Binary Micro-Erotics

**5::4 and the 1, Eros, and the realness of magic**

Course document, Deicidus, Internet School of Magic

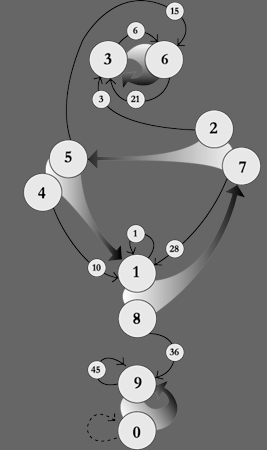
*As always, please leave questions and comments in the document if you do not mind sharing them with other students (Ctrl-Alt-M). This makes it much faster and easier for me to answer the questions, in-context. These documents will be shared only privately with my students, so your comments will not be publicly viewable.*

**Is experience one-sided (individual) or two-sided (shared)?**This is a fundamental question which, surprisingly, sits at the center of a number of critical questions in magical theory. The central question amongst these is: Is magic real? Or, does magic actually work? Debate over “real” and “actual” combined with either dogmatic skepticism or uncritical belief obscures the truth, which is much more interesting: It appears that magic is *actually* more or less real under different subjective conditions.

This class will delve into these questions, anchoring the ideas in a further exploration of 5::4 and the 1.

# What is Eros?

Eros is desire and the basic substance and unit of experience. These are the two (virtually equivalent) definitions that I will be using for Eros.

Traditionally, Eros is the Greek god of love, particularly the desirous love associated with Cupid (the Roman equivalent of Eros). Interestingly, he is described variously as either Aphrodite’s son or as a primordial god that arose early in creation (Mercury’s multiple origin myths are very similar in this respect). Thus, we should take Eros very seriously as a mythic archetype; potentially as a powerful and fundamental, even primary energy.

I generally approach god-images not as personalities which resemble humans, but as archetypal energetic blueprints or continuums which behave in a certain way. This behavior of the continuum, in all its complexity with its strangely specific rules (e.g., the workings of 5::4 which I described in [the previous class](https://drive.google.com/open?id=1M18C0B9c2HuWnmZDxBg9rgUPOeIKr2IqdiK6frwgT9k)), is what lends “personality” to the archetype (that is, via allegory). This approach has proven particularly fruitful with Eros and the entire analysis of the erotic basis of (inter)subjectivity.

# Fahrenheit 451

What is the relationship between the numbers (or archetypes) of 4, 5, and 1? On the numogram this relationship is simplified to the extreme and diagrammed: 5 and 4 comprise the Sink current, the apocalyptic collapse back into the 1 which closes the circuit of time. The reason on the numogram that 5::4 (the Sink current) points to 1 is simply because 5 - 4 = 1.

However, based upon our previous explorations of 5::4 and the 1, we can begin to construct a deeper and more meaningful story (cosmogony) that relates them together and helps us to understand what the one-unit gap between 5 and 4 really *means*.

The fact that 5 and 4 are closer than any other pair of numbers on the numogram is the beginning of this story. Just as 5 comes out from “in between” 2 and 7, or could be said to be ‘latent’ or perhaps ‘nested’ between the two numbers, the Hold (7::2) current being the difference-tension generated by the syzygy, the 1 is the result of the Sink current which arises from the difference-tension between 5 and 4, which is rendered as 1 due to the arithmetic basis of the numogram.

It is interesting that 5::4 has the smallest difference out of any syzygy on the numogram, and that this smallest difference (the smallest possible difference between two natural numbers) is the lynchpin which closes the loop and leads us back to the beginning of the Time Circuit. Remember that 5::4 is a ‘grind-energy’, a friction-based force that resembles two forces trying to reach the center of a whirlpool first, fighting for the central position of dominance. This ‘smallest element’, then, 1, represents both that which cannot be ground up—the in-dividual 1—but also the necessary and ultimate outcome of a process which continues to escalate in friction until all pieces larger than the smallest possible grain size are ground away. 5::4 is a runaway chain reaction of increasing frictive intensity, which (unless unnaturally escaped via Gate 15 or some other more cryptic pathway) will naturally terminate in the production of a uniform texture, a centralized unit, or ‘eye (I) of the storm’—the 1.

