

The 4 Esoteric Schools

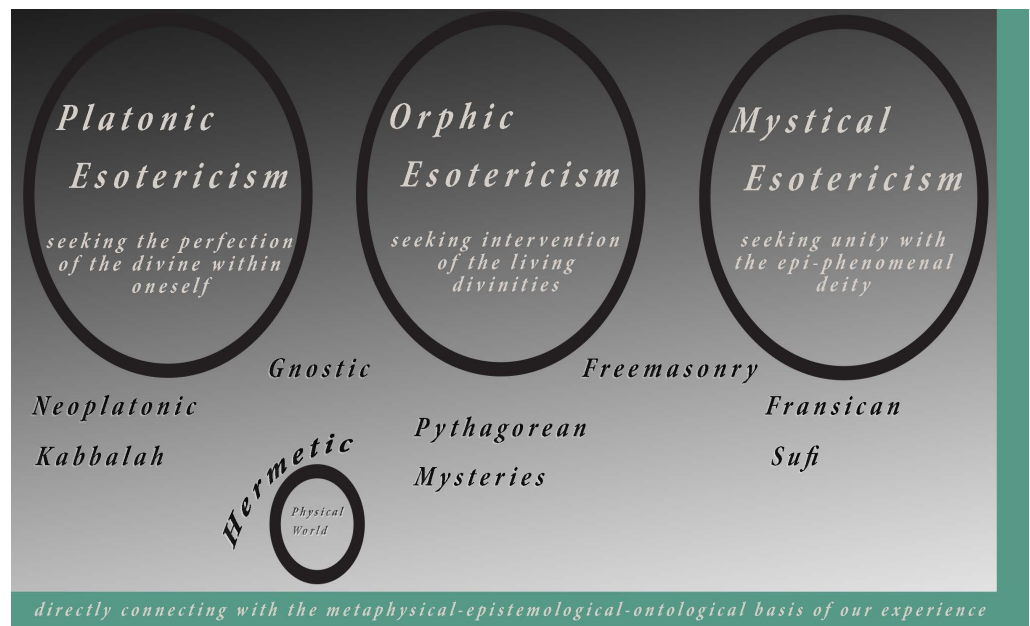
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PERSPECTIVES ON ESOTERICISM

Philosophical

Viewed from the rubric of philosophy, esotericism (or Western esotericism) is a friendly face and long-term engaging drinking partner. One may easily see the overlap in philosophy's quest for metaphysical explication as seeking that central esoteric hidden but unifying centrnl feature of all existence. Where philosophy may gain a slight advantage is in the explicit epistemological testing that requires higher standards of certainty for claims of knowledge, higher standards of repeatability, higher standards of measurability, higher standards of

falsifiability than the one-off and undemonstratable revelatory claims that esotericism often embraces. Yet. there are indeed one-off and unproveable esoteric claims that appeal to a philosophical mind if there is



evidence of an intenal stmcture of the event such that other concordances reveal striking similarities with granted and grounded matters, similarities that to reject inclusion as significant would amount to a proverbial hiding one's head in the sand.

Further, while esotericism has an uncomfortable position outside of both established religion and institutional science; philosophy engages all three to the extent to which each and any provide satisfactory insight into knowledge content or knowledge methods which would lead to better understanding of how it is that there is something rather than nothing, to cite Leibniz' metaphysical question. Philosophy while embracing and adding depth to established religion and institutionalized science, however, recognize that both suffer from fossilization and vested interests, and as a result are subjected to internal decay and self-mutilation. Thomas Kuhn's paradigm shift becomes at times necessary as political interests infusing institutional religion and academic science stifle and stymie what should be a straight line dash for truth.

Religious

Thus, paycheck priests who insist upon a logically omnipotent and omniscient Abrahamic God, as initially speculated upon by Neo-Platonic and Scholastic philosophers, are loath to allow any intrusion on and threat to their lucrative business model, if one may be so crass. The centrality to religion of a common dogma, credo and faith is needed not to answer certain unanswerable questions, but to maintain control over the herd, the flock or other animalistic narrative allusions to groups of sentient beings that are common in institutionalized religions. While such strict adherence to common and authorized liturgy and catechism is required of the adherents, institutional leadership regularly delves into the esoteric both for scriptural interpretation but also in terms of secretive theurgical practices.

