

**ATTEMPTS IN CO-RELATING THE THEORY OF TREE OF LIFE, TAICHI YIN-YANG
FIVE ELEMENTS TRINITY I±1 SYSTEM, TRADITIONAL CHINESE MEDICINE
DIFFERENTIAL DIAGNOSIS-CURE PROCESS, SCHEMAS THEORY, RELATIONAL
SCIENCE, DSRP THEORY, FIVE AGGREGATES OF HUMAN MIND SYSTEM BY
BUDDHA, AND COGNITIVE PROCESS OF CONSCIOUSNESS**

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ABSTRACT

“Tree of Life” is a term and concept that appeared in different ancient cultures. The one that is being investigated is the Hermetic version of Tree of Life, Qabalah, as illustrated by SpiritScienceCentral.com with 10 spheres or “planes” of creation which are individually called Sephira. General Systems Theories have progressively developed with the aim of understanding the general fundamental components and relationships of knowledge across different disciplines. All theories seem to attempt to lift the boundary of duality between the physical world with precise engineering, and the world of consciousness with fuzzy cognitive processes, and eventually develop different united non-dual systems thinking. The research in this paper has produced a possible set of co-relations among these different systems thinking, by analyzing in a systemic manner, the structure of the components and relationships, and their corresponding properties and transformations. It demonstrates that the study of Tree of Life could be incorporated under the umbrella of General Systems Theories.

Keywords: Confucianism, Buddhism, Taoism, and Traditional Chinese Medicine 儒釋道醫, Tree of Life 生命樹, Taichi Yin-Yang Five Elements Trinity $i\pm 1$ System 太極陰陽五行天地人系統, Traditional Chinese Medicine Differential Diagnosis-Cure Process 中醫辨證論治, Schemas Theory 基模論, Relational Science, DSRP Theory, Five Aggregates of Human Mind System by Buddha 佛陀五蘊系統, Yogacara school of Mahayana Buddhism 唯識宗, Cognitive Process 認知過程, Consciousness 意識, Fuzziness vs Precision 精密與模糊, Five Virtues by Confucianism 儒家五常, Health and system thinking Special Integration Groups SIG 健康與系統思維特別整合分組, organizational force 組織力, entropy 熵, second law of thermodynamics 熱力學第二定律, Integral East-West Systems Thinking 融合東西方系統思維, Ancient-Modern East-West systems thinking 古今中西系統思維, Unification of Nature and Man 天人合一, TCM Systemic Healthcare Engineering 中醫系統養生工程學

INTRODUCTION

General systems theories have progressively developed with the aim of understanding the general fundamental components and relationships of knowledge across different disciplines. After 60 years of hard work and academic exchanges, many modern Western systems theories have developed with a variety of terminologies, illustrating the relationships between observers and decision makers, between systems and environment, and between the organizational forces of systems

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(decreases entropy with emerging effect) and the chaotic forces of the 2nd law of thermodynamics (increases entropy with de-emerging effect). In order to enrich and enlighten further development of the theories, ancient Eastern wisdoms from Confucianism, Buddhism, Taoism, and Traditional Chinese Medicine (儒釋道醫) have been analyzed with modern systems terminologies, for the “Integral East-West Systems Thinking” project, sponsored by the Ancient Balance Medicine Research Institute

“Tree of Life” is a term and concept that appeared in different ancient cultures. The one that is being investigated is the Hermetic version of Tree of Life, Qabalah, as illustrated by SpiritScienceCentral.com with 10 spheres or “planes” of creation which are individually called Sephira (David, 2017). There are other versions of this concept which have more relationships between the spheres, for example, the Jewish and the Christian versions. The challenge of the current research lies in how to correlate these 10 spheres with the numbers 2 in Ying-Yang by Taoism (Wong, 2007); 3 in Heaven-Earth-Human Trinity by Confucianism (Wong, 2016); 4 in Distinctions-Systems-Relationships-Perspectives theory of analysis (Cabrera, 2016); 5 in Five Elements Differential Diagnosis-Cure Process by Traditional Chinese Medicine (Kaptchuk, 2000)(Wong, 2005)(Wong, 2007), Five Aggregates Human Mind Systems by Buddha (Wong, 2008), Five Virtues by Confucianism (Wong 2015), Five components in R-theory of Relational Sciences (Kineman, 2011) ; 13 in the 5+3+5 levels in Emergent Meta-system in Schemas Thoery (Palmer, 2004); and 15 in the 3x5 levels in the Taichi Yin-Yang Five Elements Trinity $i\pm 1$ System by the Ancient Balance Medicine Research Institute (Wong 2016). All theories seem to attempt to lift the boundary of duality between the physical world with precise engineering and the world of consciousness with fuzzy cognitive processes, and eventually develop different united non-dual systems thinking. The research in this paper has produced a possible set of co-relations among these different systems thinking, by analyzing in a systemic manner, the structure of the components and relationships, and their corresponding properties and transformations.

SYSTEMS THINKING AND THE DUALITY OF MIND AND MATTER

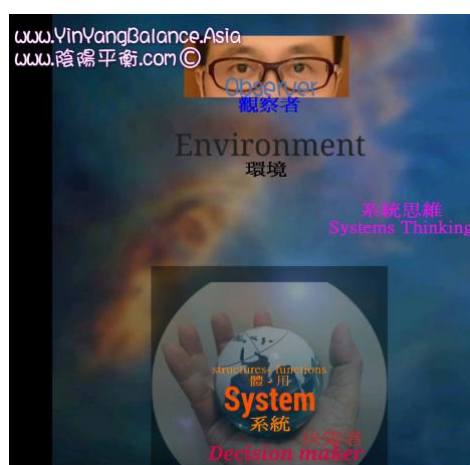


Figure 1. The common structure and function of systems thinking

The properties of the observer

Modern development of human history has biased towards the precision of engineering physical sciences that require repeatable proof and predictable results. The other side of the duality is the

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fuzzy consciousness of cognitive process which has been pushed into the field of philosophy and religion. The benefit of the precision of engineering is the invention of better physical protection from the extreme weather and other dangerous species in our environment, and provide us with all the convenient tools in our daily life. However we have become so attached to all the physical matters and ignored our consciousness, which is the other half of what we are.

