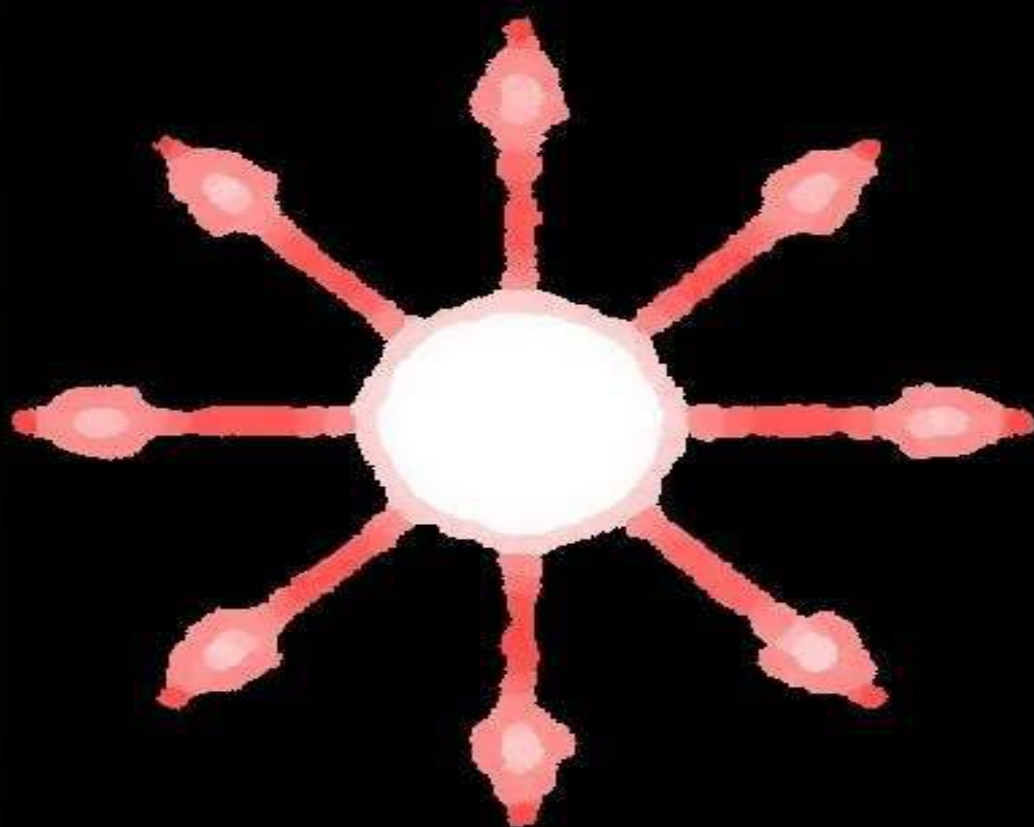


SIGIL MAGIC

COMMON FORMS AND VARIATIONS
A BOOK OF CHAOS MAGIC



Sigil Magic

Common Forms and Variations

A Book of Chaos Magic

by Lars Helvete

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The most characteristic method of Chaos magic is the sigil – a small glyph which is believed to allow the internal occult power of the Chaos magician (Chaote) to project itself upon reality. It is very similar to the occult seals found in ancient grimoires corresponding to different angels and demons, though in the case of Chaos magic the sigil is made by the Chaote rather than taken from an existing book or tradition. In my book *Sigil Mechanics* I present a model as to why this is so with reference to Jungian psychology. In this present book, I seek to outline various ways in which sigils can be created, along with their respective advantages and disadvantages. Provided one knows the principles behind constructing and using a sigil, any form of media can theoretically be altered into a sigil. Along with a list of various suggestions for alternative sigil creations, I will also explain how to increase the efficacy of sigil magic.

But first, some preliminaries are in order: How is a sigil made and how is it used?

