

QUESTIONS AND ANSWERS ON THE "SCHOOLS OF MAGIC"

Q. What is a "School of Magic"?

A. A School of Magic is a group of students and teachers, or any combination of these persons, united by the goal of seeking to learn about and to practise the magical arts and sciences.

Q. Are such persons initiates?

A. In most cases the students and the teachers or teacher have been initiated into one or more of the magical lines of succession or tradition.

Q. Is the Monastery such a school of magic?

A. Because the main argument in all of the courses of the Monastery is based on magical concepts, the Monastery may be considered a school of magic in the traditional sense.

Q. Are certain lines of initiation received and given therein?

A. The masters of the Monastery are initiates of many traditions, as well as initiates of their own traditions. All students of the Monastery are therefore initiated through the lessons into the traditions and doctrines of the Monastery, even if they never meet the Masters in the physical.

Q. What is such a type of initiation properly called?

A. The type of initiation where the teaching is given to the student and thus he develops on his own understanding of the doctrine is called the "gnostic type" of initiation.

Q. Is the gnostic initiation the basis of all others?

A. Because it is the most spiritual and because it consists of the communication of spiritual teachings, the Gnostic type of initiation may be understood as being the basis of all other initiations, as given in all types of schools.

Q. What is initiation fundamentally?

A. Initiation is the act of beginning within a certain experience. Thus, magical initiation is really the beginning of magical experiences.

Q. By whom are initiations given?

A. In all matters, the initiation is given by the ego to the lower self, for unless this is given all other external acts are meaningless.

Q. Are external acts magical or symbolic of internal acts?

A. All external acts are symbolic of internal acts. for it is the internal magical act that constitutes the initiation.

Q. Is the laying on of hands by the initiators ever necessary?

A. While it is not ever absolutely necessary, such a tradition is well preserved by many schools of magic as a symbolic act of spiritual union and the transfer of powers. However, it is not absolutely essential.

Q. What is the apostolic succession?

A. It is the belief that the power of making priests and bishops has been faithfully transmitted from ancient times directly from Christ through his church.

Q. Is the apostolic succession necessary in magic?

A. The apostolic succession is not necessary in any situation, for it is based upon false information.

Q. What is this false information?

A. Christ never established a church to transmit by physical acts his spiritual teachings. Nor, did he establish any line of succession by which the power of priesthood and high-priesthood could be transmitted.

Q. Do the Albigensian Gnostics believe in any apostolic succession?

A. No. They believe only in magical initiation as understood by us.

Q. Why do you, then, require that gnostic bishops be ordained?

A. Simply to show that they are now incorporated into our system and they now are thusly able to act for us. The powers are given within.

Q. Is there a succession of Albigensian Gnostics?

A. Yes, it is the magical succession of certain French and Spanish esotericists and warlocks.

Q. Do you possess this succession?

A. Yes, it is the basis of our work and teaching entirely.

Q. Do you also possess what the exoteric churches call the apostolic succession, and if so, why?

A. Some of our ancestors were able to become bishops in various lines of catholicism and gnosticism, and thus they were able to receive the theologically required apostolic succession of catholicism. This

succession has been so blended with our traditions that we would be considered valid bishops by Roman Catholicism. However, we do not require any belief in this matter, as it is contrary to Albigensian Gnostic traditions. However, such a succession does enable us to communicate with other schools of thought freely.

Q. Do initiates of the Monastery receive the apostolic succession?

A. Because it is not necessary, the average student does not need to receive this succession. However, should he wish to become a gnostic priest or work in gnosticism, he may contact the Monastery, and will be provided with the name of the nearest Albigensian Gnostic Pastor, who will help the student to determine whether or not he wishes to enter the church.

Q. Are the Masters active in other schools of magical initiation?

A. The Masters of the Monastery stand behind all good and true schools of magical training. Oftentimes they are actively working in two or more fields of magic at the same time.

Q. Is it true that all of the good schools form a great worldwide union of initiates?

A. There are federations of initiates organised and composed of many initiates from various groups. However, these groups are made up mainly of occultists of the same point of view who are interested in white magic.

Q. Was there an order or federation known as the F.U.D.O.S.I.?

A. The F.U.D.O.S.I. was dissolved in 1951. It was a federation (F) universal (U) of (D) orders (O) secret (S) and initiatic (I). It was composed of certain Rosicrucian and Martinist initiates and small groups, and held its meetings in France, Switzerland, and Belgium.

Q. Was the Monastery ever a member of F.U.D.O.S.I.?

A. No. The Monastery has only been a member of the E.C.U., the Esoteric Council of the Universe, which is mentioned in the 1st year course. The Monastery does not claim to be Rosicrucian nor does it claim to be Martinist, although it does have lines of teaching close to these traditions.