The insistence on and predominance of moral and ethical codes within Western institutional religions hearkens back to Socrates, who as the archetype moralist street philosopher, dispensed with the question of 'ultimately where we are' and instead focused on becoming satisfied that true knowledge is merely knowing that one is in a community and one should follow its dictates. As the ancient Greek Empire is a community no longer extant, one may see this type of thinking as likely contributing to ultimate unsustainability, perhaps predicting the outcome for any institutions that are faith centered.

Scientific

The self-destruction of modern science, that lofty edifice constructed on the basis of the great thinking of Francis Bacon and René Descartes, also suffers from the arrogance and bureaucratic nature that any science today taught at universities has the same credentials as any other; that observational science is equal in outcome to modern scientific experimentation. Such is clearly not the case and yet to utter these sensible words today is anathema to hosts of learned individuals who want to play in the same game as modern physics or modern chemistry. That theory is today embraced at the same epistemological level as findings of a modern

scientific experiment is the death knell of modern science; equally, the belief in dark matter or the faith that dark matter will be discovered is equivalent to turning modern science into a religious institution.

Esotericism

Esotericism is a recognition that 1) there are more questions raised than answered by established religions, 2) established religions have simplified metaphysics that rely on incoherent thought bolstered by collective faith. 3) that sciences, of any type, potentially have limitations on and access to what types of knowledge of the world may be gained, 4) that imposition of any framework onto reality is fruitful as each experiment may provide accidental concordances previously hidden, such as conversion of Mandelbrot equations into pictorial form.

LIMITS TO KNOWABILITY

Modern philosophy includes appeal to best explanation: if that best explanation comes from modern science, which it does, then the repeated findings of modern scientific experiments cannot be disregarded in a best explanation. However, to suggest that the Doctrine of Uniformity can apply to theories and not laws of nature, or laws of physics or Laws of Physical Nature, is a grotesque overreach. Namely, best explanation of the origin of humans given 1) Darwin's Theory of Evolution and 2) a document of Adam and Eve, then best explanation for philosophy would likely be tracing back the causal trail of evolutionary algorithmic development from some primordial soup.

But today, given genetic engineering; given the constant intervention in our skies of very advanced craft; given awareness that such constant intervention in our skies has occurred throughout recorded history all around the world; given early evidence of genetic anomalies in humans; given that it is impossible to conduct experiments in past time to confirm or deny Darwin's Theory operated with humans, say, 1 million years ago; then modern philosophy has a difficult choice. The Theory of Evolution, as applied to humans, is absolutely true going forward and can be easily demonstrated by modern science methods. But the past is not so easily demonstrable and what seems most likely is that humans were created in a genetic set along with multiple other related life forms and sprinkled onto a land mass by very advanced other sentient creatures that have some purpose in doing this.

Philosophy would then immediately and rightly ask how these very advanced other sentient creatures came to be: the answer is not for this paper, but is clearly answered in multiple places on the Archon Philosopher webpage, in my books "The Book of Ages" and "Procession of Sentience"; featuring the Demiurge as the originary collapse of the universal wave-function from a position in the world that is repeatedly located in the Delayed Choice Quantum Eraser Experiment.

Here the purpose is to align the modern philosophic approach with the traditional esoteric objectives and to identify where and how the various esoteric schools move towards answering that fundamental metaphysical question of "how is it that there is something rather than nothing".

In regards to this metaphysical question, much of what has been written and addressed in the various esoteric schools revolve around where and how to engage directly with the central life-spirit-giving of the universe, termed here small g god.

I have outlined these in the following panels:

- 1) Mystic Esotericism – union with god
- 2) Platonic Esotericism – god within
- 3) Hermetic Esotericism – world as god
- 4) Orphic Esotericism – god beyond god

More explication is likely not required, other than to say that certainly there is cross-over and there is generalization, but this generalization was the purpose of this paper in order to open out this rich field for an initial overview before imbibing on the many types of ambrosia one is definitely going to discover.



Hermetic Esotericism



Orphic Esotericism