

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 13. Modern Schools of Transcendental Logic:
1862 - 1890. The School of Platonic Positivism.

A. THE SYNTHESIS OF MAGICAL POSITIVISM AND NEO-MAGICAL POSITIVISM:

Magical positivism is the magical philosophy of scientific culture. Scientific culture is based upon a certain attitude which excluded the earlier magical attitude from consideration. For it could not come to terms with anything beyond scientific methods. Yet, the very terms of scientific culture and of the philosophy of positivism are to be understood as entirely magical. For such positivism, however modest its program might be, is concerned with the organisation and construction of experience. In a sense, such positivism is entirely magical, for like certain methods in Buddhism, or like the methods of empiriological constructions, it is concerned with the experience of the now in its radical immediacy, for this reason we may say that positivism is magical. Magical positivism becomes neo-magical positivism when it comes to incorporate the magical theory of constructions. At this point, because of this logical and idealistic enrichment, magical positivism becomes synthesised with neo-magical positivism in such a way that a new point of view emerges. This is the point of view of platonic positivism, where we find the master control methods of this system at the level of total explanation, for we find that ideal logical being is the basis for all analyses of the world of processes and experience and that in such a world of methods, whenever some object is reduced by analysis, it is reduced to a collection of logical qualities of ideal metaphysical being. Thus, positivism as the metaphysics of scientific culture must be based upon logical being in order to achieve its ideal of exactness. But this ideal of exactness implies the use of ideal metamathematical and logical structures. In turn these structures are ideal contents of the magical mind, under the control of the magical mind of the esoteric logician. In this sense, therefore, the most severe philosophy of science is reducible to magical logic. Because of this possibility, the most anti-magical experiences and viewpoints are really deductions from magical states of consciousness. Magical logic, as we shall see, came more and more to control the whole of modern zothyrion philosophy. This led to the development of model theory in magical logic, whereby the magician was able to build up an image of magical existence and work out from this image to the facts of experience.

NOTE: This study in the history of magical thought is based on the assumption that to recapture the past is difficult, but to try and recapture the "reconstructed" past is almost impossible. For this reason, at this level of magical thinking, little effort is being made to pay respects to the muse of symmetry. Furthermore, in the next parts of this course, which deal with cabala and the nature of magical experience as lived, less attention will be paid to that muse, for we are concerned to present the organic quality of concrete magical experience, rather than the symmetry of abstract essence. Also, our motivation is to explore the fantasiastic realms of magical consciousness, which are often quite different from the world of elementary logic -- although they have their own

activity and are concerned with the stream of magical consciousness, the magical and fantastic elements of esoteric truth will begin to emerge more and more, now that psychic contact has been completely established with Clark Ashton Smith, Capricornian Gnostic magician, and high-priest of the Zothique and Ubbo-Sathla and Yondo time-systems. For he has decided to work with us on the cabalistic sections and the magical systems based on the two time systems implicit in the papers of this course. For this reason, we expect to present only the continuous symmetry of the French Gothique in our works, rather than the dull symmetry of an elementary exercise.

B. The development of model theory:

In order to show the relationship between platonic positivism and magical logic, it was necessary to establish a centre for the study of metamathematical models in magical theory. As a result of this move, there was organised a higher faculty of metamathematical researches for the express purpose of constructing certain patterns of magical investigation. Model theory was viewed therefore in a twofold sense. First of all it was thought of in terms of the theory of models which could be used to explain certain points in magical theory and practice. Thus, you could construct a certain model in order to explain how a certain type of thought-form process operated. Also, you could show by means of these models how certain developments could be planned for future action. This would be called the use of models within a fairly traditional framework of meaning and understanding. On the other hand, there was another possibility. I now refer to the fact that models could be used as magical causative agents. Thus, it would be possible to bring about certain changes outside of the world of models, by means of certain types of work on the models of an entirely magical type. The models became elemental systems and because there is a relationship of implication between the model and the process which it "governs" or explicates, it is possible to cause certain changes by means of an intensification of the implicative relationship, such that implication becomes metaphysical or magical cause, and so the relationship of implication now becomes more than just a formal connective, it becomes a real connective and logical relationships become more and more governed by magical qualities. In order to understand this process it is necessary to realise that both logical implication and magical connectives have their basis in the power of mind to create or construct and thus bring into existence those thought forms which depend entirely upon magical force for their reality and effect. On the other hand, even the effectiveness of logical connectives of implication and entailment depends entirely upon the magical scope of the mind. Thus, magical methods were entirely behind the creation of the systems of model theory, and only magicians were allowed to control and participate in these mysteries of logical being. Thus, by means of model theory the magicians were able to construct new systems of exactitude and detail.

