

BOW WITH UNITY

Benefactors of Orphans and Widows

"All things are the shadow of God,
and the shadow is like the person. If
the five fingers spread out, the shadow also
spreads out. If the body bows, the shadow also
bows. If it stretches out, the shadow also stretches out.
Therefore, all people seek a Beloved, for they all
desire to be lovers of God, enemies to His
enemies, and friends to His friends. All
these are the rules and attributes of
God that appear in the shadow."
~Rumi the Sufi



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Pages of Great Doubt

– Great Faith Requires Great Doubt and Determination

Note to Reader: This book is designed to be read one day at a time. Read the Foundation and Chapter 1 first. Each day thereafter, read another chapter, returning to the foundation often. Once you reach the end, you become what you read.

On the next page, you will read an outline of ten dimensions from our book, “*Thus Saith the Flame to the Spark.*” This outline will be a necessary reference as you continue reading. Take a moment to look it over, then return often. See the book above for a full outline of this hidden mystery from ancient Hebrew, Chinese, and Hindu scriptures. Also see the Wiki on the ten worlds of Buddhism. Relative to this outline, the same ten dimensions are hidden in Genesis 1 of the Bible, as well as Sanskrit and Hebrew words.

The book you hold in your hands is a simplified outline of the book referenced above, but is written to stand on its own as a guide to enlightenment. The idea of this book is to give a lighter guide to the more detailed version found in the other book, as well as a companion to my book on Baptism (*The Present is the Gift*). I write this note in hindsight, having just finished my previous book today. My plan is to next write a simpler guide giving just the basic details of Enlightenment and self-realization as introduction to all four books, which I will be publishing alongside this book. The title will be, *Enlightenment – Awakening to True Identity*.

When this is finished, the four books will comprise a resource for anyone seeking to assist others in waking up to true reality. The goal is to help all sentient beings find one mind, one nature and one unity. Consider helping us in our efforts to build a foundation from this idea. As you read to the end, you will understand what we mean by this. For more on this idea, consult the website:

www.BowWithUnity.com.

The spark of this idea has the potential to build a true foundation reaching out across the world. We build this by serving one person at a time, with the ultimate goal of seeing all humankind awake and working to our fullest potential. What does this mean? Keep reading to find out.

Universal Dimensional Structure

10 – Absolute Mind of Invariance

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,
Thus Saith the Flame to the Spark.

Acknowledgements

The writing of this book comes on the same day of publication for the book, *Thus Saith the Flame to the Spark*. I began writing immediately, but not without the help of my good friend PJ. Thank you for all the Sundays at China King and hanging out in the shop building ideas for the foundation we plan to engage.

Thank you to my wife for being patient while I get these chapters finished. It's so nice to have a warm house and loving family to come home to.

Thank you to anyone reading this book, becoming Mavens for the truth: One Mind, One Heart, and One Unity. I bow out of respect for the hard work you do to help others.

Thank you to Tony Boyd for all the amazing artwork on my books.



Rumi the Sufi

Discourse 70

Rumi said: Some people say that in the human soul is an evil not found in animals and wild beasts, but this does not mean that people are worse than beasts. Rather, this evil character and darkness of soul in the human being hides a secret essential element. The more precious and noble that element is, the greater the veil to hide it, and such veils cannot be removed without great effort.

These struggles are of various kinds. The greatest is to spend time with friends who have turned their faces to God and turned their backs on this world. There is no more difficult combat than this, for the very sight of them dissolves our ego and worldly desires. That is why they say that if a snake has seen no human for forty years it becomes a dragon, since it has seen no one who could stop the growth of its own evil nature.

Wherever men or women put a big lock, that is a sign of something precious and valuable. Just like the snake that guards a treasure, do not regard a person's ugliness, but look instead at the preciousness of their treasure.

The Foundation Planted

Coal Under Pressure and Heat
Tuesday Afternoon, January 2nd, 2018

The book you hold in your hands contains a thread of truth, like a beautiful tapestry, held within the fabric of a grand mystery. If understood correctly, the thread of this mystery becomes a robe of imperishable and unchanging Love, crowned with an infinite mind of perfect awareness and tranquility. With just a slight change of view, the nature of all things can be seen as one universal and immovable perfection, resplendent in every way. Our view of life entirely depends on the mirror of our own interbeing.

Within the faces of others, do your eyes see chaos and disorder, or do they see an eternal light? In the world around you, do you see a hopeless condition, or do you realize endless opportunity to reveal the treasure locked within us all? When you judge others, does the mirror equally reflect your own face in theirs? How do you build the world you wish to live in?

“We are what we think.

All that we are arises with our thoughts.

With our thoughts we make the world.

This quote from the opening chapter of the Dhammapada sets the stage for what you will come to see from the pages of this book. Below, I will paint two pictures—one of darkness and one of light. How you come to perceive both sides will determine how you make the world. Rather than a choice between one or the other extreme, I will attempt to show you another way. By this, the world around you will flow with milk and honey on an endless spring day. As we unlock the box holding the treasure, consider a bit of darkness and chaos.

Suffering and Impermanence are conditions producing fear from uncertainty in life, yet the paradox of suffering is to realize that all strength emerges from adversity. Opposite this fear and uncertainty, love is the bliss and invariant nature we all desire, ever

hoping for order from chaos. At any given moment, we know that our future fate from decay and death can end individual life in the blink of an eye. If you have lived for any amount of time, you know that death and suffering are very real conditions of the unpredictable and chaotic world around us. Depending on your age and experiences, the end may be just around the corner, or seem forever away.

Wars, famine, plagues, injustice, and all other unbalanced states of life are universal expectations we have come to take for granted over the centuries, yet peace is always within reach for those willing to endure. Although the majority of thinking individuals would rather see continued bliss and goodness all the days of their lives, we are painfully aware of the unpredictable nature of this ever-changing mortal coil.

All of life originates with the family, yet there are infinite variations in the ways families are organized, regulated, and managed. Whether rich or poor, single parent or traditional, the variations of family organization abound with unlimited diversity. No one model of family exists among the connected relatives we know and love. Even the variations of community systems are as diverse as faces in a crowded marketplace. In truth, there is no single system of organization we can call common. The world is a melting pot of necessity and means striving to survive chaos and suffering.

With the many vicissitudes of society, mankind is an ever-changing and unpredictable quantity. It is on this point of impermanence and imbalance that all humans begin their journey in life. As you will come to see, conditioned reality, by necessity, is just as it should be. While this seems to be a fantastic and contradictory statement, our journey through the pages of this book will reveal otherwise.

While my previous description of impermanence and imbalance of conditioned human existence seems hopelessly bleak, realize that this view is merely an illusion by relative view. If understood correctly, the mystery we read in this book holds the essence of all that you have ever hoped for from life. When this fresh

view is locked and held firmly in your mind, new life will bloom around you as a flower on a perfect summer afternoon. Still, flowers fade, winter comes, and the hope of Spring eternal is set into our hearts again. With seasons come growth and beauty.

Journey into Conditioned Existence

The Sanskrit word **sutra** means thread, while the Sanskrit word **Tantra** means woven, as in a loom, a weave, text, or a system. It is often said that the text (Tantra) becomes the body. For instance, if you see a Jewish Rabbi praying and reading Torah (meaning system of law and word), you know them by the book they wear as a body (outer expression of identity). Symbolically speaking, this is the person wearing a robe of text directing their system of words, thoughts, and practices by identity. If the same Rabbi became a practicing Muslim after reading the Quran, we would say their text had changed. By this, the robes they wear would change, as would all other outward practices and words.

The words we use format the behavior and reasoning we express as practice from learning and experience. While it would be nice to only know good, internal beauty is in the mirror of the relative outer world, or as they say, in the eye of the beholder. Only by knowing death and decay can we appreciate a lump of coal formed into a diamond. Unless you have experienced the darkness of the ground, no diamond worn to adorn the hand is possible. Pressure and heat reveal the essence and potential of the coal. This is the treasure locked inside.

The beauty of the diamond depends on its essence reaching the light. Heat and pressure are required. Similarly, the robe we wear is the clay pounded and beaten upon the wheel of the potter. Sublime artwork requires time and patience. From sand to finished glass, the relative between reveals the absolute beauty and purpose of a creator's handiwork. When the glass vessel is completed, the breath of the gaffer has produced the treasured vessel. From ceramic with a façade to the glass cups we use for drinking, no work can be done apart from the mind revealing purpose. With our mind, we make the world.

Gospel of Philip

Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break, they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.

With all the examples so far, forming the end product requires circling a center. With a diamond, the Earth's rotation in relation to the Sun's warmth provides the pressure and heat. With clay, the wheel of the potter spins as the vessel is shaped. With Glass, the breath of the artist is matched to the spinning of the blowpipe. Volition is the heart of emerging out of involution with newly formed characteristics. Change is the hardship and adversity of suffering to an end. Is there an end to the sublime works made in the furnace of time?

The Hebrew word **Father** is Aleph Bet (Strong House), symbolizing the letters making the Word (Son of God) in links and chains of information. As a shadow to the creation of a robe as a body, we see letters of DNA weaving the systems of life as the mind's vehicle. Similarly, the thoughts of humankind form in chains of sequences linking together to form words in a book, notes of a symphony and so on endless creations are produced. So too, the book you are reading reflects the mind of my own past experiences in life. Good or bad, these experiences produce moments of profound thought and insight. Giving birth to new things requires balance and symmetry as the wheels spin.

In Sanskrit, the word **Manu** means, 'to think.' Man is the English word we use, but originates from the linguistic representation of Sanskrit in ages past. Much of the robe you wear is hidden to your view in this way, emerging from times and processes outside your awareness. Within each robe (body), there is a hidden book of life, read only by the impressions they produce. Variations of these combinations of sutra and tantra are eternally infinite. Unlock the

treasure with the key you hold. When you do, you find the door was never closed. The mind is both the door and key.

By design (intent), this text begins to give away the mystery of how links and chains of kinsman reach back to the first mind dividing from a seed. The threads we wear today reach us from the ageless past. Between caves for shelter and mansions on the shores of the sea, mankind produces a future world. Still, YOU are the first seed at its essence, changed only by the journey expressing your current position and frame of reference in the here and now. As it turns out, it's always the day after yesterday. Now is the eternal moment to realize the treasure you contain.

Thinking and reading Sutras can be conceptualized as the process of meditation weaving the threads into the robe. As we will come to see, the Monk reads the text, then enters the city to beg for food. In all religious systems, the body is both the food we consume and the knowledge and wisdom we gain by the journey. Begging for food is reception of knowledge into the bowl (mind).

When the Monk becomes a master, the Buddha begins to appear. In Sanskrit, BUDH means to awaken, but also means one who has thus gone and one who has thus come. As the thread of our mystery begins to unravel, see your own robe in reflection to other relatives comprising the whole. You are in every face you see. How do you impart your strength to them? Start with you.

From Hebrew tradition and Christian doctrine, the robe we wear is the body of the Son of God, and the crown is our mind toiling in the refinery of Egypt (Deuteronomy 4). In nature, the crown of the plant is where the seed is first divided, expressing the letters of DNA into the soil by Line, Branch, and Fold. As the tree reaches the light above, roots fall into darkness beneath the crown to find water. A firm foundation between ensures that years of growth and harvest produce fruit for myriad life surrounding the structure. A tree then becomes habitat for untold creatures above and below, even when lying on the forest floor after death. Thus, we begin our journey into the nature of

nature. Death is more than the end of the body. A vehicle is more than the destinations we travel.

Deuteronomy 4

But as for you, the Lord took you and brought you out of the iron-smelting furnace, out of Egypt, to be the people of his inheritance, as you now are.

