

THE PHYSICS OF EVOCATION

A Cthulhu Mythos Perspective

by Phil Hine

INTRODUCTION

I feel that, rather than exploring Lovecraftian themes using traditional magical systems such as the Qabalah (though obviously, it may provide a useful parallel), the most obvious place to look for guidelines is Lovecraft's fiction itself. From this, we find that, for example, in *The Dunwich Horror*, Lovecraft clearly illustrates that 'hilltop rites', associated with stone circles and strange geophysical phenomena, are a key when approaching entities such as Yog-Sothoth. Bringing the Great Old Ones into our dimension requires some form of 'gate', which in mythos tales, is often a wild outdoor site, a stone circle, tower, or a similar type of power spot. Lovecraft is also careful to point out that such sites have, in historical terms, a long history of strange manifestations associated with them. Again and again, he places great emphasis on the folklore of those who live on the borders of such areas; that 'locals' have traditions that the educated sceptics appearing in the tales scoff at.

The theme of specific regions which have a long history of strange manifestations is well-documented. John Keel, in *Strange Creatures From Time & Space*, explores several cases involving the manifestation of strange beings that appear to be localized to a particular region. One example of this is the 'Moth-man' sightings in West Virginia, which occurred between 1966-1968. Another area, perhaps of more interest to UK EOD initiates is Ilkley Moor, which has a long and well-documented history of strange phenomena encountered, from ghosts and black dogs to UFOs and what modern researchers in the field of Earth Mysteries call *Earth Lights*.

The Earth Lights phenomenon has arisen largely from the work of Paul Devereux, editor of *The Ley Hunter* and co-founder of The Dragon Project. His theories are drawn from the fact that the earth produces a range of light-forms by natural processes. These 'unexplained' light-forms have been interpreted by those who encounter them as UFOs or spectral manifestations.

FROM BUTTERFLIES TO BEELZEBUB

I am indebted to the work by Fra. Choronzon for his lucid exposition of Chaos Mathematics, especially in its relation to magical entities. In an essay entitled 'Chaos Invocation', Fra. Choronzon (by trade, a computer consultant) writes that:

We are all aware that information can be transferred from one place to another by modulation of electro-magnetic standing waves. I would like you to consider the possibility that information might also be capable of storage or transfer within a toroidal (i.e. doughnut-shaped) structure having an electro-magnetic character.

Choronzon goes on to suggest that such ordered structures arise quite naturally out of the Chaos Mathematics which governs the behaviour of gases and liquids. Probably the best-known example of this is the great Red Spot which appears in Jupiter's atmosphere. He gives the example of a blown smoke-ring being such a structure, and goes on to point out that it is conceivable that a non-smoker could equally well project a ring of gas from his lips, which could be established in the atmosphere, though its presence, by normal standards, would be impossible to detect. Choronzon proposes that it is mathematically possible for such structures, which have (at least in part) an electromagnetic character, to exist within the earth's magnetic field. He also proposes that it is possible to produce such structures by expending energy in the form of neurochemical activity in the nervous system. In short, physiological gnoses of the sort used by magicians in ritual can produce such toroid structures.

The above has interesting implications for both magicians and researchers into Earth Mysteries. Over the past year, I have been conducting a great deal of research into the creation, usage, and aetiology of evoked entities, including both the demonic forms of the Goetia and the 'Elemental Servitors' created by magicians to perform a specific task. In the latter case, the process is very much one of creating an 'information matrix'; that is, of laying down a set of instructions which define the nature, abilities, and functions of the entity. Into this information matrix is projected energy, which forms the entity as a whole, which is then able to act, independently of its creator. A purely psychological or subjective account of this process cannot account for the ability of such an entity to manifest results (in accordance with the creator's intent) in the physical world.

Following Choronzon's ideas on Chaos Dynamics, it seems likely to me that in evoking, and

thereby creating, an elemental servitor, one could be bringing into existence a structure such as is outlined above. If we can accept (at least in theory) that these structures are capable of retaining information over time, then we could be looking at a partial explanation for a wide range of phenomena associated with discrete 'spirits'. In my experience (and that of colleagues), the more 'work' that is given to an elemental servitor, the more 'powerful' it becomes - in terms of its ability to manipulate probabilities, and eventually take on an independent character of its own. It is not unknown for powerful entities to survive the death of their creator. The more people that 'create' such an entity also enhances its survival and capacity to store information. In these terms, it is easy to see how a small spirit may, given time and the energy input (directed through ritual and other techniques for directing energy) by enough people, could become what we commonly assume to be 'gods'.

