

An Analysis Of The Hermetic Tree Of Life

Using The Mathematics Known As Love

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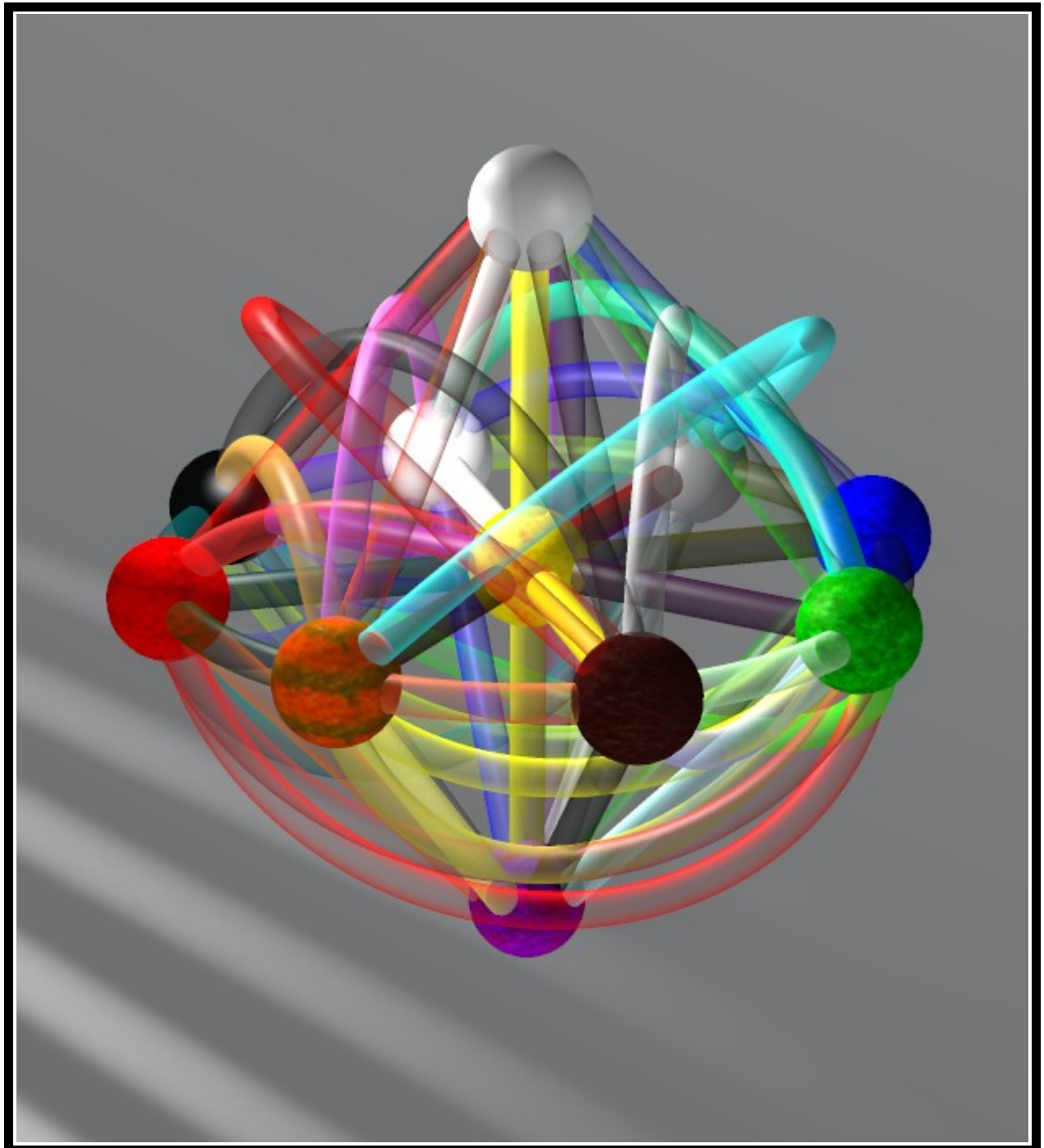


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Section I

A New Foundation For The Hermetic Tree Of Life

This section presents an analysis of the Hermetic Tree of Life using a branch of Mathematics known as Love. The document provides a brief introduction to Love, a brief introduction to the Hermetic Tree of Life, the difficulties inherent in analyzing the Tree of Life, the solution to these difficulties, and the analysis itself.

The results of this analysis provide a vast simplification of the Hermetic Tree of Life and allows for the creation of several new systems that were latent within the Tree of Life, but undiscovered until now.

What Is Love?

Love is a system of mathematics designed to be useful in the analysis of qualitative information. It works well with things like emotions, feelings, and even metaphysics. A brief, non-formal¹, introduction is provided here.

- A number in Love does not represent the counting of things, but rather represents the type of thing. For example, water is a type of thing, regardless of how much water we have. We can assign a Love number to water and use that number every time we mean water. The assignment of numbers is arbitrary in the sense that one analysis may assign water to the number 1, and another unrelated analysis may assign something completely different to the number 1, say dogs. Assigning a Love number to a thing can be thought of as declaring that number to be a synonym for that thing.
- When a new thing comes along, we assign it to a new number. For example, in an analysis where water has been assigned to 1, we can assign dirt to the next number, 2.
- Once we have multiple numbers representing different things, we immediately combine those things to produce a new thing, and therefore a new number. For example, in an analysis where 1 is water and 2 is dirt, we combine them together to get a new thing, mud, and assign mud to the number 3.
- The numbers that represent uncombined things are called Simple Numbers. The sequence of simple numbers is 1, 2, 4, 8, 16, 32, 64, etc. as well as -1, -2, -4, -8, -16, -32, -64, etc.
- All numbers that are not simple numbers are Compound Numbers. 3, 5, 6, 7, 9, 10, 11, 12, etc are all examples of compound numbers, as are -3, -5, -6, -7, -9, -10, -11, -12, etc.
- Love allows for functions, which are a set of operations performed on one or more numbers and providing one or more numbers as a result.

The key point to all of this is a number in Love represents a type of thing, not the amount of that thing. For example, if we assign water to the number 1 and add more water to it, we still have only water. This is represented in Love as $1 + 1 = 1$. Similarly, if we assign dirt to 2 and add more dirt to it, we have only dirt: $2 + 2 = 2$.

