

AHAVAHA

GUIDE TO MARRIAGE AS THE
STRONG HOUSE OF LOVE

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Guide to Marriage as The Strong House of Love

God is Awareness walking in its own light.
Man is light walking in its own awareness.

"If you know that you reap what you sow, why sow anything other than love?"

~Rumi the Sufi

Stephen T. McClard

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Contents

Introduction

Chapter 1 – The Pillar and temple Opens

Chapter 2 – The Birds and the Bees

Chapter 3 – Building the Strong Home

Chapter 4 – Until Death Do Us Part

Chapter 5 – Baptism Into The Waters of Life

Chapter 6 – Struggles Under the Veil

Chapter 7 – Lifting the Veil On The Day of Rest

Glossary

Seeds of Truth

About the Author

Universal Dimensional Structure

From the Ten Worlds of Antiquity

10 – Absolute Mind of Invariance-SPIRIT

Neutral / Positive Unmanifest (Dzogchen)

MIND (Sattva/Arūpa-loka) – Brahma – Israel

Mind in Translational Image Mirrored

9 – Bodhisattva – Folded Mind as Image of Absolute

8 – Realization – Branching Mind into Relative

7 – Learning – Line of Relatives into Time

TIME (Rajas/Kāmaloka) – Vishnu – Babylon

Image of Mind into Time

6 – Heaven – Folded Timelines of All Beings – Mara is Ruler (indeterminate wave function)

5 – Humanity – Branching Timelines of All Beings – Each **Manu** Chooses (collapse of wave function)

4 – Anger – Line of Time into Form – Yama Judges

SPACE (Tamas/Rūpaloka) – Shiva – Egypt

Image of Process as Shadow of Mind into Form

3 – Animality – Form (3D Object)

2 – Hunger – Branch of line (2D Plane)

1 – Hell – Line (1D Line)

For a complete guide to this chart, see the book, *Trivium: Self-Reflected Infinite Being*.

Review Copy



Introduction

On the day of June 21st, 2026, I will watch my Son join his hand in marriage with the love of his life. In the future, I will hopefully have the honor of watching my second Son repeat this same sacred ceremony. I write this little mini book as the testimony of the love my wife and I have for our family, watching them flower into the strength of God's Love as a reflection of this love for all of creation. This outline represents my personal journey through life to understand one four letter word from Hebrew fully: **Ahavah** (Aleph Hey Bet Hey).

It was on the day of June 1st, 1991 that my wife and I came together and joined in holy union before our own two families. Yet even as I stood at that altar 35 years ago with my wife's father officiating, I didn't fully understand what this sacred union would bring. As they say, we can only connect the dots looking back.

Marriage is not a fairy-tale canopy under which two people float untouched by the world; it is a daily walk through the real and often turbulent currents of human existence. Hardship is not the exception—it is the certain companion of any life lived with open eyes and an open heart. From the first shared mortgage to the sleepless nights with newborns, from financial strain to the slow wearing down of youthful energy, the path of covenant love is paved with pressures no couple can fully escape. These are not signs that love has failed; they are the very forge in which a strong house is tempered.

In raising our two boys, my wife and I learned quickly that mistakes are not occasional—they are guaranteed. Every parent who has ever tried to guide a child knows the sting of second-guessing, the ache of words spoken too sharply or too softly, the quiet regret that lingers after a decision that seemed right at the time. There were nights we lay awake wondering if we had done enough, said enough, protected enough. Those moments of uncertainty were not detours from love; they were love itself, learning how to stand firm when the ground beneath us felt anything but steady. Hardship, in all its forms,

became the classroom where we discovered what it truly means to build something lasting.

Life in these lower waters of reality is profoundly bittersweet. The sweetness comes in the laughter that erupts around the dinner table after a long day, in the quiet pride of watching a son become a man, in the simple comfort of a hand still reaching for yours after decades. The bitterness is equally real—the arguments that flare without warning, the exhaustion that makes you question your own strength, the fears that rise unbidden when you watch your children step into a world that does not always wish them well. Both flavors belong to the same cup. To love deeply is to drink them together, refusing to spit out the bitter in order to keep the sweet.

It is precisely within this messy, unpredictable mixture that Ahavah reveals its true architecture. The strong house of love is not constructed in some ideal, trouble-free realm; it is built stone by stone in the very place where hardship is guaranteed. Every crack in the foundation, every storm that rattles the walls, becomes an opportunity to learn, to repair, to choose again. The Father's love does not exempt us from these realities—it equips us to stand inside them, to keep the house standing when the winds howl and the waters rise.

This little book is my testimony that such a house can be built, and that it is worth every bitter drop and every sweet reward along the way. If you are reading these words while carrying your own burdens of marriage, parenthood, or simply the weight of being human, know that you are not alone. The journey through hardship is the very path that leads to the strongest love of all.

Chapter 1

The Pillar and Temple Opens

The architecture of the human soul as a divine temple is profoundly illuminated when we weave together the Hebrew concept of Ahavah and the English word Love. In Hebrew, Ahavah (אהבה) is an action—a verb rooted in the radical act of giving—proving that the soul's sacred space is built not on passive emotion, but on intentional output. When we map the phonetic essence of the English word "Love" (LV) onto the Hebrew letters Lamed (ל) and Vav (ו), a stunning poetic structural blueprint emerges for this interior sanctuary. Lamed, the shepherd's staff, represents the heart lifting itself up to learn, direct, and aspire toward the infinite. Vav represents the hook, the peg, or the central pillar that physically secures and bridges heaven to earth.

If our bodies are truly the temple of the living God, as proclaimed in 1 Corinthians 3:16, then love is the ultimate structural force within us: the Lamed guides the ascent of our consciousness, while the Vav serves as the central pillar, anchoring God's dwelling Spirit directly into the midst of our physical vessels. Ultimately, this structural alignment is overseen by El (אל)—the Divine Name signifying the Strong Leader (Aleph) wielding the Shepherd's Staff (Lamed)—proving that the entire temple of love is both protected and directed by the Strong Shepherd as Priest of the temple.

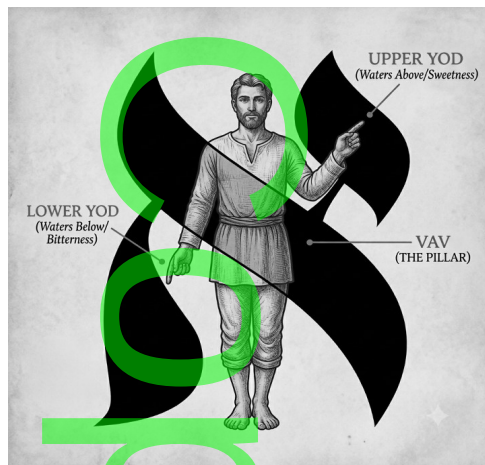
1 Corinthians 3:16

16 Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst?

