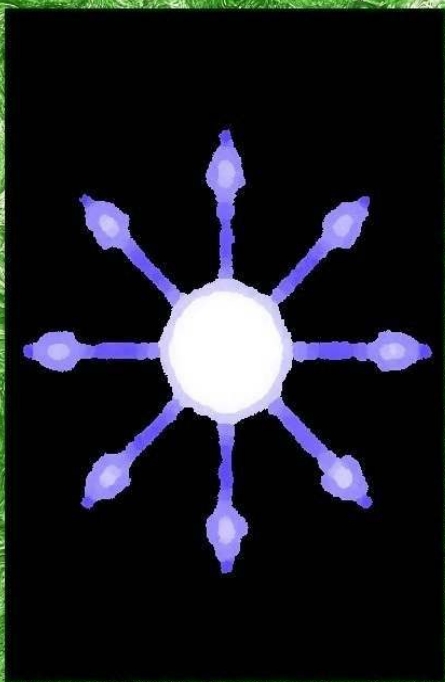


MONEY MAGIC

A CHAOS MAGIC APPROACH



Money Magic

A chaos magic perspective

by Lars Helvete

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Introduction

One of the primary reasons humans initially become fascinated by magic is the promise it holds for improving their material life, wealth and love being at the top of the list of human concerns, with revenge not far behind. The use of magic for procuring wealth is quite ancient, of course, but were it as easy as magical texts portray it then there would be far more wealthy magicians. Unfortunately, many authors are motivated purely out of selfish interest in writing books of magic and tend to exaggerate its power. Just as healthy food does not sell as well as unhealthy but tasty food, those who are new to magic will naturally be drawn to its most outrageous and extravagant forms. This approach can and will lead to disappointment once it is realized

that spells cannot easily make anyone fall in love with you, just as they cannot easily make you rich. This is not to say magic does not work—it most certainly does—but to become proficient in magic is an actual *path*. One becomes powerful only with practice, endurance and patience. This is especially true when it comes to using magic to secure wealth. In this brief treatise, I will be giving an honest appraisal of how chaos magic can be used to bring long-term wealth into one's life. It is possible, but not overnight.

Though I will give a few practical techniques, I feel it is necessary to first dispel some common illusions. If magic and its impact on wealth is not fully understood at the outset, failure and disillusionment is sure to result. I will therefore spend the first part of the book speaking primarily about the

problems inherent in wealth magic and clarifying what a proper approach should be. After this has been established, practical techniques will be given. This book is also from the perspective of chaos magic and is written under the assumption that the reader is already somewhat aware of the ideals and style of chaos magic. I will be filling in some of the blanks for those who are not already familiar, but I am certain that in a book of this size I will be overlooking many important points. I suggest reading some of my other books on the subject, as well as the works of Peter Carroll, Phil Hine and others.

1. Quick wealth is quick to depart

There is an unspoken principle in magic which states that the form of the spell's manifestation determines its duration. To put this in simpler terms, the way in which you acquire something or the way in which something manifests will also determine how long it will last, what its impact will be and whether it will be ultimately beneficial or not. You cannot expect to get blood from a turnip, as the common saying goes, and the same is true for magic: if you attempt to acquire something great through small means, even if that thing arrives, its life will be similarly small. In the same way, if you attempt to acquire something beneficial through

malevolent means, the outcome will be malevolent. This is not the same as the Wiccan doctrine that any magical act you perform will return to you threefold, but it is a similar principle. And such a principle is also not due to any other universal moral law—in fact, chaos magic generally does not support the idea of a universal moral law. Rather, such a principle derives from the simple mechanics of magic: the end is determined by the means, the product is determined by the producer and the effect is determined by the cause.

In terms of wealth magic, this implies that if you are attempting to procure wealth swiftly, it will also swiftly depart. The metaphysical basis which causes magical results is a complex series of inter-bundled powers. If a spell has the implication of "swiftness" bundled in with it, then both the result

and its duration will proceed in a swift manner. Thus whatever is quickly acquired is rarely long-lasting—if it does endure, it endures due to other sustaining magical influences rather than its own power. Therefore, any attempt to "get rich quick" will necessarily fail unless a host of other magical acts are successfully performed, or unless we are talking about an exceedingly powerful magician.

2. The best forms of wealth are the most sustainable and long-lasting

Swift wealth, being transient, is not as desirable as sustainable and enduring wealth. While it is true that there are occasions in life which call for a quick influx of cash, long-term wealth is better. It is far better to have wealth in a continuous and steady stream than to have a series of large sums dispersed intermittently.