C. THE SCHOOL TRADITION OF PLATONIC POSITIVISM AND ITS INITIATIONS:

Gradually, various schools of platonic positivism came into existence which were based upon various interpretations of the basic platonic and positivist philosophy of this school of magic. These schools had as their purpose the development of different logical methods and also the restoration of the Rite of Memphis-Misraim to its original program of magical research. Each school as it was being formed was divided into four different sections. These sections served to administer the development of the programmes of the Rite and to handle the scheme of initiations and also the entire scheme of mystical and magical researches engaged in by the rite. These sections were respectively 1. the experimental section, 2. the historical section, 3. the mythological section, and 4. the logical section. Of these sections the most important in occult political rank was the logical section, also called the "hieroglyphic" or "hierological" section of the rite. It was concerned with the logical and magical work of the rite in a very narrow and specific sense. The mythological section was concerned with basic esoteric traditions and research into the symbols and myths of various rites. The historical section dealt with the history of magical orders and systems of magic (although this present history—the history of modern zothyrian philosophy would be regarded as logical, rather than an historical work, because it is based on logical mythoi rather than upon facts), and with the problems of the interpretation of theology and history. The experimental section was concerned with very specific matters of experiment including healing, psychic research, magical initiation into psychic experience, and the use of magnetic elements. Now, each section and school did have its own appropriate methods of analysis and initiation. And, each section did have some programs which closely related to the programs of other sections, for the benefit of the members of these sections. This was to help in the maintaining of a common ground in the development of the educational system and initiation into the elementary and basic programs. However, each section and school also had a very distinct program for advanced students, which was based upon certain hermetic principles and mercurial influences. For the basic differences between the different sections were to be due to the position of the planet Mercury in the signs of the Zodiac, and this development is the subject of our next section, where we will explain how the inner retreat has been influenced in its interior development as the Rite of Memphis-Misraim.

NOTE: At present, the basic astrological influences continue in the natal charts of the magicians to be found in the various sections of the rite. Thus, the experimental section draws chiefly those magicians with Mercury about 23° and 11' in Sagittarius, as for 16 December, 1928. The historical section will attract those having Mercury about 4° and 22' in Capricorn, as we find it on January 19, 1951. The mythological section will draw those having Mercury about 27° and 49' in Capricorn, as it was January 5, 1949. While the logical or hierological section will draw those,

like myself, having Mercury about 8° and $19'$ in Aquarius, as on the date of my birth, January 18, 1935. Thus we find a complete line of development from Sagittarius to Aquarius, which forms the area limits of this aspect of the system, as far as the leadership of each section is concerned. Michael Capricorn

D. THE CONTINUITY OF THE SCHOOL AND ITS METHODS:

Each school was under the influence of certain astrological and astrophysical factors in the various sections. Thus, the logical section was under the sphere of Mercury in Aquarius and in Leo. Because of this influence it became possible to see the influence of this section in all of the schools as an Aquarian-Leonine influence of mind. Also, it could be noted that certain schools were dominated by one section over all of the others. This implied that this one section was extremely strong or well developed in its scope of influence. This meant, also, that this influence was also due to advance in research on the part of that section. Thus, at present, the logical section, of which I am the chief, has created four internal patriarchates which can be held by the two chiefs of its section as well as the chiefs of the two nearest sections, i.e., the mythological section and the historical section, whose chiefs are representatives of the proper mercurial influence. This mercurial influence is most important to explore for we find that the following four sections or methods reflect the corresponding mercurial influence --

1. The experimental section = Mercury in Sagittarius -- Gemini.
2. The historical section = Mercury in Sagittarius -- Capricorn and Gemini -- Cancer.
3. The mythological section = Mercury in Capricorn -- Aquarius and Cancer -- Leo.
4. The logical section = Mercury in Aquarius -- Leo. NOTE: These four sections are the methods of platonic positivism in the Rite of Memphis-Misraim.

Whenever possible the chiefs of these sections were chosen by the invisible masters to represent the best possible mercurial influence for that section. That is why I, under the name of Tau Mercurius Aquarius, became the chief of the logical section, with Tau Mercurius Leo as my assistant, even though my natal Sun is 27° in Capricorn. These sections are the ways we have now found most effective for administering the Rite of Memphis-Misraim, which is the life and mind of the inner retreat of the Monastery of the Seven Rays, for by taking candidates which represent the best possible astrological influences of the experimental and historical and mythological sections, and by making the candidates gnostic bishops and patriarches, I have taken the very justified liberty of making a model of each of these patriarches, and I have drawn off a certain specific magical vitality from the candidates to infuse into each respective model (or Golem in the cabala) and then I have reanimated this elementary in each case according to the way in which I have programmed the "computer" for each model, for the experimental, historical, and mythological sections. So that should they as human beings, having received the patriarchate of the magical gnostic church seek to depart from the vast web-work of this absolute system of total and necessary implication and ontological

