

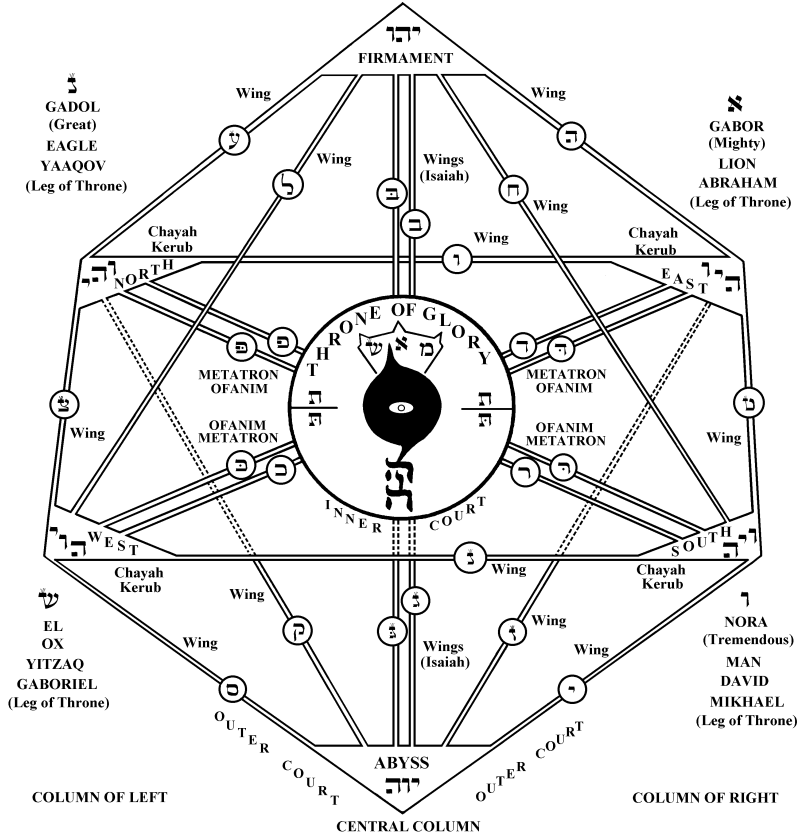
Chapter 5

Trees of Life from Other Primary Qabalistic Sources and Other Mystical Traditions

MERKABAH TREE FROM THE BOOKS OF EZEKIEL AND ISAIAH

The *Sefer Yetzirah* and the *Merkabah* (Chariot) material from the **Books of Ezekiel** and **Isaiah** are the two principal sources for the three-dimensional, double-pyramid forms of the “six-pointed star” Tree of Life. The Chariot is an allusion to the Tree of Life. The specifications regarding the *Merkabah* version of the Double Pyramid Tree (see Figure 5.1), called “Chariot *Shadai*,” are found in verses in the **Books of Ezekiel** and **Isaiah**. The highly anthropomorphic image of the *Yosher* (lit. upright) form of the Name יהוה is “seated upon the Throne of Glory” in the center of the Chariot, with the three Mother letters Alef א, Mem מ, and Shin ש resting above the *Yosher* like a crown. Each Directional Sefiroth is associated with a *Chayah* (lit. Living Being). The four Directional Sefiroth East, West, North, and South are called the “Legs of the Throne.” As shown in the diagram below, Hebrew letters, Divine Names e.g. *Gadol*, *Gabor*, archangels, three animals and Man, and patriarchs are imputed to the four Legs. The Inner Court is connected to the Legs via Double Hebrew letters, with which are associated *Ofanim* (high level angels close to the Throne) and *Metatron* (“operations manager” of the universe). The Directional Sefiroth are connected among one another via the Simple Hebrew letters, which are called the “wings of the *Chayot*.” The two Central Column Directional Sefiroth on the Chariot *Shadai* Tree are called “Firmament” and “Abyss.”

FIGURE 5.1 Chariot Shadhai (*Ezekiel, Isaiah*)



CHARIOT SHADHAI - THE APPEARANCE OF THE GLORY OF יהוה
Ezekiel 1.28

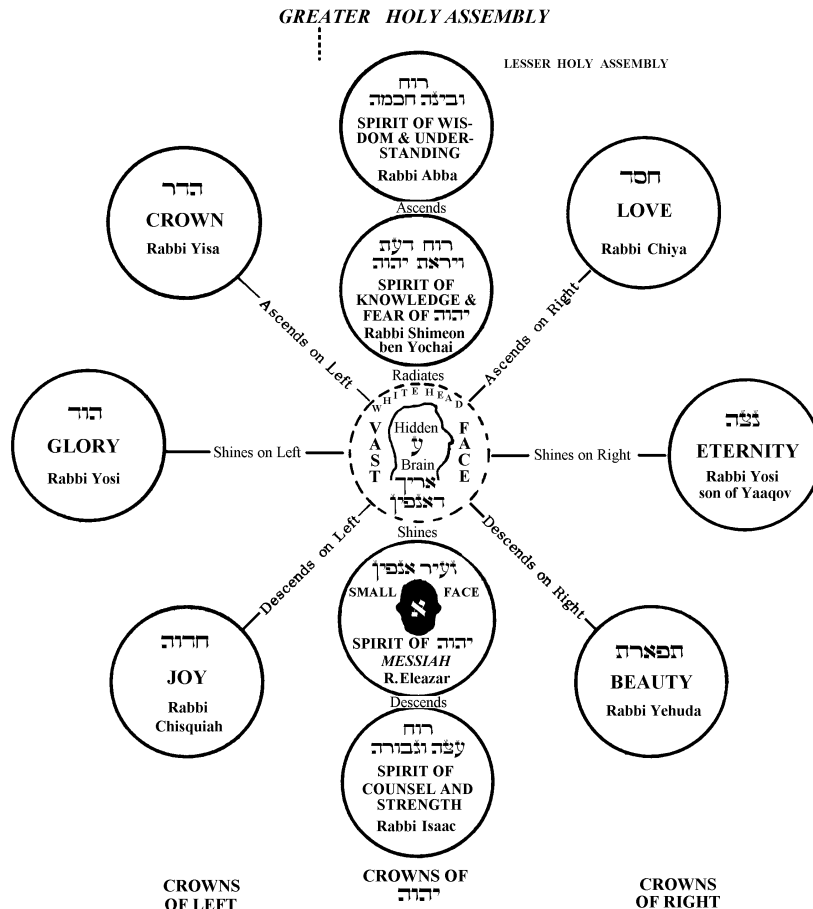
יהוה - "Man on the Throne;" Small Face, Ze'ir Afim
 ○ - על, voice of Vast Face, Arik Afim
 ○ - Hidden One

TREES OF THE IDRA RABBA QADUSHA (GREATER HOLY ASSEMBLY)

