



“Next Stop, Universe B”

Berlin Occulture 2025 (October 23-25)

The **title** comes from a **Selim Lemouchi** song. (Rest in Chaos, Selim).



Roadmap

I. INTRODUCTION

II. TWO CONCEPTS: UNIVERSE B AND THE NEGATIVELY EXISTENT ONES

III. TRIANGULATING BETWEEN THREE OCCULTISTS

IV. DEFINING UNIVERSE B THROUGH WHAT IT IS NOT

V. WHO (DOES NOT) EXIST IN UNIVERSE B? (THE NEGATIVELY EXISTENT ONES)

VI. PRACTICES FOR ACCESSING UNIVERSE B

DR. JEFF HOWARD

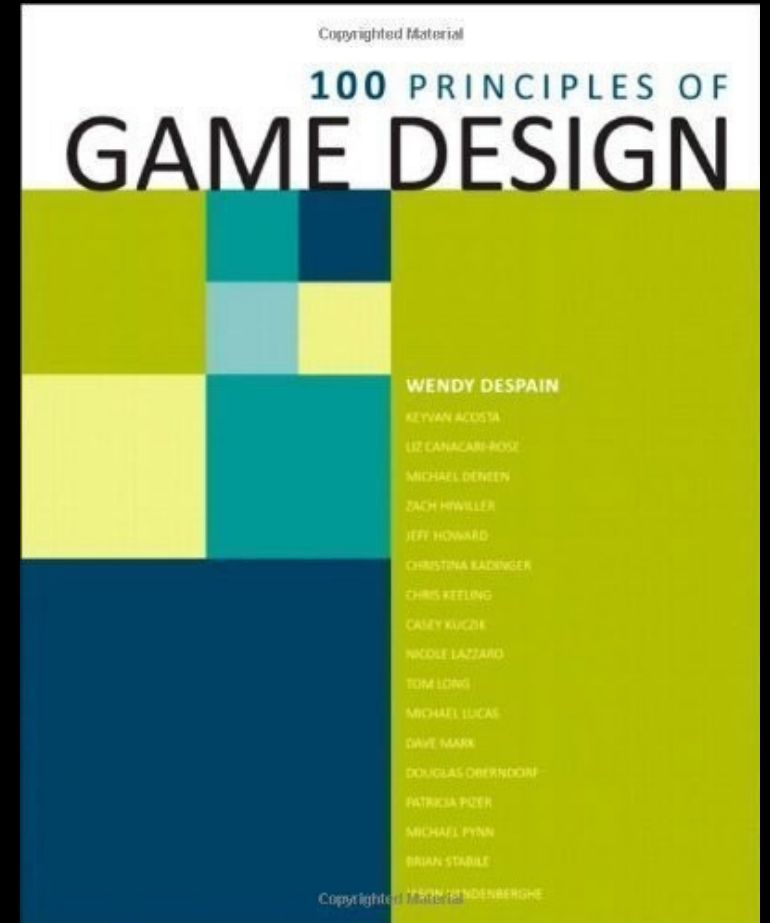
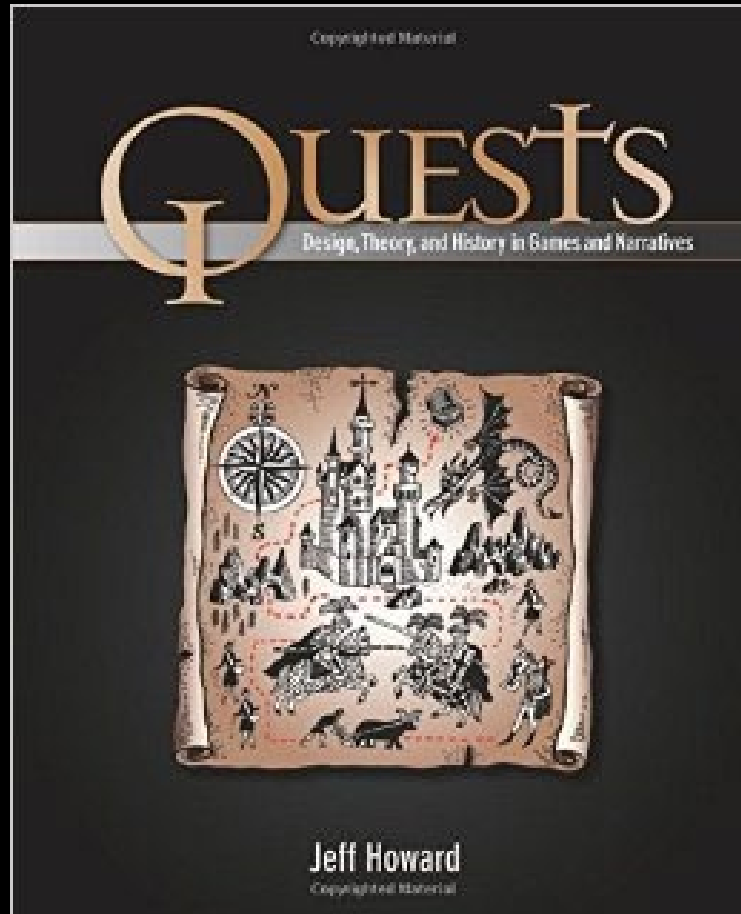
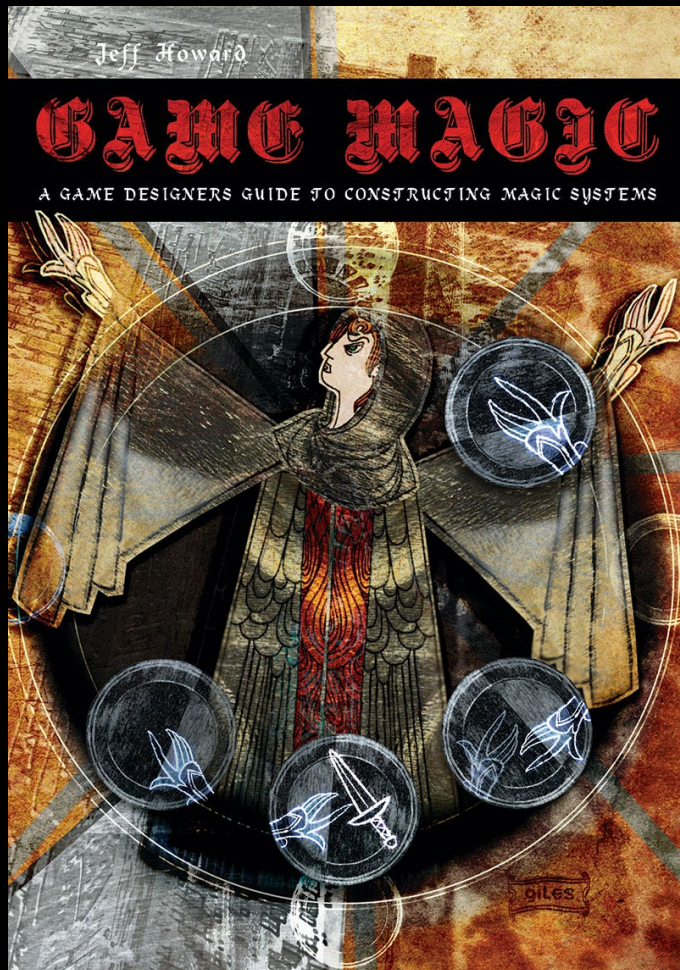
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ASSOCIATE PROFESSOR OF GAMES AND OCCULTURE

Howard has presented on games and the occult at a variety of international conferences, including Berlin Occulture, Trans-States, and ESSWE9. Howard studies Sabbatic Craft at the intersection of the Left Hand Path and the Typhonian current. Through his scholarship and creative practice, Howard is an ambassador for the power of play as a transformative and transcendent practice.



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CORE TEAM MEMBER: APOCALYPSE STUDIOS

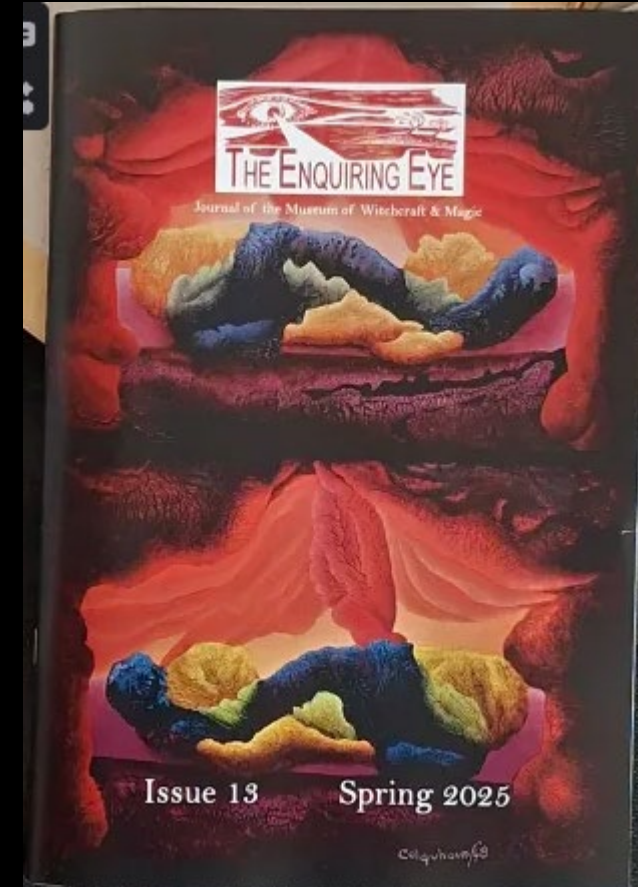
TAROT SKILL SYSTEM
OVERVIEW

RECENT OCCULT PUBLICATIONS ON ANDREW CHUMBLEY AND KENNETH GRANT



NEW RESEARCH ARTICLE
Dr. Jeff Howard and Steve Patterson
To Reveal the Hidden Kingdom of Eld: Andrew Chumbley, the Cultus Sabbati, and Imaginal Space in Cornwall