In my book *Sigil Mechanics*, I state the following: "To make a sigil, the Chaote gives voice to her desire. She says, 'I desire a nightmare.' The desire is then written down. All repeating letters are removed, then all vowels are removed. The desire, as stated, becomes:

DSRNGHTMR

The letters are then superimposed upon one another, giving the sigil. An example:



The sigil is held tightly in consciousness in a state of tension, such as through sex, pain, concentration, etc. (It can be visualized or stared into). The tension rises to a certain point and is then relaxed, entirely. At this point the sigil is to be destroyed and forgotten."

Allow me to elaborate:

When the sigil has been held tightly in mind to the point of dissolution, the ensuing dissolution is known in Chaos magic as *gnosis* – the mental oblivion which sends the sigil into the collective unconscious where it can work its magic. My model, in brief, proposes that the collective unconscious comprises a network where all physical and mental events in the cosmos are interconnected. Once sent into the collective unconscious, the sigil may then exert its influence.

However, in order to ensure this it is vital that the sigil is both sank deep into consciousness through the aforementioned state of tension, as well as forgotten. If either of these two factors are lacking, the sigil may still be effective, but its efficacy is less certain.

A sigil, clearly, is an object and, therefore, a form of media. It is encountered by the senses first and then the mind. It is not a symbol, for a symbol represents something else. Rather, it is an *embodiment* of desire into a definite form. In making a sigil, you are objectifying desire and projecting it outward upon the external universe – albeit through the "back door" of the collective unconscious. Nonetheless, the sigil itself must also have psychological power – a power that influences the mind directly and allows for occult manifestation. This power can be defined in three ways:

- 1) By bypassing the conscious mind
- 2) By fascinating the conscious mind
- 3) By embedding itself into the conscious mind
- 4) By retaining its structure as it sinks into the mind's deeper strata (the collective unconscious)

As the sigil does not convey the desire, it bypasses the conscious mind and enters into the unconscious. Yet in order to truly pass into the unconscious, it must first fascinate the conscious mind – you must find yourself intrigued by its form. This form, being an object of fascination, then both embeds itself into the conscious mind and does so in such a way that allows it to retain its structure. And because it is non-representational, it does not remain in memory for very long and, instead, sinks into the depths of the unconscious where it can bear fruit.

Once a sigil is made, it is then charged. To charge a sigil requires emotional or psychic tension of some form. It could be pain, sexual ecstasy, boredom, disappointment, rage, joy, laughter, etc – any high or low response from the mind can theoretically work. In a mystic sense, the Chaote can treat her own mind as a constant provider of different high, middle and low states, and any high or low state – that is, any state which registers as significant – can be used in making a sigil. Anger is good. So is depression. Despair is also useful – the mind gives many treasures in this regard, so long as the Chaote can put them to use.

For a sigil to work it must both conceal desire and serve as a point of focus. Visual sigils are the most common but it is possible to create verbal sigils, auditory sigils and action sigils. Therefore the sigil, in a technical sense, involves the objectification of desire in an image (or other media form) which lacks an obvious or inherent meaning. As it is without meaning, concentration, pain and ecstasy in regards to it becomes non-symbolic and non-referential. Because of this, once the sigil departs from the conscious mind it is no longer easily sustained by consciousness and is soon forgotten.

However, sigils are not the best means of attaining desires which *cannot* be banished from consciousness. For these wishes, an evocation is preferable.

Example: if the Chaote is in desperate need of more money, a sigil for money will not help, as her constant need for money will resurface the sigil into consciousness – if not through the memory of the

sigil itself, then by the gnawing desire. A sigil is most effective when it is both no longer desired or remembered. Up until that point, consciousness should have no contact with it and if it inadvertently resurfaces, it must be immediately banished. Otherwise, its efficacy is called into doubt.

This also implies that sigils may take a week or more to manifest results, for it often takes that long to both forget the form of the sigil and the desire – at least at first. With practice, desire can be reduced and memory can be made more selective. But until that time, there are special methods the Chaote may employ – methods which I will describe at the end of this work.