This 1 is the primal Unit of experience, the substance-nexus of the experiencing subject. This is analogous to the Planck unit in physics as the primal and fundamental, smallest unit of distance. The 1 is a nexus with a radius, which is also 1 (indivisible radius). (1 is like the counted 0: if we count a 0 (ouroboros) as the first number, then suddenly we have a 1, which is actually the second number. 1 is thus the archetype of counting itself.)

These numerologic speculations may seem arbitrary, but bear with me as I present other aspects of my theory of microeros in order to illustrate the argument. **I have been, overall, using the numogram as a map of subjectivity and subjective stances,** and a theory of microeros lies at the core of this link.

# Love Physics and Interpersonal Stance-Taking

Recall the lesson on love physics (or ‘timeline physics’) in [the class on the Glass Bottle](https://drive.google.com/open?id=1xmm34sVI3wSoXfZ63Vrk8prnysT6Sv_eJsD4Vmysz4U). The basic idea was that *we fall in love with everyone at first sight, but then resistance interrupts and invades this picture,* fracturing both parties into multiple sub-selves (or dæmonic fragments). This means that true communication between two whole people is quite rare; most communication, in practice, is between dæmonic fragments who are trapped in characteristic interpersonal stances. This produces repetitive, stereotyped interpersonal interactions and it also tends to trap both people into stereotyped personalities and modes of relating to each other—whatever stance you take, i.e., whatever dæmonic aspecting you present, I automatically (simultaneously) slip into the complementary dæmonic stance on my end. For example, a cold analytical person (possessed or identified with 5-like energy) and a passionate, emotion-driven person (possessed or identified with 4-like energy) will tend to butt heads (or complement each other) in characteristic ways defined by these subjective stances. (This is the gritty detail behind matchmaking astrological signs.)

As sorcerers, we need to be able to withdraw all our cathexes—our aspected dæmonic fragments—back into a whole Self (Unity, 1) in order to attain gnosis (0, 1 = 0) and arrive at a still point from which we can redeploy our energy and adopt a new stance, flexibly in the moment. As healers, we need to be able to recognize the difference between communication with a whole Self (0) and some fragment/aspect of the self. This skill allows us to immediately see when others are themselves centered and whole, and when they are in a stance that they may or may not be aware of. If someone is fragmented (which is most of us most of the time, or arguably all of us all of the time) and needs help becoming more centered, we can then perform a precision ‘soul retrieval’ (as it is called in the shamanic literature) to recall the fragmented aspect consciously and integrate it back into the primary personality, helping the host person to become aware of their dæmonized fragment. It is my opinion, based on my experience so far, that this process cannot be done purely *for* a client (as in an imaginative shamanic journey where a symbol is brought back from trance and described to the client); a complete and holistic soul retrieval always involves teaching the client the ins and outs of their dæmonized fragment, teaching them the rules of the activated archetype which is possessing them, the various stances and meanings involved and how to move between them and navigate the feelings and experiences of that ‘dæmon’.

These requirements make understanding the aspecting of the self into dæmonized fragments of primary importance in magical work and in self-growth or healing.

# Experience: Shared or Unilateral?

Eros, then, can be observed in the very first moment of our experience of another person. The very first energetic impression we have of another person signals the stance occurring between us. **This implies the most important question here: Is my energetic impression of the stance occurring between me and another person objective, or merely my own personal read which is subjective and possibly wrong? This question is of primary importance to magic.**

**If energetic or interpersonal stances—dæmonic evocations—are *symmetrical* across people, in real time, this means that *experience is objective and intersubjective* at a fundamental level, and therefore *magic is real*. But if energetic stances can be taken *unilaterally by each party*, i.e., if two people can take separate and unrelated dæmonic stances in a situation and completely talk past each other without contact between their corresponding aspects, then *experience is subjective and personal* and *magic is all in your head.* The solution to this dichotomy is a fascinating combination of these two hypotheses.**

The question here is whether dæmonic evocations are transpersonal or not—more fancifully, are demons real and external or are they just internal manifestations of mundane psychological factors?