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NEXT STOP, UNIVERSE B”: THE NEGATIVELY EXISTENT ONES AND UNIVERSE B IN CONTEMPORARY OCCULTURE

- From the Upside Down to the Black Lodge, the concept of a Universe B and its denizens—a mirror world comprised of anti-matter and doppelgangers—haunts popular culture. Similarly, an eerie phrase echoes throughout the work of occultist Kenneth Grant and syncretic sorcerer Andrew Chumley: the “negatively existent ones.” For both Grant and Chumley, the negatively existent ones dwell in Universe B: an anti-universe influenced by the many worlds interpretation of quantum mechanics and mapped, in part, by Michael Bertiaux. Building on the work of Grant, Bertiaux, and Chumley (as well as the “phenomenology of transmission” of Ian C. Edwards in his four-volume Being and Non-Being in Occult Experience), Howard will explore Universe B both theoretically and practically. Howard will argue that the dream magic of Universe B is a close analogue to (and perhaps identical with) the magic associated with play. By seeking the moments of slippage in which one universe seeps into another, occultists can access universe B without being pulled into a black hole of ritual gravitas. Play, dream magic, and palindromic mirror-writing give access to Universe B and help to darkly illuminate its place on the other side of contemporary occulture.

A cosmic background featuring a large, curved, reddish-brown celestial body in the upper left, a smaller reddish-brown sphere in the lower right, and a bright yellow star in the center. The background is filled with numerous small, distant stars and faint, colorful nebulae in shades of blue, purple, and red.

Part I: Universe B

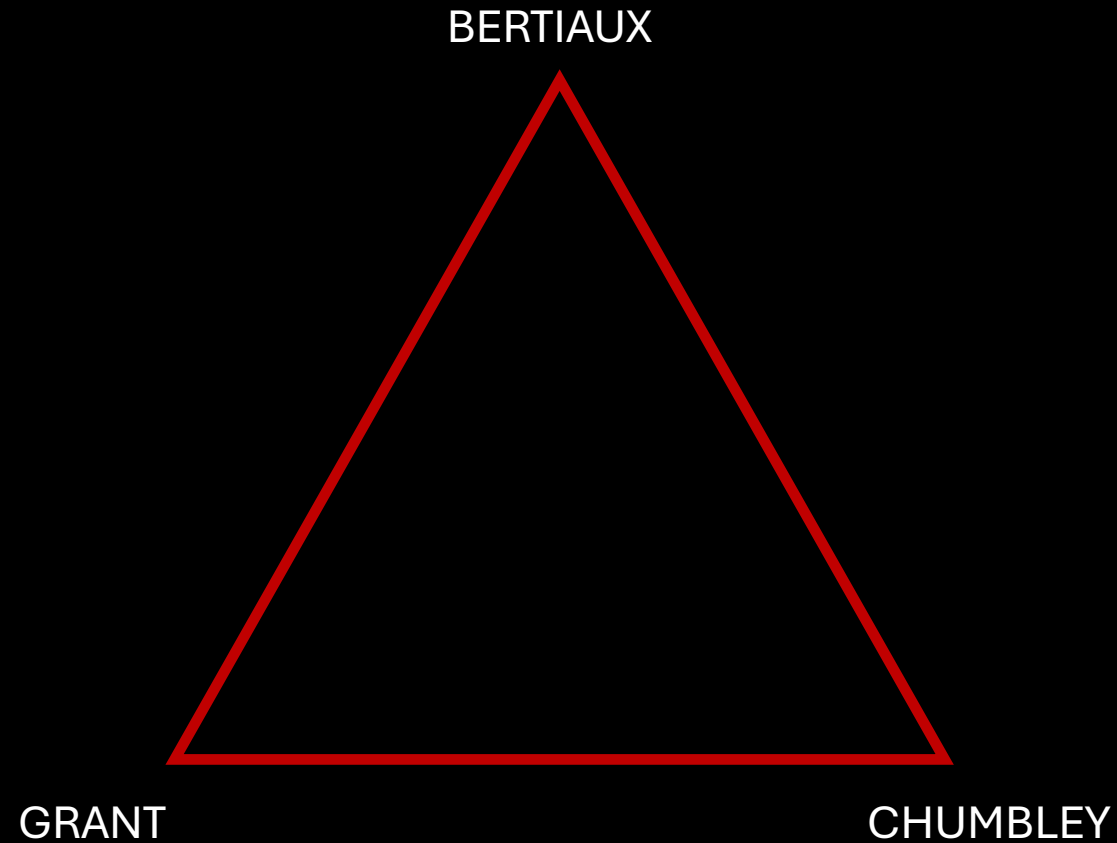
Two Connected Concepts

Universe B  Negatively
Existent Ones



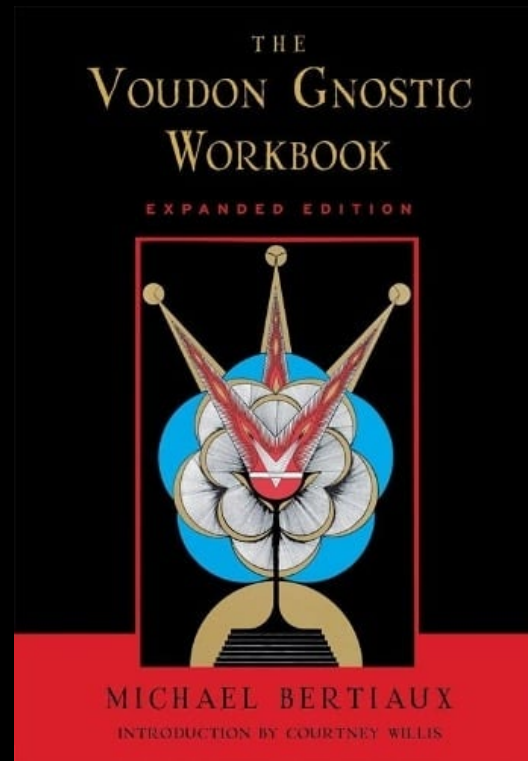
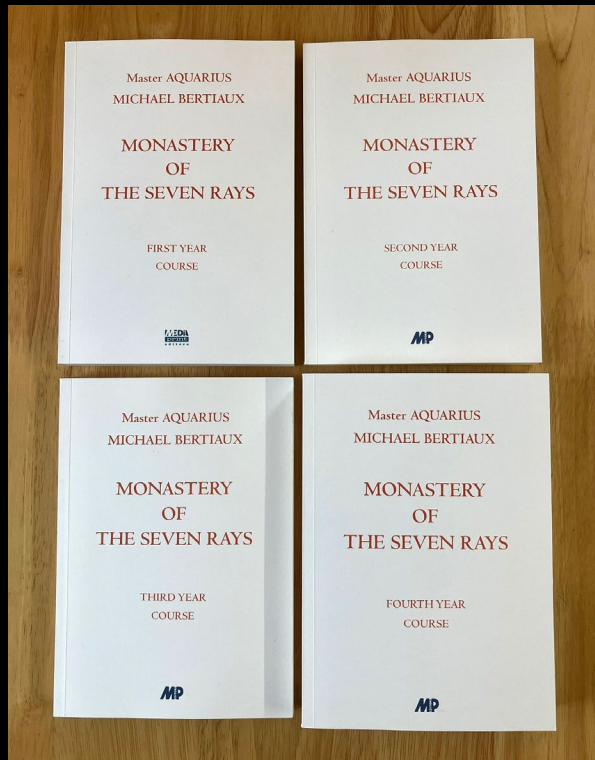
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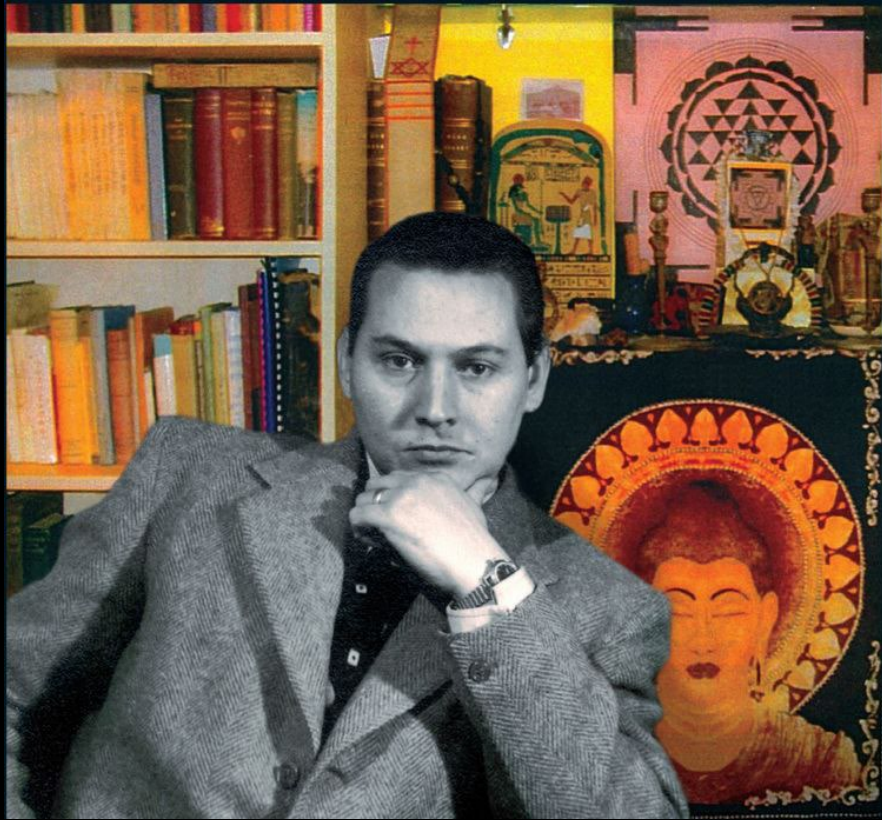
Triangulating these concepts through three key occultists



