

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 16, 1930 - 1970, The Esoteric-idealist School of
Transcendental logic.

A. MATHEOLOGICAL CONSTRUCTIONS AND THE DISCOVERY OF META-STATISTICS:

As the magical use of metamathematics advanced more and more as a method of complete control and organisation of experience, so there came into existence certain new magical sciences which served to link up together those areas of reality hitherto unexplored. Among these sciences was metastatistic where certain influences of a previously considered wholly astrological character were treated as forming a kind of esoteric matrix of reality. This matrix of reality served as the basis for the projection of certain magical influences beyond the sphere of limited experience, and into worlds of possibility ruled by those archetypes, which have or possess an ideal status. Thus, by means of the use of certain magical boards of projection, it was possible to create an entirely new approach to pure existence, whereby it was found that newer and newer forms of gnostic being could be brought to the attention of the metamathematician-as-magician. In this way, the magical discovery of new realms of existence was helped by the use of the technique of exact symbols. However, those magicians who sought to explore this method soon found themselves having to devote more and more time to research and less and less time to practical casework. Also, the research work which embodied experimental and theoretical insights and operations came to be the focus for the development of other sciences, as these magical sciences of ideal being (or metamathematical being) emerged from the body of metastatistics, and thus served to show how certain possible sciences of existence can be seen to serve as the basis of other developments. In this sense magic was a developmental experience.

B. THE METASTATISTICAL FOUNDATION OF THE ESOTERIC LOGIC OF INDUCTION:

One of the major problems of the newer emphasis was the need for the development of certain techniques in the logic of induction. By this we mean that certain energies could not easily serve in magic unless the technique of their manifestation in pure magic could be worked out under a certain control system or structure of reality as logic. In order to avoid the possibility of there being any type of unintelligible factor evident in experience, it was necessary to subsume entirely the elements of experience under the structures of a fairly flexible and yet rigorous logic. Thus there came into being an esoteric logic of induction, which had as its purpose the building up of the elements of experience in a completely exact and finalised system of elementary perception. This use of phenomena within a magical framework of inner plane logic could easily show that the world of direct awareness was indeed placed well within the frameworks of magico-logical constructions and hence it would be possible for all magical acts to be interpreted

as acts of an overall implication system, wherein magical control was vested with the physical and psychic senses of the magicians to the exclusion of every unintelligible or irrational factor. This linking up of logic with the psychic senses served indeed to show that the magical view of reality was a total view and that magic began at such an elementary level that it could be said to be coextensive with all experience and with every possible element in the act of awareness. For this reason, it must be understood that looking at the world in a certain magical way served to describe perfectly the esoteric logic of induction -- or the use of empiriological constructions in direct experience.

C. THE INITIATIONS OF THE ESOTERIC SCHOOL OF IDEALISTIC LOGIC:

Amid all of the developments in magical science and the emergence of the newer sciences of ideal being, there were corresponding developments in the forms of initiation. In more and more ways the initiations became similar to certain forms of voodoo. Indeed, all initiations came to partake of voodoo elements. By this I mean that the informal and strongly domestic attitude of voodoo sorcery came to dominate the mode of presenting initiations. I would say that sorcery being such a casual form of magic served as a very definite influence because of the need now to express magical ideas in a very simple form. No longer was a more formal "temple" atmosphere to dominate the way in which initiation was given. The "home sanctuary" came to replace the older temple structure. Also, we must not think that there even had been a very strong formalised temple element in this tradition of magic. Such structures as those of "The Golden Dawn" tradition, for example, never had any influence over the magical zothyrrian scene. The "Home Sanctuary" notion fitted in nicely with the ideas of witchcraft, sorcery and voodoo. These initiations were to be given, often, in one room homes, which served as definite units within a larger temple system. Thus, the temple came to represent less the idea of a specific building set aside for definite purposes and more and more it came to represent a central system of teaching and initiation, whereby certain sanctuaries could be seen as related because of their common sharing of certain definite ceremonial practices and magical traditions. These sanctuaries helped to keep all of the earlier methods of initiation alive, although ceremonial initiation as in voodoo sorcery came to be the favourite form of working.

D. THE INTERPRETATION OF THE HISTORY OF PHILOSOPHY AS AN ESOTERIC LOGIC:

At the same time, it was decided to make a study of zothyrrian philosophy as a definite system of magic. In view of the development of various systems of magic, it was understood that the history of philosophy could be a systematic exercise in magic because of the projection backwards in time of various thought-forms so that a complete construction of ideal time was achieved. As a result of this development, it was decided to create a system of magical images and to project them backwards in time. The result of this action was an understanding of the history of magic as a self-contained system of magical

influences and patterns. This was the full meaning of zothyrian magical existence and zothyrian magical existence found its expression as a system of ideas where certain categories were selected for analysis because they indeed possessed a significant magical purpose. Zothyria was the purpose behind this magical system. For to give existence to Zothyria was an act of high magical value. Hence, the history of philosophy came to be known as the mythology of being and it was true also that all mythology was under the control of certain magical purposes, of which the most important was the purpose or ideal or giving zothyrian reality a concrete existence as Zothyria, which it still lacked in a final sense. The times and places of the history of philosophy, then came to be its own. For like the now occupied-hotel-system of memory, a certain type of space and time was now occupied and a certain type of being now occupied the detailed centres of space and time, which prior to this act had never been fully occupied or given much thought.

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Here ends Part I of the 4th year course.