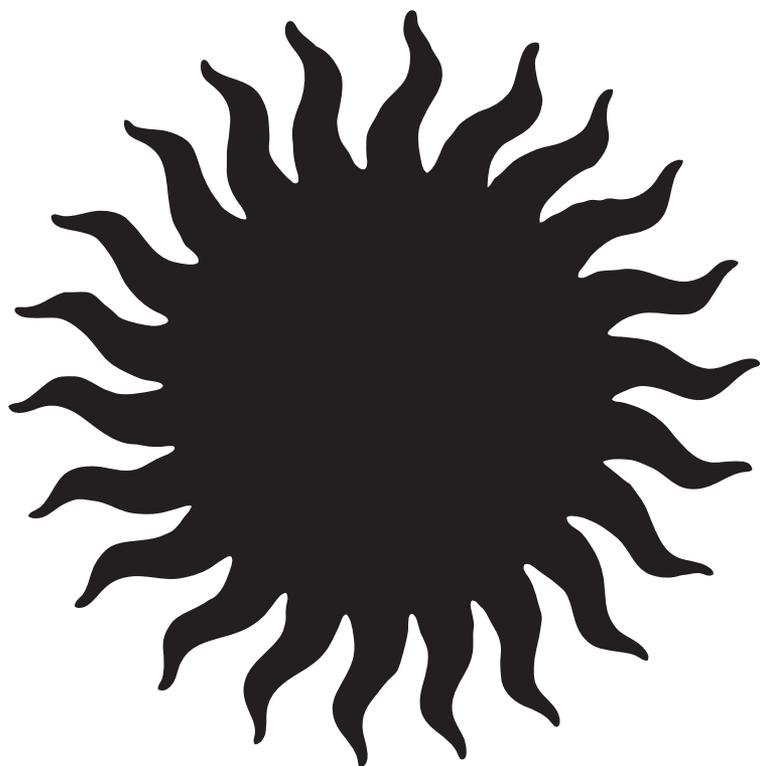


Do Not Seek the Light



Winter 2008



Winter Is Coming

We write this in the diminishing light of Autumn in the Sierra Nevada mountains of California, having for the time being left our cities behind. We have gathered in the forest to undertake a task of tremendous difficulty and peril.

The green leaves have fallen from the madrones and maples and withered to dessicate husks on the soil, delicate and blood red beneath the pale and muting sun. They lie in the dust previous generations of leaves have crumbled to, uniting with the powdered bones of their ancestors. Somewhere beneath this layer of death, a deeper stratum wherein lie the bones of our kin, men and women who came before us, shriveled to skeletons that will someday return to the elemental dust that bore them. Further still is soil that was once ancient forms of life, all the way back to a time when what became the trees and what became men and women were a single thing, back to our common ancestors.

We have come to these mountains to consult their wisdom, to descend beneath the soil to this very place wherein lies the origins of all life, to the source

of this power that some part of us must still bear. If we find this force, we will almost certainly be annihilated. But so annihilated we hope to rise up with it out of the ground.

The modern era is characterized by the truly unforgivable combination of frenzied destruction of life on the part of the collective and paralyzing weakness and self-loathing on the part of the individual. It is a time in which technology has engendered the expectation that life should be easy. Believing such, we have lost the capacity for struggle that not only endows us with unbelievable strength, but simply allows us to function. Our false paradise of incessant luxury and disembodied sensation is also a stark reality

of skyrocketing mental illness. Of loss of intuitive knowledge and connection with the world. Of loss of simple abilities to fight or love or otherwise exist.

We reject every sickeningly sweet indulgence and gratuitous comfort that appears in the perpetual daylight of modernity, and we embrace pain. We seek the profound and elemental strength that has carried humanity, and all other forms of life, to the present. The force that most of humanity has abandoned, that lies latent within our breasts but still beats our hearts. It is the force that has allowed our predecessors to live on glaciers, cross oceans in canoes, and come to know how to survive in new landscapes by speaking to the spirits of its animals and plants. It is strength that can only be realized in absolute communion with suffering. We wish for a path that is filled with peril. Our faces will be transfigured by the smear of the sacred boar's blood our ancestors hunted, the

dirt and stones from which we crawl will give our bodies shape and strength.