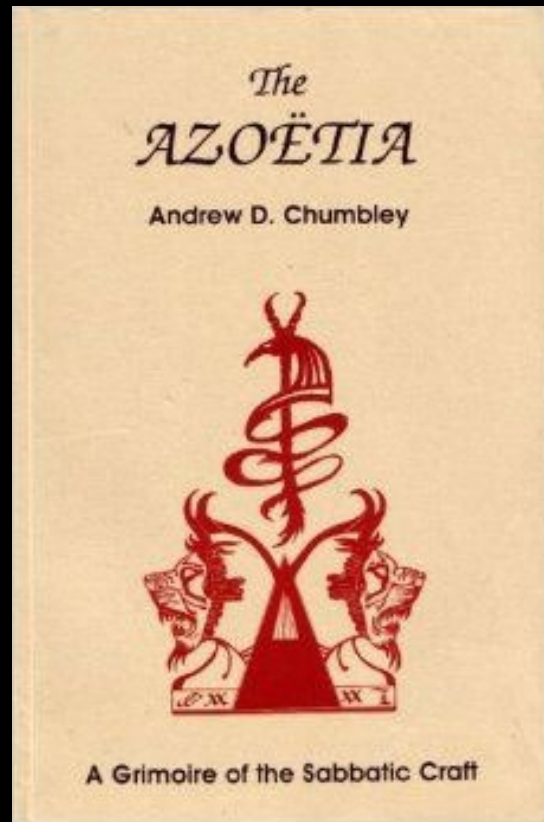
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Bertiaux