The obstacle for accepting our consciousness is that it is not as repeatable and predictable as the precision engineering physical sciences. Hence we easily fall into the trap of thinking that our consciousness (e.g. cause of our actions, emotions, innovations, and spirituality) is borne out of randomness, chaos, unpredictability, and hence non-scientific. However modern sciences have found and understood causal factors contributing to human behaviour out of chaos and fuzziness (Wikipedia a,b). One of the research directions of General Systems Theory (GST) with basic structure as shown in Figure 1, is the attempt to discover the structure and relationships of our consciousness that can be described by modern terminologies in physical sciences of precise engineering. For example, Distinctions-Systems-Relationships-Perspectives (DSRP) theory of analysis, Differential Diagnosis-Cure Process by Traditional Chinese Medicine, Five Aggregates Human Mind Systems by Buddha, Five Virtues by Confucianism, R-theory of Relational Sciences by John Kineman, Emergent Meta-system in Schemas Theory (Palmer, 2004), and Taichi Yin-Yang Five Elements Trinity $i\pm 1$ System by Ancient Balance Medicine Research Institute. They do not only research the properties of the observers, but also the relationship between the fuzzy mind and the precise matter. However, there could exist a limitation of what we can understand, as pointed out in the mathematical book “What We Cannot Know” (Du Sautoy, 2016). The research on the theory of “Tree of Life” points to similar patterns in describing the mind and matter and their relationships.

Precision engineering of physical sciences are duplicable and predictable, and this may be due to the fact that we put enormous amount of energy and efforts to ensure that the tools or machines do exactly what we want. Likewise, in understanding ourselves, we repeatedly devote our energy into what we like and what we hate. It follows that we get to grips with our repeatable and predictable behaviour caused by greed and hatred, while treating other aspects of our behaviour as random and chaotic. The latter may be haphazard and unpredictable, and we name it ignorance or “whatever”. However we also fall into the trap of confusing the “whatever kind of ignorance” which occur randomly, with the giving of unconditional kind of love which may also happen randomly. There are therefore four kinds of mind set. We are familiar with greed and hatred, but we should not mix up Wisdom and Ignorance. (Wong 2009)

Duality of Mind and Matter

We propose human senses as a common base for analysis of the properties of the observer. Human senses work by differentiation (distinction) (Wong 2008) (Klein & Wong 2012). All senses differentiate the object (signal) from the environment through the boundary. In engineering terms the ability of the sensor to detect depends on the signal to noise ratio (SNR) (Wikipedia c). An analogy is the basic axioms in set theory in Mathematics (Al Lehnem 2007). As a result, the differentiation process produces three components, namely A, not A and the boundary. It also produces two relationships namely union and interaction as shown in Figure 2.

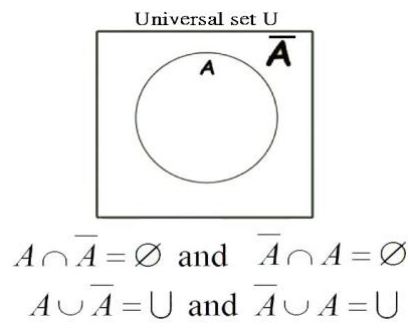


Figure 2. The Simplest Axioms in Set Theory

Since the differentiation inherited in the six human senses, namely sight, hearing, touch, smell, taste and thought (Wong 2008), is universal to humans, it could be used as a common platform for communication. Precision engineering of physical sciences employ matter and machine as the common senses and platform for scientific communication. The result seems to be repeatable because we put so much energy into ensuring uniformity in the way the matter and machine react to what they sense. Even with artificial intelligence (AI) embedded in the machine, for example, machine learning with neural network, we still very much restrict the machine to learn or recognize exactly what we want it to do. This rigidity does not only restrict what the machine can do, but also restrict us from understanding what consciousness is. The good news however is that through the development of machine learning, we are getting very close to breaking the boundary of duality of mind and matter in order to understand the consciousness or the cognitive process.

The concept of duality of mind and matter advocates that mind and matter are made up of totally different elements and concepts, and the existence of cognitive process or consciousness is also questioned. However the properties of the observer may provide a direction for the unification of the duality. We will take an overview of each of these systems theory and examine if there exists a common perspective in dealing with the duality of mind and matter.

TRADITIONAL CHINESE MEDICINE DIFFERENTIAL DIAGNOSIS-CURE PROCESS

Traditional Chinese Medicine (TCM) employs different differential diagnosis-cure processes to determine the state of the human body and prescribe corresponding strategies for a cure (Kaptchuk 2000) (Wong 2010c). Research also shows that there exists a basic pattern (Wong 2007) (Wong 2010c) for all the different processes, namely superficial-internal spectrum, cold-hot spectrum, and deficient-excess spectrum, which are first mentioned in (HuangDi 206BC- 25AD) (Gou 1999). The static and dynamics of the spectrums are shown in Figure 3 and Figure 4 respectively.

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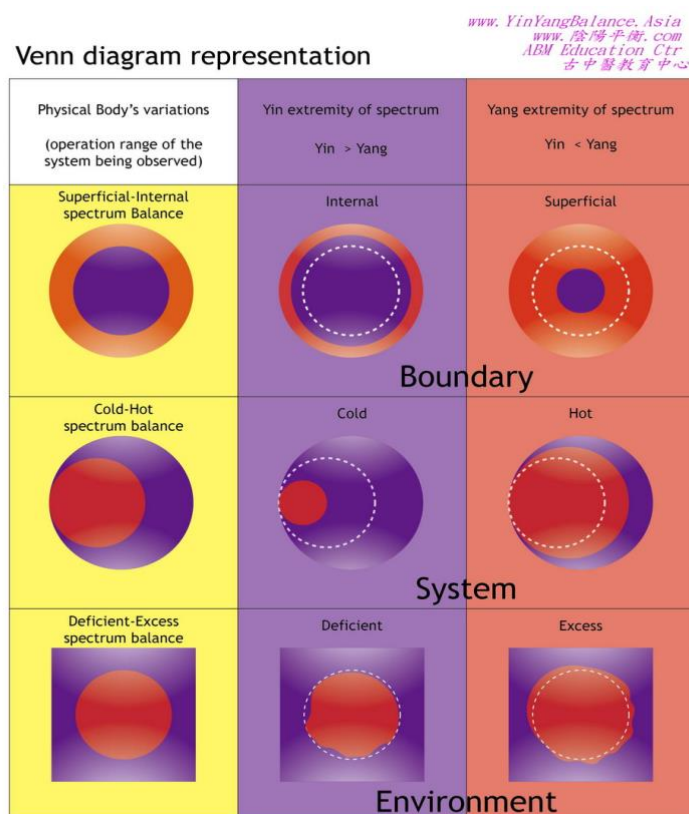


Figure 3. The dynamic form of the 3 common spectrums for diagnosis of systems

TCM is the maintenance engineering rather than design engineering of the human body. Research shows that the body state of human body can be represented graphically as the Good n Evil Yin-Yang chart as in Figure X (Wong 2005a).

