

Chaos magick: *A brief introduction*
by Anousen Leonte

- copyright 2015 -

Note: This book only describes one technique of chaos magick in detail and should not be taken as a manual or a grimoire chaos magick. It is simply a brief introduction to chaos magick for those who are unfamiliar with it. This is why I am offering it for free, as I hope it will be a welcome steppingstone to further studies and practices. I briefly describe *sigil* magick in this book, but the description is not as comprehensive as I would like. I hope that all who read this book seek out other books on the subject for further details. Thank you.

* * *

The practice of magick is nothing more and nothing less than using your innate psychic abilities. And psychic ability is simply your innate ability to 1) acquire information and to 2) cause effects or manifest your influence (i.e. make things happen) beyond the limitations of the physical body. However, psychic ability and magick are often looked upon as different talents or disciplines. The "psychic" of pop culture is a very different type of person than the magician or wizard. Usually psychics are portrayed as merely being able to gain information without manifesting their influence, or if they are able to manifest their influence, they do so by sheer force of will. They do not use any special methods. Magicians, in contrast, are almost exclusively portrayed as using different magickal rituals or spells, and are rarely shown simply being able to gain information or cause effects without recourse to ritual.

According to chaos magick, the process is the same whether it is psychic ability or magickal performances. The difference is how to get the mind to engage that process. For those who are born with psychic talents, it is not necessary to perform any type of action to cause the psychic ability to manifest, or, if an action does need to be performed, it is internal and involves no outward display. However, according to both many magicians and psychics, we are all born with psychic abilities. Those who do not have a special talent for it can still manifest these abilities provided they know how. Magic is a way of *learning how*. Nonetheless, many forms of ancient magick represent ancient worldviews and include many ideas which are out-dated. This is not a criticism of ancient forms of magick—it is merely an observation. Chaos magick is a form of magick which is rooted in a more modern (or "post-modern") understanding of how magick works and how it is to be performed. It does not require you to have any particular beliefs and, in fact, it looks upon beliefs as a tool rather than a picture of reality. One of the most unique features of chaos magick is that it does not maintain that any paradigm or belief is true in itself, but rather asks how it such a belief can be used to manifest results. A chaos magician can temporarily believe anything—or nothing at all—and, the next moment, believe quite the opposite. The chaos magician trains himself or herself to be able to enter into different states of magickal consciousness and belief in order to "trick" the mind into manifesting its innate psychic abilities. That is chaos magick in a nutshell. Most of the forms of magick take place within the context of a prevailing belief system. Examples of this are Kabbalah, Hermeticism, Wicca, etc. and once a person holds to this belief, their magick takes place in the context of that belief. The chaos magician, however, is free to use the techniques and beliefs of these systems without committing to them exclusively. In this regard, chaos magick is an eclectic and broad approach to magick, and prides itself on the ability to appreciate all forms of magickal beliefs and techniques without looking upon any as exclusively true.

Some might say that chaos magick actually presents its own paradigm and belief system, and therefore is a system like all the others. While it is true that some may portray chaos magick in a dogmatic way,

the fact is that when you are actually practicing chaos magick, there is no room for dogmatism. If you are legitimately engaged in a ritual that follows the Kabbalistic paradigm, for instance, then as a chaos magician you must commit to that belief system as much as possible while you are performing the ritual. Other beliefs or philosophical understanding should not intrude. And, as a general rule, if chaos magick looks upon its own understanding as superior, it ceases to be chaos magick. The benefit of chaos magick is that it allows one to make use of all systems of magick. If chaos magick excludes this, it is just another system under the name "chaos", but has departed from the true spirit of chaos magick. In chaos magick, all systems of magick can be utilized and appreciated.

Having said that, there are some practices which are unique to chaos magick and chaos magick also has its own unique history. Such practices as *sigil* magick, the creation of servitors, paradigm shifting and using one's own artistic creations (such as the alphabet of desire, which will be described later) are examples of magickal forms which are unique to chaos magick. It is these techniques specifically which I will be discussing in this book. But keep in mind that this book is short and my treatment of these techniques is nowhere near as comprehensive as it should be. This book serves as a short primer to chaos magick, and if you find it interesting you will need to consult other books to learn more.