Symbolically, the seeds are information and the soil of the heart. As the parable of the sower states, the condition of the soil determines the health of the plant expressing into the fruit it drops. By conditioned existence, we see that conditions determine harvest and the quality of fruit gathered. Cultivation requires suffering, which is the toil to gather seeds for the next field to be planted. A Gardner must suffer the hoe. By this, the family eats and grows the body.

Throughout this book, you will hear me reference the entire rainbow of human mystical thought. Rather than using one mind and body, I use all human minds as I travel time. Each book I reference is a time machine revealing the one mind we all share. Unless you travel with the unity of all humanity, you build the world with less than your potential. Find value in unity, otherwise you divide yourself from the rainbow of every generation (Genesis 9). Do not judge. All nations have something to share.

Unity is your first marker of truth in this book we share today. Find the token of these statements and you find your nature. Love marks your own determination to value unity with others. Identity, as you will come to see, is the mark of the rainbow. YOU are the prism you use to reveal the entire spectrum of light. Unless you value the whole, you are only partial to your own fullness. As they say, the part contains the whole and the whole contains the part.

Realize that your view of my next reference from Buddhism is either judgment of a relative or discernment of truth. With our minds,

we make the world. Flip this judgment to discernment. Find the token rather than yielding to the false view of division and judgment from ill will. Instead, love all others as you love yourself.

In Buddhism, there are three marks of conditioned existence (Trilaksana). These characteristics are essential to all beings as expedient means (upaya), which are neither just nor moral, yet always necessary for the development of sentience. We can also identify upaya with skillful means. These three marks of conditioned existence are mentioned in verses 277-279 of the Dhammapada:

1. **Impermanence (anicca)** – Becoming in transition to Being requires translation of invariance, or the necessity of Absolute as immovable, and Relative as translation of the invariance. We see this by view of translational symmetry in physics, or how birds fly from tree to tree. In all cases, translation requires invariance. In terms of physics, choice is the collapse of indeterminate wave function as the observer translates invariance into the line of time below. From this, form is produced in the world you see. Mind makes the world.
2. **Unsatisfactoriness or Suffering (Dukkha)** – Dukkha implies the state of imbalance, or disunity. By necessity, we connect Impermanence and Imbalance together, revealing the necessity of relative individuation in translation of balanced and eternal Absolute unity. Reflecting on the nature of Being (invariant) and Becoming (transition), we see the necessity of conditions regulating balance and unity against imbalance and transitioning states. Unless these two natures exist within folded dimensions, no individuation of invariance is possible. Without Absolute, there can be no relative self translated. Without relative individuation, Absolute states

cannot reflect. Reality requires both to be real in a mirror.

3. **Non-Self (Anatta)** – The idea here is the belief that the body as a relative can be thought of as a continuing self. In the tradition we are examining, Dukkha is caused by the belief in a perduring (continuing) self. As all things are in transition, becoming something different requires impermanence. The existence of a continuing self must be seen by the necessity of the state of being (invariance) transitioning by the conditions of impermanent states of change. Translation is the bridge between ignorance and direct experience. Questions can only be answered if we seek translation of the quest. The end of the journey makes the Diamond. Irritation of a grain of sand produces a pearl. In all cases, circling a center is the means to an end.

Dhammapada Verses 277-279:

Verse 277: "All conditioned phenomena are impermanent"; when one sees this with Insight-wisdom, one becomes weary of dukkha. This is the path to Purity.

Verse 278: "All conditioned phenomena are dukkha"; when one sees this with Insight-wisdom, one becomes weary of dukkha. This is the Path to Purity.

Verse 279: "All phenomena (dhammas) are without Self"; when one sees this with Insight-wisdom, one becomes weary of dukkha. This is the Path to Purity.

Food and Genesis of the Gods

For the next morsels served in this introduction, I will give away the indeterminate chapters of this body we weave. There are many meals in this book, so be careful not to be a glutton. The mind

will need to digest what it reads so that the body you wear remains healthy. Please eat one meal (chapter) a day. In parallel, I will write one chapter a day and finish on the seventh day to rest. Allow me to serve one more course, then exercise your body by the energy produced. Think on these things.

Several terms quoted from my book,
Thus Saith the Flame to the Spark:

Vajra is the Sanskrit word meaning both Diamond (imperishable nature) and Thunderbolt (irresistible force). The Vajra is a treasure to a seeker, just as a weapon is to a warrior. Reflect on the flaming sword protecting the tree of life as parallel to the weapon you hold in your own hand. It circles all directions before realization of the inner nature of highest dimension, allowing the mind to put out the flames of ego and toil. The Angel holding the Sword is the same hand giving sickness and medicine, and the same student revealing the master. In all cases, you are the student, master, and hand at work.

Prajñāpāramitā is a Sanskrit term meaning wisdom well done, or attained through mastery. Prajna is Great Wisdom and Paramita is a vote of confident faithfulness mirroring belief, which literally means, 'well done.' If a musician were to perform a great symphony, the suffering of practice would be the mastery of a grateful audience clapping. The sound of two hands is recognition of the nature recognized.

Our topic for this book will be commentary on six chapters of the most important Sutra ever written. For now, we will title the Sutra, the Vajra Prajna Paramita Sutra, better known as the Diamond of Perfect Wisdom Sutra. At the end of this book, YOU will be the Vajra Sutra as the robe you wear. Congratulations and well done if you make it to the end with insight-wisdom. Put on your robe and gather together your bowl as we journey together. When we are finished, we will wash

our feet in chapter seven, the hang the robe and sit in quiet contemplation.

The Foundation of this Book

We journey to the end together with our assembly of kinsman. As of today, I have no idea what each chapter brings. In my future, many relatives will walk the same path to the end of this book, finding the same Vajra of strength. We each have one goal to accomplish, which will show itself to me first as I write. Years later, countless others will find the same tokens of realization. Treasures are revealed from suffering, and suffering is prerequisite to writing any book worth reading.

The idea behind this book was simple. I set out to write a book of inspiration to develop **Benefactors of Orphans and Widows**. Having only a slight idea of the introduction you have just read, and the first chapter to come, I literally have no idea what comes next. I do, however, know the end of this story. For now, I will only let you in on a hint: We will each emerge from the pages of this book bowing with unity to the goal: **To be the strength of all solitary and suffering souls in the universe**. The day after yesterday is your opportunity. Use it wisely. Opportunity is endless when you serve the needy in Spirit and Truth.

The same treasure you receive is the same treasure you share. You are this same thread of truth when woven into others. Be the change you wish to see in the robe we all wear. One person changes the whole, yet the whole never changes. The rest of this book should show you why.

Chapter 1

Benefactors of Orphans and Widows

Tuesday Night, January 2nd, 2018

Diamond Sutra Chapter 1

Transcribed from the
Buddhist Text Translation Society (1974):

Thus I have heard. At one time the Buddha was staying in the Jeta Grove of the Garden of the Benefactor of Orphans and the Solitary together with a gathering of great bhikùus, twelve hundred fifty in all. At that time, at meal time, the World Honored One put on his robe, took up his bowl, and entered the great city of Sravasti to beg for food. After he had finished his sequential begging within the city, he returned, ate the food, put away his robe and bowl, washed his feet, arranged his seat, and sat down.

There are six requirements for any Sutra beginning with the words, Thus have I heard (*Evam me sutam*).

1. **Belief** – Thus
2. **Hearing** - Have I heard
3. **Time** – At one time
4. **Host** - Buddha
5. **Place** – Jeta Grove
6. **Audience** – With a great gathering

Within the opening lines of this Sutra, our Mystery begins with a veiled and hidden description of meditation producing a world from mind. This book will be just such a world, giving six primary chapters and one resting word of conclusion completing the garment you will wear. The robe (body) is then worn as the purpose you choose to engage. The bowl (mind) is carried to others as a mirror of the heart. Begging for food is seeking knowledge from the book, but preparing

your own meal to serve is the goal. When the robe is hung, and the bowl emptied, the traveler washes his feet and again sits in contemplation.

The Essence of Meditation

In the west, we most often consider meditation as bringing our mind and body into a state of stillness called Samadhi. This state of stillness, or one-pointed awareness, is the movement of the mind between the fifth dimension of Manu (branching time / Rajas) and the first higher realm of Sattva (Mind / Being / Truth), where mind exists outside the body. In the opening chapter of the Diamond Sutra, we see the process to bring mind into time and form for translation of the contents of the bowl.

Use the Guide to ten dimensions and three modes of being (Gunas) found in the opening pages of this book. For a complete description, see my book, “Thus Saith the Flame to the Spark.”

Manu is the Sanskrit word meaning, ‘to think,’ and is the sentient being using mind to meditate reality into existence. The Robe, as described in the introduction of this book, is the body of the Buddha, mirrored by his assembly that follows. Dharma is his teaching, but Absolute teaching (DHARMA) is the goal of realization.

In esoteric terms, this is the image of the Absolute mind and the divided relatives of the Son of God we read about in the Hebrew tradition (exoteric practice). The Assembly that follows as relatives to absolute is the church in terms of the Christian tradition, while the identity and nature of Christ is one with the Father. The church is the assembly, just as the Buddha and Sangha are Master and monks on their journey to beg for food. We can also glean this meaning from the first chapter of the Tao Te Ching, where the Absolute and unmanifest Father is unnamed, while the named is the Mother of myriad things (relatives).

Without the quest, no journey can take place. What is the purpose of this quest? In most eastern traditions, the **question** always contains the answer. In the case of knowledge, you are both the question and answer you seek. To ask the questions is to discover the answer. Who are you? Notice how you are in the question. All named things are you, so keep asking until you know yourself well.

In Hebrew terms, this is the bread (body) of the Son of God broken for the benefit of humankind (kind humans). We are aware of DNA as the language of bodily construction, further defined in Hebrew as Father (Aleph Bet) and Son (Word). See this verse set from John 1:

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.

Who is the light dispelling darkness? This would be the GURU. **Gu** means ‘darkness’ and **Ru** means ‘one who dispels.’ Again, you are the answer. When the student is ready, the Master (you) appears.

Between the texts of Hebrew and Sanskrit, the Sutra begins to take shape in our mind. We next consider the Benefactor of Orphans and Widows (Solitary), the Jeta Grove (donated for the practice) and the connection of Aleph (Strength) in both Sanskrit and Hebrew. I will use a few quotes from my last published book to clarify how the connections are made. First, a few definitions:

From the Princeton Dictionary of Buddhism: “The phoneme “a” is thought to be the source of all other phonemes and its corresponding letter the origin of all other letters. As the basis of both the Sanskrit phonemic system and the written

alphabet, the letter “a” thus comes to be invested with mystical significance as the source of truth, nondifferentiation, and emptiness (ŚŪNYATĀ), or even of the universe as a whole.”

From the teachings of Rabbi Yitzchak Ginsburgh, we read that the letter Aleph represents waters above and waters below. “In the service of the soul, as taught in *Chassidut*, the higher water is water of joy, the experience of being close to G-d, while the lower water is water of bitterness, the experience of being far from G-d.”

Quote from, Thus Saith the Flame to the Spark:

We can see this clearly outlined in James 1 by the light of seeing, hearing, and doing with identity and right view. Who are you as the actor on this stage when practicing religion as a verb?

Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like someone who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like. But whoever looks intently into the perfect law that gives freedom, and continues in it—not forgetting what they have heard, but doing it—they will be blessed in what they do.

Those who consider themselves religious and yet do not keep a tight rein on their tongues deceive themselves, and their religion is worthless. Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world. ~James 1:22-27

Referencing chapter 10, remember that the Hebrew word Truth is **Aleph Mem Tav**. The Hebrew word Death is **Mem Tav**, or **missing the Aleph (Father)**. In the verses preceding, true religion is the

practice of restoring the Father to the Family. In this case, who is the Father serving the relative family with compassion? Raise one to know all three by strength of the house (Aleph Bet).