Our research has found that a 3D representation provides a more vivid understanding and could correlate with the representation of the dynamics in Cybernetics. However it should be noted that this 3D spectrum is not another representation of the 3D space. It is believed that future research would show that the spectrums could be used to represent the whole space-time.

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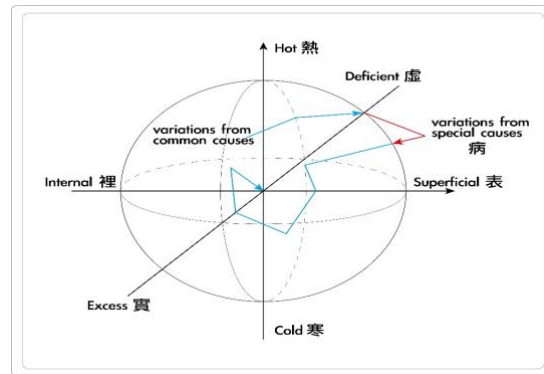


Figure 4. The 3D geometric representation of the Good and Evil Yin-Yang Chart for diagnosis of systems

Note that the Taichi (boundary) Yin-Yang (not A and A) combo could be used to represent mathematical formulas, for representation of relationships and transformations. The most important formula in physics is,

$$E = mc^2$$

Yang Taichi Yin

After re-arrangement, we have

$$E/c = mc$$

Yang compress Taichi Yin expand

which has division on the LHS and multiplication on the RHS. The division could be regarded as compression and the multiplication as expansion on the number spectrum (Sanderson 2015). This compression of energy into matter is found in CERN collider for making new matters, and the expansion of matter into energy is found in all nuclear plants. That is, the exchanges between Yin and Yang require two different processes. As a result, the static three elements in the Taichi Yin-Yang combo requires two more processes to become dynamic. Five elements exist in oriental systems thinking in TCM, Confucianism and Taoism (Wong 2008). Our research shows that the five element systems could be represented as in Figure 5 with the engendering (birth) cycle and the restraining (control) cycle (Wong 2005a).

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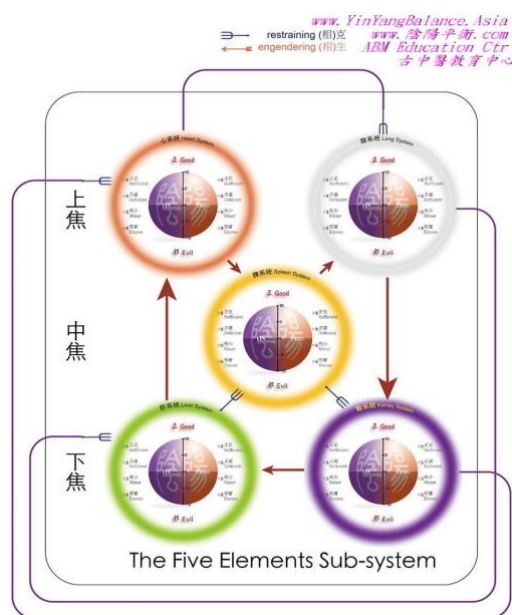


Figure 5. The Five Elements System

Therefore, we start with the differentiation nature of human senses, which causes the three elements Taichi Yin-Yang combo, which then causes the five elements system. Within each of the five elements, a different Good and Evil Yin-Yang Chart would exist. That is, the system is nested, recursive, and have a fractal nature.

FIVE ELEMENTS HEALTHCARE SYSTEM

Extending from physical healthcare, other affecting factors may include our emotions, behaviour, mental, social, other systems and the environment. An attempt to connect these factors in a Five elements structure was made as shown in Figure 6. (Wong 2016) A more detailed illustration of each of the systems was performed during the workshop at Jockey Club Hong Kong as shown in Finger 7.

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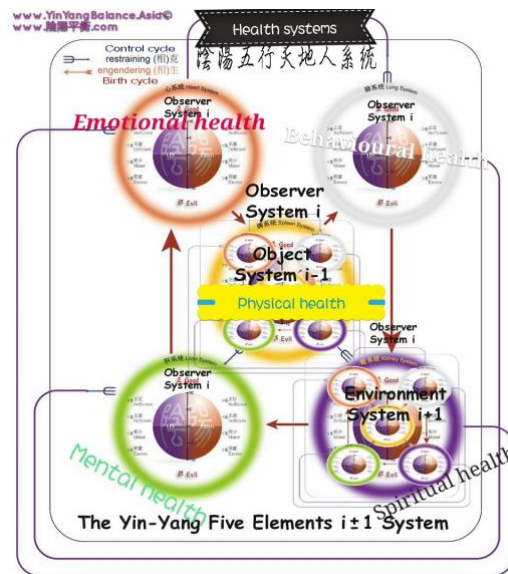


