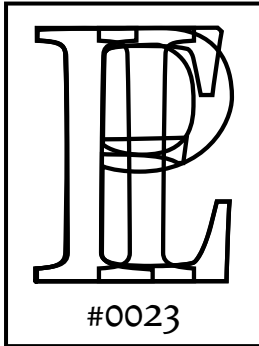


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/-\ Circular 2 - Psy-High 2017

By /-\
(Published: 2017)

Filed under: Oběžníky // Circulars
Available at: <https://pile.sdbz.cz/item/23>

/\ Circular 2 Psy-High 2017

(by Seb, based on materials provided by Richard)

Over time, P-H became a gathering centered around the ideal of exploring and living various dimensions of reality and activity hinted at by the psychedelic experience. Mostly this means themes of nature, humanity and generally a specific mode of perception and being outside of everyday actuality - which connects it all to a resolution and skill of "healthy provocation" into a more open, intense, perceptive and vulnerable state of mind. Compared to other sdb's events, P-H should be more accessible and calm - the goal is to create a suitable environment, similar to the preparations of set and setting for a psychedelic experience.

1. A constructive approach to psychedelia

It's not about the "just throw it down your food chute and you're good to go" approach, which is unfortunately very popular among (mostly overly enthusiastic and uninformed) people, thanks to the ease of chemical aids. Even though such a wild approach is very fruitful for some schools of psychedelia, most people around sdb's are involved with the more tranquil and sober "crypt-tripper" approach. The theory is that we should build a healthy "base camp" that people can then use to venture forth.

If at all possible, we should always try to endorse responsible use, built on a good baseline set and setting, which means a conscious mental and physical alignment (an inspiring environment, a focus on safety and so on), as well as a sense of individual-social responsibility for the ways how my own approach affects the experiences of others around me.

So what can we do to make psychedelia more than just escapism and a "day off activity"? So how can we conserve the inspirational and exploratory layers, create a space for the warping and expansion of existing assumptions, provide an opportunity for new connections and make sure it all combines together into a whole that has as positive an impact as possible on the inner worlds of each human being involved (all the way to their future plans)? The theory says that "outer perceptions affect inner states" - so by carefully selecting the when and how of the right perceptions, we can work with the P-H experience as a whole.

Doing a project like this together with a larger number of people is (for some weird reasons) like a drug in itself (due to zoon politikon, anthropology, sociobiology, intersubjectivity... there are many ways to babble about this). So, in the ideal case, each P-H attendee shouldn't need any chemical enhancements or other special methodologies in order to experience an unusually strong altered state of consciousness.

2. Ewige Blumenkraft! Ewige Schlangenkraft!

Basically, these are anti-exclamations and anti-mottos that are supposed to remind us of the pleasant as well as the uncomfortable aspects of any "hippie-like" way of life. Together they form the main ideal of the largest conspiracy in the fiction trilogy *Illuminatus!* written by Robert Anton Wilson (who also wrote, for example, *Prometheus Rising*). The main idea is that it's hard to find the truth and objectivity anywhere, so questions like Who are the illuminati and how do I detect them? Are they good or evil? Am I going to become the Pope of Chaos after I finish reading this sentence? Dogma or Catma? Why is it written in German and why is it specifically "Blumen" and "Schlangen?" have no clear answers.

2.1. EWIGE BLUMENKRAFT! - The first part of this whoop/chant ("ETERNAL FLOWER POWER!") is a reference not only to the revolution of the Sixties, but also to all other similar endeavors by the human species throughout history. Otherwise it's a concept around all kinds of growth, idealism, joy, cultivation, endurance, seeking and accepting nature in a wider sense (primitive realism, neotribalism, archaic revival and so on).

2.2. EWIGE SCHLANGENKRAFT! - Eternal Snake Power is, compared to Eternal Flower Power, not just about living in the sun and in fertile soil, but also about the know-how of surviving in contact with the darker side of reality (and knowing how to avoid it/defend ourselves against it)... searching for inner sources of personal strength, continuous training of flexibility and adaptability skills... Basically it's the skillset that should allow humans to survive and thrive in this world whatever it may be.