Data here comes from experiences of the 0: through overwhelming synchronicity and through experiences of gnosis and breakthrough oneness (0, Dao), we know that experience is, ultimately, transpersonal and mystical. Through deep experiences of contact and communication with other people, we also know that *in at least some instances,* experience is *actually shared*—that is, something beyond empathy (or a perfected empathy) occurs in which two people have access to *the very same experience*—the same actual feelings, thoughts, observations, etc. All the hopeful talk of “mirror neurons” in neuroscience cannot mask the fact that our experience is often *far more confluent* with others’ than can be accounted for by any simulation of you by my brain, or any attempt by me to empathize with your experience. In experiences of intimacy, and in everyday interactions between initiates, shared experience is the rule rather than the exception, and all parties know it.

# The Freudian Problem

However, we have all also had experiences in which two people’s experiences clearly and profoundly differ. Freud’s system of psychology is based upon this conflict—and accordingly, his psychology was used to violently enforce a consensus reality over the subjective reality of individuals, since it elucidates so clearly the problem.

**Here is the problem: If I clearly experience you as taking a certain dæmonic stance in our interaction, and you are not experiencing this—possibly not experiencing any dæmonic stance at all—who is correct?** Is my read incorrect, because I am projecting some psychological dæmon of mine upon you, and attributing it to you? (This would be a Freudian or Jungian unconscious projection.) Or, is my read correct, meaning that you *are* having the experience I am *clearly seeing* you have, but that you are *repressing* this experience as it is happening (or forgetting it immediately after)? This is a Freudian accusation, and it is precisely this logical impasse which allows Freud’s psychology—and all the psychology after it which relies on a model of automatic unconscious repression—to be used to so thoroughly invalidate the experiences of another person. It is *always* possible to say “No, you are clearly experiencing something different than what you say you are experiencing—therefore, you must be repressing the real experience, and adopting a fake face with me”, and when this accusation is spoken from a position of authority and domination, any debate can be silenced simply by repeating the accusation until compliance.

This is a question of who is the best authority on someone else’s experience: them or me? We have all had experiences where we knew our own experience better than someone else did—this is obviously usually the case. But we have also all had experiences where it was obvious that someone else did not know their own true feelings (and we did), or experiences where someone pointed out to us a deeply insightful observation on our experience which illuminated our own true thoughts and feelings, which were previously obscure. How can it be possible to be the best authority on my experience only *sometimes*, and at other times to somehow be experiencing, but not ‘fully’ i.e., with full accuracy?

So, based on common experience, it seems clear that experience is *sometimes* symmetrical—i.e., actually shared—and sometimes unilateral (or *biunilateral* to capture the idea that both people have a separate experience in that moment—or Deleuze & Guattari’s term *biunivocal*). **Sometimes experience is two-sided, and sometimes experience is one-sided—literally.** This is not just a claim about how life is experienced subjectively or the ‘structure of subjectivity’; it is also a claim about physics and the interface between matter and experience.

# The Cut—5::4

**5::4 is precisely the effect of drawing a boundary line in experience, and the fundamental tension or charge this line carries across the two sides of its border is a unit (1) of Eros.** You can see 5::4 and its patterns as this ‘spreading line’ itself, a line which seeks to spread outward to grow and laterally to enclose. This line is the **erotic manifold** which separates *my experience* from *your experience* (the “this” or “that” spoken of in Buddhism—we can now see the ties between attachment, desire, and ego). Of course ‘my experience’ is a bit less abstract than the reality of a 5::4 line—a unilateral erotic manifold underlies all *individualized experience*. (We can also begin to see why agreement or disagreement about truth/beliefs is so important to politics and to shared reality—actual territories of shared reality are thusly created by interlocking agreements across many people.)

This is how 5::4 gives rise to the One: the One is the Unit itself. The axis mundi, the microcosm, the little loop of subjectivity (strange loop —Hofstadter), the personal sphere or consciousness—all these are ways of describing the fundament, 1 as the primal unit of a singular experiencing being. This Unit can only be generated or exist as a charge across a tensed membrane—an ion pump[[1]](#footnote-0) constantly reaffirming “this is mine, this is yours, this is mine, this is yours”—the select-reject angle on the 5::4 algorithm.

In the absence of such a boundary, the 1 collapses into the 0, i.e., the 1 becomes not different from the 0 (1 = 0). Compare this with the Heart Sutra, a central teaching by the Buddha:

Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. So, too, are feeling, cognition, formation, and consciousness.

Insofar as the dividing line is absent from both parties, access to the shared experience (0) becomes possible.