Paul Devereux tentatively asserts the proposition that Earth Light phenomena are consciousness-sensitive. That is, that the energy forms are sensitive to the conscious mind of the observer. Many accounts of Earth Lights talk about the lights following the observer, playing 'tag' with them, or appear to display the characteristics of being intelligently guided. This brings us back to magical phenomena and Fra. Choronzon's 'Chaos Invocation' theories. When creating (or evoking a spirit from a grimoire), we are focusing energy and building an information matrix which, in turn, allows the energy to create a discrete entity which behaves within the limits of the information given - either the information which defines the characteristics of the entity, or the information given in the grimoire. This process is similar (though far more intentional and directed) to the interaction between a strange phenomenon - an Earth Light, for example - and the individual who encounters it. 'Traditional' theories concerning the interaction between human beings and spirits time and time again recount the idea that spirits 'like' interacting with humans because we confer on them a property of 'individuality' that they do not inherently possess. I feel that there is a grain of truth in this view; that our capacity to organize and structure information into discrete wholes is a key feature in coming to grips with this kind of experience. All magical psychocosms, such as Qabalah, Abra-Melin, etc, give a series of instructions as to how entities summoned using those structures behave.

Bearing in mind Fra. Choronzon's ideas concerning the toroidal structures which are at least partially electro-magnetic in character, I would say that it is

not beyond the bounds of possibility for such a phenomenon to be related to occurrences such as Earth Light encounters. If such an energy form responds to (or stimulates) the human capacity to create an information matrix, or indeed if our interaction with the energy form produces as an emergent property a gestalt in accordance with either a deliberately projected or an unconsciously formed idea of what the phenomenon is, then we are close to arriving at a working methodology for accounting for a wide range of occurrences. Drawing on Fra. Choronzon's work further, if we can accept that the energy form, once given a structural definition by an initial encounter with an individual or group of individuals, can retain that definition over time, then it becomes possible to see how people can, during an encounter 'flap' in a given region, report seeing similar manifestations. In short, the energy form, once given a structure, can retain this information, and feed it back to other individuals who subsequently interact it them.

