

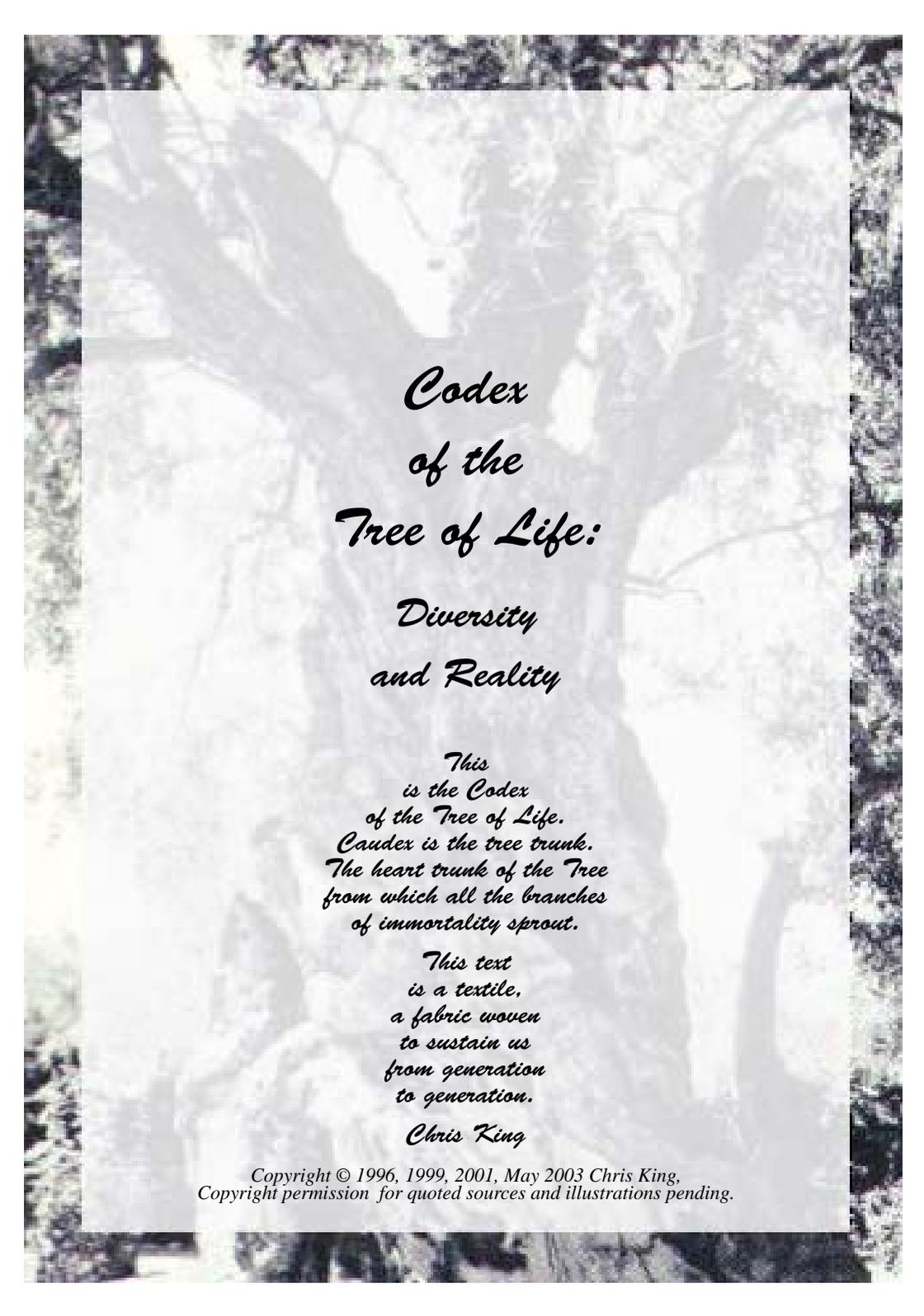
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CODEx
OF THE
TREE OF LIFE

DIVERSITY
AND
REALITY

CHRIS KING



*Codex
of the
Tree of Life:*

*Diversity
and Reality*

*This
is the Codex
of the Tree of Life.
Caudex is the tree trunk.
The heart trunk of the Tree
from which all the branches
of immortality sprout.*

*This text
is a textile,
a fabric woven
to sustain us
from generation
to generation.*

Chris King

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*Jesus, were you just around the corner?
Did you think to try and warn her,
or are you working on something new?
If there's order in all this disorder,
is it like a tape recorder?
Can we rewind it just once more?
WAKE UP DEAD MAN - U2*

The Life of the Tree



Te Matua Ngahere - The Father of the Forest, a tall Kauri - *Agathis australis*, up to 2000 years old (Salmon).

