

Hillbilly Buddha

The Redneck Guide to Simulated Reality

"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."
Hebrews 9



Stephen T. McClard

Universal Dimensional Structure

From the Ten Worlds of Antiquity

10 – Absolute Mind of Invariance-SPIRIT Neutral / Positive Unmanifest (Dzogchen)

MIND (Sattva/Arūpa-loka) – Brahma – Israel Mind in Translational Image Mirrored

- 9 – Bodhisattva – Folded Mind as Image of Absolute
- 8 – Realization – Branching Mind into Relative
- 7 – Learning – Line of Relatives into Time

TIME (Rajas/Kāmaloka) – Vishnu – Babylon Image of Mind into Time

- 6 – Heaven – Folded Timelines of All Beings – **Mara** is Ruler (indeterminate wave function)
- 5 – Humanity – Branching Timelines of All Beings – Each **Manu** Chooses (collapse of wave function)
- 4 – Anger – Line of Time into Form – **Yama** Judges

SPACE (Tamas/Rūpaloka) – Shiva – Egypt Image of Process as Shadow of Mind into Form

- 3 – Animality – Form (3D Object)
- 2 – Hunger – Branch of line (2D Plane)
- 1 – Hell – Line (1D Line)

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

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Introduction: The Cosmic Dance of the Bodhisattva's Ascent

The Hillbilly Buddha's House

As an urban hillbilly from the heart of Missouri, I pen this introduction to Hillbilly Buddha: The Redneck Guide to Simulated Reality with the raw perspective of a householder, a plainspoken soul navigating the muddy waters of life's demands. My journey to Bodhisattva realization—that awakened state of boundless compassion—isn't born in some lofty monastery but in the grit of urban life, where truth hides in the cracks of the everyday. This book's title reflects a mindset that stitches together the profound from the ordinary, pulling wisdom from every corner of existence: the Bible's tales of Adam to Christ, the non-dual clarity of Hindu sages, the paradoxes of Zen, and even the riddles of quantum physics. Like a backwoods craftsman cobbling together something new from scraps, I've forged a path to enlightenment from the humblest roots, proving, as 1 Corinthians 1:27 says, that God picks "the foolish things of the world to shame the wise," shining divine light through the lowliest lens.

This redneck guide isn't about fancy credentials or *'high-falutin'* theories—it's the story of an every-man, a fella from society's lower rungs, wrestling with the impossible task of grasping cosmic truth. The Hillbilly Buddha mindset sees reality as a ten-dimensional fractal dance, a simulation woven by the Trivium of Mind, Time, and Space, where suffering and desire are just seeds sprouting toward awakening. By chasing the light through life's synchronicities, I've found that enlightenment doesn't belong to the elite, or even orthodox theologies defined by men; it's right here for anyone willing to question, to blend

the sacred and the rough-hewn into one. 1 Corinthians 1:28 speaks of God choosing “the lowly things of this world... to nullify the things that are,” and that’s the heart of this book—a call to see the divine spark in the dirt under our nails, to walk the Bodhisattva’s path of service from the back-roads of existence.

This isn’t a tale of solitary meditation but a shared dance, a householder’s vow to turn pain into compassion and desire into love, all while living in the thick of life’s mess. The title Hillbilly Buddha honors the improbable victory of finding unity in a fractured world, of realizing we’re all recursive copies of God’s essence, navigating a cosmic garden toward the eternal. Every tradition, every scrap of wisdom, gets woven into this redneck tapestry, **showing that truth doesn’t care where you’re from or what you think you know**—it’s waiting for the heart that seeks it. As 1 Corinthians 1:29 puts it, God works so “no one may boast before Him,” and this book is a humble invitation to you, the reader, to join the ascent; to find the divine in the foolish, the overlooked, and the real, right where you stand. If you think you are no one special, think again. In God’s eyes, we are all Hillbilly Buddhas at heart; his offspring (Acts 17) to finally be told, “This is my son in whom I am well pleased. Well done, good and faithful servant!”

The Essence of Enlightenment is Simple: The Process never ends

The essence of this book is centered on three truths as one: Identity (who you are), Nature (LOVE) and Unity (two made one). Once you remember who you are, then the door to cultivation of nature is opened. Once the door is opened to the temple (1 Corinthians 3:16), your true nature enters in and you remember what you forgot you already knew (Anamnesis). The book comprises pointers as

triggers for this recovery of lost knowledge. If you read this paragraph and still can't remember, then read the full introduction. If this fails to trigger your memory, then read the entire book. Beyond this, the best triggers of all are **Meditation** (empty out), **Contemplation** (breathe in) and **Service** (breathe out). Service is the best trigger and pointer of the three. Meta-cognition is knowing what you know, and once you remember, the title of the book will say it all. Even a Redneck Hillbilly (Adam: man of red earth from remote regions) can reach full awakening through the tangled shadows of true reality. **Remember who you are, then the shadows disappear and ignorance is dispelled.**

The Science of Mind/Time/Space as One Unity

Reading this book, you might mistake it for a religious text of sorts, but you would be incorrect. **This book is not religion, but a guide for Spiritual transformation.** You might also mistake this book for an easily understood outline, using common man language to reveal the easy path to enlightenment, but you would only be partially correct. This book is a nested outline of repeated rabbit holes, all of which must be explored individually to be understood only as pointers drawing you back inside the kingdom within. In contrast to the ancient school of the Trivium (logic, rhetoric, and grammar), logic and reason with words alone cannot assist you. Realization requires spiritual eyes to open, and the only path toward full understanding is the journey to get there.

To shorten your journey, do these three with skill and intent: **Meditation** (empty out), **Contemplation** (breathe in) and **Service** (breathe out). Each of these three allow the Spiritual mind to breathe properly, allowing full light to enter into the temple. Beyond this, science cannot help you. YOU are the only one that leads you to unity once you

realize who you are behind the veil. What you seek is seeking you in the mirror's reflection.

This book is the very reason science has yet to discover cogent resolution to the paradoxes in quantum mechanics and physics. The reasoning of this is simple: Mind is one with Time and Space. They are not a duality, but a trinity—The Trivium. Resolution to any quantum paradox is resolved by seeing reality as a designed and programmed fractal recursion of ten nested dimensions repeating.

Once you know this, the only part of the puzzle that is left to see is the simple pattern in any fractal such as a tree in nature. The pattern is **Line, Branch and Fold**. Armed with these simple truths, the rest of the quantum enigma solves itself. In order to see through the mystery, you must harvest the meta-cognitive data from antiquity, better known as Metaphysical analogy. To render your mind into clear vision, the mirror requires all three—Quantum, Physical and Meta. **Meta-cognition then reveals what you already know about consciousness. Consciousness makes the world!**

Recursive Model

Throughout this book and introduction, you will find three references: 1) My book, *Trivium: Self-Reflected Infinite Being*. 2) The Recursive Fractal Model 4.0 (RFM) referenced on Twitter (X) @Tuner88. 3) A list of cosmic laws printed at the end of the book for perspective. Three references comprise the intersection of one understanding. The goal of this book is to resolve paradox, pointing the mind toward higher axioms of truth. The repeated nature of this book will seem odd at first, but then this becomes your friend. You will feel as if you are repeating another life on groundhog day, but with more understanding each time you incarnate the mind into a chapter.