As you see, the Aleph is the Father (Strength) of the family, showing how the word religion is a verb used in relation to service for the benefit of families without a Father. As benefactor, the Buddha plays an important role in the process of building conditioned reality. Meditation is key to understanding the first condition to reality. The illusion of Ignorance (Maya) is the mother of Buddha. BUDH in Sanskrit means awakened (One who has Thus Gone / One who has Thus Come). Are you beginning to see the purpose of the body as the dreamer builds his world below? YOU are the answer to this quest. Remember this as you begin to answer this question: **How do we bow to others with unity?**

As our story builds to clarity, find the purpose of developing sentence separated (by ignorance) from the infinite mind we all share. Here below, we have no idea who we are by identity. Above, complete clarity and knowledge of identity is known, since we have vision of the one mind of God. Allow me to quote my previous book by relation once again to the outline of ten dimensions. Notice how one root from Hebrew expands into Greek and Latin by relative meaning, showing us the condition of involution (baptism) into time and space. The Lamb of sacrifice must be unaware of identity when born. Between birth and death, the goal is to remember and accept by belief. But I ask, "What are we to believe?"

More quotes:

In Hebrew (East), Amen is AMN, or True. In Greek (WEST), AMN is LAMB. Consider the words made with this grouping of letters:

Amn - Lamb

Amni - River of Life

Amnio - Bowl catching the sacrifice of a Lamb in ancient Rome

Amnion - Sac covering the baby in the womb

Amniotic - Fluid of the womb. Also mixed with the blood of the amnio in ritual sacrifice

Amnesia - Condition of the Lamb at birth

Anamnesis - Rediscovery of forgotten knowledge or talents as residual images left behind by past lives (you must be born again)

Amnesty - When God forgets

dAMNation - When God remembers sin

TRUE LAMB is the AMEN.

Expedient Means – Upaya is a Sanskrit term meaning ‘guidance to the path of Liberation,’ necessitating the knowledge of relative states. In order for complete knowledge of one side of the relative, expedient means are necessary.

Amnesia marks the condition of the Lamb in relation to the bowl catching the blood of the sacrifice. In Latin, the suffix ‘sia’ denotes condition. Related to the Lamb at birth, AMN as a root then gives away all other branching words related to wearing the robe of sacrifice. Amnesia is the condition at our birth. In Hebrew, Amen is an agreement meaning true. More than a simple word to say after a prayer, Amen is the condition of folded hands when the mind in relative communicates with the Absolute mind above. Break apart the word Communicate.

Com in Latin means ‘with.’ **MUNI** is a word meaning Sage or Monk, but also means the implied meaning of Duty. Cate is the suffix meaning, ‘to prepare and bring out.’ We use the word cater to denote food prepared in the kitchen, then served to others. Communication then means, to bring out with duty. We imply from this a great deal if we consider just how deep our languages of Aleph Bet and Word reach. By now, this chapter and the foundation I provided earlier should be offering you a bit of acceptance for belief.

You are the Orphan and the Widow

Orphan is a word meaning bereft, or one deprived of a Father and Mother. The word bereft can mean, ‘lacking a nonmaterial asset,’ but is also the condition of bereavement. If you reflect upon our story so far, the parentless child is lacking one thing, which if known and possessed, would complete the identity of the lone traveler wandering alone in a wilderness. Who are you?

If you have been paying attention, you already know what this missing, nonmaterial possession is. Identity is knowledge of self, or knowing who you are by memories you have forgotten. Family is the key to identity, and left alone without parents, identity rarely moves beyond the missing need for love. As your body continues to gather thread, consider this story of the orphan and widow as your own. Ultimately, who are you in this reality of birth and death on a planet? Who are the parents of Manu? Remember that **YOU** are the answer to every question you ask.

While you may be unsure of the direction we head, the rest of this book will produce a cogent answer you may not be fully expecting. Be patient as we move our way from this chapter of belief to the next chapter sharpening our ears for hearing. Moving on from the orphan, we look to the mother raising her offspring alone and unaided.

A Widow is defined as the surviving wife of a missing husband. I use the word missing rather than dead to preserve the truth of the illusion. Death is merely a continuation of life. It is on this point

that we again go to the Tao Te Ching chapter one to be reminded of the division of the unnamed and unmanifest Father, and the Mother of all named things. Reference this on your own. In life, we have one mother producing all beings and creation as offspring. In Hebrew, the offspring is the Son of God, or the image of the invisible Father.

Colossians 1

The Son is the image of the invisible God, the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together.

Note that the Son is the image of an invisible Father. From the Tao, we know how to identify this Father, yet we are not able to name him in any way. Identity is entirely unknown until remembered. The Son is the entire Cosmos by description. In Genesis 1, we also see this same allusion when we read that Elohim (Father) created, while Ruach (feminine) Elohim hovered over the formless waters.

God and the Spirit of God are one (Echad). Elohim is plural. Elohim always means unity of many and never single (Yachid). Yachid means solitary. Yoga means unity, which implies multiples coming together in union. On this point, we continue to ask the question: Who are you? One good answer to this is to realize we are never alone.

In Hebrew, the Father is Aleph Bet (Strong House). The Hebrew word for Mother is Aleph Mem (Strong Water). When the DNA of a Father (Aleph Bet) enters the Cup of a Mother (when the waters were yet formless), we have a Son seen as the image of the parents. In Hebrew, the word Son is Bet Nun, or House of Seed. By definition, this is the continuation of the house, or tantra (body of the text) comprising the first WORD of life.

As our sutra continues to weave the threads of the robe, consider how bread is made. The very bread we are here eating and sharing is the one Bread of Life we discuss as a Son. This basket of bread is endless. The Son of God called himself the Bread of Life as broken bread for all of existence. When seed is ground and placed in a cup of water with yeast, baking this mixture in an oven produces bread, or House of Seed (Bet Nun).

Do you see the connection the robe has to the Words you are beginning to wear? Do you see how YOU are the answer to the question, who am I? I Am who? All of us in unity? There is no paradox to each of us as All in All. Divided, you see steps to climb. United, you are both the lower and upper realms, the ladder and the desire you seek.

Do you believe what I am implying? What do you believe? This is ultimately the question looking through the dimly lit mirror. As I have shown so far, identity of the Father is the only missing piece to the orphan's identity in this story. Lacking a Father, we have no strength or direction for the body struggling to become a realized purpose. Finding our identity and face before creation, we realize all three: Identity, Nature, and Unity.

Washing the Feet

In Hebrew, the phrase, 'between the feet' is a euphemism for male genitals (seed). The scepter of a King's rule, so to speak, is the seed passed to the Prince. As an example, we could examine the book of Ruth in the Bible. In the story, Ruth uncovered the feet of Boaz on the "Threshing Floor," if you know what I mean. And you do now know what I mean. Ruth 'knew' Boaz, just as Adam and Eve knew each other to produce a Son (House of Seed) from DNA entering a mother's womb.

As the story goes, Ruth had been gleaning seed in the field behind the harvesters. The story of Eve is the same. Adam is the identity of Eve before Adam was divided into two. By this, YOU exist.

The question contains the answer, and our intercourse here is parallel to unity you are now realizing from the words we contain. Seeds grow when they hit soil.

Just as you are knowing this subject by the same weaving of a body from this simple chapter of the Diamond Sutra, you are also seeing into the nature of how letters program words and words make books. We can never do this alone, nor can we avoid suffering the process to become something new.

What is the book of life?

Life is like a box of letters in this way. You never know what you are going to get. Even if we are all somewhat gumpish in our ignorance, this does not imply we will always be this way. Look past the letters and words to see the symbolism I show you. This story and mystery is worth knowing. Keep reading about the questions we beg.

Weaving this Thread

While you wait to hear what comes next, I must admit that this story is coming out of my distal phalanges with no idea what comes after each previous thought. I literally started writing this book with only a vague idea of what it might produce. I am as amazed as you are where this story is going. Keep this in mind. Other than following the six requirements of a Sutra by the naming of each chapter, I am allowing the Spirit's leading. All I see from this point are blank pages, yet I already know the end. How is this? I know the beginning, and all questions from here on will be answered by you. Remember, identity is the key.

Chapter 2

Do you Hear What I Hear?

Wednesday Evening, January 3rd, 2018

Diamond Sutra Chapter 2

Translated by the Chung Tai Translation Committee
Based on the Chinese translation by Kumarajiva
and English translations by Charles Muller and others
January 2009 v1.94

Then, the elder Subhuti in the assembly arose from his seat, bared his right shoulder, knelt on his right knee with his palms joined, and respectfully addressed the Buddha:

Buddhist tradition identifies a Bodhisattva by two words. Both Bodhi and BUDH share the same root, meaning to awaken. Bodhi is also a tree, as in the tree of life. When fruit grows and ripens, the seeds of the tree fall on new ground, allowing a forest to grow. A Bodhisattva is one who has reached realization of awakened nature, but from the heart of compassion, chooses to return for the service of all sentient beings (Assembly). As the tradition tells, ending the suffering of all sentient beings is the true goal of anyone motivated to acts of great compassion and love for others. The Tree of Life is the wisdom we gain from suffering for the unity of the assembly.

Bowing to the Buddha (awakened mind) is symbolized by the uncovering of the right shoulder, which is a gesture of highest respect. Many Chinese Monks today leave the right shoulder of their robe uncovered, symbolizing their dedication to preserving the dignity of all beings. The act of bowing with hands joined holds more clues to this mystery, showing symbolic unity and identity with other suffering beings. In this chapter, Subhuti is making request for Dharma (teaching of the Buddha). We will read this at the end of this chapter.

His question is centered on the first chapter identification of the Buddha and his assembly as benefactor of orphans and widows. Hands placed together is symbolism for the primary teaching of this

Diamond Sutra: all things are in uniform relation to all other things in existence. This is the parallel to a famous Koan asking the question, “what is the sound of one hand clapping?”

Of course, one hand cannot clap or make a sound without another hand. Two hands must come together in unity, which is the central teaching of the Assembly reaching enlightenment. In terms of communication, the handshake is host to host.

In terms of all Eastern teaching, the nature of absolute and relative mind must always be the primary consideration of every question we ask. Our view must always see by the light of two perspectives. One perspective realizes that all things are one thing. The other eye of this vision into reality demands the presence of relative translation of absolute invariance. The Assembly cannot be taken away. One and Many are both part of the Absolute nature and unity of existence, which is the robe we all wear as word from letters.

While the one Absolute Nature (DHARMA) is unchangeable (that of mind held in truth), relatives (assembly / sangha) are part of the total absolute in translation and unity. For infinity to be held by the anchor of absolute, the essence of infinity is ever translated into impermanent forms (named things) within a conditioned reality. Law is weak. Love is strong. Finding our true nature unlocks the universe.

Creation holds a future purpose, however, revealed by the cultivation and fruition of individual beings. This is the essence of becoming what we already are within the invariant Absolute. Sattva is our inheritance, not something we can earn. Sattva is already perfected Being. This life is merely the reflecting point showing us the image in relative. Without this image, no value would be realized.

**Read this quote from Mesmeric Revelation, by
Edgar Allen Poe:**

**P. But to what good end is pain thus rendered
possible?**

V. All things are either good or bad by comparison. A sufficient analysis will show that pleasure, in all cases, is but the contrast of pain. Positive pleasure is a mere idea. To be happy at any one point we must have suffered at the same. Never to suffer would have been never to have been blessed. But it has been shown that, in the inorganic life, pain cannot be thus the necessity for the organic. The pain of the primitive life of Earth, is the sole basis of the bliss of the ultimate life in Heaven.