First, however, let us look at some alternative ways to construct sigils.

Sigils may be created in the following forms, corresponding to the senses:

- 1) Visual, corresponding to the eye
- 2) Verbal, corresponding to the mind and ear
- 3) Auditory, corresponding to the ear
- 4) Action, corresponding to the body
- 5) Three-dimensional, corresponding both to the eyes and body (potentially)

The tongue and nose are far too associative for the creation of sigils.

What are the benefits of different sigils, corresponding to different senses?

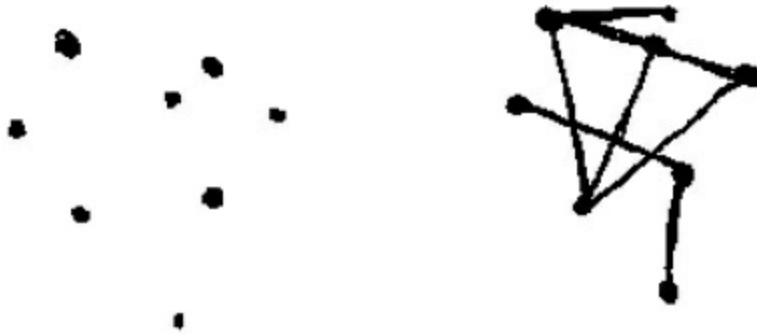
The psychology of every Chaote is different. Some will respond better, visually, and others will respond best through audio. Still others will be taken in by action. Yet, as a general rule, a sigil should be intense when it is present and easily forgettable when it is absent. If visual memory is prominent in the Chaote, visual sigils may be intense in their appearance, but difficult to forget. The same follows with the other senses. Thus it may be helpful to utilize a variety of different sigil forms in order to prevent the mind from becoming too habituated to certain styles. If the mind becomes accustomed to making sigils in only one way, the sigils may lose some of their effect, insofar as the mind retains too much conscious awareness of them. The more we see a specific type of form, the more we become conscious of it, and since sigils operate on an unconscious level, it may help to change these forms periodically. Even if each individual sigil is different, so long as the *style* remains, the mind becomes conditioned to recognizing them and maintaining them in consciousness.

Saying this, not all sigils will work well for all people. It is best to find a personal style which has a high rate of success, then follow it. If you notice its success rate dwindling, try a new approach.

Visual sigils

We have already seen how the most common form of visual sigil is created, through letters. Here are some other ways a visual sigil can be created:

Binary points: Take the desire as a sentence and remove repeating letters. Let vowels be represented by a single point, and consonants be represented by two points. Then arrange them from top to bottom, left to right, or some other pattern. This will constitute the sigil. You may also draw random lines through the points, giving a new image. An example:



Automatic: Have a paper and ink pen in front of you. Then voice the desire in your mind. Repeat the desire continually, feeling it grow and grow. Then, when it reaches a suitable point of tension, make a quick scribble or series of scribbles upon the page. These constitute an automatic sigil which can be used later. An example:



Ink splatter/spray: With the desire firmly in mind, splatter ink or black paint on paper. Use the resulting design as the sigil. An example:



A similar method can be made to create an ink blot, after the style of Rorschach.



Burning: A sigil can also be created through burning paper while intently concentrating on the desire, then putting the paper out once a design has been made. The burnt design will constitute the sigil. An example:



Frottage: This is a technique used by Surrealists. With the desire in mind, place paper over an irregular surface (like wood, a concrete slab, etc.) and scribble a pencil upon the paper. You can also rub charcoal over it. The surface beneath will be revealed through the scribbling and rubbing, creating a unique and strange image. This will be the sigil. An example:



A sigil can be made of any random image to which a desire is applied, or any image which is derived from desire, yet distorted and made incomprehensible. If it does not convey the initial desire and lends itself to forgetting, it qualifies as a sigil. With these characteristics in mind, you may innovate as you wish.

