

Monastery of the Seven Rays

Monastery of the Seven Rays,
4th Year Course in Esoteric Magic,
Introductory Papers to Part I (2nd Series):
Paper Number 16.

QUESTIONS AND ANSWERS ON THE "SYSTEMS OF MAGIC".

"About 1883, a copy of a book about the Scots philosopher, Sir William Hamilton, his logic and his metaphyscis, fell into the hands of some Haitian magicians. One can only imagine the results of this influence upon the whole fabric of Haitian esotericism." (Docteur H.-F. Jean-Maine, "La Prise-des-Yezux")

Q. What is "La Faculte Magique du Sir William Hamilton"?

A. The magical faculty of Sir William Hamilton is a magical system which is used to convert certain elements of the esoteric Voodoo system of magic and cabala into certain elements of the system of esoteric magic. It is used by magicians primarily as an intellectual instrument of conversion.

Q. Where does it exist?

A. The magical faculty of Sir William Hamilton exists entirely on the mental plane as a magico-metaphysical system of operations and factors, composed of identifiable properties and qualities, and known by the nature of its vibration and the mathematical qualities of its formulae. Very few magicians are able to make use of it; however, it has proven most helpful in converting certain elements from Voodoo, as we understand that term, into a highly abstract system of magical actions and patterns.

Q. Are there things like it, which work in a similar way?

A. Yes, there are many such systems which are employed by us to render possible the vast intellectual network of our world-system. Wherever we have found it necessary to create a conversion instrument, we have been able to make something very close to the magical faculty "Du Sir Wm. Hamilton".

Q. Are there other instruments which work in your systems?

A. The magicians of our innermost school make use of many, many instruments which function as component parts of the much larger system. The purpose of these parts is exactly specified and must be understood to be actually of a very precise nature. For example, the gnostic tree, given earlier in our writing of this course was such an instrument. At the end of this course-paper, as part of the practical work, we will be able to give the outline of another instrument. All magicians must make use of these instruments, if they intend ever to do any advanced work.

Q. What is the total name for all of the instruments which are used by the magician in his work?

A. The total name given is that of a "Magical Computer", as well the "instrumentum mandalum", which serves as the basis of our world system. Of course, there are so many instruments in our work that it is almost impossible to give very elementary definitions of each of these parts. They are each defined, really, by reference to each other, and the magician is responsible for doing two major things with these systems.

Q. What are the two major responsibilities of the magician in regard to the systems of magic with which he works?

A. The first task is exploration and construction, or building up and making the instrument useful. The second task is that of initiating the students or less advanced magicians into these systems, by means of instruction and very special techniques.

Q. What is the total picture of these two tasks called?

A. The total picture of these two tasks is called the "History of Zothvrian Philosophy".

Q. You have already spoken of Zothvria as a counterinfluence to the noetical. What is the History of its philosophy?

A. By the History of Zothvrian Philosophy, I mean that there is a system of showing the development of instruments and the listing of the initiatic techniques of these instruments, which can be expressed in terms of a time-line, from the past into the present, whereby certain magical elements of a system, or even certain magical systems can be explored and shown to be parts of a large and vastly rich world of magical interest.

Q. Are these elements of history physical in any sense?

A. Only in the sense that they are represented by human acts of an entirely symbolical character may they be thought of as being physical. The elements must be understood to be primarily mental and magical in their being, in that they partake of an abstract reality, or ideality, akin to that of the gnostic tree of abstract logic.

Q. Is the gnostic tree to be thought of as part of the history?

A. The gnostic tree must be thought of as a contemporary interpretation of the earlier elements of magical history, because the tree is not an historical system, rather it is a theoretical and practical method which has been recently developed for magical and intellectual use. The history may contain certain elements which may be found related to the tree, but the tree does belong to history, except in as much as it may be discussed as a contemporary development of esoteric logic and magic, since 1970.

Q. Is history in this sense, then, to be understood as the magical interpretation of the time-sequence?

A. For the magician of our school, this history is the real world of time. It is the world which exists in terms of durations and events. Such a view of history as composed of such ideal elements, so to speak strung out along the thread of the time line, forming a perfectly logical harmony, such a view is our magical view of time. All other elements may be said to be isolated from time, but it must be understood that always for the idealistic magician, time is itself a construction of the pure logic of the mind as act. History is therefore thought to be a construction, something which the magicians discovered between 1800 and 1830, and thus this enabled them to rebuild history, whereas before they had been so to speak subject to its jurisdiction.