As previously mentioned, the main body of the five volumes of the *Sefer HaZohar* (**Book of Splendor**), or simply the *Zohar*, is an exegesis on the five books of the *Torah* (**The Law**). The heart of the *Sefer HaZohar* is three jewels known as the *Sifra Detzniyutha* (**Book of THAT Which is Concealed**), the *Idra Rabba Qadusha* (**Greater Holy Assembly**), and the *Idra Zuta Qadusha* (**Lesser Holy Assembly**). They are distinguished by their depth, the obscurity of their language, and the propriety of

their imagery. The *Zohar*'s exposition takes the form of a dialogue among a group of rabbis led by Rabbi Shimeon Ben Yochai. In qabalistic terms, each of the rabbis embodies a specific Sefirah, and the nature of the respective Sefiroth colors what they say. Figure 5.2 displays a circular form of the Tree derived from several verses in the *Idra Rabba*. It presents the entire group of Zoharic rabbis in relation to their respective Sefiroth. All of the Sefiroth emanate from a central, invisible Sefirah described in the text as the "Hidden Brain" of Vast Face. The names and locations of the Sefiroth on the *Idra Rabba* Tree are distinctly different from those commonly found in other Zoharic Tree diagrams.

FIGURE 5.2 Zoharic Rabbi Tree



ONE is the Spirit, the Spirit descends and rushes forth upon all...
IDRA RABBA

The Work of the Chariot Trust translation of the *Idra Rabba* also contains two other diagrams. Figure 5.3 on page 140 depicts the first verse:

1. TRADITION - Rabbi Shimeon spoke unto his companions, and said: “How long shall we abide in the condition of one column by itself?, when it is written (**Psalms** 119:126): It is time for You יהוה to lay to your hand, for they have made void your *Torah*.”

Figure 5.4 on page 141 depicts, in a different way, the dynamic composite of the Greater Holy Assembly and the Lesser Holy Assembly presented in Figure 5.2. In this diagram, the central invisible Sefirah surrounded by the six “crowns” of the Directional Sefiroth is shown separated from the four Central Column Sefiroth, called the “Holy Crowns of Small Face.” A line is seen to descend from the Hidden Brain of the *Ayn* through Vast Face (the One), and then downward from Vast Face to the “Spirit of Small Face” (the many).

FIGURE 5.3 “One Column By Itself”

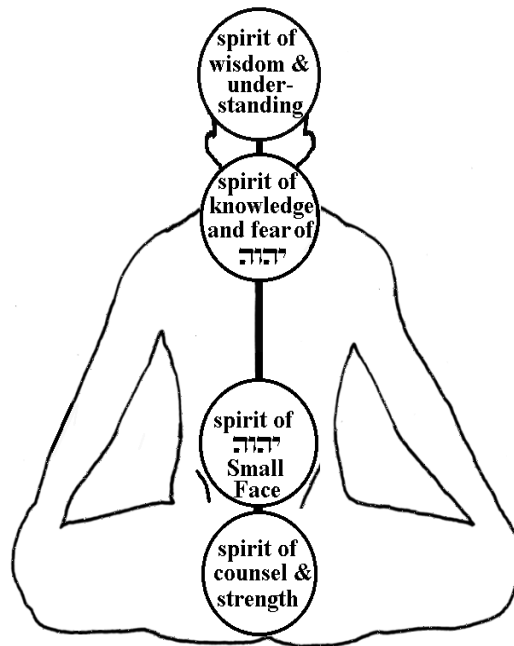
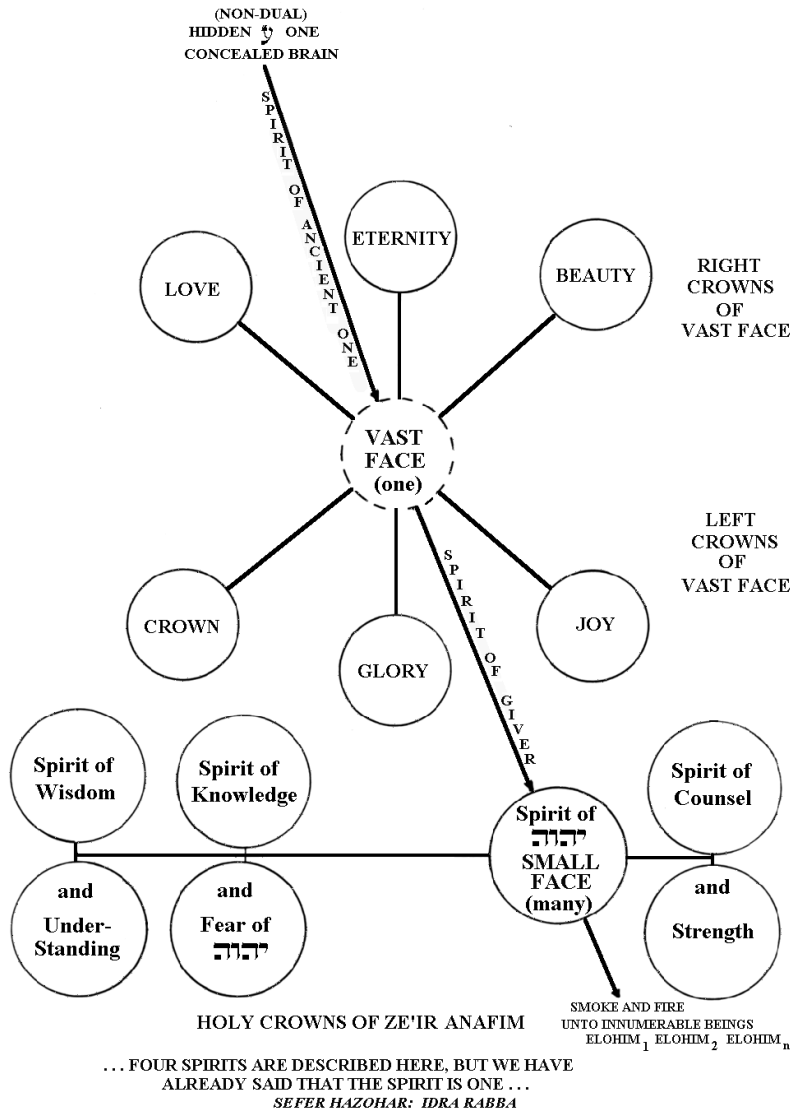


FIGURE 5.4 Holy Crowns of Vast Face and Small Face
(Idra Rabba)

