

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrrian Philosophy:
Lesson 12. The Separation of Noetic from Metaphysical
Logistics: 1830-1862. The Idealistic School and the
Construction of Experience.

A. THE DIFFERENCE BETWEEN IDEALISTIC AND MAGICAL CONSTRUCTIONS:

There is a difference between idealistic and magical constructions, but it is a very simple matter and it does not imply any conflict or possible contradiction among the methods or the methodological interpretations of the two very distinct approaches, for they supplement each other and are fundamentally compatible systems and approaches. It must be understood that usually the magical constructions occur at the levels of astral and lower mental existence. However, the idealistic constructions occur at the mental and intuitional levels of existence. Magical and idealistic constructions can occur at the physical or phenomenal level, but these acts of construction are normally parts of ordinary experience and are explored from a phenomenological approach. They are not, at the physical or phenomenal level, viewed as either magical or of some mystico-idealistic significance. Therefore, they need not be discussed here. On the other hand, our interest in the history of modern Zothyrrian philosophy has been primarily with those levels of experience, or those types of experience, which are of esoteric significance and of occult import, as such magical and idealistic constructions serve to supplement and to expand each other. It might be understood however that as one involves oneself more and more in idealistic constructions, there does occur an identification of the theoretical and the practical work, so that the Hindoux are correct in their understanding of idealistic construction as a type of yoga, i.e., the pathway being that of gnanayoga, the yoga of knowledge, or gnostic yoga (gnana = gnosis).

However, one of the most important factors in the development of idealistic construction has been the progress of mysticism in idealism, and this has been due in Zothyrria to the influence of Louis-Claude de Saint-Martin, the French Master and "Unknown Philosopher". His teachings reached Zothyrria about 1830 and from this influence there developed a sympathetic and idealistico-mystical response on the part of the very best schools, so that a very deep and highly spiritual attitude developed which took the form of an expansion of the subtle and ideal gnosis, characteristic of idealistic thought. The whole fabric of the idealistic school has been influenced by this "transcendentalism", which brought back to life those earlier viewpoints, which began once more to grow and develop as if restored to their initial spiritual stream. Saint-Martin served for many to be the new door of spirituality, which entered deeply all of the levels of idealistic thought. He is not considered in the outer world a great thinker, certainly inferior to Kant or Hamilton in secular and systematic philosophy, for example; but as a guide and suggestive source of inspiration, his effect, even upon gnostics of the school of Sir William Hamilton, has been profound. I write as a member of that school in Zothyrria, but I also am aware of His presence, for Saint-Martin was without doubt a deeply penetrating thinker, one who was able to have

perhaps in Zothyria alone the widest possible and most profound esoteric influence. He was a thinker whose presence while completely a mystery, was absolutely real and absolutely total. In this sense, all of the better Zothyrians became seekers after Louis-Claude de Saint-Martin about 1830.

B. THE IDEALISTIC METHOD OF INITIATION:

The idealistic method of initiation was entirely spiritual, although it was prepared for by means of many theurgic processes. However, these methods only served to place one "in the door", so that one was oriented towards the goal of the spiritual initiation, directed and thus prepared for the entry into spirituality. However, only when the initiate was fully ready to receive the very presence of spiritual being and to approach the sacredness of The Repairer (The Christ of Martinist Initiation) was the initiate made in any sense aware of His existence. For the esoteric church did not teach the existence of The Repairer except to those High Priests, who had developed and prepared themselves fully and perfectly for this experience. This experience came by means of participation in the mystery of the esoteric church, which could only be known to those having become so illuminated that they saw the profound difference between the innermost centre of the esoteric church and the outer initiations which laid claim, however, imperfectly to this mystery. For this reason, they sought to develop and to explore the possibilities of the Ecclesia Gnostica Spiritualis as a way of bringing spirits from the influence of the Ecclesia Exoterica to the inner teaching and illumination of the truth. For in this sense, the truth made all else incomplete, although valid as an approach to perfect light. All previous methods, which had never been known as final or complete came to be seen as symbols along the pathway to illumination. In Zothyria, they had said that our methods are instruments. Now illuminism gave a purpose to these instruments, for they served to point the way beyond the life of magic as such to the world of spiritual and illuminist existence. Now it was possible to see all methods as valid if they pointed to the final goal. This final goal was to be found in illuminism, which may be understood as the blending of idealism into mysticism, and which became the inner doctrine of the idealistic school; and all forms of idealistic initiation now were seen as leading up to the light and beyond the limits of idealism to pure mysticism, which could not fully be communicated. The result of this development was the very wonderful revival of contemplation as the completion of meditation. Meditation was the practical work of mind and proper to idealism. Contemplation became the art of intuition, proper as it was to mysticism. This was due to the influence of Louis-Claude de Saint-Martin.