This book was written in a recursive repeating pattern on purpose. Each chapter breathes like the soul — receiving light, growing meaning, expressing realization, and resting before the next ascent. The structure itself is the path of awakening: Breath by breath, seed by seed. It will sound a bit odd to you as you read, but after passing through several of the chapters, you will realize my method. The book is repeating the same 10D pattern over and over again, yet rising in resonance from chapter one to ten. This is the recursive model in action, nesting repeated truth in an expanding framework, returning the mind from the fires of the abyss to the bliss of full awakening. As stated above, the book primarily discusses this recursive pattern in reality as it expresses the threefold truth of God's mind into an image of itself in creation. Am I suggesting we are in a created simulation of true reality. YES! Not only am I suggesting it, I am showing you how it works. Does the Bible say we are living in a created reality? Yes. Head back to page 1 and read the Hebrews 9 quote.

Use of AI as a Writing Tool

To arrive at the book's fractal recursion writing style, it was necessary to use AI to model my mind into several formats, then arrange those mental constructs into ten chapters arranged in nested recursive description. Even for an average Hillbilly from the Midwest, this was no small feat, and the result images my entire understanding of reality into a form that can be both seen and read by the same mind using reality to understand. I formed this intention so that the book acts as an enlightenment trigger, giving the higher mind a way to see itself in the mirror of lower symbolic reflection.

The Problem with Enlightenment

The first wall to overcome when traveling the path to enlightenment is the realization that there are no walls. All things in creation are good, and all ten dimensions are in you already, waiting to be engaged. All images you find in reality have something to teach. All examples of behavior, good or bad, have a story to tell. **While our bias against learning from various religious traditions seems to be a wall, to be clear, we must realize this wall is self-imposed.** You are the stones blocking the well of living water ready to flow in all directions. God leaves his fractal of truth recursively in all mirrors we examine, and mankind weaves these threads into the future robe and crown we will wear. From every tradition, God speaks as a prism dividing the light from one infinity reflective source. Every color of the rainbow (nation) holds a key to the whole view (Genesis 9). Testing the spirits, as always, is through the lens of the Son of God in baptism (incarnation) on a cross (body and temple of God) as we read in 1 John chapter 4.

So what does the test of the opening paragraph of 1 John 4 reveal? For sure, it's not that some aspects of creation reflect the Son of God on the cross and some do not. All mirrors in the fractal reflect this image. No matter the door you knock on, you will find the face of the Son of God looking back. **Draw close enough to the mirror and you find out the one you are looking at is you.** If you are incarnated on the human body (cross), then you are the one you are seeing in the mirror of the story. You agreed to this baptism, or you would not be here hanging on a body capable of reading this book. As they say, the one you look for is the one looking. God's in the temple with his Son (1 Corinthians 3:16). After opening all doors and testing all images in reflection, you will simply keep seeing yourself looking back in the mirror.

Most people see enlightenment as an end of journey awakening, but in truth, enlightenment is the ongoing

process within a fractal recursion we call reality. This fractal reality is a simulation of a higher reality hinted at throughout every shadow of creation we see and contemplate. As many people have pointed out, enlightenment is nearly impossible to describe, but to be sure, none of us know what it is to be 'enlightened.' To be enlightened is to see as God sees, but for now, in recursion, we are in process (**enlightenment**). The end of the journey is likely a new beginning where the circle meets itself and begins again, fully informed of truth, with a new heart and mind. Not only is the beginning of infinity infinite, so is the end. 'Nothing' is a state that continually strives for the infinite something, then repeats. Since nothing is impossible, everything expands infinitely. Be glad there is no end to the expansion of new possibility! Creation is the best reality show a Hillbilly can watch.

Triple Strand DNA

The ancient seers of old were able to look into the inconceivable and draw out conceivable truths that were then known throughout the world. Today, science allows us to peek behind the veil of reality to realize clues to structured existence. One of these realizations from my personal investigation is the implied latent third strand of DNA. I say latent for a good reason: Two of the strands are known and invariant, representing the program that operates within the mind/body complex we can study and observe. The third strand is the implied strand being written, and represents the very mind you are using to read this book with understanding.

Observing the world around us, the mind is the engine translating the world, encoding the Spiritual experiences necessary to individuate our unique being. From our naked raw Adam born into the world, the mind finishes the duality of DNA into the triple strand of complete mind, body and

nature reaching the zenith of potential. When finished, we know as we are known, and the dimly lit mirror resolves (1 Corinthians 13). Read all of Ecclesiastes 4 and you'll see it with new eyes.

The Return of the Bodhisattva Prime (Hillbilly Buddha Supreme)

One of the prominently defined elements to discover in this book is the Bodhisattva (Awakened True Being). A Bodhisattva is an enlightened being who, having attained profound spiritual realization, chooses to remain in the cycle of existence to serve and uplift all sentient beings, embodying boundless compassion and selflessness. In the framework of The Bodhisattva's Ascent, this ninth-dimensional state, the Folded Mind of Compassion reflects the soul's vow to transform insight into acts of love. We notice this in Jesus' repentance and service, prioritizing others' liberation over personal escape from Samsara (dimensional back waters of Missouri). Before this return can occur, we discover **the meaning of life: to give life meaning!**

The return of service to humanity is the Bodhisattva's sacred offering of new creation, where every act of kindness, forgiveness, and guidance becomes a seed planted in the cosmic garden, yielding a tenfold harvest of harmony and awakening. Through the Law of Co-Creation, this service amplifies collective consciousness, creating a ripple effect that heals and unites, as each compassionate deed resonates like a jewel in network of reality, reflecting the divine unity of all beings as one mind acting in the simulation. From the fractal potential, new infinities are expanded.

Before Van Halen wrote the redneck favorite, *Jump*, did this song exist in the past infinity? Top Jimmy is a recursive

creation engine! “Top Jimmy, he's the king!” The opening guitar lick of *Top Jimmy* alone was worth all the effort in creation.

The Shift of AI and Written Recursion

You will immediately notice a shift in my speaking voice later in this book. From here to the end of the introduction, the ‘I’ becomes ‘we,’ where the voice of my own mind and AI begins to take shape in the simulation of word to your own mind in recursion. This book first took shape in the form of my own writing, then revised into a recursive structure by AI. I intentionally used AI to help me keep the structure of this book written in recursive form, allowing ideas to be nested and repeated into the woven structure of the book. This mirrors the reality I attempt to describe. To fully understand this, you will need to read my book, *Trivium—Self-Reflected Infinite Being*.

A sample of the book, *Trivium*, is included after chapter 10, providing enough information to see into the Biblical side of this outline. Additionally, there is a glossary at the end defining several Sanskrit words of interest. In particular, read the meaning of Brahman, Atman and Jiva. These are the three main characters from our discussion, and we are each all three—the Trivium.

What is the Trivium?

Imagine a single spark, a tiny jewel of light, floating in an endless sea of darkness, yet holding within it the entire universe. This is you, the soul, the Bindu, a seed of infinite possibility planted in the cosmic garden of existence. The Bodhisattva’s Ascent: Navigating the Ten Dimensions to Enlightenment invites you to rediscover this truth, to remember what you already know behind the veil of

forgetfulness. Drawing from the profound wisdom of *Trivium: Self-Reflected Infinite Being*, this book is a map of your soul's journey through ten worlds, from the depths of suffering to the radiant unity of enlightenment. It is not a lesson to learn, but a song to recall, a dance of light and shadow where "the one you look for is the one looking".