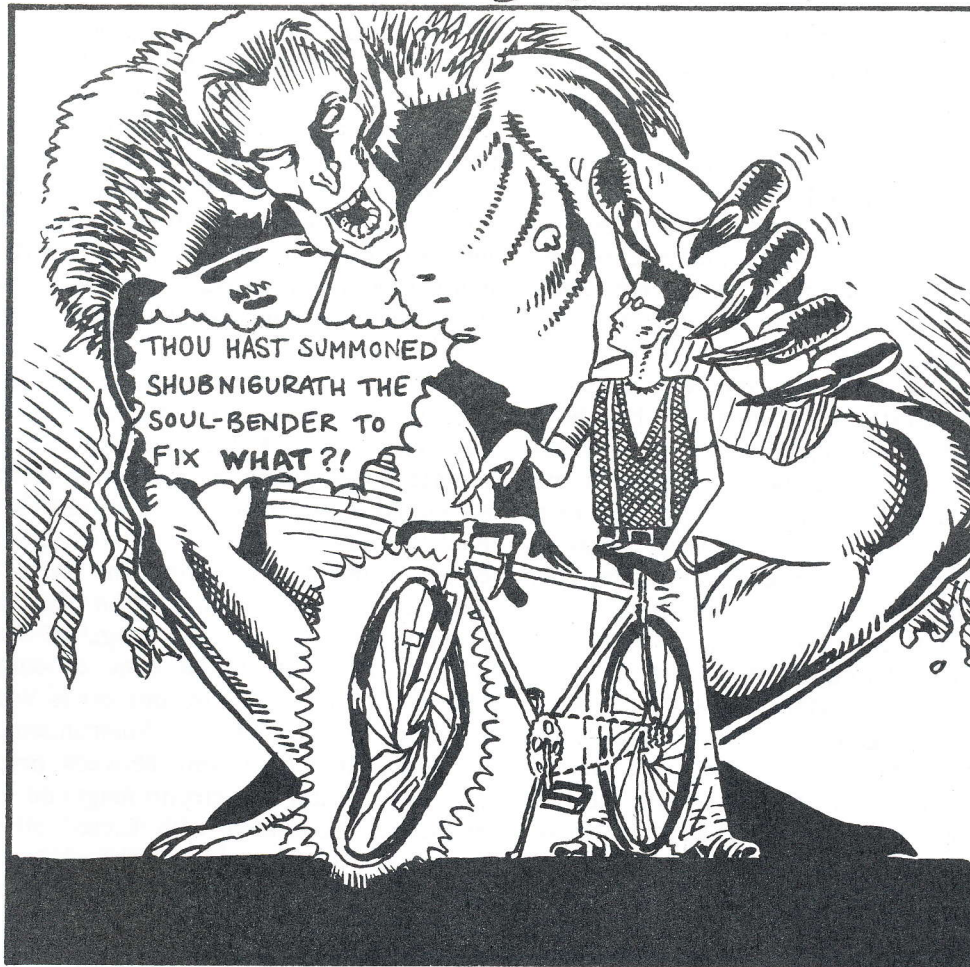
THE NEUROMANCER EFFECT

A parallel phenomenon which fits this hypothesis is that of Channelling. In an essay entitled 'Morons From Inner Space?: A Critical Look at Channelled Communications', I set out a possible account of one of the processes possibly involved in the channelling experience:

An interesting model for examining inner-plane contacts can be found within William Gibson's novel, Neuromancer. One of the major characters is an Artificial Intelligence which manipulates a cast of humans to further its own ends. To successfully do this it must establish a rapport with those it wishes to manipulate. It does this by generating constructs - personalities which it wears like masks, creating them out of the memories of the humans it wishes to contact. It explains that it needs these masks to establish a point of access - an interface - between its own experience and the perceptual limits of human beings.

Dion Fortune made extensive use of inner-plane contacts to synthesize her magical ideas. Alan Richardson, in his biography of Dion Fortune, *Priestess*, discusses the various historical figures that Fortune claimed to be in contact with. The most interesting entity is one 'David Carsons', who according to Fortune was a young British officer who was killed during the first World War. Fortune provided a good deal of biographical information concerning Carsons, and after thorough research, Alan Richardson states that Carsons did not exist! Rather, it seems, he was actually, in terms of the above model, a construct; a personality generated out of Dion Fortune's experimental magick and

⊗ DIABOLICAL DENNIS by Maggie & Ian Read



experiences, and hence an interface for accessing information. If you imagine the sum total of your personal memories and knowledge as a sphere in space - the unknown - then to extend your sphere of information it is as though a window must be created, through which the unknown, or raw data, can be translated into information that is meaningful in terms of perceptual limitations. Inner-plane entities are how we tend to conceptualize these windows into chaos. They appear as independent entities so that we can make sense of the incoming data. Their personalities are usually concurrent with the recipient's belief system. Hence the many forms of the entities, depending on where you believe the seat of wisdom is, be it Egypt, Sirius B, or some draughty monastery in Tibet. Usually, it seems, these entities are automatically generated as one focuses will and imagination towards any one vector, but occasionally entities can be generated as an act of will, so that 'outposts' can be established within which personal ideas and inner worlds can be

explored and eventually integrated into one's psychocosm. At this point the whole issue of the 'reality' of the experience breaks down, as these entities are not simply 'secondary personalities' in the pathological sense, but constructs which are emergent properties of our information-processing capacity interacting with that which lies beyond it.

It strikes me that the above account is also true for a wide range of magical phenomena connected with spirit contacts - that the human tendency to relate to all things as though they are discrete phenomena (surely a property of how our brains organize information) enables us to generate 'masks' or personae upon the energy forms we are encountering. Channelled communications from entities are often a by-product of UFO experiences as well as psychic encounters. It may well be that our interaction with energy forms gives rise to such constructs - that masks are created and retained by the energy structures, not from any kind of self-referential intelligence on the part of the Earth

Lights, but from the principle (from Systems Theory) that some energy forms are attracted towards structures of higher cohesiveness, such as the information field generated by the human brain, or possibly the electro-magnetic field generated by cars, power lines, etc.