The most commonly encountered principle in chaos magick is that we can accomplish more unconsciously than we can consciously. Consciousness is an energy and can be used in a variety of ways. Normally we are accustomed to using consciousness externally in order to move our bodies or conveying our ideas through speech. Internally, we use consciousness and its energy as a means of organizing thoughts, memories, desires, etc. These are not the only ways that consciousness can be used, however. You may have noticed that there were times in your life you got exactly what you needed, even though you didn't know you needed it. Things just happen to fall into place. Of course, there are other times when you want something desperately, but it eludes you no matter what you do. Some people think that this is mere chance and our consciousness has little to do with the outcome. However, in chaos magick we would say that the more unconscious or unaware you are of what you want, the more likely you are to get it. The less you are aware of your desire, and the less you think of it, and this allows your conscious energy to manifest beyond your normal limitations. It is rare for anyone to do this automatically, however. We think that the more we want something, the more effort we will put into it and the more it is likely to happen. Some think that we can cause things to occur simply by willing them to occur. Sometimes this is true, but in chaos magick more emphasis is placed upon forgetting that will and desire. It is a practice in chaos magick to formulate your desires, ritually cast them as spells, then forget them entirely. This is known as the "sleight of mind" technique, and *sigil* magick is its most common form.

Here is a quick example of a *sigil* magick technique:

First, formulate your desire. Make it something simple and easy. Then write it down as a statement. Next, take the statement and use the letters to create your own unique symbol. You can use all the letters if you want, or you can remove repeating letters, remove vowels, etc. It doesn't matter how you make the symbol, so long as you make it. This is called a *sigil*, which is the Latin term for seal, referring to the seals used in ceremonial magick to summon spirits. Talismans can also work on a similar principle. However, the *sigil* must not look like anything in the natural world. It should be purely abstract, conveying nothing but itself. An example of a *sigil* is on the cover of this book.

Once you have created the *sigil*, the next step is to charge it. This can be done to a variety of ways, but all must involve a higher-than-normal amount of mental intensity. Some like to use sexuality whereas others like to use pain, while others prefer to use simple but intense concentration. You must bring your

mind to a point of tension and concentrate deeply upon the *sigil* in that moment of tension. Once you have done this, let yourself relax entirely and destroy the *sigil*. Then forget all about it. If you find yourself remembering what you wanted, or remembering the outline of the *sigil*, distract yourself and think about something else. Once the *sigil* is forgotten it will then become magickally potent and able to manifest its effects.

As you become more proficient at this form of *sigil* magick you will eventually be able to use *sigils* for a variety of other means. I describe these in great detail in my other books, but if you are an absolute beginner, this simple *sigil* ritual will be enough for now. It is good to begin small and gradually make progress.

The key to successful *sigil* magick is the attainment of a state called *gnosis*. As described above, the mind must be brought to a point of deep tension in order for *sigil* magick to work. This is because such a state of mind is a source of incredible magickal power. Normally the mind's energies are diffused and directed to many different areas, but in the process of *gnosis* all these energies are directed to a single point. The point becomes incredibly tense and concentrated and, then, exhaustion ensues. Everything is let go and forgotten, and the power that was formerly present in the mind is liberated from its chains, so to speak, and allowed to influence the wider reality of the cosmos. It is then able to work beyond the limits of the body and mind.

This is not to say, however, that chaos magick utilizes unconscious forms of spellcasting. Chaos magick is nothing if not eclectic, and the chaos magician is free to utilize methods and styles from any number of magickal systems. This is because chaos magick pays attention to the *power* of belief rather than whether a belief is true. The chaos magician learns to be able to temporarily believe anything, so long as it results in a successful spell. Because of this, the chaos magician can incorporate traditional ceremonial magick into their magickal repertoire just as easily as they can incorporate new magickal forms of their own devising.

For example, even though chaos magicians may not subscribe to Egyptian religious norms, they are free to evoke Egyptian deities in the context of ceremonial magick, create Egyptian-style talismans and perform whatever other Egyptian-themed rituals they may desire. During the ritual, they believe in the objective reality of these Egyptian deities and view the universe within the context of the ancient Egyptian paradigm. They do not allow doubt to rise in their minds and perform the ritual with as much sincerity as they can muster. However, once the ritual is ended, they dispense with these beliefs entirely, for "nothing is true / all is permitted", as the common chaos magick aphorism states.