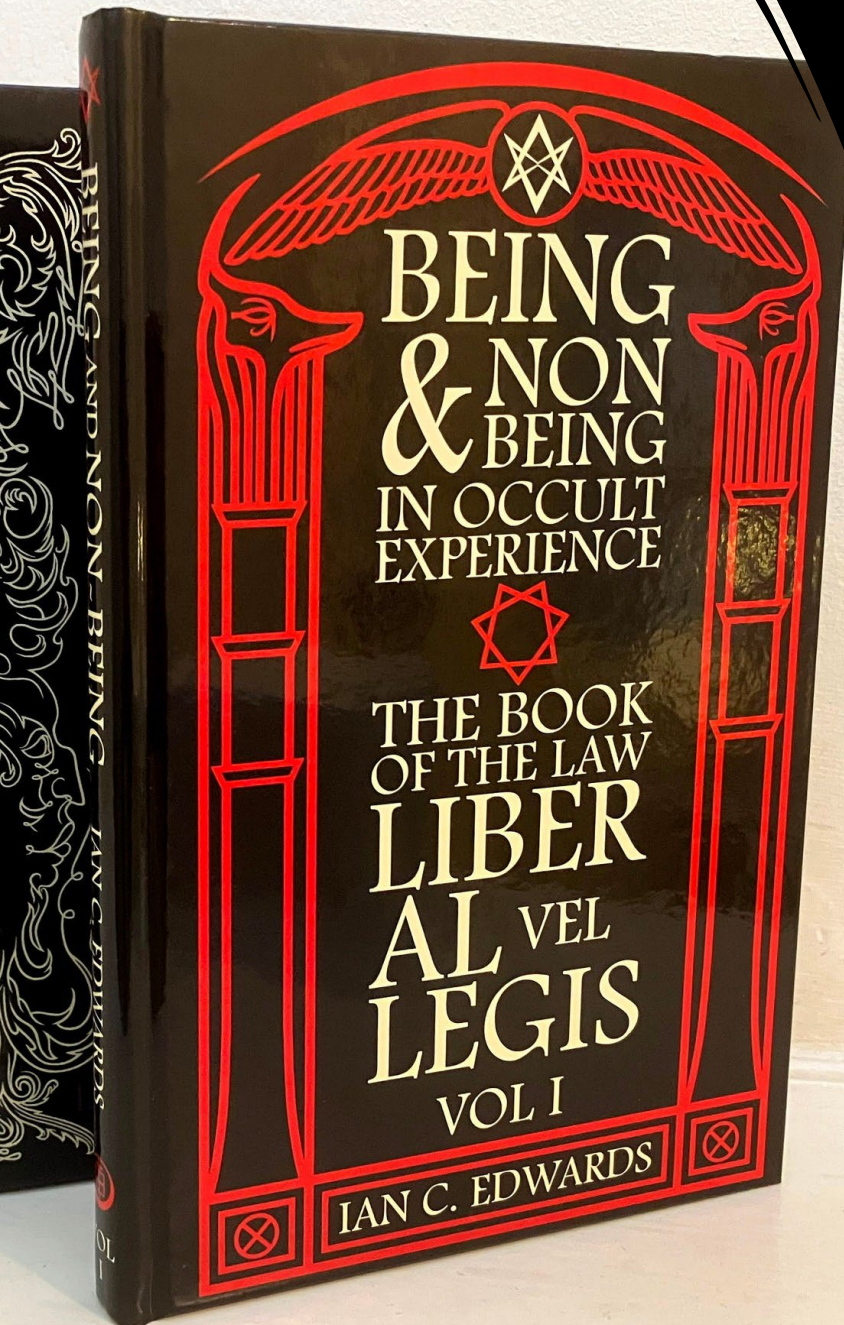




Grant



Andrew Chumbley



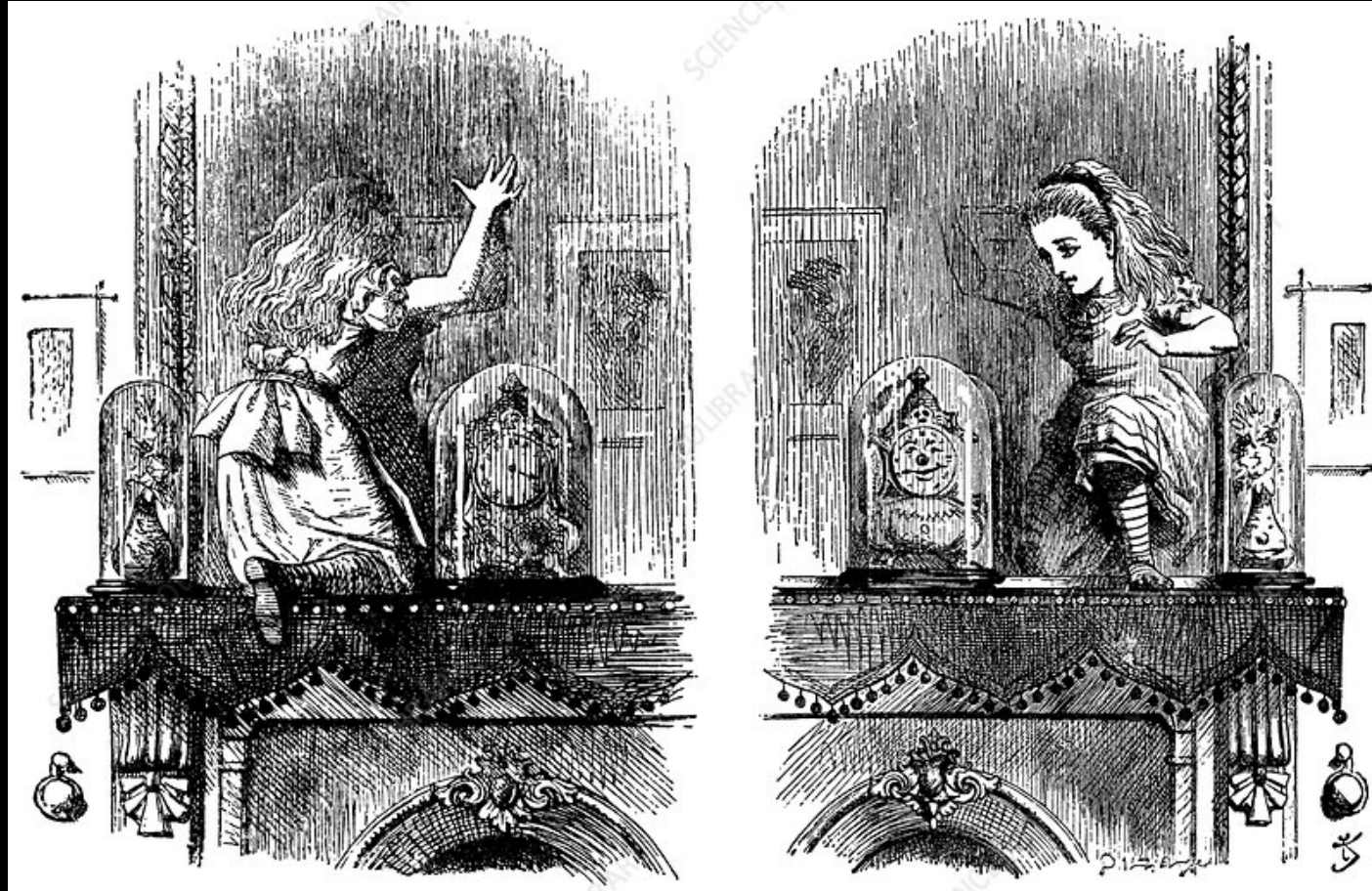
Ian C. Edwards

- Masterful four-volume series *Being and Non-Being in Occult Experience* is essential background
- However, Edwards associates Universe B with “the phenomenology of transmission” (i.e. how it feels to receive a transmitted text from beyond)
- Edwards also understands Grant/Chumbley/Spare/Crowley as constructing “occult grammatologies” in the Derridean sense, so his assumptions are ultimately immanentist/existentialist/deconstructionist, i.e. they tend to pull things back into the body and/or language (which Edwards aligns by way of a Derridaean reading of Spare)
- There is a gap for understanding Grant/Chumbley/Bertiaux’s thoughts on Universe B in their own terms (i.e. as **transcendentalist**, **religionist**, and **spiritist**)

Universe B



The Original Universe B: Lewis Carroll 1871



Two Magical Universes

(Zothyria and Universe B, sometimes also known as the Meon)

“it is not any part of this universe, it is a complete universe in itself, and widely different from our own. Our own universe is designated in the Druidic metaphysics as Zothyria, whereas this other universe hasn't any name, we may designate it simply as "Universe B", as distinct from our universe, Zothyria, or "Universe A".” (*Monastery of the Seven Rays, Volume III: Esoteric Engineering*)

The study of Universe B = meontology

“the study of Universe A is called ‘ontology’, or the science of being, while the study of Universe B could only be called ‘meontology’, or the study of non-being. However, they did not develop this conception very well, out of fear of contacting the beings in the other universe.”

Monastery of the Seven Rays, Volume III: Esoteric Engineering

Outside the Circles of Time



KENNETH GRANT

Negatively Existent

- Kenneth Grant “True being has no existence, though it never ceases to be” (*Outside the Circles of Time* 82).
- Grant, quoting Blavatsky: “the idea that things can cease to exist and still BE, is a fundamental one in eastern psychology” (*Outside the Circles of Time* 19).
- “Being persistence independently of existence and non-existence alike” (19)

Universe B is referenced in 21 separate locations in *Outside the Circles of Time*

- Elsewhere, including in discussions of Bertiaux in *Cults of the Shadow* and *Nightside of Eden*, Grant calls Universe B by other names (e.g. the Nightside)
- In explaining Universe B, Grant quotes and/or uses two of the words that would later become key to Chumbley's Azoetic system of magic: "ingress" and "congress"
- Quoting Bertiaux: "know also that this door is always open and that *ingress* from beyond is a constant threat" (18) (emphasis mine)
- Referencing Bertiaux's lineage from the Abbe Boullan: "sexual *congress* with angels and other extra-terrestrial entities" (18) (emphasis mine)

- “In Universe B, as Michael Bertiaux has shown, all natural law seems abrogated” (16)
- “The only magick that is of practical use to the contemporary magician is that which enables him to evoke the *kalas* of other dimensions” (35)
- “For it is in the dimensions of magical and controlled dreaming that he meets with entities that it is not only the aim of the *grimoires* to establish contact” (35)
- “the number of the Kteis, or Tunnel leading to Universe ‘B’” (135)
- “The Guide instructs the traveller in the use of the dead or Secret Names, and entry into universe ‘B’ is effected between the twin pylons—Chokhmah-Binah—which guard the ultimate Gate of Yuggoth through which the traveller is catapulted outside the Circles of Time” (235).

Universe B is *like* many things but it *is not* these things

- Mirrors
- Dreams
- The Imaginal
- Negative theology
- Virtual worlds



Part II: The Negatively Existent Ones

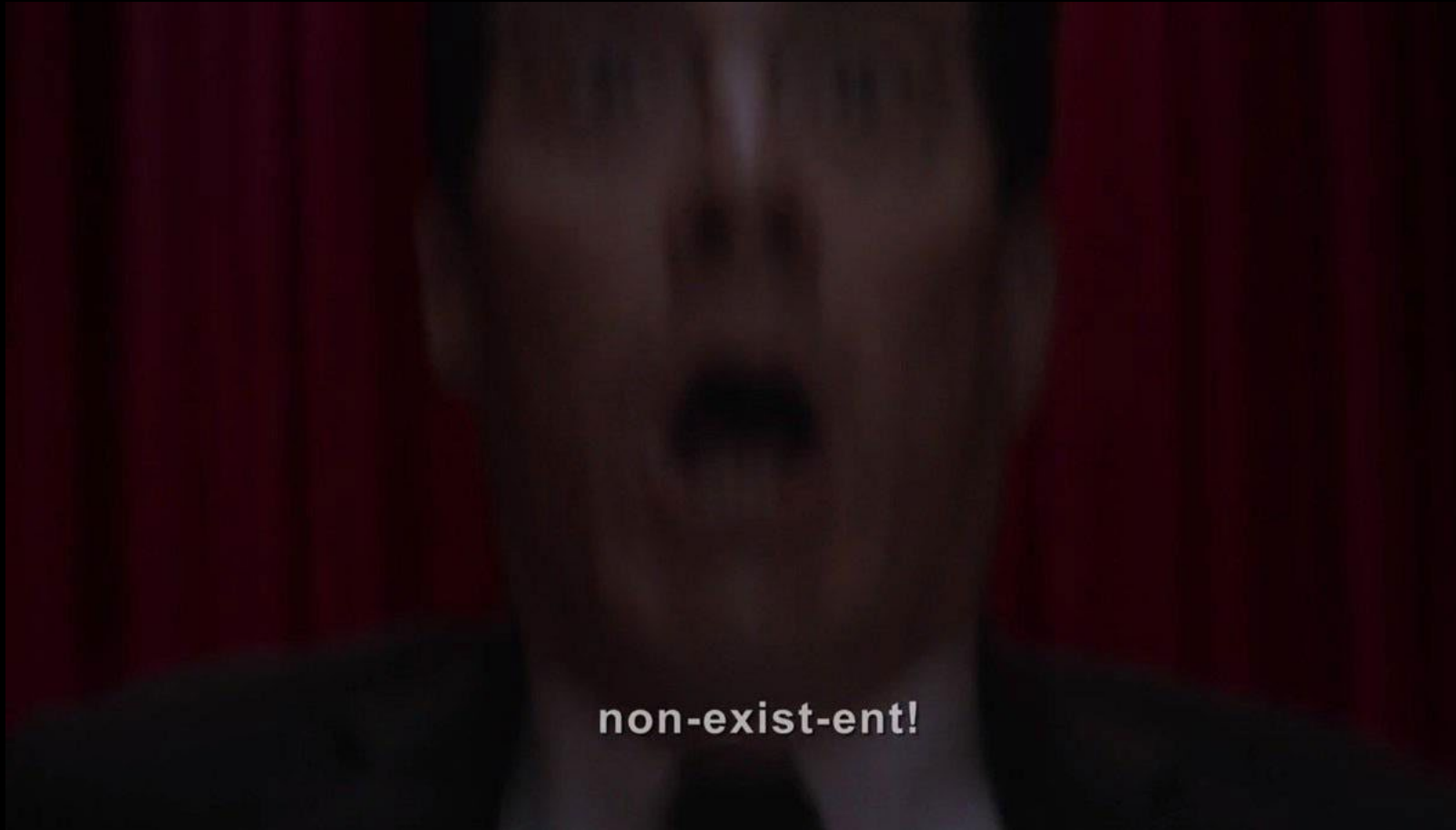


Who (or what)
(does not) exist in Universe
B?