# Intersubjectivity is Objective

This is why I say that **intersubjectivity, not subjectivity or objectivity, is the most objective thing.** And, perhaps all subjectivity is intersubjectivity—a being erotically mirroring itself, creating a double-erotic manifold which is what allows for personal *objective* experience in the first place (compare with the way consciousness is analyzed in philosophy and existentialism as a “double negation”).

This realization ties directly into the (technically Christian) enlightenment/gnosis which says: *I am YHVH, I am the complete and separate Self, I am the merkavah which conquers time and commands the dimensions.* The realization that two people’s experience can fundamentally differ and that they can *both be right* is a profound truth that is usually discarded in western Aristotelian (either-or) logical thinking. The attribution of causes by people is thus *fundamentally irrelevant to actuality* because the most real **and actual** thing is the (inter)subjectively-experienced reality enclosed by those people—it is that intersubjective reality which determines the future actuality, *through mundane physical playing-out*, of the multiple possible interpretations of events and the people’s arithmetic exploration of these possible shared stances upon events (i.e., karma).

Therefore, **stances are fundamentally shared and transpersonal, but some stances also include a fundamental dissociation between the two sides of a stance.** In these stances, disconnected sub-stances (substances?) are possible on either side of the dæmonic divide, but in theory these dissociated sub-stances will maintain a cosmic entanglement through cryptic (occulted) pathways (because stances are fundamentally shared and transpersonal). This is the mystery of quantum entanglement and “spooky action at a distance”, i.e., it really is spooky action at a distance, through analogic-algorithmic synchronicity-computation (karmic unfolding according to I Ching parameters). The stance which most includes a fundamental dissociation between the sides of the stance is 5::4; 7::2 and 8::1 also have substantial dissociation, whereas 9::0 and 6::3 (outside of the Time Circuit) have less and are therefore harder to differentiate as individual zones (i.e., I find it hard to divide up qualities and assign them separately to 6 and 3)..

# One, Two, or Four-Sided Experience?

The question then becomes, under what conditions do certain configurations of experience (shared or nonshared) occur, and how do these configurations tie into the timeline/love physics?

We can define a chunk of experience as one-sided (experienced only by a single subject), two-sided (experienced by two subjects differently), or 3+-sided:

* A one-sided experience is insular and experienced only by one subject: no one else has access to this experience. This is the basic loop of experience/intersubjectivity: a person experiencing themself (including their environment). An implied 0 can sit on the other side of this equation, representing the environment, which presumably does not experience itself but merely is. For example, a person walking in the forest experiences themself (1) and the forest (0), but the forest does not experience anything (except “forestness”). You can see how this one-sided experience itself already has traffic with the 2, with its submerged “back side” of the bounding line.
* A two-sided experience is an experience partially shared by two different subjective poles. This can occur either across people (transpersonal stance) or within a person (intrapersonal stance aka dæmonic fragmenting, dissociation, trance). Pleasantly enough, the 2 is heavily associated with trance and vagueness, multiple mirrored paths, etc. so this attribution works nicely. We can also see shades of Crowley’s famous formula 0 = 2 here, in that it is two-sided experience which begins to give us shared access to the 0 plane of experience (i.e., two people together, in recognizing their twoness, quickly enter into a shared experience of the 0).
* I am not sure what a three-sided experience would look like; it might not be stable. It might involve an “it” whereas the 1 involves the I and the 2 involves the You (see Martin Buber, *I and Thou*). This “itting” of the other via the third (submerged) ‘edge of experience’ could perhaps be framed as an act of violence against nature (the 0), because it suppresses the natural it-awareness (suchness) which is endemic to the 0.
* A four-sided experience is an experience of fundamentally *non-shared* experience. We experience this commonly as egos: I am a subject (1) which also has a repressed component (8) which I refuse to experience. You are also such an egoic subject, so together we have two conscious poles and two unconscious poles—and all four combinations of our poles communicate via Eros. This is the common state we experience with other people—we each have our own reality, and they are not shared except subconsciously—that is *our experience is only shared insofar as it is not real to us personally.* This is a sad state of affairs in which that which we most desire—shared access to the 0—is precisely defined as that which is socially invalidated and therefore unreal (note the inverted logic based upon the assumption of intersubjectivity as primary). A four-sided experience can also occur within a single person during complex reality splits, i.e., when a person’s dissociated selves further dissociate geometrically, in order to form a temporary hypostasis to reach a more complex higher integration (the 5, rescuing the 4 from collapse and lifting it to a higher level via Gt-15).

