

Cyberpaganism and Chaos Magic

Witchfest 2014

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I am a nerd a geek who does magic.

15.05 5:00pm
15.08 1:00pm
15.10 10:00am
15.30 CM
15.45 Q&A

THIRD ROAD LAW

In this talk i will be discussing cyberpaganism and the role of technology in magical practice, this for me then neatly leads into choas magic which forms an aspect of my path.

USB: WIFI
KOTUNNIZ
BOS
SCRYING TV/WASH
ESP2US

DOVAPAD
SIGILL

Technological advances have played a long role in magical practice, from placement of stone markers and the development of **reliable time keeping** devices which would have brought major benefits to complex ritual and religious practice, and continuing up to the more recent **advent of battery flash lights** which equally prove invaluable during outdoor wind blown night time rituals and tablets so that we can read our words in the dark while simultaneously wielding our wands.

REPRODUCTION

Here now comes the nub of this half of the talk. **Where do we draw the line** in technological encroachment into ritual. Indeed do we draw a line?

How many of you have a bar on **anything containing a battery** into the ritual space? do you go further and say **no flash lights**? what about **cd/mp3 players** for any music? lighters for which some types use a spark generated via pizo electric crystals? matches?

SOON AS SUBVERSIVE.

THAT & 100%

CM: CONTRADICTIONS NON SYSTEM.

EVENT PROB. MAGICAL RITUAL

NOT DONE - BARRY

ASTRAL.

PROJECT MAINTENANCE

AREA BRACKET - WENTHUR

MAAT & IS FET

THIRD ROAD LAW

ANIMA

WHAT IS MAGIC? HOW DOES IT WORK

POP CULTURE INFLUENCES.

HAL
COMICS
STEAMPUNK

And why do you do that? Because you think the technology and its electrical field disrupts **the naturalness of your practice**? Or is it because the **ancients wouldn't have an ipad** to read from?

I am not here to change people's views on this topic, **but considering you are here** in this talk i suspect you have an interest in exploring what it is and so we will proceed from there. Personally going by what understand of ancient technological developments I'm pretty sure had they been presented with a digital watch **they would have embraced it.**

So what do we have at hand? I'm a **practical type** and although i like my shiny things they have to serve a purpose otherwise its just tat and gimmick. so let us begin with the obvious and for me this was down to something that has embedded into many of our lives now and that is communication. Before the advent of social networking as its now called i was (and still am i have to say) a member of an online community called **CiX**, it was there I discovered a wider magical and pagan community and I shall return to them later on, but it did introduce access to documentary material, people with which to discuss all aspects of the craft. that was back 24 years ago and this aspect of cyberpaganism, the **social side continues** to play a strong part in mine, and i would suspect all of you present here, in a variety of forms, for we are spread all over and it has revolutionised solitary practice. although you **may not consider yourself cyberpagans** in the sense that i will use later, you are using a technological tool in your craft.

SOCIAL = CYBOR

CYBOR & BEYOND ...

This along with say, scanning pages of a hand written book for backup and easy of reference, are **not uses of technology in magical practice**, specifically ritual, you may be comfortable enough to leave it there. But should you?

A tool, so long as it does not become the focus of the ritual, much like a wand, athame, cup, sword or whatever you use you will know that they only provide symbolic function and for many we do without these. If you employ technology then likewise, it should be an **optional assistance** unless of course it can provide a valuable function. For example having to dive across a altar to grab a bit of paper that has been blown by the wind. It can spoil the mood and so something such as an ebook reader would provide much needed assistance here, or perhaps if you have poor eye sight, disability or simply bad memory anything that can assist will be a boon.

I however go much further for i see it provides some interesting functions....

Technology seeps into so many aspects of modern life and with that, so with such a marvelous tool - and tool it should be considered, its not a replacement as such, it has a place. Here are a few of the easier to describe selection of how I combine technology in my practice. i know of people who use their **phone as a wand**, not sure i would go that far as i can't personally see how it would work, like i say if i see a use then its fine.

WIFI
PHD

- My **home wifi signal** is broadcasting the name of my goddess in a protective shield. As well as that the password is a short cryptic form of an incantation I use for my goddess, so when a device connects it broadcasts the spell in answer to her name.
- My **mobile phone unlock key** is a rune that i use to aid in travel and when I dock the phone in the car for the satnav, i would unlock the phone with the travel rune before moving.

- My BoS/Magical journal I scan once filled so I have a copy with me. Same for all spells and other reference material though I tend to stick with the same ideas.
- Scrying I have in the past used **TV static** and recently a washing machine.
- For the rest if there is any opportunity to provide some assistance, and as much of my work tends towards symbolic magic - sigils, runes, random scribbles, words - technology. And the embedding of **spells within electronic** communications is an interesting application by means to random letters or symbols with which I can encode intent.
- Most **significantly rituals** (not many due to time zone issues) and moots (social and otherwise) on Second Life a virtual environment have been of significant importance, as well as other social means, we have the CoA forum, Facebook group chat, Skype. Communications has perhaps been the most significant part as I previously mentioned.

