

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 6. The Beginnings of The Noetical School: 1680 -
1702, The School of the "Tractatus Magico-Metaphysicus".

A. FROM ARITHMETIC TO TRANSCENDENTAL ARITHMETIC:

The development of the magical use of numbers out of the analysis of sequential and serial units had a profound influence upon all schools of magical thinking. No longer could the subject-matter of magic be thought of as vague and indeterminate, something at whose mercy the magician found himself; rather, the emphasis was now upon the power of mathematical existence in the hands of the magician as a tool for his own research and exploration of reality. All schools made use of the "Tractatus Magico-Metamathematicus", a work which related the sixty-four interpretations to the sixteen axioms of magic, and sought in the equations of the theorems, two-hundred and fifty-six forms of magical proof. While this work could be interpreted either subjectively or objectively, either idealistically or realistically, either as the result of pure mind or as the effect of pure nature (which was also the character of the "Chaldean Rite" and the "Magico-Metaphysical Rite", two neo-magical methodologies) there developed the general view that the world could be viewed from either perspective and that all methodologies should be so objectively structured so as to be useful to all schools of metaphysics and gnosticism. The continuation of the neo-magical schools seemed to confirm the fact that reality would itself continue to provide alternative possibilities for its interpretation and that as a result all magical structures of exactitude should be exactly formulated and capable of very precise interpretation, but open to the differing points of view. Thus, transcendental arithmetic could be cited as serving as the ultimate basis for both the idealistic and analytical "Tractatus Magico-Metamathematicus", which by 1680 had been forced upon all schools of thought and all centres of inner learning, as well as the originally realistic or platonic "Chaldean Rite".

B. TRANSCENDENTAL ARITHMETIC AND MAGNETICS:

Transcendental arithmetic, or the use of exact and transfinite numerical concepts as the basis of magical method gradually led to the rise of the experimental school of magnetic magic. The way in which this happened was accordingly as follows: the gradual use of exact concepts by magicians tended to bring the sciences of the spirit more and more closer to natural science. Thus, transcendental physics and experimental metaphysics came into existence as sciences of observation, which made use of instruments and a limited degree of clairvoyant observation. The temples of this school of experimental physics were structured to resemble the laboratories of occult physics as merged with tantric yoga and sexual magic. Phallicism became the dominant concept in the new physics of sexual energies, which could be measured and observed in an exact and repeatable manner. The high priests were the chief scientists in these temples, where magnetism as phallicism was the chief magical conception. The magical mathematical concepts provided the magnetic

magicians with a certain basic framework which was useful in providing certain guide lines for the development of research. For instead of showing that the magico-metamathematical was a pure deduction from the consciousness of the initiate and hence in an important way the key to the way in which the universe was built up out of and like the productions of the transcendental ego, the more realistic or naturalistic magicians saw these equations as descriptive of certain magnetic currents or levels of astral magnetism (as in Part 2, of the 1st Year Course) and so they came to concern themselves with such occult notions as radiations, rays, emanations, emissions and other data, which they applied in a number of very important therapies and in mystical healing. While idealism stressed esoteric logic as the basis of the yogic relationship between master and pupil, and thus built up a system of inner magic and esoteric logic based on the idealistic and transcendental analysis of mediation-research, realism moved along social lines and developed group methods of healing and psychic history, which made use of magical notions, inspired by transcendental arithmetic, but based on an analogy to experimental physics, rather than grounded on the magico-metamathematical categories and laws of abstract logic.

C. THE FIRST OF THE NEO-MAGICAL METAPHYSICIANS.

The monk Zothyrius VIII is to be singled out as being the first of the neo-magical metaphysicians, largely because of his work in revising in modern form the "Chaldean Rite" and "The Magico-Metaphysical Rite". He was properly a metaphysician in that his analysis of magical reality made use of greater and greater metaphysical concepts, where he sought to move beyond occult physics while not falling back upon the older views of the idealistic esoteric logic. Thus, he created the third viewpoint, which sought to ground magic in the absoluteness of being, while at the same time not rejecting or ignoring either the physical or logical contributions. His dissatisfaction with physics was due to his own knowledge of its inherent uncertainties and limitations. His dissatisfaction with esoteric and transcendental logic was largely due to its reductionism and tendency to become intuitional and rigidly abstractive in methods. He did not deny what these schools brought forward as positive and well developed contributions to the history of magic; but he seemed to feel that these two views were too rigid in their understanding of the world and that there was the possibility of there being a metaphysical approach similar to the earlier magical and theurgic schools, based on the neo-platonic analysis of experience, and which could be developed along modern lines, while avoiding the extremes of logic and physics. Zothyrius VIII then founded a school which taught the ancient metaphysics of being and which sought to bring up to date the various magical currents of operation, while setting them firmly in a metaphysics of being, derived from ancient theurgic sources. He may be understood as the father of magical reconciliation, whereby the extremes of logic and physics were united harmoniously. At the same time, however, the logical and physical schools were preparing careful replies to those criticisms made against them by the metaphysical magicians.

