

Monastery of The Seven Rays,
4th Year Course in Esoteric Magic,
Part I. The History of Modern Zothyrion Philosophy:
Lesson 8. The Beginnings of the Noetical School: 1721-1750,
The School of Noetics at The Applied Lattices Research Institute.

A. THE ORIGINS OF THE RESEARCH INSTITUTE NOTION:

The notion of research comes from magical meditation, where consciousness is expanded intuitively and explored in its deepest possibilities. Research must make use of the higher mind and intuition if it is to be in any sense significant or spiritual. If research is to extend itself beyond the confinements of matter, then it is to be based upon that state of meditation where the mind is most truly aware of itself. Now, to talk of metamathematical existences. e.g., lattices, which serve to represent all types of metamathematical existence, although there are sets, groups, and matrices, also, as being applied suggests that esoteric logic is the field in which certain very abstract notions can occur as practical and also it is possible that beyond the sphere of esoteric logic there are further applications of the science of metamathematical existence which thus can give rise to unending possibilities for further research and exploration. Let us note the following diagram of magical connectives, which is based on the 3rd Year Course, Lesson 26, Part 1.

<u>PATRIARCHATE</u>	<u>METAMATHEMATICAL RESEARCH INSTITUTE</u>
1. The Present-Finite Station =	The Applied Matrices Research Institute
2. The Present-Future Station =	The Applied Groups Research Institute
3. The Finite-Future Station =	The Applied Lattices Research Institute
4. The Infinite-Future Station =	The Applied Sets Research Institute

In this way we can relate our patriarchates to the Gnostic Tree of Magical mathematics. For it must be understood that we do not abandon the practical magical use of these institutions, which are derived from the period of 1721-1750. All of these institutions are actually in operation at the Inner Retreat and being worked by proper magicians. Thus the idea of a Zo, i.e., the Gnostic witchcraft notion which = the Chinese Tao, of the absolute possibilities of infinite metamathematical science and gnostic magic as a practical sphere of operation becomes more than just a connective system of thoughts whereby we are able to link together various elements in a system of pure experience, it now manifests itself as an ideal structure of possibilities, first as a system of research and then as a reality incarnated in a system of administrative functions and operations, from which the activities -- initiative and speculative -- of any number of temple sanctuaries can be directed. This we call the incarnation of the Thyrioun, i.e., the gnostic notion which = the mandala of Buddhism, the system of unified elements under the master ideal. Thus the magical systems took root in a business bureau or department of temples, at the Inner Retreat, for the production of magical works and operations (initiation and research) and were governed entirely by the theoretical considerations of pure existence as a system where individuals would come to this institute and seek by means of its programs and habits

of discipline to become more and more a part of a world which was made up by the magicians mind. In fact, they would seek to blend with the process of creation in such a way that they would become extending agents of creation or builders of the new world of mind which is infinitely extending itself outwards through the infinite projections of my own personal consciousness as the master of all zothyrian magic.

B. The synthesis of functional logic and functional noetic:

The operation of esoteric logic as a process of self-completion and expansion is the meaning of functional logic. Certain concepts were developed which are peculiar to it, and which set it apart from functional noetic. However, in actual operation, functional logic and functional noetic combine their processes and mold themselves into a Zo within the field of pure consciousness. In this circumstance, functional logic and functional noetic become related by means of their ideal attractions and internal implications or laws of coherence, as ego and id relate inwardly to each other or the same law of attraction and thus establish a metamethodological law of being and reality -- whereby everything is really created by the magician's will to power --, which covers the field of experience as pure consciousness. This world within the wider world of consciousness as structured according to the logic of the absolute ego = transcendental id + transcendental ego has its own laws and operations which are derived from the functional noetical and functional logical operating principles within the field of consciousness as a meta-methodological Zo. Hence, in all of the acts of the magician's mind, the same pattern is seen to prevail according to the magician's teaching, so that scientific thought now makes it possible for there to be degrees of comprehensiveness of the Zo everywhere in the universe. These degrees of comprehensiveness are the actual laws of the distribution of mystical existence and magical currents in the universe, which form magical packets, magical cities, magical temples, magical sanctuaries, and magical schools, and as such these same principles are absolute images of the total reality of existence as being. Everywhere in the universe we now realise that magic is to be found and that everywhere in the universe we are able to see that the most magical designs are the truest patterns or pictures of the absolute as an eternal process of thought.

