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ARS TOTUM REQUIRIT HOMINEM

A Study of Thought and Thinking in Phantasy Fiction

by

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Ars Totum Requirit Hominem

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Table of Contents

Introduction	i
The Magical Universe	
A. Traditional Interpretations	1
B. The Magical Universe Updated	12
C. Experiencing the Magical Universe in Phantasy Fiction*	28
The Powers of Magic	
A. The Created Thought Thinking	32
B. Creative Thinking	40
C. Phantasy Magic: Primary Process Thinking Training	50
The Great Work	
Conclusion	53

\* Phantasy is not fancy, therefore I preserved the spelling  
of the root of the word.

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## INTRODUCTION

There is more knowledge available to modern man than ever before in human history, but the wealth of possibilities has paralyzed our capacity to experience our mental constructs of reality. Given the arbitrary nature of every idea or doctrine, it is extremely difficult to commit one's life to a path which is known from the outset to yield only partial understanding; on the other hand it is impossible to explore every path of knowledge. Yet without some form of truth as a basis for living all our actions lack creative force and direction and thus become destructive and absurd. Modern cultures are all caught in the same dilemma: those who possess the necessary range of knowledge to provide constructive leadership are often lacking the vitality needed to make decisions, because every decision is based on incomplete knowledge and not even the most deliberate and conscientious study of a problem will eliminate the possibility of error and we shy away from risking our lives on an educated guess, opting instead, as individuals and as a culture, for short-range investments. Those who possess the necessary vitality are often minds operating on a single track and thus constitute a real danger to a libertarian society and world peace.

However, there is a new spirit of man evolving out of the stalemate of our culture and it is the purpose of this paper to isolate some of the many aspects of a growing awareness which is at once as old as human thought and yet in its expression completely new and unprecedented, an awareness which integrates cognitive and intuitive knowledge from all the specialized fields of study into a correlated vision of man and his environment. The difficulty of presenting this awareness lies in the fact that communication between systems of know-

ledge is hampered by the lack of a common language. Myth provides this common language, because it is not concerned with the definition of knowledge, but with the wholeness of the pattern as perceived by the synthetic imagination. The modern myth is that of man awakening to his true potential and this is the theme of contemporary phantasy fiction\*. There are two dominating forms of the new myth: one is based on the traditional concepts of occult science, thus the emerging new man of the future is a magician; the other is based on contemporary scientific speculations and depicts the new man as cosmonaut. By comparing occult science with some of the theories of contemporary science I wish to show that both forms of the modern mythology are aspects of a common mode of thinking which I call the magical mode of thinking. The magical mode of thinking may be seen as an extension of the existentialism of the earlier part of this century, but with one significant modification: the creative freedom of human existence is not an unrelated and isolated 'accident' of cosmic evolution, but is part of a universal process of becoming. Essence and existence are complementary aspects of the same organic whole. The magical mode of thinking is a creative mode of thinking, involving all the ways man may know himself and his environment, and therefor allows all questions to be formulated in such a manner that an answer can become conscious knowledge. It is not a system of thinking - all systems are closed to a greater or lesser degree - rather it is the experience of thinking, living thought, which is not a description of reality, but is reality.

'Ars Totum Requirit Hominem' - the art requires the whole man - was the motto of the alchemists and is the theme of contemporary phantasy fiction. Modern man does not lack theoretical knowledge, but the

ability to experience what he knows. The division of the wholeness of experience into definable aspects has led us to the mistaken conclusion that we are observers of the forces which make up our reality, instead of the realization that we are the creators of our own self which includes not only our conscious self, but also our biological self extending through the whole realm of organic development into inorganic forms of existence all the way back to pure energy. Modern physics speak of an omnijective universe, occult science speaks of omnijective man, religion speaks of omnijective God, biologists speak of an omnijective organism, art reveals the presence of omnijective intuition; before judging any of the statements in this paper I ask the reader only this: Is there one valid reason why any one of us should exclude consciousness, this marvelous feature born out of the process of universal becoming?

I have divided the paper into three major parts: first I wish to demonstrate how our interpretation of our environment determines our ability to interact with reality; secondly I want to show that the extent of our awareness as active participants in structuring reality determines the dimensions we can experience; thirdly I will attempt to focus on some of the possibilities which are available to man individually and collectively if he dares to act on his knowledge. There is a sign in the lounge of the psychology department here on campus which proclaims in big letters: 'How to stay ahead in the rat-race' and then proceeds to give directions how to obtain the necessary information. This is the reality most of us accept even if we feel disgusted by it all. The answer I hope to convey through this paper is simply: One only stays ahead by quitting the rat-race. Why should we prefer to be rats, if we can be human?

## I. THE MAGICAL UNIVERSE

### A. Traditional Interpretations

The cosmology of traditional occult theories has its roots in myths and legends, so it is impossible to pinpoint the origins of the magical mode of thinking. The Hebrew "Kabbalah" is one of the most important works in the Western occult tradition as it was regarded by most occultists in the Middle Ages and the Renaissance as the key to the 'secret doctrine' which would unlock all the mysteries of the universe, but it is by far not the only source of esoteric knowledge. The Magi of ancient Persia, the priest-magicians of Egypt, the initiates taking part in the Orphic and Eleusinian mysteries, Pythagoras and his followers, the sacred "Vedas" of the Hindus, the Chinese "I Ching", the Tibetan "Books of the Dead", the Norse druidical tradition and the relatively more recent developments of thinking, Platonic idealism and Christian spiritualism, all shaped the mode of thinking which is attributed to the Western development of esoteric traditions. If anyone should take the trouble of investigating the whole body of thought which is contained in occult science, he/she will find that Western cultures include a mysticism which is comparable to Eastern traditions, but is at the same token uniquely our own.

The Aged of the Aged, the Unknown of the Unknown, has a form and yet has no form. He has a form whereby the universe is preserved and yet has no form because he cannot be comprehended.

1

Thus explains the "Zohar" the 'Cause of all causes', the highest form of God: a clear statement concerning the basis of every human enquiry whether we call ourselves materialists, idealists or spiritualists. Kether, the first manifest form of God, is but an emanation of the ultimate reality of God which is beyond the realm of existence as we

experience reality; it is a reality which has no dimensions. Kether, the creative godhead whose symbol is the bearded king, in itself is one-dimensional: thus he had a thought which is the source of all creation. The thought itself is two-dimensional: on the right we have Chokmah, masculine wisdom, on the left Binah, feminine understanding, thought and thinker thus create a three-dimensional reality, the first triangle of the 'sacred tree' of the cabalists. The triangle is very important when contemplating the cabalistic diagram: the dialectical system of thesis and antithesis subordinate to a unifying synthesis is a thought system as old as thought. Occult science is not illogical at all, but includes the ways we are used to think about ourselves and our environment into one whole.

The second triangle is made up of Chesed on the right (masculine) side representing fatherly love (humanistic values) and Geburah or Din on the left embodying the powers of nature (materialistic and animalistic values). The point of synthesis is Tiphareth whose essence is beauty and whose symbol is the sun. He is also identified with the crucified god and is in direct line of descent from Kether. In him the benign aspects of a fatherly divinity and the harsh and seemingly cruel aspects of 'Mother Nature' are integrated. The third triangle consists of Netzah, endurance and victory, on the right and Hod, glory and majesty on the left, merging in Yesod, the foundation of Malkuth, the earth. Netzah is the symbol of the forces of nature in their creative state, while Hod symbolizes the forces of the mind, imagination and intellect, in their creative state; their union in Yesod makes this the sphere of magic, the created thought thinking. The form of this thinking is the foundation for the last Sephiroth, the kingdom of God, the earth. Its symbol is a young girl either as queen, bride or virgin,

signifying the eternal nobility, beauty, youth, creative potential and purity of living thought.

The ten Sephiroth, the Splendid Lights emanating from God, are the personality of God which manifests itself to a greater or lesser degree in all of creation. Man is created in the image of God and thus represents the mirror by which God may see his created Self. Man is the tetragon in geometric symbolism, because he is the fourth dimension a three-dimensional creation needs to look at its own being: The trinity of God and the trinity of man are the same entity looking at itself. Whether we term that nature looking at nature or mind looking at mind or spirit looking at spirit, we cannot escape the discovery that wherever we look we will find the Self. For the cabalist the questions which plague so many of us never arise: God is the sum of all creation, good and evil, spiritual and material, life and death, heaven and hell, and yet, he is greater than the sum of his acts, because he is the created being as well as the creative being. Man shares all these qualities and thus the motto 'as below, so above' makes every act of man echo through the wholeness of creation. The cabalists, as do all followers of thought systems which acknowledge the Absolute Unity of existence, have no problems incorporating seemingly opposing viewpoints into the fabric of their complex cosmic design: every aspect of the universe reveals an aspect of God, thus the wealth of gods and goddesses of ancient cultures can coexist with ease with every philosophy or religion, scientific theory or poetic vision we as a culture ever held to be truth. The most difficult obstacle in understanding a cosmology which is at once unified and unlimited is the reluctance to admit that any affirmation or denial is an act of will, not a question of true or false, or even a question of moral superiority or in-



feriority. If God is the total of all things and the universe is God incarnate finding its most advanced expression in man, no event, being or object can be separated from the wholeness of existence, neither can any possibility implied by any one of the parts be right or wrong, because the dynamic character of existence expands continuously in all directions. The universe is one huge evolving organism in which each part is vitally connected to the entirety. The parts may function on different levels, but they cannot exist apart. Newtonian physics have built on this conception of the universe, but have ignored the metaphysical implications, therefore creating the concept of a huge machine instead of a living and intelligent entity. While man has no home in a mechanical universe - he would be the freak of the cosmos - the occult concept of a direct correspondence between man, the microcosm, and the universe, the macrocosm, founded on the biblical 'Man is made in the image of God', implies not only a living and sentient universe, but also a universe capable of transcendence. The idea of evolution is therefore not restricted to the material world, God, man and the entire universe are evolving. The concept of a new heaven and a new earth are taken literally by the occultist, along with the transcended form of man.

Most of all philosophies and religions based on the macrocosm/microcosm complementarity share the dialectical method of structuring reality into physical, ideal and spiritual reality - body, mind and soul - few of the members of these modes of thinking ever actually experience the literalness of this concept, however. Plato does not describe abstract thought in his famous analogy of the Cave, but a real experience. Descartes' division of reality into the triangle of God-World-I is, from an occult point of view, completely wrong:

this kind of division would result in a triple triangle, each contained in the other. The number nine is the number of Yesod, and the geometrical logic of this construct is analogy.