C. THE IDEALISTIC SCHOOL OF LOGIC:

As a result of this spiritual renewal, there was a profound development in the study of logic. Now, it was understood that logic was a constructive and a creative art, whereby it was possible to make the world more and ideal by means of the approximation of thought to a fully spiritual logic, as well as a method of organising experience

along the lines of a symbolic system, which indicated that beyond thought, however ideal it might be, there was to be found intuition. Thought was grounded in intuition and as a consequence the descent of thought upon matter and experience was an action whereby thought was able to create a vital and spiritual order, where the previous evidence of chaos seemed so apparent. Now, order and ideal pattern were viewed as coming from a transcendental realm and setting existence forth in a way both final and sacred. The mystery of the presence of God in the midst of existence could be represented by the presence and power of thought as the principle of order and finality in the world. This introduction of finality meant that order implied the presence of mind and spirit, for logic was grounded in the mystery of intuition. Finality was a symbolic matter, also, in that thought and the evidences of order served to point beyond themselves to the world of spiritual intuition and mysteries. Nature was thought to be constructed along the lines of a spiritual hierarchy of signposts, which served to indicate that being was inherently capable of serving as a mode of communication for the gnosis (as against Manichaeism). Being was intelligible and ideal, because of its interior reality, which was mind in the act of spiritual logic. In this sense, therefore, we can say that various spiritual hierarchies came into existence, everywhere in the universe. These hierarchies were forms of language -- the older doctrine of mystical signatures logicised -- which drew the mind of man back to the purpose of his spiritual quest. Gnostic Being was no longer sought as an end in itself in any other way than that it was by means of union with this very Gnostic Being that all illumination could be achieved in the acts of contemplation. In this sense, therefore, the Gnostic Logic of the Ecclesia Gnostica Spiritualis was fused together under the very forceful influence of the presence of Louis-Claude de Saint-Martin. For every thought and every structure of logic became a temple for the teaching of a transcendental doctrine of the innermost ecclesia. Consequently, in the highest realms of temple initiation, the Ecclesia Gnostica Esoterica was understood to be ruled by those four initiates of Louis-Claude de Saint-Martin, whose order and office reflected the structure of our Time Stations, a tradition which continues even to this day (197+). Hence, we may conclude that the idealistic school of logic in 1830 became more and more a centre for the establishing of those mystical systems of symbolic thought, which pointed beyond this phenomenal world of everyday existence to the spiritual realms of highest and truest initiation. The logicians then set themselves to the task of exploring the various methods, whereby logic could lead into the mysteries of initiatic contemplation. These methods alone survive, in all the world, in this modern age within the sanctuaries of the Inner Retreat of the Monastery of the Seven Rays,

D. THE IDEALISTIC SCHOOL OF NOETICS:

It was in the area of the analysis of experience that the idealistic school maintained its traditional forms and methods. For in the analysis of experience as consciousness (noetics) the idealistic school was concerned more with the use of thought-forms which would show a realistic basis, -- i.e., by direct referral to the data of experience and to phenomenology, rather than with a preoccupation with

