

## OCCULT SECRECY

by William G. Gray

Strictly speaking, secrecy in occultism should be a matter of living by pure principle rather than observing outdated practice. Yet we have to observe practices in order to preserve principles. Our problem today is finding a workable balance between the two.

The four major rules or "Maxims" of Magic are well known: To Know, Will, Dare, and Keep Silence -- That is to know something, intend it, do it, and don't talk about it. The last injunction of security makes the first three truly Magical. This can scarcely be over-impressed on aspirants, providing the real reasons for it are fully explained and understood. Without such comprehension, occult secrecy becomes worthless and ludicrous.

How many intelligent candidates for initiation have been repelled by the apparently theatrical trappings and obscure phraseology they are told to keep secret on pain of absurdly impossible penalties? What is there to betray? Information available in the public library? Details of the High Priestess's anatomy? The faulty enunciation and bad grammar of the Past "High Whatsit's" address? An overall impression of inefficiency?

In point of fact, if any average Lodge or Temple were taken apart scientifically and every item including its members private lives laid bare, nothing of any startling significance at all would appear except maybe the degree of disappointment among the examiners. So what was all the presumably silly secrecy about?

We could apply an analogy with an ordinary clock. Take it entirely to pieces and pile these together or scatter them around. What have we? Metal artifacts of little artistic or intrinsic value. For someone knowing nothing of our time system or needing a clock of any kind, these metal bits would be no more than scrap. Only those knowing how to assemble them correctly, get them functioning properly, and then interpreting their behavior in terms of human living could appreciate the meaning and purpose of clock-parts. We might say the same about occult symbology and procedures. These are worthless to all unable to interpret and integrate them inwardly. Such a skill should be gained during the process of initiation, and it depends on the spiritual ability of secrecy as a practical principle.

What genuine "occult secrecy" amounts to is the careful construction of a conscious area inside oneself consecrated entirely to specific spiritual intelligences which will not otherwise concentrate on human levels of living. Nothing else must enter or leave that area except through suitable and necessary channels of adaption. Such a "spiritual space" or "Inner Temple" in ourselves has to be maintained as a sacred and inviolable secret shared only with fully entitled entities. Breach of that security means closure of communication just as surely as breakage of a radio tube or transistor results in loss of contact on lower frequencies.

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If we want to select and stay with the higher ranges of consciousness associated with Magical activities, we shall have to learn about and actually make the appropriate metaphysical mechanisms for that purpose. So much is only common-sense and technical requirement. This means building up a special "secret chamber" inside ourselves which will contain and cope with the special contacts it is designed to deal with, yet cannot be entered or interfered with by any inimical influence. The true function of such an "Inner Center" is translating and transmitting its contents to other levels of life in the correct currency of their specific consciousness. That is the "secrecy principle" in practice.

The entire apparatus, procedures, items and all other factors associated with occult Lodges and Temples have only one legitimate purpose: As aids for inculcating and assisting necessary spiritual qualities including secrecy in the initiates employing such adjuncts. By "acting out" similitudes of those states with Temple "props", ritual scripts and other things, the spiritual actualities they embody and represent are fostered and encouraged in all participants. There is no special secrecy in the things or words themselves, but their correct usage should develop ideal inner conditions of spiritual security in the individual initiates concerned. That should be the whole object of the exercise.

It should infallibly be made unmistakably clear to any candidates for initiation that all the secrecy and security procedures they will encounter in Temple practice are intended as training exercises which have to be transferred in principle into themselves. Later they should be given the instruction and guidance how to accomplish this if they so will. Then they may get real value out of otherwise rather pointless impedimenta and performances.

Occult secrecy means confining awareness within chosen circles for some express purpose of efficacy. The entire potency of whatever is so surrounded lies in the fact that it is so concentrated. This is especially so in Magic. To condense effective energy it has to be contained or "held secret". That is no more than a natural law. It may be true that secrecy is usually a sub-purpose for building up or storing energy until the moment of its release for an overall intention. We might almost think of occult secrecy principles being applied rather like an electrical condenser. Here, a charge is allowed to quietly accumulate until its power is deliberately released for definite purposes. This is how true secrecy serves the cause of Magic and why it helps recharge the batteries of Magical living.

Looking at the Four Rules of Magic again, we could interpret them as the repetitive cyclic points of practice: KNOW, INTEND, ACT, RECHARGE. Identify target, aim, fire, reload. It is always in the "Sacred Silence" after action or by "Magical Secrecy", that we obtain fresh spiritual supplies of strength and Inner energy to continue living in the Tradition. This means achieving a state of consciousness that cannot be talked about or discussed in any ordinary

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way simply because it is quite outside the field of human vocabularies. That is where real Magic should begin and end for us. In the silence we must keep so that the Spirit may speak.

Rightly understood, secrecy is the mainspring of Magic. Wrongly applied it is no more than a laughingstock and an absurdity. Its fundamentals, theory, practice and details really deserve a special treatise on this one subject alone. What matters most of all is that it should be sanely and sensibly understood and administered among everyone seeking its highest possible spiritual state in ---

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--From The Seventh Ray Volume II  
Number 3 - Autumn Equinox 1973.