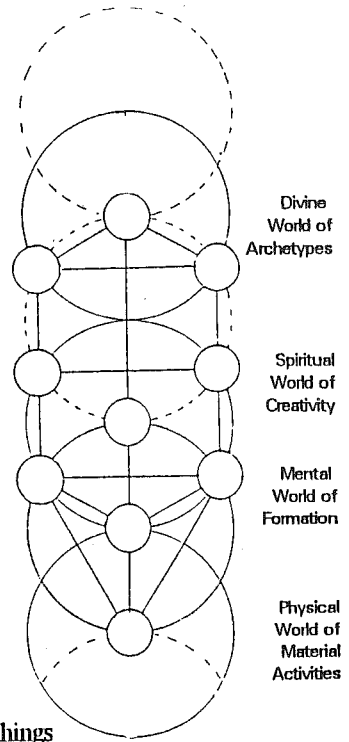


Techniques of High Magic:

FOUR LEVELS OF MAGICAL POWER

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On the Auckland-based Esoteric and Pagan BBS, *Quo Inferi Regnum*, a number of magicians and wiccans recently were exchanging messages on the magical nature and effects of various symbols and images permanently placed on the body by tattooing or branding. They were discussing the extent to which such things can have hidden, unwanted magical side effects.



A YOUNG MAGICIAN OF MY ACQUAINTANCE BROKE INTO THE DISCUSSION WITH THE FOLLOWING WISE COMMENT:

"The power lies in the mind, not the image. The image just reinforces it."

His reply neatly sums up the important Fifth Axiom of High Magic, which states:

"To know, to will, to dare, to be silent. This is the measure¹ of the fivefold Name. The strong are strong; but the silent are stronger."

The number 5 is referred to the Sefirah Gevurah, which means Strength or Power. Thus, the axiom deals with means to magical power. The first line is very well known, but often read at only one level. Here is a brief interpretation of its meaning.

1. To know

This signifies that we have some knowledge of what we are doing. Those movies where the hero accidentally says some magic words or reads an ancient grimoire aloud and raises a demon have no connection with the real universe of magic.

1. Measure: This is an instance of the esoteric technique of measuring of words. The measure of the first line is 326 and 2⁹, which is Chokmah or Wisdom. This is also the measure of Pentagrammaton ה ו ט ז ה ו. The measure of the third line is 2255, here interpreted as the 22 letters of the Sacred alphabet working throughout the universe, for 55 is the sum of the numbers 1 to 10, i.e., the Ten Sefirot of the Tree of Life. Its final measure is 4,495, interpreted as the Four Worlds revealed through the 495 manifested Trees of Life, known as the Forests of Lebanon. Measures and their interpretations are of use to experienced magicians who use the Qabalah, but you do not need to know measures in order to use Words of Power.

2. To will

This means to decide clearly what your will and intention is in doing whatever magical work you are undertaking. The more clearly and precisely you determine your intention, the more effective your spell is likely to be.

3. To dare

To dare is to undertake the work and do it, with courage and decisiveness, being prepared to accept the consequences of your magical working and the responsibility for their effects.

4. To be silent

This injunction has most often been interpreted as to keep what you do magically a secret. It is because of this habit of secrecy that the word 'occult' [hidden] is usually applied to every form of magic. This is a fair interpretation at one level, for it is wise to be discreet. Little good ever came of trumpeting your magical abilities or interests to the world. But, keeping it a deep, dark secret is not necessary.

The other and more important meaning of the phrase *To be silent* is to enter into the silence of your inner being, known as the Ruach or self. It is there that you will find the wellspring of power that is your inheritance.

Four levels of power

In the Qabalah, the magical universe is said to comprise Four worlds of Manifestation.

'Atsiluth, Divine World of Archetypes;
Briyah, Spiritual World of Creativity;
Yetsirah, Mental World of Formation
'Assiyah, Physical World of Activity

The Divine or Archetypal World is the fountainhead from which all else derives its power. No human being enters this World while remaining human, although some magical braggarts have claimed to do so.

The other three levels refer to the common understanding that each of us is capable of working from any of three modes or levels of existence: Spirit, Mind and Body. There is a hierarchy of Magical Power. The closer one is working to the Divine World, the more powerful is one's magic. Examples from the non-magical world, where the same laws operate, are those cases where some ordinary human being has exerted quite extraordinary strength in an emergency. There are many such cases that are well attested, for example, a child lifting a tractor to free its father.

