

INTRODUCTION

In the five years since the first edition of this booklet was published the Temple has grown immeasurably through the love, trust and dedication of those who care. The aim of this extensively revised edition is to bring this energy we have gained, this love we know, this magical journey we share, to a new and wider circle. We know that those in contact with the Temple are dedicated to a vision of a fiercely Individual mode of life, and it is our deepest desire that this dedication be given every opportunity to find expression in the face of the cynical and reactionary hand of Control. The method could not be simpler, and its potency cannot be denied. The Temple seeks to return to the Individual all that is truly theirs, to awaken the reality of dreams, and to crush the imposed conditioning of a society scared to look itself in the mirror, scared to place life ahead of death.

No matter what difficulties we face from those who would deny us our way, the Temple will continue to use every means at its disposal to ensure that we are not thwarted. And the most powerful weapon we have is the Sigil, the magical process by which we charge our dreams and desires, and make manifest their living beauty. It is to the Sigil that this book is dedicated, and to all those who know.

Everyone who is active in the Temple, who has freely given their commitment to its aims, realises that this is no part-time easy answer that we give. It is a case of total commitment; but there is also no-one in the Temple who has not found that through this commitment comes a new and vital energy that makes the sacrifice an act of Love, a way of living that brings its own reward through the development of strength, purpose, and of freedom from all that denies us our Destiny.

The TOPY network spans the western hemisphere, its aim to create an alternative system of Information Exchange to counter the spread of lies disseminated by the mass media and the governments of Control. And the growth of the network, the continual development of new Access Points in the U.K., Europe and America is proof that we are winning. Lines of communication grow stronger daily as we share with each other the experiences we have gained, the lessons we have learnt, the love and anger we feel. So it is with the Sigil. Just as we work to share all that is important to us with you, so by sharing your experiences with us we can all move ahead together as Individuals; not as sheep who follow unthinkingly.

It is always a question of independence. We are not here to convince the doubters, to dominate the weak, to act as crutch or place of refuge. We are not saviours or dogmatists. Everything that is gained is from within the Individual, only it was previously asleep. We simply help to awaken the truth of desire, and by the development of individual thought and responsibility show how it is possible to act on that knowledge.

Our system is functional: that is, it works. And the result of this is that we each find our own way, not dictated to by others. We remain linked by friendship, not by need; a friendship born of true understanding and not simply the result of circumstance.

The Temple of Psychick Youth is a network of Individuals. That is how it should be, and that is the only requirement.

ONE

As we have said, Sigils have a functional purpose: they serve as a direct means to make what you want to happen more likely to happen. But they are quite different from systems based on faith and false promises. They cannot guarantee anything; they can only help release the potential that already exists within. And as it is a system for the Individual there is no right or wrong way - what is right for one person may be entirely inappropriate for another. Therefore the method is one that must be developed personally, so that the Sigil as performed by you is something wholly of your own making, reflecting your own personalities and experiences. We offer only guidance and encouragement, not instructions and rules to obey. We leave those to the Controllers, the ones who seek to generate uniformity of thought, and who strive to create a passive and compliant populace thinking along rigid and conditioned lines, unable to take responsibility for their own lives and actions.

We are sickened by the negative attitudes of right and wrong that are promulgated in the mass media: that if you do this you cannot do that; if you think this you cannot think that. It is a system that destroys the Individual; destroys the ability to think, to question, to force the hand of chance; destroys the will to live according to who you really are and not according to who they say you are. Sigils break down this conditioning, awaken the possibility of change and experiment, give back the joy of a life rich in experience and challenge.

Sigils are as much about learning as anything else. Not only learning the method that works for you, but also learning who it is you really are, what it is you really want. A result of this is that it may take some time before you discover the method of working that is best for you, and you may find that the results of your Sigils are not as expected. This is not the result of getting it wrong, it is the natural response caused by the first steps on a road of discovery. For example, things may not happen in the order you had expected, or they may take a different form. The identity of the people involved may be unexpected. But if you examine the results of your work closely and honestly you will find that these differences - these moves away from the pre-conceived - reflect the true aim hidden within the Sigil, the underlying qualities of it. The reason for this is that your conscious image is not the real object of your desire; the conscious wish, after all, being subject to the conditioned responses the Sigil is designed to break down. The results are often more expansive than you could have dreamed, more radical than you would have consciously dared hope. Put simply, what

you expect is not always what you really want. And what you think you want is not always what you really want.

