

Monastery of the Seven Rays

Monastery of The Seven Ryas,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrion Philosophy:
Lesson 4. The Schools of Esoteric Logic: 1539 - 1600, The Elements
of Transcendental Logic.

A. THE SELF-CRITICISM OF THE SCHOOL OF ESOTERIC LOGIC:

As esoteric logic developed more and more inwardly and more and more into a total form of experience and consciousness, the dialectic of internalised self-consciousness-- whereby consciousness wove back upon itself in self-awareness-- became more completely the dialectic of self-criticism and examined self-awareness, so that all areas and dimensions of method, containing any elements of uncertainty, were brought to the surface, purified and clarified of any residual incompleteness. Each master of the method of esoteric logic took upon himself to teach to his students and co-workers those secret processes of self-awareness and self-examination, which implied a purified and total inner awareness of the universe as being in its condition of meditation. Thus, the inner experience of the wholeness of being as meditation implied that each participating unit of consciousness was a part of a total system of self-examination and that this coming to knowledge of self-hood formed the very inner life and activity of being. Such notions as "Experience and Metaphysics" served as the basis for the development of a new perspective in the totality of consciousness. It was thought that this new perspective must be somehow beyond the sphere of the pure energy of self-examination and that it must constitute the real centre or ideal element of consciousness, which presides over the dialectic of esoteric logic. Thus, there developed a view of consciousness as composed of formal ideality and a material or eventual reality. The focus of ideality served as the pure point of attainment, the achievement of which the adepts of esoteric logic now so earnestly sought in their magical exercises. And so, the universe was viewed as a total system of pure being in the essence of meditation. Meditation was a process of life, which took into the unity of its being those meditation experiences upon the unity of being (Being = One), so that the unity of being came to reflect upon itself as a pure experience of absolute finality, whereby the ego as an ideal became united to the ideal absolute.

B. THE FOUNDATION SCHOOLS OF LOGIC:

Gradually, the various schools of inner meditation became the focus for the creation of a new type of idealistic school. The metaphysics of the ego in relation to the field of esoteric logic came to be understood as the basis for a new system of the logic of meditation research. This view sought to build up those methods whereby it would be possible to relate the individual as an ideal centre of pure consciousness and metaphysical experience to the ideal absolute of esoteric logic. Thus, transcendental logic came into existence largely as a method for relating the monastic members of the order through esoteric logic to the ideal participations of the Absolute. Each technique or method developed sought those mystical symbols of ideal participation which would serve to

to the mind of the initiate those realities of being which would unite his consciousness as a process to the total reality of Being. At the same time, these symbols must serve as various modes of mystical exchange between Absolute Being and the pure transcendence of the ego as an abstract and abiding point of reality, eternal and ontic, -- i.e., the source of being as being. To provide for a magical foundation for such a realm of pure existence, and for such a school of esoteric logic, the magician must understand that ideal consciousness and Pure Being are to be built up out of the resources and ontic capacities of the ego as beyond consciousness as projected but one with consciousness as the life of participation in and as the bridge builder to the absolute. Being is expressed as Absolute and as Ego, but because Being = Thought = Ego, the entire process of pure consciousness of being becomes a form of self-examination, whereby the ego criticises itself as absolute and whereby the absolute examines itself as ego. Thus, the foundation of transcendental logic served to imply that the ego was beyond esoteric logic in the sense that the ego as absolute was the creative principle behind all of the manifestations of being in esoteric logic. We thus have a magical reaffirmation of the ego as the ultimate magical reality.

C. THE TRANSCENDENTAL METHOD OF INITIATION IN

ESOTERIC LOGIC:

The techniques of sexual magic which were so much a part of the field of esoteric logic were now interpreted to signify the egoic sexual participation in the abstract purity of magical experience. While formerly, sexual magical techniques were used to prepare the initiate for higher states of consciousness, to initiate him into more significant mysteries of pure magic, and to serve experimentally as the source of so much magical energy to be employed in the powering of thought forms, now sexual magic became the experience of the unity of the ego and the absolute between student and magical teacher or master. The area of the fullest and most absolute sexual participation became the basic field for the mysteries of the transcendental ego, whereby the initiator and adept-teacher sought to bring the student to that fullness of being and unity, which was enjoyed by the master's ego in the field of esoteric logic as consciousness and meditation within his own experience. All of the sexual techniques of magic were employed to achieve this unity of consciousness, and as a result a very mystical reality was achieved. For the transcendental ego of the student merged with that of the master and it was possible during the mystical moments of sexual union for the spiritual unity of the master to bring into its widely diffused experience the total experience world of the student. In those moments of often purely sensuous union, the symbols which link the ego to the Absolute in the dialectic of self-criticism became the bodies of the master and student, forming a mystic unity of pure intuition and complete awareness. Thus, the transcendental ego of the student merge with that of the master, except that in the intuition of sexual unity it was realised by both initiates that the ego of the master was now manifesting itself as the ideal and total absolute of pure being. Initiation into esoteric logic thus became the method of union, a yoga of sexual union with the absolute as transcendental ego.