At the beginning of time stood Te Kore, the nothingness - Io.

*Then there was Te Po
the Great Night, the Long Night
the intensely Dark Night, the Gloom-laden Night
the Night to be Felt, the Night Unseen*

*Then Rangi the sky, dwelt with Papa tu a nuku the Earth,
and was joined with her, and land was made.
But their numerous offspring lived in darkness,
for their parents were not yet parted,
the sky lay upon the earth
and no light came between them,
and the land was unfruitful,
and the sea was all dark water.*

*The war god Tu matauenga said "let us kill them",
but Tane mahuta, god and father of the forests
and all things that inhabit them answered
"No, not so. It is better to rend them apart,
and to let the Sky stand far above us
and the Earth lie below here.
Let the Sky become a stranger to us,
but let the Earth remain close to us
as our nursing mother."*

*Over vast time, the Kauri pushed them apart.
With heavy groans and shrieks of pain,
the parents of the sons cried out
"Why did you do this crime,
why did you slay your parents' love?"*

The tree of life carries the promise of immortality, echoing from our cultural origins in the primal garden, and deeper in the flowering of all life in cosmic time. Today in the scientific epoch, the tree of life is recognized as the tree of evolution of biodiversity. Interconnecting the individuals in this tree is a more subtle genetic web, which in eucaryote organisms is the web of sexual recombination. For each of us this web has formed an unbroken chain of genetic transmission all the way back to the first life forms which graced the Earth over 3000 million years ago.

Our human community in action must also become at one with the tree to survive. No human is an island. Our survival is completely dependent on the survival of the species with which we interact and use, for our food, many of our medicines, for the stability of our climate and for the air we breathe. We owe our very existence to the tree of life and to the diversity it brings forth. If we forget the tree and lay waste to nature, or seek to modify its branches without the wisdom of knowing how its woven genetic threads may reap unforeseen changes later, we risk leaving the future Earth destitute.

The tree of life bursts forth from our founding creation myths. Before Eden, Sumeria accounts the felling of the Huluppu tree in founding the throne of state. It also exposes and the trickery of the gods in denying immortality. Gilgamesh sought after the plant of rejuvenation which Utnapishtim the Sumerian Noah had discovered in the flood, only to be tricked by the serpent who sheds its skin and gained the powers of regeneration by stealing the leaves. Adapa, the Sumerian Adam is similarly tricked by the gods who claim the waters of life are those of death. In the Eden the tree stood in the centre of the garden and likewise conferred immortal life. When Eve ate the fruit of knowledge, God cursed the ground and the tree of life was withdrawn, in a similar trick lest humankind gain both knowledge and immortality. The tree of life has become "hidden since the foundation of the world" prophesied to return in the apocalyptic 'unveiling'.

In the carnal knowledge of the fall, Adam and Eve were said to have lost the innocence of their sexuality in stitching fig leaves over their genitals. Indeed there is a deep relationship between sexuality and individual mortality because, in adopting sexuality, evolution sacrificed the endless cloning of parthenogenesis, mitigated by viral promiscuity, to achieve a greater beauty and complexity. Almost all higher organisms are sexual. Those few that are not are closely related to and derived from sexual organisms, often sharing cryptic exchange with their sexual look-alikes. Without the altruism of sharing half one's genes in a recombinational merging, the almost limitless variety of combinations permitting complex organisms to evolve could never have occurred.

The reason the tree of life stands as the secret of the apocalypse is that, in our cultural emergence, we entered free-fall from natural diversity, leading ultimately to our awakening as a cosmic species. In this awakening we discover the nature of intent and taking personal responsibility for the Earth's living future. This future is in turn a product of how well we guard the evolutionary tree from threats within and beyond Earth and how richly we provide for its future ramifications.

