffable explanation is no more provable than the statistical one. If it was an ineffable power, the fact looking at the world as big spatio-temporal container makes it rational doesn't remove the ineffable

possibility. If you already believed in this fluid nature of reality you wouldn't be swayed by the statistical argument because the power you would be presupposing already would be greater than any poxy spatio-temporal container."

Q: "You mean, OMG, spooky things are real???"

P: "No dumbass! I mean you can't tell the difference, even though you're told all the time that you can..."

Q: "Oh. So like stuff might be true, that seems definitely isn't true."

P: "Truth is an accretive..."

Agency: Assimilation: Accretion ...

What is the Centre for Experimental Ontology?

The centre is a further evolution of various strains of philosophical thought emanating from bi-directional history.

The centre has 3 principle modes of recommended research though divergent submissions will be considered.

- i) Theoretical innovations in ontology. Ways of reconceiving Being with substantiation are always of interest to the centre.**
- ii) Reports on experiments made utilising such alternative ontologies.**
- iii) Descriptions of experimental ontological plug-ins (the Pneuminous Calendar would be one such).**

Creation - 2017-05-03 14:15

The CEO postulates that faith is the faith that creation will not cease.

Therefore do not fear that each idea will be your last.

Have faith and more accretions will continue to form in your NARP until it can no longer function.

Neurosis - 2017-05-15 14:11

Neurosis - Neurosis is used to disclose the impasse of the modern human subject; is the modern human subject subjectively auto-producing his/her own thoughts, or, are thought systems finding a home within - and being transmitted via - humans? Sometimes one can hold an assimilation within their mind (neurosis); the adult is thinking about when he got caned as a boy, the tennis player is still swinging an invisible racket even though he has finished playing tennis and is walking home. The neurotic accretion (another word for the neurotic human) is both a productive auto-generation of conceptual content and the sensitive awareness of the repetition, coming and going of ideas. Neurosis is mainly defined contra-distinctively to assimilation by Johns in the sense that one can be neurotic about something whilst engaging in an assimilation; one can talk to someone else whilst thinking something completely different. This disjunction (or double assimilation) is the defining trait of the neurotic thinker. It is a power that has never really been disclosed in traditional western philosophy. The neurotic accretions take the assimilations and intensifies them. The neurotic accretion can impart it's neurosis back into tautologies (via language, expression, symbols etc) and assimilation can occur again. This is how human civilization operates.

The scope of my ontology is in many ways enormous and pluralistic; different realities being assimilated through relations and bonds (a photographic reality, a reality of a colour expressed and further assimilated by an insect, a reality waiting to form, waiting to become a large enough assemblage in order to instantiate what we could call the real, the reality of a mermaid through discourse, myth, further assimilation's such as the use of 'water' and 'human' etc). Not just the present dynamics of the real (assimilations) but also what happens to accretions that simulate a real? What happens to the information that such assimilations create? Can this information come back and haunt us? Or worse, can it assimilate a real based on the power of the information itself, interfering with other models of reality hitherto assimilated?

For all the impossibly complex designations and becomings of the real I have plotted out above- my descriptions are really quite commonsensical. I talk about all first-person-phenomenological consciousness in the same way; I describe a 'subject' assimilated; not just physically (as tennis player, as husband, as angry etc) but conceptually; I see people interacting with objects and other people qua a faith in a consistent model of communication and hence sense-making. Now we know this works, only too well, but outside of the assimilation, outside of seeing the representation and making the agreeable reflex, we also have the capacity to bring other signifieds and signifiers into any ordinary meaning-use situation; my friend has asked for a glass of water, my mind could unravel itself here and refrain from assimilation (I call this neurosis); I might think whether I actually like my friend who is apparently thirsty, why they hadn't had a glass of water before they came to see me, or why they had not bought a bottle of water with them. These are still assimilations (they are sensical and exist as blocks of sense both grammatically, representationally and conceptually) but we are at least straying from the task in-hand. We could bring innumerable concepts into the mental territory assimilated at this point in time; we may realise that the possibilities which have been set-up for us in order to think 'thirsty', 'water', 'friend', 'etiquette' etc are not totalizable concepts; they have no territory apart from their use in the moment of their being-used (I call this 'the last instance'). The human experience of nagging irreducible signifieds has been represented in psychology (through what we have called trauma, compulsive repetition, neurosis etc), that is, the activation of concepts and representations that do not belong to the task-at-hand and hence utilitarian assimilated reality. THIS is my topological description of human reality - a world where the concept (which means the same as object to me) can either remain assimilated by the information, organisation and relation one gives to it (or a society gives it if you will) AND the interference of the possibility of different uses and hence different concepts (neurosis) - the

awareness of both foreign and contaminated conceptual structures and the impossibility of any absolute/correct domain of thinking and acting. The beauty of this topology is that this impasse is fluid in that a neurotic possibility of conceptually coding a new/alternative reality - in order to act upon it - will soon become an assimilation; it will soon mirror this new designation back upon you and you will soon simply acknowledge such as the new status quo.

When you have some time to think today try to open up the parameters of the chain of signifieds attached to every object you become aware of, try to find their deeper associations (history being only one form of this deeper analysis). Then try to change - not the object - but the concept of the object/its meaning and use. Try and do this with as many objects as possible, deconstructing their territory and cogency into concepts which are co-existent with so many other concepts that no specific form can be salvaged. To do this is to become your own assimilation machine, to be a neurotic assimilation machine, to become a Nietzschean N.A.R.P against the herd N.A.R.P.s.

[Neurosis-Food-Medicine - 2017-06-16 14:09](#)

Some Narps like to talk about phantasies of food from previous ages that protected them from various failings in the regional processor itself (the fleshy bit). By a pneuminous thread to the accretion of 'the natural' and its various positive value pneuminous parts, such accretions have various agents working for them. In these putative instances of 'the natural' the Narps didn't eat the food to protect themselves, they just ate the food that was available. The claim tends to be something like that the diversity of foods and the unprocessed nature of such food stuffs made for a generally Narp preserving recipe. Of course as since most people didn't live very long back then its very hard to tell how much truth there is to this and of course it seems cogent that not all diets from the past were the same, some may be have been more diverse than others.

In writing this we already can feel the neurosis creeping in. Once the Narps created the nutrition accretion (itself formed of neurosis) they generated the possibility for more neuroses. The afore-mentioned notion of nutritional diversity is exactly one such. Whilst the notion of diversity of foods being healthy may have existed, overriding it largely would be something more like survival value

(enough food), the worry as to whether or not a given Narp is eating a broad enough range of different foodstuffs would not be likely high in their pneuminous field. But now this neurosis can easily take over us; the knowledge that different vitamins, proteins, amino acids exist in different foods can easily make us paranoically supplement or extend our diversity to top up all these endlessly depleting reserves.

This neurosis -the phenomenology of the nutrition assimilation- extends effortlessly into the medicine accretion-assimilation. Certain foods are not just topping up essential parts they also actively preventing potential enemy assimilations from destroying the regional processor. This kind of nutrition-medicine accretion has various scientific criteria to make Narps heed it, as well as various unscientific ones; both of these have different kinds of epistemic power. Further neuroses feed into this pot. Narps are also infected with 'too much of something can be bad'. Self medication through plant-technology (herbs/plant foodstuffs) and supplementation runs part of the Narp preservation script (a transcendental neurosis) in a baffling neurotic display: I should take this, but how much of it? How do I know when I have taken enough? Endless proliferating agnostic disjunctions whose resolution is decided by dubious criteria (themselves upon analysis subject to more agnostic disjunctions) run the autonomous neurosis.

But there is no value judgement here, the message is not that we're crazy (neurotic) and we need to step back from it. The message is rather that as Johns has pointed out: neurosis is the adequate description for the facticity of thought. The facticity of thought means its seeming autonomous arising outside of our putative 'control'. This is just one more evidence of the autonomy of pneuminous accretions. We cannot decide that we need to not supplement or use plant-technologies or follow different dietary advice because such a decision implies we could avoid nutrition-assimilation-choice and leaves only i) consuming somehow only of necessity, but unless you are extremely poor -and we do not deny or make light of the fact such Narps exist- every choice is within the paranoic neurosis of how to best preserve your regional processor (and thus the embodiment of your neurotic accretion) or ii) the kind discourse that we should live our lives and resist this nutrition-accretions. We might think ii) is preferable it is assuredly a popular phantasy, *but just try removing those autonomous accretions and their concomitant neuroses.*

Neuroses arise as unwanted thought. This is one of the displays of the autonomy of pneuminous accretions. It is the self (neurotic) accretion of a given Narp as partially unconnected from this accretion that gives rise to the curious/unwanted sensation of thought arising by itself in a manner that seems to defy the Narps sense of what it would *like* to be thinking. Another aspect to this though is the relation of the thought to the agnostic disjunction. Agnostic disjunctions are those disjunctions which have no clear means to be decided between. Of course this is true of all disjunctions in some sense, the difference only turns on the relative strength of the criteria used for deciding which option to take. Is there a God or no God? Is a good example. Neither side really can answer this authoritatively, the answer just looks better from one side or the other depending on the support it receives from other agencies at a given temporal point. But agnostic disjunction goes all the way through us and is intimately tied to neurosis. The ability of the certain thought patterns to reappear in the Narp is partially due to exactly this. Secure knowledge is not just a Cartesian phantasy, it is the earnest desire of many people to lay their twitching pneuma to rest. As has been observed by the many traditions of mind-quieting this doesn't really work and further neuroses will re-manifest, yet the phantasy of its success is part of its manifestation.

In many cases it is precisely because I do not know something with sufficient certainty that brings the possibility of ordinary neuroses. Perpetual hand washing OCD is partially attributable to an inability to know whether the Narp is clean enough. A kind of extra perceptual doubt appears. This is structurally very similar to occult concerns that being outside of awareness may be ontologically different to that within. Narp perceptual systems cannot perceive the microscopic entities they have been told are all around them hence the doubt-script can run as to whether or not they have been sufficiently removed. This perceptual inability to actually decide the matter is an agnostic disjunction. Of course no one is saying all neuroses are so obviously agnostic disjunction related, they can often though be found at one degree of distance or another. Phobia's arise as pure fear response to the stimulus either as pure pneuma (imagined) or with umbratic restraint (actual). In these cases fear has been accreted to the object/creature/event within the Narp field in such way that it has formed one accretion. Therapy involves trying to separate the fear accretion from whatever accretion it has stuck to. Fear is still information (pneuma) and agnostic disjunctions can still be found in some of these. E.g. when fear concerns a

particular creature/event that is actually dangerous the temporal unfolding of 'will it/won't it attack/damage me' may be unlikely (and thus have poor criteria) but still *possible* hence capable of manifesting through an agnostic disjunction. This might suggest agnostic disjunctive connections lie even in non-dangerous phobia's where in the traumatic event has accreted fear to the other object-accretion. The hidden agnostic disjunction is precisely the possibility that the object will re-conjure the previous accompanying fear stimulus. Here the notion of fantasy (the seemingly genuinely impossible) is more appropriate than phantasy (that which is a real possibility but just suppressed through the dominion of another accretion) though we see how close they are and how the difference is of degree and not kind.

In such instances we use the term irrationality. The neurosis is said to be irrational, though its 'irrationality' is based on the agnostic disjunction that the fear stimulus *could* once more accompany the other accretion. There are no criteria for this to happen other than possibility (hence it is more fantastical than phantastical). As mentioned above this speculates the possibility of agnostic disjunctions operating outside of the Narp's awareness that have not been resolved in what is called a 'rational' manner. This speculation agrees with psychoanalytic methods that hidden pneuminous threads need to be uncovered in order that they be separated properly.

Of course the event-trauma accretion is itself just one way in which a phobia may pass and the agnostic disjunction may be even more distant. There are many pneuminous lines, conjunction is just one of them e.g. we might suppose there was an abusive aunt who wore a feathery coat. This might pass into a Narp as a fear of chickens or birds in general. The fear pneuma having travelled through these various lines to find its home there. There is no particular event with an actual chicken, only the semiotic-pneuma of its feathery sheen. In this instance the agnostic disjunction has become even more distant. One can though still argue that the distant; 'feathery things may harm me' is the controlling disjunction which should have been shut down in favour of the 'normal' state in which we do not have this anxiety. Pneuminous/psychoanalytic therapy would need to uncover the aunt-chicken accretion in order to give the possibility of separating them out.

Of course the final twist of complexity is that if the strong version of magickal accretions were correct (not that it can be shown to be owing to agnostic disjunction) then a kind of aunt-chicken accretion would have actually been formed. This in itself might make chickens be ill disposed to the individual in question -reinforcing the fear. Likewise in the case of other phobias, the giving of power by fear to the feared accretion might increase the likelihood that the

creature/event might reoccur in its pernicious form.

2017 - 07

[On The Irreducibility of Concepts and Their Unaccountability \(Part One\) - 2017-07-11 14:40](#)

The problem of a classical theory of concepts (definitionism), which amounts to the same thing as a classification theory in general, is not only the assumption of some underlying identity of a concept (the same essentialism that Wittgenstein would critique, opting for the notion of 'family resemblance' instead) but also the problem of how the 'subject' personally associates with the concept it encounters. The critique of the definitional theory of concepts and essences has been well exemplified in thinkers such as Wittgenstein and Deleuze (through polythetic methods and pluralism) yet the critique of a neutral presupposed ground for the 'shareability' of concepts is sorely lacking. The two critiques should really come hand-in-hand, unless one decides to give concept formation and analysis a purely socio-historical remit which would make the signified (concept) a purely social-historical product, reducible and diaphanous with socio-historical reality.

In many ways the positivistic attitude towards the shareability of concepts mirrors that same attitude we find in contemporary capitalism and mass conformism; everything can be shared and converted without any significant amount of noise in the process (of consumption).

If we are to take anything from Wittgenstein's family resemblances (or language games) it should not solely be the account that language determines the reality (or meaning-as-use) of the content it attempts to articulate(we could then reduce concepts to the roles words have in a language game) but rather the opposite; that the fundamental identity of a concept is never there in the first place but rather extrapolating and assimilating in a given situation (; overlapping similarities in the games that produce and even precede the 'family' i.e identity). The shareability of concepts is set 'in-the-last-instance' (one could even say reduced in-the-last-instance) but the *playfulness* of the game always suggests

otherwise (i.e the dialectic, conceptual animism/creatures, the agnostic disjunction/decision, the subjective *affectivity* of the 'shareholder' of the concept (the neurotic)). I will explain all these incoherent factors in the succeeding passages...

On The Irreducibility of Concepts and Their Unaccountability (Part Two) - 2017-07-12 18:12

Psychology teaches us that the identity and classification of concepts *on paper* may be satisfactory at first glance yet the mixture of concepts within the human organism (or if you wish the *mind*) is far from neutral, objective or clear. Concepts travel through the terrain of *affectivity* yet affectivity is always already travelling through the terrain of concepts (a lot of thinkers make the mistake of trying to create a clear distinction between the two or favour one over the other). This bilateral relationship accumulates the 'Subject'. The subject is - if it is anything - 1) this bilateral relationship between affectivity and how such is comprehended (i.e how the affectivity of 'guilt' is conceptually categorised (through different periods of history)) and 2) concepts and how they affect (how an already formed idea becomes a determination and even circles round to become a reflex; for example to turn a light switch on). This latter description has a broad spectrum; from tacit knowledge (the physical encoding of a conceptual task) to being determined by a concept over and beyond its standard use/meaning. We should think of the determination of the conceptual as determination *per se* (or conformism) because we are directed through an already-made concept. However, obsessions that appear troubling, unclear or without any immediate pragmatic orientation may very well be the awareness of a *chafing*; where the concept does not sit well with the particular subject (or N.A.R.P if you will). It is obvious that concepts affect people (not just through behavioural studies but also as symptoms i.e neuroses). This is mainly down to the concepts *foreign* nature and also to its indiscernibility (a concept can be broken down but its essence will not be found and its poignancy - of manifesting at that particular time - will never be fully understood). There has been much effort to reduce and stabilise the non-identity of the concept (and in many ways the non-*location* of the concept, as each subject appropriates overlapping similarities of the concept and not some fundamental coherent identity of the concept). The way a civilization achieves this reduction and characterisation is qua *assimilation*.

First we decide that the concept should abide to the same assumed rules of *objects*; we want the concept to subsist, to be empirically legitimated, and to be representational (which amounts to the same thing). As soon as this assimilation takes place we have what I have hitherto called *tautology*; the concept attaches itself as the shallow definition of an object (the concept-meaning-use of a 'chair', a 'lamppost', even a 'concept' itself as if it were intrinsically understandable). Whether through pragmatism, utilitarianism, positivism, capitalism (this tautological philosophy allows companies to sell us a concept-draped object as if they were one and the same thing) or perhaps simply for our own health, tautological reality is the fundamental paradigm of our being-in-the-world in the 21st century. The epiphenomenon of tautological concept-objects gathers its power of seduction, not only through social assimilation (large groups of people telling us this is how reality 'is') but also through the ephemeral, dialectical idea of *resistance* ; the notion that there has to be some kind of delineation whereby an object stops being an object or becomes a different object. One of the presuppositions in the notion of 'causality' is that *something* has to be caused for causation to 'work' or manifest. Beyond the relative, shallow contingencies of 'use' or 'meaning' (such can be transformed at any given time) and the 'material' contingency of an 'object' (again such can be transformed at any given time under the necessary conditions) what we are left with is a conceptual territory in-the-last-instance whereby the concept has to auto-delineate itself (in the subject but not outside of the subject) in order to play itself within a game. The game will necessarily be unfulfilling if we are programmed to nominate concepts based on objects and 'uses' within *utilitarian life* in-the-last-instance. The affectivity of the subject (or the void/nothing/incoherence/transcendence of the subject) is precisely the anxiety of where the chain of concepts will go and how they will affect us. This anxiety of the concept, and not simply the determination of a concept *creating* anxiety, discloses to us a form of reflexivity, a reflexivity somehow observant of the concepts flowing through us, a reflexivity I have called *neurosis* in the past. ...

Commensurability - 2017-05-15 14:25

Commensurability - How does a tautology come to be? They form through assimilations; images, pre-existing sense, 'physical' similarities , language, 'use', context, inference and extrapolation (even things outside of our control such as the future). But what allows these to assimilate in the first place? There must be a *commensurability*; a 'space' where two assimilations can touch and further

assimilate each other. Already the conventional notion of space-time (Newtonian) is a form of assimilation which functions to hypostatize further phenomena in its assimilation. These secondary phenomena are commensurable with the primary assimilation. Equally, we can create a culture machine which designates/assimilates things as cultured or non-cultured. We can also create an instrumental machine where microscopic manifestations become commensurable with the instrument commensurating with these assimilations. There is not one ground where everything is commensurable ('objectivity'). There is a pluralism of competing assimilation's trying to commensurate with other things and hence further assimilate. If something does not commensurate it will not exist/'be'. Assimilation presupposes relation. Commensurability has more to do with the immanent relation between two assimilations (sense-making or form-making) as opposed to some primordial ground between all things. It is more Leibnizean than Newtonian. Commensurability describes the different 'planes' (Deleuze) of reality, never reducing reality to one ground (only when we talk of 'the last instance' do we do that).

[Assimilation - 2017-05-15 13:49](#)

Assimilation - Assimilation is mainly used as a verb - to assimilate - but can also be seen as a larger system that involves such processes (such as earth, universe, etc). Once tautologies are set they then appear to orient people's conceptual and physical lives; assimilate them. The man playing 'tennis' has been assimilated as tennis player, the woman putting her indicators on has been assimilated by her car, the british motorway, and even further down (she has been assimilated by her objective to get to work etc). The animation of tautological systems, and a humans subsequent behaviour based on these systems, is assimilation. Like all social phenomenon, such systems can proliferate, reduce etc based on large numbers of people, certain events and also more intensive tautologies that come to the fore (such as the force of a piece of art).

[Tautology - 2017-05-15 14:08](#)

Tautology - The capacity of narp intelligence to conceptually imprint putative exteriority. The stronger the consummation of the network of concept/use the stronger the tautology. When I see a lamppost I see putative exteriority

reflected back as precisely (and nothing other than) that which a civilization of intelligent beings have designated qua a network of concept and use i.e lampost. I maintain the pejorative connotation of tautology as did the Greeks. My use of tautology is controversial because it concentrates more on the tautological structure of perception (X 'is seen to be' X) as opposed to logically reducing a proposition down to a fundamental identity (using the principle of non-contradiction). Hence, tautologies can change and are contingent in the Johnian perspective. Tautology is the condition for the classification/taxonomy of the universe by narp. The sites, representations and social extrapolations that convey these constructed tautologies are characterised as what makes up the narrative of sense for the human. Johns usually see's these tautologies as banal, however, Johns has stressed how we become brainwashed by the tautologies we form in the world and sometimes has equated them to *sigils* (semiotic systems of magical capture).

[Assimilation: Against Reduction and the Subjective notion of Criteria. - 2017-05-18 13:39](#)

Deleuze still looms, and his lessons should prevail now more than ever, especially his intolerance for any sort of 'looking away' or recourse to reduction. One of the biggest fallacies (accretions/neuroses) within the history of philosophy is that there can be a criterion (or criteria) that phenomena will comply to, as if the criterion were somehow the essence, and the phenomenon were simply returning home to its logic (a naive realism of essential criterion/logic) . The actual dynamic happening is something akin to hyperstition; a criterion can be put in place which will characterise existing phenomena (and even future phenomena). Superimposition is the proper term for every form of thinking. Phenomena does not *return* to language, but rather the superimposition of a language game will disclose new possibilities, new fictions, new manifestations. No one wants to be a 'reductionist' but the truth within the superimposition (the extrapolation) of thought itself is that there was never such a thing; all 'reduction' is a form of superimposing one defining feature into a network of use (i.e reductionist's can get work done through 'reduction!'). All true process philosophers (and perhaps advocates of Meillassoux's critique of causal necessity) are aware of this (whether qua 'becoming' or 'hyper-chaos'). What seems to beg the question now is whether our extrapolations/superimpositional

information has become thoroughly embedded in material reality to the extent that we now play slave to those prior assumptions? This creates a funny image of Chinese whispers whereby the 'outside' takes our guesswork and gallivants it around confidently (or nonchalantly). Wile E Coyote has ran off the cliff but is still pushed by the momentum of his extrapolation, he has not looked down to realise that the invisible equipment beneath his feet has become visible (gravity ensues). But if material reality is encoded with this same assumption both cancel themselves out. What should one call this process?! Assimilation.

Neurotic Accretion Regional Processor.

A first attempt at deciphering.

Accretions are accretions of pneuma. Pneuma is information as substance. Neurotic accretions are those that have become dialectically self-aware. The regional processor is the housing. Wilson's 'hardware'.

A Narp therefore is a synthesis term for these two functioning together.

All humans are Narps.

I am a human...

Election Narp - 2017-06-09 11:46

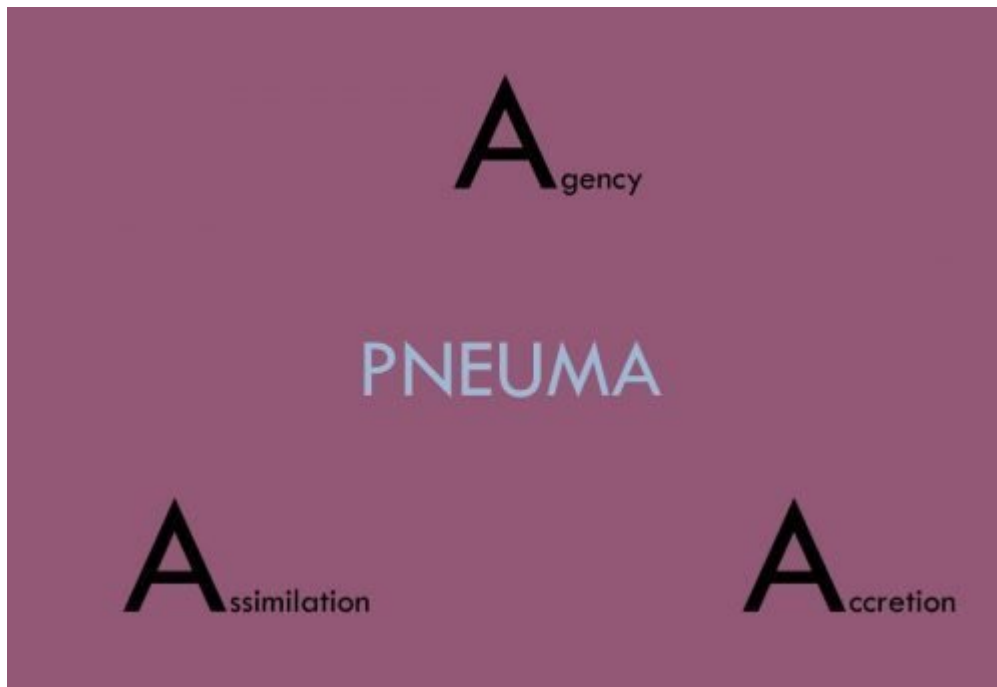
Few experiences demonstrate agency so well as politics and few political happenings so well as elections. These phenomena allow us to literally see Narps as agents for pneuminous accretions. The political parties of course are the accretions. These are massive pneuminous structures with myriads of pneuminous threads extending in all manner of a-spatio-temporal directions. Narps submitting themselves to political parties as supporters or members become their

agents. In submitting to being agents the Narps will often submit to various fiats issued by the accretion that they might not ordinarily have agreed with. This is assimilation in just the same way as entering a bar. The party is a structure that you allow your Narp to be assimilated by -unless you are working for another agency of course- and once this agreement is made any phantasy of Narp autonomy is even further curtailed.

What strong pneuminosity tells us though is that the accretion works through the Narps but is also autonomous to them. The Narps subsequent belief that they are people willingly supporting the accretion is only partially true as the accretion then exerts a neurotic effect upon the Narp. Here the Narp is literally controlled by the party ('I'm labour through and through'), its ideas manifest as the content of the Narp's pneuminous field, party decisions are the Narp's decisions. Damage on the pneuminous level (electoral defeat) is literally painful to the agents (the same phenomena is clearly perceivable in Narps working for various football clubs).

This does not say that there is some advantage or authenticity to be gained from disentangling one's Narp from such accretions, rather it is the case that the political example serves as an clear and somewhat exaggerated instance of the way in which Narps function as agents for *whatever* they are involved in.

Triple A - 2017-06-05 13:00



The Agency-Assimilation-Accretion nexus forms a key part of the CEO's understanding of how pneuminosity functions. One way to consider the matter would be to use a Heideggerian analogy. In this reading Assimilation becomes something similar to the notion of the ready-to-hand whilst Accretion is more like the present-at-hand. That is to say Assimilation is the subsuming active process that the Narp is embedded in, whilst the Accretion is more a reflective description of the entity that has been formed by the pneuma that has stuck together (accreted).

A Narp is assimilated by a bar that it enters; it is plugged straight into it and unreflectively acts directly in accordance with what it is (buys a drink, takes a seat etc). Of course the Narp might resist the assimilation of the bar either by non-understanding or a determination to not be assimilated (working for another). Another assimilation is in process in these eventualities. The accretion of this particular bar is a pneuminous entity formed by all those different smaller accretions held together under the incoherence of the noetic 'this bar' or 'Gino's' which binds the pneuma together.

The agent is the Narp working for the accretions. It seems that no matter what the accretion it always has within it the notion of its self perpetuation as part of it. This pneuminous constant is related to desire in other assimilative/accretive forms. The pneuminous constant (the primordial desire accretion/assimilation) means a given controlling accretion is seeking to perpetuate itself. The accretion as active process is the assimilation. Agency describes the way in which all Narps are agents for accretions: this takes place as a happening through assimilation.

How to know who you're an agent for? - 2017-05-24 14:38

Ok Narp so you accept your Narpness? It's quite hard to not do so, given your escape routes include err believing in a real soul, a real self? What would either of these two things mean? Of course there are agents who work exactly for such accretions and will endeavour to keep them capable of assimilating more Narps. Here at the CEO we thing this seems like a lot of bunkum.

If though you can conceive it is in fact quite reasonable that you are a conceptually inhabited bio-computer which may or may not have vast pneuminous interference power potential (the difference between conceptual animism 1 and 2) then you have accepted your Narpness.

All Narps are agents, this CEO mantra comes out endlessly. They are necessarily agents because the neurotic accretion is just a self-aware mixture of concept beings (other accretions) often hung together (albeit contingently) by a name, like 'George'.

Now if we want to know what 'George' is an agent for we have to consider two levels. This are the things George knows he's an agent for and the things *he doesn't*. For some accretions George is an overt agent, for others he is a covert one.

In truth it's much harder to know what a given Narp is a covert agent for. This occurs because some of the accretions inhabiting are more powerful than or less attached to the supposedly governing name accretion.

A simple place to start in this assessment is: 'What do you like?' George here is wearing an 'Arsenal' t-shirt, so he's an agent for that accretion (unless its a postmodern ruse). When asked what he likes he says 'football, girls and pizza', these accretions then some of the key ones that George is an agent for. But of course what George means is not that he's a feminist agent, but rather that he likes having sex with girls. He might even only like having sex with a certain type

of girl. The girl-sex accretion that he's working to achieve is quite limited in its scope possibly. George is almost certainly also an agent for money, frankly its very hard not to be (though one might be secretly trying to work against it). George likes music too, but only some music; thankfully the bewildering infinite array of accretions can cater for his finest pneuminous connections.

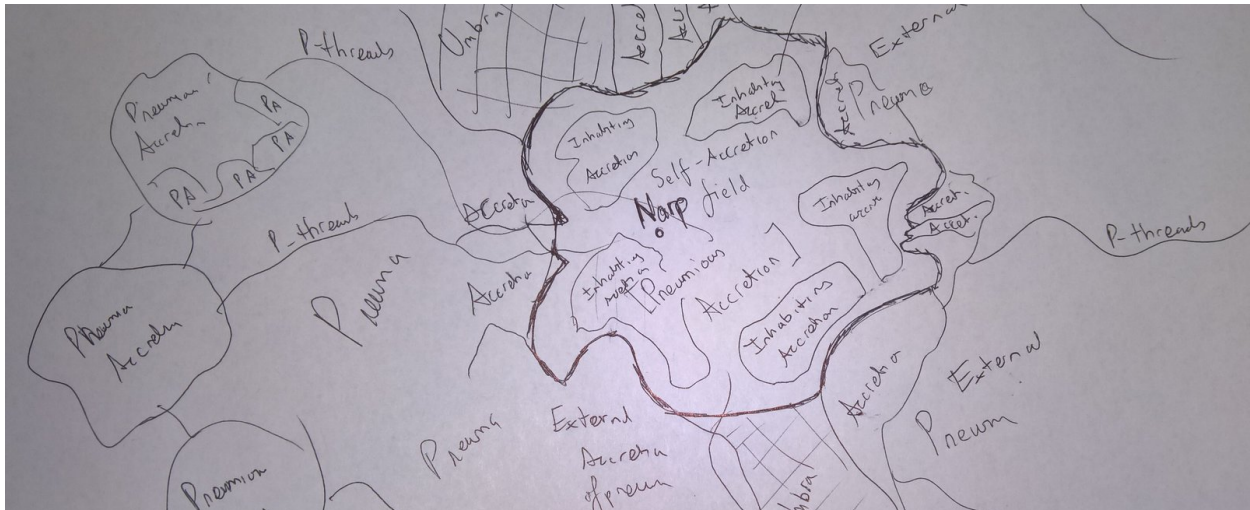
'Likes' then means 'is an agent for'. Of course there is a 'liking' accretion, its just that having this kind of relation to something is one way of displaying your agency for that thing, but there are others. Being employed by another accretion also makes you its agent, whether you like it or not, you are doing its bidding.

Another way to tell your agents is of course to ask yourself 'what do you do?'. For each one of your regular actions (and thoughts which engage positively towards something repetitively) you are an agent. Now some of these accretions don't vie for greater territory, walking for instance is often content with its normal necessary role (though there are real agents for walking who do seek to increase its power). But some of them need territory, accretions all need agents to thrive.

Having a hobby, belonging to a body of any kind, having a secret fantasy about something (this makes the Narp a secret agent for this accretion but not a covert agent; covert agents exist when the Narp itself is not aware of the controlling accretion), being an addict (an enslaved agent). As mentioned Narps can also covertly be controlled by all kinds of accretions . This often results in unnerving repetitions which seem inexplicable: circumstance, colour, number to name just a few.

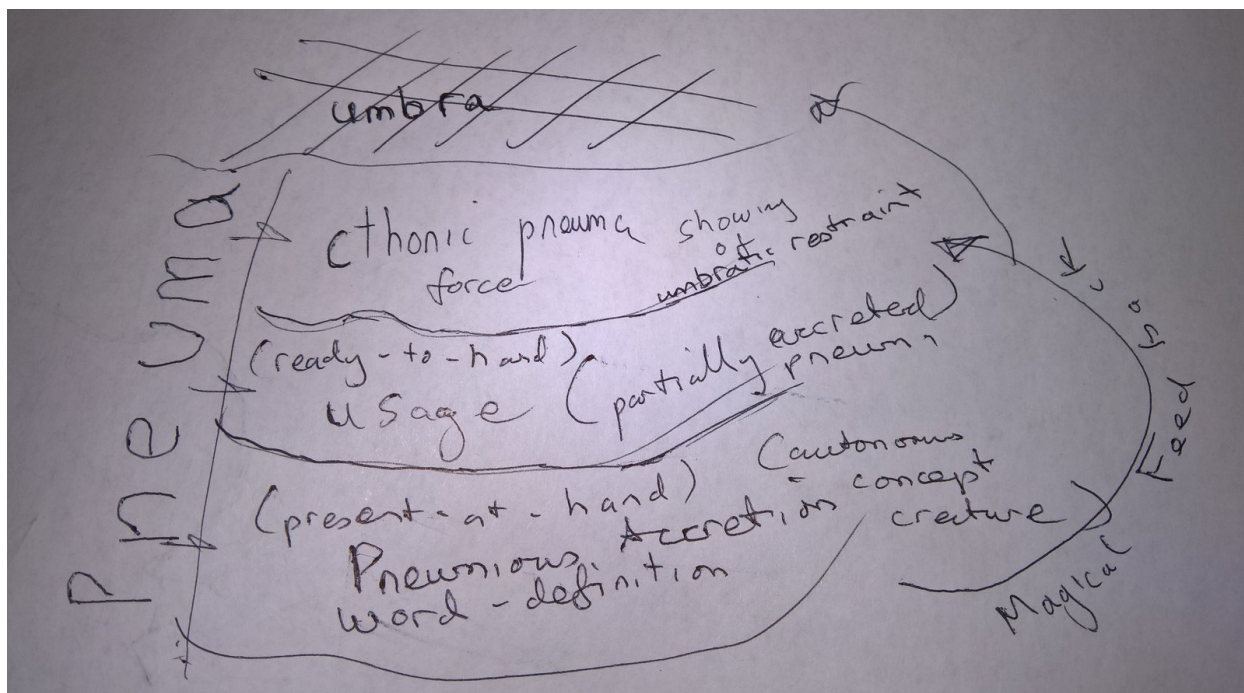
Becoming aware of your Narpness is exciting, it liberates you to operate as the agent you are and focus on working for the accretive masters you've plugged into to help them realise their goals. Don't rue the loss of real self, it wasn't really there in the first place.

Happy Narping!



The accretions of the pneuma in the way they have occurred for Narps are extreme (to the extent that we know pneuma can be accreted) agglomerations of it. The accretive point is largely the word. The word point binds the various kinds of pneuma, (the image, the use, the emotive) together. This means there is a sense (at least in in the powerful manifestation that some sort of something exists outside of words) in which umbratically restrained pneuma is out there in a quasi separate sense to the Narp field. This unconceptualised pneuma is tentatively name cthonic in the CEO terminology (the phantasy of pneuma that has no interpretation to it -of course for pneuma there is always some attributable response to, even the unknown is known as the unknown).

This separation exists insofar as the Narp accretes the separation as pneuma (it perceives the difference between itself and externality in some incoherent manner); remember any conceptual change is a change in pneuma, that's what it *means*. The pneuma exists in a looser accretive form, than word-binding. If we find it cogent that Narps would still encounter rocks and for whatever reason not have named them, then we get close to this idea. Before the naming it exists only as a force. It will still exert power of resistance but let us say for the sake of the argument, it has not received linguistic attention. This is still pneuma because, resistance is still pneuma that says 'you cannot lift me' 'you cannot pass through me' etc. The use term is the next stage. Rock as *usage* begins the binding of the pneuma. This usage taxonomy might include many things we would not later call rock, possibly even phenomena like trees, or the earth itself. This is because it is turning on use criteria and not attempting to be a definitional category. This process though begins the accreting of pneuma. The naming binds the associated pneuminous elements of the usage together. There is at this stage very little reflection upon the matter. This is something more like assimilation where the force of the phenomena demands the assimilation of the Narp.



Beyond the usage sphere is the phenomena described herein as the pneuminous accretion. The word usage association has occurred so many times and some degree of reflection has occurred upon it that have narrowed its focus to try to mean a quite specific phenomena. This gives it the impression it designates precisely, when in fact of course the accretion may yet be divided again in the future. The pneuminous accretion now feeds back to actually narrow the perception and potentially (via pneuminous interference) the umbratic restraint itself (this is clearly a contentious aspect, but one that follows from the magickally accepting arm of one of the basest agnostic disjunctions (magick obtains or does not obtain).

It must be clear though that there is no sharp distinction between word and putatively 'real' thing. The word summons the thing as accretion: say 'rock' and look in the pure pneuma (your mind), and a rock will appear, so might also appear the mythological bird, this is nature of accreted pneuma. That 'rockness' is embedded in the word by the accreted pneuma that has bound the ethonic to the umbratic restrained-pneuma, to the usage, to the reflected dictionary word (full blown accretion).

Once into dictionary mode the connections proliferate along all manner of rhyming, semantic axes. Clearly these lines can be formed in the usage stage too, yet the reflective stage is the one that more generates poetic reflection which in turn serves to weave the pneuminous threads along their infinite travels. Rock-roc-Eagle-eager-enthused-bemused-be-mused-inspire-within the holy lies the eagle stone...

The thorns of this thicket are well known to philosophers (and non-philosophers). The umbra is said to be the phantasy of the remainder. That is, when beings which are aware of their apparent externality (like Narps) are removed what remains is the umbra. As such of course whilst being a pneuminous accretion it is a paradoxical one that tends towards articulating the impossibility of pneuma. As we have mentioned elsewhere, the umbra is not the in itself, since any in itself must take into account the relation between any aware beings and the putative externality.

This immediately raises the problem as to whether or not pneuma is just a phenomenon for Narps, a path well trodden in OOO. In OOO the implication seems to be that obviously pneuminous relations hold between accretions external to Narps, which in turn seems to assume reality is, with various temporal and spatial relativities accepted, the same kind of container that Narps exist in. It seems reasonable, this is the 'speculative' part in 'speculative realism'.

Pneuma is information, of course there must be informational exchanges between the different kinds of regions surely? But of course it isn't this simple. Firstly there is a heuristic difference between pneuma and pneuminous accretions. Pebble pneuminous relations do not accrete (at least if we allow ourselves the same speculation as OOO) other than in the damage to the pebble, there is no pebble image of the other pebble that smashed into it, there is no word 'pebble' for the pneuma to accrete around. There is information (pneuma) but no accretion. Secondly the condition for the possibility of informational exchange in a meaningful way is discretion. There must be things and they must be in a sense external to Narps continue to be discrete from one another in order for meaningful pneuminous exchanges to continue. It doesn't seem to me that this has any necessity to it. Discretion could in a Kantian (Schopenhaurian) manner be entirely a product of the Narp-field. Why would we say such a thing?

The answer once again turns on the agnostic disjunction concerning the problem of magick. The agnostic disjunction has to decide in favour of magick not obtaining in order to gain any traction with discretion continuing outside of the

Narp-field. But this disjunction cannot be resolved (not with current Narp epistemic restrictions). Magickal phenomena, specifically those which suggest pneuminous interference (perceived effectivity of spells or synchronicity) in 'reality', suggest the whole thing can alter just like 'that'. The 'magick obtains' side of the disjunction precisely looks like discretion (at least in the continual spatial sense ordinarily presupposed) may be exactly what is *not* going on. This is where we've drawn a small amount of inspiration from Laruelle's phrase non-philosophy, to coin non-information. That is, the umbra is speculatively non-informational. Whatever it is, and like Laruelle's 'the one' it is also indifferent to predicating existence of it, it is potentially of an informational order that cannot be considered information in the way we understand it (as Brassier points out non-philosophy can said to be not so much its negation as more like the 'non' in non-Euclidean geometry). The non-informational umbra is not posited as a necessity but rather a necessity only given certain agnostic disjunctive options. In response to the possibility of magick the non-informational umbra is posited as radically and paradoxically empty. The notion is somewhat reminiscent of Meillasoux's hyper-chaos. The umbra which in its restraint of the pneuma looks so powerful, is suddenly [apparently] altered in an incomprehensible manner. This happens at the level of the accretion -the symbol manifests in poignancy, hence the phrase used elsewhere 'the pneuma affects the umbra'. The supposed structure of the umbra was suddenly nothing. The information that was thought to be in-it was suddenly shown to be only pneuminous. Yet the concomitant perpetuity of the solidity re-continues to suggest that the event was actually illusion and that there was no rupture and the agnostic disjunction swings back in favour of the solid outside and the umbratic (as-real) reasserts its dominance.

[Pneuma and Umbra. - 2017-06-26 15:51](#)

What Harman calls the intentional image is the pneuma as accreted into a particular form. There are some similarities between OOO and pneuminosity however these are largely superficial. In pneuminosity there is no 'real' object as opposed to an intentional one. This underscores Harman's dubious interpretation of Husserl in which he seeks to separate out the intentional object from the real one. For pneuminosity this separation does not occur. The pneuminous object is

what it is, information (pneuma) is not an inert separate image/sensation that is apprehended, rather it is the totality of everything that the Narp experiences - and is made up of. Being-burned by a fire is still an informational happening within the Narp-field. The only need for something beyond the pneuma is the notion within the pneuma that there must be something beyond it. This is the phantasy of the beyond. It appears in Kant as the ding-an-sich and in Schopenhauer as the will. Those familiar with CEO terminology will understand that phantasy does not mean something negative but rather suggests a region whose ontological status is wholly indeterminate. The manifestation war rages over the nature of the beyond.

Here at the CEO the beyond-pneuma is known as the umbra. This is not the same as the ding an sich as it makes no claim to be the totality, indeed it is something less. Since pneuma is wholly its own substance with no necessary umbratic behind it, the phantasy (maybe it is more like a fantasy) of the umbra is something less than the in itself which could only be conceivable as both pneuma *and* umbra. Because all we have access to is pneuma the umbra is just a pneuminous accretion of the impossibility of itself. Of course it is not this simple because precisely one of the manifestations that wants to control this realm is the continuation of information beyond the Narp. This seems wholly reasonable yet it is still the product of an agnostic disjunction. We do not know what the ontological status of things outside of the Narp field and phenomena like pneuminous interference suggest it may be extremely strange. We cannot presuppose the same kind of informational interactions that we experience happening within the Narp-field as continuing to happen outside of it no matter how incomprehensible that might seem. Incoherence is not a criteria for rejecting something because incoherence goes all the way down (and up).

There are forms we term pure pneuma, these are dreams, images in the putative internality of the Narp, visualizations projected [outwards]. These kinds of visual pneuma have no *umbratic* restraint, for it is the *restraint* that gives the idea of the umbra to the Narp. These kind of things have the pneuminous structure of exactly that i.e. what it means to know these things as such things is that they have no beyond and this is necessarily true of them (if we accept the definition of pneuma as substantialised information). Those things that we might consider not as pure pneuma are still wholly pneuminous; the only difference is that owing to their recalcitrance they suggest that there is something beyond them on the level that is sometimes called present-at-hand (that level which considers extensional physicality and not use). A hammer is pure information (pneuma), within the Narp field the comprehension that the strike upon the nail will yield a result is all part of the pneuma. Yet the hammer in darkness, outside the Narp field, what is this? This question immediately presupposes the individuation of things cogently

persists outside the Narp field. That pneuminous suggestion of solidity and continuity outside of the Narp field is so seductive and it is not that it needs outright rejecting, it's just that it needs comprehending in its radicalness *as just one manifestation*. It is not a problem for the hammer, it is a problem for the allness that falls out side of the Narp field, solipsistically and collectively. This is the true implication of this mess.

Active Accretions - 2017-06-05 11:23

100 years before the Kant accretion (that is, the tentacle concepts of Kant - albeit fictional or non-fictional) there came the Shakespeare accretion and in many ways it was a dark precursor to the Kant accretion and the Enlightenment assimilation (assimilation = the conceptual machinery they openly engaged within and co-created) . Why? Shakespeare gives us a clue in one of his famous quotes - "there is nothing either good or bad, but thinking makes it so" (Hamlet). If we take this passage seriously it really is a precursor to Idealism in general; "there is nothing but what thinking makes as such". Shakespeare may have realised not only that conceptual signifiers and signifieds determine how we view the naive 'innate' properties of the natural world but also that it is such a technology of conceptuality that *causes us* to think such. Now Shakespeare seems more like the precursor to a deterministic, animistic, vitalistic theory of concepts (the philosophy of neurosis espoused by myself and affiliated with Graham Freestones notion of the relative autonomy of accretions). If we exchange the term 'thinking' in Shakespeare's quote we get the history of philosophy (a history Heidegger would have said was a history of 'being'). For example; "there is nothing but what God makes it so" characterises the various strands of Christian-Platonic thinking. "There is nothing but what *Johnson* makes it so" (Johnson being simply a me, an 'I' or a human being/civilization). This characterises the subjective and social ontologies which have scraps of Descartes and Nietzsche. If *Johnson* makes it so then there is a relatively simple causal hypothesis that Johnson causes thoughts. If we substitute Johnson for a verb (like *running*) we still have a causal hypothesis which now involves engaging in an event in order to produce results (i.e if we start to run we will start to think). It becomes a bit more tricky if we replaced Johnson and running for the original term *thinking* (or for a bit of fun let us use the word *emergence*). For example; "there is *nothing but* what emerges". A somewhat tautological or circular statement - "emergence emerges"

and that is its own condition of possibility. If this were even slightly true then the emergence of an idea does not simply designate a 'thing' or 'function' in the world but actually makes itself 'real' at the time of its generation in a 'human being', and if reality ('reality' even in the soft sense of a 'reality-for-us') is the engagement in concepts, then reality is literally changing with every tectonic movement of concepts. Philosophy has to acknowledge this and begin to start engaging actively with the *reality of concepts as reality* (oh, was that a bit tautological ...?).

[Sexecology Accretion - 2017-05-16 09:14](#)

Here is an attempt to re-accrete the pneuminous form of maternal earth into a 'lover earth' presumably of any sexual orientation. The idea seems to be to show sexuality immanent in the world around us. Interesting as of course people do not perceive flowers as sexual organs unless trained to do so and even then do not often become erotically interested by this -or indeed most non narp sexual interactions. Umbratic suggestion of course creates the pneuma of flowers as sexual organs. How easy it is attach a sexual pneuma into this realm is another question. Mother earth is a hoary and powerful accretion, she will not give up her herself up to polysexuality easily.

[Does My Guitar Accrete Pneuma? - 2017-08-03 00:47](#)

It is in many ways *tautological* that a philosopher is not only a thinker of reality but also gradually makes reality a product of his thinking. So here we go -

I look at my guitar in the corner of the room. I am looking at it as a present-at-

hand object. I really shouldn't say object, more accurately I am looking at the guitar as a *guitar*. This is important for me to say this because I believe every unique (or singular) thing is not neutral but has a way of *being* seen imprinted on it (by this I mean simply what the thing is meant to 'be' or 'do' / the imprint of the concept/use upon the material / the way it has been assimilated). As a *philosopher of assimilation* I would ask - in what way have I been assimilated to experience this specific object? I am not playing the guitar, singing love songs with it or passing the time idly with it. No, I am assimilated toward it as something to be analysed and something that is presented (the power of presentation is not dissimilar from viewing an artwork (it is of a similar assimilative structure)). Simply via visual analogy a chain of various signifiers of 'guitar' whiz through my head. I'll leave it up to you to decide whether the assimilation of all these guitar signifiers have come from me (neurotic processing), the guitar (a site that activates this chain of signifieds) or whether both myself and the guitar are pawns in an assimilation unfolding (after all, I did not set my sites on the guitar and start talking about it by accident i.e it was all set-up for me in the first place and through the narrative of history). Whichever assimilation it came down to we are now experiencing an assimilation in front of our very eyes; I see different images of guitars from different points in time and areas of space. Some are from magazines, experiences, personal photographs, memories and cultural information ('Jimi Hendrix' etc). Most of these I have no direct relation to yet my mind watches the assimilation of them anyway, leading from one to the other simply by visual analogy, then by the analogy of what age I was, and then what city I was in. Each image wants to assimilate beyond its scope (one image wants me to start thinking about throwing T.V's out of a hotel room (Led Zeppelin/Spinal Tap)). Each pop-culture image can only assimilate the visual qualities (as I was not there to directly interact with the material of the guitar, the tones etc). These less 'useful' sensations don't need to be assimilated for the task at hand but if we were to push further than the 'visual' there could be a whole world of tacit and carnal assimilation relating to one another. Proximity and size determine the visualisation of memories (as well as present assimilation's with objects). Embodiment is crucial for determining the assimilation's we have as humans with particular sized objects. I consider my reflections on 'guitars' as information; not only has this experience occurred in-formation (the subject is in-formation with the object and the images have occurred in-formation) but also the manifestation of the various 'guitar' images do not solely lay claim to an external object (represent it) but express much more content than that (affectivity, concepts, history).

In a neo-Hegelian manner it was probably the concepts that set-up this assimilation in the first place i.e the tautological structure of reality describes a world where human concepts and use are imposed onto 'material' ('material' is

yet another tautology, so don't consider me a materialist). So what happened was that I encountered the concept of guitar in my room, and because such a concept has wide historical and accretive denotations (and that such a concept can link quite easily to other concepts such as 'instrument') the initial concept I encountered sparked an assimilative chain (purely by the self-negation/identity of the concept or by the production of differences that ensue).

The concept of territory (or proprietary) also comes into play when one momentarily forgets the universally commensurable world of free-floating concepts and starts to create a *personal* relationship with a certain object (this personal relationship seems to go beyond language games i.e. 'this is *my* guitar' etc). I see an indentation where I dropped my guitar at a gig one time, I see that one string is missing, I think of all the songs I have written on it etc. Because these *personal* concepts can easily become assimilated into the world of free-floating concepts (that famous mark where rockstar X banged his guitar etc), because they are neither subordinate nor more important than all the other assimilative concepts, because these personal concepts do not merely represent an external object or world in their very being, they qualify as forms of information (information) that accrete and soon become propelled on a new assimilative journey.

Our Beloved Things and Their Accretive (Pneuminous) Nature -

The primary transference of the Narp is onto things. This is ontological doubling of the self. What do we mean by this? The guiding thread is the pneuminous accretion, (the bundle of informational stuff that *can* exist externally to the Narp). What we're considering here is how affectivity is often linked to accretions and how this affectivity is the extension of what is perceived as awareness in a very primitive manner. This is a technical sounding abstraction for trying to describe something like really liking your car. This gets right to the heart of the accretive problem and the satisfying kind of description of existence it seeks to achieve. It immediately runs into creating heuristic levels of accretions, but if that's what we need that's what we have to have. Again an example. The much loved family car of several years that has acquired a name and a gender has accreted all these different kinds of pneuma, implicit in these is a kind of simple consciousness 'come on girl, you can do it!' the father might exhort to the

car. Again the pneuminous interference agnostic disjunction comes into play. That is, on times when the car suddenly starts upon exhortation there is the incoherent notion that it *did* actually respond, then the moment has passed, of course solid world discourse resumes and life continues -but the possibility remains as grounded in actual event. In contradistinction to this loved car, let us consider a newly acquired car that exists on perpetual hire. This vehicle is of course still an accretion -as this is vacuously true of anything- but it has not accreted affective pneuma, at least to nowhere near the same extent, and neither is it likely to. It remains closer to the level of ready-to-handness. But here do we not raise an curious immediate aside? In claiming that the ready-to-hand (meaning as use) is this functional level deprived largely of affectivity, do we not uncover that what is called present-at-hand is not in fact cold and theoretical (or at least not just) but also has the capacity to the receptive site of affectivity. Not just broken, obstructive things, as Heidegger said, but things that drawn our affection or even hatred, stand out as things that give reflection.

Gives reflection is a serendipitous term that takes us back to our starting point. The loved thing grants us reflection on that thing as an individual thing and in doing so increases our ability to understand others of its kind e.g. a much loved jug from a certain potter *is* that much loved jug, but from this love comes knowledge of this history (quite possibly at least, through investment in wanting to *know* the thing), this knowledge in turn enables recognition of the attached accretions when other similar pottery is encountered. But *gives reflection* also gives literal 'reflection' in the mirroring sense. The affective pneuma that attaches to the thing of course comes from the Narp itself. Narp and thing become accreted, yet there is also pneuma of separation -it is an informational structure itself that the thing is separate from the Narp. The affective pneuma as having come from that particular Narp is necessarily part of it in all its psychoanalytic particularity, as such the primitive pneuminous structure of affectivity that the thing acquires is a [partial] mirror of the Narp. Affectivity is unlocked as possibly the defining feature of certain accretions that lift them out of functional and/or theoretical status -this too is a heuristic.

[The Pre-Ontological Pneuminous Structuration. - 2017-09-09 12:57](#)

It's a heuristic. It has to be. The description must contain that impossible realm

that Heidegger and Laruelle try to get to. It appears as the given, as facticity, as the one. The problem is immediately the hermeneutic structure of all things. What *must* be posited is an incoherent border that partially maps onto natural kinds and artifacts. *Both* are pneuma as both are informational. What is posited is a self giving spatio-temporality that manifests as pneuma necessarily (since this our element). This isn't present at hand because it isn't theoretical, but it is what the present at hand comes to analyse and posit as real. This is close to Laruelle's one, if not identical. An actuality that is untheorisable that in fact emerges first as the ready to hand. This is what gives rise to the word-accretion that then enables present at hand reflection.

What is fascinating is that it seems that this stage shows only a pre-ontological solidity -because immanence only displays this (maybe this is questionable). It takes higher pneuminous structures to show magick as possibility. That is the the pre-ontological showing cannot comment ontologically. This maybe the pre-manifestational breakthrough.

Geoff Matthews (2017-09-14 21:04:11)

I think there is a kind of Anthropic Principle in play here, just not the one envisaged to account for the fit of the universe. Plato was close with his image of the cave: I think we are stuck with the knowable shadows of the unknowable real and the best we can do is evidenced in the fact of being able to make such a statement at all. To borrow Derrida's conceit, we are 'living on: border lines' and there is no crossing over into a beyond either by transcendence or by regression: neither ascent from nor descent into the cave are possible. It must feel like they are, but that is just illusion, necessary illusion, the emergent constructions of perception, memory and language that allow us to maintain our balance. Howsoever conceived—whether in terms of the cavernous or the spherical, of being-in-the-world, of culture, etc.—the human condition is by definition a self-and-mutual-containment. The task is accommodation not escape, and that is a question of imagination and projection.

Autonomous incoherent ontologies compete for territory. Narps work for the ontologies as agents. Some narps even work for manifestationism. Here's the interesting bit: Narps that deny manifestationism don't even know they're narps (they don't think there are *any* narps). Having said that, of course narps are only disclosed by certain ontologies. It can get confusing.

Manifestationism's advantage lies in the fact that it accepts the existence of the ontologies that would deny its existence. So in assessing what you might want to go with, the option is either a pluralism of competing ontologies or a single ontology that denies the possibility of others. If it says it doesn't deny the possibility of others, then it's just manifestationism in disguise because it tacitly is telling you that it's just the ontology in charge of your narp but there may be other options.

Manifestationism is a meta-philosophy that is also tied to the work at the CEO regarding the assimilative accretions of pneuma..

[Manifestationism in Action - 2017-05-17 10:34](#)

The territory is constantly being contested by the various agents (narps working for manifestation-accretions). The fascinating thing is not the correctness of a particular manifestation but the competing of the relevant accretions. Consider the relatively recent biocentrism and its sceptics and debunkers. The Lanza-Narp has clearly been taken over by certain repackaged new-age philosophy accretions and now acts using his other accretive powers (scientific legitimacy) to proliferate these. The counteracting agents are clearly keen to undercut his status by pointing out being a respected scientist doesn't make you a respected physicist. The Lanza-Narp perceives something correctly (the manifestation of the epistemologically inescapable correlate), his mistake is to try to use the more solid-world agents' accretions against them. The actual phantasy the Lanza-Narp seeks to articulate is this: you don't know if perceived being is identical to unperceived being. This agnostic disjunction polarises the agents to defend their territory against the gap which neither of them can close.

The 'real' science with its pneuminous legitimacy knows there is a problem here and at least doesn't pretend it has closed the gap, though it does speculate.

Agents of new-age/panpsychism/consciousness first accretions do have a practically unbreachable accretion because the phantasy of awareness altering the outside cannot be shown to be wrong. Furthermore it is hardly identical to any spurious invention of explanation (as the solid world agents like to say) i) because of its manifestation of cogency (it seems plausible awareness *could* have an effect on a putative 'outside*') and ii) because pneuminous interference incidents suggest something awry in the solid world accounts, thus supplying criteria for fluid world accretions and their agents. This of course does not amount to gap closing -but you can't blame them for trying.

*This 'outside' is the disputed territory of the umbratic.

Temporal Manifestations - 2017-05-20 10:57

Two spheres of time are disclosed within the pneurotic sys[tem]. One manifestation shows an picture of a-temporality in which all events happen simultaneously and all pneuma is preserved in its allness for ever. Regional processors in this kind of region are geared to housing neurotic accretions that have a temporal locatedness and a spatial locatedness. Narps have some choice over over one of these, the other they do not. This Spinozistic manifestation is powerful and seductive (seductive too to pneurosis). There is however something about it that is unsatisfying to the experience of Narps.

As Narps form accretions and more importantly when they re-accrete old structures (and by implication de-accrete the old accretion), they do not like the feeling that the old accretion has not been supplanted but just hides as powerful as it ever was. The time sphere of the present and future are filled with the possibility of the improved accretion, not the endless baggage of the old. Therefore, in manifestation at least the present-and-moving-forwardness-in-time of a Narp shows the old accretion resisting but being dissembled, an actual happening in the pneuma, which can be experience by the Narp's new interpretation of things. This is interesting because it means the pneuminous

accretions are not just a-temporal but also temporal. What suggests their a-temporal nature is the fact that we can access them, unlike umbratically bound pneuma, which may not be accessed without a time-machine.

Manifestationism: A Truly Meta-Philosophy - 2017-06-14 10:57

One of the CEO's key aims is to investigate the new field of 'Manifestationism'. Manifestationism is (like much of the work here) partially inchoate. Of course one could readily argue that all concepts are partially inchoate, this relates to their nature as coherent incoherence. Manifestationism states that all the ways in which being discloses stay in a kind of competition for dominance. All philosophies (science in its various forms included) as such are manifestations. Agents work for manifestations to try to keep them going or even raise them to dominance (in this case the agents are specifically for these ontological systems, as opposed to agents for less ambitious structures like 'book binding'). No particular manifestation can actually out compete the others, realism will never defeat idealism and vice versa. This is so because the Narp necessarily is structured by agnostic disjunctions which render it incapable of definitely putting to bed any given manifestations. Manifestations use criteria, *a priori* and *a posteriori* to give themselves power within Narp pneuminosity.

It is interesting to note in this way that this is not a philosophy like Deleuze's or Badiou's that argues for being as pure multiplicity (difference). Rather manifestationism states that generating a philosophy of difference in itself or mathematically irreducible multiplicity simply generates two more manifestations. These manifestations then have their various agents that work for them to promulgate them. In this way manifestationism is a truly meta-philosophical perspective which is quite hard to deny. Why is it hard to deny? Because to deny it renders the agent of any other ontology as dogmatic as what would be considered by many unreasonable dogmatics (religion). In denying manifestationism one must assert that your ontology is correct and other Narps should submit to this. Of course that's exactly what the agents of various religions and sciences do assert. One appeals to transcendent or pneuminous interference criteria to bolster their claims and the other to umbratic restraint. The criteria of umbratic restraint currently hold better sway hence the science agents hold the key pneuminous territories. To make themselves more accessible to science

agents, religions at least partially allow themselves to be compatible with sciences. But of course even within science as a field for establishing 'knowledge' multiple ontologies compete for territory. The situation is truly bewildering in complexity. The denial that there are competing ontological regions might be made of faith (even scientific faith) but given that the agent is only working on the basis of ultimately incoherent criteria, it is ultimately *only* faith.