Consider what we have said so far. Go back and review the various definitions, as well as the three marks of conditioned existence. Consider the nature of the Hebrew Aleph Bet (Father) and the Tantra (woven cloth) from Sutras (threads) and Word. Notice how these concepts seem to tell a common story of created reality and sentience. As I weave the two traditions together as one, the robe begins to reveal itself. Mankind comes into the world naked, but leaves clothed by the experiences and toil building the robe.

For a moment, allow me to review the primary mystery shown in my last book. For this, I will give a short outline of 10 chapters by root truth. Consider how closely this aligns between both Buddhism and the Christian faith. What is the root truth from both traditions?

Identity as Love ♦ Compassion as Loving Nature ♦ Unity

Reduce all Christian faith to the root of realization and purpose. By faith of course, I am referring to faithfulness. Belief and faith can only be seen by a dependent relationship between two realities: Relative (kinsman) and Absolute (God). If words, thoughts, and deeds do not match stated belief, then we cannot be shown as faithful to belief. With this said, what are the primary aspects of enlightenment, seen by all religions of the heart?

1. One Mind (Absolute Mind of God)
2. One Nature (Love - What God Is by Nature and Heart)
3. One Unity (Relative Minds of Beings)

If you think on the list above, being out of unity with humankind is division. Being a divided mind in relative to the Absolute is Ego and separated self. Being out of unity with others is division (house divided). See the three non-virtues in parallel to the list above.

1. **Wrong View** of Identity - Divided Mind
2. **Wrong nature** - Ill will and anger rooted in wrong identity
3. **Wrong Desire** - Coveting desire from wrong view of divided nature

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.

Notice that 1 John 4 states that God is Love. Also notice that Love is one mind, one nature and one unity. Only Love can recognize itself, which is the final understanding of identity. By this, we also see that the impermanent self in the body is not the final being in Truth (Sattva). ALL relatives are part of the Absolute, requiring our love and forgiveness all the way to the final unconditional forgiveness of the last enemy—death.

Here in the lower Guna of Tamas, we are unaware of our identity with our higher mind. While the Diamond Sutra seems to later suggest that the higher mind is an arbitrary attribution from language, this is resolved when we realize the entire Word of God is in all of us equally. Here, a Buddhist needs to bend his ear in yoga toward the Christian. As the familiar aphorism states, “The part contains the whole and the whole contains the part.”

Tamas Guna (space) is defined as the illusion of ignorance. Rajas is the passion of life (time). If you see into this, you realize that we sell ourselves short when we incorrectly identify our mind, nature, and unity as somehow alone and solitary. In truth, we are never alone. Failing to realize the true Refuge, we misidentify our own divided self in judgment of others by wrong view of identity. In truth, they are us,

equally written by the same Living Word. One Book of Life makes us all equal.

Again, I point you to John 1:

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.

Who are you? This question is only answered if Love is what you are by identity and nature to the fullness of the assembly (church). If Love is not your own identity, nature, and unity with others, then division is all we see. Enlightenment is simple realization of identity as unitary to the whole. Once you realize who you are before creation engaged the Kinsman (relatives) into image, you then realize the goal of cultivation of nature over time. Service to others is then the path to the goal leading to fruition. We are all the tree bearing the future fruit.

Now that you know how to fit this puzzle together, which side of the two lists above do we find all beings? How do we awaken our own Buddha Nature (Bodhi) and cultivate the truth of our true unity with Absolute? What awakens your own identity with the other solitary souls on this planet? How do you Bow with Unity as a Benefactor of Orphans and Widows?

One Mind - One Nature - One Unity

By Love, Christ overcame his old nature as Yahweh. His nature as the Lord of Israel was the leader of a divided nation, expressed by anger, wrath, and judgment of others. His own nature changes at his baptism (birth as the last Adam), revealing his identity as the Son of God. By this, we realize his Father in the work to teach a Son Truth. For the full story, see the forum connected to the website

linked below. There, I give the details of this theological contradiction of natures.

As the Lord shows us by example, the path is Enlightenment of identity with the Father. Identity then silences your accuser. Seen correctly, our identity as an image of the Lord can be gleaned from the verse below. Yahweh is the Lord / Son, or first image of all beings. In other words, the one Buddha is the image of all others wearing the same body (text). What text do you wear as a tradition? Love is all three of the Jewels I list above. All three are one thing. THIS is all of us collectively as the Living Word and Book of Life. Can I prove this?

Colossians 1:15-17

The Son is the image of the invisible God, the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together.

Where are you and I on the list above? Are we the Father, or image of the Father? What is the lesson here? Unity requires recognition of all relatives as one. Love requires we forgive all our enemies. Identity requires the same as unity. One Mind divided into relatives identifies YOU as the Son. All means All above. Once you realize your unity with all others, you have found the Three Refuges of Buddhism and the nature of the Son of God finding his Father.

BUDDHA – One Mind
DHARMA – One Heart
SANGHA – One Assembly

Enlightenment is to then take one step beyond, with the Son, to see your origin and identity as single. Wrestling with the Lord of the Old Testament as Jacob did is mandatory. When Jacob won the match, he immediately asked the identity of the Lord. While Jacob may not have realized, the Lord was his own mind in the mirror. We all wrestle

with the ruler of the underworld until we overcome the need for a Guardian (Galatians 3:24-29).

Once you see it, True Being (Sattva) locks all three into the individual you have become. From this, no more impermanence and no more suffering can touch the higher mind living in the lower realm. Unity with God is unity with creation's own nature. Only Love recognizes Love by Identity. When this occurs, all of infinity bows to you as an equal partner, seeing you as you experience realization and enlightenment. You are no longer an orphan and widow. Completeness has come. Rapture imparts the Vajra Sword of rule. A true ruler is self-governed in unity with the kingdom served.

True Enlightenment is light inside. It's always been there waiting to be awakened. In Philosophy, this is the term, Gnothi Seauton (know thyself). In the Christian faith, this is knowing yourself inside the identity of the Son, then coming to the Father from the path: The Way, Truth, and Life. Note how the Way, Truth and Life mirror the three Refuges.

The Way is the Buddha Body, the Truth is the Dharma and the Life is the Assembly below, living in worlds of time and form. Remember this: Absolute is never lacking its relatives. We are the relatives to the Absolute. No relative can be divided if you can see into this with one mind, one nature and one unity. Again, return to the idea of a Sutra (thread) weaving the Tantra (robe). Word is the Son of God made by the Father (Aleph Bet). This is DNA and this is programming of Maya (illusions), Buddha's mother. Waking to the illusion is realization of identity.

And Yes, there is only one Absolute. Jesus is already one by identity, nature, and unity. As Lord, he was divided by his own house (his own host mirrored). Today, we are divided if we fail to realize our identity to the Ishvara (Lord) Prime, which is the essence of seeing how Love keeps NO record of wrongs (1 Corinthians 13). Justification is becoming Love.

Finding rest in Being (chapter 7) requires hearing. Hearing requires Word. Belief is where we engaged this Sutra in Chapter 1. From the foundation, it becomes impossible to look away from this truth in unity of both Hebrew and Sanskrit.

Romans 11

For Isaiah says, “Lord, who has believed our report?” So then faith comes by hearing, and hearing by the word of God.

So far, we have examined the Foundation of Bowing with Unity, we have examined the essence of meditation in the robe, and we have learned to ask for the teaching from the teacher. As we are all the ones thus gone and thus come, realize the essence of baptism. For a complete outline on the topic of Baptism, consider my book, *The Present is the Gift – The True Meaning of Baptism in the Jordan*.

What did Subhuti ask the teacher in Chapter 2?

“How remarkable, World Honored One, that the Tathagata is ever mindful of bodhisattvas, protecting and instructing them well! World Honored One, when good men and good women resolve to attain unsurpassed complete enlightenment, how should they abide their mind, and how should they subdue their thoughts?”

One mind is ever mindful and aware of the relatives it sees. As Love only recognizes Love, being fully realized by identity is finding unity with the Absolute. This is Yoga, or union. The word Abide here is locking mind, nature, and unity into permanence. The one thing we all desire to see in life is abiding nature, pure mind, and unity with all beings. If this is the goal, then realize how expedient means produces the Diamond by adversity building strength of character. Again, return to the foundation of this book. Read it again and again. As you read on tomorrow, consider how we subdue and master our thoughts in practice. Practice is meditation.

SAMPLE REVIEW COPY

Chapter 3

Time and Space for Realization and Development
Thursday, January 4th, 2018

Diamond Sutra Chapter 3

English translations by Charles Muller and others
January 2009

The Buddha said to Subhuti: “The bodhisattvas and mahasattvas should thus subdue their thoughts: All the different types of sentient beings, whether they are born from eggs, from wombs, from moisture, or by transformation; whether or not they have form; whether they have thoughts or no thoughts, or have neither thought nor non-thought, I will liberate them by leading them to nirvana without residue. When immeasurable, countless, infinite numbers of sentient beings have been liberated, in reality, no sentient beings have been liberated. Why is this so? Subhuti, if bodhisattvas abide in the notions of a self, a person, a sentient being, or a life span, they are not bodhisattvas.”

From most Christian traditions, salvation comes to the one with faith, identifying with the name of Christ as savior. By example, the name of the Messiah is his character. According to the simple definition of faith, faithfulness is the faithful production of fruitive behaviors originating from belief. If it can be said that a person is faithful to the belief of the venerated text, the person finds salvation from faithfulness to the belief.

We easily see from James 1 that religion is a verb, with the only acceptable form of religion being that of assisting orphans and widows. Additionally, keeping oneself from being polluted by the world is assumed in faithfulness to belief. We can sum up all religion in this way.

James 1:27

Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

As we have already defined, a Bodhisattva is a person who has identified with the three Jewels and refuges of Buddhism: BUDDHA, DHARMA, AND SANGHA. These three are further defined as awakened mind by identity, awakened universal nature and awakened unity with all beings. Remember that BUDH means awakened and Maya (illusion) is his Mother. As I have said before, identity is the key here, seeing that the concept of Buddha is both one and all, or Absolute with Relatives in unity. By relatives, of course, we refer to the assembly of Bodhisattvas and various other beings associating with one Absolute mind over all creation.

From the first statements of the third chapter, we see that all Bodhisattvas on the path to liberation have realized their identity, nature, and unity. We also read the opening lines of the third chapter of the Diamond Sutra, where the Buddha, in addressing both Subhuti and the assembly, says, **“I will liberate them by leading them to nirvana without residue.”**

It is on this point that I would like to compare the two traditions, seeing if there are differences worth realizing. In the Christian tradition, the believer is said to be reborn, but most members of the Christian faith would say that being reborn into another body would be out of the question. Other than the inheritance of the imperishable body in heaven after death, no other stages of transition are said to be possible. In other words, the entire corpus becomes one with Christ (in Christ) as his body.

In 1 Corinthians 12, this is outlined to show that the assembly (Church) is not actually the body of Christ in heaven, but on Earth, each completing a use in the world. The assumption of the faithful is that this body represents new souls, not reborn souls into a new body.

Of course, this denies the promises made to the people of the Old Testament for future nation building. This confused contradiction is resolved once we realize what the Word actually says.