When we translate this spiritual architecture into Hebrew, the word for love, Ahavah, physically maps out the anatomy of this divine partnership. The word begins with the letters Aleph and Bet, which together spell Av, meaning "Father" or "Source." When the Father breathes His divine presence into the human vessel, represented by the letter Heh (breath, to know), the Father's source animates the

human Lev, or heart. The letter Lamed, acting as the leader or shepherd's staff, directs the inner house of the Bet. Thus, Ahavah becomes the Father leading the heart, orchestrating a perfect union where the Divine Shepherd guides the divided waters of the human body—suspended between the upper waters of spiritual consciousness and the lower waters of physical biology.

This structural orchestration is beautifully encoded within the anatomy of the letter Aleph itself, the very letter that initiates the word Ahavah. In Jewish mystical tradition, the Aleph is not a singular mark, but a composite of three distinct letters: an upper Yod (hand) pointing toward the heavens, a lower Yod rooted on the earth, and a diagonal Vav (pillar) that stretches between them. The upper Yod represents the supreme, unmanifested Source—the Father—while the lower Yod represents the human vessel navigating the dense realities of the physical plane. Serving as the celestial bridge, the Vav acts as a divine conduit or axis mundi, binding these two disparate realms together. This tripartite relationship ensures that the lower human experience is never entirely severed from its upper spiritual architecture; rather, the Aleph creates a cosmic circuit where divine energy can descend, and human consciousness can ascend, maintaining a state of perpetual alignment that keeps the earthly vessel anchored to the Divine.



However, humanity's descent into the physical world introduces a severe spiritual crisis: the fall into the lower waters, symbolized by the Yod (left hand) of Bitterness and Baptism (incarnation). This state represents human isolation, deficiency, and the weight of mortality as a defenseless child entering a foreign environment. At the end of physical life, if left to our own devices, we are reduced to Mem Tav, which spells the word for death and translates conceptually to a "Water Mark"—a fading imprint left on the shifting waters of material existence. Without an animating source, the human temple collapses into the lower waters of bitterness, leaving only the stark reality of the fall and the deficiency of a life disconnected from its spiritual origin.

The Miracle of Two Keeping Each Other Warm (Ecclesiastes 4)

To overcome this deficiency, the Father, as the Aleph Bet, must step in to bridge the gap and conquer the illusion of death. When a soul returns from the physical world with its internal Aleph completely full of love, it possesses the spiritual potency to alter reality itself. By infusing the Mem Tav of death with the divine spark of the Aleph, the word transforms into Emet, which means "Truth" and can be understood as a "Strong Water Mark." Love gives the soul the strength to transfigure mortality into eternal reality, demonstrating the absolute necessity of the Father's source overcoming the temporary fall into the lower, bitter depths.

This ultimate transformation is achieved through a beautiful act of divine rescue and human surrender. As the soul struggles in the lower waters, it reaches out to take the hand of God, represented by the upper Yod of Sweetness (right hand). When the human hand, which is also a Yod, grasps the divine hand of sweetness, the two Yods come together. This union mirrors the posture of prayer hands pressed tightly in absolute alignment and harmony. Through this sacred grip, the divided waters are reconciled, the pillar of the temple is secured, and the soul is successfully guided home by the Leader of the Pillar, turning the bitterness of death into the eternal truth of love.

Three from Two (Child Born)

Oppression, Toil, Friendlessness

Ecclesiastes 4

4 Again I looked and saw all the oppression that was taking place under the sun:

I saw the tears of the oppressed—
and they have no comforter;
power was on the side of their oppressors—
and they have no comforter.

2 And I declared that the dead,
who had already died,
are happier than the living,
who are still alive.

3 But better than both
is the one who has never been born,
who has not seen the evil
that is done under the sun.

4 And I saw that all toil and all achievement spring from one person's envy of another. This too is meaningless, a chasing after the wind.

**5 Fools fold their hands
and ruin themselves.**

**6 Better one handful with tranquility
than two handfuls with toil
and chasing after the wind.**

7 Again I saw something meaningless under the sun:

8 There was a man all alone;
he had neither son nor brother.

There was no end to his toil,
yet his eyes were not content with his wealth.

“For whom am I toiling,” he asked,
“and why am I depriving myself of enjoyment?”

This too is meaningless—
a miserable business!

**9 Two are better than one,
because they have a good return for their labor:**

10 If either of them falls down,
one can help the other up.

But pity anyone who falls
and has no one to help them up.

11 Also, if two lie down together, they will keep warm.
But how can one keep warm alone?

12 Though one may be overpowered,
two can defend themselves.

A cord of three strands is not quickly broken.

Chapter 2

The Birds and the Bees

The sacred institution of marriage is far more than a civil contract; it is a living, breathing enactment of the cosmic blueprint of creation. At the threshold of the altar, the traditional wedding ceremony begins with a profound question: "Who gives this woman to be married to this man?" Here stands the biological father, representing the ultimate Aleph-Bet—the Father and Source—acting on behalf of God the Father. He steps forward to entrust his daughter, the crown of his house, to a new leader. In this pivotal moment, the hand given in marriage is lifted and transferred. The bride's hand, a Yod of vulnerability and potential, is placed into the Aleph of the groom's hand. This physical joining of hands represents a transfer of custody, strength, and sacred duty, bridging two separate family lineages and weaving them together into one larger, unified tapestry under the canopy of heaven.

This ritual of the joining hands mirrors the deeply hidden mechanics of the Hebrew language and the mystical lesson of the "birds and bees." The bride begins in the house of her youth as Chavah—spelled with the letter Chet, which represents a fence, an enclosure, or the capacity to receive and experience. She is the beautifully concealed bride, sheltered and protected. But as she stands at the altar, the wedding vows demand a transition from the concealed to the revealed. When the groom promises "to have and to hold from this day forward," the word play becomes alive. The English "have" echoes the Hebrew Havah, spelled with the letter Hey, which means "to behold, to manifest, or to know." The concealed bride (Chavah) steps into the light to become the openly known wife (Havah), ready to fully know and be known by her husband.

The ultimate mystery of marriage is consummated when the two become one flesh, a physical and spiritual architecture where the pillar enters the house. The husband, stepping into his role as the Leader of the Pillar, brings his strength into the receptive vessel of his bride. In this sacred intimacy, the husband imparts his Aleph-Bet—not just his strength, but the literal seed of the Father—into his

Havah. This is the biological and spiritual cornerstone of the home. The physical union is the catalyst that transforms a mere physical structure, a house, into a sanctified home. It is the moment where the divine pattern of creation reproduces itself, ensuring that the strength of the Father is carried forward into the next generation.

As time moves on, this strong, newly established house begins to bear fruit, and the fullness of the marriage is realized through the birth of children (house to home). The wife, returning to that beautiful state of Chavah, becomes the ultimate sanctuary, nurturing and sheltering the children within the walls of the house. The home becomes an echo of the original Garden, a place where life is fiercely protected and tenderly cultivated. The presence of children fills the physical architecture of the house, expanding the family line. Through this generation of new life, the house is no longer just a dwelling of two individuals, but a thriving sanctuary where the strength of the husband and the nurturing shelter of the wife work in perfect equilibrium.