Figure 6. The Five Elements TCM Systemic Healthcare Engineering

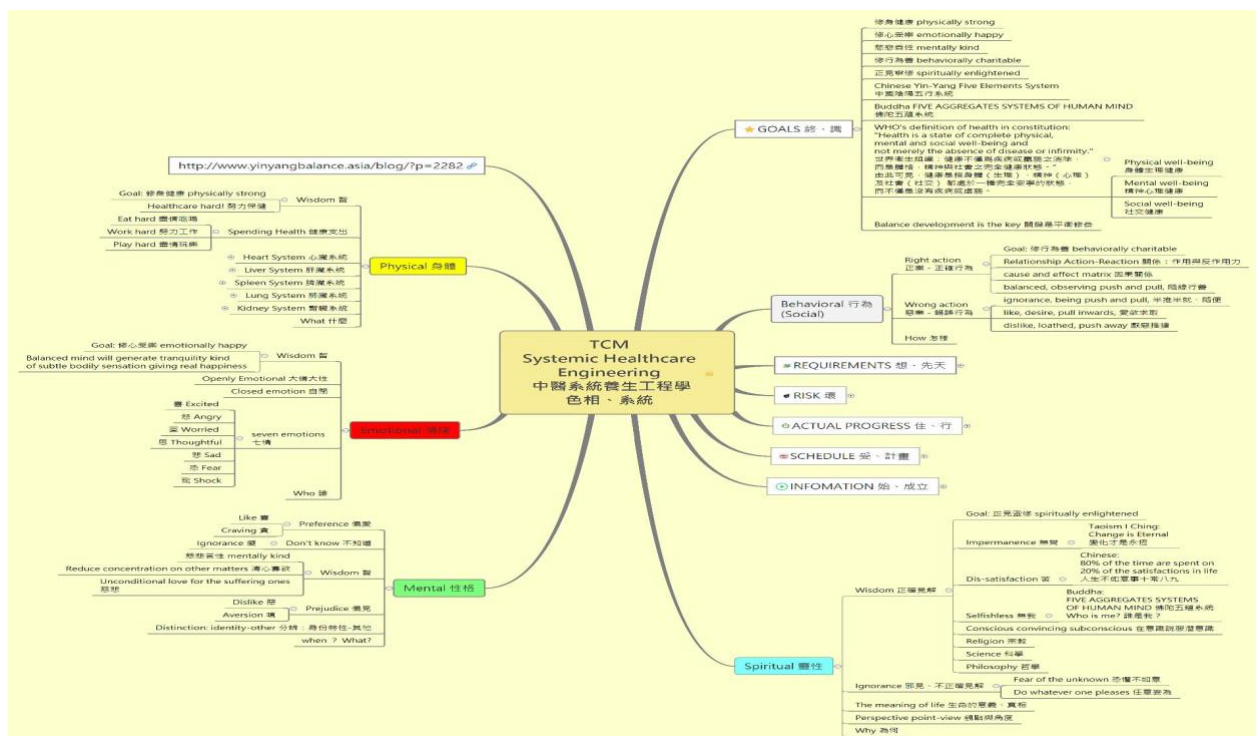


Figure 7. TCM Systemic Healthcare Engineering Workshop

THE FIVE AGGREGATES HUMAN SYSTEM OF BUDDHA

The five aggregates human system was adopted by Buddha (Buddha 2500 BC) to represent the properties of human body and mind. The idea was explained in detail in Vipassana mental

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healthcare 10-day courses held all over the world (Goenka1987a). Research has revealed the possible relationship between the five aggregates and the fundamental systems theory (Wong 2008) as shown in Figure 8.

<p><i>www.YinYangBalance.Asia</i></p> <p>Observers' and Decision makers' ability in system theory (Taichi) 太極 - 行者之能力</p>	<p><i>www.陰陽平衡.com ABM Education Ctr 古中醫教育中心</i></p> <p>reason of why to act (Yin supports) 陰為行之守 - 行為之因由</p>	<p>power of how to act (Yang operates) 陽為行之使 - 行為之表現</p>
<p>Observer 觀察者 (Yin supports) 陰守</p>	<p>Observation Awareness 覺知 (consciousness 意識, cognition 認知) 【識】</p>	<p>Distinction perspective 看法 (perception 觀念, recognition 認知) 【想】</p>
<p>Decision maker 決策者 (Yang operates) 陽使</p> <p><small>*by S. N. Goenka www.Dhamma.org</small></p>	<p>Desire 欲得 according to preferences, prejudices, ignorance and wisdom 基於嗔癡智 sensation*causing desire 欲得生感受 【受】</p>	<p>Strategy 歸略 (reaction 反應: mental conditioning* 心理條件作用) 【行】</p>

Figure 8. The Five Aggregates human system of Buddha

The fifth aggregate is the physical body which is composed of the four material elements of earth, water, fire and air (Goenka1987a). Together with the idea of emptiness mentioned in (Buddha 2500 BC), it is possible to match the five elements system in TCM, Confucianism and Taoism with the four material elements of Buddha. Further research will be undertaken to investigate if Figure 9 could be a possible practical match.

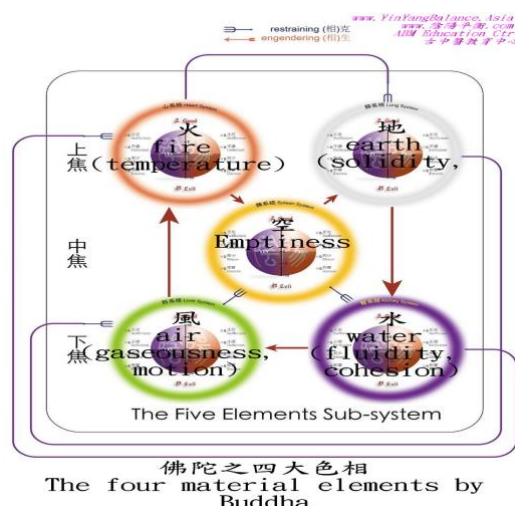


Figure 9. The Four Natures of Physical Matters of Buddha

THE UNIFICATION OF NATURE AND HUMAN IN CONFUCIANISM AND DAOISM

The idea of “unification of nature and human” was pointed out in Confucianism and Taoism, and was one of the most important concepts in TCM (Kaptchuk 2000, 天人合一). Confucianism pointed out that in I Ching Hexagram, the top two lines represent Heaven (天), middle two lines represent Human (人), and the bottom two lines represent Earth (地) as shown in Figure 10 (Confucius 479 BC, part II 兼三才而兩之).

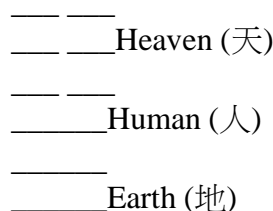


Figure 10. The Heaven Earth and Human System

Water is the most important element in the teaching of Taoism (Laozi 590 BC, Ch 8, 76, 78). Water has similar properties as Dao (Tao), except that water has form while Tao has none. Maybe the water system in the five elements system theory could be expanded into five elements as well.