D. THE FIRST SCHOOLS OF TRANSCENDENTAL LOGIC:

On the basis of the sexual methods of magical initiation, there developed very definite schools of transcendental logic out of the magical schools of esoteric logic. These schools were devoted to a specialised methodology and came to serve as the basis for the more diversified magical schools of action, which were to develop in the next centuries. The schools of transcendental logic were based upon the uses of sexual magic as the mode of practical work in realising the transcendental ego through esoteric logic. Esoteric logic as a pure science of consciousness now became formalised as a system of abstract symbols, each of which related to the sexo-magical processes of the bodily centres. It must not be thought that because of this emphasis upon consciousness and magical experience that the more neo-pythagorean and abstractive views of being were to be ignored. Rather, the emphasis upon magical development seemed to be directed more and more towards the use of formalised and metamathematised techniques to express the fields of esoteric logic and sexual magic. Sexual magic and esoteric logic could be explored now from two stand-point: 1. from the view of abstract theory and the unity of being; and 2. from the practical and experimental standpoint of the experience of the magically intimate and esoteric consciousness of the sensuous as symbolic of egoic unity with the absolute of being. Because the ego was enclosed within a system of physical and sensuous symbols, it was necessary for it to make use of that same system of symbols to perfect the ideal relationship between the student and master. This system of symbols, however, was the sensuous language of the causative sexual centres of energy, which also expressed themselves in the asexual and nonsensuous language of abstract logic. Sexual magic, therefore, was realised as a necessity of mysticism, and as the ultimate condition of magic within the physical world, so that only by a denial of the physical world and the evidences of the senses could one deny sexual magic. Never before in the history of mysticism had sexual magic been so firmly established as the magical technique of concrete being.

Later there were to be reactions to this establishment of sexual magic, when various magicians tried to modify the role of sexual magic in connection with initiation and developmental experiment. However, at this period in the history of magico-zothyrion philosophy, when the powers of the ego were triumphant, it seems most interesting that the body as an occult system, should likewise be so triumphant in its powers through the influence and staying powers of sexual magic.

NOTE: The practical work with this lesson consists in copying into your note-book the following experiment, which is a structure-analysis of the Rite of Memphis-Misraim.

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ATTACHMENT TO LESSON 4,
Experiment Number 1.

THE STRUCTURE OF THE RITE OF MEMPHIS-MISRAIM:

The students will use this experimental outline in order to understand better the papers in the 3rd year course, which relate to the system of Memphis-Misraim. The Rite of Memphis-Misraim, which is the system or computer of the inner retreat of The Monastery of The Seven Rays, is a vast magico-logical system of thought-forms related by means of entailments, inclusions, implications, and equivalences. Here, we propose to do an experiment, whereby certain mystical energies are seen to be very intimately related to their higher counterparts. This will demonstrate the principle of Being= Unity.

Under the older system of Memphis, which is used by some temples at this present time, but in nowise connected to our work, there existed the following ruling bodies: 1. The Sanctuary (ruling the 95th and 96th grades); 2. The Mystic Temple (ruling the 94th grade, but in reality the grades from 91st through 94th; 3. For the 93rd grade, the sovereign grand council general; 4. For the 92nd grade, the grand liturgical college; and 5. For the 90th and 91st grades, the supreme grand tribunal.

According to the Constitution of the Rite of Memphis, there were three divisions within the Sanctuary (Supreme Council of the 95th and 96th grades). These were the Mystic Section, or the Grand Hierophant, the Governing Section, again the Grand Hierophant, and lastly the Emblematic, Scientific, and Philosophic Section, which was composed of the following members, forming the Supreme Council of the Rite of Memphis: 1. The Grand Hierophant, Sublime Master of Light, 97th degree; 2. The Organ or Voice of the Grand Hierophant, 96th degree; 3. The Grand Master, President of the Sanctuary, 95th degree (so that there developed two sanctuaries, one for the 95th degree and the other for the 96th degree); 4. The Grand Master, President of the Mystic Temple, 94th degree; 5. The Grand Master, President of the Sovereign Grand Council General, the 93rd degree; 6. The Grand Master, The President of The Grand Liturgical College, the 92nd degree; 7. The Grand Master, The President of The Supreme Grand Tribunal, the 91st degree. In our working of the United Rites of Memphis-Misraim, we have simplified that structure under the influence of the Ecclesia Gnostica, while at the same time developing the patriarchal and grand-conservator grades of the Rite of Memphis, which were quite elementary from the magical viewpoint, by means of the infusion of the cabalistic current from the Rite of Misraim. It is important to note that there are both degrees and ruling bodies to be distinguished. Thus, we can speak of the grade of Grand Master which let us suppose is 94. Then, there is the magical body which rules the 94th degree and thus administers all of its programs, which would be initiations, meetings, and magical practices of the 94th degree. This body we may call the Supreme Council of the of the 94th degree, and as much such it is responsible to the Supreme Council of the 95th degree, just as the Supreme Council of the 93rd degree is responsible to it. This is the principle of rule by

	<u>GRADE</u>	<u>RULED BY</u>
a.	94	95 = 331
b.	93	95 = 330
c.	92	95 = 329
d.	91	95 = 328

It is possible for a person holding this degree in a less extensive jurisdiction to hold this same degree in the more extensive and even universal jurisdiction of the "International Supreme Council", as I myself do. A less extensive jurisdiction might be a local temple or lodge, a national or ethnic jurisdiction with a Supreme Council, while the very highest jurisdiction is that of the Inner Retreat, or Department of Temples, for magical rule and research.

