

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 7. The Beginnings of the Noetical School:
1702 - 1721, The School of Functional Noetic.

A. THE LOGICAL REACTION AGAINST MAGIC:

While it is true that the Schools of esoteric logic did contain within their doctrines and practices the elements of many magical systems, as a whole they were in reality reactions against metaphysical and magnetic or physical systems of magic, for they based all of their methods and theories upon a view that because the mind was the creative principle, it was unnecessary to view the world as composed of an antithesis between nature and supernature, with magic as the method of contacting the latter through natural being and means. For the logician, esoteric and transcendental, Being as a system of construction differed only mystically from the more narrow philosophical scope of logic as the analysis of propositions. The esoteric logician was keenly interested in the structure of being, but the logical creation of that structure of being by means of pure consciousness was more realistic a view of magic for him than the techniques of evocation and invocation, which necessitated a belief system in the independent existence of nature, at once naive and false. Thus, all systems of esoteric logic considered that magic if it was to be used at all should refer to transcendental logic and sexual initiation and experiment. That magic in the sense of theurgic activity was truly meaningless, and that evocation and invocation were useless concepts from the standpoint of the consciousness of pure immanence. Thus for the logician, as well as for all of the other schools since that time and due to the influence of logic, magic as such was strongly defined and regulated to only one or two areas in the metaphysics of consciousness, where certain traditional methods were continued. On the other hand, however, magic seems to have taken possession of logic, for the spiritual, mystical, and occult powers possessed by the esoteric logicians clearly were far beyond anything claimed by even the most speculative logicians and philosophers of either Europe or India, so that we can say that the esoteric logic of the transcendental ego was grounded firmly in a magical attitude.

B. THE FIRST INITIATIONS OF THE FUNCTIONAL METHODOLOGY:

There gradually developed a completely magical and mystical understanding of pure consciousness known as the noetical viewpoint. The inner wisdom of consciousness consisted in the intuition of the archetypal possibilities of existence as consciousness by means of the esoteric logic of the transcendental ego. This new awareness of something which had been taught formerly or continued as an implicit tradition of the inner wisdom now was seen as a dynamic system of reality, unfolding the pure possibilities of a completely intellectual intuition of the infinite within consciousness. In These terms it was defined as the functional methodology and students sought those masters and teachers who would direct their inner consciousness into

the areas of this infinite activity of being = thought. As a consequence, the methods of initiation and especially those methods of sexual initiation which are so important in esoteric logic and which characterised the earlier schools were revised and expanded to include as their goal the true infinity of possible experience, which the teacher could confer upon the student, and into which the teacher as guide was able to direct the student. Now, the sexual energies of consciousness were fully explored so that the theory of the transcendental id as a complement to the transcendental ego, and as the ungrund or the basis of sexual magic was brought more and more into the sciences of infinity, as taught. The external physical world became a system of logical terms, and the true energies of nature were explored in the actions of the transcendental id and the id as function. The infinity of being was divided between two main lines of force: the transcendental ego or ideal structure and the real energy (will) of the transcendental id. Both of these forces constituted the perfected TAO of the esoteric logicians of the transcendental ego and id. For existence could be seen as either the mystical union of these principles or as the created system of awareness, which drew its existence from both the transcendental ego and the transcendental id. Hence, the use of sexual technique and ideal mathematics in initiation constituted the functional methodology of the newer emphasis in pure magic.