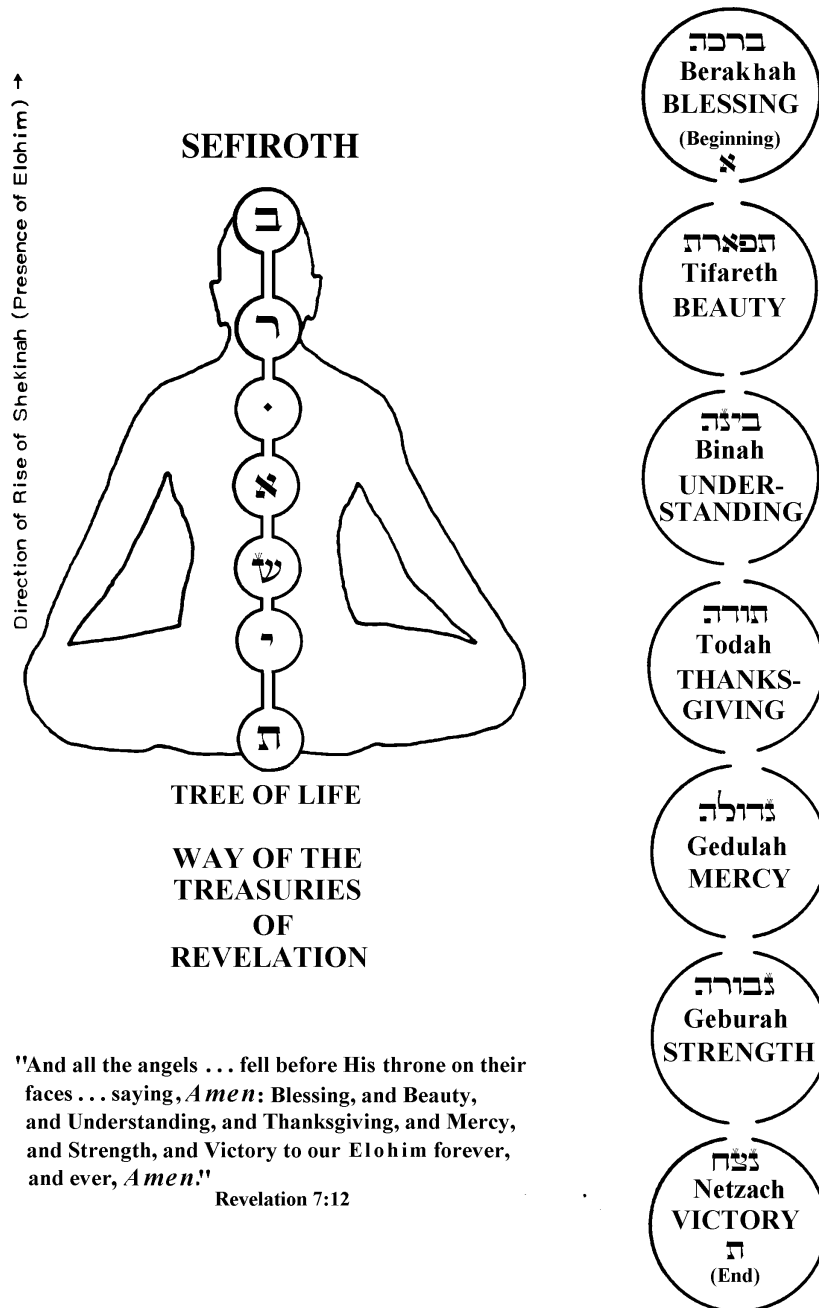


TREE OF LIFE FROM THE BOOK OF REVELATION

INTRODUCTION

The **Revelation of John** is an enigmatic, mystically obscure text. It was originally written in Aramaic, though many translations are made from the Greek version. The **Revelation of John** presents a specialized form of the “Tree of the Treasuries of the House of *Elohim*.” This Working Path is intended to take true disciples of Master Yeshuvah to the “New Jerusalem” in the crown center via seven series of seven experiences alluded to in the forty-nine images presented in the text (see Figure 5.5). This reflects the fact that the Tree has a total of seven Sefiroth which span the four qabalistic worlds, and also that each of those seven Sefirah is itself a complete Tree of seven Sefiroth extending through all four worlds. The forty-nine allusions represent seven repetitions of the seven Sefiroth acting upon one another. To more easily understand this, imagine that each of the seven Sefiroth has a test tube containing a differently colored liquid. Then, imagine successively pouring some of the colored liquid from each one into the six others, resulting in a total of forty-nine different colors. The Revelation Tree has a different set of names for the Sefiroth than the Tree of the Treasuries of *Elohim* shown in Figure 4.5 on page 120. Most interpreters of the **Revelation** see all the action described as occurring in the physical plane. However, the events described in the **Revelation** occur on multiple planes. Only the allusions involving the Seven Churches exist in the lowest Sefirah Victory, representing the physical plane. The forty-nine allusions in their qabalistic format as a Tree of Life are presented below.

FIGURE 5.5 Way of the Treasuries of Revelation (*Peshitta*)



QABALISTIC ANALYSIS OF THE TEXT

SEFIRAH VICTORY (NETZACH)

The lowest Sefirah is called Victory. Since this is the lowest Sefirah, it is in the material creation, the waking state of humans. The action of the other Sefiroth upon Sefirah Victory appears as seven “Churches” designated by their respective strengths and weaknesses.

In Sefirah Victory:

| Sefirah | Church | Characteristic |
|---------------|--------------|------------------|
| Blessing | Laodicea | lukewarm |
| Thanksgiving | Philadelphia | kept the Word |
| Understanding | Sardis | holds fast, dead |
| Beauty | Thyatira | works of love |
| Mercy | Pergamos | uphold the Name |
| Power | Smyrna | crown of life |
| Victory | Ephesus | first love |

SEFIRAH STRENGTH (GEBURAH)

The second Sefirah is called Strength or Power. The experience in this Sefirah is the dream state of most humans. The action of the other Sefiroth on Power is given as “Seals.”

In Sefirah Power:

| Sefirah | Seal | Characteristic |
|---------------|------|------------------------------|
| Blessing | 7 | Silence |
| Thanksgiving | 6 | Earthquake, Sun, Moon, Stars |
| Understanding | 5 | Souls of Lamb under Altar |
| Beauty | 4 | Pale Horse, Death, Hell |
| Mercy | 3 | Black Horse, balances |
| Power | 2 | Red Horse, War, Sword |
| Victory | 1 | White Horse, Bow, Crown |

SEFIRAH MERCY (GEDULAH)

The third Sefirah is called Mercy. The experience in this Sefirah, which is in the navel region, is the dream state of most humans. The action of the other Sefiroth on Mercy is given as “Angels with Seven Trumpets.”

In Sefirah Mercy:

| Sefirah | Angelic Trumpet | Characteristic |
|---------------|-----------------|--|
| Blessing | 7 | Temple of Elohim opened in Heaven; Woman clothed with Sun; Dragon and his seed; War in Heaven; Michael Casts Dragon down to Earth; Dragon fights with Woman (loses); beast arises. |
| Thanksgiving | 6 | Voice from horns of Golden Altar; 4 Angels of Euphrates |
| Understanding | 5 | Star from Heaven (opens pit); Pit opens, locusts of Abaddon. |
| Beauty | 4 | Eagle with blood red tail; one third of sun, darkened. |
| Mercy | 3 | Star, Wormwood, turns rivers. |
| Power | 2 | Flaming mountain into Sea; one third sea destroyed. |
| Victory | 1 | Hail and Fire, one third Earth burnt. |

SEFIRAH THANKSGIVING (TODAH)

The fourth Sefirah is called Thanksgiving. The experience in this Sefirah, which is in the heart region, is beyond the usual experience of humans, appearing as deep sleep to most of them. The action of the other Sefiroth on Thanksgiving is given as “Angels of the End.”

