# EVOCATION

## A Cybermagick Perspective

## by Phil Hine

The evocation of spirits from the various grimoires, such as the Key of Solomon, Picatrix or Necronomicon, is an aspect of magick which is commonly perceived as having a 'sinister' glamour. There seem to be comparatively few magicians who have investigated the Goetia and so this essay is an exposition of some ideas and approaches arising from a series of workings with the spirits of the Lesser Key of Solomon in the hope that others may be inspired to look into a much-neglected area of magick.

### The Goetia Project

This was the title of as long-term project undertaken by myself and a colleague in 1989. Our original aim was to work through a series of 'traditional' grimoires and, following assessments and analysis of our findings, create a general approach to Goetia suitable for our post-modern era. Needless to say, things did not go exactly as we planned.

Our first series of workings was drawn from the Lesser Key of Solomon. Our first evocation, of the spirit Vassago, was performed without using the traditional arrangement of circle, triangle, etc. 'Just to see what happened, as it were'. The result was that the working lacked clear definition; visions of the spirit called forth were hazy at best, and we both experienced a lowering of vitality (a feeling of being 'drained'), headaches and pre-flu-like symptoms for a couple of days following. In view of this, we constructed a permanent circle and triangle, according to the 'rules' in the Lesser Key, and all workings were conducted in the fashion outlined in the Lesser Key.

Using the long conjurations and constraints to the spirit given in the Lesser Key itself is exhilarating. The long sentences, punctuated by the Old Testament names of God and Biblical quotations, quickly raises excitement to a fever pitch, and once the spirit can be discerned, it must then be abjured to remain within the Triangle of Art. The shapes which the spirits assumed were rarely exactly that described within the Lesser Key (hereafter LK), but generally similar. We found that once a spirit had appeared to us in a particular form, then it more or less took that shape in subsequent evocations.

Once evoked, a spirit would then be questioned about its nature, qualities, and how we could improve upon the evocation-environment. In one instance, we questioned the spirit Vassago about instance, we questioned the spirit Vassago about optimum time for evoking him. He made reply by showing us a sundial, hourglass and skull. We further tested him by requiring him to give me a vision of where my colleague would be the following afternoon. I was promptly given a clear vision of walking through long corridors filled with people and lined with lockers, of going up a flight of stairs and walking into a room, which was full of boxes - but at this point, the vision became unclear. My colleague told me that the building I had 'seen' was Leeds Polytechnic, and that the room with 'boxes' (where the vision had become unclear) was the computer department! This led us to feel that 'computers' were outside the experience of Vassago, as were digital watches.

Whilst working through the series of evocations we also attempted various modifications to the conjurations. Invocation of appropriate God-forms, such as Horus, prior to beginning the evocatory process, seemed to make the conjuration of spirits such as Haures or Andromelius easier. During an evocation of Glasyglabolas, we preceded the conjurations with an invocation of Chaos, 'The Unsealing of the Vortices', which was originally designed for a series of Eris workings. As we did this, a windstorm blew up about the house we were working in, but the spirit we were attempting to conjure flickered in and out of the triangle. It seemed to us that the energies created by the Vortices was impeding the spirit's ability to manifest, so we closed them, the windstorm dropped away, and the spirit came through into the triangle.

Incidents such as these led us to postulate that the LK spirits tended to a certain degree of conservatism over the parameters within which they could be called forth. The visions that they imparted to us concerning the optimum environment for conjuration definitely belonged to the 'baroque' school of magick - cellars, clouds of incense, lots of paraphernalia etc.

### Demons & Data Processing

At the time that all this was going on, I was

being force-fed the mysteries of programming in COBOL, whilst my colleague was being initiated into the subtleties of DBase III applications. It is unsurprising then, that we began to analyze our findings in terms of data processing. When writing a program in COBOL, there are four 'chapters':

1. Identification-  Program name
2. Environment-  Hardware & Peripherals
3. Data        -  Variables
4. Procedure-  Functions

These 'chapters' struck me as being essentially similar to the stages in creating/conjuring a spirit:

1. Identification-  Spirit Name & Sigil
2. Environment-  Qualities which enable it to carry out tasks
3. Data        -  Variables: Time, operational parameters
4. Procedure-  Specific areas of function

This led to two diverging, yet allied, threads of research. The first was concerned with the creation of Chaos Servitors using sigils and symbolism as a kind of programming language (see *Chaos Servitors: A User Guide*) and the second, to explain this analogy in terms of systems such as the LK.

Developing the data-processing analogy further, we began to look at the LK in the sense of being a program environment. Each of the 72 spirits can be taken as a program shell, with a particular name, sigil, functions, and able to process differing variables. The conjurations serve to 'fire' the program-spirit, and set it working on a particular (user-defined) operation. The ritual celebrants, acting within the parameters of the ritual procedure, form the input device. The output device is the world.

### Multi-Variable Magick

Most magickal operations are designed to be a single-shot. That is, a single result is conjured for. What, we considered, would be the approach for handling a wide variety of variables within a complex event. The next data-processing idea we chose to look at was that of flowcharting different variables within an event. According to the LK and similar grimoires, 'demons' have a hierarchical nature, and appear to function best when assigned specific duties. Many of the spirits of the LK have governance over science, mathematics, etc., so we discussed the idea of setting spirits to 'count' specific variables, which could be anything from the passage of time, to self-statements in a subject.

Our basic approach was to look at a complex situation, identify all possible variables which could be 'tweaked' in favour of the intended result, and assign a spirit to each variable, organizing them using a flowchart, and firing the whole thing using a spirit-executive. In the LK, this would be a demon-prince, and any specified number of its servitor-legions (each spirit in the LK usually has many thousands of followers). The whole matrix of spirits would then act as a large program, composed of many subroutines, all working according to differing situational variables.

Having so far theorized, it was time to alpha-test this system. We initially though of creating a circuit-like matrix of talismans and binding each demon in its place. We considered the LK too unwieldy for such an approach, and decided to use instead the Enochian system for an easy generation of task-specific spirits. We took two situations to affect; one, the generation of media interest in a certain magickal system, and the other, improving the self-confidence of a depressed friend. We took these situations, flowcharted them in meticulous detail, and, things being what they were, never got around to doing the conjurations.

Imagine then, our surprise when, within the time-envelope we had specified, the two 'spells' which we hadn't bothered to ritualize came about! It has often been observed that precision of intent in acts of sorcery is paramount - that vague wishes get vague results.

In these acts of 'flowchart' magick (and subsequent experiments), it seems that the key is the rigorous analysis of the situation and the identification of specific variables and how they interact. Once finished, the whole thing can be shoved in an envelope, and left in a drawer, and forgotten. The 'program' can be set to lie dormant until a specific condition manifests, such as an appropriate astrological conjunction. The program could be considered as a cybernetic equivalent to the 'Astral Machines' referred to by some occultists.

We are currently developing these ideas by translating the flowcharts into sigil circuit-diagrams, following Spare's Alphabet of Desire. If anyone out there wishes to experiment with this paradigm and share results, then correspondence would be greatly appreciated.

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