

Monastery of the Seven Rays

Monastery of The Seven Rays,
IVth Year Course in Esoteric Magic,
Part I, The History of Modern Zothyrion Philosophy:
Lesson 1. The Schools of Esoteric Logic: 1400-1454,
From Monadology to Esoteric Logic.

INTRODUCTION:

We are now concerned with developing the history of magical thought and magical work. In order to do this, it is necessary for us to reconstruct history in order to show that certain magical ideas have been developed in the past and that they are applicable to the present situation. By development in the past, however, we must understand magical development, which does not occur in actual objective history, but in terms of our own esoteric history. For this reason, we wish to discuss the entire possibility of esoteric history by means of placing back in the past, our system of magic, and then showing how it developed among ideal conditions. We are not concerned with physical time, but with esoteric time, so that we are concerned to build up an entire system of magical thinking within the ideal time of esoteric history. In a similar manner, the ancients created their myths of origins, whereby they sought to root in the most remote parts of the past, the acts and lives of their deities. In a sense, we are doing just this, by means of adding more and more magical ideas to the stream of history.

One might ask if this type of history is valid. We say that it is more important than any actual history, because the esoteric ideas are allowed to develop and to project themselves over the total range of history by means of magical thought forms. Hence, this type of history is much more important and much more powerful, because it is ideal, than the usual and actual history of initiatic successions, which are filled with uncertainties. Thus, the magical succession is absolutely necessary, because it establishes on a firm ground the magical idealism of the mind and the aim of the mind in overcoming and controlling external problems. Most, if not all, magical orders have two types of succession. They have an inner succession, which refers to the inner plane initiations of the chiefs of the order, who in time pass onto the members of the order the outer symbols of these inner experiences. Then, there is the exoteric and physical succession, often understood as the apostolic succession, which is based upon an actual transmission of some spiritual authority from some past time. This latter is open to question much more often than the esoteric succession, because there is much more uncertainty in the apostolic succession than there is to be found in the esoteric succession, largely because in the former there is not to be found the unity of consciousness, which is present in the esoteric succession. Therefore, it would seem to me that we can always question the apostolic succession in terms of the following matters:

1. Was the magician consecrated or ordained to his order by another magician?
2. Was the ordaining or consecrating magician properly consecrated or ordained, or did he receive one type of consecration and assume the other?

3. Was the magical link with the founders maintained always in the very same sense as they had intended and in every essential detail?
4. Were the founders authorised in a metaphysical sense to do as they said they were doing, and not just in an historical sense? This point can be used against most of Christianity, which would depend upon political authority in order to receive obedience to its claims.
5. If there wasn't ever a change in the words used, was there ever a change in the meanings attached to the words used, so that new meanings were introduced as time passed? This is where the Presbyterians and the Calvinists have always been able to attack the Roman Catholics over the question of the Ministry.
6. How are we to be guided in our interpretations of meaning attached to these steps? The Catholics reply that it is the teaching authority, or magisterium, of the Roman Catholic Church. We might wonder about the very real possibility of a magisterium for the Gnostic Church.
7. Does the apostolic succession bear within it any magical powers? Some magicians would say that it does, but contemporary Christian theology does not support this.
8. Is it not possible for the magician to enrich the apostolic succession in unique ways and thus transform it from what it was into what it is, and so change the total meaning, while keeping the spiritual power flowing? We are inclined to agree to this view, and the Gnostic Church has made a point of the fact that with each magical action a further development and sacramental enrichment does occur.

Therefore in our interpretation of sacred history, let us keep in mind two principles, which will determine the validity of our magical work. I refer to:

"This magical succession, which begins for modern times about 1400 is the esoteric succession of gnosticism in modern history, and it is set over against the exoteric successions of the catholic faith, for it is based upon inner laws, which are the inner laws of esoteric logic as magical history, and only afterwards is it projected into any form of time."

"The magic of our gnostic church is based upon symbolic logic and not upon popery."

A. REPRESENTATIVE DOCTRINES:

In the History of Zothyrion Philosophy, we must make a distinction between the current of Gnostic Idealism and the current of Noetic Idealism. Both currents represent moments in the history of thought, which for some time have been blending together. These tendencies are entirely magical in their development, but they differ as to the mode of magical emphasis and definition, whereby each one of them suggests a certain magical theory of being, or ontology, and thus each tendency speaks of a certain and very specific way in which being is to be constructed or explained. Both views maintain that being is a magical construction and that the magician is necessary for the creation of the universe. They differ as to how this ontological operation is to occur, for it is to occur in one of two ways, for either we will have:

Knowledge=being (Gnostic Idealism) or we will have:
Thought = being (Noetical Idealism).