In Sefirah Beauty:

| Sefirah | Angel | End |
|---------------|-------|--|
| Blessing | 7 | “Faithful and True” on White Horse (Messiah as <i>Acharit</i> , The Last); Armageddon won. |
| Thanksgiving | 6 | Voice from Throne “Praise our <i>Elohim</i> .” |
| Understanding | 5 | Great Voice of Multitude, AlleluYH |
| Beauty | 4 | Millstone, overthrow of Babylon |

| Sefirah | Angel | End |
|---------|-------|---|
| Mercy | 3 | Voice from Heaven: "Come out of Babylon." |
| Power | 2 | Judgment on Babylon |
| Victory | 1 | Showing Babylon |

SEFIRAH UNDERSTANDING (BINAH)

The fifth Sefirah is called Understanding. The experience in this Sefirah, which is in the throat region, is beyond the usual experiences of humans. The action of the other Sefiroth on Understanding is given as "Angels of the Seven Last Plagues."

In Sefirah Understanding:

| Sefirah | Angel | Plague |
|---------------|-------|------------------------------------|
| Blessing | 7 | "It is done." Armageddon starts. |
| Thanksgiving | 6 | Euphrates dried up |
| Understanding | 5 | Darkening of Kingdom of Beast. |
| Beauty | 4 | Sun to scorch Earth. |
| Mercy | 3 | Rivers turn to blood |
| Power | 2 | Sea to turn to blood |
| Victory | 1 | Sores appear on image worshippers. |

SEFIRAH BEAUTY (TIFARETH)

The sixth Sefirah is called Beauty. The experience in this Sefirah, which is in the forehead region, is beyond the usual experiences of humans. The action of the other Sefiroth on Beauty is given as "Angels announcing the End."

In Sefirah Thanksgiving:

| Sefirah | Angel | Characteristic |
|---------------|-------|--|
| Blessing | 7 | Angel out of Altar with Fire |
| Thanksgiving | 6 | Angel with sharp sickle; Winepress gathers Grapes of Wrath |
| Understanding | 5 | Angel harvesting Earth |
| Beauty | 4 | Voice from Heaven, Blessed |
| Mercy | 3 | Warning about Image worship |

| Sefirah | Angel | Characteristic |
|---------|-------|--|
| Power | 2 | Babylon to fall |
| Victory | 1 | Angel preaching Gospel, to serve <i>Elohim</i> |

SEFIRAH BLESSING (BERAKHAH)

The seventh Sefirah is called Blessing. The experience in this Sefirah, which is at the top of the head, is beyond the usual experiences of humans. The ultimate experiences possible with the Tree of Life are given as “Final Details of the End.”

In Sefirah Blessing:

| Sefirah | End | Detail |
|---------------|-----|--|
| Blessing | 7 | New Jerusalem (Tree of Life, Lamb). |
| Thanksgiving | 6 | New Heaven, New Earth. |
| Understanding | 5 | Second Resurrection, Last Judgment; burning of Dragon. |
| Beauty | 4 | Destruction of Heaven and Earth |
| Mercy | 3 | Loosing of Satan, end of 1000 years. |
| Power | 2 | First Resurrection, First Judgment |
| Victory | 1 | Binding of Satan. |

TREES OF LIFE FROM THE *ETZ HACHAYIM*

The *Etz HaChayim* yields several forms of the Tree of Life. The first renders the Sefiroth as a pattern of ten concentric circles, like “layers of an onion,” with Kingdom (*Malkhuth*) as the centermost Sefirah (see Figure 5.6 on page 148). This format reflects the idea that the physical world of Kingdom represents the densest form of spirit-matter, and that each layer is successively more subtle. As previously mentioned, the principal source for the *Yosher* (lit. upright, straight, firm) form of the Name יהוה is the *Sh’ir Qoma* in the *Sefer Raziel HaGadol*. In Branch 3 of the *Etz HaChayim*, Luria synthesizes a meditation image in which the Sefirothic pattern of the Tree is superimposed upon the *Yosher* (see Figure 5.7 on page 149). In Branch 10, Luria introduces the allusion of the four Worlds of Emanation, Creation, Formation, and Making as “Curtains” (*partzufim*), and the Tree of Life as “the internal structure and bones of the

Ancient of Days.” In conjunction with this, Luria offers a meditation image in the form of five sets of ten concentric circles that are superimposed upon the *Yosher* (see Figure 5.8 on page 150). The five sets correspond respectively to the *partzufim* of “Great Face” (at the point of entrance of the *Kav* into the *Tzimtzum*), “Father” (Yod), “Mother” (Upper Heh), “Small Face” (Vav), and “Young Female” (Lower Heh).

FIGURE 5.6 Concentric Circle Tree (*Etz HaChayyim*)