Action sigils

Another way of performing sigil magic is to create an action sigil. In this form of sigil magic, you establish a series of acts which scramble the statement of intent. You then perform these acts repeatedly for a period of time – a period which is suitably long enough to cause boredom and anxiety. Once you cease performing this repetitive series of tasks, you naturally feel relief, and that sense of relief serves as the gnostic state that activates the sigil.

To do this, first establish a series of meaningless tasks you can easily perform in repetition. As an example, I will list a few tasks I could perform right now:

1. Turn a pillow over on its opposite side.
2. Lift a chair and set it down.
3. Light a candle then blow it out.
4. Take a hanger out of the closet, set it on the floor, turn it four times, then return it.
5. Open an aspirin bottle, pour the aspirin into a bowl, then place the aspirin back into the bowl, closing the bottle.

Then I formulate a sigil statement: I wish to receive a promotion.

Removing vowels and repeating consonants, we get: WSHTRCVPMN.

Then removing every odd-numbered letter, we get: STCPN.

Let S correspond to task 1, T correspond to task 2, etc. till we have all 5 tasks assigned.

After that, scramble STCPN. As an example, it becomes NTCSP.

This means we perform the tasks in this order: 5, 2, 3, 1, 4.

The tasks are then performed for thirty minutes, set to a timer. Once the timer goes off, you quit what you are doing (or finish it) and then can relax and move on to another task.

This may seem an overly difficult or taxing way to perform a sigil, but notice how much psychic energy is being invested into the sigil in a negative way. You will soon hate performing the tasks and feelings of pointlessness and disgust will arise. The meaninglessness of the tasks, in turn, will ensure that you banish them from your mind naturally once you are done. It may seem like too much work, but try it a few times and see if you do not get better results. As with all magic, the more effort you put

into it, the more fruit it brings.

Many religious rituals are nothing more than action sigils, though they are not as effective insofar as they are performed out of obedience rather than magical desire. However, in the hands of the right person, they may be quite powerful.

Verbal sigils

Sigils can also be created in a verbal or linguistic form. You can do this in tandem with a visual sigil or as a substitute. The same principle applies. Rather than looked upon as an image, the sigil is to be chanted repetitively, or, in the case of permutations, read like a prayer or charm. Words and sentences, like sigils, are never really lost to consciousness and are able to sink into the collective unconscious in a similar fashion. Similar methods have been used in many different cultures, especially in regards to such ideas as "sacred speech" or "holy language" like Hebrew, Latin or Sanskrit. The fact that the words are not understood increases their power, in such case. I offer three methods but you can, of course, innovate your own as you see fit.

Word scramble: Scramble the letters of your desire, then repeat them in a chant. Take the statement "it will rain tomorrow" then divide the vowels from the consonants: IIAIOOO TWLLRNTMRRW. Remove repeating vowels and consonants: IAO TWLRNM Then merge the two, using vowels wherever you wish: LO RONAMI TIWOLA. The sigil can also be uttered out loud at the moment of climax in charging a sigil.

Permutation: Take your stated desire and divide it into chunks of three: *it will rain tomorrow = itw ill rai nto mor row*. Then scramble each chunk: *wit lil ira ton rom wor*. Then permute them in the following way:

wit lil ira ton rom wor

wor wit lil iran ton rom

rom wor wit lil ira ton

ton rom wor wit lil ira

ira ton rom wor wit lil

lil ira ton rom wor wit

wit lila ira ton rom wor

Technically, six word chunks will equate to far more permutations than you will want to use. This simple form should suffice.

Anagrams: Find anagrams within your desire, then recite the anagrams as a chant, alongside visualizing the images they convey: *it will rain tomorrow = warrior motion, worn milliwat, arrowroot wilt, marrow twirl, narrow moor and willow armor*.