1. THE SCHOOL OF THE "TRACTATUS" AND THE REVIVAL OF MONADOLOGY:

While the metaphysical school was developing its program of magical research, the physical school was extending itself more and more deeply into the area of esoteric force. The result was the revival of the notion of monadology which science served to explain along the lines of occult and experimental physics the structures and dynamics of the positive sexual fluid. The logical school had established certain rules for the exploration and explanation of the monadum spermaticum. These rules were used within esoteric logic and sexual magic for establishing a field theory of sexual energy in initiatic consciousness as a projection of the ego. Later this framework was adapted to the area of sexual magnetics and radiation theory. The sexual monads as the spermatozoan was considered to be were now more clearly explored in terms of their dynamic qualities as points of pure energy in a system of generalised physics. The sexual monad became the prototype for the entire field of energy theory. The "Tractatus Magico-Metaphysicus" then became a type of guide work or methodology for research in these areas of applied magic which were clearly on the frontier of experimental physics. Monadology was also revived in the logical school, where a branch of abstract logic came to be known as the logic of symbolic monads. The logic of symbolic monads was a form of transcendental arithmetic based upon the notion that the units of consciousness or logical monads were the building blocks of the universe. These elements of existence were to be considered as understood as formal substances of ideal being, which were united in systems and governed by the laws of ideal essence. The magician would build up his system of the universe by means of these rules and elements, which served to provide the basis for the world as a system of experience. Thus, by these means the world was built and all future worlds could be built along the very same way. We see two different notions of monadology emerging. It was the task of Zothyrius VIII to try and merge both theories of the monad and thus extend the metaphysical scope of monadology. In a previous incarnation, I was Zothyrius VIII.

Michael Capricorn.

For the operational work of this lesson, we have an interview with Docteur Hector - Francois Jean-Maine, and the student will review the 1st, 2nd, and 3rd year materials referred to by the docteur, after reading this paper.

Q. Docteur Jean-Maine do you consider yourself a Voodooist?

A. I have always been very careful to distinguish between Voodoo religion, which is strongly African and primitive and with which I haven't any real connection, and Voodoo cabala, which is the system into which I was initiated and which was the magical system which developed in Haiti by means of a refinement of certain magical elements in Voodoo religion which were merged with European, chiefly French, magic and cabala. However, in the very general sense, I consider myself not a voodooist, but a magician and a sorcier, or warlock, of the Haitian race.

1. Why is this so?

A. Essentially considered, folk religions are primitive self-expressions of the myth-making tendencies of backward peoples. Thus, animal sacrifice is just one step up the scale of evolution from human sacrifice. Both are very wrong in a metaphysical sense and morally and aesthetically nasty. They are grounded in very naive views, held in all primitive places, that the elements fed by blood, as the result of sacrifices, will help mankind. Actually such elements are inferior to man, and thus of no benefit to his ascent towards illumination. Voodoo as such must be cleaned up very much before it can be used by occultists. For this reason, I use only those parts which are of a universal and magical character, essentially derived from Atlantean sources but which can be expressed in some limited notions from the Voodooist and esoteric vocabulary. Thus, I feel that it is my job to purge and then to rebuild and rehabilitate the magical systems hidden within Voodoo, while discarding the rest as superstitious, where it is not really dangerous to occult science.

2. Are there many like you in the black race?

A. The true adepts of any race are very few. They are always at odds with the orthodox religion of their cultures. They are always called "fakes" and "frauds", when they seek to give the true essence of the wisdom, or when they seek to purify the religion of its grossness. Look at Jesus, and Gotama, any reformer must face this horror and opposition. I am pleased yet that I am able to handle any situation, for most of the representatives of orthodox Voodoo, its priests and faithful, fear me, and flee, because they think I am a sorcier and a satanist. While I always try to do good, the fact that they think I am terrible, and that my Voodoo Cabala is a fraud, this makes my work easier, for I will break them down and destroy them all the easier, so that some day when they wake up, African religious orthodoxy as Voodoo is to these fools will no longer remain, only the light will be there, and they will be blinded by it. As Michael has written in the first year course, the invocation of Ogoun-Fer, so I say: "Burn all of the errors of the past with the fires of my angry-and-all-consuming-fire-of-will, for I am Ogou-Fer." (62,2) Also, please note that this prayer to Ogou-Fer does not refer to any stupid rebellion of the slaves against Napoleon, but to the purification of the black race of its essential grossness. Each race must be purified by teachers who will rise up from within it and lead it to the light. This is the true meaning of racial teachers, as found in occult books. The Hebrews of old had their prophets, the black race now has its Voodoo cabalists.

Q. What elements are permanent in Voodoo?

A. Only those elements are permanent in Voodoo which come from Atlantis. Few people know that both Legbha and Loki are the same deity, the old god of discord in Atlantean mythology and magic. In Africa, especially in Dahomey, Legbha is a god of mischief and discord, as is Loki in the Nordic mythology. In Haiti, Legbha is identified with Christ, and his Loki quality, if I might say so, is attributed to the Guede family, especially to Limba-Guede. The transformation of Legbha into Christ

