

A Particle Theory Of Consciousness
And Some Practical Applications

Monastary Archives

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Transformational work through invocation may be understood in various ways. My operational viewpoint arises from direct experience of a mystical state in which a disintegration of consciousness occurred. During the reintegration of that consciousness I became aware of the autonomous nature of the components.

For our immediate purpose let us define the simplest unit of awareness as an "elemental". It may be viewed as somewhat like the Greek conception of the atom, in that it represents the smallest possible unit of a particular substance; in this case, awareness.

This elemental consciousness is fixed in its potential interactions with the Universe by the limited scope of its awareness. For instance, an elemental of purely fiery nature can only experience the Universe from a fiery point of view. There is no possibility of that elemental perceiving the Universe from a watery point of view. The elemental is therefore not a microcosm and will never be able to apprehend the totality of manifested existence.

More complex entities are accretionary structures of these elementals. It is the variety of types that determine the nature of any being under consideration. In a complex awareness, a wide range of potential interactions is possible. These interactions are still limited in scope by the nature of that being's component elementals.

An entity may have the ability to add new units of awareness to its structure which offers an expanded range of potential interactions and experience. It is this ability that allows for the evolution of an entity. It has been said that only microcosms may evolve in this manner. I have no experience to judge that viewpoint. As will be shown later, the evolution of consciousness does not destroy the simpler Ego. The absorption of another conscious being represents an interaction between those beings. One is not destroyed in the process. It is the relationship of independent entities that determines an apparent personality or "ego".

The hierarchy of angels (spirits, demons, etc.) represents an ordering of complexity more than a chain of command. At the most complex level of awareness is Unity (sometimes referred to as God). This is the sum total of all awareness. Each lesser consciousness represents a simplification of concept, a particular idea as opposed to a generalization.

It is this that makes us all a part of God and by this is our magickal link created.

The Great Work in this context is the accretion of more and varied bits of consciousness. The proposed result is to attain Unity by the realization and identification with the infinite. Invocation is that process. As microcosms we have the ability to incorporate any and all varieties of experience. To maintain equilibrium both "light" and "dark" aspects must be utilized. Failure to identify with the totality of existence is to embrace dualism and thereby deny essential aspects of manifested reality.

Consider elemental consciousness as the capacity to perceive some particular aspect of reality. It is strictly limited in its ability—empathetic only to its own nature. Consider now, that every manifested aspect of reality is perceived through the agency of some elemental/s. By grouping the perceptions of several different types of these elementals we derive a more complex view of the universe. This represents a simple sort of ego. If we then group several entities of this sort, an even more complex being will result, with a more complete awareness of its environment. By permutations of this process, a point will be reached at which totality is apprehended. In all of these combinations each awareness, each sub-group, retains its own autonomy and self-awareness. This is not to say that any particular partial ego has any awareness of its participation in higher consciousness. This does not deny it either, but it is certainly not required for the functioning of the higher entity.

The concept as outlined above may be a bit academic and even trivial in itself. The practical applications are of much more interest to the working magickan.

The hierarchies of invocation were developed in the Osirian Aeon, so far as I am aware. These hierarchies represented the current understanding of the

Universe. In particular this was an extremely linear way of thinking, coupled with a very rigid slave-master social organization. If a magickan desired to contact a specific spirit or angel, s/he would need to go through the "proper channels". These proper channels consisted generally of invocation through the hierarchy of Tetragramaton. (Invoke through God-name; Archangel; Choir of Angels; Angel, Intelligences, Spirit or whatever.) The modern backlash against the medieval rigidity has caused a great deal of antagonism towards this particular formula. Many magickans feel that this represents an astral phone call to the president of the company to ask for a manager to tell a foreman to tell the janitor to mop the floor. Without much doubt, this is basically the classical perception of the process. It seems unfortunate to me that this very fine process of invocation should be so misunderstood. When viewed through the concept of particle consciousness, Tetragramaton becomes a whole different process.

Concentration is the key to any effective magickal operation. Invocation through Tetragramaton is exactly that. The process leads from the most generalized concept to the particular idea desired. From this point of view, it is more of a controlled train of thought than a hierarchy.

The God-form is a complex entity by virtue of its generality. It exists as a gestalt consciousness of all its component aspects. This is also true of any lesser entity but of course in a more limited scope. As invocation proceeds, the field of operations becomes narrower and more specific. When the desired entity is invoked, the operator's mind is totally focused upon that specific force. By the process, that force is exactly defined and total identification is made possible.

The Aeon of Horus is reflected by radical changes in world view. These are still being developed and refined but it is obvious that a more trans-dimensional thought process is in the offing. Humanity's perceptions are becoming more holistic in concept, interconnected and related.

The correspondences and attributions of the various magickal realms represent the links and relationships of their denizens. These correspondences present alternate pathways to invocation. Some of these links are stronger than others, more directly aligned with the nature of a particular entity. The significance of this lies in the proposed application of any invoked force. To truly identify with any entity, the operator must have a vital link, some common ground from which to start. This may not always be true when working through the traditional hierarchy. If the magickan does not have a clear understanding of any part of the invocation, no perception of a God-name or Archangel beyond its name, the operation will most likely fail. It is still possible to invoke a desired force by going through alternate paths more aligned with the magickan's level of ability and understanding.