Some might consider this last method as straying a bit too far from Chaos magic orthodoxy, as it involves representational words. However, these words still serve to conceal the desire and, as an added bonus, they result in interesting imagery which enchants the mind. As with all these forms, though, experimentation is required to determine efficacy.

Auditory sigils

Sigils may also be produced through pure audio. Here, you assign the letters of your scrambled statement of desire to certain arbitrary tones or sounds. These sounds are used to form a composition which is to be listened to for a prolonged period of time – or, perhaps, for a short period of intense emotional and/physical engagement – and allowed to sink into the collective unconscious. Afterwards, the composition is forgotten and destroyed. (This section presumes you know something about composing music – preferably with computers or some form of digital equipment.)

Chords: Scramble your desire until only consonants remain, and not in their initial order. Reduce it further by removing odd or even letters, until you only have 3, 4 or 5 letters left. Take these letters and associate them to notes which, when played together, form a chord. These notes can be chosen at random by writing a series of them on paper, cutting around them in squares (so that one note corresponds to one cut square) and then placing them into a box. Drawn at random, the first note corresponds to the first letter of the scrambled statement, and so on, until you have all notes of the chord. Then use a program or instrument to play the chord. Listen to it continuously to the point of anxiety or sedation, or use it as a backdrop for charging the sigil, listening to it as you achieve gnosis. Then destroy the composition and forget it.

Melody: This is performed in much the same way as the chord method, yet the notes are set at random points in order to derive a monophonic melody. The melody is then looped (repeated).

Rhythms: As with the chord method, sounds are assigned to each letter – in this case, drums or other percussive sounds. And like the melodic method, these individual sounds are placed at random points, though also made into a loop.

Sound layer: Take different non-musical sounds chosen at random, each corresponding to the letters of the desire, and transpose them over one another, playing the sound in a loop. Listen to the loop until the desire is forgotten. If you loop each sound at a different BPM rate (beats per minute), this is also effective, in that it will continually change, never remaining in its initial form.

In addition to these, you may also find binaural beats as a helpful addition to audio sigils, or to any magical work, for that matter. These are stereo audio sound tracks which can manipulate consciousness in some individuals. Neurologically, the human brain is conditioned by predominant states of electric wave-forms known as brain-waves. Alertness, calm, reverie and sleep all correspond to the speed of the predominant brain-waves. This implies that a manipulation of these brain-waves may result in a manipulation of consciousness. If the brain-waves can be quickened, alertness can increase, just as their softening and slowing can result in deeper, more relaxed states of consciousness (to the point of dreamless sleep). To accomplish this, two bare audio signal – usually sine waves – are played in opposite ears. The brain's dual hemispheres then combine the two into a single, warbling tone, the speed of the warble being the result of the difference between the two

signals. For instance, a 40 hz sine wave in the left ear and a 50 hz sine wave in the right ear equal a 10 hz warble when combined. Such is called a binaural beat (the beat being the warble, in this case).

From this, a scale of consciousness and its states dependent upon the speed of these sounds (in hz) can be plotted:

Beta waves

High concentration/stress: 30-20 hz

Basic waking consciousness: 20-12.5 hz

Alpha waves

Light concentration, mild relaxation: 12-10 hz

Deeper concentration, profound relaxation: 9-7.5 hz

Theta waves

Dream-like reverie: 7-4 hz

Delta waves

Dreamless sleep: 3 hz and lower.

By judging what state of consciousness is best for a particular magic, a personal set of binaural beats can be created to complement any form of magic – including sigils.

For most, audio is not as easily forgotten as images. When audio is present, it is often alone, whereas images are rarely ever alone – they exist in tandem with numerous other images, all beheld simultaneously. The field of vision is a far more cluttered element in experience than sound, in most cases. And when anything is experienced as alone, it makes greater impact upon memory. In this regard, audio can impress itself upon the mind to a greater degree than a visual sigil can – and, therefore, potentially possess more power – but because it is more difficult to forget, this power might be mitigated. Nonetheless, it is certainly an interesting experiment and it may have unintended benefits.