The dangers for the tree of life are immense. From its first beginnings in the felled Huluppu Tree of Sumeria and before that in the first gatherers of the Rift Valley, the tree and its diversity have been under constant threat. The first of the great extinctions caused by human hand occurred in pre-historic times with the first migrations of humans. Since the Fall into 'civilization', humanity has inherited an attitude of dominion over a nature defined as a chaotic evil to be vanquished. With increasing population and industrialization, human impact has become an oppressive genocide of biodiversity, driving towards a human-caused mass extinction equalling those caused by mas-

sive asteroidal and cometary impacts and supernovae. Now with the gathering pace of habitat destruction, through forest felling and fragmentation, urbanization, climate change, desertification, destruction of wetlands, clearing for mass agricultural crops, invasive species transfer and massive pollution, we are converging towards a tumult of the holocaust of life.



Holocaust of the Life Tree - Burning Amazonas

At the same time the covers are being thrown off reality in the discovery of the major features of the cosmological description, from the symmetry-breaking at the cosmic origin, through the quantum physics of complexity, to nuclear weapons, the discovery of the genetic code, and the structure of the human genome, climaxing in the dynamics of the sentient brain. While many of these features will be continuing developments in epochs to come, the end of the 'second millennium' has seen the broad outlines of our cosmic knowledge taking shape in a way which can never be repeated, so long as humanity shall survive in evolutionary time.

The genocide of life is about to be further exacerbated by a runaway deployment of genetic modification and cloning which could render the natural food species on which we depend, effectively extinct, confined to gene banks, and us dependent on technology and non-viable engineered varieties for a transient existence. It is vital that human society, both for its own genetic survival, and for the survival of its interdependent species, develop ways of conceiving of genetic modification which enrich diversity and the future viability of the planet, rather than reducing genetic diversity to a fragile, technology-dependent *cul-de-sac* subject to total breakdown, through minor social, natural or astronomic disruption.

Along with the future of biodiversity is conceiving our future in a way which allows the unanticipated aspects of evolution, which have since time immemorial graced the evolutionary tree, becoming even ourselves among others, to flourish, to feed us well and to produce new life forms which make the Earth ever more resplendent and conscious of itself and our unfolding futures.

Tied to the future of the tree and our genetic web is a future of human society in true compassion and social justice, which evokes, in like kind, the diversity and autonomy of all peoples, to live and love in peace on this paradisiacal planet. The survival of human society as an ecology is founded in the tree of life as the living expression of individual diversity in inter-relationship. To survive, human society needs to be adaptable, compliant, richly interdependent with nature and as diverse as possible, retaining its most ancient and ecologically robust gather-hunter traits, as well as high-tech futures in space, to help protect us from astronomical disaster.



Tree of Life with animalia in its branches (Internet Japan).

The Tree of Life comes to its full expression in the ultimate paradox of incarnate existence. The sentient experience of reality. Although we accept that we live together in a physical universe, our only access to this knowledge of the world is through our subjective conscious experiences. also accompanied by extra-physical dreams and visions. The complementarity of existence derives from the interdependence of subjective conscious mind and physical universe. This incarnate complementary nature is the source of the mysteries of existence and the spiritual quest for the totality of being that is represented in the Kabbalah by the Tree of Life as Axis Mundi, bridging the Vedantic chakras from Earth to Heaven and spanning conscious existence and the universe in the very trunk which this caudex becomes - a navigation manual for our living futures and in traversing the Styx from life to death and back again, transcending the mortal coil in the joyous cosmology which unites all living beings throughout the universe, from alpha to omega. In this sense the tree of life stands taller than the lonely God of the patriarchs, for in it is the completion of the *mysterium tremendum* of the divine with the imminence of nature in the Tao of existence.

Only the tree transcends mortality in this life as the closing myth of Maui, cheated by the fantail's chirp, while seeking to defeat death in entering the vagina of Hine, attests:

"Now, at last, this Maui comes towards me, coming in the hope that he will conquer me, and that the children of hard-won light will never know death.... But I do not cause death, and did not ordain it. Human death was ordained when human life was ordained. And we - my father-husband Tane; Taranga who gave special birth to Maui; Makea-tutara, speaker of the tohi rites; Maui-potiki, and I, Hine-nui-te-Po, are merely the instruments, the practicalities, and the sequence of death. ... To defeat death he will need to gain living entry to my womb, and living exit, but this he cannot do. ... My vagina, where he must enter, is set with teeth of obsidian, and is a gateway through which only those who have already achieved death may freely pass. ... Your bird companions chuckle and flutter at the strange sight of you, but they are not your undoing. ... In this your last journey, you will give your final gift to those of earth, the gift not of immortality, but of homecoming, following death. ... I will wait at this side of death for those who follow, because I am the mother who welcomes and cares for those children whose earthly life has ended." (Patricia Grace)

Prologos

In the beginning was the word

If you ask how it falls to me to sing the codex of the life tree as living logos, this is a quantum-entangled tale, of mortal incarnation which unites us all in the unveiling. I was born on the Dionysian triple Epiphany, as the first plutonium began to roll at Hanford for the nuclear weapons, tested six months later in the Trinity explosion, and fulfilled in vengeance in the holocausts of Hiroshima and Nagasaki. For humanity and for planet Earth, this was the end of the beginning.

