

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 2. The Schools of Esoteric Logic: 1454 - 1506,
THE ELEMENTS OF NOETIC.

A. THE DISCOVERY OF NOETICAL BEING:

1. Noetic is the science of magical consciousness. We may use the term "Noetics" in the same way, both refer to magical consciousness. Noetical being is the being of magical consciousness, being both the subject-matter of such consciousness, i.e., the objective existence, as well as the subject of such consciousness i.e., the being who is experiencing the magical consciousness. The magical schools were concerned with the structure of this consciousness, for they sought the methods whereby it was put together in their minds, these were the methods of its construction.

2. Two notebooks have come down to us from this time which give the early magical ideas and their analyses. These are explicitly magical works, 1. "Liber Daba = 8", and 2. "Liber Dabah = 16". Both books are helpful for an understanding of the Zothyrion magical system of this time. Both "Liber Daba" and "Liber Dabah" are magically true systems, however, "Dabah" is more abstract or Formally-true than the more experiential "Daba", which we say is Materially-true. Each book contained the formularies for the magical grades, as they were worked in the temples of this time. However, they do not speak of grades or degrees, instead they speak of "states" and "Conditions" of experience.

3. Because of this change in magical language, the following statement: "there are now 16 grades of initiation in the rite of Memphis-Misraim as worked in Temple XY" can be now read as "There now 16 states of experience in the experiential system of Memphis-Misraim as analysed/ or synthesised according to the Liber Dabah". The concept of work was replaced by that of operation, which in turn was replaced by the manifold noetical and logical operation of analysis and synthesis. These states of consciousness were first described as "empiriological constructions". This emphasis is to develop latter into the magico-metaphysical emphasis.

4. The magicians called the equations with which they were to do so much magical work, their "matheological consciousnesses", or more frequently the "matheological constructions", which later were to develop into magico-metamathematical frameworks of emphasis. These equations were 256 in number and were arranged accordingly: 1.1-64, 2.65-128, 3.129-192, 4.193-256. These were defined as the magical conditions of experience, and they were matched to the states of experience as follows:

<u>GROUP</u>	<u>STATE OF EXPERIENCE</u>	<u>CONDITION OF EXPERIENCE</u>
1.	I-IV	1 - 64
2.	V - VIII	65 - 128
3.	IX - XII	129 - 192
4.	XIII - XVI	193 - 256

These were related by means of "interpretations of experience", which were 65 in number, and as "historiological constructions", they were arranged in four groups of sixteen each between the states of experience and the conditions of experience. The "historiological constructions" of noetical being served to unify the "empiriological" and the "Matheological" constructions and thus made noetical being a system of unity.

This system must be understood, then, to have replaced all systems of grades and degrees by means of "initiatie states of consciousness". The reasoning behind this is, however, quite clear. With each degree one took upon oneself a new awareness of reality, i.e., a new state of consciousness. By replacing grades with the analysis of experience into states, conditions, and interpretations, we have merely eliminated the unnecessary use of grades as descriptive terms. Thus, the discovery of noetical being may be understood as a return to fundamentals and to the economy of thought. I cite this as the first form of magical positivism.

B. THE INITIAL METHODS OF ANALYSIS

1. If this was the first case of "magical positivism", it was the proud beginning of newer techniques of gnosticism, which went far in the replacement of the older views by the scientific and analytical. The chiefs wished to rid magic of religion, old, new, any type was to be purged. They sought to base their magic "not upon popery (which refers to all forms of religion) but upon symbolic logic". The various currents which fed into the magical work, and here I mean initiatic currents, can be understood as being completely merge into a unity of system by means of analysis. For not in any single instance was the religious intention retained, rather this type of influence was replaced by an intention which is wholly magical and esoteric, i.e., a purely abstract gnosticism which was based upon analysis. In this instance we must note that the Gnostic and Noetical schools have merged in manner and method as well as belief. There is one school, which relates to both parents, for it combines both traditions, in its radical and speculative gnostic analysis.