The doctrine of correspondence, subscribed to by all occultists, links all human experience directly to the cosmic experience, therefore no one approach is better in the sense of superior truth, but only in regard to the desired result. This is a very pragmatic interpretation which allows the magician complete freedom without having to deny any of the concepts of truth which determine his cultural environment. What we call symbolism is reality for the occultist as he makes no either-or distinctions between the object at hand and its meaning and relationship within the physical, mental or spiritual universe. The magical universe is an intricate system of analogies which allow the magician to move simultaneously within the spheres of matter, mind and spirit. The reasoning behind this is of course the cosmogony of the occultist: the tangible universe is God's material manifestation, but throughout all matter is diffused God's first thought which created the material plane while all is governed by the elusive essence or soul of God which is the sum of the created God and the uncreated God. The modern method of studying natural phenomena follows this ancient doctrine of correspondence even if only the physical plane is accepted as real: to understand lightening, for example, the scientist reproduces lightening in his laboratory and the conclusions he draws due to his observations of this artificial occurrence become the guidelines to explain lightening as observed in its natural occurrence. All science is deeply rooted in the magical concept of the structures of the universe, although the natural and so-called social sciences have denied their affiliation with occult theory except for a few thinkers to whom

the limits of science as understood for the past three centuries spelled psychic suicide. Those who dared to introduce unorthodox interpretations into science ran the risk of being expelled from the narrow circle which our culture exalted as the 'men of knowledge'.

"They have driven the operation of that mystery called 'Life' out of the objective universe. The mistake made, lies in imagining that by this process they completely get rid of a thing so driven before them, and that it disappears from the universe altogether. It does no such thing. It only disappears from that 'small circle' of light which we may call the universe of scientific perception." 2

The mystery of the universe is its purposeful existence as a process which involves much more than mechanics. Religion, philosophy, art, music, literature, play, creative logic and imagination, the whole constructive and destructive range of human expression reveals a purpose which is outside the range of a mechanical universe, yet is vitally connected to it. To demonstrate the levels of consciousness man and, by implication, the universe possesses the occultist describes the structure of the universe as a complex but orderly hierarchy consisting of spheres or planes occupying the same time and space, but separated by the quality of their substances. The realm of matter is made up of a very coarse substance, because of its spiritual imperfection. The realm of mind, the astral worlds of imagination and abstraction, is made of finer stuff, but is still coarse compared to the realm of pure spirit. Just as the natural world is subdivided into worlds within worlds, so are the realms of the astral and spiritual worlds subdivided into staggered hierarchies. When the occultist speaks of these hierarchies he is aware that in themselves the chosen models are just that: models.

"In this book it is written of the Sephiroth and the paths of Spirits and Conjurations; of Gods, Spheres, Planes, and many other things which may or may not exist. It is immaterial whether they exist or not. By doing certain

things certain results follow; students are most earnestly warned against attributing objective reality or philosophic validity to any of them."

7

3

Thus introduces Aleister Crowley his "Magick in Theory and Practice". As all models are meant to demonstrate relationships between different experiences they have no objective reality in themselves, or even better expressed: that which we call objective reality is not reality as it is experienced, but a hypothetical description of reality. The cabalist 'Tree of Life', the mythical tree of the Hindus 'Ashvatta', the Norse 'Yggdrasil', the Greek 'Olympus', the Pythagorean 'Music of the Spheres', the cosmology of Plato as described in "Timaeus", the Ptolemaic universe, are all examples of the same process which created the Newtonian mechanical model and the contemporary notion of a Cosmic Brain. Man's attempt to describe the pluralistic aspects of experience in a unified manner is the basis for every model of reality. The objective world we live in is determined by our interpretations of subjective experience which in turn determines what we may experience. We do not exist independently from our environment, but neither does our perception of reality exist independently, but both are in perpetual interplay. The 'doctrine of correspondence' links unrelated experience into one whole of experience and depending on the qualities which we isolate in this process our view of reality takes on different aspects. What, for example, have the color 'green', the metal 'copper', the number 'seven' and the bird 'dove' in common? They are all connected with the force of Venus which is the universal current of love.<sup>4</sup> Thus the quality which connects these phenomena cannot be found outside the system which developed these connections - in this case the occult symbolism - just as no one would describe a poem by counting the letters.

Taken by itself, a reality model based on corresponding qualities

always excludes all other possible models and therefore a qualifying principle has to be built into the model which allows all possibilities to be considered. The 'Law of Opposites' is one of man's oldest concepts and a simple definition of that concept creates a dualistic antagonism which can be solved in two ways: one is the cyclic model, the serpent swallowing its own tail, the law of Karma, fields within fields within fields; the other is the dialectical model of thesis and antithesis making up the synthesis. These two models, however, are vitally connected: the cyclic model describes movement through time, the triangular model movement through space. The cosmogony of the cabalist acknowledges the duality of life as being the generating principle of all creation, the impulse of all movement, which gives time and space their form. Without opposition nothing can have existence in this model, whether it is seen as an event or a form. Good and evil, life and death are mistaken terms in the way most of us interpret them, because they suggest the desirability of one state over another, while the continuation and existence of the universe depend on the balance between the opposites, which the magician calls the Great Equilibrium. To the occultist there is no such thing as 'white' or 'black' magic as non-initiates understand the terms, only degrees of magic from its lowest expression as a tool to indulge the desires of the body to its highest expression which is the union with God.

The occult view of the opposite poles is closely linked with the 'yin' and 'yang' of the Tao as can best be demonstrated by the symbol of the two interlaced triangles, known as the Shield of David or the Seal of Solomon, which is also a Zen symbol and a symbol for the Rosecrucians.<sup>5</sup> The triangular form suggests the synthesis of the opposing principles on a higher level, thus giving not only form, but meaning to experiences which seem contradictory. The Absolute Unity

is reestablished on a higher level of awareness. Two triangles, opposed to each other but occupying the same space, create a star-shape, signifying the macrocosm/microcosm correlation. This symbol raises some interesting speculations about the theory of evolution or involution because it suggests that both processes are occurring simultaneously, a perfectly acceptable thought for the occultist:

"Unity must multiply itself in order to become active. An indivisible, motionless and sterile principle would be unity dead and incomprehensible. Were God only **one** He would never be Creator or Father. Were He two there would be antagonism or division in the infinite, which would mean the division also or death of all possible things. He is therefore three for the creation by Himself and in His image of the infinite multitude of beings and numbers. So is He truly one in Himself and triple in our conception, which also leads us to behold Him as triple in Himself and one in our intelligence and love.

6

A living, active universe is expanding outward into pluralistic existence while the consciousness of the universe, diffused throughout all creation, seeks to return to its undivided state of being. In this manner the equilibrium on which the existence of the universe depends is established as a process, the infinite possibilities of the creative principle is proven and the Absolute Unity of the universe remains unchallenged for the occultist.

The visible universe is but a coarse and dim reflection of the true nature of God, but as the assumption 'As above, so below' indicates a corresponding relationship on all levels, the laws governing the visible world are included in the laws governing the spirit worlds. Everything on earth has its equivalent in heaven, although the farther one moves up the ladder, the purer and lighter become these worlds. The shift from the Ptolemaic world-system did not invalidate the magical model, but marked an important shift in awareness: the model which saw the earth as the center of the universe showed man incapable

of moving his central being outside the sphere which he occupied, except by denouncing his world; the triumph of the Copernican model is a triumph of Western thought, because man achieves liberation from the earth and redeems the earth at the same time:

As for the Earth, if it thereby lose the privilege of its position at the centre of the cosmos, it is at the same time relieved of all its former misfortunes: it is no longer the lowest region, the here-below, the inferior world, subject to and alone subject to corruption. Restored to the firmament, it rediscovers its character of a celestial body. 7

Giordano Bruno died at the stake in 1600 for his vision of an infinite, homogeneous, living universe of which the solar system is but one of many worlds. Men of vision are by necessity always heretics, thus the consciousness of his age condemned him. He was accused, among other things, of denying the divinity of God (Bruno claims that all creation is divine expression, thus challenging the view which places divinity only in the spiritual realm and denies matter spiritual qualities), of denying heaven and hell with the assumption of a homogeneous universe which contains infinite worlds, and of the - then - blasphemous supposition that man may know the nature of God by means of the rational and intuitive faculties of the mind used in alliance.

According to Bruno we have a structure of the universe which is unity multiplied infinitely. From the atom to the galaxies the same principle - often called the soul of the universe - directs existence. All parts share therefore the qualities of the prime cause or God, the Creator, whether they are physical entities or abstractions of the mind. Within a unity nothing can exist without being relative to the whole; the smallest unit is part of a greater unit which then is part of an even greater unit and so forth - infinitely. Objectivity is impossible, because it assumes the detached state of the observer, a position outside existence. Any judgement - even the Christian concept

of God's final Judgement - is self-analytic.

"Man understands that he was made in the image of God when he attains comprehension of God by increasing to infinity the idea which he forms of himself. When realizing God as the infinite man, man says unto himself: I am the finite God. 8

The magical universe with its layers upon layers of realities, from the coarse physical plane to the plane of pure spirit, contains all possibilities. But as the universe is infinite there is neither a center nor a circumference. Center and limit are the properties of a partial consciousness, but man is the sum of all creation in his state of being and the creator in his state of becoming of infinite worlds. Rather than dismissing the magical model of the universe which seems often more poetic than scientific, more mythical than rational, we need to look beyond the limits language creates. Scientific jargon, the 'religion' of our technological culture, is as realistic - or unrealistic - as the jargon of the magician, but when we compare the basic ideas on which magic and modern science base their speculations, we find that these two approaches to reality are not in opposition, but share aspects of thinking which complement each other.



## B. The Magical Universe Updated

In our age of the computer we have more or less outgrown the mechanical concept of the universe as proposed by Newtonian physics and accept the idea of an intelligent universe. Dr. David Forster in his lecture to the International Conference on Cybernetics at the Imperial College in London, 1969, stated that the universe can be understood in terms of data and data processing:

"Surely it must be obvious that the essential nature of matter is that the atoms are the alphabet of the universe, that chemical compounds are words, and that the DNA is rather a long sentence or even a whole book trying to say something such as 'giraffe', 'elephant' or even 'man'."

9

Who then is the programmer? Who created the atomic alphabet and in whose language - or image - are we created?

The shift from a mechanical to an intelligent universe opens a whole new world to be explored. The physical world is no longer absolute reality in which we are trapped, but is a construct of Mind. It is therefore not surprising that the new frontier is the human mind. Understanding the human consciousness may give us the key to the mind of the universe. It is a naive assumption which equates the capacity of a mechanical mind with that of the human mind: no computer is capable of programming its own creation and then analyze this process. And yet this is exactly how the human mind must be interpreted, if we acknowledge ourselves as being born out of this universe, rather than into it. 'Hard facts' may prove to stand on pretty shaky ground when man, no longer satisfied with the passive acceptance of cosmic programming, seeks to alter reality by imposing his own 'input' on the universe. Genetic engineering is an example of how man can interfere with the bio-computer, but manipulating already materialized programs is only the starting point for the magician; his real ambition is to enter the

process before its physical realization. The seemingly absurd magical practices are attempts to decipher the 'cosmic silicone chips', and the logic behind this assumption is the magical theory which aligns the human mind to the creative mind of the cosmos, but not extending parallel into infinity, but meeting in human consciousness. Dr. Forster explains further that the programming of matter must be achieved by vibrations or waves much faster than those of matter, because the control system has to operate on a greater speed than the programmed process. These vibrations he calls cosmic vibrations.<sup>10</sup>

Thus matter is not real in the sense of absolute reality, but is only the manifestation of something (or someone) which seeks to express itself in physical form. The magician speaks of electro-magnetic force fields which condense vibrations into matter (the gravitational force) which can be acted upon by using the 'purer' (higher frequency?) electro-magnetic force fields of thought. Experiments in think-tanks yield interesting results, because subjects begin to create a three-dimensional reality mirroring the 'real' world if they lack any sensory stimuli. This reality picture can become so realistic that the hallucination is perceived as physical reality with which the subject can interact in a tangible manner.

