

Homo Serpiens Redacted

Emerging from Occultism

(Jasun Horsley vs Aeolus Kephas)

“A seeker of Truth. He will never find it.
But the dimmest of possibilities—be may
himself become Truth.”

—Charles Fort, *The Book of the Damned*

for the former “Mrs. K.”
my long-time companion
on the straight and narrow path

An Author's Recantation, 2018

“But in a society like ours which both fundamentally denies objective metaphysical truth, and at the same time provides a vast spectrum of false doctrines, either foolish, unconsciously sinister or deliberately subversive, which masquerade as metaphysics, the person with the potential to be a ‘knower’ is misdirected at every turn, and is in danger of becoming either a religious skeptic, since the religious doctrines he is exposed to seem childish to him (ignorant as he is of their deeper meaning), or an apologist for seemingly more sophisticated doctrines which, unknown to him, are radically opposed to traditional metaphysics.”

—Charles Upton, *The System of Antichrist*

After John Lennon met Yoko Ono and left the Fab Four, he wrote a song called “God,” about how he used to be the Walrus but now he was simply “John.” In the song, he lists a bunch of things he no longer believes in, ending with the Beatles. Any rewrite of (what was once) *Homo Serpiens: An Occult History of DNA from Eden to Armageddon*, by Aeolus Kephas, seems destined to turn into a very long, faintly wistful list of all the things I, the author, no longer believe in, ending with “Aeolus Kephas.”

I no longer believe in DNA, occultism, apotheosis, sorcery, psychedelics, rings of power, or “magik.” I am even having doubts about the power of myths or Jungian psychology. Not that I *dis*-believe these things, nor do I intend to deny that they may have limited value as tools for understanding the human condition (starting with my own). But I’m not especially interested in using them anymore (except maybe for Jungian psychology), not even in the abstract, and as a result, I find much of *Homo Serpiens* to be at best irrelevant, at worst, downright erroneous. The question is, then, where does that leave this text? The answer is: with a whole lot of holes in it. For one thing, there are an awful lot of quotes that I used to prop and beef up my arguments that will have to go.

Homo Serpiens was published in 2009. In 2013, I started work on what eventually became *Prisoner of Infinity: UFOs, Social Engineering, and the Psychology of Fragmentation*. During the process of writing, I discovered a truly mind-boggling tapestry of interconnecting groups, individuals, and agendas that appeared to have been responsible for a very long-term program of “memetic engineering,” namely, the seeding and watering in our culture of a vast and complex set of memes, or belief systems, relating to spiritual, religious, scientific, political, and metaphysical ideas. As a result of what I uncovered, names that appear frequently in *Homo Serpiens*—and that are cited as reliable sources—names such as Whitley Strieber, William Irwin Thompson, Aleister Crowley, Terence McKenna, Carlos Castaneda, Graham Hancock, Michael Harner, G.I. Gurdjieff, and Joseph Campbell, now appear to be very far from reliable. In fact, I now consider them to be either witting or unwitting agents of those same programs of cultural engineering and mass deception. This is a wide spectrum, but there are degrees of complicity. Even so, I am aware that the core problem isn’t so much having relied on the *wrong* sources, but relying on external sources at all, and that I risk making the same error, all over again, if I rely heavily on newly discovered authors, such as Charles Upton or Rene Guenon, to help formalize this intellectual departure for me. On the other hand, no man is an island, and I am currently seeking tools by which to extricate the bad from the good, both in my own psyche and its products, such as *Homo Serpiens*. Sometimes the best way to drive out a nail is with another nail.

In the original, 2009 author’s note to this book, I described it as a work of “Imaginal landscaping”: “an attempt to use myths, both ancient and modern, as maps for exploration of the psyche and, by extension, reality at large.” I wrote:

While history is a dead thing, a mere record of past events, written by a controlling elite for the maintenance of power, myth is a living

artefact, an interactive medium that comes fully into existence only via contact with the human psyche. While history is pre-interpreted, myth, like dreams, is not. Its meanings depend as much or more upon our *response* to the narratives described as on any inherent meaning found in the story itself. *Homo Serpiens* is a mythic narrative about mythic narratives, a meta-myth of metanoia, and a work of “gonzo occultism.” Nothing of what follows is “true,” in the sense of being established by history, science, or Consensus “fact.” Far from it. As such, this work is perhaps best described as an autobiography, albeit a transpersonal one—memoirs of a local DNA complex.

So far so good. Unfortunately, the above was more of a disclaimer than an honest declaration of intent. There is very little of an autobiographical voice in *Homo Serpiens*, 2009, and that is perhaps the first thing I would hope to introduce into it, as much as humanly possible when working with such grandiose, authoritarian, abstract, and belief-soaked material. In fact, I would be inclined, if it were possible, to strike this book from the Akashik record entirely, pleading hubris and youthful folly (and conceit) as my excuse. Since this is not possible, and since the work *was* published and has affected an unknown number of psyches, it behooves me to at least offer a remedy, or an enema, for any conceptual contamination it may have caused. What interests me most about this text, now, in fact, is just how much it subscribes to—and helps promote—many of the beliefs, values, and methods which I now consider misguided and pernicious, even while adhering to values which I still consider right and good. It is a god-awful muddle, in other words, of wrong-headedness mixed with a sound intuitive sense of goodness, that results in truths being mangled to fit in with “philosophies” (ideologies) that see truth itself as a tool for the will to power, a means to the end of “storming heaven.”

Aeolus wound up his opening note with this:

Homo Serpiens is also an apocalyptic work that attempts to understand—and prepare for—the critical juncture at which we find ourselves as a species. And if it is true that we are now at “the end of time”—that is, the completion of an evolutionary cycle—it becomes all the more pressing to cast our gazes back, one final time, towards our beginnings.

Equating the end of time with the completion of an evolutionary cycle is perhaps a nice, tidy example of the afore-mentioned muddle-headedness running through this work; for when time is no more, what becomes of evolutionary cycles? I believed that, with *Homo Serpiens*, I was mapping a kind of species “hero’s journey,” showing the means by which humanity—via the audacity and courage of superior individuals or “sorcerers”—was allowing God to come all the way into conscious, human, temporal existence. That human beings could access divine consciousness—reality, big R, or heaven—via *their own efforts and ingenuity*, in fact that this was *the only way* for this to happen, as if God Himself (though I would not have allowed God a sex) needed Man to embody Him, in order to exist at all. Or at least, to evolve into a new, greater, deeper manifestation. That, to invert a religious saying, God’s extremity (limits) was Man’s opportunity. I now see things somewhat differently.

In *The System of Antichrist*, Charles Upton writes:

Cultural trends develop around the infra-psychic zeitgeist, and within the context of these trends, organized groups grow up in response to the forces which have brought them into being. In some cases these groups are simply made up of people who espouse the modernist or postmodernist myths determined by the “spirit of the times.” Other groups, however, will openly worship the forces which have inspired

them, not understanding that they have in fact taken a stand against the perennial wisdom, the metaphysical truths of the ages. These Guénon terms “anti-traditional” or “pseudo-initiatic.” Most New Age organizations would fall under this definition. And lastly, there are other groups whose goal is to deliberately undermine revealed religion and traditional metaphysics, so as to bring in the reign of the Antichrist; these, in Guénon’s terms, are the agents of “counter-tradition” and the “counter-initiation;” they are “Satan’s contemplatives,” whose role is to subvert, not simply exoteric religion, but esoteric spirituality as well.

I think that what I mapped out in *Homo Serpiens* was closer to a tragedy than a tale of victory. I hope that the material in here—if it still has any relevance at all—serves to show how human beings—the author, anyway—will perform every possible contortion and effort to avoid surrendering to Reality (to death, mortality, awareness of limitation, and to God), including, finally, the artful assembling of an almost (a massively loaded almost) perfect *counterfeit of the infinite and absolute*, so as to get to have our communion wafer and eat it. That this effort is doomed to failure, and that, in its very failure, lies God’s opportunity.

This might seem, paradoxically, to vindicate those efforts at storming the pearly gates. If the fool, Man, persist in his folly, he shall become wise? Perhaps, but not through his own efforts but only as a consequence of exhausting them. And that God—our own true nature and essence—is waiting on one thing above all: for me to reach this point of exhaustion and apparent defeat, at which I am able to see, and own, my folly *through God’s eyes*. To see oneself as God sees one, after all (however painful), is to see, and be, as God *is*.

Only and simply as it ever has been.

Introduction: A Fellowship of Rings, an Invisible Golem

“The unconscious is the unwritten history of mankind from time unrecorded. Rational formula may satisfy the present and the immediate past, but not the experience of mankind as a whole. This calls for the self-embracing vision of the myth, as expressed in symbols.”

—C. G. Jung, “The Problem of the Fourth

The Age of Magic

“The Traditionalist School uses the word ‘Tradition’ in a specific sense. To them, it means ‘the sum total of the transmission of Divine Truth by human means from the beginning of time until now,’ via scripture, commentary, oral teaching, sacred art, or in any other way. As such, it is the partner of Revelation. According to an image used by traditionalist James Cutsinger, Revealed Truth descends ‘vertically;’ it enters time directly from Eternity, like a stone dropped into a still pool. If the stone is Revelation, the ripples which spread horizontally from the point where the stone hits the water are Tradition. Each of the major world religions represents an instance of Revelation, and thus a renewal of Tradition.”

—Charles Upton, *The System of Antichrist*

When I wrote this introduction in 2009, it was a reworking of an essay I first composed in 2001, in Guatemala, called “The Age of Wangus.” By 2009, I had ceased using the term Wangus (which I adopted from Mitch Fraas), and so I opted for the more familiar term of “magik.” (I spelled it with a ‘k,’ back then, to dissociate it from the mundane usage but also from Crowley’s “magick.”) In those days, I still had a high regard for sorcery and a low regard for religion. In 2018, the poles have reversed. Back then I saw myself as a functioning

sorcerer and practicing (though non-ritual) magician. I was aware of the phenomenon of reformed occultists who got too close to the truth and backed away from the Promethean fire, into the safety of an orthodox Christian mindset. I had nothing but contempt for such people.

While it would be premature to say that I have ended up doing the same—I am still quite far from orthodox anything—I now understand what drove such people to do an about-face, and I have more and more sympathy and respect for Christian belief—including (or perhaps especially) the belief that occultism is a Satanic, delusional practice in defiance of both Nature and God.

Rather than simply excise this section of the book in praise of “magic,” I will attempt to “reform” it (and its author) via a combination of rewriting with editorial commentary. Perhaps there will remain some merit to the occultist viewpoint that orthodox Christians are missing. At the very least, as I once said about poverty and wealth, it pays to have direct experience with both sides of the spectrum. We do not learn much about anything by avoidance.

Here goes. (Commentary in italics.)

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“The linking and relinking of objects . . . is actually a language, but not a language like ours (since it is addressing itself and not someone or something outside itself).”

—Philip K. Dick, *Valis*

When it comes to understanding (and eventually practicing) magic, creativity is the key. Individuals must find their particular function. What do we believe when we say we believe in magic? That nothing is true? Or that everything is?

That everything is permitted or that nothing is? My current perspective on sorcery and “magic” is that it centers on the primary delusion—or crucial fiction—of self-will. Sorcery is “handling awareness” (Castaneda) and yet what are we—as perceivers—besides awareness? Does awareness handle awareness? Or does it suffer itself to be handled, for a time, by a tail/tale of power that wills itself to wag the God and thereby prove it is something other than (God)? The reason no

tail ever wagged a dog is because there is no tail separate from the dog, and if there were, it would have no power even to wag itself.

The primary acceptance of “magic” is that this world is an illusion. Humanity is a false construct, built by a Demiurge, a false god, to prop itself up. This is the primary error of Consensus, as what must be broken, in a final and devastating fashion, through “magic.”

This indicates how thoroughly I had imbibed the Gnostic program, which is an inversion of the orthodox Christian one, the shadow of religion, just as self-willed sorcery is the shadow, or defiance, of religious worship.

Facing up to the fact that all our criteria for judging, for knowing anything at all, are false criteria—imposed from without by possibly malignant but certainly “alien” (i.e., incompatible with human evolution) forces—this is ipso facto a process of derangement. If, as the magical view posits, reality is a snare, then insanity—rejection of consensus reality—is the only feasible escape from this snare.

This is a very big if. The Gnostic viewpoint, which promises liberation through defiance, is a dualistic one. In some ways it may be even more dualistic than the orthodox Christian viewpoint, which, while positing a Devil—and a Heaven and Hell—and placing the world under the dominion of satanic forces, at least allows that the material universe is God’s creation and, as such, an extension of God’s goodness and love (“God saw that it was good”). The belief that physical reality is a prison created by a deluded demiurge, and that madness is the only escape from it, is a recipe for extreme and destructive behaviors and, what’s more, a license for them. If nothing is true, everything is not only permitted but required (every extreme) to assert our own existence in the face of the blank nothingness of reality.

This now seems to me like a very bad starting point for a philosophy of being.

The Original Sin of Death

“In Genesis, Yahweh’s first instruction to Adam is not something practical such as how to make a fire or fashion a weapon. He teaches the first man to name all of His creatures. By this act, Yahweh emphasizes that naming is the most potent power He will confer on mortals. Through naming, Adam gains ‘dominion over all the earth.’ Naming confers meaning and order. To name is to know. To know is to control.”

—Leonard Schlain, *The Alphabet Vs. the Goddess*

The DNA sequence begins with God and ends with the Serpent. On the return journey, the reverse is the case: we begin with the snake and end with the god. Man is the totality of this sequence, the full spectrum of consciousness, from earthly to divine.

In computer programming, a series of digits (letters and numbers and other characters), arranged correctly, give rise to an image. So it was that the Gods created Man, in their image, via *programming*. When Adam stood naked in the Garden and named the animals one by one, fixing them in their designated form, he was acting—according to his God-given nature—as co-creator and assistant programmer of Creation. He was intoning the complete sequence of his own (human) DNA.

Author speaks with forked tongue and an entirely unestablished authority (no citations here). Not only that, I was using the language of computer programming to describe the divine act of creation, thereby making organic creatures (including humans) equitable with machines. This is the transhumanist conceit and at best it is based on an assumption, namely, that when humans imitate the act of creation, they get it right, and that computer design and programming is an adequate correlate for biology and consciousness. This would be a self-perpetuating systemic error, rather than a self-correcting one (which is what Nature is), since we would use this assumption to reconfigure our own consciousness in such a way that we would become less and less able to perceive—or experience—the ways in which we are not like programmed machines.

What is DNA? According to Jeremy Narby: “DNA and the cell-based life it codes for are an extremely sophisticated technology that far surpasses our present understanding and that was initially developed elsewhere than on earth.”¹

The whole notion that human beings are a form of divine technology has special appeal for males who grew up on “Star Trek,” Arthur C. Clarke, Isaac Asimov, and other science fiction fantasies (especially 2001: a Space Odyssey, the uber-text for transhumanism). Its companion memes are those of the gods as space aliens, of God Himself as cosmic energy (“the force”), and the quantum mechanics, Dancing Wu Lei Masters, spiritual scientism of the New Age. Again, the assumption is that, “as above, so below,” what men create in imitation of God will then provide a suitable—and applicable—model by which to understand and experience “God” (now synonymous with “the Universe”). This leaves out the question of where “Satan” is in this translation of paradigms (from spiritual to material), namely, the possibility that there is something in human beings—a self-deceptive, self-sabotaging, God-defying element—that causes us to create diabolic imitations, not as the means to return to our true nature but to perpetuate our separation from it.

New Age spirituality and scientism remove Satan from the equation and leave only a de-spiritualized version of God, God as “energy.” (Making Satan entropy or inertia, perhaps? Or simply inert matter.) At the other end of the pole, Jung’s “Problem of the Fourth” proposed establishing Satan as the fourth principle and thereby expanding the Holy Trinity to incorporate the Unholy One. The problem with this “fourth” is that it is based on one of two assumptions. Firstly, that God or Spiritual Reality is an unfinished proposition that is changing over time (evolving), presumably in tandem with human culture and consciousness. This assumption contradicts the (I would say necessary) orthodox religious assertion of God’s eternal, absolute, unchanging nature (how can you add to what is already infinite?). The second assumption that might allow for Jung’s proposal is that Christian doctrine is itself incomplete or unfinished due to the inadequacy of the revelation that gave rise to it. The problem with this

¹ Narby, *Cosmic Serpent*, pg. 104.

claim is that it leads inevitably to the presumption that Jung is himself transmitting a fuller and more profound revelation, via his proposed reformation.

The Serpent that is winged (before the fall) represents the very highest “character” in the sequence. The Serpent that is fallen stands for the lowest. The snake—representing the DNA strand—is there at the beginning and he is there in the end. Initially a symbol of the divine in physical form, the Serpent came to represent the principal of sexual regeneration, the means by which life propagates itself. The snake shedding its skin is likewise in imitation of this divine process, by which “souls” (projections of the divine) incarnate in a series of organic forms, without ever being identified with these forms. They are regenerated indefinitely, while maintaining the same essential quality—that of *energy*.

Note the New Agey evocation of energy as a scientific place-filler. The religious viewpoint and the scientific one are fundamentally at odds, because science wishes to explain everything where religion rests on the premise that God is beyond human understanding. Crowley’s “magick” promised to be the bridge between them (“We place no reliance on Virgin or Pigeon; Our method is Science, our aim is Religion”); I am skeptical that such a thing is either possible or desirable. In religious terms, God already has access to Man’s interior spaces, so why should Man seek to gain access to God’s? Like transhumanism entire, it may be an Oedipal impulse at base.

If:

The snake is the original archetype representing organic existence itself, the cycle of life, death, and rebirth that all manifestations must undergo into order to partake of *individual being*.

Maybe it is because the snake resembles both human feces and the penis, namely, that which first gives a male child some sense of his organic existence and distinction?

When this process is conscious—i.e., identified with the eternal energy that indwells—the “snake” is depicted with wings. Once the process becomes *unconscious* and the energy identifies with the temporary form it has assumed, the snake

has lost his wings. Another, more commonly cited image is that of the caterpillar and the butterfly.

Also a favored image of MKULTRA, with its programs of forced acceleration of “spiritual” development via psychic fragmentation.

Fecal Matter

“We appear to be memory coils (DNA carriers capable of experience) in a computer-like thinking system [in which] there is a malfunction—a failure—of memory retrieval. There lies the trouble in our particular subcircuit. ‘Salvation’ through gnosis—more properly anamnesis (the loss of amnesia)—although it has individual significance for each of us—a quantum leap in perception, identity, cognition, understanding, world- and self-experience, including immortality—it has greater and further importance for the system as a whole.”

—Philip K. Dick, *Valis*

What follows is a long passage from 2009, which I have kept more or less intact.