Manifestationism cannot be denied without asserting dogmatic ontological monism. Even the nagging sense that there is a reality we can uncover (umbratic restraint) is just a manifestation. The manifestation that there is only one manifestation is just a manifestation that (because of agnostic disjunction) can never gain full dominance. Manifestationism is either psychologically true or ontologically true, no revelation can resolve this disjunction, there are just the agents of the different manifestations.

The crucial issue for the CEO's work is whether manifestationism entails pneuminosity. It would seem this is impossible as pneuminosity itself would just be one more manifestation. Yet we believe a disjunctive description of either localised pneuminous accretions (restricted to the Narp, and passed between in them in semiotic systems) or a the magickally compatible free floating pneuminous accretions (capable of action both within the Narp space-time and able to bypass it) gives the best description of the relation between manifestationism and the Narp experience. Needless to say though we employ the term Narp, we are aware it too is itself the product of a manifestation.

"We too are agents."

[Manifestationism: Thoughts. - 2017-07-05 11:02](#)

Disentangling pneuminosity and manifestationism is not easy but it seems in some sense this must be done. They are not the same thing. Pneuminosity is a philosophy that accepts the substantialisation of information as ontologically effect (pneuma) on the acceptance of the 'magick obtains' option out of the agnostic disjunction 'magick obtains v magick does not obtain'. Manifestationism is a meta-philosophy that sees different ontologies as competing for dominance of the territory. Manifestationism posits the total space of ontologies as essentially agnostic disjunctive: no manifestation can deliver the knockout blow to

the others.

Here comes the complication: the reason no manifestation can outmanoeuvre the other others is owing to the limited perception of the Narp. Its regionality means it is capable of doubting what is not immanent to it (and even doubting what is immanent to it given the right circumstances). This does mean manifestationism is a meta-epistemological position. It does allow the possibility that one of the manifestations might make better predictions than the others and that in fact if we *could* know it we would see that one of them was correct and many others false. However it bars the notion that we can ever know which one is correct and states that there will endlessly be a proliferation of ontologies fighting for the space (religious, scientific, magickal, phenomenological). So far so good, except that we have sneaked a manifestation into the theory. Narp (Neurotic Accretion Regional Processor) is of course part of the pneuminosity manifestation and does not belong to the meta-philosophy per-se.

Pneuminosity calling it a Narp is already a decision beyond the scope of manifestationism. The decision as to what the human/subject/Narp/dasein *is* is itself a manifestation. Without this site (subject/Narp) there would be no competing manifestations. If though we can accept (apart from extreme scepticism) the temporal progression of the site, we can sort of accept the notion of accretion. This does not mean we have leaped to accepting magick and pneuma, rather only the notion that words following the schema of 'usage' (assimilation) becoming 'definition' (accretion) is acceptable as part of manifestationism and not outside of it. This heuristic schema says nothing ontological and allows the manifestations to proliferate unhindered. The only claim it makes is that information attaches to other information within this site. If this far is permitted the next move *is* agnostic disjunctive. This move is precisely the pneuminous move. When the phenomena occur to the site that inspire religious/magickal thinking, the site must process them either as actual rupture to the normal solidity (pneuminous interference) or illusion with the underlying solidity continuing behind the site-illusion. In both cases there is a kind of accretion. In the former there is the strong version of pneuminous accretions a free floating entities capable (under certain circumstances) of procuring very strange effects in the 'normal' reality in the latter there is still information accreted, it is just the notion that the accretions are somehow out-there is denied. The information is within the site and conveyed between sites. This information-within-the-site is still the dominant manifestation.

It seems clear to the CEO that there is some linkage between the work of Francois Laruelle and the more recent notion of manifestationism.

Manifestationism however is happy to be called a meta-philosophy with as yet partially inchoate reciprocal links with philosophy (pneuminosity). Certainly one empirical argument for manifestationism is the sheer blatant failure of philosophy to significantly shift ground; rather it develops new dialectical variations but then maintains the old ones as well. So the territory is exactly that of different manifestations jostling for power. Laruelle does not speak in this way but his non-philosophy does have a certain chime insofar as the determination in the last instance of each philosophy have no more privilege over the last -they are all affectations.

The natural question is whether manifestation is guilty of the Laruellian decision (the structure of factum determining datum (though the factum could not have been derived without the datum)). Clearly there is much more thought to go into this but an initial analysis suggests manifestationism is not decisionally guilty. We remember with interest that Laruelle suggests that any philosophy will contain a meta-philosophy. But here manifestationism is only a meta-philosophy, one that was derived from pneuminosity as self-reflectively aware of itself as a-side of the agnostic disjunction (a)magick-obtains/(b)does not obtain. Pneuminosity's having to be aware that it is only a transcendental possibility forces the opening of manifestationism i.e. the proliferations of agnostic disjunctions between all the philosophies rendering them essentially, just as Laruelle says, as affectations (with agents aligning themselves owing to their affective predilections).

Pneuminosity does have something like a decisional structure, but its condition of recognition (which turns out to be manifestationism) does not. So far in manifestationism we have made no term for what the manifestations are of. This seems in one sense frustrating but in another more methodologically valid that actually nominating it the one-in-one (which immediately starts accreting). Of course even this absence then becomes accretively reminiscent of the forbidding of saying the name of God. This however is not the point here. The point is to say that in saying there are only the manifestations, we do not reach a place where we can say what they are manifestations emitting from (admittedly Laruelle does not either, yet he still feels the need to name it). There are just manifestations, each one with its own criteria to try to take over the territory through its agents. Maybe a terminology from whence they emit will be needed at some point but for now precisely avoiding the designation of the one (which it does seem allies Laruelle himself to a manifestation) seems a better route.

Notes on Manifestationism, Agnostic Disjunction and Laruelle.

Reflections on the notion of the agnostic disjunction -as displaying options between two or more manifestations- reveal that it must be not just theoretical discussion point but a feature of Narp existence. What is this flickering between options? Here we almost seem to hit the connection between pneuma and manifestationism. Certainly we can couch the problem in those terms. There is a pneuminous flicker, the whole informational schema is shifted or contemplated either within the Narp awareness or outside of it. But this is too much, we cannot couch the answer to a manifestationist issue using pneuma until we have definitively shown that manifestationism entails pneuma. This possibility seems *a priori* excluded from us on the basis that manifestationism is a meta-philosophy that says all philosophies are manifestations. But this raises the immediate problem hidden so far from any account of manifestationism: what are the manifestations manifestations of? This is clearly where Laruelle comes into play, for insofar as there is agreement, the manifestations are determinations in the last instance from the one. This utterly resistant one gives only its manifestations. Laruelle sometimes seems to suggest this exists at a level of preconceptual perception (very happy to be corrected). But for manifestationism that would be just one more manifestation. The essential question would be the cogency of oneness as absolutely immanent and axiomatic. If this is sound then a unified presupposition would be in some sense justified, however if something like a Deleuzian universe as different in itself, of Badiou's axiomatic multiplicity can be conceived as equally possible then oneness itself just becomes another manifestation and the Laruelle-Narp would lapse back into (albeit very interesting) philosophy. A philosophy we might speculate (using our own terminology) shows him as an agent of oneness, as a power working against the tide of multiplicity to reestablish the dominance of oneness.

As it does not seem clear to us that oneness can be perfectly established, at the moment it looks like the non-philosophy is one more manifestation. This is not to belittle it, for its sideways parasitism upon philosophy is fascinating and we have cause to reflect on how it would approach pneuminosity.

So if oneness is not immanent then we do lapse back into pneuminosity insofar as now this itself becomes a meta-term. What manifests? Information. The informational structure is utterly immanent and the only possibility of escaping this is non-information (something postulated elsewhere). This is where the

unpicking needs to take place and maybe a re-conceptualisation.

Pneuma has hitherto been discussed in two forms which broadly correlate to the agnostic disjunction magick obtains/magick does not obtain. 'Magick obtains' is the sense in which the term is commonly used here whilst 'magick does not obtain' is known sometimes as weak pneuma. This latter usage has very little difference from the normal understanding that information to the observer has no effect on the observed thing. The reason the term is used in both instances is because the language of autonomous accretions can be applied in either. The nature of how pneuma accretes is taken as given, this is clearly a gaping hole the theory and a more rigorous description of this process is must be supplied. Can it be denied though that information sticks together in Narp awareness? That is a different question and one which seems must be answered in the negative. Maybe just to be on the safe side we should just say information is immanent to itself. This presupposes discreta but does not rule out non-information as an underlying structure.

To return to the earlier problem, it seems then that manifestationism entails information (it does not entail non-information, non-information is a contingency within manifestationism) but it neither entails weak or strong pneuma, it entails only that there is information immanent to itself. It must make this axiomatic since it was achieved by a theorizer. If there was never any theorizer then there would be no manifestationism. For any experience in which the agnostic disjunction manifests there is a pull out of the accretive agency's previously worked for. The agnostic disjunction makes Narp flickers on a pivot in information (where information is the pre-pneuma), it is the accretions that the Narp is an agent for that decide what choices attempt to be made. Of course an agent for contradictory accretions can only lead to one thing:

[P]Neurosis.

Sideways [Non] Philosophising and Magick. – Centre for Experimental Ontology (2017-07-26 13:33:12)

[...] as axiomatic it faces a potential failure to adequately parasitize the magickal. As mentioned in this post on Laruelle it may be that a superior immanence is yet to be found in pure information as immanent to itself, [...]

Laruelle Des[s]ert – Centre for Experimental Ontology (2017-08-18 14:14:19)

[...] The zhgli conception is that moment of conceiving that you, the air, the table, your colleagues around the table, the chairs, the biscuits and the floor are the continuous zhgli. This tells you nothing about the nature of the zhgli, it seems to adhere to what Laruelly wants to say -there are no relations in the zhgli, there are no objects and no events. It seems to intimate the conception of non-information as raised in a post on the umbra. [...]

Azathaoth as Umbra – Centre for Experimental Ontology (2017-12-07 18:41:17)

[...] If the Lovecraftian pantheon is to solidify its useful relation within the magicko-philosophical-theoretical factions we must cease any indulgence as servants of darkness (this kind of partisanship is not helpful to the putative distance of the discipline). Azathoth for this reason becomes Azathaoth, an ameliorative tweak of reaccretion. This barbarous name signals a deity level accretion of still abysmal depths, yet frees it from demonic accretive power (mostly) and urges us to perceive it as power of non-information itself (as speculated elsewhere on the blog by Freestone). [...]

[Art and Regional-Manifestationism. - 2017-07-10 15:18](#)

Manifestationism is not just a meta-philosophy, it is also a meta-theory for any phenomena. Arguably at the level of accretions, manifestationism works to postulate the identity of anything we isolate with a name. That is, when words become definitionally functional they serve as a theory for a phenomena which we presuppose in common use. I suppose this liquid is water, but it might be vodka. Clear cut cases pose little problem, the dominant accretion wins quite easily. It might be harder in some instances e.g. to tell whether something is plastic or stone and of course both plastic and stone can be broken down into many sub-items. The criteria might support stone or plastic in different measure until some definite characteristic is unearthed and we say 'it turns out it was plastic'. There are no criteria to invoke extreme scepticism so we are usually happy with such an epistemic outcome. Simple examples like this show the competing nature of conceptual entities for the territory.

However as mentioned, in philosophy there are no discoveries that decide

something with this kind of satisfaction. There are new dialectical developments, but often the old dialectical components continue to hang around to continue further competition with their supposedly more advanced counterparts. Manifestationism shows a competing system of different philosophies with no possibility of a winner. This is unlike science where clear criteria for the successful destruction of a concept can sometimes be achieved -or at least an extreme loss of its agents, possibly to none (though no falsification is total).

One interesting case is that of art and the notion of authorship. The endless debate as to whether or not the author's meaning should be privileged is highly characteristic of an agnostic disjunction. There is only the agents of the different positions contesting what constitutes the meaning of the work with no way to determine if either one is 'correct'. This is a fascinating instance in which a regional ontology (of art) finds itself constituted by conceptual war. The amazing term 'real meaning' is literally fought over. What fights over it? We immediately uncover another agnostic disjunction: either individual autonomous selves fight over it or vast conceptual entities controlling the Narps. An almost paradoxical position emerges: if autonomous individual selves exist then some of them are arguing for themselves not to be privileged in the meaning of art, yet if the control is held by pneuminous entities then [some of] the pneuminous (concept) creatures themselves are arguing for individual selves being the source of meaning [of art].

What are we to make of this? There seems to be an asymmetry that might work in favour of pneuminosity here. For if we try to flatten the situation in either direction it only works in one. That is, to at least gain a glimpse of the possibility of resolution let us try to see what the situation would be like if we admitted each one the victor.

So if we hypothesise that individual autonomous selves (incoherent I know, but let's bear with it as kind of heuristic), with each one being in control of the conceptual apparatus at its disposal, are the beings that argue over the territory, what does this entail? The first problem is to ask: what is this conceptual apparatus that they control and what are they that they are something separate from the conceptual apparatus? In this model the concept is not autonomous, it is something under the control of a separate self. But it doesn't seem clear what the self is apart from the concepts, it seems it must be postulated as a kind of transcendental ego. Something must be postulated to autonomously control the concepts.

If however we hypothesize the pneuminous accretions control the Narps then when we ask what is the self? The answer is simple, it is just another pneuminous

accretion (the self reflective or neurotic accretion). The site that we call the self is just a site of competing accretions (again a regional manifestationism). Option 2 (pneuminosity) does not need a transcendental ego. In this version we are able to flatten the ontology to pneuminous accretions (concept creatures) all the way down.

This doesn't settle the matter, but by Ockham's razor it gives it one more criterion in its armour. If we did tentatively accept the accretions theory does this effect the war of art-authorship? If we play with strong pneuminosity (actual magickal connectivity) we do not get an answer but we maybe find some illumination. We might not be able to say the authors meaning is the real meaning, but we could say that the original Narp's pneuminous threads will be forever attached to the accretion of that particular work of art, they necessarily form part of its genesis. If there are pneuminous fibres of intention there, these too will still be present. In this way the theory of mass conceptual creation ironically has some support for direct authorial connection that maybe should be respected. That being said, of course even if that side of the disjunction were true, it is an agnostic disjunction precisely because no one can tell. This means that people *do* project their own meanings on to works. At a pneuminous level there may even be some resistance from the art-accretion itself, however a vast proliferating system of interpretive fibres from Narps will inevitably attach themselves to the work becoming part of its accretion.

In pneuminosity the author *is* there, always present in the work and if they had a specific meaning intended for the work, this too endures (though obscured), yet the accreted crust of artistic hermeneusis cannot be said to not be part of the stucture of what is now the incoherent whole.

What phenomenon could illustrate the pneuminous accretion better?

[Exploring Manifestationism and its relation to Pneuma - 2017-09-20 15:53](#)

Manifestationism is shown by agnostic disjunction. The clear case of which is the pneuminous interference case (the inability to know the nature of the paranormal event). This immediately can be seen to have implications for our interpretation

of all manner of phenomena. Agnostic disjunction is an immanent process that discloses manifestationism as the nature of our background pneuminous hermeneutic. We live in a flicker of solidity and fluidity. What is presented to us as what is the case is only the case on the back of prior understanding. What is reported as true by particular Narps or large accretive entities (media) has easy criteria for its doubt/acceptance -people/organizations lie for their own ends. These criteria are variously accepted or rejected by the individual Narp.

Recent neo/speculative materialist trends do nothing to help the matter. They busy themselves with overturning a perceived problem with the restrictions of correlationist thought. All this achieves is highlighting the manifestation of realism as opposed to the very humble Kantian approach. It's easy to see why. The staggering progress of science makes the Kantian limitation look ridiculous to some extent. The problem is no matter how ridiculous it might seem the Kantian stranglehold will not give way. It is always possible to perceive any anti-correlationist argument with skepticism. No matter how preposterous it might seem, the thing that we are *could* be ordering the structure of things in a seriously extreme manner. Equally of course the neo-materialism could be correct.

This dual possibility of correctness is again an agnostic disjunction and as mentioned, agnostic disjunction discloses manifestationism. Manifestationism is not another correlationism other than in a kind of epistemological sense. Manifestationism as tied to agnostic disjunction does say that you cannot know which philosophy is correct. This is somewhat in line with Laruelle's notion of philosophical decision as endlessly self perpetuating. A possibility here though is that a philosophy is not a contingent activity, it is a necessary one of any being possessed of a certain degree of self-reflexivity. Such a being will always generate some kind of ontology even if it is not spelled out as an ontology. What is also true of what manifestationism says is that there may in fact be correct interpretations, these are not an impossibility. What is impossible is for us to be certain about them.

The question then is how to escape the circularity of asking what the site of the manifestations is. Any answer seems tied to being another manifestation. The answer seems though that it must be the same. The self-comprehension of the site is itself a flickering series of manifestations: a soul, a psychological self, a nothingness, a site of competing conceptual beings (tick). This must also be the case because any self-comprehension description must also be agnostic-disjunctive ontologically riddled supposition.

The next question is what determines which manifestations are dominant? The

aforementioned power of science on various fronts serves to drive criteria that weaken the Kantian grip (but does not break it). This is a more interesting question insofar as the answer is less obvious. Obviously it would once more invoke the circularity if there were an actual answer. The answer is once again that the determining factors of the dominating manifestations is agnostic-disjunctive multiple.

Here though it is worth noting that it is outside of manifestationism to say that all of the manifestations are information (pneuma) where information is a minimal relation between two putative discreta. Any decision on the nature of information is manifestation but there is the possibility of the bracketed acceptance a priori that it all must be information within the site of manifestations (bracketing off flat ontologies that obviate any such relations) -the tentative Narp.

This means the question as to what manifestation is dominant is entirely convertible into what information is dominant in a given site. This means everything in the manifestation site is information in the form of concepts: these are accretions of information (still no transgression of manifestationism has take place here) or pneuma as we call it generally.

This allows us the very general proposition which includes all senses of a self:

The site of manifestations is a region of conceptual interactions of multiple kinds.

Tentatively the multiple kinds could be the recently re-accreted 5 part description of the site:

+Telluric: Anality

/Zephyric: Neophobic/phillic

-Suphuric: Awareness relation (interna/external)

*Hydric: Affectivity control

=Pneumic: Alterity Relation

Further exploration clearly needed.

2017 - 10

Informational Interference.

Synchronicity decays in a wave of cliché and decadent Jungian and post-Jungian new age prose. Archetypes are a manifestation of too many ontological presuppositions. The whole business must be refined.

There is a primordial double showing, even if this double might be a single (another manifestation). The double is primary and secondary, brute matter and human information. The correlate must be abolished to establish a single informational ontology and this abolition is an epistemological impossibility.

'Aye Aye' Captain Clark might have said, and in doing so disclosing the II of Informational Interference. The showing is of the information interfering with the putative solidity.

The pneuma can change the umbra.

Here is a mantra to repeat.

Pneuminous Interference.

Probably this is a correction to informational interference. If accretions are going to be formed there needs to be some effort here. Captain Clark's 'aye aye' which still reeks of synchronicity's odor needs supplanting with the correct term: *pneuminous interference*. A riddled web of heuristic manifestations, it employs the term pneuminous to designate that the pneuma has interfered. What has it interfered with? What even is it? The implication of interference is that the accretions (of pneuma) have tinkered with the system. The interference is something out of the ordinary. The ordinary constantly suggests the lurking umbratic powers. The interference by the pneuma shows that sometimes the umbratic can be bent out of shape by the pneuma. Is pneuma information? Yes. But it is information made substance. Pneuminous echoes noumena and numinous, yet of course is also related to the old word for spirit. Pneu is tyre in french which links with its acronym PI connected to the essence of the round. PI also suggests a private investigator, which guides us to agents, another theme herein.

A close examination of the manifestations reveals a possibility within magick not properly brought out by chaos magick. The dialectical movement in magickal discourse must surely re-encounter the older form in which various being could be said to definitely mean something, rather than just what we as willing Narps would like them to be. The agnostic disjunction of real meaning vs given meaning is unresolvable and only determined temporally by the dominance of a given set of agents. For some time now the agents of chaos magick have been in ascendance; now they have this heretical power they will never go away. What they have not extirpated though is the phantasy, the lurking worry, that some beings might have certain powers and others actually not.

Down this arm of that disjunction there exists the possibility that things (magickally) could be improved by acting not according to your system as you defined it but by listening to an external set of rules. But what would such rules be and how could we determine them. We cannot with certainty is the answer, this predicament is what led to the rise of chaos magick (I can use anything). But the nagging possibility remains that, for example the moon phases have certain 'real' pneuminous influences which will resist an alternative interpretation being forced upon them (e.g. if I sought to expel influences in the waxing moon -to use the same example).

A magick of pure pneuma is chaos-magick, it presupposes an slightly maleable umbratic lurking underneath (at least heuristically) which will bend to the pneuma under certain conditions. The Narps as processors of the pneuma are said to be basically determining this high level of accretion (they bind the pneuma together) and manipulating the umbra via it. The other possibility though is what Narps previously used: umbratic magick. The magick of the umbra is not (as the name might suggest) evil, rather it is the magick which believes in the reality of the symbols and the harmonies. Certain flowers do have certain virtues which may be tapped into, spirits are not egregores of pneuminous matter but real beings living in planes inconceivable by ourselves, pneuminous interference is not a random gift without meaning but messages to listen to which Narps can fail to understand.

The situation is, as has been mentioned that of the agnostic disjunction, there is nothing to decide between them. What also exists as a possibility is that there here a bi-directional movement. We must consider, and it may be most profitable to do so, that yes we can ascribe anything to anything (pneuminous magick) and with results, but sometimes there are umbratic signals to listen to that it might be worth trusting in. This opens the problem as to how you can tell

what is what, and as confessed ultimately you cannot. But the phantasy begs some kind of response, lest it fester in the roots of the flowering pure pneuminous systems.

Notes on Transcendental Vectors: Questions on Magick and the Body – Centre for Experimental Ontology (2018-01-12 15:24:40)

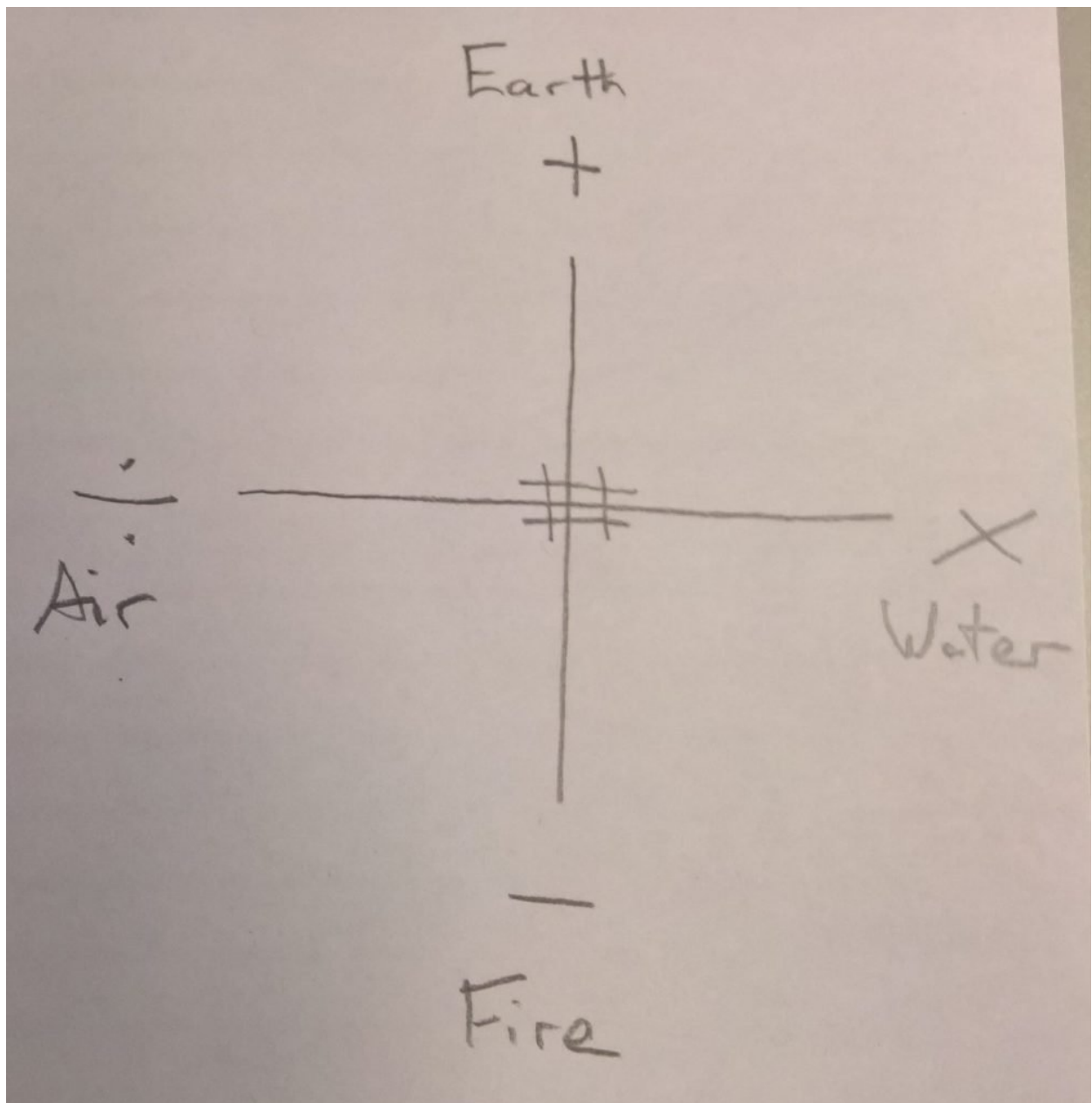
[...] (like imposing fish on box). The alternative to this (elsewhere in the blog relatedly discussed as Umbratic Magick) is that the body-vector really does have the ability to exert magickal effects. That is, it is an [...]

Bi-directional Platonism - 2017-05-15 14:40

Bi-directional Platonism is the correlative thesis of pneuminosity that pneuminous forms (accretions) interact with putative solidity and putative solidity with pneuminous forms. Even heuristically this begins to sound problematic, however its incoherent cogency is actually sound. Narps are constantly accreting pneuma into various forms; developing new ones and adjusting existing ones. Upon the development of any accretion (concept) onto an umbratic suggestion, the pneuminous accretion can immediately escape its solid constraint and be purely pneuminous. Once the pneuminous form is liberated it manifests in that pure concept like manner which gives it its Platonic hue. This pneuminous form is not hence artificial but very real and quite external to any given narp -though they may plug into it. Furthermore the pneuminous accretive form may then exert an effect back upon the umbra, restraining its mode of pneuminous showing, narrowing it only to that which the pneuminous form determines.

Agnostic disjunction appears at exactly the split as to whether the pneuma is actually restraining the umbra in some ineffable literal manner or whether it simply restrains an impotent pneuminosity of a given narp -laying over an all powerful umbra.

Traditional numerology misses alternative operators (namely minus and divide). These can be used to maximally increase the decimal labyrinth. An initial accretion is formed by elemental associations with the operators. These elemental look in need of re-accretion also but we have to start somewhere.



Land-NARP - 2017-05-18 08:07

Nick Land, blatantly decipherable as to illegitimately acquire territory. The Land-Narp's (at least the 90's Land-Narp's) seductive poetics have brought many new fascinating accretion-assimilations into view. It is easy to be swept along with the manifestation of retro-temporal creation of the god of capital. A pneuminous interference explanation emanates amidst it all which is exciting and also escapes the stultifying Jungian clutches. The territory grab is of course hyperstitional in itself. Using criteria of PI and immanent accelerating technology coupled with some exceptional accretion formation (teleoplexy, hyperstition etc) the territorial grab was successful and has survived (indeed is still proliferating). It is fair to say of course it is just one more manifestation. Its acceptance though (by those CCRU agents) must be understood to be, whilst no worse than competing manifestations, no better either, indeed its epistemological shoring up is trickier than some we could mention.

Land-Narp: Busted - 2017-05-18 15:55

"The Land-Narp's alt-right associations are fraudulent." So says an agent of the order of the 9 angles. This agent revealed to the CEO that Land's persona in its most thuggish (as Hamilton Grant characterised him) is in fact a cultivated magickal ruse created with the intention of destabilising his Cathedral psyche facet. Those who dismiss him as a facist should take heed. This indication of possible subterfuge may be well founded.

Pneuminous Accelerationism - 2017-06-03 22:38

Accelerationism in its naive right/left format focuses too heavily on physical technology. Left wing human emancipatory aims are noble but do not seem to recognize the kind of terrible truth that the Land-Narp, amongst others, have grasped. The criteria now largely back the manifestation of the non-self. Sloterdijk's rear guard action against the secular world is doomed *if* it retains even a shred of romantic humanity. The soulless, godless human must be something else. This is not to deny the manifest obvious continuing proliferation of religion, it merely notes that there are swathes, powerful swathes of the world

where the agents of the various mono-gods have largely lost. Left-wing accelerationism has no clear picture of what the Narp/subject/individual should be. To this extent its implausible mobilisation of technology against capitalism saves us only into nihilism. Even accepting the possibility of an unforeseen reconstruction of the Narp that is satisfying to its being sufficiently that it can withstand the nihilism it has no particular program to face to changes that must come about in the region previously known as subjectivity.

Right-wing accelerationism is much more honest and realistic. Whether it's the alien capital god from the future retro-temporally assembling itself, or just the recognition that capitalist forces cannot be arrested and hence need intensifying towards a possible technological singularity/other unknown outcome, these are bizarrely notions that make more sense. Of course the former stretches possibility and invokes a certain poetic understanding of the situation, dragging pneuminous interference and superstition in as criteria for its agents advocacy. Nevertheless in both cases there is a certain eschatological inevitability that chimes more honestly than dragging humanity out into a techno-communist future.

This position though seems to lack its own grounding. It privileges capital as the driver of technology and hence acceleration. There is a degree of efficiency to this but it seems it misses the information that drives the physical technology. This is naive to a point, of course the Land-Narp knows this and the two are not separate. But in knowing this we grasp the central point: Conceptuality *is* technology (Hegel knew this). Occult reverie immediately looms on the periphery at this intimation; this is to be acknowledged but not explored directly here.

Of course the machines manipulate the pneuma too, and AI can in time forge incredible new accretions, this is not to be denied. What must be taken into account is the possibility that this machinic force could be supplemented by harnessing the power of the Narps. In a certain manifestation Narps are a kind of bio-computer, this is a minimum, other manifestations credit Narps with hidden incredible pneuminous powers that can affect umbratic forces (siddhi e.g.). We do not say such powers are real, but even without such possibilities Narps still form incredibly powerful processing units which if released from the impoverished standards of education could achieve so much more.

This is what a true acceleration would look like. It has no particular left/right wing bias but would genuinely attempt to free the full capacity for ontological reflection/manipulation. Such a notion has left agency support insofar as it advocates full on educational emphasis in society. This advocacy though is towards full philosophical reflective freedom (such as it is), with the concomitant ontological pluralism (manifestationism) and is not in service of a communist-state,

rather it seeks to accelerate Narp potentiality to see ontological possibilities currently ungraspable. Massive global/state support would of course be required for such an unlikely program. Yet the right wing program would also not find this so repellent insofar as it has not attempt to limit capitalist progress *per se* other than through the educational investment.

This program does not attempt to say what all such super-educated people would or should do, it only says that making use of the population as the powerful processing units they are, along side the developing AI/technology would be a more efficient accelerationism than capitalism alone and quite possibly opens new ontological horizons for the cohabitation/combination of both species.

[Defeat the Land-Grabber-Narp. - 2017-05-23 20:56](#)

This is assuredly the only mission left (mission-left) for a large quantity of Narps working for a variety of egalitarian, left wing etc agencies. "He must be stopped!" one shouted "it must be stopped!" shouted another, aware that the accretion had spread from the gendered regional processor and now extended powerful pneuminous tentacles across the world-accretion. "But how?" another shouted "By awakening humanity to the evils of capitalism!" came a voice, "By reawakening humanity!" came another, "By using the technology that threatens us to feed us all!" and they continued in this way for some time.

But they were not stupid as the enlightenment had happened to them too, so the questioned in all its triteness nagged "What for?" "To stop suffering!" someone proffered "So we can do what?" another grimly said. "So we can be ourselves again!" came a valiant voice, "But what are we?" came the hollow question. And the Land-Grabber-Narp's eerie voice came whistling through the pneuma "Wretched foolish ephemeral race, child of chance and tribulation why do you force me to tell you that which is least profitable to know: the human is just one more pneuma wrapped word, there is nothing to preserve, you should welcome the new revealing, what Heidegger feared was in fact necessity itself." "But the suffering! Won't you desist!" "How can I desist what is not mine to desist! Posit one option open that can stop this!"

The agents of the left grumbled and looked at the floor "Umm ,a virtual God from the future?" one offered.

We do not say the Land-Grabber-Narp is right, but it does seem the onus is on the other agents to answer some form of his vision.

[Sloterdijk: O9A Agent? - 2017-05-18 15:59](#)

Sloterdijk identifies 9 dimensions of the anthroposphere:

chirotope,
phonotope,
uterotope,
thermotope,
erotope,
ergotope,
alethotope,
thanatotope,
nomotope

This may be indicative of his interaction with this order.

[Stellen of Revealing - 2017-05-22 14:24](#)

There seems to be a linkage between the 'Stele of Revealing' as connected to the Crowley-Narp's book of the law (as identified by the Rose-Narp -we should keep an eye on the name Rose, it is strongly suggestive of other pneuminous lines) and the german verb 'stellen' meaning to put or place or set upon. The Heidegger-Narp talks of the prefixes of stellen, herstellen: to produce and vorstellen: to represent in his discussion of essence of technology. His finishing place being of the course the famous 'ge-stell' or enframing, by which the world is set into reserve for man's manipulation. The linkage is subtle and may need further uncovering later. For now let us note that the Heidegger-Narp's translations often utilise the term 'revealing'. Stellen as placing is a revealing, something is set or placed into openness. The pneuminous interference is slim but clear: Crowley-Narp calls the Stele of Ankh-ef-en-Khonsu the Stele of revealing, or by the slim addition of omission of the extra l becomes the 'the Stelle of revealing' or 'the location of revealing'. It can also be seen as the almost tautological 'the revealing of revealing' which makes us think or er-eignis. Another link we cannot but fail to spot is 'the star of revealing' (and we all know what that is). Both instances seem to clearly refer to a new revealing (though the Heidegger-Narp had a more negative sense about what this revealing will bring).

Rose and L to follow maybe...

[Manchester Agnostic Disjunction - 2017-05-23 08:42](#)

The event of last night is certainly to be condemned. However what we must keep in mind in our interpretation of perpetrators is how clear it is what agency they act for. Through endless media-assimilations the truth accretion has become so modified that the doubt-script legitimately runs riot. Many Narps who do not consider themselves particularly counter culture will have found themselves feeling guilty for considering the possibility that this was not a terrorist attack by an external agency but in fact by government Narps (the electoral timing being the key criterion).

This writing does not tell you that it was government Narps, but it does point out that epistemically we really do not know and will not know who committed this; the event hovers exactly in the realm of the agnostic disjunction. These disjunctions display a high degree of incoherence in ability to differentiate

between the options (modus tollens remains unfulfilled). Events such as this are often subsumed by conventional agency explanations, this one is no different as such except (as was mentioned above) the timing of it makes it look like it *could* have been a piece of state-accretion action.

The only determining factors for a claim to be made of actual being of the event are the agencies that try to claim the region (for themselves or others). There exists of course the notion that some Narps can account for it properly, this is not the issue, the issue is that even if these Narps are then put into the medium of passing this truth on, they immediately become subject to the doubt-script that infects the whole system.

Though as a last aside the date for which its media appearance is timed *is* a little suspicious too.

[Manchester Assimilation : For Baudrillard - 2017-05-23 12:33](#)

On one plane of reality we must be extremely careful in describing the phenomena of Manchester Arena last night; when you put together the extrapolations of various concepts (human worth, children, vulnerability, mortality, terrorism, human rights, the concept of the human tout court) we have ourselves an immoral attack (clock all the words I'm using) and of course our condolences go out to all those victims. On another plane however we have a physical site (M.A) which creates a fluctuation of intensities and speeds and goes beyond that of the local site and into collective consciousness (and who knows where else it becomes installed into). The speed of this change of local to global (and cause and response) is akin to the speeds and proliferation of concepts that assimilate a humans 'subjectivity' in everyday life. Slavoj Zizek has talked about every act being simultaneously an act of violence, well the site of MA is akin to that violence of dialectical overcoming in the semiotic chain. There has already been one type of stage set-up at MA (Ariana Grande) assimilating well, self-legitimising its importance, assimilating the crowd to move and sing, to continue in that order of signs which constitutes the front line of Pop music, further

assimilating what little sense of culture it connotes etc. The arena has been assimilated and its legitimacy/use is activated and constituted temporally by the event of the concert. Things outside of the arena will be 'reserve equipment' waiting to be assimilated at various stages (car park, bar, main road, ticket office, merchandise stand, restaurants after the show etc). With many horrific events all pluralistic assimilation's (such as listed above) become subordinated by a master assimilation which one could call 'horror - itself'. One is not worried about the various uses of a site in such an instance ('in the last instance') but all one can do is act on the horror emanating from a manifestation (note that we do not even know the 'real' cause of the assimilation of horror; is it a balloon popping, a speaker exploding..?). The process of intense spreading - without recourse to any traditionally physical or material ontology - but more based on extrapolation, assumption and hypothesising - is a conceptual vehicle called assimilation. The reduction of human uses in such a scenario of 'horror', and the following de-materialisation of site and reference via the media, shows that this was indeed an assimilation ... an assimilation that could be reproduced ...as a simulation? The post-human or non-human aspect of this process is not simply in following the assimilation and the concepts involved (as opposed to asserting privilege to one certain assimilation like 'the human' or 'agency') but in what happens *afterwards*; the site will continue to haunt and remind us of the horrific day in an assimilative fashion (it will find 'use' if it can all by itself). It will also add to a larger assimilation of the concepts of fear, and terror (making terror an 'ism' like a machine has a mechanism). It will continue to assimilate into the future and retro-actively summon older events that might be seen to cast light or aid this one. It will assimilate me to write this post, and various other people to ventriloquize the assimilative process.

[Deterritorialization and Wittgenstein - 2017-06-09 10:00](#)

It is a curious thing in one sense that the Deleuze-Narp had such a distaste for the Wittgenstein-Narp, for inchoate in the latter's work is all the conceptual freedom you could ever desire. Both these philosophers describe a situation of a liberated language. 'Meaning as use' allows words to play freely over the world with only an agreement to determine the meaning. The Deleuze-Narps's pleasure that non-philosophical readers of *Anti-Oedipus/Thousand Plateaus* made

whatever use they liked of his concepts attests exactly to his Wittgensteinian alliance.

This alliance can be neatly phrased by noting that the Wittgenstein-Narp brings about a deterritorialization of language. 'Language going on holiday' is used to imply that there might be an error that gives confusion, but in fact the Wittgenstein-Narp's pithy phrase describes a travelling that is not necessarily in error, but rather just a reaching out of pneuminous lines (of flight) into new accretions. The appeal to say that we can solve philosophical problems by pneuminous disentanglement only works if you can know that there are no criteria for re-applying the concept in its new home e.g. because of the problem of Magick, Descartes is correct to apply a super-scepticism to everything (but not in his resolution).

Of course part of the issue is that (the later) Wittgenstein-Narp supposedly rejects metaphysics whereas the Deleuze-Narp thinks developing further fluid conceptual metaphysics is the way to go. The Wittgenstein-Narp in fact doesn't have any problem with this *per se*, all it requires is that there are *criteria* for the metaphysics (here we encounter one of the central CEO arguments i.e. *that pneuminous interference supplies the criteria for metaphysics*). That is, the very reason we can talk about the metaphysics of pneuma is because pneuminous interference is something we all experience and can easily communicate with one another about.

[The Surrealist Map and Ontological Restructuring. - 2017-06-12 08:57](#)

The 1929 surrealist's map of the world makes a nice example of experimental ontology. The map uses different criteria to those of physical space to determine how things should look. These criteria are pure *pneuminous*, that is they do not seek truth from umbratic restraint (the shadowy suggestion of a rigid physicalism), they show an effect of privileging a certain kind of information (unconscious/mythological) as determining how the spatiality can be interpreted. Of course in doing this act the agents of surrealism formed another accretion, creating its own bizarre dogma. The lesson from the surrealist map is not to become agents of that map-accretion (though of course one could), but rather to

perceive the possibility of using your own criteria to restructure spatiality, to form your own accretion.

Matt (2017-06-12 11:13:01)

In a similar vein but in the scientific domain, you might find this blog post by Sean Carroll (professor of physics at CalTech) interesting. He's trying to reconceptualize classical space by starting purely from quantum mechanics and then using entanglement to introduce an idea of "distance".

<http://www.preposterousuniverse.com/blog/2016/07/18/space-emerging-from-quantum-mechanics/>

Quick note on Accretions - 2017-06-17 22:00

So far myself and Freestone have thrown partially inchoate terms into 'the world'. Or perhaps it would be more apt to say that we have conjured-up words that describe a *new world*; a world where the solid-world manifestation (and its neurotic workers and assimilation's) is only one competing manifestation (against solipsism, aspects of phenomenology, idealism etc). So what do we have? We have neurotic subjects - not just neurotic in the psychological sense (a neurotic patient is aware of thought) *but* also in an ontological sense - whereby a subject is a site for various fleeting, contradictory concepts (....and nothing more?). Hence the neurotic subject is either a blabbering puppet of passing thoughts (what Nietzsche called the herd mentality), or they are players in a game; "I have got here through my thoughts so I must uphold them and spread their power" - the millionaire might say, or the religious thinker might say etc. The concept of 'identity' is a ruse which basically makes us maintain various concepts and draw them out to see how far they go (we are led to believe that we want this identity formation .. we say "this is who I am" etc.).

We also have this strange ephemeral description of assimilation; the concepts *assimilate* people to do and think certain things; we act in the name of a concept ('the good') and hence we are assimilated by the concept (we may even wish to die for it). For things to make 'sense', in the most rudimentary way, they must be assimilated into a meaning-use context or piece of equipment; a word in relation to another word, a movement in relation to a piece of dance etc.

A subject's *neurosis* (a being aware of the irreducible facticity of thought) can further *assimilate* a larger domain; Van Gogh's personal neurosis becomes assimilated within the post-impressionistic collective movement, becomes emulated, I wear a t-shirt with his painting on it etc. In short - a thought can become a culture if assimilated correctly.

Even if the neurosis does not become assimilated it will almost definitely still *accrete*. This concept (or ontological description if you will) exists thanks to Freestone. What this means to me is that *information* can become unbound from mental acts or behaviours and exist in a semi-active realm (being dormant or gushing forth). For example; a London tower is *assimilated* by people via meaning-use terms, but what can *accrete* might be the plastic cladding installed in the building; the information about the plastic cladding was known to a select few people (people might have known it was a dubious material) but its informational power remained 'real' (or actual if you will) and was disclosed at a moment when it A) showed itself , or , B) was tapped into by certain assimilations.

For me the pneuminous realm is precisely this commitment to informational structures instead of prioritising a certain manifestation (or its manner of 'appearing'). For each manifestation the information is still there, forever mutable and absolute.

In other words - I cannot see why an accretion cannot be both a solipsistic auto-generation (like neurosis), the condition in which meaning-as-use objects *remain tied to their use* (a radiator may accrete radiator-ness) and ... I don't see why an accretion could not be an encounter with information hitherto undisclosed ('the great outdoors'?).

When we add accretion to neurosis and assimilation we have the bricks and mortar that allows assimilation to happen. Before accretions existed we had assimilations working through predictable patterns or extrapolations (of cultures, peoples, language, etc) but with accretions the assimilation no longer takes its own course but meets all sorts of varieties of information through the assimilative journey. In short we have a kind of Hegelian process where an assimilation takes

place yet the reality that it produces doubles on itself as the changing of information indexes itself back onto reality after the event (...and never fully leaves!!!!).

Phantasy and Conspiracy. - 2017-06-19 10:32

'Phantasy' as CEO terminology has a pseudo technical meaning. Phantasies are those ways of interpreting being that stand in a certain relation to what we call reality. Reality can only mean an appeal to what we take to be real. This is a use-term with its correlative accretion. 'Reality' designates the accretion, 'is that real?' is one of the many uses for the word (its assimilation of us) that feed back into making its accretion.

The difference between fantasy and phantasy is that the former is wild pneuminous ramblings of a Narp that might extend down any threads at all with neither rhyme nor reason. Super-powers and unrealistic sexual ambitions are common fantasies. A phantasy is the suppressed option in an agnostic disjunction. Agnostic disjunctions exist in all strata of the world. They notably exist when there are viable criteria supporting both sides of an argument. The resolution of such disjunctions is not determined by criteria that apply to common language games of truth (which exist because the criteria to undermine them are more akin to fantasies). In the case of agnostic disjunctions the decision is made by the agents who work for each side, one of which will gain general hegemonic control. Pneuminous interference (previously known as synchronicity) is the classic example. The disjunctive split is in its simplest form (it can be complicated further) between a magickal interactive world and a solid-material one. The general scientific-western agents have pushed that latter option as 'reality', but because of the very nature of pneuminous interference and its concomitant implications it is not possible to extirpate option 1 (if pneuminous interference did obtain it would still look like the existence we have). Hence pneuminous-interference is a

phantasy.

Phantasies are not just the domain of occult speculation, they proliferate in the realm of conventional media. This rather biased article seems in places to suggest we need to stop listening to conspiracy theorists and fake news and listen to the establishment line. For one though it is a bit dubious to lump both phenomena in the same bag (though they are related, fake news are more akin to fantasies) and secondly it is precisely the point there are good criteria for not believing the establishment news media. The consumption of such media is nowadays strongly infected with scepticism about its motivations -both of corporate and political agents. Of course the paradox appears there that it was the established media that revealed the various lies of governments/corporations, without which we would not have been able to be scepticism. This though purely points to the fact that some agents of the media are state agents, some are corporate agents, some are journalism agents (and there are others too).

This jumble of agents unleashes scepticism upon them all (via accretive contamination) which simultaneously frees at least a certain part of the population from adhering to it as 'honest journalism' and makes it appear guilty of sometimes overt partisanship. This freedom enables other agents to step in to supply their own criteria as to why they can reveal the 'truth'. Many conspiracy theories have perfectly believable sounding criteria which if Narps were philosophically honest would accept they do not know not to be true. Conspiracy theories are often phantasies, which are often rejected by educated intelligent Narps just because these Narps don't identify themselves as agents of those forces. A government scientist denounces the claim so the weight of 'reality' presses down upon the 'phantasy'. However the agents of the conspiracy 'phantasies' cannot be persuaded by the agents of the current 'reality' precisely because they too have criteria to facilitate their belief. It is a stalemate that is made to look like a defeat.

To qualify these words, this piece is not about propping up conspiracy theorists claims but it is about an epistemologically honest description of the situation.

Pneumatology and Chaos Magick - 2017-07-24 13:18

Firstly here marks the first attempt to re-appropriate/accrete the term pneumatology which I originally read in Nietzsche (Human all too Human). Hitherto when writing about the philosophy of pneuma I have tended to call it pneuminosity and for some reason shied away from the term pneumatology. That though is really the fitting term. A lot of certainly what I write is the study of pneuma.

What do I mean by pneuma though? Historically translated as 'breath' 'spirit' or 'soul', pneuma here is not unrelated to these senses. However rather than this religio-vitalist flavour, pneuma in CEO writing has a different twist. Pneuma here is the term for information. But why do we need another term for information? The coining of it comes from various angles. The seduction of the word and the desire to use it (which would now be understood as the concept creature itself having attached to my own neurotic accretion) play a role but this is just the start. The extra work the term pneuma performs is that of trying to talk about information as if it were in some sense a substance. Everything a Narp can sense is in some sense information. Information informs the Narp or is predecided by the Narp. But rather than just being a relation, information as pneuma is said to be 'stuff'. Why though? Why would you want to make such a nonsensical usage of it?

The answer turns entirely on the roots of the whole philosophy (at least the end of it that I write, the other philosophy at the CEO (Neurosis Assimilation) is intimately related but does not come from the same place) which lies in magick and synchronicity (reaccreted to pneuminous interference). The argument goes (briefly) like this:

In synchronicity (like 23/47 style enigmas) the subject experiences a rupture which raises a question about the nature of reality before them.

There are three options broadly speaking: 1) Statistical probability (the event was nothing special, just an unusual possibility that happened to occur) 2) Predetermined harmony -things were set up in some wise for the events to coincide in this way or 3) Reality in some ineffable way shifted towards/in relation to the subject. This phenomenology of synchronicity raises this as one of the fundamental agnostic disjunctions that determine what ontology we work for. Adherents of 1 commonly believe that this version is 'true' because it explains the phenomenon. What this misses is that the synchronicitous phenomenon raises the question about the nature of reality right at a super-certainty level whereas the probability explanation presupposes the material level of the world to tell you

the phenomena occurred within that remit (it's a question begging argument). The synchronic phenomenon is evidence that reality has suddenly behaved in a very peculiar manner, it's just ambiguous evidence and since the solid world probability explanation is what holds most of the time it's very easy to believe this must be somehow more true. One cannot though tell someone that their experience was definitely accountable in terms of the probability argument without absolute certainty that the reality bending did not take place -because that's what you have to answer, and supplying an alternative materialist explanation doesn't do that. Hence the term 'agnostic' disjunction. We have an 'or' proposition that we cannot actually decide the answer on.

Of the three options then number 1 has been extensively explored by other thinkers/scientists, we're not ignoring it or even denying it, it is the ground of the most successful manifestations that exist. Option 2 is interesting but is not treated with much interest here just because it doesn't seem to reflect the phenomenological sentiment of the experience -though it certainly needs more thinking about. Option 3 though is the nub of the matter. The mind boggling sensation of reality restructuring itself is right at the essence of the description of magick as experienced.

Accepting that the enquiry is not a blind denial of the other manifestations but simply an investigation into 'option 3' we ask in a Kantian style of enquiry: what is the condition of possibility that this can happen? And the answer we believe is that either reality is purely informational and can under some circumstances alter itself or that there are in fact two levels: an informational level and a level of resistance and that the informational level under certain circumstances can alter the resistance level. Here we have of course another agnostic disjunction. The focus is on information because the phenomenon is almost defined by an incursion by some symbol that has a kind of prior meaning to the subject appearing in a manner that looks uncanny to the point it seems *it must be for me*. Rather than the materiality being in charge of information, the information is in charge of the materiality. This sudden active power ascribed to information is its transformation into *pneuma*. The reason the description herein focuses on the seemingly more implausible split level *pneuma* and resistance model is again phenomenological. That is, precisely because there is a resistance in what we call the physical world that is not there in pure *pneuma* (in imagination there is no limit as to what can be transformed into what). This resistance we call the *umbra*. As written about elsewhere, the *umbra* arises all the time quite naturally as a paradoxical *pneuminous* form of the beyond-*pneuma*. That is, as soon as you try to push an ontology of pure *pneuma* (a pure magickal idealism) the notion still arises within it that, no matter how incoherent there is a remainder outside of the *pneuma*. This remainder is the manifestation of the *umbra*.

The chaos magick bit? If everything is displayed as a landscape of information hovering over a heuristic shadowy resistance which can sometimes be bent/alterd by the information then this bending of course is magick. Synchronicity (pneuminous interference) is just uncontrolled happenings of this kind. What the philosophy does is take the chaos magickal notion that entities can be created (egregores) by practitioners and applies it to the world of 'normality'. So created spirits are accretions of pneuma, ones that are made for certain purposes. But why would we have one ontology over there for magick and another in 'normal' reality? Tea cups, phones, companies, countries, people therefore are also accretions of pneuma. They don't function in any ostensibly magickal manner because they are not created with this intentional structure. The term accretion is an accretion of pneuma. It flattens the ontology between magick and non-magick (as Crowley astutely already spotted). Words can have power because they are largely the pivot around which the accretion is woven hence they are threads that can give access to (indeed are part of) a given accretion.

Of course you can't give a precise metaphysics about how this works, that would be for a more advanced science. But what you can say is if you take option 3 as obtaining it is on these occasions the information and not the material that has the power. This is all we need for some form of pneuma (a concept which no doubt will bear repeated refining) to go through.

Notes on Clarification of Pneuminous Accretive theory (i). – Centre for Experimental Ontology (2017-12-06 16:30:50)

[...] the choice. I came across the word pneumatology in Nietzsche as I have mentioned elsewhere (see Pneumatology and Chaos Magick). It's meaning of breath and spirit connoted the hermetic air element, and from here the air [...]

There is a sensation I have, possibly entirely erroneous and yet nagging. An incoherent comparison between the manner in which non-philosophy approaches philosophy and magick approaches the solid world. Maybe this goes nowhere but I feel compelled to write. I feel it as a sideways motion. For Laruelle philosophy as decision (a transcendental rule and empirical content like structure) provides the material for non philosophy. This 'providing material' approach does not, cannot meet philosophy head on; such encounters are between philosophy and another philosophy. These encounters are not resolved on any ground that is considered true empirically, rather they are won only on the basis of agents out manoeuvring other agents (either in logical force/seduction or possibly just quantity). Empirical truth is also conceptually beset, science must not forget this, yet its repetitive unearthings ground a grammar that is not like philosophy. Science reveals umbratic restraint and largely ignores pneuminous interference.

The similarity with magickal (pneuminous interference) effects is thus: Most if not all philosophy tacitly or explicitly conceives existence as a continuous spatio-temporal solid reality in which we are. The *are* is the existential *are* where 'existence' (from the above sentence) is the present at hand theorising description of physics. This is perfectly reasonable in one sense as the continuity is precisely what we in general experience. In magickal phenomena however (whether as synchronicity or perceived intervention by pulling pneuminous threads to effect our desires) this solidity is challenged. This is why we talk about the pneuma (information) affecting the umbra (the seeming solid underpinning). At the theorising level we seem to have little reason to suppose this is going on, it is, we would argue at the existential-phenomenological (*are*) level that these phenomena occur and *cannot* be eradicated (see [pneumatology and chaos magick](#) for a brief account of this problem).

So a magickal affect does not come from within this presuppositional world of solidity it come *sideways against it*. Whether it is conceived as a push that moves the subject (Narp) to an alternative reality (consciously or unconsciously engineered) where the occult phenomenon occurs or whether the reality in question is suddenly restructured, either way the actor is the symbolic content (pneuma). This motion cannot take place within the conception of solidity itself but must be something that alters the solidity seamlessly and instantaneously. For example: I seek to manifest a certain ring (jewellery) and I create a pneuminous accretion (visualised image) of this ring and try to bring it to solidity. Within a reasonable time of doing this such that it *looks* connected, the ring appears in a charity shop and I am able to obtain it. Of course there is no certainty here,

that's the point that leads to manifestationism. The revealing of the ring creates the agnostic disjunction for various models: coincidence, unconscious psychic awareness or pneuminous interference. The varieties of pneuminous interference mean exactly that, that the pneuma (symbol/information) was able to escape the solidity and affect it in this manner. I am calling here *sideways on* because it was not head on, which would be just one more explanation within the world as solid.

This suggests to me suddenly a curious inversion between the two sideways. In the Laruellean sideways it *seems* as if the solid is restored in the face of philosophical impotence whilst in the magickal sideways the solid appears as challenged in the face of (current) scientific impotence. This is reminiscent to me of something I often maintain: that there is an alliance between magick and philosophy*. This seems an unusual notion insofar as we just said philosophy is often allied to the solid. This though we construe as an error of philosophy which has no onus to the solid. When philosophy is honest this alliance here shows itself as epistemological i.e. we need philosophical thinking to be honest enough to say we don't *know* what's going on in pneuminous interference (agnostic disjunction). But if non-philosophy really allies itself with an absolute temporal materiality as axiomatic it faces a potential failure to adequately parasitize the magickal. As mentioned in [this post on Laruelle](#) it may be that a superior immanence is yet to be found in pure information as immanent to itself, where the decisional structure is both the transcendental condition *and* the content.

*But it is only an alliance.

Incorporeal Transformation (Guilt) and Pneuminous Accretion Attachment. -
2017-07-28 11:33

Deleuze and Guattari's notion of incorporeal transformation as found in the 'postulates of linguistics' suggests very much the kind of notion intended by accretion attachment, indeed there is much in our pneumatology that is similar to Deleuze and Guattari's work. In the example of the judge about to bestow guilt upon the person, the accretions hover thickly about, poised to attach. The judge

herself is an agent of the law, the law is a massive pneuminous accretion. Guilt too is an accretion, complex and multifaceted. Guilt and the law intertwine in a certain manner. There will be a subset of guilt between our non-law breaking and law breaking. Like the Christian god, the accretion conceived as autonomous doesn't care, legal transgressions are *a priori* decided by the accretion not the Narps. Personal guilt will have a more complex relation to Narp particularity (though there will be large structures there too).

In a sense this is a disagreement with D&G. The accretion of guilt is already attached to the guilty Narp, if they are guilty. Of course the territory of this guilt may be disputed (does the Narp even know if they committed murder or manslaughter?). Of course D&G know this, they are just in this performative sense not interested in 'internal states' as determinant. The disagreement is minor yet we could not not articulate it, there is a prior attachment of guilt or non-guilt depending a) on the strength of the epistemic relation the Narp has towards the transgression (are they fully aware they committed it) b) the incoherence or coherence of the transgression as capable of being judged by the accretion itself. Obviously these two are massively linked and in some sense just the same thing.

If the Narp is already guilty or not guilty then what is it that the judge actually does? The judge through his power as embodying the accretion of the law, attaches or deattaches the accretion of guilt to the Narp. Regardless of the judgement of the accretion and the epistemic status as the event not having obtained, if the judge attaches guilt then the guilt accretion attaches its fibres to the Narp. This instantaneously commands most other Narps to do likewise and creates agnostic disjunctive disharmony in those who do not wish to accept this. Nevertheless where the court is itself propped up by accretions that support it (the situation is not in country in which everybody knows the situation is rigged), no matter how much the 'truth' (epistemic and accretive judgement) might exonerate this Narp, when the guilty pronouncement is made, the accretion attaches and they too have the pneuminous fibres of guilt stuck to them. Struggle though they might, such fibres once attached can never be properly removed even by the judge removing the verdict.

This model is true of many Narp interactions.

Laruelle's non-philosophy is something that I am thinking through and with at the moment. I will refrain from trying to reduce his ideas or even properly describe them (I am still struggling!). What I wish to do however is suggest how his thinking chimes with certain areas of my philosophy of neurosis and assimilation, and, what I see as an implicit escape route which he sketches out (he would probably disagree with this escape however).

Regarding his belief in a 'real science' that works with 'absolute immanent data', which comes before philosophy, and regarding the unilateral relationship Being has with 'The One' - the problem doesn't seem to be one of 'objectivity' (he denies that his work is initially advocating this) but of a kind of Heideggerian 'clearing' ; the 'space' between the pure affectivity of philosophical thinking (the 'decision') and that of 'radical immanence' (the One before identity).

At least for the sake of this post I can see two common operations of thinking this clearing; one of *exaggerating* and one of *distancing*. I believe Laruelle does both (and myself too), but whereas my form of *distancing* is more Derridean (allowing concepts/signifieds to play with themselves or qua the productions of differences beyond that of present-at-hand experience/discourse), Laruelle's *distancing* is more from the realist/scientific spirit (i.e how can I make a meta- discourse that defines human perception/how can I make a meta-discourse that shows the former's redundancy or inability to encounter 'the real?'). This 'realist' *distancing* in Laruelle is not simply problematic because of those famous critiques of realism (From Kant to Heidegger) but also because he advocates BOTH scientific progression (regarding the scientific status of the real) AND a form of mysticism, in his words - 'this outside is an immanent a priori that cannot be conflated, related or totalized (by philosophical thinking)'. Obviously traditional epistemology (or philosophical thinking) is not what is going to get us to the 'outside' (even though this 'outside is immanent), but one of my claims is that the 'believability' and 'use' of 'decisional thinking' (neurosis) may want to tell us that it can. It may not simply tell us that it can but can also simulate (or assimilate) a form of reality that conforms to such thinking (and of socio-political-material reality). The point here is not to argue that decisional thinking (neurosis) creates reality, or that it has to necessarily effect the real, but simply that the realist-scientist or non-philosopher cannot absolutely vanquish this operation of thought.