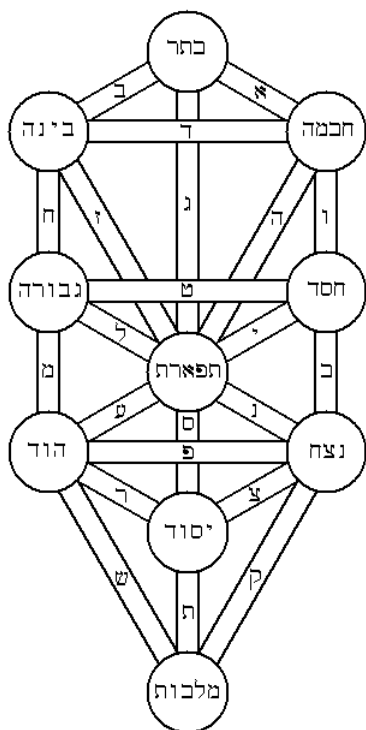
It is only when we mix the simple numbers to form a compound number that we get a new number. Water plus dirt equals mud. $1 + 2 = 3$.

What Is The Hermetic Tree Of Life?

The Tree of Life is major part of a system known as Kabbalah. There are several branches of Kabbalah.^{i ii iii} Here we will be analyzing the branch known as Hermetic Qabalah. This is an extremely complicated system that was developed over several centuries.^{iv} Over that period the Hermetic Tree of Life has come to be associated with tarot cards, astrology, alchemy, numerology, old pagan gods, and numerous other systems.^{v vi vii viii ix} These associations are used to flesh out the meaning of the various parts of the Hermetic Tree of Life.^x The parts of the Tree of Life consist of several sephiroth, which are drawn as circles in the diagram of the Tree of Life, and the several paths that connect them.

Additional details on the Tree will be provided as we go along.

¹ For a formal definition of Love, see Appendix A.



Difficulties Involved In Analyzing The Hermetic Tree Of Life

Difficulty in analyzing the Tree of Life arises due to the fact that none of the explanatory associations assigned to the parts of the Tree of Life are simple. For example, the Tarot cards are themselves a very complex system made of multiple components.^{xi} As it is now, to analyze the Hermetic Tree of Life, one must also analyze at least several of these other complex systems.^{xii}

The situation with the current system is hopeless. The solution presented here is to toss out all of the current system and start anew. This means original research must be carried out. Once this research is done one can re-introduce the old associations if desired, but as commentary on the system rather than as definitions.

Equating Love Numbers With The Sephiroth

At this point, we have thrown out the entire Tree and all of its supporting nomenclature. We continue the analysis by re-introducing as little as we can to build the Tree. Each step along the way will be accompanied by axioms stating exactly

what is being done. To reconstruct the sephiroth, we need two axioms, shown below.

- **Axiom 1:** There are eleven sephiroth on the Tree of Life.
- **Axiom 2:** Each sephiroth is a unique thing, not a combination of other sephiroth.

With each sephiroth on the Tree of Life now defined as a thing in itself, we can assign each sephiroth to a Love Number, as follows.

Kether = 1	Binah = 4	Geburah = 16	Netzach = 64	Yesod = 256	Daath = 1024
Chokmah = 2	Chesed = 8	Tiphareth = 32	Hod = 128	Malkuth = 512	

These numbers have no special significance other than they are a sequence of Love simple numbers. Also, the assignments are not correspondences. Rather the numbers are, for the purpose of this analysis, identical to the sephiroth to which they are assigned. Put another way, we are not saying the number 1 has certain affinities with Kether, we are saying the Love number 1 and Kether are synonyms for the purposes of the remainder of this analysis.

Daath is placed at the end due to its controversial status as an actual sephiroth. In this analysis we will consider it to be an actual sephiroth. Those who disagree can simply drop off Daath from the end of the analysis.

We are now in a position to look at the paths on the Tree of Life.

The Paths On The Tree Of Life

There are several paths connecting the sephiroth on the Tree of Life. The sephiroth themselves are said

to have objective realities that can be contacted through various forms of meditation and ritual. We do not concern ourselves here with the validity of this statement, rather we contrast it with the acknowledgment that the paths connecting the sephiroth are said to represent solely subjective realities.^{xiii}

The first question we must ask is how many of these paths are there? The traditional answer is that there are 22 paths, one for each letter of the Hebrew alphabet and each trump card in the Tarot deck. What principle gives us 22 paths? There doesn't seem to be any such principle that is universally accepted. In the Book of Thoth, Aleister Crowley states:

Why should this be so? Why should these paths be arranged on the Tree in the way that the diagram shows? Why should there not be paths connecting the numbers 2 and 5 and the numbers 3 and 4? One cannot answer any of these questions.^{xiv}

Dion Fortune states that there are “8 secret paths”⁹ on the Tree, pointing out paths that connect Daath with Yesod and with Chesed.^{xv} Still other representations of the Tree of Life have 24 (non-secret) paths.^{xvi}

Charles Stansford Jones gives several detailed reasons why he believes there should be no more than 22 paths,^{xvii} but his reasoning is directly contradicted by Fortune's statements and versions of the Tree which have more than 22 paths.

The approach taken here is the number of paths placed on the Tree of Life is a convention, nothing more, and there are several conflicting conventions. Therefore, when we use Love to construct the paths, we'll do so in a manner that allows a path to connect any given sephiroth to any other. This gives us several new paths that have never been placed on the Tree of Life before. If there are traditions or individuals opposed to these new paths, they can append rules as to why such paths should not exist.

Defining The Paths On The Tree Of Life

We will define the paths as a mathematical function that transforms the energies of one sephiroth into another. The following axiom does this.

- **Axiom 3:** Given any sephiroth on the Tree of Life, X , as a starting point, and any other sephiroth on the Tree, Y , as an ending point, there exists a function, f , of the form $Y = f(X)$, which connects them.