TWENTY 2 SMAN

RICHARD SIGILS STARS IN PICTURE
 AN ELEMENT TO CONSIDER IS
 REPRODUCIBLE
 PROCESS

Choasmagic and how it seeped in

Technology, Science and magic have run for **thousands of years as one and the same**. It wasn't until **recent centuries** that science and magic diverged. If you think about it the placement of stone at say stonehenge and other monuments were **not just randomly placed** they are the results of observation and calculation and most likely testing to ensure it can be repeated. This continued.

I didn't see any thing **wrong in combining** use of science which is after all keen observation of the clockwork cycles that forms within the universe. **It describes what we see but in different ways**. And because we understand it it is a tribute to what we have around us.

GRASS STATE - WHAT IS MIND?
 MY OCEAN MIND SCAPES

POP CULTURES
 INFLUENCES

But back to modern times and I find myself one of these that feel comfortable in this bridge.

How I became what I now term myself as a cyberpagan is the result of a number of paths that eventually converged. The first comes from an aspect of my personality and those of you who have been to any of my previous talks will notice, though I tend to point it out anyway, that there is a common theme. **My mind and imagination.** This dreaming and mindscape activity that I have been doing since I was little has played an important part in my many interests.

Science too has, from an early stage contributed with chemistry and space were significant interests, then exploration into other science forms eventually leading to physics and electronics. When I had the opportunity to delve into astronomy and cosmology as part of my OU degree I found further nuggets of what was to become an strong philosophy in later life.

APPENDED TO MY
INVENTIVE SIDE!
WHAT IS MAGIC & HOW DOES IT
WORK. I SAW
PARADES IN
EVENTS.

The 80s with JMJ and then the 90s dance music the shaman and the social scene in my early 20s were quite a revolution, and although night clubs - if you can find them that - in the sticks must have been pretty lame compared to ones in larger areas, still still gave me the chance to hit a dance floor and sink into the music in a wild and crazy way. Ecstatic dance does not matter where you are I suppose.

Around this time I was into many of the trappings of ritual work, influenced by the classic magical works of crowley, spare, waite, a little bit of wilson.

Most importantly I was and still am solitary in my practice. This led to some **pretty insular and isolated developments in my path.** Mainly around how I began to

consider how magic actually works. My thoughts sort of mashed up together with my interests in science specifically **sub atomic physics** which was beginning to show some pretty odd things in how the universe functions at such a small level. There were also the new thoughts of quantum mechanics, chaos theory, string theory and black holes. Throw into that fantasy fiction at the time with **Terry Pratchett** and characters such as Rincewind and the witches. Douglas Adams too. And most significantly **David Eddings** and his Belgariad series. The will and the word. I had encountered this concept amongst my occult studies, the higher act of magic without the use of ritual accoutrements. Now don't get me wrong, I appreciate that a full ceremonial ritual it has much value especially in regards to group work where creating a consistent atmosphere that all can focus on, but being solitary this is less important and at the time, money was limited and scope to purchase (remember early 90s in a back end of the country) ritual items. My burgeoning ritual work was slowly coming a short and squeaky end at just the right time.

I was conveniently drawn towards technology and eventually in to a role as a programmer and then on to a long career in IT introduced me to the early days of the popular exposure of the internet.

And with the increasingly closer connection with my goddess and her advice to explore my natural talent with mind related abilities and desire to find more pagans to learn from, I began to dig into various **computer networks in a search for leads**. Bulletin boards a plenty. Very slow those days were and little progress until I discovered one network that really opened my eyes.

It was and still is called **cix (compulink exchange)**, at the time it was comparable to something like compuserve but was in a niche area of the uk with many people working in IT and journalism. The open conference topics much like the more modern

facebook groups were highly active and naturally I gravitated towards the occult and magical ones.

There I found a new world. One in which many there had fused their magical practice with technology, in something called **chaos magic**. From the discussions and resources there I found what was an eye opening world which for several years I embraced and learnt.

How it works with my practice

Chaos magic was born partly from those same developments in sub-atomic physics in their discovery of new particles and the strangeness of the multiverse, and a kind of back lash to the stuffiness or ceremonial magic that has been the main stay of magical practice for the preceding decades. Perhaps too it was born from the same alternative culture that manifested from the political strife of the 1970s and early 80s and the huge shift in culture *between those times and the early 90s where I joined in.* although their influences strangely enough were to come from **Austin Spare** amongst others a century before. At the time I began to take an interest two people were to take the lead in defining what it was. The first, **Peter J Carroll** and the second **Phil Hine**.

Carroll's Liber Kaos in particular presented an interesting blend of science, psychology, magical practice and Hine's sensible all round view attracted my similar pragmatic mind.

Not all of it however was rosy, i soon found darker aspects and this is only to be expected, some on cix would discuss baphomet and rituals that evoke that force....