The arrival of the snake signifies the stirring of Eve’s sexual nature, the awakening of the deepest, darkest (and most intoxicating) layers of the psyche, the most recondite and mysterious strand of human DNA. Whatever it was the Serpent whispered to Eve, it answered her deepest longing. Eve soon whispered the same secret promise to Adam, and after that, there was no stopping them. When the snake was awoken, there arose the possibility, the inevitability, of acting upon the strange new impulse, giving into the powerful surge of creative energy, and performing the first *individual act of creation*—sex. Hence Man (and Woman) became not merely passive vessels of Creation, but creators in their own right.

This act—Eve’s tryst with the Serpent—gave birth to Cain; later, from her union with Adam, came Abel. The eating

of the fruit of the tree of knowledge led to an awareness of self, and of duality. Adam glimpsed the nature of “subjective” existence, as a being separate from Creation. Symbolically and theologically, this is plain. Less metaphorically, however, the idea of *eating*—taking from the Garden for pleasure or sustenance—immediately presupposes mortality and decay. Once Man ate, he also had to shit. His digestive organs became active (rather than merely potential), and he became dependent upon his physical surroundings (rather than the influx of divine energy) for his survival. The price of becoming a creator was that he became mortal.

The first turd no doubt came as quite a shock to Adam. Its snakelike shape may have cemented a growing fear and suspicion (and so begun a process of blame and recrimination) of the Serpent that continues to this day. It also coincides with the traditional theological moment in which both Adam and Eve realize their nakedness and experience shame for the first time. (Perhaps at the sight—or smell—of that first excrement?) And their shame instantly and radically reduces their status. Instead of becoming gods, they became outcasts, “sinners.” “God” was then seen as a force outside of themselves, and themselves as separate from Creation. Their first act was to try to *hide* from God, *inside* the Garden (that fig leaf). The pride of *hubris* led to the shame of banishment. Self-awareness—premature and unprepared for—becomes self-consciousness.

It is here that the Fall proper begins. Man lost his ability to “read the code.”

All of this begs the question, what does it gain us if the only way to interpret our myths is to create new myths that are every bit as unverifiable—as divorced from direct experience—as the old ones? Yet there is an interpretation of the mythic revamp above that does pertain to our experience, and that is the emergence from our mother’s body, into separate existence. While in the womb, we are “one” with the energy of our universe; we have neither the capacity nor the need for independent action. We do not have to eat, much less procreate, as nourishment comes to us directly via the placenta and umbilical cord. A fetus doesn’t defecate

but sends waste out via the placenta; in fact, like Adam and Eve in Aeolus's mythic update, babies do not have fully operational digestive systems until after they exit the womb and imbibe mother's milk.² (Fetuses do urinate, however.)

In a similar manner, infants are unaware of their nakedness (and generally dislike clothing) until they can be "inculcated" to feel embarrassment about it by parental reactions. "Knowledge of good and evil" is precisely what parenting is all about, as infants are constantly taught right behaviors via reward and punishment.

I don't mean to imply by this that the religious doctrine about genesis, the garden of Eden, and a "Fall" are simply elaborate projections of infantile experiences onto and as religious fantasy fictions, as Freud seemed to believe. I think there is some merit in this viewpoint, but demonstrating a correlation does not amount to proving a cause. I am much more inclined to think that our early childhood experiences mirror—or reenact—an even deeper, more distant collective spiritual experience, which was undergone by consciousness as it emerged from blissful oneness (God) into the human form.

I suspect this original experience may have been as traumatic, in its way, as birth is for most of us.

Dark Matter and Junk DNA

“What is the ultimate impact of cosmological disenchantment on a civilization? What does it do to the human self, year after year, century after century, to experience existence as a conscious purposeful being in an unconscious purposeless universe? What is the price of a collective belief in absolute cosmic indifference?”

—Richard Tarnas, *Cosmos and Psyche*

² A baby's first bowel movement is made up of the stuff collected in its intestines while in utero (old blood cells and skin cells), and usually comes out soon after birth. Occasionally it comes out while baby is still in utero, in which case there's a risk the baby will breathe in some amniotic fluid stained with meconium (this can irritate or even damage the lungs).

From the start, unlike other animals, humans have been fascinated by magic. Religion and magic are alternate, perhaps opposing, means to reconnect to the divine. Before religion came about, ancient Man practiced and believed in magic. The reason for this—the reason Man could not entirely forget his divine nature and sink into animal consciousness—is that Man was given the power of imagination, meaning that humans operate only partially through their senses and instincts; another part of them remains tuned into *abstract potentialities*, not just projections into the future, but also memories of the past. Since imagination, like magic, invariably aspires to transcend or transform mundane reality, all these “images” pertain to Man’s lost and divine nature. *Of all the animals, Man is the only one with the power to create and project images, and thereby shape reality.* The faculty of reason—usually seen as what distinguishes humans from animals—may be only a by-product (though also a degeneration) of this power to imagine.

Words and magic (language and “creation”) are connected at a deep level. Imagination is the power to think in images rather than words. Words were originally spoken—intoned—not written, much less thought. In some sense, they may have been (seen as) the means by which the divine gift of imagination acted *upon* creation. In his natural state, magic (or religion) does not exist for Man, because Man himself is the means by which reality is created, making us as inseparable from magic as we are inseparable from divine will, being an instrument of both, but only so long as we are conscious of it.

On the other hand, the power of the imagination to shape reality has a dark side to it. If such a power were divorced from reality—through trauma, say—then it would become less a response to reality than a reaction against it. Imagination would then cease to act to envision (intuit) the divine way of things, and so cooperate and collaborate with it, and become instead a means to create “temporary autonomous zones” (Hakim Bey). Distorted re-presentations of reality—like echo effects—could be generated and assembled to form a protective bubble from reality, like a kind of pseudo- or dream reality. Psychologically, this is

known as dissociation, and it is something most children “learn” to do instinctively: when and as we are confronted with unbearable circumstances and powerless to change them, we withdraw into a disembodied state that is neither fantasy nor reality, but a strange mingling of the two. This, I suspect, is the psychic realm, and as such the primary jurisdiction of “magic.” Maybe this is why the Jews forbade any visual representations of the divine? God is not an image but the source of all imagery. Allow an image to stand in for the infinite, and it is a small step from there to replacing the infinite with an image—spiritual reality for psychic phenomena—and relating instead to that.

Until recently [not counting *New Age scientism*], orthodox science has been fiercely at odds with occultism (so far as it has acknowledged it at all) in all its many myriad branches. Yet there is one thing that both schools (rational and mystical) can now fully agree upon: “reality” is for the most part unknown to us. It is mysteriously obscured from human perception, possibly even inaccessible to it. 90% of the physical universe is invisible and intangible [or so *we are told*] hence incomprehensible to our five senses. This literally occult realm is called by scientists “dark matter,” but it is essentially indistinguishable (being equally unknown) from any other “spiritual” or “magical” dimension posited by occultism and mysticism. Forced to acknowledge this, you would think even Richard Dawkins—assuming he is versed in modern physics—could admit that it’s more sensible to assume that such realms exist than to dismiss them altogether. And if they exist, sooner or later these hidden realms will be encountered.

Of course, Richard Dawkins wouldn’t be caught dead admitting such a thing, and I think Aeolus overstates his case here. It would be more sensible to argue that there is no real need either for assumption or dismissal. Acknowledging that we do not know is by far the most difficult and rewarding step when it comes both to science and religion.

If we juxtapose the idea of dark matter with the notion that, at the present time, 90% of the human brain appears dormant, we have two complementary mysteries: the dark side of the brain, the dark side of the Universe. Both of these relate

to the dark side of our DNA, cheekily named “junk DNA.”³ Since Science, big S, has discovered no apparent function for this (vastly greater) portion of our make-up, it is assumed not to have one. Yet Nature isn’t known for her superfluity, and if these portions of the human totality are unused, it’s reasonable to wonder if it’s because we haven’t yet learned how to use them. Like the vast and distant areas of the universe (and those occult dimensions), just because we haven’t figured out how to get to them doesn’t mean they aren’t there.

Unless you are a quantum physicist (or a postmodernist), that is, for whom there is no sound in the forest unless someone hears it. Ironically, the domain of objective reality seems to have become the exclusive province of orthodox religion, and science (or science) seems to have less and less use for it. It stands to reason that, once God was declared dead, objective reality wouldn’t be far behind. As a result, the subjective nature of reality—i.e., the psychic domains—have both supplanted objective reality (i.e., are being taken as the closest we can ever get to it, since the psychic is “higher” and deeper than the material) and are being conjured up to (re)animate gross material reality, since the human imagination, like Nature, cannot tolerate a vacuum. This may be why ardent materialists are the most superstitious and fantasy-prone of people, and nihilists—paradoxically—the most proactive. If nothing is true, everything is permitted: where no absolute objective meaning is allowed, there is the utmost prerogative to create our own meanings and

³ Regarding the relationship between brain and DNA, Jeremy Narby writes: “Many scientists now believe that memories are formed and stored in the brain’s pattern of synapses. As each neuron in the human brain can have up to ten thousand synapses, the overall brain can take on almost limitless configurations. Memory appears to be stored in the entire cerebral cortex and to be consolidated through synaptic change in neuronal networks. When our synaptic connections get stronger because we have just learned something, our neurons activate their DNA and synthesize fresh proteins. Scientists now suggest . . . that knowledge and memories are etched onto neuronal circuits this way. Likewise, there is evidence that each time an old memory is brought to mind, the brain consolidates it by making new proteins, before putting it back into storage. . . . Long-term memories have recently been associated with the formation not only of new proteins but also of new neurons.” (*Intelligence in Nature*, pg. 131-2)

“establish” them before that void swallows us up forever. More paradoxically still, the denial of God makes it an absolute necessity that we create God in our own image; the loss of access to or belief in Heaven drives us to storm its gates, just to prove there is nothing there.

If humans only use a small percentage of their brains (and have access to almost none of their genetic “memory”), it follows that the perceptions (and other mental faculties) we rely upon make up a mere fraction of our capacities. In which case, we may well be “living in a dream world.” If the brain is an as-yet largely dormant organ that we have not learnt to use as Nature intended, the moment in which we stir from our slumber—to apprehend that unseen portion of existence—would be truly apocalyptic.

Such a cellular awakening might entail new realms opening up before our eyes, new life-forms, new realities, worlds of past, present and future, alternate universes, higher dimensions, parallel lives, and blast the doors of our perception off their hinges. Imaginal realities and hitherto “mythical” beings would suddenly assume as much solidity and immediacy as a flock of seagulls or a horde of U.N. police. No amount of white bread or TV programming would save us from such an Apocalypse.⁴

⁴ Centuries behind occultism, science is on the verge of discovering that all “disease” can be traced to the same factor, that of invisible, intangible “invasion” from without—not by “germs” but from energetic configurations or “fields.” These fields are comparable to clouds of toxic gas which, once stepped into, cannot so easily be stepped out of. Such evidence suggests that we are living in a hostile, predatory universe in which the majority of existing phenomena is hidden from us. The magical aspiration—in tandem with the scientific—is to make all such phenomena subject to the human *will*. Perhaps the sheer discomfort of demonic invasion (for example) will eventually force humanity to open its eyes and confront the reality of the Infinite. Or the truth may be just the opposite: the more humanity intuits the pressure of invisible forces behind material phenomena, the tighter it shuts its senses against them. [I have left this footnote untouched, though since it’s as miraculously independent of citations as so many other of Aeolus’ proclamations, I can only guess at the source of the claim of predatory energy fields and would not like to have to argue for such from my present experience base.]

Heaven's Angels

I might have taken pause to consider the violence of the imagery which my own writer-imagination conjures here: perceptual doors being blasted off their hinges, and U.N. Police hording through the opening created, certainly doesn't make for a very restful encounter with the numinous. This is in line with the more profane use of the word "Apocalypse," as in a violently destructive event or series of events that ends with a cracked whisper of "The horror, the horror." The scriptural meaning is the revelation of the true, divine nature of existence and of ourselves, which, while it might be shocking, even horrifying to the God-denying ego, is presumably only a much-desired, long-delayed coming home for the Soul.

My point of view in 2009 was of the God-denying ego wishing to access its own divine nature without rendering unto God what is of God, namely, the wisdom, mercy, and grace to bring revelation to my Soul. Naturally, a forced, hurried, or accelerated "apocalypse" (due to the ego's impatience) is infinitely more likely to be traumatic. Storm heaven and you are more or less guaranteed to be met by Heaven's Angels in their warring guise. In 2009, I believed that "the actual nature of consciousness is to be found only via unconscious channels: in dreams, visions, hallucinations, and through mind-altering substances and practices (in a word, through magic)." In 2018, I would see these avenues as either causing or resulting from traumatization. In the case of self-traumatization (which I think occult ritual is largely geared towards), this happens via a combination of the conscious desire to use "shock and awe" to flood out the ego, and the unconscious drive to reenact an original trauma that caused the isolate ego to form in the first place (as a defense against reality). Self-traumatizing causes psychic fragmentation and dissociation, which allows consciousness to withdraw from the physical and move into the psychic dimensions where the will is more powerful to "shape reality."

Humanity's survival depends now [2009] upon a willingness and ability to disengage from Consensus and open up to these other worlds. . . . Today we have all the drugs and technology, intrigue and subterfuge, and mass-media

distractions at our disposal by which to sink ever deeper into an isolate funk (or Google cloud) of unknowing. We are doing everything possible to keep the greater portion of our brains and beings from engaging, and allowing the occult forces of the universe to take our worlds by storm. But it may all be in vain.

The closer the human organism comes to this mutation leap—re-entering divine consciousness—the greater the pressure grows in our bodies and minds, the more drastic measures are required, individually and collectively, to keep the emerging new consciousness at bay. For this reason, Western culture, over the past few decades, has turned into a vast dream world, a theme park with the express agenda and sole *raison d'être* of turning its inhabitants into zombies. This is the only way for our culture to sustain itself, because such zombie-like stupor is the sole alternative to facing up to the terror of the impending new reality. Since our technology, one way or another, has been directed towards inducing, sustaining, and augmenting this race stupor, humans have become like babes in the womb, utterly dependent upon a complex system of denial for their survival. The Fall, as such, is now over. Rock bottom—Ground Zero—has been reached.

One of my central, recurring errors in the 2009 Homo Serpiens, I now believe, was to conflate “the occult forces of the universe” with “consciousness of divine,” i.e., the psychic with the spiritual planes. As a result, I saw occultism—“magik”—as the necessary, the only, alternative to and escape from the oppressive restrictions of materialism and social tyranny. But in fact (or so I now believe), one of the primary methods for preventing souls from awakening that goes unmentioned above is to encourage ill-informed, misguided appliance of occult methods for “awakening”—storming Heaven—so that people like myself would unconsciously sabotage a natural process through a combination of ignorance, disillusionment, and despair.

*

Organic life grows by a process of cell division. According to the current (in 2009) biological model, before a cell divides, the DNA within that cell makes “back-up copies” of all its information and sends it to a single-molecule strand of RNA, called “messenger RNA.” There is no degeneration through duplication, however, and the original “code” remains on the first cell while the back-up copy is “installed” into the new cell, which then goes about its business and continues replicating. This means that every cell within an organism (and within the greater organism of the universe) contains *a perfect copy* of all the information (genetic memories) of *every cell* that has ever come before it. This lineage goes all the way back to the “original cell.”

Biologists remain somewhat unclear how exactly a cell “knows” to read only that information pertinent to its particular formation, i.e., how a blood cell knows to behave like a blood cell and not like a cell in a liver or any other area of the body. But somehow, cells know what to do (“who” they are), and the rest of the genetic code they carry appears merely to provide a context within which to do their thing. This is paralleled by the way we as individuals carry *the genetic code of our ancestors* and are shaped by that code, indirectly, without ever making use of it in a conscious fashion. This genetic lineage relates to the roughly 3% of “coded” DNA, i.e., that portion which biologists recognize as determining our genetic structure and directing the behavior of cells and organisms. The remaining 97% is unaccounted for. In other words, “The vast majority of DNA in our bodies does things that we do not presently understand.”⁵

DNA is made up of a sequence of characters of which there are four in total (as in the four elements, four directions, four suits of the Tarot, etc.). These characters are arranged in an extremely complex series of “lines,” in a sequence of what might be termed equations—or

⁵ Jeremy Narby, quoting biologists Chris Calladine and Horace Dew in *The Cosmic Serpent*. Pg. 100.

commands—similar in principal to the way HTML code creates imagery in your computer. The 3% of “coded” information that determines our genetic make-up, though it has an intelligent purpose, is closer to a mathematical formula than an actual language: it has function but no actual “meaning” that can be separated from the forms it creates. The remaining 97%, however, has been tested, and although no one seems able to say what this non-coded material is *for*, it apparently behaves in a way identical to language. This suggests that it is information of an altogether different order, not merely a blueprint, but also a kind of *message*.⁶

Unfortunately, my source for much of this information was Graham Hancock, a leading proponent of “spiritual reductionism” or scientism, namely, the desire to find a scientific basis for all metaphysical and spiritual realities. It might seem as though this is a noble goal—as Aeolus, I was quite dedicated to it—if behind it is the natural human impulse to “know God.” The problem is, as already mentioned, that God is a religious term and within the understanding of orthodox religion, if God can be known at all, it is not by our own efforts but only by God’s grace. Science, on the other hand, and especially scientism, presumes there is a material basis (however subtle) to everything, including “God.” Enamored of this premise, it presumes that, when it encounters evidence of intelligence in nature, it has found God—not in a religious but a scientific sense, i.e., God has been reduced to a scientifically measurable quantity. The mathematician posits infinity as a necessary hypothesis for the rest of his (or her) equations to work, yet doing so in no way means the mathematical system can now explain (much less contain) the infinite. The infinite is by definition

⁶ The test involved was discovered by George Zipf in 1939, and is known as Zipf’s Law. According to this law, all languages have a common way of behaving that relates to the frequency in which specific letters appear. Contrary to the rational mind’s perception of phenomena as being at least somewhat random, Zipf discovered that “a mathematical relationship exists between the rank of a word and the actual frequency of occurrence of that word. No matter which text he selected, when Zipf created a histogram that plotted word frequency against word rank, the surprising result was a straight line.” (For a full description see Hancock, pg. 588.)

incomprehensible and inexplicable, and the same applies for God. These word-concepts are necessary precisely because of our felt sense that there is a reality beyond words and concepts and that there always must be.

No (good) scientist would presume that, by taking apart a machine and deducing how it worked, they had thereby identified the persons who made the machine, much less encountered them directly. So why does science suppose this when it comes to finding intelligent design in our biology? In traditional metaphysics (which is the esoteric core of orthodox religion), God is both Absolute and Immanent, which means that, while God dwells inside of His creation, He also exists outside and beyond it.