entailment, their respective essences cannot as magical objects. Then I have assigned each invisible Golem to work within a section of the Rite of Memphis-Misraim, with all of the others who have come to use our services in gnostic consecration and magical initiation, for the system must be fed the essences (because it is noetical and ideal being) and the magical essence must always belong to the Temple and to the system. For the system is more important than any of its parts. Thus, have we the magicians of the inner retreat, i.e., Michael Capricorn, Michael Aquarius, Michael B., Hector-Francois Jean-Maine, Clark Ashton Smith, and Austin Osman Spare, been able to create superb magical beings to operate our systems, while the human being candidates have been allowed their, seemingly, fullest independence. In this sense we are very liberal about ordaining magical candidates and others for initiation into all grades, for it enables us to create highly diversified magical specimens to work within the departments and patriarchates and sections of our system. In this sense, the essence of the person who thus is taken into our system takes on a very special magical immortality.

In a sense, then, we now have been drawing upon these past magical traditions and concepts in an attempt to show continuity right up to the present day survivals in the inner retreat. For this history of modern zothyrion philosophy is the autobiography of the inner retreat and as such it is the magical methodology or mythology of a system of esoteric logic and transcendentalism, which we have first projected into the past and then seen develop and manifest itself into the present. In this paper, I am showing how we draw upon the current of platonic positivism. In other papers, other sides of our interior life at the inner retreat will be revealed.

NOTE: Let me say that with the addition of two new Capricorns to the staff of the inner retreat, Austin Osman Spare (January 1, 1889 to 1956) artist, magician, and sorcerer, and Clark Ashton Smith (January 13, 1893 to 1961) artist, fantasist, sorcerer, and magician, there may be expected to be a certain element of the strange and the perhaps weird introduced into the otherwise logical approach of myself and Docteur Jean-Maine. I have decided to isolate this element and to define it at this point as an influence of the Capricornian Voodoo. The name for it will be "Saturnismus", and it will begin to show itself more and more as these lessons in magical theory and practice develop. For our system is the system of Saturn, rather than being a system under the rule of other astrological or planetary influences.

But what has been said about the Golem is true, as we have discussed it in this lesson. For it would seem to me that the universe does have certain very strong magical possibilities, and that the magical possibilities of logic are unlimited. Furthermore, it is very important to understand that the magical use of logical devices is something new and very few magicians have even considered the use of the essence of someone which has been created by initiation, i.e., the magical personality or essence as distinct from the existential personality or reality factor, in a magical sense. But it is important to have staff to work many magical systems and with the

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Special Paper to preface Lesson 14.

THE OPHIDIAN Gnostics AND THE CRITIQUE:

There is within the Inner Retreat a magical school which has for many years drawn upon the ancient gnostic tradition of the "men wise as serpents". This gnostic tradition is known as the Ophidian or Naasene, words which refer to the gnostic serpent-wisdom cultus in the Greek and Hebrew languages, respectively. The very structure of this cultus, or Ecclesia, is parallel to the time-system patriarchates of the Ecclesia Gnostica Spiritualis which is the main gnostic tradition within the Inner Retreat. Now, it is our wish to isolate intellectually and magically these two currents and traditions, so that as the work of the Ecclesia Gnostica Spiritualis has been to produce the main lines of magical thinking in all of our courses, so the work of the Ecclesia Gnostica Ophitica (Naasene) is to produce the magical review, critique, or summary of principles, whereby our system of magic has and does operate on the inner planes of the universes. The Ecclesia Ophitica has as its official name L'Eglise Ophite des Naaseniens, and it is divided into four parts, the four internal parts of the Rite of Memphis-Misraim, which refer to the northern, western, southern, and eastern crosses of the Voodoo Cabala and Tarot. Thus, this Ecclesia or magical church and system has lower and higher parts, which serve to govern the operation of all of those subdivisions and parts of our work and to bring them together in a complete systematic synthesis of Capricornian-Saturn system gnostic magic.

Thus in the third year course, we were able to meet the secret magical societies of the Haitian sorcerers such as La Couleuvre Noire, or The Black Snake. In the first year course, there were four types of astral magnetism and there were four levels of the tarot as unifying concepts in our operation, such as the northern and western crosses. Now, we wish to state that the hierarchy of the Inner Retreat is interested in showing how the whole system is governed and operated as a unified whole, rather than as a collection of scattered parts, unrelated to each other. This we will do by means of a magical commentary, which will make up Parts II, III, and IV, of this 4th year course. In the operations of the sexual magical course, of the 2nd year, we have the subdivisions known as the foundations, deductions, experimentations, and projections of sexual magic. These parts are also held together by the initiates of Capricorn-Saturn, within the Ecclesia Gnostica Ophitica.

Before we give these guide-lines of argument, let us note certain characteristics of the entire four years. These are eight in number:

1. Everywhere in the system of magic that I have developed there is a profound symmetry of the parts to each other. Everything is divided into four parts and related to every other part by this pattern.