This may seem obvious, but it is a sad trait of human beings to not only lack patience, but also lack the ability to define their lives in terms of the future. I need not go into a tirade against "living in the moment", as for some people this is the best solution—especially when the future presents

itself as an object of anxiety—but the future is far more important than the past. And the present, if lived well, is lived with an eye towards the future. The world is filled with abject failures who committed the single yet unforgivable sin of not viewing their life as a long continuum. Nothing ensures failure more than a lack of patience. The impulsive are always doomed. Magic is no different from life in this respect. Whether you plan to live, perform magic or both, your ultimate concern should not be today, but tomorrow.

This does not mean that today ought to be fully compromised for the sake of tomorrow. At the end of life, for example, many report working too hard among the chief regrets. A pleasant and harmonious balance ought to be struck. Live today well, but live it in such a way that tomorrow will be even better.

Then you will have no regrets. From a magical perspective, this means that your goal in acquiring wealth should not be to acquire it anytime soon but rather to build up enough power in yourself that wealth arises in your life as a continuous presence. This requires many rituals, a constant challenging of oneself, and a consistent determination towards personal excellence. Wealth comes to the powerful. If your goal in magic is to become powerful and to know yourself (which is the most powerful knowledge you can possess), then you will not only be able to acquire wealth, but many other things as well. However, if you are performing magic with the mere intention of material acquisition, you will lack the resolve necessary to become truly powerful. Many would-be magicians begin with a series of shocking successes only to be followed by an equally shocking series

of failures. They then dispense with the practice entirely, seeking some other means of fulfilling their desire for objects. Even their successes begin to vanish, fading into memory. Since they did not begin with the proper intention they do nothing more than waste their own time. It is fine to be interested in magic for what it can get you, but you will not travel very far if that is your only concern. Therefore, banish the thought of easy, quick wealth from your mind and, in its place, desire simply to extend your abilities as far as you can in this life. If you have this, then everything else will have the potential to arrive.

It is not difficult to see why enduring wealth is preferable to quick but evanescent wealth. However, what is often overlooked is that the desire for quick wealth will preclude magical success ultimately. Even if you want it,

you will not be able to get it, for your undisciplined desire will siphon all your energy away from the field of magical influences—the collective unconscious—diffusing and spreading it out, rendering it less powerful. It would be far better for you to seek to attain quick wealth by normal avenues, if that is your wish. Save your magical strength for enduring things and do not waste it on what soon ends.

3. The means are more important than the ends

In light of what has been said above, it should be obvious that the means of acquiring wealth are more important than the wealth itself. To reiterate, the means determine the end. Therefore, in utilizing magic for wealth, it is better to secure a stable and consistent means of acquiring wealth than it is to acquire the actual wealth itself. If the means is acquired, the end is acquired. Focus, therefore, should be directed to the means.

There is another reason for this beyond the nature of the wealth that is acquired, however. Magic is a process whereby conscious intent is directed at a target in order to influence its

outcome. The more specific the target, the greater degree of intent that can be directed towards it. Some forms of magic utilize a *conscious* direction of intent, whereas chaos magic is fond of utilizing "slight of mind" techniques where the intent is subliminated and operates outside the conscious mind, even though the intent initially arose as part of the conscious mind. I will discuss this more later, but it is important to note that a simple spell for money is rather imprecise. It does not include *how* the money is acquired. As such, if the spell works at all it will bring in money from the easiest and most readily available sources. This may not be wise. A case in point: many years ago I performed a simple wealth spell and soon thereafter my car was damaged by a school bus making an improper turn. I did receive money from this, but I also received a damaged car. One of the easiest ways

money comes to us is through a repayment of some form of damage. Another possibility is that something defective may be purchased, leading to a return of the money once it is taken back to the store. Technically, this does imply an increase in wealth, but not necessarily in a desirable way. Such examples are endless. Therefore, the best form of wealth or money magic is one which targets the means of acquiring wealth rather than the wealth itself. The more specific the target, the better. This will decrease the likelihood of negative fallout and it will also create better results in the long term. Whether the target is a business, a product, career advancement, etc. wealth magic should always target the means, never the end.