I would rather not speculate on further sidednesses of experience, as I am not yet convinced they exist.

We can begin to see a resolution to the paradox of experience sometimes being singular, and sometimes being (literally) shared, and of me sometimes not having best access to my own experience: We can imagine Eros as a higher-dimensional geometric figure, which, in its turning, reveals different numbers of sides to the people present in a situation. In some configurations (stances) of Eros, only one side of experience is present (and therefore experience is shared); in other configurations, two or more sides to the experience are present (and therefore people’s experiences are schismed and different).

# Four Types of Eros—Gendered Binary Math

An alternative and perhaps more elegant classification system for the ‘types of Eros’ above might be this:

* Same-Same—(Male) Homoeros (5::4)—An experience in which both people perceive an experience as shared. In a fuller experience of this flavor of Eros, there is awareness that the experience is shared, and a shared awareness of this awareness, culminating in a an unspoken sympatico of dual awareness. However, insofar as experience is not fully (“actually”) shared, tension will result which will be ground away by the 5::4 dialectic (algorithm).
* Same-Different & Different-Same (8::1?)—Heteroeros—Always come as a pair, because this flavor of Eros is when one person perceives an experience as shared, but the other person perceives the experience as non-shared. In milder forms, this may take the form of one person feeling like they know the other person, but the other person not even being aware that they are being “read” (but if they did know, they would disagree with the reading). In more extreme intensities, this takes the form of one person claiming a shared experience, and being corrected by the other person—or on the other side, a feeling of alienation as one is pigeonholed by someone who cannot see us clearly. We can see in this mode of Eros the common critiques of Western patriarchal subjectivity: dominating of and blind to that which is ‘feminine’ and Other.
* Different-Different (7::2)—Lesbian Eros—The most esoteric and liberating combination, this flavor of Eros is an experience of oneself as liberated and independent, on both sides. This causally dissociates the two participants, granting each liberty over their personal sphere (i.e., if I don’t assume any objective or shared reality, I am free to completely define my reality). Compare “different-different” with the Hindu mantra, “neti neti” meaning “not this, not this”. The reason it is the most esoteric is because the complete dissociation of the two poles requires and instantiates cryptic, synchronistic pathways between the microcosms. This ‘double cut’ assumes that I am completely liberated, and so are you. (Perhaps this mode shares an affinity with 3 and “three-sided experience”, as the “hidden third option” of ethical engagement with reality—this is supported by Gate 3, which leads from 2 to 3.) Note that different-different Eros is *not* an Eros of mutual resistance (*not* “You don’t know me!”)—that would be same-same Eros with a high degree of mismatch and intensity. Different-different Eros also reduces to a single “different”, which we find as a term in the same-different Eros above (that is, the person who is not perceiving shared experience is engaged with themself in different-different Eros).

In these descriptions we can begin to see fascinating clues to the links between pairs of numogram zones and archetypal/abstract dæmonic stances. These stances can occur both within and across people. The numogram zones need not be syzygies; the numogram system defines 45 basic dæmons which result from all combinations of the numbers 0-9. However, non-syzygetic dæmonic stances will be more complex and less primal and easy to describe than the syzygetic stances/energies.

Eros is fundamentally unconditioned and of only one type: a kind of 1 - 0, the charge between the 1 and the non-1. However, because it is fundamentally two-sided (at least), it can appear in multiple configurations. This is also roughly how the fundamental energies on the numogram (the syzygies) differentiate into more specific energies (the zones and their subdæmons). All energy frequencies (elements) ultimately derive from the unconditioned 0, but it acquires specific flavors through its involvement in stances.

# Experiential Complexity—Breaking-In of Energies

Like sunbeams through clouds, our everyday experience of ego and separation from others (8::1) is often penetrated by breakthrough experiences of the 0—moments of the Godhead or of synchronicitous breakout from clean separation of inner and outer. The feeling of the 0 “gracing” us, or in more negative experiences as invading us, shows its profoundly Other and its profoundly real presence.