Another good reason to invoke through alternate hierarchies is to apply the force to a particular aspect of the magickan's psyche. This represents the most useful purpose. In equilibrating the "soul", a particular force may be needed in Tiphareth, perhaps. That force, (angel, spirit etc.) would best be applied in Tiphareth by invoking through Tiphareth.

To explain the structure of this "heretical" system, I will use Shemhamphorasch as an example. It has proved to be very effective in the type of work I am describing.

Shemhamphorasch is a group of angelic forces. Their names are derived from three verses of Exodus in the Old Testament. The derivation of these names can be found in The Book Of Thoth or The Golden Dawn. These 72 angels are each allotted five degrees of the zodiac in which they rule. They are also attributed by pairs to the small cards of the tarot. The correspondences of the Tarot cards include planetary aspects, zodiacal signs, magickal elements, and Sephirothic attributions by virtue of their numbers. Space limitations make a full listing impractical here, but the full table of correspondences may be found in the books previously mentioned. A few examples will suffice to illustrate the method.

The hierarchy used in invocation is dependent upon the operator's purpose. If

a ritual of Tiphareth is required, any of the sixes of the small cards may be used. (Victory-wands, Pleasure-cups, Science-swords, Material Success-pantacles.) If none of these seem appropriate, the planetary attributions may be used.

3-wands.....Sun in Aries.....Established Strength
10-swords...Sun in Gemini.....Ruin
8-pantacles.Sun in Virgo.....Prudence
4-pantacles.Sun in Capricorn..Earthly Power

These cards and corresponding angels represent solar aspects as well as zodiacal ones. Because of their partially solar natures, they are resonant with Tiphareth. The invocation of these angels creates the identification between angel and magickan. The magickan absorbs the essence of that consciousness and incorporates it into his structure. The angel retains its own autonomous function- it suffers no loss through the process. Because it is not a microcosm; however, it does not have the ability or structure to absorb the magickan's modes of awareness.

If one wished to equilibrate their Tiphareth with a more assertive character s/he might wish to invoke Mendial, one of the angels ruling 4 of pantacles. By invoking through Tiphareth, the sympathetic link would be through the solar aspects of each. The traditional hierarchy is through Capricorn. The invocation through Tiphareth represents a "focused beam" to that aspect of the magickan's microcosmic structure. In all other particulars, the formula follows the normal course. The only difference is that the angel is treated as under the presidency of Tiphareth rather than Capricorn.

Having successfully invoked the angel Mendial, it is still the magickan's responsibility to integrate the new capabilities. Because the modes of action are a part of the operator, the methods of application will require practice to become fully operational. At times where the skills are particularly needed, it may be helpful or necessary to re-invoke the angel. This does not require a full-blown ritual, as the angel's consciousness is indeed an aspect of the magickan. In some of the old rituals, the license to depart was appended with the adjuration to "be ever ready to return when called by word, thought, gesture, or by holy ceremonial art." This reflects the integral nature of the invoked entity, and the "word, thought, or gesture " represents the bringing forth of those qualities.

To invoke the angel or spirit and then sit on your ass waiting for riches, lovers, or fame is not a true process of invocation. By invoking, the operator must accept the responsibility of being the channel for manifestation. Any manifestation must operate on all planes to exist. I must admit that these angels do seem to have an effect on the outer that transcends normal conceptions. One of the angels I have invoked is correspondent with 6 of swords, Science, (Earned Success in the old deck). One purpose in invoking this angel was to help me enjoy some benefits of many years of perfecting my skills as an artist. A more important reason for this choice was as an initiatory ritual into Hod, as the attribution for this card is Mercury acting through Aquarius. These purposes were sympathetic as Mercury functions as a patron of merchants and communication among other things. At any rate, there have been several occasions when I have invoked the angels at need. Any working artist can attest to the frequency of occasions where sales at a particular show are a matter of financial life or death. When it comes down to thirty minutes left, and the sales are way behind expectations or needs, desperate measures become more attractive. After invoking an angel by word, thought, or gesture, and within ten or fifteen minutes selling triple or more of your previous two or three day's sales, it gives one something to consider.

Superstition? Gullibility? Coincidence- yes, co-incidence. This is just one type of experience, added to others. These types of co-incidences wouldn't have occurred if the conditions for manifestation had not been met.

By invoking The Lord of Earned Success, I prepared myself for success by truly earning that success. I had adequate stock to actually earn a

reasonable amount of money, a good selection of items for people to choose from, technically well-executed work and designs matched to the interests of the people attending the shows. The conditions for success were met before these events. The only reason to invoke the angels was for a little shove over the edge. What the mechanism was..... I don't really care. The whole point is that by invoking an attribute you must be willing to live it at all points of the process. The invocations represent an expansion of ability- they must still be implemented to be effective.

The theory of "particle consciousness" presented here is a model of reality. A model is not the thing itself. The process of invoking through alternate hierarchies has been effective for me in the context of the Great Work, and through the mechanism of Shemhamphorasch. The enterprising magickian should well be able to expand upon this scheme.

Love is the Law, Love under Will