4. Excessive desire for wealth is an obstacle

It is a unique characteristic of chaos magic that the greatest power is held to be in the unconscious. It is quite true that we can consciously send our intent to a target, but our conscious mind is nowhere near as powerful as that of our unconscious mind. Carl Jung divided the mind into three layers: the conscious mind, the personal unconscious and the collective unconscious. It is a theory of mine—and perhaps many others—that the most powerful magic works on the level of the collective unconscious. All magic arises out of psychic energy, and if that energy is directed purely through the conscious mind, it is at its least

powerful. The greatest power is found when psychic energy is directed to the collective unconscious. This is especially true of wealth magic. Human beings are accustomed to direct psychic energy only through the conscious mind. Because of this, their psychic energy is often quite weak. This is why an unconscious element often must be brought in to work alongside the conscious mind, such as evoking spirits with use of talismans. In regards to wealth, if your conscious mind desires wealth, then your psychic energy will be directed through the conscious mind and, therefore, at its weakest level. It is still possible for you to be successful in this, but your success is *in spite of* your desire, not because of it. When desire is channeled through the conscious mind, it normally must work through conscious resources such as verbal or physical acts. Magic is the precise

opposite of this—it is to achieve things beyond what speech and acts can normally achieve. However, if your wish to achieve wealth removes itself from your conscious mind and operates on the levels of the personal unconscious or collective unconscious, your wish becomes that much more powerful. It is no longer siphoned through your ego, but rather through the network of instincts which compose the personal unconscious or, even better, the network of associations between all things which comprises the collective unconscious.

In a more practical sense, this means that you have a greater likelihood of successfully performing wealth magic if you can lose the conscious desire for wealth, while retaining ritual acts which ensure your wish for wealth continues to exist deep within you, in your unconscious mind. This is very

difficult for beginners but those who become proficient in chaos magic eventually learn to train their minds to banish all conscious desire. But though it is difficult, it is not impossible.

There are certain ways you can train yourself to banish desire from your conscious mind. If you dedicate yourself to such practices, you will find your deepest wishes begin to more readily manifest himself in your life, without struggle. To put it in an aphorism, "All things come to those who want nothing." The less you consciously want, the more you will receive. Psychic energy does not disappear merely because it is not retained in your conscious mind. It continues to exist and, once it reaches the level of the collective unconscious, it may then influence reality in a way that the conscious mind cannot. The personal unconscious may not influence external reality to any great

extent, but it can influence your internal reality in a way equally as powerful. But wealth obviously has more to do with influencing external reality unless, of course, you are directing your magical intent to building your personal talents. As we will see, this is a very good idea and, in the long run, will ultimately ensure more wealth.

5. How wealth spells should be directed

In light of the above, the first step in casting a successful spell for wealth is determining your level of desire and how easily you can displace it. The second step is to determine how the wealth may conceivably arise. The third step is the actual casting of the spell.

As to the first step, your level of desire will determine what form of magic you should make use of. If your desire is not very strong, then a sigil will suffice. (These will be explained in the next section.) Generally speaking, if your desire is not strong and the wealth is not much. As such, a sigil is all that should be required. If you cast a sigil

successfully and banish the desire from your conscious mind, you can expect results within 2 to 3 months time at the most, but likely far sooner. If your desire is in the middle between weak and strong, the creation of a servitor is the best method. This applies to longer-lasting wealth, also. If your desire is intense, however, then the best method is to evoke the spirits of Jupiter and have it do your bidding. You will likely need to consistently evoke the spirits of Jupiter over a period of months in order to ensure success. Alternately, you may evoke spirits of the Sun, although they generally have more to do with rising within the ranks rather than wealth per se.

Once you have decided upon the proper form of magic for the situation, your next step is to determine the best way in which the desired wealth

should arise. If the wealth is relatively small and you are using a sigil, it is best to acquire the money through similarly small and transient phenomena. For example, if your place of work periodically doles out gift cards, a sigil is a good way to ensure that your name gets picked. If that is your preferred means of getting this quick wealth, you should engineer your sigil to specifically apply to the gift card, and to nothing else. As I said earlier, you do not want to perform a sigil for money in general, as this can have unintended consequences. Larger and more continuous amounts of wealth should be dealt with even greater care. If you have a business, you should specifically target servitors or make requests of spirits to aid that business in the long term. If you want a raise, the same general idea applies.

