

POLYTICS

The Elements of Hyperstition

Whatever its specific variants, the practice of hyperstition necessarily involves three irreducible ingredients, interlocked in a productive circuit of simultaneous, mutually stimulating tasks.

1. N u m o g r a m

Rigorous systematic unfolding of the Decimal Labyrinth and all its implexes (Zones, Currents, Gates, Lemurs, Pandemonium Matrix, Book of Paths ...) and echoes (Atlantean Cross, Decadology ...).

The methodical excavation of the occult abstract cartography intrinsic to decimal numeracy (and thus globally 'oecumenic') constitutes the first great task of hyperstition.

2. M y t h o s

Comprehensive attribution of all signal (discoveries, theories, problems and approaches) to artificial agencies, allegiances, cultures and continentities.

The proliferation of 'carriers' ("Who says this?") - multiplying perspectives and narrative fragments - produces a coherent but inherently disintegrated hyperstitional mythos while effecting a positive destruction of identity, authority and credibility.

3. U n b e l i e f

Pragmatic skepticism or constructive escape from integrated thinking and all its forms of imposed unity (religious dogma, political ideology, scientific law, common sense ...).

Each vortical sub-cycle of hyperstitional production announces itself through a communion with 'the Thing' coinciding with a "mystical consummation of uncertainty" or "attainment of positive unbelief."

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Hyperstition through CCRU (Cybernetic Culture Research Unit):

1. Element of effective culture that makes itself real.
2. Fictional quantity functional as a time-traveling device.
3. Coincidence intensifier.
4. Call to the Old Ones.

<http://www.ccru.net/syzygy.htm>

Trent uses the term "hyperstition" for "cybernetic" belief systems such as these. "It's not a simple matter of true or false with hyperstitious systems. Belief here doesn't have a simply passive quality. The situation is closer to the modern phenomenon of hype than to religious belief as we'd ordinarily think about it. Hype actually makes things happen, and uses belief as a positive power. Just because it's not 'real' now, doesn't mean it won't be real at some point in the future. And once it's real, in a sense, it's always been."

... "Perhaps it's all make-believe," Trent smiles enigmatically. "But don't underestimate the power of belief to make things happen..."

Maria De'Rozario, 'Apocalypse Been In Effect'.

<http://www.ccru.net/syzygy/apoc.htm>

Vysparov: We are interested in fiction only insofar as it is simultaneously hyperstition - a term we have coined for semiotic productions that make themselves real - cryptic communications from the Old Ones, signaling return: shleth hud dopesh. This is the ambivalence - or loop - of Cthulhu-fiction: who writes, and who is written? It seems to us that the fabled Necronomicon - sorcerous counter-text to the Book of Life - is of this kind, and furthermore, that your recovery of the Lemurodigital Pandemonium Matrix accesses it at its hypersource. ...

Stillwell: Hyperstition strikes me as a most intriguing coinage. We thought we were making it up, but all the time the Nma were telling us what to write - and through them ...

Correspondence between Peter Vysparov and Echidna Stillwell.

<http://www.ccru.net/occultures/cclub.htm>

'Diagrams, maps, sets of abstract relations, tactical gambits, are as real in a fiction about a fiction about a fiction as they are encountered raw, but subjecting such semiotic contraband to multiple embeddings allows a traffic in materials for decoding dominant reality that would otherwise be proscribed. Rather than acting as transcendental screens, blocking out contact between itself and the world, the fiction acts as a Chinese box a container for sorcerous interventions in the world. The frame is both used (for concealment) and broken (the fictions potentiate changes in reality).'

CCRU, 'Lemurian Time War', <http://www.ccru.net/archive/burroughs.htm>