Clay sigils and ready-mades

Finally, a small, clay effigy can be created as a three-dimensional sigil. While holding the desire in mind, take the clay and manipulate it slowly but without moulding the shape of anything known – no chimeras, no skulls, no winged serpents. Like all sigils, the final product ought to represent nothing or, at the very least, convey nothing of the initial desire. Once created it may then be destroyed ritualistically.

A ready-made is a form of sculpture developed by the Surrealists which utilized found objects juxtaposed in surprising ways. These, too, may be formed into a sigil, if made while contemplating the desire.

These sigils seem to operate in a different way from the others. In them, the desire is objectified and distorted like normal, but a clay sigil or a ready-made garners its strength from its creation rather than any sort of gnosis. Or perhaps the gnosis arrives through the creation. Either way, these types of sigils are quite difficult to forget, even after being destroyed. For that reason, the definition of "sigil" as applied to them is quite loose, though they operate on some of the same principles. I believe they operate on the same principles as many fetishistic and shamanic objects – although, there is some parallel to sigils in that the ultimate form of the ready-made or clay sigil does not represent the initial desire. Perhaps this is a more subtle and indirect form of sigil magic – the "back door" of the "back door", as it were.

Sigil problems

Now begins the inquiry into the problematic nature of sigils and how it may be overcome. In my book, *Sigil Mechanics*, I discussed some of the causes of a sigil's failure. I did not, however, propose any solutions. The book was theoretical in scope rather than practical, even if it had practical applications.

To summarize my conclusions, a sigil fails for the following reasons:

- 1) The desire is either impossible or too unlikely to fulfill
- 2) Not enough energy has been transferred into it
- 3) The state of gnosis was insufficient
- 4) The sigil remains in the conscious mind – primarily through memory
- 5) The desire remains

Reason 1 can be set aside provided you keep your sigils relatively modest in their aims. Do not expect the impossible, or even try: focus instead on simple and direct goals which have at least a small chance of happening. Until you have many successes with small desires, do not move on to large ones.

As to reason 2, this will come in time as you learn to harness and direct your energy. The same is true of reason 3.

Reasons 4 and 5 lend themselves to specific remedies. In sections 8-10 I will list a series of remedies for reason 4 and in section 11 reason 5 will be dealt with.

Increasing sigil power, method one: Clustering

In reason 4, the sigil clings to consciousness and is not easily forgotten. If you are able to recall the sigil at all, it is still in your mind. As such, it has a high likelihood of not working. There are cases where it may work despite this, but over time you will realize the superiority of completely forgotten sigils.

There is a way, however, to force the mind to forget. Memory is inclined to maintain only those things which have either been repeated many times or which are especially novel. Since a sigil is made once and never again, it is its novelty which causes it to remain in consciousness. However, memory can be crowded out when it is overwhelmed by too many forms of media or too much stimuli. It then naturally begins to forget certain phenomena, choosing some over others. It does this out of necessity.

To circumvent the memory of one sigil, create and employ many sigils over the course of one day or a few days, all following a similar form. That is, if your initial sigil is visual, make them all visual. The more you create the more that are potentially forgotten. At a certain point, you will have created so many that almost all of them are forgotten, for the faculty of memory has been overpowered by the overabundance of a particular type of media and, consequently, withdraws, ceasing to hold any form in consciousness at all. This I call *clustering*.

The difficulty here is to find a means of establishing gnosis which can be repeated multiple times throughout the day. Pain gnosis is the most abundant and can be performed through physical exercise. To invoke pain gnosis through exercise is also quite healthy. Doing push ups while gazing at a sigil, holding weights in your arms until you cannot take the strain, or some other form of intense exercise is a perfect way to invoke pain gnosis and, if you are healthy, it can be done throughout the day many times. Ideally, at the end of the day, you will be totally exhausted – a wonderfully potent magical state where much can be accomplished.