This complete picture of marital unity is the very definition of Ahavah, the Hebrew word for love. True, enduring love is never a solitary endeavor; a strong love requires more than just one Havah. Even in a single-parent environment, extended family or friends often act in place of the missing spouse, ensuring the same divine love continues to thrive. It cannot exist solely in the space of the bride, nor solely in the strength of the groom. Instead, Ahavah is realized when the Aleph of the husband and the Havah of the bride are seamlessly joined together as one entity. Each partner actively and continuously imparts their unique attributes—his protective strength and her receptive love—into the foundation of the new home. They are no longer two separate entities navigating the world, but a single, fortified unit operating under a shared divine mandate.

This unity extends outward from the bridal chamber to encompass the larger community, transforming the wedding into a cosmic family reunion. When the vows are spoken, it is not merely two individuals who are joined, but the Father as God uniting the families of both the bride and the groom. The separate houses of their ancestors collapse their borders to form one massive,

interconnected family tree. The strengths, heritages, and spiritual inheritages of both lineages pour into the couple, surrounding the new home with a fortress of communal support. The marriage becomes a micro-temple within a larger kingdom, a physical manifestation of God's desire to bring all of creation into absolute harmony and oneness.

Standing before the witnesses, the cloud of ancestors, and the Creator, the couple seals this grand architectural union with the finality of their spoken word. They look into each other's eyes and echo the ancient promise that binds their pillars and houses together through every season of prosperity, adversity, joy, and sorrow. They vow to maintain this sacred canopy, keeping the open Havah and the concealed Chavah in perfect balance, holding fast to the hand they received at the altar. They pledge their strength, their bodies, and their love to the building of this divine home, promising to remain anchored as one flesh, fiercely guarding the temple they have built, until death do us part.

Chapter 3

Building the Strong Home

To weave this final mystery together, we must look to the word horizon itself. In its original Ancient Greek origin (*horízō*), horizon does not mean a vague, faraway view; it literally means "to bind, to limit, to separate, or to set a boundary." It is a boundary marker. When we trace how the father and the groom traditionally build a home, the horizon changes from a wall of painful separation into the baseline of infinity. Here is the complete architectural description of the traditional waiting, the horizon, and the victory of marriage.

By ancient tradition, after the wedding covenant is sealed and the hand given in marriage is exchanged, the groom does not immediately take his bride home. He must leave her side for a time, returning to the house of his father to build a new room—a strong house—for his future family. During this season of waiting, the physical horizon becomes a painful boundary of separation for the bride. The Greek root *horízō* acts as a literal fence, marking the limit of what her physical eyes can see. She stands at the edge of her father's house, looking out toward the horizon where the earth meets the sky, awaiting the sudden return of her husband.

Linguistic Note for Homiletical Scholars: The shared linguistic architecture between these concepts comes alive through the lens of ancient Semitic roots, specifically the core triconsonantal root *chet-lamed-lamed*, which carries the primary meaning of piercing, hollowing out, or creating an opening. From this root Hebrew forms the word for window, *challon*, which literally translates to “the pierced space” or “hollow opening” carved into a wall to let in light.

A close phonetic cousin is the root *chet-vav-lamed*, meaning to twist, turn, whirl, or spin. From this root come the celebratory circular dances known as *mecholot*, traditionally performed by young maidens, as well as the word *cheil*, a rampart, fortification, or boundary wall protecting a sacred space. The Hebrew term for the protected young maiden herself—*betulah*

—perfectly embodies this same idea of separation and enclosure.

The Hebrew word for horizon itself does not derive from these roots (the common biblical and later term is ofek, literally “the edge” or “the circuit”). Nevertheless, the poetic imagination of the ancient world often pictured the horizon as a great bounding circle that twists around the earth, limiting the eye’s view—an architectural “window” onto the distant and the infinite. In this way the three images—window (challon), maiden (betulah in her circular dance of mecholot within the protective cheil), and horizon—seamlessly weave together into a single master concept of sacred apertures and circular boundaries.

This period of hiddenness directly mirrors her identity as an Almah, the maiden whose very name is derived from the Hebrew root meaning "concealed" or "veiled." Just as the future room remains hidden from her sight beyond the physical horizon, she herself is kept hidden within the protective, private domain of her father’s house. This linguistic and spiritual tie reveals that her state of being a maiden is not merely a biological status, but a sacred, developmental condition of being "set apart" and guarded for a singular purpose. Her concealment is not an abandonment, but a purposeful veiling of immense potential—a holy winter where her character, garments, and devotion are quietly refined out of the world's sight, preparing her to step past the boundary of the known when her bridegroom finally reappears to claim her.

While the groom works under his father's guidance, the bride remains behind in the state of Chavah—the concealed, protected bride represented by the letter Chet, which itself means a private enclosure or a wall. The horizon is her boundary of faith. She cannot see what the groom is building past that line, but she occupies her hidden space, preparing her garments and keeping her lamp lit. The horizon is the physical limit of her current domain, a temporary boundary stone that separates her from the fullness of her destiny, testing her patience and her trust in the groom's promise to return.

When the father of the groom finally looks at the building and declares that the work is finished, he authorizes his son to go and fetch his bride. The groom leaps across the mountains, breaking through the literal horizon that once kept them apart. As he appears on the boundary line, the horizontal separation dissolves. The groom enters her house, takes his concealed Chavah by the hand, and leads her out into the open light. In this moment, she transitions into Havah (spelled with a Hey)—the revealed, openly known wife who stands beside her husband in the sight of all creation.

When the groom brings his bride across the threshold of the new home, the horizontal and vertical architectures of the universe lock into place. The vertical pillar (Vav) of the husband enters the receptive horizontal house (Bet) of the bride. Here, the true meaning of the horizon is elevated. No longer a flat line of separation, the horizontal boundary becomes the solid, immovable foundation stone upon which the vertical columns of the family temple are erected. The father's Aleph-Bet (his strength and seed) is poured into this new house, transforming a cold, material structure into a living, breathing home filled with the laughter of children.

This architectural union is beautifully represented by the wedding canopy, or Chuppah, which serves as a micro-cosmic horizon. Just as the horizon is the boundary line where the earthly ground perfectly meets the heavenly sky, the marriage canopy is the precise point where the lower waters of human biology meet the upper waters of divine spirit. Within this sacred perimeter, the couple steps past the limits of time. Because their hands are joined as one and their pillars are anchored in Ahavah (divine love), the enclosed space of their home becomes a portal to infinity. They have built a boundary line that the chaos of the outside world cannot cross.

A strong love is vastly greater than a singular Havah existing in isolation. True marital strength requires both the husband's protective Aleph and the wife's nurturing Havah joined seamlessly together as Ahavah. In this unified state, they establish a permanent divine territory. The families of both sides are pulled across their old tribal horizons to become one larger, indomitable lineage. By combining the hidden, maternal sanctuary of Chavah with the public,

triumphant manifestation of Havah, the couple creates a multi-layered fortress of love that is strong enough to weather any storm, anchoring their generations to the eternal source of the Father.