Our concern is with the Individual in the modern world. Accordingly our methods are designed to meet the circumstances that prevail today. They are not Occult in the way that word is usually understood, only the intuitive use of that which we already know directed with purpose. It is a maximisation of the powers of the brain, a joining together of conscious and unconscious will so that through the use of Sigils the Individual can move towards a desired goal free from the constraint of confused ideals and personal contradictions. Unlike much that is called Occult we do not rely on dogma, mystification, references to orthodoxy, or the mimicking of previously effective but now redundant rituals rules and experiences. We believe that the strength needed is already living in each of us. It is simply that we need to tune in to the right channels, see clearly, and act on that vision. And that vision must be fiercely personal, not the dictate of some other who tries to impose their will on the Individual, or some corporate view that leaves nothing to chance and tells us that dissent from the common ground is a sin.

A great deal of energy is wasted on arguing over the validity of much that falls under the general heading of "Occult" - whether things are real or imagined. Much of the evidence to date is confusing, partial or fabricated to meet a given need. This is the result of research being misdirected, and the will to understand being compromised. It is better by far to accept "occult" experiences as they occur, to recognise and interpret them personally without trying to fit them into a pre-defined system. The Sigil strengthens basic human skills, re-awakens the intuitive understanding of the relationships between events, breaks down linear modes of thought that offer only tunnel vision and answers that are defined in the question itself. The Temple believes that the best judge of truth is experience, combined with an attitude that engenders a discriminating eye hampered neither by prejudice nor fear. The Sigil is the internal working of the brain, externalised; the manifestation of inclusive will directed outward to positive action.

TWO

In The Grey Book we discuss the Sigil of three liquids which encompasses the essence of the practical methods we employ; but it should be remembered that everything we say is only a guide to further experimentation and not a dictate to be followed blindly in faith. The Temple is not about instruction, the giving of set patterns and modes of behaviour to follow, for that way no-one learns anything, there is no progress, no interchange of ideas and of -e. To slavishly follow ideas set out on a plate is to abdicate responsibility, to lose one's individuality in favour of an easy, but doubtlessly wrong, answer.

This may seem hard to those who feel uneasy about how to proceed, who are used to doing just what they are told and no more, but that is the point. The Temple is about getting rid of those attitudes which ultimately lead to indifference, getting rid of the fear of experiment and genuine exploration; instead our methods create in the Individual a precise knowledge of their own existence, desires, and capabilities in the most creative and positive light possible. And they force the acceptance of an attitude of living that will reflect that knowledge in a directly practical way. It is only by embracing their individuality that the Individual can truly come to the understanding and fulfilment of their goals. Anything else is pointless, a waste of energy, a misdirection of purpose.

So what we are saying is that while the basic format is one that can be used by anyone, it is also one that requires absolutely the direct and personal input of the Individual to be wholly and perfectly effective. Specific details can and should be arrived at by you. And they can include or exclude anything that we have said: intent is all; and an ability to focus on the goal.

Nonetheless, we recognise that guidance can be useful. And neither do we forget that Sigils, in one form or another, have been practised throughout history. In order to illustrate what we mean, and to encourage your own experimentation, we include here examples from both historical and present-day sources.

The following is quoted from a book by Austin Osman Spare (1886-1956):

Sigils are used to enable two things to occur. 1) Effective communion with subconscious levels. 2) The lodging of a desire or wish at subconscious levels without the conscious mind being involved or aware.

My formula and Sigils for sub-conscious activity are a means of inspiration, capacity or genius, and a means of accelerating evolution. An economy of energy and a method of learning by enjoyment.

For the construction of Sigils the ordinary alphabet is used. The desire for super-human strength could be formulated as follows: "I desire the strength of my tigers." In order to Sigilise this desire, put down on a piece of paper all the letters of which the sentence is composed, omitting all repetitions. The resulting sequence of letters, IDESRTHNGOFGMY, is then combined and incorporated into your Sigil. (This sequence of letters is called a glyph.) The wish, thus Sigilised, must then be forgotten; that is to say, the conscious mind must desist from thinking about it at any time other than the magical time, for the belief becomes true and vital by striving against it in the consciousness and by giving it (the Sigil) form. Not by the striving of faith.