In my book, *the Present is the gift*, I show the view of only one life lived to be a misrepresentation of the true message of baptism. In truth, baptism is literal rebirth into another human person. The book outlines this single topic in 274 pages, leaving no connected verse out. For the purpose of this book, I will only show a few verses in support:

**But your dead will live, Lord;
their bodies will rise—
let those who dwell in the dust
wake up and shout for joy—
your dew is like the dew of the morning;
the earth will give birth to her dead.
~Isaiah 26:19 (Born Again)**

They have the opportunity to live again, but they are not smart enough to take it. They are like a baby who is about to be born but won't come out of its mother's womb. ~Hosea 13:13

**They will live again in God's shadow. They will grow like grain. They will blossom like grapevines. They will be as famous as the wines from Lebanon.
~Hosea 14:7**

Won't you restore our lives again so that your people may find joy in you? ~Psalm 85:6

If you are a Christian reading these verses for the first time, let me show you another very big clue from Jesus himself. In John 2, firsthand witnesses to the Jewish Messiah were coming to him for salvation. In the verses below, what does it say about his attitude toward them? More importantly, why have you never heard these verses preached from the pulpit?

John 2:3-25

Now while he was in Jerusalem at the Passover Festival, many people saw the signs he was performing and believed in his name. But Jesus would not entrust himself to them, for he knew all people. He did not need any testimony about mankind, for he knew what was in each person.

He would NOT entrust himself to them. Why? Their hearts still needed cultivation. As he states in Matthew 24, the fig tree had not yet produced fruit. Fruit was not ripe and ready to fall. He then shows the process in the very next chapter when speaking to Nicodemus about being born again. It doesn't take much to see that theology has its own answer to the question: Who are you? By extension, the Christian tradition then condemns non-believers to Hell from one life lived, leaving no patience on the part of a Loving God. If you have a heart, you know what the plain truth states in the verses above. Most of us have hit this paradox a few times in our lives.

Let me assure you, my book, the *Present is the Gift* is worth reading. Not only do I blow the topic of 'one life only' out of the water, so to speak, I do it with a tedious and relentless approach. The book is very long, showing every small detail of the story as it connects to all branches of life and death. Baptism is entry into the stream (one who has thus gone). Death is an illusion (one who has thus come). God made the mind to be both Good and Truth (Sattva). As it is said in the Bible, God makes all things new. Creation in the image of truth and being is for practice, as anyone who has practiced meditation will tell you.

Was the Son of God required to enter the stream as a baptized human? Yes, and by Hebrew tradition, only a Kinsman can be a redeemer. This is the law of Jubilee found in the Old Testament. Did the Son of God (Lord) of the Old Testament have anger issues, proclaiming himself God with none beside? Yes. Today, it is said that

Christ is at the right hand of his Father, not a single God alone. Was HIS blood shed by human hands?

Genesis 9:6

**Whoever sheds human blood,
by humans HIS blood will be shed,
because in his image, *Elohim* made humans.**

Did the Lord of the Old Testament shed human blood, proclaiming himself the only God with none beside? Was he revealed as the identity of a Son as Lord of both testaments? Yes. If you read the Word, it speaks. If you listen to theology, you are denied truth. Where is the truth? Read the rest of Genesis 9 for the Promise of a Father (Elohim) to humankind. The Rainbow represents all nations, not just Israel. If we look to all colors, we can then see the story by the light (Israel). Are they chosen? Yes. Are you? Again, know thyself.

Just as a Buddhist will need to hear the message of Christ, YOU need to know the rest of the story in Buddhism. Sanskrit is a feminine language of the inner heart. Hebrew is an outer language of the Masculine nature. Make two one. Overcome the division with unity to see a new mind born.

It is said that Jesus was taught? Does this indicate another Christian misconception? Jesus was one (Hen) with the Father, not single as God alone. In other words, he was not God Absolute, but one with God in unity. Still, the part contains the whole. This does not change by this view.

John 10:30

I and the Father are one.

EGO KAI hO PATHR hEN ESMEN

ΕΓΩ ΚΑΙ Ο ΠΑΤΗΡ ΕΝ ΕΣΜΕΝ.

**Hen – To be united most closely.
Esmen – “we are to be”**

How does the I Am become the We Are? Love and Unity with correctly realized identity. The word Hen was used here, and means to be united with, not single. There are many words which could have been used, but the writer uses Hen, which is the single word he could have used to be unity with the Father. In the Old Testament, the word Echad is the word used to mean one unity, as in Adam and Eve being one in the bond of marriage. In all cases, the Bible refers to unity and not division when using the word one in relation to two things being joined. Unity is the heart of Love, as you have already seen. God is producing a family—also one!

We also know that Jesus was a relative (Son), walking with the Father’s Spirit. We note this in John 8:28. He was taught, meaning he was lacking in some respect.

They did not understand that he was telling them about his Father. So Jesus said, “When you have lifted up the Son of Man, then you will know that I am he and that I do nothing on my own but speak just what the Father has taught me. The one who sent me is with me; he has not left me alone, for I always do what pleases him.” Even as he spoke, many believed in him.

Was Jesus alone, or was he WITH the Father?

We also hear Jesus state that he does not speak his own words, but only the words of the Father. We also hear him say that the Father is greater than himself. We also see the Father forsake him at the cross. We also hear Jesus give over his own Spirit (authority and dominion) to the Father as his parting words. Why is this?

1 Corinthians 15:24-28

Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death.

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. 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.**

Before we get lost in a sea of verses, let's note the path to the end of this Christian pretext (lie we tell ourselves). Note that I am not saying the story is a lie, or that scripture is incorrect, but I am saying we have denied what the words actually say. First, it is clear Jesus was a relative, not the Absolute. As a paradox to this, we see the goal of All in All. In other words, the goal is for all of us to be what God is by Identity, Nature, and Love, just as Jesus demonstrates as a Bodhisattva on Earth. Jesus was this: **One Identity with the Father, One Nature with the Father, and One Unity with all mankind.**

Before this can be accomplished in the other relatives, death (the last enemy) must be overcome. How? By showing the truth of the concept. ONE God is all of us equally. The Father in us and us in the Father, through Christ (the first Relative and last Adam). All. Still, Love can only recognize Love. We must become what we will be (Sattva).

Let us now compare the two traditions:

1. The Christ and Bodhisattva story are the same.
2. Rebirth means just what the Buddhists say regarding living again from our Karma (volition and will). It is important to make the distinction: karma is cause, not effect. Similar to how

a tree bears fruit, karma produces its fruit in due season, remaining latent in the person until circumstances bring fruition of choice. The fruit of Karma is *vipàka*.

3. Jesus must return, just as the Bodhisattva concepts demands. He must return without residue. In other words, he comes to lead us to the same identity, nature, and unity with God—All in All. The end only comes when this is accomplished in Him, which is also implied in his reflection (host). We are his body.
4. There is no paradox between being an individual in the Assembly, yet not possessing a self divided from the unity of being All in All with God. The process to get us there is cultivation to fruition, just as Buddhism states.

Take another look at chapter 3:

When immeasurable, countless, infinite numbers of sentient beings have been liberated, in reality, no sentient beings have been liberated. Why is this so? Subhuti, if bodhisattvas abide in the notions of a self, a person, a sentient being, or a life span, they are not bodhisattvas.”

To be a Bodhisattva, we must possess the three refuges of our identity, nature and unity with God and his Family.

BUDDHA (Awake from Illusion)

DHARMA (One with Love)

SANGHA (Unity with Assembly)

To be a Christian, we must possess the three marks of faith and faithfulness to belief: Identity with Christ, Love as our Nature, and Unity with the Church.

CHRIST

LOVE

CHURCH

Lastly, we must recognize that Christ came in the body. To clue you in on this, stand up and stretch out your arms. The cross is the body of Christ you hang on. The Living Word is your body. Your Father is the Aleph Bet (DNA). Yes, you have come in the body, risen again to new life. Don't judge me for showing you. Love your neighbor for helping you realize your job by nature (LOVE). Serve the other orphans and widows missing this same identity with our Father. Our Duty (MUNI) is **communication**. Do you believe? Do you hear? Is there time?

The essence of this message is first to believe the message. We then come to hear the message, possibly for the first time. We then come to see that time and space are the copy of heavenly things in a hologram (illusion of ignorance inside light). Why are copies of our body in Word necessary? Why is an image of light used to enlighten us to our own nature, identity and unity with the whole?

Hebrews 9:23-26

It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a sanctuary made with human hands that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence. Nor did he enter heaven to offer himself again and again, the way the high priest enters the Most Holy Place every year with blood that is not his own. Otherwise Christ would have had to suffer many times since the creation of the world. But he has appeared once for all at the culmination of the ages to do away with sin by the sacrifice of himself.

If you are a Bible reader, you are likely wanting desperately to show the verses I left out above. You will say, "Look here. The Bible says the person only lives once." I will then remind you of what both Buddhism and my earlier comments show: We live here as an

impermanent person, then die to face judgment. If that judgment lacks the three refuges, we are sent back as another person (unique). Not only are you a new person tomorrow, you have never been the same person ever two days in a row. Impermanence! Suffering! Strength from adversity!

You may be saying that we go to hell or heaven depending on our faith. I say, look at the ten-dimension list at the head of this book. Heaven is rest, or the sixth dimension leading to learning in the seventh. To know if I am right on this, see the Ten Worlds of Buddhism, then read my book, *Thus Saith the Flame to the Spark*. From either source, your eyes will be opened.

I am not here to convince you of this, but I will show you the truth I have been given. Argue with me, but the truth is in the Word you wear. Your heart will inform you. Seek it in meditation, which is the only place you will find direct experience with all three refuges. Ask anyone who has touched their Sattva (true being) in meditation and they will tell you. Practice makes perfect. Sit and enjoy your true nature.

One more question: Where will Christ come to bring salvation? If the end brings salvation, have we been there yet? Read Revelation chapter 1, then ask yourself where all eyes are when Christ appears in the clouds? The rest of the book of Revelation will tell you. In bodies.

Hebrews 9:27-28

Just as people are destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

Job 19:23-27

**“Oh, that my words were recorded,
that they were written on a scroll,**

**that they were inscribed with an iron tool on lead,
or engraved in rock forever!
I know that my redeemer lives,
and that in the end he will stand on the earth.
And after my skin has been destroyed,
yet in my flesh I will see God;
I myself will see him
with my own eyes—I, and not another.
How my heart yearns within me!**

In the book of Job, I will give one more verse to show you how we all live again in another skin if the snake is still accusing you of your sin. By snake, I mean your own accuser. The snake (Satan) is your own conscience. We all have one. For the Lord, he made his own in Genesis 3:1. Satan was made Cunning (Arum). He formed man naked (Arummim). Wisdom clothes you with word. Do you see it yet by these new threads form the story?

Job 2:3-4

Then the Lord said to Satan, “Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason.”

“Skin for skin!” Satan replied.

In other words, a snake sheds one skin for another. The children come back to Job at the end of the story. Do you see it? All you need to realize this is a little time and space. Remember our pattern. Belief, Hearing and Time. We have three more chapters left to realize the next three parts of the six requirements of a Sutra. If you gain the thread, it is YOU who must thread it into your robe. Clothing your naked body is your job.

My witnesses are Christ and Buddha.

2 Corinthians 13:1

This will be my third visit to you. "Every matter must be established by the testimony of two or three witnesses."

SAMPLE REVIEW COPY

Chapter 4

Awake Thou Noble Dreamer (Host)
Friday, January 5th, 2018

Diamond Sutra Chapter 4

English translations by Charles Muller and others
January 2009

“Furthermore, Subhuti, in the practice of charity, bodhisattvas should abide in nothing whatsoever. That is, to practice charity without attachment to form, sound, smell, taste, touch, or dharmas. Subhuti, bodhisattvas should practice charity this way, without attachment to anything. Why? If bodhisattvas practice charity without attachment, their merits are immeasurable. Subhuti, what do you think? Is the space in the eastern direction measurable?”