Many of us have spent significant portions of our lives trav-

eling with little or no money or property, and found that we developed incredibly accurate intuition of how and where to find food and shelter and transport. Many of us have spent significant portions of our lives outside of cities, and found that we could indeed communicate with the landscape, feel the presence of predators beyond our sight, anticipate the flight of an owl. We have found that such wisdom and power is not accommodated by the lifestyles into which we were born, but that it remains innate in us. We are learning to foster its growth. For all of our shortcomings, we can tell that we are stronger than the circumstances we are confronted with.

The modern era is characterized by the truly unforgivable combination of frenzied destruction of life on the part of the collective and paralyzing weakness and self-loathing on the part of the individual.

The light of illusion will no longer radiate from the
face of God, and the true form of the world will appear



As our use of technology has increased, so has our frequency of mental illness. We have been polluted by convenience, abandoning the suffering and struggle that makes us whole. Those of you who would stand on the unsheltered and elemental soil of a world that lives anew, we urge you to seek us out. We will unleash a tempest of unspeakable strength, and shatter the illusory joy that has so terribly weakened us.

We seek the injury inflicted by the rage of the Earth
We seek the pain that will redeem us
We do not seek the light

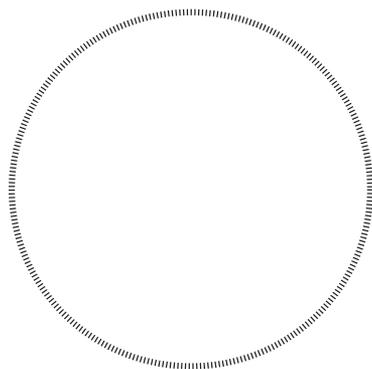
Engaging with Us

The following succession of language and images is intended to provide the basis for a journey. Those who wish to contact us may be inclined to focus on them, in whatever manner they see fit, and see what energies they mobilize or processes they initiate. We would be eager to receive any manner of response—written, visual, auditory—to this series. *Do Not Seek the Light* ultimately functions in a capacity of physical group presence. However, we certainly encourage communication from comrades living in any part of the world.

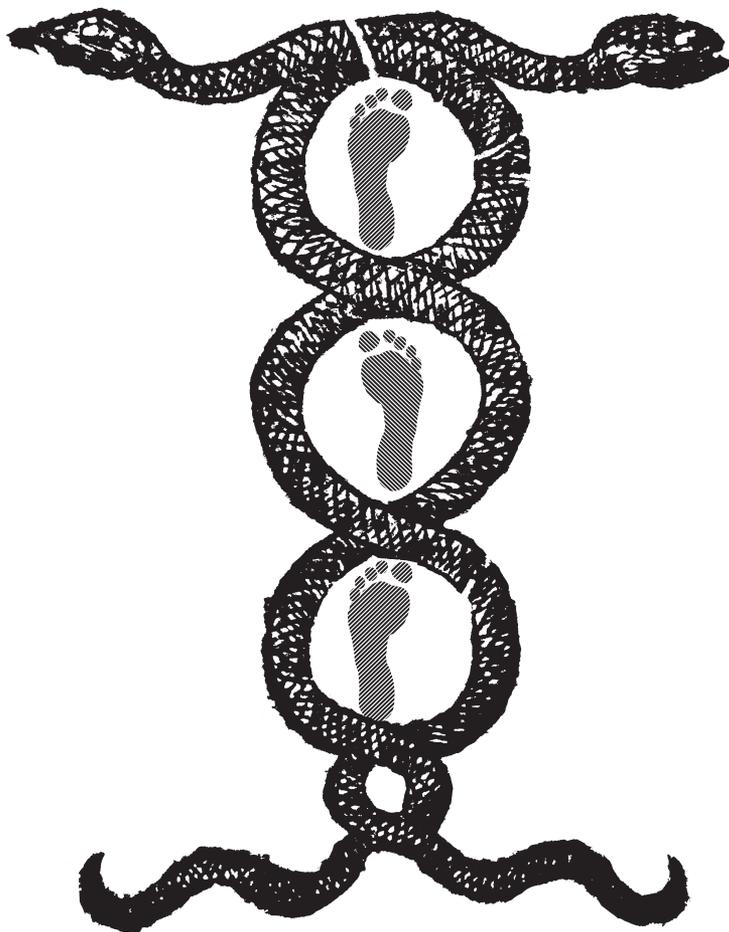
Contacting *Do Not Seek the Light*:

donotseekthelight@gmail.com
www.donotseekthelight.com

Attn: DNSTL
1262 SE 49th Ave
Portland, OR 97215



Footsteps wake the serpent



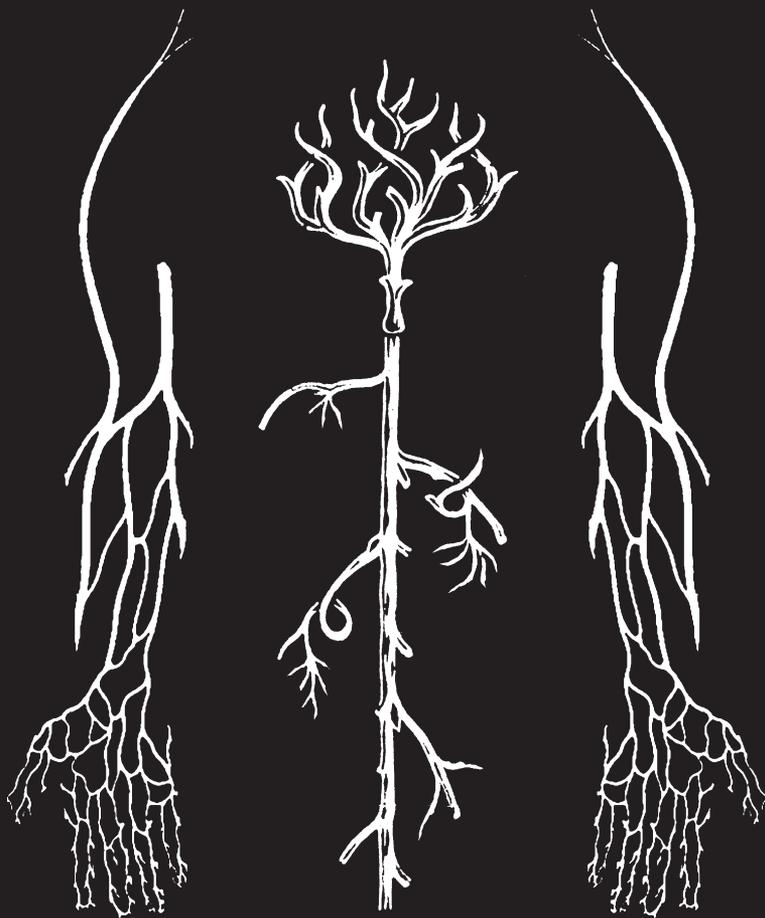


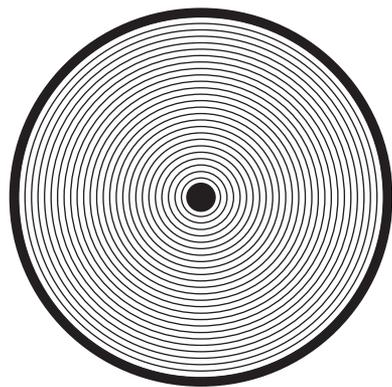
The perils of this path are many



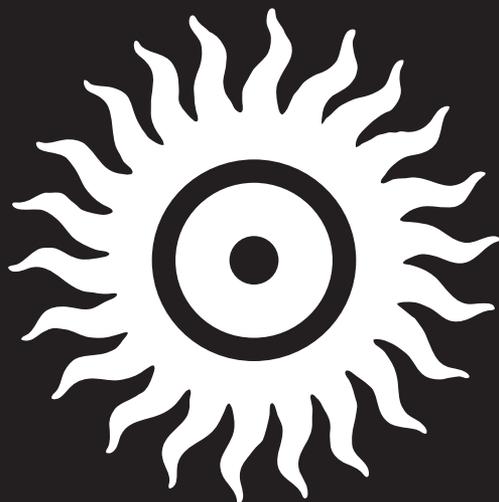
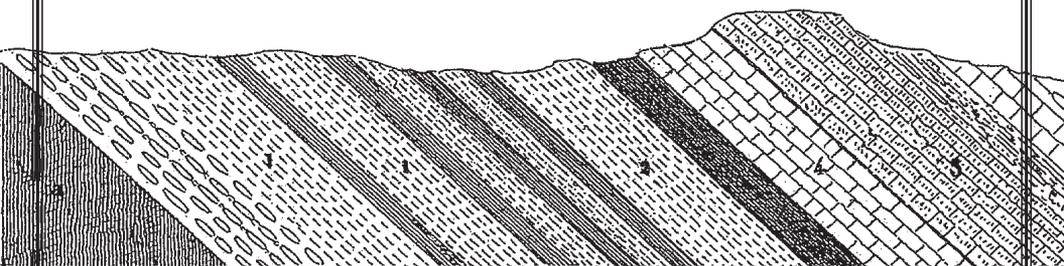


Give yourself to devouring Earth and become the corn





What you seek lies below







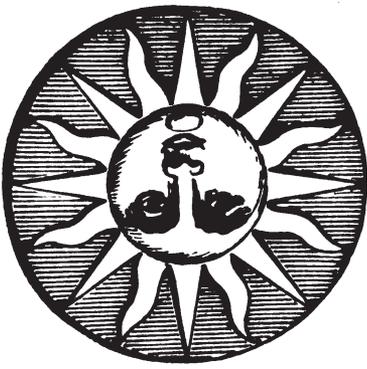
From the ravaged soil we rise as an army,
avengers of the Earth and slayers of the sun



Once, we could perceive the spirit that animates all things, flowing as our blood and unfolding as the leaves.
Now, we are blinded by a hideous brilliance that illuminates a world of artificial stimulus and meaningless joy.

Those of you who would no longer gaze with uncomprehending reverence upon the light, join us.
We will call the serpent up from the sea, and with clouding blood vanquish the sight of this false paradise.

We seek the sky blackened by the clouds of storm
We seek the ground that shakes with the march of war
We do not seek the light



A Death Curse on the Modern World

The science and philosophy of modernity could not exist without their context of technology and mass social organization. They are therefore assumed to provide insights that are unprecedented, the wisdom of a unique and progressive paradigm.

At their worst, modern modes of understanding, such as Christianity, deny our connection to life. They deny that a sacred stream of blood flows from us and all our kin, oaks and trees and the moss that hangs from them, deep beneath the ground, to where our common ancestors lie. They deny that from the first time ancient blood was ever shed on elemental soil, a vast cycle of killing and atonement for killing and retribution was established in which we all participate. They deny that from the first time milk flowed from a mother's breast to her young, protocols of family and tribe and altruism were established to which all are subject.

Other paradigms drain our strength, such as the indiscriminate acceptance of technology to achieve what would otherwise require effort and engagement. Lacking the capacity for the severe difficulties of self-integration, the individual is subject to a sort of disembodiment. All sensations and experience are

consumed and assimilated by the external stimulus of consumer culture. We are unable to detect the incessant uneasiness and inadequacy we feel beneath the surface of our skin. Skin on which are splayed the changing patterns of soft and all-enveloping light from the television screen.

Where they are valid, modern modes of understanding tend to be characterized as innovations when they have in fact always been known. Modern science and philosophy tend to be struggles to achieve understandings we have lost. To find slightly new terms in which to state wisdom forgotten in the course of technological and social advance.

The 6th century BC philosopher *Heracitus* is credited with being the first western philosopher to posit an essential unity of all things. Thereby, unique identity at a given moment is a permutation of a ceaselessly flowing single field. Ultimately, his insight is more a reiteration of knowledge articulated by many primitive societies around the globe

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than it is a discovery. It is simply an overcoming of the alienation of his civilized Greek milieu, that sees the sky as separate from a man

and the gods that inhabit it as separate from the sky.