FIVE VIRTUES BY CONFUCIANISM

The five Confucian virtues system theory of Humanity, Justice, Etiquette, Wisdom and Integrity (仁義禮智信) and the five elements system theory of Wood, Metal, Fire, Water and Earth (木金火水土) in Taoism, are employed to correlate with the modern four independent power systems of executive, legislative, judicial, and the media (執法，立法，司法，媒體) in the governance of modern societies, as shown in Figure 11. Any imbalance between the five Confucian

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virtues in modern societies would require corresponding regulations of some of the five sub-systems to regain the balance (Wong 2015c). Wood: 仁 Humanity, Legislative; Fire: 禮 Etiquette, Executive; Earth: 信 Trust, Integrity; Metal: 義 Justice, Judicial; Water: 智 Wisdom, Media

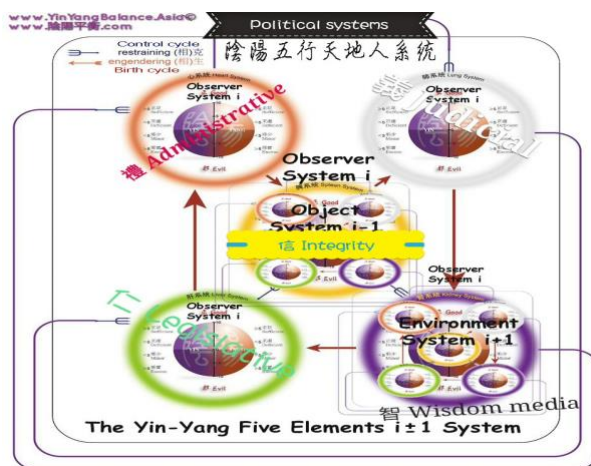


Figure 11. five Confucian virtues system theory of Humanity, Justice, Etiquette, Wisdom and Integrity (仁義禮智信)

SCHEMA THEORY

Schema theory is developed by Dr. Kent Palmer (Palmer 2004) for laying a foundation for systems engineering. Emergence effect was found to be the key to correlate the 13 levels of the Emergence meta systems in Schemas theory and the 15 levels of the three sets of five elements in the Taichi Yin-Yang Five Elements Trinity $i \pm 1$ system, as shown in Figure 12. (Wong 2016)

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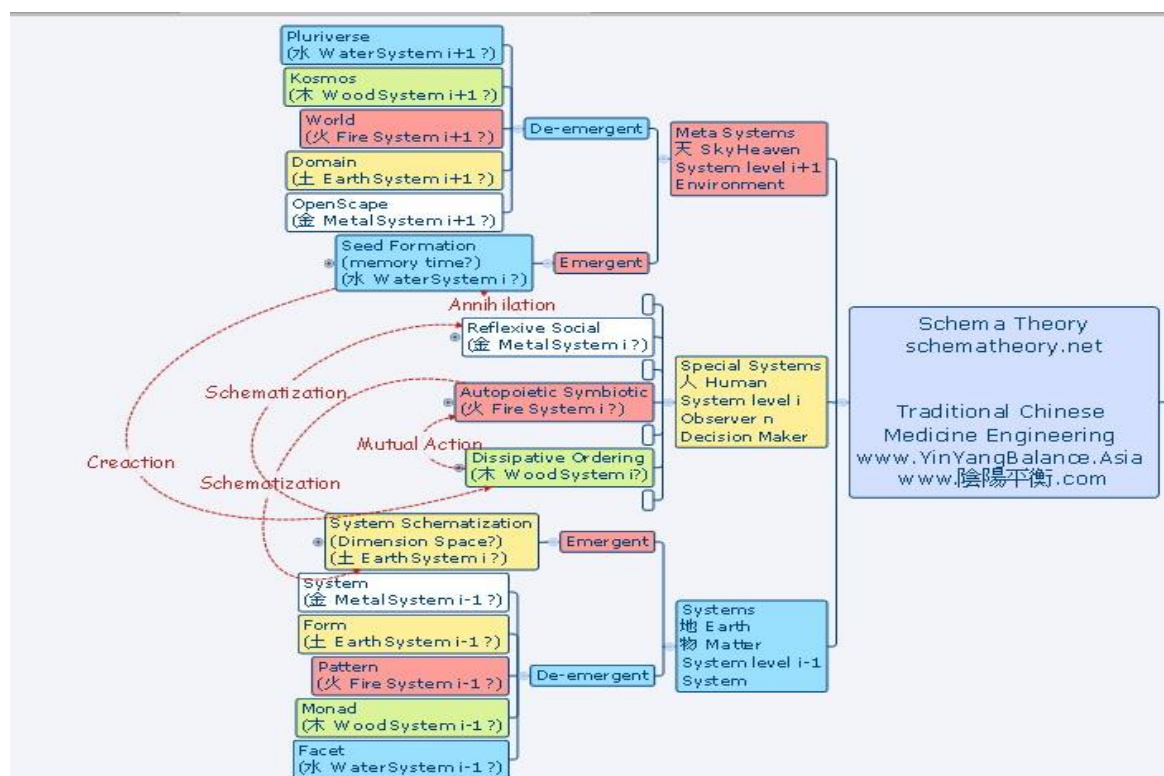


Figure 12. The Basic 13 Levels in Schema Theory

DISTICTIONS-SYSTEMS-RELATIONSHIPS-PERSPECTIVES THEORY OF ANALYSIS

Distinctions-Systems-Relationships-Perspectives theory of analysis was developed by Derek Cabrera (Cabrera 2018). “DSRP is an acronym that stands for the four simple rules that underpins all forms of systems thinking: making Distinctions and recognizing Systems, Relationships, and Perspectives. By mixing and matching these four simple rules, people can easily learn how to think in more accurate, creative, and systemic ways, thereby improving performance in every area of life.”

We reckon that the “mix and matching, learning, thinking, or creating” is the fifth rule of the DSRP systems, or as it is named by Derek, Metacondition-Analysis (Fire system the operates)

R-THEORY OF RELATIONAL SCIENCES

Five components in R-theory of Relational Sciences was developed by John Kineman (Kineman, 2011) from the work of Anticipatory Systems by Robert Rosen. When the material simple system and the contextual complex system are combined for analysis, five fundamental components emerge, namely

- Observe (object, result, condition)
- Act (action, practice, dynamics)
- Plan (intention, design, attractor)
- Reflect (meaning, goal, exemplar)

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- Whole

COMPARISON OF ANCIENT-MODERN EAST-WEST SYSTEMS THINKINGS

A comparison of the different systems thinkings described in the previous sections are shown in