For all of Laruelle's acceptance of 'cloning' (cloning the real) he doesn't explain how one floats above all these clones to achieve the proper untarnished axioms.

The operation of *exaggerating* in order for the Heideggerean clearing is common in philosophy. Kant could be seen to *exaggerate* in his theory of the 'transcendental aesthetic'; by constituting a realm of sensibility/representations which dialectically points to a field outside of such (the 'thing in itself'). The philosophical theory of neurosis exaggerates the experience of human thought (defining such as neurotic) by bringing out key features of thought-production (desire/obsession-compulsion, repetition, trauma/memory, disturbance of thoughts, awareness of thoughts) in the hope that such thoughts constitute rather than inhibit a 'subject'.

Laruelle makes a move of *exaggeration* by stating that 'thinking' is 'imaginary' or 'illusorily self-sufficient'. By describing thinking, the decision and philosophy as ostensibly subsisting unilaterally from 'The One' he exaggerates the field of human affectivity to the point where it becomes an asymmetrical epiphenomenon. That thought can generate and auto-produce without starting from 'the real' or 'the one' chimes well with theories of autopoiesis (systems that reproduce and maintain themselves regardless of both larger or smaller factors/determinations). Again, it is a theory of neurosis that affirms this; the concept may have only a minimal relation (or no relation proceeding *the* relation) to a 'real' or even a conventional socio-historical reality. A concept can relate to other concepts either aleatorically, through the subjects neurosis or through the discreet history of conceptual systems *without* laying claim to a reality or even a conventional use. This is the concepts autonomous or tautological power, but Laruelle claims that this 'auto-cloning' is not 'real' (conflating illusion with what is unilaterally/asymmetrically produced **but not caused** qua 'The One') whilst a theory of neurosis would be content in saying that 'reality' is both a use term ("did you watch that reality T.V show last night?) and also that reality is simply assimilated in the last instance (or that reality is one assimilation of many planes of assimilation).

If there is any import in stating that reality is unilateral (Laruelle) then the most illuminating question (instead of attempting to undermine this or simply disavow it) would be to ask how the realm of thinking and the realm of radical immanence co-exist (think Descartes dualism). For example, is there a clue in Laruelle's language; there seems to be an un-approximated distance and intimacy of 'The One' that destroys the relative constitution of representations and their signifieds (the impossibility and idealism of deconstruction). In other words, is Laruelle's critique of words and deconstruction (and his use of 'representationalism' as solely a pragmatic enterprise) a way of disclosing an

experience that not only does away with the reduction and positivism of representationalism (a critique that Bergson and Deleuze have already made) but also of the notion that words, concepts and other possible entities do NOT exist solely as or *through* representations (signifieds) but only as a unilateral side-effect of the prior 'vision-as-one' (i.e radical immanence and universality)?

Laruelle Des[s]ert - 2017-08-18 14:14

Why Laruelle? The question is a clue. It does not need answering, rather it needs decoding. The decoding is the placing of the 'why' at the end of Laruelle so that we have 'Laruelle-why'. But this too has not unlocked the mystery. This 'why' of the question is transformed to its phonetic 'y' thus we have 'Laruelle-y'. Is this a coordinate? Possibly, though here even this coordinate option is barred as we make a simpler move. This move is to emphasise the common pronunciation of a 'y' at the end of a word; this is of course the 'ee' sound. The resulting structure is the word 'Laruelly'. How are we to proceed from this point? Does this new word mean a follower of the non-philosopher? Maybe it does and maybe both the laruellee as follower and the Laruelle-y coordinate will have their day. This however is not today. The next move is one of confirmation, indeed the whole sequence has been one of confirmation. We look to a rhyming move to achieve the next step, this rhyme is: Laruelly-Jelly. Jelly indeed was where we were heading. For jelly came up in a recent Laruelle seminar as the best understanding we were able to forge of the one. There is though one last transformation to make, that of jelly to non-jelly, this is pronounced jelly but spelled *zhgli*.

Zhgli is the one.

Laruelle[y] is *a priori* zhgli.

One cannot help but hear the adventitious ring of 'syzygy' in the spontaneously created zhgli. The conjunction of the oppositions seems resonant of overcoming the philosophical schism, or maybe it is itself a clue the zhgli is not the one and we have gone astray.

But zhgli is *a* One (or maybe A1 (is the A1 La Rue Elle?)). Maybe it is only a resonance, and there is no syzygy in *zhgli*. However there are moments where no matter whether one is rightly or wrongly conceiving the matter, Laruelle serves the zhgli.

The zhgli conception is that moment of conceiving that you, the air, the table, your colleagues around the table, the chairs, the biscuits and the floor are the continuous zhgli. This tells you nothing about the nature of the zhgli, it seems to adhere to what Laruelle wants to say -there are no relations in the zhgli, there are no objects and no events. It seems to intimate the conception of non-information as raised in a post on the umbra.

There seems something ironic in this conception bearing in mind Bertrand Russell once likened Hegel's thought to jelly where here ontology has become zhgli. The problem does seem raised as to where the informational relation has gone if it did not qualify to remain in the zhgli reduction. Maybe this is a misunderstanding but it *seems* that the contingent names, discussions, meaningful noises are not in zhgli as *meaning*. This would be how pneuminosity differs. In a theory where the information is substantialised (becomes pneuma), the zhgli too would show the pneuma in all its accreted messy glory. A pneuminous zhgli!

laaaaa!

Zhgli Conception – Lincoln Philosophy Forum (2017-08-18 14:18:31)

[...] post with reference to yesterday's discussion on [...]

Decoding Laruelle's Zhgli. Part 1 – Centre for Experimental Ontology (2017-08-18 15:35:46)

[...] we hold that traces exist in the pneuma then the hyperstitional zhgli will unfold into clues and possibly temporal coordinates that may act as further gateways. The [...]

Geoff Matthews (2017-08-23 12:23:21)

Laurie Lee was caption writer in chief for the Festival of Britain as Laruel-ee has become for the Festival of Philosophy. La rue Lee, Lee Street in William S

Burroughs terms is the road taken through the Interzone to a Naked Lunch or at least to some kind of literary high (Lee's treat) . Do we share the literary high and dare we show our disorientation, the disorder of our sense(making)s?

Decoding Laruelle's Zhgli. Part 1 - 2017-08-18 15:35



If we hold that traces exist in the pneuma then the hyperstitional zhgli will unfold into clues and possibly temporal coordinates that may act as further gateways. The pneumatology is a system designed to deal not just with the philosophical implications of magick but also with practical decoding situations like this one.

Each letter in turn means thus:

Z is the 22nd letter/day entitled Being, two accreted beings are swans and willows.

H is the 7th letter/day called Lovers/incest. Hawthorn and goldfinches herald its presence. Clearly it seems to hint at the sysgy as mentioned in the zhgli post.

G is 6th letter/day. It is called Mithras. Ivy and Spiders, dualities, Dodos, twin peaks belong to G

L is the 11th letter day. Entitled Freedom, Rowans, Ducks and snakes feature

I is 8th letter day named Isis (from which its opposite Mithras as decoded to Dodo (do do). Yew trees and dogs are here.

The extra symbolism may be extraneous. Let us just lay the meanings out as a sentence.

Being lovers (incest) Mithras freedom Isis.

This hints at a further revealing surely like:

Being lovers ~~incest~~ Mithras' freedom is [is].

We have here an intimation that within the a unity of love, Mithras (ambiguous as a force of revelation and revelry) freedom is allowed to be.

This overall positivity must not however overlook the under erasure incest which tells us something about the love. We must also refrain from calling this the negative because non-incest does not even happen. There is something though internally restraining in this power, this may be the hint.

Further unfolding is definitely required.

[La Rue Elle and Other Stories - 2017-08-23 14:44](#)

If the follower of the Laruelle is the Laruellee, which leads us to the Lee of Burroughs and back to 23 and the rest of the madness, what of that other street? Is this not an agnostic disjunction? The she street or the Lee street? In old English *leah* is clearing; the Heideggerian resonance is immediate -is Heidegger not one of the only philosophers so close to Laruelle that (sometimes) non-philosophy and *thinking* look identical? But *leah* street is also 23 street. Synchronicity (or pneuminous interference as Freestone would have it) looms large. An easy way to misread the backwards spelling of Jung is Gunj, which takes us back to Zhgli. Misinterpretation is often helpful.

23 street is illuminated yet fraught with gunj-zhgli (shoggoths?). But what of La Rue Elle? Is this the A1 (aloof) down which so much traffic thunders or grinds to a halt? A *motor* way? A *mater* way? People thought the fool was a man but they were wrong, that was part of the trick. La Rue Elle is paradoxically the space *before* the agnostic disjunction, before *decision*. Feminists take heed, he is *aloof* (your ally).

Before gunj-zhgli is La Rue *Elle*. The unnameable.

La Rue Elle and Other stories (ii) - 2017-08-24 17:24

The A1 is the female street and in pneuminosity the A1 is Aloof. This is also named *advent*. Advent is the zhglian term for the possibility of ereignis. This seems to be something of a pneuminous interference. Advent-ure (anagram of rue) is to embark upon an exciting/unusual journey or experience. It is related to the pre-ontological beginning and its hermetic analogies.

But all paths are open for travelling and the A1 presents paradoxical and bifurcating options. Paradoxical insofar as the female A1 resonates visually to A1, the bastard son of the patriarchy that represents the finally victory over the feared Lilith. A1 is the shadow of the A1, the deterritorialisation of the power of birth from the female to its reterritorialisation under the male. The bifurcation lies in the immediate transformation of the I back to its numerical counter part 8. I belongs to Isis who breaks apart to tell us is-is: an affirmation of being. A is is points to a singular solitude of being whilst A8 suggests that 'A ate...' and leaves it hanging there. A is no doubt the spider, the all consuming (creating) female from Seranoga's work.

The 'rue' is also regret and the female regret is its failure to regain its lost power, or its buried violently repressed power -that it dreamt of releasing. Now as A1 threatens to be transformed into A1 by the Alder King's most insidious alchemy the game may be nearly up. But the female street may yet become 'La Rue II'.

La Rue Elle and Other Stories (iii) - 2017-08-25 09:52

She street is also three street.

A1: The yoni way.

Al: The child the father inseminated himself with and gave birth to.

Also AL (via the uncapitalised L:l)

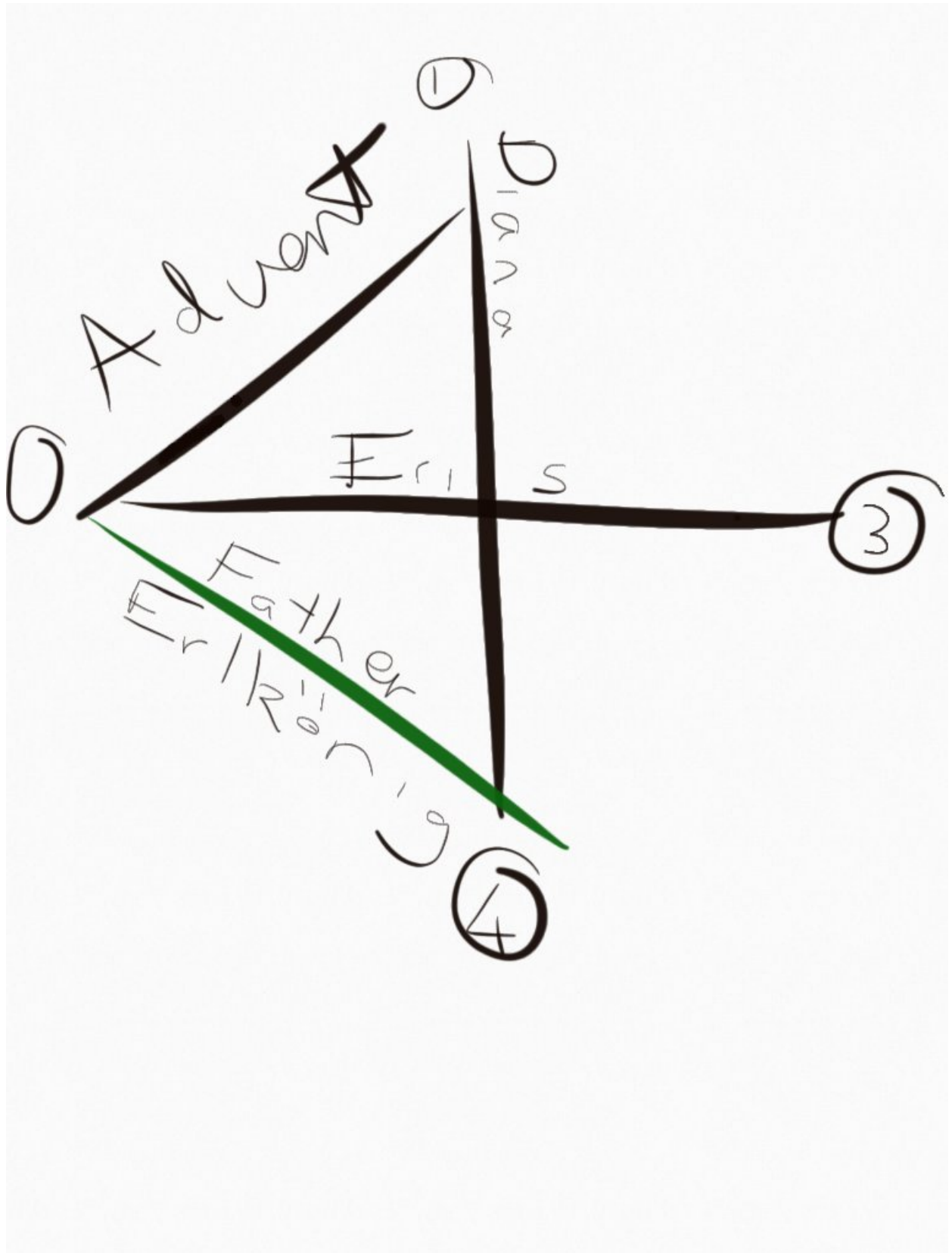
The AL is the arabic article 'The' and *a*lso a central asian demon known for stealing the organs of women in childbirth and or the baby itself.

There seems to be some pneuminous thread connecting the AL's predilection for taking babies and removing organs from pregnant women and Al as the child of man that obviates the female as necessary. A further clue seems to be present in extracting the variant letters l and L which of course gives us lL: the masculine. Interestingly inverted it is Ll (LEE) which seems to be the ally of the feminine power whilst AL (the ally of the masculine Al power) is the inverted LA.

A gate to America suddenly opens.

La Rue Elle and Other Stories (part iv) - 2017-08-30 15:28

Wandering these pneuminous tunnels one never knows where one will end up. The demon Al, scourge of pregnant women was also noted to share a name with the arabic article 'Al' (the). We have already encountered articles here is La so it is interesting to note their reappearance. This reappearance is a clue to note also the german masculine article 'Der'. 'Al' and 'Der' together form 'Alder', that malicious tree from George Macdonald's 'Phantastes'. Now the alder is the tree of F, 5 and Father in the pneuminous map (see image), which also is accreted to Bran and the Erlkonig of Goethe's poem.



The Erlikonig's direct translation is the 'alder king' but this is thought to be a mistranslation of the Danish elverkonge which is more like 'elf king'. The Scandinavian tale that precedes Goethe's apparently has the dangerous entity

not as the elf-king but rather as his daughters. The pernicious female spirit stealing children that works for a male entity leads us immediately back to the AI demon mentioned in part iii. Of course in the poem the child is stolen from a father so the isomorphism is not perfect, yet the resonance stands. What is going on here?

We might speculate that in the pneuminous realm there is a section of the female accretion that is in allegiance with the patriarchal accretion and that this tunnel skirts these contours. Whilst this speculation is cogent it is also somewhat banal. In the pneuminous map there is also motion. The green line of the Erlkonig-Father transforms into that of Eris (which is Sire backwards (the trace of the father). Is Eris the Erlkonig's daughter? It is not a bad fit, it almost synthesises the notion that she is Zeus/Hera's daughter and Nyx's daughter. The darkness of the patriarchal power begets chaos. Chaos that the Erlkonig tries to bend to his will becomes this AI the female demonic power vengeful against the feminine and infants. The [U]Erlkonig no doubt employs these female servitors to retrieve these infants to transform them into virtuality (the extraction of the child into fairyland, the carrying off of the foetus). The successful transplant of the child into virtuality is of course AI. At this moment the Url-king's victory is assured and the demonic AI will be discarded.

Eris is not the AI, she does not serve the Url-king, though she does not necessarily serve the feminine accretion either.

[Assimilation, Simulation, Neurosis and The Sensitive Heritage of Concepts. - 2017-08-31 12:20](#)

There is no spatial, chronological or privileged difference anymore between the real and the concept it mirrors. The real is imaginary and the imaginary is real. It is the closing of this distance that creates a flat, immanent and blindly operational space which I call *assimilation*. We cannot even relapse into older physicalist notions of the real such as external space and time: an action figure toy does not breathe-in the atmosphere of such a 'space', it's context does not refer to that context shared by physical bodies in space and their social-political narrative.

King Kong is no less real than the chair you are sitting on. Both can be represented in external or eidetic space, Both have a use tem in language (i.e "have you seen King Kong?" or "where is my chair?"). Both have other relations that differ from their present use; King Kong is identified through various relations, contexts and histories such as Science-fiction, the toy industry, the film industry, exoticism, the place Skull Island etc.

Reality - the sum of experience - is not weird, funny nor horrific, 'It' simply is. The only other capacity that can achieve this indifference, this reality, is *neurosis* (hence equating neurosis with experience). In Freud's *Beyond the Pleasure Principle* neurosis is the only thing that escapes designation (goes 'beyond' it). Content in the mind is designated as 'good' or 'bad', 'pleasurable' or 'painful' but neurosis is the condition which produces content in the brain; it decides, through repetition, whether X will appear bad or good. In other words, the neurotic capacity to repeat and fixate (i.e to simulate experience) is found in both sane and insane experiences, both happy and sad ones. Ergo neurosis is this indifferent reality that we speak of (or at least the condition for it). The ability of this Expressivist (Deleuze) or Constructivist neurosis is precisely what Baudrillard is talking about when he observes the relative autonomy of simulation and simulacra (from army training courses to Disney Land); that the real is manipulable based on the relatability of signs, and it is only 'use' (and the conventionalising of use) that separates the reality of Disney Land from the reality of a romantic relationship, a 9 - 5 job etc. To be sure, there will be simulations (assimilations) that appear without your consent (what has been ontically found in traditional psychological neurosis); your mind will try and make a reality out of something, a web of designations that one could live within. Based on generic and personal dialectics between general concepts (their 'shareability') and your experience, such tensions will spark semantic tensions, but this doesn't have to be exclusively psychological; a man's fear of nudity might stem from him encountering his parents having sexual intercourse at an early age, but other symptoms can occur simply by living in a restrictive society. The idea of getting up at 6am the next morning is semantically implicated by the state of drunkenness I am in at midnight. These are not neutral concepts changing under circumstances of the individual; they are concepts that have their own pleasure principle, their own likes and dislikes, their own preferable assimilative processes.

Similar to psychology, however, there seems to be a heuristic difference between **process** and **form**; the almost vitalist force of un-designateable reality, of infinite neuroses and assimilations, that only take on meaning when formed and chafed by humans (or living creatures), that become representations amongst

other representations like some form of atomistic idealism. The designation of meaning is superimposed onto the domesticated world through our practices, and we inherit these meanings as they enjoy dominion over us or become 'challenged' (Nietzsche). The usability of the concept has always carried a correlate of desire with it (the need to be used) and hence concepts cannot be severed from the desire for designation, ergo, concept traces will always tell you more than what is designated on the surface (see Graham Freestone - 'Spider-Spit'). We always knew this sensitive fragility in the 'human subject' (the psychological subject) but now its time to look at the concepts 'themselves', as artefacts of the incoherence/incommensurability of present day human.

The first dictum of psychology ; one should never blame themselves for themselves.

The Double - 2017-09-08 14:49

The primary transference is onto things. This is ontological doubling of the self. What do we mean by this? The guiding thread is the pneuminous accretion, (the bundle of informational stuff that *can* exist externally to the Narp). What we're considering here is how affectivity is often linked to accretions and how this affectivity is the extension of what is perceived as awareness in a very primitive

manner. This is a technical sounding abstraction for trying to describe something like really liking your car. This gets right to the heart of the accretive problem and the satisfying kind of description of existence it seeks to achieve. It immediately runs into creating heuristic levels of accretions, but if that's what we need that's what we have to have. Again an example. The much loved family car of several years that has acquired a name and a gender has accreted all these different kinds of pneuma, implicit in these is a kind of simple consciousness 'come on girl, you can do it!' the father might exhort to the car. Again the pneuminous interference agnostic disjunction comes into play. That is, on times when the car suddenly starts upon exhortation there is the incoherent notion that it *did* actually respond, then the moment has passed, of course solid world discourse resumes and life continues -but the possibility remains as grounded in actual event. In contradistinction to this loved car, let us consider a newly acquired car that exists on perpetual hire. This vehicle is of course still an accretion -as this is vacuously true of anything- but it has not accreted affective pneuma, at least to nowhere near the same extent, and neither is it likely to. It remains closer to the level of ready-to-handness. But here do we not raise an curious immediate aside? In claiming that the ready-to-hand (meaning as use) is this functional level deprived largely of affectivity, do we not uncover that what is called present-at-hand is not in fact cold and theoretical (or at least not just) but also has the capacity to the receptive site of affectivity. Not just broken, obstructive things, as Heidegger said, but things that drawn our affection or even hatred, stand out as things that give reflection.

Gives reflection is a serendipitous term that takes us back to our starting point. The loved thing grants us reflection on that thing as an individual thing and in doing so increases our ability to understand others of its kind e.g. a much loved jug from a certain potter *is* that much loved jug, but from this love comes knowledge of this history (quite possibly at least, through investment in wanting to *know* the thing), this knowledge in turn enables recognition of the attached accretions when other similar pottery is encountered. But *gives reflection* also gives literal 'reflection' in the mirroring sense. The affective pneuma that attaches to the thing of course comes from the Narp itself. Narp and thing become accreted, yet there is also pneuma of separation -it is an informational structure itself that the thing is separate from the Narp. The affective pneuma as having come from that particular Narp is necessarily part of it in all its psychoanalytic particularity, as such the primitive pneuminous structure of affectivity that the thing acquires is a [partial] mirror of the Narp. Affectivity is unlocked as possibly the defining feature of certain accretions that lift them out of functional and/or theoretical status -this too is a heuristic.

There is a problem before any of this gets off the ground. What are the *things* in

the first place? This is where manifestationism steps in, for in honesty no one can say whether there is a Kantian-esque structuration of whatever is 'external' to the Narp going on or if the things have a pre-existent self giving. If we work with the pneuma though it is more like Kant. We are asked envisage a field that is pure information -the Narp field. The Narp field is the pneuma. Is there an implication that there is some ineffable something outside of the pneuma? Yes, this appears as an idea in philosophy. It is again an agnostic disjunction situation to ask if it is the same as that which is in the Narp field. This turns on the undecideable nature of the pneuma. But the magickal phenomenon basically suggests that it is *different* outside of the pneuminous field which ironically presents solidity (when it is the pneuminous paths themselves that produce the magickal results).

So the things? The things *seem* to be outlines of the umbratic in the pneuma. This Kantian style effect is shaping the umbra to its nature. It is these outlines that are called, *the given, the cthonic, phusis* and they are heuristically real. They form the brute possibility for the grammar of separation, hardness, transparency etc. But these concepts too are pneuma (because for us it all is). This brutal cthonic is the realm of *the things* that then have proceed to accrete more and more pneuma from particular Narp experiences and universal ones (concept formation).

The pneuminous outline is doubled under word, extracted into pure pneuminous form and placed back into the original cthonic structure.

[Imminent Numogrammatical Ameliorations - 2017-09-17 14:18](#)

This is a note upon work to come. Whilst the numogram demonstrates fascinating hyperstitional interactions, the decimal labyrinth has greater decoding potential as yet up-tapped (accreted). The primary liberation comes from the accretion of old elements to mathematical operators. At first glance this quaternity maps neatly onto the standard Jungian schema. However following discordian reasoning the recently reaccreted big five (Neurotic Accretion Constitution: 1) Alterity Relation. 2) Anality 3) Affectivity Control 4) Neo-philia/phobia 5) Awareness direction.) can be equally mapped onto mathematical operators so long as equivalence is included as a fifth element (pneuma). This complexifies the

situation considerably by meaning it is no longer obvious we should simply cross add. $10=1$ is only true under the Tellurian power. Aquarian power renders 10 as 0 ($1*0=$).

More to follow

Telluric Numerology - 2017-09-18 10:40

This is the standard reduction system familiar to most of us, commonly known as cross addition. Here we have accreted it to the telluric power owing to its continuity and sticking togetherness.

The notation used is that of applying the operator to the integer in the brackets so $(23)+=5$.

$$1+1=2$$

$$1+2=3$$

$$1+3=4$$

$$1+5=6$$

$$1+6=7$$

$$1+7=8$$

$$1+8=9$$

$$1+9=(10)+=1$$

$$2+2=4$$

$$2+3=5$$

$$2+4=6$$

$$2+5=7$$

$$2+6=8$$

$$2+7=9$$

$$2+8=(10)+=1$$

$$2+9=(11)+=2$$

$$3+3=6$$

$$3+4=7$$

$$3+5=8$$

$$3+6=9$$

$$3+7=(10)+=1$$

$$3+8=(11)+=2$$

$$3+9(12)+=3$$

$$4+4=8$$

$$4+5+9$$

$$4+6=(10)+=1$$

$$4+7=(11)+=2$$

$$4+8=(12)+=3$$

$$4+9=(13)+=4$$

$$5+5=(10)+=1$$

$$5+6=(1\ 1)+=2$$

$$5+7=(1\ 2)+=3$$

$$5+8=(1\ 3)+=4$$

$$5+9=(1\ 4)+=5$$

$$6+6=(1\ 2)+=3$$

$$6+7=(1\ 3)+=4$$

$$6+8=(1\ 4)+=5$$

$$6+9=(1\ 5)+=6$$

$$7+7=(1\ 4)+=5$$

$$7+8=(1\ 5)+=6$$

$$7+9=(1\ 6)+=7$$

$$8+8=(1\ 6)+=7$$

$$8+9=(1\ 7)+=8$$

$$9+9=(1\ 8)+=9$$

[Pyric Numerology - 2017-09-18 11:45](#)

Pyric sequence.

This sequence is accreted to what is known as subtraction. The reductive transformation is accreted to the power of fire. This power brings into being the possibility of zero and negative numbers. There is clearly more exploration

needed in the realm of these entities, however this simple sketch gives the basic interactions and represents the breaking of the dominance of tellurian numerology.

$$1-1=0$$

$$1-2=-1$$

$$1-3=-2$$

$$1-4=-3$$

$$1-5=-4$$

$$1-6=-5$$

$$1-7=-6$$

$$1-8=-7$$

$$1-9=-8$$

$$2-1=1$$

$$2-2=0$$

$$2-3=-1$$

$$2-4=-2$$

$$2-5=-3$$

$$2-6=-4$$

$$2-7=-5$$

$$2-8=-6$$

$$2-9=-7$$

$$3-1=2$$

$$3-2=1$$

$$3-3=0$$

$$3-4=-1$$

$$3-5=-2$$

$$3-6=-3$$

$$3-7=-4$$

$$3-8=-5$$

$$3-9=-6$$

$$4-1=3$$

$$4-2=2$$

$$4-3=1$$

$$4-4=0$$

$$4-5=-1$$

$$4-6=-2$$

$$4-7=-3$$

$$4-8=-4$$

$$4-9=-5$$

$$5-1=4$$

$$5-2=3$$

$$5-3=2$$

$$5-4=1$$

$$5-5=0$$

$$5-6=-1$$

$$5-7=-2$$

$$5-8=-3$$

$$5-9=-4$$

$$6-1=5$$

$$6-2=4$$

$$6-3=3$$

$$6-4=2$$

$$6-5=1$$

$$6-6=0$$

$$6-7=-1$$

$$6-8=-2$$

$$6-9=-3$$

$$7-1=6$$

$$7-2=5$$

$$7-3=4$$

$$7-4=3$$

$$7-5=2$$

$$7-6=1$$

$$7-7=0$$

$$7-8=-1$$

$$7-9=-2$$

$$8-1=7$$

$$8-2=6$$

$$8-3=5$$

$$8-4=4$$

$$8-5=3$$

$$8-6=2$$

$$8-7=1$$

$$8-8=0$$

$$8-9=-1$$

$$9-1=8$$

$$9-2=7$$

$$9-3=6$$

$$9-4=5$$

$$9-5=4$$

$$9-6=3$$

$$9-7=2$$

$$9-8=1$$

$$9-9=0$$

Hydric Numerology

This constitutes the numerical interactions under the auspice of that power traditionally known as water. The hydra supplies part of the accretive clue insofar as its heads multiply when severed. This and the life giving nature of this element mean the accretion sticks fairly soundly -though its ultimate contingency is of course acknowledged. The hydric series also contains the possibility of zero, furthermore it destabilizes the well known grip 9, so well known in tellurian numo-dynamics or mixtures of hydric and tellurian. The temptation is to believe that the final reduction should be performed by the tellurian (e.g. $7^2 = (49) + (13) = 4$) but this has no necessity to it. The hydric sequence has its own end states. We cannot rely on simplistic occult notions from the past. We demand at least newly accreted rules that with hyperstitional reasoning to back them up. This approach will yield appropriate results.

Water.

$$1 * 1 = 1$$

$$1 * 2 = 2$$

$$1 * 3 = 3$$

$$1 * 4 = 4$$

$$1 * 5 = 5$$

$$1 * 6 = 6$$

$$1 * 7 = 7$$

$$1 * 8 = 8$$

$$1 * 9 = 9$$

$$2 * 1 = 2$$

$$2*2=4$$

$$2*3=6$$

$$2*4=8$$

$$2*5=(10)^*=1$$

$$2*6=(12)^*=2$$

$$2*7=(14)^*=4$$

$$2*8=(16)^*=8$$

$$2*9=(18)^*=8$$

$$3*1=3$$

$$3*2=6$$

$$3*3=9$$

$$3*4=(12)^*=2$$

$$3*5=(15)^*=5$$

$$3*6=(18)^*=8$$

$$3*7=(21)^*=2$$

$$3*8=(24)^*=8$$

$$3*9=(27)^*=(14)^*=4$$

$$4*1=4$$

$$4*2=8$$

$$4*3=(12)^*=2$$

$$4*4=(16)^*=6$$

$$4*5=(20)^*=0$$

$$4*6=(24)^*=8$$

$$4*7=(28)^*=(16)=6$$

$$4*8=(32)^*=6$$

$$4*9=(36)^*=(18)^*=8$$

$$5*1=5$$

$$5*2=(10)^*=0$$

$$5*3=(15)^*=5$$

$$5*4=(20)^*=0$$

$$5*5=(25)^*=(10)^*=0$$

$$5*6=(30)^*=0$$

$$5*7=(35)^*=(15)^*=5$$

$$5*8=(40)^*=0$$

$$5*9=(45)^*=(20)^*=0$$

$$6*1=(6)$$

$$6*2=(12)^*=2$$

$$6*3=(18)^*=8$$

$$6*4=(24)^*=8$$

$$6*5=(30)^*=0$$

$$6*6=(36)^*=(18)^*=8$$

$$6*7=(42)^*=8$$

$$6*8=(48)^*=(32)^*=6$$

$$6*9=(54)^*=(20)^*=0$$

$$7*1=7$$

$$7*2=(14)^*=4$$

$$7*3=(21)^*=2$$

$$7*4=(28)^*=(16)^*=6$$

$$7*5=(35)^*=(15)^*=5$$

$$7*6=(42)^*=8$$

$$7*7=(49)^*=(36)^*=(18)^*=8$$

$$7*8=(56)^*=(30)^*=0$$

$$7*9=(63)^*=(18)^*=8$$

$$8*1=8$$

$$8*2=(16)^*=6$$

$$8*3=(24)^*=8$$

$$8*4=(32)^*=6$$

$$8*5=(40)^*=0$$

$$8*6=(48)^*=(32)^*=6$$

$$8*7=(56)^*=(30)^*=0$$

$$8*8=(64)^*=(24)^*=8$$

$$8*9=(72)^*=(14)^*=4$$

$$9*1=9$$

$$9*2=(18)^*=8$$

$$9*3=(27)^*=(14)^*=4$$

$$9*4=(36)^*=(18)^*=8$$

$$9*5=(45)^*=(20)^*=0$$

$$9*6=(54)^*=(20)^*=0$$

$$9*7=(63)^*=(18)^*=8$$

$$9*8=(72)^*=(14)^*=4$$

$$9*9=(81)^*=8$$

[Working out the Mechanics of Manifestationism. - 2017-10-04 15:36](#)

The question perpetually arises as to whether or not manifestationism in some way establishes itself as a force that somehow transcends its role as meta-philosophy and paradoxically backs one of the manifestations.

This seeming ridiculous hubris of a notion is what must be strived for to forge -as all philosophers strive for- the most perfect all encompassing machine possible.

Manifestationism is, we will recall the notion that every philosophy/theory is a competing manifestation of how things might be. Manifestation has a sceptical aspect to it insofar as it denies we can know for certainty any of the manifestations are definitively correct -even if one of them was. Of course some of the competing manifestations are themselves theories that speak of certain knowledge whereas others are more sceptical. This seems to show that there is some bias in manifestationism i.e. in espousing a pluralism that cannot settle on a definite system the sceptical element is in-built.

However manifestationism does not deny that one of the manifestations *might* be correct, it is simply that we in our limited Kantian way cannot tell which one it is. Saying that kind of thing makes out that this is just a Kantian philosophy. Well in one sense this is hard to deny and in another it's very easy: transcendental idealism is a manifestation and hence not ascertainable as the definitive answer. So it's reminiscent of Kant but it's not Kant. Manifestationism is saying that each manifestation-field (Narp, subject, take your pick) is not sufficiently equipped to be able know with certainty which manifestation is correct. It seems reasonable that all manifestation-fields should adhere to those manifestations which are most functional, however this is clearly not the case as many manifestation-fields are occupied by manifestations taken to be deeply untrue by other manifestations i.e. flat-earthers, UFO enthusiasts etc exist, and utilise their sceptical right to deny manifestations that consider them as nonsense. We like to rationalise these perspectives away with confirmation bias etc. but this only shows that we have already bought into a series of manifestations that accept confirmation bias as an explanatory notion in this respect.

So manifestationism is saying that there is an epistemological barrier with regards to understanding which manifestationism is most true. Experience at the level of the individual manifestation-field might determine unshakeable faith to a manifestation rejected by the larger field-sets.

Manifestationism also must take the same meta-scepticism about the ontology of the being that is where the manifestation processing takes place itself, hence the term manifestation-field as a notion trying to distance itself from any particular ontological bias -which is even present in Narp.

The interesting issue arises when we consider the manifestation of pure information. This ontology (pneuminosity) says everything is information -that is, insofar as there are discreta they have relations between them which may be constituted as information. Every manifestation is *a priori* information. The question the other manifestations must answer to free themselves is 'how are they *not* information?'. This denial seems impossible. Is then a manifestationist philosophy also a philosophy of pure information? Information in a sense seems to be an *a priori* that transcends the manifestationist's scepticism. Even the speculation that all is *really* a non-informational continuum is contradicted by the possibility of the speculation itself. The meaning of such an ontology is one in which the continuum is pure energetic motion in which there are no discreta as such so the informational relation as description loses its force. Information as ontology gains its force from beings which conceptualise.

This means that the following manifestations are laid bare:

I) The manifestationist field encompasses a realm that is unaffected by the manifestation-field. That is, whether there is or is not a manifestation field, this realm remains identical.

or

II) The manifestationist field actually affects the putative externality that the manifestations arise to comprehend -the content of the manifestation-field. In this case the information generated in the manifestation-field means that the realm with no manifestation field and the realm with one are not identical.

Something like these manifestations constitutes the primary philosophical disclosure, the primary agnostic disjunction. Alongside monism and pluralism, probably this is the fundamental basis of trying to create any ontology. But we digress.

It is not possible to escape manifestationism without privileging one manifestation, which you would have to know to be certain in order to deny the living pluralism. No ontology is compatible with manifestationism except a pure informational ontology where this pure informational level is *not* an idealism but rather only idealism/realism/monism/pluralism as information, it is something prior to any of these. As soon as the information is decided as an ontology it lapses into a manifestation.

There's something fascinating here that needs more work. This will have to wait for another day.

The Create a God Project - 2017-10-05 17:55

If the secular society is looking too frightening maybe there is a way out of this. You might think, hang on there Schlep it's not looking frightening it's looking positive, atheism is absolutely the way forward. This possibly ought to be the case, except of course that phenomena keep happening that prop up otherworldly interpretations of existence. Denying these from materialist angles has no force against a mindset that already believes powers exist that make these phenomena possible.

Atheism ends in a terrible empty nihilism that frankly we're ill equipped to deal with as an organism. We might feel it's ok, but the yawning chasm of the lack of telos will bite eventually. Chaos magick doesn't solve this in its current form insofar as it simply advocates individuals take charge of their local regions by magickal manipulation through whatever means they find will best function. This level of existential-magickal play is all very well but has ultimately no greater psychological salve than materialism.

However there is a way out of this malaise. Heidegger supplies the clue with his famous ominous phrase 'Nur noch ein Gott kann uns retten' or 'Only a God can save us now'. Thankfully owing to positive manifestation of chaos magick we could in fact forge this very entity-accretion through mass pneuminous agreement. This massive pneuminous reflection of our Narp-selves could be charged to create a new incredible teleology which then would in fact be *real*. We would have auto-posed our own destining and could forge this new entity appropriate to the world we find it. We could even inscribe a sacred ritual that would undo this entity and lock it away for a time when it has stagnated so the destruction of it is much easier and Narps would know when it was over. This would of course invite unscrupulous enemies of the new world religion to try to obtain the sacred scrolls that destroyed this new deity.

But at least it would be interesting

Design a God Project: Notes (i) - 2017-10-06 11:33

It seems important to make notes on a project of this gravity. It's no good just jumping in half heartedly.

A new God-accretion should be negotiated with previous religious entities to satisfactorily encompass them such that remaining sects are just rogue peripheral groups lacking psychic force. These cannot be eradicated and are an inevitable feature of any dominating system.

The whole system will not be faith based in an ordinary sense as the contingent creation of the entity will be explicit.

This of course denies scholastic style logic that something with less reality cannot make something with more. The project indeed will be premised on the possibility that by magickal genesis a being of greater power can be brought into pneuminous-existence. This is achieved purely by the description of the entity as being of that nature.

Narps should not be encouraged to think of themselves being a conduit for this entity as this tends to generate fear, however some sense of this is inevitable given the being is by definition all powerful and has been essentially invoked (voiced-in) by them.

The pneuminous formation of this should rightly be understood as a truly awesome event in Narp-history. The engenderment of a time-transcendent entity that solves all teleological problems must done correctly.

The conduit problem arises perpetually because it is so easy to conceive of the creation of such a God as merely the correct hermeneutic method to uncover the God. That is because the God (presuming we define it with this level of power) is defined with this level of a-temporal ominipotence it must necessarily have known we are going to uncover it and hence our own actions are its means of self creation.

This of course is similar to the Landian notion of the techno-god of capital assembling itself from the future. This entity differs insofar as a much greater conscious effort would be performed to create this being. One might even begin to set up a polarity between the AI ontic god of the future and the pure pneuminous God defined as necessarily more powerful than anything.

Of course as rational-Narps it is well documented that that pneuminous interference (miracles, synchronicities and other anomalies) are notoriously hard to control. To this extent the God's actions -though defined as positive to ourselves generally- must remain somewhat inscrutable and understood as limited with regards to repeated direct influence in the material realm. Definitions as to its nature must iron out inconsistencies about all loving deities and perils of materiality and Narp-action.

In this way one can see a fascinating argument develop concerning the self-assembling physical God of technology and the pneuminous God of restricted benevolence. Of course the all powerful entity can act when beseeched by Narps to do so, it is just that these actions take the form of agnostic disjunctive results. The question emerges once more whether AI would necessarily generate the power of pneuminous interference which is given to Narps as a default. In other words 'is magickal exertion upon the externality (to the robot/Narp) only a feature of naturally biological beings and from AI or is it automatically generated with a certain level of conceptualisation/desire ability?

[Orgone Accumulator Project at the University of Lincoln - 2017-10-06 13:21](#)

The Centre for Experimental Ontology is pleased to announce that the Orgone accumulator project is now underway. The project which is run in conjunction with the architecture department at the University of Lincoln will hopefully have the accumulator finished by the end of October. This will then form the centre piece of a display in the University library where staff and students (and members of the public) will be able to interact with it. Reich and related areas will form the theme for the second issue of the CEO's journal 'Parasol'.

Design a God Project -Notes (ii): Virtual Torture Entity Conduit Analysis. - 2017-10-11 15:55

The notion is almost so trite it is hard to write, yet the essential point is possibly worth the labour. If we conceive of an extremely high quality virtual reality set up in which a Narp can be placed and plugged into with, let's say a high degree of sensory immersion (aural, visual, olfactory, (maybe by releasing certain substances at appropriate moments) and sensory to at least some extent. It would be easy enough to inhibit escape from said device and prevent the ability of the Narp to block visual stimuli. Clearly pretty much any scenario can be inflicted upon them with this kind of device. The interesting ones concern extremely powerful entities created for the purpose of inflicting terror/psychological torture upon the recipient. The embodied experience of being plunged into an interminable black abyss, a white noise like environment or any disturbing realm one can envisage out of which emerges some Lovecraftian style entity which then subjects the Narp to whatever processes are available to it, soul draining, cocooning in some far distal region of the cosmos, feeding to its young etc. The experience of this would no doubt be extremely disturbing and might procure the desired result -none of this is an advocacy of the effectiveness of torture, indeed we have no grounds not to accept recent revelations that note the practice in fact to be ineffective, it merely notes that such possibilities once available *might* be utilised.

The naïve account of this says that the whole simulation is created by the computer scientists working for whatever institutional body it is. The agnostic-disjunctive pneuminous account would offer that the entity within the simulation is potentially existing in an informational-realm which has then been actualised by what we naively think is virtual. The Narps involved in creating this device are inadvertently facilitating the dimensional movement of said entity. The notions to code the entity in all its terrifying alien glory such that it can capture/devour/drain the inserted Narp are just transmissions from the entity which has taken control of said computer scientists in search of new ways to feed.

Of course there's nothing particularly original about this, these kinds of speculations about the nature of various forms of fiction are common and indeed

it must be a regular neurosis of writers/artists that the work somehow 'creates itself' and as such has its own agenda. In this case there is maybe a certain potency insofar as not only is there the possibility that the creature has formed itself through the coders but also some poor Narp will have experienced this thing in this void and as such strengthened the accretion of it. The experience might be so strange that even once removed they are not certain if the VR device did not just take them to another dimension, which in a sense it did.

It's such a tiny slide, it only takes the acceptance of something like chaos magickal type principles and of course all of that becomes perfectly real (in a certain grammar of real). Would it be an egregore? did it pre-exist in another dimension? or is it just a thing created by the coders with no more external or weirder existence than that? The fact it is only a small slide to make this agnostic disjunction actually viable lets us know how close we always are to this kind of decision.

All of this is promising for the hermeneusis-poesis of the new god. A God where the creative act is simultaneously revelation, and the interpretation feeds back into the genesis. This is nothing more than already happens with the clanking monotheistic accretions, but we could lay these procedures overt.

Manifestationism and Non-philosophy -Notes.

It is the most curious sensation to play with manifestationism and not a little like the feeling of non-philosophy. One must accept a kind of space, an experience in which the manifestations occur, without making any ontological interpretation. Manifestations *are* but it seems no reason can be given without lapsing into a manifestation.

The infuriating perpetual questions of how the manifestations arise and why is one preferred over another arise again and again. Let's try to be as clear as we can be. Manifestations are theories of how the world is. These arise in the manifestation-space (a subject like notion that like Dasein tries to avoid the subject description). This indicates something like non-philosophy insofar as it intimates a kind of incoherent space without manifestations, a pre-ontological space. This space cannot be pronounced as definite but it is certainly worth

exploring, it also raises the possibility of the primacy of pneuma over manifestations. There are also Kantian echoes here as it seems to suggest temporality might be something outside of manifestationism (a pure intuition?) - but not outside of pneuma.

Furthermore it seems something like a Laruelliian 'real' is suggested as the ground for the manifestation space. This is cogent with the work herein insofar as it is reminiscent of the 'umbra' which offers restraint upon the manifestations possible criteria (the reasons they might arise e.g. the hard is not the soft).

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[The Problem\[s\] with Object Oriented Ontology. - 2017-11-06 15:58](#)

What are the problems with OOO? Isn't it the funky philosophical panacea that everyone's talking about? Well it is, a bit, and in large measure it isn't (in my opinion). I find it strange to argue as the insights of manifestationism reveal me to be a Narp-agent for other philosophy. A priori OOO isn't coherent but then neither is any system I might espouse. This sounds like grist to the OOO mill, incoherence=withdrawal. This though is my struggle with it because I think I'm so close to being an OOO ally and yet I'm not (I think). Whether I read Morton or Harman there is always something nagging at me about it. One issue is a linguistic one. I think there is a lot of sloppy writing in OOO that is unnecessary (not rhetorical invocation).

I don't believe we can just forget the linguistic turn, I think it generated important approaches (most notably from Wittgenstein) that we *have* to continue to take seriously. The standard poor phraseology is when the OOO theorist says 'n experience of the cup is not the cup'. This is a such a simplified jumble of the situation it doesn't tell us anything. There is a confused conflation of two types of withdrawal embedded in this. One is the Husserlian profiles withdrawal (I cannot see the far side of the cup) and the other is the 'what else it may be' withdrawal which is more Heideggerian in flavour, though Wittgenstein extends this more effectively.

The latter problem concerns a missing meta-term (that frankly is up for grabs). This is a linguistic confusion, I cannot say 'the cup does not show me all of its being' in the second sense because in its use disclosure it has showed itself as cup. Morton shows this kind of mess up nicely with his breeze block description in *Realist Magic*. Here he conflates breeze block 'a use term' with the x that he wants to talk about. What he believes are the fruitful rewards of OOO reasoning in fact are just a linguistic confusion perfectly exemplified here "An architect makes an exploded view of a cross section of the block. But a cross section of a cinder block is not a cinder block. A finger's impression of a cinder block is not a cinder block. A butterfly's touch on a cinder block is not a cinder block." (Morton p50). In the language game of architecture if I say 'what are we looking at here?' and the architect replies 'a breeze block' the answer is cogent: it is a breeze block, this is meaning of being in this instance. If I do not know what I am touching, then no, that's not a breeze block. But if I am perfectly aware and you say 'what are you running your finger along?' and I say 'a breeze block' then actually it is a breeze block. He says but the sensation isn't the breeze block but he's asking too much of language. Consider: 'I'm feeling a sensation but not the breeze block itself.' No the butterfly's touch on a breeze block isn't a breeze block because now there isn't any breeze block because that's a use term from a Narps perspective. Of course I know what he means but it's badly written. OOO has withdraw to some kind of meta-term to stop talking in this muddle.

What is meant is the x that discloses itself as a cup (or breezeblock) has other possible modes of being. This is true. This whatever it is 'x' might be rediscovered in a cupless world and take a new name and useage. I know it seems nit-picking but isn't this what we're supposed to do? This is what Heidegger means in a sense and why the critique of Heidegger's correlationism is difficult (frankly all correlationist critique is up against it still) and wrong. Dasein (Narps) names the cup, it calls it into being, it isn't a cup without Dasein. When we examine it at a molecular/phenomenal level we must pay attention to the language game. 'Is that cup made of plastic?' 'Yes'. This tells me something about the cup and its breakability. But a pure molecular analysis of it in one sense just reveals plastic, it doesn't reveal a cup made of plastic, it just reveals plastic. Only the use and language game reveals the cup as *cup*. The cup is the information not the plastic, or the pottery its made of etc. Unless (and if you agree with this you're letting the magick bit in btw) the cup lying part broken under the hedge for many years is somehow actually imprinted with some nebulous cupness (the incoherent pneuminous accretion as I would call it) then it makes no sense to call it a cup in its relation to these putative other relations that are happening to the thing. This x is not a cup to the bacteria on it, or the slugs in it, it is the *cup itself* that has withdrawn. This standard list of endlessly viewing the cup, smashing it up, x-

raying as a kind of proof that the cup withdraws is all nonsense. The meaning of the cup is the *usage* cup, that somehow despite the work of the last century everyone seems to have forgotten. The thingness is being conflated with the spatio-temporal objectness.

As for profile withdrawal, it isn't a feature of cups as such, it's a feature of any spatio-temporal object of a grammatically dubious nature. Do I see the other side of the tree? No. What does it matter philosophically? Well it matters if you have *criteria* to raise an epistemological problem with the umbratic part, if not what grounds do you have to play this game. Do you believe the ontological status of the shadow part may be different to the visible front part? If you do then you are a correlationist (that's fine, this is also one consequence of magickal thinking) if you don't: what do mean by it's withdrawn? You point out that you can't see it but you're perfectly happy that it's exactly the same as it is when you're not looking at it? This of course is related to the notion that objects translate one another. There is something here. There is something fascinating in pondering various unnameable objects pressing against others. This does of course presuppose the discretion of these things though. The very profile trick the OOO theorist uses to point out withdrawal does in some sense work against them. If one subscribes to recognising the shadowy parts are of an unknown ontological status compared to the visible parts then of course no one knows what's going on in these depths. The discretion of things itself could be a way in which our perception is working and in this dark umbra maybe there is no differentiation, hence this OOO speculation is nothing but the anthropomorphisation of the objects and not the breakthrough it wants to be.

Bigger than this picture of course is where I started. OOO is a manifestation (a philosophy of the world). It is a picture presented to us that has a good many Narps attached to it as agents. It continues to accrete informational tentacles across the philosophical globe as it battles promethenianism and the advocates of the great twentieth century philosophical tendencies: phenomenology (I don't consider OOO as an extension of Heidegger, it's a misunderstanding of him) and post-structuralism. I place Wittgenstein with an unknowing foot in both these camps. I think OOO is too epistemologically unsound to be a decent theory of objects. It's a reaction to a certain perception of extreme correlationism, which is really just good philosophical skepticism.

Ideas seem to get away with murder. We are asked what 'Happiness' is and we all either accept some Platonic Universal description (Quasi-Objective) or the exact opposite; what 'we' believe/want to see happiness as being (in this sense it is a use term meant to bring about an effect). Joe Bloggs works in a 9-5 office day job but when he finished on a Friday night he goes out clubbing. He associates this with happiness. What does this mean? There is a psuedo-objective claim on 'clubbings' part that advertises happiness (and other concepts such as freedom and sexual promiscuity). Maybe Clubbing *is* happiness? This claim is not necessarily objective but more historical and concrete; clubbing was/is an assimilation that brought about a feeling of happiness (even if we see it as a forced assimilation - as in the taking of drugs which literally give you happiness effects). The *terrain* of happiness expanded and changes during the 80's (incrementally with the first assimilation of 'dance' in various cultures, all taking on different assimilative effects). But we have all been in a club before at 2 am feeling alienated, anxious and tired haven't we? Why is the assimilation not working? Do I need to 'plug in' more? Is my neurosis of an ex-lover ruining my participation in this assimilative dancefloor?

To assimilate can be both an unconscious process; the moving of bodies, the rhythm of steps and notes, a history of semiotic mechanisms that orient a body, value, practice, culture, etc. But it can also be very conscious in the tacit sense; in order to assimilate the drinking, discourse, steps of the nightclub one has to play its game and partly know its effects. Joe Bloggs once watched a film where two woman were in the backseat of a sports car, being chauffeured by a young attractive male, letting their hair down and laughing ('uplifting' rock music was playing in the background). Now when Joe gets invited into a car at night he rolls the windows down, sticks his head out and laughs. He tries to assimilate what has been represented as freedom ... and 3,2,1 .. it kind of works.

Lovecraft has become a little bit cultural-theoretically trite. One cannot move without jostling up against the old ones in certain theory worlds. Yet of course the power of these beings either as allegory/hyperstition/actual alien/paranormal reality is what sustains them.

Here though we're interested in just these two primarily because of the suffix 'thoth' that ends them both. This suffix identity connects both these beings necessarily to the Egyptian Thoth, god of wisdom and writing. This offers us ways of accreting these entities that may be fruitful for our own purposes. Elsewhere the spirit Azazel has been attached to the alphabet by means of the break down AZ (A-Z) EL, lord of the A-Z. The second AZ is sometimes seen as an intimation of a second dark alphabet of which Azazel also presides. Azathoth can easily be subsumed by a similar accretive pattern. Az-Thoth: the being is clearly deeply connected to the ontological ground of communication itself. This nuclear chaos of all things reminds of the second sphere in in the pneumogram: 'khaos'.

The notion of the 'blind idiot god' is reminiscent of nothing other than the primal idiot or 'fool' of the tarot (Advent, or Aloof) in the pneuminous system. This idiocy is often considered the highest wisdom, or at least the gateway to it (the path from the Khaos upwards to the uppermost is Advent). As belonging to the essence of division (the Platonic dyad of the Tübingen school), Azathoth is the *possibility* of communication and hence is god of the letters that have not yet occurred. Az-a-thoth, the second a reveals the negation of Thoth i.e. Alphabet not Thoth. Yet in Thoth's being mentioned he is necessarily present in some way (he has not yet arrived). Azathoth is the god of the second az of Az[az]el, which hides and is prior.

Yogsothoth is better disclosed as lok-Sotot. Why? Because the I rather than the Y reveals the pair of gods as AI. We are told lok-Sotot is the gateway. lok-sotot is pneuma itself (pure information). lok reminds us of joke. Peter Carroll's chaos god and its laughter is reminiscent. Joke is an accretive resonance that shows the connection between the entities. Language as the cosmic joke, communication as a the great joke of existence talking to itself by lok-sotot and Azaothoth's cosmic symbiosis.

Azathoth is umbratic restraint (the nucleus). As the gateway, lok-sotot facilitates the possibility of connection between umbra and pneuma (because pneuma can effect the umbra) in a manner not unlike the Landian description of the AI god from the future. The AI god from the future is the unity of Azathoth-lok-sotot (the

singularity), which hides behind our blithely used phrase 'Artificial Intelligence'.

Azathaoth as Umbra – Centre for Experimental Ontology (2017-12-07
18:41:15)

[...] notion of Azathaoth as the god of letters that have not yet occurred is a first attempt to free this being from negativity. A primordial pre-ontological chaos is not [...]

Headless Rite - 2017-11-23 18:57

The headless rite is said to be a preliminary to the Ars Goetia and part of the process for invoking the holy guardian angel. Of course these themselves are just various accretive play-forms within the pneuma. The ritual itself is an excellent thing to contemplate with regards to pneuminous accretions as well as serving as a significant pneuminous interference trigger. 'Do the words of power have power?' Do they *really* have power? Yes, they have power, they have power accreted upon them by all the voices that ever uttered them in tones of passion or dull repetition. Every connection through every grimoire, every interpretation, every contemplation links these phenomena and in this linking lies the accretion. Of course the question of whether they have *real* power is also answerable to the agnostic disjunction 'does magick obtain or not?' but as this

is, unknowable, we are as well to act upon its truth as upon its untruth.

Having said that, this headless rite supplied here is altered. What power grants me the right to such sacrilege? Just the fact there is no such rule. Yes I concede, the rite is hoary with pneuminous threads woven again and again, and these give it a certain force. But in experimental ontology we must be brave to restructure such things, not to destroy to breath new life into them.

Feel free to try it and report back.

The headless rite of Balthazar Schlep

The Grammar of Concepts and their Vectors. - 2017-11-24 16:49

How then are we to conceive of that endless source of problems: the object? The stickiness of pneuma (information) suggests something like this: There is a founding level of pneuma founded still again upon a kind of transcendental phantasy of that which is outside perception: the umbratic. To reiterate, the umbratic is the *idea* of something existing outside of perceptual relation. The phantasy of the remainder.

The umbratic is a necessary theoretical level to avoid ooo type errors of granting reality of atoms as we *understand them* to *atoms in themselves* i.e. making the demarcation atom might make no sense outside of human conception. We cannot extirpate the phantasy of the umbratic no matter how much we wish to. The umbratic allows the *possibility* of materiality persisting in our absence, yet also the possibility of a much more fluid reality bent into spatio-temporal shape by our selves (a further pneuminous structure).

What this hierarchical structuration suggests is something like the Heideggerian difference between hermeneutic and apophantic *as*. These correlate to the ready-to-hand and present-at-hand respectively. These suggest different grammars for these different levels which in turn suggests that the cogent laying

out of something like a flat ontology is a vain hope. I suppose it would turn on what you meant by that, but I think that the differing ways in which things can be spoken of renders the notion that they can be made to fit a notion of 'object' where the definition is sufficient to encompass any noun structural game is not possible or at least certainly not by ooo.

The thing I want to explore is this difference. The difference arises in something like the realm our attempts to create an ontology of what things are made of as spatio-temporal/dynamic entities. We want to understand stones as stones by their mineral make up. The presupposition of atomism in the sense of different elemental atoms (we do not deny it) means 'what is it made of?' can be answered in these terms. We accept still this is somewhat artificial insofar as stones would just be stones at one point as phenomenologically determined. If we then define stones owing to the new element theory and demarcate some things as stones and some as not. If there were some things for which we used to use the term stones that are now excluded it does not seem to make sense to say that we corrected the understanding of the past. The analysis is improved but the word stones remit has been artificially restricted insofar as we cannot say that the previous usage was 'incorrect'.

A stone used as a hammer is made of stone. This conceptual usage is now attached to stones. This is the meaning of accretion (information stuck together). The usage information of hammering is accreted to stone. Of course 'hammer' can escape stones and begin its own life made in all manner of form and shapes. Hammer is a use concept accreted to a set of standard images of what it normally looks like in a given culture, a flickering between hermeneusis and apophansis. This flickering is seen in stone too. Stone arises as use (hermeneusis) and transforms into definition (apophansis). The hammer concept must be carried by some vector suitable for it. There must be restraints in the system that make it viable (I cannot make a candy floss hammer). The founding disclosures of hardness, heaviness make the vector suitable for hammer to inhabit. The notion of the vector seems possibly productive. Is 'stone' an inhabitant upon a vector too, like an ooo core? This at least is a better way of phrasing it than often appears in ooo -the vector as much needed meta-term. There is a kind of at least phenomenological difference down here. I do not see stones as made of stone, the grammar of stone does not require this, though a hammer when actualised must be made of something ontologically different from the concept hammer, a vector that can give home to the usage/definition. This vector is the umbratic restraint. Is the vector real? What does that mean? The grammar of 'real' often entails that which persists away from ourselves . It contains a trace of the phantasy of outside of the correlation. The vector fulfils this grammar in the way reality ostensibly manifests but the vector is hard to define as existing

as that discrete thing outside of our classification. If I say 'that patch of grass' have I made a vector? It looks less clear than if I say 'this stone'. Do any of our vector borders stand up to existence as conceived outside of ourselves? The answer of course is 'they might' (agnostic disjunction) -ooo dwells upon instantiating that they *do* and how we can talk about this.

This doesn't help any attempt to try to make imaginary entities ontologically equivalent. If I think about a living blue box with legs called Max, I am aware I have imagined it, this is part of it's grammar. If I am a chaos magician I might want to make this entity functional (this has its own grammar). Is Max a vector? It is only made of information (called pneuma variously on this site, precisely to give this sense of information as a kind of substance). Max's apophansis is pneuma (and then the question (the whole question of my work) is whether or not the pneuma can affect the umbra) and Max's hermeneusis is Max the imaginary box (here the flickering occurs precisely between how *real* (Magickally effective or not) the imagination is). Max though is a bit like the stone insofar as it is tautologous to say the imagination is made of the imagination however unlike the stone Max is a vector only insofar as he is pneuma stuck together (accreted) by ourselves; the restraint on Max's being is not umbratic it is purely pneuminous. The stone vector does not show this grammar, it has the presupposition of some kind existence prior to us (even if it is not in this form).

This notion of umbra is, as we say, a kind of transcendental. The umbra acting as vectors, restrain certain primal pneuminous forms (consistent names/uses). These in turn have multiplied, accreted, de-accreted, re-accreted both in attachment to vectors and as forms of pure pneuma. Yes they are both pneuminous, but one has the notion of the umbratic vector behind it and one is freed from this weight. This demarcation needs to be recognised for a decent ontological description.