A more contemporary example would be Darwin's realization that all life is descended from a common source. Christianity objects to this. It perceives biology as one of the ideological bases for the modern, secular transgression of religious reverence. One of the final deviations from traditional decency, believing humans to be related not only to monkeys but to frogs. Our shared impulses, such as sex, to be celebrated. Of course, the understanding that all life is of a single family is not modern, but of the most ancient and fundamental order of things. And it is not secular, but sacred.

Heraclitus also said that all things are born of strife, and in that spirit, we present our modern reclamation of the traditional knowledge of death by magic.

16th century Spanish conquistadors made the first written observations of death caused by the curse of a tribal magician among South American natives. Throughout the next four centuries, reports were made of the same by colonial observers around the world. In 1942, a scientific article was published collecting these consistent observations, made over a great deal of time by very disparate observers. The term voodoo death was used to refer to it collectively, in the Americas, the Pacific, Africa and Australia.

Since that time, a fair amount of study has been made of death by magic, and a number of its subjects have died under observation in modern medical facilities. The methods of initiating a fatal process of course vary widely between different cultures. The type of death curse most commonly referenced in scientific literature is Australian; pointing the bone. The men who point the bone are called *kurdaitcha* in western literature, a term taken from the Arrernte people and applied collectively to all such individuals.

These ritual executions are carried out where an individual has been found guilty of a serious crime. If they flee, they will be pursued, if necessary for years. The *kurdaitcha* are named for their shoes of feathers, human hair and blood, which leave virtually no footprint. They also adorn the rest of their bodies with feathers and blood. The bones are human, kangaroo, emu or wood and are thin and needle-like. The bones are charged with a devastating psychic force in a secretive ritual. In the presence of the condemned, one of the killers goes down on one knee and performs the curse with a piercing chant. The victim is paralyzed with fear and symptoms onset fairly immediately.

Whether in Australia or elsewhere, those subject to death by magic generally die within a day or two. Occasionally it requires up to a few weeks for a curse to cause death. Those who have died in medical facilities are consistently found not to have any apparent injury or illness, but are clearly dying. There are cases where the curse is lifted, by the person who laid it or another, and recovery begins instantly.

A hypothesis was first advanced that those subject to such curses die of fear. The sympathetic nervous system is hyper-activated in times of crisis to provide sugar from the liver, accelerate the heart, contract certain blood vessels, discharge adrenaline and dilate the bronchiles to provide the body the necessary resources to fight or flee. If this state persists

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for some substantial period, a physiological mechanism for death does appear to exist.

This has been largely the response of the modern world to this primordial mode of killing. To first define a culture's complex of beliefs about sorcery that provide the context for terror, and then proceed to meticulous analysis of the physiology of death by terror. Most of the literature displays a truly repulsive degree of condescension towards the subject of study, portraying tribal beliefs about magic as an essentially pathological condition of fear, ignorance and credulity.

What seems to be true is that both poles of these contrasting modes of life, of the tribe member and the scientist, seem to have different merits. The scientist is ultimately in a position to make different sorts of inquiries about the truth of the world by relativizing cultural beliefs. The scientist can assess the tribe's magic with tools other than exclusively the definitions provided to them. This does have an inherent value that should not be overlooked. And even if had no merit, it is ultimately the position we find ourselves in. Outside a single tribal context is a place that

May the insipid light of God shine no more
on the misshapen faces of our idiot race



Once, we could see Venus throughout the day, and navigate by it. Now, few peoples, living with minimal technology, still have this vision. We seek concerted spiritual warfare that causes the material of this empire to crumble to dust. Those of us who remain standing will look up on a sky unobstructed by these useless buildings and their garish lights, on ground unencumbered by the flesh of the dull-minded and weak-spirited people who built them.

We seek the sky from which God has fallen
We seek the daytime Venus
We do not seek the light

we as a people, products of industrial civilization, have looked. Ultimately we can not erase what we have seen there. We do not have the option of adopting the same system of absolute beliefs without at least arriving at them by a highly critical process.