Physicists working in the realm of subatomic particles have not found the ultimate laws which govern physical reality, rather they have encountered a strange, seemingly chaotic world in which the laws of classical physics are no longer valid:

"The world view of particle physics is a picture of chaos beneath order. At the fundamental level is a confusion of continual creation, annihilation and transformation. Above this confusion, limiting the forms that it can take, are a set of conservation laws. They do not specify what must happen, as ordinary laws of physics do, rather they specify what cannot happen."

Order as we understand it is not a limiting principle in the structure of reality, rather it is a superimposed model which so effectively limits our perception that we believe it to be the only reality possible. The basic process of ordering experience into recognizable events is to break the overwhelming information we continuously receive into smaller and smaller units, neatly packaged and labelled, to fit the neatly packaged and labelled world picture we already possess. Thus according to classical logic, once the seal of the atom was broken, man possessed the key to the mystery of matter and so to the whole physical universe. What the scientists have found, however, is the puzzle of the universe in miniature. The properties we assign to light, for example, are not describing light at all, but our interaction with light.<sup>12</sup> We do not know anything about reality, only our relationship to whatever it is we study. From a magical point of view, this is the key, because man is the created thought thinking.

Quantum mechanics, the new physics, demonstrate that the idea of objective observation is illusion:

"Some experiments show that light is wave-like. Other experiments show equally well that light is particle-like. If we want to demonstrate that light is a particle-like phenomenon or that light is a wave-like phenomenon, we only need to select the appropriate experiment. According to quantum mechanics there is no such thing as objectivity. We ~~cannot~~ eliminate ourselves from the picture. We are part of nature, and when we study nature there is no way around the fact that nature is studying itself. Physics has become a branch of psychology, or perhaps the other way round!"<sup>13</sup>

Any analysis of nature is thus self-analytic as the occult scientist well understood. But if we cannot observe the universe without participating in the process, the phenomena we see, hear, smell, taste, feel or measure with instruments have no existence independent of us, because they are the creations of our interaction with the universe, describing relationships not substance. Quantum mechanical experiments,

experiments at the subatomic level - the most fundamental level in physics so far, have drastically changed the concept of physical reality. The Copenhagen Interpretation of Quantum Mechanics (1927) marked the beginning of a new way - for scientists - to look at physical reality which does away with many of the concepts about reality which we take for granted and opens possibilities which seem fantastic. Some of the most important conclusions are:

1. physical reality is both matter-like and idea-like depending on the experiment; the results we obtain are arbitrary, because by selecting an experiment we choose one particular reality picture;
2. the act of observing influences or even creates the outcome of the experiment (Quantum mechanics is based on the study of concepts, not objects: subatomic particles do not exist as tangible objects, only as a set of relationships between two observables.<sup>14</sup> The 'building blocks' of matter are particles which do not exist except in our minds. This leads to the conclusion that physical reality has no substance in itself. We imagined it.);
3. reality is neither 'this' nor 'that', it is paradoxical or complementary: for example, we can prove that light is both particle-like and wave-like with corresponding experiments, but not at the same time, because the two are mutually exclusive. Particles are individual events, while waves represent statistical patterns. Both, however, have no objective existence.

"All that exists by itself is an unbroken wholeness that presents itself to us as webs (more patterns) of relations. Individual entities are idealizations which are correlations made by us."

15

4. there is no absolute truth except this 'unbroken wholeness'; separate systems of knowledge idealize different aspects:

"Parts are seen to be in immediate connection, in which their dynamical relationships depend, in an irreducible way, on the state of the whole system (and, indeed, on that of broader systems in which they are contained, extending ultimately and in principle to the entire universe). Thus, one is led to a new notion of unbroken wholeness which denies the classical idea of analyzability of the world into separately and independently existent parts." 16

Thomas Young's double-slit experiment suggests that particles (photons) seem to 'know' if one or two slits are open and act accordingly.<sup>17</sup> Quantum theory indicates a connectedness between 'parts' which exchanges information at a faster-than-light speed, comparable to telepathic information exchange.<sup>18</sup> The universe is a non-thinking, but **omnijective** consciousness. Could it be that the entire universe is becoming self-conscious through the evolution of thinking entities called man? The 'I' of individual consciousness, is it an 'idealized' entity of a Cosmic Consciousness, a created thought thinking?

5. Quantum theory also suggests that infinite worlds may coexist within the wholeness of the universe: the wave-function which is according to quantum mechanics the most fundamental description of reality allows for the actualization of all possibilities, at least theoretically:

"In a quantum mechanical experiment, the observed system, traveling undisturbed between the region of preparation and the region of measurement, develops according to the Schrödinger wave equation. During this time, all of the allowed things that could happen to it unfold as a developing wave function. However, as soon as it interacts with a measuring device (the observing system), one of those possibilities actualizes and the rest cease to exist. The quantum leap is from a multifaceted potentiality to a single actuality." 19

According to some theories the wave function does not need to collapse **into** only one actuality, but may split into different branches of reality:

"According to the Many Worlds theory, wave functions do not

collapse, they just keep splitting as they develop according to the Schrodinger wave equation. When a consciousness happens to be present at such a split, it splits also, one part of it associating with one branch of reality and the other part(s) of it associating with the other branch(es) of reality. However, each branch of reality is experientially inaccessible to the other(s), and a consciousness in any one branch will consider that branch to be the entirety of reality." 20

Science has moved into a realm which is closed to 'objective' perception, describing events which do not happen except as concepts. An atom, for example, is an 'idealized' entity; it exists solely as concept. But to claim that such a conceptual entity is therefore unreal and unable to affect our experience is to say that the present threat of nuclear warfare is a figment of our imagination. If we accept this threat as real, we have to come to the conclusion that all reality may very well be founded on concepts of our own making. What quantum mechanics reveal with unsettling clarity is that our consciousness is actively involved in creating the reality which we then analyze as if it exists as something apart from our thinking. The Nobel Prize-winning physicist Wolfgang Pauli writes: "From an inner center the psyche seems to move outward, in the sense of an extraversion, into the physical world."<sup>21</sup> True, says the occult scientist, as man is created in the image of God he creates the physical universe by projecting his thoughts outward. The study of the structures of the universe is the study of the structures of human consciousness.

Quantum mechanics speaks of the particle-wave duality; this duality, however, is not a characteristic of reality, but of our interaction with reality and has its roots in the human brain. The left side of our brain orders sensory impressions into points on a line; it 'idealizes' entities into cause-and-effect relationships. The right side of the brain is able to perceive whole patterns in which all points stand in

an immediate relationship to each other and are not separate parts or events, but aspects of the wholeness of an experience. The left side is the center for logical reality formation, which means that the structural dimensions of the logical construct we use to interpret reality actually structures the reality we perceive along the same dimensions. The right side is the 'intuitive' (irrational has too many negative connotations) center of reality formation in which all possible logical constructs exist as potential reality. Both are equally valid - simply because both are - ways of interpreting reality, but followers of one or the other mode of perception seem to find it necessary to denounce one mode in order to prove the truth of the other. Thus science and religion seem to be mutually exclusive. In the past science has only accepted 'objective' experiences as real and discounted the experiences which take place below the imposed order of logic, often looking upon these experiences as a flaw in human nature (Freud's interpretation). In the same manner, religious visionaries discounted the reality of rational experiences which opposed their vision as 'corrupt' thinking, demanding blind faith. The famous bite into the apple from a rational point of view marks a step toward progress, while from an intuitive point of view it means the fall from perfection as the unity of the consciousness is destroyed.

Our everyday experiences show that we need both sides of our brains to interact fully with our environment. To a tone-deaf person, for example, a melody is just a series of unconnected sounds as he/she cannot 'hear' the pattern. On the other hand, a person only perceiving patterns would be unable to read or write music as this involves a linear process. Many so-called 'idiots' have a superhuman memory for retaining highly complex patterns, but are unable to read a simple direction, while many of the practical 'realists' become thoroughly confused when confronted

with patterns which do not follow their line of logic. This division of the human brain is a simplistic illustration which corresponds to the cabalistic concept of Chokmah, masculine wisdom, on the right (the left hemisphere of the brain governs the right side of the body) and Binah, feminine understanding on the left. Together these two aspects of knowing constitute the creative power of thinking. Logical thinking creates a casually connected one-way reality picture which allows the mind to pick any one point for analysis or create casually connected patterns out of isolated experiences. As self-consciousness is basically a logical concept, the division between objective and subjective reality is made by the left hemisphere. Intuitive thinking does not differentiate between the self and the not-self; it creates whole patterns of reality which the mind understands immediately and wholly if it emerges into consciousness. It then becomes the task of logical thinking to explore the meaning and implication of the pattern. We all had at one time or another an experience which demonstrates the two modes of thinking:

You sit in the classroom and listen to the teacher going over a subject which seems alien to your way of thinking; you can appreciate the fact that it sounds sensible, but deep down you have the uneasy feeling that you will never learn really to understand any of it. But you are a conscientious student, so you study and study until it makes less and less sense. So you throw your books into the corner and try to get your mind of the subject by doing something else. Later, maybe in the shower or while walking the dog, without any conscious effort the pieces fall into place by themselves and you wonder why you ever thought it to be so difficult. When you try to share your new insight with another classmate, however, you might find that what seems obvious to you is incomprehensible to her or him, no matter how hard you try to explain. Most



of us know that we know, but don't know how we know that we know and so find it difficult to explain exactly why an experience is reality to us. This creates barriers not only between individuals, but whole systems of knowledge, everybody hugging their knowledge like an endangered species close to themselves lest it should be soiled by the contact with the 'ignorant' others. All theoretical knowledge is based on experience and unless we recognize that every construct of reality is an interpretation of an actual experience we may never get out of the deadlock of two-dimensional logic.