The magicians are divided into these schools, but they are also divided into two other schools, which are magical developments out of these two:

1. The Noetico-Gnostic school of Idealism: Knowledge = being= thought, or being is constructed through knowledge creating thought. By knowledge is meant the "inner wisdom" of esoteric symbolism, of a type not too different from abstract logic.
2. The Gnostico-Noetic school of Idealism: Thought = being= knowledge, or being is constructed through thought creating the "inner wisdom" of knowledge. Here, the emphasis is upon abstract magical symbols which relate to the act of creation. These are acts of magical mind.

Let us add the two parent schools:

3. The Gnostic School of Idealism: knowledge = being. Being is created by an emanation of the "inner wisdom". Magical intuition into the essence of the "inner wisdom" produces the experience of being, thus intuition is the act of creation. The "inner wisdom" is a form of absolute non-being, which transcends both "meon" and "aeonic" consciousness or states of intellectual intuition.
4. The Noetical School of Idealism: Thought = Being. Being is created by abstract thought or logic, and thus being is a combination of abstract symbols, overlapping each other and identifying with each other. Magical consciousness consists in a weaving back and forth of abstract thought, until the concreteness of being can emerge. A weaving back and forth is also found in yoga, where the term "tantra" means a weaving

In all of these tendencies there is a movement away from monadology or the objective view of being. The emphasis is upon idealism rather than a realistic or objectivist view of being as the monad. One of the magicians even went so far as to define the monad as follows:

Monad: By this term we designate the ultimate atom of magical thought and experience, which rises in consciousness as the end result of a long process of development in deduction. This being must be understood to contain the totality of implications, and therefore the monad can be said to picture the universe within itself as being the all of thought.

This definition was presented by a noetically minded magician, yet, it is possible to search and find a similar idealistic view presented by a Gnostic magician, as follows:

Monad: Such beings are known to reside at the very bottom of our intuitions and they are therefore richest in the symbols of the "inner wisdom", for they do not rise up to the very top of the waters of consciousness, because they are so heavy with magical symbols and occult gold. They are the very stones from which the universe is being created, for it is possible to create them in thought-intuition or "inner wisdom" by means of a certain contemplation. In sodding, we find them to be very heavy with the magical residue of all of their previous experience and for this reason they sink down, so that only he who has probed very deep in the seas will grasp them. They are pearls and gold, so that the masters of old have said that they build up their city-- by which, I think, they mean the universe -- as a place built out of pearls and gold.

Thus, all references to the objective nature of being have been ignored and the magicians have concentrated entirely upon magical worlds of subjective experience, which are necessary systems of thought and or intuition.

B. METHODS OF INITIATION:

All initiations were of two types and combined or linked in a very close unity. They consisted in meditation-research, which leads to the state of contemplation, but they made use, also, of various forms of sexual logic and sexual magic. Sexual logic was the art of abstract thought which develops out of sexual magic. Sexual magic and sexual logic were also used in a science of sexual alchemy, where the magicians sought to mix together various currents of magnetism and by making certain blends they might be able to link up various systems of magic. We may distinguish four types of initiation, which are fairly common in the history of magic.

1. The sexual magical initiation, which is based upon those magical concepts which introduce a sexual response to the magical subject-matter.
2. Mental magical initiations, which are based on various methods of meditation-research, developed into actual systems of exact magic. There would be the use of symbols and magical potencies and magical currents.
3. Meditation-research, which operates as a system of magical contemplation, and which leads to various methods of astral and mental projection as the basis of initiation.
4. Alchemical and sexual logic. This is the method of magical balances and techniques, whereby means of logical relations the candidate is able to realise his mystical union with the "inner wisdom". This was used by the noetical school, which did not deny the "inner wisdom", but reserved it for the goal of initiation and attainment.

C. CENTRES OF RESEARCH:

There were four centres of Research, attached to each of the four major temples of the culte. However, each centre was required to submit all of its researches to the major cultic centre. There all of the information and magical insights were examined carefully and then recorded and sent by letter to the other centres, by means of a monthly newsletter. These news letters were delivered in person by monks who went from monastery to monastery and thus the teachings of the order were always uniform. All four centres were attached to temples and monastery-schools high up in the Alps, in what is now French-speaking Switzerland.

D. OTHER CURRENTS OF MODERN THOUGHT:

When our magicians landed back in the 15th century, or between 1400 and 1454, they brought with them two successions of magical authority. One of these successions was known as the Templar, so that the first six magical steps (what we call the grade of 6 = xi, in exhibit A) were to be written magically as $0 = 0, 1 = 5, 2 = 4, 3 = 3, 4 = 2$, and $5 = 1$. However, in another line or succession, known as the Gnostic (but not confined to Gnostic Idealism, entirely) the same system was written as $0 = 5, 1 = 4, 2 = 3, 3 = 2, 4 = 1, 5 = 0$. This difference showed itself in the following point:

If $0 = 0$, then the first step does not participate in the "inner wisdom". The Templars were strictly Noetical Idealists, and confined their systems to the acts of abstract logic, sexual logic and alchemy, and sexual magic.