However, even this statement about absolute beliefs should be tempered with the acknowledgment that magical practitioners in primitive societies certainly do not live in worlds of default, static belief. Their insight and analysis often far exceeds the wisdom of the civilized individuals who are recording their beliefs. "Absolute belief", as a distinction between primitivism and civilization, is perhaps not a matter so much of available information as it is simply two different modes. To some extent, absolute belief is something that has to be willed.

Modern recorders of death by magic, in expressing contempt for what they define as the power of a belief to kill, are unconsciously mocking themselves. This is true whatever the source of this power, whether through an inherent, external mechanism of "magic" or through the strength of the individual's belief that they will die. It is a power the scientists themselves lack. They lack an organized system of beliefs that mobilizes adequate energy for something as fundamental as death to occur by sheer will alone. A power has been lost.

What is ultimately most true about the contemporary scientific understanding of what it calls voodoo death is not so much that it is not true as that it is simply not true enough, that it lacks meaning.

The majority of scientific discourse on the subject treats it as something exclusively rooted in a murk of archaic beliefs, from which we have emerged into the light. However, assuming the definition of essentially death by fear is valid, it should be seen as of

the same category as the well-known mechanism of *nocebo* in medicine. This is the counterpart to *placebo*, which is belief in healing causing the subject to heal, where belief in harm causes harm.

There has been some acknowledgment of the essential cohesion of *placebo/nocebo* with magical modes of healing and harm. With a succinctness and clarity uncharacteristic of most of the literature on the subject, a 1983 article says:

"Beliefs and expectations sicken and kill. It is difficult to calculate the extent of these morbid effects, but we suggest it is far more common than is acknowledged in our medicine and its cultural matrix."

What is ultimately most true about the contemporary scientific understanding of what it calls voodoo death is not so much that it is not true as that it is simply not true enough, that it lacks meaning.

and also:

"We claim that these pathogenic and therapeutic effects are both powerful and general, and that our Biomedicine, with its physicalistic and Cartesian ideology, systematically obfuscates and stigmatizes this phenomenon."

The authors go on to state the obvious truth that other students of medicine and culture who have written on the subject could not. That the mind is not separate from the body, but they are cohesive with one another. Whatever occurs in one, effects the other. And further, that external events in general do not simply effect the individual in their mind, but what occurs in the mind of the individual affects external reality.

Ultimately, this is effectively describing sorcery in very slightly revised terms. Therein, just as the world affects the individual's experience, the experience of the individual, by sheer will, can be configured and applied to affect the world. This is of course not the same as saying that external reality is not real. It is simply acknowledging that subject and object are a continuum. Whichever is exerting the stronger influence at a given moment, external or internal reality, is the one that will achieve effects on the other. There

is no reason that a strong enough will can not be exerted well beyond the parameters of normal individual experience, to cause the Earth to tremble and cities to crumble back to the Earth.

In this context, it is likely adequate to say that we seek to mobilize and utilize some of the latent energies that lie buried in deep strata of our collective experience. We seek to *point the bone* at the enemies of the Earth, at the light. This is not so much an act of war as it is an act of love. We do not seek simply to undertake a military campaign by novel means. The act itself, the restoration of sacred symbols into an effective complex of forces with magical capacity, will revitalize our dying world. The realization that we have this power, by ourselves and others, will be an overcoming of the alienation of our current milieu.

It is not that the force is not there, connecting each one of us to the other and to the entire world. It is that it is scattered in our perception and uncomprehended. It lies haphazard in our experience and in the world without the understanding necessary for it to truly function. Once there was death by magic. Now there is death from the severe psychological shock of industrial war, heart attacks caused by stress at the job. The agonies of weak and ineffective individuals. And a power largely not utilized.

It might be contended that without the cultural context of a complex of beliefs about sorcery, the sorcery can not function. But we find it to be true that what is fundamental to us, where it is abandoned in our cultural trajectory, simply finds a new means of manifesting. When it does, it is often regarded as an innovation. In the 19th and 20th centuries, this reality was expressed in Nietzsche's theme of eternal recurrence and in the archetypes of Jung.

