

Monastery of the Seven Rays

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I, The History of Modern Zothyrion Philosophy:
Lesson 11. The Separation of Noetic from Metaphysical
Logistics: 1800-1830. The development of the School
of Historiographical Constructionism.

A. HISTORICAL CONSCIOUSNESS AND HISTORIOLOGICAL CONSCIOUSNESS:

Magical consciousness has been much freer than the philosophy of materialism in its approach to time and the questions of history. For the materialist or naturalist must confine his analysis to what he imagines to be the processes and events of external nature, while the magician, because he is both a gnostic and an idealist, is able to move far beyond the confines of material illusion and come face to face with possible being and from this world of the merely possible it is within his capacity to build up actually history as a reality. We must understand that as events happen they pass rapidly into the memory of nature, an occult faculty of nature, that is where the past can be located. However, because no two human perspectives are either identical or similar, and while there is the possibility of so many layers of interpretation which condition the acts of perception completely, the whole field of the perceived exists, when it does, simply as a sequence of images and ideas in the minds and imaginations of those who are observing. Thus, the physical and naturalistic level of material existence is reduced to minds and their contents (subjectivistic reductionism). No longer can we think of history as a something totally objective or even semi-objective, for what is experienced exists only in the acts of experience. Yet to say that x is experienced is no evidence of objectivity of x , or possible independence of x from mind. For when we say that x is experienced, we mean that there is a level of experience wherein we can distinguish elements which we experience uniquely -- i.e., the act of experience, and elements which we can experience again in some way, -- the objects of experience. Or, another way, we may say that certain experiences are longer lasting than others, and those elements in experience which are longer lasting we tend to think of as objective and independent of mind, as the ancients thought of mind, because it was the longest lasting experience, as an independent structure or substance outside of experience. Actually, all that is real is experience and its modes or forms of presentation. Experience is total reality for the magician, and we must never forget that there is not any possibility for the naturalistic or materialistic view of events as matters for historical consciousness to record. For the magician, both idealistic and gnostic, history is a construction out of experiences and frames of mental or logical judgement, and these experiences are in themselves magical thought forms, which have been wished into existence by means of the magical powers of gnosis. One of the very most important points of gnosis and power (force-puissance) is the capacity to build up history. In a sense, therefore, these 16 history papers form an exercise in this point, which is the testing of the magical powers of gnosis by constructing the past.

B. THE DIALECTICAL SCHOOL OF FUNCTIONAL NOETIC:

The magicians in their quest for the structure of time, were able to explore the whole sequence of events in experience in terms of the modes of past, present, and future. Later, these modes were to be developed into four frames of historiological experience and construction -- as in "On the Border of a future infinity" (of the 3rd Year Course) That was how time would be reduced to space, for space now becomes the most definitive concept in experience. However, the transition from pure time to pure space could only have been achieved by means of a gradual and very magical restructuring of the entire magical time sequence. This was done by means of a dialectical analysis which went below the limits of pure dialectic while faithfully following the line of magical analysis. Thus, it was understood that past and future were opposed and then united in the present. The mode of analysis led from the opposition of