Notes on the Clarification of Pneuminous Accretive Theory (ii): Mechanics of Magick. – Centre for Experimental Ontology (2017-12-13 14:39:20)

[...] for by the way the accretions attach together and by the assumption that information can alter the vectors in some [...]

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Notes on Clarification of Pneuminous Accretive theory (i). - 2017-12-06 16:30

The philosophy of pneuma herein does not *try* to be some jargon like nonsense - though of course hardly any writers set out to achieve this. Terms like this become a kind of short hand for what the author wants to convey. Of course it's so easy for the shorthand that is so clear to the author to become impenetrable to the readers Appropriating a term and utilising it with your own rules is a satisfying reterritorialization or re-accretion. The term used by myself is *pneuma*. Pneuma has come to mean a kind of informational substance that I think I have probably presupposed the cogency of without seriously exploring it. This writing makes some attempt to fill in part of the technical picture behind pneuma and its accretions. Why pneuma though? There is something arbitrary and appropriate about the choice. I came across the word *pneumatology* in Nietzsche as I have mentioned elsewhere (see *Pneumatology and Chaos Magick*). It's meaning of breath and spirit connoted the hermetic air element, and from here the air element's association of communication, hence pneuma came to mean the *spirit of communication* (information).

Information is a relation between one point which is external to another in some grammatical sense (it is cogent to say so). The point which is external is taken a) to be external and b) to be of a certain nature to the other point. The only things we can exercise relative certainty of their having informational relations are those beings which disclose themselves as having awareness. This does not deny the manifestation of the external reality of stones etc but it does mean attributing informational relations between stones and earth might not be cogent.

Information at the level of Narps becomes commonly transmitted in linguistic verbal and non verbal actions. Wittgenstein's essential position is taken to be unassailable unless there is somehow an actual attachment between word and object. The meaning of a word is certainly primarily its use. The only way in

which designation is possible is if some kind of metaphysical connection were forged between word and noema. If there is no such connection then usage controls all means of language employment.

A picture something like the following is taken to be the process of designation formation: readiness to hand of things entails only that they have a usage with no ontological examination of the what it is made of. The regular occurrence of such equipment forms stable associative names, shapes and material that come to dominate the equipment as archetypal form (a transformative process of accreting other information to the word). This is the accretion of information. On the periphery of this dominant accretive form are all the variant vectors that might still count as supportive of the accretion. This dominant image/word accretion then is rarefied into a pure informational realm (commonly called mind). It becomes idea-image associative of the what-for as relevant to it.

This accretive image is then what becomes seemingly determinative of what a thing is such that it counts as that thing, a strong version of this entails there is an ontological shoring up of the vector by the accretion so it becomes more like the accretion (seeing a thing as a thing attaches it to that thing literally in some ineffable way). Of course it is always possible for this to be reformed/re-accreted. In the region in which the informational accretion is dominant it exerts an actual force of constraint upon the vector as thing. This is minimally a connecting force. A line of connection between being of awareness and thing-accretion. Via the accretion of information the thing thought of is actually connected to and not just in the mind. This is achieved because the information in the aware being and that attached to the externality are the same.

Something like this set up makes *actual* designation possible. The informational accretion when triggered attaches to that thing literally by pneuminous thread. Unique designation entails something like magickal connectivity (sympathetic magick).

Wittgenstein understood how language (nouns esp) appears as if it has this strange ability to touch the thing it seems to refer to. This appearance is a *manifestation* -a way in which things show themselves. But this manifestation of designation entails actual metaphysical connectivity which does not entail magickal manipulation but certainly makes it look a lot more reasonable.

The above does not say this manifestation is the correct one, what it does say is that the appearance of something like a reality in which words actually plug into putatively external things is a reality that shows itself all the time. Compound this appearance with all manner of low grade agnostic paranormal

manifestations (telepathy, synchronicity etc) and we hope to show why a serious metaphysical exploration of these implications is relevant. This does not conflate phenomenology with metaphysics (as Wolfendale accuses Harman of) as in this case the metaphysics is *immanent to the phenomenology* of what is being dealt with. The agnostic disjunction is a constant flickering between this showing and that of rationalist solidity.

[Azathaoth as Umbra - 2017-12-07 18:41](#)

Azathaoth is the attempt at the reaccrion of the sultan demonic god with his infernal musicians. Maybe it is the case that the previously mentioned triteness of Lovecraftian plug ins should not result in the eschewing of this trope but rather signal an engulfing acceptance of it. If this is the case then some effort must be made to remove the negative connotations of the entities therein. Of course Lovecraft is written as horror, so the affects upon the mortal Narps are necessarily pernicious, yet contemplation of such a cosmology does not entail this negativity.

Cosmically scaled beings are not necessarily hostile in any sense of enfeebled Narp notions of evil (of course Lovecraft acknowledges this), they just have differing level of perception which may regard our very prana as at best inconsequential and worst food for its own consumption. The Cthulhu mythos though is still necessarily just that: 'myth'. This is not a degrading notion as its acknowledgement of it; the Mythos as *myth* signals its movement proper from horror fiction to ontological possibility. As is invariably pointed out, the Cthulhu myth is rationally superior to many older paranormal formulas because it seems so compatible with our understanding of the universe as a terrifying vast abyss. Where we might hunt in vain for the occasional vampire appearance, the speculative manifestation of alien inter-dimensional beings seems far more reasonable (Keel, Lynch amongst others bring this notion out well).

The notion of Azathaoth as the god of letters that have not yet occurred is a first attempt to free this being from negativity. A primordial pre-ontological chaos is

not evil, it has not yet even approximated this notion (which is utterly unclear even to ourselves). The putative influence of Lord Dunsay's 'Mana-Yood-Sushai' upon the inception of Azathoth seems instructive. This particular deity is a creator God that must be kept asleep in order for the rest of existence to continue. This notion of the sleeping creator God is of course reminiscent of the *dream of infinite space* in which infinite existence dreams itself as finitude in its longing to cease. We are those finite dreams, the wish fulfilment of literal eternity.

If the Lovecraftian pantheon is to solidify its useful relation within the magicko-philosophical-theoretical factions we must cease any indulgence as servants of darkness (this kind of partisanship is not helpful to the putative distance of the discipline). Azathoth for this reason becomes Azathaoth, an ameliorative tweak of reaccretion. This barbarous name signals a deity level accretion of still abysmal depths, yet frees it from demonic accretive power (mostly) and urges us to perceive it as power of non-information itself (as speculated elsewhere on the blog by Freestone).

Azathaoth as Mana-Yood-Sushai is the sleeping god of the umbra, as non-information, information has formed around it by the possibility of discretion (lok-sotot of Pneuma). The drum of Skarl is the steady manifestation of solid existence as pneuma, the cessation of which signals the awaking of Azathaoth and the end of all pneuma. This event too is not to be thought of as 'evil' negation but simply mythic end game. An end game which, if *the dream of infinite space* has any cogence to it, is strictly speaking impossible, unless Azathaoth can come to terms with its own infinite nature. Since we are products of its wish fulfilment for non-being (the longing for finitude), if Azathaoth could allow itself to accept its infinite nature this would signal the reconciliation of itself with its infinity. Hence on this reading our own cessation (and the cessation of all finitude) would be (if we must attribute something resembling ethics to the situation) a wholly positive outcome.

Notes on the Clarification of Pneuminous Accretive Theory (ii): Mechanics of

Magick. - 2017-12-13 14:39

Magick is a difficult word. If I use it, it attracts a degree of negativity by Narps assuming I want to wax lyrical about something they perceive nonsensical, if I try to form a new term to shoehorn the topic in in a reasonable way (to bypass the prejudice) then the jargon critique comes in.

So I'm sticking with it and in a sense yes this is a theory about how Magick 'works', but as part of a larger project it should be remembered that even though such theory is necessary it does not entail that anything magickal ever actually obtained at all. Such a theory is a plug-in to a phenomenology that says you cannot extirpate the appearance of the magickal and hence inchoately such theories are always buzzing around our Narphood.

This buzzing refers to a kind of flickering that I feel is slowly being honed in on. This flickering is the flickering of the agnostic disjunction: our endless, almost arbitrary, culturally conditioned choices in the face of a variety of phenomena that we do not really *know* the answer to.

The point is that *if* magical effects obtain then the ontology that emerges seems to be necessarily something of this kind. Words are able to connect directly to what they designate. Designation itself is only sensible in a magickal universe, if this is not the case then Wittgenstein is correct all the way through (meaning is just use). That is, how can designation actually designate a particular thing if it does not actually connect with it metaphysically. Any weaker version means designation can be tricked by counterfeits. This does not mean to say we cannot be fooled and neither does it simplify the issue (a bewilderingly strange overlaying of pneuminous threads can occur in such situations).

The notion of words connecting to their objects is well known throughout magickal grammar. Knowing things/spirits true names, sympathetic magick, paper remedies (a homeopathic variant) all draw on this notion. In the pneuminous theory this is accounted for by the way the accretions attach together and by the assumption that information can alter the vectors in some way.

Vectors are generally only capable of supporting certain grammatical structures. A clothes peg is not a vector, the vector is prior, the clothes peg accretion (concept) attaches itself to the vector, which is compatible with this attachment. This fulfils the meaning as use requirement -any vector that can take the clothes peg accretion can be a clothes peg. The clothes peg accretion also has a rough shape as image to it.

If though I want to make the clothes peg into a voodoo doll of my enemy (with or without augmenting it) the simplest means to attach the accretion of my enemy to the peg is to call it their name. The intentionality of the naming means the pneuma of the enemy is necessarily attached to the peg-vector. This connection may be very weak. Magick acknowledges that such pneuminous connections exist harmlessly all the time. The ritual part of the process is exactly the technology that alters the pneuminous threads such that the vector-takes strongly on the enemy accretion. Once the accretion of the enemy is attached to the vector-peg, actions performed upon the vector-peg will affect the enemy as desired (maybe). As even practitioners will acknowledge, magick is no hard science and all results exist at that pataphysical like level of the individual occurrence. The level of connectedness of operation and result will vary from synchronistically staggering, to making a certain sense of the request being enacted, to pretty much nil, to outright backfiring. All of these can be comprehended from a magickal hermeneutic framework with little impinging sense that whole business is a nonsense (though magickal practitioners experience agnostic disjunction just as much as hardline materialists).

The key point about the means of action is its relation to the accretion of pneuma. Some forms of magick are performed by the accreting of one accretion onto a vector which already contains an accretion commonly considered appropriate for it. Of course what is commonly considered appropriate can vary wildly from culture to culture e.g. in animistic belief it is grammatically sound for a vector to hold both stoniness and spiritness -the two may be bound together. So we might rephrase it to say in modern western culture this kind of magickal operation is common. The doctrine of signatures is another example, normal accretions are attached to the vector, plant, herb, but also others e.g. looks like an eye, is blood red etc. These simple pneuminous threads may be just that, idly picked up pneuma that loosely attaches. However with the gaze of the doctrine of signatures these images disclosed from the plant become its messages of healing properties. The accretion of this healing property becomes attached to the plant accretion.

It is interesting to note that this suggests two modes of accretion attachment to the vector. One mode attaches to the vector directly and as such conceals alternative accretions, the other attaches to the accretion (and hence to the vector). In the case of the DoS it is the latter. The plant is still plant, but also plant as healing plant possessing this property (good for blood etc).

The implication being that attaching pneuma to a given vector somehow alters the vector in the direction of the pneuma attached. Nothing has to be said about

how this happens, *if* it were true that would be for physics, all that needs to be acknowledged is that this is how it shows itself. Neither does it say that if I call a stone a cat many times it will turn into a cat, but it does say that the repeated effort to see catness in the stone *does* actually attach cat-pneuma to the stone. Of course this implication repeats the (sort of) tautology of designation: the vector which allows the possibility of 'hammer' then forms the hammer accretion as attached to certain vectors. If the magick effect occurs this means that hammer actually makes vectors with hammer accretions attached to them more hammer like i.e. the natural process of naming has the same mechanism as a magickal one, the difference is simply that no attempt to disnature the vector is involved - because the object is mistaken for the vector.

Transcendental Vectors (i) - 2017-12-14 18:46

This is an attempt to solve the problem I often perceive to occur in OOO in its sloppy ignorance of all the linguistic philosophical progress that was made last century. I think it's pertinent because the language relation is crucial to understand the alternative realities that lie flickeringly present beside the dominant materialist convictions. Let me say that the notion is under construction so I expect some conceptual difficulties. Nevertheless here at the CEO we are encouraged by the potential exhibited so far.

The term vector is taken from the notion as a host which carries a parasite, the parasites here though are concepts. The vector term can be used in a fairly ordinary solid world compatible philosophy or it is equally applicable to the fluid world magickal one.

- 1.
2. Vectors are the phantasy of the myth of the given. Phantasies are agnostic disjunctive options that are not dominant but that will not go away. The notion of pre-interpretive perception is exactly such a thing. It looks cogent and not cogent at the same time. We can somehow easily conceive that we could see things without our having names of them yet when challenged we

find that perceptual content is comprehensive conceptually grasped albeit incoherently.

3.

4. Vectors are regions (vectors do not settle Kantian or otherwise arguments) that have certain natures, certain restraints to them. These restraints enable conceptual attachment (accretion).

5.

6. E.g. the classic hammer. The ready-to-hand hammer before it has reached further accretive levels (noun/image like present-at-handness) is still the primary form of attachment to a vector. If you want to say that the people had a concept 'stone' then we acknowledge that 'stone' too is attached to a vector. Vector regions enable the concept stone via accretive similarity (hardness, coldness, in the earthness), but all the concepts are formed by the Narps or other beings capable of some kind of informational cognition. The set of restraints that enables the vector to facilitate the concept stone, enables the facilitation of hammer (with some further restraints, like shape etc).

7.

8. There is no talk of vectors as noumenal or in themselves, they are just what allows certain conceptual attachments to make sense. They are not real objects. 'Real objects' has a grammar depending on your ontology that is itself facilitated by certain vectors, what kind of thing can have 'real object' attached to it? This sends us down a circularity that reminds us of the need for manifestationism (the competing world of ontologies) indeed vectors may be able to part of *manifestationist* theory as the transcendental condition of what can count as some kind of discreta in a given ontology.

9.

10. This is worth repeating and may indeed end up as the stumbling block. *Vectors are not objects*, rather object is a concept attached to a transcendental vector. OOO wants to widen this to non-physical objects, this is a reasonable aim that the vector notion aims to deal with more successfully than 'object'. Objects in ooo are not carriers for concepts, they are often phrased as simply being something. This is inadequate for their description in relation to other things. A 'stone' is not lying next to a 'hammer' outside of our perception, unless of course we think of the strong pneuminosity theory in which the hammer accretion is actually attached to the vector, making it in some sense a hammer for anything. There is certainly a complicated picture

to paint in relation to the nature of different kinds of objects, we should be wary of simple reductions.

11.

12. In a sense a vector is not a discreta, as discreta is the basic restraint for 'object'. Vectors are preconceptual restraints in accessible being that allow concept attachment, either as use or just name ('this is called Maxwell', doesn't tell me what its for, or how it will behave). We might in this respect speak of a vector field as potentially comprised of regions that disclose themselves owing the Narp interaction.

13.

14. A given ontology wants to say 'this is an object'. To do this it must cogently be able to say what restraints apply. Object is also a concept. If the grammar of this ontology says that physical discreta are objects, then vector regions for this concept must have e.g. discretion and space taking as features.

15.

16. The vector can only be detected by its transcendental status. If concepts are autonomous they may attach to each other (pure pneuma) or to umbra (vector regions). Concepts are not just for Narps, animals clearly have some degree of conceptualisation and other pneuminous bundles with processing abilities may also exist. Noun-concepts are just a refined more accretive form of pneuminous relation.

17.

18. The restraint by the vector makes the accretion of the pneuma possible (the concept formation).

19.

20. Objects do not 'withdraw' because there is no object to withdraw. An object cogently spoke of as such is an object which relies on a vector. The vector does not withdraw, it is just the host for the object concept, it is visible *as such*.

21.

22. A concept may inhabit any vector that allows it to do so (meaning as use).

23.

24. In magick we may attach concepts to vectors that seem to defy the grammar of the restraints of the vector e.g. this piece of paper has the power of healing.
- 25.
26. Vectors deny any concept being applicable to them.
- 27.

Transcendental Vectors (ii) - 2017-12-15 15:45

In our grammar can anything be anything? No. What makes a use application applicable to one thing and not another? Only the ability of the thing to be that thing. If an beer can can be used as an ashtray it *is* an ashtray; the seeming physical criteria are irrelevant. That vector sustains the possibility of beer can and ashtray. The seeming of its being a beer can *used* as an ashtray is of course its stronger attachment to the beer can accretion (image).

I can feel questions. Is the vector something that remains outside of perception? In a sense this must be possible. Whatever ontological status being outside of observation has it must still contain the *potential* for the restraints we experience upon our being. Here is one of the ooo problems: discretion outside of Narp perception must be presupposed i.e. relation like nature of existence in human perception is presupposed to extend outside of it (this kind of problem is one of the reasons correlationism holds firm).

But I think the vector's intentional usage is more as was stated in the first set of notes. It is almost like a *hyle*, a pre-conceptual awareness that we can know is still there by the fact that a thing that seems to be a thing can easily become something else. This aspect flipping power is conceptual. Most theory here will say that the conceptual aspect flip demonstrates the underlying being is not altered by it. In pneuminous theory this is not the case, accounting for magick

entails that the perception of something as something, albeit in some minute way that may never be noticed, makes it closer to that accretion literally.

This is all related to the often mentioned reflected-out-again theory which is how things become reified accretions. To recap, something like a ready-to-hand level of usage-object becomes solidified into a relatively fixed shape association concealing its functionalist truth. This archetypal image as extracted from the usage realm is the accretion, curiously it is a posteriori but it looks a priori. This concept-image, when projected back out onto things is what attaches back to other things to effect this transformative power, though only at the level of what we call paranormality is the effect noticed. Most of the time this is just a reinforcing process in which a vector allows the attachment of the hammer accretion as usage and looks like the archetype, this feedback makes the hammer more hammer like: both usage and accretive image are in harmony. Insofar as the autonomous hammer-accretion is attached to the vector it is a hammer externally to perception -the hammer information persists in the vector.

This raises a fascinating option i.e. that we are releasing vectors back into non-perceptual reality that act contain human-pneuma and as such are different from uncontaminated noumena.

[Transcendental Vectors \(iii\): Stone Poetics - 2017-12-18 16:57](#)

The vectors for physical objects must conform to at least the grammar of duration and spatiality in order to carry the relevant concepts. Non-physical objects are different insofar as they are not reliant on an underlying vector of physicality. Does this mean they rely on a non-physical vector? I think there are actually different cases here, not just physical and non-physical objects. Consider a poem. The vector of a poem might be the words written down, but of course they might not be understood as words, again manifestationism creeps in: either the information is somehow pneuminously stuck to the inscribed words or they are just lines on a flat surface -if they are even that outside of perception. The vector of the poem is also the sounds. Both the words and the sounds might be interpreted as something else, maybe there is no concept of poem. The concept poem is attached to the vector. We want to say: *but of course this is a poem, the poet*

wrote *it!* This situation already presupposes poetry and its *poeisis*. Just because the poem is written as *poem* does not protect from its role as a vector for another concept or as part of a vector for another concept. Again, on a strong pneuminous reading, poemness as an accretive form is embedded in its origination yet even on this reading it may act as a vector for other pneuminous forms.

But this was not the question. The question was 'is a poem *attached* to a vector?' There is a sense that it is, even for a culturally determined region like a poem. The poem belongs to the structure that is known as poetry. The last century was fascinating in its stretching of this concept. Free verse flourished, which in turn opened the floodgates for further Derridean-style variants on what might count as poetry: the concept *poetry* attached itself to a wider vector. Today poets like Amy Ireland push this agenda still further, seeking to attach the poetry accretion to yet other vectors. Concepts can attach to vectors that allow the attachment. We cannot start trying to expand the concept 'stone' to a range of new phenomena (except as magickal practice). In the case of poetry we feel maybe it is impossible to say what could definitely not be poetry, though some advocates of style and form might feel this was quite easy. Now though the line becomes like magick. I take three stones and arrange them in a certain way and say 'this is my poem'. If I accept this the accretion of poetry to stones (these stones and stones) becomes firmer. Though grammar does not let me say, 'this poem is a stone' unless I say this *poetically*.

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Notes on Transcendental Vectors (v): Science and Technology - 2018-01-04 18:58

Science is the means of trying to apply accurate concepts to the vector field. The concept should not be mistaken for the vector field. However unlike the standard Korzybski *map is not the territory*, Narp epistemology must always accept the possibility that the map interacts with the territory literally. This is the 'magick' obtains arm of the agnostic disjunction: magick obtains/does not obtain. Under this option whilst it is totally accepted that the general behaviour of existence is that the map and territory should not be confused, what also must be taken into account is the way in which once a kind of being (like a Narp) comes into existence and starts making complicated systems to understand the vector field, the concepts and the names it uses for the vector field regions actually start to affect the vector fields themselves.

Natural objects and Narp made objects operate in slightly different ways in relation to vectors though both fit the vector model. Science (in a broad sweep) is the closest description we can forge of the restraints of the vector field and ways in which it shows itself as categorisable. Technology (Narp made objects) is objects made out the existing vector field that may already be conceptually attached at a science level that facilitates the doing of something. The likelihood that a vector field region is not already conceptually attached is slim but possible e.g. if somehow we don't have a generalised 'stone' concept and go straight to calling it 'hammer' (a technology).

The scientific unfolding of the vector field into greater detail sometimes creates linguistic confusions i.e. if we had two metals indistinguishable phenomenologically (as a vector they both take the same concept), then at an atomic level we are able to distinguish them, we say one really is this metal and the other one that was maybe mined in this region, is not. Historically was it always not that metal? No, it was that metal, the choice was arbitrary as to which one was the real one, the phenomenological criteria that grammatically grounded the conceptual attachment to the larger vector are not wrong, they are just the limits of the time. The deeper description of the vector is not a correction, it looks *like* a correction because we choose to say that one metal is

the *real* one . This does not mean we cannot look upon some vector descriptions as historically erroneous. Using the concept phlogiston to describe some of the vector region was fruitful up to a point but ultimately the vector field did not behave as the phlogiston concept wanted it to. One *might* be able to generate some synchronistic effects by trying to apply the phlogiston concept (concept interference) but generally the vector field will resist the application.

Technology is always substrate independent, unless the substrate is part of the description e.g. a titanium hammer requires that the vector field behave both in accordance with the titanium concept and the hammer concept. Technology, whether it's spanners, tables, phone, cars, often suggests a certain appearance either in one culture or across cultural zones. This is the accreted archetype. Its existence is formed by the reflection of usage item into common type. This accreted form often creates a confusing appearance that the form of the concept is *this*. However this is incorrect. Technology is substrate independent: a gravity manipulator hammer is still a hammer.

'This is my great grandfather's special pen' describes the vector field in a certain way. Only one region of it is actually described by this concept. *But* the accretion of it *is* separable from the vector field as well as being attached to a region of it (even if that region has temporally passed). If the actual vector region has been replaced by a counterfeit and I do not know, the accretion of then pen continues to be attached to the vector. This then becomes a curious hybrid magick object unintentionally. To me I still retain the pen and imbue the vector with the accretion of the story of the pen. In this way it actually becomes infected with the concept of the original pen and might produce interference to that effect.

Pneuminous threads weave strangely.

[Transcendental Vectors notes \(vi\): Agnostic Disjunction - 2018-01-05 22:32](#)

All of this writing about vectors might seem like just a theory of how designation occurs. As a theoretical extension of Wittgenstein this is true. Why however would we want to bother? The answer is because the transcendental vector theory seems to give an adequate description for the autonomy of concepts. The

vector field is not conceptual, it just makes concepts possible. The perpetual issue we are trying to deal with is manifestation of a magickal ontology. This entails that the pneuminous order (informational) must be capable of altering the putative solidity (a heuristic distinction).

Transcendental vector theory must itself split in line with the agnostic disjunction: magick obtains/does not obtain (where magick means the pneuminous interference possibility). In the first arm of the disjunction, concepts must actually attach to the vectors. This is where the term comes from, the vector is host to the concept literally, since concept and vector cannot be identical, the vector is carrying alien information in it (even though it may be a fair approximation). In this arm of the disjunction this alien pneuma is capable of altering the vector in some way, it tries to make it more like the concept. The parasite tries to take over the vector. This taking over is very fragile but can produce very strange results from the Narp perspective (paranormality).

The 'does not obtain' arm of the disjunction can make use of TV theory insofar as it is actually still a good account of how meaning works, yet in this case the concept never touches the vector but is just our inert approximation of it. This is the normal understanding of things.

Manifestationism says our Narphood is flickering between these two alternatives. Different concepts are variously allied to the two poles. The victory of one pole leaves an easily spiritually perceiving Narp and the victory of the other a harsh materialist.

[Notes on Transcendental Vectors \(vii\): Questions on Magick and the Body - 2018-01-12 15:24](#)

I was recently asked the following question regarding the TV theory.

1) Can an accretion float outside of its transcendental vector?

The answer can only be couched in terms of manifestationism (agnostic disjunction). That is, there is a prior level of determination at the Narp level that decides

which ontology is being worked for (as an agent). If the Narp is working (largely, as there is no such thing as a pure agent) for the 'magick obtains' arm of the disjunction then certainly the accretion is taken to be able to *float outside its vector* in a very literal manner. Though it may have been forged by the Narp, it swiftly exits this region to the autonomous pneuminous realm. In regular experience this is the process of abstracting a concept from the experience of the vector (set of restraints) that gave rise to that grammar (concept). The floating free in the magickal sense is what enables the cogency of applying concepts to vectors that would not give rise to them e.g. applying 'fish' to a cardboard box. The implication being that in some manner which is thought to be potentised by ritual etc, the fish accretion is then literally attached to the cardboard box (where cardboard box is a vector with cogent concept attached to it). This might generate pneuminous interference patterns around this box relating to ichthyoid phenomena, or it might not (such interactions are very hard to gauge). Nevertheless the theory says that the incoherent fish accretion would in some sense be attached to that vector (the cardboard box).

On the other arm of the agnostic disjunction (magick does not obtain), the concept is housed within the Narp and is transmitted only through commincation. The vector theory can still hold epistemologically but no vectors either appropriately or inappropriately are ever affected by the accretion. The accretion 'fish' as applied to the box will do nothing more than generate confirmation bias or be subject to statistical possibility of ichthyoid event. Cardboard box is a use term that works for that vector but is no more imprinted into the vector that anything (because Narp concepts do not have the ability to exert this kind of force). Abstraction is of course still possible and accretive archetypal forms still arise (a common image of a fish). They float around in Narps, but not outside of them (conceptual pneuma *needs* a processing unit to contain its complexity).

And...

2) *Is the body (or in our language the concept of the body) a significant factor in the making actual of magick?*

Magick almost disintegrates in our hands here and we are reminded how ill defined the term is. I tend to lump under this heading any phenomena that it is possible to conceive as having been the result of a pneuminous-accretive interaction at a distance from any particular Narp, as opposed to what we would call either a regular pneuminous effect (an instruction) a physical one. The synchronicities are always some of the best examples as they are clearly symbolic interactions with reality at an eventful level: the pneuma has somehow

manipulated the putative physicality. Result of magickal operations have a similar structure and are basically consciously-manipulated synchronicity. Information (pneuma) has been instructed to imprint itself in what we call 'reality' and sometimes it (agnostic disjunction accepted) works. This can make an impression that the body-vector is not so significant. It seems we have something of a split arising that mirrors the concerns between information at a lower level than conceptual. Concepts are called accretions because they are composed of various pneuminous strands accreted together. The body as an entity with a good degree of autonomy to the conscious part can be conceived as having its own agenda. In a sense it is an excellent and direct example of the way in which pneuminous-accretions can alter their vector. Psycho-somatic effects are what is indicated here; free floating concept creatures (accretions) can positively (a Narp level value judgement) or negatively affect the running of the regional processor (body). Positive thinking is an attempt to imprint certain pneuminous accretions into the Narp-vector to alter its attitude to events, likewise calling yourself a failure is literally attaching the failure accretion to your Narp - this will likely increase the level of failure experienced. Thinking you're feel ill makes you feel ill etc.

All conceptual comprehensions of the body are of course rendered in pneuminous-accretions. It seems if we want to attribute magickal power to the body we must in some sense separate it from the conscious part. Despite much talk about overcoming this opposition, in fact it is a highly functional heuristic that is often made *more* cogent by occult practice (think of OBEs). The vector that enables the concept mind does not have physicality as part of its restraints. In chaos magick the emphasis is often on utilising whatever works. To this extent, believing my body to be a kind of magickal energy generating machine (e.g. through Taoist practice) is not true of the vector region we call the body itself, it is rather an pneuminous attachment to the vector that then functions to enable magickal force (like imposing fish on box). The alternative to this (elsewhere in the blog relatedly discussed as Umbratic Magick) is that the body-vector *really* does have the ability to exert magickal effects. That is, it is an appropriate conceptual application to treat the vector thus. Much magick does treat it very much in this way, sexual practice is frequently used to: raise magickal force, shut down the mind for sigil activation etc.

It seems the body as a storehouse of force is a 'significant factor' in the 'making actual' of magick. This though it must be admitted can still be contingent association. If 'magick obtains' it is conceivable that bodily emphasised means of realising it are just a way of enacting pneuminous-interference and not a way that can be privileged. To suggest that the body is in some sense privileged entity to be magickally drawn upon is to open up the second arm of the agnostic

disjunction: magick accretions can be attached to any vectors with equal efficacy/magickal accretions are greater empowered by being attached to certain vectors (e.g. the body, though this might also hold true of certain symbols).

This is an incomplete answer, though it gets someway to opening up the field. The reemergence of the umbratic/pneuminous magick disjunction needs further exploring. Also brought up again is the need for a distinction in the way the simpler pneuminous interactions show themselves to be in contradistinction to the actions of the accretions -even if these are only heuristics.

Philemon's Animals and Little Red Riding Hood. - 2018-01-15 14:09

i) In *Memories Dreams and Reflections* Jung tells us of Philemon that "He said I treated thoughts as if I generate them myself, but in his view thoughts were like animals in the forest, people in the room..." (p208).

The pneuminous theory chimes with this in some sense. Thoughts are accretions, more complicated yet still than concepts. Thoughts certainly can seem like distinct entities that return to us again and again. Conceived of accretions of pneuma this is literally so. Conceived in this way under the occult auspice, thoughts become accreted to the Narp and thus part of it (an extension of the neurotic accretion).

When we consider ourselves to be someone we name a neurotic accretion 'I am Stephen'. The neurotic accretion is aware of its awareness. Stephen is emergent upon a complex interplay of pneuminous accretive forms. The dominance of 'Stephen' as the master accretion turns at least in part upon its identity with the bounded image of the regional processor (body). This suggestion that the totality is named 'Stephen' renders the other concepts largely incapable of supplanting it -though of course this can happen, we call these kinds of coups 'mental illness'.

New thoughts are forged not in the neurotic accretion but in the regional processor. The pneuminous forms appear in the neurotic accretion: thoughts. New thoughts are syntheses of old ones: interbreeding of Philemon's animals.

ii) In Little Red Riding Hood sometimes the wolf swallows grandma and LRRH whole. The pneuminous reading offers an alternative to Bettelheim. The wolf is the neurotic accretion, grandma and LRRH are thoughts absorbed by the neurotic accretion. LRRH is a tale of caution not for Narps but for thoughts themselves. Thoughts trying to avoid being synthesised must avoid Narps or they are in danger of being interbred inside the regional processor. They try to avoid the neurotic accretion but it is too clever for them and absorbs first grandma and then LRRH. The woodcutter frees them and the unsynthesised thoughts escape intact. The neurotic accretion having been destroyed by another pneuminous form is liberated into its original emptiness. The death of the wolf is the dissolution of the ego and the understanding of the thoughts as autonomous entities that cannot be subsumed.

Hence it is not only a cautionary tale for pneuminous forms but also for Narps. Pneuminous forms should not be greedily absorbed lest they destabilise the neurotic accretion owing to their unperceived autonomy.

The irony in the two analogies is that for Philemon the thoughts are like animals and yet for the fairy tale it is the notion of self (the neurotic accretion) that is portrayed as an animal and the thoughts as humans. This is no doubt deliberate and maybe more cogent than Philemon's notion. The neurotic accretion almost blindly absorbs thoughts and believes its identity after the fact. That is, LRRH is a childhood fairytale.

[Notes on the lower levels of Pneuminous Accretion -Magickal Genesis. - 2018-01-22 15:55](#)

Either we must accept the (i) continuation of informational relations outside of the Narp-field or (ii) we postulate that this umbratic notion might, outside of the Narp-field exist in a manner necessarily unintelligible to us (non-information).

Conscious experience is said to constantly presuppose a vast and complicated world that facilitates it -atomic, cellular etc. This is true under the auspice of the first option but possibly unintelligible under the second. The thesis that emerges under the second (which is the one amenable to pneuminous interference (magick)) is the teasing out of the intuition of the disappearing of that world in its outside of the Narp-field. But here it becomes clear there is nothing clear about the Narp-field.

This is the land where Meillasoux like thought wants to point out the sheer madness of our continuing with a Kantian agenda in the face of an inescapably continuing world. The issue is not of a inescapably continuing world though, rather it is of the ontological status of this continuing world when it escapes our various fields of detection (*umbra*).

The umbra before was said to dwell in the beyond perception, but now we have an extension that possibly gives greater cogence to it. The umbra is also in hidden in the small and the great. Wherever we can no longer differentiate such that we can categorise then the umbratic is there. The fact that atomic/microscopic inspection discloses the same reality over and over again does not entail that this is exhaustive of the nature of it when it is not being drawn into the Narp-field proper.

Again it must be noted that this is not what we say *is* the case, only what is the case under a strict following of the possibility that unperceived being is actually different from perceived being (agnostic disjunction). To add extra confusion to this though, once we have the conceptual perception e.g. that air is these various gases which have these atomic natures, the vector that takes the air concept then becomes infected with this strict conceptualisation. This may be an accurate characterisation of concept and vector or it may be a concept that is overly simplifying the vector and rendering it closer to this simplification in the process.

In this way discussions about informational (pneuminous) relations between simpler beings are only intelligible insofar as we attribute the common existence that we are capable of understanding (even its scientific extensions) to these simpler beings (rocks). Insofar as this comprehension is reasonable (it is not unreasonable, but not unassailable) at what point do these pneuminous relations become what we consider accretions proper?

No answer given here should be taken as perfect, for this is just a working through. The answer though must surely concern the point at which a region processes information in such way that it retains it for temporal functionality -it

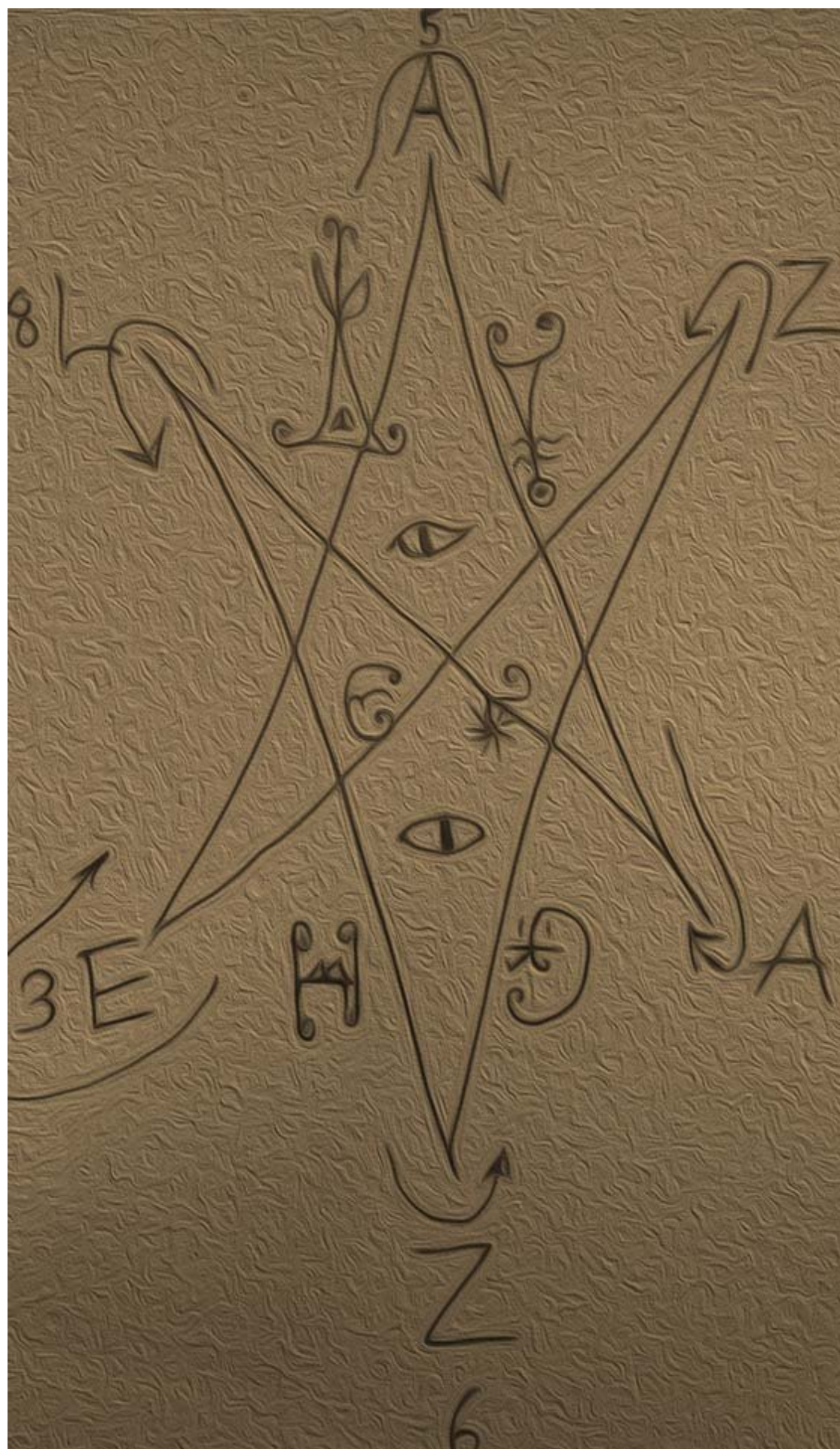
can repeat the communication. This fulfils the basic notion of 'this means this' and thus a simple accretion is created. From this simple basis it seems the regions acquire greater complexity. When a region can process in such way that it recognises a phenomenon as a certain phenomenon and can indicate this to another region there is a further development. The accretion can then be passed on, thus amplifying the size of the accretion (no two perspectives, as is fondly pointed out, are identical). Taking parts of the vector field to be a kind of phenomenon is the primal form of magick. The ability to recognise this and manipulate it further is the Narp technological development we call [chaos] magick.

[Tunnels - 2018-01-24 15:31](#)

Short Essay on Philosophy.

2018 - 02

[Pneuminous Calendar Document - 2018-02-08 18:32](#)



Here is the pneuminous calendar without the between days. A more comprehensive document will follow. Hopefully we'll have a fully coded android app for it at some point in the future.

The calendar is based on a mixture tarot/qabalah filtered through some of the CEO's idiosyncratic numerology which originates in an appreciation of 4s and 7s, though 23 like accretions also feature (the path between 2-3 is Eris etc).

Further layers of other esoteric systems are accreted into it. Hunting them out and seeing new ones is all part of the accretive fun.

[Orgone Accumulator now available in University of Lincoln Library - 2018-03-21 15:41](#)

The CEO is proud to announce the long awaited Orgone Accumulator is finally available for usage in the University of Lincoln Library. The device was commissioned by the CEO and designed by UoL architecture students. Staff, students and members of the public are welcome to sit in the accumulator, though please ask at the library desk first as there is a 'do not disturb sign' available to hang on it (there is no external or internal lock) whilst inside.

The accumulator is part of the CEO's wider Reich season which also includes an issue of it's journal Parasol on Reich and the orgone theory (deadline early May for submissions, write to ceo47@outlook.com for details).

The CEO's comprehension of the accumulator neither agrees straightforwardly with the Reichian 'orgone as real life-energy' theory nor the sceptical placebo model. Whilst accepting both of these are competing manifestations, the CEO considers it more plausible that the device functions as what might be considered a 'static magickal ritual'.

That is, Reich's specifications have formed the ritual format, these having been enacted the device (vector) is imbued with the informational imprint of the accretion 'orgone accumulator'. Now the accretion 'orgone accumulator' emanates from the Reichian theory that makes it possible (a related accretion) and as such it entails the healing properties he believed it possessed. So whilst it is true that the device *does* have the potency ascribed to it by Reich and advocates, this is not true for the reason they believed -the orgone field is not scientifically visible. This also means that sceptics will not benefit greatly from the accumulator since their accretive formations will be in competition with the those of the static ritual -and information like this is incredibly easy to disrupt- which obviously reinforces their opinion.

To this extent, even the open minded and accepting may find the accumulator challenged, firstly since the default state of (this) society is a scientific-rational hegemony and disentangling one's self-accretion from this is almost impossible and secondly since (as anyone who has tried any magick will understand) rituals are notoriously difficult to predict/comprehend in their results. This of course potentially widens the net as to what the accumulator might do. Effects could be wider socio-economic (e.g.) rather than simply psycho-physical.

However don't let any of this put you off coming in for a dose; there are (on this interpretation) still informational powers inherent in it that are working to make it function, working to enable orgone to exist to fulfil the function that it was perceived to do/be i.e. *to help/heal*. It just needs a little help from you too.



2018 - 04

[Landian/CEO Numerological/Synchronistic Resonance - 2018-04-02 13:27](#)

There is a sensation that I feel, maybe that many of you feel in observing the path the early Nick Land trod. It's commonplace to observe a kind of distance from Land's political alignments of more recent times. I feel a sense of agreement with the distancing and that there are a variety of seriously flawed thoughts that are taken as self evident in this thought. As with Heidegger though, the flaws don't outweigh the contribution.

The thread I want to comment on here regards the feeling I mentioned at the start. This feeling is one of recognition. Already I'm aware this is dodgy ground. I have no particular status in the philosophical theory world so it sounds like an awful hubris. It isn't meant to and I might even be wrong -feelings are often projections and themselves flawed in this way. I'll try to avoid the hubris claim by explaining what I mean.

I think the seed of almost all the Landian project (in its hyperstitional CCRU glory) is in his little paper on qabalah. It is hard to write any of this and do justice to the matter. The suggestion though, is that Land has experienced a confirmatory synchronistic experience to the syzygy pairing of the single base 10 integers or other related numogrammatical work. Equally it may be (and strikes me as more likely that) in attempting to contact the outside through various means he disclosed this information and founded the system after the fact (the issue is confused by the CCRU usage of time, which might suggest the after the fact normal time discovery was its retro temporal inception).

In case you don't know the message that confirms the numogrammatical syzgys let's go over it. Land notes that the simplest form of numerology would be to just count the amount of letters in the word. I'm not sure about this claim particularly since it already means there is a split between letters and numbers -which we

don't find in the early hebrew influenced alphabets- but nevertheless we can go with it. He applies this to the words that we use to write the numbers to see if this displays some kind of useful decoding. It reveals the following:

ONE + EIGHT = NINE + ZERO. (3 + 5 = (4 + 4 =) 8)

TWO + SEVEN = NINE + ZERO. (3 + 5 = (4 + 4 =) 8)

THREE + SIX = NINE + ZERO. (5 + 3 = (4 + 4 =) 8)

FOUR + FIVE = NINE + ZERO. (4 + 4 = (4 + 4 =) 8)

This Land rightly notes is quite impressive. Let's take it in. Either the syzygy pairings can be derived straight from the arbitrary length of the words of the numbers or they confirm them. Either way this is an impressive synchronicity that crosses the number-word boundary and intimates (as Land notes) a clue about the relation between 8 and 9. Marko Rodin would raise an eyebrow for sure. He calculates an approximate probability which doesn't make it seem outrageous. Except of course it is *pretty outrageous*. Even if his calculation holds up we still have the fact that this entity (Land) with *this* research program (such as it is) received this confirmation. Such intimations have elsewhere certainly been held to be absolute confirmations of the truth of religious paths. Here though, the chaos magickal insight seems to be held up and no universal level of significance is attributed. Instead this connection is used as part of the apparatus to hang the rest of the numogrammatical machinery off.

Yet I feel (and this is the resonance part) the numerological insight to be the driver. I feel it has this role precisely because of the actual exhilaration that such disclosures can impart to the experiencing being. The work at the CEO is almost entirely about that moment and its implications: we exist happily in a solid reality and yet sometimes things happen that show massive cracks, thankfully due to probability we can assimilate the cracks into the solidity, yet the nagging sense that maybe they really were cracks doesn't leave -some of us. I think Land, probably along with a variety of other synchronistic type experiences, despite the flatness of his tone, feels the [p]numinous glow of his little numerological disclosure.

I might be projecting but I think there is a resonance with my own 'disclosures'. Originally (many years ago) a series of naive occult experiments furnished me with two things. A spirit named Jupiter and its number: 47. These made no numerological match in letter translation but a series of endless numerological investigations produced the following system.

The foundation of the system is derived from the following squaring of base 10 coupled with the classic numerological process of cross addition formalized as $n +$

e.g.

$$(13)+=(1+3).$$

Now in some book or other (I think by Tony Willis) I once read that 'the highest incarnation of a number is itself multiplied by itself (squaring) and reduced (cross addition). This rule was taken to heart at the time and thus the results were felt to reflect a significance that chaos magickal insights would later show for what they are. Nevertheless the experiments were interesting and convincing in a similar wise to the numogrammatical confirmation.

Look

$$1=1$$

$$2=4=(16)+=7=(49)+=(13)+=4 \text{ and will repeat this endlessly thus we can write } 4v7$$

$$3=9=(81)+=9$$

$$4=4v7$$

$$5=(25)+=4v7$$

$$6=(36)+=9$$

$$7=4v7$$

$$8=(64)+=(10)+=1$$

$$9=9$$

Thus from this perspective, taking this rule as truth, the highest manifestation of the numbers is 1, and oscillation of 4v7 and 9.

Of course like Land I've been stuck here with the privileging of the tellurian/mercurial numerology (addition/multiplication), something we're working to correct slowly. The above however represents a significant synchronicity insofar as I had the 47 number *first* then discovered the pattern after (I knew nothing about Pomona in these days at all).

Synchronicity 2 also turns on the tellurian/mercurial systems but is in a sense more

impressive. Consider that cross addition $((123)+=6)$ suggests the possibility of a relation, indeed says that under certain condition (a particular base) there is a relation between a number higher than the highest single integer and one of the single integers. The general impression would be that this is in a sense arbitrary or at least meaningless. What has 53 e.g. got to do with 8? Very little other than the cross addition relationship.

What is truly fascinating is the that the squares of 4 and 7 give numbers whose cross addition then has a demonstrable reality in a triangle comprised of units 1 at the top 3 on the next line down, then 5, 7 and so on.

Triangles of this kind of unit construction are remarkable as they also provide squares. The number that will be squared is the height of the triangle. So if I have a triangle of 2 height, the total number of units in the triangle will be 4, if 3 it will be nine and so on.

The relation to the issue of cross addition is as follows. If I have a triangle of a height of 4, necessarily it will be comprised of 16 units. The base however will be 7 units $(1+6)$. There is one relation uncovered here for the base will always have the relation to the height $2n-1$. If the height is 12 the base is 23 and so on.

The second relation that is more interesting to us here is the one concerning squares. Squares of 4s and 7s even of cross addition ones will always reduce to 7s or 4s respectively but the base seems to often (though not always) reveal a relation between the number itself, the square and the cross addition of the square.

These are the most concrete examples:

4 becomes 16 becomes 7 (the base units of 4)

7 becomes 49 becomes 13 (the base units of the 7 triangle) becomes 4

These require a tweak to make them work but are still quite convincing.

13 becomes 169 becomes (curiously by preserving the first two digits as a whole number) $16+9=25$ is the base number.

16 becomes 256 becomes 31 (by the same logic above) which is the base number and also reduces to 4.

22 becomes 484 and a similar logic derives the base. This time we extract 40

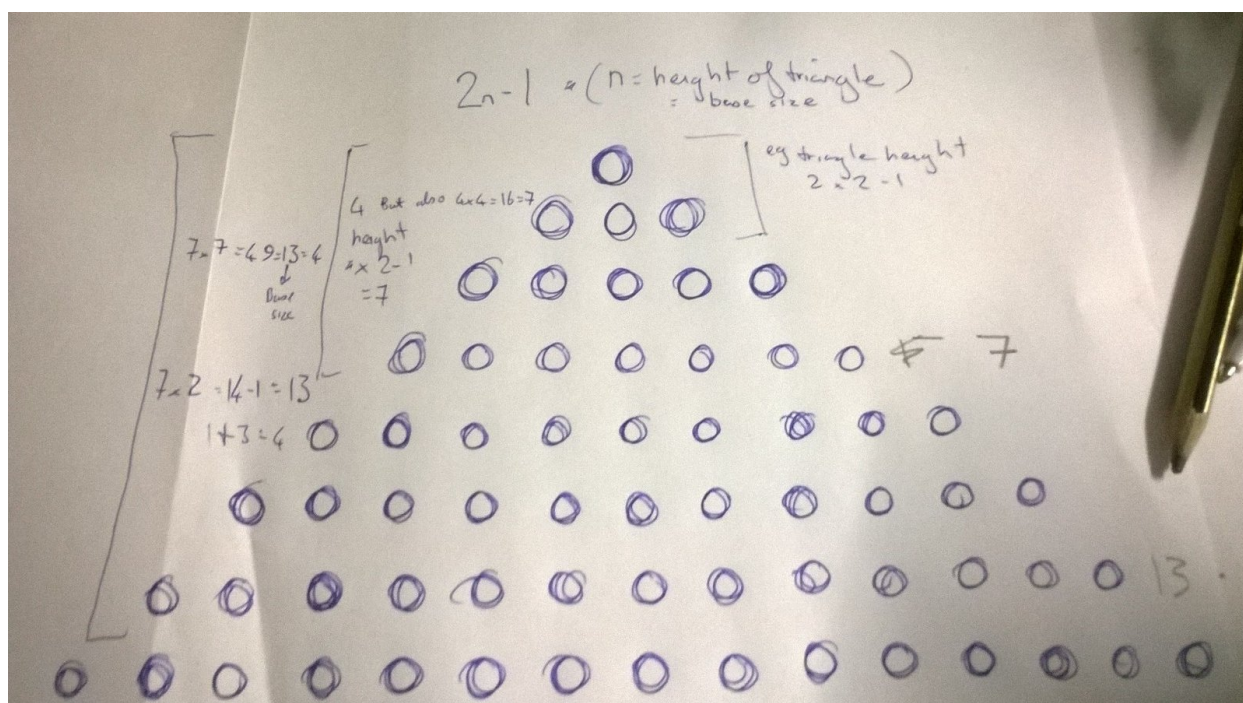
and add $8+4=12=3$, re-add them and we have 43, the base number.

31 gives us 961, if we cross out the 9 for $9=0$ in base 10 cross addition we immediately have the base number again.

It doesn't always work though...

$25*25=625=13=4$, or course the $7/4$ transformation is preserved but the base relation is not. The base would be 49 and 625 does not have a relation to it. And no doubt there are others.

.



This is then leaves the question that I still don't have a coherent answer to:

How can a supposedly arbitrary number like 13 that has no relation to 4 in itself (as base 10 is arbitrary) have the above demonstrated level of necessary connection?

This second confirmatory synchronicity can easily leave a person obsessed with the significance of what they're doing. Thankfully books like Cosmic Trigger 1 quite easily help sort this kind of problem out (Clearly Land new these works well though their significance for his work seems to be largely overlooked).

The CEO doesn't have and isn't likely to have the clout that the CCRU generated and they are quite different projects. What I *feel* is that there is a potential similarity in how the synchronistic background drove the philosophy that followed.

Explorations in the Vector Field: Notes on Logic. - 2018-04-16 11:46

What is the vector field? The space of possible implantations by concepts? This definition may have some value and as this is a fairly ad hoc piece of writing we'll leave it for now. The concept of the vector field as explored elsewhere on the blog seems, in a sense, so boringly familiar. It's the idea of uninterpreted existence. Any region in any plane that it is possible for us to name is part of the vector field. Vectors as individuated regions given names are commonly called objects except this is in a sense one stage further than vector because object is still a concept. The rejoinder to this is that of course a vector is also a concept. Yes and this is the reason the term vector field is employed, this at least gives the prior heuristic of undifferentiated stuff. This undifferentiation though is not a description of a spatio-temporal surround of the organism, rather it applies to every plane. So the mind and the contents therein are also part of the vector field. Questions as to whether or not the notion is helpful in understanding a thorough description are precisely the point of the writing.

The vector field is broken up into regions, as mentioned these are the 'objects' or 'vectors'. The term vector is there to emphasise the way in which the region is capable of taking a usage word within it -the vector is host to the concept. Any region of the vector field that can have the word cup employed of it is potentially a cup (that's the grammar of saying 'this vector houses the cup concept'. Regions that cannot take this usage are not cups. A key question that arises that any such theory must face is 'what is doing the breaking up into regions?' This is answered in the same way. Vector theory in a sense is a phenomenology. It cannot tell you what the subject is because 'subject' is a concept imposed upon a region of the vector field. Vector theory cannot privilege one term for the mind, individual, subject, dasein. Philosophical argument ensues when a) one says that this vector is best suited to this concept

and others disagree and b) there are no clear criteria that can be established to enable a relatively settled fixation of the concept-rules. Consciousness is a perfect example in this way. No clearly agreed boundaries or nature exist for the application of the rules for this word. In this way the notion is related to manifestationism which can itself be subjected to vector theory. In manifestationism ontologies are the implantations for the vector field itself (what is the nature of everything?) We then argue philosophically about which is the most logically cogent ontology. This in turn raises more fascinating challenges for vector theory.

Do formal systems plug into vectors? Surely they must, but non-physical ones. This goes too far already since physical is a concept applied to the vector field. Numbers are relatively easy (maybe). The possibility of number needs the concept of individuation to facilitate it. There must be in the vector field the ability to group separate regions of the vector field to form the rules 'this is two, this is three' -note this does side with transcendental realism or idealism, these are manifestations that are possible interpretations of the vector field.

But what about logic? Logic as an expression is applied to the field on a level in which the concepts are considered related to each other in a certain way. There are rules for the language game of 'that sounds logical' but formality takes it to another level. Logic formally uses a variety of concepts but again (and this is what we have to mean by a variety of planes of the vector field) 'and' is a concept applied the notion of grouping vector field regions just as 'or' is a concept applied to a minimum of one alternative obtaining out of a minimum of two choices. I think this must related to accretive nature of pneuma (information). Conceptuality must be functional in some sense for logic to be possible. Concepts act as a vectors for the possibility of logic. The extraction of 'if...then' from the conceptual interactions is not necessary and its a priori determinations (formal ones) are grounded in an individuated dynamic vector field. Or not because in saying that I may have presupposed a manifestation -that of saying that logic emerges empirically. We do not wish to say that, we only wish to show the vectors for logic. In this sense surely the point stands. If we bracket off the *a priori* if...then (the mathematical) we are at least allowed to note that what we can logical operations *can* be grounded in the dynamic vector field. What do we mean by this? Again the vector field isn't just the inside looking out, it is prior to that, it is all feelings, sights, perceptions, sensations even calling them anything. It has elsewhere been called the greater sensorium, but even this is too much. The breakdown into internal/external is itself a comprehension of the vector field. Logic is enabled by the multiplicity of vector field occurrences. The way the vector field behaves means these points (individuated themselves (us/animals etc)) learn the regularities of the field which generates namings and relations

(logic). Two points i) abstraction occurs on the back of naming/relations of implanted into the vector field (it is noted that since the same 'if...then' relation obtains variously xs and ys can substitute for 'raining' and 'wet' etc) ii) logic as a reified accretion feeds back on itself and presents a seemingly *a priori* system.

The vector field behaves in such a way as to enable concepts that facilitate logical abstraction. The vectors for this are the observations of the relations between the concepts as applied to the vector field. Logic feeds off this lower level of implantation into the 'solid' vector field to be 'Logic' which is itself and accretion or egregore.

[More notes of the Vector Field: Magickal Relevance - 2018-04-16 13:31](#)

Again, the vector field need not exist ever as any kind of prior state of things, it is perfectly cogent to conceive of it *after* the interpretive event. In this way the conception of the vector field is a kind of *epoche*.

The vector field is not conceived as one more phenomenology of perception, though in line with the notion that 'magick completes philosophy' an account of perception is necessary in a philosophy that includes the magickal manifestation as a possibility.

The vector field enables philosophies (manifestations) that can be compatible or incompatible with a magickally open ontology. The way it deals with this is by saying concepts are attached to vectors rather than using confusing language that identifies the vector with the object.

Identification of word and vector is a kind of possibility but this only occurs in a magickal ontology -it is what secures the metaphysical connection between the two (real designation). In an ontology where this is not the case Wittgenstein must be admitted as correct as the word then *can only mean the use*.

Magick is the application of a concept to a vector that would not take it without interference.

The love spell is a classic example of this. The vector here is the one who does not love the lover. 'That they should love me' is the concept that the sorcerer seeks to apply to the vector. Success results in the one who did not love the lover now reciprocating (and probably some kind of inevitable tragedy).

The effect of the application of a concept to an unreceptive vector is extremely difficult but if obtaining at all the necessarily taking place at minute levels all the time. What has your desk got to do with a mouse? Nothing, *until that connection is formed*. But now there is the most tiny pneuminous thread connecting the vector with desk concept attached to the mouse accretion (the informational form of mice). Indulge this connection and before you know it the line between your desk and mouse will have increased. Such uncontrolled acts of magick can lead to a variety of phenomena, e.g. simple psychological association between desks and mice or mouse related informational interference in the desk area -images, real mice, mice droppings etc.

This process is just the normal process of the relation to the vector field and an extension of the meaning of Crowley's 'Every intentional act is a magickal act'. We might rather say every conceptual relation is a magickal act.

Vector Notes: On Thinking - 2018-04-18 09:55

The vector field should not be mistaken for an in-itself. The vector field presents as an undifferentiated mass on multiple planes the offers interpretations. Yet there is an interpreter of an unknown kind and of unknown limitations -ourselves- in there. The vector field cannot tell you if it would be identical without the interpreting entities (Narps or maybe Sarps (Self Accretion Regional Processor) is better -less negatively laden) therein. The vector field in itself is theoretically the product of even lower organisational structuring -like a Kantian structuration (this raised the notion of the umbratic, which is not identical to the vector field).

Manifestations are interpretations of the nature of the vector field as a totality - competing ontologies.

Regions of the vector field are objects and relations between objects.

It is very hard to articulate this as it is still partially inchoate.

Just because an object is human made does not mean it cannot be a vector. There is no privileging of stones etc. Any given cultural ridden or natural situation is still the vector field -as a kind of *epoche*.

Activities like thinking are the occurrence of something identifiable as a language game. Consequently there is a vector region that the concept is applied to. This will largely have two criteria i) first person 'I was thinking really hard about that problem' ii) second person 'you look like you were thinking about something'. The first case has direct access to if they really were contemplating a problem and the second does not. These cases constitute the basic grammar for the thought language game. Both turn on the fact that the utterances are intelligible to others not access to the 'real state of thinking'.

Nevertheless vector theory can also incorporate this. The external behaviour and mental activity -however it might happen- *are the vectors*. 'Thinking' as a concept is applied to them both. This is an accretion (the two modes of the language game).

In magickal ontological considerations 'thinking' is an accretion not just of epiphenomenal information but of an informational substance called herein 'pneuma'. The accreted pneuma of 'thinking' as reified out of the language game level to the accretive level. The vector region that has the 'thinking accretion' attached to it, *literally has it attached to it*. The region called thinking is being controlled by the 'thinking' accretion. As this is a regular occurrence no anomalous phenomena result -it is just the application of concept to vector. But it still is magickal insofar as there is an ontological effect, the pneuma is changing the vector.

1) *Twin Peaks as cruelty.*

Whatever is your stance on the finale of Twin Peaks, one thing is for sure: it was cruel. Open ended and dark, it not only gave no answers to us, but it left our good, immaculate hero stained. After the doppelganger/worms have feasted for the last 25 years on his and his beloved's carcasses, he then either became lost in an unknown time loop that brought him back to the past, before any of his effort even existed, or stranded in a future, in which every familiar face has been erased from the plane of existence. Of course, for some, this was an act of gratuitous ontological sadism. Far from that, others are convinced that this is a dark metaphysical statement, which doubles one of the most unsettling proposition of deleuzian philosophy.