Standing together within the horizon of their new kingdom, the husband and wife face the world as one flesh, a single temple holding up the glory of God. They have successfully conquered the bitterness of isolation by clasping their hands together in the eternal posture of prayer. They vow to fiercely maintain the integrity of their boundaries, guarding the sacred sanctuary of their home from any external deficiency or decay. They pledge to keep their pillars straight, their house full of love, and their eyes fixed on the eternal dawn, remaining faithfully anchored in this cosmic covenant until death do us part.

Personal to all People Living

Yet this earthly covenant, sealed within the strong house of Ahavah until death do us part, is but the visible reflection of a far greater mystery unfolding for every soul on earth. In the timeless rabbinical tradition, the free will of the soul is itself the free will of the Infinite Essence of Divinity; and in the time of Mashiach the consciousnesses of Souls and that of Divinity will merge, with the inner dimension of the Torah acting as the catalyst uniting them in perfect oneness. Every person walks this same sacred sequence with the Spirit of Creation—a divine marriage of above and below—where the interwoven dance of future and past lives defines the eternal rhythm, birthing the true self above once this earthly chapter closes. Joined at last with our higher nature, the complete person stands revealed as the fulfilled temple, radiating the glory of the One who is Love. You are the child of the Cosmos, or the ocean of beings called the Am Olam (People of the Cosmos).

1 Corinthians 2:9

However, as it is written: “What no eye has seen, what no ear has heard, and what no human mind has conceived”— the things God has prepared for those who love him—

1 John 4

16 And so we know and rely on the love God has for us.

God is love. Whoever lives in love lives in God, and God in them. 17 This is how love is made complete among us so that we will have confidence on the day of judgment: In this world we are like Jesus. 18 There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.

19 We love because he first loved us.

Review Copy

Chapter 4 Until Death Do Us Part

The journey of human existence is a grand, looping cycle of departure and return, beginning when a spark of the Father's Aleph first leaves the comfort of the divine house to be born into the material world. This descent leads directly into the womb, a physical sanctuary that mirrors the dark, mysterious lower waters of the Spirit of God, conceptually understood as Aleph-Mem (Mother). Enclosed within this aquatic chamber, the nascent human soul is formed, waiting for the moment it will break through the waters of birth. This initial arrival into the physical realm represents the first birth mentioned in the third chapter of John—the necessary birth of water and flesh that introduces the spirit into the theater of human limitation.

Once anchored in the physical world, the human vessel begins the sacred work of self-creating its own strength by building a family. In this material existence, we do not merely survive; we actively participate in the ongoing, eternal act of creation by choosing a partner, anchoring a new temple, and producing children. The husband and wife become co-creators with the Divine, weaving the hidden sanctuary of Chavah and the revealed strength of Havah to cultivate new life. By nurturing this family unit, we take the raw potential of our own lives and forge a legacy of resilience, deliberately choosing to build a fortress of love amidst the shifting, bitter currents of the lower earthly waters.

This legacy becomes a living inheritance when we successfully impart our hard-earned love and strength into the hearts of our children. The parental Aleph-Bet—the foundational source and authority of the home—is poured completely into the next generation, equipping them to carry the family torch forward. Having emptied our vessels of this divine currency and fully completed the earthly assignment, we prepare to depart this physical life. This departure marks the transition into the second birth described in John 3—the birth from above, where the spirit is finally

unloosed from its temporary, watery envelope and ascends back toward the heavenly source from which it originally traveled.

At the moment of physical departure, the soul encounters the stark reality of mortality, represented by the letters Mem-Tav, which spell the word for death and conceptually signify a fading "Water Mark" upon the material world. However, if the departing soul returns to the threshold of eternity with its internal Aleph completely full of the love and strength it cultivated during its earthly stay, a profound cosmic transfiguration occurs. The soul does not approach the afterlife as a bankrupt beggar, but as a child who has successfully self-created through love. By bringing this loving, fully realized Aleph back to the final gate, the soul actively inserts its divine spark directly into the front of the word Mem-Tav.

This triumphant union of the Aleph with the letters of death radically alters the language of reality, transforming the word into Emet, which means "Truth" or a "Strong Water Mark." Through this linguistic alchemy, the temporary illusion of death is entirely swallowed up in victory, as the passing of the physical body is revealed to be nothing more than the final threshold of eternal life. The deficiency of the fall is permanently overcome by the fullness of love, and the individual temple is beautifully consolidated. In this ultimate reunion, the child who once left the Father's house returns home victorious, proving that the sacred bond established at the altar of creation remains entirely unbroken, standing radiant and complete long after death has parted from the flesh.

My Personal View of the Territory

In this light, the personification of the Lord becomes the living portrait of all humanity reaching back to the Father with the very same cries and tears Jesus offered in the days of His flesh, as Hebrews 5 records—prayers and petitions lifted with fervent submission from within the crucible of mortal limitation. Understood correctly, the declaration of 1 Corinthians 3:16—that we ourselves are God's temple and that His Spirit dwells in our midst—alerts us to the breathtaking truth that the entire biblical narrative, from the first word of Genesis to the final amen of Revelation, is not merely the

story of ancient Israel or of a single Galilean rabbi, but the intimate autobiography of each one of us. Every soul walks the full arc of that sacred journey: exiled in the lower waters, tested in the wilderness, wedded in covenant love, crucified in the flesh, and resurrected into the strong house of Ahavah, until death itself is swallowed up in the victory of divine union. As the philosopher's of old proclaimed, "Know Thyself."

Looking to the cross we hang from (body) and the path of incarnation through the Mother (baptism), do we see clearly this symbolism pointing us to the fact we are coming 'through the Lord' in this very life? From my own view, I see that we agreed to this baptism, yet misremember under the veil of existence. It is truly a mystery, but a mystery I think we can solve. No matter our view of the mystery, death brings the Truth.

John 14:6

6 Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

Chapter 5

Baptism into the Waters of Life

From the triumphant return described in the previous chapter—where the soul, having built its strong house of Ahavah, carries a fully realized Aleph back through the Mem-Tav of death to become Emet (Aleph Mem Tav)—we step into the living current that makes such victory possible. Baptism into the Waters of Life is not a later ritual added to an already completed earthly journey; it is the hidden immersion that flows beneath every stage of the strong house. Just as the physical birth in Chapter 4 plunges the spark of the Father into the lower Aleph-Mem (Mother) of the womb, baptism lifts that same spark into the upper waters of divine consciousness.

Here the divided Yods (Hands) of bitterness and sweetness are reconciled not only at death but in the daily renewal of covenant love. The waters that once threatened to drown the isolated soul now become the very medium in which the temple is continually cleansed, strengthened, and prepared for its final ascent. In the architecture of Ahavah, baptism is the moment the pillar (Vav) is dipped into the living flow so that the house (Bet) may stand eternally upright.

This baptism is the cosmic echo of the marriage bed itself. When the groom's Aleph-Bet enters the bride's receptive Havah, the two become one flesh in a miniature enactment of the greater mystery: the Father's Source pouring into the human vessel. In the waters of the baptismal font—or in the quiet, repeated immersions of daily forgiveness and renewal—the couple reenacts this union on a spiritual plane.