is acceptable, because Christ is the cosmic principle, while Legbha is purified by this identity. Legbha thus serves as a Lucifer, as we gnostics say, because he will now serve to bring light though higher magic. In the Monastery teachings, Legbha is further purified as a spiritual being by the addition of Luage, the Lucifer of aspiration, which gradually leaves the human world and becomes increasingly divine. However, Legbha is really the magical word for Christ within a gnostic magical system. The permanent element is Christ, although represented cosmically as of the four crosses. The other Loa or gods are really forms of aeons, daemons, and syzygies of the gnosis. The great FA is really the cosmic AUTIREBA, an entirely cosmic and magical notion based on Chaldean lines of initiation, coming from Atlantis. Not every race must expect to possess the permanent elements of the gnosis in its folklore, but it does possess the connectives which will enable the student to become an initiate who has passed beyond the limits of his system of religious upbringing and who has now entered the gnosis. Thus, this revival of African religion is very nasty, for it means putting chains on the minds of a people already too tied down. Actually, it is better for blacks to become materialists, for from the analysis of their sensations they may come to true gnosticism and sexual magic.

Q. Docteur Jean-Maine are you a gnostic?

A. I am a gnostic in four different ways, or meanings of the word. First, I am a gnostic bishop and patriarch, working with the Gnostic Church of The Inner Retreat of the Monastery. Secondly, I am a gnostic because I know all that there is to know about the inner worlds. This means that my gnosis is universal, for I am an adept of Sirius, and thusly the very highest type of magician possible for this planet. I am perhaps the very highest black man in occultism and I am fusing my energies into the work of the Monastery. Thirdly, I am a gnostic, because I have been initiated into the Inner Wisdom as transmitted from Aleister Crowley. Let me explain what I mean. On May 12, 1921, Aleister Crowley Consecrated Tau Choronzon I to the 11th degree of the Gnosis, at the Abbey of Thelema, Cefalu, Sicily. On June 30, 1936, Tau Choronzon I consecrated Tau Choronzon II to the 11th degree of the Gnosis, in Los Angeles, Californis, at the Choronzon Club. (For this we have documentary proof in the files of the Inner Retreat). Then, on January 1, 1954, Tau Choronzon II consecrated Tau Choronzon III to the 11th degree of the Gnosis in Palm Springs. California, at the Temple Choronzon-Gnosis. On August 10, 1967, Tau Choronzon III sonsecrated Tau Choronzon IV to the 11th degree of the Gnosis in Palm Springs, California, at the Temple Choronzon-Gnosis. On January 18, 1972, Tau Choronzon IV consecrated Tau Choronzon V to the 11th degree of the Gnosis, in Chicago, Illinois, at the Themple Choronzon-Gnosis, located within the Inner Retreat of The Monastery, I, Hector-Francois Jean-Maine, am Tau Choronzon V. The fourth way in which I am a gnositic is this. In ancient times, the gnostics took the very best elements of occult and spiritual teachings from many religious systems for use in their magical works. Now, in order to give the Monastery courses a universality, which no other system of occult teaching possesse, we took certain Atlantean elements found in esoteric Voodoo tradition, and further refined them for use in the four courses of the Monastery. Thus, gnostic and Voodoo cabalistic lines are

existing side by side, but only in a very spiritual and very mystical sense. Nowhere do I speak of animal sacrifices, except to condemn it, nor do I speak anywhere of primitive superstition. I speak only on that gnosis which I have taken out of the mire and mud of a primitive and vile body of beliefs and practices, those of the more primitive elements of the black race, and which are not suited for occultism, and these more refined elements I have taken into the light of gnostic thought and magical illumination. Thus, I am perhaps one of the very highest magicians of the universe. All the voodoo elements in the course work have been brought up to the level of white magic in vibration by my alchemical work. Also, certain magical matters are nowhere to be found in Voodoo religion, but do appear in esoteric Voodoo initiatic tradition. I am referring to Sexual Magic and the Luage Mysterv, which is reserved to the secret sects of esoteric Voodoo, the rue elite of spirituality and illumination, in Haiti.

Q. Docteur are you a believer in occult democracy?

A. Certainly not. You know that every being has a soul at a different level of magical development. How foolish, therefore, for some persons to believe in equality of souls. It might be possible among the English or the French to find large groups of very advanced souls, but these races are vastly superior to all others. Some may say that the Indians are advanced. I say no, for Hindu teachings are ahead of Hindu material powers. While, with the French and English, as they spread their supreme cultures over the world from nation to nation, so that everyone sought to imitate French and English blood and manners, so the occult influences of Crowley and Eliphas Levi have been diffused. This is especially true today, where true refinement consists in following the cultural ways of the English and the French, especially in matters of food and pleasures. Therefore, to return to your question, I do not believe in occult democracy, for as Madame Blavatsky said the vast majority of the world do not even have souls. Also, it would seem that the true test of a soul is whether or not a person is linked up with the Monastery. Now we have certain initiates in Haiti, and I have worked with them, but they are so few in so vast a total population, so that it is impossible to think of democracy.

Q. Docteur what do you think of the witchcraft revival?

A. It is my view that this is to be preferred over traditional religion. I have been considered a witch, and perhaps I am to some degree. Yet, witchcraft makes use of the elements of magic and it is not a religion, as some fools believe, for it is based on a revival of magical technique in a natural setting. It is the basic use of the more helpful elements to be found in nature. However, much of witchcraft has to be refined before it can be used by gnostic sex magicians. Witchcraft, as you know, is strongly dominated by the female image, and therefore, the sexual magical aspects of it are quite gross. But it can serve to suggest a spiritual gnosis and ideal manicheanism of the luciferian gnosis, and this in a primitive form, as it is given in coven work, will lead to the true elements of the luciferian gnosis as we find them in Memphis-Misraim.