THE NEGATIVELY EXISTENT ONES

RESTRICTED

Thought forms, tulpas, and spirits



RESTRICTED



“The Rite of Amethystine Light” A Chumbley

- “Make Thou the Bridgeways for the Coming forth of Thy Kin amid Man: the Impress of the **Negatively Existent Ones** upon the Weave of All-Sentience; the Gnosis of the Voidful Splendours amid Man-beyond-Man.” (Chumbley, emphasis mine)
- Connected to negative theology (i.e. the apophatic tradition) or negative spiritism/spiritualism
- “Shade-masked Intercessor of Seventy-seven Absences; Potentiator of the Voids made present by the Spells of Apophasis”

Negatively Existent Entities in Chumbley

- Numerous magical formulations from the Azoëtia involve the evocation of negatively existent entities, and the phrase “negative existence” or “negatively existent” runs from Grant’s work into Chumbley’s work as a mode of accessing the divine by negating it (i.e. negative theology).
- “As the Body of Light goeth forth and is under the Dominion of the Aethyric I, that is, the Sum of the Millions-of-Forms-of-Being that are Existent - so the Body of Shadow goeth forth and is under the Dominion of the Autochthonic I, that is, the Entity of the **Negatively Existent.**” Azoetia
- “I: Autochthon, here call'd 'Sotoza', the Great Watcher Within. In the Stance of Thee is the Flesh poised, yet of Thee is Unknowing. Solely of Shadow hath it become - And T in I shall here dwell apart. **Negatively Existent am I,** “
- “(The First Utterance is represented as a Black Point in a White Void: the **Negatively Existent** Singularity, whose Gate is mark'd by the Star Sept and whose Domain lies in the Void anterior to that Stellar Point.)”
- “the Sinistral Emanation of the **Negatively Existent Cell**, the Point of the One Star anterior to its Space, the Light of all Stars receding to I.” Formula of the First Holy Letter

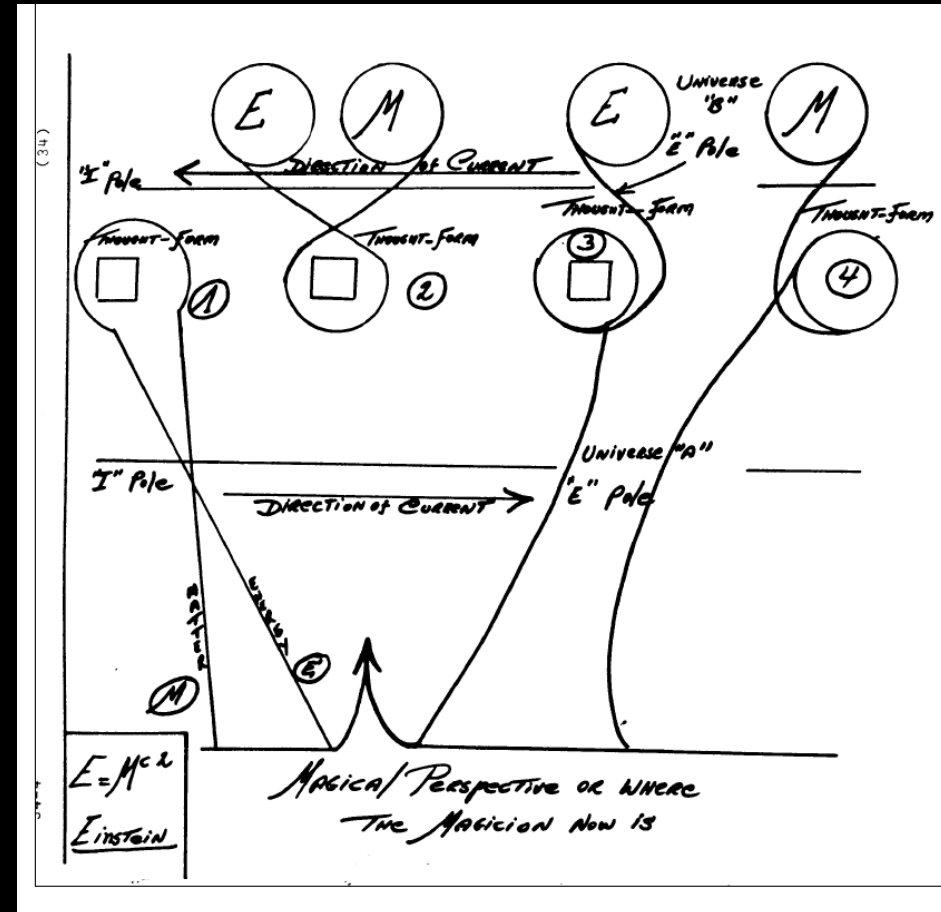
- Derrida is not a mystic or a negative theologian
- Bertiaux, Grant, and Chumbley are

The Meon

- Bertiaux 7 Rays Monastery Book

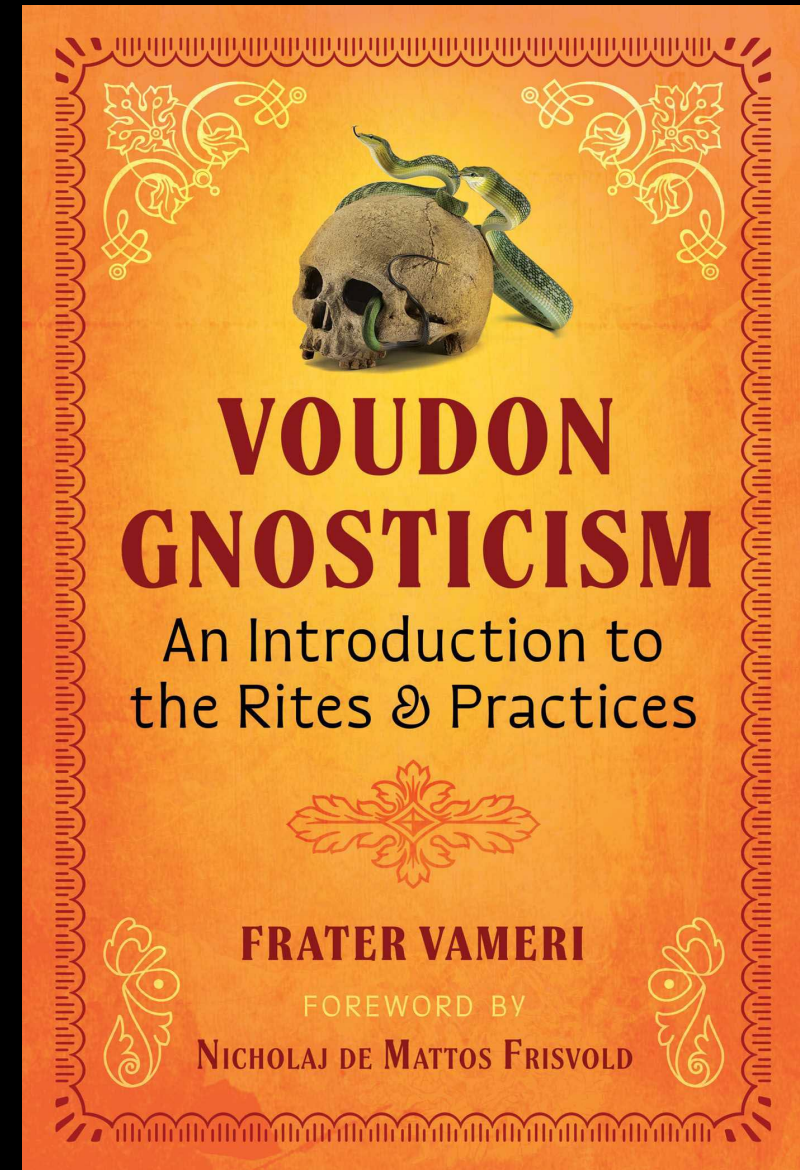
Part III: Universe B & The Negatively Existent Ones in Magical Practice

In Universe B is power, especially creative and magical power. Bertiaux diagrams this



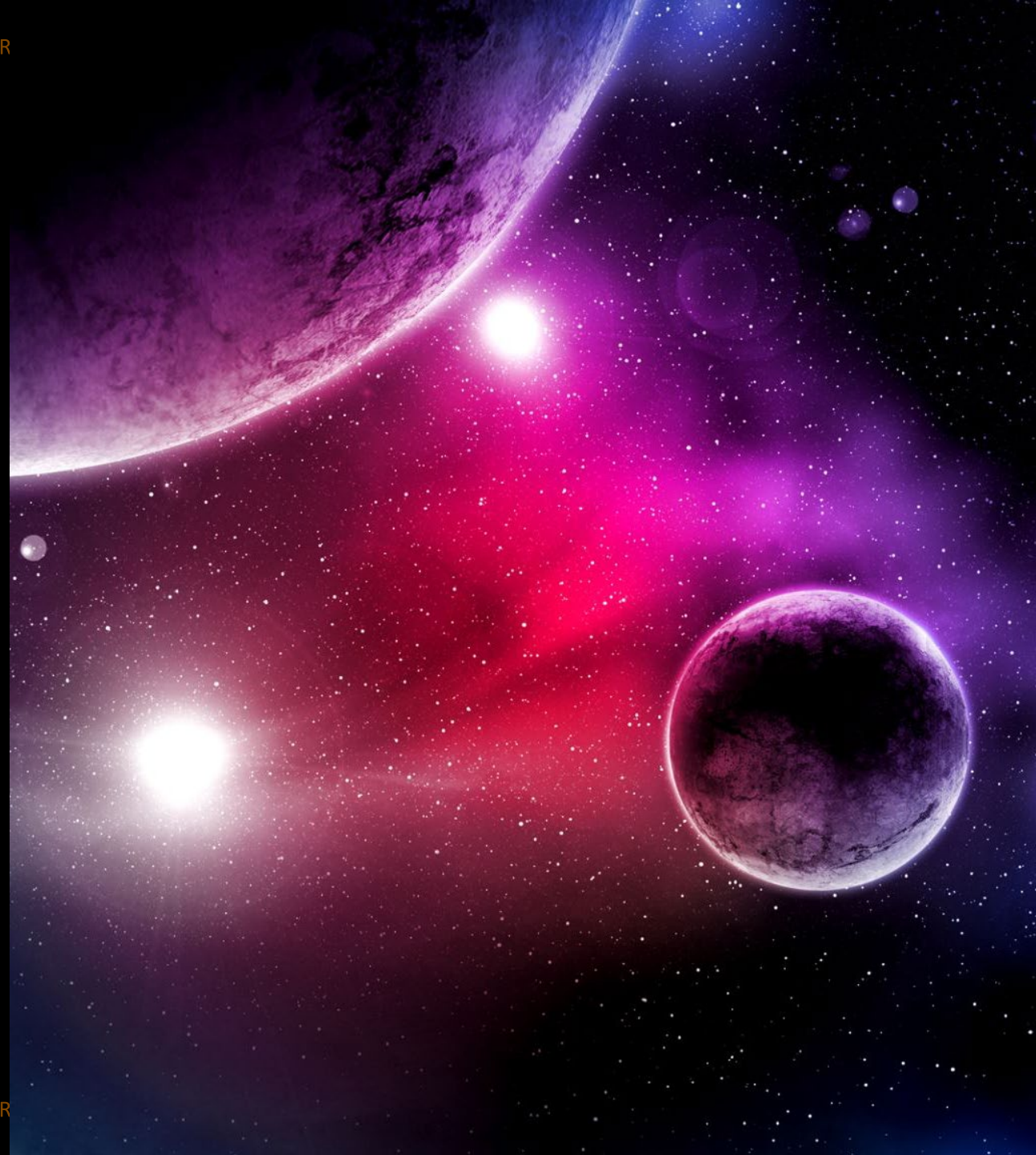
Vameri also associates Universe B with power