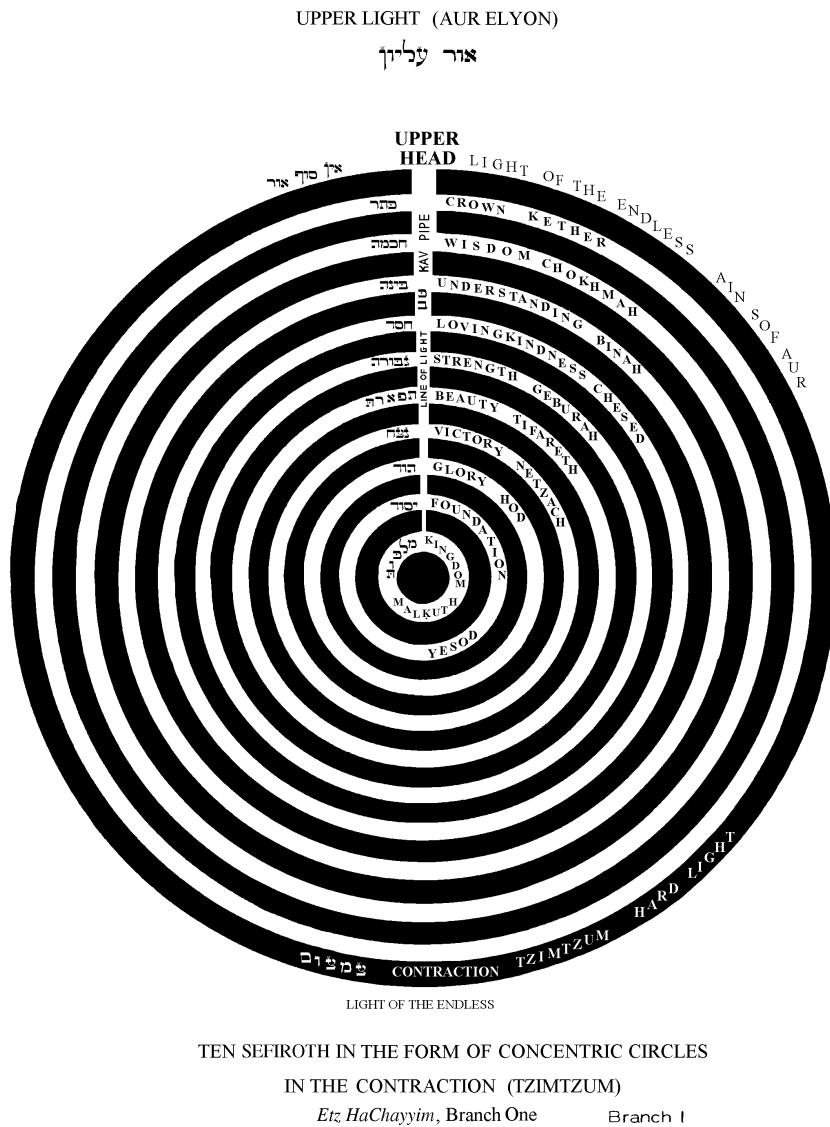
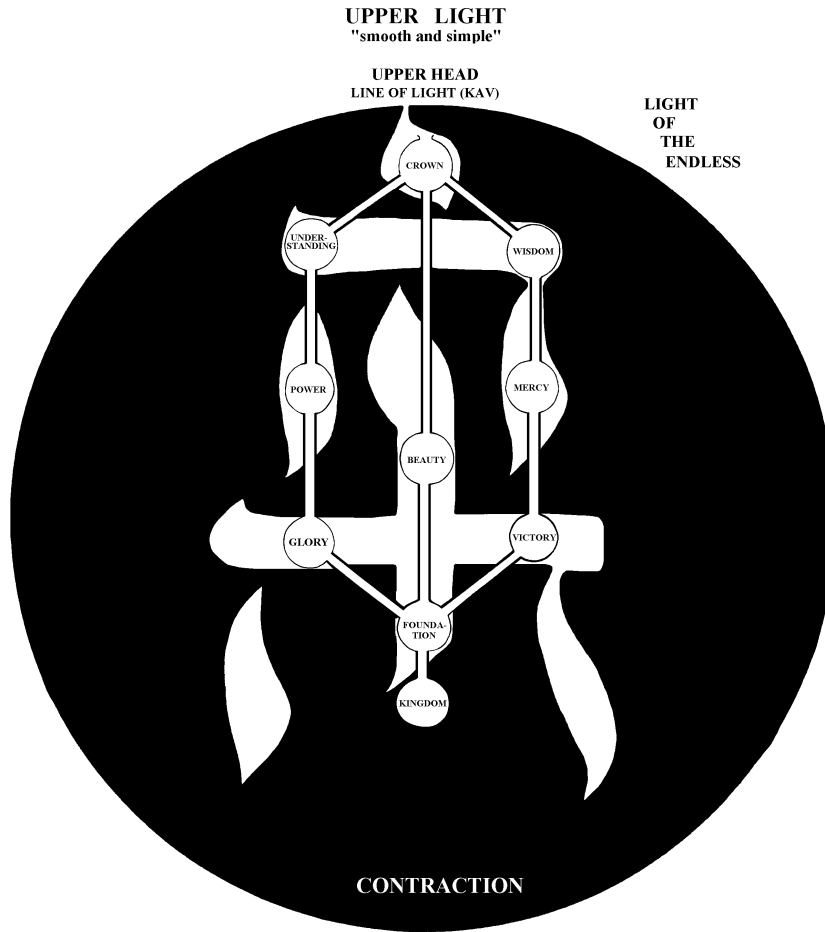


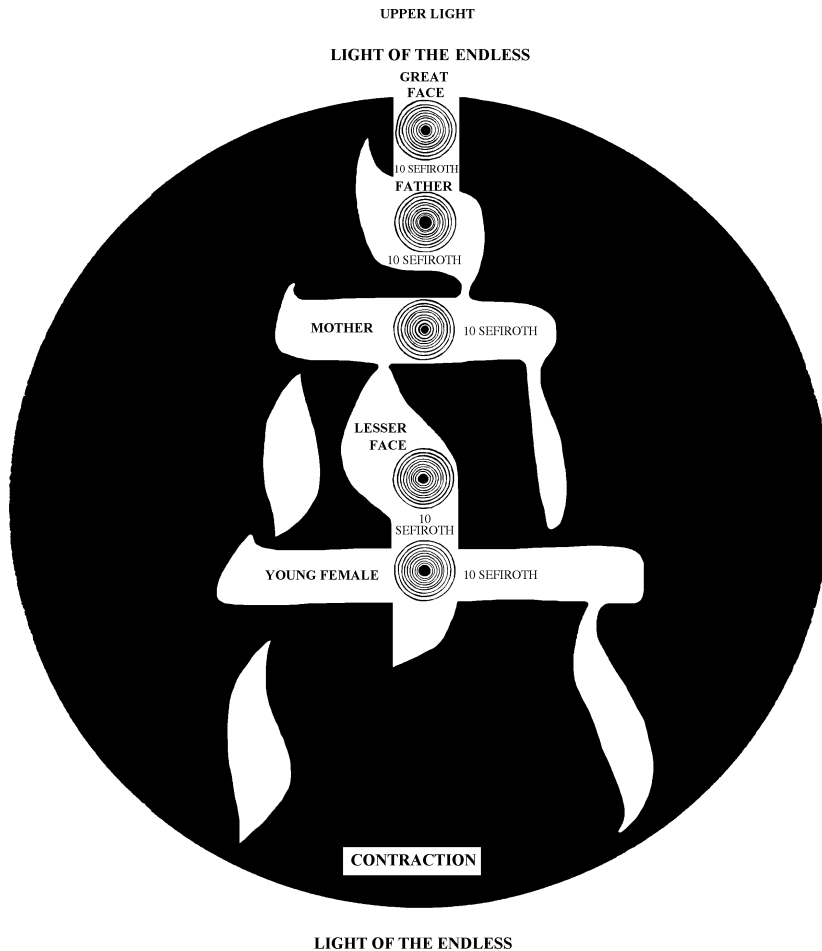
FIGURE 5.7 Tree on the Yosher (*Etz HaChayyim*)



YOSHER

"Ten Sefiroth of Righteousness which is in the form of a man." Tree of Life Branch # 1