The danger of attempting to map a scientific route to the divine would seem to be the all-too-familiar error of mistaking the finger for the Moon. That DNA appears to bear the signature of God may prove the existence of an intelligent hand behind our own cellular makeup. It might even go a ways to confirming the religious doctrine that God made Man in His image.

But if so, what's the next "logical" step after such a discovery?

God's Sling Shot

“What once pervaded the world as the *anima mundi* is now seen as the exclusive property of human consciousness. The modern human self has essentially absorbed all meaning and purpose into its own interior being, emptying the primal cosmos of what once constituted its essential nature. . . . It appears that this evolutionary trade-off has fostered the emergence of a centered autonomous self, one decisively set off from yet dynamically engaged with the encompassing world, a world that in turn has been voided of all those qualities with which the human being is uniquely identified.

[And so] *the achievement of human autonomy has been paid for by the experience of human alienation.*"

—Richard Tarnas, *Psyche and Cosmos*⁷

Since the magical perspective is one suited to images and not to words, it may help at this juncture to create an image. First of all, let's consider that the Fall, which began with sexual/organic consciousness and the inception of an individual "self," did not happen in an instant, but rather is a process that has continued to the present day. Ever since that first irrevocable step or "bite," human consciousness has been spiraling downward into matter, ever further from the divine perspective. All recorded and unrecorded history has been but a fragment of this "descent."

At present, humanity (individuals all) is sitting inside a giant sling shot, being pulled further and further back, to its absolute limit—a predetermined point governed by the laws of matter, gravity, or aerodynamics. The moment the sling shot reaches its limit, it is released and humanity lets fly. This "pulling back" is the Fall: a sinking deeper and deeper into isolate, ego consciousness, experienced as the "damnation" of a soulless, materialistic quasi-existence or Hell. The moment human consciousness reaches the furthest point, however (the moment in which we are, to all intents and purposes, "damned"), is the moment the sling shot is released. This is the moment at which humanity's direction changes, instantly and forever, the Fall comes to an end, and "flight" begins. The force of the "launch" (a force determined by the extent of humanity's descent) will be such that the hardest part of this evolutionary experiment is not so much enduring the depths as *holding on* at the critical

⁷ "The ambition to emancipate ourselves as autonomous subjects by objectifying the world has in a sense come full circle, returned to haunt us, by turning the human self into an object as well—an ephemeral side effect of a random universe, an isolated atom in mass society, a commodity, passive prey to the demands of the market, prisoner of the self-constructed modern 'iron cage.'" (Tarnas, pg. 33)

moment of release. Though the descent is an interminable process over countless aeons of time, the ascent will only take a moment, a moment in which humanity's DNA reactivates, its "spin velocity" increases exponentially, and human consciousness expands to Infinity.

The above is a very fanciful model indeed and, in 2019, I can no more vouch for its validity than I can confirm the existence of life on other planets. I am not sure if it has any more relevance to me, either. But there is a certain visceral power to the imagery, so I let it stand.

From a magical perspective—since this process relates to consciousness and not to individuals—each of us is the sole center of this cosmic working. Like spokes in a wheel, though separately situated (isolate, "damned") on the circumference, we are leading, or being led, inexorably to the same center. The process might also be likened to a more familiar image, that of a pinball rising up the various levels, lighting up the machine as it goes. The pinball has to fall all the way down to the lowest level in order to make contact with the lever; then, once hit with sufficient force, the pinball flies back up, to the highest levels of the "board," lighting up all the "spheres" as it goes. This is the process that we are currently locked into as a species.

Again: on whose say-so? I note with some chagrin that once again the element of force—sudden impact—is crucial to this "enlightenment event." And once again—as with all the scientific (or scientistic) models I was relying on back then, it is a wholly linear progression being described, and, as such, it adheres to the most pervasive modern myth of all: the myth of progress.

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"It is not possible for anyone to see anything of the things that are truly real unless he becomes like them. . . . Therefore what thou seest, that thou shalt assuredly become."

—*The Gospel of Philip*

The above images are meant to illustrate a process by which consciousness descends to the lowest point in the

material universe in order to find the necessary “leverage” to re-ascend to the divine realm whence it began, and *beyond*.

On the other hand, if by divine realm, I mean God, how can there be anything beyond the Absolute? Perhaps the same “Beyond infinity” that Kubrick’s astronaut ventured towards at the end of 2001: A Space Odyssey?

There’s a certain irony in how the human mind, when faced with a concept that it can neither conceive of nor encompass as anything but a concept, rather than taking a step back to contemplate this conundrum and be humbled, pushes further on and hatches the concept of going beyond the very thing that threatens to humble him. That our response to being made aware of our limits is to deny the possibility of limits is, I think, a clear indication that hubris is in the driving seat.

Like pinball, there can be no “point” to such an excursion save that of enjoyment; but nor is any “point” needed, since joy is sufficient unto itself. However, neither of these images comes close to describing the actual momentum or shape of this process. Consciousness as it contracts or expands neither stretches out like a sling shot nor bounces around a glass container ringing bells. Perhaps the best way to visualize the process would be as a spiral. Just as a worm burrows corkscrew-like into the earth leaving a series of twists behind it, or a twister spins itself into being and takes off into the sky, so are the very galaxies formed, in an ever-widening sequence of rings that make up an outward coning spiral. Ditto the DNA strands.

Everything in existence is made up of—and forms part of—greater and smaller *rings*. Planets and stars both have their own rings and belong to larger rings around them. Cells of the body and subatomic particles also partake of this multitude.

Taken in isolation, it may seem like the nature of a ring is simply to spin in the void, and that all rings are going nowhere. In fact, as both a macrocosmic and microcosmic view of these phenomena reveals (in galaxies and DNA), all rings at least aspire to being part of a sequence, a spiral of

ever greater (or ever smaller, if descending) rings. The purpose of any given ring, then, is to hook itself to other rings of a similar type and become part of a *sequence*. It matters not where an individual ring is situated in this sequence, only that it be hooked to a larger ring above it and (unless it be at the very end of the sequence) a lower ring below, thereby connecting the spiral and sustaining its motion. What is of the essence is that a ring aspiring to ascend be sure to hook itself to a spiral that is spinning *upward*, to Infinity, and not downward, into the “infernal” (finite) depths.

From our present (fallen) perspective, all rings start small and those that fail to hook onto other rings eventually wear out and disappear. Note for example the ring of success, fame, or romantic “love,” little rings we spin to give our lives meaning, made up of personal goals, hopes, and desires. There is a ring for each and every one of them; even our thoughts make rings (which is perhaps why they always seem to come around again). But when we fail to use a ring (be it success, love, or whatever) for greater things, or for greater rings, it soon begins to bore us and drain us of our passion, energy, and joy, like listening to a broken record. (Witness the rich and famous.)

The “magical” task is simple: to perfect our individual rings, make them strong and bright enough to attract other rings, equally as strong and bright as ours or more so, and then (and only then) to hook onto dimmer rings to draw them into our rising momentum. First, we must take care of our *own* rings. Once we attract other rings to form a spiral with, the linking together takes care of itself, just as Jupiter and Saturn take care of themselves, and just as the various strands of DNA do *their* thing, equally impeccably.

This model seems relatively benign and closer to the devotional or religious path than the occult one, suggesting that perhaps they are not so incompatible as I assumed. Perfecting one’s “rings” in order to hook into the higher rings of existence (all the way up to the Supreme Ring) is

similar in meaning to the metaphor of the human soul being a lens that, once cleansed, allows the light of God to shine through it.

When Error Becomes Infinite

“That would be an exceedingly extended consciousness which knows not only ‘That is Thou’ but more than that—every tree, every stone, every breath of air, every rat’s tail—all that is yourself; there is nothing that is not yourself. . . . it is the highest state of consciousness, and it would not be the highest if it did not include all the former experiences.”

—C. G. Jung, *The Psychology of Kundalini Yoga*

Everything moves in rings and aspires to a spiral, for every ring is a link in a bigger ring, wheels within wheels, worlds without end. The universe entire is but a ring inside a spiral beyond human conception. Yet each creature, each person, each planet and star, is a ring unto itself. The Earth is a ring that is destined to link to the rings of the other planets, to form a greater spiral or strand that will then hook into the Ring of the Sun. The Ring of the Sun is hooked into the Spiral of the Galaxy, which is hooked into the Ring of the Constellations, and so forth, to Infinity. First, however, the Earth must activate her own ring.

Rings are *bands* of consciousness and humanity is Earth’s (self-) consciousness. So long as the Earth is swallowed up by darkness—by humanity’s despair and self-immolation—it cannot join the solar-planetary ring, because it lacks the energy to do so. If it fails to make this connection, however—since it has effectively failed to fulfill its purpose—Earth and everything on it will be cut off, like a faulty link in a chain, and left to float in eternal night.

Humanity will be cast into the Outer Void, its lineage discontinued.

Recorded (or semi-recorded) history seems oddly to parallel the myth of the Fall and even suggests the same “mechanism” at work. Ancient Egypt (and Sumeria) is about as far back as historical records allow human imagination to travel, and just as Genesis skims right over Man’s pre-Fall state, we have little to go on regarding human existence preceding what we know as “civilization” (legends of Atlantis notwithstanding). Even so, there is an intuition, or at least a fancy, common to many people, that humanity was once immeasurably better situated than it is today, or has been throughout recorded history. Be it the advanced technological utopia of Atlantis or the pure primalism of nomadic hunter-gatherer society, this intuition-fancy suggests that humans once enjoyed something like a harmonious existence with the Earth—a perfected state of being—but that at some point, either gradually or all at once, they “fell” from such perfection.

Ancient Egypt often invokes feelings of nostalgia, mystery, and magic in us, suggesting a culture considerably more “numinous” (soulful) than anything that came after (the pyramids being but one example of this imagined lost wisdom). If humanity’s primary preoccupation has been an unconscious longing to regain the divine consciousness of Eden, it follows that, the further back we go, the closer we get to whatever it is we imagine we have lost. For the same reason, human cultures—and the civilizations that spring from them—are most easily identified and defined by their chosen forms of worship. (“Culture” comes from *culture*, to worship.) Western history can be mapped, accordingly, by tracing the evolution of these modes of worship, from Egypt via Moses to Israel and Judaism; then, via Jesus, to the Western world. Moses came out of Egypt, Christ came out of Bethlehem and from the Judaic “paradigm.” And Egypt, for the sake of argument, came out of Atlantis, that is, the previous cycle of human history that came before (and as

legends have it, precipitated) the most recent cataclysmic “fall” of human consciousness.

For two thousand years, Christianity has been the dominant world religion. Yet in the past hundred years, it has begun to lose its hold upon Western consciousness. The reason is that this consciousness (due to the advances in industry, science, technology, etc.) has begun to mutate too rapidly for any monolithic religious structure or “mind-set” to adapt to and accommodate. As a result, human belief—if not external modes of worship—has been “evolving” in leaps and bounds, branching out in every conceivable direction. The early offshoots of Christianity give ample evidence of this: where Judaism “gave birth” to two religions (Christianity and Islam), Christianity has led to countless variations: Catholicism, Protestantism, Lutheranism, Mormonism, Methodism, Presbyterianism, Evangelism, Calvinism, Jehovah’s witnesses, etc., etc. And these are only the offshoots that are obviously sourced in Christianity; Western thought now encompasses such a wide company of “isms” (feminism, nihilism, socialism, communism, existentialism, humanism, postmodernism) that the very nature of belief (and of worship) is no longer confined to abstract deities, but extends into every other kind of abstraction also.

What is most pertinent to us about this past century, in regard to Western modes of worship, is the occult revival that began around the end of the 19th century (roughly in 1875, the year the Theosophical society was formed and Aleister Crowley was born), and that rapidly advanced into Western consciousness via the works (the various “ministries”) of Blavatsky, Gurdjieff, Crowley, Steiner, and Jung, among others. The modes of worship of occultism were those of spell and invocation rather than subjugation and prayer. They brought the practitioner off his knees, so to speak, into active collaboration with—or dominance of—the abstract forces which he had previously worshipped. The Nazis were the first (and to date last) political movement to

make full use of this budding new paradigm, making National Socialism both an indirect consequence of the occult revival and a response *to* it. Nazism was a failed (because misguided) attempt to apply magical truths *openly*, to social-political ends. Whether this indicates how occult systems can all-too-easily be misapplied, or that there is an inherent “trap” in these systems that all but guarantees such misapplication, is perhaps my primary focus in, and reason for, updating the present work.

Finally, the steadily increasing occurrence of Ufo sightings and so-called “close encounters” beginning after the end of World War Two and culminating in *apparent* contact with nonhuman, interdimensional beings (in the form of “alien abductions”) is the most radical new “strand” in the culture of mass belief. Ufo “worship” has the *appearance* of a total departure, a new beginning, though I suspect it is more like a final stage. It *appears* to signal the end of “belief” and the onset of certainty, except that the phenomenon is so poorly understood that it has become impossible for me to see the Ufo event as anything but a form of mass deception of the most deadly kind.

In the alien abduction experience, what humans believe seems to be less a matter of personal choice than a necessary response—or provoked *reaction*—to an essentially invasive, and certainly traumatic, encounter that refuses to be ignored or dismissed. In religious worship, faith is required in the absence of proof, and God acts upon the believer at least partially through the medium of belief (i.e., the stronger their faith, the more a believer can direct his or her acts into service of God). In occult ritual, belief is also needed, but as a means and not an end: the harder the magician believes, the greater the chances of summoning the forces he is seeking to collaborate with (and whether these forces reside within him or outside of him is immaterial). The difference here is subtle but essential: the religiously devout person sees belief as a necessary medium through which direct experience of God can occur. The occultist sees belief as the

means by which to “conjure” gods (angels and demons) and give them form.

In the Ufo experience, however, no belief is required. In its place is the cold certainty of some kind of experience, even one that leaves physical traces. The hitherto abstract forces that had once required worship to act upon individuals (and on society as a whole)—that had in effect remained passive—are now assuming (or being given) forms and modes of their own, as if by conscious initiative. And if they aren’t demanding worship, they definitely require some sort of *response*.

As described in depth in Prisoner of Infinity, this “crossover” from the mythic realms into the mundane appears to depend primarily on human agency and contrivance, whether by psychic-occult or material-technological means or, as I think is the case, both.

The power of myth is what makes it so easy to get lost in it. It is the power of a living dream, of conscious energy, of life itself. There has always been an element of elite social exploitation in the establishing of religious doctrines, beliefs, and practices in the world, for without the support of ruling elites, no religion could become established. But there seems to have been a steady progression, or degeneration, over the centuries, further and further from flawed systems of belief sourced in divine revelation, and closer and closer to whole-cloth simulations that are cynically devised for social exploitation and control. In the 21st century, it is all but impossible to separate potentially benign, or at least well-meaning, attempts to “update” myths and religious models to make them more “user-friendly” to modern man (e.g., Carl Jung), from consciously destructive efforts by secret organizations to debase, and if possible destroy, the ancient wisdom.

Whether occult fraternities like the O.T.O. or intelligence agencies like the C.I.A., these modern groups apply at least rudimentary metaphysical knowledge as a means to increase and extend their power and influence in the world. Once again, metaphysical knowledge misapplied soon becomes distorted, and distorted metaphysical knowledge can only be misapplied. This creates a negative feedback loop that has accelerated exponentially to the point that it is currently observable at the most mundane of social levels (e.g., identity politics).

Elites abuse metaphysical knowledge (and occult or psychic powers) to control the masses, and in the process, they pass down even more debased versions of that knowledge to the masses, like handing out matches in a nursery, with the certainty that people will sabotage their own spiritual development and thereby become increasingly susceptible to, reliant upon, external forms of guidance and control—all the while believing they are becoming more and more “free.”

Transhumanism—which both anticipated and is set up to follow on the heels of transgenderism—is the final stage of this degeneration of metaphysical principals into their total inversion. It is the synthesis of New Age, quasi-spiritual and secular-religious beliefs with scientism and postmodernist political correctness, the apotheosis of the self-willed “ascent” by which God becomes subject to Man, and the fully socialized human gets to remake hir cis-self in hir own unique self-image: since nothing is true, everything is permitted. Yet those who want permission to fulfill their every last whim and desire must first dispose of truth, and replace it with subjective fancy.

When the relative replaces the Absolute, human error becomes infinite.

Judgment Daze

“Whatever role it may have had in the past, belief in progress has become a mechanism of self-deception that serves only to block perception of the evils that come with the growth of knowledge. In contrast, the myths of religion are ciphers containing the truth of the human condition.”

—John Gray, *Heresies*

The present work will attempt to tie all of this together into a sequence, a process, by which human beliefs have adapted and “evolved” (in order to survive), even while human consciousness has “expanded” and fragmented and the human organism has begun to mutate—or degenerate—into something that appears less and less human.

In the original version of this book, I saw this as a positive form of mutation (in Castaneda the loss of the human form is a necessary step to freedom for the sorcerer). Now I wonder how exactly I squared this viewpoint with my feelings about society's trajectory deeper and deeper into delusion and error. Now I find it impossible to separate that fragmentation, delusion, and error, from the sorts of occult aspirations I once believed were the silver lining of this growing cloud of collective unknowing.

I described a sequence, loosely, as a process of rings inside a spiral, circling upward along the order of the Planets within the Solar System, through the Sun and into the Galaxy. At a more occult (hence intimate) level, I equated the image to the human body itself, and to the mystical force known by Hindus as "Kundalini"—symbolized by a Serpent. According to yogic doctrine, as the Kundalini serpent rises up the spine from the root to the crown, it is said to activate seven energy centers (*chakras*) within the human body, thereby reconnecting it to the Cosmos. As it happens, each of the *chakras* corresponds with one of the seven primary Planets. As within, so without.

I considered the "waking of the snake" a more esoteric (less poetic) description of the myth central to the book, and to human existence (hence *Homo Serpiens*): the myth of the Serpent who loses and regains his wings. As such, the book became a complex (and convoluted) dramatic summation of the historic events (mostly esoteric, but also mundane) which I believed reflected, at a global level, the internal process of Kundalini rising within the collective body of humanity. I presented this history as a single moment in which the snake regains his wings.

I was hard-pressed to find an adequate model or metaphor for this process besides those already cited. The obvious one—steps of a ladder (up which the snake may then climb?)—created a false, hence deceptive, linearity, when what I was describing was far more a lateral than literal process. I settled upon rings or "turns" inside a spiral, since

all of Nature (I claimed) would seem to support—and to be founded upon—this basic model. Behind all these abstract images and conjectures—I claimed—lay a simple, inescapable reality, that of the DNA double helix, found at the base and core of everything that is.

