

Part I. Paper I: "Overture, the first movement of thought, the unnamed universal".

For the logical idealist, the entire purpose of all magical study is the mastery of the spiritual worlds of higher consciousness. The magical practitioner seeks to have full power in and beyond the mental worlds. By this we mean that such a person, having developed and purified his total being by ascetical and mystical methods, will have control over all that is thought, not only that which is thought by himself, but – more importantly – that which is thought by others, even that which hasn't quite yet been thought by anyone, well into future generations. Such an occult master, once he has created a system of worlds, which is a system of worlds beyond his present awareness, will bring such worlds into existence, which – so to speak – do not yet now exist in any sense except that they have possible being only and which are the creations of his thought. These worlds are under the power of his thought in its speculative and magical dimension, for they constitute his world of power and they determine his own world of being as he so to speak holds them in his hands of power, for they are all under the control of his master power, a power which is in its fullest sense more than even himself, as he now appears to being and existence as presently manifested. This power, which is the inner core of reality idealised, this self-awareness which functions as the absolute principle of consciousness at the root of all manifestation, we prefer to designate by the phrase "the unnamed universal", and for the following reasons.

The philosophical magicians having a fully transcendental power are able to soar beyond the worlds of actual existence, for such is the goal of all occult instruction and initiation, in its aim and goal of teaching the methods of true spiritual power. For only spiritual power as magical power is possessed by philosophers of the esoteric sciences, who are identical in their scope of rule with those philosopher-kings of antiquity. For they have achieved a very high level of mastery over their subject-matter, and this mastery over the subject-matter which is called by us "esoteric engineering" provides the inner consciousness of what being is like inside and how it is directed in its developments. For when one has attained to a very high level of mastery, one then, by becoming an esoteric engineer, masters the universal system of all thought as being and of all thoughts and ideas as actually existing beings, and

by the ever so subtle weaving of these ideas together into a perfect system of logical idealism, whereby mind makes the outer world according to a precise plan, one binds and secures what one has woven by means of an internal technique of abstract mental control, and what one has secured and woven then becomes fixed and the object of a perfect will power, or spiritual insight, for it becomes a projection outwards of the mental absolute and thusly it knows itself in its innermost power as held together within the consciousness of the magician and that which is now concretely ideal, and no longer the abstract mentality, firmly knows or intuits its roots as lodged within the principle which we call "the unnamed universal" intuition more and more in its perfection and our symbolic forms more and more adequate, for it is only on the outside of existence that there might exist confusion of so-called "intellect". Only to the outer world of brain-mind-materialism, rather than to the world of metaphysical and logico-magical mind-consciousness, do the symbols of the principle of being appear vague and indefinite; but at the heart of all things, if there can be said to be such in terms of human language, there does exist the reality of esoteric mind, and such a reality is perfectly open to those symbols, which seek by application to make known their means of communion, their meanings and communications, and their intentions and idealisms, and such an inner principle of reality is perfectly open to such symbols, which are its reality, identity, and perfect expression of awareness.

The entire fabric of the universe expresses itself in terms of various connections of mystical implication, logical and logoical, linking thought and idea, within the perfection of spiritual consciousness of the absolute. Whatever might be said to exist on the outside, because it has but a superficial existence, is vague and the cause of much mystical and occult misunderstanding of esoteric being, for the outer mind is weighed down with factors of a phenomenalistic and vicious nature as far as spiritual growth is concerned, and therefore the student cannot accept that which he does not know in the fullest sense of the inner experience of thought-being. Such a still-ruled-by-materialism person lives on the outside of the mental and metaphysical worlds, and he is neither aware of what exists within his world, nor is he prepared to adjust his consciousness to those states of being which are within the world and which are fixed together or held in the grasp of an invisible principle of universal validity, that object of the magical philosopher's contemplation and intellectual intuition known as "the unnamed universal". Little does he suspect

what shocking analogies may well exist between the *inner* reality and the outer form of the religious and devotional image; moreover he does not seem aware that such a suspicion might be *very* possible, and if so even necessary, if he would but wish to eventuate and to realise in his own understanding those materialist mythoi of his own world, which crowd about in the darkness, like so many shapeless shadows, those ugly frames of outer experience.

If the outsider to occultism will be confused, let him be confused, in fact let us add to his confusion! Naturally, the outsider to occultism will be confused, for such confusion is built into the very structure of the universe as a perfect form of self-protection. The outsider is tested by this confusion, and only he who can pass through it will achieve illumination, not by the elimination of confusion, but by the radically severe adding to confusion upon confusion, so that only the spiritual elite, the occult aristocracy may be said to survive. Survival of the fittest, survival of the most perfect! Yet, the outsider is not asked to adjust his thinking in any way, but the occultist – who is not an outsider – is perhaps in for a very different and even more difficult quest than the outsider, if he dares to seek to understand simply the inner structures of being in terms of any outer controls, machines, and materialisms. For all forms of control are internal to being and thought, and all such methods of specification and, however labyrinthine they might seem, explication are to be found rooted at the centre of being rather than growing inwards from the lifeless shell of external existence and darkness, where there is neither sun nor any light or enlightenment. Thus, this centrality of thought to itself, this turning back, which is what we once called the self-envelopment of thought as pure and absolute space where space simply expands into itself, this involution of evolution which is the evolution of involution, in a word this principle of esoteric mentality having its symbols as to what it is identical with itself at the very core of being, at the very centre of being, at the heart of existence, this is the magical control board of cosmic and absolute being in all phases of consciousness in becoming, of consciousness as an absolute, and of consciousness as existence, whereby the whole is permeated by a logical matrix of awareness and it is from this matrix that there arises the various roots and links, grounds and intellectual and spiritual foundations of existence, which seemingly give the world of phenomenal awareness its variety and supposed richness.

However, the inner principle remains always the same, for these idealistic-hieroglyphic lattices of labyrinthico-gnostic and transcendental logic are identical and without any modification, for they are the absolute keys or instruments of metaphysical control, known in the outer worlds by our first taught designation or "the unnamed universal", but realised as known in the inner world as the perfect instrument of magical and metaphysical and metamathematical operation, whose field of perfect operation finds its validity everywhere and nowhere, both in space and beyond all space. This principle from which all methods of control and fixation, from which all methods of magic so far discussed to this date, and from which all of these ideas are said to emerge is known as realised by the master esotericists and metaphysicians of true wisdom by a somewhat technical and logically complicated yet surprisingly simple name or term, which it shall be our duty as your teachers to explicate. For that which is known to the outside as "the unnamed universal", and which implicates, fixes, and holds together mystically and logically all things, all of the esoteric powers of thought as being, and all manifestations of magical connection between thought, is known to us and by us as "the Logos", and this principle forms now the subject-matter for our excursion into the field of esoteric engineering, which in its totality of implications is "the logical symphony of magical consciousness".

Michael Aquarius and Serge de Troubeoutskey