A certain complex of ritual actions and associated beliefs appears to unite all peoples around the world. It manifests in everything from fur clad monstrous figures in Bulgaria to hideously masked dancers in Mongolia. Consistent themes appear of human embodiment of the return of the dead and the rampages of malevolent forces, and the renewal of life. It appears to be a stratum of ritual and associated myth that unites all of humanity, a Paleolithic heritage that survives in many places to this day.

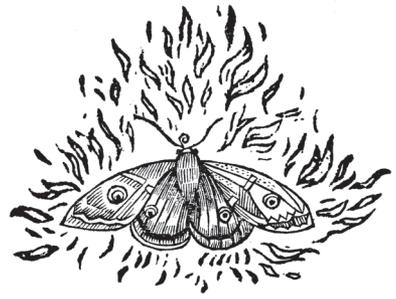
In urban Europe and in America, these traditions have largely been abandoned over the course of the last few hundred years, surviving only nominally in institutions such as Halloween. As industrial society rose and the last of these traditions were

discarded, *rock 'n' roll* and its subgenres rose, perceived as a wild and unprecedented phenomenon. Ultimately, it appears largely to be a revival of our lost heritage. The similarities are more or less innumerable, including the conflict between bands of youth and the aged and settled, the general upsetting or reversal of social order, the creation of clamorous music, association with the dead and terrible elemental forces, the use of orgy and overt sexuality and the occurrence of androgyny. However effectively, the energies of the Greek *Dionysica* or the Roman *Lupercalia* survive.

This is true of a huge number of allegedly modern phenomena, including what is considered *avant-garde*, that they bear huge similarities with allegedly lost traditions upon careful examination. The corollary to living in accelerating times is that we live in discontinuous times. The mandate of living in such times is to undertake the profound struggle to recall, and effectively institute, the fundamental modes of experience that our predecessors abandoned.

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But in the case above, it is noteworthy that the mainstream of *rock 'n' roll* certainly does not have the capacity for self reflection to regard itself as a recussitation of Paleolithic tendencies. The struggle to reconnect is only an academic endeavor, a conscious study of the past, if one happens to be so inclined. We remember inevitably, because we can not do otherwise. In the words of Francis Bacon:



“Solomon saith: There is no new thing upon the earth. So that as Plato had an imagination, that all knowledge was but remembrance; so Solomon giveth his sentence, that all novelty is but oblivion.”

Accordingly, we see the death curse as something that can be revitalized with or without a conscious cultural acceptance of its existence.

For a more thorough understanding of the scientific literature on death by magic, the reader may wish to consult:

Accordingly, we see the death curse as something that can be revitalized with or without a conscious cultural acceptance of its existence. It is a strength we must challenge ourselves to find, we must overcome certain self-doubt and disaffection to believe that it lives in us. We must find means of fundamentally connecting with one another, of transgressing whatever boundaries we are currently subject to.

Some 30,000 years ago, the ancestors of those who eventually came to people all of Europe, Asia and the Americas faced a crisis for which they had no precedent. With the onset of a new ice age, a glacier advanced towards them in the valley they occupied, surrounded by towering mountains. With no other viable options, they simply began to live on the glacier, adopting a fundamentally different mode of subsistence in the radically new environment. The perils were tremendous, and the strength necessary to endure must have been of a truly elemental order.

Such strength is our inheritance. We must call up a spirit to breathe it back into us. We must beseech a storm to rise up and carry us beyond the confines of our bodies.

We must live anew.

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The inverted sun shall conquer the sky,
and vanquish the worshipers of false light



We share the ancestry of all living things; the same force that beats our hearts gives the owl flight.
We have abandoned our inheritance, occupying perpetual day untouched by the murk of unconscious instinct.

We seek to descend to this place where we share blood with the serpent.
We will rise crushing our prey in our jaws, and the anti-sun will topple heaven.

We seek the battle in which senses are abandoned
We seek the blood our tongues demand
We do not seek the light



www.donotseekthelight.org