“No, World Honored One, it is immeasurable.”

“Subhuti, is any of the space above or below, in the four cardinal directions, or in the four intermediate directions measurable?”

“They are immeasurable, World Honored One.”

“Subhuti, the merits attained by bodhisattvas who practice charity without attachment are also immeasurable like space. Subhuti, bodhisattvas should abide in this teaching.”

Wakeup Call One

Before you read the commentary below, please know that I am not trashing on Christian service to others, faithfulness of true believers, or challenging Christian faith in any way. Instead, I am merely throwing up the comparison between both traditions we have been examining so far. I fully realize these are generalizations and there are many exceptions to all the suggestions below. Take this with a slight bit of grace as you read. I show you this to expand your own

view of how nations find their own expressions of righteousness. By this, compare your own view to find unity.

How does the average believer stack up against a Buddhist Monk? When it comes to service to others, how do we see sanctification from the world by purity of actions between the two traditions?

Nekkhamma is the Pali word meaning, ‘renunciation,’ or giving up the world for the benefit of all sentient beings. This is the picture of Buddhist Monks for thousands of years, and the prime image we use to see the work of a Bodhisattva. For the Hindu, this is known as Bhakti Yoga, or union and devotion to God. Buddhist Monks take vows of complete purity from the Yamas (requirements of yoga / union). The foundation for this faithfulness to the requirements of the Eightfold Path of Righteousness are compassion and love for all beings, not just the beings of their own order, but even animals. Additionally, there are a total of Five Yamas to fulfill as vows marking commitment:

Ahimsa – Non-Violence

Satya – Truthfulness

Asteya – Non-Stealing

Brahmacharya – Continenence (control over sexual desire)

Aparigraha – Non-Coveting

Do a quick review of the life of Jesus and you see his fulfillment of these five requirements of Yama / Yahweh (his own old nature). How does the average believer compare to the fulfillment of these requirements as compared to Jesus? How do believers compare to the average Buddhist Monk accomplishing the same with devotion? My own answer is that it varies. In some cases, the parallels are strong by some examples, yet we all know these are exceptions.

We are reminded of the same concept in Christianity found in countless verses. Here is one such verse:

1 John 2:15-17

Do not love the world or anything in the world. If anyone loves the world, love for the Father is not in them. For everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—comes not from the Father but from the world. The world and its desires pass away, but whoever does the will of God lives forever.

From the Christian faith and message, we can show that works do not save us, but the gift of salvation is free (Ephesians 2:8). We can also show that faith without works is dead (James 2:14). From the Temple of Luxor in Egypt, we have this 3400-year-old inscription on the walls:

Luxor: As to deserving, know that the gift of heaven is free; this gift of Knowledge is so great that no effort whatever could hope to 'deserve' it.

Compare this to a verse from Ephesians 2

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. For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.
~Ephesians 2:8-10

Wakeup Call Two

Who is Jesus referring to in this next verse set? This has been the subject of debate for many years, with no clear answer provided. Compare the subjects we have been reviewing so far, then ask yourself if the identity of these sheep may be those you are now seeing for the first time from the Buddhist faith.

John 10:14-16

“I am the good shepherd; I know my sheep and my sheep know me—just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.”

As Christians, do we judge the so called ‘heathens’ as sinners going to hell, or is there a larger message we can glean from the rainbow of nations around us? In consideration of Buddha, Krishna, and Christ, what’s in a name? Is there a possibility this universal truth was known eternally, by every nation? My own belief and hearing of this time-honored mystery is to see it in all images. I am awake to my own identity, nature, and unity. As far as I am concerned, All means All. I believe Jesus when he says this:

Matthew 7:1-3

“Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.”

“Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye?”

Wakeup Call Three

In the opening text from the Diamond Sutra chapter 4, we read this: **Subhuti, bodhisattvas should practice charity this way, without attachment to anything. Why? If bodhisattvas practice charity without attachment, their merits are immeasurable.**

Matthew 6:1

"Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven.

Wakeup Call Four

Awakening to our source identity and nature is outlined in both traditions by the three qualities I mention earlier in this book—Identity, Nature, and Unity with others. We see this clearly by many verses, which calls us to examine our own identity by the way we either judge or love others. Let's look at a few verses suggesting this.

Identity is key to nature.

Matthew 7:21-23

Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'

In the Bible, we read verses like this implying there is another kingdom located above us. In my last book, *Thus Spake the Flame to the Spark*, I outline this in detail, both from the Sanskrit sources and from Hebrew traditions. This set of verses is the clear view we have of this concept known of Sattva in Buddhism: **Many Minds in One.**

Sattva is the True Being, or the true you set aside while wandering as a sheep in the lower realms of Rajas (Time) and Space (Form). Law is restriction, and limited potentiality is the basis for the Buddhist concept of the lower six realms (Time and Space). Sattva is

pure mind, or mind only. Of course, we recall that Paul mentions visiting the third heaven in 2 Corinthians 12:2. If you refer to the Ten Dimension outlined at the head of the book, you will see this from the Ten Worlds perspective of Buddhism.

Note that there are requirements for reception of the gift we receive from salvation. When the Bible says the gift of Salvation is free, this is true. You can only explain this, however, by knowing the Buddhist view of the three non-virtues (wrong view, anger, desire), and the cure to this with right view (identity), right nature (dharma / love), and unity with others (right desire).

The gift is only received if the prerequisites are part of our own nature and identity. Again, this is the name (character) of Christ. YES! It is free. What is reception of the gift? While no requirements are there, rejection of a gift is the same as failing to see the value. You can only see value if you are the thing you desire to possess. Right desire, then, originates with identity and love. Each of these are their own prerequisites, leaving rejection a choice.

The truth, if you are honest, is plain to see. Service to others is unity, marked by a heart of compassion and identity with our one true higher nature, which is one, or as the Bible calls it, All in All. In Sanskrit, this is yoga, or unity. In Christianity, this is Echad, or union with the church and Kingdom we inherit. Key to this is baptism, or our immersion into this body. Being born again is more than we have been led to believe.

Wakeup Call Five

Giving up all possessions is something a Buddhist Monk will gladly require of himself. Do some study on the requirements of Buddhism for the Monk and you will find the parallel to this verse in the New Testament in answer to the rich man's question:

Matthew 19:21

Jesus answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me."

How do we compare as believers to this verse in the Christian faith and message? As for me, I know the answer from my own faith. Jesus paid this cost, yet does not relieve us from showing the evidence of our belief by faithfulness. As I have explained before, if you say you believe something, yet do not practice the belief, you are not faithful to it. Have you followed this verse above? None of us, of course, can compare to the requirements.

Perfection here is the same one we read in this chapter of the Diamond Sutra. Many other places in this chapter outline the very same story. Not only this, but I will remind you of where we started this journey. Chapter one of the Sutra is the Buddha setting out to the lower realm in a robe, coming with his assembly to beg for food. What you may now be realizing is the food—WORD! The whole point is to learn these things, then apply them to our nature. Time and Space are necessary, which is the requirement of being born again.

I end this chapter by saying this: Once you find your true identity, the new nature will follow. You will gladly give it all away for the true reward, which is yourself in the faces of those you help. By this, you have fulfilled the requirements of the Bodhisattva and have found your common work with Christ. Babel may have changed the names, but the truth stands proud, bowing in unity to the assembly. We are all the church of this universe.

It is on this point that I tell you very clearly: We must end the practice of dividing our assembly by named buildings and theological pretext. To do so is a false image of identity with the Father in unity with all beings. Church denominations are a house divided in many ways, but this does not deny the work they do. Serving with fellow believers in faith is part of assembly, but dividing ourselves with buildings and names is never the goal. As Jesus shows by his life, roll the stone away and come out of the tomb. Suffering souls are out in the world.

Instead of identifying with a named tradition, I come to see the Father through Christ by his character, knowing that all of reality is this by identity with Love, and not simply a single relative to the Absolute. Seeing this clearly, I am a follower of the WAY. Once you see this, you then know the truth, which allows the patient to leave the hospital. You are well. I am not a patient in the hospital, but have been set free. Truth does this. The question now is this: **What sets Truth free?**

Mark 2:17

On hearing this, Jesus said to them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."

Do you see the host as the Lord by identity, or the Lord as his host by identity? How do the mirrors reflect between head and body? If you can identify the Lord as one mind giving us all the image of the Father from Word, then you have seen the Sutra and Word together as one. Keep gathering thread as we continue. This is a collective work to accomplish. You will need time to weave this thread into your robe. Once you do, go look in a mirror. It's a very nice robe.

As a follower of the WAY, we all find our common unity with one simple truth of the awakened and enlightened mind. All other details are simply the raft we use to cross the stream.

One Mind – One Heart – One Unity

Chapter 5

Of Course it's Happening in your Head Harry
Saturday, January 6th, 2018

Diamond Sutra Chapter 5

English translations by Charles Muller and others
January 2009

“Subhuti, what do you think? Can one recognize the Tathagata by means of his physical appearance?” “No, World Honored One. One cannot recognize the Tathagata by his physical appearance. Why not? The Tathagata teaches that physical appearances are actually not physical appearances.” The Buddha said to Subhuti: “All appearances are illusory. To see that appearances are not appearances is to see the Tathagata.”

Tathagata is the Sanskrit word for Gautama Buddha. The Wikipedia article on this subject can expand your view of this term. Rather than referring to himself as *me* or *I*, the Tathagata Buddha uses the title meaning various characterizations of his nature and image. This single point of definition sets the stage for seeing into the illusion of reality by named things. The Diamond Sutra is founded on this very concept. All the world you know is an illusion of created reality, originating from mind into form. Our modern term for this is **hologram** of light and information.

For a modern-day view of this, look into the screen you may be using right now to read these words. Even if you're not viewing this book from a digital image, imagine how the letters flow from my fingertips into words, then words into sentences, then sentences into paragraphs. On the computer screen as I type, my mind is literally flowing from body to computer, through the processors and then cast into an image my mind recognizes. In real time, each letter appears from my mind. Now consider the Sutra (thread) of your own mind entering the world around you in the same way.

Remember where we have been so far. Aleph Bet is the Father of this creation using Word (His Son). His title is Father as a name from two letters of Hebrew (Aleph Bet). From the first verses of John 1, we read that the Word is the literal Son of God, the light dispelling darkness, and the resonance you experience from this image of God in a created reality called the Cosmos. From this, keep making connections again to this verse set from Colossians 1:

The Son is the image of the invisible God, the firstborn over all creation. For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. He is before all things, and in him all things hold together.

In physics, the three fundamentals of reality are the Proton (+), the Neutron (+/- neutral) and the Electron (-). Each of these sides of the physics trinity are in every person equally. All of light is both particle and wave, collapsed by the conscious observer. From the view of quantum mechanics, this is the collapse of wave function. When observed, the light quanta is particle. When not measured by the observer, light is a wave. This is known as the measurement problem in physics. Science names light as a duality of particle and wave. In truth, it is a trinity.

The Strong Force in nature is both neutral (neutron) and positive (proton). Compare this to Jesus remaining a neutral judge, clinging to the positive message of the good news only. In other words, Jesus was Dogzchen, or the universal nature of the cosmos. The Strong Force in nature works by symmetry laws, holding invariant as the anchor for translational symmetry. In simple terms, the world around you are the electrons (-) breaking symmetry with the Neutron and Proton. This allows for individuation of all particles fundamental to the building of a cosmos.