3. Oheň

As an alchemically-inspired event, the fourth Psy-High is thematically structured around "fire", so it would be great to address this in multiple ways: Alchemy, mythology, occultism, mysticism and so on. Because we don't want to overwhelm the participants (and other reasons), we'd like to divide this fiery theme into four layers, ordered from the "most visible + least controversial" up to "least visible + most controversial". Each layer should have its own dedicated piece of Psy-High, suitable for liminal experiences and rituals. Theoretically, it would be more than enough to just pick a nice site at the quarry and plant an appropriately large symbol there, but hopefully we'll be able to work with this idea a little more. So far, we're planning to create a shrine for each of the four layers of the "Fire Theme".

3.1. Alchemical and elemental fire (Pyromancy)

At base level (so it's going to be mentioned in the materials and on the internets), fire represents the idea of somehow controlled and at the same time somehow completely wild Potential. The very physical/chemical process of burning with a visible flame is extremely evocative, because "we see fire for what it is" and our brains don't really have a lot of ways to abstract the phenomenon/noumenon with a concept. Some people say there's no way to pigeon-hole or mind-box a burning fire. At the same time, fire was our first superpowerful technology, so it's also a symbol of how humans affect nature (and the other way around)... Then there's the question of a "right craft", combined with a "right spirit", because handling fire and all the powerful discoveries connected with it (linear/explosive/energetic/transformational paradigms and technologies of all kinds) requires a lot of discipline and skill, with wisdom and a continuous state of concentration. At this first layer of the fiery theme, we should let people know that even though we take alchemy very seriously, we also know that it's silly to take it too seriously and it could all just be a complicated placebo effect or just psychological projection or some other such process. At the same time, it gets weird - even the placebo effect in itself (not to mention psychological projection) is an extremely powerful thing and from the alchemical point of view, these things point to something even deeper and more complex about our reality. So on the one hand it's all just idiotic larping... but on the other hand, the right kind of idiotic larping can bring a substantial and fundamental shift in an individual's life.

First version: For the first layer, it would be great to find some compromise between A) giving people a choice in how deep they want to get involved with occultism and such... and at the same time B) letting people know that the TAZ works in weird ways and it will affect them even if they try to ignore it. So the first "different" thing after the gate/entrance should be a "Shrine of Self-Initiation", a place near the entrance where people should cross the P-H threshold and confirm their commitment and awareness by leaving a symbolic gift that is to be burned during the event (so it should be made out of something that can actually burn, so no plastics etc.). It's about self-initiation because we don't want to tell people what exactly they should do and what it's supposed to mean - we just want them to do something that will allow them to feel a connection to the ritual side of P-H (and we don't really care if they want to continue this journey, though it would be nice if they do).

3.2. Mythological and symbolic fire (Prometheanism)

The more inquisitive participants that happen to read a little more about the event should get a chance to experience more than the alchemical/elemental layer. Mythology is almost a forgotten aspect of reality these days, even though reality itself is moving towards having a stronger mythological streak every day.

What does it mean that mythology is returning during the 21st century? That's Prometheanism - a way to discover a new source of power and potential. The name Prometheus means "forethought" and carries the meaning of building multi-faceted bridges between human and god, god and titan, nature and society, the natural and the created. At the same time, Prometheus is one of the mythological beings who really like humanity, but he's also very close to the "trickster" concept due to being uncategorizable and unpredictable. The fire he brought to humans is thus the same fire some hominid found roughly 300 thousand years ago... but at the same time, it's the fire of language, writing, toolmaking and territory-shaping, collective thought and deliberation, connections between technological and spiritual progress... with an emphasis on the long term prosperity and thriving of humanity as a whole. It can be said that Prometheanism shows us the way towards spiritual matters in a materialistic, spiritless universe. Reassessing the position of humans in nature, but also a reevaluation and rethinking of nature itself. A challenge to try thinking about things that are usually either prohibited or licensed.

First version: We all know the feeling of restricting our thinking about something because "we don't understand it" or "it's just too complicated" or "there are no answers" or "it's a waste of time"... The Shrine of Contemplation should be located at a secluded spot, as calm as possible. You walk to it through a corridor filled with various citations and artworks aimed at deepening one's inner dialogues. At the end of the corridor, the Shrine itself is a nice place far away from whatever's happening in the zone, where you're supposed to think hard and deep about stuff and A) write down a message for someone and put it in a container filled with messages already written by other visitors to the Shrine and then B) take one of the messages, read it and burn it. After this writing/reading/burning ritual, you should leave another message somewhere in the corridor (so when you walk towards the Shrine for the first time, you're reading what the visitors wrote after doing their ritual). It would be nice to reference other parts of the Promethean myth as well (especially Pandora), but we're not sure if we'll find the artists to handle it.