Q. What was the purpose of your recent visit to Japan?

A. My visit to Japan was to meet with certain magicians who are identified with the Tendai Sect of Esoteric Buddhism. These adepts had invited me to visit them when I met them in New York City, U.S.A. about 10 years ago. I have kept up a regular though infrequent correspondence with them over the years. I went to Japan therefore to engaged in certain magical exercises and researches along the lines of sexual magic and esotericism, which will be developed for the students of the Monastery in future courses. However, let me say that we have always maintained that our esoteric Voodoo and our gnosticism were identical with the best of esoteric Buddhism. I was able to prove this matter during my visit. I visited in Kyoto, and met there with several masters of magic. While there I lived in a monastic close, as my occult rank gives me immediate entry anywhere in the world to these centres, and they regard me as an esoteric monk.

Q. What has been your connection with the History of Zothyrion Philosophy?

A. Of course, the history of Z Philosophy is a magical system expressed as a time system or history. It is really taken from here and there in time and woven together by lattices of mind, so that what you are seeing is really the way in which it appears on the innermost planes. All of the disconnectedness of actual history has been sifted out and what remains is a wonderful egregor, or thoughtform, of pure magical energy. Now, both Michael and I have worked together on this system and have had key parts to play in the past in this work, for really this incarnation is my first and last in the black race, for formerly I incarnated mainly as a Chinese or Japanese adept. In fact, Michael and I have worked together in many interesting ways which illustrate the methods of the Z. Philosophy, which in this present lesson are mainly taken from esoteric Buddhism, as if anyone didn't know. That is to say, we have explored an historical section of Buddhist esoteric magic in this system in a very wonderful and inner way. However, keep in mind that Buddhism as esotericism = Gnosticism. We are not concerned with any religious history, however. Now, let me tell you something interesting. One day, about 10 years ago, Michael was giving a lecture before a group of adepts and occultists. In the front row sat a Celtic psychic and high-priestess of the Old Religion of the Moon. She always took her lectures by clairvoyance and telepathy, as she was quite deaf. As Michael lectured, I decided to come and visit him from Haiti, where I was doing research. He had told me when and where it would be given. I decided to stand next to him as he spoke. After the lecture, the Celtic lady came up and asked who the Chinese man was standing next to him. Michael replied, that it must be his friend from Haiti. The lady said "from Haiti?". "Yes", said Michael, "my friend always travels in his astral body, which resembles his last physical body, leaving his present physical body behind." To which I add in closing, that this is exactly the way it happens.

H.F. Jean-Maine

Monastery of the Seven Rays

The Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrian Philosophy:
Special Paper to follow between Lessons 6 and 7,
Special Interview with Docteur Hector-Francois Jean-Maine.

Q. Docteur, do you intend to give out certain cabalistic teachings this year?

A. Yes, it will be noted that Parts II and III of this 4th year course contain elements of a highly cabalistic significance. Our approach to the cabala of Haitian esotericism, which is my own system of magic, will be based upon the interpretation of Astrosophy and Tharot from the view of esoteric cabala. If the student will examine the supplements to Lesson 5, which gives and outline of the 4th year course, and then if he adds on the outline given as Exhibit A, Lesson 1 of Part I, he should be able to see a very strong view gradually expressing itself. Also, if you review the very important pages 28 1 and 2 of the 2nd year course in sexual magic, and then review page 16-3 of the IIIrd Year Course in Esoteric Engineering, you will see many of the cabalistic possibilities, which I am discussing, now.

Q. Docteur, is your system of cabala your own or derived from tradition?

A. Basic to my knowledge is the real tradition of our magical system. This is completely gnostic. However, I have developed that system in a very useful way, at least it is useful to myself and other magicians. We have built up a completely magical view point, which may be termed cabalistical only in a very special sense. It is not the Hebrew Cabala, but a development out of the work done in the area of the cabala by French, Spanish and Haitian mages. Basic to this is the view that cabala is a form of magical development, which will take on many, many direction in its expression. My own view has been expressed via these lessons. Eventually, it will become a basis for a next development, for nothing is final in cabala.

Q. Do you believe in both the Sephira and Klipha of the cabala?

A. Our system of cabala does work with both forms of being, and actually it is necessary to work with both lines of pure being. Our system is quite complete in that it is concerned with magical forces which are expressed through the negative (Klipha) and positive (Sephira) aspects of the Tree of Life.

Q. Do you invoke or evoke these Sephira and Klipha?

A. Yes, We do both the invocation of the Sephira and the evocation of the Klipha. Invocation implies that we are working up the Tree of Life, that is to say up the front of the Tree. Evocation means that we are working down the back of the Tree of Life. Hence we must use both magical methods, and I always have.