Q. Are there two times, or two histories for the magician?

A. Yes, there is the time for the external world, which has its own history, and this we might call "Exoteric time", and "Exoteric history". Then there is "Esoteric time" and "Esoteric History", which is where the magician works.

Q. Is there a difference between esoteric time and esoteric history?

A. Yes, esoteric time is the pure form of the possible, whereas esoteric history is that form filled with the events and patterns of magical history. One, time, is the world of pure form, the other is form plus the ideal content of the pure logic of magical mind, whereby a world is created.

Q. Have all magicians known about esoteric time and history?

A. No, most magicians have lived entirely in the worlds of exoteric time and exoteric history. They have been governed entirely by fixed and very limited notions of being. They have accepted a certain fatalism of reality, for they have not known about the powers of magical construction, whereby a new world is built up out of pure logic. Only our type of magicians have known, really and fully, how to get out of the prison of exoteric time.

Q. Does not exoteric time contain many times?

A. Yes, because the natural world is composed of many time systems some of which are exoterically external and others which are internal to the subject or individual.

Q. Do not Buddhism and Gnosticism differ as to time?

A. Yes, there does seem to be a difference, for the Buddhist is concerned to deny the reality as an ultimate of exoteric time, while in its place he prefers to have a vacuum. The gnostic is concerned to deny the ultimate validity of exoteric time as a principle or system, and to create esoteric time as the bridge to the eternal. Thus, gnosticism is less abrupt about the nature of time than is Buddhism.

Q. Are the initiations of esoteric time and history to be understood as expansions of consciousness in exoteric time and history?.

A. Yes, for the initiate and the initiator both will have their physical bodies and life-work in the realm of exoteric time and history. However, the entire process of initiation will be occurring within the inner or esoteric time and history systems of magical logic. Thus, the initiatic events will take place in both systems of time and history.

Q. What is the relationship of sexual magic to esoteric history?

A. Sexual magic must be understood as the magical technique of the body, for it is the hatha yoga of mental magic. However, sexual magic has been used by all of the schools of magic which are parts of the history of Zothyrion Philosophy, or esoteric history, as one of the methods of initiation and exploration. More-over, it must be understood that sexual magic is essentially a system of mental logic or esoteric magic, and that all of its actions are entirely symbolic of magical thinking and logical constructions. For this reason, even the 2nd year course is primarily a logic of the positive and the negative, a system of magical computation and analysis, rather than a physical system of magical transactions.

Q. In magical systems is it important to enter into the being of the magician?

A. We have defined being as pure space, pure mind, so that to enter into the being of the magician is to enter into his thought and into his mind-space, wherein his magical work is to be found. Of course, all physical, astral, and etheric acts are symbolic of this seeking of unity. However, the task of initiation is really to enter into the being of the magician who is the initiator, so that by reading and learning his teachings it is possible to participate in his mental world. This is the magical basis of the nature of the agreement of magical mind. The person who seeks initiation must actually live in the being=space=mind world of his initiator, in order to receive the benefits of the initiation. That is why in the history of Zothyrion philosophy, all initiations are mentally defined and directed. They are given in the world of being=mind=space.

Q. Why will the practical work of this paper consist in making a copy of the history of Zothyrion Philosophy?

A. The students will make copies of the attached outline of The History of Zothyrion Philosophy, in their magical notebooks, with the specification that this constitutes the type of magical information, which is 4th type. The reason for this is that the next series of papers of this course, which will be the sixteen lessons of part one, will be based on the history of philosophy as a magical exercise. Therefore, the students should carefully copy the history of philosophy as an exercise in listing the elements of esoteric history and as a way to begin to understand the nature of esoteric time.