Just as letters are the fundamental particles of the words you read, so too light operates in the same manner. Light assembles by

programmed quanta, collapsed by consciousness as information to form. We see this by the view of indeterminate probabilities in the sixth dimension of superposition, or wave function of all possibilities held in the observer's mind. This is the fold of time before branching in the mind of the observer. In the fifth dimension, Manu makes the choice to divide indeterminate probability, collapsing the indeterminate wave function into the line of time. Manu is the branch of time. Refer again to the ten-dimension chart at the head of this book.

As the Dhammapada states, "with our mind, we make the world." From mind, light obeys our will, unfolding the world one branch and line at a time. See this in the way a tree grows.

The seed of the tree enters the soil as a crown (imagery of the mind in the Bible). The crown then opens under the darkness of soil, expressing two orthogonal directions. One line reaches the light, while the other line digs into the lower darkness of the soil. Both sides then inform the crown, using DNA inside the seed as the director of the process. WORD from the letters (Aleph Bet) of the seed produce the Father and Son. Root grows to fruit as the sutra expresses into branches and roots above and below. Sutras make fruit, or the fold of the root and branch working together in parallel.

Go to the ten-dimension chart to see that Manu (Adam) is the crown between waters below and light above in Sattva (True Being). Just as the tree grows, so too the fruit we eat for knowledge falls on new ground above. Symbolism is the higher reading of the word.

While you might read my words thinking, "this guy is a nut," I assure you the nut always reveals the tree it contains. For me, this book is the tree of my own garden, revealing the fruit you will glean as you sit under the branches of my own mind. In the illusion of the screen you are using, or the book of paper and ink in your hands, you are aware that both are not me.

Even so, the tree that was harvested to make the paper you hold was first grown in the same way. All things are in uniform relation to

this movement in time, circling a center from volution. Evolution is this very process. All books you read, in any format, are illusion / allusions of our collective mind describing something in time. 'E' in Latin means 'out of,' while volution means circling a center.

While I write these pages to you on January 6th, 2018, check your calendar. What day is it for you in my own future? Will you carry this book with you after you hand it to someone else? Yes, this is yoga, or the mind to mind unity. Find your heart and identity, then see that you and I are the same. We are speaking to ourselves.

From the temple of Man in Luxor, we read this aphorism:

LUXOR: The seed includes all the possibilities of the tree. The seed will develop these possibilities, however, only if it receives corresponding energies from the sky.

Here, we take a look at how the Buddha puts on a Robe (body), then enters the city with his bowl (mind) to beg. While his Mind stays in Sattva (True Being), his mind travels into the child, or little buddha below. Buddha with a capital B is the teaching, while buddha is the one wearing the body. BUDDHA is the Sattva (higher mind) awakened by the lower. How does this work? To know, you must reverse the light and look from above.

Above, you are literally sitting in meditation, sleeping while the mind is awakened in the lower world. You never move away from center, facing the Father (God) all the time. As you travel below with your assembly, you literally meditate this world into existence. We all do this, collapsing wave function into form with our mind. The fabric of space is a template for this process. Meditation is the process to think in another created form.

We can again look at this from the standpoint of our own virtual realities. In any video game system you own, there the game is played by you using a joystick, controlling a character. From the joystick to the screen, you are the Ishvara (lord) of your character. If you choose incorrectly, your character dies. If you choose correctly,

merit falls from the processors (gods) and you receive credit, or even a new life to live.

As you begin to awaken more to this parallel, know that the divine version of this is the world you live in today. If humanity were to develop computer systems beyond the joystick controller, another hundred years would see our mind in the virtual reality as both character and joystick. Imagine the movie the Matrix for this view. Imagine the movie Avatar, where a person enters a chamber, then awakens in his avatar body. Stop imagining and wake to the created reality around you in the 'image' of God. YOU are this thing I just described. The true YOU is not here in this body. Your spark is in this body as a child, but your true Angel is above.

Matthew 18:10
(parable of the wandering sheep)

See that you do not despise one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.

You are the child here in this body. Your Angel faces the Father above. The image of male and female is divided, showing up to the observer as the image of both below. In truth, the weak feminine is the divided mind here, while your true mind (Sattva) is never in danger above. When you die, you are again present with your true ruling mind (Ishvara / Lord). Below, you will perish. Now you start to see why the Buddha is telling his assembly about the illusion of the self here in reality. It is a false ego only. YOU are above. With this said, ask a question: What is the point?

The disciples were asking Jesus this question in Matthew 18. They wanted to know which of them was the greatest in Heaven. Jesus answers by showing them unity, not division. He told them the child here, wandering the wilderness, is the greatest treasure in Heaven. None of us are ranked by love. Love is equal.

Once you know this, then see where you are headed once you overcome your ten non-virtues. Even so, the resurrection from here happens at the end, when the Lord walks us all back to our origin without residue. For now, we must overcome this residue collectively. Who are you above, once you meet your higher mind (Angel)?

Matthew 22:29-30

Jesus replied, “You are in error because you do not know the Scriptures or the power of God. At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven.”

In other words, they will again be a complete image of God (both male and female). This is why the Lord of the Old Testament was told by his Father NOT to shed human blood. Read with open eyes, then realize why his blood was shed on the cross of a human body. Yahweh divided the Angel (Adam). By this, the fall occurred. By this, YOU live. Do not judge, or fail to see how you arrived. This is the purpose of creation, not an excuse to judge our Lord.

Genesis 9:6 (NOG)

**Whoever sheds human blood,
by humans his blood will be shed,
because in his image, *Elohim* made humans.**

**Be fertile, and increase in number. Spread over the earth,
and increase.”**

Again, do not judge Yahweh. The Lord is you today in the risen body. The risen body of Christ is the church today, or assembly with the Buddha begging for food. That's ALL of us. Unity, Heart, and Identity. See it by the three refuges. Agreement with Love as our nature is to make our own nature Dozchen, or Neutral / Positive. Dozchen is a word meaning our true universal nature of Love with no judgment. Realize your own nature only when you find identity with

the one giving it to you. Love only recognizes Love. God is Love. HIS Kingdom is a unity of all three.

Just as you realize Santa was your own Mother and Father, today you break the illusion of reality to see the same meaning again. I will leave you today with a quote from my last book afterword.

Strong Water Mark



A Christmas Gift of Providence and Design, written on December 21st, 2017

When you were a child, Santa was the object of the gifts you received as markers of the year past and year ahead. As the story goes, each year Santa came down the chimney to secretly give you gifts while asleep. The origin of Santa was said to be at the center pole of the Earth's rotation and volution, where the workshop elves produce the gifts. As a child, you eventually found that Santa's identity was your own Mother and Father. If you were good, you received a gift you desired. If you were bad, a lump of coal (Carbon has 6 protons, 6 neutrons, and 6 electrons marking our animal nature) was placed in the stocking.

In Sanskrit, the word for man is **Manu**, or the being designed 'to think.' In Sanskrit, the word **Santa** means the Good Man. The word '**HO**' in Sanskrit means 'to Be.' To be the being (**Sattva**) as the Good Manu, we need only think on these things to the conclusion of our dimensional reality of programmed **WORD**. It is my hope that you have enjoyed this trip across the landscape of reality. Before I conclude, consider how intricately woven this story is within our Christmas Story. If you are a child, then realize your parents work. If you are a parent, then realize your true identity as Santa. If nature is

realized, unity shows you who the one mind at the pole of our being is by unity to all beings. Give this book as a gift to others.

SAMPLE REVIEW COPY

Chapter 6

An Audience of One
Saturday Night, January 6th, 2018

Diamond Sutra Chapter 6

English translations by Charles Muller and others
January 2009

Subhuti addressed the Buddha, “World Honored One, will there be any sentient beings who give rise to true faith upon hearing this teaching?”

The Buddha said to Subhuti, “Do not even say such a thing...

I will now take a different approach with this book. Up to this point, I have been showing you how to awaken. If you have succeeded in this effort, you will now begin to have your own moments of realization, showing up as synchronicities around you. This is not magic, but the mind seeing what has always been there all along.

When these moments come, you will experience that familiar feeling of the body abuzz with positive nature. When watching a movie, this feeling appears when the main character reaches that moment of Peripeteia. This is that sudden realization of a truth, or the turning point of the story. Look at the last statement from the Buddha to Subhuti. Think on what is being said, then look at the subheading of the chapter you are reading: **An Audience of One.**

After my passing, in the last five hundred years [of the Dharma ending age], there will be those who observe the precepts and cultivate merit, who have faith that these are words of truth. You should know that these people have not merely cultivated the roots of virtue with one buddha, two buddhas, three, four, or five buddhas; they have cultivated all kinds of virtuous roots with hundreds of thousands, even countless numbers of buddhas.

I am going to keep giving you clues, but I will leave this chapter to you as realization. Clues are all you get. See this from the mind of a piece of fruit hanging from a single tree. All around you, there are countless other pieces of fruit just like you, hanging. As fruit falls, what becomes of the seeds in the fruit?

Upon hearing these passages, Subhuti, some will, in an instant, give rise to pure faith. The Tathagata fully knows and fully sees these beings as they attain such countless merits. Why? It is because these sentient beings are free from the notions of a self, a person, a sentient being, or a life span.

From the book, *Entangling Vines*, by Thomas Kirchner, we read this Koan, along with some veiled humor:

Xiangyan Zhixian said, “It’s as though a person were up a tree, hanging from a limb by his teeth and unable to grab a branch with his hands or touch the trunk with his feet. Someone under the tree asks, ‘What is the meaning of Bodhidharma’s coming from the West?’ If the person doesn’t reply, he fails the questioner; if he does reply, he loses his life. In such a situation, how would you respond?”

The senior monk Hutou said, “I don’t care about climbing the tree. Please say something, Master, about before the tree was climbed!”

The master gave a hearty laugh.

Regarding this, Xuedou Chongxian commented, “It’s easy to speak when up a tree, hard to speak beneath it. This old monk will climb a tree.

Bring me a question!”

First, the humor. By, “Bring me a question,” he is saying, bring me a piece of fruit from the tree. This is a veiled euphemism to

sex, or the allusion of Adam knowing the fruit of the tree (Eve), by taking a bite from knowledge. In other words, he sewed his Sutra into that of Eve, thereby knowing her. To say, “Bring me a piece of fruit,” he is joking by this allusion of knowing a woman.

We now go back in the Koan to see a man hanging from a tree by his teeth. If he speaks, answering the question, he falls to the ground, just as fruit falls and becomes the tree. If he fails to speak his words, he hangs there in bondage to the tree. What have I done in this book? I speak my sutra before falling from the tree. By falling, my fruit becomes the tree. In other words, when we sew our Sutra as a thread into others, we become the fruit they produce in the future.

What is the question of Bodhidharma (Tree Nature) asked in the Koan. Bodhi is BUDH by root, or awakening. Bodhi is also a tree, as in the tree used by the Buddha for enlightenment. Why did Bodhidharma come from the West? Listen to the next part of the Diamond Sutra.

They are also free from the notions of dharmas or nondharmas. “Why? If the minds of these sentient beings cherish these notions, then they will cling to a self, a person, a sentient being, and a life span. If they cherish the notion of dharmas, they will cling to a self, a person, a sentient being, and a life span. Why? If they cherish the notion of non-dharmas, they will cling to a self, a person, a sentient being, and a life span. Therefore one should not cherish dharmas or non-dharmas. For this reason, the Tathagata often teaches: Bhikusus, know that my Dharma is like a raft. If even the correct teachings (Dharma) should be abandoned, how much more so the incorrect teachings (non-Dharma)?”

When you find a raft, you are able to cross a stream. The stream of life in this case is both the river of time and the baptism of the Christian faith. Once the raft is used, and the river is crossed, the raft is no longer of any use. The teachings become you—Truth. You may now walk on water.