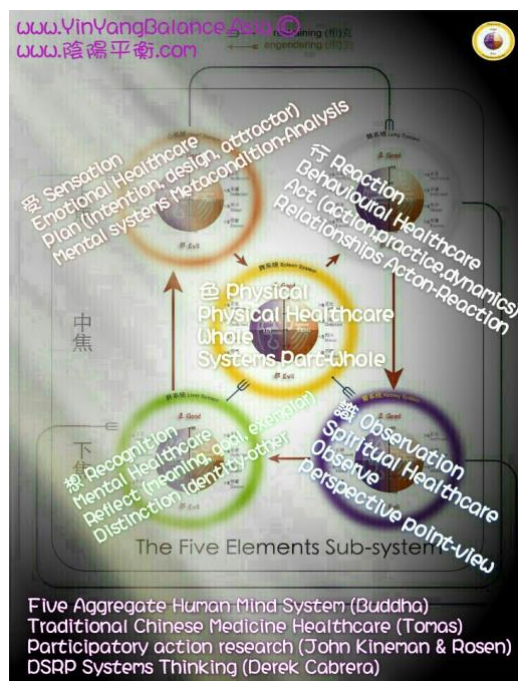


Figure 13

Figure 13. comparison of different systems theories

TREE OF LIFE

“Tree of Life” is a term and concept that appeared in different ancient cultures. The one that is being investigated is the Hermetic version of Tree of Life, Qabalah, as illustrated by SpiritScienceCentral.com with 10 spheres or “planes” of creation which are individually called Sephira. Other versions have more relationships between the spheres, for example, the Jewish and the Christian version.

The properties of the 10 spheres as described in SpiritScienceCentral.com are shown in Figure 14 and Table 1

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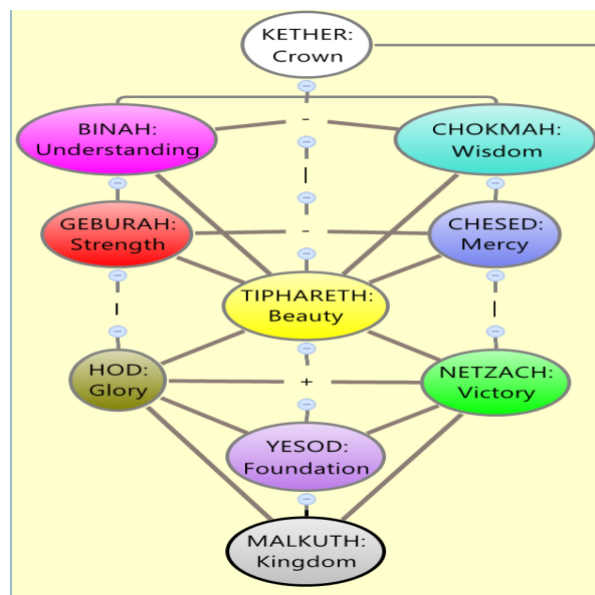


Figure 14. Hermetic version of Tree of Life (Qabalah) as illustrated by SpiritScienceCentral.com

Table 1. Properties of each of the Qabalah of the Tree of Life as described by SpiritScienceCentral.com

<p style="text-align: center;"><u>KETHER</u> Translation: Crown Yetziratic Text: The First Path is called the Admirable or power of comprehension of the First Principle, which has no beginning. It is the Primal Glory, because no created being can attain to its essence. Titles: Existence of Existences. Ancient of Ancients. Concealed of the Concealed. The Most High. The Primordial Point. The Point within the Circle. The Vast Countenance. Macroprosopos. Amen. Spiritual Experience: Union with God Virtues: Attainment; Completion of the Great Work. Vices: None Tarot Cards: The Four Aces (The Root of the Powers of Fire, Water, Air, and Earth)</p>	
<p style="text-align: center;"><u>BINAH</u> Translation: Understanding Yetziratic Text: The Third Intelligence is called the Wisdom; it is also called the Creator of Faith, and its roots are in Amen. It is the parent of faith, whence faith emanates. Titles: Ama, the dark sterile Mother. Aima, the bright fertile Mother. Khorsia, the Throne. Marah, the Great Sea. Spiritual Experience: Vision of Sorrow (the deep Melancholy of the cosmos) Virtues: Silence</p>	<p style="text-align: center;"><u>CHOKMAH</u> Translation: Wisdom Yetziratic Text: The Second Path is called the illuminating intelligence. It is the Crown of Creation, the Splendour of Unity, equalling it. It is exalted above every head, and is named by Qabalists the Second Glory. Titles: Power of Yetzirah. The Supernal Father. Tetragrammaton. Yod of Tetragrammaton. Spiritual Experience: The Vision of God face to face. Virtues: Devotion</p>

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<p>Vices: Avarice Tarot Cards: The Four Threes (Purpose, Abundance, Sorrow, and Works), the Four Queens</p>	<p>Vices: None Tarot Cards: The Four Two's (Genesis, Love, Peace, and Change), the Four Kings</p>
<p>GEBURAH</p> <p>Translation: Severity, Strength Yetziratic Text: The Fifth Path is called the Radical Intelligence because it resembles Unity, uniting itself to Binah, Understanding, which emanates from the Primordial depths of Chokmah, Wisdom. Titles: Din (Justice), Pachad (Fear), Strength. Spiritual Experience: Vision of Power. Virtues: Energy, Courage, Discipline Vices: Cruelty, Destruction Tarot Cards: The Four Fives (Struggle, Disappointment, Conflict, and Worry)</p>	<p>CHESED</p> <p>Translation: Mercy, Majesty, or Loving-Kindness Yetziratic Text: The Fourth Path is called the Cohesive or Receptive Intelligence because it contains all the Holy Powers, and from it emanate all the spiritual virtues with the most exalted essences. They emanate one from another by virtue of the Primordial Emanation, the Highest Crown, Kether. Titles: Love. Majesty. Gedulah. Spiritual Experience: Vision of Love Virtues: Obedience Vices: Bigotry, Gluttony. Tyranny. Tarot Cards: The Four Fours (Completion, Reserve, Respite, and Stability)</p>
<p>TIPHARETH</p> <p>Translation: Beauty Yetziratic Text: The Sixth Path is called the Mediating Intelligence, because in it are multiplied the influxes of the Emanations; for it causes that influence to flow into all the reservoirs of the blessings with which they themselves are united. Titles: Zoar Anpin (the Lesser Countenance), Melekh, the King, Adam, the Son, the Man. Spiritual Experience: Vision of the Harmony of things, Mysteries of the Crucifixion Virtues: Devotion to the Great Work Vices: Pride Tarot Cards: The Four Sixes (Victory, Pleasure, Ascension, and Success), the Four Princes</p>	
<p>HOD</p> <p>Translation: Glory / Splendor Yetziratic Text: The Eighth Path is called the Absolute or Perfect Intelligence because it is the mean of the Primordial, which has no root by which it can cleave or rest, save in the hidden places of Chesed, from which emanates its proper essence. Titles: Elohim Tzabaoth (The God of Hosts) Spiritual Experience: Vision of Splendour Virtues: Truthfulness Vices: Falsehood. Dishonesty. Tarot Cards: The Four Eights (Shift, Renounce, Confusion, and Prudence)</p>	<p>NETZACH</p> <p>Translation: Victory Yetziratic Text: The Seventh Path is called the Occult Intelligence because it is the refulgent splendour of the intellectual virtues which are perceived by the eyes of the intellect and the contemplations of faith. Titles: Jehovah Tzabaoth (The Lord of Hosts), Firmness Spiritual Experience: Vision of beauty triumphant Virtues: Unselfishness Vices: Unchastity, Lust Tarot Cards: The Four Sevens (Courage, Illusions, Futility, and Investment)</p>
<p>YESOD</p>	