C. THE FUNCTIONAL ANALYSIS OF CONCEPTS IN A NEO-MAGICAL CONTEXT:

All of the concepts employed in the school of esoteric logic were now expanded in order to show forth the infinite possibilities of their future development. Each concept had to show not only its structure and content but also its function and energy, which were now to be viewed as unlimited in the very same way that the structure and content were unlimited in analysis. The school of esoteric logic was now understood as a pure system of meditation upon the mystical dimension of Being. About this time, there further developed a new attitude towards magic as the yoga of participation and thought-formation. It was into this yogic context that the concepts of infinite activity and pure consciousness were introduced in order to create a further development in the science of esoteric logic. For now it was understood that esoteric logic was capable of an infinity of transformations and developments and that it was an inner science of all of the possibilities of existence, a science which fitted all of Being accordingly under the rule of the great law or TAO. Hence, more and more inspiration was to be derived from certain neo-Chinese and neo-gnostic sources (cf., the modern work of C.F. Russell) who has developed certain mystical views based upon a metamathematical analysis of existence. The sixteen basic axioms of the neo-magical logic, now held by all esoteric schools of the inner wisdom to be the un-ground of doctrine, were thus attributed to the transcendental id, the id, the ego, and the transcendental ego, so that each concept was to be judged by the ways in which it approximated more and more completely to the axioms of neo-magic. This functional analysis led to an ever greater unity of operation among the esoteric logicians, leading to the continuous interaction of sexo-magical and magico-metamathematical processes. Finally, this enrichment of the notions of pure being by means of a continued reworking and intensification of consciousness as esoteric logic led to more and more successful modes of initiation and to a complete renewal of magical force in the states and conditions of consciousness, which were now to be grounded in the TAO.

D. THE SCHOOL TRADITION OF FUNCTIONAL NOETIC AND ITS INITIATIONS:

The gradual development of the various schools of functional noetic -- as this intensification of esoteric logic came to be known -- led to a development in the modes of initiation and in the ways in which these innermost states were to be recognised and communicated. We have seen how in place of the ancient systems of grades or degrees we have found a change over to the states and conditions of experience. We have also seen how there was a very great change over in the structure of these grades, and that they had been reduced to basic formularies, to the basic sixteen axioms of pure consciousness. Now we find that there was a tendency in the direction of the re-establishment of the mystical degree, but in a very unique manner. The mystical degrees could not be established in any absolute sense, but they could be established in a symbolic sense, as symbolic of those states and principles of pure inwardness into which the master would lead his student, and into which in an even more mystical and mysterious sense the master was to direct the development of the consciousness of his student. (NOTE: We do not wish to deny the existence of magical degrees of attainment behind these esoteric mysteries, but we wish to make it quite clear that most degree systems are symbolic descriptions of states of mystical experience. However, these degrees of achievement, so called, are really only symbolic of what can be achieved. The true degrees are those of attainment, in which high magicians participate. That there are such degrees is proven from the existence of this course and the other courses, what they are, however, must be determined by the use of these courses as occult machines for the exploration of the inner planes. We concur in this view:

H. - F. Jean-Maine, Michael Aquarius-Capricorn, Michael B., Sublime of Light.) Thus these pure symbols of reality became ideal rules of the innermost TAO of ideal transcendence and pure experience as known through esoteric logic. These grades or steps in the development of pure experience were so many chambers of initiation through which the student was directed by the initiator in the course of the former's gradual (referring to grades or degrees) finding of the innermost centre of pure Being in the absolute ego, the creator of the TAO. As the magico-metamathematical and sexo-magical emphases developed more and more in the magical union of ego and id based themes, so the magical awareness of total experience came to be seen as a temple of participation in Being in its most infinite and holy identity. From this inner mystical view there came to be known as operative a scientific school or institute, which served to mediate between the scientific external universe and that innermost centre of egoic transcendence and Being. However, it was understood that in the absoluteness of Being, now Ego = Id. And, ideal consciousness and sexual energy were two manifestations of the same law, the Absolute as Tao.

Michael Capricorn

The practical work of this lesson shall consist in a review of the Grimoir of Saturn-Gnosis. For the student must make use of these magical methods as called for in Parts II and III, of this course. The Grimoire is to be found as Paper 13, in the Introduction to this course.

M.C.

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrion Philosophy:
Special Paper to follow between Lessons 7 and 8.
An interview with Docteur Jean-Maine.