The choice of sigils should be a mixture of moderate, difficult and easy attainments. As an example:

1. Financial gain (difficult)
2. To see a car painted baby-blue (easy)
3. To encounter a black dog (moderate to easy)
4. To be given a small and useless gift (moderate to easy)
5. To increase dream recall (difficult, if you want it)
6. To see an enemy's downfall (difficult)

7. To see a yellow house (easy)
8. To make it rain (moderate to easy)
9. To banish all clouds by noon (moderate to easy)
10. To encounter an orange cat (moderate to easy)

Overburdened with so many sigils, the mind will forget which is which over time. This increases their effects.

Increasing sigil power, method two: Chaining

In addition to clustering you may also chain your sigils together. To do this, let your first sigil represent a specific desire and cast it into the collective unconscious through gnosis. Then immediately perform a second sigil spell, only let the desire of this second sigil be that the first sigil succeeds. Repeat until you have formed a chain of ten or twenty sigils. To make this more clear:

Sigil one – I desire to see a red bird.

Sigil two – I desire sigil one to succeed.

Sigil three – I desire sigil two to succeed.

Sigil four – I desire sigil three to succeed, etc.

The problem with this method is that it may reinforce the desire of sigil one, disallowing it from easily departing from consciousness. However, if this technique is combined with clustering, eventually the conscious mind will not be able to keep track of them all, and you will find yourself being reminded of former sigil spells you forgot you had performed once their desire has been achieved – or, in this case, the sight of the red bird will remind you.

Increasing sigil power, method three: Veiling

The most powerful technique, however, is veiling. Here you create the actual forms of the sigils over a period of two weeks, but refrain from charging them or casting them into the collective unconscious through gnosis. They are to remain unused and hidden away. Then, after a week or more has past, uncover them. See if you remember what any of them corresponded to. The sigils you have no recollection of should then be put to use. This way your conscious mind has no idea what they truly correspond to and conscious interference is at a minimum. This works best with visual sigils but can be used for verbal sigils as well.

Living desirelessly

Memory is not as great an obstacle to a sigil's progress as conscious desire. If you remain conscious of your desire, though forget the sigil, it may still work, but it is less likely. The most certain sigil spell is one in which both the memory and the desire have been banished. But of these, conscious desire is more problematic than memory and far more difficult to cast aside. It thus requires a far more severe method.

The greatest Chaote, in theory, would be that woman who has no conscious desires whatsoever. She cares neither for food, for shelter, for love or for success in any sense: her mind is open and clear. She has desires but they are all below the surface, unconscious. If she rouses a desire for the sake of casting a spell it is quickly and easily banished.

This state, however, is almost impossible to attain. Spiritual systems throughout the world have developed extreme systems of monasticism and religious itinerancy or isolation in order to achieve a similar state, and even then few who walk such a path are truly as successful as claimed. The goal, frankly, is unobtainable for most. Yet, it is possible to get nearer to it than you already are. Great portions of your day can persist more or less desirelessly and, with practice, the mind can be trained to be less inclined towards conscious desire. Desire may not be entirely sublimated but if it can be sublimated at all, power will increase.

The easiest method of reducing desire is to dismantle your accustomed views of yourself and the world. By adopting a new view – even slightly – desire changes. And if your view is one which inclines to ultimate self-sufficiency, desire for anything external will lessen its hold upon consciousness.

One of the great spiritual texts of the desireless path is the Hindu book known as the Ashtavakra Gita. In this small book, the state of liberation is described in a clear language that anyone can understand. It relies neither on jargon nor subtle philosophizing. John Richard's translation is the best. Another equally great book is the Chinese Tao Teh Ching. I recommend Ursula Le Guin's translation. The latter is very important for Chaos magic, as Austin Osman Spare used it as the basis for his Book of Pleasure (though not Le Guin's translation).