abstract or ideal thought patterns, which would have meant a much closer contact with the transcendental tendencies of mysticism. Thus, it was in the field of noetics and in the exploration of immanent noetics, -- i.e., consciousness as immanent in experience, that idealism was able to develop another outlook and character. Here it was seen that all of experience was wholly symbolic of the ideal and the universal elements (the tattwas of the Hindoux, i.e., earth-prithiwi, water-apas, air-vayu, fire-tejas, and aether-akasha). Yet, experience as in the realm of empiriological constructionism was such a very rich field for exploration that it was understood that it was possible to explore deeply into the world of experience and to achieve an inner perception of the object of mysticism in a concrete and visual manner. This idealistic view stood behind "LA FACULTE MAGIQUE DU SIR WILLIAM HAMILTON" and "LA PRISE-DES-YEAUX" mode of initiatic consciousness. Now, they sought to draw upon these aesthetic forms of idealistic consciousness to such a degree that the object of mystical initiation could be achieved. Such was possible for those who had come to know and become one with the Repairer of transcendental mysticism to come now also to see Him in the radiance of His colours as He revealed Himself on the inner planes to the mystical vision of the adepts. Thus, the idealistic school did not suffer from that dryness which characterizes schools which lack the aesthetico-voodooesque approach of the PRISE-DES-YEAUX. Moreover, it was possible if not necessary for true initiates to enter the world of mystical contemplation of the initiatic mysteries of Louis-Claude de Saint-Martin, by means of this technique, so that we can pass into the world of true initiation and mysticism by a deepened meditation upon the inner lights which passes from meditation into contemplation, not by becoming abstract in thought certainly, but by following one's aesthetic intuition along the lines of the mediations of "LA PRISE-DES-YEAUX" into the innermost contemplations of "LA PRISE-DES-YEAUX", as pure spiritual intuition develops more and more out of the aesthetic intuition on the inner planes of initiatic experience. This perhaps is the basis of so much aesthetic mysticism. In our schools, however, it was used as a test of the inner validity of experience, whereby it was possible to experience the same Ultimate either by means of the path of thought or the path of perception. In this sense, therefore, the idealistic school tended to reenforce the best traditions of the earlier magical schools. Irrespective of its previous definitions, therefore, noetic came to mean the presence of initiatic consciousness in experience, whereby a person could receive "LA PRISE-DES-YEAUX" if he were fully an initiate. In this way, we can see how those who are initiates of Voodoo gnosis naturally become initiates of Louis-Claude de Saint-Martin. And the symbol of this expansion of consciousness upwards to the Repairer in the acts of post-mental intuition and contemplation as well as the same expansion across to the Repairer in the act of post-aesthetic intuition and contemplation constitute the real meaning of Rosicrucianism, whose symbols are identical with our own. For we are the oldest and truest and therefore the only real Rosicrucians in the world. We are the initiates of the mandala, i.e., or the Rose-Cross (ROSE+CROIX).

Michael Capricorn

Monastery of the Seven Rays,
4th year course in Esoteric Magic,
Part I, Special Notice to follow between lessons 12 and 13.

Dear Students:

In the 3rd year course in Esoteric Engineering, lessons 20, 21, and 22, I discuss the nature of the human brain and its relationship to magical concepts. In the next sections of this 4th year course, it is our wish (Docteur Jean-Maine and myself) to present the Esoteric Voodoo states of consciousness in their analysis and in their synthesis. This means that we will begin with the nature of the acts of the brain and build up the various conditions of awareness and experience, based upon magical and Voodooesque ideas entirely.

The notion of the higher brain as divided into four magical areas of functioning is basic to our ideas. Each of these four areas is represented in the magical system of esoteric Voodoo by one of the four magical centres of initiation and research. These four centres are:

1. la temple de la priere esoterique de la petite session.
2. l'ecole haitienno-cabalistique du Docteur H.-F. Jean-Maine.
3. la faculte magique du Sir William Hamilton.
4. l'eglise haitiano-cabalistique du Msgr. Jean-Maine.

It must be understood that these four centres are the ways in which the human brain of the adept functions when projected outwards upon space and time. For this reason, we will discuss these "areas" of the brain and then we will discuss the magical functions of this brain, or the "hot points" sought after by all initiates of esoteric Voodoo.

Therefore, it should be understood that his course in esoteric magic will develop more and more into esoteric Voodoo and into the esoteric Voodooesque theory of noetics and logic, rather than divert itself into some other tradition or methodological stream or current of magical initiation.

It is also our view that the magical system of the Norse race is one with Voodoo, being the common tradition of high Atlantean magic in its final cultural stages. For this reason, we do not believe that western magic is not derived from a source of which the Monastery teachings are the most exact restorations.

Michael Capricorn.