Consciousness is far more important than we realize. It is infinitely malleable and can manifest in any number of ways. Belief, as an act of a conscious being, is an act of creation. When chaos magicians momentarily change their beliefs, they momentarily change their realities—at least in a private way. Once reality is changed in a private way, however, the energy within consciousness that extends itself to the outer world is also changed. This, in turn, causes changes to occur within the outer world or "objective reality".

"Nothing is true / all is permitted" is simply an acknowledgment of the endlessly creative nature of consciousness itself. Consciousness is so creative, in fact, that it can turn into something other than itself—the insentient and inert. There are no ultimate limits to consciousness, though our current manifestation may be quite limited. Through transcending our limitations, we gain a wider perspective about ourselves and the universe. Chaos magick is a system of magick which emphasizes this aspect, and rather than conforming to an existing belief system it looks upon all belief systems as only means

of altering consciousness. Yet if consciousness is endlessly alterable, this means it has no fixed abode or set form and, therefore, the very ideas of a permanent nature to anything—even consciousness itself—should ultimately be abandoned. Then, with everything in motion, the real basis of magickal power opens up. Therefore, part of chaos magick is to use the techniques and methods of other systems in an eclectic way, while ultimately subscribing to none, as all forms of magick are simply ways of manipulating consciousness. Even chaos magick itself is simply one approach among many. True chaos magick is simply a perspective which allows one to utilize all perspectives, or a technique which allows one to utilize all techniques. That is its main benefit.

In addition to *sigil* magick and an eclectic approach to other forms of magick, chaos magick also incorporates other unique techniques such as the creation of a servitor—the creation of a semi-conscious entity which does the chaos magician's bidding. A servitor is created in a similar way to a *sigil*, but rather than being destroyed and forgotten, the servitor is continually charged and given energy. The servitor is kept alive and "fed" by the chaos magician's own energy, but it has a somewhat independent existence and is able to intelligently perform various tasks. They are potentially more useful than *sigils* in the sense that whereas a *sigil* acts directly and unthinkingly, a servitor can use a degree of cunning and intelligence. Many ancient magickal systems have a set list of spirits one may evoke in order to accomplish desired goals, but in chaos magick one can create one's own spirit for whatever task one desires.

There is also a great appreciation of innovation and self-expression in chaos magick. A chaos magician is encouraged to not only create their own spirits, but to create their own symbol systems and magickal techniques. For example, Austin Osman Spare—one of the intellectual founders of chaos magick—advocated making one's own set of divination cards rather than using a pre-existing version such as the tarot. He also recommended crafting an "alphabet of desire" out of *sigil* designs. These could then serve as symbolic tools to evoke certain energies in oneself at will. Whereas other forms of magick will make use of a traditional formula such as the ten Sephiroth of the Kabbalah, the seven planets and twelve signs of the Zodiac of astrology, the nine choirs of angels, etc. the chaos magician can make their own set of symbols and hierarchies, as well as using ones which already exist. Innovation and artistry are some of the most important values in chaos magick, and in this regard chaos magick is a perfect fusion of art and magick. In chaos magick, art becomes magick and magick becomes art. True to form, Austin Osman Spare was one of the greatest artists of his time and all his art was informed by a deeply magickal consciousness. As one progresses in chaos magick, art and magick become one, and rather than simply relegating art to a means of self-expression, art becomes a way of attaining power and achieving personal transcendence. In fact, chaos magick is so all-encompassing that every area of one's life can ultimately become a magickal act, with life itself being one long ritual dance of self-discovery.

In summation, chaos magick is a modern form of magick which allows for innovation in new magickal forms, the utilization of old forms, and the special technique of casting spells through high techniques of sigilization and gnosis. It is an example of magickal forms continuing to push forward and evolve. Here is a list of other authors on chaos magick worth looking into:

Phil Hine
Peter J Carroll
Stephen Mace
Austin Osman Spare
Robert Anton Wilson
Carl Oort
Frater U.D.

Lars Helvete
Julian Vayne