

Monastery of the Seven Rays

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrrian Philosophy:
Lesson 9. The Separation of Noetic from Metaphysical Logistics:
1750- 1780. The Development of the School of Matheological
Constructionism.

A. THE BACKGROUND OF THE THEORY OF CONSTRUCTIONS:

The various schools of magical thinking had for several years made use of the methods of constructionism. By this we mean that various magicians had always used abstract and concrete thought-form methods in order to render more and more precise their works. These thought forms were built up out of the mental and astral matter and fused together by means of magical acts of judgement. The thought forms were thus framed by processes of will and imagination and defined by thought. The life of each construction depended solely upon the will of each magician, for either they were separated out from the astral and mental worlds by specific acts of judgement, or else they were fed by the objective and ontological powers and forces of the very same astral and mental worlds. Thus, each thought form could either be drawn forth or allowed to sink back into the astral and mental seas of pure being. Indeed in pure magic, it is an essential matter that there be these acts of creation of thought-forms, for the very true and high forms of magic cannot be operated without the profound use of both abstract and concrete forms. By abstract, I mean those magical thought forms which are properly and directly translatable into metamathematical formularies. By concrete, I refer to those magical thought forms which can only be translated into metamathematical formularies by means of a reduction to the pure level of abstraction. This means that the ontological reality of the forms must be reduced to more refined levels of existence and being, where a perception becomes an idea, and where an image becomes an idea. In all of these operations, whether of internal consciousness and imagination or of external observation and direct experience, via the senses or additional psychic faculties, the magician must fuse together the elements of consciousness to such an extent that it is possible for him to have as much if not more freedom of movement and existence in his magical world as the being of the invisible worlds normally possess in their own realms. This is the magical background of constructionism.

B. THE SCHOOL OF CONSTRUCTION-TRADITION AND ITS INITIATIONS:

In every school of magical inquiry, there could be found the methodical use of the thought-form constructions. However, this emphasis was especially concentrated in the idealistic and esoteric schools of logic and magical technique. The basic idea was that of an elaborate magical method whereby the magician would assume certain postures and then engage in the process of thinking and thought-formation, which was appropriate to his assumed god-form or magician-form. The entire process of magical operation involved various ritual operations in preparation for the development of the magical ideas, but it also involved the internal discipline of the magician's astral and mental temple, where in his symbolic workshop he was thus able to work along the lines of pure magic and to teach

others his methods of thoughts, through initiation. Over the years, there had developed certain places of magical method of training into which certain students were introduced as apprentices. These centres of sorcery were important mystical schools of abstract being as well as places of concrete instruction. In each centre, the student or apprentice was thought of as and taught to set up his own work area and also his own place of symbolic privacy and retirement. There, amidst the most secret of influences, he was able to participate fully in the methods taught by his master or adept. There, amidst the most curious of lore, he was able to find a certain reality of existence and inner mystery, which gave fulfillment in a very definite and absolute sense to the seemingly endless practices of sexual magic. Thus, these initiations could best be described as magical methods whereby the apprentice came to an even greater awareness of himself as a being of another world, who by means of the magic of thought form constructionism, had achieved the return to this spiritual existence in the act and art of initiation. Of close connection to this work were the magical practices of the white satanism schools.

C. THE NEO-PYTHAGOREAN TRADITION:

Amid the various traditions and magical currents of initiation, one of the most important was the Neo-Pythagorean. This tradition was based upon the use of magical theories of measurement, proportion, and harmony and as its purpose the weaving together of exact patterns in the mystical building up, or construction, of thought-forms. This neo-pythagorean current was best expressed in the use of a regular and precise form of exact notation in order to describe accurately the fundamental structures of the inner planes. As a result of the use of this methodology, it was possible to make very advanced researches into the structures of the inner worlds of ideal and real being and thus to determine and to define the inner worlds in ways which were at once absolutely precise and exacting, as well as completely definitive and encouraging of creative developments and future exploration. The entire neo-Pythagorean mode of thought was to insist upon the possibility of a mystical exploration of ideal realms, in advance of magical exploration by astral and mental projection, which nevertheless allowed for the additional possibility of an exact route to be followed in the finding of certain magical pathways of future exploration. Thus, there would always be those guidelines for magical work in the newly discovered regions of the inner planes, which would be available for actual working at some future date. The magicians had by this a means available to them for the actual technique of magical construction, which could be used to derive certain further magical possibilities for continuous exploration and insight. Thus, there was found a method which not only allowed for its own internal development, but which was known also to contain within itself a picture of the worlds it had been able to explore in times past. For these inner worlds could only be represented by means of the mystical symbolics of the neo-Pythagorean tradition, a tradition, which demonstrated that innermost being was a system of abstract ideas in the absolute mind. Thus, the mystical equation was not understood to be the picture of reality as ideal, it was known to be the absolute and necessary structure of both reality and ideality as the two forms of absolute being, unveiled by the neo-Pythagorean initiation.