With this one simple function we end up with a total of 55 paths on the Tree of Life, rather than the traditional 22 paths.²

Now the function f is just an interface, there is no body written with it. In other words we have no idea, at this point, what exactly the function f is doing to transform X into Y . Because nature of the paths is they are subjective and work differently for different people, I've decided to leave it like this. The body of f is undefined in this analysis, its contents are left up to case analysis by individuals to determine for themselves. One may reintroduce traditional correspondences to the paths, such as tarot trumps, as aids in determining exactly how each function works, if so desired.

Similarly, one may create new systems to cover the new paths. This is the subject of Section II.

2 It is a valid criticism to say the three axioms given here cannot reconstruct the diagrammatic representation of the Tree of Life. There is nothing in these axioms which says Kether should be at the top of the Tree and Malkuth at the bottom, or that the Tree should form three “pillars”, etc. This criticism, while acknowledged, is dismissed as unimportant to the analysis presented here. If desired, new axioms can be presented that dictate the ordering of the sephiroth in a way that reproduces the diagrammatic representation. In fact, Aleister Crowley has already provided such a set of axioms in his book “777”. They are presented in his comments to column XII.

Defining The Meanings Of The Sephiroth

The final step of this analysis is to define the meanings of the sephiroth, for all we know about them from Axiom 2 is that each one is different from the others, a thing in itself.

We shall use axioms to make our definitions, but we shall be careful to stick to things known. We'll not be defining the sephiroth with the names of angels or knowledge obtainable only through special channels. Common sense will guide us.

Axiom 4: The following three forces exist: Power, sex, and consciousness.

Axiom 5: Each of these three forces can be divided into pairs of opposites.

Axiom 6: Each opposite can be further divided into passive and active modes.

Axiom 7: The pairs of opposites for power are 1) Ruling, and 2) Submissive.

Axiom 8: The pairs of opposites for sex are 1) Male, and 2) Female.

Axiom 9: The pairs are opposites for consciousness are 1) Feelings, and 2) Reason.

Axiom 10: Power is assigned to the sephiroth as follows: Kether = Active Submissive, Malkuth = Passive Submissive, Chesed = Passive Ruling, and Geburah = Active Ruling.

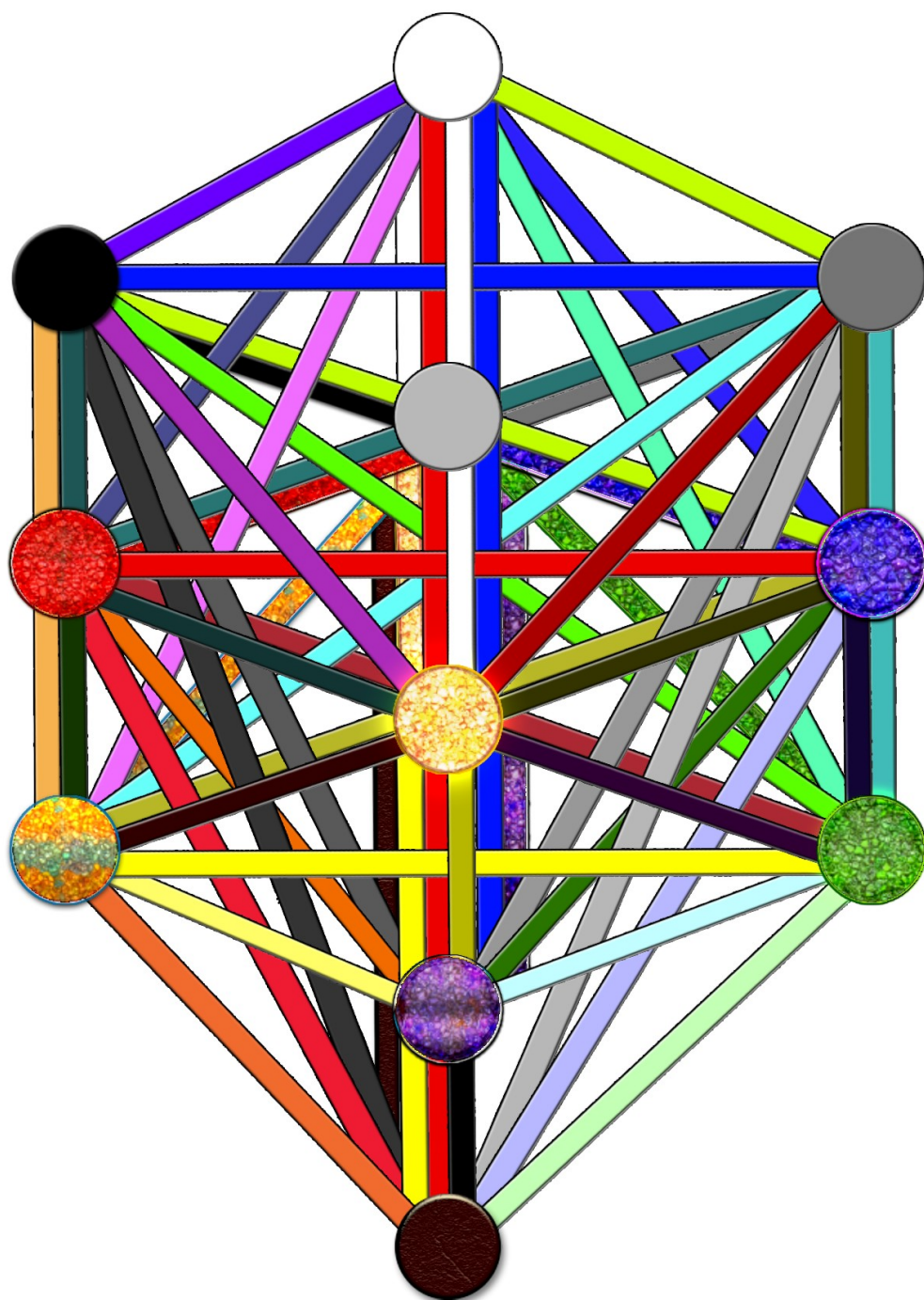
Axiom 11: Sex is assigned to the sephiroth as follows: Binah = Passive Female, Netzach = Active Female, Chockmah = Active Male, Hod = Passive Male.

Axiom 12: Consciousness is assigned to the sephiroth as follows: Daath = Active Reason, Yesod = Passive Feelings, Tiphareth = Passive Reason and Active Feelings together.