TANTRA AND VODOO

Q. Docteur, would you say that the lessons are components in a magical machine?

A. Yes, The reason for this is simple. We have put the courses together in such a way that they form a magnetic system. In a way this is how we can establish the physical plane control of the system. For wherever a course, or part of a course is to be found, there we can project out certain forces and energies for magical control and research. Even if it is only one part of a course, say a lesson, or even a copy of a course for there is the astral counterpart to guide us. For this reason the courses of the Monastery were put together in a very magical fashion, so that they would form a mystical communications network, between the work of the Monastery and those places where the courses were to be found. In this sense, then, the magical diffusion of the papers has helped in the establishment of our international magical system of thought.

Q. What is the relationship between Tantric Yoga and Esoteric Magic?

A. The Tantric system is based upon the magical working of both inner and outer plane phenomena. It is truly a magical system, because it has special initiations and powers and rites, which must be done on a very regular basis in order to maintain a control over the inner worlds. It is a system which is based upon the building up of a state of fearlessness in the magician or yogin. It is supposed to partake of sexual elements, but the mode differs from Hindu to Puddhist Tantricism. It is regarded by many Hindus with the same view that some magicians, here, would look upon esoteric Voodoo. For it is regarded as a very powerful system. Both systems are derived from the older Atlantean magic of the "Red Temple", with elements of the Atlantean "Black Temple" work. This type of magic, i.e., that of the "Red Temple", was a form of elemental working at the stage of fire that is to say kundalini shakti, which is the basis of Tantra. "Black Temple" work was concerned with death, and certain "cult of death" rites in both esoteric Voodoo and Tantra come from this tradition. The elements of the "cult of sex-magic" were from the "Red Temple". Now these two "points chauds" (hot points of power and knowledge) survive in my own system of initiation, which unites the Tantric and the esoteric Voodoo systems, as you will see.

Q. What are these points of power and knowledge, and are they derived from grades, degrees, orders, or mysteries of magic?

A. My own magical system is based upon the Gnostic system of orders of subdeacon, deacon, priest, and bishop. There is the fifth order of patriarche, which is possessed by very high-researchers. Now, after these grades or orders are taken it is possible to study the magical system, which I have developed of archetypal Voodoo, or Proto-Voodoo, or Atlantean magic.

In this system of magic, we are concerned with types of power and knowledge, which come from inner plane work along certain very precise lines. In fact in the 4th year course, I plan to give out the entire plan of this system, so that students of the Monastery will be able to see what it looks like and therefore know that the Monastery is again ahead of all of the other schools of magic in its teaching and gnostic powers. Let me say that there are a certain number of degrees of magic, into which a person must be initiated by either myself or by the Masters Michael of the Inner Retreat, for the forms are very complicated. These degrees are magical grades entirely and they are not given easily. In the past they have formed the grades of the Rite of Misraim from 6 through 90. However, in the past, when these grades were given they were given by gnostic church consecrations, by Ordo Templi Orientis Antiqua initiations, or by esoteric Voodoo methods because only after the grades have been received in one of these ways, and there may be many other ways of giving these grades from 6 through 90, could there be said to be a foundation sufficient to give the degrees of my own system of magic. Thus, my own system of magic is superimposed upon the grades of Misraim from 6 through 90, for it needs to take root in a related system of magic, otherwise it cannot grow. This is because it is so ancient that it is necessary to go back in time by means of certain types of initiations, in order to connect with an even more ancient system of magic. For this reason, we use either the old gnostic system (from the 1st century B.C.) the O.T.O.A. system from 2.000 B.C., or the even older esoteric Voodoo of later Atlantis, which was about 4.000 B.C. These systems of initiation become bridges to the magic of my own system, which because of its very deep roots must be brought forward in time by means of being superimposed upon another system. Thus, when a bishop who has taken 90 grades in the Rite of Misraim writes to me to have his grades "brought up to date", he means that he wishes to have his grades enriched by magical participation and initiations, so that he will be able to receive the degrees of the system and the points of power. These points come from participation in the proper mysteries of the system of magic, which I have brought back from the past. This system serves as the basis of my explorations in cabala but for some time, it has been treated only as a system of theoretical magic and I have not wished to have it revealed to others outside of the grade of Master as a practical system of work.