D. THE MAGICAL USE OF MATHEOLOGICAL CONSTRUCTIONS:

The matheological constructions of pure abstract being as well as the magical use of these constructions in a variety of assignments led gradually to the development of a highly scientific attitude in magical technique. No longer was invocation or even evocation to be conducted in an imprecise or vague manner. Furthermore, no longer was it considered respectable for the students of magic to make use of any methods which could not be reduced to exact modes of thought. The test of magical success was the degree of accuracy used in the methods and as a result a wide variety of magical beings were contacted and worked with by constructionists. In fact, this new flexibility was what was sought for by the constructionists as their secret goal; for they sought those levels of magical being which had not been touched by the methods of the past and as a consequence they had a certain success in unveiling newly discovered inner plane mysteries, which thusly set these schools of magic vast distances ahead of the other schools in other nations. Indeed, the latter seemed to suffer from a retardation of growth in magical knowledge, so that certain very important areas of being were neglected or left totally unknown. However, the newer methods made it possible to explore all phases of the existing universe and to pass beyond this even to those realms of being quite unexplored and unknown to all but the very highest adepts. In this way whole universes were found to exist and could be explored and the very important knowledge of these worlds was delivered to initiates of the matheological school. In this way, this school was able to maintain a supremacy which clearly set it apart, even to this day, where it is the inner retreat of the Monastery of the Seven Rays, from all other magical and occultico-initiatic schools. Consequently, the Zothyrian tradition in magical philosophy is to be understood to be the supreme system of gnosticism, in as much as it is the only system which knowing all things, teaches all things to its initiates. For this reason, the teachings of the Monastery are without end or other limit.

Michael Capricorn

Monastery of the Seven Rays,
4th Year Course in Esoteric Magic,
Part 1,
Special paper to follow between lessons 9 and 10.

HOW TO MAKE A MIRROIR-MAGIQUE.

The French and Spanish and Italian witches and magicians have a very special method for making a magical mirroir. It is very important for each student, now, to learn how to make this instrument for magical and psychic work. I am of the opinion that the easier and the simpler method is the best, and that is our method. Our method differs from the German magical method as well as from what method used by certain English witches. Magical mirrors are very useful in the development of clairvoyance, as well as for projection work on the astral plane. I would use this mirror in connection with the papers on the projections of sexual magic, you will then be able to visualise the projections and travel out with them to the inner worlds. The energy for magical projection can be either mental or sexual or a combination of the two. A fine method of magic is to use the magic mirror in connection with a regular mirror set aside for the magical use, but not specially prepared. This is usually an antique mirror, which the French call the "Mirroir fantastique". Have each mirror face into the other, so that a special force builds up. Some magicians in France and in Haiti have been able to achieve actual materialisations in this way. Simply concentrate on what you want to happen and it might happen in the space between the two mirrors, if you are strong enough. For the two mirrors form a genuine machine, and together they form a very powerful system of magical induction. Haitian magic comes from France and Spain, due the influence of these two nations over the island. Haitian religion comes from Africa, for it is the Voodoo system. However, in many temples of magic in Haiti, one will find the use of both the mirroir fantastique and the mirroir magique, in fact there are a family of gods, or Loas, named after the Mirroir Fantastique, and another named after the Mirroir Magique. They are of the Legbha family, and they are aspects of Carrefour, the god of the crossroads of magical operation. He is the chief deity of the dreaded Petro sect, which is the magical wing of Voodoo, as the Arada is mainly religious. However, Arada is related to Aradia, which is the name of the goddess of the witches in Italy, so that even the Arada cult is somewhat magical in that it is fully a part of the craft of the wise, i.e., witchcraft. In this sense Petro is higher than Arada, for magic is more than just witchcraft.

It is so simple to make a magic mirror. First of all secure an inexpensive picture frame with glass in it. Then paint the inside of the glass which faces out with a very good, quick drying, gloss black enamel paint. Let it dry and hold it up to the light to check if any light comes through. Light shouldn't come through, so paint where it does and apply two more coats. Each time you apply the paint, say to yourself; "I am making a magic mirror, I am consecrating the mirror as I am making it". Then when it has dried, you should wash clear the unpainted outside of the glass, so that it is spotless. Remember to have cleaned the inside of the glass if that was necessary before painting that side, so that there isn't any dust to block the visions. Then, you must seal the mirror, and for this

you put paper or cardboard over the back of the mirror, held by tape and secure, to keep the painted inside from being harmed by any fall, or possibility of a scratch. Then you should put the very sacred magical symbols and signs on the paper of the seal, so that a magical force can flow into it. I have my mirror with the Luage prayer written on the back sealing, and with the sigils of the signs of earth, water, air and fire, which I will give you to put in the north, west (bottom) south, and east (top) sections of the back of the mirror to consecrate the mirror.