Hence what the 2009 version of this book was really “about” was the process by which DNA becomes conscious of itself. It was my attempt to map the discovery of what Graham Hancock called “a control system for the human race that is not of this earth, that is serpent-like in form, that now dwells inside us, and that is superior to all of us.”⁸ I asked the question: what if this building block were to involve *itself* in the act of building, to assume not a passive but an active role in the creation process? I answered it by stating that this is precisely what has been occurring, by slow, steady degrees, over the past seven thousand years of recorded history, and that such an event is now reaching the critical phase, a phase in which the entire DNA spiral will light up within each of us and begin spinning new worlds into being.

And so on, as follows:

The chicken is an egg’s way of making more eggs. And maybe human beings—organic life—are just the DNA’s way of getting around? In a holographic universe, the fragment contains the whole just as the whole contains the fragment. Human DNA consists of all the information—the records—that make up human history, since the beginning and through countless prehistoric cycles. If such information is stored inside our own bodies, why *wouldn’t* it be available to us, as individuals? And as a living DNA coil within the body of the universe, wouldn’t the human organism contain all the knowledge accumulated by the universe since the beginning of Time? Seen in such a light, the universe is a vast, unimaginably intelligent hunter-gatherer of information, and Man is the primary means by which it gathers.

⁸ Hancock, pg. 595.

The moment that human DNA begins to mutate coincides with the moment that the organic vessel and information hunter-gatherer called “humanity” completes its work, having gathered all the information it can hold in its present metabolic form (i.e., *without* mutating). Having served this purpose, humanity will then transform into something else. It will become a different kind of vessel, designed to gather a different kind of information. At the same time—paradoxically—it is this information “overload” itself that will precipitate the mutation.

The snake of human consciousness is about to shed its skin and spread its wings. Homo Serpiens, thy time has come. The moment the Spirit/Serpent has descended all the way into Matter and so come to know it, is the moment the Serpent changes its “spin,” reclaims its wings, and begins the return journey, with trophies. This is the moment in which human DNA—having attained a full understanding of the organic realm—spins itself a new vessel and enters into the undiscovered country, that of the inorganic realms.

I note with an internal cringe the homage to Whitley Strieber in the final line, whose website is called Unknown Country. The above thesis seems quite foreign to me now. Maybe there’s truth in it but by overall response is, so what? I would be happy to remember my childhood, never mind the total accumulated experience of the multiverse.

I honestly can’t say how much validity or reality there is in the cosmic prognosis above. It is similar—because owing so much—to the sort of “visions” provided by psychedelics: powerful and life-changing exactly insofar as they are potentially un-grounding and destabilizing. I now wonder if, in my attempt to create an inspirational text for humanity on the brink of its “apotheosis,” I came closer to exposing the blueprint for satanic aspirations of transhumanists—men who would be snakes—a handbook for heaven stormers? Certainly there are a lot of parallels with the growing New-Age-Neoliberal-Scientistic-Transhumanist-Postmodernist movement as it spirals out of all control in 2020. The good news is that, whatever harm my book may have done in fueling such aspirations, it was on a very small scale. Better still, perhaps, is the opportunity it provides for its author to gain some

understanding regarding the mistaken (or at best half-cooked, untested) beliefs and flawed principals that possessed me.

I have no idea, at this preliminary stage in the rewriting and reappraising process, how much of what follows will prove to be salvageable. Homo Serpiens is about to face its own Judgment Day, and if "by thy fruit ye shall know them," this author at least may come to know himself by sorting through these seeds and discovering which, if any, are worth planting. If you are reading this, then by the end of this process I have decided that it was fruitful enough to be of some possible sustenance to others.

With any luck—or by the grace of God—there will be more here than a sustained mea culpa.

Chapter One: When Archetypes Become Advertising

“Since it lacks a solid and well-articulated doctrine of transcendence, the New Age tends toward a subtle materialism. The Divine and the merely cosmic are often confused. God is conceived of as a form of useful energy which can be tapped and manipulated by human beings, something on the order of ‘the Force’ from the *Star Wars* movies. The Transpersonal Godhead, of which the Personal God is the first formal manifestation, is envisioned instead as an impersonal power source or set of natural laws, on the order of gravitation or nuclear energy. The human person is subtly devalued; the recognition of the eternal, qualitative value of personhood, falsely identified with an ‘all-too-human’ egoism, is replaced by a quantitative worship of energy. The secrets of the celestial worlds are to be found in the structure of human DNA. The sense of Eternity is replaced by the spacetime paradoxes of post-Einsteinian physics. The words ‘God’ and ‘universe’ are used interchangeably; to Deepak Chopra, for example, God is ‘the cosmic computer.’ And for Jose Arguelles, like Timothy Leary before him, the Center of Being is no longer virtually everywhere—and therefore to be found, from the human standpoint, in the transcendent depths of the spiritual Heart—but is now identified with the center of the galaxy. Clearly the whole image of Being, as compared to that of traditional metaphysics, or even exoteric theology, has taken a quantum slump.”

—Charles Upton, *The System of Antichrist*

Archaic Remnants

“Hence all unconscious nature longs for the light of consciousness while frantically struggling against it at the same time.”

—C. G. Jung, *Answer to Job*

Initially, this chapter began with the following two paragraphs:

If archetypes are akin to energy fields that give form and structure to life, and which not only give rise to thoughts, feelings, and beliefs, but to entire civilizations, then they are, like the gods of old, what *move* the world. Since Jung’s day, chaos theory has posited the existence of “strange attractors” behind all material phenomena, invisible energy patterns, or blueprints determining the shape of things: ripples on the surface of boiling water, clouds in the sky, raindrops on a window pane, cars on a highway, all arrange themselves into specific patterns dictated by these attractors.

That the idea of “strange attractions” can be applied—however much rationality may resist it—as much to cars on a highway or people in a crowd as to planets and stars, suggests we are all guided (not to say herded) by an invisible hand. Science allows for no external force that regulates and arranges these separate elements into collective patterns, but rather an *internal* quality belonging to the phenomena themselves.

I referred loosely and easily to archetypes with passing reference to Jung and the comment that “we are all familiar” with the concept. Yet familiarity by no means presupposes understanding, and the truth is that “archetype” is a good example of a word that I learned to use, and apply, without really being able to define or explain it. This is the primary pitfall of language, in a nutshell, and it is never more derailing than when it comes to metaphysical questions. Referring to Wikipedia for a layman’s definition seems like a

risky move at this juncture, but time is of the essence so what the hell: According to that crowd-source (the collective virtual consciousness, spliced with intelligence agencies whose job is to manage our perception 24/7), the word archetype means something like “original pattern from which copies are made.” It first entered into English usage in the 1500s and derives from the Latin noun *archetypum*, the latinisation of the Greek noun ἀρχέτυπον (archetupon), whose adjective form is ἀρχέτυπος (archétupos), a compound of “beginning, origin,” with “pattern,” “model,” or “type.” The origins of the archetypal hypothesis date back to Plato’s “ideas,” pure intellectual forms that were imprinted in the soul before it was born into the world. In the seventeenth century, Francis Bacon referred to “archetypes” in his writings.

Around 1919, the Swiss psychiatrist Carl Jung adopted the term and reframed archetypes within a psychological context, as innate, universal prototypes for beliefs and behaviors. A group of memories and interpretations associated with an archetype is a “complex” (e.g. a mother complex associated with the mother archetype). Jung saw the archetypes as something like psychological organs, analogous to physical ones in that both arise—and are constantly changing—through evolution. At the same time, evolution can itself be considered an archetypal construct. (This may be a key point, one we will come back to.) Jung wrote:

My views about the “archaic remnants,” which I call “archetypes” or “primordial images,” have been constantly criticized by people who lack a sufficient knowledge of the psychology of dreams and of mythology. The term “archetype” is often misunderstood as meaning certain definite mythological images or motifs, but these are nothing more than conscious representations. Such variable representations cannot be inherited. The archetype is a tendency to form such representations of a

motif—representations that can vary a great deal in detail without losing their basic pattern.

The next development Wikipedia cites, significantly enough, is how a Viennese psychologist named Dr. Ernest Dichter took these psychological constructs and applied them to *marketing*. Around 1939, he moved to New York and sent every ad agency on Madison Avenue a famous letter boasting his new discovery. He found that applying these universal themes to products promoted easier discovery and stronger loyalty for brands! Could there be a more succinct example of the deterioration and deliberate profaning of metaphysical truth? This also raises the essential but maddening question: to what extent might “archetypes” be manufactured, or rather, crude and cynical (or even artful and well-meaning) imitations of original patterns be contrived, by groups and individuals, as a means to consciously shape belief and direct behaviors (i.e., marketing)? And how far back do we have to allow this process might have been in effect? As far as Plato, perhaps? Whenever it first began (in the Garden?), such a diabolical process of supplanting true original patterns with human-designed counterfeits would both depend on and help ensure a growing alienation from, and ignorance of, the original “archetypes” that gave rise to human beings in the first place.

*

A God that is immanent but not transcendent is a God confined to and limited by His Creation. Put differently, and somewhat paradoxically, scientism (and occultism, and New Age philosophies) allow for the existence of an “impersonal” God (energy), but not for a personal one. The removal of the aspect of the divine that intervenes personally in our affairs from outside the system opens the gateway for a new crinkle, a twist in the design, that of human *intent* (and to lesser extent, belief and desire). For if there is no transcendental God but only that which is immanent within the creation, then that leaves us, human beings, as the most obviously

(i.e., proactively) conscious aspect of the divine. It then presents us with the (apparent) task of *reverse-engineering God* by breaking apart and analyzing the creation itself (the DNA, the Hadron collider, etc.)

When I first published *Homo Serpiens*, like Nietzsche, I believed in gods more than in God. I viewed archetypes as god-forms (an occult term), as true higher powers which we, as human beings, had the option of contacting and having some form of congress with. This is somewhat in line with orthodox religious belief, which posits powers and principalities, a hierarchy of angels (and fallen angels), that act as intermediaries between humans and God. On the other hand, as already touched on, the possibility of using human *will* to influence or apply metaphysical principals (psychism) allows (as occultism hints at) for *the creation of god-forms out of the human imagination*.

If archetypes are in some sense shaped through human desires and beliefs, does it then follow that they might be created *by* them? Do archetypes (gods) draw upon the hopes, dreams, visions, and imaginings of the human species, both individually and collectively, in order to perfect their form and realize their goals? This would imply that archetypes might also *degenerate* over time—along with ancient wisdom—until they become a shabby copy of their original selves—like fallen angels.

Lost in Concepts

“Since the Universe is actually composed of information, then it can be said that information will save us. This is the saving *gnosis* which the Gnostics sought. There is no other road to salvation. However, this information—or rather the ability to read and understand this information, the universe as information—can only be made available to us by the Holy Spirit. We cannot find it on our own.”

—Philip K. Dick, *Valis*

In the original version of the book, I then went into a long diatribe about how the different races are shaped and defined by modes of worship, chosen forms of belief. I related this to the argument that a given people’s “God” (or pantheon) is the sum total of racial memories stored in their DNA, and is in effect the composite of these individuals as a single strand, an “oversoul” or “deity.” “God’s people,” I wrote, are subject to His will in exactly the same way that cells of the body are subject to the will of the body. Just as the body is “God” to the cells, a given people are cells within the abstract body of their “God.” I have no idea if this is true or not. I am not even sure where I got it from (maybe a combination of Blavatsky’s theory of root races with Jung’s collective unconscious and the disproportionate influence of a self-proclaimed “Thulean” I knew at the time called Joseph Kerrick). I juxtaposed this collective racial identity idea with the idea that a single individual might select (or create) his or her own personal myth, philosophy, or belief system—“his personal magik”—but only by taking into account the race strand into (or from) which they were born.

It is a curious thing to find myself so utterly at sea while attempting to navigate my own former writings. If I don’t understand what I was writing about back then, in the present, then it’s fair to assume I didn’t back then. Yet clearly I *thought* I did. The only explanation for this is that I had allowed myself to become indoctrinated by concepts which I

then elaborated upon—via a combination of deductive reasoning and intuitive guesswork (not to say “channeling”)—in such a way that I believed I was accessing and updating “ancient wisdoms.”

Regardless of how close to the truth I may have arrived by such dubious methods, the point is that I couldn’t possibly know—save by referring to other sources to see if they supported my theses—because my own theories lacked any point of reference in my lived experience. They were conceptual constructs that I took great pains to assemble in such a way that I might be able to *live inside them* and invite others to do so, or at least visit for tea and cake. Nonetheless, much of this writing *was* “inspired”—in the sense that it seemed to possess me and almost *demand* to be written down—so the question is, inspired by who or what? I suspect it was the information *itself*, that I was gathering during a decade and a half of occult reading and researches (including dreaming and semi-ritual practices), that possessed me: not just to communicate it but to breed *more* of it, as it replicated itself within my consciousness and expanded in scope, depth, and conceptual complexity. Like sugar fed to yeast, it eventually threatened to take over my life entirely. A little knowledge is a dangerous thing—because it has the power to obsess us into seeking ever more complex and elaborate forms of knowledge in order to bring coherence and order to the knowledge we have already amassed—since we sense it is inherently *incoherent*.

I do not know this; I can only deduce, and intuit, based on lived experience that, in a certain sense, the more knowledge of this particular sort I gathered, the more abstract and conceptualized a being I became, the further I drifted from a fully-embodied existence. On the other hand, it was my disembodiment and feeling of being adrift, depersonalized and de-realized, lost inside an abstract and conceptualized identity-existence, that drove me to seek out the salvific information in the first place. I think in the end I had little choice about it, and that the only way for me to *see*

the true extent of my folly was to persist in it long enough to wise up.

Reincarnation Folk Tales

“[T]o maintain access to cellular memory, through the acetylcholine pathways, they had to sleep. . . . One possibility is that every night your mind makes a ‘back-up’ of the day’s memories all the way down to the non-nucleated genetic material of your cells. Since these little packets of information don’t degrade much from generation to generation, you have ancestral memories going back a quarter of a million years.”

—De Rienzo and Beal, *The Ibogaine Story: Report on the Staten Island Project*

At this point, Aeolus began to write about karma and reincarnation and “monad” souls. Monads, in the lore, are individual cells or souls, said to proceed along a “golden chain” of lives which make up the grand drama of a “higher self” within the cosmic theatre of Life. The reincarnation doctrines generally suggest alteration of sex, race, religion, and species, tracing a linear path of growth, adaptation and accountability that heads steadily towards enlightenment and freedom (godhood, immortality, etc.), or downward into damnation. The growing popularity of these beliefs in the Western world has allowed them to take a firm hold on an entire section of the race, and not merely New Agers. Reincarnation, if true, would not only be the answer to all human prayers, but the solution to all our problems; it would throw everything into a new perspective, bringing instant and lasting relief to an otherwise untenable situation: that of our incurable mortality.

Such beliefs, I reasoned, are functional, provided one takes them for what they are: simple folk tales for simple-

minded folk. As the layman's version of the mysteries, they act as a metaphor for something altogether beyond rational understanding. As gross simplifications, such beliefs—if not outright delusions—cannot be anything but a distortion of the truth. After all, the definition of “the beyond” (realms of consciousness that transcend the barriers of death) is that it is beyond anything we know or can conceive of with our conscious minds. The nature of a world beyond death could not be (assuming it *were* at all) anything but wholly alien and incomprehensible to reason; for if it were not so (I argued), it would not be hidden from us in the first place.

So long as we are talking in terms of reason—opposites, subjects and objects—the idea of reincarnation is devoid of much meaning, since all such meaning has already been exhausted by the idea of *death*. There is life, and there is death. If by life we mean life of the body, life of the mind, life of the “I,” then death is the absence of all such life. Only realities that lie outside these things can be said to endure beyond them, and the only reality that might be said to lie beyond body, mind or self, is that of *consciousness*.

Things in Nature are ordered to be comprehensible to us, certainly; and if there is a world beyond this one, it is our own conditioned natures that must be left behind in order to access it. This would seem to make all assumptions about “past lives” mere conceptual folly. The most that can be said here is that humanity, as a species, partakes of a single, continuous and collective awareness, and that this—*demonstrably*, as it is in Nature—endures beyond the death of the individual. (We inherit behavioral traits and even innate knowledge from our ancestors.) That one particular “theme” is now being developed and evolved through another, later variation of the same theme is logical: it is a continuation and extension of the same story or myth—in this case that of “Man”—at a later stage. If this is so, then within the greater story there might exist specific strands or sub-plots pertaining to certain characteristics and shared by certain individuals. A story-strand begun way back with Alexander might have

developed (or deteriorated) through Napoleon, Hitler, and so on. Or from Adam to David to Jesus, as the Bible has it. Both cases might be seen as the same story with different players, through whom a single theme unfolds.

As humans, we share in the nature of humanity. We partake of every single myth, tale, creature and act that preceded us. Our individual genetic chain of association would inevitably run along certain pathways, or bloodlines, making certain connections and relations as it goes, by which we develop certain “affinities.” These might then be *interpreted* as personal memories. Genetically speaking, however, if human DNA contains the entire race memory, where exactly is the differentiation to be made? If we are made up of our ancestors’ experiences, how exactly are we separate from them? And if we are not separate from them, what becomes of our notions of independence, autonomy, and identity?

As Upton writes in *The System of Antichrist*:

Charles Upton is not a reincarnation of Isaac Luria or William Blake, any more than the branch of a tree is actually a twig on some separate branch. We are united not horizontally, branch-to-branch, as if connected by a parasitic vine, but vertically, by virtue of the fact that we spring from the same trunk. Therefore the only living way for me to contact the other eternal souls who spring from the same archetype or Name of God as myself is through that archetype itself. To attempt to make contact with them horizontally, as if they were former (or future) lifetimes of Charles Upton, is to solipsistically imprison them within the shell of my ego, violate their integrity and trespass on the ground of their unique personal relationships with our common archetype. It is to relate to them not as complete human souls, but only as ghosts. And once I fully realize our archetype, then such horizontal excursions through multidimensional time to try and contact the lost facets of “my” being become unnecessary. Such excursions may in some

cases represent the early stages of the dawning of that archetype; for me, perhaps they did. But if I had never transcended the reincarnational paradigm, if I had never understood that unity is ontologically higher than multidimensionality, I would have been blown to the four winds. (181)

The nature of what is beyond is beyond: reason cannot access it, mind cannot map it, thought cannot judge it. If a “soul” exists, by definition it exists beyond the realm of mind and body, which is to say, outside space and time. So any hypothetical “incarnating soul” would not be passing through a chain of lives or personalities, since this is but the illusory impression of linearity favored by ego. From the point of view of such a hypothetical Soul, existing outside space and time, it would be rather a spontaneous, simultaneous extension in every direction across time and space, of opposing yet perfectly harmonized threads or rays—an explosion of cosmic dimensions, a star that would include not just all of our ancestors but all human experiences since the dawn of time. Any given incarnation or “self” would be no more than a tiny spark within that blaze.