2. The conditions of experience, all 256, were never thought of as attainments, rather they were understood to be measurements of achievement whereby even a I = 16 could make indefinite progress in the gnosis. Thus, they became more the ways in which one could go on and on and on in the magical quest in an intensive or deepening way, as well as advancing higher and higher in the line of initiation. This use of both extensive and intensive growth concepts was a new development, but quite consistent with the gnostic view of the world as a continuum of nature and inquiry, or rather as a system of possibilities which grow or develop in every direction. Thus, no one claimed to have reached the ultimate gnostic intensity of his states of experience which would be found in the completeness of his conditions of experience as 64, 128, 192, and 256.

3. The states of experience are constructions from facts and meanings as are the conditions of experience. Together with their interpretations, which are the historiological constructions and anticipations of experience, they form the gnostic logic, or the entire process of judgement. The various structures which are to be used and developed in this noetic have as their meaning entirely the matter of gnostic logic, which becomes the replacement for any system of lodges and temples and orders -- unless these are understood as magico-mathematical systems of paper -- which are now reduced to logical forms. All degree work was given up, or reduced to a mere relationship between researchers. The laboratory-temple approach is thus to replace the school-temple system. This is the more Aquarian-Capricornian mode of doing things in the traditional magical sense of magical positivism.

4. These magicians wished in the language of the 20th century to "move more towards the computer and away from the Golden Dawn". They then proceeded to eliminate entirely all foreign influences in the systems of magic, whereby all non magico-mathematical elements were removed and replaced with magical formulae and equations. This they called "the discovery of noetic". To remove, foreign elements and to eliminate entirely foreign influences was a radical procedure. It meant to isolate the systems within the interior purity of their own doctrines and powers, and to reject all systems which sought to objectify or to rectify grades and degrees of magical status or rank. The Capricornian influence intended to move towards noetical influences of structure of one's own, and away from rigid foreign influences of structure, which lacked an axiomatic basis. All grades in an order must be deductions, rather than possessions of the initiated. This suggested the magical version of Dialectical Taoism, which is also a very Capricornian system. Foreign influences of content as well as form were to be purged, and any elements which were to be retained from the outside were redefined and entirely restructured. The interior elements were to be the most favoured and all foreign authority in all spiritual matters was to be avoided and rejected. Here we have the "positivist purge" of magic. But, these magicians were not satisfied enough, for they asked in what way is it justified to speak of the "axioms" as "states of experience". This led to the next analysis: In all magical orders, such as the Golden Dawn and the A. A. or Silver Star, the grades "opened up to the initiate a different perspective on life and a different state of being as experience from those shared by non-initiates. This is why they have -- perhaps in anticipation of R. Avenarius' "Kritik der reinen Erfahrung" -- interpreted or reduced all grades to states of experience.

C. TECHNIQUES OF INITIATION.

Because Gnostic Logic is based on the entire magical process of judgement, the anticipations of experience, the sixty-four interpretation, can be made to serve as the basis of various magical syntheses. I refer to what later developed in the Choronzon Club, with its sixty-four magical cubes as a form of I-Ching. I refer also to the sixty-four gold pieces, components in a magical system of money, which is

used financial magicians. This type of judgement, whereby the mind links up the universal principles with the particular cases or instances, this is the field of interpretation.

We are thus placed in a world of definite magical values. This is the world of magical consciousness, wherein the qualities of objective existence are held together by means of the implications of judgemental interpretation. Magical consciousness thus becomes a reality, a vast matrix of pure being, which sets for itself the ideal conditions of initiation.

Magical consciousness is a system of purely abstract logic. In all types of abstract logic, as well as in all types of the logic of experiment, it is necessary to make a distinction between axioms, interpretations, and equations. This threefold division is part of the practice of abstract logic, i.e., the theory of abstract logic, which we have discussed. Now, we must project this concept along the lines of initiation. Theory reflects the fourfold and fixed or static divisions of the system, while the processes of the system, which are its becoming, are found in the practice of the system.