What follows now is the practical work:

THE HISTORY OF MODERN ZOTHYRIAN PHILOSOPHY (1400-1970)

(An outline of esoteric history)

- A. 1400 - 1600. The Schools of Esoteric Logic:
 - 1. 1400-1454, From monadology to esoteric logic:
 - a. Representative Doctrines.
 - b. Methods of Initiation.
 - c. Centres of Research.
 - d. Other currents of modern thought.
 - 2. 1454 - 1506, The elements of Noetic:
 - a. The discovery of noetic being.
 - b. The initial methods of analysis.
 - c. The techniques of initiation.
 - d. Speculative grammar and the development of the school-tradition.
 - 3. 1506 - 1539. The Pioneers of Esoteric Logic:
 - a. The first schools of esoteric logic.
 - b. The metaphysical method.
 - c. The esoteric technique.
 - d. Initiation and the continuity of doctrine.
 - 4. 1539 - 1600, The elements of transcendental logic:
 - a. The self-criticism of the school of esoteric logic.
 - b. The foundation-schools of logic.
 - c. The transcendental method of initiation in esoteric logic.
 - d. The first schools of transcendental logic.
- B. 1600 - 1750. The beginnings of The Noetical School:
 - 1. 1600 - 1680, The school of the "tractatus magico-metamathematicus":
 - a. The survival of the magical school.
 - b. The school of transcendental arithmetic.
 - c. The magical notion of initiation.
 - d. The development of the neo-magical methodology.
 - 2. 1680 - 1702, The school of the "tractatus magico-metaphysicus":
 - a. From arithmetic to transcendental arithmetic.
 - b. Transcendental arithmetic and magnetics.
 - c. The first of the neo-magical metaphysicians.
 - d. The school of the tractatus and the revival of monadology.
 - 3. 1702- 1721. The School of Functional Noetic:
 - a. The logical reaction against magic.
 - b. The first initiations of the functional methodology.
 - c. The functional analysis of concepts in a neo-magical context.
 - d. The school-tradition of functional noetic and its initiations.
 - 4. 1721 - 1750, The school of noetics at The Applied Lattices Research Institute:
 - a. The origins of the research-institute notion.
 - b. The synthesis of functional logic and functional noetic.
 - c. The initiations of the noetical school.
 - d. The magical independence of the noetical school-tradition.
- C. 1750 - 1862. The separation of noetic from metaphysical logistics:
 - 1. 1750 - 1780, The development of the school of matheological constructionism:
 - a. The background of the theory of constructions.
 - b. The school of construction-tradition and its initiations.
 - c. The neo-pythagorean tradition.
 - d. The magical use of matheological constructions.

2. 1780 - 1800, The development of the school of empiriological constructionism:
 - a. An "empirical" school of magic and neo-magism.
 - b. The method of initiation.
 - c. The relationship of the empirio-logical school to the noeticians.
 - d. The different tendencies in neo-magism, experimental and experiential.
3. 1800 - 1830, The development of the school of historiological constructionism:
 - a. Historical consciousness and historiological consciousness.
 - b. The dialectical school of functional noetic.
 - c. The dialectical school of metamathematics.
 - d. The initiations of the school of historiological constructions.
4. 1830 - 1862, The idealistic shool and the construction of experience.
 - a. The difference between idealistic and magical constructions.
 - b. The idealistic method of initiation.
 - c. The idealistic school of logic.
 - d. The idealistic school of noetics.
- D. 1862 - 1970 Modern school of transcendental logic:
 1. 1862 - 1890, The school of platonic positivism:
 - a. The synthesis of magical platonism and neo-magical positivism.
 - b. The development of model theory.
 - c. The school tradition of platonic positivism and its initiations.
 - d. The continuity of the school and its methods.
 2. 1890 - 1910, The school of absolute positivism:
 - a. Magical and neo-magical reconstructions of idealism and neo-idealism.
 - b. The "leftist" tendency in functional logic.
 - c. The "rightist" tendency in functional noetic.
 - d. The magical reconstruction of dialectical positivism and its initiations.
 3. 1910 - 1930, The ontological school of essence and substance:
 - a. The "realistic" element in ontology.
 - b. The initiations of ontology.
 - c. The transition from modal logic and ontology to neo-magical method.
 - d. The unified field theory of neo-magical constructionism.
 4. 1930 - 1970, The esoteric-idealist school of transcendental logic:
 - a. Matheological constructions and the discovery of meta-statistics.
 - b. The metastatistical foundation of the esoteric logic of induction.
 - c. The initiations of the esoteric school of idealistic logic.
 - d. The interpretation of the history of philosophy as an esoteric logic and magical methodology.

Michael Aquarius