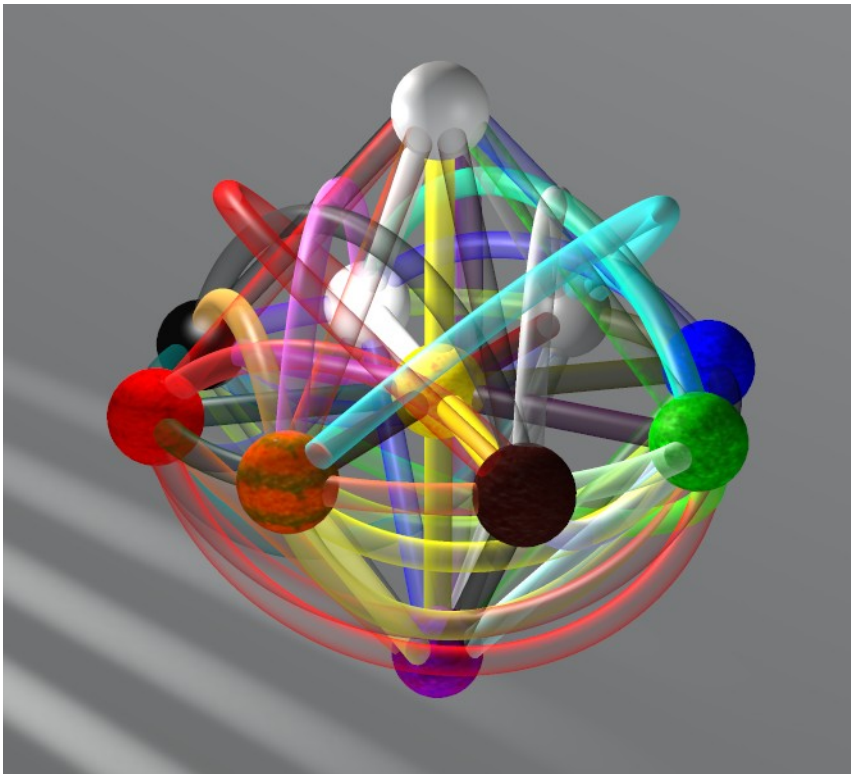
With these 12 axioms we have a rebuilt, clearly defined Tree of Life. The Tree is much simpler, yet from this simplicity comes new information about the Tree that has never been presented before. This information takes the form of the majority of the 33 new paths connecting the sephiroth. Exploring this new information will be the topic of section II.

The New Tree Of Life

The following pages presents images of what the new Tree of Life looks like, along with a few explanatory notes.



The new Tree of Life showing all the paths.

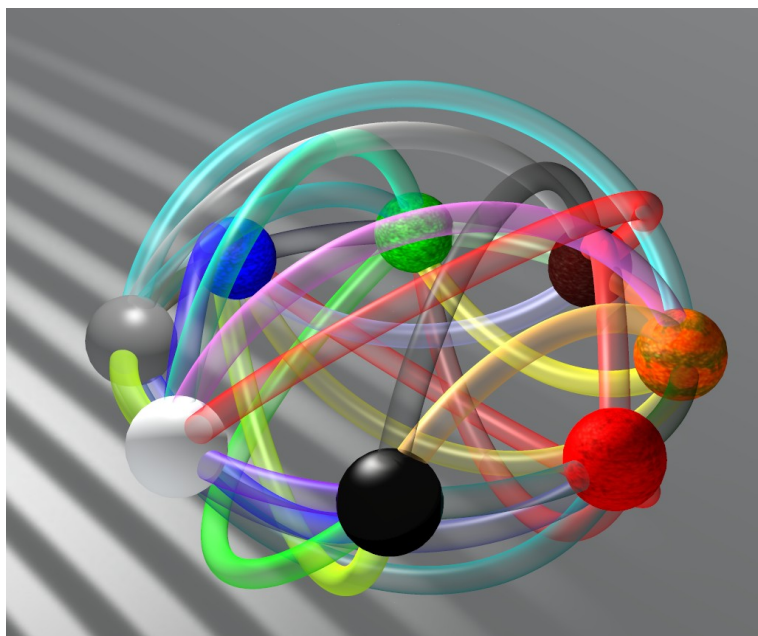
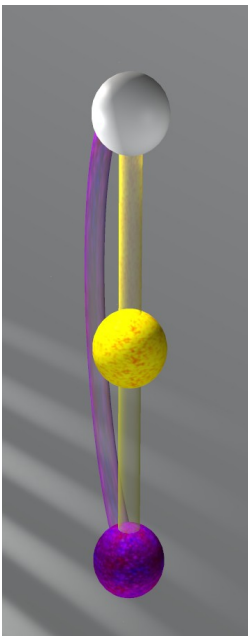


The Tree of Life drawn in 3D.

Because we never defined axioms stating how the Tree was to be laid out, we can use different layouts as suit our needs.

In this image, the brown sphere is Malkuth. Going clockwise from Malkuth is Hod, Geburah, Binah, Kether, Chockmah, Chesed, and Netzach. In the center is Tiphareth. The sphere at the top is Daath. The sphere at the bottom is Yesod.