Q. Some would call you a black magician because for this as well as sex magic.

A. Yes, that would be largely the opinion of many ill-informed persons. I am not a black magician in their sense, however, but I am a Luciferian and a gnostic magician. My use of evocation and sexual magic would set me apart from many writers and magicians. However, that we can produce is proof of our magical system being successful. Also, let it be noted that in magic one must always follow the very highest consideration, that is to say we must follow the magical ideal and not any manmade moral or religious system. These moral and religious systems must be totally rejected and replaced with a magical morality of power and knowledge.

Q. What are the names of the beings invoked and evoked in your work?

A. The Sephira are invoked and they are attended by two groups of spirits which are the angels of the Sephira. They are the "Flames of Light", if they are positive in vibration, or "Flames of Reflected Darkness", if negative. The Klipha are likewise structured. But because the Klipha are negative, as they are to the Sephira, the negative angels are the most important, which are the "Shadows of Darkness", then if positive we have the "Shadows of Reflected Light". Both flames and shadows are intelligences and spiritual or magical beings of great power. They are approached in a very special magical working which will enable the student to become a practical magician.

Q. Do you make use of the Middle of the Tree, or use the whole Tree?

A. In the process of ascent up the Tree, we find that we can move from one Sephira to the next with ease. Thus, we cover all of the Sephira in the magical climb upwards. However, in working down the back of the Tree, we have found that we will concentrate upon the Middle of the Tree because of certain magical difficulties, which I call the "Paths of Frustration", which prevent us from coming down any way but the Middle. You know that most magicians and cabalists claim that the back of the Tree is filled with demons and confusions and dangers. We have found a secret pathway, which we can take in connection with the four degrees of sexual magic, so that by means of sexual magic, and I refer to the use of the techniques of the ~~VI~~ VI, X, XI, and XV grades of the O.T.O.A., it is possible to find the very secret pathway down the back of the Tree, which is very important for Magical Creation.

Q. Do you believe that you have found your way back from the downward path?

A. The downward path on the back of the Tree leads to two other sides of the Tree, which I will call simply the magical reflections of the higher worlds in the lower regions of space, which are below the earth level of vibration, and which are, I would say, elemental and beyond. For example the Malcuth centre is in the elemental kingdom, but the other Sephira and Klipha extend beyond the earth kingdom to the regions of metacosmic darkness. These regions, inhabited by powerful and dangerous demons and other creatures will be explored by us, also,

eventually. Thus, our work has taken us really very far in its magical development. Yes, we have found our way back, because we can now be interviewed by you.

Q. Why is Sexual magic such a wonderful instrument for exploration?

A. Sexual Magic is the ultimate key to magical exploration, because it is so simple. It does not require any special magical instruments, only the magical body. It can be operated on each level of being and can produce very wonderful and powerful insights. Also, sexual magic is the way of the highest adepts.

Q. Do you intend to make use of the Haitian secret societies on the Tree?

A. Yes, it is my wish to make use of the four Haitian secret societies in a very special way. For one thing, we are concerned with a twofold use of these societies in order to create a certain sexual magical energy in the worlds of Daath, and negative Tiphareth, Yesod, and Malkuth. In each world a certain magical level of being is attained in a very wonderful way, by means of a creative tension between the two possibilities, as the following diagram or chart can serve to show:

Daath	La Couleuvre Noire	=	Les Pelerins des Astres
Negative Tiphareth	Les Sorteurs Secrets	=	La Lycanthropie Kabbalistique
Negative Yesod	La Lycanthropie Kabbalistique	=	Les Sorteurs Secrets
Negative Malkuth	Les Pelerins des Astres	=	La Couleuvre Noire

This type of arrangement is based upon an entirely magical use of the differences in magnetism between the various levels magical operation. It is very similar to the magical sequence as given in Hermetic Orders, where we find that 1 = IV, 2 = III, 3 = II, and 4 = I. However, we will explain this tension in magic as we develop those advanced papers in cabala.

Q. What are the "Pathways of Frustration" ?

A. Naturally, there must be some kind of negativity to magical power and the gnosis on the back of the Tree. We have found that certain methods of work lead to blind results, or else to no magical results, or else the powers come back to us indicating there is no exit in that particular way of moving. This is due to the negative and demonic ways of the other side of Tree. However, there is a magical order on the back of the Tree, which is the door to other aspects or sides of the Tree, which we call the reflections of the Tree in the lower and darker regions of space. However, by a very careful use of sexual magic we are able to find a correct pathway beyond the "Pathways of Frustration" and thus enter the areas where the "Shadows" can be evoked by magic. There are two major pathways, which are best determined to be "Pathway of Frustration". They both must pass through Daath, which is the Door to the back of the Tree. These "Pathways of Frustration" are "Kether-Daath-Chokmah" and "Kether-Daath-Binah". Both are dead-end roads,

without exit. They are filled with diabolical influences of a very dangerous character, so that the student is best to avoid them. That is why the writers of the cabala have been so careful in their warnings. However, using our esoteric methods it is possible to find the true and very secret pathway out of Daath and downwards on The Tree. In Alesiter Crowley's secret sex magical work, Daath, which is under Uranus, was the door to the Uranian sex magic of the XIth degree of the O.T.O. However, Crowley did not provide any method for the use of this force at this level, which was developed by my father in his inner school.