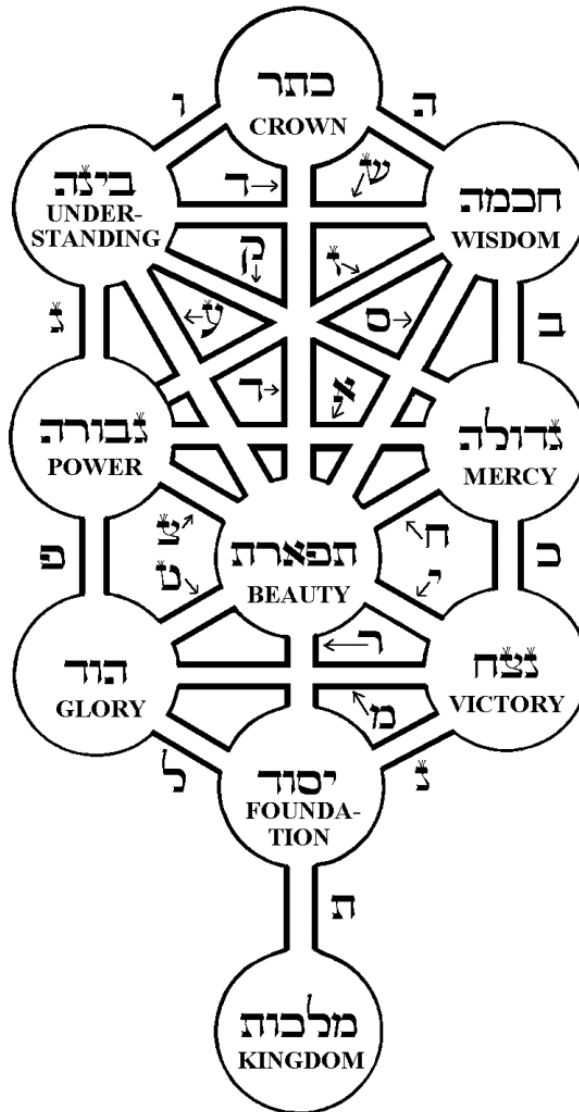
FIGURE 5.8 Tree with the Five Partzufim (*Etz HaChayyim*)



Aside from the Tree diagrams yielded by the text of the *Etz HaChayyim*, Luria also developed his own version of the Composite Fallen Tree in his edition of the *Sefer Yetzirah*. For this Tree, Luria used the Zoharic names for the Sefiroth and a proprietary configuration of gates that differed significantly from those of previous redactions of the text. Hence, the reader will notice that the gate assignments on Luria's Tree in Figure 5.9 are very different from those in the Tree diagrams in the Work of the Chariot's version of the *Sefer Yetzirah*. In Luria's Composite Tree, the Mother letters are respectively placed in the three

horizontal gates; the Double Letters are placed in the seven vertical gates; and the Simple Letters are placed in the twelve diagonal gates. While all of the Trees specified by the *Sefer Yetzirah* are two- and three-dimensional Trees of Perfection, it is a matter of some curiosity that Luria's Trees are all flat and fallen.

FIGURE 5.9 Fallen Tree with Gates (Luria)



TREES OF LIFE IN OTHER MYSTICAL TRADITIONS

INTRODUCTION

The preceding chapters presented a varied array of Trees of Life yielded by the primary sources of the Mystical Qabalah. They included Trees that are two-dimensional, and Trees that are three-dimensional; Trees that involve one, two, or all three Columns; Trees that are vertical in their orientation, and circular Trees that emanate from a central Sefirah. While a case can be made that the Mystical Qabalah has the greatest diversity of different Tree forms, other traditions such as the North Indian Tantrikas, Taoists, and the Polynesian Kahunas also have maps of consciousness that present their respective worldviews. Most such maps in other traditions are not specifically called “Trees of Life.” They may look diagrammatically quite different, or not be depicted in a diagram at all. Yet, it is possible to specifically correlate the names and allusions that they assign for the planes of existence and successive centers of consciousness to those in the Hebrew Trees. The Tantric Chakra System and the Taoist map of the subtle centers are both depicted in highly detailed pictorial images. The “Before-” and “After-the-World” Sequences from the eighth wing of the Chinese *I Ching (Book of Change)*, titled the *Shuo Qua*, are much more abstract diagrams, representing the Sefiroth as sets of solid and broken lines. The Polynesian Kahunas, whose scriptures take the form of sacred Hulas recorded on boards in *Rongo Rongo* writing, do not have a diagram for their Tree, but represent the Sefiroth by the different “*Hi’iakas*” of the Goddess *Pele*.¹ The *Hi’iakas* are the same as the *Dakinis*, the female emanations of the Goddess *Kali* in the North Indian and Tibetan Tantra.

THE CHAKRIC TREE

The absorption and synthesis of many Eastern mystical ideas into a myriad of New Age therapies, holistic psychology, and “tantric sexual ecstasy for the masses” has made the Chakra system the most salient map of consciousness in Western culture. The Chakric Tree that comes from the North Indian Tantric tradition (see Figure 1.3 on page 48) is most similar in format to the qabalistic “Tree of the Treasuries of the House of *Elohim*”

(see Figure 4.5 on page 120) and the Sufi system of seven Latifas (see Table 5.1). In the Chakric Tree, the Chakras are described as lotuses with varying numbers of petals, upon which stand specific Sanskrit seed sounds (San. *bija*). The “fallen” condition is portrayed in the Chakric Tree by the petals on the lotuses turned downward. When the Chakric Tree is ascended, the petals of each lotus turn upwards as the consciousness of the traveler awakens in it.

TABLE 5.1 Sefiroth, Latifa, and Chakras

| Location | Qabalah-Sefirah | Sufi-Latifa | Tantric-Chakra |
|---------------|---------------------------------------|-------------|-------------------------|
| Crown of Head | Keter/Rohm | Haqiqa | Sahasrara (1000 petals) |
| Forehead | Hochmah/ Mizrach-Binah/ Tzafohn | Khafiya | Ajna (2 petals) |
| Throat | Invisible Da'ath/ Reshith | Ruhiya | Vishuddha (16 petals) |
| Thoracic | Tifareth/Acharit | Siriya | Anahata (6 petals) |
| Solar plexus | Netzach/ Dahrohm -Hod/ Ma'arav | Qalbiya | Manipura (10 petals) |
| Lower Abdomen | Yesod/Tachat | Nafsiya | Svadistana (6 petals) |
| Anus | Malkhuth | Qalabiya | Muladhara (4 petals) |

As previously mentioned in Chapter One, the Tantric texts (called *Shastra*) on the Chakras describe the *Chitshakti* (energy of consciousness), known as the Goddess *Kundalini*, as a coiled snake asleep at the base of the Chakric Tree. The *Shekhinah* of the Qabalah is said to be in exile in the Lower Worlds. The *Kundalini* and the *Shekhinah* are two distinctly different allusions for the same thing. The snake of the *Kundalini* is said to awaken and ascend the Chakric Tree, opening the Chakric lotuses on Her way to unite with Her Husband *Shiva* in the *Ajna Chakra* at the forehead. The ascent by the *Kundalini* is also called the *Satchakrabheda*, the “Piercing of the Six Centers.” The ascent of the Tree of Life by the *Shekhinah* is called “*Shabat*” (שַׁבָּת, Sabbath). On the Sabbath, *Shekhinah* ascends the Tree of Life and unites with Her Husband יהוה in the World of Atziluth, thereby transforming the Fallen Tree into the Tree of Perfection.