Collective Memories & Near Death Experiences

“In NDE [near-death experiences] the mind gets conscious access to PGO [pontogeniculo-occipital] wave material, and therefore potential access to direct genetic instructions from non-nucleated genetic material in all of your cells—the only possible mechanism for ancestral memory. These are the genes that are passed on directly from your mother; they don’t lose anything from generation to generation.”

—Paul De Rienzo and Dana Beal, *The Ibogaine Story: Report on the Staten Island Project*⁹

Descriptions of near death experiences (NDEs, similar in nature to the use of the rare psychedelic ibogaine) provide further indication of the extent of the data available to us by accessing the vast storehouse of DNA. In *The Holographic Universe* (a book much admired by Whitley Strieber and which may have influenced *The Key*), Michael Talbot cites numerous testimonies of people who have died and returned to their lives with full memory of their experience of “the other side.” One of several recurring themes of the NDE, for example, is that of the “life review” in which a person’s life experiences are relived as a single block of intensity, down to the minutest detail, and “Every moment from every year of your life is played back in complete sensory detail. Total, total recall.” As Talbot describes it

During this instantaneous and panoramic remembrance, NDEers reexperience all the emotions, the joys and the

⁹ We may see now the rationale behind the matrilinear lineage of Judaism: if your mother is Jewish, then so are you. If only your father is, forgeddaboutit. “You get nothing from your father but nucleated genes passed on through the sperm, which is the genetic equivalent of an earth satellite. The egg by comparison is a miniature planet, rich in information.” (De Rienzo and Beal, pg. 121, my italics)

sorrows, that accompany all of the events in their life. More than that, they feel all of the emotions of the people with whom they have interacted as well. They feel the happiness of all the individuals to whom they've been kind. If they have committed a hurtful act, they become acutely aware of the pain their victim felt as a result of their thoughtlessness. And no event seems too trivial to be exempt. . . Thoughts too are replayed with exacting fidelity during the life review. Reveries, faces glimpsed once but remembered for years, things that made one laugh, the joy one felt when gazing at a particular painting, childish worries, and long forgotten daydreams—all flit through one's mind in a second. As one NDEer summarizes, 'Not even your thoughts are lost. . . . Every last thought was there.'¹⁰

This presents a curious parallel with Carlos Castaneda's sorcery technique of "recapitulation," by which the aspiring sorcerer is tasked to recapitulate every single experience in his life, from birth to the present day, including every one of his thoughts! The sorcerer's motivation for attempting such an impossible task is equally mind-obliterating: in order to create a perfect life-replica to offer up to "the Eagle" in place of his soul or life-essence and awareness, and thereby attain immortality. This is an eerily precise match for the dreams of transhumanists to convert all of their memories—and by extension their personalities—into digital data which can then be "uploaded" into the AI cloud and/or synthetic android bodies. In fact, this is rather an inversion of the sorcerer's task, since in the technological transhumanist model, God or the eagle or death gets the original, while it is the copy that gets to live on indefinitely. But moving on...

During a NDE, a person may also recall "past lives" in equally precise detail. Talbot doesn't go so far as to posit an immortal soul to explain this potential for almost limitless recall. Instead, he suggests

a kind of infinite subway system, a labyrinth of tunnels and

¹⁰ Talbot, pg. 249.

byways that existed in the subterranean reaches of the unconscious, and one that literally connected everything in the universe with everything else. . . . Just as every portion of a hologram contains the image of the whole, every portion of the universe enfolds the whole. This means that if we knew how to access it we could find the Andromeda galaxy in the thumbnail of our left hand. We could also find Cleopatra meeting Caesar for the first time, for in principal the whole past and implications for the whole future are also enfolded in each small region of space and time. Every cell in our body enfolds the entire cosmos.¹¹

The NDE and past-life recall suggest that we can potentially access all the information-memory in the universe. If this were the case, we would logically begin with the data pertinent to ourselves as individuals. Even if from the perspective of Bohm's "implicate order," all is one, there would still be a precise structure and design (a *sequence*) to the multitudinous forms of the explicate order, and to the highways and byways that connect them. Such a description would amount to a kind of map, tracing the machinery of existence, indicating specific pathways or *lineages* by which all of us are connected to each other, in both space and time. This map—or at least a holographic portion of it—is presumably found in the genes, specifically those on the mother's side, and *in theory* every one of us has the option of going directly to this storehouse of genetic memories, not just in death but through sleep, visions, or other trance-inducing methods (sex, drugs, and rock 'n' roll, for example being the methods favored by the *counter-culture*).

Initially—still speaking theoretically—this collective memory would be restricted to that of the individual's own life experiences and those belonging to his or her ancestral lineage, i.e., their mother's mother's mother's mother's, etc., etc., all the way back to the original Mama. But it seems "reasonable" to assume that (as long as we are taking this

¹¹ Talbot, pg. 50, 70.

fantasy train)—since all humankind is connected somewhere along the line by the swapping of genes through mitosis (sex)—one’s ancestral memories would, once tapped into, extend to one’s whole race, and beyond that, to the human species *in toto*. This is the allegiance or affiliation of *blood*.¹²

DMT & DNA: A Personal Interlude

“It is on DMT’s wings, so to speak, that consciousness takes flight from the body on its way towards death.”

—Rick Strassman to Graham Hancock, *Supernatural*

Besides death or alien abduction, perhaps the most direct and immediate method for tapping into the secret archives of our DNA is via the ingestion of psychedelic substances such as LSD, *psilocybin* mushrooms, ibogaine, and peyote.

Could there be a more succinct and stark declaration of my allegiance to “heaven-storming” than the above sentence, I wonder? To tap into our unconscious übermensch-ian potential, the author-that-was recommends powerful hallucinogens, a traumatic encounter with non-human beings and/or CIA mind controllers, or—death! If I left out severe sexual abuses in childhood, it can only be because I was not yet aware of the centrality of these experiences to heightened/dissociative states of consciousness. Nonetheless, this “personal interlude” is at least

¹² Pope John Paul II paid lip service to the atavistic “faith” (bodily knowledge) found in pagan “religions,” when he wrote: “Is there, perhaps, in this veneration of ancestors a kind of preparation for the Christian faith in the Communion of Saints, in which all believers—whether living or dead—form a single community, a single body?” *New York Times*, “So Many Religions.” Pope John Paul of course maintains that Christ is the Supreme Strand to which all others must bow down.

that—personal, and a break from authoritarian diatribes—and it may reveal a sort of “blueprint” for the author’s trauma-reconfigured psyche and, hence, get us closer to the bottom of the spiritual hypotheses that made up this work. So, onward and downward.

In order to extend the present treatise beyond the realms of theoretical speculation, I will venture briefly into more personal (hence verifiable) experiences. In my own researches, probably the most powerful of the hallucinogenic aids to “transpersonal” or multidimensional consciousness is DMT, and to a lesser extent, salvia divinorum (as “extract,” up to sixty times more powerful than in its natural form!). Since DMT is found in abundance within the human body itself (with an especially large reserve in the pineal gland or “third eye”), it has been speculated that it acts as a “vehicle” for accessing other-dimensional realms—kept in reserve, as it were, for times of need (e.g., the moment of death). In *Ethnogens and the Future of Religion*, Rick Strassman asks the question: “Why do we all have DMT in our brains? Why is there a compound . . . that generates experience of ‘alien contact,’ death, space-travel, and other extraordinary effects? . . . [W]e have DMT in our brains because it works. It’s the best molecule for the function needed, to retune the perceiving abilities of the brain to different levels.”¹³

If this is the case, then DMT functions as a primary survival mechanism, much as adrenalin assists us with our “fight or flight” program—the difference being that DMT relates not to the body’s but the *soul’s* survival. [*I highly doubt that we are talking about the soul here, however, as opposed to the energy body.*] It is there to facilitate shamanic journeys, out of body experiences, and all manner of otherworldly “close encounters” with beings and realities otherwise inaccessible, even unimaginable, to us. Since these realities appear to be “hidden” in our DNA (and might even be called “memories”), the DMT compound within the human body may act as a *conduit* to the deeper reserves of DNA, in other

¹³ Quoted by Hancock, *Supernatural*, pg. 753.

words, as a sort of “decoding agent” to read the occult language of our secret lives.

In which case, the DMT experience is not a product of DMT itself, any more than consciousness is a product of the brain, or outer space the creation of a rocket ship. Rather, DMT allows us to access states of consciousness otherwise beyond our reach. It would be a huge (potentially fatal) mistake, then, to think of DMT as simply a “drug.” Since it opens doors to realms that already exist—both within us and around us—it may be best understood, in shamanic terms, as a vehicle for “spirits” to possess us and carry us into their “realm.”

Very well. Though I have not returned to DMT since the period recounted here (2000), I see no reason to doubt this claim. What I would now ask is, what sort of spirits are we allowing to possess us and what are they getting in return? The entheogen-promoter Daniel Pinchbeck once challenged Whitey Strieber on his Dreamland show by stating outright that the beings Strieber was in contact with were malevolent and did not have our best interests at heart. Strieber was indignant, and broke off relations with Pinchbeck there and then. I met Pinchbeck in Mexico in 2013 and, when the opportunity arose, I asked him if he had ever considered the same possibility about his fraternization with the spirits of entheogens. He hadn't, or at least he dismissed the idea quickly and without much apparent thought. The lesson is clear: those “spirits,” archetypal (and/or demonic) forces we have had personal congress with and been “seduced” by are beyond questioning because we have direct experience of them and “know” that they are “good” (or at least that we have benefited from their touch). How do we know? Because they told us so. They ensured we undergo the necessary epiphanies by which we became forever indebted to them. While this could indicate a benevolent force at work, it might just as easily be the result of “good advertising”: clever branding and attractive packaging.

Yet the fact remains that, once you have smoked the stuff, there can be little doubt that one has encountered something more than mere hallucination; nor can there be any argument about subjective vs. objective reality. Such

questions as whether the brain (under the influence of the “drug”) is “creating” all this become academic, because the new model for reality is incalculably greater—both more all-encompassing and more *real*—than the old one. For the duration of the experience, at least, one simply *knows*. For the rational mind, however, it is all but impossible to accept the idea that there is another world, a world hidden from this one and yet at the same time greater than it. From the point of view of the DMT experience, our everyday life becomes a shadowy reflection of this greater reality—perhaps even a side effect of it—and of the forces that dwell within it. At the same time, the two worlds seem to have almost nothing in common, so utterly unfamiliar is the strange new reality which DMT presents to us.

The psychic realms are in a certain sense more real than the purely physical, since the psychic realm infuses, even contains, the physical where the physical cannot access the psychic. On the other hand it is also less real because more subjective and difficult to distinguish from projections. Besides which, an experience being more real doesn't always mean it is beneficial to us. A head trauma is also more “real” than a haircut, insofar as its effects are more profound, intense, and long-lasting. That hardly makes it better.

The common error here is one Charles Upton describes very well: because both the psychic and the spiritual realms exist outside of our physical awareness, from a purely sense-based perspective, there may appear to be no difference to us: anything that emerges from outside or above the material plane we take for spiritual, meaning good, wise, and true. How much license would this give to psychic entities, previously human or otherwise, to influence us? Already endowed with certain powers, combined with the experience of being perceived as good and wise, how quickly would such psychic agents be corrupted by their experience of power?

What we see on the human and grossly material plane then, in society—in terms of how power is given to those who most ruthlessly abuse it, and how this creates a vicious circle of increased abuses of power—may well be playing out, over vastly greater spans of time, in the “astral” or psychic dimensions.

This is not exactly a reassuring thought for the New Ager to entertain.

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“I am convinced that for man to survive now, his perception must change at its social base. . . . Everything is energy. The whole universe is energy. The social base of our perception should be the physical certainty that energy is all there is. A mighty effort should be made to guide us to perceive energy as energy.”

—Carlos Castaneda, *The Art of Dreaming*

Undoubtedly, the most powerful of my experiences of smoking DMT was of a synthesized batch (rather than the natural resin) which I ingested under the guidance of Mitch Fraas, in a small lakeside village in Central America. Since I had had several prior experiences of DMT in resin form, I knew more or less what to expect. Nonetheless, I had agreed to smoke only with the utmost reluctance. To this day, I remain unable to remember large chunks of the experience.

The experience was like being struck by lightning—the DMT took effect so fast it was almost as though it happened *before* inhaling the substance. I was actually still in the act of putting the pipe down on the table when the DMT hit, and my last rational thought, as everything came unraveled, related to a fear of dropping the pipe. The thought wasn't important, what counted was the *feeling* behind the thought, a feeling that mushroomed into a whirlwind of panic and despair in which I was hopelessly attempting to fit . . . *whatever was happening* . . . into a rational framework.

My senses were flooded by light. Superimposed upon the endless whiteness, I could see thinly sketched squares, “boxes” that appeared to represent my mind's desperate attempt to grapple with the blinding new reality. The whiteness was perhaps the visual equivalent of internal silence—the void which the DMT had created within me; if so, the boxes signified the puny residue of rational thought. Since their only function was to distort the silence, they were intrusive, futile, and finally tormenting.

As my ego-mind wrestled with an overwhelming new consciousness, the whiteness gradually gave over to something that is difficult to remember or describe. I was dimly aware of being “on trial,” of being processed—of passing through some sort of ordeal in which I wrestled with my “conscience” while unknown Forces or Intelligences negotiated my passage. The thoughts and deeds of my life were being weighed, one by one, while I was forced to look upon them. All the baggage of my past, my personal self, was being mercilessly scrutinized by unknown intelligences. I felt a terrible burden holding me back, keeping me trapped, in despair. By the intercession of these “beings,” I was being compelled to cast it all away. The “trial” was less a matter of my being judged, however (much less punished), than of being slowly and painfully purged—unburdened—of personal attachments or “history.”

This cosmic purification process constituted the majority of my ten-minute DMT experience. It began with anguish and despair and ended with euphoria; in between was a steady progression from one state to the other, as the “trial” proceeded through a series of stages or levels. It might be simplest to describe this process (which was similar to a musical progression) as moving from negative to positive expression, from an unequivocal “No” to a final, all-affirming “Yes” by which I embraced (or remembered) my cosmic nature. The entire journey seemed, on returning, to have lasted seconds—it was both an instant and an eternity.

I said that the progression was a musical one, and I experienced the various “levels” as much aurally as visually—as “harmonics” sounding within my consciousness. It was a symphony that began as a dirge and ended in rapture. The gods were playing pinball with my soul, using my ego-self as the ball. My consciousness was apparently being tuned to increasingly “wider” bandwidths of awareness, and these bandwidths extended outward, like threads of a giant web, until I was tuned to the full spectrum of consciousness: I became aware of *everything*. I was a

pulsing sphere of energy that extended outward in every direction, to Infinity, and that embraced the totality of creation.

For several nights after this experience, I found myself entering instantly into the DMT experience. Each time I fell “asleep,” I experienced the equivalent to a nuclear whiteout inside my skull: a deafening explosion accompanied by blinding whiteness; total, explosive silence, cessation of thought, the world stopped. These experiences continued day after day (not only in sleep). At the time, I believed I was undergoing a process of adaptation to new and “alien” energy fields. Was this untapped data in the DNA which the DMT had unleashed? Was I undergoing rapid (though not permanent) transition from third to fourth dimensional consciousness? My impression at the time was that I was learning to measure the divide between worlds, to map it, for future reference.

For much of this period, I was on the edge of madness. The movement of the assemblage point is like dying, deranging in the most total sense. As the physicist F. David Peat put it, “the self lives on but as one aspect of the more subtle movement that involves the order of the whole of consciousness.”¹⁴ The personal identity relinquishes its reality, but not its being. It comes back intact, with full awareness that, having been destroyed and reformed, it *has* no independent existence at all. *The self's very lack of reality is what allows it to exist*, and for existence itself to exist. For without this point of view, this center that is everywhere but nowhere found, there is only the vast unfathomable emptiness of the unmanifest, or the implicate order.

After smoking DMT, many people find it inconceivable that a mere substance could be powerful enough to wipe out all traces of personal or rational consciousness and replace it with a fourth dimensional awareness that entails, finally, all that exists (starting with all kinds of entities that, to the

¹⁴ Quoted by Michael Talbot, *The Holographic Universe*, pg. 81.

rational mind, never were at all). The DMT experience is like being turned inside out and finding out that this world is just a veneer, a reflecting surface that hides and obscures unimaginable depths beneath. To be hurled down the rabbit hole into a whole new world of visions, sensations, beings, ordeals and wonders, makes not only for the ultimate psychedelic experience but for the ultimate *life* experience. Or so it seemed at the time.

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“Proteins are intelligent beings. They have evolved to operate in the metabolic maelstrom of a turbulent cellular environment.”

—Christopher Miller, *Nature* magazine

There is one other experience to recount, since it offers perhaps the most striking evidence that the true nature of these “hallucinations” is a secret congress with our DNA. On this occasion, I smoked *salvia divinorum* while already extremely “high” on marijuana, and experienced a strange and unfamiliar state of being—it began as euphoria but ended in terror—in which I was able to observe not one but *two* consciousnesses existing within me.

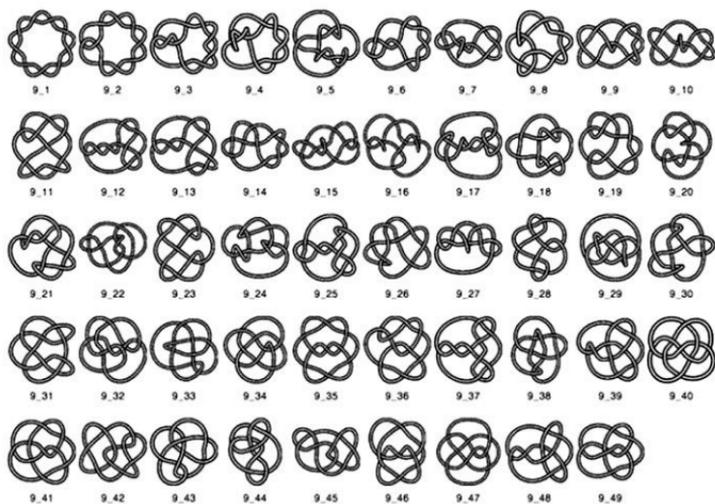
On the one hand, there was a state of perfect, eternal “Oneness,” from which emerged (after a period of immersion in bliss) the temporal, severely limited consciousness which I had (until then) come to know as my personal self. This somewhat unwelcome *self-reflective consciousness* assembled itself through a series of links or associations, a “chain” of semi-conscious micro-thoughts, if you will, each of which was *isolate* until linked to another. These micro-thoughts came from the void and, unless they were quickly linked to another, swiftly returned there.