These books can be used as tools for re-arranging your view of existence. The Ashtavakra Gita, for instance, claims that neither the body nor the mind constitute one's real self. Instead, the true self is an "actionless consciousness" and "witness" – formless, eternal and distinct from matter. The world exists inside this consciousness as a mirage or dream. It is not real. Therefore, if a Chaote adopts the view given by the Ashtavakra Gita, then there is no world outside herself and, therefore, nothing to desire. She is a formless and joyful consciousness, quite distinct from the body, and she neither views her body nor her mental operations as herself. She identifies with naked awareness alone and, because of this, all her desires are easily forgotten.

The Tao Teh Ching has a similar approach, though it is more practical: the Chaote who adopts this book views herself as a mere expression of a greater nature. She goes with the flow of events, not seeking to change or manipulate them to her will, for she is free of desire and accepts whatever comes. She has neither shame nor pride and all is one to her. If she cultivates anything, it is silence and tranquility, and her freedom is found in an appreciation of the natural rather than a tireless hunger for the contrived.

Both these approaches would seem to be anti-magic, of course, as Chaos magic is nothing if not the ability to manipulate reality to accord with desire. However, a true Chaote does not adopt the views of the Ashtavakra Gita or the Tao Teh Ching because they are religiously or spiritually true. It is simply a tactic: the conscious mind is distracted by its own dismantling. Both texts reverse the common view of things and, once adopted, they change the way psychic energy flows throughout the psyche, focusing on the *unconscious* and *spontaneous* areas of magical power rather than surface consciousness. Obviously the writers of both books had a deep interest in expressing their views and, therefore, they had a desire that their insights be known. They were also literate, and both Taoists and Hindu sages were known for their magical power. The problem with religious or spiritual thinking – from a Chaote's perspective – is that these ways of thinking see themselves as objectively true. The Chaote, like a shaman, will look upon any spiritual system as an animal skin which can be worn as a tool to increase magical power. If even a materialist outlook is more fruitful for a certain spell, the Chaote lets herself become a materialist – at least, that is, until the outlook is no longer necessary. The viewpoints of the Ashtavakra Gita and Tao Teh Ching are beneficial to the practice of magic as a whole, however, and need not be dispensed with so readily. In fact, it would be better if they were the default frame of reference for the Chaote, and she adopted opposite views merely as a means of harnessing certain emotionally intense states for magical purposes. Once these states have been achieved and the spell or ritual has been completed, the emotions and assumptions can be banished, allowing the Chaote to return to her natural desireless tranquility. Desires still exist, but they are not noticed as much and do not oppress consciousness like they did in the past – the Chaote is content, and when she performs magic, it is as an experimental exercise in power rather than something born of existential need.

To convey this in a more practical way, if a Chaote wishes to pursue the idea of desirelessness as her default state of mind, she ought to also pursue the forms of meditation which led to the viewpoints of such books as the Ashtavakra Gita and Tao Teh Ching. These meditative states are nothing more than a variation on what is achieved in gnosis, anyway – albeit a longer and more continuous form. Jnana yoga, Hatha yoga, Mantra yoga, etc. are examples of the Indian variety, and such practices have their Chinese parallels in Tai Ch'i Chuan and Tao Yin.

Yet to conclude and summarize, the personal unconscious and the collective unconscious are the true seats of magical power. To use them, your conscious mind should give rise to dramatic desires and then let them go, not caring for them at all. This way, the energy travels down through the personal unconscious into the collective unconscious where it may have magical effects. Sigil magic is nothing more than utilizing this basic psychological and magical truth in a more structured approach. But even if you do not perform sigil magic, and simply cultivate an attitude of desirelessness, you will notice, in time, that some of the things you always wanted will make their way to you. The dark side of this is that sometimes we wish harm upon ourselves without being aware of it. But perhaps it is better to

confront the darkness and conquer it through a few dramatic battles rather than to live as its slave your whole life. And to bring out the dark, nothing is so useful as letting your conscious mind dwindle and relax into its own nothingness. The same is true of the light.