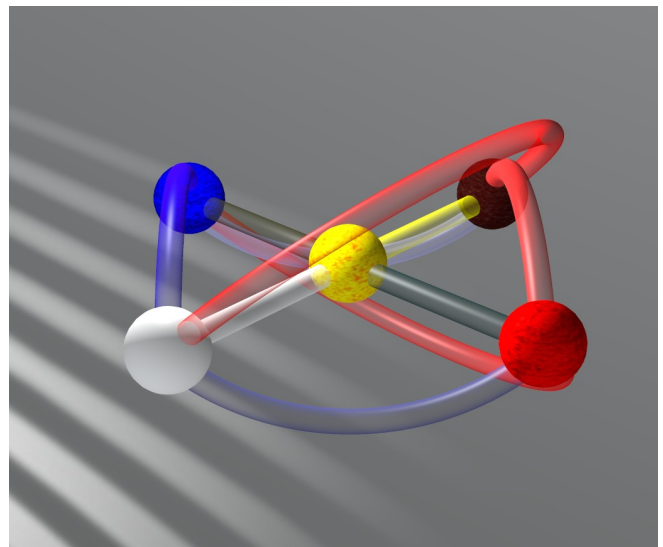
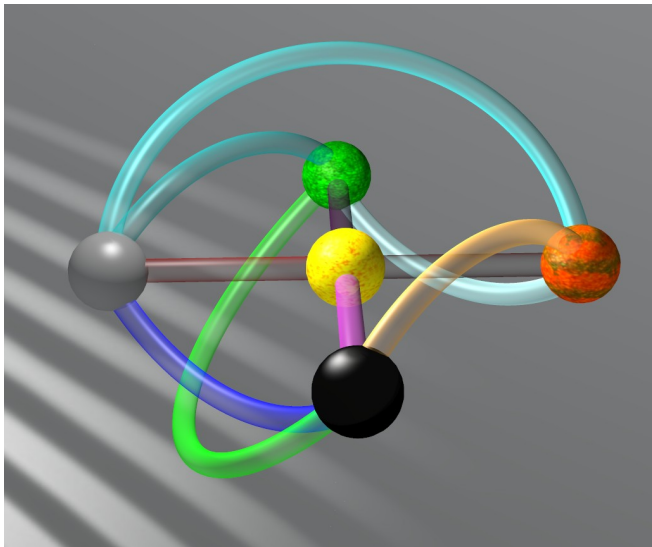
The paths are shown semi-transparent to symbolize their subjective nature.



The image on the left shows all three sephiroth of consciousness, Yesod, Tiphareth, and Daath and the paths connecting them. This is called the “Pillar of Consciousness”. The image includes Dion Fortune's “secret path” connecting Daath and Yesod.

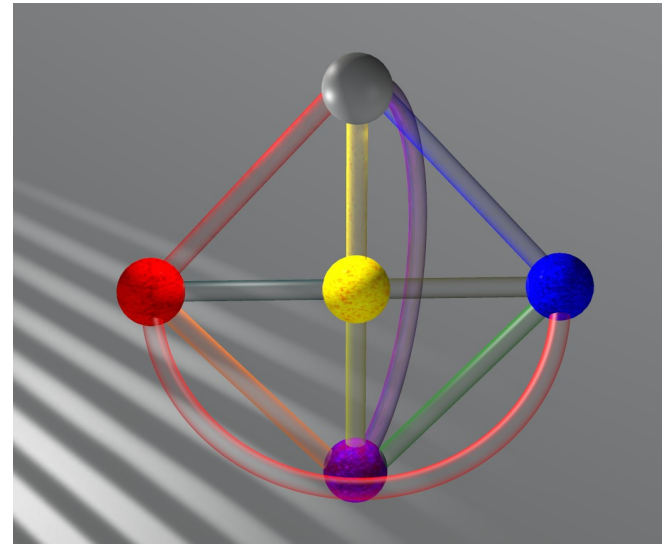
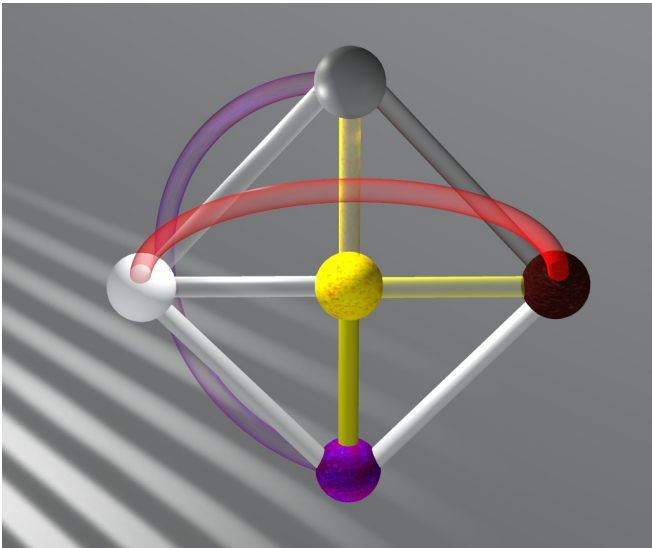
The image on the right shows the circle of sephiroth that surrounds the Pillar of Consciousness and the paths connecting them. It is called the Womb and includes all the other sephiroth on the Tree.

The Pillar of Consciousness can be interpreted as a lingam symbol, and the Womb can be interpreted as a yoni symbol. Notice that the Pillar of Consciousness and the Womb cannot separately produce all of the paths on the Tree, even though they contain all the sephiroth between them. It is only when they are joined that all the paths appear.



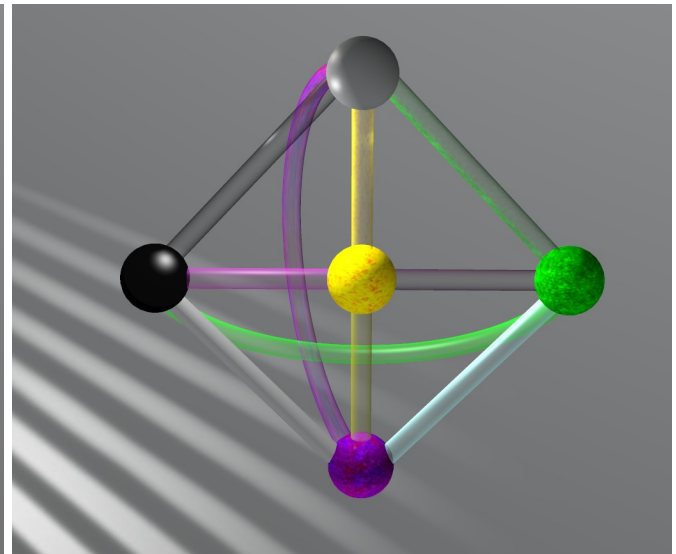
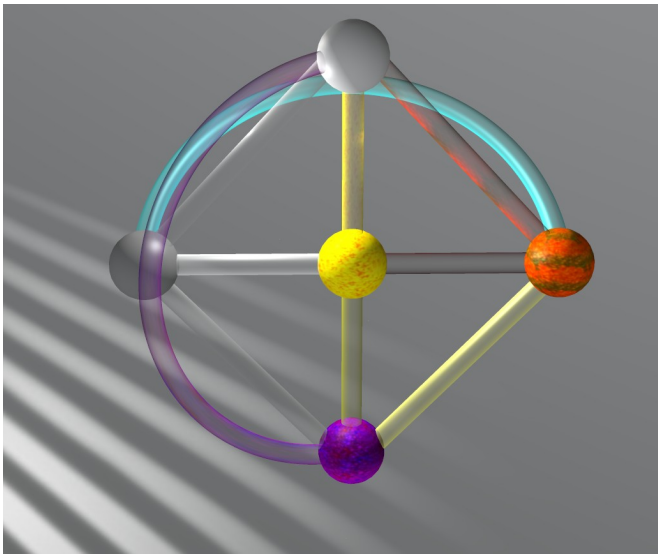
The “Cross of Sex”, left, and the “Cross of Power”, right. Going clockwise from the black sphere, the Cross of Sex has Binah (Passive Female), Chockmah (Active Male), Netzach (Active Female) and Hod (Passive Male). Tiphareth is in the center of the cross.

