

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 5. The Beginnings of The Noctical School: 1600 - 1680,
The School of The "Tractatus Magico-Metamathematicus".

A. THE SURVIVAL OF THE MAGICAL SCHOOL:

While the schools of esoteric logic exercised a dominant place in the development of zothyrion philosophy for almost two hundred years, they never wholly were able to replace the earlier magical schools. In fact, much of esoteric logic continued and extended the role of magic, especially sexual magic, in the area of initiation. Also, it should be noted that esoteric logic did much to strengthen and to purify the traditional notions of magical method, so that few, if any, logicians felt that magic had been replaced. The esoteric logicians, and especially those members of the transcendental school, thought of magic as the vital principle, which was to be found at the foundation of all forms of esoteric logic. At the same time, there appears to have been some few isolated pockets of the older magic, where the traditions were kept up by recognised masters and with whom initiation and study could be sought. These survivals of the magical school were fully recognised as centres of inner learning, although it was recognised that they had not been swept into the mainstream of esoteric logic. These magical schools were organised for the purpose of continuing the older traditions, while at the same time serving as bridges between the newer magical currents, which were coming from esoteric logic, and the traditional methods of initiation, evocation, invocation, and projection, which were the basics of classical magic. Sexual magic was used by the traditionalists in a much more conservative manner, and it was treated as a part of evocation (of the sexual centres) and invocation (of the angels of the sexual centres) and not widely used in initiation work, which followed a more ecclesiastical mode of operation. Thus, we find about the year 1600 several centres of inner learning making use of traditional magic and yet aware of the progress which has been made in esoteric logic.

B. THE SCHOOL OF TRANSCENDENTAL ARITHMETIC:

Amid the magical developments, we can find one school which will have a very definite influence upon the development of magic. This school sought to develop very interesting possibilities in the area of the magical use of numbers. We have seen that there had been a neo-pythagorean current of magical work within the innermost workings of esoteric logic. The use of the magical series of numbers from x_1, x_2, x_3 , through x_n , to x_n , was now seen to be a basic key in the analysis of the intensive character of magical energies. For there were two magical laws which were used to analyse these energies and which served to help the magician understand the ideal character of magical dimensions of experience became more and more definite, it was understood that these dimensions of energy could be exactly explored and analysed, so that a proper use of these forces by the mind of the magician would be possible. These two notions or laws were those of (1)

the continuum of magical numbers and ideal elements beginning in infinity and extending to infinity and (2) the denseness of the continuum, which stated simply that between any two numbers, there would always be a third number. The application of arithmetic to the analysis of magical energies must be understood as being a transcendental application, in that magical energies were now being organised and structured along exact lines of thought, which explored and grounded, or made possible for experience, the magical structures of existence. The magical nature of existence then was once more thought to be a systematic buildup out of the ego-being of the universe. By making use of metrical notions of transcendental arithmetic, it was possible to construct in an exact manner the world of magical being, through which consciousness would then be made to flow along the lines of exact equations and formulae. However, only because of this exact use of metrical concepts could it be possible for magical reality to have existence within an idealistic framework. On the other hand, the older schools of magic, it must be understood, operated on a realistic and objectivistic view of the universe and thought of magical energies and the entire universe of being as external to the ego rather than immanent within the ego (this latter being the idealistic view). We will see then how two points of view were to develop side by side. The idealistic view, which emphasised mathematical constructions and the realistic view, which sought to ground magic in a supernaturalistic metaphysics.

C. THE MAGICAL NOTION OF INITIATION:

The two tendencies did not appear to be too different in presentation, largely due to the very subdued mode of their exposition. For one school, idealistic in principle, mind and thought would determine being and existence, for the other school, realistic in outlook and tendency, magical being was an objective character of existence into which man sought to bring himself by means of esoteric techniques and special methods of evocation and invocation.

The magical notion of initiation assumed that the universe was a place where a person could be brought to a state of being and then experience it so that certain things would happen. Actually, this view assumed an extensive understanding of magical space as a system of processes, some spiritual and others natural or material. In this world it would be possible to make certain prayers which would bring through a communication from the spirit world of angels. Certain practices of evocation, especially in sexual magic, where the elemental consciousness of being was attracted and sought, could be used to bring the initiate into consciousness of something both greater than his existence and also beyond his existence in scope of spiritual power. Thus, initiation in the magical school was a form of introducing the student to the world of being which existed beyond the scope of his experience, and thus it served to widen the horizon of awareness for future magical workings. In contrast to this view was the idealistic view, whereby one's being was turned in upon itself and became more and more identical with the Absolute Being of the universe. These two views were to exist as complements of each other, because the idealistic view served as the basis of esoteric sexual magic and meditation research, whereas the realistic view was essential to theurgy (as then it was conceived). It would take some time, before theurgy could be thought of as a subjective experience within the Absolute Ego.