*We keep this day holy in honour of three miracles:
this day a star led the wise men to the manger,
this day water was turned to wine at the marriage feast,
this day Christ chose to be baptised by John in the Jordan,
for our salvation, allelu-Yah (Magnificat antiphon)*

The week of my birth, Robert Graves submitted a book to T. S. Eliot, which came to be entitled "The White Goddess". In its finale was foretold the last days of the Christian stewardship in planetary ecocrisis, haunted by the returning *femme fatale* of nature.

"The Protestant Churches are divided between liberal theology and fundamentalism, but the Vatican authorities have made up their minds how to face the problems of the day. They encourage two antinomous trends of thought to co-exist within the Church: the authoritarian, or paternal, or logical, as a means of securing the priest's hold on his congregation and keeping them from free-thinking; the mythical, or maternal, or supra-logical, as a concession to the Goddess, without whom the Protestant religion has lost its romantic glow. They recognize her as a lively, various, immemorial obsession, deeply fixed in the racial memory of the European countryman and impossible to exorcize; but are equally aware that this is an essentially urban civilization, therefore authoritarian, and therefore patriarchal. It is true that woman has of late become virtual head of the household in most parts of the Western world ... and can take up almost any career or position she pleases; but ... it is easier for her to play man's game a little while longer, until the situation grows too absurd and uncomfortable for complaisance.

The Vatican waits watchfully. ... The longer her hour is postponed, and therefore the more exhausted by man's irreligious improvidence the natural resources of the soil and sea become, the less merciful will her five-fold mask be, and the narrower the scope of action that she grants to which-ever demi-god she chooses to take in her temporary godhead."

In its 'twin kettle drum' "King Jesus" Graves had Magdalen say this at the crucifixion

"You brought this Son of Adam into the light of day, Sister, but it is my task to return him to darkness ... His fault was this: that he tried to force the hour of doom by declaring war on the Female. But the Female abides and cannot be hastened" ... Shelom looked despairingly at Jesus. His calm fortified her, and she answered, as if with his mouth "Peace woman! Is it not written of the Kingdom of God : 'I, the Lord will hasten it in his time?' ... But the Kenites knew the lament in its older version 'Eve, Eve why have you forsaken me'?"

The circumstances of the writing of these works were odd enough to cause Colin Wilson to dedicate "The Occult" to Graves, both on the basis of odd coincidences during its writing and the macabre events surrounding the initial rejection and eventual acceptance of "The White Goddess" by T. S. Eliot.

Together they infer that Yeshua's mission, although founded in the fertility traditions of the women of Galilee as much as patriarchal Hebrew religion, was flawed in its male division - that the epoch of Christianity was a male heroic attempt to force the gates of wisdom open in the violent collision between opposing male dark and light principles of the sacrifice of crucifixion two millennia before the time was ripe for the return of the feminine into full partnership in a global crisis awakening.

I am a speaker, or *nabi*, not a religious believer. I live in the realm of conscious intentionality arising through quantum entanglement - a natural cosmic condition expressed in the very laws of physics in which our universe is manifest. None of it hinges on

religious belief or divine prerogative, but natural and cosmic reality.

These writings are provocative in the same way that ancient scriptures, despite their repeated editing, claim to be prophetic as stream of consciousness mythopoetry.

The entire flux of religious destiny, in the traditions which view God as acting in history, focuses on the consummation - the apocalyptic end of times - a culmination of the entire epoch, in an awakening, amid the tumult of a perilous crisis of cleansing.

But apocalypsia is a bridal unveiling - reunion of woman and man in paradise. It is to this awakening, in the covers being thrown off reality, from the origin of the universe, to the genetic code and human genome laid bare, and to the consummation of reunion between woman and man, in reflowering Earth's living diversity in abundance throughout our generations, that this codex of matrimonial immortality is sung, to unveil the bride, as the garden causeth the things that are sewn in 'her' to spring forth.