However, as mentioned in [the 0 class](https://drive.google.com/open?id=1kezi3MRAp9O9iwlpe6Fd9Oo2RQDikJOn5ECNyheK_j4), this 0-moment does not always come in a whole piece, taking over our /entire experience in complete enlightened epiphany. More often, the 0 breaks in partially, through numinous objects (although numinosity is perhaps better associated with 2), synchronicitous occurrences, or partial realizations. This is when it becomes useful to talk of “0 energy” as a substance which, itself, tends to lead one toward fuller and deeper, more spread-out (in our field of experience) and inclusive experiences of the 0—an energy of spreading deterritorialization (this is the 0 in Gate 10—the moment of pure enlightenment during epiphany or orgasm).

I mention this to draw attention to the fact that “stances” are not always easily identifiable within a situation. Experience is composed of many energies, and these energies may be in various stages of unfolding (or breaking-through) at any moment, warring for turf in our experience. Theories of dæmonic stances, neatly coded as numogram netspans (e.g., 9::3), may be nice to think about, but actually translating our experience into appropriate codes is usually difficult. This is a practical matter of ritual design, reading, and divination which I will address in a later class. However, in theory it is this knowledge of stances and their interrelations and alchemical permutation which allows us to do real magic.

# Synchronicity and Ritual

This quote from *Number and Time* by Marie-Louise von Franz serves to illustrate many of the ideas in this class:

The medieval philosophers merely ascribed potential reality to this “one world” (i.e., as a “nothingness” lying on the far side of being and nonbeing); Jung also stresses the fact that he views the unitary reality underlying synchronistic phenomena as a “potential” reality [9 —Deicidus] “in so far as all those conditions which determine the form of empirical phenomena are inherent to it.” The phenomena of synchronicity, however, represent **sporadic actualizations** of this unitary world. In contradistinction to the medieval speculations, synchronistic phenomena provide us, as Jung emphasizes, with *empirical* evidence of the existence of such a *unus mundus*. [pp. 173-174]

Here we can see many things. For one, we can see conflation between 0 and 9—the *unus mundus* (“one world”) is associated with 1 in this text, but in the numogram the *unus mundus* would more directly be associated with the 9—and experiencing this 9 as a world is equivalent with a break-in experience of the 0. Depending on how you talk about it, 9 and 0 seem either the same or different. Second, we can see that Jung basically agrees with the premises presented in this class: that synchronicity provides us with empirical evidence of transpersonal phenomena. Third, that synchronicity represents a partial and “sporadic” actualization of the *unus mundus* (9::0, the world of non-subjective suchness). This later quote drives the point home:

**By means of the chance throw of coins or twigs, a “hole” is introduced into the field of consciousness through which the autonomous dynamism of the collective unconscious [9] can break in.** This setup can only lead to [divinatory, synchronistic] results if an archetype and its accompanying high charge of psychic energy are already constellated in the unconscious. For this reason, all divinatory techniques operate with the warning they are only to be used in “serious situations,” and the question is never to be repeated in a spirit of frivolity. The greater the psychic tension the more probable and to the point the result. [pp. 226-227]

This excerpt emphasizes the partialness of the incursion of the 9::0 into the ordinary experience. A “hole” or portal is opened through which archetypal energies can manifest through synchronistic confluences of symbol and inner reality. These synchronicitous events occur because 1) archetypal energies are activated and 2) a portal is available for their expression. Further:

Whatever cannot be consciously systematized nowadays is termed “chance,” with the implication that it is not worthy of further investigation. But it is just in such “chance” occurrences that startling new ideas erupt. It is being more firmly established that **parapsychological phenomena occur mainly in the surroundings of an individual *whom the unconscious wants to take a step in the development of consciousness,*** as, for instance, adolescents who must take the “leap” into adulthood. Creative personalities who must fulfill a new creative task intended by the unconscious also attract such phenomena, as do all people before the outbreak of a psychosis or in a state of severe conflict which can only be overcome by an increase of consciousness. This means that whenever a creative intention is present in the unconscious, parapsychological and particularly synchronistic phenomena, which Jung calls “acts of creation,” may be expected. [pp. 230-231]

These statements place us in an interesting position as magicians: If we believe Jung and von Franz, magic will only occur naturally when there is an opportunity for personal growth—and magic might *only* occur under these conditions.The course of development is not something we can design or control; it is a bigger process than the individual which contains the individual—we can engage with this process, but we cannot arbitrarily control it. Even if we were intentionally to put ourselves into extreme states such as “severe conflict” in order to generate parapsychological phenomena, this would merely be sacrificing our psychological health, wholeness, and potential growth in order to produce the equivalent of magical fireworks. This is the perspective of “high magic”: magic is intended for development and healing, so there is a time and place for magic. Frivolous magic, if it even works, is counterproductive.