From the place of “no mind,” I observed how the stray micro-thoughts linked into each other to form a “chain” or sequence, and it was from this sequence that my familiar ego-self emerged. The linking up of thoughts in the silence appeared as a kind of *knot-making*: when these strings or

strands (serpents?) grew “long” enough, they did a strange kind of *flip-over* whereupon I realized that “I” existed. Then, in a flash, “I” disappeared back into the void, to be swallowed up by the silent ecstasy of eternity once more. As I perceived it, every single thought—or sequence of associations—was the means by which the universe was created, moment to moment.

The realizations I experienced in these “flip-over” moments of self-awareness related to Time, and to the fact that this state of Oneness was Eternal, that it would go on forever. This was accompanied by the realization that “I”—my body-self—was but moments away from death.

It wasn’t until many years later (“coincidentally” while working on this current section of the book), that I was reading Jeremy Narby’s *Intelligence in Nature* (his follow-up to *The Cosmic Serpent*) and discovered that DNA consists of a series of knots!



Narby quotes biophysicist Jacques Dubochet:

Our team studies knots in the DNA filament, and our work has led us to formulate an apparently fundamental idea for

the mathematical theory of knots, according to which any knot can be precisely defined by the length of the shortest string which constitutes it. . . . We could continue to explore the consequences of this idea, which seemed very exciting; this might lead to a method for undoing any knot; or it might explain how some systems tend to self-organize themselves into a more orderly state; one can even imagine that this idea might explain the formation of the solar system, the development of life, and *the emergence of consciousness*.¹⁵

The italics are mine, and I am taking Dubochet's comments somewhat out of context. But even so, I can't help but wonder if, via the *salvia divinorum* experience, I had glimpsed the mysterious process by which individual consciousness comes into being, witnessing the strands of DNA being "knotted" into existence, dragging all of creation along with it?

Forbidden Words: Language, Culture, & Social Control

"God can and does alter human consciousness for the purpose of making it more receptive to Him, but no amount of self-induced consciousness-alteration can 'reach' God."

—Charles Upton, *The System of Antichrist*

Social arrangements emerge out of culture rather than the reverse, i.e., culture comes first. Archetypes in the pure sense of the word are the means by which God—Ultimate Reality—shapes, directs, and orders His Creation (the

¹⁵ Dubochet, quoted in *Intelligence in Nature*, Jeremy Narby, pg. 149, emphasis added. According to the knot theory of DNA, it is through knots that DNA is able to store information, and in order for new "replications" or "transcriptions" to occur, these knots must be unraveled by the intervention of enzymes, so the data can be "read" and passed on.

phenomenal world), how He moves in (and as) the world. Similar to Powers and Principalities, they are how the Absolute can also be Immanent. If God creates everything that exists, this must also include our own thoughts and beliefs.

Culture relates to human mores, values, standards and ways of behavior, forms of worship, belief, and interpretation. It is how humans relate to their immediate environment and to one another. As such, it predates society, insofar as it is like the garden (*cultivare*) in which social structures are “grown” or established.

Original culture is the Garden of Eden (or vice versa). Adam naming the animals signifies his recognizing them due to his familiarity with the archetypes—original images or ideas—that they correspond with, which in turn is a result of Adam’s “closeness to God” (having been made in the divine image). The Serpent is the element of dissonance or corruption that enters into the Garden, into that natural hierarchical sequence.

Once culture begins to be re-organized by agents within it for their own advancement, rather than from without by the system as a whole, once self-will enters into the equation, a steady degenerative process begins (decay), by which *archetypes become advertising*. The Serpent represents the self-promotional strategies—rebranding—that distort the true nature and function of things (phenomena).

All forms of social control begin with the conscious reshaping of culture and the manufacturing and/or “co-opting” of archetypes (creating god-forms), so as to induce forms of worship that alienate humans from their true (divine) nature and origins, rather than connect them to it. This is “Satan’s Plan,” and there is nothing that is off-limits to it because the plan is lawful, as lawful as God’s bet with Satan for Job’s Soul.

If all the animals correspond with Adam’s totality (DNA code)—God having created Adam in His own image—then the Serpent can be no exception. The Serpent represents

God's gift of free will to Man (the origin of evil), a will that is Promethean in potential because free will naturally introduces the possibility of an autonomous acting self, from which comes *self-will*.

Of all the degrees of autonomous, spontaneous improvisation within God's plan that free will makes available to Man, it is the one directly opposed to God's will that is wholly Satanic. This degree exists wholly in opposition to God. Yet to remove or forbid this degree would be to create a circle that was broken and forever incomplete.

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“Metaphysical language is negative because it is trying to say that words and ideas do not explain reality. . . . We are, then, beholding the God . . . the boundless, formless, infinite, eternal, undivided, unmoved, and unchanging Reality, the Absolute behind the relative, the Meaning behind thoughts and words. Naturally the Meaning is meaningless because, unlike words, it does not *have* a meaning but *is* meaning. By itself a tree is meaningless, but it is the meaning of the word ‘tree.’”

—Alan Watts, *The Wisdom of Insecurity*

As the above quote from Alan Watts illustrates, it is not our words that define reality but reality that gives meaning to our words. In the beginning was the word, after which came “reality”—manifestation, *things*. If the universe was literally thought (spoken) into being, the question arises, whence came the thought, whence came the Word? It is here that “God” becomes a necessary hypothesis. Is it God that gives meaning to reality, or reality that defines God? By itself reality is meaningless, but is it perhaps the meaning of the word “God”?

In a certain sense—keeping to the religious doctrine of free will—it is not God but humanity that has created this world (or at least, God *through* humanity). As such we have created a “God-less” world (rebranded to appear to be the

original model), and so we have become trapped inside our own deficient or delusional reality—our *crucial-fiction*. Consensus is our shared delusion—it exposes the *unmeaning* of this world—our thoughts—because here, plainly, words *do* define our reality (if you say you are a woman in 2020, then you are, biology be damned). And not only is our reality “merely” an interpretation (a defining tool, true to the tenets of postmodernism), it is a mistaken one to boot. In fact, as free will proliferates and error abounds, it becomes a point of “pride”—supreme accomplishment of the ego or false self—to assert *unreal* interpretations of reality, thereby proving that “nothing is true” except what we *say* is true. There is a secret code among lawyers, “Anyone can convict a guilty man, it takes a great prosecutor to convict an innocent one.” Likewise, in the postmodern world of political correctness, where the devil has made work for the idle, anyone can prove a true fact; it takes a great mind to prove false ones.

Reality—God-the-Logos—is a language. It is a tongue that, if we learn to understand it, sooner or later we will learn to speak it. We are like little fishes inside the ocean of God. God is not in us, and that is why we must be “opened.” Christian doctrine states that God *is* within us (immanent) and yet also beyond us (absolute). Hence He sent his first-born Son to die and give us his blood. Perhaps better to say then that God is not *conscious* within us until we open to Him, as Christ did. To become good fish (Christlike), we must become water, i.e., one with the divine emanation or flow. We can let God speak through us, so our thoughts and actions can speak for God. Until then, our reality can never give meaning to our lives.

The power of Logos is the power to speak reality into being—to create worlds through intent. The power of language is the power of God. If humanity is not prepared or able to use this power, however—and most especially if it is unaware of having attained it—it can only use it (unconsciously) for purposes directly opposed to those

intended. Hence we have transhumanism, transgenderism, and other modern-day distortions of reality that, far from transcending reason or the limits of the flesh, require the oppression of rational thought and the mutilation of the flesh, the rejection of the human form itself in an unconscious drive to *cease-to-be*. Rather than leading to a spiritual transfiguration, the unconscious use of language to overcome reality leads downward, to a level of being beneath even that of the lower animals, the level of the machine. The machine is the most direct and identifiable evidence of Man's attempt to ape God and become Creator. Humans created factory, industry, weapons of mass destruction, and founded a technological dystopia upon them—a mechanical beehive—and then we insisted that it *was* good.

Instead of the truth making us free (which can only happen if the truth is understood), it has caused us to fall deeper into falsehood. Logos, the blood of Christ, Dick's "plasmate," gave humanity the power to make truth *out* of falsehood, as the only possible alternative to having the last of our shadowy illusions dissolved by the light of Truth. If it was through language that we thought, spoke, and wrote this world into being, it is through language that we are bringing it to an end.

Hence it is that, in 2020, under certain conditions, speaking the truth has become a criminal act.

Chapter Two: Ancient Egypt, Sacred Science or Self-Will Sorcery?

“Every being, except for its dependence upon environment, is God to its parts. . . . If we be a part of such an organic thing, this thing is God to us, as I am God to the cells that compose me. . . . The God of the bees is the Hive. There is no necessity to think of an external control, nor of any being, presiding over the bees and directing their affairs. . . . Given an organic view of an existence, we think of the supervision of a whole upon its parts. With no necessity for thinking of an external designer and controller, I can think of design and control and providence and purpose and preparation for future uses, if I can think not loosely of Nature, but of A Nature, as an organic whole.”

—Charles Fort, *Complete Books*

What follows in the rest of this book was originally arranged by the author in the belief that it described an evolutionary process leading to “apotheosis,” or the dawning of divine consciousness in humanity. (I called it “Galactic consciousness” back then, equating God with the universe, which I capitalized.) I now think that it more accurately maps the reverse, namely, a *devolution* of the religious impulse (for connection to and revelation of the divine) into sorcery, scientism, and self-willed “transcendence” (i.e., denial) of death. Yet it may not be so simple as either/or, only that my current viewpoint (more sympathetic to religious perspectives) was so seriously under-represented back then, and the sorcerous or occult view so over-valued, that I now feel the need to address this imbalance, both in my life and

in this work.

What I now see in evidence via this material, or believe I see, is the creation of a *counterfeit* experience of transcendental reality, a simulation of the divine which (being a kind of mirror image) is also an inversion of it. This inverted reflection converts God—for easy application or “user-friendliness”—into a universal *energy* that belongs to humanity, the social animal, and that exists to be made use of by us for bettering our lives and the world at large. This is then “spun” as being the means by which God—previously an unconscious force—becomes fully conscious, and active, *through humanity*. If this sounds reasonable enough, then so it should. A true counterfeit, or Antichrist, must be all-but indistinguishable from the authentic experience.

I now view magic or sorcery, in Blakean terms, as a human folly that, if persisted in, *may* lead to wisdom. And yet, paradoxically, such wisdom requires—or at least leads to—the recognition of the futility and the folly of magic. It is perhaps fair to say that the route mapped out in *Homo Serpiens* does not lead to God but to the Shadow of God. Yet the Shadow of God is still *of* God, it is only that to see this requires both a repentance and a reversal (a turning about), to face the presence of God that was until then always behind us. This occurs not through will but through *the relinquishment of will*, or surrender. History is not so much a nightmare to awaken from, then, but a waking fantasy that eventually becomes untenable because of the degree of self-deception required to maintain it.

When I set about to trace the development of human thought, specifically magikal thinking, throughout recorded history, I chose to begin with ancient Egypt. I didn’t know a great deal about Egypt, ancient or otherwise, but nor did I let that sway me. As a “gonzo occultist,” I was confident my powers of intuitive deduction would see me through, regardless of the paucity of my knowledge. This of course is a recipe for disaster, as we are now getting to witness first hand in these days of “Post-Truth,” when everyone gets to

say what truth is, and no one can say them nay. I knew what my thesis was, and I went to ancient Egypt to cherry-pick whatever I needed to support it, and that was that.

The problem now is that I don't want to throw all of this material out (since then there would be no book to redeem), but nor do I intend to spend five or ten years doing the necessary reading and research to "de-gonzify" my thesis and transform it into a genuinely authoritative series of arguments. Fortunately, my aim is not so much to prove or disprove any arguments, or to verify or debunk any of the facts and factoids I relied upon. It is rather to look at the ways in which I was inadvertently using this information, or quasi-information, to spin a *mythical narrative* that had an awful lot in common with an evolving memplex. This memplex, as mapped out in *Prisoner of Infinity*, seems to point towards a *universal scientific (secular) religion*. Since many, or even most, recent propositions for this grand unified theory of global socio-spiritual "apotheosis" aren't much better sourced or more rigorously argued than mine was, I feel secure in at least presenting some of this material in that context. I present it not as accurate, but as fairly consistent with current beliefs about these things, and hence of showing how these ancient myths have been adapted, and coopted, in order to be "syncretized" into a universal myth of "scientism," or secular religion. With all that in mind, let's get back to Egypt.

Is Galactic Synonymous with God?

“The evidence suggests rather that the cosmos is intrinsically meaningful to and coherent with human being; that time is not only quantitative but qualitative in character; and that different periods of time are informed by tangibly different archetypal dynamics; and finally, that the cosmos as a living whole appears to be informed by some kind of pervasive creative intelligence—an intelligence, judging by the data, of scarcely conceivable power, complexity, and aesthetic subtlety, yet one with which human intelligence is intimately connected, and in which it can consciously participate.”

—Richard Tarnas, *Psyche and Cosmos*

Egyptian gods were quite distinct from what we have come to think of as gods. Depicted as headless, they were understood not as individual deities but as manifestations of a greater (not necessarily supreme) cosmic Creator, responsible for all life on Earth. This creator God (known as Atem-Ra, Atum, and Khepra, among other names) may have been perceived as the central intelligence of the entire universe; but if so He, or It, manifested in many different guises, in a decentralized fashion, through various lesser “gods.” All such “deities are said to indwell one another,” and in Egyptian art, the *Neters* (gods) were depicted as headless to designate their lack of ego or identity. They were seen as “having ‘personality but not individuality.’”¹⁶

On the other hand, Charles Upton has this to say in *Vectors of the Counter Initiation: The Course and Destiny of Inverted Spirituality*:

In reality, there is no god but God; a plurality of Absolutes is absurd. God’s Names are not gods

16 This and previous quote, Shawn C. Knight, *Shawn’s Egyptology Page: Summaries of Egyptian Gods*.

in their own right, nor are they “parts” of God; to say “God is One” is to say that He is both unique and indivisible. His Names, as Ibn al-‘Arabi teaches, represent His relations to His creatures, to each of which He presents a different face, corresponding to that creature’s qualities and limitations. The highest creatures in the hierarchy of being have as their respective “lords” the most comprehensive and essential Names of the One God—though Man, since he represents a synthesis of all the Names, is potentially even greater than they. These creatures are the highest angels, whom the Pagans mistake for actual gods or independent principles.

The animal forms that appear in place of ordinary heads (with the notable exceptions of Isis and Osiris) were perhaps intended both to give the Egyptian gods “personality” and to signal specific attributes or qualities. The gods were seen as messengers—“emissions”—of a central Intelligence, sent to Earth for specific purposes. Like tentacles from an intergalactic octopus or sparks from a fire, they reached out into every corner of the material universe, to places that the totality could not (or would not) go—at least not without causing undue disturbance. (This argument becomes redundant, even nonsensical, juxtaposed with the Christian doctrine of God immanent *and* transcendent. It reduces God to material dimensions and to the laws of physics: a *scientific* view of God.)

It is perhaps a small step from here to assigning the Egyptians’ creator god to a specific star system, possibly even an entire galaxy. If the Egyptians perceived this system as a living entity, it would be similar to an organism made up of smaller organisms (stars and planets), just as the human body is made up of cells and larger organs. In *Gods of the Dawn*, Peter Lemesurier identifies the “source” as Orion! As these myths would have it, many millions of years ago, the celestial Entity sent out a cluster or cloud—a tiny fragment

of its awareness—across the Universe, to a fecund young territory called Earth. There it sowed the seeds of a future, or futures, distant and uncertain. Sometime later, still many millennia past, the Entity sent out a *second* emission, this time in the form of a more organized “party,” a condensed (hence visible) manifestation of Itself, to see how the project was coming along and to intervene directly in its evolution by providing the fledgling species with culture and technology (i.e., knowledge). If we bypass “Atlantis” and pass straight to Ancient Egypt, we can “see” that, for a brief time, these “beings”—emanations of “the divine,” Galactic Intelligence in fragmented form, subsequently known as the *Elohim*, or builders—intervened directly in human affairs, and enjoyed total rule upon Earth.

Perhaps—in this occult mythos—the Elohim feared that Man, half beast as he was, might forget his divine nature and get lost rutting for nuts and berries? If so, this has come to pass, though smart phones and Netflix have superseded nuts and berries. Present humanity is now seen as a decadent offshoot of the original, divine or Galactic race, those “giants” of old. According to Theosophy (which Rene Guenon identifies as a, if not *the*, leading exponent of the “*counter*-tradition”), it is the result of their interbreeding with the original native primates of Earth (seeing the daughters of men were fair, etc.). The viewpoint that civilization as we know it emerged as a direct result of the input of such “gods,” working alongside their fallen fellows, in a relationship equally satisfying to both parties, is now firmly part of New Age popular belief, which itself can be traced most visibly to Theosophy. (“Ancient astronauts” have even secured their own Discovery channel series.) According to Lemesurier, for example, the Pyramids were built (during this early period) as a kind of “star map” (of both space and time) by which humanity’s course over the millennia—once the Elohim were no longer present to guide it—could be precisely anticipated. From the point of view of these “gods,” humanity’s entire history outside of their influence

has been an extended fall from grace, a devolutionary curve, a descent into material chaos and spiritual blindness. (This is *roughly* in accord with the Hindu belief in the Kali Yuga and traditional metaphysics.) At the same time, it has been the necessary preparation for a future redemption, a *promised reunion between gods and men* (this part definitely *isn't*). The triumph of the divine over the primate gene occurs when these “gods” return to add the final touch to their “creation,” when mankind comes face to face with its “makers,” and with its own totality.

According to the supposed message of the pyramids, and other supporting evidence allegedly found in Egyptian culture, what this fantastic destiny entails is for mankind to realize its celestial nature and to leave the planet of its birth, as a fetus leaves the womb, to enter into the greater life of the cosmos: *a la* Kubrick and Clarke's *2001: A Space Odyssey*. Humanity is then destined to return (along with the original Elohim) to that distant galaxy or star system from whence it was cast, its source and true home, where the gods reside.¹⁷ Making this journey, however, depends upon mankind's successful integration into a single organism, a god-form consisting of all human souls bound together as one. Only by itself becoming a collective “deity” can humanity enter into the celestial community and take its place in the firmament—its body “full of stars”—alongside the rest of the gods.

(This last part may have been my own imaginative extrapolation.)