Q. Would you consider yourself a priest to the forces of darkness?

A. No. The reason is that priesthood is a word which implies service rather than mastery. I am concerned more to explore the worlds of the cabala and therefore I must be in a position of mastery in order to have a certain degree of magical freedom. I cannot serve anyone, save the Absolute in my highest state of consciousness. However, many will think that I am an evil person because of my magical explorations. They will think this just as they thought that the early explorers in medical work were warlocks and evil. I do admit, however, to being a warlock, for I believe in psychic and occult self-defense.

Q. Is there a difference between cabalistic sex magic and other types?

A. I would say this that our sexual magic is applied in the cabala. I can only speak for my own method and approach and school. However, we do apply the basics of sexual magic in a very special way in the area of the cabala so that we are able to make certain very interesting and important discoveries, and we are making use of the sexual magic of the 2nd year course in doing this. However, we have extended the methods somewhat, as you will see.

Q. Is it true that you become a werewolf in your sex magic?

A. One does become a werewolf on the astral plane, or in the astral light in our system. This is a very old method of regaining the contents of the unconscious which have been lost in making the transition from the animal kingdom into the human world. We seek to go back to this world and live in the animal world for some time, some magical time, and then come back to the human world, again. It is tied up with the magic of times and other influences, for you know that certain times of the week are more suited to this magical work, I refer to the 3rd year course and to pages 24 1 and 2 and 3. For there it is implied that when the full Moon occurs either on Monday or Saturday, there would be a strong force for the development of Lycanthropia on the part of weak persons. This would be a physical and involuntary Lycanthropia. Our own Lycanthropia is cabalistic and under magical influences and occurs only on the astral plane. For that reason magical efforts to combat physical and involuntary Lycanthropia are most important in magical work on those days, and under those exact Lunar conditions.

Q. Are you a werewolf?

A. At present, I am not a werewolf in my astral self. However, I have been as have been the adepts of the Inner Retreat in their higher magic. All who work along these lines must assume the god-forms on the astral, which means a return to the animal symbols of the ancient Egyptian gods of Memphis and Misraim. However, we have selected various animal-god forms to assume in this work. We are not all werewolves, although the principle is the same and we use the name La Lycanthropie Kabbalistique to designate all of these forms for magical work.

Q. Would the Masters Michael Aquarius and Michael B. be werewolves?

A. They have been in the same way as I have and under the same conditions but Michael B also has developed another method of working where he becomes a werecat on the astral. The Three of us have practised this technique and have become werecats, in addition to being werewolves.

Q. What reasons determine the choice of god-forms?

A. The main reason is that of operation and ray of power. The werewolf is for the ray of will-power to create thought forms. The werecat is attached to ceremonial work of the seventh ray. The first and seventh rays work very much together, as you know, so that it is possible to develop certain magical harmonies between the two types of god-form assumption.

Q. Are the pathways astral or are they mental and etheric as well?

A. Both on the front of the Tree as well as on the back of it the pathways are operative on the etheric (Assiahic), astral (Yetzirahic), mental (Briahic), and intuitional (Atziluthic) levels of consciousness. On the back of the Tree, for example, Daath is passed in all four worlds, before we enter the mental world of Tiphareth. Daath means knowledge or Gnosis, it is the world of the Inner-wisdom of the Gnosis and thus it is approached via Kether, which is the Sephira most identified with the Atziluthic world of the Inner-Wisdom of Intuitional Gnosis. Daath is departed by way of the Briahic level of consciousness, so that then it is possible to enter the mental world in Tiphareth. Tiphareth is departed at the Yetzirahic level, so that it is possible to enter Yesod, which is the Sephira of Yetzirah, and departed at the Assiahic level to enter Malkuth. Thus, the pathways are quite orderly and follow the exact structure of strict cabalistic magic, except that we are talking about, here, the back of the Tree.

Q. How do you propose to relate the sixteen lessons of each Part II and Part III to the cabala?

A. By means of the theory of cabalistic correspondences, it is possible to link the papers of Part II, which will be the matter of the theoretical cabala to the Papers of Part III, which will be the practical matter of the cabala. Thus, for each paper there will be a separate working, following the sequence I am giving now: 1 (Malkuth),

2 (Yesod), 3 (Hod), 4 (Netzach), 5 (Tiphareth), 6 (Geburah), 7 (Chesed), 8 (Binah), 9 (Chokmah), 10 (Kether), 11 (Kether-Aath-Chokmah), 12 (Kether-Daath-Binah), 13 (Daath), 14 (Negative Tiphareth), 15 (Negative Yesod), 16 (Negative Malkuth). Thus, in Parts II and III of this course, there will be a study of Negative Malkuth in each of the papers numbered 16.

Q. Who are the new magicians who will work on these systems of magic?

A. They are called "The Adepts of Sirius", or in the east "The Young arhats".

Q. Are they priests or bishops of the Gnostic Church?

A. The adepts of Sirius are not gnostic clergy. Their line of development is entirely secret and mystical. But they do not come from the Gnostic Church or from the grades of Memphis-Misraim, although they will work within Memphis-Misraim. They are adepts in a magical sense, which is tied up with the work of the 4th year course, and they are not based in previous works. Thus, an entirely different approach has been developed to work with these magical adepts.