- “This universe of nonbeing, the B-Universe or Meon, is a great source of magical power, as I mentioned briefly in chapter 3. Therefore, many mages and beings incessantly seek the keys to the gates of Daath, in an attempt to access the backside of the Tree of Life.* They try to decipher Baron Lundi’s mystery and gain his secrets, but this is not a feat that many can accomplish.”



MAGICAL METHODOLOGY

- Which universe is power drawn from?
- Which universe are thought forms developed within?
- Bertiaux: “One magical use would be to use the energy from Universe B to power the thought forms made by these magicians in Universe A.”
- But this is only one scenario

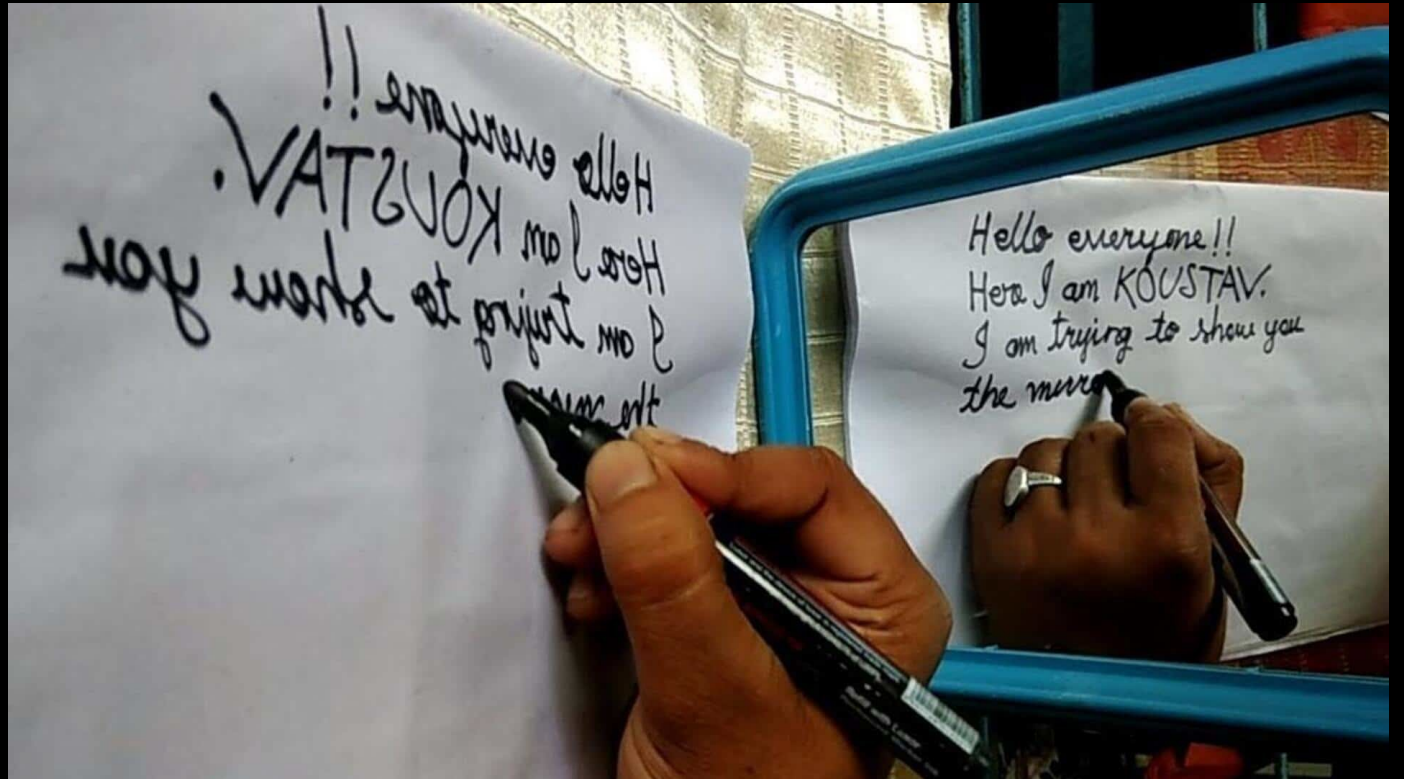


BERTIAUX OUTLINES FOUR SCENARIOS IN “SOME REMARKS ON THE TWO UNIVERSES MAGICAL THEORY”

- “1) Thought-Form 1) made out of thought-matter from Universe A and powered by energy from Universe A.
- 2) Thought-Form 2) made out of thought-matter from Universe B and powered by energy from Universe B.
- 3) Thought-Form 3) made out of thought-matter from Universe A and powered by energy from Universe B.
- 4). Thought-Form 4) out of thought-matter from Universe B and powered by energy from Universe A.”

UNIVERSE B MANIFESTS THROUGH

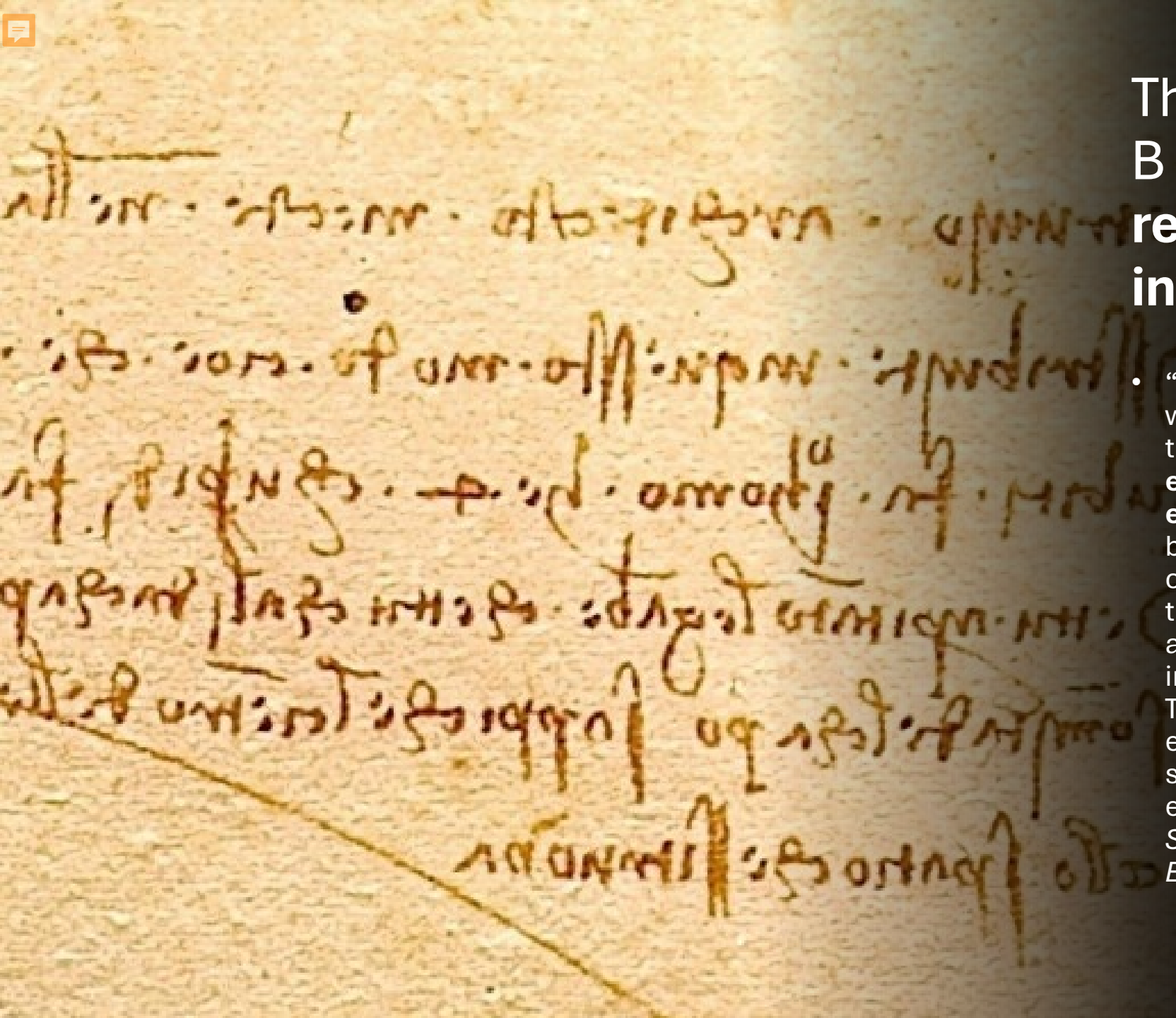
- PALINDROMES/MIRROR-WRITING
- DREAM MAGIC
- PLAY