Rational thinking alone has its limits. According to the new physics, we can never hope to understand reality completely on a rational level, but when linked with the intuitive faculty of the mind reason seems to lack the language to describe reality. A description of reality as perceived by the use of reason and intuition is almost impossible as language belongs to the rational mode of thinking. Only by circumventing the one-to-one correspondence between accepted reality and symbol which objective description demands can intuitive knowledge be made available to others. Mythology represents the earliest attempts of man to express his intuitive recognition of reality. Religions have always used analogy to relate their vision and in time the structure of these analogies became means for creating superstructures for other ways of expressing thought. Language is one of the symbolic superstructures, whether we differentiate between the symbolism in literature or the symbolism in science. Unfortunately many people do not understand the nature of symbolic knowledge and try to transfer experiences into concepts which are not analogous to the wholeness of experience which is then perceived as a separate and unrelated reality. As a result the 'truth' - or better the message - of the homogenous pattern of reality

as perceived by the intuitive faculty of the brain is destroyed, while the logical faculty is unable to relate its symbols to actual experience. The attempt to fit intuitive experiences into the casually connected one-way linear pattern of logic always creates statements which are contrary to logical perception. A person then either has to dismiss these statements as nonsense ( and 'realists' generally do so) or develop a construct which is projected into a future or alternate world in which it will be validated. This creates the need for 'salvation', the hope that sooner or later, if we only have faith in our construct and valiantly deny the conflicting constructs of everybody else, we will experience this projected reality. Conversion, illumination, enlightenment, vision or whatever name we may give the process which describes the quantum leap from one state of cognition of reality to an alternate state of cognition may be gradual or dramatic, depending on the impact an experience has on a person on a conscious level. As the right side of the brain processes whole patterns of information of which the logical faculty with its one-way focus is unaware, any cognition reaching consciousness has a unifying effect: all the bits and pieces of our experiences fall into place and we have a feeling of **rightness** and belonging. Joseph Chilton Pearce calls the thinking process of the intuitive faculty 'autistic thinking' and states that all discoveries originate in **this** way:

"Autistic thinking acts on all possibilities, without judgement, since value is a capacity of logical reasoning only. The choices for possibility are suggested by the conscious mind's own value selections, and the material with which the autistic synthesis must work are those drawn from the experienced world. Nature operates by profusion as Teilhard said. All answers created are 'true' to this nature, but not all will fit the tight limitations of the logical framework of the recipients triggering the very procedure. We might say that an infinite potential casually produces a thousand answers, one of which fits the carefully-designed jigsaw puzzle of the rational mind. A new puzzle could be organized around any of the

pieces randomly produced, provided the rational mind were willing or able - which it is not - to change its total orientation so casually."

22

Intuition resembles the wave-function of quantum physics:

"This strange animal (the wave-function) constantly would change with the passage of time. Each moment it would be different than the moment before. It would be a composite of all the possibilities of the observed system which it describes. It would not be a simple mixture of possibilities, it would be a sort of organic whole whose parts are changing constantly but which, nonetheless, is somehow a thing-in-itself."

23

once a measurement is made - it is the rational mind which measures - the wave-function collapses into one actuality. Or doesn't it? Maybe the wave-function continues on its merry way, only the rational faculty thinks that it collapses into one actuality, the one which reaches consciousness. Our intuitive faculty somehow perceives all possibilities in a unified pattern with infinite potential, while our rational faculty can focus only on one possibility at a time and thus creates a finite, casually connected reality.

The division so often - and in my opinion mistakenly - made between the rational and intuitive aspects of the mind is to ascribe consciousness only to the rational faculties and submerge the intuitive faculties in the murky waters of the unconscious. The term 'organic consciousness' seems to me a much more appropriate way to describe this phenomenon of human consciousness as it implies not utter chaos, but an awareness of unity which is closed to self-consciousness alone. After all, our organism functions quite beautifully on its own without our knowledge of the complex interactions involved. Self-consciousness is threatened by organic consciousness, because the ego is an idealized entity, a temporary focus of the self on one possibility. The rational structures which the ego creates for its protection against annihilation (and to prove its existence; self-

consciousness is a relative new faculty of nature and therefore quite insecure), are also the prisonwalls of isolation. In the end this is a hopeless and meaningless struggle as the wealth of literature dealing with existential despair shows. But this emotional bankruptcy is unnecessary as a closer look at our immediate environment reveals: our body.

Man tends to think of his body as a necessary evil which prevents him from transcending into the purer realms of mind or spirit, an obnoxious and demanding burden which is doomed to die from the moment of its birth, but is the only vehicle available by which to preserve life and thus the ego. Thus the thinking man deeply distrusts his instincts which he suppresses as much as possible by calling them irrational or immoral. What is this instinct, this animal nature we would like to deny through various mental exercises called rationalization or religion according to our preferences. Experiments in biology show that cells possess a consciousness which seems to 'know' the structure of the whole organism and act according to the needs of the whole structure. The idea behind cloning (so popular in horror movies) is the theoretical possibility of duplicating an organism from a single cell. Particles in the double-slit experiment also seem to 'know' the system of the experiment and the behavior of one particle determines the behavior of another. This 'knowing' of such small entities suggests that all forms of organic and inorganic reality possess omnijective, but non-thinking consciousness. Every idealized entity or event seems to imply a wholeness of experience from which self-consciousness is cut off. But are we really cut off from all that we know about 'reality' or is it but an assumed role which allows us to contemplate ourselves as if we existed apart from that which we are?

The holographic model of reality is one of the oldest as well as one of the latest models of reality. Holograms are three-dimensional, transparent pictures made with a laser. As a logical construct of reality, however, it has existed probably thousands of years and is the foundation of the macrocosm/microcosm of occult science. A simple exercise in logic: how does the magician get a logical construct of reality by using the trinity of God and the trinity of man and come up with a reality model which has at least three aspects and implies a fourth as potential within a perfectly balanced unity? This is the model of the created thought, which also implies that the three-dimensional perception of reality requires a fourth dimension. Contemporary holograms show some properties which are impossible to achieve on a two-dimensional level: no matter how often one cuts a hologram into separate pieces, the image of the original picture is preserved on every portion, but is degraded in certain details. By breaking a holographic unit into smaller and smaller pieces, we actually do not divide the unity, but multiply it. The division always results in an imperfect image of the whole, thus perfection can only be attained by putting it all back together. Another amazing characteristic of the hologram is its capacity to store and correlate information:

"Photographic holograms possess a fantastic capacity to (retrievably) store information. Image after image can be superimposed upon a holographic plate simply by varying the wavelength of the light. Each image retains its identity and can be recovered without affecting the other images. Indeed, some 10 billion bits of information have been successfully stored holographically in a cubic centimeter."

24

The superimposed images are only separate in the sense that they can be viewed separately by isolating the image. Seen together, however, every image or bit of information is cross-referenced with every

other image or bit of information. A holographic model of consciousness may explain the processes of the brain much more satisfactorily than causal mechanical models which are inadequate in many ways:

"The value of a holographic view of consciousness can be summarized as follows: First, a holographic view of consciousness displaces the view of the behaviorists that all our mental behavior can be interpreted in terms of stimulus and response. Our thought processes are holographic in that all thoughts are infinitely cross-referenced with all other thoughts. The storage of information in the brain is an incredibly complex process. We cannot view it as an alphabetical file; otherwise every time someone mentions the word 'ocean', for instance, we would have to ponderously backtrack through all the associations the word 'ocean' ever contained for us. But we find that we do not have to look through some immense file in a time consuming search. Somehow, the word 'ocean' instantly brushes against all of our thoughts and memories simultaneously to bring out the associations we search for. This is the key to creativity, that every thought is contained in every other thought like the pearls in Indra's net, or like Buddhas contained within Buddhas."

25

What is this consciousness then? It cannot be conscious thought alone; we can use the mind like a tool with which to order experiences without being aware that we do so. Thinking must operate on levels not available to the self-conscious mode of ordinary thinking. We are told that the average man does not use but a fraction of his potential for thought, but maybe he does and is just not aware of it. Our organism is a marvelous and ingenious construction, but we lack the awareness that we ourselves produced this wonder. Somewhere in our mind-body the knowledge lies buried like a treasure still to be discovered. We know it intuitively and this is the foundation of religion and myth. Logical thinking only structures intuitive knowledge and thus discovers many details, but is unable to present the wholeness of being to the consciousness. Time and time again logic will run into its own constructs as long as the view of reality excludes the human consciousness as the creative principle.

The difficulty of creating an adequate model of reality based on the evidence of the new physics lies in the fact that a one-to-one correspondence between theory and experience is no longer possible. Language, whether it is common language or mathematical language, can only approximate experience, but never represent it.

"According to Finkelstein, a language of mythos, a language which alludes to experience but does not attempt to replace it or to mold our perception of it is the true language of physics. This is because not only the language that we use to communicate our daily experiences, but also mathematics, follow a certain set of rules (classical logic). Experience itself is not bound by these rules. Experience follows a much more permissive set of rules (quantum logic). Quantum logic is not only more exciting than classical logic, it is more real."

26

A language of mythos creates whole patterns which are not analyzable, but nevertheless can be understood. Questions such as 'what does this or that stand for?' assume a direct correspondence to a real event and can therefore never be answered. One enters the patterns not suspending belief, but suspending the concept of a one-to-one relationship to experience. Myth to the rational mind is untruth and this connotation of myth is difficult to unmake (the dictionary defines myth as 'lacking a factual basis'), but even the high priests of logic, the scientists and mathematicians, are compelled to admit that logic cannot describe the complete nature of reality. Myth is purposefully non-factual, it is concerned with capturing organic patterns, or in more technical language 'field properties'. It refers to reality at a more basic level than 'facts' or symbolic representations of facts, it has to negate appearance to escape the restrictions of one-possibility-at-a-time reality. Mythology is not primitive thinking - the conclusions of modern scientists are re-cognitions of qualities which man could perceive long before the advent of

science - nor is mythology something of the past.

"Every culture, primitive or modern, has its vision of the universe - a vision proposing an underlying system or pattern operant in the cosmos. Man has always held that, despite the appearance of randomness or chaos in the disparate phenomena we observe around us, some mysterious, hidden principle or force beneath the surface of things binds together the universe in a coherent whole. However transient the forms of matter may appear to be, constantly reshaping themselves in eternal restless movements, the movements have a pattern. The definition of the pattern and the process of its movements is the making of a myth."

27

The advent of self-consciousness split the wholeness of existence into 'out there' and 'in here' realities, thus the vision of the universe is that of a split personality and every mythology of every culture has tried and is trying to heal that split. We have two choices: either we turn back to the single consciousness of non-thinking entities or we push forward toward a consciousness which reunites the self with the whole cosmic experience. The new physics and the new models of consciousness show patterns which strongly suggest that both are holographic images of the same universe. 'Out there' and 'in here' were never separate realities, but concepts which enabled us to see our face, for all nature to look at its creation and stand in awe of its own being. Hod, the glory and majesty of imagination and intelligence, unites with Netshah, the enduring and victorious forces of nature, in the sphere of magic, Yesod. To be a magician is to act on the knowledge that the forces of nature are the powers of the self, aware at all times that to experience the pluralistic aspects of reality the Supermind divided the Superhologram into an infinite number of images, but that each image, although imperfect in some way, retains the original unity so it can recognize itself and return to its source. Every enquiry into reality creates its own methodology, but to confuse the structure of the methodology employed with the structure of the subject under study is to cre-



ate artificial boundaries which need to be torn down when life is in danger of suffocating under these superstructures.