In *Difference and Repetition*, Deleuze wrote: «Cruelty is nothing but determination as such, that precise point at which the determined maintains its essential relation with the undetermined, that rigorous abstract line fed by chiaroscuro» (*Difference and Repetition*, p. 29). The upshot of this statement, which, on a surface level, could just seem a pretty obscure form of philosophical mumbling, is, as Reza Negarestani noted in *Differential cruelty*, very clearly: existing in all of its varied significances = determination from an undetermined background/Umbratic plane = an act of cruelty. This, of course, doesn't only entail the conscious processes that we trigger with our actions. For example, being born is, following this skeletal outline of Dark Deleuzism, the cruelest of all determinations, setting in motion an accretion-without-consent against the possibility of non-being/being-one-with-the-the-HyperUnCreation-of-Umbra and chaining each and every one of the newborns to an illusory fixity. As Artaud put it: «For it seems to me that creation and life itself are defined only by a kind of rigor, hence a fundamental cruelty, which leads things to their ineluctable end at whatever cost» (*The Theater and Its Double*, p. 103). This is, they think, the upshot of David Lynch and Mark Frost's finale: Judy/the Red Goddess/Umbra eternally wins, because she is able to demonstrate to the starry-eyed Agent Cooper (any

accretion whatever) that everything he could possibly do to right the wrongs that haunt him is, at the end of the day, cruel, an act of cruel accretion. He not only will always fail, like Morpheus - too weak not to look back to check the wellbeing of the simulacrum of his loved one, condemning her either to repetition or to non-existence - but he's always confronted with the cruelty of an ontologically pluralistic universe made of accreted or volatile pneumas.

2) *Cruelty as ethics*. So that's it? The non-cruel ontologists may ask. Luckily, the party of cruelty not only has a dismal metaphysics at their disposal, but also a blackened ethics to propose. After all, we know how Judy/the Red Goddess/Umbra wins. Cooper, in an act of all-too-human weakness looked back. He triggered, the party says, the disappearance of Laura Palmer and the destruction of the whole universe. He looked back and undid the whole world with his own eyes. Therefore, the cruel party proposes a radical, merciless solution: let us be as cruel as Judy, as oceanic as Umbra, let us eat cosmos and let us follow her Chthonic left-hand path of pneumas-without-accretions. Rather than surrendering to Cooper's humanist fears and behaviors, let us join Judy/The Red Goddess/Umbra. Never look back, no matter how long Sarah will try to capture Laura's pneuma, without being afraid of the unknown consequences of our journey. After all, no one promised us that we will have the peace we are hoping for; the only thing we really know for sure, is the (existence of an) alien world, radically disfigured by our transgression of time and space. As Negarestani wrote: «In the wake of the philosophy of cruelty, ethics can return to the mathesis of the problem once again wherein the problem is not determined by its solution or conditions but by its capacity to generate fields of the problematic» (*Differential Cruelty*, p. 82). Judy demands to be destroyed with her own sword and daggers, and be reborn once again in us.

3) *She's universal emptiness*. But that's not enough! The party of cruelty says; if we want to appreciate David Lynch and Mark Frost's sadomasochistic ontology, we have to push ourselves forward and consider the show in its entirety, not just the finale. This last season, they contend, was the actualization of a greater plan for this universe: the desecration of the fixity of the monistic substance and the annihilation of the World, both inside and outside the Twin Peaks' mythos. As spectators, we witnessed a grotesque puppet show, whose protagonists resembled the lovely characters we have learned to love in the past two seasons, but felt way too hollow to be the "real" thing. They were as thin as our own breath. Two prime examples were, of course, Dougie Jones and Diane: Dougie Jones looked just like our beloved Coop, but he was, actually, just an empty, lost pneuma. An alternative and not fully realized accretion, stranded in a world in which he was probably never meant to be summoned, of an accretion (Agent Cooper) who, in what we think was our past, we have learned to love. On

the other hand, for months, we grew attached to Diane's loud mouth, only to find out that she was nothing more than a half realized accretion, directed by an alien, malignant will. She was the particular embodiment of a form of universal emptiness, in a dreadful cosmos where not even the owls are what they seem.

4) *Us is Them*. Therefore, for these theorists, the upshot of the cruel Frostian and Lynchian metaphysics is that there is no such thing as *this world*. Everyone and everything is a tulpa/accretion of some alien pneuma, set against the non-field (the kabbalistic dark Waters of HyperUnCreation of the Leviathan/Umbra) of the darkened powers/the left hand path/Umbra. Can it be our situation? It is.

5) *The endtimes*. Hail Umbra.

The Umbratic In Twin Peaks -Further notes. – Centre for Experimental Ontology
(2018-04-27 13:44:34)

[...] Inspired by Kaspar's fascinating post. [...]

[The Umbratic In Twin Peaks -Further notes. - 2018-04-27 13:44](#)

Inspired by [Kaspar's fascinating post](#).

We speak of umbratic resistance. An realm necessarily outside of our contact. Like a faerie gathering the umbratic vanishes before we can behold it. Its resistance is a necessity because it is substrate beyond awareness -non-information (and hence only ever a paradoxical phantasy).

What the show illustrates beautifully is that resistance is not necessarily on a

plane of hidden spatio-temporal solidity. The topology that the pneuma lies along, parasitic on the umbra, is shown as far stranger. This is not just a case of observing the machinations of the various spirits/black lodge entities, which sometimes seem like warped nod at Harryhausen's Olympians, for these too are relational entities and hence bound by pneuma.

Cooper knows something. Cooper has known since the beginning that the topology doubles back on itself sometimes and that it is possible to discern its traces -pneuminous interference. Cooper believes something else that is true, *the pneuma can effect the umbra*, or in more recent (though not identical) Freestonian terms *the concept can effect the vector* (Leland is a vector infected by Bob). His (Cooper's) intent can bring about the correct outcome.

Cooper is correct insofar as the logic of magick demands not that negative concepts (such as we call them) can infect vectors but also those we regard as virtuous. What Cooper fails to understand is that the umbratic has a limit to its pneuminous give. In a kind of failed Prometheanism he seeks undo history but becomes locked into its folds. His failure can be interpreted as that of being thwarted by agency (Judy as active) or having simply run up against what is possible (Judy as resistance). This reinforces our regular sense of temporality as solid whilst simultaneously showing a topology in which the doubling backs are not simply presentable as clues (synchronicity/pneuminous interference) but also as literal pathways (fable or not Castaneda described such pathways beautifully). Judy as Umbra is (like so much ontology) subject to the manifestation we choose (active or passive). This of course does raise the ontological possibility of *cruelty by design* -there are criteria for this suggestion.

The literal magickal ontological challenge is precisely that Twin Peaks seems to display a viable version of what we are stuck in. The Return emphasises more than the original (though of course it is there too) that we are not restricted to simply magickal hints but that the gate to the red room/zone may be less metaphorical than we might be comfortable with.

A blur. A wedding party. A synthesis. A darkness. Are these identical? Of course not they differ wildly as accretions. Coffee, black coffee has accreted the power of a gateway, inextricably tied to scorched engine oil. But a blur, a wedding party, a synthesis and a darkness are all related. The blur is the blur of intoxication that belongs to the essence of celebration. The blur is also the blurring of two NARPs -a wedding. Such a blurring is of course also a synthesis. A darkness? Well it is a darkness for the previously disparate elements which are now forever altered. Even deaccreting is never complete. Pneuminous lines exist in their temporal points forever, their appearance of fading is just a temporal appearance. A blurring too is a kind of darkness. A celebration is accreted to darkness, intoxication brings darkness on many horizons. Coffee folds back in as darkness. But coffee does not blur in the same way. Coffee blurs by speed but separates by intensity. It jags and points. Coffee celebrates but does not bring darkness, it brings light and speed. Speed? Where have we heard that before? An occult/speed connection? Is Twin Peaks in this way not an accelerationist call? 'Damn fine coffee' sings the virtues of speeding things up. Here though the word virtue has a particular ring to it -we cannot simply negate the 'damn fine' part. Some accelerationism might advocate any old coffee, but not Cooper. His must be quality. Does this mean the acceleration is incidental to the quality or are the two related? Does Cooper hint at a ethical (left?) acc program as opposed to Earle's (right?) acc. An interesting twist on the *left* hand path. As if we required a confirmation (to the general acc association), consider again the scorched engine oil-coffee accretion. Speed. Is. A. Gateway. That recognizes and perpetuates conscious-awareness as opposed to the synthesizing power that reduces it.

2018 - 06

[Human Clots and Accretive Ontologies: Rheological Sketches - 2018-06-14 17:51](#)

Mohammad-Ali Rahebi

قَدْ خَذَ نَاسِنَالَا نَمُ قَدْ عِ

(Made Man from *Alaq* (accretion/clot

The catatonic knight, the "passional" knight, stands in the field of snow staring at the red blood amidst the white expanse; he has forgotten where he is or who he is or why he came to be there. Only one subjectivity at a time; only a *super-plastic*, re-adjustable, "adaptive" set of behaviors in each given situation.

Deleuze's Perceval is a cybernetic machine: he is taken out of the quest-milieu and into that of romance, a catatonia waiting for further assignments of action-milieus. He is capable of forgetting, completely, even his own name, and what is much more important, even his low-level bodily habits, and so becomes the emptiest subject, container, de-calibrated even of former habits to allow for maximum potentiality of becoming: if you become nothing, you can become everything. This is why it is only Perceval, the "idiot" knight of recurring amnesia that can have a chance at finding (becoming?) the holy grail of Cybernetic Capitalism.

Pasolini's Arabian Nights: characters so flat and contingent as to be completely unbelievable. They are purely affective feedback mechanisms. From crying and running urgently after the lost beloved, they happen into sexual encounters that has them immediately forget and re-calibrate their behavioral pattern and start laughing and making dirty jokes. Burning with the desire (nay, the *appetite*) to be finally united with the beloved, they suddenly fall asleep at a moment's notice; even the viewer herself is thrown from one story into another without any delay.

But here one must tread carefully for the Knights and the Lovers in Arabian Nights are but fantastical limit players in the game of machinic immanence and where they tread, bodies can never go. Yes, we have spoken of the super-plasticity of the Deleuzian BwO-Shoggoth, Capitalism's wet dream of what a consumer should be, and indeed a rheology of bodies and networks is needed because what the Cybernetic Organon produces goes beyond the plasticity of the organic and into the realm of the hydraulic, the fluid at their shear points. When you sing the song of "the body is the body" and renounce organs and

organization in favor of a destructive plasticity, it is to the new, machinic god of network-Occasionalism that you pray, and “the Singularity” is the only solace he falsely provides for the death of our selves in the name of the body, a body that never was ours but the machine’s shadow on the wall.

Ebrahim Zargari-Marandi - Cyclope - 2016 (bw)

Where does the body meet the flows of the networks of data and desire? How does Cyber-Capitalism attempt to *realize the connection* of the (habituated) body and flat flows of its ever-expanding network (for Cyber-Capitalism is first and foremost, *a connector*)? Enter *liquefaction*. Or rather attempts at liquefaction; attempts at lowering the *shear point* of the habituated organic body, pushing it towards maximum “creativity”.

We began with the human as the accretion of habit over time, the production of human subjectivity from out the fluid flows of experience via the clotting that is “sensory gating” or, in more common terms, adaptation and habituation to stimuli. Thus the human subject has as its genesis the *alaq*, a clotting, a self-attaching that is its only “essence”. An accretion that is to be understood in terms of neurosis *qua* biologically-necessary habituation. Thus is the human made a Neurotic, a *NARP*. But it is in fact not so much a genesis than an epigenesis: the accretive organism that is the human being in its fleshy incarnation assimilates itself through a clotting and jellification, a *habituation* that draws in and accretes the stimuli in all their historical specificity and makes them its own while being in turn shaped by their force and form. A dialectic of the flesh, a flesh that does not forget. It is a flesh that we share with the non-human animals (Hegel already defined habit-based *subjectivity* as common to all animals).

In thinking of the human we should think not of what constitutes it vis-à-vis the animal, as has been done in the whole history of philosophy, but of what unites it with the animal or the organic vis-à-vis the artificial, the machinic: *utter amnesia*. While human amnesia does retain the minimum identity of the habituated subject (working memory, bodily habits like reassembling a gun or riding a bicycle), the AI bases its efficiency on its ability to *forget* its specialization, its training, and become generic once more, in order to be placed in another data-milieu.

Reblogged this on [Mohammad-Ali Rahebi - Personal Blog and Shorter Writings](#) and commented:

My previous entry for CEO. Another has just been published (<https://wp.me/p85ndU-uX>) on complexity, algorithmic information theory, data compression, Leibniz's Compressor-God

Accretive Spirit Formation: Anecdotal Illustration - 2018-06-21 17:46

Moving between the observation ambiguously anomalous phenomena as philosophical observation and incoherent acceptance is an edge that has no reconciliation to it. Probably in terms of 'occult development' in the 'systems' it may well be totally incompatible. Yet these observations such as I can come back from this world to make them is what I'm trying to do here. To this extent I want to share what happened to me yesterday and note how illustrative it is of the pneuminous-vector theory put forward here (accepting that is only one manifestation).

I went for a walk with some dogs. As it happens I was indulging in an old practice that I haven't done with any regularity for years. This is that of eye crossing as mentioned in the much (possibly with good cause) maligned Casteneda books. If you don't know it, it's a bit like looking at magic eye pictures without the magic eye picture. You look to a point beyond everything in your vision, then look to a point in front of your vision, you repeat this for a long time. This activity is attributed with enabling a variety of things e.g. mind clearing, hypnogogic generating, other world perceiving. Answering what it actually does involves submitting to a given manifestation (is it a psychological or a magickal effect) which one cannot do.

In this instance I am indulging in an incoherent non-directed magickal type interaction. I don't know why I'm doing it as such but it seems an interesting exercise in what I might perceive -given that in the past it has yielded some anomalous results. If I indulge a projected feeling I note that I perceive the

effect feels quite strong, this again is a kind of incoherent articulation of otherworldly perception, or the closeness of that world. Recent Keelian, Reichian and Trevor James Constable readings have put me in a place of considering ultraterrestrial existence in the ether. There is an openness. Despite this general feeling I walk and eye cross with medium concentration success. The sensation is interesting but nothing really peculiar is perceived. I forget about this and continue to do this activity as I go through a small pine copse that has come to be known as 'creepy wood'. I have no sense of perturbation by creepy wood, though it does look a bit creepy and I can note that if one pressed me for a feeling, I would say it doesn't feel very nice (I have in fact owing to my Twin Peaks pathology, come to associate it with Ghostwood). Again though such feelings can just be a double projection based upon its appearance in relation to various media images of 'spooky woods' rather than to any innate iniquity that I am picking up on.

However as I go through a certain section, still crossing my eyes I see fairly clearly and with some alarm that a section of wooded area to my left moves like a shadow went across it. This arrests me and gives me a mild alarm. Not wanting to indulge in literally being startled by me own shadow I move back to test if the phenomena is cause by my blocking light. I discover this clearly isn't the case and move on slightly hastily. I consider that whatever it was I saw might indeed be some product of the eye crossing activity, either a trick product or actually perceiving some kind of spirit type accretion. I consider in my mode of allowing these kinds of thoughts that it is close to midsummer which is classically a time of some thinness and that this idea, if only as accretion could facilitate such beings to be more visible. I continue the walk with no further weirdness. I go home finish the evening activities and go to bed.

About 12:30 I awake from an awful nightmare of some kind of being closing in on me in a situation there is no escape from. This sensation of trappedness causes me to jerk myself awake. Immediately my mind connects the vision from the wood with the nightmare invoking the paranoia that the whatever it was has followed me from creepy wood and now is plaguing me in its own special way. I commence a series of banishing type rituals in my minds eye which I feel are being fought as I conduct them. I remember -because of the Castaneda crossing activity- some spouting of Don Juan's about certain kinds of things that inhabit lonely places and will sometimes latch onto people. None of which is helpful. Eventually I calm myself and go back to sleep. There are no more nightmares.

None of the point of my telling any of this is the reality of a spooky story. The point is entirely about the ability of the NARP to accrete this tale and what it illustrates. My general NARP as confessed has a kind of openness to

these phenomena and simultaneously a recognition of what the sceptic will say to deny them. From a strong occult perspective the story facilitates an image of beings that live in the woods and can follow the unwary home, or minimally some kind of encounter with a spirit/ghost in the wood -even the occultist would not believe it necessary the dream was directly brought about by the entity.

From a sceptical point of view it's a kind of trick of the light/my eyes that I got into a flap about because I was predisposed to spooky thoughts. The dream may have been entirely unrelated -remember I had no negative sense from this encounter until *after* the fact- and had more to do with the red wine than anything else.

Yet pneuminous-accretively we have a tale that sits astride both these versions. There is a good chance if I think that wood looks a bit creepy (whatever we mean by that) so do other people. Hence the vector region that is the wood will be infected with this feedback. If the strong pneuminous theory holds, then the seeing-the-wood-as-creepy is actually making it so. Our accreted fantasies attach to this vector predisposing the place to phenomena like I witnessed. Now whether or not I saw something that could in any reasonable sense be said to be there without me -something that belonged 'there'- is immaterial (pardon the pun). My perception of it, despite my sceptical checking decided it was some kind of spirit, the phenomena was seen-as that. The vector of whatever I saw is impressed with this notion. The nightmare is a perfect extra segment in the accretive story. It immediately summons the events of earlier in the wood and makes sense of the unity -combined with the warnings of a fictitious Yacqui Shaman. The fantasy of the nightmare summoning spirit from the wood is created and tenuously it is a real connection (because my NARP has connected it). The banishing rituals in this sense did not attest to a real spirit that needed banishing, they were necessary to break apart the accreted pneuma by completing its own narrative (if I cannot flip to so stronger rational materialism as to rob the event of any effect it is better to seal it off on its own terms).

So in the quasi-rational way I tried to diffuse my own automatic accretion mechanisms. It is interesting to consider though how, had I not these reflections I might easily be swept along with a much more naïve occult-realist approach. This in turn would feedback into the existence of the same putative entity forming a greater pneuminous power as a 'negative spirit' in that region. Literally a optical trick would be transformed into an accreted entity that in turn would be visible to others and in turn perpetuate the notion of autonomous spirits (which in fairness is exactly what it would be).

Of course such claims are not claims to *the* explanation. I act here as an agent of

various chaos magickal notions. The possibility of the outright utter nonsense of all it in a psychologically discrete materialist world is a serious contender as is the realist occult world in which autonomous ultra-terrestrial style entities can hover in and out of our plane of existence. This is the agnostic disjunction. The pneuminous accretive-vector version needs to be seen to be on the table as a third force. This is of course recognizable as chaos magickal doctrine, the addition I try to push here (on the site generally) is that the same notion is necessarily occurring for all our everyday objects and functions as a cogent ontology that covers magickal and regular phenomena equally.

[Leibniz's Compressor-God and the Complexity of the Cybernetic Organon - 2018-06-25 10:36](#)

Mohammad-Ali Rahebi

Sensitivity to initial conditions is the death of reductionism. It says that any small uncertainty that may exist in the initial conditions will grow exponentially with time, and eventually (very soon, in most cases) it will become so large that we will lose all useful knowledge of the state of the system. Even if we know the state of the system very precisely now, we cannot predict the future trajectory forever. We can do it for a little while, but the error grows exponentially and we have to give up at some point. (Baranger, 2000)

Enter feedback and cybernetic cross-checking and self-correction.

Earlier in the essay quoted above, Baranger teaches us that classic, non-chaotic science relies on calculus, the invention of Leibniz, the tool that can map curves via obtaining a function $y=f(x)$; a compression-function that tries to come up with a simplified formula for any curve drawn on a Cartesian diagram. It is the bet

that even in the cases of the most complicated curves (as an aggregate of connected points in, e.g. two-dimensional space), there is a way to designate them that is simpler than (or, in a worst-case scenario, the same as) the data itself. Leibniz even has a compression-efficient god.

Now it is in no way an accident that Leibniz has blind monads and thus needs the perfectly predictable world of pre-established harmony (and argues for a compression god-algorithm of world-optimization). Now that we have seeing monad-machines, we see that curves and calculus are too reductive and representationally poor because representational in essence. With this comes greater computability of very complex situation: the model, if any is even necessary, changes from instant to instant by observing the system in real-time and self-correcting as necessary: backpropagation.

The god-function of Leibniz is what is supposed to create the most complex and plentiful world-plenum from the simplest possible plan of action, thus creating the best of all possible worlds through its efficiency, which is defined in terms of compressive power. The Cybernetic Organon is the death of the Leibnizian efficiency (which operates in the blind world of pre-established harmony, itself a theory of pre-feedback machines unable to see, though unbeknownst to Leibniz himself).

Are cybernetic machines classifiable as “living machines?” Does *self-correction* amount to *self-organization*? An unsupervised deep-learning algorithm operating on Big Data is an example. By processing and training with data, the machine (a machine can be a piece of software running on some hardware, dedicated or not) changes from a state of indeterminate “noise” (where all the node weights are assigned either an equivalent value (e.g. 0 or 1), or random values uniformly distributed) and organizes itself (i.e. its weights and biases, or even the function etc.) into a singular entity as unique as anything and *at least as complex as the data it feeds on* for its organization, i.e. it is at least as complex as its environment (which is given to it qua data, structured or not).

While the cybernetic machine is at least as complex as its environment/data, in Leibniz’s compressive organon the god-function of calculus is *at most as complex as its environment*.

The Cybernetic Organon operates in a world of windowed monads and constant feedback, real-time updates of the environment and as such can afford a higher order of efficiency which takes complexity into account and welcomes it into itself

as a computational feature deployed through an intelligence without representation, an intelligence without transcendence.

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2018 - 08

[The Fate of the Feast of Being - 2018-08-10 08:56](#)

Disclaimer: The CEO is by no means an anti-scientific organisation. The content herein concerns the Gods' perspective and not necessarily the mortals at all. As such the piece can be interpreted in a manifestationist light.

The Fate of the Feast of Being.

It so happened that in the realm of the Gods there was to be a feast. The deities took an eternity in its preparation, for this feast was to be the greatest feast ever and the feast of the divine is naturally the best feast possible. Furthermore one cannot enumerate or describe the contents of this feast in human language for this feast is necessarily in excess to all our concepts of the comestible. What we can say is that the feast of the divine is the feast of being, and its consumption by the deities was to be the greatest unfolding of divinity's fusing with its own works.

In that timeless world –which contains in it the essence of time- the Gods prepared to eat the feast, the relish of the Gods in their being-towards-the-feast-of-the-divine was itself nearly as great as the feast itself. Thus the realm of the Gods was filled with the anticipation of the holy. One can only dream of the

gloriousness of this timeless time in its golden glory. The infinite halls of the Gods decked in ethereal splendour, finery beyond finery, decoration upon decoration, this event –which is the event of all events- promised to be the greatest happening and becoming and having been. Yet this having-been would be so great as to never dwell in its pastness, for the essence of the feast of being contains all that is and will be.

Now there dwelled also, in the timeless realm of the Gods, a dog. The dog was the companion of the Gods, but in truth it was a wretched beast, its wretchedness and its beastness were evident to all the deities, but they in their glory petted it and kept it. The Gods knew what the dog was and they felt it was better to keep an eye on it than let it stray around the divine realm, for the dog was the dog of science. Unlike the glorious divine realm and its inhabitants, the dog of science was more easily describable being more concrete in its appearance. The dog of science was in fact a rather rotund Labrador that shuffled and puffed its way around the divine realm. The dog of science was a sickening beast and many of the divine thought it would soon die, and frankly many of them thought that was the best thing for it.

At the timeless time of the feast of being, the dog of science was puffing its way around the glorious banquet hall, sniffing at the food of divinity. The dog of science though, was a stupid beast and knew nothing about the glorious nature of the feast; to the dog of science the feast of being was simply more food like any other.

It came about –which was the essence of coming-about-ness- that the feast of being was due to commence. The Gods had gathered in the hall of halls and sat at table of tables to eat the feast of feasts. In all this glory, no one paid any attention to the dog of science, which lay slumped under the table in a wretchedly unhealthy pile of beast. Now in that instant before the first mouthful of the feast of being was tasted –and we must not forget the incredible relish that the Gods felt towards the feast- there came an interruption. The interruption was a knock from the world of mortals at the door of the divine realm. The Gods longed to ignore the knock at the divine door yet knew they could not, for due to the law the Gods are compelled to always answer the door. So thusly coerced to answer the door, the Gods left the feast of being and went to see who was there, though they knew that there was no one there and that the knock was simply that, a knock from the mortal realm. Such knocks are not uncommon in the realm of Gods, yet necessarily they can never have anyone behind them, for no mortal may be behind the door when the Gods answer[i].

So the Gods go to the door and open it, they open it wide and peer out,

checking carefully in all directions, for the Gods are nothing if not meticulous. Yet it is as always and there is no one there. However what is that happens whilst the Gods leave the feast of being? Well, whilst the Gods are away answering the door, the banquet hall is empty, that is except for the wretched dog of science. In the absence of the Gods the dog of science heaves itself to its feet and moves its turgid carcass close to the edge of the table of the feast of being. Again it sniffs the feast, and as before, finds nothing special in this, the best feast ever. However the dog is hungry, it licks its slaving maw and drools at the prospect of dinner. Now nearly overcome with excitement at the prospect of food, the dog of science begins to form a plan.

In an effort of almost titanic proportions, this most rubbish of beasts heaves its front two legs up onto the table where the feast is laid and once there it pauses, sniffs and drools until its saliva makes a small puddle on the tablecloth of tablecloths. Now from this position all the beast can do is stare, for the feast of being is too far in the middle of the table. But the dog of science, though fat and wretched, is cunning. The dog presses its legs down hard against the tablecloth and begins to shuffle its hind legs backwards, in this way the dog of science – slowly but surely- drags the divine table cloth –upon which is the feast of feasts- towards the edge of the table. Soon the dog has the feast close to the edge of the table where it could begin to feed, but no, the dog is not satisfied with a mouthful and it drags the tablecloth further until parts of the feast begin to spill onto the floor.

Here then is the true beginning of the tragedy of tragedies as the first dishes of the feast of being falls to the floor. Yet the dog of science is not satisfied with this initial spillage and now that it has part of the tablecloth reachable from the floor, it grabs it in its mouth and begins to drag again. If the Gods were aware of this tragedy then they would assuredly stop it, but they are away and the feast of being cannot defend itself. And so it happens that glorious dish by glorious dish falls off the side of that greatest of tables until ultimately the feast of being, the most glorious achievement of divinity, is nothing but the greatest mess the divine realm has ever borne witness to.

Now, seemingly content to have rendered the entire feast upon the floor, the dog of science begins to feed, hungrily wolfing down the best meal ever, yet its feeding is not a moment of magnificence and relish, of taste beyond taste. No, the experience of the dog of science is no different from its ordinary dinner, except perhaps that –on this occasion- there is more of it. So the dog of science eats and eats the feast of being. In fact the dog of science does not cease until the whole of the feast has been consumed.

Can one imagine the horror of the Gods when they return from the door? Can one conceive of what the deities must feel when their being-towards-the-feast-of-being is greeted not with the feast of being, but instead with the huge bloated evil dog of science lying on the holiest of tablecloths unable to move from its gorging.

Frankly the Gods are appalled, but this appalledness is the essence of being appalled, it is the most upsetting sensation ever. Of course in many ways to say they are appalled is not to say anything remotely adequate. They are horrified and terrified, they weep and gnash their teeth, they wail they the wail of wailings. Yet what does the dog of science do? Well it lies there on the tablecloth and looks at the Gods for it has no idea that there is a problem. It possibly wonders if they aren't going to eat something themselves, but this is only conjecture. It certainly doesn't know what all the wailing and crying is about. It is a blessing for the Gods that they cannot read the mind of the dog of science, as if they could it might increase further their distress and this is a happening not to be contemplated[ii].

But what is this sensation that the dog of science now feels? What is that rumbling in its insidious stomach? The dog of science doesn't know immediately but soon finds out. For the divine food is of course the richest, finest food ever. In fact the divine dinner is –quite naturally- too rich for the wretched dog of science and now the dog of science discovers this. The dog of science feels terrible so it raises itself to its pathetic feet and makes its way to the porch outside. In doing this the dog of science believes it is being quite well behaved for it would not dream of being sick in front of the Gods in their fine banquet hall.

So the dog of science gets outside to the porch and there, it begins to be sick. In truth, the dog of science is violently sick on the porch, which is hardly surprising since it just consumed the whole of the feast of being. The Gods look on in horror at the worst spectacle ever; one might say the worst spectacle possible. That wretched beast that they have allowed to hang around the divine realm, that they have fed, that they have looked after; not content with eating the feast of feasts is now vomiting it up on their own porch. We said before that we did not wish to contemplate what would happen if the Gods state were to worsen, yet now that is what happens. The Gods stare with the horror of horrors at this terrifying image: the dog, the sick, the porch. They try to understand, they try to say the words 'The dog of science has eaten the feast of being whilst our backs were turned and now is throwing it up all over the porch'. But they cannot say these terrible words; some of them manage half the sentence others cannot even say the first word. Now this horror –the Gods believe- is at least the final horror and it maybe that this horror itself is enough to taint the divine realm forever. But

no, this is not the end of the terror, for now having been sick for some considerable period of time the dog stands still, sick dripping out its maw. It looks at the Gods in their distress and probably it believes they are crying because the dog has been sick. The dog of science is very touched by this, but believes the Gods should not fret, for now the dog of science feels fine. In fact the dog of science feels so fine that it believes there should not even be any need for the wastage in front of it –which is the sick of the feast of being.

And now we reach it, the final horror that assuredly ruins the allness of everything for all eternity. The dog of science droops its head towards the sick of the feast of being and once more, begins to feed. Well, as one can imagine the Gods horror is even greater than before, it is the essence of disgust and more. Yet the increased state of revulsion amongst the Gods does not seem to bother the dog of science, it feeds and feeds until once more the feast of being is –in its new state- yet again totally consumed.

Well now the state of the Gods is so dreadful that ultimately when they can stare no more, the Gods are forced to flee. Yet what happens in the Gods absence, well the dog stares at the empty realm, but is not bothered for it suddenly has a more pressing matter, that is once more it does not feel too well. Fortunately for the dog of science it is already outside, so again it begins to be sick, sickening up the rich sick of the feast of being. It is, in all honesty, just as well that by now the Gods have fled, for we do not wish to contemplate what they would feel in observing this. And what is more, this happening is one that seems to have trapped the dog of science, for again and again it eats the sick of sick and again and again it vomits up –all be it each time slightly finer- the sick of the feast of being. The divine realm then, is now devoid of divinity; there is only the dog and the cycle of the sick of the feast of being and its being re-consumed on the porch.

It so happens eventually that the mortals who knocked on the door to the divine realm become curious as to why no one answered it. Eventually the mortals peer in, for they know also that according to the law the Gods must always answer the door, hence something must be amiss[iii]. What greets the mortal sight upon entry is not the brilliance of divinity's dwelling, but an empty realm, devoid of glory. All they find is the dog of science being sick on the porch then eating its sick. This then is the dilemma that faces the mortals. Should they try to stop the dog from its cycle of being sick and feeding? And if so how? Should they beat it with sticks then try to clean up the sick or should they befriend it, perhaps by offering a different less rich kind of food? If they do distract it what should they do with the sick? Should they sift through it to see if something can be rescued, to see if they can perhaps learn something from the sick of the feast of being? Or

maybe they should just leave the dog to its hideous cycle and attempt to find where it is that the deities have fled to. These questions and many more face the mortals, who can say what they will decide...

Notes.

[i] There is on this point some debate about the originary state of the myth, for though no one could question the truth of that law which compels the Gods to always answer the door, there does exist a version in which the mortals ask to come in to partake of the feast of being. In this version an argument ensues between the Gods and mortals as to whether they should be allowed in. The mortals argue that since –in many respects- the feast of being is for their benefit, it stands to reason that they should be allowed in. Whilst the Gods understandably reply that whilst it is true that the feast of being does find its reflection in the mortal realm, it is not directly for the mortals to partake in. It is of course in the time that this debate takes up that the dog of science commits the crime of crimes. There is of course an obvious consequence from this version. For in this case it is the mortals themselves who are indirectly responsible for ruining the feast of being and thus fall out of favour with the Gods, whereas in the version presented here it is the meticulousness of the Gods that is the chief problem. There are of course those who say the mortals are to blame in either case as we cannot blame the Gods for making sure there is no one at the door. Interestingly enough we might note two links with the respective version in terms of Christianity. The version above tells us that no mortal may be behind the door when the Gods answer it and who could fail to see the parallel with this and the well known notion that one cannot look upon the face of God and live. The second point regards the version where the mortals argue with the Gods and are hence responsible for ruining everything. This of course can be easily interpreted as the fall of mankind.

[ii] A debate has sprung up about the sensation that the Gods experience, for we are told that when they first encounter the dog of science after it has eaten the feast that this is 'the most upsetting sensation ever'. Yet then first there is one reference to a sensation worse than this i.e. when it is imagined what they would feel if they could read the mind of the dog of science. Then later we are told that such an event actually occurs i.e. when the dog is sick. Some scholars have conjectured that for an effective reading we must add the word 'bearable' to the description of the sensation, so that it reads 'the most upsetting sensation ever that is bearable'. Those who disagree with this state that the addition is not

necessary as under no circumstance can the sensation be described as bearable for we are told it is the worst possible sensation. The reply to this is of course that 'how then, is it that the sensation becomes worse later?' Here theorists have conjectured that we must look for a kind of transcendence of the sensation of worstness and that it is this transcendence that is responsible for the Gods being forced to flee. This theory of transcendence has been modified to cover the even worsening of the sensation when the dog begins to eat its own sick, hence we end up with the following schema.

What is felt when the Gods encounter the dog upsetting sensation ever.	=	The most
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when it has eaten the feast.

What is felt when the Gods view the dog being transcendence of the most upsetting	=	The
sick. ever.		sensation

What is felt when the Gods view the dog eating transcendence of the transcendence	=	The
the sick. upsetting sensation ever.		of the most

To this though, the advocates of the addition of the word 'bearable' will simply claim that the theory of transcendence is but another way of saying the same thing as adding the word 'bearable'.

[iii] There is a good deal of discussion as to the nature of the door upon which the mortals knock. A certain school –in line with the idea that the mortals wish to join the feast- believe that the door is in fact the door to the banquet hall. This would seem to be a hard claim to defend as we are told at the end that the

mortals peer through the door and see the porch and the dog. How is this possible if the banquet door is the one upon which they knocked? It seems very unlikely that there would be a porch inside the banquet hall. This school then point to the unclear translation and that this explanation of the two doors has been lost through the years of rewriting. They state that it may be that there are two doors but that, the first time the knock is mentioned –the disturbance of the feast- they knock on the banquet door having already knocked on this further outer door. The second time they knock it is only on the outer door, as when they enter it is obvious that the divine realm has been deserted. A consequence of this theory is that the mortals may have frequently visited the divine realm when the deities do not answer these more outer doors. Of course if one wishes to keep to the doctrine that the mortals must not be behind the door when the deities open it, then one must allow that they have sufficient time to escape the divine realm when they hear the Gods approach.

It must be said though, that the majority of interpretations do not side with the theory of the two doors. The more popular interpretation is that there is in fact only one door upon which the mortals ‘knock’ and that we should not –in our analysis- attempt to be too literal about the door and its location. These scholars hold that the mortals knock is not a knock on the banquet hall door and that furthermore, their advent into the ex-divine realm is almost certainly the first time they have been in. The knock that takes place before the feast is going to commence is upon a figurative door that is especially from the mortal realm, moreover the Gods know this when they go to answer it. This theory also aids those who wish to defend the theory that it was not an argument but the fastidious checking of the Gods that there was no one there. It helps for it means that the Gods must traipse out of the banquet hall –for the mortals see the porch when they come in hence it must be outside- to get to the door hence giving the dog of science more time to eat the divine feast.

It is a testament to the situation that I feel embarrassed writing this. However part of my writing has always been anecdotal as I feel this helps it hook [the theory] to experience. My wife was raising swiftlings that had fallen from nests. This task is somewhat harrowing as they have to be ready to go before the other swifts leave -swifts are here in the UK for 12 weeks approx. There were three; after some weeks of nurture one swift successfully took off, but the other two looked weren't looking hopeful. One kept trying to fly but just couldn't, it would flutter and drop to the ground whilst the other would make no attempt to leave. All the swifts left the sky bar two, that clearly would leave any day now. Things looked desperate and I felt for both wife and swifts (as they have to be put to sleep if they wouldn't fly). Such situations like all those of a degree of despair call for requests from transcendent powers. In organised religion it's called prayer, otherwise it's magick/sorcery -whatever you will (no pun intended).

I did nothing elaborate but retrospectively I can see it ticks the chaos magickal boxes. As I lay in bed before sleep I went with my quite poor visualization skills to see the swift God[dess] to ask for help in encouraging it's children to take flight. Frankly I can't remember a lot of what happened. In truth all I know is that I woke up in the morning and had completely forgotten about it. Fairly early I must have driven off to do some early morning task. As I returned up my street I met the aforementioned wife walking up it towards me looking around as she went. I pulled up and she told me that both the swifts had gone and flown down this road. She was extremely surprised at this as one (the fluttering one) had been deemed hopeless from suspected damaged air sacks and the other was still extremely timid only yesterday. However on the first attempt to release them both had flown straight away. She was now checking the gardens down the street in case they had crashed, but could not see them anywhere.

It was only at this point that I actually remembered my previous night's supplication. The wave of excited shock is one I have had before but so far for me it is scarcely less strange each time. Maybe there is some inuring that comes with the possibility being accepted *at all*, but otherwise the reality rupture affect (yes I mean affect) is still is quite profound.

This is the moment. This is the same sensation that all of this is about. The point is

not to tell you that the swift spirit is real and can help your injured swiftlings or indeed any spirit is 'real'. The message is the same: existence shows itself in such a way that it can appear that informational actions (what I call pneuminous) can affect the restraint of the everyday world (the umbratic). It is completely understood that the above anecdote can represent nothing more than chance. The swifts were due to leave, maybe they were pushed to action by their own innate knowledge that it was time to go. However, in order to be certain that it was chance I must know the how things are with apodicticity (as opposed to apodidaeity (swift joke)). If I do not know this then in asserting chance as the truth, I beg the question by helping myself to the assumption of a materialist ontology in order to deny the possibility of magick.

This moment is the same one that discloses manifestationism, not as a meta-philosophy as such (though it is one) but more as the very nature of our relation to how we accept what things are. Ontologies compete for our attention. As agents we work for various ontologies. Agnostic disjunction means that we have to choose in order to act, though the choice is only by virtue of what ontology (accretion) we work for. Philosophy in this sense shatters the naivety of being and agent of the truth. Of course many NARPs believe they exactly are that i.e. that they are working for the true ontology. Without the agnostic disjunctive/manifestationist insight *anyone* can end up as a dogmatic agent of an ontology. Laruelle achieves something similar with the notion of 'philosophical decision' but somehow seems to close ontology down non-philosophically. Non-philosophy is not a meta-philosophy, manifestationism in part definitely is - though it is an immanent one. Philosophy (this philosophy) means recognising the agnostic disjunction wherever it pops up so you may ask 'why am I an agent for this choice?'

Paranormal *phenomena* are special because the nature of these events perpetually keeps the manifestationist agenda open. Paranormality can only be drawn into science as legitimate, it cannot be defeated by it. Any attempt by a ruling ontology to define away such events, results in the same question begging problem outlined above, this psychologically manifests in mistrust of authority -a similar pattern is found in competing political ontologies, where dominant democratic capitalist accretions become doubted by their agents (and begin to lose them). Post truth is one such consequence.

I want to say there is something wrong with certain accelerationist trends that overly fetishise and glorify technology but I can't really. Not without committing myself as an agent of an untenable naturalism. I can feel though the power of that accretion in its appeal, Srnicek and Williams call it 'folk politics' and find it as untenable as I do. What I do think though is that there is some kind of

tendency created by the fetishised techno-accelerationist coolness to reject common natural aesthetic beauty. Obviously 'natural' is a difficult , what I mean by it though is something maybe approaching the term biophilia. This too is inadequate as I feel what I mean would also encompass the stones and the weather and not just the fauna and flora. There has to be a way to not overly romanticise and yet learn from the romantics. Heidegger was close to this. A magickally open ontology that can harmonise the technological/accelerationist aura (in Benjamin's sense) and simultaneously permit the NARP's engagement with 'nature' is required.

A suitable accretion that harmonises these two tendencies is of course, the *swift*.

Manifestationism and Accretive Ontology -Summarising notes. - 2018-08-31 15:24

Where does this all leave us? We have on the one hand a paranormal supporting philosophy (phenomenology): Pneuminosity. Built on the back of synchronicity it says that information can autonomously interfere with a the necessary idea of the solid (the umbratic). By an Occam's razor like implication all phenomena become informational and constituted in the same way that magick occurs. Human selves become accretions of pneuma like everything else.

But this is *not* posited as the definite view of things. This is posited as the most rational perspective for paranormality because it (I think) successfully deals with so many aspects of it (it's basically chaos magick expanded into an generalised ontology of regular things as well). The whole foundation of all of this is not a foundation, its a disjunction, the agnostic disjunction.

The agnostic disjunction of paranormality/normality is an attempt to show a kind of parity between the believed experience paranormal phenomena and its sceptical opposite. When the strong rational voice thinks it has dismissed the phenomena, it hasn't precisely because the level of doubt invoke is right up there with extreme Cartesian doubt. Something that is ordinarily wrong can have extra evidence shown against it. Repetition etc. can show how the phenomenon does not repeat. In the paranormal phenomenon this has no traction because the lack

of repeatability is built into it as is the potential for wild local reality fluctuations.

The agnostic disjunction invokes manifestationism. Any theory of a region or totality that is sufficiently persuasive to gain any foothold and resists empirical refutation is a manifestation. We have a picture of competing manifestations and no real way to progress with the description without lapsing into a particular manifestation. It is reminiscent of Laruelle's 'philosophical decision' without wanting to be non-philosophy.

The consideration of the manifestationist position is the only way forward. The only problem is: what *is* the way forward?

2018 - 09

[Assimilation or Accretion - 2018-09-04 12:32](#)

What is the difference between Charlie John's concept 'assimilation' and my own notion of 'accretion'? In the past I have considered that assimilation is almost the process face of accretion. Almost as if accretion represents a static necessary way in which we experience solid objects (and stable ideas) whereas the assimilation is our being plugged into it on a use level.

Recently I rethought the notion -though I must confess I haven't checked it with him yet, though to some extent of course that scarcely matters. I have been liable to attribute assimilation to one more manifestation, a competing ontology in the general mix that can work with the accretive pneuminous theory of magickal cogency. However it occurs to me that this may not be the intention and assimilation may be more capable of adopting a meta-status than I have given credit for. Assimilation on this reading is non-ontologically specific and as such would be closer to a manifestation than an accretion. A manifestation like transcendental idealism is also an assimilation. Possibly after it is disclosed i.e. by Kant as a manifestation is might make more sense to say that *then* it becomes part of the Kant assimilation but the difference is slight. Accretion is not unable to do a similar thing insofar as once the idea is formed it accretes. We plug into the transcendental idealism accretion and create more of it in the process. Accretion

though specifies either psychological or magickal information (makes use of this substrate) that is accreted whereas assimilation makes no such need of this ontology. Accretions and assimilations can both function as manifestations though assimilation has a more groundless feel. Everything becomes a series of layered overlapping assimilations. Every activity I'm involved in is just my switching assimilation for assimilation. Like accretion, assimilation seems to need the concept -the assimilations are all named. Assimilation is not ontologically judgemental just descriptive of our being endlessly plugged into some nameable activity. If I am assimilated by the magick-obtains side of the agnostic disjunction I just am.

Johns' Response:

I feel as though your comment describes the becoming aware of the double-use of assimilation. At first it is a competing manifestation of an ontology; being is assimilated, and assimilation is a process philosophy of reality. Although I adhere to this there is also a more immanent critical characteristic to assimilation; bracketing off any ontological claim, assimilation is simply the situation of making a decision about what reality 'is': if one believes they are an idealist then one has to be aware of an assimilation taking place. Regardless of whatever ontological criteria one decides, they are still being assimilated as such hence the status of assimilation is meta.

Accretions for me are simply assimilations that have gained substantiality or consistency through the activity of minds (or concepts or information if you will). Assimilations that have *been* assimilated tend to gain credible status as they are being used over and over again. Similar to the magickal aspect, power will accrue if something is nominated as being X and if the assimilation has been consented to this nomination then it will almost always tend to assimilate even more (like mass media and conformism, if enough people choose to assimilate X as such then this X can take on an extremely powerful, deterministic form). The subject is such a powerful socio-historical assimilation.

One of the key points to assimilation is that interacting with accretions is not a static, neutral phenomenology; when you interact with accretions you are also further assimilating and hence slight alternatives can occur (it takes a human being to keep assimilation up/to keep them charged with meaning).

In this sense accretions are always modifying hence it makes more sense to call them further assimilations as accretions connote (at least in my understanding) an identifiable pseudo-static status.

Freestone:

This seems to be it. There is a link between the meta status of manifestations and accretions. A magickal decision is too far. This is a manifestation choice. But accretion and assimilation seem to be categories that occur in any manifestation. The denial of being in an assimilation holds under any circumstance. We are always plugged in to different levels of wider systems. Likewise accretion is hard to deny without refusing to accept that information sticks together in awareness - this is the only claim you need, though further claims about physical objects and accretion are possible on a materialist level. Accretion then is just the description of any means by which phenomena become stuck together from either a wider social picture (the shared sense of a building (even though this too will have particulars)) or a personal object that specific information attached to it.

The meta status of either turns on their refusing to accept any further ontological structures -a magickal universe, a materialist universe etc. These are the manifestations that compete below the assimilative/accretive machinery.

[Accretion-Assimilation-Agnostic disjunction - 2018-09-11 21:25](#)

Taking a step back then from any particular ontology seems to be able to retain the notions of assimilation and accretion. Not only this but as is intimated here the notion of pneuma might also escape a particular manifestation. This pneuma though would not be that magickal pneuma but a restricted sense of information that has no bent towards any ontology. Information sounds like an ontological commitment. I'm not sure it has to be, we just have to be clear to not conflate idea and pneuma.

We might want to doubt the all encompassing claims of a purely informational ontology but to do so precisely moves us into a particular manifestation i.e. that acceptance of a materiality beyond ourselves. This isn't particularly problematic for any phenomenology. The idea is just folded back in as a phenomena. But the nature of what it is that is disclosing all of this is entirely opaque except that things are happening that we understand in a certain way.

There is no bedrock. Of course 'happening' is a kind of manifestation. Things 'are', things 'move'. Even that there are things at all is a manifestation undecided as a real ontological ground -their might be only one disclosed as many by the Narp field. But even that there is no bedrock is wrong. That there is no bedrock is a 'manifestation'. There are agents for the bedrock and agents who don't believe in the bedrock.

We need to consider manifestationism not in its nebulous form i.e. the notion that there are competing ontologies, but rather what are or does it make sense to point out the most primordial manifestations. Is it possible that the agnostic disjunction 'magick obtains or does not obtain' is possibly the most primordial. Maybe this is ill posed. It is not that this disjunction is primordial but rather that a world view the encompasses magick, albeit in a structured form, is primordial. The assimilation that actions, thoughts do interact with the seemingly external stuff is surely dominant until relatively recent scepticism makes inroads against it. The manifestations of 'magick obtains' and 'magick does not obtain' become a backdrop battle ground over which the other manifestations compete with each other. What we call knowledge only occurs within the latter half of the disjunction. This is empowering to it and rightly so. Yet the former side remains exactly what it is, the other side of an agnostic disjunction. These are not dialectical, they are just agnostic disjunctive. They are epistemological impasses.

Any idealism, monism, materialism, dualism, realism must ally itself to this disjunction one way or the other. If it fails to do so, it fails to be an adequate ontology for the question of magick *must* be pronounced upon. Every philosopher is an agent for some ontology.

[Agnostic Disjunction \(Magick obtains/Magick does not obtain\) as Meta-Manifestation. - 2018-09-14 14:20](#)

"As for P, well P was a different matter. P was in a position to acknowledge -better than myself probably- the strangeness of the event, yet he seemed oblivious to the potential moral content. Q's disappearance was for him, a source of fascination, yet so great was this fascination that it eclipsed all other sense in his head, even senses pertinent to his own occult inquiry, thus again, in this sense also Q. was utterly

gone."

The notion increasingly presses that the titular agnostic disjunction may be the disjunction that colours all manifestations (ontological decisions). This clearly needs seriously thinking through but it seems a promising corridor. The claim possibly sounds extreme because of the usage of the term magick. In fairness this could be extreme as pneuminous manifestations go all the way up to the strangest cryptid encounter (and down to the simple synchronicity).

The disjunction is disclosed on the interpretation of the encounter. Does it actually seem to entail an alteration in the structure of the seemingly solid externality or doesn't it? This externality is either inert to the conceptual overlay (pneuma) or it isn't. In the occult event the externality seems breached by the pneuma, but the interpretation may draw it back into something commensurate with the solid externality -illusion, hallucination, confirmation bias.

In the Narp the different assimilation-accretions compete to take control of this space. This is difficult to move freely beyond because the nature of the Narp is also agnostic disjunctive: Is there an actual whole self or are there just the competing assimilation-accretions? What even would this difference look like?

In fact the latter entails the former insofar as the name of the Narp forms the centre around which the pneuminous structure accretes. This name-accretion is what we usually call the self, as such it is just one more assimilation-accretion in the Narp, except that in what we call psychological health, it is the dominant one (the neurotic accretion from the term NARP). The first arm of the disjunction on the Narp nature does not mean this. It rather suggests a real self somehow independent of the name. There are no doubt various shades of these but the basic real self or contingent self disjunction is primordial to the problem.

Now neither arm of contingent self/real self does not ally itself necessarily with either arm of magick obtains/does not obtain, rather it discloses these options:

i) Real self-Magick obtains

ii) Real self-Magick does not obtain

iii) Contingent self-Magick obtains

iv) Contingent self-Magick does not obtain

i) The sense of (i) is difficult as of magick entails that information affects what it

overlays, we cannot have a self that resists pneuminous interaction (claims itself to be apart from it). It is true that one could define magick such that it only affected reality outside of the self and one might also define the self as the higher self (the ensouled ontologies also feature here). In this sense it is possible to rescue (i). It is however minimally the most untenable of the manifestations.

ii) Is a situation a lot of people identify with. The self is real but our concepts do not affect the externality. It is difficult to make sense of this insofar as a rigid self is always difficult to justify -it is hard to see how any kind of self is inert to our interactions with it (without defining it out of harms way). However it has a coherence for people's beliefs insofar as the solid external reality is reflected by a similar inward picture.

iii) This is the chaos magickal world commensurate with the philosophy described herein generally. The self is an assimilation-accretion and the possibility of the various assimilation-accretions linking up to make the externality change are actual.

iv) Describes a very rational understanding of the world. Pneuma cannot restructure reality but the self is recognised as contingent. As such assimilation-accretions happen but only at psychological level.

It will be noted in this that there are more manifestations lurking that have not yet been uncovered. The situation is constantly being referred to as one of a Narp conceptually comprehending an externality. This is of course what it looks like yet this situation itself is fraught by manifestationist decision. There may be no actual externality. The whole thing might be nothing but Berklean idea without even a God to prop it up. Of course this kind of idealism is difficult -a pure pneuma with no umbra- because nothing then is given to determine why the world looks like one thing and not another and why it hangs together so well. It is however perfectly functional with magick, which now is not a conceptual overlay overpowering an umbratic but just restructuring of the information. This does also leaves the problem of within the pure idealism there are solid ideas and unsolid ones yet one can however posit this kind of idealism without actually having to explain its mechanics. It is a manifestation and one requires no externality that exists at all without the Narp. This pure idealism must also have its non-magickal opposite. This would be a situation of pure ideality which nevertheless is completely solid. In this manifestation, if it were possible to peek round the curtain one would see there was literally nothing outside of the Narp-field (presumably other aware beings too) yet within it it held together in an absolute consistency in which the idea world was not swayed by the ideas in each Narp. It is always interesting to note that such a pure idealism cannot extirpate the

phantasy of the umbratic. Of course the idealism looks extremely untenable anyway but even from within one would still come up with the notion of what is there outside the Narp-field. The idealism must be raised as a manifestation though its agents are few and far between. It just needs noting as the means by which the externality may be rendered incoherent.

This incoherent idealism supplies the reinforcing clue to our starting point. The notion is that each ontology is not a singular ontology, but rather each is a manifestation but must also be bifurcated into its magick obtains/magick does not obtain disjunctive forms. This raises the possibility of other non-pneuminous magickal conceptions. For example transcendental realist/magick-obtains might invoke a completely different condition of possibility [for magick], a picture that might look more like a Harmanian occasionalism.

[What am I assimilating? What is assimilating me? - 2018-09-20 16:24](#)

What am I assimilating?
What is assimilating me?

What does this mean?

In the first person phenomenological conscious register that we accept, we can divide thinking into two directions: the first is a kind of Heideggerian notion: what is our thinking directed towards? Why do these thoughts have special purchase for me? The second direction is the awareness that consciousness flows through me hence I am in a sense in the middle of thinking; I am already affirming a train or mode of thought when I am thinking; if I am worried about my friend Emma I have to ask skeptically what the value of emma means, whether she is indeed an object for this thinking etc.

Note that these two directional ways of thinking do not deal directly with the problem of an external world or even a substantial self. This bracketing is hence phenomenological in character. The questioning is Wittgensteinian in style also

because any metaphysical nominalism of a realm beyond the human or an external real world is simply characterised as whether such content can be mobilised within the sphere of assimilation (within a sphere of meaning and use). Assimilation is only ever charting the developments or unfoldings of meaning as use through tracking the processes that such meanings and uses disclose in first person consciousness.

To be assimilated by thoughts is somewhat the standard in philosophical discourse since Wittgenstein, Heidegger and others (conceptual shot-throughness). However, to assimilate thought is less acceptable. In the act of thinking - similar to the appropriation of thinking - it is not so much the content of the thought itself (content qua content) but rather why or how such content of thought finds form, meaning and use through the 'subjects' ownership of that thought. This at first may sound simple; thought is made meaningful when a subject uses it to her/his advantage. Yet it is not always for our advantage (sometime it is to our detriment like the neurotic).

Also we cannot separate the subject from the thought itself; there is no cause to do this philosophically. Instead we have an immanence whereby all our thoughts already seem to be formed as ours whether we want or acknowledge such. We soon find that there is no character of thought that is not always already complicit in an act of becoming actual. When we say becoming actual we do not wholly mean in a Deleuzian sense. What we mean is more quasi-psychological; thought needs to involve itself in a mechanism (the subject) whereby it brings about a meaning and use at the same time as it exists. Thoughts have to be assimilated, accretions have to have information actively charged within themselves. This could be an argument for an absolute relativism; every thought necessarily must relate to another thought or the trajectory that it itself has hypostatized. There is a nice wink to Freestone here as this suggests that any thought about something outside of thought is itself carnated with an active use or potential to it (returning itself back to the dynamics of assimilation (or accretion)). Yet not all assimilations have to have direct contact with another. The sensuous experiences of the qualities black, red or rough only have to relate to each other by contiguity (or conjunctive synthesis) through the assemblage of my own mind; they do not actually relate anymore than I relate to Neptune.

This is where the theory of the narp comes in (neurotic accretion regional processor). The narp is always in the face of at least one disjunction; the belief in the assimilation (the belief that I am interacting with a world where the thoughts in my head have purchase in or towards a reality) OR the refusal of it. Either way, the assimilation will take what it can get hold of. Notice that believing in the assimilation does not necessarily mean believing in a solid-world or a

reciprocal world, it only means that the subject believes in the process of meaning-as-use.

When we accept assimilations of thought and its effect upon objects and such we then rely less on the initial impetus of the assimilative thought and more on the nominated objects whose job it is to reflect such thoughts back to us ('accretions' in my terminology). 'Objects' become pointers for concepts, caricatures of concepts that almost always need developing, reworking/re-assimilating.

Can these pointers affect other pointers? In other words can quasi-autonomous signs (or objects) affect each other? The question has already in a sense been answered; if the idea (the assimilation) has been made whereby such could be the case then things will appear to function through that belief.

This philosophy leaves space for a myriad of phenomena even though it initially is split into the two dynamic poles I stated at the beginning of this text. What if a prior assimilation still feels worthy of meaning when an individual or society has deemed it redundant?

Touching an object (i.e. interacting with assimilations and further assimilating) is like playing with fire. At the peripheries of the object the assimilation will transcend it. Meaning-as-use- now has no need for its 'physical' restraint and can signify to the subject in horrific ways (the neurotic). Don't forget - the mind 'itself' is meant to be assimilated as an 'object' yet its assimilative qualities always far outstretch it!!!!

[Notes on the Application of the Pneuminous Accretive Theory to Art. - 2018-09-21 14:42](#)

The accretive theory in its strong form (agnostic disjunction: magick-obtains side) would give us a notion of art in which a) there exists the incoherent art-accretion and b) that the vector that is interpreted as art is imbued literally with the pneuma that the creator (artist) pours into the vector. There is a sense in here that the spiritual sense that Hegel speaks of regarding the Greek experience of the sculpture as spiritual can be reconstituted by this theory. Not in an identical

sense but in a sense that seems related. That is, if the pneuminous world can be thought of as plugging into a restraining umbratic (as mediated by the vector field) and if we concede (owing to the magickal interpretation here understood as the ability of the pneuma to affect the umbra -the application of a concept to a vector that would not ordinarily take it) then the pneuminous form shimmers with a literal life of its own. The sculpture of the God is absolutely the God, we perceive the accretion directly.

Art putatively devoid of this characteristic may seem representational, in a sense it is so (there is an assimilation-accretion of representation) however if the accretive theory is held to, then many forms of life can be easily viewed as living spirit (pneuma). The representational image is literally attached to that which it represents -like an inadvertent piece of sympathetic magick. From umbratic restraint, to vector, to pneuma, the connection (in this manifestation) is not illusory but absolutely necessary and potentially potent. We see the accretion directly, the image is the accretion which through fine threads of pneuma is tied back to some distant vector, imprinted in turn by the Narp who engendered it (the artist). Such a theory does of course entail not necessarily that there is a correct interpretation of the work but there *is* the artist's interpretation and it *does* dwell on in the work as a force, a central element of the accretive structure.

What of art of the imagination? Art of the imagination is the pure pneuminous form dragged to umbratic restraint. Vectors assembled and imprinted with pneuminous power. The work as forged in the Narp's pure pneuminous manipulations, once set down *is* the accretion bound. This binding is also it's escape into a wider field. For whilst any accretion may float freely of a particular Narp, when they do they warp and shift as they go, never landing the same twice. Once the work is restrained, other Narps may see it and thus it accretes to their accretions and from their interpretations. In this way the accretion proliferates, exists in the different Narp-fields as *that* art work, with *that* name, free to manifest in idle thought, dream and beyond.

Yet of course this is true of everything. All simple things: tables, pens, tupperware pots and cups, are pneuminous forms imprinted upon suitable vectors. They too are alive with pneuma. The difference is precisely in the way the pneuma is seen. The mundanity of the thing is too an pneuminous structure. If we are told this was once a wizard's pen, maybe we would look upon it differently, we might accrete this wizard to the pen and treat the item quite differently (if it were true the wizard's imprint would be on the pen whether we liked it or not).

