

Monastery of the Seven Rays

The Monastery of the Seven Rays,
IVth Year Course in Esoteric Magic,
Part I., The History of Modern Zothyrion Philosophy:
Lesson 14, 1890 - 1910, The School of Absolute Positivism.

A. THE MAGICAL AND NEO-MAGICAL RECONSTRUCTIONS OF IDEALISM AND NEO-IDEALISM:

Asbsolute positivism may be defined and understood as the analysis of experience in a total and complete sense. In such circumstances, magical experience is considered to be part of the field of experience and in no wise is it to be excluded. Absolute positivism, which understands the absolute as the ultimate unity of experience is fundamentally an idealistic or neo-idealistic metaphysics, for all of reality is reducible to the pure forms of experience, and these pure forms of experience are the contents of minds in the process of creation. To reconstruct idealism and neo-idealism along magical and neo-magical lines means simply that we are now concerned with very simple methods of treating experience as a living process, subject to the jurisdictions of will, mind, and imagination. Magical methods of reconstruction would imply that experience could be given a certain structure and that the world of objects could be fashioned out of pure experience by means of will, mind, and imagination. This whole process is entirely idealistic in the sense that the mind or world is created or woven out of the basic data of experience by means of idealistic factors, which refer to ideal categories. These ideal categories are the thought-forms of magic. Consequently, an entirely idealistic metaphysics of experience can be understood to be coming into greater and greater control over the world of thought. For the thought-forms of magic are the foundations of idealistic metaphysics and for this reason the study of magic presupposes idealistic metaphysics "du Sir William Hamilton" as its basis. In this sense, the four sections: the experimental section, the historical section, the mythological section, and the logical section, became entirely influenced by the work of this "Faculte magique du Sir William Hamilton" For "La faculte magique du Sir William Hamilton" came to be related to the four sections of the Rite of Memphis-Misraim through the logical section, because it was in the logical section that the interrelations with magic and idealism became very clear. At first, the relationship was distant but gradually magical links were forged which served to connect the two areas. Then it came to be that the logical section of Memphis-Misraim by absorbing the sovereign sanctuary of the 95th degree was able to unite itself more and more with the "faculte", or faculte magique. The following diagram will show the connections:

LA FACULTE MAGIQUE DU SIR WILLIAM HAMILTON

Sections of Memphis-Misraim

1. The logical section
2. The mythological section
3. The historical section
4. The experimental section

Haitian Secret groups

1. The star rovers
2. Kabbalistic lycanthropy
3. Secret travellers
4. The black snake

(Note: it was the experimental section which was first chartered as the Lodge Damballah N° 9 of the Couleuvre Noire Secret Society.)

B. THE "LEFTIST" TENDENCY IN FUNCTIONAL LOGIC:

Normally, functional noetic can be considered "leftist" in the sense that it is concerned with the "all-totality" of the possibilities of experience. However, now it was noted that functional logic had a "leftist" tendency. This came out in the development of the four patriarchates, which showed the expansive or progressive tendencies within the logic of magical functions. Functional logic now came to be defined as the application of logical structures to the functions of gnostic magic. Consequently, each of the patriarchates came to be thought of as a system of magical and gnostic logic, for the administration of the four Haitian secret societies as well as for the master control of the whole system of the Ecclesia Gnostica. Hence if we think of the four sections of the Rite of Memphis-Misraim as locations of activity, we can now come to think of the four patriarchates as types of magical activity within the logical section of the rite. The four Haitian secret societies were to be thought of as systems of magical initiation within the Rite of Misraim. Hence, the four Haitian secret societies were considered to be types of magical activity, also. In this sense, functional logic became more and more expressive and progressive and seemed to show the proper tendency of magical construction which is a system which gradually envelopes experience more and more in the structures of abstract magical consciousness. In a very real sense, then, as the field of abstract magical consciousness expanded, it sought to construct experience along the very definite lines of exact thought and magical definition. This really must be understood as the best possible way in which magical thought comes to control experience, for as the areas are brought under more and more control they are constructed or reconstructed according to the magical system of functional logic. In this sense, the factor of the unintelligible vanishes into non-existence and emptiness. The unintelligible factor in reality then is made more and more unreal and gradually it totally disappears as the structures of magic come more and more to occupy the field of pure experience. This can best be understood from my own experience in the logical section, where the exact methods were used more and more, and where the various logical models were tested in order to determine their magical suitability. In all of these models, the total picture of a mandala or system of four points was used exclusively as the final test. Such a mandala would prove helpful to the development of magical thought and so functional logic found within itself as its main model the mandalum instrumentum.