By virtue of the Sigil you are able to send your desire into the subconscious (the place where all dreams meet.) All desire, whether for pleasure or knowledge that cannot find natural expression, can by Sigils and their formulae find fulfilment via the subconscious.

EXPERIENCE IS BY CONTACT

THE GREAT EXPERIENCE: SEDUCE THYSELF TO PLEASURE

I AM THE POWER OF MY DESIRE

The energising of such a Sigil must occur at a special time. At the moment of orgasm the wish must be imperatively formulated. It is not in the actual Sigil that the power resides (this is merely the vehicle of the desire) but in the intent with which it is despatched at the moment of exhaustion. Any glyph, personal or traditional, may be used as a Sigil. If personal, it must be the specific vehicle of the desire and designed for no other purpose; if traditional, it must have received a new direction which thereby consecrates it to its secret purpose. Powers of visualisation, and self-discipline and concentration are qualities necessary.

THREE

The following are the notes of a current member of the Temple:

The aim of the Sigil was to overcome personality traits exhibiting weakness and passivity. E desired the strength that E knew was within, but which was hidden. The clues as to how to attain this had emerged during earlier work - though they had been unclear at the time - and in effect amounted to a reclamation of an earlier state of being that had been shrouded by years of continual conditioning. E had been forced to play a role that was not mine. My aim was to reclaim the power of my Lion, my sun-sign which E had long rejected. E had thought E was not a Leo.

E began by preparing the ritual space and gathering objects used in earlier Sigils. Then E set out my intent in words:

Tonight E seek the root of my STRENGTH
E draw out that which is there but hidden
E call on thee Pride and Grace of thee Lion
Thee King of thee Jungle that strides forth
in thee knowledge of its BEAUTY
No more afraid of its shadow
No more afraid of the mouse
No more afraid of fear
No more afraid of LIFE

Tonight E call on thee LION
Thee ruler of my Sun
E call to thee Lion within, asleep no more
E call to thee Lion "Come Forth!"
E command of thee Lion: "COME FORTH!"
E demand of thee LION: "COME OUT!"

The room is calm with the flicker of candles, and music plays though E notice it not.

E adopt a certain posture to restrict movement and work inwardly, calling on thee Lion within, demanding it as ov right, no asking meekly . Facing thee challenge head on, E do not flinch or shirk. E build a burning passion inside and direct it towards my goal. Demanding, urging myself to go on, E rock back and forth to summon thee strength . Deeper and deeper E go, disregarding all else. E will success.

Thee outside is as nothing. E travel to thee plains. E am with thee lions as we hunt and play, kill and eat, and see thee vastness ov thee grasslands, thee sun beating down, thee wind hot to thee face. And we are lords ov our domain. Fearless, without peer. E see through lion eyes, my skull that ov thee beast. E roar inside as thee lion roars, no more asleep, butter awake, prowling; proud and strong.

E force thee issue always, claiming back what is mine . E invoke, and E invoke and E invoke...

And thee call is answered. Thee strength wells up in me and E act with purpose, thee directed force ov will. No more thee passive onlooker, E initiate my action with certainty.

And then E prepare thee Sigil paper, thee record ov what has passed. E begin with a sign ov Leo, butter add in words all thee attributes ov thee Lion that E wish to claim. These words are placed around thee figure ov thee Sun. Thee work is pleasing to me, for it is natural, unforced and has taken on a life ov its own . In thee words, and in my mind, E recall past events: events that might have seemed small butter which E can now see had caused thee lion to sleep so long in its lair. E learn thee reasons for this long sleep, and know that they hold true no more.

Only when E am sure thee paper is coumplete do E anoint it in blood and ov.

E do not always work this way. Sometimes thee preparation is slow, deliberate, thee creation ov a Sigil over several weeks as thee idea grows, takes form inside. And so thee paper becouns a reflection ov many aspects ov my inner self, taking in thee changes, thee intuitive butter not understood thoughts that flit into consciousness. It is a process ov revealing. Only later do thee meanings ov all thee images used becoum clear, especially after the ritual is coumplete. Then E can look back and see thee form ov my weaknesses, thee basis ov my strengths; and use this knowledge to direct my actions. Thus it is that thee unconscious instructs thee conscious, and thee two parts work together in unity ov purpose. With this knowledge E can go about thee practical business ov achieving my goal with an open mind, and eyes that see clearly.