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<p>Translation: Foundation</p> <p>Yetziratic Text: The Ninth Path is called the Pure Intelligence because it purifies the emanations. It proves and corrects the designing of their representations, and disposes the unity with which they are designed without diminution or division.</p> <p>Titles: Shaddai el Chai (the Almighty Living God)</p> <p>Spiritual Experience: Vision of the Machinery of the Universe</p> <p>Virtues: Independence</p> <p>Vices: Idleness</p> <p>Tarot Cards: The Four Nines (Strength, Happiness, Torment, and Flourish)</p>
<p>MALKUTH</p> <p>Translation: Kingdom</p> <p>Yetziratic Text: The Tenth Path is called the Resplendent Intelligence because it is exalted above every head and sits upon the Throne of Binah. It illuminates the splendors of all the Lights, and causes an influence to emanate from the Prince of Countenances, the Angel of Kether.</p> <p>Titles: The Gate (The Gate of Death, Gate of Justice, Gate of the Daughter of the Mighty Ones, the Gate of the Garden of Eden), the Inferior Mother. Malkah, the Queen. Kallah, the Bride. The Virgin.</p> <p>Spiritual Experience: Vision of the Holy Guardian Angel</p> <p>Virtues: Discrimination (Identification of isolate things)</p> <p>Vices: Avarice, Inertia</p> <p>Tarot Cards: The Four Tens (Responsibility, Satiety, Ruin, Legacy), the Four Princesses</p>

When the properties of the sphere are compared with those of the Taichi Yin-Yang Five Elements Trinity $i\pm 1$ System, the following co-relations are found and shown in Figure 15.

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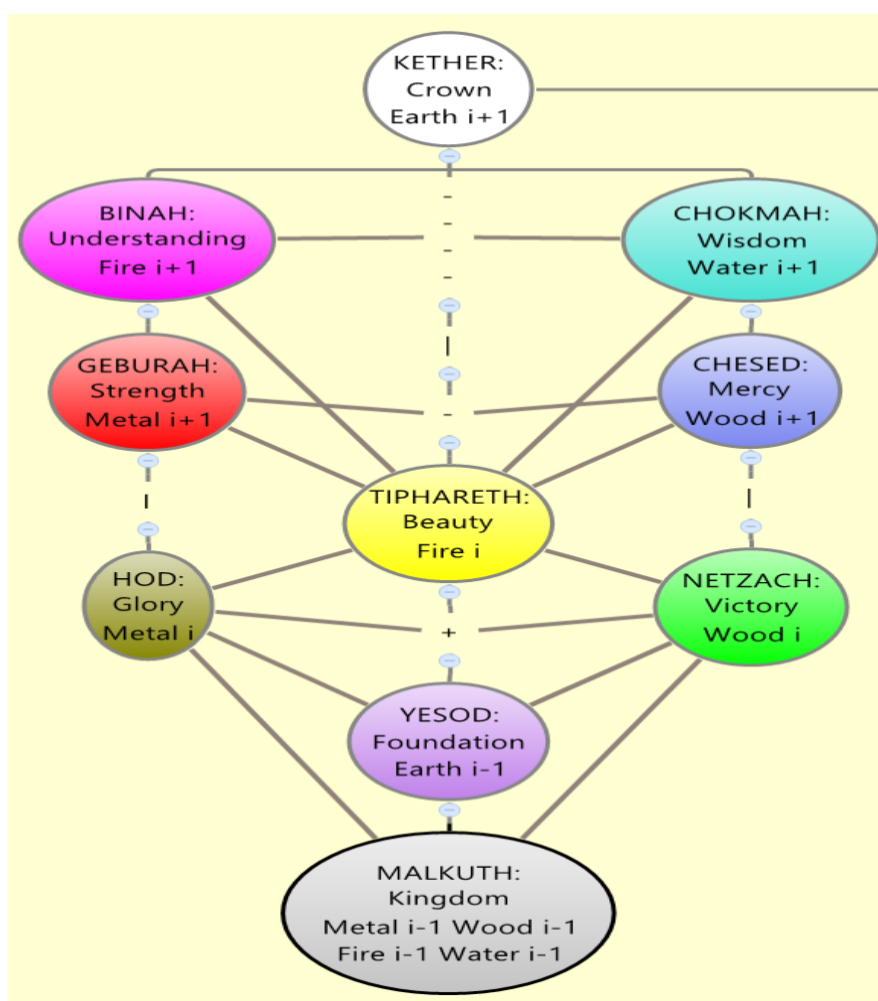


Figure 15. Co-relating Tree of Life and Taichi Yin-Yang Five Elements Trinity $i \pm 1$ System
太極陰陽五行天地人系統

Referring to the interpretation of the sphere by SpiritScience.com, each one of the sphere are co-related to the Taichi Yin-Yang Five Elements Trinity $i \pm 1$ System as shown in Table 2.