3.3. Occult and psychological fire (Luciferianism)

The third layer should explore an even stranger and more obscure layer than mythology and symbolism, so it's no longer about specific gods and systems of belief, but rather about a re-focusing on one's self and creating your own approach towards the inexplicable and unknown... Prometheus and Lucifer have a lot in common - both can be seen as gnostic fallen angels that chose to help people even though nature/god didn't like the idea. Lucifer in this sense is a pure ideal of complete freedom (and consequences and accountability), which also means the darker concept of "slavery to freedom". For people like us, who mostly live in an Abrahamic context (a large part of our culture and civilization is influenced by Christianity), Lucifer is very simplified. At most, we encounter the concept in satanism or paganism, but not many people go deeper into its occult meanings and the psychological processes it's addressing. In Europe, there's a connection with all the ancient and prehistoric Horned gods, but there's also a supermodern side to it, with connections to chaos, cybergnosis and the more controversial questions of self-definition (interpretation of information, privacy, authority, autonomy...). In essence, we'd like people to consider starting their own occult praxis in the sense of "Come and try out a ritual in order to know what we think it's roughly about."

First version: The Shrine of Inner Fire will probably be a pretty complicated affair, because we'd like people to first visit two workshops: The first should teach them how to create their own fire and the second should teach them how to cast their own sigil. At the Shrine itself, they should cast a sigil and then burn it with a fire of their own making.

3.4. Mystical and creative fire (Sol)

Since we'll be addressing alchemy, mythology and occultism, we should definitely look into mysticism as well. Fortunately, that's already a pretty well established theme at Psy-High (multiparadigmatics, ontological indeterminism etc.) so the fourth layer of the Fire theme will be fueled by "solar mysticism". That means there's no reason to reference specific concepts/ideals/names (because at this layer, words are kinda useless anyway) and we can jump right in and experience some hardcore sacred stuff. This fourth layer

should be about emphasizing how unimportant and small are the differences between matter and energy, thought and flesh, word and deed and so on... The suns in this sense represent solitude as well as the connection between everyone and everything, eternity and temporariness... all of these powerful things at once. The ideal version is that we'll start by leaving simplistic materialism behind (1st Shrine), enter mythology (2nd Shrine), continue on to occultism (3rd Shrine) and then we'll combine it all in a mix of mystical materialism and a confrontation with the sacred and the everyday/profane.

First version: The Shrine of Suns should address a spectrum of solar mysticism (including the Black Sun) and be located at a prominent spot that looks great during sunset and sunrise - during specific hours, people should arrive and participate in impromptu solar rituals (using what they learned/created at various workshops/lectures). It should also be a place for special debates and recitations, a shamanic journeying starting/returning point and overall be a hidden but extremely important place that structures the mystical proceedings/metabolics of P-H as a whole. We're still looking for people to conceptualize a secret Lunar cult as well, by the way.

4. What worked at previous events and what we'd like to amplify

The basic functionality of the P-H zone is based on two principles: "Slow down" (no rush, no running, be really careful, chill hard) and "Take good care of yourself and others" (eat and sleep well, take set and setting into account, share and work together, watch out for ways to uphold safety and dignity for everyone). We'd like to add two more principles for the last year... "Turn it all off" (information/digital detox, attention economy management, don't stick your face into your phone 5 times a minute, don't interrupt others by taking selfies, use this opportunity to recreate healthy human interaction/communication systems) and "Avoid automatism" (try to exist in a different mode than the inertia that rules outside of the zone). These principles need a lot of help from all of us if they are supposed to work - everyone who knows about them beforehand should be able to apply and support them in subtle ways through their own behavior, as baseline praxis within the zone.

As participants, it would be great if you helped us with the atmosphere and shaping as soon as possible. The best thing you can do now is:

- Send us tips and suggestions about the shrines
- Send at least 2 book/text suggestions for the P-H library
- Help us create at least 2 pieces of merch (just a hand-painted cover for a diary for example)
- Ideally, try to be a part of the ritual side of things (use the shrines at least :)