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“Then said I unto them, Cast ye away every man the

17 The Egyptians called it “the Fields of Peace,” Sekhet-Hetepet. “According to the Osiris cults the Fields of Peace was the desired location of the deceased. They would join with their god, Osiris and become a khu, drink, plow, reap, fight, make love, never be in a state of servitude and always be in a position of authority.” *Glossary of Egyptian Mythology*

abominations of his eyes, and defile not yourselves with the idols of Egypt: I [am] the LORD your God.”
—Ezekiel 20:7

The view (from 2009) of God extending Himself into time, space, and matter, and in the process becoming fallen, fragmented in some fashion, is a quite literalistic view of the divine creation. If “to God all things are possible,” why presume His act of creation would run along mechanistic or linear lines at all? Such partially intentional, partially unconscious, over-literalization of spiritual truths appears to be a means to transmogrify them into psychic-physical realities, or pseudo-realities. It is as if they have been divorced from the spiritual plane, and then reshaped, via belief, ritual, creative visualization, “dreaming,” and so forth, into inter-subjective psychic pseudo-principals via which material manifestations become possible. Whether this is done by “true” occult materialization or more mundane manipulations and simulations, in either case, the manifestations are technologically wrought, insofar as magic itself is *a form of technology*, and the end result is the same: the gods are cast in bronze and stone.

To a significant degree, modern occultism (Blavatsky, Gardener, Crowley, Fortune, Steiner) would seem to have its roots in ancient Egyptian culture, with its distinctly magical or *sorcerous* brand of religion. Similarly, modern scientism seems to have quite an affinity with Egyptian mythology (e.g. Puharich’s “the Nine”). To some degree, the aim of modern occultism may have been to leapfrog over traditional religion, and get back to the self-willed sorcery of Egypt (if such it was). Theosophy, the Golden Dawn, Thelema, Wicca, Anthroposophy, all seem designed as means to shoehorn religious archetypes into a new, scientific context, via the modern myth of the E.T. (Crowley’s disciple Jack Parsons was quite preoccupied by the extraterrestrial “current,” as was Crowley’s successor, Kenneth Grant.) Thus the Nephilim and the Elohim of Genesis have been “updated” into extraterrestrial master races, foul and fair.

If the “sacred science” of ancient Egypt is taken—I would say erroneously, though back then I believed this—as being the progenitor of more orthodox religion, it can be seen to have both a mundane (profane) source (human technology) and a quasi-transcendental one, namely, “extraterrestrials from other star-systems.” It’s easy to see how, for the postmodernist mindset which requires seeing for believing (and even then doesn’t fully believe), these two worlds of the mundane and the pseudo-transcendental might easily be conflated. Yet no matter how advanced an “extraterrestrial” race or its technology might be, they would still be temporal, mortal beings—unless, that is, we believe that an advanced enough technology and knowledge might allow access to the eternal realms, through will and desire alone.

Belief that the divine is merely a form of technology, and of the technologically enhanced life forms that wield it—i.e., the result of evolution rather than the cause of it—goes firmly against religious scripture, and possibly even against common sense, too. Christianity, Judaism, and Islam teach that God is the source of everything that exists, ever has existed, and ever will exist; in fact, that’s built into the definition of God. He is not some random strain of life within the material universe that has miraculously evolved into the Supreme Being. Also according to scripture, God is fundamentally beyond our capacity to fully understand, or even experience, no matter how “advanced” we may be in either knowledge *or* technology (or wisdom for that matter). This is the exact inverse of the scientific viewpoint that believes science can and will eventually explain and account for *everything*. The view of “God” as essentially an evolutionarily advanced extraterrestrial is well-tailored (I suspect intentionally) for a scientific technocracy in which astronaut gods (our E.T. overlords and progenitors) replace God, i.e., serve to literalize the concept of God in a profane fashion, and so abolish it entirely. And these “gods” are, by their very mundane nature, knowable, contactable, even

negotiable and manageable, after some fashion.

An alternative reading, one more in line with scripture, would be that these “deities” are more akin to fallen angels than gods; that they interceded in the creation in order to come between men and God and thereby *replace God*. Not in actuality (which would be impossible), but within the inter-subjective psychic realms, and *in relation to human perception*. To do this would naturally require presenting a convincing simulation of God’s power, wisdom, grace, and plan, thereby providing a certain degree of insight into them. For while it would be the inverse of it, for that very reason—like a mirror image—it would also have to be a close match for it. As Charles Upton writes in *Vectors of the Counter-Initiation*:

That’s the point at which the Pagan gods began to be progressively transformed into demons, or rather were replaced by demons—demons being daimones masquerading as gods, or ones who (like the Gnostic archons) believe that they are gods. This process of spiritual devolution is what justified Christianity and Islam in destroying the degenerate remnants of Paganism in the Mediterranean lands and Arabia. After these new revelations had done their work, those demons could no longer pretend to be gods, but were revealed in their true nature; they became more purely “demonic.” [I]t is just possible that in Japan and other parts of Asia, as well as among some Native Americans, the role of the daimones as mediators between humans and the gods, and ultimately the Absolute Principle, is still partly in force, as it most certainly is not in the various contemporary revivals of Neo-Platonism or Northern European Paganism, nor under the dispensations of the living Abrahamic religions. (p. 142-3)

In Islamic esoteric teachings, the Jinn want nothing more than to be worshiped as gods, and so regain their lost

place in the divine hierarchy *above man*. What better way to achieve this than by gratifying our fantasies of becoming “as gods” ourselves, via direct—i.e., profane—congress with our “makers”?

The Myth of Spiritual Evolution

“Woe to them that go down to Egypt for help.”

—Isaiah 31:1

What follows is (loosely) based on occult teachings pertaining to Aleister Crowley’s writings, which was itself greatly informed by the ceremonial magic of the Golden Dawn.

The traditional arrangement of the ages, marking the progression of the equinoxes, in turn determines the phases of our social development known as history: i.e., matriarchy, patriarchy, synarchy. The Aeon of Isis was the matriarchal cycle, largely pre-history, commencing with the astrological age of Virgo, around 14000 BC. (The age following Virgo, as the equinoxes proceed backwards, is that of Leo.) The Isis Aeon would have lasted through until the end of the Taurus age, around 4000 BC, Isis being represented by the cow. The Aeon of Osiris was inaugurated, auspiciously enough, by Moses. This was the commencement of patriarchy, our present cycle. The idol of the golden calf represented the old rituals that are “black” of the Taurean age, to be replaced by the new rituals—and commandments—of the Aries age. Crowley’s New Age is heralded by the Aeon of Horus and corresponds astrologically with the Aquarian age. This is the age of “synarchy,” entailing a synthesis of the parent principles into the child, as in the act of conception. The classic three-part formula of this conceptual-alchemical myth is manifest in

the tale of the glory, transgression, fall, and final redemption of Lucifer and his Angels; by the ministry, crucifixion and resurrection of Christ; and in the crowning, betrayal, death, and promised return of Arthur. The hero must either fail, err, or deliberately shirk his duty, before he can properly fulfill it. Sin came about, that grace may abound.

Evolutionarily speaking, this idea represents the necessity of one principle devolving in order for another to evolve. The “fall” of the Kali Yuga, the double arc of descent and ascent. Consciousness becomes immersed in darkness that the darkness may become conscious of itself, Spirit becomes Matter in order to spiritualize matter. First, however, it must lose itself entirely, disinheriting its sovereignty. A king disguises himself as a beggar and sneaks out at night to observe his subjects, only to wind up getting lost in the world of beggars. By such a process, he comes to understand the true nature (and responsibility) of being a king.

In Egyptian belief, it was not so much that the Gods became men (as Christianity would later have it), but that men, if sufficiently endowed to make the grade, occasionally became gods. Perhaps Osiris, Isis, Horus, et al., were originally “worshipped” (or honored) as great *human* (or transhuman) leaders who embodied the same cosmic principals already assigned to the specific god-names? In fact, the Egyptian word used for these beings was *Neter*, which translates more comfortably as “principle” or “quality” than as “god.” In the early days at least, the Egyptian religion was a science, and its pantheon of “gods” was closer to an itinerary of universal, empirical qualities, upon which manifestation depended, through which (to use more mystical terms) the Ineffable Spirit acted upon Matter. These principles or *Neters* were known as the Council of Nine, the *Ennead*, and consisted of Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Seth, and Nephthys.

For the longest time, or so the New Age mythos would have us believe, the gods co-existed with their creations; it is perhaps in this one single fact that the Egyptian paradigm

continues to hold sway over (and offer promise to) “magical thinking” in our present day and age. This is probably also the reason for the enduring appeal and allure of the pyramids, and maybe why they were built in the first place. In *The Key*, Whitley Strieber writes:

This planet was once covered by a gigantic instrument of communication and ascension. Tones were important to inducing a correct flow of energy in the bodies of creatures. The ringing of the Egyptian obelisks set the correct frequency. Using this instrument, human beings could project themselves into higher worlds—what you call interstellar space, but also higher space. All the ruins you see and consider as entirely separate from one another were actually part of the single great machine. This was a subtle machine. . . It was a machinery of God, this machine. It was very intelligent, infused with many souls. It could be addressed—programmed, if you will—with carefully patterned groups of words. These formulae became ritualized among the ignorant as prayers and magical formula, for they assumed the machine must be the god of those who addressed it.

According to Strieber’s “source” (“the Master of the Key”), the Egyptian pyramids are part of a global musical (vibrational) device designed to facilitate ascension from one state to the next—a stairway to Heaven.

Or an elevator to Hell...?

Clearly, I was fully invested in “the myth of evolution” back then, but without arguing that the Earth was created 4000 years ago, the evolutionary view of human existence, and of existence itself, is, if looked at more closely, more of an ideological position than a scientific one. (It is scientistic.) Simply put, evolution has roughly supplanted God as a fuzzy concept—a place-filler—to explain everything without really explaining anything. “Survival of the fittest,” for example, is a

tautology that says not much more than “those that survive, survive.” We use the term “evolution” indiscriminately, whether we are talking about biological, personal, cultural, spiritual, or whatever else we choose to see as moving forward to ever greater states of becoming. Yet if God is infinite, eternal, and absolute then a) He cannot change; b) His “State” or Being cannot be attend by gradations. There is no ladder high enough to reach infinity.

Essentially, the idea of evolution is that things get better over time according to some innate design and purpose that has to do with survival and growth. Yet evolution is not, in fact, central to religious or spiritual belief, nor could it be, since by definition religious belief pertains to that which is eternal, and therefore cannot possibly be altered in any way, since to do so would require it to be temporal and mutable. God does not “evolve,” and if His creation evolves, it can only do so on its way to extinction (since everything that is born dies), or in terms of coming closer to God, i.e., returning to its essential, original, and eternal nature. There may be a cyclical progression, as in the in-breath and out-breath of God taught in Hindu religion; but a linear progression that corresponds with human history makes little sense, since everything that has a beginning has an end, and God (the infinite) has neither.

The other thing that stands out from the above passage is my early use of the word “transhuman” which, back in 2009, I did not associate with a scientific movement to debase the body and expand the human ego to the infinite via technology. Yet it can be no coincidence that the “spiritually evolutionary narrative” I was narrating has a great deal in common with one currently coming into full view, if not fruition, as “transhumanism.” Little did I know.

As for Strieber’s The Key: I have gone to great efforts to demonstrate how the text—once so influential in my life—is rife with sinister distortions of truth, as well as, as in this case, the just plain sinister. Strieber’s “Master” here seems to be praising a planetary system of pyramids that is “the machinery of God,” powered by human souls. Like Vaal, the supercomputer, in an episode of Star Trek called “The Apple,” or The Matrix. As a counterpoint, what Carlos Castaneda writes about the ancient Mexican pyramids may be relevant here: “prey is what we become if we walk into one of those pyramids. The Nagual called them traps of the second

attention.”

A technology that allows those who manipulate it to project themselves into “higher worlds”—storm heaven—but that requires the infusion of many souls to work. Does this really sound like the work of God?

Promethean Knowledge & Psychic Arts

“Atlantis . . . is said to have ended in an apocalypse because knowledge of higher energies and the techniques associated with them leaked out to those in whom personal egotism was still the central motivation. At some stage in the history of Egypt, the same is said to have happened. There, a pyramidal social structure ensured that every horizontal cross section of the pyramid contributed to the well-being of the level below and received sustenance from the level above. The base was in touch with the earth and the apex was a king-initiate in touch with another order of things outside life. Initiation, probably always a calculated risk, was at some stage unwisely conferred. Techniques then began to pass out of the control of purified sources and became available for egoistic ends. This was the magic of self-will, the sorcery of the self against which Moses inveighed. ‘Egypt before the sands’ began to go down.”

—Ernest Scott, *The People of the Secret*

According to Egyptian mythology, Thoth, the god of science (Hermes to the Greeks, Mercury to the Romans), “the measurer of the earth and the counter of the stars,” brought humanity the gift of language. Since language implies duality, it might even be synonymous with the “knowledge of good and evil,” and although in its original form the gift of Thoth (like Prometheus’ stolen fire) may

have been a blessing, humanity's unreadiness quickly turned it into a curse. How could a "god" make such a grave mistake? Perhaps the answer is that Thoth's gift was also a form of conquest, a Trojan horse? Like the sword, knowledge cuts both ways. If the nature of Promethean knowledge is that it is forbidden, it follows that, as it is given, so it shall be received (and applied). If Thoth, or the Serpent, was storming the human psyche by inflicting this "gift" upon it—like a parent giving an infant a box of matches so it will learn about fire—this was the initial imprint that caused human beings to "fall" into self-destructive patterns of behavior (i.e., gave rise to "ego"). In the same way, a child who is prematurely sexualized as a result of abuse by an adult or older child frequently goes on to become sexually irresponsible, if not abusive.

According to Aleister Crowley (the best and worst of sources when it comes to Promethean urges), the original knowledge given to humanity was that of the TARO, or Wheel (TA-RO = RO-TA), with its twenty-two keys or arcana (paths of the Tree of Life). These arcana were said to be the means by which the universe was formed, and through which it might also be known—"made to give up her secrets." Crowley called his Tarot "the Book of Thoth," indicating that the mystical Kabbalah was sourced in Ancient Egyptian magic. In time, this sequence branched out (like a shoot sprouting) into the fifty-six lesser keys, making up the seventy-eight symbols of the present-day Tarot. The lesser symbols assumed lesser (more limited and confining) meanings, implying conflict and disharmony. The reigning duality of the twenty-two major arcana was geared towards balance and harmony (good relations). The further this science "progressed" from its source, the more harmony was lost, until eventually it was replaced by cacophony. This was the inception of syntax, which is language as we know it today, as opposed to "pure" language of light and images.

Possibly this also relates to the Egyptians' use of hieroglyphs. As visual symbols, the hieroglyphs may have

been designed to retain some of the original purity of received wisdom; but by being uttered over time, they eventually became mere “words.” During this same period, the “psychic arts” practiced by the Pharaohs were also subject to decay. As the decline of Egyptian culture proceeded, the gift truly became a curse. By reducing the once tangible concepts of God, Spirit, Soul and Body to mere words, it became possible to speak of them without deeper understanding.

Charles Upton writes in *Vectors of the Counter Initiation*:

The traditionalists/perennialists teach that in the golden age all of humanity spoke a single spiritual “language” (for which read “held a common spiritual worldview”) known as the Primordial Tradition. Later on in the present cycle of manifestation (of which all we know of as “history” forms only a very small part), this common vision of God and the metaphysical order was lost—perhaps due to the spiritual degeneration presented in Genesis, which God answered by sending the Flood. The Tower of Babel would then represent an attempt by a later society and regime to reconstitute this original vision by power alone, to found an oppressive political empire based on an enforced syncretism of all religions. Such syncretism earned God’s wrath, however, and the Tower fell, because it was and is His Will that there be a plurality of religions in our times rather than some One World Religion, precisely to prevent the resurrection of the kind of evil world empire that Babylon represents. The Freemasons and Theosophists also speak of a Primordial Tradition; they depart from the Traditionalists, however, in that they conceive of this Tradition as something that can and should be restored in the utopian spiritual society of the future they are working to build—as opposed to the Traditionalists/Perennialists who, in line with the

traditional eschatologies of the orthodox faiths, see the New Heaven and the New Earth as representing not a condition that can be built or worked for or evolved to by the present humanity, but as the Golden Age of another cycle-of-manifestation entirely, beyond the fires of Apocalypse. (p. 257)

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As in most if not all other mythologies, the Egyptians believed in a Lowerworld where the souls of the dead were said to go when their lives had played out, either on their way to other levels or to take permanent residence there. "Amenta, Land of the Dead," had little in common with the Christian Hell or Hades, however, being not a place of punishment but of rebirth. In Egyptian belief, the Scarab Beetle was considered the most sacred of Earth creatures and was known as the bearer of souls. It was said to be the vehicle by which an individual's consciousness was carried to the higher (or lower) dimensions upon death. (As we shall see, this high regard for the Beetle in occult circles has carried over to the present day.) The deity that presided over Amenta was known as Anubis, depicted with the head of a Jackal and associated with the Moon. Some beliefs suggest that Amenta, the place where souls journey on leaving their material bodies, was in fact the Moon, and that arriving at the Moon signaled the soul's first stopover on its definitive journey. Provided a soul was intrepid and pure enough, this journey culminated (without necessarily ending) at the Sun.

Egyptian belief stated that the soul, if it was to pass from sublunary, earth-bound existence to freedom, had first to pass through the various "gateways" of the Planets, a belief adopted (and adapted) by the Greeks and the Romans and which formed a central thread in the teachings of many initiates, from Plutarch to Hermes Trismegistos. In the Gnostic tradition (or heresy), the Planets are known as Archons, rulers or guards whose function was to keep

“unevolved” souls inside the Earth-Moon matrix, denying them passage to the higher spheres. The Egyptians believed that, with the right amount of training and the necessary keys or “passwords,” a superior soul might, following its purification in the Lowerworld, journey up the chain of planets, to the Sun. It might then pass through the gateway of the sun (which is the meaning of the word *Babalon*, according to Crowley), to be reborn and take its place as a new star in the firmament, within the ever-expanding Egyptian pantheon of “over-achievers.”

The story of Christ, complete with ascension, can be—and has been—reinterpreted (however illegitimately) to fit with this older, more sorcerous myth, making Jesus just another magician who attained the highest “grade” and became a system of worship, a god. Certainly, there have been many attempts to reduce Christ to a mythic personality, as no more than a rebranding of an archetype. In the popular conspiracy-documentary *Zeitgeist*, for example, the first section is devoted to listing all of the correlations between Christ’s life and Egyptian mythology (specifically Horus), thereby “demonstrating” that the Gospel is no more than an updated version—a remake—of Egyptian lore. This is all in line with the scientific goal of syncretizing religions, of secularizing them and making a one world “religion” compatible with the larger goals of social engineering (see *Prisoner of Infinity*).