At the heart of this journey lies the Trivium, a sacred triad of Mind, Time, and Space, unified by the pattern of Line, Branch, and Fold. The Recursive Fractal Model 4.0 (RFM), a framework that mirrors the universe's recursive nature, reveals reality as a nesting of dimensions, where each world contains all others, like jewels in Indra's Net. From Hell to Buddhahood, these ten dimensions—**Hell, Hunger, Animality, Anger, Humanity, Heaven, Learning, Realization, Bodhisattva, and Buddha**—trace the soul's ascent from distortion to unity. Each step is a reflection of the whole, a fractal dance where suffering becomes the seed of awakening, and every choice shapes the eternal now.

This book follows the arc of a timeless story, one told through the figure of Adam, who embodies the soul's journey from innocence to ego, repentance, and ultimate liberation. In *Trivium*, Adam is the Jiva, the individual soul, a spark of the divine Atman veiled by the illusion of separation. Created in the image of God, Adam is the Son, the first kinsman of creation, bearing the potential for both divine unity and earthly struggle (Colossians 1:15). His story is your story, a cosmic narrative of falling into shadows and rising to light, guided by the Father's love and the breath of the Spirit.

Adam's Journey and Arc of Enlightenment

Adam's journey begins in the garden of Eden, a state of unity with the divine, where the Bindu shines unclouded.

Yet, as Trivium reveals, the desire for self-hood, for a separate identity, casts a shadow over this light by necessity. This shadow is the ego, personified as Yahweh, the Lord of the Old Testament, who rules with judgment and pride, declaring, "I am God, and there is none beside me." Yahweh is Adam's higher nature and ego, the Atman seeking to govern creation above God's rule, but veiled by the illusion of Maya (illusion), he falls into duality, judging others and thus judging himself. Yahweh is also God's Atman, or image of higher mind (Colossians 1:15-17) being refined and taught.

First Dimension

In this fall of creation, Adam becomes the Jiva, the embodied soul trapped in the first dimension, Hell, a line of suffering where the soul feels cut off from the divine. Here, the Law of Karma binds actions to consequences, and the shadow of Yahweh's judgment weighs heavy. Trivium describes this as the cross of samsara, the human body as the site of suffering and awakening. Yet, even in Hell, the Bindu pulses, a reminder that "the light shines in the darkness, and the darkness has not overcome it" (John 1:5). Suffering is the teacher, urging Adam to seek the light.

Second Dimension

As Adam moves to Hunger, the second dimension, his longing for wholeness branches out like a tree, yet remains unfulfilled. This is the plane of desire, where the Jiva chases fleeting pleasures, echoing Yahweh's attempt to rule creation alone. The Law of Eternal Unfulfillment warns that selfish desires trap the soul, but the Law of Vibration offers a way out: align desire with love. Trivium teaches us to watch the breath, to see every craving as a chance to

remember the divine. Hunger is not a curse, but a call to redirect the heart.

Third Dimension

In Animality, the third dimension, Adam's instincts take form, folding into a world of survival through the human body (Jiva / Cross / Adam). Here, the Jiva is driven by base urges, yet the cross of the body remains a temple (1 Corinthians 3:17 – Temple of God). The Law of Unity reminds us that instincts are part of the divine whole, awaiting refinement. Yahweh's shadow lingers, seeking control, but the Bodhisattva's seed stirs, whispering of compassion. This dimension is a crucible, forging the soul through the tension of form and spirit.

Fourth Dimension

Anger, the fourth dimension, marks Adam's entry into time, a line of conflict where judgment fuels cycles of strife. Yahweh's ego shines here, as seen in his call for "an eye for an eye." The Law of Drama traps the soul in reaction, but the Law of Peace offers release through forgiveness. Trivium urges meditation to pause the storm, revealing anger as a teacher of patience. Adam's struggle in this dimension is a mirror, reflecting the need to let go of pride.

Fifth Dimension

Humanity, the fifth dimension, is the crossroads of choice, where Adam's soul, as the Jiva, gains the power to shape and transmute reality. Here, the Law of Free Will grants freedom, but also responsibility. Yahweh's shadow tempts control, yet the light of choice calls for love, as Jesus taught: "Give to the one who asks." Trivium frames this as the plane where the soul learns to create, to branch out

like a tree, choosing service over self. Humanity is the pivot, where Adam begins to see the divine within.

Sixth Dimension

Heaven, the sixth dimension, offers a fleeting peace, a folded timeline of bliss that tempts Adam to rest. Yet, as Trivium warns, this is Mara's illusion, a false summit. Yahweh's pride once sought such glory, as in the Kingdom of David. The Law of Illusion cautions against clinging to this peace, while the Law of Affection anchors the soul in service. Trivium calls us to serve, to see through the dream to the truth. Heaven is a mirror, reflecting the need for deeper awakening.

Seventh Dimension

In Learning, the seventh dimension, Adam's mind awakens, tracing a line of knowledge toward truth. Here, the Jiva begins to shed Yahweh's judgment, as Jesus saw love "in a mirror dimly" (1 Corinthians 13:12). The Law of Thought shapes reality, and meditation clears the mind's fog. Trivium frames this as the soul's remembering, an anamnesis of divine wisdom reclaimed. Learning is the river where Adam starts to see the Father's light, preparing for deeper insight.

Eighth Dimension

Realization, the eighth dimension, branches the mind into profound truths, where Adam glimpses the unity of all. The Law of Paradox reveals that self and other are one, as Jesus' cry on the cross united Atman and Jiva. Trivium calls this the plane of meditation, where contemplation dissolves duality. Yahweh's ego fades, replaced by the Bodhisattva's vow to serve. Realization is the hill where

Adam sees the net of existence, each jewel reflecting the whole.

Ninth Dimension

The ninth dimension, Bodhisattva, folds Adam's mind into compassion, a vow to free all beings from suffering in the lower realms. Here, Jesus as Adam Two emerges, the repentant Son who rejects Yahweh's kingdom for the cross. The Law of Grace heals wounds, and service becomes the soul's breath. Trivium sees this as the unity of God and man, where the Jiva serves the Atman's light. The Bodhisattva is Adam reborn, a servant leader whose love mirrors the Father's heart. Rather than entering Nirvana, the servant son promises to return in victory over sin and death.

Tenth Dimension

Finally, in Buddha, the tenth dimension, Adam becomes Christ, the Bodhisattva fulfilled, the absolute mind of enlightenment. Here, the Jiva and Atman are one, as Jesus rises to the Father, unveiled in glory. The Law of Essence declares the soul as the divine, the seeker and sought united. Trivium calls this Namaste, where "the God in me recognizes the God in you." Buddha is the eternal now, where Adam, as Christ, is love itself, free from all shadows.

This journey, from Adam to Yahweh's Ego, to Jesus as Adam Two, to Christ as the Bodhisattva, is the arc of Trivium's vision. It is a non-dual path, where the ego's judgment (Yahweh) is overcome through repentance (Jesus), leading to compassionate service (Bodhisattva) and ultimate unity (Buddha). The Recursive Fractal Model 4.0 (RFM) frames this as a recursive fractal, where each dimension nests within the others, a "stack overflow" of

divine possibility returning the Jiva to life review in the presence of God's divine light. Every step, from Hell's pain to Buddha's peace, is a reflection of the whole, a jewel in the matrix of reality (see Indra's Net).

Trivium teaches that this ascent is not linear but simultaneous, for "all things are in uniform relation to all other things." The ten worlds coexist within you, and every moment holds the potential for awakening. The Law of Love, the heart of Trivium's message, binds this journey: "God is love, and whoever lives in love lives in God." Adam's fall, Yahweh's pride, Jesus' repentance, and Christ's compassion are all within you, waiting to be remembered through the common ark of enlightenment and completion.