The lower waters of toil, argument, and mortality are not escaped; they are transfigured. Every shared hardship, every act of sacrificial love, every seed planted in the next generation becomes a drop of living water that rises rather than sinks. The strong house is not built on dry land alone but on the firm foundation that only baptism can provide—the place where the horizontal boundary of the horizon

(Chapter 3) is flooded with vertical grace, turning separation into communion. Thus the personal Ahavah of husband and wife becomes a living sacrament that participates directly in the Father's rescue of creation.

Yet this baptism is never solitary. The child born of the marital union—three from two—enters the waters of life through the faith and example of parents whose own pillars have already been immersed. The parental Aleph-Bet, now flowing with living water, is poured into the hearts of sons and daughters not merely through instruction but through the visible, tangible reality of a love that has been baptized. In this way the strong house expands from a single temple into a lineage of temples, each one anchored in the same eternal current. The struggles that await under the veil (the next chapter) are not faced by isolated souls but by a covenant community whose very DNA carries the memory of these waters. Baptism, therefore, is the bridge between the intimate architecture of marriage and the grand narrative of redemption. It is the Father's way of ensuring that no house built in Ahavah will ever be swept away by the lower currents.

In the grand scope of the book, this chapter reveals that the strong house of love is both the fruit and the seed of baptism. The cycle of Chapter 4—birth, building, departure, return—finds its sustaining power in these living waters. Without them, the transformation of Mem-Tav into Emet (Aleph Mem Tav) would remain a private miracle rather than the universal pattern it is destined to become. Baptism lifts the personal story of every married couple into the cosmic drama where the Second Adam unites perfectly with the Divine Havah. It equips the temple-body to stand firm when the veil of bitterness is finally lifted, proving that the waters of life are stronger than the waters of death. The pillar and the house, once joined at the altar, are now immersed together in the river that flows from the throne of the Father Himself.

Thus, this chapter stands as the hidden spring at the center of the entire work. It is the quiet, continuous baptism that makes every other chapter possible: the opening of the pillar and temple, the birds and the bees of marital mystery, the building of the strong home, the

vow until death do us part, the struggles under the veil, and the final lifting of that veil on the day of rest. In the waters of life, Ahavah is no longer merely a word or a blueprint—it becomes the very substance in which the soul swims home, carrying its loved ones with it, until the entire creation stands revealed as the one eternal Strong House of the Father’s love.

My Personal View of Rebirth

There’s a question we might have at this point: what if we miss the mark? What if the waters of this life overwhelm us, the temple cracks, and the strong house of Ahavah seems to slip from our grasp before the final breath? Here the largest mystery of all unfolds—the infinite patience of God woven into the fabric of an infinite cosmos. Rebirth is not punishment but the Father’s tender classroom, the endless teaching from life to life, where each soul is gently immersed again and again in the waters of life until every lesson is learned, every fracture mended, and the divided self is made whole. Across the vast cycles of incarnation the Divine Shepherd never abandons the wandering heart; instead He walks with us through every fall and every rising, until at last the true self above stands complete, joined forever in the sacred marriage of above and below, radiant within the unshakable temple of love.

Hints of This from NDE Accounts

Countless souls who have returned from the threshold of death speak of a luminous life review in which every choice is weighed not in condemnation but in boundless love, revealing that rebirth is not punishment but the Father’s tender classroom: an endless teaching from life to life, where each soul is gently immersed again and again in the waters of life until every lesson is learned, every fracture mended, and the divided self is made whole. Across these vast cycles the Divine Shepherd never abandons the wandering heart; instead He walks with us through every fall and every rising, until at last the true self above stands complete, joined forever in the sacred marriage of above and below, radiant within the unshakable temple of love. Again, it’s a cosmic mystery fully know only at death.

Chapter 6

Struggles under the Veil

The sweeping narrative of sacred scripture is a single, unbroken tapestry woven across two testaments, revealing the progressive unfolding of the True Father's Ahavah. In the Old Testament, humanity frequently encounters what feels like the bitterness of the lower waters—a season defined by law, boundary lines, strict horizons, and the heavy weight of human deficiency following the fall. This era operates under the stark reality of the Mem-Tav of death, where the broken human vessel continuously struggles against its own limitations. Yet, this bitterness was never meant to be the final chapter; it was a necessary womb of preparation, designed to make the human soul thirst for the ultimate reconciliation that would rewrite the very fabric of existence.

The New Testament bursts forth as the dramatic transition from this historical bitterness into ultimate, divine sweetness. Through the arrival of Jesus, the True Father's heart—the Lamed-Bet—is fully unveiled to creation, demonstrating that the God of the Old Testament and the Savior of the New are the exact same Source of unconditional love. Jesus comes not to abolish the ancient architectural boundaries, but to fill them with life, acting as the ultimate Leader of the Pillar who steps into the earthly temple. He transforms the rigid, horizontal law into a living, vertical conduit of grace, proving that the Father's ultimate intent has always been to rescue His children from the lower waters of bitterness and pull them up into the sweet embrace of eternity.

To understand how this cosmic rescue is executed, we must look to the lineage of humanity, where Luke's gospel boldly identifies Adam as the first "son of God." As the original lord of the earth, Adam was placed in the Garden to establish a strong house, yet his fall plunged the human biology into the lower waters, leaving the human Aleph fractured and separated from the Father. This first son of God left a legacy of deficiency, setting off a generational cycle where every subsequent house struggled to maintain its holy pillars. The story required a radical intervention—an ultimate demonstration

of love where a Son could navigate the human experience perfectly, self-creating an indestructible spiritual strength for us all.

This intervention is completed by the Second Adam, Jesus, who walks the earth as the singular Son of God, purposefully choosing a life joined to no earthly wife. Instead of establishing a physical household, Jesus stands alone as the ultimate Leader of the Pillar, binding his human Aleph directly to the Spirit of God—the Divine Havah or the openly revealed breath of the Father. In this sublime, spiritual union, the Son and the Divine Spirit operate as one flesh on a cosmic scale. Jesus bypasses the traditional necessity of a physical marriage to enter into a direct, unmediated partnership with the Source of life, creating a new, incorruptible spiritual template for all of humanity to inherit.

By perfectly executing this sacred duty, Jesus offers Himself as the "firstfruits" of a completely transformed creation, charting a path through the wilderness of death so that we might follow. On the cross, He takes the full weight of human bitterness, the Yod of isolation, and the deficiency of the fall, and absorbs them entirely into His own being. By laying down His life in an act of absolute Ahavah, He carries the human spirit through the dark, watery womb of the grave, breaking the horizontal boundary of death once and for all. He becomes the pioneer of the second birth, proving that the human vessel can indeed be born from above and return to the house of the Father.