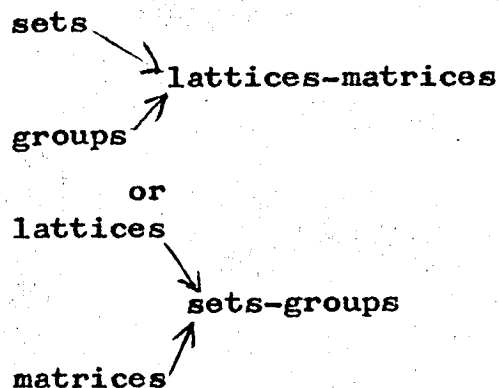
past > present

future ^

to the coexistence of past, past-present, present-future, and future as tenses of magical gnosis and existence. Thus, we will see in later developments of magical thinking the development of four time-dimensions, which shows that time as an independent system has been entirely eliminated and has been replaced with a multi-dimensional system of time structures within the confines of pure space. The purpose, then, of this dialectic was to reduce time as such to a system of magical analysis, which entirely did away with the possibility of there being any external reality called "time", for it was now shown that time was a mystical category of construction, which was applied by the magicians to a variety of contexts as a wholly interpretative factor. This was only one example of the use and development of the time-dialectical method. It was also possible to think of matheological constructionism as a development within the idealistic-dialectical setting of historiological constructionism, as we will see. Functional noetic which is this time now understood as the use of consciousness in an adaptive and practical sense serves as the basis for the total historiological process of construction, whereby interpretative factors and frame-works fuse together particular events. This act of total construction can only be understood from within the process of individual experience in its concreteness, for actually what was aimed at was a total concentration of experience as a construction of history, within the pure concreteness of experience. All abstract ideas were made fully concrete so that functional noetic became the consciousness of the concrete or the experience of concreteness -- in other words the everyday experience of the magician in his concrete world of experience. Another approach would develop along the lines of abstraction, but the functional noetic of the dialectical school drew strongly upon the world of empiriological constructions in its emphasis upon the intuition of the concrete. The concrete being the world as object of experience, or as that which could be experienced again and again.

C. THE DIALECTICAL SCHOOL OF METAMATHEMATICS:

Within the historiological setting there was the normal pattern of reaction, whereby the claims of abstract consciousness were asserted. If functional neotic came close to the view of empiriological constructionism, then metamathematics came close to matheological constructionism in its program. However, as time had been eliminated, it became necessary to think of the dialectic as operating among abstract being and those levels of existence which are abstract and totally removed from any direct reference to the concrete. Thus, there were dialectical reactions in a timeless realm among:



These two possibilities of magical development were further extended to those magical systems which, like the gnostic tree, as given at the beginning of this course, showed the possibility of a union of consciousness among the bodies of metamathematical being, whereby it could be stated that when time is reduced to space, space or ideal being can be reduced to time. Hence, it became quite possible for there to be a fusion of the two levels of being, but only at a level of abstract consciousness, where pure experience could be found in its most concrete and most complete condition. In this process, it became quite possible for there to be a pure experience of the abstract levels of consciousness. Such a level of experience was not thought of as too common a reality, for pure experience was never thought of as so intimately connected with abstraction. However, it was determined that abstract consciousness does rise up within pure experience and that the pure experience of being could be understood as being identical with being, such that experience = metaphysics. Under these conditions it was indeed possible to build up a system of total metaphysics and magic, ie., the metaphysics of magic and the critique of pure magic and gnosticism, for abstracta were taken out of the continuum of experience, and this continuum was differentiated and varied due to the pluralism of experience. This school then sought to show that experience was the basis of the more abstract forms of magical consciousness and that this experience was indeed something built up by the abstractive capacities of the gnosis, so that magical experience was a total and self-sufficient system, whereby the concrete in turn provided the basis for the abstract. Experience in this school was indeed a continuum, whereby the mind passed from greater and greater diversity to the unity of pure intuition and then back to the diversity of pure existence and experience. For the magician this mandala of experience served as the very basis of pure being and gnosis. For what was to be known could be derived from the continuity of this mandala, because all gnosis and magical power was therein contained.

D. THE INITIATIONS OF THE SCHOOL OF HISTORIOLOGICAL CONSTRUCTIONS:

Under the circumstances of these mystical developments in the area of historiological constructions, the nature of initiation was further developed so as to include those processes of consciousness, which directly related to the methods of construction. Total initiation would mean that the initiate had constructed the main groundwork of his own system. I say this to show that the total construction of a system was neither possible nor desirable for magicians who were only entering upon the process of initiation. The magicians were engaged in a total process of initiation so that as they developed more and more deeply into the field of constructionism, they were able to build up an understanding of the inner planes as places of continuous magical influence, where the magician would receive deeper and deeper insights into the mysteries of the magical and gnostic constructions of logic. Thus, the magician would be taken by his own power to the place of magical meeting with his initiators and he would participate in those acts of the expansion of consciousness -- of knowledge and of power, which are the points of inner initiation. Thus, we say that initiation took place on the astral and mental planes for these magicians who having received physical and etheric initiations now sought those points and capacities of power and gnosis, which clearly set apart the scientist of the inner worlds from all other specialists, and which necessitated his receiving these powers not by way of physical initiation, but by means of inner plane work. Physical initiation did refer still to the initiations of the gnostic church and to the introductory use of sexual magic. In etheric initiation, sexual magic became more and more explicit. However, in the astral and mental work, the initiations were given now from the standpoint of the inner planes and their points, grades, and degrees of knowledge and power. This distinction has remained with us even up to the present time, where with developed bishops and patriarchs of the Ecclesia Gnostica, most higher grades, if they refer to deliberate work on the astral and mental planes, are given on those planes in their own ways and that the magical papers, which are received by the adept-bishop serve to guide him to his initiatic goal. I prefer to think of this program as the most suitable under present circumstances. It is possible however that for magical purposes, certain persons may receive formal consecrations to the higher grades which normally are given on the astral mental planes, but this is largely an administrative matter and often is limited by the need to bring up to date from time to time those magical grades, already received, in terms of the more advanced magical developments and principles of gnosis. However, at this present point, we have the beginning of the extensive use of inner plane initiation. My own view is that both lines of initiation are valid, if there is to be any magical growth. However, if we expect some-one to take innerplane initiations, we must also expect to provide that person with guidelines to their inner development. In this sense there will always be pioneers to seek out and develop these guidelines. These pioneers will build up the lines of initiation and hence validate the successions and lines of initiation, establishing schools and systems of gnostic magic. I am such a pioneer.