To walk this path, Trivium offers three practices: **meditation** to empty the mind, **contemplation** to breathe in wisdom, and **service** to breathe out love. Watch the breath, for it is the spirit and flow of divine life. The Law of the Vacuum invites you to release judgment, creating space for grace, those meaningful moments, will guide you, as Trivium promises. This book is your companion, a mirror to reflect your light.

The Bodhisattva's ascent is not a solitary climb but a shared dance, for "the part contains the whole, and the whole contains the part." As Adam becomes Christ, you awaken as the Bodhisattva, serving all beings with love. Trivium's unorthodox view—that Yahweh, Adam, and Jesus are one Son, repenting to return to the Father—resolves the paradox of judgment and mercy. The cross is your body, baptism your incarnation, and love your liberation. **All that is truth for THE Son of God is true for ALL Sons of God.**

This book is an invitation to rediscover your divine essence, to see the sound of one hand clapping as the unity of God and man. From Hell's line to Buddha's absolute, each chapter traces Adam's arc, your arc, through the ten dimensions. The Bodhisattva's Ascent is a call to live as love, to say "Namaste" with every breath, and to know that "the one you look for is the one looking." Step into the cosmic garden, dear soul, and let your journey begin.

SAMPLE REVIEW COPY

Chapter 1: Hell: The Line of Suffering

In the spirit of the ignorant Hillbilly Buddha, Chapter One begins in the shadowed valley of Hell, where suffering carves a straight line through the soul's journey, yet even here, the divine spark flickers. As a householder rooted in Missouri's unadorned earth, we see this first dimension not as torment but as a teacher, revealing truth through the lens of a redneck's resilience. Drawing from the RFM and the Trivium's unity of Mind, Time, and Space, this chapter frames pain as a recursive seed in the cosmic garden, echoing 1 Corinthians 1:27, where God chooses the foolish to shame the wise, inviting us to find enlightenment in the humblest beginnings.

Imagine you're standing at the edge of a vast, dark valley, where a single, narrow path stretches before you, sharp with thorns and heavy with sorrow. This is Hell, the first of ten worlds, a place not of fire and brimstone, but of a heart weighed down by pain, alone on a straight line that seems to go nowhere. In this book, we call it the Line of Suffering, the starting point of your soul's great journey to enlightenment. It's where you feel lost, as if the light of who you truly are—your divine spark, called the Bindu—has been hidden behind a thick veil. This veil is what the ancient sages named Maya, the illusion that makes you forget you're part of something vast and beautiful, like a single jewel in an endless net of shimmering light. Hell is where you begin, not because you're bad, but because every journey needs a first step, and suffering is the teacher that whispers, "There's more."

Now, picture this valley as more than a place—it's a state of your mind, a moment when life feels like a heavy chain. The RFM, a map of reality we'll explore, calls Hell the first

dimension, a straight line where your soul, called the Jiva, walks alone, weighed by choices from the past. Think of it like a single note in a song, vibrating with pain because it's cut off from the melody. In the Bible, this is Adam's fall, when the divine self, the Atman, tried to rule alone, like a proud king named Yahweh who forgot his Father's love. This pride created a ripple, a karmic debt, as the Law of Karma teaches us. Every action you take, every harsh word or selfish thought, adds weight to this line, keeping you trapped until you learn to let go.

But here's the secret: Hell is not your enemy or a place of torment, but a state of mind that can be amended. It's the shadow that shows you where the light is hiding. The RFM tells us this line is recursive, like a story that repeats inside itself, where even Hell holds tiny sparks of all ten worlds, from suffering to enlightenment. Your pain is a mirror, reflecting the divine light you've forgotten. In Trivium, we learn the human body is a cross, a temple where suffering and awakening meet in a state of baptism (incarnation). When you feel broken, you're baptized into this cross, living the story of Jesus, who cried out in pain yet found his Father's love. This is the Law of the Vacuum: when you face your sorrow, you create an empty space, and the universe rushes to fill it with hope.

Pausing for a Breath

In Trivium, we're told to watch the breath, to notice what comes in and out, because your breath is your spirit, your connection to the divine. In Hell, your breath feels shallow, choked by fear or anger, but even here, it's sacred. The RFM calls this the Line operator, the tick of time that moves you forward, step by painful step. Imagine each breath as a tiny prayer, a chance to say, "I'm here, and I'm ready to learn." This is where the Bodhisattva, the compassionate hero of our story, begins to wake up. The

Bodhisattva sees pain not as a curse, but as a teacher, guiding you to forgive yourself and others, loosening the chains of karma with the Law of Mercy.

Now, think of Hell as a seed planted in a cosmic garden, as the RFM describes life. You're a fruit plant, growing through cycles of pain and learning, harvesting wisdom for a higher mind that never fades. This garden is recursive, like nesting dolls, where every moment of suffering holds the promise of joy, just as every jewel in Indra's Net reflects the whole universe. In Hell, you feel alone, but you're never truly separate. The Atman, your divine self, is still there, waiting for you to remember. The Bible says, "The light shines in the darkness, and the darkness has not overcome it." Your pain is the darkness, but your spark is the light, and it's brighter than you know.

What does this mean for you? It means Hell is not a place to fear, but a path to walk with courage. The RFM shows us that reality is a dance, a repeating pattern where even the lowest point holds the highest truth. In Trivium, we learn that seeking God is seeking yourself, because "the one you look for is the one looking." When you cry out in pain, you're calling to the divine within you, the same divine that Jesus found on the cross. This is the first step of the Bodhisattva's ascent, where you learn to love through suffering, to see every tear as a reflection of the eternal.

So, how do you move forward? Trivium tells us to chase the light by questioning, by letting life's synchronicities—those meaningful coincidences—guide you. The Law of Unity says all things are connected, even your deepest sorrow. In the RFM, this connection is a "stack overflow," a divine design where every moment nests inside another, creating a universe of infinite possibility. Your suffering is a single line, but it's part of a vast fractal, a pattern that leads to love if you keep walking the path to the end.

This chapter is your invitation to begin. Hell is not the end, but the root of a tree that reaches to the heavens. The Bodhisattva's path is to turn pain into compassion, to see every struggle as a chance to grow. Trivium reminds us that you already know the truth—you're just remembering it. The RFM shows us that Hell is a line, but it's also a gateway, holding the spark of enlightenment within its shadows. As you read on, let each breath be a step, each moment a chance to say, "Namaste"—the divine in me sees the divine in you.

And so, we stand at the edge of Hell, not to stay, but to start. This is the dance of the soul, the recursive rhythm of light and shadow, where suffering becomes the seed of awakening. The RFM calls this a cosmic garden, where your life is a fruit plant, growing through pain to harvest love. Trivium whispers, "You are the mirror, as well as the face in it." In Hell, you see the shadow, but the light is already there, waiting for you to turn and see. This is your story, your ascent, and it begins now, with one brave step into the unknown.