Q. Is it important to belong to a school of magic?

A. If the student wishes to advance into the newer branches of magical teaching and work, it is important for him to belong to a magical school.

Q. Is the field of magic continually developing?

A. The field of magic is continually developing in two ways. First of all the older magical teachings are being restated in modern form. And, then, the fields of magic are being developed and explored in new and sometimes radical ways.

Q. Does the Monastery believe in restatement or exploration?

A. We are primarily concerned with exploration, because we feel that the traditional body of magical lore contains a lot of waste, and so we prefer to explore the newer regions of teaching, those areas which are completely new and not open to any previous magician.

Q. Is the Monastery constantly changing in its views?

A. The Monastery does not change its views, but it does deepen your understanding of previously believed views, which were held rather simply. The Monastery does not believe in changing the truth, but in growing into the truth. Truth like all else is very complicated and must be approached very gradually.

Q. Does the Monastery have many schools of magic?

A. Yes. There are many schools of magic which form the Inner Retreat or Department of Temples. There is a school of magic for each temple. Each school is headed by a high-priest or hierophant, and each highpriest makes a regular report of his magical work to the Master Michael. The Master then examines the report and may make use of it in his own work. However, usually the various high-priests are making use of what Michael has investigated or discovered, so that the temples are centres of applied magical theory. There are such magical schools in most parts of the world.

Q. Who assists Michael in the MAGICAL WORK?

A. There are various occultists. Such as Racine, the Master Luciani, Docteur Jean-Maine, etc. However, each magician has a certain magical rank and office and he is responsible to Michael for magical research and the magical assignments which are given to him by Michael. These magicians form a body or order known as the "Order of Misraim". There is also another magical order of very high magicians, among them Docteur Jean-Maine and Michael, and they form the "Order of Memphis". Both of these orders are needed to run the occult work and to keep the research work exact and up to magical standard.

Q. Does the Monastery use the schools of magic to fight black magi

A. Yes. The main purpose aside from research is to keep the power of the black magicians down and to keep them from taking over the occult world. For this reason, we require that each magician be also a knight of the light of Memphis-and Misraim, so that he make use of the magical powers for controlling the enemy of light and truth.

Q. What are the studies in the schools of magic?

A. The schools of magic study the exact material as the student of the Monastery. All instruction is based upon the courses of the Monastery.

Q. Does this mean that I am learning the same matters as the very highest magicians?

A. The difference is that they have gone on to other matters of study, but in order to do so they have studied these very pages as you are now doing and as you have been doing for four years.

Q. Should I be discouraged if I am not a member of a school of magic?

A. Not at all. As soon as a magical school is opened by the Department of Temples in your area, you will be notified and asked if you would like to join this school.

Q. Is there any magic which might be too dangerous for me?

A. The Monastery does not believe in teaching anything dangerous; it teaches only white magic.

Q. What are the magical degrees given in the schools of magic?

A. These are the very exact degrees as are given in the first year course of the Monastery, namely those grades of the Tarot, which are considered the basis of magic: initiate, servitor, priest, and hierophant.

Q. Does it still hold true that the higher the work in magic the more magical in a mathematical and mental sense it becomes?

A. Yes, for the higher worlds can only be worked with making use of magical mathematics and mental force fields. Therefore, higher magic is now entirely mental and magico-metamathematical as we like to say.

Q. Is there a sexual magic which is magico-metamathematical or magico-metaphysical?

A. All types of magic, sexual magic not excluded, are subject to this higher interpretation and development. The higher forms of sexual magic form a kind of cosmic algebra, which the magician can enter into in the fullest sense of sexual yoga and kundalini magic.

Q. Are there angels who serve as magicians at the higher level?

A. These beings are the perfecti, the very highest magicians, who live the life of angels and who create worlds with their minds and wills.

Q. Would Docteur-Jean-Maine, for example, be considered a perfectus

A. Yes, since his entire magical life is in the very highest worlds he can be considered to be the typical angelic magician. Such a magician is concerned with working entirely with magical beings and with very high magico-metamathematical realities.

Q. Are these lessons designed to take us more and more into the angelic frame of reference in magic?

A. Each lesson is based upon a magical development which will seek to pull the student up and up and up into the higher worlds, one step at a time, but certainly without any let-up in the pace or the climb. Thus, we seek to develop the highest forms of magical mind within you, but taking our usual gradual way of doing this.

Q. What will the next paper be about in this sense, therefore?

A. The next paper, which will be number sixteen, will deal with the theme of "La Faculte Magique du Sir William Hamilton", which is our method, developed by Docteur Jean-Maine, or making Voodoo into pure abstract magico-metaphysics and magico-metamathematics.

Q. What should I now do for practical work, based on this paper?

A. Simply write out in your magical notebook a little paper or essay on the two following magical topics:

- (1) In what way do I belong to a school of magic?
- (2) In what way am I an initiate?

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