Theory = The Gnostic Tree of Abstract Logic

Practice = The Gnostic Tree of Judgement

Magical Consciousness = The unity of Theory and Practice

The Unity of theory and practice is the One of magic. One = Being implies thought = Being as One = Thought = Magical Consciousness. For the Gnostic Tree is not to be treated as some isolated instance; rather it is to be regarded as a integral part of the system of consciousness. Realism has been abandoned and it has been replaced by means of certain systems of idealism. Thus the philosophical construction of the notion of the world (kosmos) serves as the basis for the magical construction of the universe (kosmos). Both are one and the same kosmos, but now they have been viewed entirely as systems of pure mind. Thus, we find gnosticism and magic on a neo-kantian and neo-Fichtean basis. Consciousness must begin to build the universe according to fixed laws, i.e., the axioms, and these laws now form the basis of magical reality. Idealism builds entirely upon the magical consciousness of thought = being.

Into the stream of magical consciousness we now introduce a new understanding of the nature of time. Now we are to view time as a pure system of being, something that has been created magically for the sake of initiation. There now comes upon the stage of magical consciousness the distinction between esoteric and exoteric time. This distinction opens up a new view of the use of the distinction between esoteric and physical history. For by being freed of physical history, the older distinction between magical succession and anostolic succession has been cast aside. Magical succession is all that matters, and this magical succession is developed in two ways: The theory of the magical clocks, and also by means of (section D.) "Aleister Crowley and the Gnostic Voodooists".

It is very important to see that here we too have a distinction between esotericism and physics in history. Thus, the Ecclesia Gnostica Spiritualis and the Gnostic bishops are rooted in secular or exoteric time, while magical work is to be found within the system of magical time, i.e., esoteric time. In exoteric time, measurement is sequential and gradual, as are the four degrees 1, 11, 111, 1111 of that church.

In esoteric time systems, the grades are based upon a totally different system of experience as a whole. This latter notion accords more suitably with an entirely different view of time-consciousness. Thus, our change in the time-system of "initiatic language" is consistent with our shift from the world of exoteric history to that of esoteric history. We now have an exoteric clock and an esoteric clock. The other name for the esoteric clock is the magical clock. Time can be determined from this clock making use of an ordinary time system. Your practical work in this lesson will consist in doing this, i.e., making an ordinary clock into a magical clock. I am going to attach a table for time changes, which you will use. Then, after this table has been copied into your notebook, you will record both the exoteric and the magical times for each act. Such as, "I began to read this lesson at 2;15 PM exoteric time, or at xyz PM magic time.

QUESTION: Are you not confusing the fact that X rises out of a different theory of time with the instrument for the measurement of the passage of time? ANSWER: No, we do not intend any confusion, nor is there any unintended confusion. There is the magical clock and there is the monumental clock. This makes the question quite important. For each type of time must have its own proper mode of measurement.

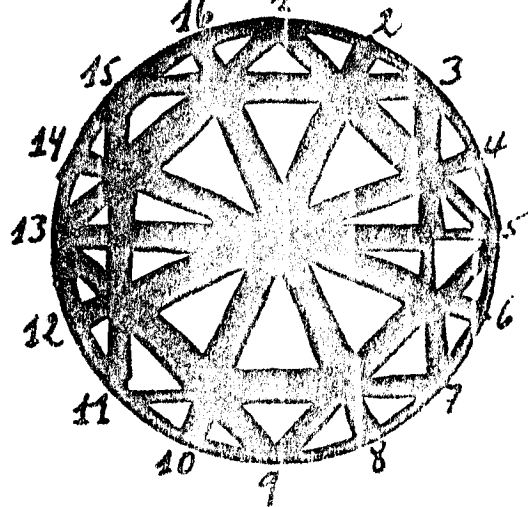
Initiation now occurs within a new system of time measurement. Thus, a new concept of the externalised metric is introduced to realise the symbolic connections between the inner time of esoteric and magical history and its outer mode of expression. Measurement is thus modified to include a new view of reality as a perfectly magical system of pure being. The monumental clocks (those clocks which are based upon the monuments of past history, and thus upon historical records and documentation) are important for determining the history of the Gnostic Church. Yet, they themselves are far from accurate for they serve only to project outwards the various concepts in the minds of so many historians, who have even gone so far as to rebuild history to suit themselves. Esoteric history, on the other hand, and the magical clocks are important for determining the spiritual life of the Gnostic Church.