Naturally some will ask about

gambling at this point. It is possible to use magic to make quick winnings with gambling but the problem is that gambling involves conscious interest. For some, this borders on obsession. If you do not care for gambling, and you perform a sigil to increase your likelihood of coming out ahead, you may be successful at first but the intoxication of success will soon take over your mind, rendering your desires unbanishable. Servitors and spirits operate differently than sigils and theoretically would be preferable for such an endeavor. It is potentially dangerous, however, to mix psychic energy with an action as addictive as gambling. Many of the ancient grimoires give warnings about not evoking certain spirits too often, for the spirit, it is said, will become addicted to the magician. The same is true of addictive acts like gambling—you may become addicted to them and

any psychic energy directed toward such an act may potentially become addicted to you. Magic simply works better for things which you do not especially enjoy—such as work—as the psychic energy flows at the right pace and there is less potential for obsession. The principle behind banishing rituals in magic is to prevent obsession, and it makes no difference whether it is the magician's obsession or the obsession of the servitor/spirit. Obsession is the great disease of magicians and you can see evidences of it in practically every tradition. I do not need to name names, but if you study enough you will encounter many otherwise powerful magicians becoming engrossed in their own messianic or morbid ideals, eventually becoming quite mad. This is what happens when you believe your own bullshit, so to speak, or, to put it more philosophically, this is what happens

when you become hostage to your own paradigm.

The third step is to actually perform the necessary ritual. Large amounts of wealth which last for a long time will normally require many performances of ritual, whereas small and unenduring amounts require far less.

This concludes both the theoretical and cautionary portions of this small book. I realize that there will be a percentage of readers who will disregard what I say and who may even have skipped this portion, but for those of you who have read it, I hope I have been sufficiently clear and consistent in what I've described. At times I fear I assume too much of readers who are just beginning and I am aware that I have touched upon aspects of chaos magic and Jungian psychology which may not be immediately

comprehensible. I apologize for this but will say that if you make even a meager study of the ideas behind chaos magic and Jungian psychology, what I have glossed over should quickly become clear. Even so, it is not necessary to have a deep grasp of theory in order to practice magic successfully. If you do not understand some of the things I have said in lieu of theory, that is fine—the practical aspects of this book are the important part, not the theory behind them.

6. Sigil ritual

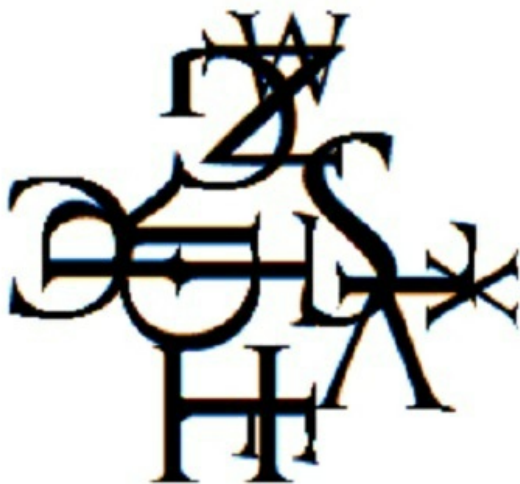
The most simplified form of chaos magic is the sigil. I have described sigils in greater detail in my other books, but, practically speaking, there is not much to them. And, as with many forms of magic, and understanding of theory is not so important as the degree of psychic energy you devote to the task.

To create a sigil, first begin with a statement of intent. It should be very clear and specific. For example: *I shall receive a gift card next drawing.*

With a statement of intent now established, then remove all repeating letters from the statement, as well as all vowels. This gives us: S H L R C V

G F T D N X W

You may remove further letters if you wish. The next task is to use these letters to create an abstract visual design. You may overlay them upon each other in any order you wish. This creates the sigil. Here is an example:



Now you must direct your psychic energy towards the sigil, concentrating

upon it and embedding it into your psyche during an altered state of consciousness. Since the sigil is for wealth, and is therefore something positive and pleasant, you should alter your consciousness accordingly. Sex is the easiest method but for those of you who are somewhat proficient in meditation, you may gaze on the sigil while inspiring in yourself the deep feelings of peace that meditation bestows. At a certain point you will feel the sigil become solidified in your mind. You will know this is happening because the sigil will feel as though it has reached a pinnacle of intensity directly in the center of your mind. Everything will seem to disappear save for the sigil itself and it will take upon a strange new significance. In chaos magic, this process is known as inducing gnosis. At that point, forget about the sigil, destroy it and if thoughts of the sigil re-arise throughout

the day, banish them at once.

If you read my other works, or if you know about sigil magic in general, you will notice that this is practically how every sigil works. I have only included it for the sake of completeness, and in the chance that a beginner might read this book and be interested in this form of chaos magic. Sigils can be done for any purpose, of course—not only wealth.