### C. Experiencing the Magical Universe in Phantasy Fiction

A conscious breaking free from the limitations of accepted models of reality can only take place outside the structures we place on ourselves and our environment. Phantasy is the door out of our everyday world and into the world of magic. Imaginary worlds reflect the known world's patterns, but as there is no need for a correspondence between the factual content of either, the patterns can be arranged in new and creative ways. Phantasy is escape, but not an escape from an absolute reality into a world of futile dream fulfillment as so-called realists suggest, but escape from an already realized world into a world of potential. Phantasies are the adventures of a daring consciousness setting out to explore the unknown worlds of its own being, and as in any real adventure the pattern of events creates the meaning. The pattern of events, however, is not two-dimensional description, but every event suggests a third dimension which will not be realized until the adventure is complete. The story acts upon the reader's imagination like a spell and drawn by our own curiosity (once you are caught, there is no other way but finish) we are transported into the reality of imaginary worlds. The structure of a phantasy is the most important factor from a psychological point of view, because it determines the receptiveness of the reader to the thematical content. Lacking any frame of reference, we are forced to suspend judgement and rely on our own synthetic imagination until the end. A well-written phantasy unfolds like a flower: every event extends our awareness of the structures of the imaginary world, its physical and cultural composition, its history and mythology,

and its many mysterious inhabitants who may be good or evil or both (one can never be too sure until the end). The development of the main characters follows the same structure as that of the reader's: as events unfold the need to discover how these events relate to the central figure, the hero, becomes more and more urgent, but the discovery of the answers triggers events of greater and greater magnitude, requiring the expansion of the hero's consciousness to cover vaster and vaster realms of understanding, until the final question of the story and its answer conclude the adventure, but by no means the questioning. The pattern of events in a phantasy resembles the pattern of the formative years of childhood: the gradual unfolding of a world and an identity into the fullness of its being equally describes both. The pattern of phantasy stimulates child-like receptiveness in the reader and we re-discover a way of seeing which does not trouble itself with what could or should be, but takes the world as it presents itself, because it sees everything for the first time.

"The quality which had enchanted me in his imaginative works turned out to be the quality of the real universe, the divine, magical, terrifying and ecstatic reality in which we all live."

28

The mirroring effect of phantasy is its primary function and thus every successful phantasy "gets under our skin, hits us at a level deeper than our thoughts or even our passions," <sup>29</sup> Thoughts and passions are value judgements and belong to the 'real' world we live in. The unique structure of phantasy forces the reader to get rid of all this excess baggage and see with the unbiased eyes of a child. The cross-reference between the pattern of events in a phantasy and the pattern of childhood development is sensed at first only intuitively: the reader is enchanted, even entranced, because a phantasy has a hypnotic effect, but what is put to sleep is not the intellect, only the

limiting concepts of accepted reality, leaving the intellect free and undistorted to seek alternate interpretations of reality.

Phantasy fiction is not for dreamers who seek oblivion, but is for those who desire to wake to the fullness of their potential. The mythopoeic quality of phantasy fiction "troubles oldest certainties till all questions are reopened, and in general shocks us more fully awake than we are for most of our lives." <sup>30</sup> The themes of phantasy fiction are the universal themes of mankind seeking understanding projected into an unreal world so that we may ask the fundamental question 'what does it all mean?' without being hampered by the weight of dead answers being passed off as 'truth', and the answers contemporary phantasy suggests are those implied by the new physics and avant-garde psychology as well as those of the ancient systems of magical and mystic thought. Phantasy fiction lends itself perfectly for the task of integrating traditional and contemporary modes of magical thinking into a pattern which reflects the values of our culture, but in a new arrangement. Science fiction, phantasy fiction based on the technology and theoretical knowledge of today projected into the future, and phantasy based on the magical tradition of our culture are not very different if interpreted according to their mythic content and function. Both forms of the new mythology express the mode of thinking which I call the magical mode, while the whole creation of a phantasy is a magic act. Magic is Make-Believe in its true sense, because it is based on the assumption of an indivisible universe, thus every event or entity isolated by the consciousness, itself included, is make-believe. Pretending to believe is not the same as make-believe; pretense is unbelief, while make-believe is the single-minded identification with a chosen portrait of reality without losing the ability to detach oneself from this portrait.

Phantasy worlds are states of altered consciousness and any objective approach will yield little of value without acknowledging that the actual experience is the message. Ordinary consciousness is often so weighed down, especially in adults, by the demands of everyday living that a kind of stupor sets in, which does protect the individual from despair, but also paralyzes the senses and the mind. Life seems to be repetitious and devoid of any real meaning or joy. Entering phantasy worlds by allowing our natural receptiveness to experience to take over (the child in us) prods our mental faculties out of their depression into a state of alertness, so that we are able to experience reality as an adventure, full of wonders and terrors and the delicious feeling of suspense and discovery. Critics who dismiss phantasy fiction as 'escape' literature meant to amuse and entertain only have missed the whole point of the function of imagination. The magic worlds of phantasy are thought experiments and are as such just as valid as the thought experiments of scientific theories. Both can and do alter our consciousness of reality, because both, imagination and logic, are aspects of the human intellect; they are different methodologies for examining the same mystery.

A description of the phantasy worlds as imaginary places existing in an imaginary time and populated by imaginary beings can never capture the elusive 'third' dimension of phantasy fiction. All phantasy lovers - and there seems no middle-ground - know, even if only intuitively, that it is the actual experience, the letting-go of ordinary reality and the complete surrender to the make-believe worlds, which supplies this third dimension and imparts meaning. Phantasy fiction makes us forget, and in forgetting we remember.

## II. THE POWERS OF MAGIC

### A. The Created Thought Thinking

The powers, or forces, which operate in the magical universe are those which are operant in nature and in man as conscious nature and they always come in pairs. God contains All, but in order to create the universe a split had to occur: the One became Two by thinking and the **Thought** became the mother of all things. Thought itself split in two: active wisdom and passive understanding. Thus the consciousness of the cosmos was born. The generative force of the First Thought is its dual nature and so the dyarchy of the universe maintains the creative power infinitely. Life-Death, Form-Chaos, Matter-Spirit, Liberty-Necessity, Good-Evil are some of the dual forces which keep the universe active and creative. Life needs death to renew itself, it would soon sink into stagnation otherwise; form needs chaos to evolve into other forms; the soul needs matter to express its many aspects; liberty without necessity would strangle evolution just as surely as necessity without liberty; good needs evil to find its glory. There are many more dualities, but all have their origin in the first duality which is the finite-infinite nature of God as the Creator and the Uncreated God.

But to speak of duality is to divide the universe into two hostile camps and no organism is divided against itself. Occultists adopt the term 'polarity' to demonstrate the vital connection between seemingly irreconcilable opposites. The use of sexual imagery - so harshly condemned by puritan minds - to demonstrate the creative principle of polarity in occult literature and symbolism is a pagan concept, but should not be confused with the abuse of the ignorant minds which interpret it as a licence for sexual indulgence.

The true magician respects the generative force of polarity, because misuse is destructive and so is ignorance. The key to understanding - and using - the vast powers which are the driving forces of the universe is according to Dion Fortune the realization that "everything rests upon the principle of the stimulation of the inert yet all-potential (Binah) by the dynamic principle (Hokmah), which derives its energy direct from the source of all energy (Kether, God)."<sup>1</sup> The sphere of magic is Yesod, the realm of the moon, where the powers of nature and the powers of the mind come together. It is the sphere of creativity - if the cabalistic tree is shown as a human body Yesod is the genitals - and the link with Tiphereth, the life-giving sun. Yesod is bisexual: she is impregnated by the sun and he inseminates the darkness with light. It is the sphere where the adolescent reaches selfhood, the sphere of initiation into the mysteries of occult powers.<sup>2</sup>

Occult or supernatural powers are the rightful faculties of mature mankind. The reconciliation of nature and mind in the mature self ends the antagonism between the physical and mental world. Man does not 'conquer' nature neither is he the helpless victim of a cruel nature any longer, but becomes one with nature:

"The initiate is he who possesses the lamp of Trismegistus, the mantle of Apollonius, and the staff of the patriarchs. The lamp of Trismegistus is reason illuminated by science; the mantle of Apollonius is full and complete self-possession, which isolates the sage from blind tendencies; and the staff of the patriarchs is the help of the secret and everlasting forces of Nature."

3

Science in the occult language is esoteric knowledge, not science in the sense used in common language. Once man possesses the three qualities of the initiate, namely reason founded on knowing, mastery of his self and a harmonious relationship with nature, he

can make use of the Great Magical Agent, also called the Astral Light. All the mysteries of ancient Greece and Egypt were instructions in the science of soul-travel which was based on a very advanced logical construct: we have seen how the ancient magicians arrived at a three-dimensional reality by mirroring the macrocosm and microcosm. The implied forth dimension is man the creative thinker. Thus man in two-dimensional or descriptive logic is the tetragon, three-dimensional or holographic logic he is the pyramid, signifying that through man the thinker the cosmos evolves into four-dimensional reality; the Un-created God is four-dimensional (a continuation of this process would imply that the cosmos is evolving into an infinite number of dimensions).

To work the Great Magical Agent the magician has to do two things: concentrate and project. Concentration is single-minded belief in what the mind focuses on, which then frees the will to exercise its full power. Projection is the establishing of a magnetic current of thought which can act on other currents as in the creation of a Magic Chain, the strength of which depends either on the extent of the chain or the will of the magician: "Great circles very often make great men, and vice versa."<sup>4</sup> Magnetic currents vie with each other, so a will attempting to create a circle has to be stronger than the force of attraction of established circles. On the other hand, circles may come into being around lesser wills if the attraction of established circles has been weakening. The force of the magnetic agent is neutral, its effect depends on the will and the extent of attraction. Influencing thought currents is the easiest kind of magic, because thought acting on thought is in its own element.

Acting on the magnetic currents of matter is a more difficult operation, because the electro-magnetic current of matter is is stubborn.

But with patience and practice the magician should master such things as moving objects by thought currents, levitation of his body and the creation of projected images. These, however, are just practices to build up his psychic muscles. The aim of the serious magician is soul-travel; the cabalist 'Tree of Life' is designed to achieve this by using different paths (occultists don't quite agree on that); the Tarot corresponds to the cabalist diagram (although nobody seems to know what to do with the Fool).

Astral travel, the projection of the imaginative body into the realms of Mind, allows the magician power over space and time: the magician can move backward and forward in time and visit any place he wishes by detaching his consciousness from his body in what is commonly called 'out-of-body experiences'. The laws in the astral worlds are similar to the laws in the natural world, but communication and motion happen at the speed of thought. Telepathy also takes place on the astral plane. The magician practicing transcendental magic is usually not interested in creating phenomena to astound the public. These are lower forms of magic and are quite useless. Transcendental magic is a form of mysticism, quite similar to the Eastern mysticism as both originated from the same roots, but the occult sciences are much closer to our cultural outlook as they share the interest in physical science and our Christian heritage to a certain extent. The whole idea of the 'will' is a Western thought which was probably best expressed by Nietzsche. The symbolism of the occult can be found in Western literature throughout the centuries.

