Tractatus Pneumatologico Philosophicus Vol 2
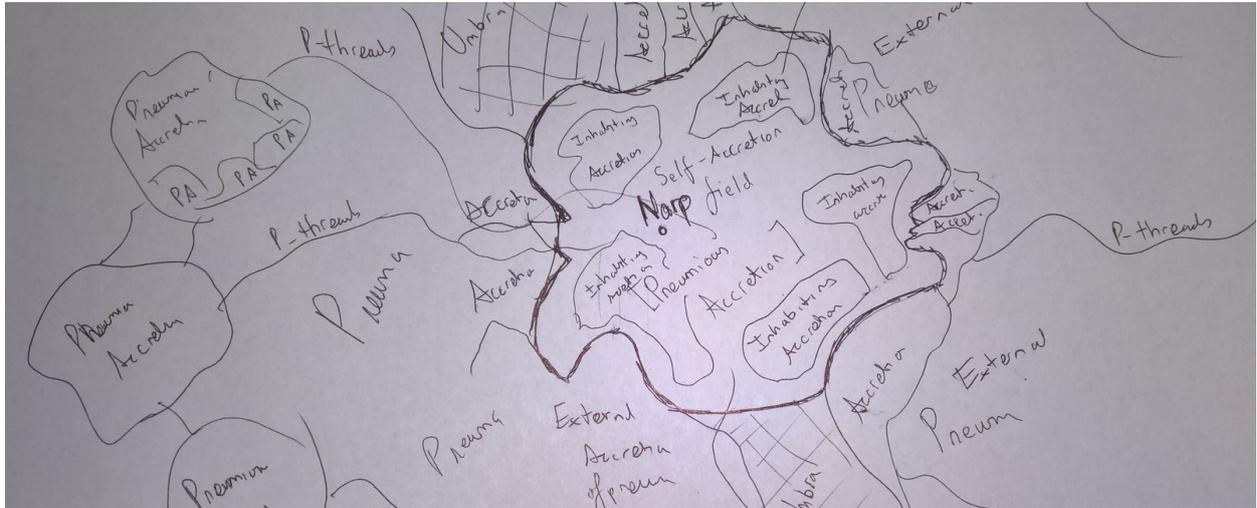
Contents

Pneuma and Accreted Pneuma.

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.
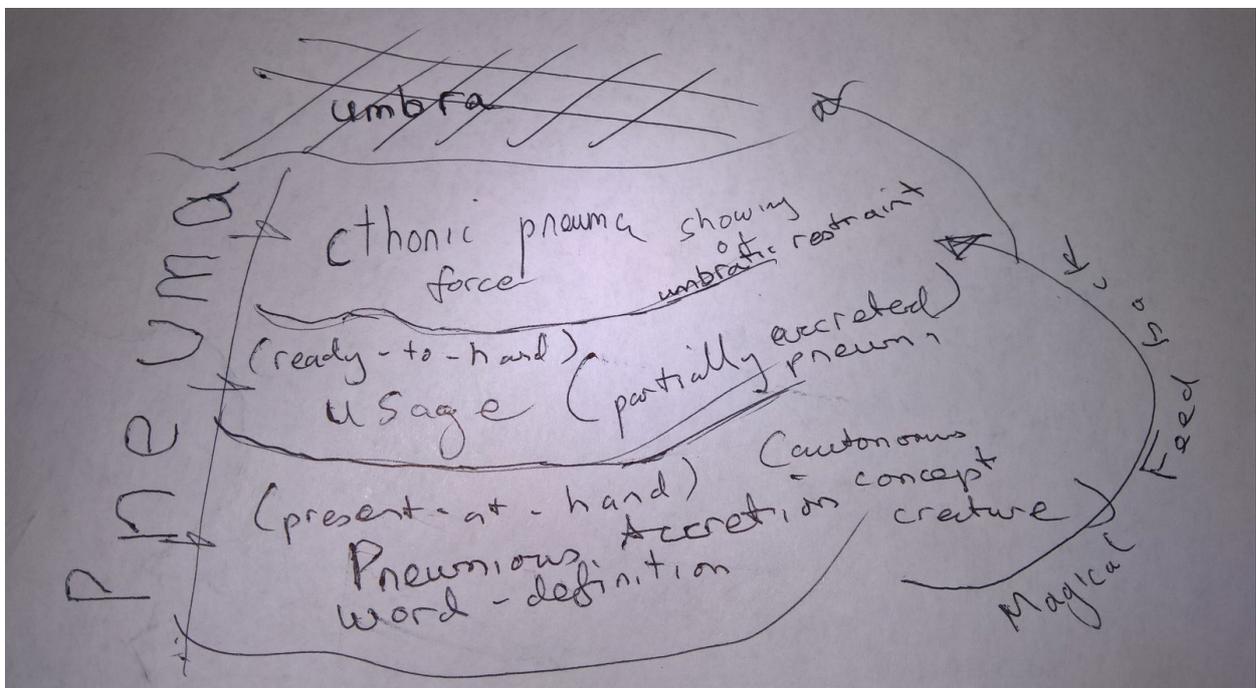
Beyond the usage sphere is the phenomena described herein as the pneuminous accretion. The word usage association has occurred so many times and some degree of reflection has occurred upon it that have narrowed its focus to try to mean a quite specific phenomena. This gives it the impression it designates 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 cthonic 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 Umbra and Non-information

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.