Table 2. Comparison of the thirteen levels of systems in different East-West Ancient-Modern Systems Thinkings

Tree of Life Qabalah 生命樹	Taichi Yin-Yang Five Elements Trinity $i \pm 1$ System 太極陰陽五行 天地人系統	Five Aggregates Human Mind Systems by Buddha, 五蘊, Yogacara school of Mahayana Buddhism 唯識宗	Schemas Theory by Kent Palmer 基模論	Traditional Chinese Medicine, Daoism (Taoism) 中醫學, 道家

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CHOKMAH Wisdom Dualism	Water i+1 Storage in the Environment	8 th cognition 第八識 alaya-vijnana 阿賴耶識,種子識 storehouse, basis from which come all seeds of consciousness; encompassing foundation consciousness; Reflexive awareness	Multiverse 8D 9D 8 th dimension to 9 th dimension	Will power 志(Zhi) storage of intention 意之所存謂之志, Wisdom 智(Zhi)(Zhi) 元精
CHESED Mercy creation into being Expansion	Wood i+1 Information extracted from the environment	1 st ,2 nd ,3 rd ,4 th ,5 th cognition 眼耳鼻舌身識 five senses of seeing, hearing smelling, tasting, and touch caksur-vijnana srotra-vijnana ghrana-vijnana jihva-vijnana kaya-vijnana	Kosmo 7D 8D	Virtue 魂(Hun), benevolence, kindness, Three Hun: Main主, Observe覺, Life命(天地命)三 魂, Located in upper, middle and lower DanTian上中下丹 田, 元性
BINAH Understanding Equilibrium	Fire i+1 Information processed in the environment	6 th cognition 意識 mental sense; Ideation; intellect, apprehension cognition of all the laws, and cause and effect	World 6D 7D	神(Shen). Thinking process 元神
KETHER Crown Oneness	Earth i+1 Formation of the Information System	9 th cognition 無污垢乾淨認識 Pure Ability to Differentiate 如來?	Domain\ 5D 6D	Consciousness of possibility 意(Yi) 心有所憶謂之意 , 一念之生,心有 所向而未定者, 元氣
GEBURAH Strength Structure uphold the laws Karma	Metal i+1 Information harvesting	7 th cognition 第七識 mano-vijnana 末那識, 意根 discriminating and constructive	Scape (Meta- system) 4D 5D	Soul of animal desires causing actions七魄(Po)本 能和動作. Seven Po may corresponding to

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		sense; cognition of oneself and develop into ego, me and not me; Deluded awareness; Distrubing emotion or attitude		the seven Charkas天沖、靈慧、氣、力、中樞、精、英七魄七輪. 元情
	Emergent Water I the storage of Energy-Information	Observation識 cognition	System Schematization	Spiritual Healthcare (Environment) 靈修
HOD Glory Thoughts, Mental formations, Concentrated mind forms, Philosophy, reasoning, science	Metal i Compress or harvest of Energy-Matter-Information	Strategy 行, Action-Reaction, Mental conditioning	Reflective Social Special System	Behavioural Healthcare 修行
TIPHARETH Beauty Love	Fire i Processing the Energy-Information	Desires 受, Sensations	Autopoetic Symbotic Special System	Emotional Healthcare 修心
NETZACH Victory Feelings, Intuition, All of the polarized created energy	Wood i Expansion of the Energy-Information stroed in Water i	Distinction 想, recognition	Dissipative Ordering Special System	Mental Healthcare Character養性
	Emergent Earth i Formation of Energy-Matter-Information	Physical 色, physical body, physical matter	Seed Formation	Physical Healthcare (body system) 修身
MALKUTH Kingdom Heh: Earth	Metal i-1 compress or hold other matters together	Ground 地, solidity	System 3D 4D	Lung System肺臟:Lung, Large Intestine, nose, skin
YESOD Foundations	Earth i-1 Space where	Emptiness 空?, space?	Form 2D 3D	Spleen System脾臟:

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Physical reality	interactions occurs			Spleen, Stomach, mouth, lips, muscle, Pancreas, Duodenum
MALKUTH Kingdom Yod: Fire	Fire i-1 Operates the system	Fire 火,	Pattern 1D 2D	Heart System心臟: Heart, Small Intestine, tongue, blood vessels
MALKUTH Kingdom Vau: Air	Wood i-1 expand other matters into the system	Wind 風,	Monad 0D 1D	Liver System肝臟: Liver, Gall Bladder, tendons, nails
MALKUTH Kingdom Heh: Water	Water i-1 provide the pool of storage for other matters	Water 水, cohesion	Facet -1D 0D	Kidney System腎臟: Kidney, Urinary Bladder, ear, bones

COMMON STURCTURE OF A GENERAL SYSTEMS THEORY GST

General systems theories have been developing with the aim of understanding the general fundamental components and relationships of knowledge across different disciplines. After 60 years of hard work and academic exchanges, many modern Western systems theories have developed with a variety of terminologies, illustrating the relationships between observers and decision makers, between systems and environment, and between the organizational forces of systems (decreases entropy with emerging effect), and the chaotic forces of the 2nd law of thermodynamics (increases entropy with de-emerging effect).

All theories seem to attempt to lift the boundary of duality between the physical world with precise engineering and the world of consciousness with fuzzy cognitive processes, and eventually develop different united non-dual systems thinkings.

It seems that there are three components connecting the consciousness system and the physical system, providing interaction between them. These include expanding Energy-Matter-Information into the other for innovation, and compressing Energy-Matter-Information into the other for storage. Although the consciousness system and the physical system seem to complement each other with opposite properties when analyzed in an emergent manner, both of them appear to have a similar set of components and relationships when analyzed in a de-emergent manner.

Some of the systems thinking model do not have the de-emergent components of water i into five components in level i+1. Further research may try to investigate the possible representation.

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CONCLUSION

A common structure and relationships of different Ancient-Modern East-West (古今中西) systems thinking seem to exist. One of the representation is the Taichi Yin-Yang Five Elements Trinity $i\pm 1$ System, which is composed of five elements in the environment on top and five elements in the system down under, with three elements in between connecting the environment and the system. When the five elements in the environment emerge and become one element, and the five elements in the system emerge and become one element, these two emerged elements will hence form the same five elements structure with the middle three elements. Hence the same structure of three (Taichi Yin-Yang) and five (Five elements) repeat itself recursively, and have the property of fractal geometry. It is believed that the bridging of these Ancient-Modern East-West systems thinkings would inspire more research and academic exchanges, leading to a more unified holistic worldview for understanding ourselves and the world around us.

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strong emotionally happy mentally kind behaviorally charitable and spiritually enlightened –
Reuniting Nature and Humanity

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