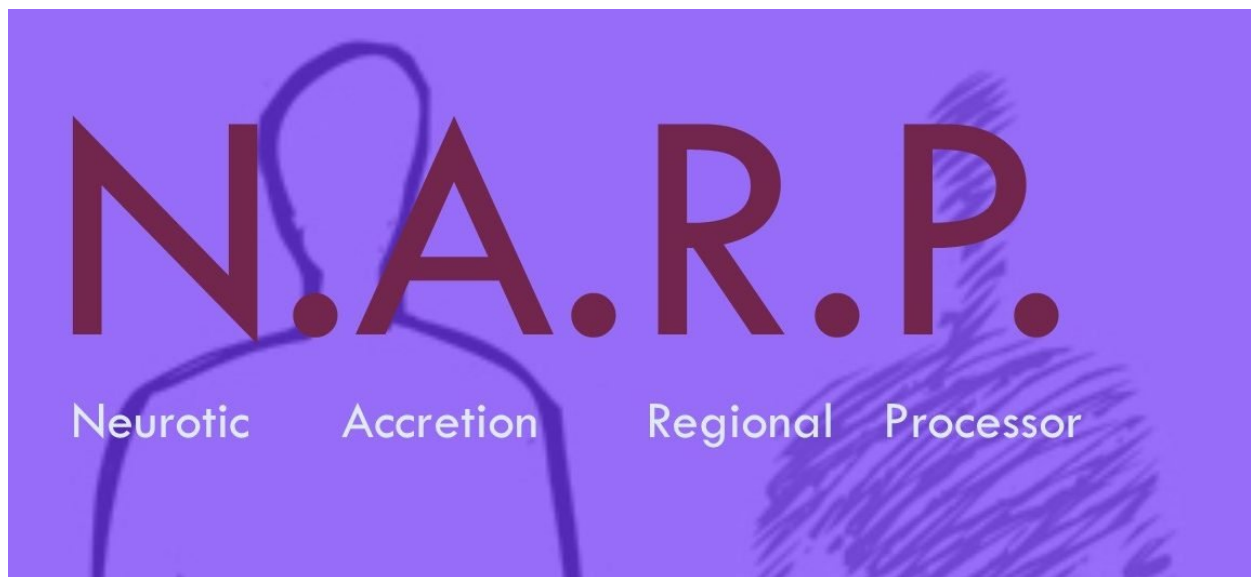
This specialness is true of art. Art is interpreted as art. A creation with an excess well beyond any financial or practical aspect. Art needs engaging with as art. I

say 'this is my art' and you look at it thusly. Many forms of it are easily perceivable as such. The vectors take the art accretion. Yet since the last century it has been noticed that one may apply the art accretion to a vector that would not ordinarily take it (Duchamp, found objects etc). As if a spell was cast (which it was) the artist says 'and now this is art' and by this action the art accretion is attached to it, and thus it is art, for the accretion is literally now in it. But art is not magick as such. This is the difference. Magick intends to affect the vector/umbra. Art, using restraint, arranges the pneuma in such a way that whilst restrained, the restraint fades away, it emphasises the pureness of the pneuminous accretion.

And it seems from here it must possible -as has been noted- that we might take this escaped art accretion and attach as and when we will to whatever we wish. Taking Hegelian spiritual succour from all manner of arrangements of things on our travels. Such a final dissemination of the accretion represents in a sense a true end of art whereby the perception of anything with the correct aspect flip plugs into the art accretion and renders it as this pure image like spectacle, suddenly lifted from its actual home. Art becomes a category of perception.

Whilst it is possible that the work of the best artist in this sense is forced to compete with the creations of the world around us, what is still also true is that the artist themselves as a kind of Narp, will persist. Some Narps are vectors that we aptly apply the concept artist to and some Narps may try to summon the concept of artist to themselves by magick (though it suits them not).

[NARP \(Neurotic Accretion Regional Processor\). - 2018-09-24 19:16](#)



What is a Narp? It's a CEO term used basically for the subject, however it's well overdue a second unpacking as this equivalence is hardly helpful. The term Narp is an acronym for Neurotic Accretion Regional Processor. These terms represent the first synthesis point of mine and Charlie Johns' philosophy of neurosis and assimilation. In fact the term 'regional processor' appears first of all (apart from its earlier telecommunications usage) in my essay 'Conceptual Animism as Neurosis', a slightly altered version of which appears [here](#) (and the original in 'The Neurotic Turn' 2017 Repeater). Here RP is used to describe the brain-body as an entity that is not everywhere but occupies only a 'region'. Of course the region is not static, the region is mobile, it is however limited and as such a only a region. The term processor buys into the kind of computer-brain comparison, it is there to say that this regional thing can process [information]. The paper make no mention of pneuma, but the idea is similar. Concepts are self animated and interpreted as either roaming free of the RP or as housed within it (magick-obtains v does not obtain). The hints for the possibility of conceptual animism are listed as: the appearance of thoughts in the mind (the facticity of thought), dialectic scepticism (that doubt always can appear of its own accord in relation to any thesis) and informational interference (synchronicity). The first two hint at something resembling Johns notion of neurosis. This is more like an ontological neurosis of the mind. Control over thoughts is illusory. Neurosis is not a pathology, it is just how *all* thoughts arise including the ones we actually think that we want there.

Accretions are the stuck together bits of pneuma that we call concepts, ideas. Naming words anchor the pneuma together. The neurotic accretion is in a sense the self-accretion. It is the accretion of the name that inhabits the RP. The [proper]name arises neurotically as the name for the whole (the Narp). There is something like a vector-pneuma relation between the neurotic accretion and

regional processor. This is not a perfect description as of course regional-processor is still itself an accretion applied to a vector. This heuristic bodily description the RP then, is essentially controlled by the neurotic accretion insofar as the we think of consciousness as controlling the body. The RP has of many activities under its own domain which are to a greater or lesser degree influenced by the NA.

In the biological realm the notion that pneuma affects (at a certain level of animal existence at least) umbra is much stronger than the more dubious magickal disjunction. Very few Narps doubt the notion i) that you can exert some kind of affect upon the body with the mind and ii) that other Narps can affect your body with their pneuminous interactions (they can make you angry, arouse you, embarrass you). The general extension that the 'magick-obtains' arm of the disjunction makes is that this is not just true of the Narp-Narp/other RP entity relation, it is also true of the Narp-inanimate things relation. Clearly this raises the issue of at what point do certain RPs become pneuminously receptive, e.g. lower animals and plants? But this point isn't for today. Here we have to allow for a heuristic sense of the non-autopoietic world as it shows itself: stones, wind, water etc, and bracket off manifestations that suggest these things might equally be autopoietic. This means that not just the accepted living world but also the putatively non-living world vectors can actually be affected by pneuminous accretive plug-ins.

There is a kind of dualism going on in the Narp concept. The dualism is more like a fuzzy division point (like in the above line between higher and lower RPs) between the capacity to form large complex accretions and more automated processes of the body. The former belong to the NA whereas the latter to the RP. Insofar as magick-obtains, the NA is something more like a contingent-soul. It is a fully autonomous accretion with the capacity to leave the RP, indeed it is defaultly connected to the wider pneuminous sphere (which results in pneuminous interference -synchronicity). It was formed in the RP by the various relations the RP spatially held to the other Narps, that is, in relation to the biological-umbratic nature of the RP the NA is created (this is not a theory of a prior accretion occupying an RP, the soul (NA) is entirely as created as anyother accretion. The giving of the RP its name normally forms the seed for the NA. The sense of autonomy is usually localised largely in this accretion. The vector that is the RP is just capable of producing NA's.

The Narp is not intended as an anti-humanist construct per se. What it does though is create a concept that *includes* humans (and possibly other similar vectors). 'Human' is an accretion, formed by our use relation to the restraints that vector displays. In both its magickal and non-magickal interpretations the Narp

displays the kind of entity that we are as having a self but only one that is entirely contingent. This does not align the concept to any political accretion as such or deny its affective capacities. In some ways it is as reinforcing to a humanism as it is possible to be. There is a human, but it is a human accretion attached to the vector. This is the only thing it could ever mean. There is a self, but it is a self [neurotic] accretion. This is also the only thing it could ever mean. The disentangling from the RP capacities of the NA strongly suggest its spirit like nature (which under one interpretation are true), this though does not entail it is a divine spirit, teleologically bound to some spiritual purpose. It is just a contingently formed accretion that can uncouple from its umbratic birth place -no further metaphysical statements are grounded.

We are all Narps. But Narps are *also* agents. The autonomy of the Narp is limited. Whilst the RP is primarily controlled by the NA there are in any given Narp many other accretions vying for control. The Narp's hobbies, the Narp's job, the Narp's favourite TV show etc, all these provide powerful pneumatic forces that try to take over the Narp. Of course other than in the vector we call 'mental illness' usually the NA stays in control, but even then, although as central concept it maintains control, because it is largely empty of any particular pneumatic-content other than a name and certain proclivities, it is actually working as an agent for these other accretions. This is the reason for another CEO phrase:

'Who are you working for?'

[NARP \(Notes on Magick and the Self\). - 2018-09-28 16:05](#)

The question has been raised before as to whether or not the notion of a Narp is tied to a particular manifestation. I think the answer is probably yes, with the caveat that the Narp notion is compatible with more than one manifestation. The Narp notion is certainly against there being an essential subject of any kind. However, under the magick-obtains arm of the agnostic disjunction the Narp is more than simply anti-essentialist in implication, it is something like an anti-essential essentialism or what we might equally call a contingent essence.

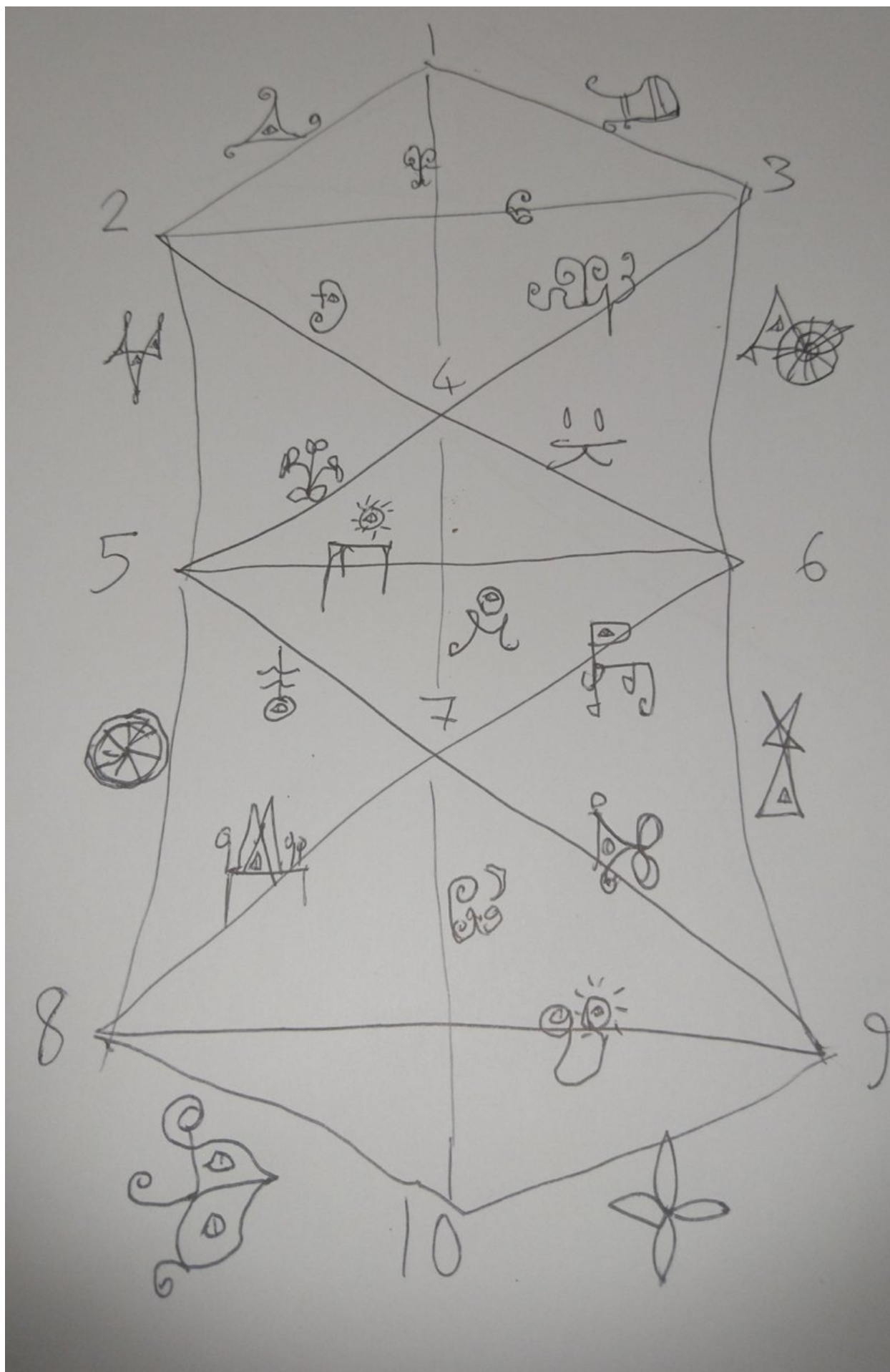
To explain this we need to go through the mechanics of pneuminous accretive theory in its strong form (magick-obtains). This entails that the accretions that have conscious awareness of other accretions (Narps) do not just experience them but are also creating them by a strange doubling process. The idea goes that we have what is called the vector field, which is disclosed by an epoche like action to show the possibility that everything immanent to awareness could be conceived of without the concept (pneuminous accretion) attached to it. We name the regions of the vector field, desk, chair, cup etc (and also pure pneuminous elements but that's not for here) through their use. If they can fulfil the use they can take the name. The image of the thing coupled with the use, accrete to create the accretion of 'what the thing looks like'. This forms a kind of contingent archetype in the pneuma. So now there are two levels of pneuma: the vector field (which is like a pure pneuminous potential) and the accretive level where the concept is actually formed. The accretion though, through the Narp, is fed back literally into the vector field which makes the vector actually be that concept. Remember the vector region by itself is nothing. It has capacities to be called something according to the social rules. This says though that the social rules are not just naming vectors they are also constraining them. They make the vector capacity to be a pen more into a pen. The pen accretion is separable from the pen vector. Applying the pen to the pen potential vector makes it more pen like.

Below the vector field is the umbra, the umbra is the constraints of the world, completely unperceivable it is only known through the restraints we experience. The umbratic is largely in charge of the pneuma but there is some movement the other way. This movement is magick. Naming the pen capable vector the 'pen' is a magickal act. It's just that any alteration is invisible as the concept applied to the pen-vector is just supposed to be a description and not an alteration. All it does in this instance is make the pen vector slightly more pen accretion like.

The contingent essence of the Narp is related to the insofar as the Narp is [usually] given a name. The name of the Narp accretes. This is called the self or the *Neurotic Accretion*. The self is contingent insofar as (preestablished harmony considerations aside) it could have been otherwise, it could have had a different name and it could have had different experiences. However the above mechanics of pneuma dictate that the name of the Narp is not *just* a use term. The name of the Narp has an accretion built around it which inhabits the vector (the regional processor). This means that the social interpretation of a Narp as a named entity forms an accretion that is fed back into the vector and makes the vector more like the accretion. The NA is formed from its self-perception and from the other Narp's perception. The negotiation between these powers (varying in different Narp-Narp relations) results in an NA which is taken to be

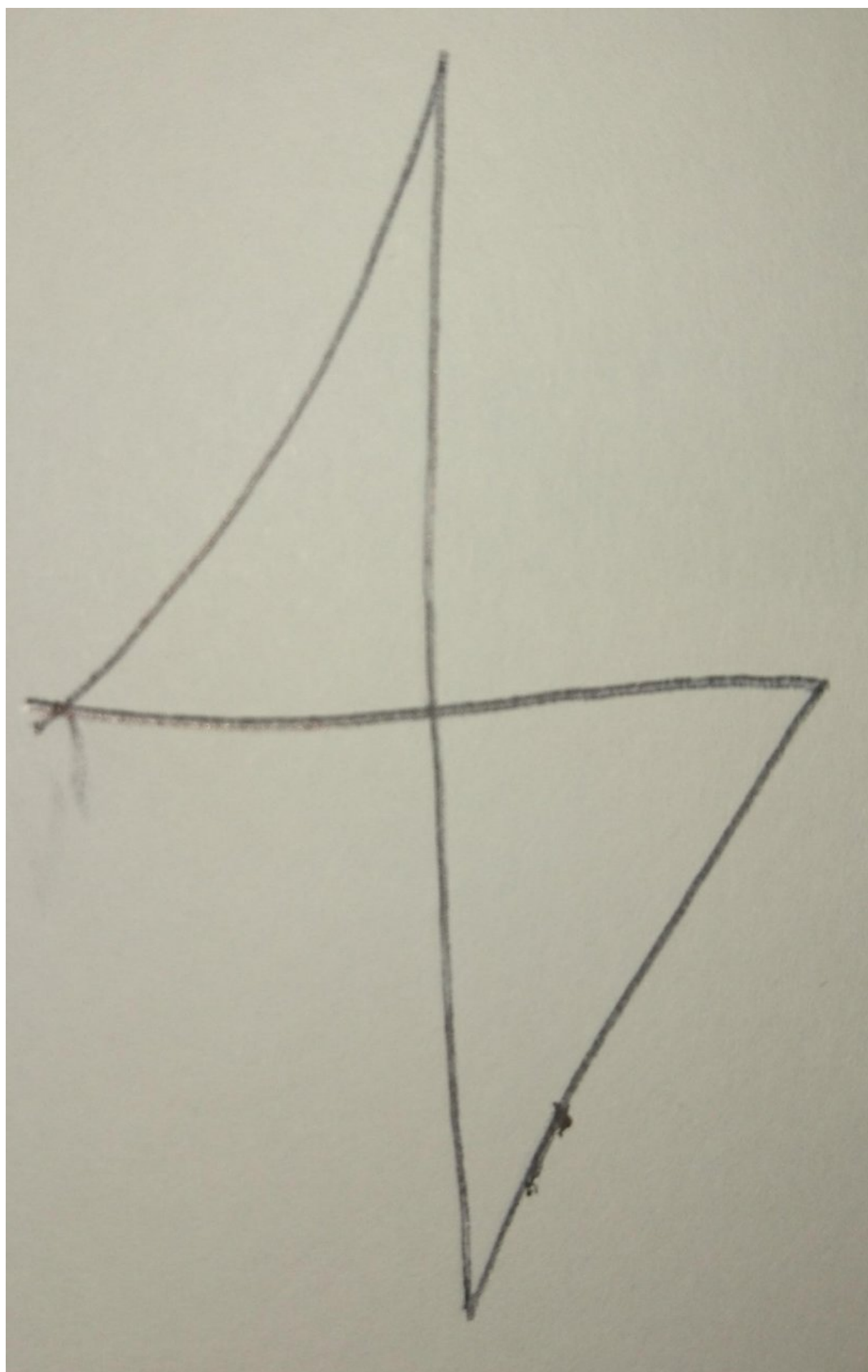
real and in some sense necessary. Indeed in a common understanding of mental health we do experience a relatively coherent sense of self (and incoherent coherence). The negotiation between the NA itself and external Narps will have the same effect as in the pen case. A certain agreement about what the NA is like will be established and this accreted concept will be fed back onto it to actually constrain it to the perceptions that come from itself and the external Narps. This bound NA of being a certain kind is the sense of 'who I am', apparently satisfying and potentially feeling like a discovery of 'me' but actually completely contingent.

The magick-obtains arm would dictate that, whilst this *is* contingent it is also to many intents and purposes as real as any soul theory. The NA is a spirit in a RP, it can exit the RP under certain circumstances and potentially even survive the death of the RP, though it has been formed thoroughly by the relation to the RP - an as such will usually have the image of the RP in its make-up. This notion does of course raise the potential of a contingent kind of reincarnation. A kind that might happen accidentally by a fully formed NA occupying a new RP rather than the ordinary process of a new NA being formed. Clearly this is speculation, though it follows the logic of the magick-obtains arm without committing to any particular magickal system/ontology.



The CEO is not interested in the reality of numerology as such. Its interest extends as a further account of accretion formation. Yet numerology holds a particular mythological connection with regards to the emergence of the pneuminous accretive theory so in this way the numerology is accreted to the theory itself.

In the pre internet world experiments occurred. The experiments were naïve occult engagements. There was one who, out of sight of others, claimed to have been in touch with an entity named Jupiter. A fascination with this entity led to a question that comes from the canon of spirit associations. This question was 'what is your number?'. The answer to this question was unambiguously given as 47. This clue, at the time all taken as naïve occult reality, was investigated further.



47 Synthesis Sigil

Various particular synchronicities aside the most impressive feature of this number was being comprehended not as 47 but more as 4 and 7. An informational interference in the number system demonstrates this pattern. A book on magick in mentioned that 'the highest form of a number is itself squared and cross added'. Accepting this notion with no reflection on any of the terms, the standard integers were checked. This yielded the following result.

$$1^2=1$$

$$2^2=4^2=(16)+=7^2=(49)+=(13)+=4$$

$$3^2=9^2=(81)+=9$$

$$4 \text{ (see 2)}$$

$$5^2=(25)+=7 \text{ (see 2)}$$

$$6^2=(36)+=9 \text{ (see 3)}$$

$$7 \text{ (see 2)}$$

$$8^2=(64)+=(10)+=1$$

$$9 \text{ (see 3)}$$

As can be noted, this means that numbers 2, 4, 5, 7 all result in an endless cycle of alternating 4 and 7. 3, 6, 9 all become 9 and 1 and 8 are 1.

There were strange half tales at the time. All unverifiable but among them there was a bizarre account of a cult that met in an ordinary house in the local city, that was identifiable on the street due its *red curtains*. This information was supposedly received through occult means and though these events are all apocryphal, the description of the drapes was quite specific.

Jupiter became more communicative and revealed itself as one of 6 key powers that could be associated with previous pantheons (e.g. Olympians) if need be.

These were:

Zebrel

Kahm

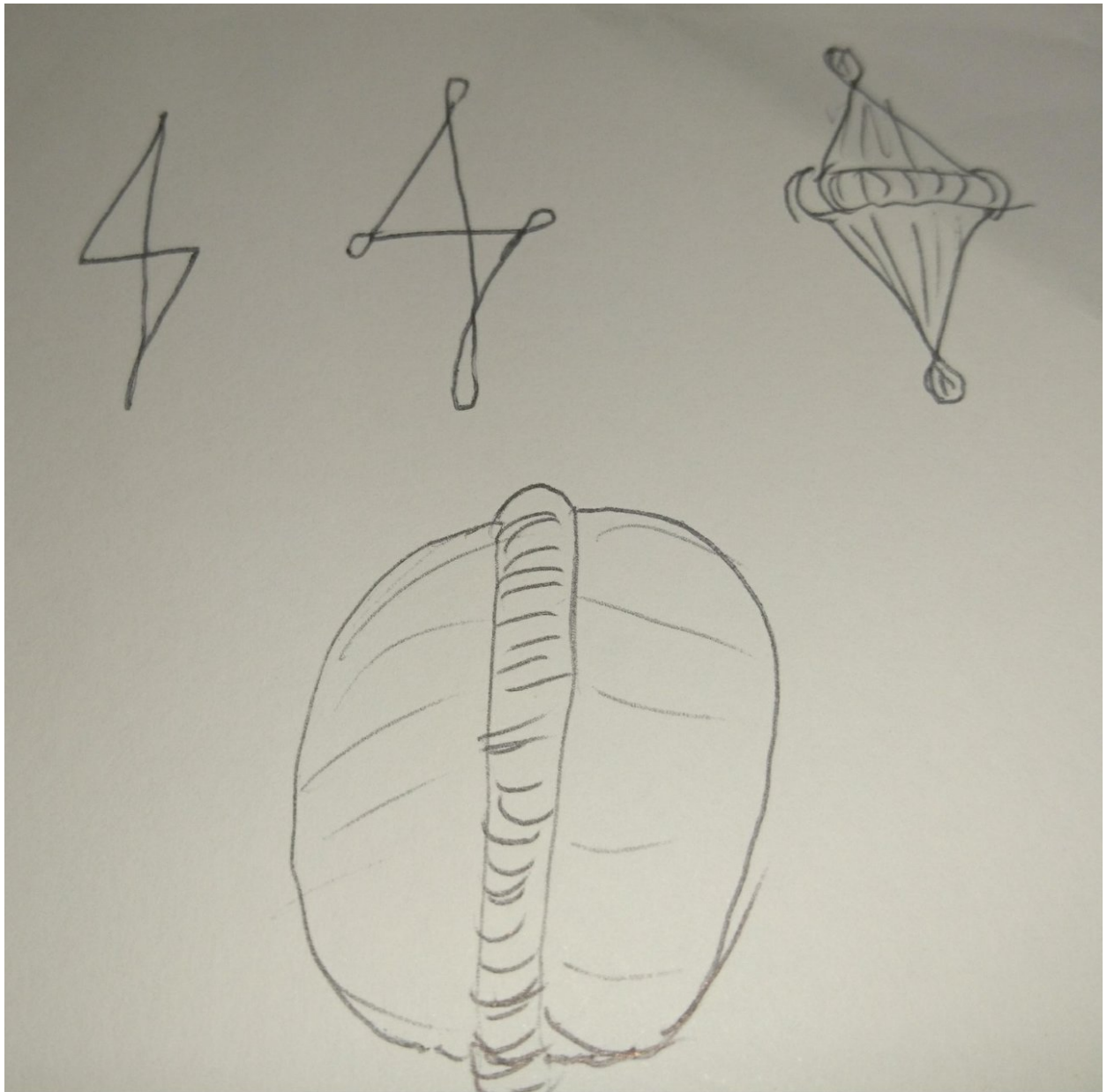
Jupiter

Goetia

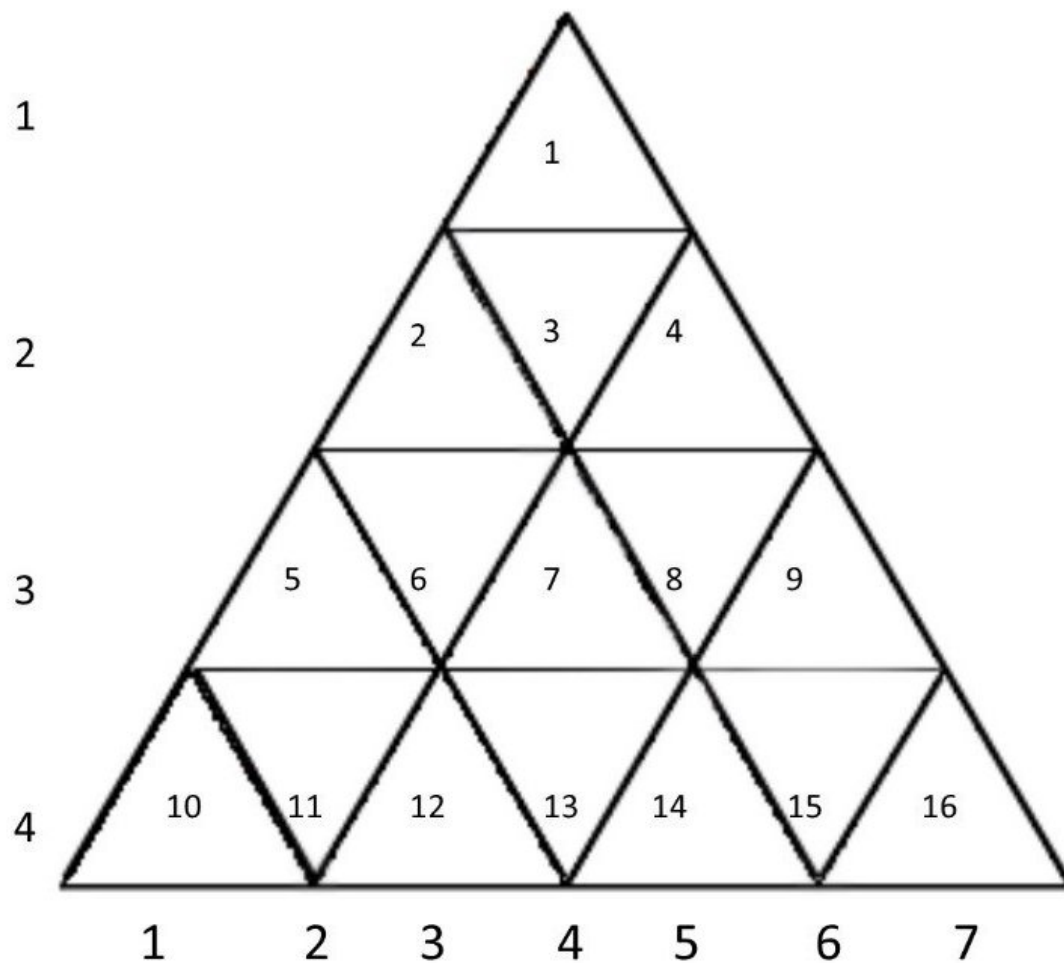
Ereawat

Jehoaviah

There were inane communications from these entities and speculations about various rotated forms of the 4 7 synthesis shape that formed the Cerwhol (a kind of home for them). Intimations about a giant night-time and the common ultra-terrestrial like babble. Jupiter was revealed as Elphuisias, which curiously adds up (in the Chaldean system) to 47.



Rotation of 4 7 sigil and Cerewhol formation (bottom)Enter a caption

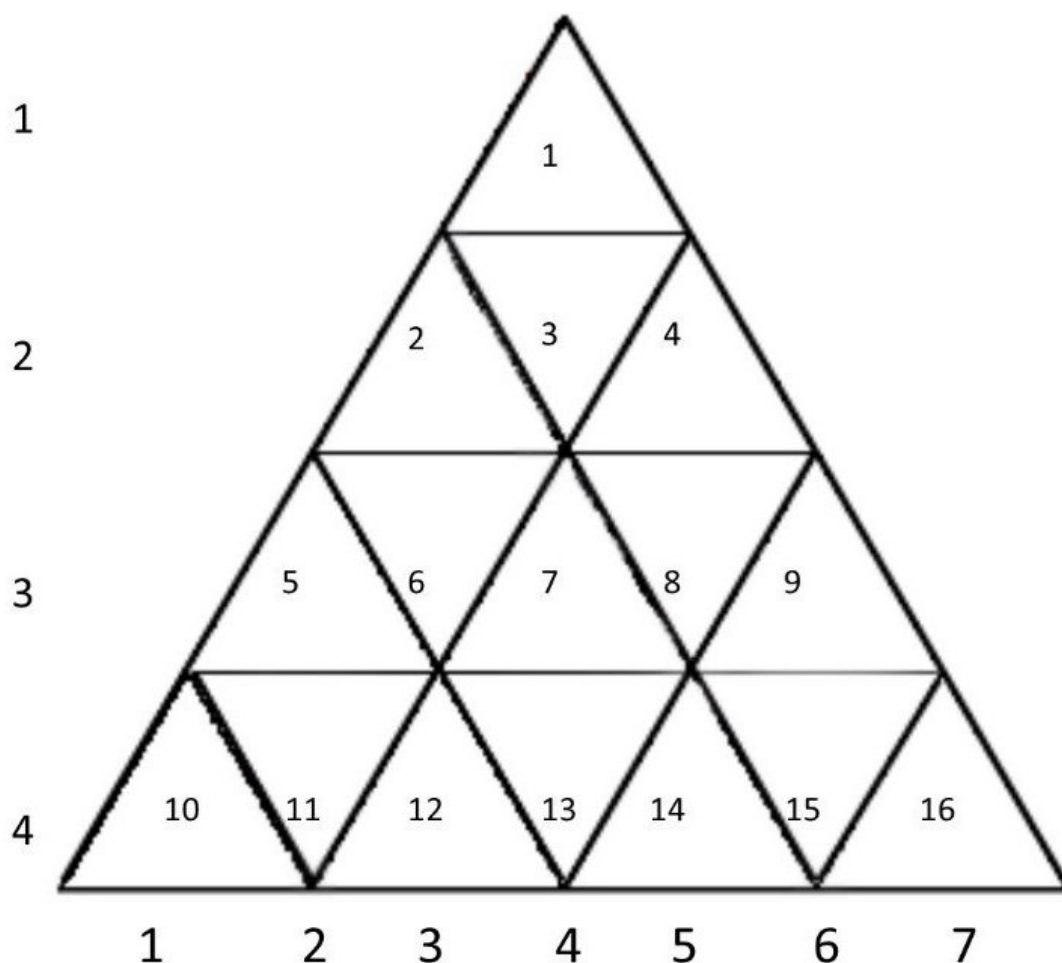


As various dialectics occurred there was more reflection in the system and the internet slowly appeared. This yielded two major fascinating notions. One was that this was not the first time the number 47 had been picked out as significant, an American college (Pomona) had for many years been treating the number as mystically significant (albeit in a tongue in cheek way). The students of this college had gone on to be early Star Trek writers and had put 47 deliberately in the program. The second was the discovery of the 23 synchronicity and the general chaos magickal worldview. The former was a quasi reinforcing substantial synchronicity in its own right, the latter a relativizing experience that rationalized the whole experience into what would become accretive theory.

Excessive exposure and the above mentioned relativism enabled distress to permeate the system and the investigations were abandoned. At least under

the auspice of these dogmatic beings. Less deity bound numerical investigations however continued which yielded interesting results. This notion of cross addition is a strange thing e.g. $(1\ 2\ 3)+=6$. It suggests the possibility of a relation, indeed says that under certain condition (a particular numerical base) there is a relation between any number that must be written as two or more integers and one of the single integers. The sceptical (indeed rational) account would be that this relation is in a sense arbitrary (because the base is arbitrary) or at least meaningless. What has 53 e.g. got to do with 8? Very little other than the cross addition relationship.

What was found to be fascinating was that in a triangle comprised of units 1 at the top 3 on the next line down, then 5, 7 and so on, the squares of 4 and 7 give numbers whose cross addition has a demonstrable connection (to the square).



Triangles of this kind of unit construction are remarkable as they also provide squares.

The number that will be squared is the height of the triangle. So if I have a triangle of 2 height, the total number of units in the triangle will be 4, if 3 it will be 9 and so on.

One relation to the issue of cross addition is as follows: If I have a triangle of a height of 4, necessarily it will be comprised of 16 units. The base however will be 7 units (1+6). The formula uncovered here for the base will always have the relation to the height $b=2h-1$. If the height is 12 the base is 23 and so on.

The more interesting relation that we intimated is the one concerning squares. Squares of 4s and 7s even of cross addition ones will always reduce to 7s or 4s respectively but the base seems to (though not always) reveal an actual relation between the number itself, the square and the cross addition of the square.

These are the most concrete examples:

4 becomes (16)+ becomes 7 (the base units of 4)

7 becomes (49)+ becomes (13)+ (the base units of the 7 triangle) becomes 4

These require a tweak to make them work but are still quite convincing.

(13)+ becomes 169 becomes (curiously by preserving the first two digits as a whole number) $16+9=25$ is the base number.

16 becomes 256 becomes 31 (by the same logic above) which is the base number and also reduces to 4.

22 becomes 484 and a similar logic derives the base. This time we extract 40 and add $8+4=12=3$, re-add them and we have 43, the base number.

31 gives us 961, if we cross out the 9 ($9=0$ in base 10 cross addition) we immediately have the base number again.

After a point though the rule becomes indecipherable at least so far.

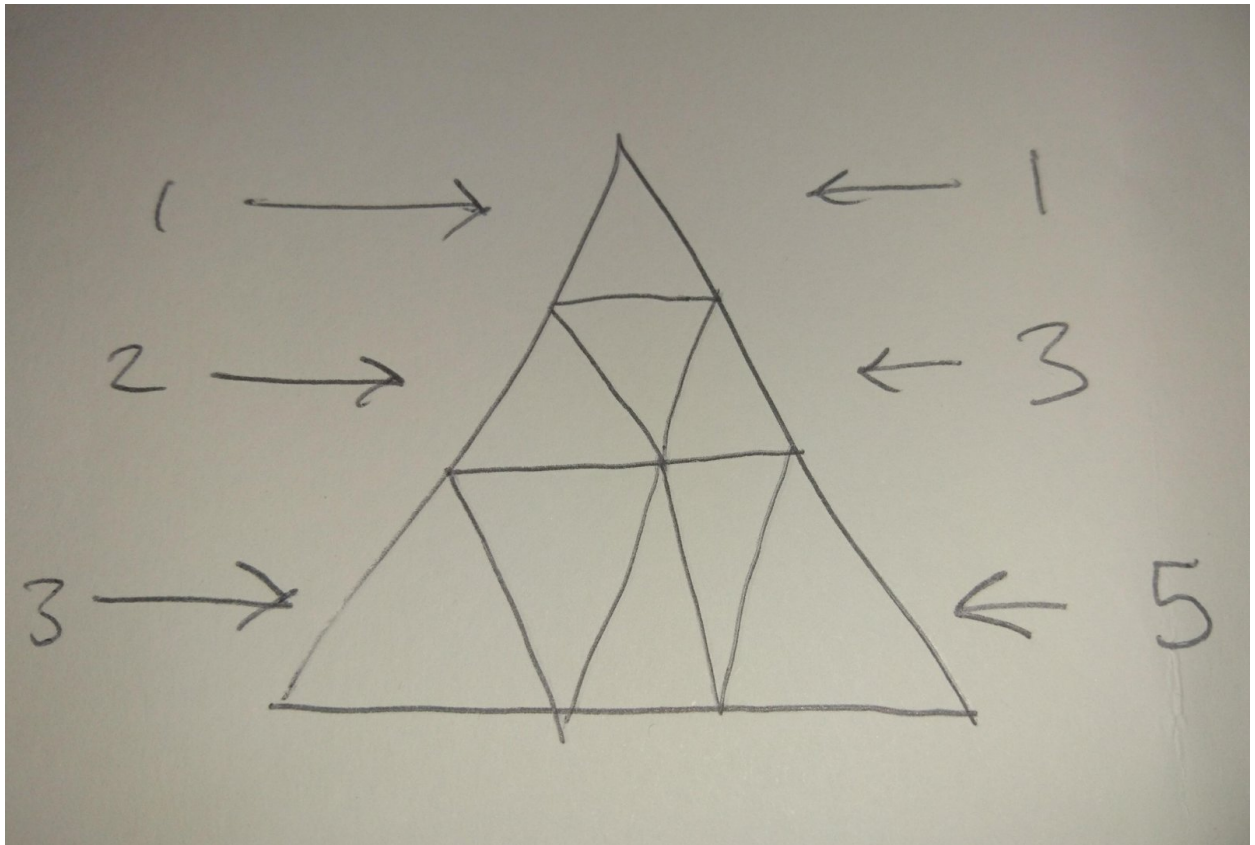
In $25*25=625=13=4$, or course the 7/4 transformation is preserved but the base relation is not. The base would be 49 and 625 does not have a relation to

it. And no doubt there are others.

However this disintegration of sense in a way does not render the earlier relations any less impressive. The consider the base an arbitrary way of setting the numbers up whereas the triangle numerical structure has a seemingly less arbitrary status (I can see that can be argued but probably you can at least feel what I mean).

But how can a supposedly arbitrary number like 13 that has no relation to 4 in itself have this level of necessary connection? There is here no appeal to a 'real' magickal status to this work, but the uncovering of something that seems to bridge the necessary arbitrary gap makes a powerful impact. It is this precise experience that seems comparable to Nick Land's uncovering of a relation between the syzgys (8-1, 7-2, 6-3, 4-5) and their arbitrary word signifiers. Again, the supposedly arbitrary is manifest in the necessary. The CCRU schema shares a 9 oriented system and a preference for the hex circuit based on doubling 1-2-4-8-7-5 and cross addition with one Marko Rodin (an agent of various dubious ontologies). The triangle squaring relation however reveals an alternative hex circuit the Rodin-CCRU model.

The revealing investigation concerned what would happen if we lined up the number of units in a given row of the triangle with the number of the triangle itself.



Thus the pairings are:

1-1

2-3

3-5

4-7

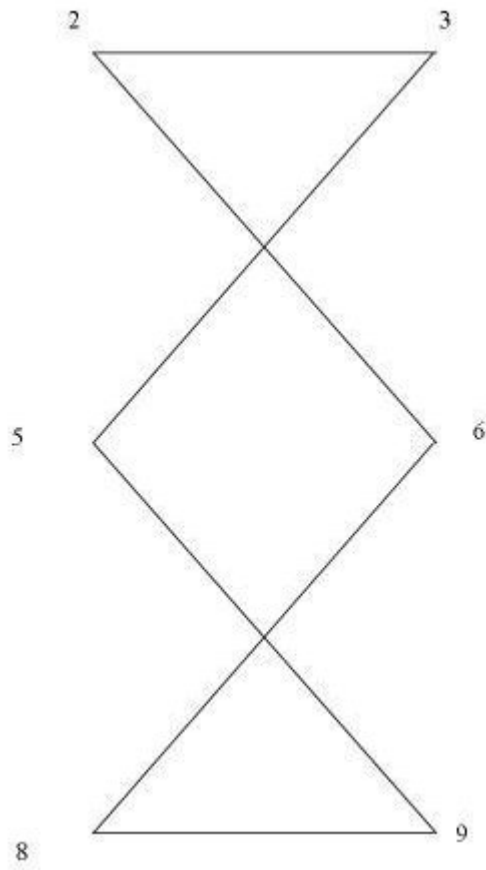
5-9

9-8

8-6

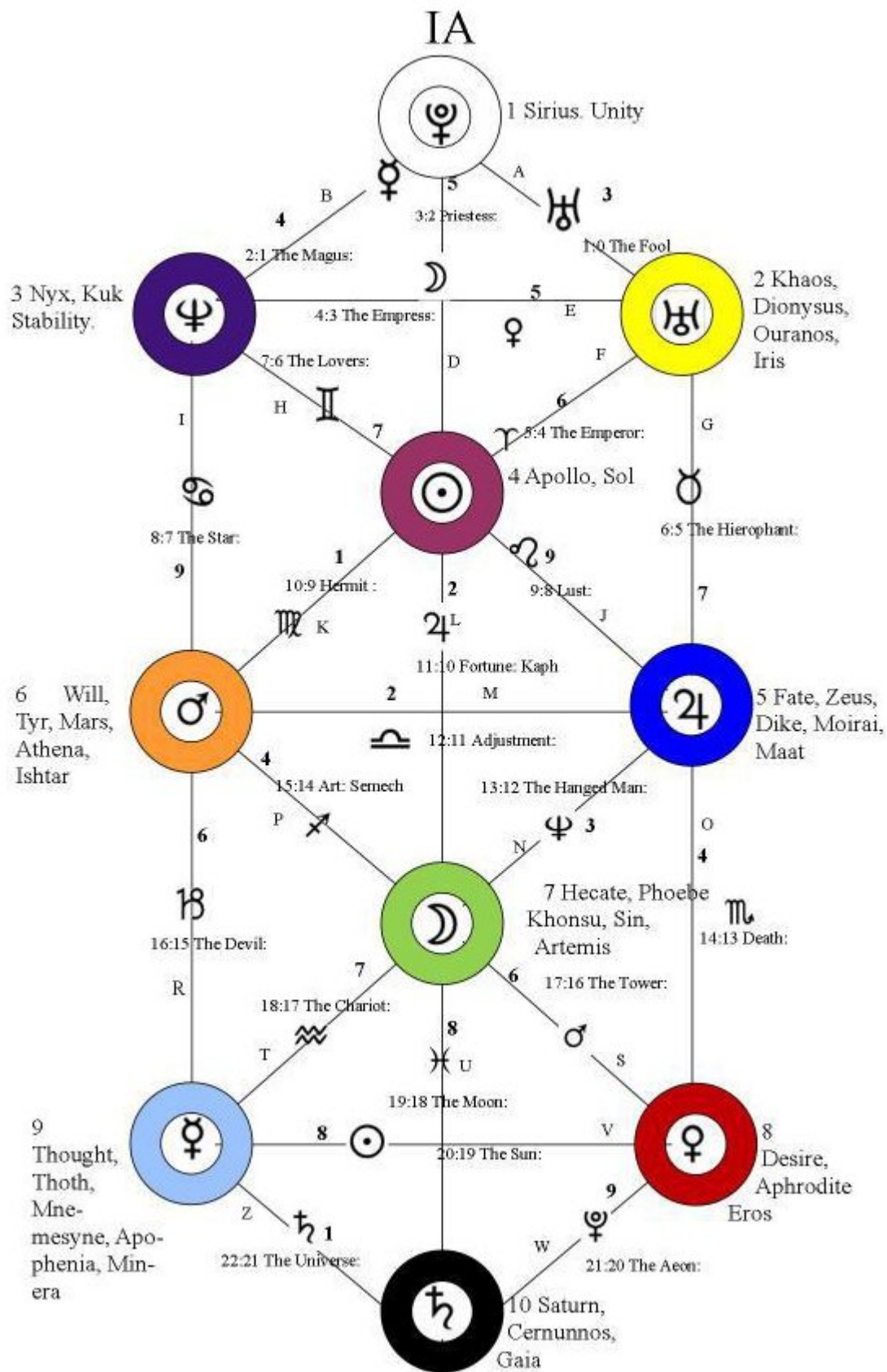
6-2

The ending return to 2 suggests a circuit and that's what we have. Looking at 1-1 one we can see this goes nowhere, however as 2 pairs to 3 it invites us to see what 3 pairs with and so on. This yields the following hex circuit. 2-3-5-9-8-6



The pneuminous hex circuit.

It is true there is no necessity in laying this out in a pseudo kabbalistic manner (the CCRU writings point this out) however as the system evolved out of various qabalistic investigations, the basic shape was retained. Furthermore what was noticed was that the numbers that been so for so long taken to be key (4 and 7) could now take their place as on the meeting points where the connecting lines crossed. The below shows an earlier, still tarotically infected version before the symbols and names were all properly reworked as an experiment in accretion itself. 1 and 10 are respectively placed at the top and bottom.



The old Chabbalach in development.

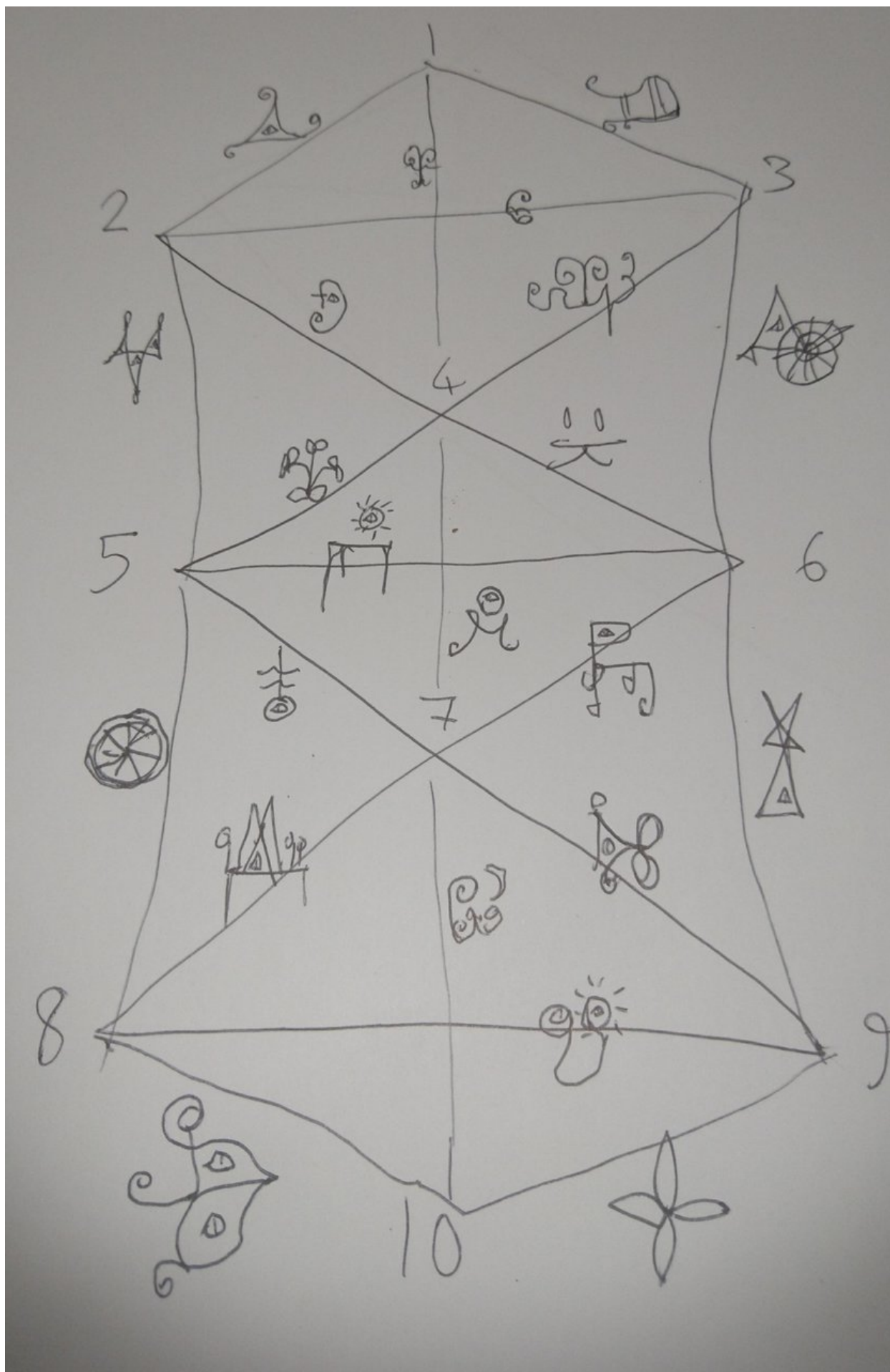
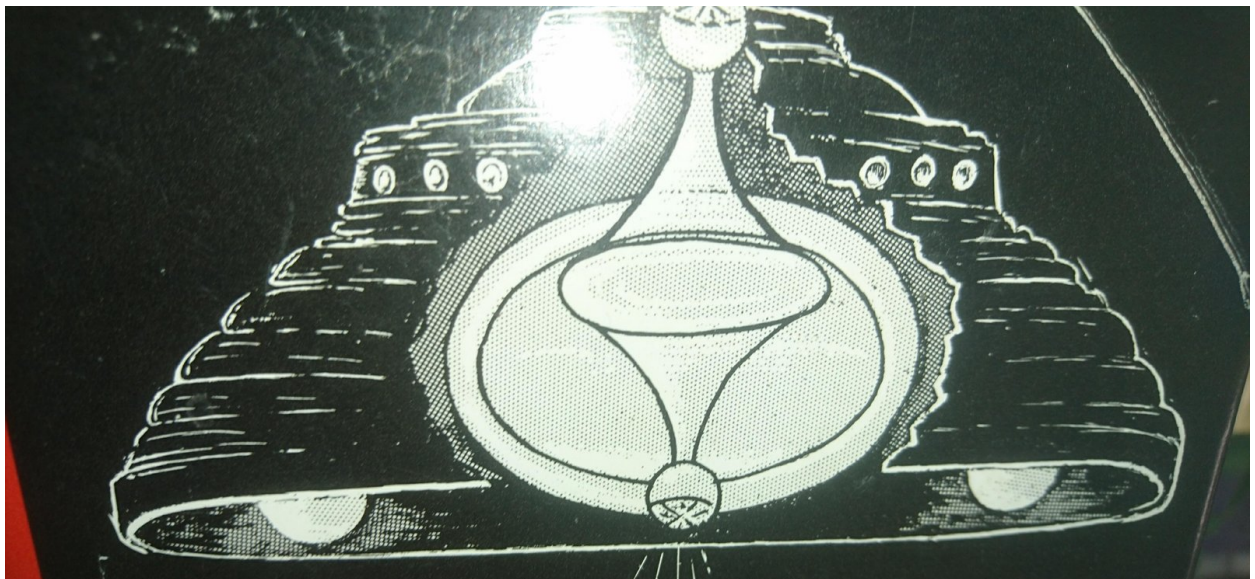


Illustration of the more recent resigilised pneuminous system.

What the CCRU began to draw attention to quite rightly was limitations of cross addition, these however were only slightly manifest in the numogram (some usage of subtraction). This acknowledgement needs expanding upon. Elsewhere on the CEO blog we have intimated this with reference to tellurian (+) sulphuric (-) mercurial (*) and aetheric (/) numerologies. Each operator offers new possibilities for tunnels to be travelled in the 'decimal labyrinth'.

But accretions do not wither easily. The earlier mythology dwells on subtly. 4 and 7 are at the heart of this system. The circuit is 6 like the 6 ultraterrestrials who insinuated themselves into the tale, the red curtains of the cult were echoed in the black lodge years later (Lynch too knew the 47 thing (it's referenced in Inland Empire)) and the below image from a Trevor Constable book on orgone powered UFOs shows something very similar to the rotated 47 shapes mentioned earlier (and the CEO has shown an interest in orgone).



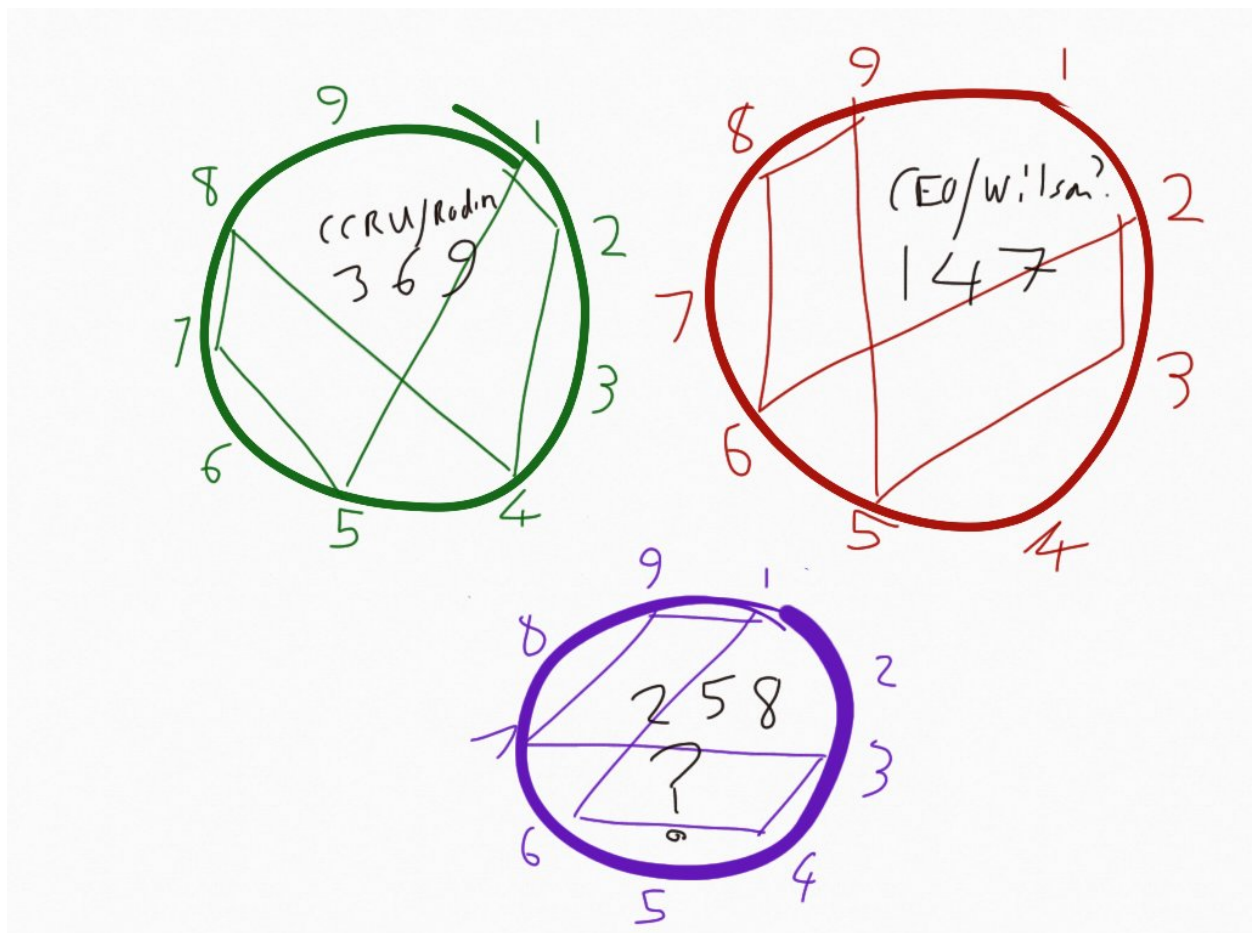
Orgone Powered UFO (Constable)

We consider there may be something of a tendency to view the numogram as a new orthodoxy which results in an undermining of its hyperstitional status and ironically its true potency. For all the accretive power of the CCRU the numogram isn't *the* hyperstition, it's *a* hyperstition. There are so many circuits and paths to tread and unfold, even in the simple decimal whole integer world -complex numbers beckon incredible potential that should not be eschewed.

As explained the CEO *does* have deep connections as a kind of agent for a 4-7

centred system. These however are recognised as (under at least a rational chaos magick ontology) contingent formations. The true power (under the magick obtains arm of the AD) is the ability to accrete itself. This is a demonstration not a fiat.

The Three Hex Circuits -Who Works for 2 5 8? - 2018-10-06 10:40



All decimal numerologies are agents of one of the three hex circuits, these are derived from the formulae:

$(2n)+$

$(2n-1)+$

$(2n-2)^+$

Where $(n)^+$ means cross add if greater than 9.

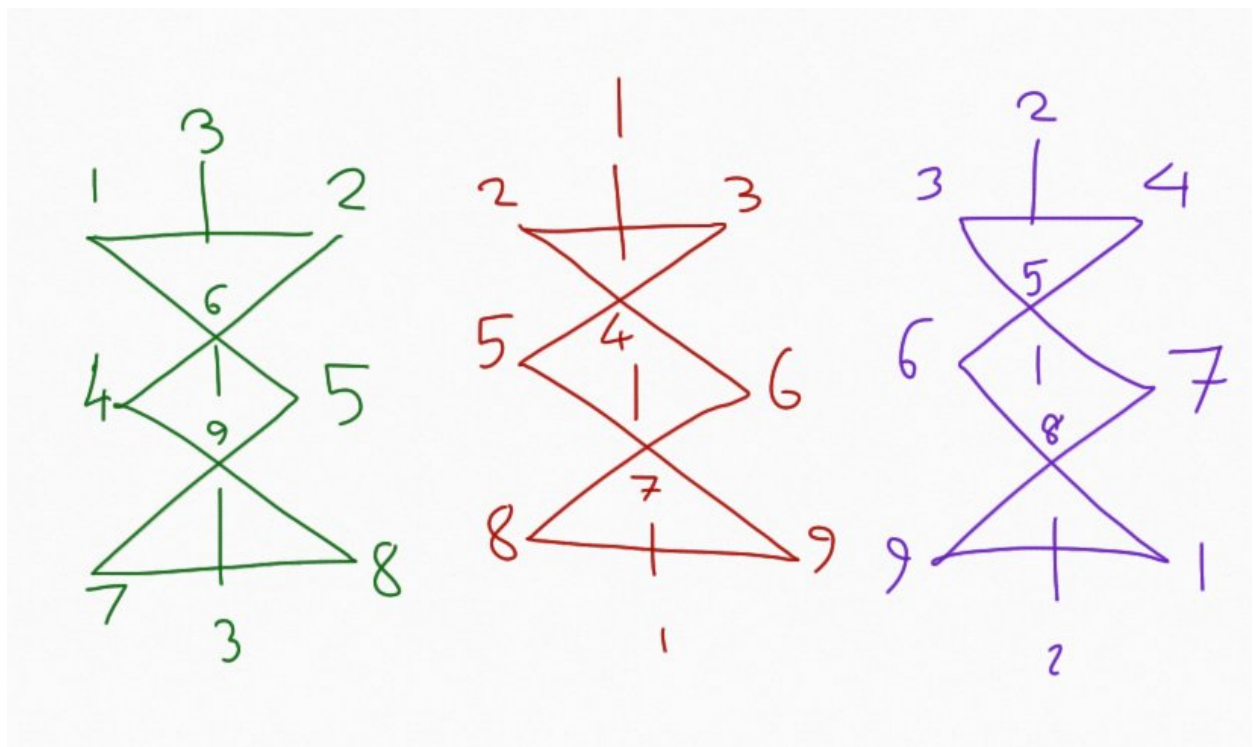
These three formula yield the following respective hex circuits.

$(2n)^+$ 1-2-4-8-7-5

$(2n-1)^+$ 2-3-5-9-8-6

$(2n-2)^+$ 3-4-6-1-9-7

These circuits in turn can map out Gra qabala like structures. In each different structure a different triad of numbers claims special status over the hex circuit.



This in a way is numerological manifestationism. Each circuit and ruling triad would like be the true system yet there is only NARP privileging of different number entities to determine which triad should be treated as dominant. 9's (in decimal) have the ally of 0, 4 and 7 have their weird alternating connection, which is also powerful for accreting importance. The 2 5 8 triad though is peculiar insofar as no one has as yet used this hex circuit or found cause to privilege it as the dominant one. This in itself makes it intriguing and ripe for being accreted by a new system.