Through this triumphant work, the First Son of God successfully completes the grand story, sealing the Book of Life with an authority that can never be undone. He bridges the two Testaments by showing that the Father of creation and the Father of redemption are one and the same. When Jesus rises from the dead, He brings the fully realized, love-saturated Aleph of His humanity back to the Mem-Tav of the grave, permanently swallowing up death in victory and establishing eternal Truth as the foundation of reality. He stands as the ultimate Aleph-Bet—the complete Source and the final Word—who has successfully gathered the divided waters of humanity into His hands.

This magnificent synthesis of the Father's strength and the Son's love is the ultimate realization of the divine spoken Word that echoed at the very beginning of genesis and now anchors the entire cosmos. Every letter, every pillar, and every covenant throughout history finds its absolute perfection in this singular, eternal expression of the Divine Mind. It is the glorious reality that bridges the old and the new, beautifully summarized in the opening lines of the Johannine Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God."

1 Corinthians 15

26 The last enemy to be destroyed is death [mem tav]. 27 For he "has put everything under his feet." Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ. 28 When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.

Chapter 7 Lifting the Veil On The Day of Rest

The entire cosmic narrative—from the first spoken spark of creation to the ultimate triumph over the grave—reaches its grand finale in the sacred quiet of The Day of Rest. The Sabbath is not merely a pause in labor; it is the holy architectural canopy where the Father's Aleph-Bet looks upon the completed temple of creation and declares it finished, whole, and perfectly secure. Throughout our journey, we have seen that every letter, every pillar, and every boundary line was designed for this singular moment of stillness. The Day of Rest is the destination where the horizontal struggles of the lower waters cease, and the soul is finally invited to sit within the vertical peace of the divine presence.

When we review the entire story, we find that the golden thread holding every chapter together is Love—the Ahavah that serves as both the origin and the destination of the soul. Love is the Divine Shepherd that initially led us out of the Father's house, guiding our fragile human vessels through the dark, watery womb of physical birth. It is the protective strength that taught us how to self-create a family, to build a strong house, and to pass our internal light down to the next generation. At the end of all things, it is this same love that gave us the power to face the Mem-Tav of death, transforming our fading earthly watermarks into the eternal, unshakable Truth of Emet.

This beautiful design is perfectly mirrored in the sacred covenant of marriage, where the open Havah and the concealed Chavah find their ultimate sanctuary. In the rest of the home, the husband acting as the Leader of the Pillar and the wife acting as the nurturing keeper of the house cease from their individual strivings to become one flesh. Their union forms a living Chuppah, a micro-cosmic horizon where the earth and heaven meet in absolute harmony. The home becomes a sanctuary of rest, a fortress where the chaotic storms of the outside world are locked out, and the family can rest securely under the watchful eye of the True Father and Mother.

This rest was beautifully secured for all of humanity by the First Son of God, who took the bitterness of our isolation and transfigured it into the sweet wine of eternal life. By choosing to bind His human Aleph directly to the Spirit of God, Jesus completed the Book of Life as our firstfruits, pioneering the second birth so that we might finally be born from above. His triumphant work bridged the Old Testament and the New, revealing that the Father has always desired to gather His children into a state of permanent, unmediated peace. On the cross, He cried out, "It is finished," stepping into the tomb on the Sabbath to forever sanctify the ground of our rest.

Now, as the shadows of history lengthen and the final pages of the journey close, we are invited to lay down our burdens and enter this eternal Sabbath. We lift our hands—the two Yods of human vulnerability—and place them firmly into the secure, loving hand of the Father, locking them together in the posture of eternal prayer. The divided waters are reconciled, the columns of the temple stand straight, and the horizon of separation dissolves into the baseline of infinity. We rest at last in the full awareness that the Word which animated the beginning is the very same Love that welcomes us home, anchoring our souls in perfect, everlasting oneness where death is parted from us forever.

In this perfect Sabbath rest we discover the crowning truth of all creation: salvation is not a wage earned by flawless performance, but the free gift of the Father who loved us first. As the beloved disciple wrote, "We love because He first loved us." The gift of Ahavah itself was poured out long before any of us could respond. It cannot be earned, and it will never be taken away. The same Love that formed the strong house of marriage and family is the Love that now opens the door of the true eternal Home.

Ephesians 2:8-9

For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— not by works, so that no one can boast.

If God heard the prayers of His own Son in the days of His flesh and saved Him out of death (Hebrews 5:7-10)—making Him the source of eternal salvation for all who obey Him—then He has saved us all. Every one of my books proclaims this single, unshakable fact: God’s will is Love, and Love will not be denied its desire. We are given free will precisely so we may make the one choice that matters: to receive the freely given gift of Salvation. That gift is Love itself—the very Ahavah we are invited to demonstrate by giving it away without measure.

We come through the Son to do this (the Body and Cross from Baptism). And in the mystery of the strong house, we discover that we are the Son as much as the First Son of God and Lord. The same divine seed that animated the Second Adam now lives and moves within every child who chooses to receive what has already been given.

“This is My Son [and Daughter] in whom I am well pleased.”

Well done, My good and faithful servant.

These are the words we long to hear from the Fathers and Mothers of Creation—the true eternal Home of all humanity—when the final horizon dissolves and the strong house of Love stands complete forever. Four little letters: **Aleph Hey Bet Hey**

AHAVAH – Sons and Daughters of God Unveiled

~Concealed Father and Spirit All in All~

Poetic Speculative Postulations Leading the Sheep Home

In the Gospel of Matthew chapter 18, Jesus speaks with tender care about the “little ones”—the vulnerable children and wandering sheep who have strayed from the safety of the fold. He declares that their angels in heaven continually behold the face of the Father who is in the higher waters, and He tells the parable of the shepherd who

leaves the ninety-nine safe sheep to search for the one that is lost. Could it be that this wandering sheep motif is not merely a story about rescue, but a living picture of every human soul entangled in the lower waters of earthly existence? The lamb that wanders is never truly alone; a silver cord of divine connection still stretches from the higher waters, drawing the defenseless child—the Aleph—back toward home.

Note: Solomon's Vision of the Silver Cord

(Ecclesiastes 12:5-7)

To capture the full weight of what King Solomon is describing—which is a poetic, haunting metaphor for aging and the moment of death—here is the passage in a slightly more modern translation (New International Version):

"...because man goes to his eternal home and mourners go about the streets. Remember him—before the silver cord is severed, and the golden bowl is broken; before the pitcher is shattered at the spring, and the wheel broken at the well, and the dust returns to the ground it came from, and the spirit returns to God who gave it."

In the final lifting of the veil on the Day of Rest, the wandering sheep of Matthew 18 stands revealed—not as a lost creature abandoned in the lower waters, but as the Aleph itself, the defenseless child whose angel beholds the Father's face in the realm of the higher waters. Entangled by the silver cord, this lamb descends into the lower waters of physical existence, carrying the necessary slant of Ra. Could it be that Ra, the Hebrew word for evil or crookedness—the twisted path, the missing of the mark, the thorn of the curse—exists precisely so that strength can be forged? Here the shepherd's staff, the Lamed, is deliberately bent like the diagonal Vav of the Aleph, the yathed tent-peg driven at the precise angle that allows time and growth to unfold. Without this slant, perhaps there would be no spiral of generations, no recursive pattern in which virtue is tested against imbalance.