All of which leads us slowly back to Stone Circles, Lovecraft's 'frenzied rites on the hilltops', and the role that sound plays in all of this. There is a great deal of magical literature available exploring the dynamics of sound, particularly different vocal techniques used to produce an Altered State of Consciousness (ASC). One of the key factors seems to be rhythm. Rhythms carry our consciousness along, from heartbeats, to cycles of breathing, sleeping, night-day and the passage of seasons. Rhythms promote associated body movements and adjustments, and act as a signal to begin movement without conscious effort, so that less energy is expended when you begin; for example, it has been shown that soldiers can march further, and in better form, with less fatigue, when accompanied by a marching band. The feeling of being 'carried' comes from the structure that rhythm gives to our time-sense, and the pattern gives a sense of continuance. It becomes a motor attitude, and one's attention is freed (if this is desired). Rhythms also become 'mirrored' by our brain activity, and they have powerful physiological effects on us. Music Therapists have found that people suffering from Aphasia or Huntington's Chorea (both neurological disorders which impair speech) can carry a tune, and group singing is a common element in therapeutic voice training.

Anthropologists have done a great deal of work examining the role that music plays in hallucinogenic journeys. The presence of music as a ritual accessory to hallucinogenic drug use can be observed on a wide cross-cultural base. Marlene Dobkin De Rios, in her book *Hallucinogens: A Cross-Cultural Perspective*, suggests that the ritualized use of music within hallucinogenic journeys helps the shaman 'leading' such an experience to provide a structure with which to point participants towards significant experiences within the trip. This is also seen in Voudoun, where specific drumming rituals announce the manifestation of particular Loa. What is obvious from this is that sound imposes a structure onto experience, in particular, with regard to Time-sense. Of which, more later.

Returning to Fra. Choronzon's work on Chaos Invocation, he notes the use of a 'pulse of sound' injected into the space occupied by one of the toroidal structures he describes by which the information matrix is transferred to the structure.

The forceful enunciation of sound, whether it be Enochian Calls, Primal Speech, or Barbarous Words of Evocation, of necessity produces an ASC, as techniques such as these lead to hyperventilation, increased brain activity, tachycardia, etc. It is well-accepted by magicians and mystics that 'sound carries thought' and that for advanced practitioners, vocalisation is not a necessity for the ritual (or whatever) to be efficacious. What is important, is the focusing of awareness along a particular vector, and the entry into an ASC where the practitioner can focus attention intensely towards a single point and project it forth.

The relationship between sound and sacred sites is also being researched, again by Paul Devereux. The 'hill noises' of *The Dunwich Horror* have been reported occasionally as emanating from the locality of sacred sites, differing in variety between high-pitched buzzings, humming noises, and 'thunder-claps' beneath the earth. In *Places of Power*, Devereux notes the suggestion that ultrasound is possibly emitted at some megalith sites, although more work needs to be done to corroborate this elusive finding. Of more interest is what Devereux calls 'The Physics of Shamanism'. Here, he expounds the relationship between psychic (or psi) experiences and the electro-magnetic and radiation anomalies associated with sacred sites. Devereux states that for him, one of the characteristics of a psychic experience related to radiation anomalies is that of the sense of time-slip, where an individual is dislocated in space-time and experiences a vision of past (or future) time. Now altered time perceptions are a common feature of magical ritual, hallucinogenic use, UFO encounters and spectral manifestations. This leads me to suggest that Time is not merely as we usually perceive it - a separate force acting upon us, but itself is a product of consciousness. In states of gnosis, however they are brought on, experiencing the sense that time has stopped, or that future, past, and present can be apprehended simultaneously, is fairly common. It is also a common feature of Type 4 Close Encounters, where people claim to have been taken on board alien spacecraft and subjected to tests (or other indignities), and also of possession states from which an individual may emerge with only a fragmentary memory of what took place. From a magical point of view, this 'peak' in an ASC is the most fortuitous moment at which to project energy forth to realize one's will. Following the theory of Earth Lights, together with Fra. Choronzon's toroidal structures that assume their own information structure, it may well be that such phenomena bring about 'timeslip' experiences and, as to the source of the images that

come in, well, we could speculate far and wide.