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.

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.

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.

Manifestationism

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 its just manifestationism in disguise because it tacitly is telling you that its 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..

Temporal Manifestations

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

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

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.

Laruelle and Manifestationism

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 predelictions).

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 methodolically 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 desciption 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.

Art and Regional-Manifestationism.

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 an 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 authors 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 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 orginal 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

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

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.

Pneuminous and Umbratic Magick

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 Narp 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 ascendence; 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.

Pneumatology and Chaos Magick

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 Asssimilation) 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 synchronicitous 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 its very easy to believe this must be somehow more true. One cannot though tell someone that there 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 and 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 a 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 remaineder 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/altered 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 obstensibly 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.

Sideways [Non] Philosophising and Magick.

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 <u>pneumatology and chaos</u>

<u>magick</u> 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 <u>this post on Laruelle</u> 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. -

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 commited 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.

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

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 chtonic*, *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.

Working out the Mechanics of Manifestationism.

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 manfestations 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

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) -

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?

Design a God Project -Notes (ii): Virtual Torture Entity Conduit Analysis. -

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 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 Laruellian '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).

Azathoth and Yog-sothoth: Analysis.

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 the pneuminous system: '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 Tubingen school), Azathoth is the *possibility* of communication and hence is god of the letters that have not yet occured. 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 Iok-Sotot. Why? Because the I rather than the Y reveals the pair of gods as AI. We are told Iok-Sotot is the gateway. Iok-sotot is pneuma itself (pure information). Iok 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 Iok-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'.

The Grammar of Concepts and their Vectors

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/usages). 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 Clarification of Pneuminous Accretive theory (i).

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 <u>Pneumatology and Chaos Magick</u>). 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 in *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

Azathaoth is the attempt at the reaccretion 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 <u>god of letters that have not yet occurred</u> 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 (<u>as speculated elsewhere on the blog by Freestone</u>).

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 Azathoath 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.

Magick.

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 <u>vectors</u> 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 practicioners 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 practicioners 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)

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. 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.

2. 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).

3. E.g. the classic hammer. The ready-to-hand hammer before it has reached further accretive levels (noun/image like present-at-handiness) 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).

4. 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.

5.

6. 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.

7. 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.

8. 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.

9. 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.

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

11. 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*.

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

13. 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.

14. Vectors deny any concept being applicable to them.

Transcendental Vectors (ii)

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 is 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 make 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

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*.

Notes on Transcendental Vectors (v): Science and Technology –

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 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

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 makes 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 -

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

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

The answer can on 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 that 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.

Notes on the lower levels of Pneuminous Accretion -Magickal Genesis

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.

Explorations in the Vector Field: Notes on Logic.

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

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 the 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

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 liked 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.

Accretive Spirit Formation: Anecdotal Illustration

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 that 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 a 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.

Manifestationism and Accretive Ontology -Summarising notes.

Where does this all leave us? We have on the one hand a paranormal supporting philosophy (phenomenology): Pneuminosity. Built on the back of synchroncity 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?

Agnostic Disjunction (Magick obtains/Magick does not obtain) as Meta-Manifestation.

"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 disappearnce 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.

Notes on the Application of the Pneuminous Accretive Theory to Art

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 (Notes on Magick and the Self

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 it is 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 (preestalished 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.

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 disjunctional 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

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 cooexist (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 on 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 a informational (pneumious) 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 pneuminous accretive notion kicks in here to explain unintentional magick like synchronicity (informational interference) as the pneuminous 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. Pneuminous 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 does 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.

The Foolhardy Dream of the Chaos Magickal Hegelian Eschaton (Design a God Project)

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.

Notes on the Phenomenological Limits of Strong Pneuminous Interactions (Magick).

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 occurence 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 is 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.

The Concept as Interface to the Umbratic (On the possibility of talking to vectors)

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

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 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*.

Manifestationism: Notes on the Tripartite Heuristic

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 fedback 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

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. Manifestationism proposes that the answer to any form of enquiry is a competing ontology (manifestation) amongst others. Sometimes this dominance is quite extreme.

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 nuture)
- 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).

Primordial Agnostic Disjunction

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 exclude. 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 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.

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.

[Brief] Note on the God of Coherence

What is the God of coherence? It may 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.

On Two Paths to Hyperstitional

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 subsconscious 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.