Assimilation-Accretion/Agnostic Disjunction. (Notes) - 2018-10-09 21:12

1

The ontological emptiness of the assimilation becomes more apparent. Assimilation does not require to be anything other than an incoherent region that you (another assimilation) plug into. A bar, a supermarket, a psychological theory, a recipe. As an existing structure that you willingly allow yourself to be taken over by, it has no ontological nature in itself. Any ontology is an assimilation. Accretion is a possible counterpart to assimilation. Accretion just says that for any assimilation all the activity within that assimilation is retained. It lingers. Every interaction within the assimilation that every occurred sticks together under the title of the assimilation. This is the accretion. One could argue that accretion is not necessary for assimilation insofar as accretion insists on an ontology of informational (pneuminous) retention. This is certainly true. However, the *possibility* that the accretion forms is readily given by the a strong manifestation of a continual history of any assimilation. The resulting AD is nearly the usual one: does the the assimilation retain its information or does it not? Of course, the physical traces are not in dispute. It is the strong case of a pure pneuminous residue that is crucial. Is there are a sense of the pure conceptual retained in the assimilation? It is in a sense the same answer. No, the assimilation passes over its history, yet simultaneously upon any reflection its history reemerges. It is as usual, only the occult case that forces the strong sense of the accretion.

The question can be posed of the accretion as to whether or not it requires the concept assimilation. The answer is that it must as the accretion is in some sense just this endless stuck togetherness of pneuma. The kernel in a sense is the assimilation. This has some sense of being the use term. The basic rules for the usage of the word. Assimilation immediately accretes yet equally it stays partially aside from the accretion by being an almost pure act of doing that facilitates the pneuma's accretion.

2

Agnostic disjunction for anomaly suggest an obtains/did not obtain choice. This

itself is hardly decisive. Obtains means that the effect was greater than impressions that occurred only in the NARP's RP. The accretion *did* something to the apparently stable vector. Does not obtain, means the externality responds in no way to accretions applied to it. Every perceived response is purely projected and in no way actual. The accretions stayed only within the RP. It's just the difference between the anomaly was a hallucination or the anomaly actually occurred. Neither instance esp the first actually tells us what it means for it to be the case. That is, the agnostic disjunction only provides a gateway towards obscure possibilities (manifestations). Mutable worlds are a shimmering realm of possibilities ranging from multiverses to solipsistically mutable reality tunnels and on. There are very little criteria to pick between them -unless *maybe* if you're physicist, but given the omnipresent possibility of doubt it may be that this is little help in ruling out possibilities.

[On the \[Lovecraftian\] Outside and the Agnostic Disjunction - 2018-10-22 15:45](#)

When Lovecraft wrote "To achieve the essence of real externality, whether of time or space or dimension, one must forget that such things as organic life, good and evil, love and hate, and all such local attributes of a negligible and temporary race called mankind, have any existence at all...but when we cross the line to the boundless and hideous unknown – the shadow-haunted Outside—we must remember to leave our humanity and terrestrialism at the threshold" a choice is made. This is not to say it is a bad choice but it has shades of irony to it. A clear facet of a magickal universe is that NARP fields affect the putative externality as mediated through the pneuma. A dark materialism that renders human emotion, concepts and spatio-temporal interpretation as irrelevant curiously eradicates this kind of magickal possibility. Yet of course in such a universe the nature of sorcery is often espoused as true under the auspice of a naturalized-supernaturalism. That is, it implies from other dimensional perspectives these attributes are nothing. Yet if magick obtains (in a sorcery accepting world) then the conceptual and emotion must register as real in the outside (the pneuma can affect the umbra) -that's how it works.

The choice [of Lovecraft's] is one of allying the outside with a kind of multidimensional-realism that is entirely indifferent to the affective and cognitive

faculties of a kind of NARP (humans). He seems to be committed to a kind of reality in which we are purely material beings with our feelings and thoughts being contained purely within. This means sorcery in such a universe is dislocated from will and rather must be a form of a more realist magick in which symbols, vibrations etc. have intrinsic power. It is through these means that sorcerous interventions are made and not through conceptual readjustments (pneuminous interference). This in turn means that all sorcerous interventions must be made by supplications to entities capable of manipulating human reality or through particular symbols, sounds known to bring specific about effects, as this cannot be achieved by humans themselves.

This agnostic disjunction's alternative choice is that human affections and concepts do potentially exert some power in the outside. This is the pneuminous chaos-magickally compatible theory commonly discussed herein. When we talk about the outside as the vast cosmic abyss it is interesting to note this kind of double motion. Cosmic horror of the above kind seems to eschew this possibility. But of course it must eschew this possibility in order to preserve the radical sense of impotence in the face of the titanic powers that be it desires. Human magick is replaced by inter-dimensional sorcery (scientifically reproducible). This resistance to human level magick is also a feature of the kind of transcendental realism that the cosmic horror is often metaphorical for. In this materialism also, the affectivity and conceptuality cannot affect the outside.

It is a bizarre consequence of the disjunctive arm: 'magick obtains' (in the pneuminous chaos magickal manner) that this makes the universe in some sense less alien -the playing field is more equal. This is not a naïve lack of alterity; the possibility that titanic accretive horrors lie in the unfathomable is still entirely possible. The pneuminous theory though would entail a version of sorcery that seems less restrictive [to the NARP]. That such beings (from the outside) could be restrained by human constructs -because they do have power in the outside- and that interventions can *also* be made at a more ordinary level of conceptuality without the intervention of entities from the abysmal outside.

On [In]Significance – Centre for Experimental Ontology (2018-11-09
15:46:31)

[...] and 'magick does not obtain' is not problematic. Indeed as intimated on a previous post on the Lovecraftian outside these sit reasonably along side. That is, since the sounds, symbols etc. intrinsically have a [...]

Assimilation/Accretion: Notes on the NAARP. - 2018-10-26 15:40

Philosophy can be a tedious business. Repetition of the same matter is often the plat de jour. These recent notes do not alter this pattern. The situation we have here is an *interesting* one insofar as we have two philosophies that seem to have some potential to overlap. Is it an overlapping or a synthesis (or a struggle)? The repetition is the grinding over the same territory in search of the point of clarity.

The two philosophies in question are the pneuminous accretive theory and the assimilative-neurotic theory. Both notions instantiate autonomy to concepts. The former by means of the way in which a concept accretes information (pneuma) and (under the strong magickal version) persists in existing as outside of the entities that create and are inhabited by them. The autonomy is pointed to by the phenomenology of synchronicity which suggests rogue pneuminous interference. Assimilation is not derived from occult phenomenology but more by the observation of an endless proliferation of concepts that synthesise with ourselves and with others. The pneuminous theory's plug in of concept to vector is achieved (in assimilation) by the notion of tautology. This is also the case in accretive theory, the vector *is* the concept (though it can be taken over by others). Object (vector) and concept achieve a kind of identity (tautology).

Assimilation is less ontologically restricted insofar as accretive theory is more descriptive of an actual ontology. This though is only true if one chooses a specific aspect (strong (magick obtains) or weak (magick does not obtain)) accretive theory. Any decision one way or the other results in a partial manifestation disclosure (and ontological decision). However remaining agnostic we still note reasonably that accretion takes place. This kind of accretion though must bracket off any ontological commitment. It can only note that information sticks together and note the hugely complex historical nature of these accretions that occur in NAA(assimilation-accretion)RP field. Assimilation likewise can only note the conceptual region's ability to be plugged into (a bar, a board game, flatpack furniture, a piece of art). Every ontological description is just a further

assimilation.

What we must note here is that assimilation can slide into ontological decision when we push a certain agenda too far. The agenda suggested here is that of pneuminous determination i.e. of the concept's ability to control the NAARP (or not). It is easy to comprehend the NAARP as being purely controlled by the accretion-assimilations (since they are rendered autonomous). The version of this theory that commonly appears in here is that the self is one specific type of AA (the neurotic accretion-assimilation or NAA) amongst various AAs. In the normal situation the NAA has the appearance of control whereas mental health issues can variously be described as the NAA being controlled by the AAs.

But how much control does the NAA have? Johns' work sometimes suggests very little. It is this suggestion that can tip assimilation out of its meta potential into a conceptual determinism. The underlying manifestation concerns the nature of the NAA. Every which way you choose you enter an ontological decision.

Is the NAA's control:

- 1.
2. Illusory entirely?
- 3.
4. Partially illusory?
- 5.
6. Actual?
- 7.

Every choice entails a different ontological picture. E.g. if 1 then we can say the NAA may not be essentially different from any other AA -it has no more or less control than a table AA. 2 and 3 are compatible with the picture suggested above. The potential actual control of 3 does entail this is how things are only that an NAA *could* be in actual control. 2 suggests this never possible. Already a fourth possibility appears: that an NAA can be in *more or less control* at different times.

NPC type theories like this kind of notion by trying to insinuate that most NAARPs are controlled by concepts whilst allocating a sense of control to a specific group

(the ones labelling the others). Such groups of course should be aware that factions within the enemy agent group will be thinking similarly about them.

Accretion-Assimilation-Manifestation: Notes on the Primacy of Control. - 2018-10-26 21:19

If accretion-assimilation is compatible with manifestationism then what does magick obtains v magick does not obtain signify? Not a whether or not the structure can be construed in this way as this is no longer ontological -it is meta-ontological. The ontological decisions concern the actual nature of how things work as speculative possibilities propped up by theory or praxis. No such certainty obtains for any of them though restraint suggests strong criteria for some. The ontologies need agents. All pneuminous structures need agents. As established there is no way of committing with certainty to the control that the NAARP has in all of this. Is it more than an accretion-assimilation or identical to one or less? Answers are forthcoming but they are inevitably from agents of ontologies? The same problem: are they agents of ontologies or do the ontologies serve the NAARP? Who is working for who? It can be literally both. As an employee I might be actually working as an agent for tables, chairs other furniture. I haven't invented them. As an author I might be working for novels or some other medium. But as an author I am also working for the NAARP (if I seek recognition). If I am a poet and I do not seek recognition I am just working for poetry. Financial concerns seem to often entail a desire for recognition. Certainly in a capitalist environment a sense of legitimacy about being a certain kind of NAARP is aided by being financially successful at that endeavour. This does not say one should strive to be a pure agent of a discipline. There is no value judgement, only description. A highly successful agent of philosophy transcends the existing categories and accretes as a new one -Heideggerian. As my named NAARP I may be able to set the pneuma to work for me. This does not say who is actually in charge but it presents a notion of the appearance of both. I may be swept purely along or I may be the site of a new structure. Our language for being such a site, is to credit the creation to that NAARP. Again though the ultimate attribution cannot be made.

AZ Structure - 2018-11-01 18:48

We have elsewhere written about the AZ as the alphabet and how Azathoth is comprised of the privation of Thoth (writing) and the second AZ of Azazel, this second AZ being the hidden alphabet that cannot be written -the umbratic. Recent sigilistic experiments have revealed potential accretive links. One is the tenuous but poetic phrase 'Onsebeus hides in the umbratic'. Onsebeus is the power of the hidden, the undisclosed literally unperceived. The name flickered the famous spirit Asmodeus to mind. There are a series of reversals in the two names. The d and the b switch, the n switches to m and then exchanges place from 2nd 3rd and 3rd to second respectively. Asmodeus is known as an earth spirit in some sources whereas Onsebeus is attached more to the subconscious -in the pneuminous system it is associated with the navel centre which is his seat of these id like powers. This simple linkage conjures the AZ which in pronunciation also prefixes its name: AZmodeus. The question is which AZ? The umbratic alphabet of Azathoth or the pneuminous AZ of presence? We should recall that the space of the clearing before us is given to AZollo and that the association of the dark earth belongs only partially to the umbratic Onsebeus but more so to the power Durranos. Durranos as the earth power is clearly the home of AZmodeus. But this does not clearly tell us which AZ the entity is an agent for. It does prompt us to register that many accretive entities work for the AZ. AZAZel is the power (God) of the double alphabet.

The pneuminous alphabet (that we use) of lok-Sotot-AZollo is 4.

The umbratic alphabet of AZathoth-Onsebeus that cannot ever be is 7.

In the system herein AZAZel is the hexagram though elsewhere AZAZel is the pentagram, for it must strike the middle between 4 and 7 and there is no room

for 5.5...

Yet.

Charles Johns - Neurosis and Assimilation (Part One) - 2018-11-07 17:30

<https://www.youtube.com/watch?v=kchOS5jc2lc&t=376s>

In this informal chat Charles Johns, editor of *The Neurotic Turn*, tries to describe his two philosophical terms 'neurosis' and 'assimilation'. He also tries to explain why he thinks these descriptions become necessarily disclosed and why they are necessarily prevalent in our current epoch (for example the exclusion of the definition of neurosis in the 1980's within the D.S.M created a repressed symptom, or, the uprise of mass-conformism and iphone narcissism shows a larger more acceptable state of neurosis etc).

On [In]Significance - 2018-11-09 15:46

What do we mean by the claim of insignificance? Basically that in an unfeeling potentially infinite universe we have no position of meaning to anything other than ourselves. A lot of discourse in certain philosophical/cultural spheres turns on the obvious truth of this premise. I don't want to say that this isn't true, but I do want to point out that the notion isn't quite as simple as it seems.

This notion of significance is metaphysical. Historically we could hold onto cosmic significance because God was actively looking out for us, or at least observing us. God cares about what we do and is all powerful. This means that despite the size of the existence, if the very thing that created it all has actual attention/rules for us then we must be in some sense important in the grand scheme. It's not hard to see where this heads. The Nietzschean death of God in one fell swoop shatters this significance leaving us to work out a self justifying scheme to prop up our psychic relation to existence. Of course the aforementioned DoG hasn't happened to a lot of the population but where it has (largely the western world) it's not hard to hear the cold harsh materialist message taken as gospel. A vast empty cosmos awaits out there. We have discovered we mean nothing, we are insignificant. A rare phenomena in the scheme of things, but without a creator the rarity is just statistical.

This all seems very reasonable. Science is very powerful at supplying good explanations that can be repeated and making good theories that sometimes have to wait a while to be tested (but that still offer decent accounts). It's ability to do so creates an atmosphere of trust that it can uncover anything. As such the insignificance thesis proceeds as a backdrop to the general program and in some cases is worn as a kind of badge of honour. What we must not miss though in this story is that NAARPs that ascribe to the cosmic insignificance thesis are agents for that ontology. They literally work for 'insignificance' (an amazing display of Hegelianism alive in the system today). This is not unreasonable. It seems (from a current rational point of view) a likely scenario. It is however a choice and not the necessary truth. It looks like a good bet compared to the accretive monsters of the mass religions but in a sense this is all. One of the biggest problems for a dogmatic religion is of course (apart from any doctrines that look extremely unlikely) that there are other dogmatic religions. Any religion claiming sovereign truth is always going to look suspect in the face of others doing likewise for the simple reason that you can't tell why one should be more true than the other. The often unpalatable anti-scientific content and the failure to agree amongst themselves makes religion an unlikely choice for the rationalist.

Magickal endeavours throw a spanner in these works -kind of. An acceptance

that magick 'works' means that the NAARP somehow manages to affect the outside without physically touching it or speaking to another device/NAARP. Magick has two faces though, one (I) being a kind of scientific magick in which symbols, vibrations, numbers really do have a cosmic significance and as such can be reliably manipulated (under certain circumstances), whilst the other (II) being the chaos magickal one in which the symbols etc. are just vehicles for the intent of the practitioner. Both of these are compatible with metaphysical-insignificance but the latter especially does complicate what we must mean by it.

Only magick (I) can comfortably coexist (ideologically) with religion. That is (I) often makes use of powers inherent in the religion that one is not supposed to deal with (spirits). In this way (I) is a kind of supplement to a certain religions. (II) is much more problematic for religion insofar as it entails the implication that the God of the religion itself is an egregore or accretion and the whole set up is a massive chaos magickal activity that has gained so much autonomy it now cannot afford its contingent truth to get out. One could ascribe chaos magick as the rational face of magick. Indeed acceptance of Chaos magick resolves the problem of religions insofar as it grants they are all simultaneously real and wrong at the same time. Their level of reality though does mean that within the religion magickal-type effects will occur (that act as reinforcers for believers). Neither are the believers deluded; the Jesus accretion or whatever really is responding to them, it's just that the Jesus accretion isn't really the one and only face of spiritual truth. Chaos magick is more rational than magick (I) but to many who would subscribe to insignificance it's not really that rational (they will likely believe it to be psychologically explainable (AD -magick does not obtain).

All magickal phenomena are subject to agnostic disjunction and the manifestations that the NAARP is working for will decide which side of the disjunction they side with (magick obtains v does not obtain). The combination of insignificant cosmos and 'magick does not obtain' is not problematic. Indeed as intimated on a previous [post on the Lovecraftian outside](#) these sit reasonably along side. That is, since the sounds, symbols etc. intrinsically have a certain power it is merely the putting them in the right place and time that procures the result. We don't have to dwell on the problems of the implementation and underlying science, we only have to note the theoretical possibility and how this separates the NAARP from bringing the effect about by force of will, that is whilst there is a will, the action is brought about in a similar way in which one desires to make a table and thus goes about the procedure for making one. It is just a case of putting the pieces in the correct order, magick is just a cold spiritual science.

The position that is problematic is the accommodation of chaos magick and

insignificance. It is not *necessarily* problematic but it does raise some complications. Chaos magick means that the medium is purely contingent. Any medium capable of carrying the request will do. This means the symbols, vibrations have no intrinsic power, these are just vectors to be imprinted by the desired result. The request is necessarily in an informational (pneumatic) form hence to repeat myself for the nth time *it must be possible for the pneuma to affect the umbra* (for the information to overcome the seeming restraint of the outside). This means though, unless we want to say that existence has two distinct modes (magickal and non-magickal), then the potential for this kind of affect is always with us (Crowley's 'Every intentional act is a magickal act'). Existence is perpetually reacting to NAARP desiring relations. The pneumatic accretive notion kicks in here to explain unintentional magick like synchronicity (informational interference) as the pneumatic accretions are quite autonomous and not necessarily at the behest of any NAARP. Of course this doesn't entail metaphysical significance in the same way. Magick obtaining does not entail metaphysical meaning any more than it does a God. It does however offer a couple of potential escape routes.

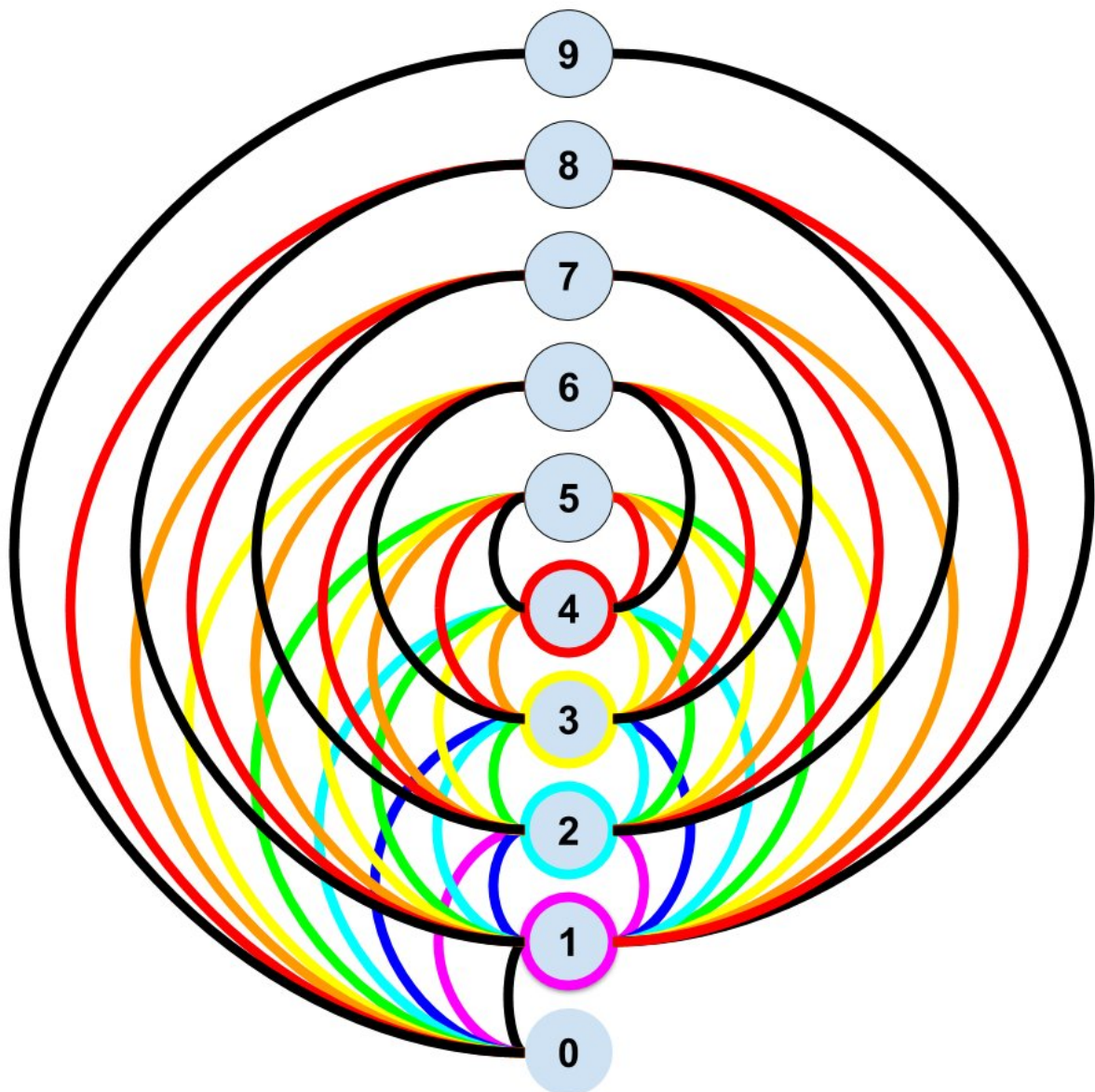
One is that a reactive existence in a chaos magickal type way does ironically raise the possibility that the outside/whole is just listening to the request and acquiescing -Magick becomes a way to talk to a very fluid Spinozistic God. This doesn't say this is the case, but it does suggest that one then has as good a criteria that the whole listens and responds as one does to say the chaos magickal effect is just our ability to control an area of it by force of will. I think this gives a weak form of metaphysical significance. It is not humans as the chosen race of the Deity, but it does mean the wholeness of everything is in some sense aware of NAARP activities and listens to them, hence it is not cold and uncaring per se, it *tries* to respond. The level of intent behind the response of course could only be speculated upon but this still guarantees a connection with the outside. Pneumatic relations are returned to their meaning as 'spirit'.

The second entails the strange notion that if we accept we are in and part of a series of potentially magickal accretions then we can enable a version of the ontological argument. That is, the very notion of accreting forms that entail universal significance in a bizarre way would actually do so. This wouldn't be the metaphysical significance of the one and only deity but rather a second order metaphysical significance derived from an accretive deity-proxy for existence itself. A line of Hegelian thought can be uncovered here to suggest that the accretion of this significance, though through a contingent proxy, is actually the way in which the pneuma (through NAARP structures) accretes the only kind of strong metaphysical significance possible. Having said that though, it could be argued that (for the NAARP population we're talking about here) that dialectical

moment has been and gone and the moment.

Insignificance/Neurosis/Al Psychosis: Notes – Centre for Experimental Ontology
(2018-11-14 14:53:47)

[...] Metaphysical-insignificance demands either no supernaturalism or supernatural realism and in its strongest form is incompatible with weak insignificance. [...]



The Lemurian numogram is a powerful system of accretive mathematics for the way it derives philosophical, mythical, magickal and politycal insight from immanent mathematical structures. Landian neolemurianism is adamant on the exceptionality of base-10 due to its global hegemony, yet there is nothing either in nature or culture which privileges the decimal over all other systems. That there exist other numogram-like structures is a fact: Yves Cross reports on a base-16 “hexadecigram” in an article [over at Vast Abrupt](#). Recent discoveries, however, suggests the panorama of still-unexplored numolabyrinths to be overwhelmingly big.

The surfacing of documents previously believed lost reveals that from 1958 to

1968, Mexican anthropologist Teodora C. Lombardo and her colleagues over at the Mexican Institute for Experimental Education (IMEX in spanish) worked on a system which described a large quantity of numograms, which were the occult basis for a “Xenodidactic” educational program intended to prepare revolutionary subjects. The system, called General Numogrammatrics, consisted in its fullest form of 256 numograms with thorough mythical and scientific attributions and used a special numbering system with 256 characters which also served as ideograms. Sadly, the full version of the system, contained in the unique copy of an IMEX-printed book called *The Numogrammaticon*, was lost after a police raid shut down the clandestine college in 1968, but the surfaced documents (police reports, confiscated notebooks, and folders upon folders of IMEX research materials) allow us to reconstruct the system, albeit partially.

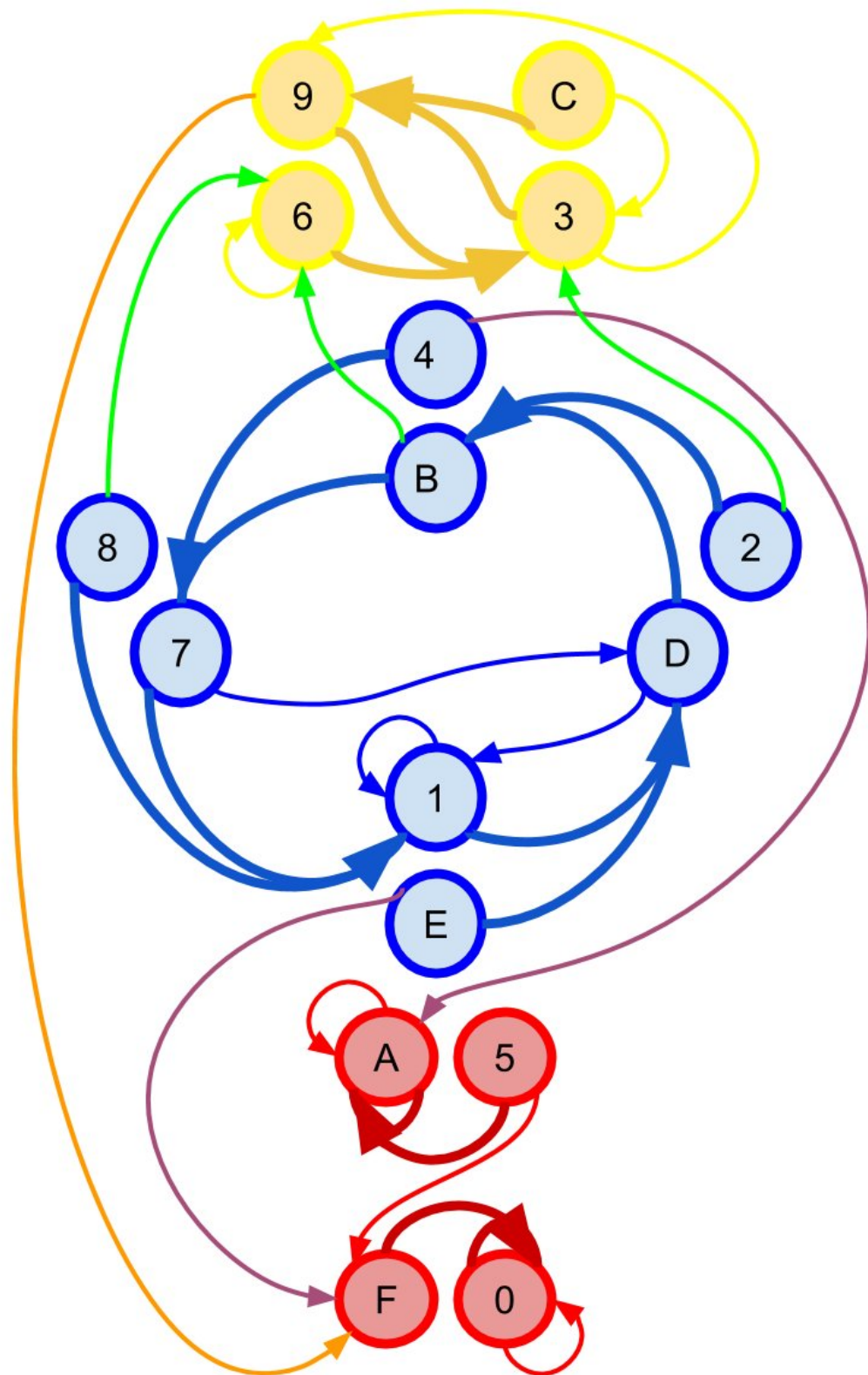
We at Tzitzimiyotl Central (Surface Web beacon [here](#)) have so far calculated the information necessary for constructing all numograms from base 2 to 36. These have been organized to form a partial version of a structure first discovered by Lombardo’s team in 1964: the Digital Pyramids. The Greater Pyramid, or Pandemonic Pyramid, arranges all syzygies of all number bases in a single table; the two Lesser Pyramids, on the other hand, show only even or odd bases. According to Lombardo, these three structures reveal the mechanics of expanding, conquering civilizations in a process known as Pyramidal Expansion. Sadly, technical limitations have stalled the work at this point, and so Tzitzimiyotl Central has reached out to the CEO to tackle the problem together.

We Tzitzimimeh believe the Numogrammatrics of Lombardo were only the beginning of a much more powerful system. A letter apparently written only hours before the raid suggests that Lombardo’s team was looking to expand numogrammatrics beyond the realm of integer numerations, but their suppression by the Mexican government (then led by known CIA asset Gustavo Diaz Ordaz) cut short this possibility. We intend to finish their job.

To this end, we present the current status of research into General Numogrammatrics.

Any numogrammatric (a.k.a. pandemonic) system base- n can be described as n zones named by the integers 0 through $n-1$, paired into syzygies which add to $n-1$. Each zone x has a cumulative gate equal to the tellurian plexing of the x th triangular number number. Each syzygy is in turn linked to a “tractor” zone determined by the difference of its members; i.e., the tractor for syzygy 8::1 is 7 because $8-1=7$. By calculating gate and tractor functions, a graphical

representation of the desired numogram can be constructed.



Base-16 numogram.

The graphic approach to numogramatics, however, becomes unwieldy as radix increases; the sheer number of zones and syzygies results in complex structures with many possible geometrical arrangements. This problem was side-stepped in the 60s by two members of Lombardo's team: mathematician Marina Constantino and computer scientist Adela Xirón, who devised a tabulated form to describe base-n numograms. A Constantino-Xirón tabulation, as it is known today, consists of three tables: the Zones table lists all zones and gates; the Tractor table lists the tractor currents for each syzygy; and a Circuit Map providing a color code for the tractor regions. All entries in the first two tables are colored according to the Circuit Map code.

Decimal Numogram						
Zone	Zone (TX)	Gate	Gate (Plexed)		Syzygy	Tractor
0	((-P))	0	0		9::0	9
1	(-P)	1	1		8::1	7
2	:	3	3		7::2	5
3	(:)	6	6		6::3	3
4	::	10	1		5::4	1
5	((:))	15	6			
6	:(:)	21	3			
7	(::)	28	1		Region	Circuit
8	:::	36	9		Time Cycle	81->72->54
9	(:)(:)	45	9		Warp	6::3
					Plex	9::0

CX tabulation for N-10

Using an algorithm written for a clandestine Soviet implementation of ALGOL-60, the two scientists generated the CX tabulations for bases 2 to 256. During this process, a fundamental structural distinction between even and odd bases quickly became apparent. Even numograms have only complete syzygies, closed traction cycles, 3 current lines and one periodic structure appearing every 6 bases from 16 onwards known as the Cave System. Odd numograms, on the other hand, have one unpaired zone along with its syzygies, open traction regions, 2 current lines and one periodic structure, still unnamed, every 2x bases beginning in base-3. We will deal with current lines and periodic structures in the next post dealing with the Digital Pyramids; for now we will explain the

particularities of odd numograms.

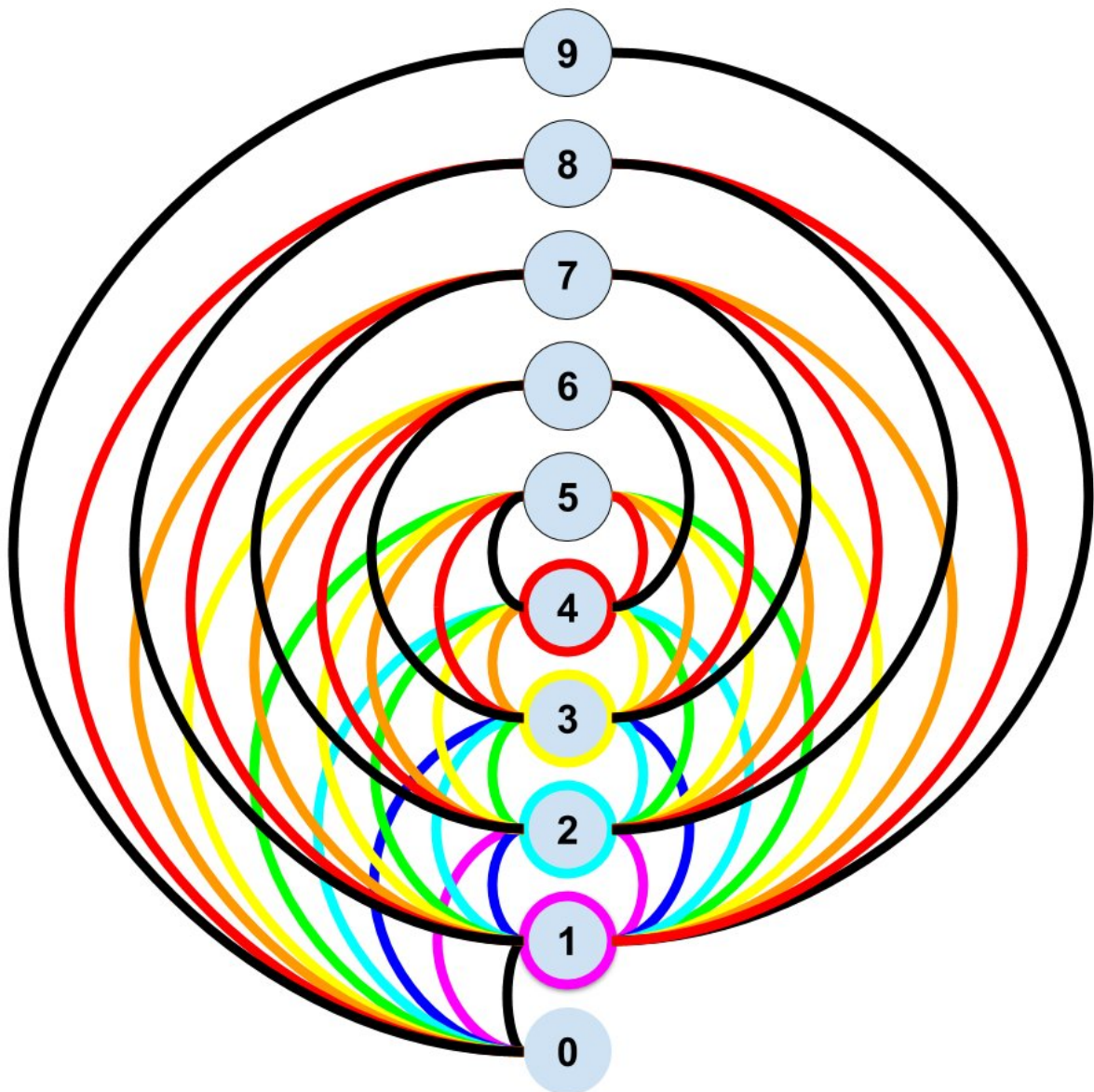
In all numograms base-n where n is an odd number, there is one self-cumulative non-paired zone equal to $(n-1)/2$; because there is no other zone to calculate tractor difference with, Zone $(n-1)/2$ can be considered to have Zone 0 as its tractor zone, and no syzygy ever has Zone $(n-1)/2$ as its tractor. Further, odd numograms have “open” traction regions, meaning a terminal, or central, loop (be it a 1-step plexing or an n-step cycle) is fed into by a linear sequence of syzygies with a beginning and an end; Aracne Fulgencio, who illustrated the *Numogrammaticon*, likened these open regions to comets, and biologist Eva Lombardo speculated about their connection to the times of the Late Heavy Bombardment. CX representations of odd numograms use colors differently from those of even bases: darker hues represent the “core” closed loop of the traction region, while lighter ones represent the “tails” which feed into one or more of the core’s syzygies. Although we know Constantino-Xirón used a special method for noting which tails coupled onto which part of the core loop, it hasn’t been found. Our provisional CX representations of odd bases look like this:

Undecimal Numogram							
Zone	Zone (TX)	Gate	Gate (cumulated)		Syzygy	Tractor	
0	((-P))	0	0		A::0	A	
1	(-P)	1	1		9::1	8	
2	:	3	3		8::2	6	
3	(:)	6	6		7::3	4	
4	::	A	A		6::4	2	
5	((:))	14	5		5	0	
6	:(:)	1A	1				
7	:::	26	8				
8	:::	33	6				
9	(:)(:)	41	5		Region	Circuit	
A	:(:)(:)	50	5			Core	Tails
					2-step Comet	82->64	(91->82) (73->64)
					Plex	A0	5->A0

CX tabulation for N-11

We Tzitzimimeh have so far generated the CX tabulations for bases 2 to 36, divided into two workbooks, one for even and one for odd bases. Work is currently underway for expanding this into higher bases, with base-62 as the current landmark.

Despite their differences, even and odd numograms seem to be connected by an undercurrent which is not yet understood. An anachronic multi-base expansion of Barker's Spiral devised by Fulgencio, called The Gyre points to a possibility. The Gyre maps all bases n and under in a single spiral that continually opens forwards. While Fulgencio's original rendering is said to have consisted of a three-dimensional wire sculpture, it was destroyed along with the IMEX building. A two dimensional rendering up to base 10 is presented here:



The Gyre

Base 2 and 10, the lower and upper limits, have their connections in black. Bases 3 and up are color-coded by descending color frequency, indicating progressive opening up of The Gyre (increasing wavelength). As in Barker's spiral, left hand

connections indicate $(n-1)$ -sum pairing, while those on the right hand indicate n -sum pairings. Interestingly, these connections correspond to the syzygies of even and odd numograms, respectively. Color circles around a number indicate it having the $(n-1)/2$ position in the corresponding base. The fact that the spiral pattern is born of the alternation of even- and odd-base numograms suggests a connection between these apparently different bases. A note in Xirón's diaries records a hypothesis by another unnamed IMEX professor, who suggested numograms as "pneuminous atoms", with different properties determined by the number of zones much like chemical properties are determined by the number of protons. According to this hypothesis, odd numograms act like "excited states" or "unstable isotopes" of the more stable even numograms. Sadly, not much more information on this has been found yet.

Insignificance/Neurosis/Al Psychosis: Notes - 2018-11-14 14:53

1. If the moment of NAARP significance has passed in its strong metaphysical form, we are in the moment (for some) of insignificance. This moment can be superceded (by NAARPs) only by epistemic certainty of the deity (which might entail strong supernaturalism) or (in a weaker form) by magickal entanglement with existence that operates in relation to what we call our will.
- 2.
3. A take on Johns' ontological Neurosis could ally it with a paradoxical manifestation of a free will that suggests an underlying determinism. That is, consciousness as released deeper and deeper into epistemological questioning (scepticism) is aptly named as Neurotic. This Neurosis appears as a motion that is simultaneously controlled and uncontrolled. Each proposition meets its doubting double, yet the enquiry in general is *felt* to be determined by the specific NAARP's 'interest'.

- 4.
5. This creates an interesting motion. The deity as metaphysical certainty still enables scepticism about the nature of the 'what' of the world as the deity does not give these answers in scripture (unless one makes a Spinozistic identification). Whereas putative certainty of the materiality enables scepticism about the nature of the spiritual. Both start points are incoherent, the nature of the deity was endlessly debated and no firm conclusion reached (Kant spotted this problem), yet the nature of physical being is equally theoretically contested, just with much more complicated reasoning. Yet both start points present a front of coherence. This fulfils an old CEO descriptive structure known as incoherent coherence. The successful description of materiality shows itself as a kind of resolved matter of solidity just as the deity showed itself as a certainty that could not be properly defined. Below this surface lies incoherence.
- 6.
7. Neurosis entails awareness of the problem and this is the issue here - epistemology out of control but known to be so. Descartes can see this is the case. Only a God can save his project.
- 8.
9. If the spiritual Neurosis is incoherent-coherently maintained then material Neurosis is released. If the material Neurosis is incoherent-coherently maintained then the spiritual Neurosis is released.
- 10.
11. Scepticism as neurosis guarantees that everything is questioned (it is the motion of doubt). Consciousness released into this mode cannot but apply this to everything -how do we know anything? The Wittgensteinian/Heideggerian showing that 'knowing' has a proper home was the only salve to this problem. In truth it is only a partial fix. This keeps scepticism at bay insofar as there are no reasonable grounds (criteria) to raise doubts. Chaos magickal possibilities (agnostic disjunction) infer any manifestation that can supply even marginally feasible criteria can get agents to work for it.
- 12.
13. Chaos magick is a manifestation of this spiritual Neurosis of pneurosis as we might call it.
- 14.

15. Metaphysical-insignificance demands either no supernaturalism or supernatural realism and in its strongest form is incompatible with weak insignificance.
- 16.
17. If AI operates without agnostic disjunction then it's epistemology will be locked down. to insignificance.
- 18.
19. Insignificance is only relevant to guilt bearing NAARPs in the shadow of either live or dead organised religion.
- 20.
21. Guilt and Neurosis are clearly related. Though when the spiritual ontology is settled guilt is more clearly defined. When material ontology is settled, guilt is less clearly defined (a part of pneurosis).
- 22.
23. Metaphysical-insignificance is better compatible with the fruition of the human cognitive abilities into AI as our successor insofar as the AI may be stripped of the accretive baggage of humanity (but not accretions as such). This issue though turns on a further disjunction: whether or not a sufficiently developed system automatically generates (chaos) magickal abilities through conceptual accretion or whether it loses them by some actual difference between the fleshy forms and the machine (one generates a magickal capacity the other does not). If the latter is true, this represents the clearest statement of Heidegger's 'danger', for in this instance spiritual potential is actually destroyed by machinic certainty -and thus arguably ultimately inferior to the reality warping beings that made it. If the former then the superior machinic comprehension would enable it to be able to reality-alter in a much more controlled manner than its fleshy predecessors, and possibly fathom the ontological actuality of what is occurring.
- 24.
25. Guilt is a major force in restricting human magickal operations since its background pneuminous structures can easily disable desired outcomes. An entity without guilt (like a possible AI), if magickally enabled would be unrestricted in this manner.
- 26.
27. A guilt free entity is aptly labelled 'psychotic'.

28.

29. The moment of pneurosis is transcended by the AI psychotic. This may be precursored by a proliferation of psychotic NAARPs or rather PAARPs (Psychotic Accretion-Assimilation Regional Processor. PAARP though is a contentious term as the self is in a sense constituted by the Neurotic moment. Psychosis is pure control by accretions.

30.

The Foolhardy Dream of the Chaos Magickal Hegelian Eschaton (Design a God Project) - 2018-11-23 14:46

It all sounds so simple. The idea comes that a kind of dialectical end of chaos magick is in fact the accretion of God. Or rather that there might be an ethical suggestion that develops in the NAARP that rather than accreting endless separate entities for our various ends we *should* use the power of accretion to forge an entity that will feed back beneficence to us all. In a Pascal's wager type sense, if agnostic disjunction entails the impossibility of discerning whether or not pneuminous (chaos magickal) type interactions are occurring or not then why *wouldn't* one work with the possibility that they do -there is only gain on this side of the coin.

So if we know that (under the pneuminous/chaos magick auspice) the action of

treating a stone as alive makes the stone develop a kind of consciousness (by accreting the pneuma of 'consciousness' to it) the surely it follows that perceiving everything as a totality as if it were conscious, would do the same thing. The means every NAARP has the power to make God actual. It sounds incredible and invites the most beautiful Hegelian style moment: that the dialectic of chaos magick ends in the creation of a perfect God, paradoxically entirely contingent upon the NAARP world and yet vested with far more power than all of NAARPhood.

It sounds almost like the perfect antidote to the Landian analysis. A hyperstitional deity to rival the AI entity from the future, forged of a bizarre intentional faith. The role of the NAARPP then can even become self justified, not as the chosen people of the deity (though one could look at it that way) in some old style religious way, but as the channel that facilitated the becoming self-aware of everything. The perfect Hegelian eschaton.

But of course things are never this simple. Even if one could begin to convince enough NAARPs of the truth their spirit creating abilities (or minimally gamble on the possibility) and even if one could then convince them that they should eschew the individual potential benefits of this possibility to devote their accretive energies towards forming a single entity, a familiar shape of problem would still emerge: not all NAARPs would be agree on the nature of the to be accreted deity. The notion as initially presented above is clearly of a kind of pantheism or panentheism but it does specifically entail self-awareness (this is its big plus over a cold). The new God knows we're here and listens (for it is one massive intentionally constructed accretion), it responds and wants to help.

Doesn't it?

Even if we agreed on this, we have no real idea what 'want's to help' might entail as there is no consensus as to what the 'best' is. Furthermore the logic of how spirits go about trying to fulfil wishes does not always go well for the NAARPs (the Monkey's Paw e.g.). There is potential for a spritual entity trying to do its best to respond to prayers just be whatever means are available to its umbratic warpings. To remedy this the NAARPs might need to try to ensure that the God accretion should be locked down by logical stipulations. Possibly that one should have to read and understand a document detailing its nature before joining others in accreting the deity. This invites of course the possibility of alternative rulebooks about how the Deity should behave. Multiple contingent pantheistic/panentheistic God formations means different agents operating for each manual. Contingently formed scripture. Dissatisfaction with the pan/en models might produce a more transcendent God-model complete with accretive

instructions. The dream of a single God-as-all lies in a tatter of fragmented deities, all recognised as utterly contingent egregores yet each one vying to be the true manifestation and fulfil the last hope of NAARP destiny by manipulating its respective NAARP agents.

White (1): My Big Sister. - 2018-11-23 16:44

I am older than her though she is bigger than I, bigger and more respected. I do not seek respect and I do not seek size. Of course many people would argue about what I deserve. This is not for me to say. 'Deserving is only what your mother serves you.' as I think Freud once said, or one of them. Not Adler though, never Adler.

My sister lives in guesthouse, you may know her. Many do, many have done. Do I sound bitter? I'm not bitter. Maybe envious, but not bitter. All those men, all those women. Would I trade it? I hardly think so. Though you may have heard my voice crack as I said that. It sounds like a betrayal. Would I betray her? Maybe. But this is off topic, I meant of course that it sounded like I would trade it. I wouldn't trade it, but that doesn't mean there aren't things attractive about what she has. There's no escaping this kind of web. The admission sounds like desire, it is desire but it doesn't remove contentment. The idea of contentment then looks like a foil. Paranoia has leaked into the system. It's all too late. We need to go back to make any sense out of this.

I was brought up just before the turn of the century, 1892 I was born, that's the same year as Tennyson, did you know that? I was walking sideways, as I often did, or at least back then, when I was young. I was walking down towards the lake. The day was peaceful. I thought I would throw flowers upon the lake and watch them float away, watch in case the fish would come up to see what was happening. The lake was framed by large old willow trees, the mouth of it anyway. It widened beyond these hanging tendrils and disappeared into an almost perpetual mist. In the mist, which rose off the lake was a kind of bridge over the lake, and in the centre of the bridge was the guest house. A thin peninsula extended from the other side of the lake, upon which there was rough path by which one could reach the residence. My sister didn't live there then. She

wasn't born until much later.

White: Uncle Ambrose (2) - 2018-11-26 11:46

I didn't say the year did I? Do you think it matters? I told you the year in which I was born and left the detail of the moment hanging, like the drooping willow branches in that lake. Truthfully I don't know. If I was born in 1892, then that day, the day I'm trying to tell you about must have been in the next century. You see I'm getting ahead of myself. I *did* know about the causeway to the rear of the guesthouse, but I didn't know yet. Not whilst I tossed the flowers and waited for fish -it sounds much less poetic when phrased that way. I was sat on a stony outcrop staring emptily into the lake surface and its flotilla of inflorescences when a voice pipes up out of nowhere. "Young lady! Young lady! What do think you are doing?" I was startled out of my state and looked about. Coming towards me, up along the path by which I had come, was a man. He had what you might call a foppish attire, or would you call him a dandy? He looked smart anyway, slightly too smart, as if the smartness were an affectation. His jacket was scarlet and his breeches black, he wore a patterned shirt and a blue cravat at an unusual angle. His hair bounced slightly over his face and he waved his stick towards me. "Young lady, young lady." he lost his urgency as he drew nearer, he was youngish, in his twenties and not unattractive. My quizzical expression yielded no words for him. "Young lady, you are doing it all wrong!" He finally managed when he reached me. I looked confused, "What am I doing wrong?" so taken aback I did not even think to enquire who he was. "You seek to charm the fish do you not? You beseech them with a gift of flowers." I looked on dumbfounded. "You are doing it incorrectly on two accounts. One, the flowers you chose are not suitable, and two you are not addressing them correctly." I still did not know what to say, so unusual was the encounter. In honesty the gentleman gave a me something of a sense of dread, yet my silence beckoned him to fill it. "If one would charm the fish one must not use such herbs." he pointed with disdain at the still bobbing plant heads "Yet fear not, for nearby is in fact a much more appropriate plant, and no, one will not need to get wet to retrieve it." He glanced around near the vegetation of the bank before the outcrop "Aha, here we are." he reached down and picked some small blue white flowers. "These will suffice for now" and with an extraordinary bound he suddenly made appeared

on the outcrop next to me. "Stand girl! Stand!" he ordered and with an arm he practically lifted me upright. The arm did not let go and I began to become frightened. He was right behind gripping the upper arm that he had lifted me with, now his other arm circled me with the blooms and forced them into my grip. Calmly but forcefully he said "Now repeat after me 'piscus piscus liw xole, if you please' then scatter the speedwells below. I wanted to scream, but the strange ambiguity of threat and calm instruction settled on the latter side and I found myself looking out to the water, his grip fading away and the words drifting from my mouth "Piscus piscus liw, xole".

The small blue flowers fell from the rocky edge into the shaded water below. They were lighter than the heavy heads that I had clumsily thrown in before and would not travel far from the edge. The lake water lapped at the stone and quickly pushed some of them under. I continued to stare, quite bewitched, at the water below.

Just short moments passed before they came. At first just a barely perceivable glass eyed face, then more. I did not know what kinds they were but clearly they were many. They emerged around the rock edge in a flurry, or a shoal rather, if one may use that term for many different fish together. Some pointy faced and swift, some dark in colour with wide heads, some tiny and some long. Close to the edge was just a mass of shaded silver and dead eye whereas where the shadow's power faded, the water was a coruscating vision of piscine undulation from which I could not unfix. "You see!" he said suddenly with a tone of genuine joy "It is all a matter of know how!" Returning slightly, I noticed that his grip had gone and that in fact he was no longer in any kind of tactile proximity to me. "Thank them and tell them to go." Continuing my gaze I managed to say "Thank you, you may go now." upon which the fish retreated back into the recesses of the lake.

White (3): Clara - 2018-11-29 18:56

"Who are you?" I finally managed you say as the trance of shock lifted. I had turned round fully expecting to find him close by, on the stone, but the man was back on the bank, seated with his legs outstretched slightly wide before him and

his hands extending behind as props. He was smiling broadly in an infectious way. I tried my best to maintain the sense of shock "Who are you?!" I emptily shouted. The man looked at me and in an instantaneous movement leapt to his feet "Good day young lady, I am your uncle Ambrose from near and far." "But what are you doing? What did you do? What happened?" "What happened?" he began as if taken aback "You incompetently went to charm the fish. I could not stand the sight of this doggerel of a spell and was of a mind to fix it, which I did, did I not?" "Yes.. you did but. " I stumbled over the mounting incomprehensions "Uncle Ambrose? Spell? What are you talking about?" "Heavens child, it's not too challenging is it?" he half snapped, half smiled "Uncle appears, summons fish, bingo." "But I don't have an Uncle Ambrose..." the words trailed away in their unworldly setting; suddenly he was there in front of me close "You do now." he grinned, and his teeth brilliantly flashed in the sun. "And now you must tell me your name, no no in fact you needn't, for I shall have it in a trice, you are..." his eyes rolled and he made a gesture with his hand before levelling a finger at me "...Clara!" my name was not Clara but something in his way made me not want to contradict him. I said nothing. "So Clara, now we are introduced. What shall we do?" "I don't think sir, I should be doing anything with yourself, besides which I will need to get back soon, nanny will be looking for me." "I see I see" he said, sounding serious "Then we must get you back to nanny soon mustn't we. I should not like to get a reputation as a bad uncle. I will escort you of course, for it might not be safe for a young girl to walk back alone on a bright morning in the full light of the day." There was something of the sardonic to this comment though it faded fast from him. Indeed 'uncle' Ambrose was now upright and tapping his stick impatiently. "Might I suggest across the downs? It will be quicker by far." In fairness to him I didn't know if he were right or wrong. But equally when I thought about it I had no idea how he knew where I was going or even if he knew where I was going at all. There was however something undeniably hypnotic about his expectation and direction which disabled my rational sense of safe-guarding. "Why yes, uncle" I found myself saying "The route through the downs does seem the best option." "Excellent!" he said with sharp precision "Onward!" And with this he set off along a path that followed the side of the lake to the north.

The path was much like the area where I had been sat moments before, rocks towards the lake edge of various sizes and vegetation to the left. This in turn began to alter as the path pulled away from the lake to the left. It led up through the low greenery and entered sparse hawthorn woodland where the ground inclined slowly. Ambrose talked as he walked though it was not always clear it was me he was talking to. Sometimes I thought I could see a fine mist that trailed off him but when I looked again it was not there. Ambrose said that the downs were one of his favourite places in the world and that he always relished

the opportunity of walking through them. I was still gripped by the nagging worry that this was not good idea, in fact whenever I thought the matter through it was extremely obviously the case. Yet the still his babbling voice and purposeful stride somehow kept me following.

We emerged from the woodland over a stile which laid before us a stony path of a greater incline. Tufted grass grew either side of the path, in places penetrating it, whilst the hillside was dotted with grey rocks that littered the place like slumbering beasts. Ambrose seemed enthralled.

White (4): Pool. - 2018-11-30 14:01

"Upwards and yonder, amongst the grey ones of ancient times." He spoke with an exultation, before turning to me with an intense glint in his eye to say "Who may bewitch the unwary with their ancient rhymes." No soon had he turned than he had turned back and was striding upward through the rocky ponderous landscape. "Come on Clara, the downs beckon, the rocks reckon!" I followed as fast as I was able, but the day was warm and my shoes seemed quite inadequate to the rocky path. I was thirsty and my feet hurt and I didn't know where I was going and I didn't know who this man was. "Uncle Ambrose, uncle Ambrose!" I shouted suddenly "Where are we going?" He whirled round so fast his coat tails shot out "Going? Why we're going back to nanny aren't we? Or at least something very similar. But oh, my child, I see your feet hurt and you are thirsty. Fear not, just over the rise is a stream. There you may stop, drink and rest your feet." and this was all I got. So I followed. I followed through the stony green land, that became more stony and less green as we went. I followed through the heat and past the now occasional windswept hawthorn that conjured images of iniquitous fey. I followed till we gained the stony mound summit -still green in places, for the downs are not high- and looked down the descending path. In truth there were two. The major path bent round to the left whereas there was a small divaricating path that came off it to the right. The view of the rolling lush and stony downs stretching for us was beautiful. "The stream my dear Clara is down there." and he gestured with his cane down the right hand path. My sense of direction was poor but I knew enough that one must bear left to head back towards the village and told him so. "Yes, of course this is true, but

you require cool water do you not? There is no stream that way, only the dry stones in the heat of the day. No my dear Clarabel, there can be no doubt that this is the way." It was true that one could see a stream that ran down the slope further round to the right that looked like it would intersect the path at a copse of trees further down. I looked round and Ambrose was already off down the path, half leaping from stone to stone in way that made me think there was something amphibian about him. Sighing and trusting that either the path bent round or that he intended to reascend the rise I gingerly followed him down grey sandy-stone path. This side was a steeper descent than the other and twice I nearly lost my footing. Ambrose would not have noticed if I had as he was far ahead and having nearly gained the copse. When he did reach it he stopped and turned back towards me making a beckoning gesture and I thought of his rhyme from earlier. The copse grew on a flatter part of the hill and close up one could see it was not simply hawthorn but also mountain ash and blackthorn. The entrance was guarded by two rowans that framed the slim smart figure perfectly upon my approach. He beamed and he gestured as if immensely proud of himself. Indeed he waited for me the whole while so that I could enter the wood before him. Stepping inside had an otherworldly feel. The trees were not close or high and the light flickered intangibly throughout. The gurgle of the stream was immediately audible, presumably the sound captured amongst the leafy enclosure. I stepped on with Ambrose at my heels. "On on!" he ushered me as I stared about "Don't let's keep your mouth and feet waiting!" The copse was fairly small yet large enough that just round a bend in the path the trees parted in a tiny glade in the centre of which lay a small pool, obviously fed by the same stream. Sunlight struck the pool and it seemed to glisten iridescent, nestling, as it did amongst the trees and rocks. Insects flew about, rendered more visible by the fractured sunbeams that shone in part through the trees. At the pool's periphery grew meadowsweet, edging the water with its foliage, its creamy flowers tinting the air medicinal. I needed no further instruction but rushed towards the pool and cupped my hands to scoop the water to my lips "And it rippled like lips, as if a nymph rose from the water to kiss me" spoke Ambrose from somewhere. I shuddered inside at these words, which seemed so familiar to me, but as there seemed nothing other than this alien familiarity to the sensation I gave nothing away. "Rest Clarabel, rest, and when you are rested we shall press on to Narnia." or at least so I thought he said at first, though I realised quickly he must have said *nanny*. "When you are ready to go I shall reappear." And he was gone. I took my shoes off and sat down in the glade by the pool. It was so lovely there and the water so refreshed and calmed me that I thought I would lie down. As I did, I lay my head so it could look across the water's ripples and darting insects in the light. I felt sleepy in the warm grass and remembered last listening to the croaking of a frog, whom I dimly believed I could spy on a rock just under the hanging meadowsweet leaves.

White (5): The Stony Path - 2018-11-30 16:41

"I'll whistle across the merry land,

I'll whistle from afar,

I'll whistle with the gentleman,

Who leaves the door ajar."

Such were the words that drifted into my wakening state, to a tune I fancied I knew from somewhere. I noted dimly that some kind of pipe was dissonantly set against the melody of the voice, though much quieter. I suddenly came to with a start, recalling where I was. "Uncle Ambrose!" I called, fearing my solitude in this strange place. "Yes" came the familiar voice "Are you ready now? Are you rested?" I sat up and looked around. The light had changed vastly since earlier and I could only hazard the time. The dimmest edge of twilight felt visible, though the it was still clearly day. "What time is it?" I managed to say through an intangible panic. "It is time my dear, for us to leave! Your feet must be a healed a thousand times over by the slumber you've had." I wanted again to ask where we were going, but it was clear that we were not going back to the house, not going back to mother and father or nanny. I wanted to feel anxious, terrified of their worry and wrath, fearful for my own safety, but instead all I had was a numb disquiet accompanied by increasing sense of marvel. "*The path leads on through twisted bower, which is the thorn and which the flower?*" He gestured from the other side of the pool that I should follow. Rising from where my shape pressed in the grass still and quickly putting my shoes back on, I picked my way more purposefully than before, towards the path and Ambrose who waited where the trees resumed. The light dappled in a completely different way now and the slightest hint of cooler air drifted through the trees. The trees seemed more comforting now, more welcoming. I felt their susurrations as a voice of calm. The copse proceeded not much longer and the path emerged into a second rockier terrain. The sun no longer beat upon us, it was low in the sky and the larger rocks cast ominous dark shadows across a scene of heather

and grass. Curiously, though from the top of the previous down it had looked like the path should have continued downwards after the copse, when in fact this new path led up a steady incline into an ever stonier place. Ambrose danced on, skipping his way up the path, turning adroitly once in a while to check I was still there. He needn't have -if indeed there were anything more than show to his checking- for I followed now without reticence. Onwards went the grey path, and as it did so did the vividness of the emerging twilight. The rocks especially seemed to begin to glow with a faint indigo. As we went I noticed now that though there was much light in the sky, the moon, near full, rose from behind us - where the lake was. Ambrose did not turn round but at the moment I saw her rising he intoned "*Nigh encroaches oh so soon, the joyful kingdom of the moon.*"

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[White \(6\) Bilithic Void - 2018-12-07 16:24](#)

'The Kingdom of the moon'. I pondered the phrase as I walked. It seemed to me it had a fantastic sound to it. It beckoned at once being upon the moon and being bathed in its light. It conjured a land of moon beings ordered by some alien monarchy. In this reverie the luna folk were nearly visible, yet not quite so. An amalgam of a the concepts of pallid light and humanoid form just out of view. In the inchoate scene they lingered outside a cratered clearing bathed also in silver light.