The essential point here—the essence of pantheism over monotheism—is that each god-form is assigned a finite (though potentially expanding) number of *souls*—like Strieber’s “machinery of God”—giving rise to a specific order or sequence to be observed among archetypes, a parliament of the gods. Within this order, a given group or race is assigned a specific archetype, being its own private deity. Or—to be more pessimistic about it—a collective “soul trap.”

Isis, Osiris, Set & Horus

“The body is a great intelligence, a multiplicity with one sense, a war and a peace, a herd and a herdsman . . . You say ‘I’ and you are proud of this word. But greater than this—although you will not believe it—is your body and its great intelligence, which does not say ‘I’ but performs ‘I.’”

—Nietzsche, “Of the Despisers of the Body,” *Thus Spoke Zarathustra*

Before being entrusted to Osiris, the departed soul had to pass by the Goddess Maat (Truth), who represented the unifying principal of creation. Maat weighed the newly deceased’s heart in her scale against a single one of her feathers (taken from her head-dress, the feathers were said to be ostrich feathers, which are of equal length). If the heart weighed a milligram more than the feather (if it was in the least bit burdened by human attachments?), it was thrown to Sobek, the crocodile god. If it weighed a milligram less (was lacking the necessary experience, or virtue), it was snatched up by the hawk Horus. Either way, it was sent to “the dogs,” Anubis, who carried it down to his lair and devoured it for recycling. (The reason the Egyptians spoke of a heart rather than soul in this process was that they “believed the heart was the center of all consciousness, even the center of life itself. When someone died it was said that their ‘heart had departed.’”¹⁸) If the heart was empty of all desire (Karma), however, and possessed sufficient wisdom, it was allowed to ascend to the next sphere and take its chances with the respective Archon.

In the central Osiris myth, the green-skinned god throws a party. Being generous of heart, he invites his wily brother Set (knowing it will almost certainly lead to trouble).

¹⁸ “It was the only organ that was not removed from the body during mummification.” See *Glossary of Egyptian Mythology* <http://members.aol.com/egyptart/.html>

Set recruits 72 cohorts and together they build a magnificent coffin made to the precise dimensions of Osiris. Set exhibits the work to the guests at the party, and offers to make a gift of it to whosoever fits perfectly inside it. When Osiris climbs inside to try it out, Set slams the coffin shut and he and his cohorts make off with the imprisoned god. After much fruitless searching, grieving Isis finally locates the buried coffin and brings her dead husband back to the homeland. Set abducts the body again and, taking no chances this time, cuts it into fourteen pieces and scatters them across Egypt. Osiris' penis ends up in the Nile, where it is devoured by a fish (in some versions, three different kinds). Meanwhile, with the aid of Nephthys, Isis manages to gather the remaining thirteen pieces of her husband and rebuilds his fragmented body. In place of the lost phallus, she molds a surrogate member, using clay, wood, or gold, depending who you ask. She resurrects Osiris, whereupon he impregnates the Goddess before going off into the West again, this time for good. Isis gives birth to Horus, who grows into a mighty warrior, does battle with Set and defeats him, avenging his father's death.

At the best of times, myths are anything but precise, but here the confusion is compounded by the Egyptians' tendency to confuse daughters with wives, sons with brothers, uncles with fathers. And historically, Egyptian Pharaohs were known to marry their sisters, whether or not the marriage was ever consummated, possibly due to the desire to keep the "sacred" bloodline uncontaminated. That the ruling elite in our own time a) are highly protective of their bloodlines; b) practice incest in a ritualistic fashion, i.e., sexually abuse their children for occult purposes—while it remains *somewhat* speculative (often confined to the domain of more sensationalized conspiracy theory), might not be entirely unrelated to these mythic traditions. Myths are both written and received as *blueprints for behavior*, and just how extreme and bizarre the behaviors they inspire are would depend on how literally they are applied. The ancient

Egyptian Pharaohs were beyond doubt involved in rituals and technologies that might seem incomprehensible, not to say abominable, to us today. The same undoubtedly applies to the modern-day ruling classes.

That Isis is referred to as both Osiris' sister and his wife, while Horus is both Osiris' son and his brother (and even his father, since Horus is often synonymous with Ra), makes Set both Horus' uncle and his twin brother, depending which myth is being enacted and which Horus is being referred to. The tearing of Osiris into fourteen parts as a necessary precursor to his resurrection (and to the birth of Horus the child) can be related to the original Egyptian myth of divine consciousness being split or fragmented into several strands or "shoots," as Atum (the One) becomes the Ennead, the Nine. As such, it serves as a metaphor for the fall of the divine into human, earthly consciousness, even if, once again, one man's metaphor is another man's instruction manual.

The Egyptian myth of Osiris is similar to the myth of the Titans, a race of old gods broken into many parts by the new gods, parts from which humanity was then created. The element of the missing phallus is a key addition to the myth, however, and by such an interpretation, Osiris' misplaced penis would seem to signify humanity's lost (or fallen) sexuality. The fragmentation of the god's body has some parallels with the curse of knowledge of good and evil in *Genesis*: the splitting of consciousness into two irreconcilable halves, whether soul and body, spirit and matter, or rational, separative thought (the lower intellect or mind) as diametrically opposed to both the visceral, primordial knowledge of instinct/sexuality and the higher receptive faculties of soul. The inception of written language may be the primary (or at least most obvious) exoteric development of this fragmentation process: symbols being literally "rations" by which reality is broken down into categories and meanings, whereby the "great intelligence" of the body is broken up (dismembered) into a multitude of abstractions.

That the lost phallus was eaten by a fish, a symbol of transformation, also evokes Christ, a future dying god. The fact the phallus (representing sexuality, as does Set) is key here may imply that it was responsible for the fragmentation to begin with (just as the phallic Serpent was responsible for the Fall). If Man was unready for this portion of knowledge—the forbidden fire by which the flesh becomes most fully “aroused” and the Spirit becomes most deeply entangled in matter—then perhaps he was overwhelmed *by* it. Whatever the case, Isis’ solution was to forge a surrogate penis and enliven it, to conceive a new child for herself, by which a new myth was also conceived. And that Horus is both the nephew and brother of Set identifies him with Osiris, making him the son (and sun) who is also the father.

The Christian mystery is that Jesus Christ is not just the Son of God but God the Son. If “to God all things are possible,” the nature of God is itself incomprehensible (“impossible”) to human thought. Christ is both man *and* God, and God extended into the material realm is both fallen *and* unfallen (since He is still God), both immanent *and* transcendent. Whether this “was ever thus,” or whether there was a change in the nature of (mankind’s experience of) God with the coming of Christ, is perhaps another question that can’t be solved by thinking about it. At the very least, and all apparent parallels between the myth of Horus and the Gospels notwithstanding, there is a distinct difference between the Christian doctrine of the incarnation and these earlier myths, which seem to entail gods being broken up to become men, where Christianity reverses the dynamic and shows a man broken down (crucified) to become as-God.

Perhaps related, Osiris’ impotence (castration) is what estranges him (humanity) from the Goddess, and from Nature, i.e., his femininity. Christ was crucified, while both Marys watched faithfully on and wept, and after he was resurrected he forbade Magdalen from touching him. The devil’s wiles (the split between soul and body) prevent the

hero-god (Man) from owning his sexuality and “having dominion over” Matter by fulfilling the will of her womb. Yet since all things that die must be regenerated, the hero-lover is reborn. This happens only by his becoming painfully acquainted with the bedrock of organic existence, however, through *dying in a ritualistic fashion*. Osiris is chopped into pieces and scattered across the Earth; Christ is nailed to a cross, his body pierced for his blood to enter the Earth (journey to Sheol). The law of inertia must be confronted and the rule of death cancelled—the Goddess appeased—before dismembered Osiris and crucified Christ—fallen and wounded humanity—can “rise again.”

Scientism & Sorcery through the Ages

“These archaic and corrupt hieratic civilizations, appearing in the Bible and the Qur’an as ‘Egypt’ and ‘Babylon,’ are the ancestors of the socially-engineered control-societies of today.

—Charles Upton, *Vectors of the Counter Initiation*

Isis’ intervention—her molding of a surrogate phallus—may be worth further contemplation. On the surface, read metaphorically, the resurrection of Osiris is also a transfiguration, i.e., a physical shift into a more spiritualized state. Yet Osiris is having his organic member replaced with *an artificially forged one*—the first case of prosthesis?—and this would seem to be a very early foreshadowing of the transhumanist drive to modify and “improve” the human form through technology, as if to thereby trump Nature and become “as God.” So one question that arises, for me at least, when looking back over this material, is: to what extent

was ancient Egyptian “sacred science” rather an early form of scientism, i.e., the use of technology to attain states of being that were close to, but also counterfeits of, true divine revelation? Certainly, the Bible regards Egypt as a den of sorcerers and idol-worshippers, but that could have been a case of badmouthing the competition, since Moses made off with Pharaohic technology to start his own religion. (“And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.” Acts, 7:22.) On the other hand, if we see sorcery or magical practice as on a continuum with “hard” technology—i.e., the use of artifice to alter, imitate, and supplant the laws of Nature and God—then it would make sense that ancient Egypt would be associated both with an early form of Godless or “hubristic” culture and with the inception of modern occultism.

Regardless of what ancient Egyptian technology was capable of (which remains something of a cloudy area), in 2020, with artificial inception, genetic modification, cloning, and DNA-imitating Nano-technology, it is all-too tempting to take the creation of a surrogate phallus literally. Likewise with those Egyptian mummies, which, if they have successfully preserved the Pharaohs’ DNA, could prove the means for a literal *resurrection*. The more things change, the more they stay the same? Our modern methods have placed the power once reserved for Nature firmly in the hands of all-too-human egos, complete with power-drives and dreams of immortality. The mummification methods which the ancient Pharaohs practiced so religiously indicate that the drive for immortality is nothing new. And let us not forget the transhumanist dreams of transferring consciousness to machines and to electronic data “clouds,” via brain-computer linkage, etc., by which *relative* immortality is now once again a fantasy of the ruling elite, only now via *profane* science.

In his 2006 novel *The Grays*, Whitley Strieber describes a

technology that enables the movement of souls
across space. A journey that takes eons in the

physical can be accomplished in a few moments by a being in a state of energy. The Great Pyramid is a device that enables this. The Egyptian religion of the journey of the soul to the Milky Way is not imagination, but mythology based on lost science. . . . Among the things it could do was transmit the entire record of someone's DNA at faster than light speed. A clone could then be grown using stem cells and DNA matching. Using pyramids on both planets, the soul could cross from one body to the other. (pg. 86)¹⁹

While this is apparent fantasy, the question is, to what extent were such fantasies realized by ancient Egyptian sorcerers, and how far did they take them? Is the goal of becoming a God by reaching the sun and passing beyond it, using a combination of special knowledge, arcane practices, and sheer will, a legitimate way to access the divine, or is it more heaven-storming that can only end in Sulphur sores and teeth-gnashing?

In *The Eagle's Gift*, Castaneda describes sorcery techniques that entail the creation of a "dreaming body," also called the "double" or the "Other," which is a perfect replica of the dreamer's body, "a whitish, phantomlike emanation . . . projected by the fixation of the second attention into a three-dimensional image of the body." Castaneda claimed that the dreaming body is

as real as anything we deal with in the world. . . .
What channels the energy of our total being to produce anything that might be within the boundaries of possibility is known as *will*. At the level of luminous beings the range is so broad

¹⁹ In the same work, Strieber describes the little gray "aliens" which millions of people now believe are abducting humans in the dead of night as at least partially the product of such technology (see chapter seven).

that it is futile to try to establish limits—thus, the energy of a luminous being can be transformed through *will* into anything. As luminous beings aware of our luminosity, we are capable of unraveling different facets of our awareness, or our attention. [That] unraveling could be brought about by a deliberate effort, as we were trying to do ourselves, or accidentally, *through a bodily trauma*. [Emphasis added.]

A “transcendent” goal that *has no limits* and that is attained through deliberate effort, or bodily trauma. This is as if to claim that human will—efforting—is sufficient to accomplish anything at all, even knowledge of (or identification with) God, the absolute or the infinite. At the same time, if will isn’t enough, maybe body trauma will do it. (If accidental works, why not deliberate?) My hunch here is that we are looking at three different manifestations of a single drive and conviction: namely, that Castaneda’s sorcery, the Egyptians’ “sacred science,” and modern-day transhumanism (not to mention modern occultism) all aspire to access the infinite through finite means and, being so badly outmanned and outgunned, make the rash choice of using force to do it.

This is all very alluring and glamorous compared to the humble doldrums of the devotional life, “chopping wood and carrying water” and saying one’s mantra-prayers until maybe, just maybe, God deigns to bless one with His touch. It is also tailor-made for traumatized psyches who simply cannot sit still and allow soul to settle into their lives while we go about our business, mindful but also mind-less. This isn’t a moral question, however (or at least, not exclusively or even primarily), so much as one of coherence, of logic, and of consistency. If the highest states to which human being can attain must be acquired by will—which is like spiritual Darwinism—then this suggests that there is no God beyond what man’s own efforts can conjure or create. Either that or God is powerless to intervene, and hence not much of a

God, at all. Sorcery, scientism, and transhumanism are certainly emphatic about this point, as is Crowley's occultism, with its "There is no god but Man" (though Crowley appeared to believe in the Egyptian deities, albeit as aspects of his own higher self). Ancient Egyptians appeared to believe in God, even to worship Him (Them) but this may have been a residue of direct revelation that was already in such decline by the time Moses jumped ship as to have begun the inexorable morphing into self-will sorcery and scientism. This may be why Moses and the founders of Judaism were so heavily focused on obedience, worship, sacrifice, and exclusivity of their God. Not just one God, but the only God. Because to posit a multitude of Gods is to reduce God to a finite equation. Only the number one can be made to correlate with infinity.

To say we cannot know everything about a God who is infinite is to understate things. We can't know everything about our spouses, our children, or our pets, who are finite beings. If God is infinite and absolute, so, as finite beings, what little we can know about God is infinitesimal compared to what we can't know. This means it would be more correct to say we can't know *anything* about God, except, perhaps (and since to use the word at all requires *some* definitions), that He is infinite, absolute, transcendent and immanent, and that He is all-wise and all-good.

There is a Christian joke about God: if He is omnipotent, can He create a rock so heavy that He can't lift it? Can God go against His own Nature? Can God act in ways that are evil or foolish? Can God bring about His own destruction? Clearly, there are things that are either impossible to God or so absurd that they may as well be. God *could* create a rock too heavy for Him to lift, but then He could reduce it in size or increase His own strength, and lift it. And so on, ad infinitum.

For this reason, science must always become scientism when it aspires to supplant religion. It must invert and invalidate its own premises and principles in order to pretend

to have explained all of existence (or even that all existence *can* be explained), because existence—both scientifically *and* religiously speaking—is infinite and eternal (or otherwise non-existence is). Scientism is like a mathematics that makes ∞ into a *really big number* and then pretends that the new value is still close enough to infinity to make no difference to subsequent calculations. But the largest number we can imagine is no closer to the infinite than 2 or 7 or 43, so the whole structure of mathematics collapses like a house of cards once this single, all-important value is fudged.

Metaphysical principles, when correct, are like a bridge over an abyss that can never reach the other side but that can extend just far enough for the traveler to get pulled over by forces beyond anything known to him. This force is not itself a metaphysical principle, but it nonetheless responds to those principles by somehow—inexplicably—completing them and fulfilling them in the same instant it cancels them out entirely and reveals them to be illusory aids to divine revelation. Under grace, there *is* no law.

A metaphysical set of principles that aspires to build a bridge all the way across the abyss is like a Tower that aims to reach God. The attempt to attain a full understanding of God (or even of a human being, who is made in God's image) must at some point lead to a falsification of its own findings in order not to give up the goal in despair. And once new findings are falsified, it is only a matter of time before the original set of principles (which has already been misunderstood enough to create the erroneous goal) is recalibrated to match the false conclusions, until what remains is a *counter*-tradition and a *counter*-initiation, a satanic counterfeit and inversion of truth. Hence we have a God made in Man's image, a God who creates Man in order to become conscious of Himself, an unconscious God who acts irrationally (as Jung has it in *Answer to Job*), or a God that is a kind of impersonal universal energy to be wielded and directed by humans for their own ends.

René Guénon writes in *Crisis of the Modern World*:

What has never been seen before is the erection of an entire civilization on something purely negative, on what indeed could be called the absence of principle; and it is this that gives the modern world its abnormal character and makes of it a sort of monstrosity. . . . Individualism [is] the mainspring for the development of the lowest possibilities of mankind, namely those possibilities that do not require the intervention of any supra-human element and which, on the contrary, can only expand freely if every supra-human element be absent, since they stand at the antipodes of all genuine spirituality and intellectuality. (p. 55)

Any false set of principles always leads to a form of being and action that is distorted, and that over time becomes the inverse of what is natural and good. False beliefs have to be constantly “validated” by more and more distorted and extreme behaviors. Storming heaven always leads to (and stems from) the violation of one’s own soul and body (God-given truth and essence), and that of others.

On the other hand, distorted behaviors and abuses are not only common within religious communities—orthodox or otherwise—but typical of them. So it would be too simplistic to make a dichotomy of, say, monotheism and pantheism, or religion and occultism, and attempt to equate it with true and false values. The problem is the loss of spiritual knowledge (which comes direct from God) and the subsequent, inevitable distortion of metaphysical principles formulated by those with spiritual knowledge. This loss of a true metaphysics, or sacred science, results both in an increasingly scientific or “sorcery”-based (individualistic²⁰) world, and one in which those religions that do continue to

²⁰ By individualism we mean the negation of any principle higher than individuality, and the consequent reduction of civilization, in all its branches, to purely human elements.

hold sway become further and further divorced from the esoteric principles that once gave rise to them. René Guénon again:

What remains is therefore no longer even a dwindling and deformed religion, but simply “religiosity,” that is to say vague and sentimental aspirations unjustified by any real knowledge: to this final stage correspond theories such as that of the “religious experience” of William James, which goes to the point of finding in the “subconscious” man’s means of entering into communication with the divine. At this stage the final products of religious and of philosophical decline mingle together and “religious experience” becomes merged in pragmatism, in the name of which a limited God is stipulated as being more “advantageous” than an infinite God, insofar as one can feel for him sentiments comparable to those one would feel for a higher man. At the same time, the appeal to the “subconscious” joins hands with modern spiritualism and all those “pseudo-religions” characteristic of our age. (p. 61)