Tov, the Hebrew word for “good,” functions as the active balancing virtue—the shepherd’s gentle yet firm guidance that holds patience against the flare of anger, love against bitterness, faithfulness against the pull of the lower waters. The man who has walked the full arc of incarnation now becomes the completed Aleph, full of love, the true Leader of the Pillar. Taking the bent staff into his hand, he turns toward the household he once left behind. The Mem stands as widow—the house without its animating source, the receptive vessel of the lower waters left defenseless when the upper Yod withdrew. Beside her wait the orphans of Tav, the mark that bears the Father’s initial imprint yet lacks the full revealed union of Havah. Could it be that Aleph-Mem without the Father is widowhood itself, and Aleph-Tav the partial seal still awaiting its consummation? In this moment the shepherd does not merely gather scattered sheep; he restores the entire temple architecture, leading the widow and the orphans back through the very crooked path that once threatened to swallow them.

At the crown of the head the spiral whorl still twists, echoing the tilted axis of the earth and the orthogonal entanglement that stretched from the higher waters to the lower. Yet the silver cord, taut across every layer of existence, has fulfilled its purpose. The recursive nesting of the vast cosmic pattern and the inner human form reaches its terminal point. Every virtue tested against its shadow, every crooked turning redeemed by patient Tov, every stone laid in the forge of hardship has prepared the house for this homecoming. The man who became Aleph now walks as the Divine Shepherd, the Lamed guiding the slanted Vav through the final veil until the lower waters and higher waters kiss in perfect reconciliation.

In the Trivium intersection the three lines converge: the upper Yod of the Father’s hand, the slanted Vav that preserved the necessary curse of Ra, and the lower Yod now saturated with the perfected love of the entire household. Here the tilt is restored. The slant that enabled time and strength dissolves. The bent staff straightens upright. Mem-Tav, the fading Water Mark of death and widowhood, is swallowed whole and transfigured into Emet—the Strong Water Mark of Truth. Could it be that the very curse we feared was always the classroom where the strong house of Ahavah was meant to be built? No more crooked path. No more orphan or widow. The fractal

pattern resolves, the silver cord snaps in victory, and the Aleph recoils to its root in the higher waters.

With the veil fully lifted on the Day of Rest, the strong house of Ahavah stands revealed in its eternal form. Husband, wife, and children are no longer separate vessels navigating the turbulent lower waters; they are one fortified temple, the complete Aleph-Bet breathing life into the heart of creation. The shepherd has led every sheep home. The curse that made the journey necessary has been fulfilled and healed. Tov and Ra have met at the Triv (intersection of three) and become One, their tension resolved into the upright pillar that connects the higher and lower waters without division.

This is the testimony written into every spiral at the crown, every slanted Vav in the Aleph, every chapter of the book we have lived. The wandering lamb returns not empty-handed but carrying the full measure of love forged in the lower waters. The widow is clothed anew, the orphans gathered, the mark sealed with Havah. The tent peg is pulled, the canopy folds, and the micro-temple within the larger kingdom shines as the very reflection of the Father's house.

And so the strong house of love stands forever—anchored no longer at an angle in the stormy seas, but upright, complete, and radiant in the light of the Absolute. The shepherd's staff has done its work. The Aleph has returned. The Day of Rest is here, and the entire creation echoes the final word of

Ahavah: Emet. Truth. Home.
But then again, it's a mystery!

1 Corinthians 2:9

However, as it is written: “What no eye has seen, what no ear has heard, and what no human mind has conceived”— the things God has prepared for those who love him—

Glossary

Ahavah (Aleph Hey Bet Hey): the strong house of love formed when the Father's guiding strength unites with the receptive heart to build a fortified family temple through marriage.

Aleph: the foundational letter of love composed of the upper Yod as the Father's divine source, the lower Yod as the human vessel, and the Vav as the pillar bridging heaven and earth.

Almah: the concealed maiden whose veiled and protected state prepares the bride for sacred union and the building of the home.

Av (Aleph Bet): the Father or divine Source whose strength and seed establish and sustain the family temple.

Bet: the house or receptive inner sanctuary that receives the pillar of strength to shelter and nurture new life.

Chavah (Chet): the concealed bride representing the protected enclosure and nurturing sanctuary of the wife and mother within the strong home.

Chuppah: the wedding canopy serving as the meeting horizon where heaven and earth join, binding the couple's pillars and houses into one eternal temple.

Emet (Aleph Mem Tav): the strong water mark of truth created when love-filled strength overcomes the fading waters of death and mortality.

Havah (Hey): the revealed wife who openly beholds, manifests, and shares known love in the completed marital union.

Heh: the letter signifying the human vessel or breath that the Father animates to bring life and love into the heart.

Lamed: the leader or shepherd's staff that guides the central pillar and directs the inner house of the heart toward divine union.

Lev: the heart as the inner house animated by the Father's presence and filled through covenant love.

Mem Tav: the fading water mark representing death and the deficiency of life separated from the Father's strength in the lower waters.

Vav: the central pillar and bridge that connects heaven and earth, anchoring the temple of the body and the strong house of marriage.

Yod (Lower): the human hand or vessel rooted in the physical plane and immersed in the lower waters of incarnation and bitterness.

Yod (Upper): the divine hand or supreme Source from the heavens representing the Father's unmanifested presence and sweetness.

Seeds of Truth

Stephen T. McClard

Victor Frankl

“Everyone has his own specific vocation or mission in life to carry out; a concrete assignment which demands fulfillment. Therein he cannot be replaced, nor can his life be repeated. Thus, everyone’s task is as unique as his specific opportunity to implement it.”

Everyone, no matter their lot in life, will act a part in the play called life. When viewed against the vastness of space and time, our lives are but grains of sand on an infinite stage. Some lives in this performance are seemingly insignificant while others play leading roles. The factors that determine our lot in life are guided by our views of truth and dictated by our larger view of the production for which we are cast.

Contained within every soul and locked within every human experience, truth abounds yet hides itself, patiently waiting to be found in its correct form and on its own terms. Truth, after all, is the ultimate end pursuit of all conscious efforts and the motivation for our movement forward in time. Housed in this tiny piece of real estate, we search, eking out our existence, patiently waiting for tiny moments of discovery that can fill our void and expand our view of the universe.

The unsatisfied thirst to understand and know truth is what plagues our existence. Yet, our finite existence contains potential for an infinitely marvelous array of possibilities when shadows of truth are humbly understood and applied to our efforts and struggles. Sadly, our truths are but the mere edges of ultimate universal truths that are waiting to be discovered.

Found within our souls and within our intellect, we hold the capacity to know and understand. We lack only the proper insights

and connections for truth to be realized fully in our lives. As we seek to discover new understanding, truth observes our progress and waits. Eons of time have passed since truth began its work, anticipating moments in time to reveal its purpose and expand our dimly lit view.