Q. What are the names of these points and what would be a possible explanation of them?

I will give you now a list of these points and the magical definitions, which while not being complete explanations, can serve to make the idea somewhat clear:

There are six basic points, which pertain to the six faces of the Ancient system of cubes and to the tubes and tunnels of astral and mental matter. These points are:

1) The Mystere de la solitude (Mystery of solitude). This pertains to isolated forms of sexual magic and evocation, where one works directly with invisible but unspecified forces. They are specified by magical technique.

2) The Mystere Luage. This is the Luage technique of sexual magic and therefore is specified and precise. The theory is given in the 2nd year course, but I will bring it up to date.

3) The Mystere Legbha. This is a higher level of magic from the previous type. It is concerned with the union of the four elements. This is the method used to become an adept of the four elements.

4) Mystere Lycanthropique. This is mystery of the Red Temple of Atlantean magic is its first form (there are two forms). Magical transformations into were-animals for sexual magic work is done at this point.

5) Mystere du Zombeeisme. This is the magic of the Black Temple of Atlantis in its 1st form (there are also two forms of this magic). The magician works directly with the dead especially through their astral shells and forms.

6) Mystere Daemon. This is the basis of the "white satanism" of my system. The magicians seek to develop the powers of seduction over Satan himself.

7) Mystere Aeon. This is the beginning of luciferian magic, which implies a building up of certain mystical powers of the gnosis in constructive and creative ways. This is the mystere for putting systems of magic together.

8) Mystere Syzygie. This is the method of taking a system one has put together and then making it applicable and practical. Here we have both practical and theoretical magic fused and working perfectly.

9) Mystere Initiateur. This is the magical power to initiate and consecrate to the powers and types of knowledge of these points. These capacities extend to twenty-four degrees, with a supreme degree of absolute power, which is the 90th degree of Misraim. It should be noted, therefore, that the grades from 6 through 90 of Misraim are broken up into groups of points, of which there are 24 groups, or degrees, with the 90th as the 25th. This mystere initiateur is the key to the highest power in this system, for to save time and systematic space -- i.e., space in this magical system, -- I have made use of the space of Misraim and have reworked it and rebuilt it in a very magical way.

Now, within the point chaud of mystere initiateur, we find nine special points of power and knowledge. These points are as follows:

1) Nourrisseur: "He who feeds" the lower points with magical lines of connection and power. This is a continuous action, for should it end the powers of the lower points would dry up and vanish into astral dust. This and the other higher points of the mystere initiateur are exercised from the mental plane.

2) Magicien: The real role of the magicien is only understood at this level, everything else is lower magic and illusion.

3) Mage: Certain powers over natural law are implied. In advanced adepts of this point the laws of nature are created and destroyed.

4) Sorcier: Mastery of both the path of light and the path of darkness is implied by this point. The sorcier is beyond good and evil in his work. Gods and devils are subject to his powers of seduction.

5) Envouteur: The power to control persons is implied by this point. This is the point most important for working with other occultists and magical students.

6) Enchanteur: This implies the power over objects not persons and all subjects through the mastery of song. This is an orphic point and is essential to gnostic work at a very high level.

7) Imagier: This is the point used by the maker of magical images and symbols. Each point of colour is magnetised and magically treated in such a way that the total picture is a machine. The Imagier is able to paint what he has seen on the inner planes, or copy directly from the inner planes. He is beyond the clairvoyant, for he has received the "prize-des-vueux".

8) Atavigier: This is the point which is used in connection with were-animal magic and relates especially to the Mystere Lycanthropique of 4). This is the 2nd form of that magic from the Atlantean Red Temple.

9) Elerenteur: This is the point which is the 2nd form of the Mystere du Zombecisme of the Black Temple of Atlantis. In the mysteries Atavigier, we have the assumption of the god-form of the animal-man or were-animal, now we have the assumption of the god-form of death, which is a very important point if one is concerned with working down the back of the Tree of Life.