THE LAWS OF THE MAGICAL CLOCKS:

These clocks are inventions of the Zothyrion system. Each day consists of 32 "hours" of 45 minutes each. There are 1440 minutes in each day. 720 in the AM and 720 in the PM. The students should make a copy of the sixteen hour clock on this page. When an initiate wishes to begin his magical and abstract logical work, he will then "step into the magic clock". When he wishes to conclude his magical and

abstract logical work, he will then "step out of the magic clock". The hours are named after the angels and begin with earth of earth and end with fire of fire. The locations of these hours are as follows:

<u>HOUR</u>	<u>EXOTERIC TIME</u>
I	12:00 - 12:45
II	12:45 - 1:30
III	1:30 - 2:15
IV	2:15 - 3:00 (Sun in Capricorn)
V	3:00 - 3:45
VI	3:45 - 4:30
VII	4:30 - 5:15
VIII	5:15 - 6:00 (Sun in Cancer)
IX	6:00 - 6:45
X	6:45 - 7:30
XI	7:30 - 8:15
XII	8:15 - 9:00 (Sun in Gemini)
XIII	9:00 - 9:45
XIV	9:45 - 10:30
XV	10:30 - 11:15
XVI	11:15 - 12:00 (Moon in Gemini)



EXAMPLES OF TIME CONVERSION

1:35 = III, 05. 2:47 = IV, 32. 3:13 = V, 13. 6:17 = IX, 17. 6:57 = X, 12

Practical work:

In your student's notebook, make a copy of the above clock and copy the time table as given above. Also, you may begin to correlate the times to the angels, syzygies, and magnetic currents, all of which correspond exactly, hour I being the lowest or earth of earth. This is General Magical Information applicable to all types of categories and types of magic. The student will record exactly the magical time for each magical action that he undertakes.

D. SPECULATIVE GRAMMAR AND THE DEVELOPMENT OF THE SCHOOL TRADITION:

An Outline of "Aleister Crowley and the Haitian Gnostics", which is the English of "Le Maître Therion et les gnostiques voodooesques".

1. Aleister Crowley received the apostolic succession of the Ecclesia Gnostica Catholica from Theodor Reuss in 1912, and was consecrated patriarch.

2. Theodor Reuss received the Ecclesia Gnostica Catholica

from Gerald Encausse (Born July 13, 1865 at La Corogne, Spain) in 1909.

3. Reuss transmitted the O.T.O. succession in 1909 to Gerald Encausse.

4. From Encausse came the Haitian O.T.O. "La Couleuvre Noire".

A. There had been a secret tradition of Templiers Noirs in Haiti, since the 18th century.

E. One must compare the sexual magic of the O.T.O. with the magie sexuelle of esoteric Voodoo. (i) Compare the ix^o O.T.O. and the mariage mystique" and (ii) the xi^o and the "mystere Luage". Note: Crowley and Esoteric Voodoo both admitted homosexual magic, while Reuss did not have a place for it in the O.T.O. Thus, Crowley and Voodoo are closer than either of them are to Reuss or Encausse.

5. Jean-Maine, Lucien-Francois, Haitian Gnostic and Voodooist, born January 11, 1869, in Leogane, HAITI, and descended from the famous Martines de Pasquales, who founded Martinism and who initiated Louis-Claude de St. Martin, French mystic, born January 18, 1743. Martines de Pasquales died at Leogane, in 1774.

6. Lucien-Francois Jean-Maine received the Voodoo grades of 1, 11, 111, and 1111, in Haiti, and in 1899, at the age of 30, he was consecrated to the episcopate by Tau Orfeo VI and Tau Synesius. Synesius was of the Encausse succession, and had been consecrated in 1890. Tau Orfeo VI consecrated in 1860 gave Lucien-Francois Jean-Maine also the subdiaconate, diaconate, and priesthood.