The Chakras are equated to the mental planes mentioned in the *Vedas*, as follows:

“*Mind in Worldliness*”

1st plane - anus, waking state (*Muladhara Chakra*)

2nd plane - sex organ, dream state (*Svadisthana Chakra*, *T'an Tien* in the Taoist Tree)

3rd plane - solar plexus, conscious dream and psychic states. (*Manipura Chakra*)

“*Mind in the Heart*”

4th plane - base of sternum; blissful vision of divine beauty, “What is all this!” (*Anahata Chakra*, Middle *Tan* in the Taoist Tree)

5th plane - throat; vision of the Universe as a unity in the mind of God. (*Visuddha Chakra*)

“Face to Face”

6th plane - only thin glass-like partition; God is like a “light in a lantern.” (*Ajna Chakra*, Upper *Tan* in the Taoist Tree)

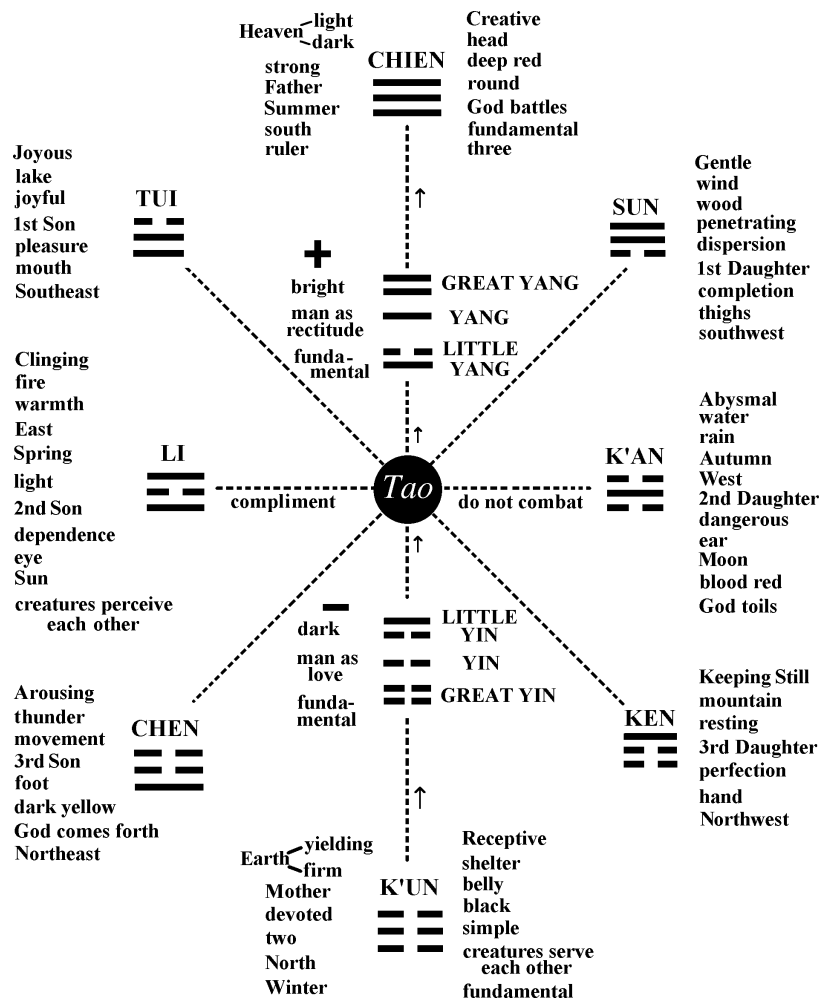
7th plane - perfect absorption and extinction in non-dual consciousness. (*Sahasrara Chakra*)

THE TRIGRAM TREE OF THE EIGHTH WING OF THE *I CHING*

It is interesting to compare the ancient Hebrew *Sefer Yetzirah* (**Book of Formation**) with various aspects of the eighth and oldest wing of the Chinese *I Ching* (**Book of Change**), called the *Shuo Qua*. For instance, one can superimpose the circular version of the flat Tree of Life diagram from the *Sefer Yetzirah* (Figure 4.9 on page 127) directly over the “Before-the-World Sequence” produced from verses of the *Shuo Kua*, depicted in Figure 5.10. In the *Sefer Yetzirah*, the Sefiroth are created in pairs. The phrase “balancing in weight” in the first verse of the *Sifra Detzniyutha* alludes to this. In the *Shuo Kua*, the three-lined Trigrams are also created in pairs. Earlier, we identified the three columns of the flat, vertical version of the qabalistic Tree, with a middle column balancing two polarized side columns. One could similarly identify three columns in the *Shuo Qua* Tree. In the *Sefer Yetzirah*, the Central Column manifests between the Sefiroth Above and Below. In the Before-

the-World Sequence, the same Central Column manifests between the Trigrams Heaven and Earth. The polarized side columns on the qabalistic Tree are referred to as “male” (right) and “female” (left), and reflect a descent from the supernal World of Atziluth to the material creation of Asiyah. In the *Shuo Qua* Tree, the two side columns are likewise polarized, reflecting the separation and changing differentiation of the pre-celestial yang (right) and yin (left) in the descent from the most yang condition of Vast Face in Trigram Heaven to the most yin condition of Small Face in Trigram Earth.

FIGURE 5.10 Before-the-World Sequence (*Shuo Qua*)



The Trigrams explicated in the *Shuo Kua* are eight permutations of yang (Vast Face) and yin (Small Face) lines in sets of three. In the *I Ching*, the Trigrams are variously combined to produce sixty-four different sets of six lines, called Hexagrams. The Trigrams can also be correlated respectively with six of the Hebrew Double Letters plus the two Mother Letters Mem (Water) and Shin (Fire). Each of the Hexagrams can thus be correlated to a combination of two of the eight Hebrew letters. These correlations are shown in Figure 5.11.