The generative force of polarity, the finite-infinite nature of all creation, on the mental level is reason and faith. Mutually exclusive, but united by the consciousness, the equilibrium so important to the



magician and his art. Reason defines and thus reason alone can only create finite representations of truths. Faith is the acknowledgement of the infinite possibilities of nature, man and God. Faith does not rest on definition, but is at once a formulation of the ignorance and the hope of man. Reason in occult language is more than rational thought, it is the power of the intellect which includes rational thinking and imagination; definition is deductive and inductive thinking and can only be allegorical as it is balanced with the undefined. "Man can realize that which he believes in the measure of that which he knows, by reason of that which he knows not, and he can accomplish all that he wills in the measure of that which he believes and **by** reason of that which he knows."<sup>5</sup>

If the magician maintains the equilibrium between reason and faith - separation by the poles and unity in the center - increase in knowledge is an increase of faith and vice versa. Both knowledge and faith are very important, because the extent of both determine the momentum of the power or will of the magician. Knowledge is power is an old truism and so is the concept of the power of faith. According to the definition of power in the occult, however, power is the interaction between knowledge and faith, because all power is an analogy of the creative force of polarity. Reason, the intellectual capacity of the mind, is also polarized to be creative: the solar or masculine principle is the active mind of rational and purposeful thinking, the lunar or feminine principle is the realm of intuition and phantasy. Too much emphasis on the rational principle is mental masturbation, while too much emphasis on the intuitive principle weakens the control of the mind (lunacy).

The mental powers of the magician depend on his ability to concentrate and to project, thus the ideal polarity between the solar and lunar principles is focused imagination.

Focused imagination is the creative force of the magician, with it he can make things appear and disappear at will, cast spells which influence the external world and change the face of reality. Causal connections are not natural laws for the magician, but wills seeking expression. The forces of the universe are the will of God, and by analogy the forces of nature are the will of God incarnate in nature and the forces of the mind are the will of God incarnate in man. The union of natural forces and mental forces in Yesod is the realization of God incarnate that both are manifestations of one single will, his own. This is why the Tarot card depicts a virile young man who has mastered the turbulence of adolescence, sure of his identity and ready to take full possession of his rightful heritage. Yesod is the sphere of self-realization in the psychological and the cosmic sense. It is the necessary step in the Stufenkosmos (hierarchic or evolutionary cosmos) before the ascend to God-realization can begin. Yesod is Lucifer restored from the outcast to his place in heaven: self-consciousness is no longer the evil which separates the soul from God-consciousness, but the light which illuminates the way. Reason finally sees Reason which is the finite God called Man.

Unfortunately few people ever understood the significance of occult teaching and perverted its principles into means rather than aims and so inhibited their own evolution and even reversed the process. But no religion or philosophy should be judged by the ignorance of its followers, but by the wisdom of its prophets and sages.

The powers of magic are neither good nor evil, they simply are the powers of polarity which govern the universe. The magician by the use of his will assumes an active position which enables him to become a creator instead of a creature. His intent, whether good or bad, succeeds or fails depending on the strength of his will and the resistance from the object acted upon. A will convinced of the righteousness of its intent is a will undivided and thus its strength is great. If the object or objects acted upon are passive and inert, such a will can change history (Many modern occultists name Hitler, for example). Righteousness is not always right, therefore the magician needs to practice self-control lest his passions get the better of his reason and continually seek Divine Wisdom. The best protection against wills which use magic to subjugate others is an active and undivided will, a will of purpose. This will if it is directed toward a purpose which is beyond the aims of wordly power is invincible. The best counterspell against the spell of a will with evil intentions is not a spell with even more evil force, but a spell of goodwill and peace so that no chain of evil can be created, and evil is bound until loosed again.

Goodness as force is divine wisdom and it is not the quality of a humble will, but a strong and assertive will. It is not enough for the magician to accept passively in ignorance the vague knowledge of the ultimate goodness of being, but to know and belief with the intensity of an active will which affirms in its own existence the will of God. To know, to dare, to will, to keep silence are the four qualities of the magician. Silence, because lesser wills which are still enmeshed in the polarity between nature and reason would not understand and would abuse the magic powers. One

does not give a child a loaded gun to play with. But the magician knows that the occult powers will be available to all who mature to the plane of self-realization, that it is the destiny of man to do so, therefore the evil of the world does not concern him as he knows that evil is partial knowledge which is the driving force toward divine wisdom.

The distortions by opponents and imitators who failed to grasp the central point of occult science have almost, but not quite, littered the Path - because occult is a Path, the Path of Knowledge - with so many misconceptions that its value is little understood. Christianity accused the occultist of pride and devil worship because it could not accept the Satan/Lucifer polarity; science shaking off the yoke of a religion which denied man the right to reason forgot consciousness and placed truth outside of man and therefore could not accept the occult Man/Universe polarity; thus the Path went underground in art, music and literature and the pendulum effect of artistic movements show the sway of Western man between poles without finding the center. Eastern mysticism is hard to transplant into our culture, there is a gap between the two cultures in thought habits and language hard to overcome, but the occult sciences, rooted in the same principles but different in methodology, are our heritage and have evolved along with our culture, although they are fragmented into fields of knowledge with no apparent correlation. The Great Work of the magician is the Great Work of Western man.

## B. Creative Thinking

Many physicists of today refrain from making any models of reality at all, not because the realities of subatomic experiments are so far removed from the way we experience the macroscopic world, but because a model based on any theory cannot explain the way reality really is. Models are the finite products of the intellect, while reality is the infinite sea of possibility. Absolute knowledge is impossible if the Absolute is the finite/ infinite complementarity of quantum mechanics. 'Everything is energy' is just as meaningless in the finite realm of experience as the statement 'everything is God or Fate or whatever', even if it sounds profound. The human experience is such that to be human and to become human is to partake of the finite and infinite aspects of being and becoming, the discovery of the universe and the creation of the universe.

To a small child the world around him/her appears to be the dwelling of many wondrous and magical beings: talking trees, lions hiding under the bed which change shape into slippers to fool mother, a teddy bear which tells stories, dolls which come to life when nobody is looking. My own experiences as a child are still very vivid in my memory and I will relate some of them to give a first-hand illustration of the 'autistic' mode of thinking children indulge in before they become culturally adjusted. My hometown is surrounded by hilly forests and from early childhood on these forests became my playground. I cannot remember a time when they were not a part of my reality and my parents still recall the distress I caused them by wandering off whenever I had a chance. The most exciting adventures I remember happened around the time I learned to read. I slew countless dragons there, wrestled giants,

discovered Africa and the origin of the Nile, trekked through the jungles of South America, found untold treasures and faced a host of dangers. I would lose all sense of time and place, often not realizing how far I was from home and how late it was, but I was never lost or afraid marching through the pitchy darkness for miles. The only fear that entered my mind was the realization upon awakening from my dream-adventure that I was in for a whipping when I came home. But despite the frequent punishments the lure of the forests was stronger and despite my mother's nightmares I was never hurt, although many of my ventures were risky undertakings.

"Autistic thinking (or A-thinking) is an unstructured, non-logical (but not necessarily illogical), whimsical thinking that is the key to creativity. It involves 'unconscious processes' but is not necessarily unconscious. Autistic thinking is indulged in, or in some cases happens to one, in ordinary conscious states. The autistic is a kind of dream-world mode of thinking."

6

Children habitually engage in this mode of thinking and hallucination is a normal part of childhood experiences, but the adult emphasis on realistic, meaning rational, perception discourages the development of the autistic mode of thought. Often children are ridiculed or punished for engaging in this kind of day-dreaming and unless the child develops a form of resistance against the pressures of parents and teachers his ability to 'switch channels' atrophies. Children who are encouraged in phantasy play and creative activities retain the ability for primary process thinking and are as adults much more secure and willing to give up ordinary consciousness. The ability to enter trance is directly related to the extent primary thinking modes are preserved in the adult.

Reality thinking is the mirroring process of the mind and the cultural definition of reality. "A mind finds its definition of itself not by confrontation with 'things' so much as other minds. We are shaped by each other. We adjust not to the reality of a 'world' but to the reality of other thinkers."<sup>7</sup> Language shapes perception and the response of others to these percepts shapes a concept of what is out there. Every word is a spell, because it focuses the infant's mind on an object rather than on sensory input of motion, sound, smell and touch. Without language there is no world out there, only response to stimuli. To know the name of something is power as the cabalists saw it, and the extensive studies done today about the power of language in the creation of a 'semantic universe' affirms this insight into the nature of language. "Jerome Bruner suggests that language is our most powerful means for performing 'transformations' on the world. We transmute the world's shape by metaphoric mutations. We recombine our verbal structures in the interest of new possibilities."<sup>8</sup> The language of numbers and symbols is an abstracted form of verbal reality and as abstracts are highly concentrated forms of reality thinking a transmutation in this realm of language drastically alters the shape of reality.

The cabalists maintain that the 'true' name of every object and being is hidden in layers of names, each more potent than the preceding; knowing the true name of everything is knowing the name of God: our culture is proof enough of this concept, although we forgot what we were looking for. Logos is the name we know, the definition of a concept; it is finite within the framework of rational knowledge and it can be utilized to shape reality within the li-

mits of its application. Mythos is the 'true' name, the archetypal dimension of a concept without which logos becomes a death-trap. The powers of magic lie in the gap between mythos and logos, the 'empty category' as Joseph Chilton Pearce calls it.

Quantum physics is the scientific confirmation that the material world cannot yield its 'true' name to the logos: scientists had hoped to find the 'building blocks' of the universe, but what they found was the same riddle which prompted scientific research. There is no absolute law to be found on which logos can build its kingdom, or rather, the absolute itself is the Uncreated Word of God which is mythos. The problem is not science itself; it is our expectation of science to provide us with answers which would make the purpose of being a formula and not a cosmic experiment. Science itself broke away from a religion which had become too formulated, thus excluding the innate drive of man for more knowledge, more understanding, only to establish its own dogmas and laws and to tear them down again. God is dead, long live God has been the cry of mankind always, because the finite God is infinite Man.

Infinite Man is the vision of primary process thinking when the child reaches the stage of operational thinking:

"Once high-level combinational forms evolve, and the mind can conceptualize abstractions, the 'given' of nature is never again 'accepted without question'. Nor should it be, necessarily. For at this point the child can begin to interact creatively to transform the given. He can transform the given through the higher forms of creative logic then unfolding."

9

This age is also the age of the beginning of education and marks the interaction with cultural reality on a much broader level. Education on one hand provides an incentive for creative logic as the child is given a wealth of information to explore, but the



direction and extent of the possibilities creative logic inspires are channelled and restricted by the prevailing cultural logic. Practical logic governs our interaction with the physical and social laws and this logic is based on learned response. Propositional logic, the logic stressed by our educational institutions, is "a way by which the mind can feed its reality data into a set of possible hypotheses compatible with the data. Through this operational form the child can combine reality data in a variety of ways, all in his head."<sup>10</sup> But our cultural logic does not allow the actual realization of the propositions made if they violate the practical logic, placing these reality constructs entirely in the realm of phantasy which may be expressed in some form of imitation of the construct in a let's pretend game.