That we may be much more sensitive to a wider range of fluctuations in the earth's magnetic field is becoming more and more acceptable to science. The American researcher, Michael Persinger, has put forward the view that there is a link between some forms of psi activity and fluctuations in the earth's magnetic field. It has been also suggested that part of the Hippocampus region of the brain senses, and distributes to other brain areas, information about electromagnetic fields. Persinger's work appears to validate two points; firstly, that the brain can generate electro-magnetic energy, and secondly, that external sources of electro-magnetic energy can affect brain function, giving rise to a wide variety of 'experienced' phenomena. If we can accept this (and there is a growing body of research that bears this out), then suddenly Fra. Choronzon's ideas about electro-magnetic structures which have the capacity to order themselves by, and retain information over time, don't sound so far-fetched, do they?

Coming back to the Cthulhu Mythos, it seems then that Lovecraft was on the right track with his themes of weird hill-regions, stone circles, barbarous words of power, and 'frenzied rites'. The work of Paul Devereux and other researchers points to the conclusion that some sacred sites at least, are power spots which predisposed the users towards obtaining an ASC whereby they could interact with energy forms of an electro-magnetic nature, doubtless aided by Earth Light manifestations and hallucinogenic substances. Earth Mysteries researcher Paul Bennett has noted that in Britain, as in many other places, a variety of plants which have hallucinogenic properties can be found growing near to sacred sites. The magical dynamics of sound are also a factor, in terms of both the psycho-physical effects upon the participants, and the effect upon external energy sources.

As to the entity Yog-Sothoth, whose appearance in the Mythos triggered this lengthy chain of synthesis; some modern magicians, notably those drawing heavily upon the ideas of Kenneth Grant, have drawn a parallel between Yog-Sothoth and the demon Choronzon, evoked by Aleister Crowley and Victor Neuburg in the Sahara Desert. Again, *The Dunwich Horror* provides us with a key passage: *The Old Ones were, the Old Ones are, and the Old Ones shall be, not in the spaces we know, but between them. They walk serene and primal, undimensioned, and to us unseen. Yog-Sothoth knows the gate. Yog-Sothoth is the gate. Yog-Sothoth is the key and guardian of the gate. Past, present, future, all are one in Yog-Sothoth. He knows where the Old Ones broke through of old, and where they*

shall break through again. ...They walk unseen and foul in lonely places where the Words have been spoken and the Rites howled through at their Seasons. The wind gibbers with their voices and the earth mutters with their consciousness.

This passage brings to mind the 'timeslip' phenomena discussed above. What is equally, if not more interesting in the light (no pun intended) of the present discussion is that in other Mythos tales, Yog-Sothoth is described as a conglomerate of iridescent globes - in other words, a light form phenomenon! The entity is also associated with strange atmospheric effects such as freak winds and storms (Lovecraft is known to have carefully related some of his fictional events with floods, earthquakes, and other such occurrences). To me, this stresses further the validity of Lovecraft's dream-inspired fiction as a valid source of magical ideas.

The guidelines to evoking Yog-Sothoth appear, at least as far as *The Dunwich Horror* sets them forth, to be quite clear and operationally valid. Investigation of the entity has (in my view) suffered from the negative connotations of association with Choronzon as an entity of dispersal, or 'negative' chaos. The emerging science of Chaos Dynamics can perhaps afford us a more positive viewpoint, and the link between Mythos entities and the Mandelbrot Set has already been noted by EOD initiates. From the foregoing, I would suggest that Yog-Sothoth is quite possibly a kind of 'guide' entity that appears in many cultures as the 'guardian' of the underworld entered through ASCs, though one which is capable of manifesting as a series, perhaps, of electro-magnetic phenomena. The entity which coheres in the form we understand as Yog-Sothoth is a 'window' into the darkness of the unknown, and perhaps by creating interfaces, or personae, through which we may glean information, we can attain further insights into the way we interact with our universe. Having theorized thus far, what only remains is to go forth and evoke!

REFERENCES

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- Fra. Choronzon - *Chaos Invocation, Liber Cyber*
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- John Keel - *Strange Creatures From Time & Space*
- Marlene Dobkin De Rios - *Hallucinogens: Cross-Cultural Perspectives*