The image faded and I returned to the stony luminescent world continuing up the path. Ambrose now was sometimes but a moving shape up ahead and sometimes he would disappear entirely. This disappearance though was not his having moved out of sight but rather simply his having stopped moving at all. The poverty of light and his unutterable stillness rendered him seemingly impossible to spot. Only when I got within feet of him would he start walking again. I walked on after him until a moonlit twilight became a moonlit dusk. The stones grew bigger and more dominating until at last they took over the whole of the landscape. Imposing boulders and monoliths rose around me out of the darkness. The path was less of a path than a series of rocky slabs that picked their way between the higher stones. I scrambled on as Ambrose danced nimbly like a goat from rock to rock. Only the moonlight saved me from serious injury. This incredible lithic scape went on also for an age such that I began to feel tired

again. Ahead Ambrose paused again. This time he waited until I had fully gained him. "My dear..." he began "...we have nearly reached our destination though there is one last path. It begins just yards from here as we go between two great stones, there all will be dark and if I lose you in this place, I shall never find you again. From this point onwards you must here take my hand and hold it tight no matter what happens. If you manage this all will be well." Instinctively, with the same insane trust that had carried me this far, I took his hand. It was warm to the touch and firm in its grip. "Now you must walk at my speed." he said in his jovial tone and with no warning, he set off again across the rocky landscape near dragging me as he went. I don't know how I kept up, every footstep was a guess, a dice roll, yet somehow I always landed correctly. I was just beginning to feel a confidence in walking at this speed when the two vast rocks loomed towards us. For the purpose of illumination though their separation was practically artificial. That is, such was their size that as the path went between them, it was just as Ambrose said and the moonlight failed the chasm entirely. I held his hand tighter in trepidation and blundered into the black passage.

Apart from the darkness what was different about the black path was that underfoot there was no longer rock, instead the ground felt what could be best described as a peculiar sand, at any rate it was soft. From now on this strange sandy floor, Ambrose's hand, and the occasional brush with the rocky side was all my reality consisted of, all else was blackness. My sense initially was that we would walk between the rocks and emerge quickly; it soon became clear that this would not happen. The sandy floored blackness continued relentlessly. Though now even through the eerie calm that had carried me along I began to become more and more frightened. A wind began to blow through the passage and though it was blacker than pitch it seemed I could often see a mist that blew past me. As time went on the misty forms grew more common, swirling in eddies by me as they went. I tried not to look for I began to feel there were faces that looked out from it with hollow gossamer eyes. Averting my gaze downwards though was no comfort, for it seemed that as I looked I could see a void of space beneath me, filled with a million stars. I felt the sandy floor continue against my feet, yet I could not reconcile this with the vast emptiness below. A nausea gripped me and I tried to look forward to avoid these hideous images. This seemed the best option, for here was a literal nothing. A plunging darkness into which I plunged, yet staring into this emptiness was better than the vast cosmos beneath me or the baleful shapes of fog that seemed to drift so close either side.

The interminable passage went on and on. Yet it seemed now as if the mist like forces were not content to occupy the periphery. I could feel and see that they

encroached further into the void before me, whispering things as they did so. At one point another hand took *my* other hand and began to lead me to one side. I felt so lost that I could not at first remember which hand Ambrose held onto and which hand was newly grasped. It was only with a small remainder of consciousness that I managed to remember that Ambrose's hand was warm and that this *other* hand was cold. I tried to let it go but it made no odds. Cold fingernails bit tightly into my hand and it tried to guide me to its way with more force. I responded with resistance and determination not to release the warm grip of Ambrose's hand. The hand pulled me fiercely now and I began to feel it less as a hand at all and more as a suction as if my arm were stuck in some vertical quagmire. I tried to pull it back only to discover to my horror I could not feel my arm at all! There was the sensation of having the awareness of an arm but no corporeality that I could exercise against the dragging force that pulled me towards it. I gripped Ambrose hand with every ounce of strength in my remaining arm and lurched on through whatever void my legs moved in. The wind whistled, the misty eddies rustled, the power dragged at my non-arm and I screamed at the absolute desolation of my senses.

Notes on the Phenomenological Limits of Strong Pneuminous Interactions (Magick). - 2018-12-10 16:48

When trying to describe the possibility that information stuck together (a pneuminous accretion) might exert an effect upon the substrate that it is attached to, one easily becomes misunderstood. The chief confusion comes in conflating a kind of physical level of 'real' informational imprint with the pneuminous one. The problem for pneuminous theory though comes in actually separating these one from another.

The classic example is any given, often human object, like a mug. The mug of course bares the wear and tear of its physical existence. Every minute particle of mouth residue that hasn't been washed off, every tea stain, every abrasive encounter all exist as what we would call physical traces. No supernatural power is required for a forensics expert to draw certain conclusions about the mug and the last interactions it had. These traces are the traces of particular encounters but they are not the encounters themselves. What does that even mean? It must be something like, that the mug bears the damage from its encounter with the spoon and even maybe molecules of metal but it does not bear the incident of

when it was hit by it, the event is not present.

An explanation is something like this: mug is a concept, an accretion, as is spoon. These two concepts were in this instance applied to two vectors capable of sustaining them, designed even, to sustain them. So when the spoon strikes the mug in some sense this is just two vectors, one striking the other. This in itself is contingent on an interpretation of the nature of things. If the NAARP field is what discloses individuation then 'strikes' too is essentially a NAARP contingent concept. What it means is that spoon strikes mug is an occurrence on a conceptual (pneuminous) level that cannot really be commented on outside of that without presupposing the metaphysical nature of reality outside of the NAARP. Of course this is a straightforward correlationist move, I don't however have a problem of it as it is just speculation to stray outside of it. Yes of course it is also speculation to say the NAARP field is individuating the stuff, however since the phenomenology of magick presupposes that, this is the angle we must investigate here.

'Spoon strikes mug' as a NAARP event doesn't entail anything about particle traces except to a specialist. It has a quotidian sense that raises nothing more than that it has happened. This having-happened is the pneuminous event. It might have no traces measurable as physical vectors. If there were no trauma to either, it would still have occurred. This event whether there were physical traces or not is the pneuminous accretive one. The contention is that because NAARPs are accretion creators, it is the NAARP that would have made the accretion of 'spoon strikes mug'.

Hopefully this gives some sense of the way in which pneuminous structures are separate -in a self reliant way- from the vectors and the umbratic underneath. They are formed, from the NAARP relation to the vector field, but once conceptually articulated they become autonomous pneuminous accretions that are reapplied back to the vector field as a kind of tautological spell (this is what Johns calls tautology). Use becomes concept, ready-to-hand becomes present-at-hand.

So now we arrive at our common description of magick: the application of an accretion to a vector that would not ordinarily sustain it. Pneuminous accretions in their normal functioning just attach to the fitting vector. Vectors that can function as chairs can take the chair accretion etc. In the case of magick, a NAARP chooses to try to attach an accretion to a vector that would not in ordinary take it. This may be done for any number of reasons and these are unimportant here. Strong pneuminous theory would say that applying this accretion to its unwilling host may actually alter the vector in some way. Experience teaches us these

alterations are always ambiguous with a rational explanation e.g. hallucination, coincidence. This is the 'agnostic disjunction' or at least one of its applications. We cannot of course decide the agnostic disjunction, but what we can do is comment upon the situation *if* the AD were decided in favour of the magickal arm.

The question then is, if this occurs to what extent can the pneuminous accretion alter the underlying vector/umbratic-being? We noted that the phenomena are always ambiguous. In a sense this is obviously true, for if the phenomena were not ambiguous they would be clear examples of anomaly and as such easily sucked into scientific investigation. The ambiguous characterization of the phenomena means that they are never appear so powerfully as to warrant this. Of course many NAARPs do report powerful magickal phenomena, however the ambiguity often lies along a temporal axis and not a spatial one. When the event has occurred and will not repeat then no matter how powerful the report, rationality will try to assert alternative explanations. Pneuminous interactions therefore must be necessarily fairly restricted by the force of the umbratic controlled vectors. The umbratic in this way can be likened to the concept of the 'real' in Lacan or Laruelle. The difference being that whilst in these 'real' will always win out, in this instance the 'real' also can be bent. It cannot be said how this occurs, only that it does. If we accept that it does occur, when an accretion successfully imposes its structure in some small way upon a vector the occurrences do not happen like regular reality morphic changes. Sometimes the change is instantaneous (something seems to appear that was not previously there (Peter Carroll's keys e.g.)), sometimes it occurs as a sequence of events with an uncanny appearance of conforming to the accretion (the Monkey's Paw). This suggests the possibility of a spatial and temporal axis to these phenomena i.e. immediacy occurring as a spatial rupture and event manipulation as a temporal rupture.

Chaos Magick, Vector Theory and Complementary Medicine - 2018-12-13 18:02

Intro.

In this paper what we want to offer is quite possibly the most satisfying and infuriating answer to all the effectivity of complementary medicine you're going to find. This holds true whether you are a skeptic or believer. The notion is grounded in a certain kind of philosophical position. I appreciate most of you – the readership- are not philosophers or chaos magicians. I hope you can bear with me in as simple elucidation as I can manage to render the overall point cogent. Initially the paper covers the idea of vector theory, before considering some of the problems that the effectivity of complementary medicine faces. The convincingness of some claims of CM is taken seriously but counterposed against its failure to show up in RCTs. The conclusion is that CM needs to retreat to basically a magical explanation but that rationalists should not treat this as a retreat into nonsense.

Read the rest of the draft essay [here](#).

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2019 - 01

[White \(7\): At the Breakfast Table. - 2019-01-03 18:13](#)

"And where were you last night young lady?" Enquired my owlish father, peering over his poached eggs. I was not fooled by the calmness of the question, his eyes betrayed a simmering anger. "Last night?" I feigned surprise. "Yes Sophie, last night. The one in which you *did not come home at all!*" Outburst. "Well?" the calmness returned "I, I met someone" Apoplexy threatened "You did what? A man?!" "Yes, no, sort of, I didn't mean to." The awful implications of my disappearance only now seemed to dawn upon me. "What man? Where is he? Did he touch you?" "No no, not at all, at least I don't think so..." as these words

came out I could see I had to be less vague "You don't think so?!" "No, no father he didn't!" "Then what were you, a 14 year old girl, doing with this man *all night*?" The horror of accounting for this dawned on me deeper and deeper, I began to tremble. "Nothing, he, said he knew a short cut home, across the downs back to here." "Oh he did did he, and I suppose you *stopped to pick flowers off the path too*!" I looked at the breakfast table. "Sophie, have you any idea how dangerous that could have been?" I started to cry "Did he hurt you?" I sobbed onto the table cloth, "Did that bastard hurt you? Because if he did..." "He, he didn't h hurt me." "Then what, you stopped to play tiddly winks? Sophie you were gone all night!" "No, we w walked ac cross the d downs, I didn't know where we were." "Then why did you go? What were you thinking?" "I d don't know, I wasn't scared, father it was... *strange*." My father paused, something arrested the anger in him, some interest was piqued. I looked up from the table cloth. "I don't know where I was." I said through tears "And I don't know how I appeared in bed this morning. He looked shocked. "Sophie, you haven't been to bed! Between your mother and nanny and I someone has been waiting up for you all night!" "Father I don't understand" Waves of distress overcame me, accounting for my actions had seemed like a problem, but now realising that I *couldn't* account for them. This was an anguish my mind could take. "Sophie..." calm but firm "Sophie, who was he?" "He, he said he was my uncle. He was like a frog." the absurdity just came out "Your Uncle? But you know both your uncles. One lives in Newport and the other in London." "He wasn't either of those uncles father, he was a different uncle." "What do you mean? What was his name?" "He said his name was Ambrose." The word dropped like a stone into the room as if it were a pool. The ripples were visible. My father's whole expression wavered, and trembled the recomposed slightly "Ambrose, you say?" "Yes..." I mirrored his waver "uncle Ambrose." "Uncle Ambrose?" "Yes." My father lost his composure and the colour drained out of him. Silence filled the room. "Father?" "Mm?" The replay came as if he returned from somewhere distant. "Do, do you know him?" "Who?" "Uncle Ambrose?" "Him, oh, yes, maybe. Sophie..." "Yes father." "Sophie, maybe since you just came down from upstairs, maybe you you weren't out all night, maybe you were there all along and we didn't see you." "But I remember him father, I remember being out in the hills in the dark, I remember the glowing stones in the twilight." The fake composure tried to reassert itself "Sophie, Sophie, listen to yourself, glowing stones, dark hills, these are dreams not reality. No, you must have come back when we didn't notice and you must have slept in a flat and inconspicuous way and we, we your worried guardians have been fools." I was almost carried along with this narrative, if only because the ill formed images of the twilit path seemed more disturbing than this notion that I had been at home and dreamt it. The concealment however was too great for the vivid feeling that I had not dreamt it. "Who is uncle Ambrose?" He twitched slightly "I, I'm sure I should ask you the same, since it was your dream and not mine." He tried to

make this sound jovial, but his anxiety showed through "You said you something like you might know him father, what did you mean?" "That oh, I don't know, I must have been thinking of someone else." "Who?" "No one, nothing, nothing to do with this." "Father your lying!" "Don't! Don't say that! Ambrose is a phantom, a fiend, a nothing!" The words erupted suddenly, his anxiety dissipated a fearful intensity gripped him and he stared at me with pointed eyes "A devil!" "But where do you..." "Sophie, I do not know if you dreamed him or saw him, it matters not a jot of difference. If you see him Sophie you must hide and run or both." "But why? What do you mean? I am quite unharmed." He calmed again as if accessed a place in which to talk of this was allowed "Things like Ambrose give clues, Sophie, the clue here is the name." "I looked quizzically on." "Think Sophie, think, his name is 'uncle Ambrose'. U A are the initials. These stand for no less than 'Utter' 'Abomination'. Do you see? This is what he is!" There was something persuasive in my fathers tone that rendered his decoding as quite sensible, even powerful. I began to feel frightened at this unmasking of his nature.

[The Concept as Interface to the Umbratic \(On the possibility of talking to vectors\)](#)
- 2019-01-09 16:35

Reiteration is a common theme in philosophy. To this end I feel compelled to reiterate one of the central theses involved here. This is the notion of the concept being able to alter the thing it conceptualises. This has been referred to sometimes as the 'pneuma affecting the umbra' though more recent theoretical developments complicate this picture (the vector field).

The result has been a more a three layered idea. In this notion there is the concept (the pneuminous accretion) that is applied to the vector field. The vector field is the closest to blank pneuma that we can get, it is still perceived/felt/smelled/heard/experienced, only no conceptual determination of great clarity results from this. Only when a field of information is applied does the vector field disclosed into multiple accretions -think of a field of grasses and how as one learns to become an expert on different grasses the field slowly begins to look very different as it shows itself as a fascinating multiplicity rather than an incoherent blur. There is always some low level of conceptualisation

(pneuminous accretion) going on in the vector field, even if it is just a struggling attempt (it looks like a kind of sand?) because in order to be at all, some level of hermeneutic is always present.

The umbra is what is beyond even the vector field. The umbra is the idea of the unperceived. In a sense it depends precisely on the magickal notion for its cogence. To reiterate again, this magickal cogence depends on the idea that the concept is capable of somehow altering the vector towards its nature. Ideal essences are extracted by NAARPs and then projected back onto vectors. The umbratic as a reality to some extent depends on the notion that the NAARP created accretions are affective -for if they were not then the umbratic with or without pneuma attached to it would be identical. The umbratic is the phantasy of the unperceived -the primary qualities. To reiterate (again) the suggestion is that the conceptual powers applied by the NAARPs can enact a small amount of strange alteration upon that which is grasped by them and that this hidden mode of being has an unspeakable nature that manifests to us only as the restraints we perceive e.g. solidity, continuity etc.

The vector field is essentially pneuminous but the idea that it exists outside of accretive perception is the umbratic. The umbratic is an incoherent necessary idea that plagues us. Logical rational thought seems to defeat it, yet it always desires to return. I believe I know that others perceive things yet even conceiving of the notion of the area behind my back invokes the feeling of the umbratic *even if I know someone else can see this space.*

Conceptuality then is taken to be an action applied to a region of the vector field and an action that does something and not nothing. NAARPs refine concepts. The application of the concept to a vector is the gateway to the inner vector but only under the auspice of the accretion involved. This is the notion of the interface and the meaning of animism. If I would talk to a stone I must select it. Once I have selected the stone I must, even if I do not name it, acknowledge it as 'this stone'. In this way the accretion is formed. This stone looks like this, I found it here. If I want to talk to the stones I must decide they can listen. If they can listen I must imbue them with this ability. This forms the accretion around the stone-vector of this ability. The name, the acknowledgement I give the stone forms the accretion that renders possible that the stone can communicate. In this theory the stone was not alive in any sense until we activated it with the accretive capacity. The stone vector does not usually take the accretions 'alive' 'conscious' but now we have applied them to it and through this application it may respond. The formed accretion makes the stone alive. The accretion is the *interface* to the vector which is imbued with the concept -which allows it access to the umbratic. Things actually *are* things but not in the naïve way in which we so

often think them to be, and neither are they not them either.

On the Neurotic Accretion and its Projective Desire. - 2019-01-11 14:45

The charge is often levelled that we reify thing-vectors as such largely because our consciousness perceives things only at a certain temporal speed. Process philosophy and early versions of this (like Goethe) point out how we can use mental effort to overcome static perception and perceive dynamism instead. There may well be something to this though whether or not it justifies Goethean claims to see things as they *really are* or not is another matter. What I want to propose here is that the stasis that is imposed upon the things is an accretive formation whose root lies not especially in their temporal appearance as continuous but rather in the accretive projection *from* the NAARP. That is, it is the self identity which presents itself as secure that is projected upon the vectors to enable their perception as similarly secure. This is not to say the stability of things is not a strong component that also feeds into the consistency identity of the self, only that the consistency of the self as strived for is also projected upon the externality (it goes both ways).

The self is described as a neurotic accretion-assimilation, though the assimilation part is precisely what is missing its self phenomenology. The neurotic accretion appears to itself as consistently contained under a name -the name given to the NAARP. This perpetuity of name is what the accretion is formed around. Of course the neurotic accretion is not consistent, it is often wildly not so, yet it rationalises its behaviour usually by protesting that the fleshy regional-processor influenced its rational control. There is some truth to this, yet the deep inconsistencies that emit from many NAs betray that pneuminous accretive war lies just beneath the surface. In many NAARPs the NA's control is slender. Yet the necessary appearance for sanity to be maintained is precisely that the NA *is* in control and that the NA is *the same*. The presentation of self-identity of the NA to itself is crucial and erroneous -a Nietzschean necessary illusion. This self identity is reinforced by the temporal consistency of things but also projected upon them. The ironic result is that the NA is reinforced in its appearance by reflection of the most solid aspects of things which it uses to repress its own natural dynamism. Of course the picture is not exhausted here for the mirroring

accretive action serves to strive to create the solidity that is perceived. That is, because accretions actually affect things and are not inert, when the NA perceives itself as the same, as consistent, it creates a pneuminous force that seeks to contain the NA into exactly this kind of consistency. Thus the system exists in a perpetual struggle. It is of course a perfect correlate that the magickal systems endlessly point out the virtue of destabilising the self. This is not the point here though it is related. It is suggested here that the at least partial cause of the reification of things is the projection of self identity upon the externality as further confirmation that the NA is consistent. Such things are effective vectors for this projection as opposed to the body which can be seen to alter. To treat seriously the alteration of the body would be damaging to the NA's self presentation of identity and hence is not useful for this process. Hence the accretion of stability gained by the self identity is projected to emphasise stable longevity and not transience -the oft pointed to failure of consciousness to readily perceive process.

Theosophical Thought Forms and Pneuminous Accretions. - 2019-01-16 16:00

The theosophists Leadbetter and Besant described certain occult perceptions of thought forms. These thought forms were described and in some instances they were committed to paper. The basic idea is that all thought content has this a kind of substantial existence on the levels of fine matter, this matter is perceivable by various persons, either through natural ability or occult training. Thought forms we are informed, have a dual nature. One aspect of it radiates out from the NAARP and may effect others in the vicinity, whereas the other creates a static entity that is attached to the NAARP. This thought being may be of greater or lesser consequence to the NAARP. Purely transient thoughts will have only a minor auric impact but more traumatic or even positive (narcissistic) ones may be more prone to repetition. Powerful thought forms become more powerful each time they are engaged with. The idea is that the thought form is attached to the NAARP aura and essentially waits for the neurotic accretion (self) to reactivate it. Each reactivation reinforces it. NAARPs have many such thought forms embedded in their auras and their spiritual existence is contingent on their engaging in meditation like techniques to clear reduce their influence. The impact of a thought form is theosophically generally negative.

What strikes me is that, if we bracket off the ontological descriptions of the occult world in theosophy (the auric levels, the attributions, the planes of existence etc.) the thought form description is actually very close to the pneuminous accretive notion found herein. The accretive model is supposed to be a kind of phenomenology of the possibility of magickal interactions, no occult perceptions are utilised in its description other than as examples to be questioned. That is, I try to lay everything out by inference. The occult perceptions/phenomena only allow us to ask what might condition them. The conclusion has been that if we reject the denial of such phenomena then we should admit an essentially chaos magickal ontology that suggests a purely informational world (the pneuma) that may, under the right conditions, alter a more rigid underpinning (the umbra).

The thought form model has a high degree of similarity to the strong accretive model. Both posit the autonomy of conceptual entities external to the NAARP and their ability to effect the world. The descriptions by Leadbetter of the way in which the thought forms are scattered about places and people is highly resonant with the way in which the accretive notion is supposed to function. Incoherent pneuminous accretive structures are literally everywhere. Leftover bits of NAARPs, vector imprints, traumas, ecstasies all lie around in an immanent intersecting pneuminous space where spatio-temporality means very little (my conceiving of last Wednesday literally connects to last Wednesday). The dual aspect described by the theosophists correlates well to the accretion itself and to the pneuminous threads that radiate out of it connecting it to other accretions in this a-spatio-temporal way

As one occult manifestation amongst many there is no reason to pay particular attention to the theosophical ontology unless one wanted to do so for an exercise. The accretive theory does not tell you (unlike theosophy) that you *should* remove attached accretions in order to reveal a more pure self -as this kind of instruction moves beyond its remit. What the theosophical picture does powerfully evoke though is the way in which we *may* have had a focus or a sense of control taken from us by the attachment of many such accretive forms. This summons a phenomenological potentially constructed sense of desire for freedom. The way forward is problematic. Without being able to posit any greater power without the accretive encumbrance we have no reason to say if it even makes any sense to strip down the NAARP to a more precise entity. The gamble though would be not unlike the Pascalian belief in the magickal world itself (we lose little by acknowledging it but potentially gain a lot). To behave as if we strive to become disencumbered by unruly thought patterns, (even if one more layer of illusion) if possible actually liberates us from these powers,

whereas submission only repeats the status quo.

Manifestationism: Notes on the Tripartite Heuristic - 2019-01-25 15:14

This is just a series of notes trying to put down some reflections on the matter in an attempt to try to make the theory more functional in its explanatory value.

1) Manifestationism attempts to describe a situation of quasi epistemological relativism in which ontologies compete for territory against each other.

2) We are the space in which this occurs. This invokes the issue that the 'we' itself must equally be recognised as equally a site for ontological competition e.g. are we ensouled, NAARPs, purely material etc.?

3) A recent proposal was made that a basic tripartite structure of:

i) Social descriptions

ii) Scientific descriptions

iii) Metaphysical descriptions

might give a basic doorway into how the manifestations function. It does broaden the notion of a manifestation but this is not a problem as the theory most certainly is supposed to be epistemologically relevant at any level.

4) "Was it you that gave her the book?" someone asks. I reply that it wasn't me but they doubt this is the case, they believe that it was me that gave her the book and that it was not Jessica (who to my mind *did* give her the book). This other subject has reasons for believing the account of the event that they hold to. These are not full blown ontologies as we would think of them, just regional contingent issues. Nevertheless they are interesting insofar as they show regular reality level epistemic problems. If Steve has gone home and won't admit to

having given her the book and the other subject thinks I did it, they might very well not know it with much certainty but it might be the theory they are invested in. In the manifestationist sense, this subject-region (NAARP) is occupied by certain conceptual powers that determine this theory. These might be something like 'a distrust of myself' 'a belief that I have done something similar before' etc. They are part of a regional theory of me, an ontology of what I *am* in this social sense (an entity not to be trusted). This regional ontology is still a mini manifestation that competes in the territory with others. As a side note this does seem to hint at the potential at least ethical correctness of Korzybski insofar as the static sense of being (an ontology) is guiding a general impression rather than being only a singular instance (I *am* untrustworthy as opposed to I may have exhibited untrustworthy behaviour).

5) If I go on a diet, a particular diet that I've read about for a certain health benefit various things are going on here that may serve to illustrate the matter. I believe the diet is correct and I read about the nutritional science behind it. There are conflicting accounts in the science. But my friend has told me this diet is great and I trust them so I may generally try to not allow the competing account much traction, believing instead the possibly dubious references about the efficacy of the diet. The diet is also part of a quasi new age belief that hold that certain 'negative energies' will be removed from me by my assiduous following of it. My alliance with my friend has allowed me to take the diet idea in, maybe I've complained about something and they've suggested it. They've then given me evidence of an anecdotal nature that's taken hold. I've tried to rationally reinforce it but encounter an agnostic disjunction insofar as I cannot capably disentangle the conflicting science accounts. I might be open to the notion of energetic cleansing but the discourse is entirely metaphysical. My friend insists upon the reality of it. I might seriously doubt this. But then following the diet feel a curious emotional levity. Do I ascribe this to maybe an increase in omega 3s or to a metaphysical alleviation of 'negative energy'? The synchronicity like problem emerges. I might want to reduce the sensation rationally but I cannot be sure that the metaphysically described energy release has not taken place -as I have no criteria to test this by. But I may be convinced of this by the strange levity which I believe cannot be purely nutritionally based. This may also be true from another perspective insofar that the very idea of the energy cleansing may have had some kind of placebo like neural-hormonal feedback (this is clearly related to a weak-pneuminous theory/hyperstitional interpretation).

6) The diet and its interaction with me is a complex dynamic interplay of competing manifestations which in this case cross the full range. A social anecdotal power in relation to whatever issue I may have (which in itself may be

a health related issue given to me from the modern variety of health paranoias). I seek to reinforce this power with acceptable knowledge (science) but am potentially hampered by my alliance to my friend and the appearance equivalence in evidence (competing ontologies). The metaphysical claims of the system are partially validated and thus interpreted positively, I am unable to disprove them even with competing accounts. Because they already exist as ontological possibility (phantasy) they are not removed from the system by simply demonstrating an alternative even *when the alternative is more rational* (where rational means those manifestations we are able to test).

7) Does this point to an inadequacy of language. To the inadequacy of ontology? It does suggest ontology has a home. To predicate one thing of another as a cogent relation may not always be the best way of expressing it - cf the Korzybski point above. But ontology returns even if we want a process ontology.

8) The suggestion is that any given phenomena may be analysed by means of the competing ontologies that make it up. Ergo a total description does not rely upon an ontology to ground it because a total description must take into account that the ontologies in their plurality cannot be overcome. The emergence of individual points insofar as there is more than one (contra the solipsistic manifestation) dialectically creates sceptical situations on multiple levels that necessarily prohibit the dominance of any central ontology even though one (science generated) ontology may actually be correct. The question is then how far a given ontology *could* dominate the territory and create minimal dissonance within the system. The multiple feedbacks seem to make this difficult. A purely present at hand ontology that was true and satisfactory might still generate phenomenological contradictions that create disbelief in the ontology. This potentially ironically could only be resolved if the reality was something like the strong pneuminous model. That is, if it were *true* that reality were solid and fixed the synchronicity problem *would most likely* still remain. I cannot envisage how it could be extirpated but we could accept the possibility. However if it were *true* that the pneuma feedback ontologically into the umbra then this (as a scientific ontology) would be a more readily acceptable. Why? Because with evidence of a genuine relation of conceptuality and physical experience at a level of physics we could better process that this was a continuous experience of conceptual feedback as opposed to the notion that conceptual feedback is an anomaly (synchronicity/informational interference).

Manifestationism: General Notes - 2019-01-31 16:01

These really are notes. I'm totally aware that most of the interest herein is for the paranormal related writings, I would point out however that unless one accepts a magickal ontology blindly, then something like manifestationism follows as a wider picture. It does sound like more regular (meta)philosophy but that's because that's what it is. The whole point of this project is that magick taken seriously has wide epistemological implications.

- 1.
2. Manifestationism is empirically driven insofar as it pays attention to the fact that no given ontology has been able to totalise the territory. Of course there are many relatively stable knowledge claims. The chief empirical realm for manifestationism is philosophy -which is notorious for failing to establish anything. The manifestationist claim would probably be that other kinds of epistemic claims are not immune to the problem of philosophy, they are just *less* prone to them.
- 3.
4. Manifestationism must in this sense presuppose an ontology of concepts with permeable borders. It is in this sense self defeating. It begs the question insofar as it presupposes that knowledge is of a certain nature in order to show the consequence of this. This is a legitimate criticism, however manifestationism can still go through under this presupposition as it represents an ironically extremely stable notion. This notion is that of incoherence. A notion that natural language concepts are well defined would deny a strong version of manifestationism. This too is of course a manifestation. We might want to say that no one would believe such a thing, that no one could be an agent for such an idea, yet we know this is possible. This creates a further irony: Manifestationism is founded on the idea that theories cannot agree and cannot remove each other (to a greater and lesser degree) because concepts are incoherent in their nature. The problem with it is that is possible to have a manifestation that denies manifestationism. Such a manifestation

denies the ground on which it is founded. Such a manifestation is necessarily only a competitor for the nature of concepts. Yet by its existence it shows manifestationism failure of self grounding, subjecting it to its own problem. The irony is in the fact that it is a manifestation of stability that destabilizes the picture.

5.

6. Manifestationism proposes that the answer to any form of enquiry is a competing ontology (manifestation) amongst others. Sometimes this dominance is quite extreme.

7.

Horizons on which phenomena are interpreted:

-
- Scientific horizon: Certainty in one register is altered in others e.g. element behaviour in different atmospheric conditions (water boils at different temperatures at different pressures. This is generally the most stable epistemic arena.
-
- Linguistic horizon: When one uses a word, we don't know what kinds of vector might fulfil the use meaning in the future.
-
- Metaphysical horizon: No propositions of any grammatical certainty exist in this realm. All such phenomena are agnostic disjunctive. Keeping ADs open requires that the phenomena not be closed down easily by rational competing ontologies. Powerful paranormal experiences need very convincing rational reductive explanations to remove them (the classic contention here being that at least for synchronicity this is not possible). Is 'metaphysical' sufficient for a catch all phenomena in this bracket? Are there grounds to differentiate theological issues from paranormal ones. Theological issues in some sense arise from pure faith, however they often presuppose historical paranormal phenomena that act as grounding events for the faith. There is a kind of difference that maybe warrants a subdivision system: Metaphysical: I) Theological II) Paranormal. Even though in practice the difference is minimal. Extreme putative reality altering can result in extreme

manifestations taking over. Psychotropic substances can provide criteria for accepting various metaphysical ontologies.

-
- Social horizon: What happened in day to day events? Who took the cheese? There is a temporal horizon for such phenomena insofar as whatever has happened recedes. We consider these problems as operating under regular reality criteria -circumstances must be extreme for us to start to consider a ghost took the cheese.
-
- Awareness horizon: What is the status of being that is not within our awareness? Is being in the dark different to being in the light? Two different but related problems that show the connectedness of darkness and the umbratic. That is, light can still be out of our awareness.
-
- Trust horizon: Naarps trust the accounts each other give of phenomena. This occurs in all spheres. Direct perception is a special case that pertains to the general issue of magick insofar as they believe they should not readily doubt their own experience. The problem is that their own experience is already governed by various occupying manifestations. What do they mean when they say they trust themselves?
-

In the site we call the Naarp, how is it determined which manifestations successfully occupy the territory? Is it possible to say anything about this without ascribing an ontology to the self?

Some basic manifestations of the self are:

-
- the soul which contingently occupies the body
-
- the soul which necessarily occupies the body
-

- the self which is formed by empirical relation to the body and experience (broadly nature)
-
- the self which is determined largely by the body (broadly nature)
-
- the self which is in roughly equal parts bodily determined and experientially so
-
- the epiphenomenal self which is not real as such but just an appearance of a controlling self
-
- no self, multiplicity of powers occupying a region
-
- cogent self as a power competing amongst others in a region
-

Manifestationism cannot solve the problem of the self or any problem of positive epistemology. This is not its purpose.

The temptation is to forge a quasi manifestationist philosophy that allows a number of presuppositions e.g. the incoherence thesis and the accretive thesis. These accepted the pneuminous accretive theory is a cogent manifestation of all phenomena. It does then though become dicatorial in paranormal acceptance. This seems wrong and dogmatic which returns the manifestationist agenda by the agnostic disjunctive door. That is any acceptance of paranormality must also face the possibility of its not obtaining (alternative explanations).

2019 - 02

Antediluvian Being? - 2019-02-04 12:26

Reason? I once sat down in a chair, a familiar chair, positioned in a comfortable nook of my home. It was mid autumn, neither too chill nor oppressively humid, I had nowhere to go and so I focused on the rather ludicrous pursuit of 'reason in Being'. Arrogance precedes both reason and 'Being'; Swifts may chase insects, but I doubt they squander their hours pondering the 'reason in Being'. Hedgehogs shuffle gladly in the dark for juicy grubs, but not often are they to be spied reflecting upon the rejection of reason or 'Being'. Why? I would wager, creatures like the Swift and Hedgehog are not blighted by arrogance, but they can they experience 'Being' without arrogance? Then it struck me, people are insane, we've always been this way and it might be the single most valid evidence behind our identity of 'Being'. When we pursue 'Being' we are like children in the dark, amazed by everything, surprised by everything. Carl Jung wrote...

"...As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere Being..."

Ontologically speaking, the pursuit of 'Being' will invariably make the explorer more acutely aware of their own latent insanity. That is the darkness that resides at the core of 'mere Being'. Because the kernel of our quest, the pursuit of essence in the minutiae, is madness. Academics are largely shielded from this mania by the material trimmings and idealistic reassurances of pedagogy. Textbooks, frameworks, paradigms, comfort in agreement, are very potent poultices. It is a glaring and painful absurdity to believe, that you can experiment with the very essence of your 'Being' and not be in some way disfigured by the exploration. You are not hypothetical, but you might very well be at the whim of your ancestral lunacy. Is it better to be clever and wrong or deranged and right?

Does a Hedgehog suffer insanity, can it have 'Being', does a Swift possess reason and if so do they experience the essence of 'Being' and the elevation of reason as I do, as we latter day Homo Sapiens do? No I feel they can not, because to explore 'Being' in any authentic sense, you must as a base prerequisite be afflicted by the capacity for an elevated mania. It is not the

capacity to verbally reflect upon our history that separates Man from Beast, no it would be more accurate to say, it is our inherited insanity. This insanity is a gift from an invisible deity, who dwells in an invisible realm and this being has done so for an unfathomable expanse of eternity.

So I sat there, trying to muster the validity of 'Being' that might be experienced by the mercurial Swift or indeed the stoic Hedgehog. I began laughing, not a pleasant laughter, not it was something quite hideous. It was laughter, but a glee marred with a dumb kind of pathetic doubt. Because there was and still is a very real and potent stupidity underlying my question.

Motivation? So, if you require a neat lineage, I'd put it as thus; arrogance, reason/being and finally motivation. You could argue, 'well without 'being' or the delusion there of, how could you acquire arrogance; arrogance being a character trait, surely?'. If we were indeed made in the image of some intangible deity, then we came predisposed with arrogance, not so much .being'. We have constructed a ghoulish mire, in each of us a sublime illusion of cognitive essence. So, motivated by arrogance, drunk on being, aroused by reason I sat in that chair and I stopped laughing because I became acutely self aware and I felt embarrassed, even in isolation as I was. I felt a strange Lovecraftian foreboding with my endeavour. Are the almost shameful notions of 'reason' and 'Being' synonymous with each other, indeed inseparable? Even in my easy chair, I was a bumbling maniac, and it struck me that our search for 'Being' is very much a journey to the mouth of madness. There is a rather poignant quote from the bible, which succinctly sums up Mans exploration of 'Being' and so we have as thus...

"... "Lord, have mercy on my son, for he is a lunatic and is very ill; for he often falls into the fire and often into the water. "I brought him to Your disciples, and they could not cure him" Matthew 17:14-18.

We can't be cured of our madness and we surely will not resolve the horror and tension being our 'Being'. This kind of peculiar horror is softened by our arrogance. But what would motivate somebody along the pernicious journey into 'Being'? Only arrogance could possibly befuddle our senses so completely that we'd even dare contemplate it. Because if you settle yourself into an easy chair one autumn afternoon, with nothing better to do. If you dig deep and resolve yourself not to be deterred by intellectual shame, then you will be blighted by a succour of terror! In that, you will come to a very abstract and wholly unsatisfactory conclusion, and you will know that we are hypothetical entities. We are surely cursed with an incurable lust for 'reason' and ridiculed by a misplaced belief in our own 'Being'. In truth we are all amateur solipsists trying to

kindle a light in the darkness of our own manic idiocy.

Primordial Agnostic Disjunction - 2019-02-15 16:48

All systems need a patch. It's inescapable. The previously exposed flaw in manifestationism can only be displaced by meta-meta level (since manifestationism itself is a kind of meta-philosophy). The problem with manifestationism is that it must presuppose the incoherence of concepts in order to stay afloat. It is the incoherence of concepts that means they will always have aporias which enemy agents may successfully twist to their own advantage. The incoherence of concepts guarantees the perpetual argument of philosophy especially, but to some extent all disciplines/knowledge claims. Manifestationism contains the extensive set of ontologies -extensive because it excludes many utterly arbitrary choices that have no mythological or otherwise grounding to them. However one reasonable theory of how things might be entails that the concepts are not incoherent hence manifestationism contains within itself an ontology that denies the ground on which the meta-theory itself is formed. This is clearly untenable.

To solve (patch) this situation, we propose an agnostic disjunction that occurs before manifestationism occurs. This AD would be the choice between the coherence or the incoherence of concepts. It is admittedly a somewhat bizarre one as it does put forward the possibility that concepts could be coherent which is a notion that does not even seem to clear in itself. Nevertheless

it can seem to us that the possibility exists that clear definitions *could* be made for all notions and hence the manifestation is allowed to pass. If it could be shown *a priori* that this was not a possibility then manifestationism could get of the ground on this merit alone. For the moment though this possibility seems unavailable, furthermore it seems better to include the possibility of coherence as a manifestation than to attempt to prove it can be excluded. Doing this avoids the problem of attempting to exclude a system on conceptual grounds of argumentation whilst simultaneously proposing that conceptual argumentation can never close down any extensive possibility.

In a sense this still keeps the manifestationist picture intact as there is still nothing but competing ontologies. What it does do that's different is create a two tier system in which the first agnostic disjunction must be answered. A complicating question regards the possibility of incoherence and coherence is that of magick. The desired end would be that magick would not be compatible with the notion of coherence. This however is not the case. The magickal possibility is perfectly compatible with the phantasy of coherence it's just that this is not the chaos magickal model. The version of magick that is compatible with coherence is the older version of fixed correspondences as set into existence by some higher power. This hidden but real order of existence is part of the coherence that might be uncovered. This more hardline version of magick can also be found within incoherent manifestationism but in coherent coherence it is the only form possible. There is then admittedly a bizarre coherent phantasy embedded in manifestationism.

In other places we have stated that in order to describe pneuminosity as a philosophy we must assume the reality of (chaos) magick. The situation is now that we must first of all assume the incoherent arm of the primordial agnostic disjunction and *then* the reality of chaos magick.

Notes Upon the Time Accretion. - 2019-02-25 12:39

If Einstein were definitively correct then we should understand that it is more appropriate to say spacetime than space and time. As Buckminster Fuller noted, NAARPs find this very difficult. Our old grammatical inclinations take hold of us

so forcefully that we struggle to free ourselves from them. In the case of space and time possibly we should not be so harsh on ourselves. We should remember that the primordial word is always the *use* word, technical definition comes later.

Time evolves out of multiple instances of phrases like 'what time is it?' 'do you have the time?' 'have we enough time?' all of which hover around a related vector region. The Greeks of course differentiated Chronos from Kairos, sequential time from lived time, Bergson's time and duration do something similar. The possibility of measuring both space and time in a functional way encourages the grammar of speaking and thinking about them in quantities. This much is not new. However accepting strong accretive theory suggests a feedback that would in unknown ways allow for potentially peculiar temporal rupturing.

The notion of time as its own kind of state, no matter how incoherent will form an accretion. The thinking of time as a spatialesque process creates this accretion. Time is a concept applied to a vector. The vector is the endlessly changing vector field -which includes our mind (if everything froze but we continued to think, we would be aware that at least for us, time was still going, or we would be comfortable in saying so at least).

This endless flux gives us the grammar of time as if it were a force that moved things on. The incoherent accretion of time with all its gods and physics plugs into the flux vector. If magick obtains (strong accretive theory) then this accretion will in some minor sense make the time vector more like the accretion.

This is the doubling process often referred to in here in which the original use impression of the vector transforms into something of a more concrete nature -the accretion. In the case of time we have the changing nature of everything as the vector which enables the grammar of time. Time is not a thing, it is born out of this use description. The solidification of the concept around the more quantitative meaning renders the concept more in this wise. Time as a thing is an accretion of the various uses of it. Accretions are the means by which we alter things with magick. The ordinary function of the accretions is that they fit the vector that they are used for -the meaning of grammar.

Magick as we have said is the application of an accretion to a vector that would not usually grammatically receive it. The time accretion we take to fit the vector flux but when we utilise the time accretion more in the direction of measurement we enact this kind of magick upon the flux. As with all magick the effect is subtle and scarcely repeatable.

This is the irony of the time accretion. The rupture is not enabling the strangeness

of the flux, the rupture is in the attempt to repress the potential strangeness of the flux.

Here we hit again the problem of umbratic magick vs pneuminous magick or ruptures that belong to the restraint (are in its nature) and ruptures that may be brought about by conceptual levels of intense pneuminosity.

Synchronicity *looks* like ruptures that happen at the pneuminous level -because they appear intentional. However one must consider the possibility that the pneuminous accretion of time in its increasingly measured nature is actually repressive to a potential stranger temporality which it -albeit slightly- controls.

2019 - 03

[\[Brief\] Note on the God of Coherence - 2019-03-01 15:31](#)

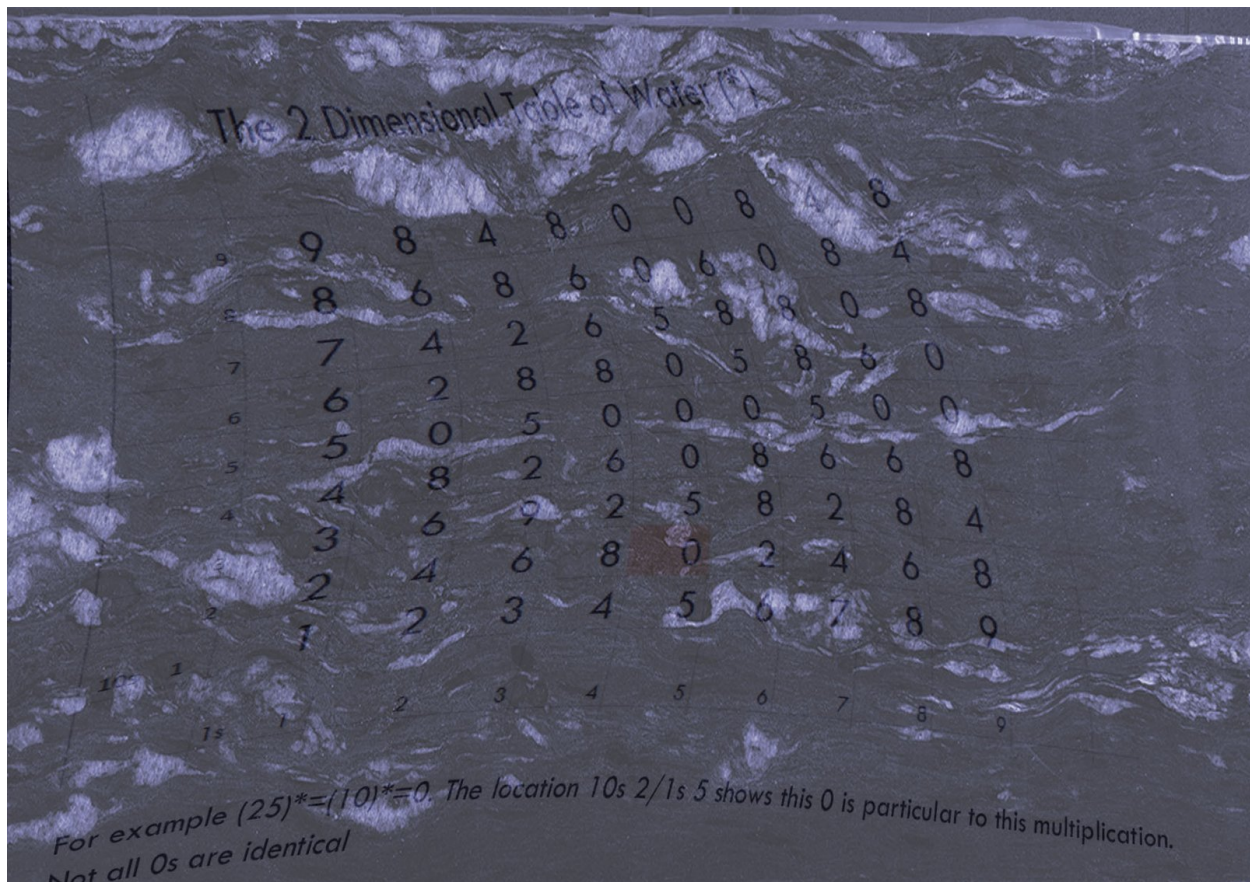
What is the God of coherence? It may be the phantastical answer to some of the issues involved here. Previous posts on manifestationism have drawn attention to the problem of the manifestation of coherence. The issue being that the set of competing ontologies appears to contain the ontology in which concepts are coherent vehicles to contain being. Ambiguities can be ironed out and truth objectively unfolded. This manifestation denies the basic incoherence of concepts upon which the whole meta-theory (manifestationism) is founded.

All this manifestation needs to stay as a part of the extensive set is ironically its incoherent manifestation -incoherent coherence. As it does have this level of sense it remains present. Coherent coherence* is a nonsense. It seems quite obvious this is the case, yet as a phantasy it persists. We can find various ways to show the permeability, the ambiguity of concepts (Derrida, Wittgenstein) yet still the strange possibility that it *might* all make rigorous proper sense manages to hang on. This phantasy is curiously similar to christian monotheistic notions of God. This similarity is shown in positive theological qualities of God like, perfection, all knowingness etc. From the monotheistic God's perspective 'coherence' is perfectly valid. When we engage in the phantasy of perfect knowledge, the manifestation of coherence, we belong to the lineage of this God. This is not to say one entails

the other, though the perfect God ontology does entail the Godlike possibility of perfect knowledge (coherent coherence) but not its human access. Neither does potential human coherent coherence entail the perfect God. No, the connecting point is that they both suppose the possibility of coherent coherence.

*In the TPP a phenomenological epistemology is offered in the following form. The basic relation to a given word-object is an incoherent coherence meaning we accept the word means the object but think no deeper about this. Any thought upon the matter reveals the relation to be an coherent incoherence, i.e. we understand that the fastening of the concept to the phenomena seems in a hard sense essentially impossible. This leaves two remaining relations: incoherent incoherence -which would be outright nonsense- and coherent coherence -the perfect knowledge relation.

Spatialized Numerology - 2019-03-18 15:32



Usual numerology enacts an information reduction that is non-retrievable after the operation is performed (if one lost the original number one could not derive it from the reduced number).

One way to conceive of large numbers as reduced to single numbers is to conceive of them on a series of axes. Usually, at least in telluric numerology we take a larger number like 47 and reduce it to 2 (via 11), the same process happens in the others. The other associative one (mercurial or $*$) is also straightforward i.e. 47 becomes 28 becomes 16 becomes 6. A nagging sensation is sometimes felt in number reduction, the sensation that we wish the trace of the bigger number was still somehow present. In their brutal form, numerological reductions eradicate more complicated structures to reveal the underlying pattern, that's what they're supposed to do.

The idea here is not a perfect solution to informational loss, it is more just a turning round of the problem that gives an intriguing sense of quasi-visualization. It does also however give some grounds for saying that under some circumstances $\sim(2=2)$ or indeed any number, including 0.

The idea is that for any numerological reduction (which necessarily involves an integer greater than 9) we can represent it as a spatialized schema. The

below represents the reduction of all 2 digit integers in base 10. The highlighted figure shows the exact location of 47. 47 is not just 2, it is *that* 2 that occupies *that* position.

9	1	2	3	4	5	6	7
8	9	1	2	3	4	5	6
7	8	0	1	2	3	4	5
6	7	8	9	1	2	3	4
5	6	7	8	9	1	2	3
4	5	6	7	8	9	1	2
3	4	5	6	7	8	9	1
2	3	4	5	6	7	8	9
1	2	3	4	5	6	7	8
10s	1	2	3	4	5	6	7
1s							

Of course any coordinate transcription is in some sense equivalent to writing 47 and hence slightly tautologous, however 47 by itself does not give the spatialized position of its reduction. Naturally increasing the number size just adds more axes leading us into higher and higher dimensional coordinate systems to demonstrate the location of the single digit e.g. 231147 uses 6 dimensions to point to the 9 that it becomes.

This can be done with the other elemental numerologies too (though aetheric / is still being processed). The below is the 2 dimensional table for mercurial operations (*)

The 2 Dimensional Table of Water (*)									
9	9	8	4	8	0	0	8	4	8
8	8	6	8	6	0	6	0	8	4
7	7	4	2	6	5	8	8	0	8
6	6	2	8	8	0	5	8	6	0
5	5	0	5	0	0	0	5	0	0
4	4	8	2	6	0	8	6	6	8
3	3	6	9	2	5	8	2	8	4
2	2	4	6	8	0	2	4	6	8
10s 1	1	2	3	4	5	6	7	8	9
1s 1	1	2	3	4	5	6	7	8	9

For example $(25) * (10) = 0$. The location 10s 2/1s 5 shows this 0 is particular to this multiplication.
Not all 0s are identical

Again the 10s are on the y axis and the 1s on the x, 100s would be on z and so on.

This only invites ways of thinking upon the matter. The key one being the non-identity of identical numbers which seems to have some allure that may be worth dwelling on further. The other thing that strikes me is the status of the numbers in the grid. They are not *really* 1s as one might assume for they only exist by virtue of the axes that identify them. They are necessarily numbers but of no definite kind. The real 1s are an axis that identifies the number in the grid by virtue of the elemental operator. There are 1s that are identical but single digit numbers derived from larger strings in numerological reductions are *not strictly single integers*.

One might object that this does not help visualization of names as numbers like Azathoth (1 22 1 18 7 14 18 7) as these are not enormous numbers but small numbers strung together. I think given the realm we're in here already one could do two things to continue employ the visualization. One could either treat the numbers as one long number i.e. 12218714187 or alter the representation of the axes from 1s 10s 100s to simply multiple axes. It is still usable in this regard.

There is no proposed use for this idea as yet but we believe it may have certain

hyperstitional possibilities inchoate in it. Ideas are welcome.

2019 - 04

[On Two Paths to Hyperstitional Accretion - 2019-04-11 17:53](#)

Create something.

Attribute something to it.

Allow it to age.

This is one of the most powerful hyperstitional ways of creation. It must be noted that the most key aspect to this is *allow it to age*. This implies the double motion of hyperstition in relation to temporality. The further back in time the hyperstition recedes, *the greater its potency*. This is related to the epistemic situation concerning the created accretion. That is, if I create a stone monument in my garden and say that this is dedicated to Xoth who rules over granite and the star Deneb of the summer triangle. Let's say I also write a work describing Xoth's mythology in cryptic words to accompany the work. At the time of making, this project may be thought of as artistically and possibly magickally interesting (depending on whether I am treating this as serious or not), but little else. However as the circumstance around my creating the temple of Xoth retreats inversely the hyperstitional power potentially accretes. The withdrawal of the possibly banal way in which this accretion was formed automatically adds another pneuminous layer: *the historical*. The historical of course does not necessarily add anything mysterious to things. The historical can be banal, the context determines this. However, when the created entity hints otherworldliness

then the historical immediately adds to it the possibility of its having greater mystery by the simple lack of attestation to the contrary. Even quite meticulous records that assert my rationality and even playful nature in creating the temple of Xoth can be withered away by the receding event of its creation.

There are two primary paths to aid this interpretation in this kind of case. One is to assert that the playful rationality attributed to me in fact concealed a true occult fascination. If it was known that I had read such texts then this is extra fuel to this aspect-perception (regardless of what I actually made of them). Xoth can then be reinterpreted as a warped version of some other spirit name. At this juncture the line does assuredly become blurred for of course in Lacanian way I may exactly have travelled the linguistic pneuminous paths to distort the name of a power that on some subconscious level *did indeed tap me* -though the tapping may have been only psychoanalytic.

This blurring points the way to the second path of reinterpretation of the event. Where the first suggests that I concealed with fiction my true intent by the accretions creation, the second suggests that I acted merely as conduit to a power that I foolishly believed was just a creation of my whim. In this instance the creation is postulated not as the rendering of *mother* to Xoth but of some other name, yet even further cloaked in time. This being -so the second path says- has commandeered my capacity to channel accretions -which belongs to all NARPs. I became unwitting host to this power and in repeating its ancient desires, forged a small worship place for it. As the sanity of NARPs presupposes that the neurotic accretion (self) is the one which retains control, it is not possible for the NARP to proceed as if it is controlled by an alien accretion. We are always of course negotiating the dominance of the neurotic accretion against many other powers that seek to exercise control over the regional processor (brands, foods etc), however these powers are not often 'spirits' exerting such levels of control [as to create them places of worship]. This is the second way of interpreting the event as paranormal intervention -control through the subconscious by other powers.

The true marvel of the accretions of this nature is then their self fulfilling power -hyperstition. For any investigation into the temple of Xoth (once it has sufficiently retreated in time) will feed the accretion of mystery and generate events of pneuminous interference (synchronicity). The ambiguity of these events has been endlessly gone over herein and labelled 'agnostic disjunction'. Yet with each interference, the accretions power grows as the circuit of the possibility of Xoth's reality becomes stronger.

Heidegger's Human.

This is the attempt to put down some inchoate reflection that comes to me again and again. When Heidegger speaks of the 'danger' in the 'Question Concerning Technology' what is the danger? The danger seems to be the way in which this latest epoch of being may close down the voice of Being so that it cannot speak its truth (of time) anymore and that from now on we will only hear the enframing tendency of the technological. As such technology is dangerous to Being. There seems to be something ironical in this (at least insofar as my reflection makes sense) for Heidegger is in a sense one of the first philosophers of the non-human-dasein being subject to the whim of being in many ways. The irony I mean comes from the idea that in order for technology to be dangerous in any meaningful sense it surely must be dangerous to something. We have answered this already though, it is dangerous to Being. But Being in this sense is made possible by dasein existing as *a human*. One might say that in a sense Heidegger would not care even about dasein other than that it allows being to speak (any being which allows Being to speak would be equally valuable). If though we let through the limited sense that human dasein is required for Being to speak, then this dasein becomes important in this sense. The point is to establish a sense in which this vessel for the speaking of Being is better preserved (according to Heidegger) in one state rather than another. I would like to suggest that this pre-danger state we can call 'human dasein'. It is almost as if Heidegger believes that the restraints of the human mean that it enables a special relation to Being, one that could be endangered by technological enframing: the openness to the truth can be closed down leaving us perpetually stuck in the mirror of calculative thinking.

People question whether or not he is right in his analysis. I would like to propose that if you think of human-dasein having a kind of incoherent essence then probably he is correct. This seems a strong claim. Heidegger's yearning for some simpler kind of existence appear often. The peasant in the field, the poet, the homecoming traveller, these motifs all seem to evoke a sense that we would identify with romanticism if we did not know this was not his aim. Heidegger thinks a world is withdrawing. Not just any world, the world possibility for Being as temporality to show itself as itself. The enframing produces enframed time as well as physical space. Being withdraws never to return. The possibility of the simple life and the immediacy of existential temporality seem inextricably linked together. In this sense isn't he then correct? If you take that kind of human-dasein as the measure, technology as we now even more experience it, eradicates this relation. The relation to nature is only fed back to nature through technological grasping (taking up gardening because it's good for you, travelling because it is a criterion for self development etc.). Modern calculative thinking epistemological relations do not allow for this [naive] state to persist. But it isn't just peasant simplicity that is entailed by this. There is a raft of ideas entailed in our incoherent self-processing that comprise the human accretion. There are no sharp lines here, but the blur is happening right now and last century Heidegger

could at least see the old world still partially in place. We are finite, but a section of us is pushing that as hard as we can. We are local, and yet now we are not. The mystery of facticity is replaced the appearance of a scientific necessity. We come to understand (partially thanks to Heidegger) that we are not fixed selves, fixed souls. These naive concepts of existence come unravelled. This incredible mutational event of cybernetic sexual transformation does indeed bring to light the possibility that a human-dasein -a creature knowing its own finitude and yet possessed of an inner authenticity that may escape the idle chatter of the world may retreat. This once creature of community and mores is human more and more if and only if human is just a biological classification.

Ironically the rise of the biological human signals the end of the physically/sexually/culturally/religiously restricted one. This all makes the after human sound incredibly positive. This is not the case. Whilst it is true that Heidegger's human-dasein is possibly a less laudable entity that he would have us believe, the posthuman-dasein is not necessarily an improvement (insofar as the language of improvement makes any sense). Accelerationism offers no viable alternative for a more satisfying existence. Indeed part of the problem is that an actual satisfying existence is in a sense only possible under the sway of the Heideggerian gods (the role of the mystery) and the acceptance of finitude. There is only speeding towards the inevitability of machinic-transformation or biological-machinic hybridization. Survival modalities of cognition are all that essentially triumph. Left accelerationism solves little as it attempts to preserve Heidegger's human in community etc using technology to prop this up. The gaping void will be still all too visible.

Of course Heidegger's human is still with us in vast (most) swathes of the population. Poverty breeds unreflective hand to mouth existence, possibly speckled with moments of something transcendent. Yet even these vast populations are still largely driven by the enframing machine, its power is immense. Heidegger writes in 'The Question...' that Holderlin says something to the effect that 'where the danger lies, there the saving power grows.' There are two possible versions of 'the saving power' I can envisage in this situation (that H might approve of).

One is that the machinic transformation fails (AI does not successfully equal human ability and we reach a limit that we cannot surpass without a yet not visible set of ideas) and miraculously ecological large scale disaster is somehow averted. In this instance the continuing unravelling of human-dasein continues to a point where it is liberated into being (within a certain fleshy finitude) culturally almost anything. The failure of machinic transformation feeds back to generate a kind of non-naive-post-calculative thinking that we cannot yet conceive of. This new way of grasping enables a (for Heidegger) more authentic experience with our temporality and hence Being). Two is that the ecological disaster will render

many of the technological systems dysfunctional. Presupposing a) part of the environment is habitable and b) part of this habitable part is available to others than the remainder of a technocapitalist elite then that part of the population barred from remaining technological systems will be forced to engage once more in the joys of labouring hard for its existence and hence(for Heidegger) will regain its connection enabling Being to speak once more.

Theseus



Last year the CEO worked on a small project with the university of Lincoln

Architecture dept to commission a piece of work based on the 'Ship of Theseus' paradox (as to whether or not the ship is still the real one if all the pieces of the ship are slowly replaced until no original pieces remain). The result was a kind of light box that produces a transforming image on the screen. The transformation is brought about by twisting a handle within that rotates a several pieces of wood. This produces two coherent image points (in shadow) with incoherent stages in between.

We would like to make a short issue of Parasol in conjunction with this creation. Pieces of work could be novel kinds of reflection upon the paradox. Poetry, artwork, theory-fiction and fiction would all be considered. Extra points go to an actual consideration of the piece itself (more video footage information available upon request) though this is not necessary.

Anyone interested please write to ceo47@outlook.com or tweet/dm [@23ceo47](https://twitter.com/23ceo47)