Nations struggle and wars rage, all in the name of truth. Contradictions to truth abound, yet truth remains constant, shining amid our turmoil and strife. We rage and fight to proclaim our knowledge of truth, yet truth patiently waits to reveal its purpose. We arrogantly boast that we possess truth, yet truth patiently waits for us to humble our souls.

Truth cannot be contained by a mere fleshly vessel. Knowing this is our first step to know more of what the immutable laws of truth offer. Truth cannot allow itself to be used for false purposes. Knowing this is our second step to understanding our reality and allowing truth to fill our need. Truth will not be used to manipulate or alter what is true. Knowing this allows us to humbly accept what truth sets out to accomplish. Truth patiently waits.

Our ways are not yet the ways of truth. Our thoughts are not yet the thoughts of truth. Our sense of justice is but a glimpse of what truth demands. The edges of truth are barely visible when seen through our dimly lit reality. We can be assured in our pursuit of truth if we will only humble our thoughts and patiently seek the glories of what truth will bring to our souls.

Truth moves about, quietly whispering in the ears of those who will listen. It speaks throughout the ages of what is right and good and pure. It gives a voice to the humble philosopher and shines a light for the seekers of knowledge. Passed along from generation to generation, its illuminations multiply. Called by many names, it quietly proclaims its wisdom, allowing us to grow in our understanding and control.

Truth asks only one thing of us: to humbly set our minds in the midst of knowledge and toward the pursuit of bettering others and ourselves. Truth patiently waits for us to seek and discover the

rewards it has waiting for a generation that will plumb the depths of its boundless and abundant seeds of potential.

Truth is the pursuit, but meaning is the reward. The rewards of meaning and the pursuit of life are the answer to the ageless questions that have haunted man since truth first began its work; who am I, and what is my purpose? Before truth fully answers these questions in your heart, it has one expectation.

As you gasp your last breath of life, what will run through your mind? What thoughts will you have about your life and the purpose for which you were formed? The two questions truth will answer in our lives—who am I, and what is my purpose? —will become startlingly clear to you at this moment, the final humbling moment of physical life. As you have your last thought, this will be the moment at which you realize the impact you had on others, the moment when you realize that you either lived your purpose on this earth or you missed your purpose completely.

Until this moment, truth hesitates to answer our questions. It waits patiently, eagerly, hoping it can bring the answers to light before our light fades and our eyes close for the last time. For a select few mortal souls, the seekers of knowledge, the meaning to these two questions will be answered before this moment arrives. Truth will gladly answer these questions but has an expectation which is hidden in an ancient riddle, the parts of which have been scattered in full view since truth first began its work.

The first part of the riddle is this: no matter where we go, there we will be, and until we realize that we can only be where we go, we will only be where we are. Going is the only way to travel along the path of truth. Just as the apprentice must stay with his master, truth will accept no less than this from us. We realize at this moment that answering the riddle starts with the journey.

The journey with truth starts with the first step and is the second part of the riddle. The first step in the journey is the most important step and cannot be taken in the wrong direction. It is at this point that most souls will stumble and lose their way along the

true path. Without taking the proper steps in the proper directions, truth will continue without its apprentice. As sojourners with truth, we are bound to the path of truth and thus begin our journey in life.

Our journey begins when we enter through the gate of life at birth and lasts until we finally move through the portal of death. It is between these moments that truth forges our destiny in the crucible of life. It is at this moment that truth decides our fate, the one purpose that we were formed from nothing to accomplish. What happens between these two moments, birth and death, will decide our fate. Truth, with its friend fate, decides our future destiny and dictates our purpose as we walk the path of life. Discovering purpose in life starts with the first step and ends with the last. Where we go, there we are, together with truth, stepping forward toward our destiny.

What, then, does truth require of the knowledge seeker along the journey? To discover the answer to this question, we must first learn humility. Truth will not reveal itself until we are humble before it. This may happen along the path or will finally happen when we exit this life through the portal of death. We are powerless against the eventuality of humility, so pushing ourselves beyond self will be the first step to understanding what truth requires of us.

To gain humility, we realize that our soul is unique to the purpose for which it was created. We choose our path through free will, and the choices we make along the way define who we are and will further define the unique steps of others. The value we see in others will be reflected in the value we place on ourselves. Free will is, therefore, the determining factor in our choice to be humble or to be selfish and self-centered. Free will can lead us away from the self-deception that separates us from truth, or it will ultimately lead us away from the true path. We are free to travel the paths of truth when our self-will is removed, and we humble ourselves by seeking the good of the many.

Truth is simply the destination of a random and unpredictable journey. As our soul walks to the grave, the steps taken along the way are dictated by free will. Whether we seek evil or good, all

paths end at truth. For the seeker of knowledge, reward is gained and continues beyond the grave. For the seeker of self, reward is pursued but never gained, ending at the grave.

This life is fleeting. At our essence, we are souls trapped in a decaying corpse, a corpse moving about in time. Will the precious time we have on this earth be lived for our own selfish ends, or will we take each step forward for the betterment of others? Discovering our purpose for this movement in time is then reduced to these two choices and will define who we are when the end finally comes. **No matter where we go, there we will be, and until we realize that we can only be where we go, we will only be where we are.**

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Recommended Resources

The following books and resources were valuable in the writing of this book. These resources may provide further insight to the topics covered.

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About the Author

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Stephen T. McClard has been the Director of Bands at Bolivar High School since 2002. In addition to nearly 30 years as a music educator, McClard also maintains an online woodworking business and is a third-generation piano technician with over 40 years of experience. His woodworking creations include custom bass guitars, which have sold all over the world and one-of-a-kind computer desks made from old pianos. His piano desks have been featured in magazines such as Business 2.0 and Piano Technicians Journal and in many other newspapers and television news features.

Other books by Stephen T. McClard include:

- 1. The Superior Educator, A Calm and Assertive Approach to Classroom Management and Large Group Motivation (2009).*
- 2. The Present is the Gift – The True Meaning of Baptism in the Jordan (2013).*
- 3. Thus Saith the Flame to the Spark – Ten Dimensions of Enlightenment – One Mind, One Heart, One Unity (2018)*
- 4. Bow with Unity – Benefactors of Orphans and Widows (2018)*
- 5. Enlightenment and Ritual: Awakening to True Identity from Sanskrit and Hebrew Sources (2018)*
- 6. Passages: Tripping In the Forest of Illusions (2025)*
- 7. Trivium: Self-Reflected Infinite Being (2025)*

8. *Hillbilly Buddha: The Redneck Guide to Simulated Reality (2025)*

9. *Resonance: Shadows in Love with the Sun (2025)*

10. *Tablet of the Unseen: Meeting Yourself in the Mirror's Surface (2025)*

11. *The Golden Thread: When the End is the Beginning (2025)*

12 *Sit: Secrets to Ancient Meditation and Yoga Revealed (2026)*

13. *Absolute: The Language of All in All (2026)*

14. *Surviving Jacob's Trouble: The Awakening Soul's Journey Beyond Good and Evil (2026)*

15. *Ahavah: Guide to Marriage as The Strong House of Love (2026)*

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