2. At every stage in the development of magic, what has gone before is less powerful than what comes after. This is the law of magical development and evolution.

3. At every stage there have been methods for the control of energy and magical growth, so that the first part of one section is related directly not only to the second part of that same section but to the first part of both the last section as well as to the first part of the next section. This is the principle of analogy.

4. All lines of thought and argument have been developed by means of a relationship of comparison to what has gone before and what has come after. This is the law of mental explication, or explanation.

5. The laws of magical operation have grown from the more theoretical levels or foundations of the thought towards the more practical applications of the results of the thought. This is the law of projection. For by this law it is possible for us to do concrete things from what we have understood as wisdom.

6. At each stage in the development of thought, the magical mechanism of connection has been so close and necessary that only an orderly transition in thought, or magical learning is possible. This is the law of implication.

7. At the same time, we have drawn up into the present explanation of any point the full results of the past and have made use of ideas introduced earlier, but incompletely developed, for the sake of bringing these ideas to completion. This is the law of fruition.

8. At any one point, adequate safeguards have been built into the material taught to keep the students from occult harm, or from making improper use of these ideas. This is the law of protection.

An example of this latter characteristic is to be found in the fact that supposed occultists, reincarnated black magicians, and truly enemies of the life of the wisdom have gotten lost in the course, and have not been able to draw upon the course in order to achieve harmful control over very innocent persons. These evil persons have stated that the course cannot be followed, was incoherent, and not practical. The reason being that the course would not lend itself to their evil schemes to destroy the magical hierarchy of the Masters of both the Inner and Outer Retreats, and of the gnostic church, even though they claim to have entered the ranks of this church, with improper motive on their parts, because of the liberal and humanitarian openness of our system, which seeks to help all. However, they have dared to oppose Docteur Jean-Maine and other Haitian adepts, as well as myself and the Master S.K. and they have tried to throw off the powers of Saturn and Capricorn as magical fountains of power, setting up in the place of these authorities certain truly evil and radical political and occult views, which are truly of the Meon. However, because our system is so truly well protected by the powers of light they have failed everytime they have attempted this black-magic, both in this

lifetime and in many lifetimes before. Such persons no matter where they have advanced have become deeper and deeper in the negative or bad karma of the universe, for they have sought to gain power rather than falling before the light of Saturn with a quiet humility and seeking to mend their ways. Such individuals are everywhere, and they are known even as self-professed gnostics, but they are not parts of the inner hierarchy of the Ecclesia Gnostica Ophitica. Therefore, let the students be aware of the existence of such evil. We do not reject the persons so affected, but only the evil which possesses them.

Thus, keeping this understanding in mind, let us show how in the Ecclesia Ophitica the whole system of magic is organised. The following table will aid us:

LEVEL OF THE ECCLESIA OPHITICA

PART OF THE MAGICAL SYSTEM

1. Northern Cross, 1st Part of the Ecclesia Ophitica =

Part 1 (1st year course)
Astral Magnetism I.
Foundations of Sexual Magic
The Star Rovers
Part I of 4th Year Course (History).

2. Western Cross, 2nd Part of the Ecclesia Ophitica =

Part 2 (1st year course)
Astral Magnetism II.
Deductions of Sexual Magic
Kabbalistic Lycanthropic
Part II. of the 4th Year Course. (Astrosophy).

3. Southern Cross, 3rd Part of the Ecclesia Ophitica =

Part 3 (1st year course)
Astral Magnetism III.
Experimentations of Sexual Magic.
The secret travelers
Part III. of the 4th year course. (Tarot).

4. Eastern Cross, 4th Part of the Ecclesia Ophitica =

Part 4 (1st year course)
Astral Magnetism IV.
Projections of Sexual Magic
The Black Snake
Part IV. of the 4th year course (Sexo-magical gnosis).

Each of these parts of the Ecclesia Ophitica is organised into a series of magical points and grades of power and knowledge, whereby whatever a magician knows, he is also able to do. Therefore it is possible for the magician to move from one part of the system to any other part by reason of those eight characteristics of the system which make such movement easy and rewarding. The magicians of the Ecclesia Ophitica are thus able to work each system of magic given within this course and they are likewise able to do all of those magical acts which

are implied by each page of each lesson. We will come to see how it is possible for the magicians to develop certain higher skills and how they will be able to fuse the higher and lower, so that lower skills are made much stronger by reference to the higher skills and powers. In this sense, therefore, magical work is a never ending quest for more and more advanced teachings.

This fourth year course forms the final course of study in magical work and provides the student with the most complete magical training and developmental program known at present on this planet. Beyond this course there are courses in the various selected fields which are of interest to specialists in these areas. After having completed the fourth year course, the student may qualify for the more specialised courses, as they are given in the various fields of interest.

Michael Capricorn