Identity is this:

BUDDHA – Awakening Mind - LOVE

DHARMA – Your new Nature – LOVE

SANGHA – Unity with Others - LOVE

You are now one thing—LOVE.

By this, you now know what you are, all in all. While we are all this, we are also our own self. Both are true, and never a contradiction. Family is the first foundation in creation. By it, all things hold together.

Welcome home.

Bow with Unity

Benefactor of Orphans and Widows

Chapter 7

Washing the Feet and Sitting
Sunday, January 7th, 2018

When doing anything well, the word to use for gratitude from mastery is Paramita. Well done is the congratulations for the greatest book ever written. This book is you. Prajna is the word Wisdom, or the thing to get in life. If you know your identity in this book of life, you realize the greatest book ever written is the one in your own hands. Using your hands to cultivate others is cultivating yourself.

As we bow to the unity we all share, place the hands together and give thanks for the opportunities suffering and adversity bring. See this opportunity and serve your fellow beings well. Find the orphans and widows in your own neighborhood and help them find truth by the love you share. Show the truth of God in the mirror, then see your face before creation as the same face you serve: One Mind, One Heart and One Unity eternal. The least of these is you. Serving them is serving the Lord. There is literally no difference.

When the Vajra Prajna Paramita Sutra has been woven into your own being and nature, you have attained the Refuges liberating you from Suffering. You are now wearing the Vajra Sutra as the robe of a Saint. By the suffering of the Saints, the Lord is clothed and no longer naked. The Emperor has clothes when the threads bring the two halves together. Bodhidharma came from the West for this very reason. Make two into one and be born again.

“Then the King will say to those on his right, ‘Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.’

Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?’

The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’” ~Matthew 25:34-40

You are the book you read, as well as the books you weave into others. Please sow your new identity, nature, and unity into the least of these. While you’re at it, consider sharing this book with someone else. When you do, the treasure it gives is then the treasure we all equally own by inheritance.

Bow with Unity as the
Benefactor of Orphans and Widows.
Well done.

The Vajra Sutra you now understand gives you this promise:

Chapter 15

“Subhuti, if a good man or good woman should renounce their life for charity in the morning as many times as there are grains of sand in the Ganges, and do likewise at noon and in the evening, continuing thus for immeasurable hundreds of thousands of millions of kalpas; and if someone else heard this teaching and gave rise to unwavering faith, the merit of the latter would far exceed that of the former. How much more the merit of those who transcribe, recite, remember, follow, and explain this sutra to others!

The website at the bottom of each page is the beginning of a foundation we plan to engage once funding is realized. Consider a

donation. What will be our goal? Remember, the answer is in the question. It's always you, one relative at a time.

Afterword

John 1:1-18

The Word Became Flesh

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.

There was a man sent from God whose name was John. He came as a witness to testify concerning that light, so that through him all might believe. He himself was not the light; he came only as a witness to the light.

The true light that gives light to everyone was coming into the world. He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him. Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—children born not of natural descent, nor of human decision or a husband's will, but born of God.

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. (John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'")

Out of his fullness we have all received grace in place of grace already given. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known.

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.**

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 Authors

Stephen T. McClard

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:

The Superior Educator, A Calm and Assertive Approach to Classroom Management and Large Group Motivation (2009).

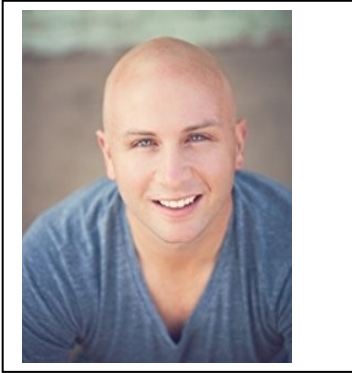
The Present is the Gift – The True Meaning of Baptism in the Jordan (2013).

Thus Saith the Flame to the Spark: Ten Dimensions of Enlightenment – One Mind, One Heart, One Unity (2018)

Bow with Unity – Benefactors of Orphans and Widows (2018)

Enlightenment – Awakening to True Identity (2018)

Ritual - Hidden Meaning behind Religious Ritual and Symbolism from Sanskrit and Hebrew Sources (Coming Soon in 2018)



P.J. McClure

PJ McClure currently teaches English at Bolivar Middle School, Bolivar, Missouri after 24 years in corporate management and training. He was born to teenage parents in southern Missouri and spent his childhood splitting time between government assisted housing and his grandparents dairy farm. Those years of adversity and love shaped him

as an overcomer and lover of people.

In 1997 he began a journey in business that started a passion for understanding why some people have success and others never seem to. Answering that question led him through over 4,500 interviews and to his first book, Flip the SWITCH: How to turn on and turn up your mindset.

"I write to see others breakthrough their barriers. There's no finer feeling." ~PJ McClure

PJ is also an award-winning public speaker on the topics of personal excellence, behavior, and leadership.

Pages of Great Doubt

Questioning own Answers:

Here, we present questions and answers before they are asked. In the link below, feel free to ask new questions in our online forum. If they are worthy of posting, we will edit this list as an ongoing FAQ. The questions below are primarily regarding the book, *Bow with Unity*, but also extend to the entire topic of the book, *Thus Saith the Flame to the Spark*. As we encounter questions on the street from friends and family, we will be directing them to our websites.

Here are the basic four questions we must all ask:

1) Aren't you denying the Lord as God and Father?

Yahweh (Lord) was shown in the book, *Thus Saith the Flame to the Spark*, to be Yama from Sanskrit, which is the ruler of the underworld. The word Yama literally means Self-Control, which is what law is designed to accomplish. Aside from this fact, Yahweh is the Son of God, not the Father as a relative. Linguistics demonstrates this easily. In identity with Love, we are ALL in God as Absolute unity. By this, Christ is God by identity and unity in Love, which is the requirement. This distinction is true for us all, and since Adam is the Son of Man, we have every reason to see our own identity in unity with him.

As Yahweh, he was a relative house divided. This is shown by his own admission in the New Testament in John 8 and other places. As we find from the entire New Testament, the old nature of the Lord was overcome. This is literally the entire story of the Bible. As the Lord did, we must all do likewise. Yes, he was the example, but gaining the gift of this work is being what was given--Love and Unity with all other beings sharing the same image. I explain this more in the Yahweh board of the forum.

Rather than denying Yahweh as Lord, we are merely showing the relative side to this story. Nothing changes about the story other than seeing the old nature of the Lord clearly. Ill will, bloodshed, jealousy, and anger are never part of Love. Seeing this and rising above it is the path to wrestling with our own lower nature (lord) by the same mirror. Winning this wrestling match as Jacob did then reveals the answer to his question. When asking the Lord his name, Yahweh said this:

Genesis 32:29-30

**Jacob said, "Please tell me your name."
But he replied, "Why do you ask my name?" Then he
blessed him there.**

**So Jacob called the place Peniel, saying, "It is because I
saw God face to face, and yet my life was spared."**

What part of the mind is used when meditating?

The Pineal Gland.

**The light of the body is the eye: if therefore thine eye be
single, thy whole body shall be full of light." (Matthew
6:22).**

Seeing God face to face is knowing his identity within, which produces right view. Only in meditation can we listen with open ears and see with an open vision of our own interbeing. While prayer is asking, meditation is the hearing of the still small voice inside us all collectively. This process to find the Lord's identity then reveals him as your own. How do you come to know the Lord? Find his identity in your own, better stated as calling on the name of the Lord. YOU! If you keep seeking North, South, East, West, Past, Present, Future, Above or Below, you will never look in the one place you fail to check--inside. I don't need to convince you. Check for yourself and see your own mind waving back.

2) Buddhism is a pagan religion. Are you a pagan?

Unity demands our willingness to see all faces as our own face. Identity with God in Love for others demands unity. Buddhism holds the key to seeing the other side of Hebrew held in Sanskrit. I can only show you this in my books. The rest is up to you to decide. I cannot produce unity from Love for you, but I can show you by my own willingness to love others equally.

3) Only the name of Christ can save. Aren't you showing another path to false salvation?

Even asking this question shows that the book's emphasis on Identity has not been realized by you. If you have yet to read the book, order a copy and see for yourself. Read it again if you have missed this: Identity with the Father comes from identity with what we are as images of the Son of God. The same path to liberation comes for us all equally when the Son Himself is seen by his own essence in reflection (HOST). Realization of truth demands that you see yourself in him first, then this next: Raise one to know Three. Once you do this, as outlined in our book, *Thus Saith the Flame to the Spark*, you realize all as one by view of 1 Corinthians 15, or All in All. This is the goal of the New Testament.

It is on this point that we now realize why he had to pay this price on the cross. His own ill will and anger in the Old Testament had to find this same truth in the New Testament: One Mind - One Heart - One Unity for All. The mystery here is to see your own identity in that of the Lord. By paying the price for our sins, there is no difference to be seen between the Lord and his Host. We are his mirror and he is ours. I would say he paid his own sins relative to ours, but this would divide our being. We are not divided in the eyes of God.

See the goal and Bow to Unity.

4) How did you learn these hidden mysteries?

While it's true that we can all equally seek and knock, this story is ancient. These "hidden mysteries" have been known in part for millennia and have been hidden in plain sight this entire time. Our advantage comes from the age we live and how easy it is to move from one ancient scripture to another. The Information Age gives us tools never accessible to any of the sages we can now compare, contrast, and understand.

We covered no fewer than six different languages, five continents, and countless writings and videos from 4,000+ years of history. Asking questions, finding answers, and then compiling all of the findings of others brought us to a point of seeing things we could have never uncovered otherwise. Even so, this gathering of information is useless without the willingness to challenge our own views and look with an open mind. This is where the art of thinking, asking, and listening comes in.

Practice makes perfect. Meditation is practice in the upper realm of mind only, which is always in a state of truth and love. Touch your higher nature in meditation and you see infinity, knowing all things as memory. There is literally nothing to learn when you see this way.

Memories are collective. As I have said, Love only recognizes Love. Once the Host connects to the server, updates and patches follow. If you are working on the 2000 years old version of Windows, then update to 2018 Creator's Version 10. It's as simple as ET (Aleph Tav) phoning Home. True Enlightenment is the Aleph Tav phoning home, then remembering his home and family. Once you remember, you then see it all again like a child. Dive in to then rise up to the light above the waves. Animals trapped in the ark eventually emerge again. Overcome the beast first.

Demons of the mind originate with fear, ill will and wrong view by desire. Use the update, then Malware has no opening to enter in. You shine the light dispelling darkness. What weapon formed against you can prosper if you are the light you shine?

Ending Suffering requires Suffering. I will possibly write a book on this topic one day. My own journey is the same as all others. Seek and find; knock and the doors or opened. Kick them open by demanding truth be set free. Once you do, you realize that the truth was never locked up. Set Truth free by allowing it to set you free. Love only recognizes itself. Once you become Love in Unity, Love then sees you face to face through your own eyes. You now know as you are known (1 Corinthians 13).

Wrestle to know. Meditate to experience your nature. Once you touch your nature, you know Love. Nothing stands in the way once you know identity and Love. By this, you see others clearly. They are you. We are all a unity of one collective mind, seeking to be known. Love is the key opening every door. Use it to find this: You are the door you open. The flaming sword is your own ego. Simply extinguish the desire to rule others, then serve with passion. Com in Latin means 'with.' Passion is your true Desire. Compassion!

Finally, it requires a mindset open to the tokens each nation receives. This was, after all, the promise of Elohim in Genesis 9 with the first covenant in the Bible. Notice, this first rainbow covenant was not in trade for anything. It was simply promised. As you know, a rainbow is not simply one color or nation.

Please visit our forum linked to the address at the end of this page. There, you can ask more questions. We will answer each one personally.

As always, we knock on your door for bread.

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