Yeshua, opens the Gospel of Thomas by freely sharing the gift of immortality "Whoever finds the interpretation of these sayings will not experience death." Judas Thomas Didymos is the twin brother, who, like the reader, can also become the christ, 'anointed' by experiencing the vision these sayings share. As so beautifully noted by Elaine Pagels, this opens the entire 'kingdom' to us all as sons and daughters of the living truth, removing once and for all the gulf between the 'divine son' and the fallible human horde worshipping at his feet. This is an immense step of coming of age for all of us, from childlike dependence on God, imparting to us the personal responsibility to cherish the Earth and replenish her living generations forever.

Subsequent passages confirm Yeshua conveyed this process of becoming co-messiahs or co-christs in the natural world, rather than pagan worship of God's only son:

"He who will drink from my mouth will become like me. I myself shall become he, and the things that are hidden will be revealed to him ... Let him who seeks continue seeking until he finds. When he finds, he will become troubled. When he becomes troubled, he will be astonished, and he will rule over the all."

"Rather, the kingdom is inside of you, and it is outside of you. When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living father."

Many other passages in Thomas confirm this mutual awakening in the natural kingdom which "lies before you but men do not see it":

His disciples said "When will the kingdom come?" Jesus said, "It will not come by waiting for it. It will not be a matter of saying 'here it is' or 'there it is'. Rather, the kingdom of the father is spread out upon the earth, and men do not see it." (113)

This kingdom, flowering the tree of life from the mustard seed, is complemented in the scattering of the seed back into the fecund ground in ecosystemic diversity:

'Tell us what the kingdom of heaven is like.' He said to them, 'It is like a mustard seed. It is the smallest of all seeds. But when it falls on tilled soil, it produces a great plant and becomes a shelter for birds of the sky.' (20)"

"Now the sower went out, took a handful (of seeds), and scattered them. Some fell on the road; the birds came and gathered them up. Others fell on rock, did not take root in the soil, and did not produce ears. And others fell on thorns; they choked the seed(s) and worms ate them. And others fell on the good soil and it produced good fruit: it bore sixty per measure and a hundred and twenty per measure." (9)

Yeshua also offers the promise of immortality in the coming trees of paradise (19):

"there are five trees for you in Paradise which remain undisturbed summer and winter, whose leaves do not fall. Whoever becomes acquainted with them will not experience death".

Leaf 7

Yeshua became the arrow of sacrificial violence strung at the centre of a bow of the living tree shaping two millennia, the second messianic age. At each end of the bow, from the mythical Genesis in the Garden, which was Eden, to the apocalyptic unveiling of the Tree of Life in sacred reunion, lies immortal paradise in natural diversity.

We now stand at the time of apocalyptic awakening at an unprecedented cross roads. Our impact on the planet is becoming a global calamity for the diversity of life, inducing the very holocaust of triage of every living thing predicted in Revelation. The bitter waters of Chernobyl, our wormwood, have been unleashed - a warning of what could follow in accidental nuclear holocaust if we don't heed the warnings of violence and paranoia and curb our onrush to spectres of world conflict and total annihilation.

Olive Tree Gethsemane (c. 2000 yrs.)



The great forests are being felled, fragmented and burning. The oceans are overfished and the climate destabilized. The Earth's resources plundered and her sanctity violated, both by exploitation and by war and the rumours of war over control of her dwindling reserves. Nation is lifted up against nation even in the 'holy land'. Yeru-shalom the City of Peace is at war. The world is wracked by war, currently between the followers of *jihad* and those against the terror of holy war and martyrdom, pitting the materialist forces of capitalism against the literalist followers of al-Llah and his prophet. The developed world is driven by capital exploitation for profit and greed. The future of humanity and the species upon which we depend for our survival has been put in the melting pot of genetic modification, germ line engineering, cloning, and reproductive technologies whose vistas of salvation or eugenic dystopia require us to reveal ethical foundations for reflowering immortality in the living world. All these events are taking

place in a cosmic setting in which the discoveries of the cosmological laws of nature and the genetic foundations of life can never be repeated again so long as humanity shall continue to exist on this planet.

The lot thus falls to us to reflower the reunion between woman and man the end of messianic days of heroic and oppressive male dominion in the sustainable paradigm of immortality, redeeming the blood of violence in replenishing Earth's living heritage, renewing all in the fertility of the mustard seed. The codex of the tree of life is the logos of this awakening.