C. THE INITIATIONS OF THE NOETICAL SCHOOL:

The noetical school came into existence as the result of the fusion of functional logic and functional noetic. The noetical school which was localised or had as its situs the "Applied Lattices Research Institute", of the Inner Retreat, in the course of time began to develop its own methods of initiation, which were proper alone to it, as an outpost of the earlier school, the noetical school of magical being. For not only did the noetical school, by means of its extensions of method, unify the fields of functional noetic and functional logic, but it also served as the continuator and conservator of earlier magico-noetical currents which had become merged or lost as the result of the assimilation of noetics to the gnostic school, about 1450 A.D. The noetical school now unified well within its traditions the various magical

elements of the past, which were now expressed by means of certain magical ideas having an entirely matheo-intuitive basis and character. Now, the emphasis of thought was upon the expansiveness of the ideal with the student and master as two elements of that same expansiveness. These two elements were ideal in that they together constituted a magical unity of energy, expressed in sexo-magical technique, but apart they had only an abstract existence as isolated ideas. In reality, all initiations now sought to be enactments in consciousness of certain magico-metamathematical formulae. In reality, all initiations now sought to approximate to the ideal of magico-metamathematical perfection (the transcendental ego) behind and within which there were to be found the pure energies of ideal evolution, spiritual life, and the absolutization of consciousness, (the transcendental id). Initiation became a transaction between the image reflectively cast into space and time and the ideal absolute, remote and completed. Initiation became finally a union of two bodily and symbolic systems, merging into the Zo of sexual magic, so similar to the Zo of The Applied Lattices Research Institute (functional logic and noetic) and the Zo of ego and in united in the absoluteness of esoteric logic.

D. THE MAGICAL INDEPENDENCE OF THE NOETICAL SCHOOL-TRADITION:

As a result of this emphasis upon completeness, the noetical school and its traditions became more and more independent and more and more purified of contact with external influence. This independence in a magical sense was very important for it implied that the universe of being could be approached by means of specialised emphases and not solely or just by those schools which appeared to be well within the mainstream of the over all Zo-Thyrioum magical tradition, of diagnostic (present-finite and present infinite time stations) and prognostic (finite-future and infinite future time stations) sanctuaries. The various schools then in existence, e.g., the magnetic or physical, the metaphysical, and the school of esoteric logic -- in its more conservative elements -- formed the main stream of the magical influence. However, the newer schools of thought and their centres were now inspired by the noetical school to move towards greater independence and uniqueness of emphasis. It must not be thought that this constituted in any sense an uncontrollable pluralism, for while it may appear that each school sought and gained a certain ritualistic autonomy, it must be understood that the unities of teaching and basic methodology were far too great to lead to schisms and sectarian chaos. However, it must be understood that even as today, all initiations were given by the main temple and by the hierophant, while the other temples gave only instruction. In other words, only main temple initiations given by the hierophant were viewed as valid, no one else could possess the powers to initiate. This is the very same policy today in Inner Retreat. Since the basic ideas were those of the unity of method and belief, in the final analysis, it must not be thought that the question of any radical departure from the basic harmony of a shared system of presuppositions could in any sense be possible. Thus, while an extensive independence could be noted in the magico-political autonomy of each school, there was a deep community of shared experiences between them, which made fundamental communication possible. As a result of this unity of experience, all of the schools entered the modern age with vast resources of individual and independent researches which could be shared by means of technical communications and the creation of various institutes, of which The Applied Lattices Research Institute was the prototype.