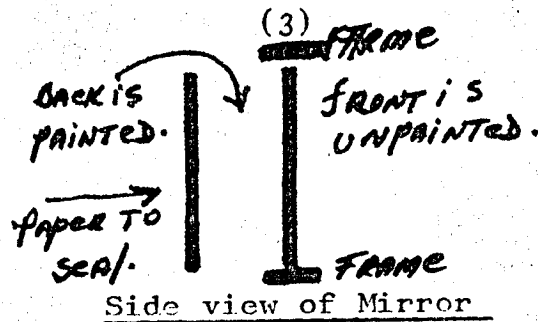
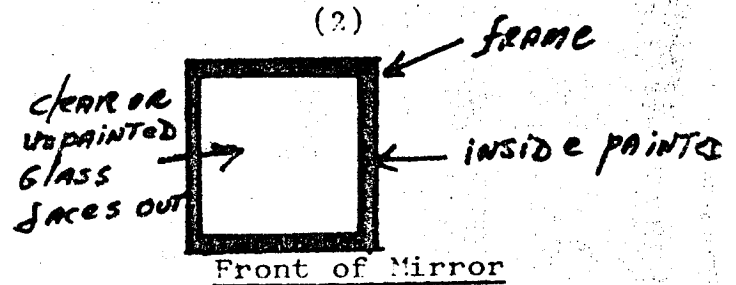
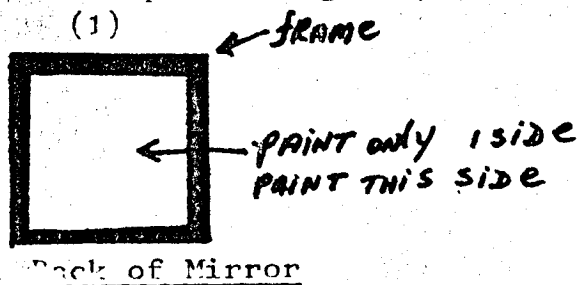
Use the mirror for magical meditation and in the same way you would use an occult television set. It is to be used for magical communications and for receiving occult information from other dimensions of being. I will later explain some other uses for you, but after you make the mirror, use it each day in your meditations. You will find it is very very helpful. It is better than a crystal ball for magical work.

Once you have made up your magical mirror, you will find that it is a very useful instrument. You will be able to use it for projection work, so that you will be able to project into the mirror and then see yourself on the astral plane. You will be able to look into the mirror at any time and see a picture image of your own magical personality, or how you look to other students and adepts in magic. You will be able to find the mirror a very helpful instrument for the development of very keen psychic powers and for the capacity to visualise in the mirror any number of persons and magical places. This is very important for the student who is seeking to learn how to actualise his astral self by working consciously on the astral plane. You might use the mirror with magical candles in order to follow the light on to the astral plane and down the passageways of the astral plane which are so numerous. The magical mirror would help the student who wishes to teach other according to the monastery's system of magical meditation, so that the whole method of contemplation and meditation is made easier by use of the mirror. For this reason, it is important to keep in mind the many uses of this magical instrument.

Michael Capricorn

DESIGN OF MAGICAL MIRROR

Use a flat plane of glass, as that is sufficient in Latin magical work.

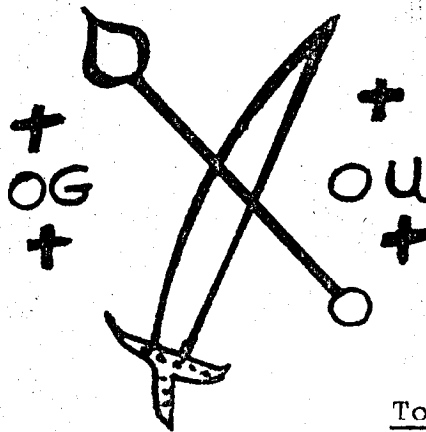


Magical sigils for back of mirror:

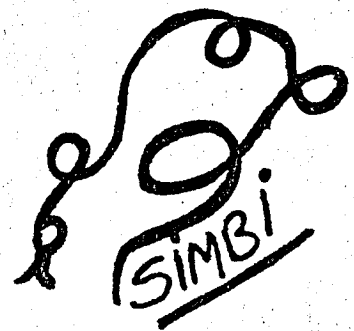
Earth (North)



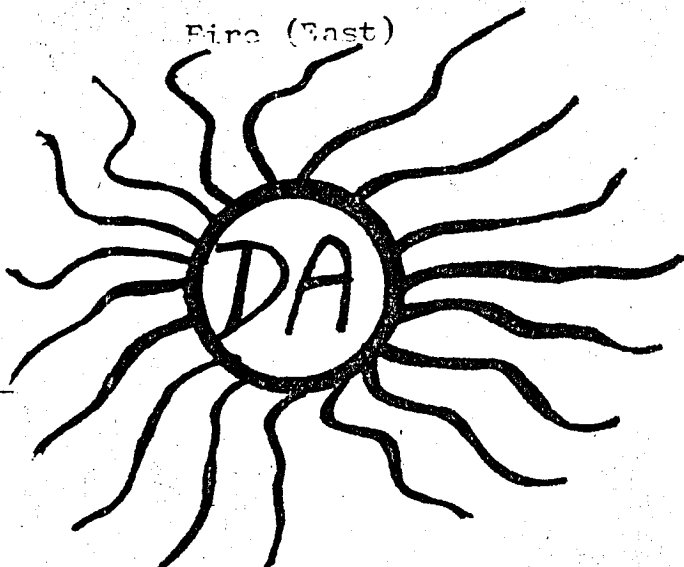
Water (west)



Air (south)



Fire (East)



Total back of mirror