D. THE DEVELOPMENT OF THE NEO-MAGICAL METHODOLOGY:

At first, the neo-magical schools simply made use of traditional rituales and grimoires in their practical work. However, it soon became evident that under the influence of the Tractatus Magic-Metamathematicus (a neo-pythagorean type of control system used by all schools of magic) the older methods could no longer be used with any certainty or effectiveness. The reason for this was that the presuppositions of the older grimoires and rituales were no longer accepted as valid; and that furthermore because certain metaphysical viewpoints had been rejected -- in the light of more accurate analysis -- it was necessary to build up a total system of magical and theurgical working which would reflect the newer conceptions. The result was the creation and development of a neo-magical methodology known as the "Chaldean Rite of The Ancient Mysteries of The Star Angels". This was perhaps the supreme rite of magic, for it consisted in the invocation of the very highest angelic beings in order that they come and assist the magician in the creation of own ideal universe. These angels were to bring into the field of pure magic their being which as spiritual energy was to serve as the basis of this ideal universe. The ideal universe, thus built up out of angelico-magical energies, served as a temple for the operations of sexual magic, initiation, and magical research. Thus considered, the neo-magical methodology was to provide the magical school with the ideal model of theurgic operation, and as a consequence, the neo-magical school reached a certain level of development which with the exception of the next stage in history was never to be surpassed. Finally, the "Chaldean Rite" and later the "Magico-Metaphysical Rite" were to be the two major forms of magical expression, even to the present day. Finally, these rites were to be absorbed by the sexo-magical wing of the esoteric logical school and used in a way much more effective than the way in which they were originally practised.

PRACTICAL WORK:

The practical work of this lesson consists in first of all and outline of the IVth Year course and secondly the students making a series of meditations as a form of review of the previous three courses and relating them to the outline in terms of what thoughts are magically thought and suggested by the various implications and connections in word and meaning. This is the real use of the esoteric technique of meditation-research as given as far back as the first year course. This magical outline of the IVth year course follows:

OUTLINE OF THE IVth YEAR COURSE IN ESOTERIC MAGIC:

"Esoteric Magic in the traditional gnostic magic built upon noetic concepts and improved by esoteric logic."

Michael Bertiaux

A. Introduction: These were the sixteen papers to prepare for the first part of this course. You have already gone through them.

B. Part I: The History of Modern Zothyrion Philosophy, The outline of this part of the course has been given already as the first practical work attachment to paper 16 of the introductory

C. Part II: ASTROSOPHY, Esoteric Astrology as Sexual Magic and Meditation-Research. These are the sixteen lessons on the much discussed esoteric astrological system behind the magical work of the Monastery of the Seven Rays, Inner Retreat.

1. Sexual Magic and Mediation-Research; The Moon in Scorpio.
2. " " : The Sun in Taurus.
3. " " : The Sun in Virgo.
4. " " : The Sun in Capricorn.
5. " " : The Sun in Scorpio.
6. " " : The Moon in Taurus.
7. " " : The Sun in Pisces.
8. " " : The Sun in Cancer.
9. " " : The Sun in Libra.
10. " " : The Sun in Aquarius.
11. " " : The Moon in Leo.
12. " " : The Sun in Gemini.
13. " " : The Sun in Sagittarius.
14. " " : The Sun in Aries.
15. " " : The Sun in Leo.
16. " " : The Moon in Gemini.

D. Part III: The Higher Forms of Sexual Magic and Esoteric Engineering as expressed in the Tharot of Esoteric Voodoo and Gnosticism. 16 lessons which explore the very highest forms of magic in its sexual and Haitian cabalistic implications.

1. The Master of The Northern Cross and the Initiate of the NX.
2. The Twins of The Temple and the Serviteur of the NX.
3. The Master of The Four Crosses and the Priest of the NX.
4. Legbha Capricorn and the Hierophant of the NX.
5. Legbha Scorpio and the Initiate of the Western Cross.
6. The Master of the Western Cross and the Server of the WX.
7. The Twins of The Ritual Design and the Priest of the WX.
8. The Magician of the Blue Triangle and the Hierophant of the WX.
9. The Twins of The Centre Post and The Initiate of The Southern X.
10. The Legbha Aquarius and The Server of the SX.
11. The Master of the Southern Cross and the Priest of the SX.
12. The Magician of the Sixteen FA and the Hierophant of the SX.
13. The Twins of the Altar and The Initiate of The Eastern Cross.
14. The Magician of the Red-Triangle and the Server of the EX.
15. Legbha Leo and The Priest of The Eastern Cross.
16. The Master of the Eastern Cross and the Hierophant of the EX.

E. Part IV: The Experiments of Sexual Magic and the True Key of Initiation. These will be a series of 16 lessons in pure sexual magic with an emphasis upon the magical results which lead to other and newer forms of sexual magic and gnostic magical science. These sixteen secret papers constitute the sexual magical diary of the Master Michael Aquarius upon which he based his writing of the Part III of the second year course of the Monastery. Here the actual methodology of sexual magic will be given to the

most advanced students, as well as the secrets of the innermost degree the XI, of the O.T.O. and the higher grades of the O.T.O.A., which developed out of this innermost Xith degree.

The student is advised, therefore, that this course will serve as the master key by which the inner secret of magical initiation, long hidden, is finally and absolutely revealed. After the completion of this course of truly esoteric high magic, the student is now a fully professional worker and may be admitted in the higher work of the Monastery and into those secret studies which go beyond the very limits of what is possible to know.

Michael Capricorn