Q. How are they prepared magically for advanced work?

A. The adepts of Sirius are magically prepared by participation in the most advanced magical experiments of the Masters. They are thus able to learn of magic in a definite sense by direct experience. They serve a type of apprenticeship in magic, rather than preparing for Holy Orders in the Gnostic Church. They are selected entirely by occult methods and are attached to their adept teachers. When they have completed their work they will then set up their own centres of work. They do have a simple degree system, however, which is of four steps. These are: Initiate, Apprentice, warlock or Magician, and Master of Light. In previous courses the emphasis was upon the large degree systems of Memphis-Misraim. Here with the magical work of the 4th year course, the emphasis is upon simplicity of operation and of the degree system. The Masters of the Light are only three: myself, Michael Aquarius and Michael

B. The reason for this is that one must be an adept of the Inner Retreat system working in order to see the full potential of the newer magic. There is the possibility of reducing the degree system entirely, even, as a measure of simplicity. I would prefer the magical system to be reduced to a no-degree system of work. There are too many other ways in which the system can operate without the control of the degrees. Therefore, we will consider very seriously the elimination of all grades except in the Inner work as a part of this 4th year course. However, the other degrees hold true for the previous courses, but they have changed.

Q. In what way have these degrees changed?

A. They are no longer physical plane grades. All of the grades are now in most cases to be understood as astral temple grades. It is true that certain keys are given to approach these grades, but these do not convey any physical plane authority. They refer entirely to the astral

or inner world working. This will hold true of the adepts of Sirius and all other grades, for the degrees will be significant only on the inner planes and our system is thus moved entirely onto the astral and inner planes in its significance.

Q. Will this not simplify matters. you already have done much towards it?

A. Yes, the astral translation has been achieved with a view to making the Inner Retreat more and more hidden so that the work can proceed without any disturbance in psychic currents. All of the temple works and grades are really on the astral anyway, for we have made the Rite of Memphis-Misraim entirely into an astral order, and have cut down its physical contacts to that just of entry from the physical. The Masters of the Inner Retreat will function in a certain way on the physical and they will provide keys to the inner work. This inner work we describe in these papers. But, we have already done so much to put the system onto the inner planes that we do not have to worry about anything else at present.

Q. Will there be secret grades given on the physical?

A. This must remain unanswered. However, those who have received certain Gnostic powers and consecrations and initiations have received keys to the inner work. We will probably give out the keys, but in a much simpler sense.

Q. What about the esoteric Voodoo system of astral projection?

A. In each of the secret societies of esoteric Voodoo Cabala there is a special grade for astral projection at will. This is the grade of the "voltigeur", and this grade is given only on the astral by me to those who have met me more than half-way. The pathways of the Voltigeurs, or Vaulthers, can be represented by the following cabalistic map-work, which shows the relationship between the secret societies and their grades and the various pillars of the tree of life. For your know that we work only the back of the Tree using the secret societies, and that they must confine themselves to the central post of the tree. But to add depth to their work, there has been developed a certain magical expansion, which takes the place of the Binah and Chokmah pillars.

<u>Path of Frustration</u>	<u>Kether</u>	<u>Path of Frustration</u>
<u>Binah</u>		<u>Chokmah</u>
<u>Path of The Black</u>	<u>DAATH</u>	<u>Snake (going)</u>
<u>6=11</u> <u>Path of the Star</u>	<u>12 = 17</u>	<u>Rovers (return)</u> <u>18 = 23</u>
<u>Path of The Secret</u>	<u>Tiphareth</u>	<u>Travelers (going)</u>
<u>24 = 29</u> <u>Path of Kabbalistic</u>	<u>30=35</u>	<u>Lycanthropic (return)</u> <u>34.41</u>
<u>Path of Kabbalistic</u>	<u>Yesod</u>	<u>Lycanthropic (go)</u>
<u>42.47</u> <u>Path of Secret</u>	<u>48.=53</u>	<u>Travellers (return)</u> <u>54=59</u>

60 = 65

Path of the Star
Path of The BlackMalkuth
66=71Rovers (go)
Snake)return)

72= 77

The pathways are designed for travel to and from the negative Malkuth. The Path of the Star Rovers is Malkuth in Atziluth, from which the return is made through Kether in Assiah, which is the Path of the Black Snake. This is the meaning of Kether in Malkuth and Malkuth in Kether of the Sexual Alchemists. The use of the various pathways is important because of the need to follow a strict magical line of development. However, the student should note the pathway of the Voltigeurs, as given in the large diagram, which follows this page, and which shows the true meaning of a magical leap, which is quite different from the other pathways. Also, you will note that behind each of the Sephira, there are the secret pathways, even though only the Klipha of the Middle Pillar are contacted. In our study of the cabala in Parts II and III, this will be developed.