Going clockwise from the white sphere, the Cross of Power has Kether (Active Submissive), Chesed (Passive Ruling), Malkuth (Passive Submissive), and Geburah (Active Ruling). Tiphareth is in the center of the cross.



The Pillar of Consciousness can form four crosses with the sephiroth that encircle it. Shown above are the “Cross of Submission”, left, and the “Cross of Ruling”, right. The Cross of Submission includes Kether (Active Submission), and Malkuth (Passive Submission).

The Cross of Ruling includes Geburah (Active Ruling) and Chesed (Passive Ruling).



The other two crosses that can be formed from the Pillar of Consciousness are the “Cross of Man”, left, and the “Cross of Woman”, right. The Cross of Man includes Chokmah and Hod.

The Cross of Woman includes Binah and Netzach.

Summary Of Section I

A short overview of Love and the Hermetic Tree of Life was provided. A quick look at the Tree of Life showed that analysis would prove very difficult due to its overwhelming complexity.

To remedy this, the old definitions were discarded. The sephiroth were defined using two axioms: There are eleven sephiroth and each is a unique thing.

Each of the sephiroth were then assigned their own Love simple number.

The subjective paths connecting the sephiroth were then defined with a single Love function. This function allowed a path to connect any two sephiroth. This gives us a total of 55 paths on the Tree of Life, rather than the traditional 22.

It was pointed out that the paths represent subjective experiences and therefore the details of the function generating the paths will be different for each individual.

Axioms were presented to provide unique meanings to each of the sephiroth based on power, sex, and consciousness.

Images of the new Tree of Life were presented along with a few explanatory notes.

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- i http://en.wikipedia.org/wiki/Christian_Kabbalah
- ii http://en.wikipedia.org/wiki/Hermetic_Qabalah
- iii http://en.wikipedia.org/wiki/Practical_Kabbalah
- iv http://en.wikipedia.org/wiki/Hermetic_Qabalah#History
- v http://en.wikipedia.org/wiki/Hermetic_Qabalah#Tarot_and_the_Tree_of_Life
- vi http://www.thelemapedia.org/index.php/Zodiac_and_the_Tree_of_Life
- vii http://en.wikipedia.org/wiki/Hermetic_Qabalah#The_Sephiroth_in_Hermetic_Qabalah
- viii <http://www.digital-brilliance.com/themes/tol.php>
- ix <http://hermetic.com/crowley/libers/liber777.pdf>
- x http://en.wikipedia.org/wiki/777_and_other_Qabalistic_writings_of_Aleister_Crowley#Liber_777
- xi http://en.wikipedia.org/wiki/Divinatory,_esoteric_and_occult_tarot
- xii http://en.wikipedia.org/wiki/Hermetic_Qabalah#Tarot_and_the_Tree_of_Life
- xiii Fortune, Dion. The Mystical Qabalah. Weiser Books. ISBN 978-1-57863-150-6. Chapter 28 Subjective Path Workings
- xiv Crowley, Aleister. The Book Of Thoth. Weiser Books. ISBN 0-87728-268-4. The Atu of Tahuti
- xv Fortune, Dion. The Mystical Qabalah. Weiser Books. ISBN 978-1-57863-150-6. Editorial Update
- xvi <http://en.wikipedia.org/wiki/Sephirot>
- xvii <http://hermetic.com/achad/anatomy/anatomy3.htm>

Section II

The New Paths On The Hermetic Tree Of Life

This section takes a look at the new paths on the Tree of Life developed in Section I. Various systems designed to help explore these new paths are presented, including a system of English gematria, new Tarot card trumps, a system that is somewhat similar to zodiac signs, planets and elements used in the old system, and a new element called Void, which is added to the existing elements of Fire, Water, Air, Earth, and Spirit.

New Systems For The New Paths



In section I we performed an analysis on the Hermetic Tree of Life. This analysis simplified the Tree while at the same time vastly expanding the amount of information we can extract from it. Specifically, 33 new paths were discovered on the Tree, giving us a grand total of 55 paths.

In this section we look at adding correspondences to these new paths in order to flesh them out. We'll do this by creating new tarot trump cards for each new path. Tarot cards in the Hermetic tradition are complex. They have several sub-components assigned to them. These sub-components include:

- A number assigned to each card.
- Two sephiroth from the Tree of Life that the card connects.
- A Hebrew letter assigned to each card.
- A Zodiac sign, planet, or element assigned to each card.

Our new cards will have its own version of each of these. Specifically, they will have:

- A number assigned to each card. These numbers start from the existing sequence, which ends at 21. The first new card (shown here) is number 22. The numbers are at the center top of the card. They use Egyptian numbers rather than Roman numbers, as

Egyptian numbers are much easier to read and there are claims that the trumps of the old deck are of Egyptian origin.

- Two sephiroth from the Tree of Life that the card connects. These are shown in the lower left and right corners of the card.
- An English letter assigned to each card. This is shown in the upper left corner of the card. An English gematria has been developed to accompany the letters.
- A correspondence from one of two new systems: The Energies and Environments, and the Diamonds of Daath. These fill the role performed by the zodiac, planet and element correspondences in the old deck. The appropriate symbol assigned to the card is shown in the upper right corner of the card.
- A title and a meaning for divination, shown at the bottom center of the card.