However, disregarding this white-magic caveat, we can begin to formulate a theory of effective ritual. A ritual is a *manufactured synchronicity*, a moment of 0 break-in (gnosis) that meaningfully links inner psychic states with outer environmental states, presumably via shared archetypes (e.g., numogram zones, tarot cards) (“outer environmental states” are still psychic states in that they are part of the microcosm). Because time is not real, if we can manufacture a proper 0 moment with appropriate symbolic meaning (*intent*), it will “punch in” a code in the universe, constellating an archetypal energy which is then destined to manifest. Usually, it happens the other way around: an archetypal energy is already constellated (activated) in the unconscious, and a synchronicity occurs to express it. Experiencing the synchronicity, *from within the 0* (i.e., 0 break-in), is what programs the possibility matrix (9) with future potencies (in the form of images imprinted upon the matrix). Channeling the manifestation of the energy thus evoked into a particular desired form is the challenge of spellcasting—and the intermediary skill is the ability to read and code particular concrete realities into their mythic/archetypal forms (e.g., numogram codes or relevant runes), and vice versa. Managing this computation matrix of personal karmic energies is how one weaves and untangles the threads of fate.

# Conclusion

Eros is both our initial vision of an other in their wholeness, and the Ariadne’s thread of desire which can lead us back to this experience of wholeness. It is the charge which already permeates everything, but which becomes intensified when it is unbalanced, due to the introduction of bounding lines (5::4). These erotic manifolds form the basis of subjectivity, and because the lines drawn by 5::4 are fundamentally bipolar (double-ended, even if one side/pole is repressed), all subjectivity is intersubjectivity, already. The esoteric mysteries of microeros reveal that **experience is either shared or individual entirely at our option,** with no causal or moral consequences resulting from our decision to either accept or deny another’s interpretation of our own experience. Of course, our decision will have consequences on our own personal growth (based upon its congruence with our actual lived experience, in the moment—either accepting or repressing it), on the future, and upon the energetic framing of the situation—but it will not influence others’ decisions through cryptic magic pathways. It is precisely these cryptic magic pathways of synchronicity which *separate* causality from meaning (interpretation) and hermetically seal my reality and attribution of causes from yours. You can rest easy knowing that the free will of yourself and others is entirely intact (the difference-difference of the “lesbian Eros” or 7::2 which separates all beings)—unless you or they discard this liberty by assigning links of dependency from within experience to “outside” it (thus instantiating some form of shared experience). Both truly shared and truly unshared experience exists, depending upon the configuration of the intersubjectivity involved, and both parties have a say in their participation or opting-out of same.

This has supreme implications for magical practice: a good sorcerer may be completely invulnerable to our advances or attacks; and the best way to heal someone is to reseat their center upon their own self, and help them to withdraw dependencies they have placed onto the external world. Most importantly, it provides a tantalizing guide to the actualization of real magic: Before magic will work, we must link intersubjectively with our target (which could be ourself) in a stance which supports shared experience, and thus allows for the contagion of reality. Then—or as part of the stance—an incursion of the 0 must occur which coincides with meaningful coincidence of multiple psychic states (inner/outer or sorcerer/target).

# Further Reading

* [Number and Time](http://smile.amazon.com/Number-Time-Reflections-Unification-Psychology/dp/0810105322?sa-no-redirect=1) by Marie-Louise von Franz: Very deep book that examines the intersection of psyche and matter. At times, it almost reads like a ritual theory manual, though it is written by a psychologist, a student of Jung’s.
* *Frequencies* is a brilliant movie which illustrates the “hidden third option” of non-manipulation presented in this lesson.
* [The Homeric DSM](http://episjournal.com/journal-2013/the-homeric-dsm)

1. A term in neuroscience. Ion pumps in cell walls maintain and restore the electrical potential of a firing nerve cell by pumping ions in and out of the cell. [↑](#footnote-ref-0)