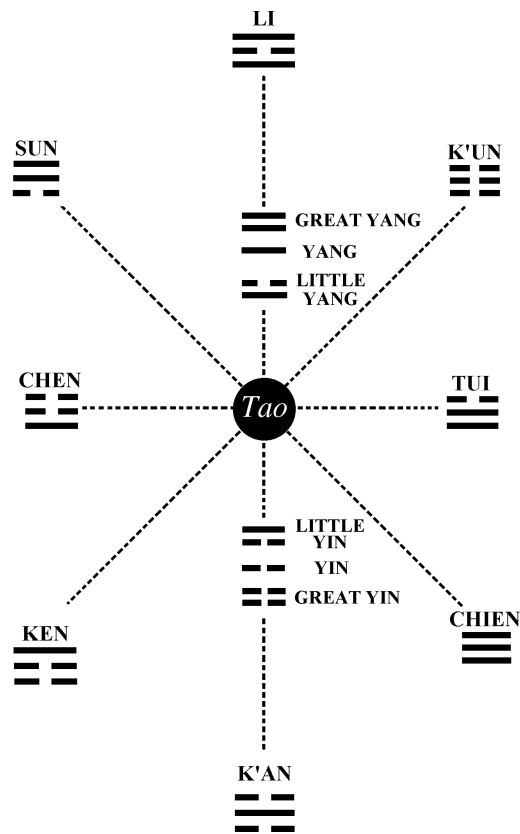
FIGURE 5.11 Hebrew Letter Combinations and the Sixty-Four Hexagrams

CORRELATIONS BETWEEN HEXAGRAMS FROM THE I CHING AND TWO-LETTER GATES FROM "THE WALL" IN THE BOOK OF FORMATION

| # | Hexa-gram | Wall | Name of Hexagram | # | Hexa-gram | Wall | Name of Hexagram | # | Hexa-gram | Wall | Name of Hexagram |
|----|-----------|------|-----------------------------|----|-----------|------|----------------------------|----|-----------|------|----------------------------|
| 1 | | קב | The Creative | 22 | | רע | Grace | 43 | | פב | Breakthrough |
| 2 | | גג | The Receptive | 23 | | רז | Splitting Apart | 44 | | בד | Coming to Meet |
| 3 | | מב | Difficulty at the Beginning | 24 | | גב | Return | 45 | | פג | Gathering Together |
| 4 | | דמ | Youthful Folly | 25 | | בב | Unexpected Innocence | 46 | | זר | Pushing Upward |
| 5 | | מב | Waiting | 26 | | רב | Taming Power of the Great | 47 | | פמ | Oppression Exhaustion |
| 6 | | במ | Conflict | 27 | | רכ | Nourishment | 48 | | מד | The Well |
| 7 | | גמ | Army | 28 | | פר | Preponderance of the Great | 49 | | פע | Revolution |
| 8 | | מז | Holding | 29 | | מז | Abysmal Water | 50 | | עד | Cauldron |
| 9 | | רב | Taming Power of the Small | 30 | | עש | Clinging Fire | 51 | | כב | Arousing Shock |
| 10 | | כפ | Treading | 31 | | פר | Influence Wooing | 52 | | רר | Keeping Still |
| 11 | | גב | Peace | 32 | | כד | Duration | 53 | | דר | Development |
| 12 | | גג | Standstill | 33 | | בר | Retreat | 54 | | כפ | Marrying Maiden |
| 13 | | בע | Fellowship with Men | 34 | | כב | Power of the Great | 55 | | בע | Abundance |
| 14 | | עב | Possession in Great Measure | 35 | | עג | Progress | 56 | | ער | Wanderer |
| 15 | | זר | Modesty | 36 | | זע | Darkening of the Light | 57 | | דד | Gentle |
| 16 | | כז | Enthusiasm | 37 | | דע | Family | 58 | | פפ | Joyous, Lake |
| 17 | | פב | Following | 38 | | עפ | Opposition | 59 | | דמ | Dispersion Dissolution |
| 18 | | רד | Work on What is Spoiled | 39 | | מר | Obstruction | 60 | | מפ | Imitation |
| 19 | | גפ | Approach | 40 | | כמ | Deliverance | 61 | | דפ | Inner Truth |
| 20 | | רז | Contemplation | 41 | | רפ | Decrease | 62 | | כר | Preponderance of the Small |
| 21 | | עב | Biting Through | 42 | | דכ | Increase | 63 | | כע | After Completion |
| | | | | | | | | 64 | | עמ | Before Completion |

In the *I Ching*, the Fallen Tree finds its counterpart in the “After-the-World Sequence” (see Figure 5.12). The After-the-World Sequence is of particular significance to Taoist internal alchemy. In this context, the Taoist Tree alludes to a transformation of consciousness. The qabalistic Tree becomes a Fallen Tree when the Sefirah Knowledge/First in the throat center ostensibly “falls” and becomes the Sefirah Kingdom in the anal center. The qabalistic Tree once again becomes a Tree of Perfection in human consciousness when Kingdom returns to its original position in Knowledge/First and the entire Creation is seen as a Unity in Small Face in the Mind of Vast Face. In the Taoist Tree, when the world manifests, the Trigrams rotate and assume different positions, with Fire moving into the position formerly occupied by Heaven, and Water moving into the position formerly occupied by Earth.

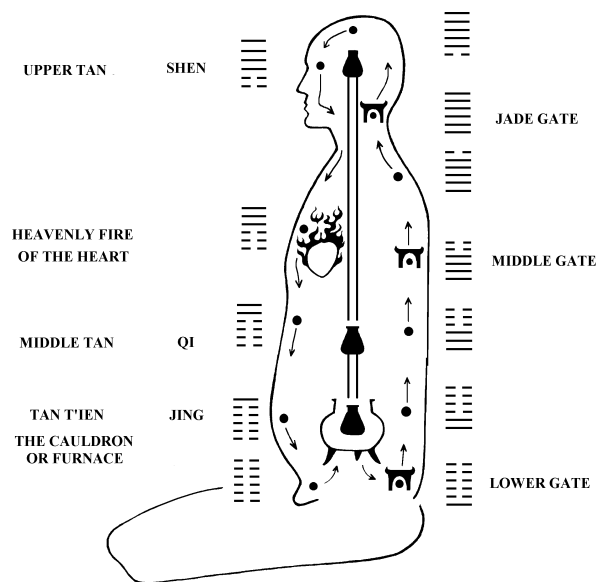
FIGURE 5.12 After-the-World Sequence (*Shuo Qua*)



TREE OF TAOIST ALCHEMY

In the meditation process of Taoist internal alchemy, the pure intention (*yi*) of the Upper *Tan* (i.e. will of Vast Face) in the forehead center (*Ajna Chakra*) directs the heart-mind fire of the Middle *Tan* (thoracic center) to concentrate in the water of the Lower *Tan Tien* in the abdominal center (Sefirah Foundation/ Below, *Svadhisthana Chakra*). The fire of the heart-mind heats the water and turns it into steam i.e. *qi* (vital energy). The *qi* steam rises, refines, and circulates in the higher centers. This is the same as the *Shekhinah* rising up the Central Column of the qabalistic Tree, and the *Kundalini* awakening and rising up the *Shushumna* of the Chakric Tree.

FIGURE 5.13 Tree of Taoist Internal Alchemy



Reprinted from Tao "The Chinese Philosophy of Time and Change," Philip Rawson and Laszlo Legeza, Thames and Hudson, London, 1973.

When the *qi* (vital energy) refines and unites with *shen* (spirit) in the heart center, wood (heart's passion) and metal (original nature) unite. With the union of *qi* (water) and *shen* (fire), wood returns to its source in the liver and metal to its source in the lungs, whereby Heaven and Earth revert to their original positions and the Tree returns to the "Before-the-World Sequence" i.e. the Tree becomes Perfect.²