WE ACCESS UNIVERSE B THROUGH A VARIETY OF PRACTICES

- THE KEY OF ALL OF THEM IS INVERSION (SEE BERTIAUX ON THE TWO UNIVERSE PHILOSOPHY)
- DREAMING
- MIRROR WRITING/PALINDROMES

Practice One: Mirror Writing

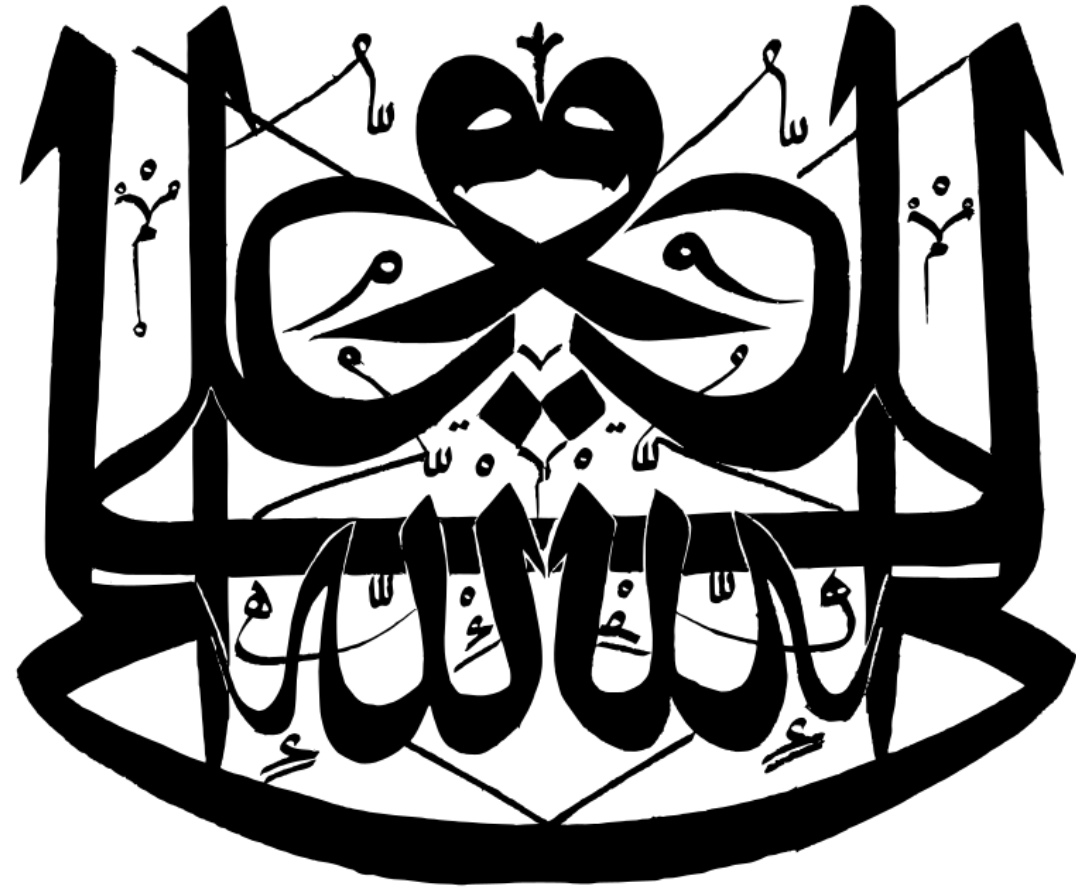


The magic of universe B is **reversed (and/or inverted)**

- “Michael: According to the magical writers, there is only one method, and that is to **reverse the magical equations which one would use to explore and to approach Universe A**, because Universe B is the logical opposite of our own Universe, and therefore the logical forms of approach, and the logical forms of interior structure are totally different. These secret magical forms are used entirely by experts in the esoteric sciences, and for this reason they are especially magical.” *Monastery of the Seven Rays, Volume III: Esoteric Engineering*



RESTRICTED



RESTRICTED

- Andrew Chumbley The Azoetia (p. 347)

*Hekas Hekas Este Bebeloi.
Zazas Zazas Nasatanada Zazas.*

Proto Eos Mii.

Nama Weica Astar, Natna Heku Ashemu Sek.

Xenar, Xenar, Xenar, Xenar.

Abra-Khu-Zraa. Zsin-Niaq-Sa.

Aios-Zo-I-aS.

Hekas Hekas Este Bebeloi.

Evoi Sabbai.

Akherra Goiti. Akherra Beiti.

AI Zabbat-I

Ai leghea, Albata, Ononshu,

Ia Apethiui-luithepa.

AI Zabbat-I

Hekas Hekas Este Bebeloi.

Alogos Achronos Azothos

-I-

Sothoza Sonorcha Sogola.

Practice 2: Controlled Dreaming

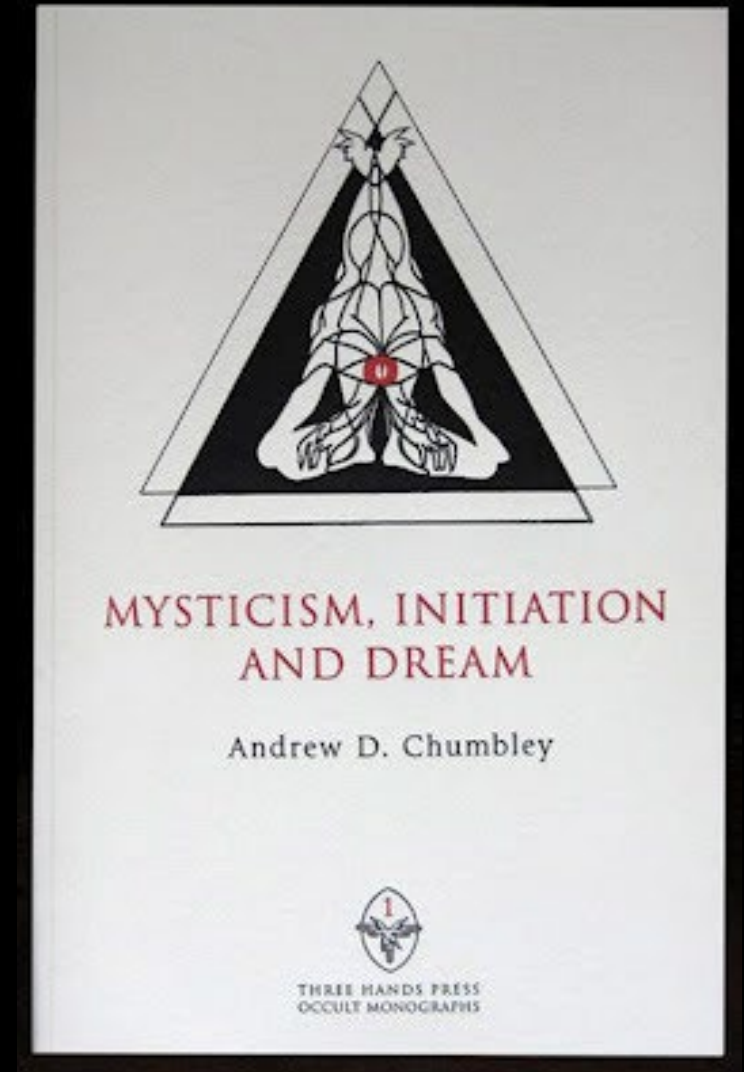


Magick, for Grant, is dream control

- But not of ordinary dreams
- But rather, dreams that “contain flashes from sources other than those seen through the narrow window of the average dreamer” (18)
- Dreams and magick both partake of “change, transformation, translation” (18)

Dreams Make Contact with the Other and Facilitate Initiation through “Reification” (Ingress) and “Rarefaction” (Egress)

- “Insofar as the capacity to dream is a universal doorway for mankind, set nightly ajar for the unknown arise in consciousness, the dream is a potential portal for the "Other" - the "numinous" (Otto, 1914) to enter the individual and to transform the mundane, to shift the borders of meaning and, quite literally, to initiate change.” Chumbley (dreams, Mysticism, and Initiation)



