

Monastery of the Seven Rays

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic.
Part I. The History of Modern Zothyrrian Philosophy:
Lesson 3. The Schools of Esoteric Logic: 1506-1539,
The Pioneers of Esoteric Logic.

A. THE FIRST SCHOOLS OF ESOTERIC LOGIC:

The first schools of esoteric logic were a development out of the previous noetical and gnostic traditions. Gradually, the conception of magical **consciousness** came to concentrate more and more upon the magical ego as the creative force in a world of systems. The idea of the magical ego as the source of both thought and being, and hence the source of magical consciousness as existence, is the basic notion behind all schools of esoteric logic. Various schools developed which came to stress the use of the magical ego in making and expressing, as well as experiencing the world as a pure system. Not just the older distinction between magical world and natural world would be taught, now, a new view began to develop which stated that the natural was only a way of looking at the magical: that whatever was natural was only that which appeared as such to the uninitiated consciousness. To the initiate the consciousness of magical existence was the only consciousness possible of whatever was in or had existence. Thus, the various schools of esoteric logic sought in two practical ways, metaphysical and esoteric, to build up the magical consciousness of existence. The basic starting point was the magical nature of the ego as the creative ground of existence and **consciousness** whereby nature is revealed as completed and final. Such a view, however must not be thought of as a mere humanism, for the magical ego had a transcendental existence available only to illuminates.

B. THE METAPHYSICAL METHOD:

The schools differed as to locality and to differences in practice. Metaphysical method while not setting schools absolutely and unidentifiably apart, differed markedly among the schools. However, amid the differences, metaphysical method had certain points in common. 1st) It was based upon the notion that magical consciousness could be attained and participated in because of its immediate nature. Magic thus became mental rather than ceremonial, i.e., it was approached through meditation rather than through ritual. 2nd) Magical Consciousness was the activity of the ego and the magical ego was pure act or activity, and energy of being, or the inner energy of being, which was identified with consciousness as immediate and continuous with experience. 3rd) To exercise this consciousness it was necessary to enter into the inner creativity or spontaneity, or even randomness, of the inner existence of consciousness as energy. This was achieved by means of an inner mediation from which and in which the forms of experience, states, anticipations, and conditions, were realized as immediate ideas. 4th) The ideal contents of consciousness were experienced as immediate parts of the magical being of the ego. The ideal contents of consciousness were then projected into themselves so that an intensity of magical experience developed, afterwards there was a projection outwards of concepts and categorial forms which were the productions of consciousness as pure being. Thus there develops the

idea as the thinking-subject of total experience, visually perceived as creating the world of both concrete and abstract experience. This was where the esoteric logicians began their magical method of metaphysics, for they sought to be at the top of their thoughts.

C. THE ESOTERIC TECHNIQUE:

Esoteric techniques were developed to make the metaphysical methods practical. These techniques were either sexo-magical directly or made use of sexual magic in an indirect or mediate manner. 1st) The centre of attention was the unexplored area between the 1st and 2nd Yesodic centres. This area was not defined by the Hodic and Netzachic centres, rather it referred directly to a sexual area of magical force, which possessed an energy totally unexplored and quite different from the 1st and 2nd Yesodic types. 2nd) This energy was explored and developed by means of the use of the four Yetzirah centres. The traditional attributions were used to designate the centres in the body, which were worked over in a method totally in keeping with the procedures of sexual magic. 3rd) The operations of sexual magic were preceded and followed by extended meditations and inner preparations, which engaged the magical partners and enabled them to practise a type of astral or mental projection. 4th) The astral and mental techniques of projection were also used as a resultant of the sexual magic, such that the energies of sexual magic became a type of force or magical field, which directed the thought forms and projection energies along direct and exact pathways. This esoteric technique, for the first time in the history of magic, made use of sexo-magical energies as forces for the direct projection and support of thought forms and other magical intentions, while basing these energy forms on the roots of physical sexuality.

D. INITIATION AND THE CONTINUITY OF DOCTRINE:

It was by means of the symbols of initiation that a certain continuity of doctrine was maintained from school to school and from one generation to the next. Actually, the basics of sexual magic and the metaphysics of sexo-magical technique served as a conservative force and influence which prevented the mysteries from being lost or radically changed. For this reason, the entire tradition of teaching seemed to remain without change, although due to the successive explorations, its mode or presentation and appearance seemed to shift in emphasis from one school to the next. However, certain factors kept the traditions free from any essential modification and decline. These were 1st) that sexo-magical theory and practice had become standardized and regularly a part of the magical experience. 2nd) That the understanding as to the nature of consciousness was generally agreed upon by all schools, although they might differ as to matters of detail. 3rd) All schools accepted the theory of the ego as a magical system of pure being and of its possibilities, so that the use of the older gnostic and noetical methods by all schools was taught widely and perhaps even thought to be commonplace. 4th) While the positivist reduction of

magical structures to systems of consciousness was accepted, and while the analysis of grades and levels of status into experiential components was widely used, none of the schools, even the most extremely positivistic, sought or even thought to reject any of the forms of abstract logic and magico-mathematical method and experience which had been developed over the years. Thus, the entire effect was conservative and constructive, leading to the ready availability of many methods and techniques, as well as a variety of approaches, tolerantly used by all schools of magical thought in all of the temples of esoteric logic.

NOTE: For his practical work, let the student compose a meditation which embraces the essential points of this lesson. He may use this meditation regularly with or in place of any other spiritual discipline he has accepted. Thus, he will form his own school of esoteric logic.

NOTE: With this lesson, the Master Michael has entered into the Zodiacal Sign of Capricorn, having left Aquarius. All lessons beginning with this lesson are to reflect this change in magical authority.

Michael Capricorn