The highest form of operational thinking 'Reversibility Thinking' is "the ability to hypothetically consider any stage along a continuum of possibility as potentially equal to any other state, and return to the same state from which the proposed operation began."<sup>11</sup> Reversibility thinking is "the most complex interaction with reality possible, and the rarest of our mental acts. (And yet this formal operation of mind becomes functionally possible during the sixth-year period.)"<sup>12</sup> Reversibility thinking is the mental operation of the trance-dancers of Bali, for example, who dance over glowing hot coals without physical injury and the beginning age of the dancers is seven. During the Middle Ages visions of the Virgin Mary were common. Our age reports UFO sightings. Einstein conceives  $E$  equals  $mc^2$ . Cultural logic is the point of departure and so the possibility experienced as equal to ordinary consciousness is always founded on the cultural context. If the experience

is too far removed from our cultural context we would have to ignore or rationalize such an experience or face disintegration. Sarfatti speaks of the function of ordinary consciousness as "the constructive interference of the dynamic phases of 'actions' associated with each of the indefinite number of coexisting universes."<sup>13</sup> Reversibility thinking by-passes the constructive interference of ordinary consciousness and creates a new construct out of the data the organism possesses. Ordinary logic is the correlation of information within the accepted construct of reality and is the means by which the construct is expanded and verified according to its governing principle. All of us are born into an already existing construct thus our primary process thinking is programmed to function within this construct. Language acquisition is one of the most obvious of these internalized programs, but hardly the only one. To a child the world unfolds from organic knowing to intellectual knowing; it is an adventure into consciousness. Culture is the mother and the child is the father of man, because the child is programmed for reality learning and is obeying his innate drive to explore the possibilities of consciousness. The cultural construct should serve as a starting place, a springboard into self-realization, but culture, whether old or new, itself is engaged in the same process, thus forcing its limits on the individual.

Nature was once considered the enemy; civilizations emerged to stave off the threats of the jungle. But now it is the cultural constructs which threaten the individual. To lay the blame on culture is just as foolish as to blame nature, because there is no need for reproach either directed toward the other or the self.

The magus stresses faith and reason, but he is well aware of the polarity faith and reason need to assume, before the 'center' is in equilibrium and the path is cleared for the 'miracles of magic'. Reason is the construct the mind accepts as knowledge, but faith is not faith in the construct, but faith in that which lies outside the construct, the unknown possibilities. "Occult laws are often opposed diametrically to common ideas. For the crowd believes in the sympathy of things which are alike and in the hostility of things contrary, but it is the opposite which is the true law. It used to be said that Nature abhors the void, but it should be said that Nature desires it, were the void not, in physics, the most irrational of fictions."<sup>14</sup> But the void is no longer irrational fiction to physicists and the complementarity of participle behavior is oddly enough following the principles of occult science.

Occult science never separated **Divine** Intelligence from Divine Matter, thus the postulates concerning the nature of material reality always mirror the nature of consciousness. The terminology may be strange to outsiders, but we need to go beyond the semantic barriers to understand that the intent of the serious magus was not in the phenomena produced, but in the development of a consciousness aligned with the organic knowledge of the 'instinct'. The Astral Body development is not so far-fetched if we consider the modern interpretation of the Human Biocomputer.

"The cerebral cortex functions as a high-level computer controlling the structurally lower levels of the nervous system. It is a biocomputer. When one uses language or symbols, analyzes, makes metaphors, or, in short, learns to learn, one is 'metaprogramming' the human biocomputer. In this light we may view the directions of the ancient texts

as metaprograms. When we view ourselves as separate from reality, this view in itself is a metaprogram. If we view dreaming and waking experience as identical, this view is simply another metaprogram. The metaprogram that dreaming and waking experience are identical is preliminary to teaching the biocomputer how to control the reality-structurer." 15

In the primary process thinking of the child entering operational modes of thinking, the waking experience merges with the dream experience and constitutes one reality. If the cultural construct allows this merging of waking state and dream state the child can develop the ability to control the reality-structurer.

The magic powers are this reality-structurer which allows the consciousness to act on material and cultural constructs to create alternative constructs. The constructs may be concrete or abstract, a vision of an angel or the equation of the scientific 'genius', defiance of natural 'laws' or an inspiration for a work of art. Human consciousness is not locked in the space-time-matter reality construct, but is actually all-powerfull, because space-time-matter are aspects of consciousness.

"The world seems oppressively solid. In trying to figure out the substance of reality we reach the impasse and ironic security that being locked in the funhouse mirror affords. With a particularly Pythagorean approach, Wheeler finds that the fabric of space-time, the substance of reality itself, is nothing but geometry. In "The Space-Time Code" David Finkelstein asserts that space-time is a statistical construct from a deeper 'pregeometric' quantum structure in which process is fundamental: According to relativity, the world is a collection of processes (events) ...According to quantum mechanics the world is a collection of objects (particles.)"

16

Divine Matter or Divine Intelligence, thought or thinking, being or becoming? According to occult science both are the answer.

"Prime matter, or more simply the Matter, forms no part of tangible existence. It is not being, but the possibility of being, and absolute possibility....To compensate for this lack of being it possesses an infinitude of virtualities. It is nothing, but may become everything."

17

Giordano Bruno build his cosmology on on governing principle

which is the unity of Prime Matter animated by Divine Spirit, which means that the physical universe is created from within by multiplying the unity infinitely, and he conceived of countless worlds with countless timepieces measuring countless times, existing in infinite space, each object from the smallest to the largest moving about its center motivated by its own spiritual force as well as around the center of the particular world which is the sun in our world. It is remarkable that a man lacking any instruments or a scientific body of empirical support could conceive of a universe which is if not in fact, but in principle closer to the universe of modern physics than to the Newtonian model which followed a century later. He was the boldest voice among the emerging voices of science, but he was not a scientist himself. He was a poet, a philosopher, a lover of knowledge and an adventurer into the unknown. So he was executed and the Western world missed its chance to create a science which would have included consciousness in the constructs of material reality.

"Sarfatti theorizes that the reality-structurer is based upon the possibility that consciousness is a biogravitational field similar to the gravitational field governing the structure of matter. This is akin to saying that mind and matter are different vibrations or ripples in the same pond. If this hypothesis is true, we may view the fields which govern consciousness and those which govern matter as part of a continuum, a spectrum of fields within fields. On the semantic level, we may view consciousness and reality as a continuum. Wheeler's conception of superspace and Sarfatti's own Unified Field Theory explicitly suggests that the universe is omnijjective."

18

The question of the programmer of the universe is slowly being understood: it is us. Whether we were aware of it or not, we created the reality which holds us in its spell. And as it is our spell(ing) we can also lift it.

The reality-structurer is not an invention of suspect characters, but knowledge handed down through the ages in all cultures, ours included. And also the methods which make control of the reality-structurer possible. The lengthy and involved preparations of the magician before performing a ritual, for example, are necessary to fix his mind on the purpose so completely that ordinary consciousness is forgotten. The trance of the medium also is a method to bypass the constructive interference from ordinary consciousness. Yoga exercises such as the method proposed by Sri Aurobindo will aid in opening the 'stargates'. So will drugs and mental breakdown. The Universal Agent is a neutral force, capable of inducing visions or nightmares depending on the psychic strength of the individual. Magicians undergo a rigorous training in occult science, both in theory and practice. Rash or ignorant magic operations may cause madness or death, because the confrontation with one's own fears materialized and conscious (a bad trip) may prove to be too traumatic an experience. The first rule of magic is 'know thyself'. Without self-knowledge reason would collapse and the experience would become destructive. There is no quick and easy way to gain control of the reality-structurer. One starts going back to primary process thinking and works one's way up. We need to learn again to think like the child we were, but with the intellect of the adult.

### C. Phantasy Magic: Primary Process Thinking Training

Phantasy fiction is the yoga of a culture based on language and is therefore much more effective in training the mind to transcend the cultural constructs which are semantic constructs for the most part like ours. Patricia McKillip and Ursula Le Guin focus on the role language plays in our conceptual thinking and purposefully create a semantic world where nothing is what it seems to be by name. McKillip is exceptionally successful with this method, because all through the three books of her phantasy she thwarts any attempt to label any of her characters or form a concept of the significance of an event. The story-line also centers around language: all knowledge is locked in riddles and the greatest riddle is that of Star-Bearer, the reluctant hero in search of the meaning of his name. Shape-changers are everywhere, nobody can be trusted, even the High One is not what he seems. The only security lies in the land-rule which is a metaphor for body-knowing, but even that is taken away. The Star-Bearer has to unlock all the riddles, trace the knowledge of all the minds, learn to take on every shape, before his destiny is clear. In a manner which leaves the mind breathless McKillip outlines the mythos of modern man on the threshold of cosmic consciousness. Language can be living thought, we are not locked in a semantic prison.

Ursula Le Guin in her "Earthsea" series also concentrates on the 'true' name versus the adopted name. The language of 'Making' which only dragons and accomplished wizards know is contrasted to the everyday language of communication. Ged, the hero, is educated in wizardry and causes a shadow to be loosed from the dark through a rash testing of his powers. It is his quest for self-

knowledge which characterizes the first volume and Le Guin presents an imaginative analogy of Jungian archetypal concepts of self and shadow. The second volume explores the theme of transcendence from cultural constructs: the heroine does not even have a name; she has been robbed of her true name in early childhood and given the name "The Eaten One" dedicated to serve the sacred tombs. Ged in search of the missing half of the Ring of Erreth-Akbe frees her through trust and gives her back her name. The third volume is a powerful statement of the true meaning of death - and life, completely in tune with esoteric and modern scientific theories.

Joan D. Vinge explores the mistaken conception of a technological culture which depends on external sources to continue its progress and the slaughter of its true source of progress to avoid death. The queen of the technological culture Winter schemes to prolong her reign by cloning a double raised in the simple culture of the Sommers which will take over the rule once the Star-gate closes and the technology vanishes. But the cloned girl becomes a priestess among her people, not even realizing that she has the powers to connect directly to the computer of the galaxy. It is a startling analogy of our own fears as a culture depending on technology, and also of our ignorance as to the true source of progress. And a promise: "The Sea never forgets. But She forgives."

Piers Anthony's "Macroscopic" takes a bird's-eye view on the question of the maturity of man. The control of the reality structure has built in checks to prevent immature control of the space-time continuum and man is found wanting in moral maturity.



But man also has free will and ~~can~~ evolve to take part in the adventure the Traveler represents, but "not by becoming smarter, but by maturing."

Some phantasy fiction does not capture the whole myth which is evolving, but only understands pieces of it. Marion Zimmer Bradley's "The House Between The Worlds", for example, disrupts the pattern of primary process thinking several times and so her story lacks the unity required to truly concentrate on the 'otherness' of experience. However she has one beautiful passage in Chapter Fourteen which comprehends organic knowing at its elemental level.

Peter Beagle is unsurpassed for mirroring the playfulness of the vision. "The Last Unicorn" is phantasy skipping and singing with many asides to make us laugh at our cultural constructs and forget them like the butterfly, remembering only the music of words. The analogy follows the pattern of the modern myth, but with a sense of the ludicrous reality of all experience only a child at heart can feel.