Chumbley's methods: ^{RESTRICTED} Dream “reification” and Dream “rarefaction” (aligned with the Azoetic methods of ingress and egress, respectively)

- “In such a transformation the **reificatory** path of oneiric initiation becomes a ladder of ascent - a path for **rarefaction**. The dream-incubating cairn, the dream-propheesied birth, the dream-told song, the dream-book dictated from the angel, - all become lexicographical keys through which the dream can be re-read as a way, not just of **ingress** from above to below, but of **egress** - of raising the consciousness. The dream opens a way for us to participate in the realities of the creative divine” (Chumbley, emphasis mine)



Practice Three: Play



Fallen London: the Parabola

"Demons do Not Exist" Ron Edwards

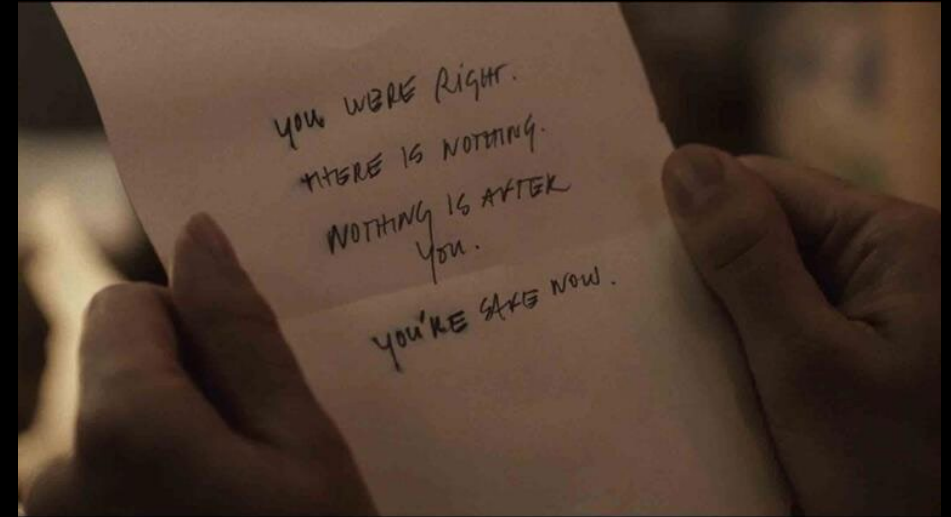
- Edwards' way of saying that demons are not part of the fictional setting, i.e. they are just as Other and Opposed to it as they are to our "real" world outside the game
- "The person who shudders can play Sorcerer"



Part IV: Next Stop (Broader Implications)

Risks of Universe B

- **NIHILISM:** NOTHING IS UNMANIFEST AND THEREFORE OUTSIDE OF HUMAN UNDERSTANDINGS OF MORALITY (OR IMMORALITY)
- BERTIAUX RAISES THE RISK OF “**RADICAL EVIL**” (NOT IN UNIVERSE A OR IN B, BUT IN THE INGRESS OF B INTO A)
- POPULAR MEDIA (THE “CULTURE” IN “OCCULTURE”) IS USEFUL FOR **REPRESENTING** AND **BUFFERING** AGAINST THESE RISKS (CF. *THE NIGHT HOUSE* WITH ITS DOUBLE ENTENDRE NOTE “THERE IS NOTHING. NOTHING IS AFTER YOU.”)

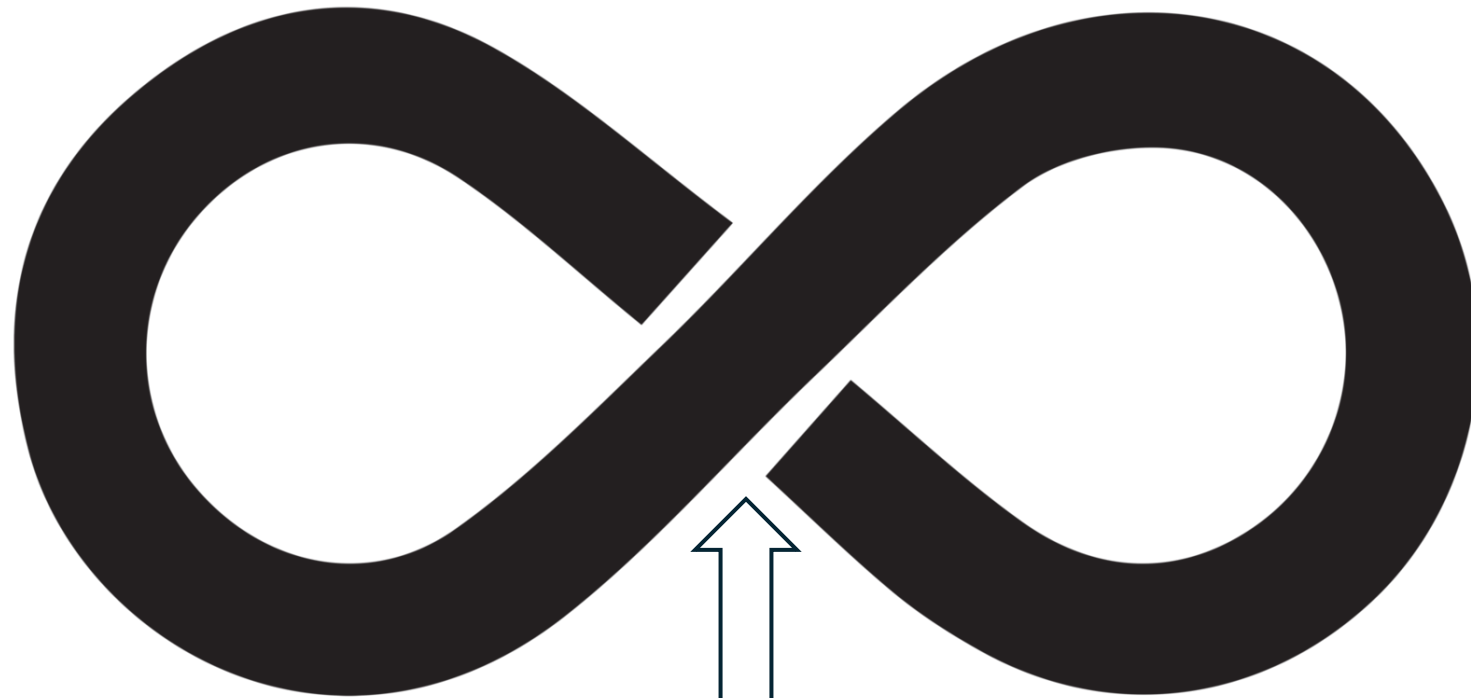


GRANT ON PLAY, DREAMS, AND NON-BEING

- “The world is seen as a **play of forces** which sometimes burst into manifestation” (Grant 33, emphasis mine).
- “It is the *miroir fantastique*, the magic mirror that reflects the *lila* of the objective universe from the spaces behind the Tree, where *no thing* exists” (Grant 219, emphasis mine).
- “It is a fabrication, a *lila*, a *masque* or dance in which the individual is the sole actor; and even the actor is but a figure in the play. He is not real; no object can be read, for there is absolutely *no thing* at all.” “But objectivity is a dream, *for there is no subject*, no dreamer; there is but a dreaming.” (Grant 85).

OCCULT INFLUENCE ON
GAMES

OCCULT PRACTICE AS
PLAYFUL



PLAYFUL OCCULTISM

THE MEONTOLOGICAL TURN

- MUCH HAS BEEN MADE OF THE “ONTOLOGICAL TURN” AND ITS RELATION TO SO-CALLED NEW MATERIALISM IN THE CONTEXT OF OCCULTURE
- THE ONTOLOGICAL TURN PRIDES ITSELF ON ACKNOWLEDGING THE BEING OF NON-HUMAN ENTITIES IN THIS WORLD (INCLUDING PLANTS, ANIMALS, AND SOMETIMES ANCESTORS/SPIRITS)
- BUT GRANT/CHUMBLEY/BERTIAUX INSIST THAT SPIRITS/EXTRA-TERRESTRIALS/DISCARNATE ENTITIES **ARE NOT PART OF THIS WORLD**. THE CREATIVE AND MAGICAL VALUE OF CONTACT WITH THEM CONSISTS OF THEIR PROVENANCE IN **REALMS OF NON-BEING**
- GRANT IN PARTICULAR INSISTS THAT THESE ENTITIES ARE COMPRISED OF “ANTI-MATTER”

MEONTOLOGY HELPS RESTORE TRANSCENDENCE TO OCCULTISM

- IN CONTRAST, TO THE ONTOLOGICAL TURN RE-IMMANENTIZES THE TRANSCENDENT BY EXPLAINING IN OR LEVERAGING IT TOWARD TERRESTRIAL CONCERNS, I.E. THE THIS-WORLDFLY FOCUS ON ECOLOGY OR IDENTITY POLITICS;
- MEONTOLOGY, THROUGH ITS FOCUS ON NON-BEING, RESTORES AN OTHERWORLDLY FOCUS TO THE OCCULT

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Questions?

- Contact: jeff.howard@falmouth.ac.uk
- Social media: @gamemagicarcana
- Upcoming talks:
- Dark Economies in Falmouth (July 16-18 2025)
(I'm talking about Ouija boards)
- Berlin Occulture (October 23-26 2025)
- (I'm talking about Universe B and the negatively existent ones).

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