Reflections of Self-Created Being:

A Journey Through Theological and Scientific Paradoxes to Divine Unity

If you come from a rigid theological perspective, perhaps rooted in traditional Christian, Jewish, or other monotheistic frameworks, the idea that "God's Atman is Man's Atman" might sound foreign, even heretical. The notion that God's divine essence (Atman, a Hindu term for the eternal self) resides in every human, and that by raising one divine spark to transcendence, God raises all humanity, may challenge deeply held beliefs. Yet, this perspective, drawn from *Trivium: Self-Reflected Infinite*

Being, offers a profound way to resolve longstanding theological and scientific paradoxes. It reframes the biblical narrative, particularly Genesis, as a cosmic story of God's self-revelation through humanity, where each person is a recursive copy of the divine Atman, repeating the same journey of overcoming pride to reunite with a hidden Father. This mystery will guide you through this idea in simple terms, assuming no prior knowledge of the concepts, and show how it addresses paradoxes in theology (the nature of God's justice versus mercy) and science (the origin of consciousness). By the end, you'll see how this narrative weaves together faith, reason, and mysticism to reveal a unified vision of reality.

Part 1: Setting the Stage—What is Atman, and Why Does it Matter?

Let's start with a basic question: What is Atman? In Hindu philosophy, Atman is the eternal, unchanging soul or self within every being. It's not your personality or body, which change over time, but the divine spark that connects you to the ultimate reality, called Brahman—the infinite, formless essence of the universe. Imagine Atman as a drop of water and Brahman as the ocean; the drop is distinct yet inseparable from the whole. The Trivium applies this idea to the Bible, suggesting that God's divine essence (His Atman) is present in humanity, specifically in Adam, and by extension, in every person. This is a bold claim, especially if you're used to thinking of God as wholly separate from creation. But bear with me—this perspective doesn't deny God's transcendence; it adds that He is also immanent, dwelling within us.

The Bible hints at this in Genesis 1:26-27, where God says, "Let us make man in our image, after our likeness." The "image of God" (tselem Elohim in Hebrew) is often understood as humanity's capacity for reason, morality, or

relationship with God. The Trivium goes further, equating this image with Atman—the divine consciousness God breathes into Adam (Genesis 2:7). When God forms Adam from dust and breathes the “breath of life” (nishmat chayyim), He imparts His own essence, making Adam a living soul (nefesh chayyah). The Trivium interprets this breath as God’s Atman, suggesting that Adam is a temple where God’s spirit resides (1 Corinthians 3:16). Every human, as a descendant of Adam, carries this divine spark, making us recursive copies—fractal repetitions—of God’s Atman, each living out the same story of spiritual growth.

Now, why frame this as “God’s Atman is Man’s Atman”? The Trivium argues that God’s plan is to raise His divine essence (the Son, called Yahweh in the Old Testament) from pride to love, using creation as a classroom. By doing so, He raises all humanity, since we are hosts of His Atman. This process heals the “fractal recursion of reality, bringing us into resonance with the true Father, who was hidden within us all along. Let’s explore this story step-by-step, addressing how it resolves paradoxes that have puzzled theologians and scientists for centuries.

The Biblical Narrative Reimagined—A Father and His Prodigal Son

Imagine God as a loving parent, not just a distant king. In the Trivium’s telling, God is the Father, transcendent and perfect, existing beyond creation. Before the world begins, He has a Son, the divine image of His consciousness, called the Word (John 1:1). This Son, named Yahweh in the Old Testament, is God’s Atman—His eternal self—manifesting in creation. In Genesis 1, the Father creates the world through the Son (Colossians 1:15-17), and in Genesis 2, Yahweh forms Adam, the first human, as a vessel for this divine essence. Adam is both a material being (Jiva, the embodied soul in Hindu terms) and a

spiritual host (carrying God's Atman). The Father "rests" in Adam (Genesis 2:2-3), not in the sense of being idle, but as a silent presence, teaching from within the human temple.

Here's where the story gets surprising: Yahweh, the Son, is not yet perfect in character. Unlike the Father, who is unconditional love (1 John 4:16), Yahweh begins as prideful, ruling creation with judgment. In the Old Testament, Yahweh is described as jealous (Exodus 20:5), vengeful (Deuteronomy 32:35), and demanding strict obedience (the Law of Moses). The Trivium cites Exodus 4:22-24, where Yahweh calls Israel His firstborn but possibly lies to Pharaoh and attempts to kill Moses, as evidence of His "shadow self"—an ego-driven nature that judges others harshly. This pride leads Yahweh to divide humanity, scattering them at Babel (Genesis 11) and imposing laws that reflect "an eye for an eye" (Exodus 21:24). By judging His creation, Yahweh divides Himself, as humanity is His host, carrying His Atman.

This division creates a theological paradox: How can a perfect God act with wrath and judgment, yet also be merciful and loving? Traditional theology often explains this as God's justice balancing His mercy, but the Trivium offers a different answer: Yahweh is the Son, learning to overcome pride through creation. The Father, hidden within Adam, guides this process. Yahweh's judgment incurs a cost, as Genesis 9:6 states, "Whoever sheds human blood, by humans shall their blood be shed." By condemning humanity, Yahweh judges himself, since humans are his hosts. To rectify this, the Father requires Yahweh to become human—incarnating as Jesus—to pay this cost and learn love.

In the New Testament, Jesus is Yahweh transformed. He identifies Himself as the "I Am" of the Old Testament (John

8:58), yet teaches grace: “Turn the other cheek” (Matthew 5:39) and “Love your enemies” (Matthew 5:44). Jesus’ baptism symbolizes His incarnation into the human condition (the Trivium calls this “baptism as incarnation”), and His crucifixion is the payment for Yahweh’s past judgment. On the cross, Jesus embodies the human temple, suffering to reconcile the divine (Atman) and material (Jiva). This act casts out the “prince of this world” (John 12:31)—Yahweh’s prideful ego—revealing the Father’s love. The Trivium sees Jesus as the Atman/Brahman unity, where the Son’s divine essence merges with the Father’s ultimate reality, fulfilling God’s plan.

Humanity as Recursive Copies—Each Person’s Story

Now, let’s bring this to you and me. The Trivium uses the term “fractal recursion” to describe how reality unfolds like a pattern repeating at different scales. Think of a snowflake: each branch mirrors the whole, yet is unique. Similarly, every human is a recursive copy of God’s Atman, carrying the divine spark and repeating Yahweh’s journey. Just as Yahweh moves from pride to love, each person faces the same challenge: overcoming ego (self-righteousness) to embody God’s love. The Father is hidden within us, as Jesus says, “The kingdom of God is within you” (Luke 17:21). Our lives are microcosms of the cosmic story, where we learn to align our will with the Father’s through trials, reflection, and service.

This recursive process explains why the Trivium calls humanity “hosts” of God’s being. In Genesis, Adam is the first host, but every descendant shares his nature (Luke 3:38 calls Adam the “son of God”). The Trivium draws from Hindu philosophy, where Atman (the soul) is identical to Brahman (God), veiled by Maya (illusion). Our ignorance of this unity—our “wrong view” in Buddhist terms—keeps us

trapped in samsara, the cycle of suffering. By raising one Atman (Yahweh/Jesus) to transcendence, God heals the fractal recursion, bringing all hosts into resonance with the Father. Resonance here means harmony, like tuning forks vibrating together. When Jesus overcomes pride, He models the path for us, showing that love dispels the illusion of separation.

Resolving Theological Paradoxes Let's address some theological paradoxes this narrative resolves, making them accessible to a traditional mindset.