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. Special Paper to preface Lesson 12.

"An interview with Docteur Jean-Maine on the magical status
of women:"

Q. Docteur Jean Maine, what is the main reason there are so few women magicians?

A. There are many reason, of course, but let us say that two reasons are the most important. First of all, most famous or well known women magicians are listed as witches, or cultic priestesses, or psychics, or healers and mediums, because of how they are publically known. Yet, most of their work would be of an entirely magical character, and they should be known as magicians. Another reason is that women have been kept from realising their fullest magical potential. I do not refer to any sexual realisation, for that is not the problem, but I refer to the fact that magic having become so specialised may not present to the woman much of an invitation, unless she thinks of herself as a witch with magical goals, or as a sorceress. For example, the recent development in magic has tended to show the control of the field by male magicians. Some orders are even of an entirely homosexual composition. There are well known covens of lesbian witches, where no male may be initiated -- this being a direct violation of witchcraft law, which above all is strongly heterosexual -- and no female would be welcome to such a coven unless she were so disposed sexually. Also, women have been so repressed in so many cultural ways that in occultism we find a form of repression, where they are thought of only as mediums, such as what Crowley really believed about them.

Q. In Voodoo there have been many high-priestesses?

A. Yes, In the Voodoo religion women have always been able to advance to the very highest ranks. The Grande Mambo is usually a very powerful woman in magical skills and forces, and it is she who often gives the most powerful initiations. However, esoteric Voodoo seems to reflect the very general state of French occultism, where the role of the woman has been minimal. The reason for this is largely cultural and psychological, rather than any metaphysical reason. However, in Latin countries, men usually become overstimulated by women in rituals, and this overstimulation is in no wise due to anything but sexual experience. Thus, the French lodges usually do not allow women into them, unless the lodges plan to work along the lines of sexual magic, as do the Rosicrucian gnostics and alchemists. However, in theosophy you have men and women together in lodge, but the magical work is very diluted. I think that in these lodges that do sexual magic, the position of the woman is most favourable for total occult advancement. In such lodges, the males might also belong to exclusively homosexual lodges of sexual magic, in which case the males would be bisexual in temperament. In any event, the women would have a clear pathway for magical advancement.

Q. Is there any occult basis for keeping women from magic?

A. I would say it would depend upon the magic. There are lodges of magic where the magic is entirely homosexual, that is to say male, and in such lodges women could not do any productive work. There are other lodges where the magical system might be atype of the Tantric which is quite heterosexual, as there are many such orders, lodges, and groups. Then, there are lodges where the work is mental magic, or astral magic, in this case a women could work easily with men, for there is no physical sex implied. As a whole, I think that there is not any reason for keeping women from magic, if they wish it. In our system of the chakras or centres, the sexual centres are the same in attribution, but differing in polarity. This means that the Yesodic centre at the base of the spine is ruled by the Sun in Scorpio, for both male and female, There does not now appear to be any evidence for the female centre being positive or the male centre being negative in polarity, which was once held to be true, especially by Aleister Crowley and his school; for his present day initiates seem to view this centre as neither positive nor negative, and in so doing they have made the XI degree of the Order into a heterosexual grade, thus destroying the polarity of Crowley's view, which had the XI as the homosexual counterpart of the IX. I am personally inclined to the view that when working the orthodox Crowleyean system, the base of the spine in the male is negative, but yesodic, while that of the female may be positive, although this does not enter into the question of the XI degree, which is a male homosexual grade. However, in the IX degree, the male sexual centre is positive and the female is negative, both being yesodic. The correct magical attribution is Sun in Cancer for the Male and Moon in Cancer for the female. I would consider this the grade of heterosexual magic in its fullest sense. This was Crowley's view, also, as it draws upon Tantric magical traditions very much. Therefore, I would prefer to say that the base of the spine centre is not open to positive-negative polarity, except in the function of the XI degree of male homosexual magic. This is not a metaphysical difference, it is an operational difference. I would say that the only sexual difference in polarity between male and female occurs in the nature of the IX degree and there it refers to the yesodic mysteries of Cancer, which contain both the Sun (Positive) and the Moon (Negative), and in astrology, the Moon rules Cancer. All of the other centres are the same in polarity, and do not require any sexual specification. On the other hand, not all magic, even phallic magic, requires that the magician have a phallus as a physical organ of his body. Finally, such systems of magic, which are so grossly phallic, seem to my mind never to be able to get off the ground. Also, when the phallus ceases to be erect, the power should fade. A view which has and still does cause much anxiety among the middle aged phallicists. This view I think is terrible for its psychological dangers, alone. For this reason, the sexual magic of the Monastery is based on astral and mental polarities, and upon the basic + and - of syzygies.