Then there are other off shoots such as discordians and the illuminates of thanateros. None of this really attracted me, it was the probability side and the shift to astral magic as my objective.

But what is it? primarily the view that magic is manipulation of chaotic event probabilities. the best and most expressive and succinct is the phil hine cast long devine short. There are formula that express in a systematic way how magic works and what the likelihood that a magical act will have success. that covers the magic but there is more, the view that taking a stripped down sort of scientific approach to magic means that systems or traditions are essentially unimportant. the thought that although trappings of ritual can be of use, but that a system will bring about restriction as you need to move around its limitations. and this arrives at one of the most important idiom of choas magic. the **only truth is that there are no truths, everything is permitted. (**)**

DISCORDIAN - FLASH MAN
MORTS MAGIC

cm is often contradictory, lampooning and because of the lack of any system as that is what it is against, there is scope to take what works and use it, in fact in a recent revisiting in a book by phile hine admits that he has **drifted away, dropped bits, and** all the usual things we do anyway especially in a solitary enviroment where our practice is more fluid.

A strong feature, apart from the view of the nature of magic for me was the idea that **every day life provides useful tools for magical practice**, be that **technology or simple things**. such amazing ideas of using **ice cream of divination, challenging the spirit of your favour teddy bear or invocation or channeling of fictional characters**. Some really mental stuff like evocation of the Marx brothers. And all wrapped in the feeling that anything goes so long as it brings results and avoids the

constraint. As an example of the anti-posmoisty of ritual magic, there is the evocation of the marx brothers. (read it out).

prime chaos, p 121.

How I integrate all these elements

There are so many aspects within this area that the choice if you can call it that to pull in whatever you feel suits. how this equates to my practice is simple. its mostly being prepared to improvise - and if you are a kitchen witch then you may know what i mean by the impropmtu integration of your craft with your daily routine. however that is still a bit vague.

The other aspect is **astral magic is the primary use I** have for what has developed for me out of CM . Much of which i have previously talked about.

A good example of how this equates with practice can be given with **telekinesis**? its quite an accomplished feat to achieve but from a choas magic point of view quite a simple concept - in principle. if i wanted something to move there is little chance of me watching it move, that is so so hard. but it can be achieved if i think of it from another angle. What if it wasnt there to start with. I therefore choose the set of events and realities in which instead of if being where it is now it is goes to where i want now. That can be quite hard to get your head around and for something with a definite path of causality quite a feat

But it can be done, and the only effective way to achive it reliably is via the use of the **uncertainty principle** - that poor little cat stuck in its box which could be alive or dead. The most common scenario for its use is when you lose something. we tend to

go looking in many places we think we saw it. now at this point uncertainty can be applied. If there is a location we are uncertain if we checked, a very hazy memory of actually looking at this particular location uncertainty is now in effect. Now apply the magical intent to alter the uncertainty **to a certainty that the lost item is there.** i do this with the time old tradition of expressing by frustration of not looking, giving up and then exclaiming it will be in the last place i look at (which can still be the first place but its my last action that is about to occur that is the point). That level of intent and certainty of finding it eventually ive found to be enough to adjust the events.

Point further point that i like to make is i've noticed there is a **area or extent of effect,** this is not something ive really noticed in many magical texts be it choas or not. Imagine a rubber sheet and you push down on it with your finger. In many books where something like this occurs its usually to do with **gravity wells and so this** particular observation increases my view that magic and sub-atomic physics has some very close connections yet to be discovered. With this dent by your finger, your finger is you. The steepness of the well defines the **highest probability that magic will have an effect with the flattening a decrease in your effectiveness of range.** I see this particular relationship **most with weather magic where dealing** directly with a chaotic random force.

There is a marked chance of success if the weather to be affected is close by to me, further afield and the larger the area then less effective. this specific vs nonspecific effect i see elsewhere i my magic notably in wishing where vagueness allows the manifestation of of the intent to occur via the most probable route unless i nudge it.

All of the previous bits have played a significant part in my magic, though the most has been astral magic which i talked about last year and the notes are available.

Of all of this provides additional clues as to why virtual rituals and healing work, something in know traditionalists can struggle with. And i agree it is pretty crazy. The fact that you dont have to be **present physically for a ritual or for healing** does sound daft. Of course distance healing is more accepted than distance ritual but it follows the same premise. a connection is formed and that in its self would warrant a whole talk for its self. i see it work a long the same lines as the old views on contagious and symapathitic magic. They are just old ways to describe what i have been talking about today.

Other aspects of cm that have enetered my practice.

Magic like gravity wells

Cardinal points as microcosm independent of real orientation

main books:

liber kaos, peter j carroll

psybermagick, advanced ideas in chaos magick. peter j carroll

prime chaos, adventures in chaos magic, phil hine.

Three fold law:

A bunch up of event probs
that can overlap with personal
events in relation to own connection
with out come.

See gravity & well.

Call it probability well.
range