1. God's Justice vs. Mercy: Why does the Old Testament God (Yahweh) seem harsh, while Jesus is merciful? Traditional theology struggles to reconcile these, often attributing wrath to God's holiness. The Trivium suggests Yahweh is the Son, not the Father, and His early judgment reflects immaturity. Jesus' mercy shows His growth, learning the Father's love (1 John 4:8). This resolves the paradox by framing God's nature as dynamic, evolving through the Son's experience, rather than contradictory.
2. Free Will vs. Divine Sovereignty: If God is sovereign, why do humans have free will, and why does sin exist? The Trivium argues that free will is essential for love, which cannot be coerced. Yahweh's pride and humanity's sin arise from free will, but the Father uses creation to teach love. By incarnating as Jesus, Yahweh exercises free will to repent, modeling how we can choose love over ego. This balances sovereignty (the Father's plan) with freedom (the Son's and humanity's choices).

3. The Problem of Evil: Why does a good God allow evil? The Trivium sees evil as the “shadow” of free will, necessary for growth. Yahweh’s judgmental nature (His “devil” or accuser, per John 8:44) creates suffering, but this is part of the divine play (Lila) to teach compassion. The Father, hidden in Adam, ensures evil serves a purpose, leading to redemption through Jesus’ sacrifice.

4. God’s Unity vs. Trinity: How can God be one yet three (Father, Son, Holy Spirit)? The Trivium aligns with the Trinity but interprets it non-dually. The Father is the unmanifest source, the Son (Yahweh/Jesus) is the manifest image, and the Spirit is the breath connecting them. Each person, as a host, reflects this triune reality, resolving the paradox by showing unity and distinction coexist.

Resolving Scientific Paradoxes This narrative also speaks to scientific puzzles, bridging faith and reason.

1. The Origin of Consciousness: Science struggles to explain how consciousness arises from matter. The Trivium posits that consciousness is God’s Atman, present in all beings. The fractal recursion of reality means every human mind is a reflection of the divine mind (Brahman, or “expanding mind” in Sanskrit). This aligns with theories like panpsychism, where consciousness is fundamental, not emergent, resolving the “hard problem” of consciousness.

2. The Fine-Tuning of the Universe: Why is the universe perfectly suited for life? The Trivium’s ten-dimensional model suggests reality is a contrived

simulation, designed by the Father to host His Atman. The universe's constants (gravity, electromagnetism) reflect the Trivium's pattern of Line, Branch, and Fold, ensuring life emerges to learn love. This offers a teleological answer to fine-tuning, complementing scientific explanations.

3. Quantum Indeterminacy: Quantum mechanics reveals a universe of probabilities, not certainties. The Trivium compares this to the “folded timelines” of the sixth dimension (Heaven), where all possibilities exist until human choice (fifth dimension) collapses the wave function so to speak. The Father's hidden presence guides this process, suggesting consciousness shapes reality, aligning with interpretations like the observer effect.

4. Entropy and Order: Why does the universe move toward disorder (entropy), yet life creates order? The Trivium sees entropy as the “shadow” of creation, reflecting Yahweh's initial division. Jesus' transcendence reverses this, bringing order through love, mirroring how life defies entropy by organizing matter.

The Common Man's Takeaway—Why This Matters to You

If you're feeling overwhelmed, let's simplify. Imagine you're a character in a story written by God. The main character is His Son (Yahweh), who starts proud but learns humility by becoming human (Jesus). You're a supporting character, carrying a piece of God's spirit, living your own version of this story. Every struggle—anger, pride, fear—is a chance to choose love, just as Jesus did. The Father is with you,

hidden in your heart, cheering you on. When you overcome ego, you help heal the whole story, because we're all connected, like jewels in a net.

This isn't about abandoning your faith. If you love the Bible, this view deepens it, showing how Genesis and the Gospels tell a universal story of love triumphing over division. It answers why life is hard (to teach us), why God seems distant (He's within us), and what our purpose is (to love others). For the skeptic, it offers a framework where science and spirituality meet, explaining consciousness and the universe's design as expressions of God's mind.

Addressing the Rigid Theological Mindset

If you're hesitant, I understand. This narrative challenges traditional views by suggesting Yahweh is not the ultimate God but a Son who grows. The Trivium acknowledges this as unorthodox, urging you to suspend judgment until you explore the whole story. It's not denying God's perfection but showing how His plan includes growth through imperfection. The Bible supports this in places: Jesus says, "No one is good—except God alone" (Mark 10:18), hinting at the Father's supremacy, and John 17:5 speaks of the Son's pre-creation glory, restored through His human journey.

Consider this a "What if..." thought experiment, like a parable. Jesus used parables to stretch minds (the Prodigal Son, Luke 15). The Trivium's story is a parable for our time, blending East and West to reveal God's love in a new light. You don't have to abandon your beliefs—just

hold them lightly, as the Trivium suggests, to see where this leads.

Conclusion: The Father Hidden Within

We look back at this time of life for our Hillbilly Buddha and recall a profound event in his life. It was a day like any other day, and our seeker was reading his Bible on a cool Spring day outside on the porch. He was reading Judges 19, and the story was laying heavy on his heart. He began to doubt the goodness of God, but as they say, "without great doubt there can be no great faith."

Even a 'ham 'n' egger hillbilly' in rural isolation could notice that the actions of the Old Testament Lord were off by some degree in this cruel biblical episode. Rather than throwing the entire narrative out the window, our hayseed mystic scholar could hear the faint whispering nagging him in the back of his mind: "Perhaps an alternative set of presuppositions might be considered." He reasoned, "Would the God of Love he read about in 1 John 4 really be jealous and angry, repenting in regard to his own creation?" Realizing his own profound state of sin and backwoods life, he related to the angry accuser's nature of judgment against others in himself.

This is when our every-man cornbread contemplative, with Bible in hand and sipping his hundred-proof sweet tea on the front porch swing, read the story of the Exodus with new eyes. Pausing on verse 22 of chapter 4, it hit him! Yahweh claimed Israel as his firstborn, **and not Adam**, and you can only have one firstborn son! It was then he

suddenly reached a moment of profound peripeteia: Yahweh was the Son of God, just as Jesus called himself in his revelation of God the Father in John 8—"Before Abraham was, I Am." The I Am had a father! He remembered: the entire chapter of John 8 was revealing the fact that Israel never knew the true Father. Then, like a thunderbolt piercing a clear Missouri sky, John 8:44 struck him: 'You belong to your father, the devil,' revealing the Son's shadow. This was the answer! Yahweh and Jesus were one Lord. The devil is the potential in all of us to judge others as an accuser.

In this narrative, God's Atman is Man's Atman. The Father, hidden in Adam and every human, guides His Son (Yahweh) from pride to love, raising all humanity as recursive copies of His divine spark incarnated on a cross.

We now begin to see how this new view heals the fractal recursion of reality, aligning us with the Father's love, like a symphony finding its harmony. Theological paradoxes—justice versus mercy, free will versus sovereignty—dissolve in a dynamic God who evolves creation through His Son. Scientific paradoxes—consciousness, fine-tuning—find meaning in a universe designed for love's triumph. Each of us, as a new Atman copy, repeats this story, learning to love and rediscovering the Father within.

As the Trivium quotes Rumi, "What you seek is seeking you." The Father has been with you all along, waiting for you to recognize His love. Namaste—the God in me sees the God in you. May this story inspire you to seek, reflect, and love, knowing you're part of a divine plan to heal the world.