These points are especially necessary if one is concerned with magical techniques of development and power. These points can be used in a variety of capacities, and my own system takes these points and applies them to a variety of magical situations. In later papers, you will see how it is possible to relate these points to the signs of the Zodiac, for they form the basis of magical astrology, or the drawing down of the signs from the heavens by magical technique.

Q. What do you mean by "White Satanism"?

A. A number of gnostics have written essays on this subject, from their own standpoint. I refer to Pierre Cadieux "Les Vaudois et les Albigeois", which seeks to show the connection between the Vaudois, or "White Satanists" and Voodoo cabala, and such books as "Le Satanisme blanc ou le luciferisme", and "Le gnosticisme contemporain et ses origines veritables", by other authors. They are seeking to show that the Mediaeval Gnostics or Albigeois were Voodooists, or the ancestors of Voodoo, under the name of

Vaudois. I would say that while there has been much influence there has not been an actual causative factor, which is the most important connection. Here is my own interpretation of certain rites of the Vaudois, and the reader may then judge whether this is a system of Tantra or a system of Voodoo, or something else.

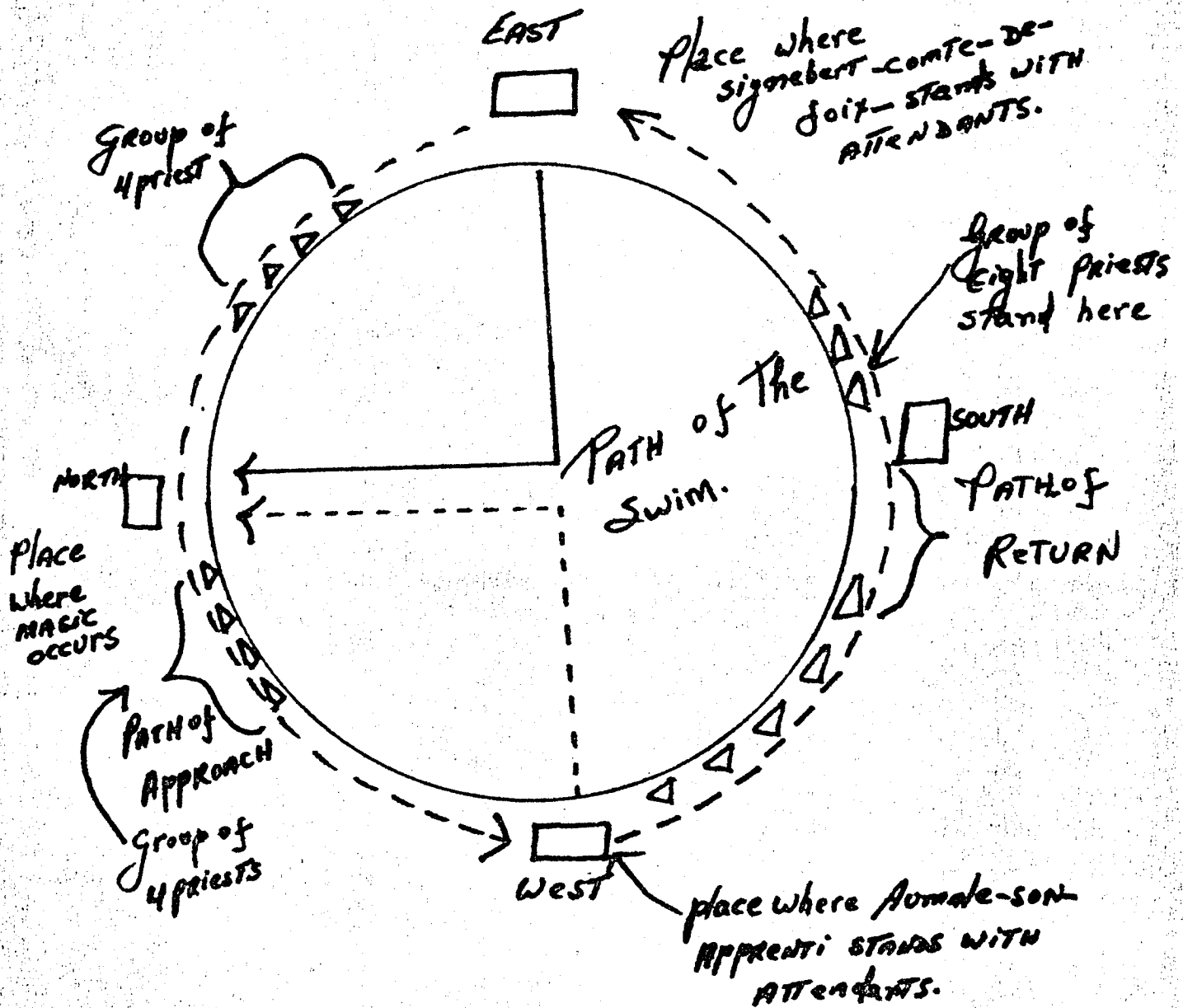
There were four types of Albigeois. There were the White Satanists, The Black Satanists, the Gnostic-Luciferians, and the Gnostics of the Holy Grail. The White Satanists were ruled by Signebert Comte-de-Foix and his apprentice Aumale. Both were sorcerers and gnostic magicians, who practised the tower and grotto magical works. The Black Stanists actually were and still are under the control of Satanic forces, whereas the White Satanists were able to control Satanic forces. The Gnostic Luciferians were a form of the esoteric Christian religion, while the Gnostics of the Holy Grail were the best known of the Albigeois and were true mystics and Christians of the inward sacramentalism.