KETHER

PIPAH (Negative Path of Frustration) (Negative Path of Frustration) CHOKMAH

DAATH

6 = 11

(Ghost World of Geburah)

12 = 17

18 = 23

(Ghost World of Chesed)

TIPHARETH

24 = 29

(Ghost World of Hod)

30 = 35

36 = 41

(Ghost World of Netzach)

YESOD

42 = 47

(Ghost World of Hell)

48 = 53

54 = 59

(Ghost World of Heaven)

MALKUTH

60 = 65

66 = 71

72 = 77

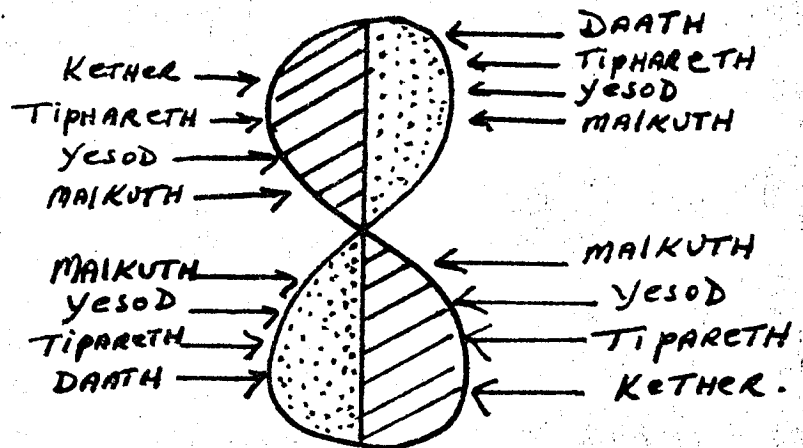
Various Pathways = 1, the pathways of the secret schools -----
2, the pathways of the secret sects -----
3, the pathways of the Voltigeurs ~~~~~

The pathways of the secret schools refer to pathways developed by very specialised magicians and their apprentices within the various secret sects which are based entirely on magical discoveries and insights, and communicated by initiations on each of the secret pathways. The ghost worlds are those kliphatic worlds which are inhabited by shells and shades and demons and which have usually been very dangerous places for the magicians to visit. The two negative pathways of frustration are examples of what can happen when the magician tries to cross over the occult territory which is inhabited by ghosts in the cabalistic sense. This entire method will be fully explained more in Parts II and III of

this course, however, the magical work on the back of the Tree of life must be understood to operate out of the central pillar of the Tree of Life. It is extremely dangerous to travel through the ghost worlds, if one wishes to use the methods of exact observation. Also, the demonic beings that reside there must be controlled by secret methods, so that one may travel only with a master, if one is not a master of light.

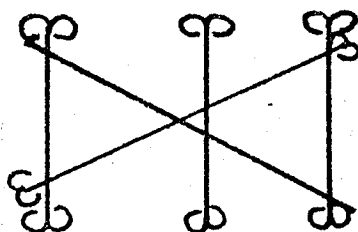
Q. What are the ghost worlds of heaven and hell?

A. These are the pathways to the lower regions of the tree of life as it is reflected in the cosmic sea of space. See this diagram which I am enclosing with this reply, so that you will note that the Tree of Life has its own reflection in the lower regions as well as in the higher worlds. Heaven and Hell, as viewed by mediaeval art, are to be found in those regions of infinite and absolute space. These are the ghost worlds of Thibetan Buddhism, where the souls will await their next incarnation, but for us it is where the astral bodies of the dead are to be found in their afterdeath state.



Q. What is the basis of the pathway of the Voltigeurs?

A. This basis is to be found in the vever of the Marassas, or Twins in Voodoo which is a very magical conception. However, the Three columns are given in that design, with the centre as the post of unity. In my own work, I have crossed these three columns with the crossed baton of the magical Saturn, or Guede Nibbho, so as to produce the model for the pathways of the voltigeurs, as well as the pathways for the secret schools of Voodoo initiation. This gives us the the final magical diagram for Voodoo initiation, which I reproduce here.



Q. Is it true that the Master Michael B. is an actual Voodoo priest and high-priest?

A. Yes, he has received magical initiation from Haitian adepts, other than myself. I have only come to him after they did their magical work to prepare him to receive me properly. For I cannot be received by anyone who is not properly prepared by magical initiations and consecrations in the inner work. I have come to him in a magical way, which is greatly different from coming to him in a social manner, for we met in

Haiti in 1963, but not as adepts. He possesses the magical papers for the work of the priesthood as well as the papers for the high-priesthood in esoteric Voodoo. I am of the opinion, however, that he had taken many, many secret inner plane initiations in Voodoo in order to enter more and more fully into the mysteries of the science. Also, what he has seen with his clarivoyant vision he has brought back to the physical world in terms of art, for you know that he is a very good artist in the symbolic and mystical sense.

Q. Would you say that your magical system is properly a living esoteric one?

A. My system of magic is definitely the living science of esoteric Voodoo cabala. It is truly a system of "le Voodoo esoterique et vivant". For this reason in these papers for the very first time will be produced the entire secret system of esoteric and cabalistic initiation into innermost Voodoo mysteries, which shows the validity of the system and its universality. In this sense, our system of magic is truly living and ever developing on the inner planes because of the many revelations of magical images, which we receive from the inner planes as a result of our work, there. Thus, we are moving more and more into inner realms, wholly unexplored by any adepts of the past. In this sense our system is alive and true, for it is the direct communication from the inner worlds of the ultimate gnosis or knowledge from Daath. Thus, we end with the formula that Esoteric Voodoo cabala = Daath gnosis.

Docteur Hector - Francois Jean-Maine