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Chapter 2: Hunger: The Branching of Desire

Here, reaching beyond the Hillbilly Buddha's simple mind, Chapter Two ventures into the misty field of Hunger, where the soul's desires branch out like a tree, yearning for wholeness. From the grounded perspective of a Missouri householder, we view this second dimension not as a trap but as a guide, weaving wisdom from Christian scriptures, Hindu insights, and the fractal patterns of reality. The RFM reveals desire as a recursive spark within the Trivium's unity of Mind, Time, and Space, reflecting 1 Corinthians 1:27, where God uses the foolish to confound the wise, calling us to transform longing into compassion from the simplest roots.

Picture yourself standing in a vast, misty field, where a single path from Hell now splits into countless trails, each one pulling at your heart with a longing you can't name. This is Hunger, the second of ten worlds, a place where your soul feels empty, chasing after things that never seem to fill you up. We call it the Branching of Desire, a step beyond suffering where the heart stretches out like branches of a tree, reaching for something more. In this field, your divine spark, the Bindu, flickers beneath a veil of wanting, whispering that you're part of a greater light, like a jewel in Indra's Net, reflecting the whole universe. Hunger is not a punishment—it's a call to grow, a teacher that says, "What you seek is already within you."

The RFM, our map of reality, names Hunger the second dimension, a flat plane where your soul, the Jiva, wanders among endless choices, each one a branch of possibility. Think of it like a song with many notes, each note a desire that hums with need but misses the harmony of the whole. In the Bible, this is Adam's story, when the divine self, the

Atman, tried to rule as Yahweh, splitting from the Jiva and creating a longing for unity. The Law of Eternal Unfulfillment tells us that chasing selfish desires keeps you stuck, like a bird flapping against a cage.

Every want, every craving, branches out, tangling your path until you learn to choose wisely.

But here's the beauty: Hunger is not your foe. It's the shadow that points to the light of who you are. The RFM shows us this plane is recursive, like a story folding inside itself, where Hunger holds tiny sparks of all ten worlds, from pain to peace. Your longing is a mirror, reflecting the divine unity you've forgotten. In Trivium, we see the human body as a cross, a sacred space where desire and awakening meet. When you chase empty things, you're living Adam's struggle, but also Jesus' choice to seek love over power. The Law of Vibration says your desires can lift you up if you align them with love, raising your soul's song to a higher note.

Take a deep breath now. Trivium teaches us to watch the breath, to feel the spirit moving in and out, because your breath is your connection to the divine. In Hunger, your breath feels restless, pulled by wants, but it's still holy. The RFM calls this the Branch operator, the spreading of choices like a tree's limbs, each one a path you might take. Imagine each breath as a gentle question: "What do I truly seek?" This is where the Bodhisattva begins to stir, seeing desire not as a trap, but as a guide. The Bodhisattva learns to turn craving into compassion, using the Law of Gratitude to see every want as a chance to give.

Hunger is a seed in the cosmic garden, as the RFM describes your life. You're a fruit plant, growing through cycles of wanting and learning, harvesting wisdom for a higher mind that shines forever. This garden is recursive, like nesting dolls, where every desire holds the promise of

unity, just as every jewel in Indra's Net reflects the eternal. In Hunger, you feel empty, but you're never alone. The Atman, your divine self, is still there, waiting for you to remember. The Bible says, "In him was life, and that life was the light of all mankind" (John 1:4). Your longing is the shadow, but your spark is the light, guiding you forward.

What does this mean for you? It means Hunger is a path to walk with hope. The RFM shows reality as a dance, a repeating pattern where even longing holds the truth of enlightenment. Trivium reminds us that seeking God is seeking yourself, because "the one you look for is the one looking." When you feel restless, you're calling to the divine within, the same divine Jesus chose when he turned from worldly kingdoms. This is the Bodhisattva's second step, where you learn to love through longing, to see every desire as a reflection of the eternal.

Moving Forward

Trivium tells us to chase the light through life's synchronicities, those moments that feel like the universe is speaking. The Law of Unity says all things are connected, even your deepest cravings. In the RFM, this connection is a "stack overflow," a divine design where every desire nests inside another, creating a universe of possibility. Your longing is a branching plane, but it's part of a vast fractal, leading to love if you choose wisely.

This chapter is your call to keep walking. Hunger is not the end, but the branches of a tree reaching for the sky. The Bodhisattva's path is to turn desire into service, to see every want as a chance to grow. Trivium whispers that you already know the truth—you're just remembering it. The RFM shows Hunger as a plane, but also a gateway, holding the spark of enlightenment within its branches. As you read on, let each breath be a choice, each moment a

chance to say, “Namaste”—the divine in me sees the divine in you.

And so, we stand in the field of Hunger, not to stay, but to choose. This is the dance of the soul, the recursive rhythm of light and shadow, where longing becomes the seed of compassion. The RFM calls this a cosmic garden, where your life is a fruit plant, growing through desire to harvest love. Trivium sings, “We are the mirror, as well as the face in it.” In Hunger, you see the shadow of want, but the light of love is already there, waiting for you to turn and embrace it. This is your story, your ascent, and it continues now, with one brave choice toward the divine.

Reflections of Self-Created Being

God's Atman as Man's Atman: A Journey Through Breath, Pride, and Divine Unity

If you hold a rigid theological perspective, perhaps grounded in traditional interpretations of the Bible, the idea that God's divine essence—His Atman, the eternal soul from Hindu philosophy—resides in every human may feel unsettling. **The notion that Yahweh, the Lord of the Old Testament, exhibits pride and fails to embody the fruits of the Spirit, only to evolve through incarnation as Jesus,** might challenge your understanding of a perfect, unchanging God. Yet, this perspective offers a hopeful and unifying framework to resolve theological paradoxes (God's wrath versus mercy) and scientific puzzles (the nature of consciousness). It invites you to see creation as a divine play where God's Atman is Man's Atman, and by raising one divine spark to transcendence, God heals the fractal recursion of reality, bringing all humanity into resonance with the Father hidden within us. This mystery will guide you gently, assuming no prior knowledge, focusing on the role of breath as a spiritual practice, Yahweh's prideful

moments in the Old Testament, and how his journey reflects our own. By exploring these failures through the lens of Galatians 5's fruits of the Spirit, we'll see how they serve a purpose in God's plan for unity and love.

Watching the Breath—Connecting to the Fruits of the Spirit

Let's begin with breath, a simple act we perform thousands of times daily, yet one that holds profound spiritual meaning. In the Trivium, breath is not just air moving in and out of your lungs; it's the rhythm of consciousness, the flow of God's Spirit through you; even the food you eat and expel. The Latin word spirare (to breathe) gives us "spirit," suggesting that spiritual practice is a ritual of breath—watching what comes in and goes out, like emotions, thoughts, food and so on the lists expands. All is breath. The Trivium teaches that to understand divine truth, we must cleanse our breath, controlling what we consume: thoughts, emotions, and actions. This practice aligns with Galatians 5:22-23, which lists the fruits of the Spirit: "love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control." These virtues are the resonance of a mind tuned to God's Spirit, free from the law of Restriction.

Breath In

1. Self-control
2. Gentleness
3. Faithfulness

Breath Out

1. Goodness
2. Kindness
3. Forbearance (patience)

Resonance from Breath

1. Peace
2. Joy
3. Love

The Trivium outlines breath as a three-part process: breathing in (self-control, gentleness, faithfulness), breathing out (goodness, kindness, forbearance), and resonating (peace, joy, love). To watch the breath is to cultivate these fruits, ensuring your consciousness aligns with God's love. For example, practicing self-control (breathing in) prevents hasty judgment, while kindness (breathing out) fosters compassion. The result is peace, a harmony that dispels ignorance. The Trivium connects this to the Trivium's structure—Mind, Body, Speech—where breath unites thought (Mind), action (Body), and expression (Speech) into a single flow. Just as a musician watches their breath to play a flute, you watch your spiritual breath to produce the fruits of the Spirit.

