

Monastery Of The Seven Rays,
4th Year Course in Esoteric Magic,
Introductory Papers to Part 1.
Paper Number 6.

THE Gnostic TREE: INTRODUCTION,
THE MAGICAL ARRANGEMENT OF MATHEMATICAL MIND.

Some time ago, Fabre des Essarts, who lived in Paris, at 110, Rue de Grenelle, and who was "Synesius, Patriarche gnostique, Primat d'Albigeois", wrote a book on "The Gnostic Tree", (L'Arbre gnostique, Paris: Chamuel, 1899). The purpose of this book was to discuss the development of modern gnosticism from its ancient and mediaeval schools and cults. However, in order to understand fully from within, and not from just outside, which is an historical type of understanding and which is greatly and frequently open to the criticism of being superficial, in order to understand from within, we must try to get inside the Gnostic Tree of Memphis-Misraim, which is the basis of this course, and therefore what we are concerned about is the magical structures which are found in the magician's mind and which make use of those "Gnostic Tree facts from which metamathematical and mathematical magic can be derived.

I am going to show you how to build up the Gnostic Tree in your mind, -- which is quite different from the Cabalistical "Tree of Life", although there are many similarities, -- but we must proceed very carefully because this concept of a Gnostic Tree is extremely complicated. In order to help with the factual growth of your understanding, I will develop our ideas by means of a DIALOGUE between myself and Fabre des Essarts, which took place in the higher mental world, recently, in fact the night before last.

THE MAGICAL DIALOGUE:

Michael: You must understand that I have been able to connect what I said about the foundations of sexual magic and the deductions of sexual magic, in as much as they discuss mathematical and metamathematical sciences with what I said about the four gnostic patriarchates in my lesson 26 of the course in Esoteric Engineering.

Fabre: If you have been able to make this basic connection, you will understand that in the Gnostic world of being, everything is related by means of a magical tree of implications which link up every part to every other part, in terms of the analogies of vibration. It is true that each gnostic patriarchate in your system does have an exact relationship to the foundations of sexual magic, and to those sciences, which form the basis of magical metaphysics.

Michael: The Gnostic Tree is the way in which in the mind of the magician, the entire field of mathematical existence is arranged. However, because there must be human participations in this arrangement, each of the patriarchates relates to a specific part of

the mathematical world of ideal being. The analogies are much more than just analogies, they seem to be laws of implication and correspondence.

Fabre: Whatever exists in the magician's mind must naturally exist outside of his mind in the world of higher being and space-consciousness. Certain types of magical responsibility possess a special affinity to the magical worlds of one type more than to any other type. This is due to the fact that the thought-forms of the one world are constantly being contacted, whereas the thought-forms of the other worlds are not so frequently contacted.

MICHAEL: In the foundations of sexual magic, we discussed the relationship between such relationships as entailment, inclusion, equivalence, and implication and such metaphysical or ontological categories as ideal essence and ideal substance, real essence and real substance, and then we proceeded to explore the possible relationships which could develop among these abstract forms.

Fabre: Now, you have taken two lines of mathematical science and you have determined their place by where on the scale of abstraction they belong, then you have correlated them to the worlds of ideal and real essence and substance. Some of these sciences are more abstract, i.e., set theory is more abstract than category theory, and lattice theory is more abstract than ring theory. Now that you have made a certain structure in the mind and on paper, it is possible to say that this is the Abstract Logic of the Divine Mind of the Gnosis. As such, this whole world is the basis for your world-work in esoteric magic, for, after all, esoteric magic will have its own foundations, deductions and experimentations and projections, just as does sexual magic.

Michael: These two lines of mathematical being seem to be related by means of two laws: homology and cohomology. Let me define homology for Gnostic magic as unity of logical structure in terms of all logical relationships, and let me define cohomology of logical structure in terms of the plurality of logical structure in terms of all logical relationships, such that one is the One and the other is the Many of ancient metaphysics, but held together by magical laws to the exclusion of every irrational element.

Fabre: You will also divide up these universes of discourse according to whether or not they pertain to the area of homological law or to the area of cohomological law. Then, areas will be divided as to whether they are true in an ideal sense, by reference only to abstract meaning (althetic truth) or if they are true in a real sense, by reference only to concrete meaning (existential truth). If they are the former, they are the domains of mathematical science within the gnostic encyclopaedia, but if they are the latter, then they form the fields of mathematical science within the gnostic encyclopaedia.

Michael: It is obvious that if there is some extrinsic factor which must be taken into account, such as for example the question of measurement, or the metric of being, (such that a dimension can be meaningful when it is treated as a way of measuring being) this would make dimension theory less abstract than something like matrix theory, which is less concrete, and so matrix theory would seem to be more ideal, or less related to matter in the basic and metaphysical sense of being-in-extension. These factors would constitute the basic diagram of the dynamics of being in this sense, so that perfect and ideal being is to be found only in abstract realms, while the more concrete modes of existence participate more and more in the world of matter, or else we can say that the material world becomes more and more ideal and spiritual as it becomes more and more a participation in the ideal worlds of dimensions, systems, rings, and categories. In the case of rings and categories, intelligibility of being is considered less abstract than the perfect empty-or-nirvanic quality of sets and lattices, which verge on the world of nothingness in their perfected abstraction.

Fabre: It should be said, thoughtfully, that when the magician builds up his world of being, when the magician seeks to create his own very special universe, he must draw upon the worlds of mathematical science in a very unique way, so that his world of thought-forms will hold together, and have a certain relationship to being, which we call reality. In other worlds only a magician who builds up a world based on the Gnostic Tree will be able to hold his creation together.

Michael: In subsequent papers, I will elaborate this Homological-Cohomological system of The Gnostic Tree and discuss each of its parts. But for the moment, I am seeking only to unveil it as a magical structure of abstract mind. I am attaching a diagram of this Tree to this paper, and I am outlining a little exercise for the students to do in order to become more and more familiar with the concept of a magical Gnostic Tree.

THE STUDENT'S EXERCISE:

Study the structure of the magical Gnostic Tree on the next page of this essay-lesson. Then go back to the 1st part of the 2nd year course in sexual magic and taking the notions contained in "The foundations of sexual magic" make certain magical arrangements on paper and in your mind of these principles, laws, relationships, categories, -- whatever you wish to use, or all of them, if you wish -- and then build up certain magical structures which are your own Gnostic Trees of being and thought. Then visualise these structures in space, surrounded by a field of light, and then create others and visualise them absolutely in space. After a while start to combine these various structures that you have made by means of magical connections and lines of magical or gnostic implication. Try to do this exercise before going to sleep each evening and you will find that a certain structure and influence from the gnostic tree will creep into your dreams and influence you in a very wonderful and magical manner.

CLOSING NOTE:

I am attaching a diagram of the Gnostic Tree which I will seek to explain in future papers. Please study it closely, so that you will be able to expand your intellectual imagination through this study.

Michael Aquarius