Before we can introduce these new cards, we must first introduce the component systems they use: The Energies and Environments, the Diamonds of Daath, and the English gematria.

The Energies And Environments

The new system of the Energies and Environments fills a role similar to the zodiac, planets, and elements of the old tarot decks.

The Energies



The Energies are a system of 12 elements. These symbols represent the six elemental powers: Void (a new element introduced with this system), Animus, Action, Emotion, Thought, and World supplemented with the concepts of past and future.

Animus, Action, Emotion, Thought, and World are similar to Spirit, Fire, Water, Air, and Earth of the old elemental system. When combined with the concepts of past and future, Action, Emotion, Thought, and World correspond exactly to the I Ching symbols as follows:³

Diagram 2. The Energies

Energy	I Ching	Energy	I Ching
Past Action	☳ Thunder (Chên)	Future Action	☰ Heaven (Ch'ien)
Past Emotion	☶ Joy (Tui)	Future Emotion	☲ Fire (Li)
Past Thought	☵ Water (K'an)	Future Thought	☴ Mountain (Kên)
Past World	☷ Earth (K'un)	Future World	☴ Wind (Sun)

Void

Void is a new element. It is the counterpart to Spirit, just as Water and Fire are counterparts, and Air and Earth are counterparts. Void represents nothing, in the sense of $0 = 1 + -1$. Its interesting properties are 1) it can be added to anything at all without changing the receiver, and 2) pairs of opposites ($1/-1$, $2/-2$, etc.) can be extracted from it indefinitely.

An example of a proper use of the Void is Section I of this document. The very first thing we did was throw out *all* of the existing rules regarding the Tree of Life, literally leaving nothing. Once this was done, all sorts of new possibilities emerged. These possibilities were always there, lying dormant. They were unable to present themselves because they were buried under centuries of dogma and pseudoscience that had accumulated on the Tree of Life.

³ Aleister Crowley provided similar correspondences to the symbols of the I Ching in his book "777". Do not mistake the Energies as being nothing more than new symbols for these correspondences. That is not the case. I believe that Crowley's correspondences were flawed. This will be discussed in more detail in Section III.

• Truth	— Love
— — Personality	• Rationality
— • Instructive	• Pain
— • Potential	— • Activity
— — Danger	— — Responsibility
— — Nurturing	— — Imagination

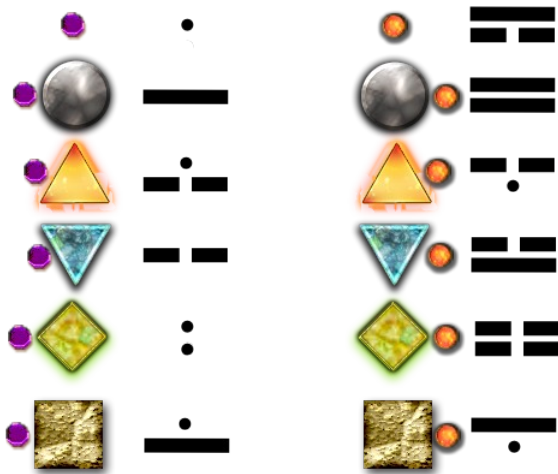
Diagram 3. The Environments

Environments can mutually strengthen or weaken one another, as shown in the diagrams below.

The Environments

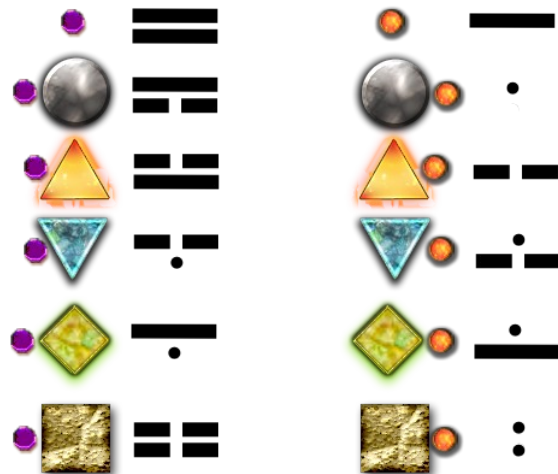
The Environments are a system of 12 influencing powers. They are similar in purpose to the planets assigned to the trumps of the old tarot deck. The two basic environments are Truth and Love. These interact to create Personality. Truth, Love, and Personality combine in pairs to create the remaining 9 Environments, for a total of 12. Their meanings are exactly what their names indicate.

Just as the planets have a relationship with the zodiac signs, so to do the Energies have a relationship with the Environments. Certain pairs of Energies and



Strengthen

Diagram 4. Strengthening Relations




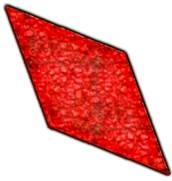
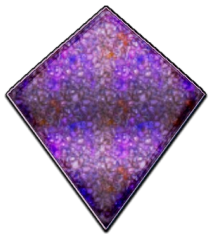
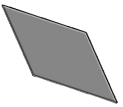
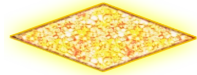
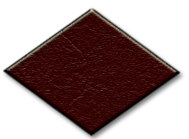

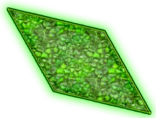
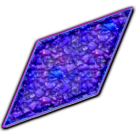
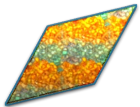
Weaken

Diagram 5. Weakening Relations

You can use these strengthening and weakening relations to learn more about the trumps to which each symbol is assigned. For example, trump 36, The Atheist, is assigned to Past Thought, which is strengthened by the Environment Rationality, which is in turn assigned to trump 34, Evolution.

The Diamonds Of Daath

The Diamonds are a system where diamonds are traced onto the Tree of Life, with one corner touching Daath. The diamond is then said to contain the powers of the four sephiroth its corners touch. There are ten diamonds in total, shown below.