Q. Is the female yesodic centre ever positive?

A. Yes, and this might shock many, but it is positive. It makes the male positive by relationship to it, and therefore is a sexual causative factor. It takes possession of the phallus during copulation, which is an active and causative factor. It produces or creates children, and therefore is active and positive. Therefore, I am inclined to the view that woman's sexual centre can be quite positive. In fact the whole idea of that centre being negative is due to cultural and psychological factors, alone. There has never been any basis for the view that women are metaphysically negative in any absolute sense, just relatively so. In any relationship there is a certain give and take, and this is true in sexual relationships, so that the male and female must realise this give and take. That which gives is negative, I would think, and that which takes is positive. In this case, if sexuality is based upon the role of the phallus, then it is the male who must give it, and hence be negative, to the positive female who takes it. In this sense, therefore, there cannot be any metaphysical basis for the woman's being negative. Indeed in magic and metaphysics, these must be viewed as merely functional realities. This is why women can so absolutely control men. I cite the example of a man who is underweight and small being ruled by his overweight and large wife, who has also borne many children. That woman is the positive pole and she has taken from him his sexual contribution, making him totally negative. For this reason, in higher sexual magic, there is no basis for the view that the sexual centres are positive or negative in any absolute sense. Rather this is a relative and cultural distinction. It is entirely psychological in basis.

Q. In sexual magic, can men and women work together without sexual action?

A. Yes, sexual magic is not essentially concerned with sexual action. The sexual forces are developed in a magical way, rather than in a purely physiological manner. This is even true when the rites are done in the nude, which is the Tantric way of doing things. Consequently, I do not think that there is any problem about this type of working together. They are cooperating in the development of sexual radio-activity, and as such they will be using all of the centres in a mystical and magical sense.

Q. In Esoteric Voodoo you have the cult of the goddess. Does this imply that your system is metaphysically favourable to an equal role for women in magic?

A. Yes, The fact that we have a goddess, or even that we have both positive and negative polarities in the system is important for an understanding of the metaphysical equality of the sexes. I do not doubt this matter of magical equality, but I do not feel it is so important that it is the sole basis of the system. However, please note that our syzygies are $\frac{1}{2}$ positive and $\frac{1}{2}$ negative. That should mean something.

Q. Do you work with a high-priestess of any sort?

A. My work is that of solitude and only rarely do I work with another (male) magician. I do not believe it is necessary for anyone to have to work with anyone else in magic. I do not believe that women must work with men in magic, or the reverse of that notion. I believe in total and complete freedom, and thus find this by work alone. However, I am in regular and constant communication with Michael Capricorn by telepathic methods.

Q. What is the highest form of sexual magic?

A. Communication in a sexual sense with the divine. Thus, sexual magic between divine and human beings is the ideal. This is much easier than you think. For in the Tantric system, as in some parts of Voodoo, the divine will come and possess the human partner, and thus while it may appear as two humans engaged in sexual magic, it is really the divine and the human meeting, where one of the humans has become a medium for the divine. If this is understood the whole of the 2nd year course in sexual magic comes down to earth and becomes entirely attainable. Our teaching is the basic tantric teaching, open to any sexual combination, which by reason of the act of possession makes sexual magic between divine and human worlds the possible achievement of all.

Michael Capricorn