From this general principle, comes the final sentence of the 5th axiom:

The strong are strong; the silent are stronger.

In the original Hebrew, the words are:

Gevurim gevurim; shothiqim yother gevurim.

'Gevurim' was a word often used of the soldiers of an army - 'the strong ones.' the word 'shothiqim' or 'silent ones' was the military term for what we would now call 'guerrillas.'

Words of Power

What we are saying here particularly applies to the God-names and other magical Words of Power. but it equally applies to images or physical actions and places.

The technical term for a 'Word of power' in the Qabalistic Mysteries is, in Hebrew, Dever"oz; in the plural, Devr"ozim. Dever"oz [283] is of the 31st degree, corresponding to the planet Saturn, which channels and focuses power. Devroz"im [333] also refers to Saturn which is the planet of the 3rd Sefirah, Binah. In Greek, the term is Onomanteia, in recent times, usually abbreviated to Manteia, no doubt in assonance to the Sanskrit term Mantra.

Although Manteia and Mantra are quite distinct words, they both ultimately derive from an ancient Indo-European rootword indicating 'ability to penetrate into the inner worlds'. The goddess Mantikos was the Greek goddess of prophecy, while you must be familiar with all those English words ending in *-mancy*, indicating divination by one method or another,

such as cheiromancy, palm-reading; cartomancy, fortune-telling by cards, scatomancy, divination by examination of faeces, oneiromancy, divination by dreams and so on.

Energising the Words of Power

When using Names of the Gods of other spiritual beings, they should be *vibrated*. This does not mean that they should be shouted, or spoken some with peculiar trembling in the voice. It merely means that they should be said carefully and quietly, so that the esoteric pronunciations of the consonant and vowels will be echoed in the inner levels of the universe, to stimulate those flows of spiritual energy sought through your ritual or spell-casting.

You should practise saying the Names or Words of Power until they are fixed firmly in your mind. So that you only need to bring them to mind to have them mentally sound throughout your being. Don't shout them, just say them quietly and clearly. More advanced magicians will prefer to say new Names or Words of Power in a whisper, while they make themselves familiar with them.

The process of energising Words of Power is summarised in the following table:

from Speech to whisper.	Davar	206	Physical
From Whisper to inner speech	Lachash	338	Physical
From Inner Speech to the silence of the Self	Suach	314	Mental
	Rachamim	858	Spiritual

Rachamim is the title of the 6th Sefirah in the Tree of Life, corresponding to the Inner Self within a human being. You will have noticed that the measure of Rachamim is the sum of the measures of Davar, Lachash and Suach.

Suach is often translated by Meditation, but it specifically refers to the kind of meditation that uses Words of Power or Onomanteia remembered mentally in a repetitious manner.

It is easy to transfer the Words of Power from Physical to Mental to Spiritual, because the worlds of Assiyah, Yetsirah and Briyah

overlap each other. Briyah does not overlap the Divine World of Archetypes, but it does touch it, and so the Divine influx can flow out through all the levels until it takes effect in the physical world of Material Activities.

An adept, or experienced magician, has moved from working mostly on the physical level to a level where his or her workings are as vivid mentally as though they had been enacted physically. This gives them enormous power.

Hence the importance of learning to visualise clearly, without effort or straining. Visualisation does NOT involve hallucination. All you have to do is merely to *imagine* that you can perceive that which is not physically there.

My first really successful visualisation happened in 1959. At that time, I had been doing magic for 16 years. A month later, I was sent for by the man who became my magical teacher. It was as though I had to be able to do magic, before I could be taught how to do magic. This applies to many things especially astral projection, past life memories, spell casting, that sort of thing.

Tattoos and Brands

Applying this process of energising Words of Power to the question of Images of Power.

You do not need to tattoo an image or symbol on your body in order to avail yourself of its power. Draw it carefully on paper many times, until you can bring it to mind accurately and clearly, without difficulty. Then, imprint it mentally on your body, if that is what you wish.

It will be more powerful, not less. But, you need do more than just pretend it is there. You need to go through the process of transference, from the physical to the mental to the spiritual.

People have sometimes remarked on the fact that my personal magical implements have no sigils or words of power engraved or painted on them. I empowered my instruments more than 20 years ago. The sigils and Names are there. I can visualise them, burning with a clear light whenever I handle my instruments. ■