7. Servitors

A servitor is a conscious entity which is created by the magician. It is a portion of the magician's own consciousness which has split off and which can act independently. The benefit in the creation of servitors is that their consciousness is limited to the tasks for which the magician has created them. Servitors are especially beneficial when it comes to wealth. Though a sigil is intended for one specific event, after which it is no longer useful, a servitor can intelligently carry out tasks and do so over a long period of time. It can favorably influence a business, for example, or it can turn other monetary circumstances to one's favor, and it

will continue to do so for the duration of its life. If you desire long-term financial gain—and everyone does, aside from monks and nuns—it is an invaluable tool.

An often overlooked aspect of servitor magic is the application of special resonances and correspondences in the servitor's creation. Without going into too great detail, there is a basic principle in magic that *like attracts like*. Many older types of magic utilize an astrological set of correspondences for this purpose. For example, iron is associated with the planet Mars. Therefore, if you wish to perform a ritual for a martial aim—such as conquering an enemy—then the utilization of iron in the ritual will heighten its effect. In terms of wealth magic, this means that silver, gold and actual money in the form of cash or coins can be used to heighten both the

power and direction of the ritual. In terms of servitors, this means that if you are creating a servitor for the purpose of increasing wealth, you will want to incorporate actual items which symbolize wealth in both the creation and preservation of the servitor.

To create a servitor, first decide upon its name and task. You need to be specific with its task, but not as specific as you are with a sigil. If the servitor, for example, is intended to favorably influence a business, that business may be favorably influence in a number of ways. Some of these ways are more probable than others, and it should be given to the servitor to decide what to do and how to do it. The servitor has a deeper connection to the collective unconscious insofar as it is magically created and, therefore, it will have an innate aptitude for determining the best way to favorably

influence its target.

Once you have decided upon its name and task, the next step is to create a material basis for the servitor. This material basis will constitute the servitor's anchor in the material world, as its body. The servitor will be able to act beyond the limits of its material basis, of course, but with the creation of the material basis it will have a more palpable reality—both in the mind of its creator and in the world at large. Since you are creating the servitor for wealth, the best way is to sculpt the servitor and embed special items within it that resonate with money. Coins are the easiest.

Alternatively, you can create the servitor's material basis out of a small pouch which contains various elements that you find particularly meaningful to its task. If you're trying to influence a particular location, items from that

location should be included, as well as monetary items.

With the material basis in place, you must then ritually charge the material basis, transferring your psychic energy to it. This is done in a way quite similar to a sigil, only when you are creating the servitor you should perform this ritual many times. In order to sufficiently charge the material basis, I recommend at least five rituals, each separated by a day or more. The ritual can be as simple as looking intently at the material basis of the servitor while concentrating your energy upon it, or it can be far more elaborate. As with the sigil, pleasant and ecstatic sensations should be induced in front of the servitor. It need not be banished and sublimated as a sigil is, however. When you are performing this ritually you are actively giving the servitor your

psychic energy. Because the servitor has the elements of a personality—a body, a name, a task, different attributes, etc.—your consciousness will naturally split off a portion of itself, dividing like a cell. This occurs in dreams every night when your consciousness assumes the role of other people, but in the case of dreams their influence is restricted to the direction of your personal unconscious, as well as to the dream itself. In creating the servitor, your consciousness will assume the role of an independent entity. After the rituals are completed, you will have a sense of the servitor's presence. Many will actually perceive its presence beforehand, but I still recommend five rituals in order to make sure the servitor is sufficiently strong.

Now that the servitor's details have been created, you should evoke the

servitor in a ritual ceremony (this will be described in more detail in the next chapter). This can be as simple as lighting candles before the servitor's material basis at night, banishing the room of all invasive influences, calling the servitor's presence to manifest before yourself or a more elaborate ceremony mirroring that of traditional ceremonial magic. Once its presence is felt, it should then be sent towards its target. Tell the servitor what it should do, as well as when and where it should do it. You should also visualize the servitor carrying out its actions. You will then feel a confirmation from the servitor that it has accepted its task. It will then depart for its target. You will want to periodically recharge the servitor as time goes on, but at this point you will begin to notice results.

Once the servitor has sufficiently completed its task, it should then be

ritually destroyed. To do this, summon the servitor via a ritual as before, then visualize the presence of the servitor being reabsorbed into your own consciousness. After this, destroy the material basis. If the servitor's presence continues on just as palpably as before, you may need to perform multiple rituals visualizing its re-absorption. Eventually its presence will no longer be felt and, at that time, it can be considered destroyed.