No two Sigils are alike. E change constantly with thee work, so that what seemed unthinkable three months ago is second nature now. And what was important then and difficult, is now passed by or thee way seems so obvious that E can scarcely believe E once viewed it as a problem. More than anything, that is what E have realised: that Sigils release an incredible power for action. If E were not experiencing it E would not believe it possible. Butter it is, and E know that E will never go back to thee safe life ov conditioned acceptance that flickers like thee dying TV screen from one unchanging day

to thee next. Now, every day brings new challenge, new risk, new joy. And E meet it all with relish!

FOUR

This next passage shows a quite different way ov working, and thee effectiveness ov collaboration within thee Temple:

This did not start off as a Sigil. I wanted to set up some objects to photograph. But as we started to lay them out we couldn't help but make it into something more. As soon as intuitive thinking takes over, the frame of mind and atmosphere obviously changes with it. We started to lay out skulls, feathers, bones, dried reptiles, crystals, carved wooden objects... Eden 211 put on some ritualistic music and we lit candles. I started to thread together a rosary, threading on a Psychick cross, half-heartedly counting 23 beads on either side, but leaving the other half to chance - hoping numerological as well as neurological magick would be taking place that evening. Eden 211 was burning candles and joss sticks in a round metallic container. He was adding animal fur and photographs, amongst other things, and dripping wax around the edges of the container. The contents looked like our own inner world - and we were in charge. We could blow out the flame. We could use the candle for light, warmth, or to burn. The ash may fall off the joss stick, but it doesn't disappear. The wax may drip off the candle, but it just adds to something else. As Eden 211 dripped the wax around the container's edge I thought "ov power" - He was giving the wax in the same way that one releases energy - giving away in order to gain in another way. This is very hard to explain because this was very much intuitive thinking; but it seemed to make sense to both of us when I said it at the time. When I had finished threading the rosary I draped it over the three central skulls, then took two ready-made rosaries and put one around the female carved figure and one around the male, then tied the three rosaries together, therefore linking the male and the female - pandrogeny/equality/oneness - no separation. I could see the dog's silhouette lurking on the landing like a wolf protecting us. She seemed very understanding and wise that night. As the night went on I started to be reassured that I was in control of my life totally, and the most important thing to me is independence. It returned to me that Understanding and Compassion are very important if people are to respect each other as Individuals. Without these two words privileges start - resulting in bitterness and secrets.

The triangle of barbed wire was speared through the head/eye of one of the skulls. I saw it as being trussed in some way - it was not as independent as it might be; I could relate to it. I took the barbed wire out of its eye so that it was free and placed it on top of the corner of the triangle. To remove it from the triangle of barbed wire would be to separate it from the body's oneness and true will. To separate it would mean an easier existence for now but it would be escapism and result in double trouble eventually. "Those who do not remember the past are condemned to repeat it"... also the Law of Karma...Throw a boomerang, turn your back and it comes back and hits you on the

back of the head. I removed the skull so that it could be removed.

A way of coping and gaining wisdom without getting tied down and knocked down by irrelevancies...Rising Above without avoiding issues. I decorated the skull with beads, a Psychick cross and wax that I had burnt onto my hand.

It occurred to me that the human skull in our layout was God - this amused me. Then I realised it was true. The WoMan was and is a god.

I later counted the beads on the rosary and I had put on 40 - my Kali number. The Psychick cross made it 41. $4+1=5$ $/2+3=5$. 23 is my number. I then saw that the rosary I put around the female belonged to Eden 211 (male) and the rosary I had put around the male was mine (female.)

I finished off my camera film at the end of the Sigil - photo no. 36. I turned and looked at the clock and the minutes said 36. I felt happy again, against all odds. It had been a terrible day but we had made it special. I felt in total control and no-one could touch me unless with love.

Kali 40

FIVE

A

Thee moment ov orgasm is central to thee process. It is special and all should be done to make it so. Thus we decorate thee moment as we would a jewel, with all manner ov objects and actions that are precious and personal. Like gifts to a Lover, we consecrate thee moment in L-ov-e.

B

We say to make thee room or space ov work special. We say likewise ov thee interior mood, for so thee one is physical, so thee other is psychick and our aim is to join thee two to a single purpose.