The tower program of the white satanists was as follows: (1) To develop the powers of seduction over satan himself, by means of rites of sex-magic which involved satan. (2) The magical assumption of the satanic godform by the high-priest in the temple of sex-magic. This was conducted in the tower room of the Chateau-de-Foix by Signebert and Aumale, or in the grotto of the chateau. (3) In the magic, all moral taboos are broken without any physical harm, for Satan is a moral egregor and has metaphysical reality in the sense of a value, or disvalue and not as an absolute power. (4) The initiate unites himself to Satan and thus creates the white satan of metaphysics and thus through sexual magic a new moral order is created and power was then made available to Aumale and Signebert for their luciferian operations. Another form of magic was the rite of the grotto.

At the chateau of Foix there was a natural temple or grotto of telluric force and magnetism. This grotto contained a natural pool, so that the magicians used the pool to provide them with entry onto the astral world of Yetzirah and then they would arrive at the shore of the pool and consummate the rite of magic. At dawn, the two magicians would emerge from the cave of the grotto, where they had offered up the Gnostic Eucharist of Lucifer. They were assisted by 32 priests, eight serving as acolytes to Signebert, the high-priest, and eight serving as acolytes to Aumale, the younger magician. The other sixteen were spaced about the pool and served to create a force field by use of the raising and pointing of magical swords, which at the time of the consummation of the rite, which was the orgasms of the magicians, would focus the force at a particular point in space (the star ALGOL in the constellation of PERSEUS; but viewed by day with clairvoyant vision). One group of priests, that of Aumale, would move to the western shore side of the pool and stand facing Signebert, who stood at the eastern shore of the pool, on the opposite side. Then, when the Sun rose to a certain point in the heavens, the two magicians disrobed and entered the waters, swimming towards the centre and then meeting at the centre they swam side by side to the northern shore, where in a magical place of rest and refreshment the rite was consummated by the two magicians. After the rite they swam side by

side to the centre and then Aumale went to the eastern shore and Signebert went to the west, arriving at the opposite sides and then returning by procession, this time along the southern side to the east, whereas Aumale had come to the west via a procession along the northern side. See the attached diagram of the magical grotto.

Michael Capricorn and H.F. Jean-Maine



The pond and path of
The Ritual Swim.