8. Evocation of Jupiter

In addition to servitors, spirits from established grimoires and cultures can also be utilized to increase wealth. These can be more powerful than servitors in the long-term, though servitors are more controllable. Spirits are not controllable at all, ultimately, for they exist independently of the magician's consciousness, within the collective unconscious. It is true that they use the magician's individual consciousness as a conduit for manifestation and communication, but they also operate outside of individual consciousness. This gives them more power, but the trade-off is that they may be as unruly as an ill-crafted sigil, leading to many unintended

consequences. Greater caution should be observed in utilizing them.

The most commonly used wealth-spirits in antiquity are those associated with the planet Jupiter. Traditionally, Jupiter is a planet which bestows all forms of beneficence, wealth being the most prominent. Astrologically, Jupiter is a significator of wealth and those who have Jupiter well-placed in their astrological chart are disposed towards wealth—or so it is said. You do not need to believe in all the dogmas of astrology to use the spirits of Jupiter, however. Jupiter symbolizes certain archetypes in the collective unconscious of humanity, and it is these archetypes which have the power to influence external reality. This is part of what astrology drives that, though astrology looks upon in a more externalized way. Nonetheless, many wealth-spirits in ancient grimoires are

specifically identified with Jupiter.

To evoke a spirit of Jupiter successfully—or any spirit, for that matter—the following simplified ritual can be observed:

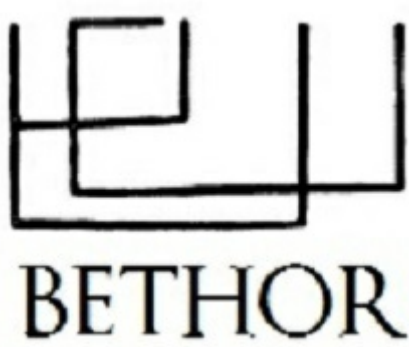
First, observe the day of Jupiter, Thursday, and perform the ritual at night. Then draw the seal or sigil of the spirit of Jupiter upon a white and unlined sheet of paper. Place the paper upon an altar or other hard, flat surface. You will be gazing at it during the ritual. After this, perform a brief banishing ritual, cleansing the area of external influences. This can be as simple as commanding spirits above, below, to the left, to the right, in the front and in the back to all depart. There should be a feel that the room has changed subtly and that a sensation of silent reverence has descended.

Once the banishing has been done, sit and gaze at the spirits sigil, calmly chanting its name. Eventually you will feel its presence in the room. Then, once its presence has been felt, state your desire very specifically. Note the reaction of the presence. If the presence appears to have reacted favorably, continue focusing on the presence for a little while longer. Then, when it feels that the time has come to end the ritual, advise the spirit that it may depart.

This is a simple as evocation ritual can be while still being effective. Evoking spirits, as I have said earlier, is quite powerful, and you can expect results to soon materialize thereafter. As with servitors, it is generally a good idea to evoke often in order to solidify the desired energy. A spirit need not be commanded or directed towards its target, however, for it is an

independent consciousness and will understand many things without needing to be told. If one spirit of Jupiter proves unsuccessful within a months time, another spirit may be chosen in a new cycle of rituals attempted.

Seals of the spirits of Jupiter:





SACHIEL

9. Conclusion

In conclusion, wealth magic is a more difficult and complex phenomena than many books make it out to be. This is also true of magic as a whole, in fact. Those who are only concerned with making small gains will find that even small gains eventually slip from their grasp, for true magical power requires momentum. Desire alone is not enough. Nor is a slavish adherence to technique enough. Magic, for it to be consistently successful, requires a dedication that encompasses the whole of one's life. It is possible to gain wealth or magic, but such wealth only endures in proportion to the endurance of one's magical power. Such endurance is gained only by continual practice. And practice, in

this context, means not only consistent performance but also a continual challenging of oneself. Limitations should both be observed and transcended. It is very easy to get stuck. Those who stay in constant motion and change have a greater likelihood of success, but even then this motion must be carried out in such a way that power expands and weakness contracts. Paradoxically, the more wealth one has, the potentially weaker one may be mentally, for having one's needs met too often makes for flabbiness. Wealth can lead to weakness. In order to counter the situation, the magician should constantly strive to achieve new powers in new ways. Otherwise, lethargy, inertia and stagnation are certain. Don't forget this.