Diamond	Image	Diamond	Image	Diamond	Image
1st Diamond Of Daath (Kether, Chokmah, Binah, Daath)		5th Diamond Of Daath (Binah, Geburah, Tiphareth, Daath)		9th Diamond Of Daath (Daath, Chesed, Geburah, Yesod)	
2nd Diamond Of Daath (Kether, Chokmah, Chesed, Daath)		6th Diamond Of Daath (Daath, Chesed, Tiphareth, Geburah)		10th Diamond Of Daath (Daath, Netzach, Hod, Malkuth)	
3rd Diamond Of Daath (Kether, Binah, Geburah, Daath)		7th Diamond Of Daath (Chesed, Netzach, Tiphareth, Daath)			
4th Diamond Of Daath (Chokmah, Chesed, Tiphareth, Daath)		8th Diamond Of Daath (Geburah, Hod, Tiphareth, Daath)			

Because each of the sephiroth have a Love Simple Number assigned to it, these numbers can be added together to represent the power of a given Diamond of Daath. For example, the 1st Diamond of Daath gets its power from Kether (1), Chokmah (2), Binah (4), and Daath (1024). This power can be represented in Love as $1 + 2 + 4 + 1024$, or 1031. Just as a reminder, Love numbers have no relationship to gematria.

Section III

A New I Ching

This section discusses how the new system of Energies matches up to the symbols of the I Ching and can be used to expand the I Ching from 64 symbols to 144 symbols. These new symbols and their meanings are provided.

A New I Ching

In this section we show how the Energies, presented in section II, can be mapped to the symbols of the I Ching and used to expand that system to a set of 144 symbols. The meanings of these new symbols are also provided. While this work is not part of the Tree of Life, the results presented here fell out naturally from the work done in sections I and II.

Previous Attempts To Map The I Ching To Western Symbols

I know of only one previous attempt to map the symbols of Western mysticism and occultism to the I Ching. This was an effort by Aleister Crowley and published in his book “777”^{xviii} and in his translation of the I Ching, which he called Liber 216.^{xix} The correspondences he used for Liber 216 were as follows:

Yetziratic Attribution	I Ching	Yetziratic Attribution	I Ching
+ (Lingam, male force. Considered a phallic symbol by some. ^{xx})	☰ Heaven (Ch'ien)	Air	☴ Wind (Sun)
Water	☵ Joy (Tui)	Moon	☵ Water (K'an)
Sun	☲ Fire (Li)	Earth	☶ Mountain (Kên)
Fire	☳ Thunder (Chên)	Circle (Yoni, female force. Literally means “vagina” in Sanskrit. ^{xxi})	☷ Earth (K'un)

Without even going any further we can already see a problem. There are three fiery male forces (Lingam, Sun, and Fire), when there should only be two.⁴

As another example, if we go and check how these correspondences match up against the 64 I Ching symbols, we find strange attributions such as the Yoni of Moon representing Hexagram 7, the Army. If I were able to select from *any* of the 64 possible combinations one can build from Crowley's symbols, Yoni of Moon would probably be my 64th choice to represent the Army. There are other names for this hexagram, such as “Leading”, but Yoni of Moon doesn't describe those either. Regardless, changing titles can't save the correspondence because it's fundamentally flawed. The bottom trigram, water, is male, whereas Crowley assigned it a feminine value.^{xxii}

As we look through Crowley's attributions, some match well to the I Ching hexagrams, some are complete misses. I don't know the reason for this. Perhaps he had a bad translation of the I Ching, perhaps he wanted to put his own spin on the I Ching, or some other reason.

Whatever the reason, I cannot recommend his correspondences and stress that the correspondences of the Energies to the I Ching are not based on Crowley's work.

4 For the record, assigning the Sun to Li is where he went wrong. Li is an emotional fire, represented by western phrases like “Hearts on fire”. It is not the fire of Tarot Trumps XIX or XX. The symbol is feminine, not masculine (one need only look at it to see that), and is represented by the Middle Daughter in both the Fuxi and King Wen correspondences.

Mapping The Energies To The I Ching

Section II provided a map of eight of the Energies to their I Ching counterparts. This mapping is repeated below for convenience.

Energy	I Ching	Energy	I Ching
Past Action	䷲ Thunder (Chên)	Future Action	䷁ Heaven (Ch'ien)
Past Emotion	䷤ Joy (Tui)	Future Emotion	䷝ Fire (Li)
Past Thought	䷶ Water (K'an)	Future Thought	䷳ Mountain (Kên)
Past World	䷁ Earth (K'un)	Future World	䷺ Wind (Sun)

The Energies Past Animus, Future Animus, Past Void, and Future Void have no correspondences to the I Ching symbols. It is these four Energies combined with the I Ching symbols and with themselves that produce the new I Ching symbols.

The 144 new and old symbols are summarized in the sections below, including their meanings.

Summary Of The New I Ching

The names of the Hexagrams below are taken from The Buddhist I Ching, written by Chih-hsu Ou-i and translated by Thomas Cleary.^{xxiii} There are other translations for the names, you may use those if you wish. So as to provide a common reference, the meanings are taken from wikipedia's page on the I Ching.^{xxiv}

Interpreting The Energy Pairs

The titles and meanings of a given symbol are less important than the symbols themselves. The titles and meanings attempt to describe what the symbols represent, but it's the symbols that contain the true meaning.

The energies are shown in pairings for each symbol, like this:



The symbol on the left represents the top trigram and describes the energy of the environment. The symbol on the right represents the bottom trigram and describes the energy of the individual.

For example, with hexagram 7, the Army (shown above), we have Past World and Past Thought. This can be read as the individual's traditional thinking operating in an environment of the traditional world, which is a fair description of the Army, and of how leadership works. In both cases you want everyone familiar with standard procedures and with the environment they face.

^{xviii} <http://hermetic.com/crowley/libers/liber777.pdf> Appendix I

^{xix} <http://hermetic.com/crowley/libers/lib216.html>

^{xx} <http://en.wikipedia.org/wiki/Lingam>

^{xxi} <http://en.wikipedia.org/wiki/Yoni>

^{xxii} http://en.wikipedia.org/wiki/Ba_gua#King_Wen_.22Later_Heaven.22

^{xxiii} Cleary, Thomas. The Buddhist I Ching. Shambhala Publications, Inc. ISBN 0-87773-408-9

^{xxiv} http://en.wikipedia.org/wiki/I_ching