C

In sex, physical self-consciousness is abandoned in favour ov intensified sensual pleasure. In sleep, everyday consciousness is abandoned in favour ov thee unconscious, thee world ov dreams. In Sigils, thee two states meet in a single act: and so is released a special and potent energy; a fertile power ov harmony, transcending thee barriers ov thee conscious/unconscious divide. And so it is thee Sigil lets forth an energy that cuts through like a flaming sword, overcuming all that stands in its path.

D

Intuition and instinct are the only pointers in everyday consciousness to the objects and methods from which to construct a potent Sigil. The books and lessons are of the museum of the past - the future is entirely yours to construct as we will.

E

All must come from experience, and all experience is of value. It is simply a question of observation; seeing the links, and drawing all without exception into the universe of magical intent and action.

F

Sex is the medium for the magical act, enacted physically and with direct control of the Individual. It generates the greatest power which, when released, is diverted from its ordinary object and thrust with the intense force of will towards the fulfilment of desire.

G

All must become focused to the single purpose in hand. It is a case of giving up all preconceptions, all inhibitions and preferences, for the work involves a totality and anything that gets in the way of completeness is as a vestige of the past which will remain to trick and trouble the matter to its detriment. Relinquish all control and prejudice in order to reclaim and master it, redefined and in the train of informed desire.

H

Sigilisation leads to the realisation of personal truth, and provides the means with which to express that truth in life.

I

"E know what E will, and E will what E desire."

J

Sigils are the unity and integration of Will, Desire and Knowledge. They are the process by which dreams become reality.

K

It is certain to us that Sigils, enacted with true determination, and filled with the perfect strength of a sincere desire, generate of their own the necessary will for success. It is simply a matter of intent and intensity; the practice in the sure knowledge and acceptance of result.

L

Sigils are the art of transforming former belief into current knowledge of the way ahead. Sigils are the revealers of truths, be they hidden or put aside through fear or expedience.

M

Thee Sigil is thee declaration ov intent. It awakens thee Individual magickally to thee circumstances ov their life and in this way makes thee focused desire more likely to happen. Sigils are not a way ov guaranteeing success, they can only open thee door for your own action. A Sigil might ensure that an opportunity for what you desire becomes apparent to you, butter you must still act upon that knowledge for thee desire to be fulfilled.

N

Without thee physical response thee psychick work is pointless. Be awake not asleep to action.

O

Thee more Sigils you perform, thee greater thee clarity ov aim you will find within. A cumulative power ov activated will develop, and thee Sigils become intensified in direction and effect.

P

Thee ritual ov thee Sigil should be enacted to produce a climax ov utmost intensity. At thee moment when thee rising flux ov sexual excitement becomes ungovernable, when thee whole ov physical and mental consciousness undergoes a spasm that takes it beyond thee point ov return, at that moment all must be focused on thee Sigil, thee physical sensation discarded and forgotten.

Q

A Sigil can be designed to answer any desire, without limitation or constraint. Thee aim need in no ways be sexual. Thee Sigil encompasses all possibility.

R

Thee result ov thee Sigil becomes a part ov thee life process. Thus it may not bring obvious results immediately, butter however long it takes you can be certain that if thee desire was true, and thee intent real, you will be moving towards achieving thee desired goal; preparing and passing through all thee necessary stages so that when thee moment is right you will be ready and alive to it.

S

As we have said before, thee methods described by TOPY are butter guides to Individual action. As long as thee Sigil contains thee basic element ov focused will, all other details can be varied. Indeed it is essential that thee ritual be one that is reflective ov who you are, and so should be thee result ov personal input intuitively arrived at.

T

Although some days and times might have particular significance to an Individual and thee Temple, a potent Sigil can be performed at any time on any day.

U

Orgasm during a Sigil can be reached by any method. Alone or with a partner, by masturbation or intercourse, orally or in any other way the Individual desires. A partner need not be involved in Temple activity to be an effective collaborator.

V

The act of making a physical record of one's Sigil is a useful way of instructing the subconscious, and at the same time of revealing to consciousness what it is the subconscious wishes to say. Thus the process forces the divided self into Unity, and manifests the outcome in the physical plane.