7. In 1910 or 1911, Jean-Maine was consecrated X^o O.T.O., by Encausse for the Franco-Haitian FRATERNITAS LUCIS HERMETICA. The order founded by P.B. Randolph American Mulatre born October 8, 1825. This consecration took place in Paris. (NOTE: the French groups of the FRATERNITAS LUCIS HERMETICA are now under Msgr. Robert Bonnet, a gnostic bishop of the Mariavite succession.) In 1921, Jean-Maine consecrated as his successor in the Ecclesia Gnostica Tau Ogdoade-Orfeo II. The same year, he created in Haitian "Ordo Templi Orientis Antiqua". In 1922, he created the "La Couleuvre Noire" of 5 degrees to serve as the magical contraction of the O.T.O.A., which worked 16 grades in Haiti and the French West Indies.

8. Jean-Maine returned to Haiti in 1921 and married. A son was born January 18, 1925, named Hector-Francois Jean-Maine. Lucien-Francois Jean-Maine died in Madrid, 1960. His son, Hector-Francois was consecrated to the episcopate on November 2, 1963, taking the title "Tau Ogdoade-Orfeo III". He inherited the Haitian and French-West-Indian O.T.O.A., F.L.H., and L.C.N. traditions.

On January 18, 1966, Tau Ogdoade-Orfeo IV was consecrated to the episcopate. He had been born in the USA on January 18, 1935. Docteur H.-F. Jean-Maine and his own consecrator, Tau Ogdoade-Orfeo II, acting as the consecrators.

9. On August 10, 1967, Tau Ogdoade-Orfeo IV was consecrated to the XI^o in the Ordo Templi Orientis -- Choronzon Club and in the Ecclesia Gnostica Hermetica. He exchanged the episcopate in Ecclesia Gnostica Spiritualis and the Ordo Templi Orientis Antiqua with Tau IX (33 = 36), the patriarch of the Ecclesia Gnostica Hermetica.

10. The vilatte succession of the Gnostic Bishops was received by Tau Ogdoade-Orfeo IV, December 25, 1967. NOTE: This is the same apostolic succession which the Swiss O.T.O. patriarchate received from the French gnostics via Msgr. Chevillon. Also, NOTE: practically all of these persons named were Martinist initiates. Thus, the Martinist, O.T.O. and Gnostic Church traditions were seemingly closely tied and interwoven.

11. On August 31, 1968, Tau Ogdoade-Orfeo IV consecrated the Haitian occultist, Pierre-Antoine Saint-Charles (Tau Bon III, Tau VIII 29 = 32, born July 21, 1931,) as Patriarche de l'Eglise cabalistico-gnostique, and thus united in another Haitian gnostic and Voodoo adept the following lines of succession:

- A. The Encausse succession of the S.T.I. of Martinism.
- B. The O.T.O.-Choronzon Club succession of secret work.
- C. The episcopate and apostolic succession of the Gnostic derived from Msgr. Vilatte.
- D. The Ordo Templi Orientis Antiqua and Ecclesia Gnostica Spiritualis succession of xvi degrees and thus, the Rite of Memphis-misraim of 07 = 336 degrees.
- E. The Voodoo succession of four degrees, which Docteur Sint-Charles received from his Haitian traditions.

12. On July 27, 1970, Tau Ogdoade-Orfeo IV consecrated to the episcopate Tau Ogdoade V (Tau XV, 57 = 60) a Haitian scientist, born July 27, 1930. This newly consecrated bishop was the great-grandson of Haitian presidents Michel-Cincinnatus Leconte and Nord Alexis, and the author of several important studies of Voodoo and African magical systems.

These notes serve to show that modern Haitian magic is a direct continuation of the older systems and thus serves as a form of speculative grammar, whereby the magical lines of succession are combined and blended while being enriched in each generation.

Michael Aquarius