"Lillith" by George MacDonald is a powerful enquiry into evil and death. Lillith was, according to cabalists, the first wife of Adam, but she refused her role as wife and mother and became a demon feeding on children. In cabalist terms, this is nature refusing the creative principle of spirit, a living death which is sustained through the blood of the innocent. But even she cannot remain outside creation, but is incorporated into the flow of all life.

### III The Great Work

The Great Work of the alchemists is to transform base metal into gold, but their long and arduous undertaking was not chemistry based on confused scientific data, but an attempt to transform matter into consciousness. Gold is the metal of light and spirit, and as it stood on the highest rank among metals it corresponded to the sun and reason. The endless, seemingly repetitious experiments were serious studies of matter and consciousness expressed in symbol and ritual to find the 'program' of matter. Matter has spirit or elemental consciousness (particles which know?) and, so the alchemists believed, man evolved from matter and so an alliance between the elemental consciousness of matter with the consciousness of man should give man control over the form of matter. Once the base metals are transformed into gold, then the alchemist has the formula for transcendence. This may sound strange, but it is based on the cabalistic key for transcendental magic.

The Great Work is based on a religious interpretation of energy, matter, organic life and consciousness. The First Principle of all creation is Divine Matter and Divine Intelligence. Matter is inert, but all-potential, Intelligence is the dynamic principle which creates all forms out of the continuum of matter potential. Together they form a polarity which is unified in Kether, the creator (being) who is also non-being. The created universe is simply the First Principle which guarantees an infinity of forms united organically by the primary unity. This creative principle is built into every microscopic unity from the atom to man, and from man to the infinite God. The cabalis-

tic universe is thus an ever-evolving organism from matter to spirit or in modern terms from material being to spiritual being gathering information along the way through an infinite universe of experiencing. In such a system there would be no need for 'making' it, there is only the universe to explore as we knew well as children and to become what we are. It is built on such a simple principle, so that no matter how complicated cultural constructs become, it is always easy to find the way back. It's child's play.

"Time and again in the new physics the model of the universe becomes a sort of cosmic giant brain. The holographic properties of consciousness bear an uncanny resemblance to the holographic properties of space-time. As Dr. Harold Saxton Burr suggests, in a sort of Unified Field Theory, the various fields within fields within fields that organize the universe appear to have an analog in the biological organization of the L-fields in living cells. David Finkelstein suggests that the elementary particles, building blocks, or primitive processes of matter are assembled into 'chromosomelike code sequences'. Jack Sarfatti points out that the wormhole connections of three-dimensional space connect every part of the universe directly with every other part much like the 'nervous system of a cosmic brain.' 1

If we learn to control our reality-structurer we are free to move within this infinite universe at will simply by dreaming it. But before we can do that we have to acknowledge that this reality is only a dream too. Future space-travel does not require expensive machinery built at the cost of the taxpayers so a few may actually experience it, but on our own ability to become whole. Man has to mature before he can progress. Immature minds would run into the destroyer programs their own fear and insecurity create. Man has to go back to his father, the child, and relearn how to think and make the cosmos his mother.

Once this is understood there is no need to rile against culture, just as there was no need to rile against nature; we

are growing up and ready to leave to make our own way. Reversibility thinking - what an apt name too - is our ticket to any point in time and it is exactly what the magician called it: reason and faith in perfect equilibrium, because at the center are the Stargates.

Phantasy fiction is our mythology; language is not bankrupt, it is a creation of our consciousness and so is capable of more creation. Phantasy fiction can help us to relearn true 'make-belief' without which control over the reality-structure is not possible, as well as provide a perfectly non-dictative faith orientation. Once we redirect our commitments outward we will be able to break the spell this reality picture has on our eyes. And then the real phantasy fiction will truly be ours. There are so many cultural constructs to overcome: the guilt of self-consciousness which splits the self from its organic conscious; the helpless rage against an inhuman culture; the resignation of a spent life; the fear of one's own fate which sees only death; the poverty of spirit which feeds on others; the directionless drifting in the same stale waters. We need to gather up all our misdirected energies and open up our Stargates. Why should we spend one moment worrying what terrible end this world may come to? We only dreamt it anyway.

This is the message of phantasy fiction, mysticism of the East, our own heritage which may be splintered into many parts, but may be unified by anyone who sees that all the back-and-forth, the circles upon circles, the miscarried dreams all lead to the same starport. It is very difficult to let go of reality if we are convinced that this is the only reality we have, when we - by iden-

tifying ourselves with the world as we made it - lose our identity as creative beings and so are condemned only to react to our projections. There is a check built in our biocomputer, however, which prevents complete identification. Often this is seen as the 'evil' in the world, but is nothing more than the signal from our organic consciousness that we lost control over conscious thinking. Heidegger says that man needs the fear of death to remind him who he is, and in this sense the nuclear threat of our world which makes identification with this world impossible for any thinking being serves as a symbol: it is not by accident that missiles are phallic in form, because they are our projected creative power. Modern physics provide us with information which ties the material world to consciousness, modern biology does the same with the exploration of the biocomputer, psychology has only now begun to grasp the immense powers of human consciousness, art and literature can no longer be separated from science, because all are the products of human consciousness in the adventure of self-exploration.

The Western cultures have opted for acting out the phantasy or dream, thus Eastern methodologies are somewhat alien to most of us. Action or no-action does not pose a problem, because both are essentially the same. Fight-Flight programs of the organism translated into consciousness have the same purpose: to preserve the unity of the organism. Western cultures have opted for the fight program, but have lost ever so often the central cause of their fight and so ended fighting themselves, much like a madman cutting off his hand and then proclaiming victory over the enemy. The impasse we as a culture need to avoid is the hopeless resignation of one caught between fight and flight. If we believe that we cannot win, but are also unable to escape, then the reality

we created is a prison where we may rage and rave or just give up and wait for death. Death is an invention of life to cut off a non-creative state of being in the individual separated from his true self. Thus for the split consciousness death is terrifying, but we do not have a death instinct, rather it is a life instinct, a message from our organic consciousness signalling that we have come to a point which is no longer creative. The complexities of life we bemoan are an illusion. Life actually is very simple and straightforward.

Physicists now entertain the idea that the key to all the phenomena studied and categorized as separate entities must be very simple. A cosmic computer program which is based on finite expression with infinite potential with an innate source of energy. This is the physics of occult science and the basis of all evolutionary theories which make the "Ex nihilo nihil fit" (Out of No-thing becomes No-thing) their logical starting point. If the ultimate outcome of all creation is to return to the uncreated state of its origin, then there is no 'something' called truth to be found. The path to which Western culture committed itself is "All or Nothing", but it is often easy to forget that all is nothing.

The human fetus goes through the evolutionary stages of man, but in compressed time, and the programs of these stages of evolution are recorded in our organic consciousness. The infant begins logical thought processes long before he/she can express them. (Some studies suggest that intellectual growth, meaning creative interaction with the environment, may begin already before birth.) The child moves through stages of intellectual development, again compressing evolutionary stages of human thinking. The program which is to be

the future man is being developed after the child has learned to apply his innate organic knowing to the reality in which he/she finds him/herself. Thus the reason for living is simply the development of greater faculties so that we may experience more and more this adventure of being. Faculty X as it is called sometimes is not wishful thinking, but the logical advancement of man from this stage of evolution. We have made many inroads into consciousness, but the task is far from being completed. Everything is energy. We are at a stage which is the conversion or transcendence of biological energy into conscious energy: body into thought. Richard Maurice Bucke calls this another leap comparative to the leap from inorganic energy to organic energy, and the leap from simple **consciousness** to self-consciousness. The new man is cosmic man. Our childhood memories of exciting phantasy play which disregarded the limits of possibility within the world as we know it are a program which became not realized, because we lacked the reality in which this program could become an acquired faculty of consciousness such as language acquisition. Western cultures deflect this program into abstract expression, therefore we have to translate everything back into physical reality by building impressive machinery to do the work of thought. telepatny, out-of-the-body experiences, bending spoons by thought are indications of the new tools man will possess. Many cultures have already utilized these faculties for ages and within our culture there is plenty of evidence that people existed and exist now who have realized this potential to some degree. However, reversibility thinking is not the ticket to paradise. As studies of drugabuse show, unless a person is firmly centered in his being these experiences are not only useless, but also destructive. Reason and Faith in equilibrium

is the word of the alchemist. Therefore the myth of the new man has to be the myth of the man in control of his being. A vision may change one's direction in life, but unless one understands that all reality is only vision, a collapsed particle of the continuum of the wavefunction, the reality-structure cannot be controlled. We would only hop from one 'that's it' to the next.

Phantasy fiction can teach us to become the new man and I believe that it is useful for several reasons:

1. We can learn detachment from this reality;
2. Well-written phantasy moves us back into primary thinking processes;
3. The theme of modern phantasy incorporates the conscious or unconscious desire to become more than we think we are and works such as McKillip's and Le Guin address directly the process of becoming whole;
4. As truth cannot be expressed except as analogy phantasy fiction is less dangerous than formal logic for the creation of a base of faith which has to form from within, not without;
5. Most of our reality constructs are word-built, thus the semantic tie-up needs to be undone, so that language can reflect experience again without ambiguity;
6. In phantasy fiction all fields of knowledge can merge without creating credibility barriers; all of our rich culture can co-exist.

Science, art, religion, history, philosophy and all the many ways man attempts to find himself are all fiction. The most learned dissertation is phantasy. Why not begin to enjoy it as such?



"John Lilly proposes that we acquired our language making abilities when we developed our cerebral cortex. It is the high-level software computer controlling the structurally lower levels of the nervous system. In 'Philosophy in a new Key' Susanne K. Langer asserts that the entirety of human experience can be viewed from the standpoint of the development of these abilities, which places us in a most peculiar position. We have discovered that our language limits our experience of the 'realities' encountered both in mysticism and the new physics; and yet our linguistic ways of thinking dominate our life. We do not realize that outside the narrow plane of words there may be vast realms of conscious experience which we are denying ourselves. We have been culturally conditioned to THINK WITH WORDS.

2

The problem is not how do we get rid of language, but now do we adapt language to thinking. Most of us concede to language realities which we do not accept as experience. We do not believe what we are saying with words, thus we lie and let others lie to us and call that creative thinking. But creative thinking is experience, otherwise it is just idle prattle. There is joy in 'letting one's thoughts run away'. Language can only be analogy to that which it tries to describe. Phantasy fiction makes use of the analogy and presents language not to describe experience, but to create experience by involving the reader in the creative process. The trouble is, of course, that we put the phantasy away after reading it and try to intellectualize the experience into concepts instead of focusing on the experience. I have purposefully avoided such conceptualization of the content of the phantasies I mentioned, only hinted at some of the themes. The meaning of phantasy fiction has to be experienced in the same manner all we truly know has to be experienced: by our whole being. Ars Totum Requirit Hominem. The pieces slowly but surely are falling into place.

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## NOTES

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