The next degree is the 94th degree. There are seven persons who hold this degree, and their titles are the same, but they differ as to rank within the degree, as is the rule with all of the high grades of this rite, as you now realise. The name of this degree is: "Prince-Patriarch of The Ancient and Primitive Rite of Memphis-Misraim". The name of the ruling body of this degree, as well as the 93rd, 92nd, and the 91st degrees is the same as for the 95th degree. The reason for this is that this degree forms the bridge between the higher sixteen members of the grades from 94 through 97, and the lower grades of sixty-four members from 90 through 93. Each of the members of this degree is assigned to one of the mystical planets of mediaeval alchemy, as "knights of the planispheres of the mystic temple", another name for this grade. The ruling sign of this grade is Leo, the language is French.

The grades 90, 91, 92, and 93 are considered mystical and hieroglyphic interpretations of the whole rite of Memphis-Misraim, and serve to hold together the magical system of Misraim, which is cabalistic and gnostic, and the magical system of Memphis, which is hermetic and gnostic. The names of these grades are the same: "Sovereign Prince", except that it is written as "Sovereign Prince of the Ninety-First Degree of The Ancient and Primitive Rite of Memphis-Misraim". The work of the degree consists in magical interpretations of the system of Memphis-Misraim. The language is cabalistic and the whole of the Zodiac is present in its influences. There are sixty-four members of this system of grades in all, or sixteen members for each of the grades from 90 through 93. These degrees rule the lower grades of the entire system of Memphis-Misraim according to the following structure:

<u>GNOSTIC GRADES:</u>	<u>CABALISTIC GRADES:</u>	<u>GRADES OF MISRAIM:</u>	<u>RULERSHIP:</u>
1. Subdeacon	6 through 23	78 through 80	90
2. deacon	24 through 41	81 through 83	91
3. priest	42 through 59	84 through 86	92
4. bishop	60 through 77	87 through 89	93

It must be understood that the 5th degree of patriarch in the Gnostic Church places a person in direct contact with the higher grades. For this reason it is the mystical bridge degree, which links up the lower part of the system. There are not any proper names for the grades

from 6 through 89 because their nature is that of magical formularies, although each can be understood to be a grade of "Sovereign Patriarch", with a "Supreme Council", as in the example: "The Sovereign Patriarchs of The Twenty-Fifth Degree of the Ancient and Primitive Rite of Memphis-Misraim", who belong to the "Supreme Council of The Twenty-Fifth Degree of the Ancient and Primitive Rite of Memphis-Misraim", and who meet magically within the formularies of that grade, or in the mental and esoteric-logical temple of that grade in another dimension, which might occasionally meet also on the physical plane. But this is a deep secret. It is a secret because it involves the use of magical techniques which come from the study of the Zothyrion magical history, as well as the more advanced materials of our programs.

Lastly, there has been advanced the interpretation that the 90th degree is very much like the 5th degree, and that it is a bridge-degree. Strictly speaking the grades of Misraim are from 6 through 90. The 90th degree is the most important, and serves as the basis of the higher system of Memphis, which developed out of the system of Misraim. Hence, there is a special and very select body which rules the magical currents of the degrees from 6 through 89, which has the name of "The Supreme Council and the Supreme Power of the Sovereign Grand Masters Absolute of the Four Cabalistic Series of the Gnostic Esoteric Order of Misraim, or of Egypt of the Ancient and Primitive Rite of Memphis-Misraim." It is from this body of Sovereign Grand Masters Absolute, of which there are sixteen, that the whole structure of the higher grades is generated. Under this interpretation, the grades of Memphis are properly those from 91 through 97, and constructions out of the magic of the 90th degree of Misraim.

However, the 90th degree of Misraim and its system of grades, from 6 through 89, as well as the grades of Memphis, which are 91 through 97, are themselves derived from the first five grades, or really the first four grades, which are ruled over by the "Grand Lodge or the Holy Hieroglyphic See of the Four Crosses, Ecclesia Gnostica Spiritualis, of the Ancient and Primitive Rite of Memphis-Misraim". Again, this Grande Lodge is derived from Martinism and from the three degrees of classical Martinism plus the reinforcement of Martinist and cabalistic researches and the gnostic episcopate. Thus from the less complex shall come the more complex, from the seed the great tree, which is Memphis-Misraim. This is the experience of magical creation by explication.

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