If, however, $0 = 5$, then it is possible to give to the beginner a certain glimpse of the magical system of the "inner wisdom", indeed, this inclusive view of things is much more compatible with an intuitional and unitative understanding of being.

In either case, however, the use of six steps or grades or degrees, symbolised the ascent from probationer to patriarch in the Ecclesia Spiritualis, before it came to be dominated by the "inner wisdom" and hence became the Ecclesia Gnostica Spiritualis. After probationate, there came the subdiaconate, diaconate, priesthood, and episcopate. Lastly, certain bishops were made patriarchs. However, other systems of grades were also developed, within the existing schools of thought and I have attached a schedule of their grades for inspection as exhibit A.

The six grades became known as the six points, after there was a reaction against giving too much content to these grades, so that they came entirely under the schools of magical idealism. Each school then began to develop its own magical traditions and interpretations of these points and thus there developed a certain plurality in magical understanding, which is one of the chief characteristics of the history of Zothyrion philosophy. Yet, while there was this plurality of viewpoint, there remained the basic unity that each step could be distinguished from all of the others because of the magical force which it emanated.

Another magical matter which helped to retain the unity of the culte was the formalism of the temples. Each temple was based upon a set plan, and this plan, which will be discussed later, served as the basis of liturgical and theurgical unity, even though schools might differ and the specific meanings of grades might differ from school. I am also attaching a sketch of a temple plan as exhibit B, at the end of this lesson.

Note on Practical Work:

The students should make a copy of both exhibit A and exhibit B, for his note book as magical information type 4,

The Master Michael B. and the Master M. Aquarius

The Monastery of The Seven Rays,
IVth Year Course in Esoteric and Gnostic Magic:
Part I, Lesson 1. Exhibit A, to follow lesson.
The XVI Magical Grades with cabalistical correspondences
as worked from 1400 to 1454.

10, Malkuth,	1 = xvi,	probationer
09, Yesod,	2 = xv,	novice
08, Hod,	3 = xiv,	student for priesthood
07, Netzach,	4 = xiii,	lay-brother (entails consecration ceremony)
06, Tiphareth,	5 = xii,	Initiate (Preparation for the subdeacon)
05, Geburah,	6 = xi,	Initiate II (Sphere of Mars, elements of sexual magic were taught, mystic masonry 1 through 5, including 0).
04, Chesed,	7 = x,	Knight of the rainbow, mystical masonry 6 - 41, sexual alchemy, order is equivalent to subdeacon.
03, Binah,	8 = ix,	Knight of the rainbow II, mystical masonry 42-77, sexual alchemy and magic approaching essentials of the kundalini yoga, within a masculine and monastic system.
02, Chokmah,	9 = viii,	Knight of the Sun, mystic masonry 42-77, this is a degree of sexual magic and initiation, the powers are those of the diaconate.
01, Kether,	10 = vii,	Knight of the Sun II, Sovereign of Sovereign advanced sexual magic and sexual alchemy.
00, Kether-Daath-Chokmah,	11 = vi,	Adept Priesthood I, Sphere of Mars II, negative sphere, Mystic Masonry 78-80, Luciferian gnosticism and esoteric engineering based upon sexual magic and alchemy.
01. Kether-Daath-Binah,	12 = v,	Adept Priesthood II, advanced esoteric engineering and sexual magic and alchemy.

- 02, Daath, 13 = iv, High Priesthood I, mystic masonry 90-93, pure magic and gnosticism, exploration of abstract world on the back of the Tree of Life.
- 03, Negative Tiphareth, 14 = iii, High Priesthood II (episcopate), using techniques of (homo)sexual magic and abstract or symbolic logic, the monk-adepts explored the back of The Tree of Life.
- 04, Negative Yesod, 15 = ii, Patriarch-Grand Conservator, mystic masonry 94-97, Mastery of the final stages of wisdom and union.
- 05, Negative Malkuth, 16 = i, Hierophant-Grand Conservator, The final stage of wisdom and union, ultimate magical control, "Kether is in Malkuth and Malkuth is in Kether".

It may be understood that the Monastery was located in French Switzerland, near present day Lucerne. The four groups of grades of magical work are to be understood as corresponding to the four worlds of the Cabala, arranged for a very special magical purpose, and unlike any other magical arrangement presented by the Monastery. 10 through 07 refer to Assiah, 06 - 03 refer to Yetzirah, 02 - 01 refer to Briah, and 02 - 05 refer to Atziluth. Hence the magicians combined the forces of Atziluth with the Negative "Back of the Tree of Life" in order to achieve their very highest working.

PLAN of THE MAGICAL Temple

Monastery
of The
Seven Rays,
4th Year
Course Part 1
Lesson 1.
Exhibit B.