C. THE "RIGHTIST" TENDENCY IN FUNCTIONAL NOETIC:

Functional noetic is concerned, now, with the actions or operations of consciousness in a variety of circumstances. Functional noetic is concerned with the actual operations of consciousness in a very specific and totally magical sense. Because of this emphasis upon exactitude, functional noetic came to exert a very conservative influence upon the whole field of magic. It was decided that nothing could be accepted which could not be expressed as a systematic function of a magical system of pure thought. Consequently, as a result of this magical rigour, we find certain parallel operations developing within the logic section of the Rite of Memphis-Misraim. The following table will serve to illustrate this:

1. Mercury in Aquarius (implies) TASRI (implies) Kether-Patriarchate (implies entailment systems (implies) ideal essence.
2. Mercury in Capricorn + 10^0 (implies) TALRI (implies) Tiphareth-Patriarchat (implies) inclusion systems (implies) ideal substance.
3. Mercury in Capricorn - 10^0 (implies) TAGRI (implies) Yesod-Patriarchate (implies) equivalence systems (implies) real essence.
4. Mercury in Sagittarius (implies) TAMRI (implies) Malcuth-Patriarchate (implies) Implication systems (implies) real substance.

This again is a form of the use of the mandalum instrumentum. Yet, I have also in mind the gnostic tree of metamathematics, as given in the first few papers of this course. In a way, therefore, the logical section came to exercise a more and more complete control over all of the other sections by reason of its theoretical structures, which had given rise to the separation of the rite into a magical system of four fundamental and basic sections. This we must understand is the way in which the system was logically organised and ideally operated. However, in terms of the actual operation, the system was very flexible and pluralistic, with no control being exercised over any section by any other section. Plurality and divergence of expression was very much encouraged by all of the chiefs to such an extent that gradually the rite came to be dissolved as a coordination of the four sections and came to be wholly the special property of the logical section, which now (1973) is seeking to reestablish the older system of sections among the related-by-line-of-initiation-and-descent temples in North and South America, Spain, Haiti, and France. However, it must be understood that always the meaning which we attach to "order" is not that of any group, but rather of a system of magical logic. In a sense then the "societe" exists in the minds of its members and within the individual temples of the rite. But there isn't any connectedness outside of mind. For this reason, we have here the ultimate in ultra-radical congregationalism.

D. THE MAGICAL RECONSTRUCTION OF DIALECTICAL POSITIVISM AND ITS INITIATIONS:

Dialectical Positivism was reconstructed by means of magical techniques and emerged as a fairly widespread form of idealism. It was and has always been considered as a form of idealism. Positivism is phenomenal idealism and "Dialectical" (simply meant that logical techniques of magical constructionism) had been superimposed upon the philosophy of experience in such a way that all of the possibilities of an anti-magical bias had been totally excluded. Now the entire system of magical consciousness could be understood to be wholly and intentionally based on the philosophy of scientific experience. Furthermore, the philosophy of scientific experience was completely honeycombed with magical constructions, so that as a result of this development, magic and empiricism came to be understood as entirely the same process. In this sense, again, magic and positivism, or positive science, would only differ in the area of application.

However, in certain of the schools there was such a closeness of magic and science that they were identified with each other, the two being one, and the same (the one) being both theory and practice. In this sense, then, the development of the Dialectical Positivist viewpoint simply meant that magic had extended itself into technology to such a degree that magic came to absorb all phases of human experience. This dialectical method was applied to every phase of human experience. In this way it was possible for the philosophers of human experience to note that a completely magical culture was being developed. In this way also, the magicians gained control over every phase of experience and culture. And in all phases of experience the magical positivists were able to establish their schools and centres of operation. They revived all of the older methods of initiation and in doing this they brought out into the forum of scientific culture all of the traditions of magical initiation and training which the older schools had forgotten. Consequently, various magical methods were reexamined in the light of modern knowledge. Certain modern insights helped greatly to understand the older magical processes, which were now viewed as forms of positive science. The occult powers of magical initiation were now understood as forms of an occult physics, a study of the invisible energies of nature, which had been previously known only to initiates.

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