W

Although we strongly recommend the making of a Sigil Paper, other methods of recording may also be incorporated into the ritual: polaroids, photographs, cassette recordings, drawings (automatic or otherwise), film or video. As with the Sigil Paper, all these methods should be used in the ritual to heighten the intensity of what it is you do, rather than purely to document the event. Let intuition not logic be the guide in this, and experiment freely without embarrassment or doubt.

SIX

Because Sigils exploit the power of sexual release and of dream states and the unconscious, we believe it essential that all Individuals make an effort to increase their awareness in these areas. One way to do this is to keep a private diary in which to record, in as much detail as possible, all dreams and sexual activity. The focus of attention brought about by doing this will inevitably increase one's sensitivity and Psychick strength, which in turn will strengthen one's Sigils. We also recommend that you keep for yourself a record of all Sigils, and of anything you feel happened as a result, or is in some way connected. Again, include as much detail as you can, such as your objective, your feelings and observations, the quality of orgasm, fantasies employed etc., and anything else that seems relevant to the work (no matter how seemingly co-incidental) that caught your attention.

SEVEN

With the increased strength of the Temple, both in experience and numbers, a considerable amount of directed energy is being released within a common framework. We know from our own experiences that this combined energy is highly potent, and that it brings individual Sigilisers into close psychick contact in the knowledge that we are all active, working within the Temple with a unity of purpose. The recognition of this - that we are each a part of a united network of exchange - serves to further promote

individual work and development. It is vital for the continued growth of the Temple to act upon this realisation, to share experiences, ideas and methods.

The exchange of information through active participation in the network of Access Points helps each of us, and provides the opportunity for positive inter-action. We are all Individuals, but it is in a modern tribal framework that we progress. We separate ourselves from the flatness of everyday life by our choice + acknowledge our Individuality, and by our commitment to it, and we affirm the truth that nothing is beyond our capabilities when we work together. The tribe exists everywhere, but it is invisible to those who don't know how to see. We can use this to our advantage, and promote our ideas and aims through the subtlest of means, or by outrage and shock. We can melt away and reappear as we will. We can evade attack by seeing clearly. We can strengthen ourselves with discipline.

Sigils generate the confidence for commitment to Individuality by showing each of us who we are; and that, once known, is something that can never be taken away. They bring the strength and determination necessary to become wholly alive, and thus to accept full responsibility for our own actions. This is the freedom we strive for: the freedom to reject the dictates of dogma and fashion in any and every sphere of life. The freedom to be true to our deepest desires. Sigils enable us to overcome the debilitating comfort of habit, to accept new challenge as a friend, to live a life rich in experience and unencumbered by the negative attitude of others to change. Life becomes fluid, a continual transformation of colour, energised with magical purpose.

Inevitably there are as many views about Sigils as there are Individuals working with them, and it is our intention that just as the Sigil process should remain fluid, reflecting the Individual, so will this book remain fluid, reflecting the Temple as it develops and grows. The process of transformation is never complete, and whilst this edition can be no more than a snapshot of the moment, there is nothing that says we cannot add to the album. In this way we will draw closer to each other, inter-acting so that we avoid the dilution of our efforts which could result from an active/passive split.

The Temple is a place for the active. It is about sharing, working together and for each other. We all have valuable gifts to offer, and personal experiences to relate. We are asking, therefore, that you write and tell us of your ideas and feelings about your Sigil work: how they affect you personally; the technical process of working Individually developed; parallels and differences with other methods, both occult and psychological; insights gained from Sigils, both personal and relating to the wider society and its obsessions. We want your thoughts, essays, criticism, encouragement - in fact anything that you would like to see in a future expanded edition of The Sigils Book.

The Temple's main weapon in overcoming the insidious hand of control is our internal exchange of information, and the external expansion of propaganda in the Information War. It is selfish to keep things to ourselves. By exchanging ideas within the Temple network we can each develop faster, making the necessary connections

to help remove all unwanted obstacles. Together we will Rise. In Strength. In L-ov-e. In Unity.

IMPORTANT NOTE

For those who are new to the Temple we should explain that the Sigil material and documentation you send is filed only under your Temple name, which all Sigilising members receive, and that this name should be used in all future correspondence. All so-called "real names" have been removed from these files for mutual protection. We request the date in order to document the chronology and development of the material you send in. Your Sigil will remain private at all times.