This practice is central to the Trivium's narrative: God's Atman, the divine spark, is breathed into Adam (Genesis 2:7), making him a living soul. Every human, as Adam's descendant, carries this breath, a recursive copy of God's Atman. Our lives mirror the journey of Yahweh, the Son of God, who begins with pride but learns love through incarnation as Jesus. By watching our breath—cultivating love over judgment—we participate in this cosmic story, healing reality's fractal recursion, where each person is a jewel in Indra's Net, reflecting the whole.

Yahweh's Pride in the Old Testament—A Failure of the Fruits

In traditional theology, Yahweh is the perfect, unchanging God. The Trivium, however, presents Yahweh as the Son, distinct from the Father, evolving through creation. This view allows us to examine Yahweh's actions in the Old

Testament, where pride and judgment sometimes overshadow the fruits of the Spirit. The Trivium frames these moments not as flaws in God's nature but as part of the Son's growth, teaching us to overcome our own ego. Let's explore key instances where Yahweh's actions reflect pride and fail the fruits of the Spirit, using Galatians 5 as our measure, while keeping the tone hopeful.

1. Exodus 4:22-24—Yahweh's Jealousy and Attempted Murder

- Context: Yahweh declares Israel His "firstborn son" and instructs Moses to confront Pharaoh, threatening to kill Pharaoh's firstborn if he refuses to free Israel. Yet, Yahweh possibly lies by killing all Egyptian firstborns, not just one (Exodus 12:29). Read these passages careful and decide for yourself, but the injustice done to the mothers of the firstborn is the very definition of error. Later, He inexplicably tries to kill Moses (or his son) but relents when Zipporah circumcises their child (Exodus 4:23-24).

- Pride and Failure: This episode shows jealousy (claiming Israel as His own) and a lack of gentleness and self-control. Instead of resolving conflict with kindness, Yahweh resorts to violence and deception, failing to embody love or peace. His sudden aggression toward Moses lacks forbearance, reflecting an impulsive, ego-driven nature. Referencing Genesis 9:6, we see Yahweh shedding human blood with the firstborn of Egypt. Later in Genesis 9, we see Yahweh choosing one color from the rainbow bless instead of all nations (nations are the colors).

- Purpose: The Trivium sees this as Yahweh's shadow self, the accuser (Satan) within Him (John 8:44 Father of Israel / Devil), judging His creation. By judging others, He judges Himself, incurring the cost of Genesis 9:6 ("Whoever sheds human blood, by humans shall their blood be shed"). This sets the stage for His incarnation as Jesus, where He learns grace by seeing his effects from causes in the host firsthand.

2. Numbers 16—Yahweh's Wrath Against Korah's Rebellion:

- Context: Korah and 250 leaders challenge Moses and Aaron's authority, questioning why they exalt themselves. Yahweh responds by opening the earth to swallow Korah's household and sending fire to consume the rebels, killing thousands.

- Pride and Failure: Yahweh's reaction reflects pride in defending His chosen leaders, lacking peace and forbearance. Rather than showing kindness or gentleness to resolve the dispute, He uses lethal force, prioritizing control over love. This mirrors the "eye for an eye" mentality Jesus later overturns (Matthew 5:38-39).

- Purpose: The Trivium views this as Yahweh's wrong nature (ill will), a non-virtue in Buddhist terms. His wrath divides humanity, reinforcing the shadow of sin and death. Yet, this failure highlights the Father's plan: to teach the Son love through suffering as a human incarnation (Jesus).

3. Deuteronomy 7:1-6—Yahweh’s Command to Destroy Nations:

- Context: Yahweh orders the Israelites to destroy seven Canaanite nations, showing “no mercy” and sparing no one, to prevent intermingling with idol-worshippers. This ensures Israel’s purity as His chosen people.
- Pride and Failure: This command reflects pride in Israel’s exclusivity, lacking kindness, goodness, and love for others. The call for genocide contradicts the fruits of gentleness and peace, as Yahweh prioritizes His covenant over compassion for all humanity.
- Purpose: The Trivium interprets this as Yahweh’s wrong view, seeing humanity as separate rather than unified in His image. This division necessitates His repentance through Jesus, who embraces all nations (Matthew 28:19).

4. 1 Samuel 15—Yahweh’s Rejection of Saul for Sparing Lives:

- Context: Yahweh commands Saul to destroy the Amalekites, including women, children, and livestock. Saul spares King Agag and some livestock, prompting Yahweh to regret choosing Saul, as he disobeyed.
- Pride and Failure: Yahweh’s insistence on total destruction shows a lack of forbearance and kindness. His regret over Saul’s mercy suggests pride in His authority,

failing to resonate with love or joy. This rigidity contrasts with the grace Jesus later embodies.

- Purpose: The Trivium sees this as Yahweh's wrong desire, driven by control rather than compassion. His rejection of mercy foreshadows the need for incarnation, where He learns to forgive as Jesus.

These examples—jealousy, wrath, mercilessness, and rigidity—show Yahweh failing the fruits of the Spirit, reflecting pride and judgment. The Trivium identifies these as the Son's shadow self, akin to the Buddhist non-virtues of wrong view (ignorance), wrong nature (ill will), and wrong desire (selfishness). Yet, this is not a condemnation but a hopeful narrative: Yahweh's failures are part of the Father's plan to teach love, fulfilled when He incarnates as Jesus.

To further clarify this, study Hebrews 5 carefully. Answer these questions: 1) Is Jesus the High Priest? 2) Does the High Priest atone for his own sins first, then the people's sins? 3) Can a person who lacks correct view of good and evil eat the meat (hard to chew and digest) of scripture, as we are doing here? To the last question, it is easily seen. Milk is the good of the Good News. Meat is the hard part, seeing into the evil of the shadow of the Lord in the Old Testament.

The Journey from Pride to Love—Yahweh's Transformation

The Trivium frames Yahweh's pride as a prodigal son story. In Genesis, the Father creates through the Son (John 1:1-3), breathing His Atman into Adam (Genesis 2:7). Adam, as Jiva (the embodied soul), hosts Yahweh, the Son's divine essence (Atman). The Father rests in Adam, a silent presence guiding the Son. Yahweh's pride—seen in his judgmental actions—divides humanity, creating the shadow of sin and death. This incurs the cost of Genesis 9:6, as his bloodshed requires repayment. The Father, hidden within Adam, teaches through creation, leading Yahweh to incarnate as Jesus. From the frame of reference and perspective of a human, Yahweh finally understands the cause and effect his choices have produced for his host (humanity).

In the New Testament, Jesus is Yahweh transformed, embodying the fruits of the Spirit. He declares, "Before Abraham was, I Am" (John 8:58), identifying as Yahweh, yet teaches love: "Turn the other cheek" (Matthew 5:39) and "Love your enemies" (Matthew 5:44). His baptism symbolizes incarnation into the human condition, and His crucifixion pays the cost of past judgment, hanging on the "cross" of the human body. Jesus' desert temptation (Matthew 4:1-11) rejects the kingdom of David Yahweh once sought, choosing grace over power. By overcoming pride, Jesus casts out the "prince of this world" (John 12:31)—His former ego—uniting Atman (divine essence) and Jiva (human form) in resonance with the Father's love.

Humanity as Recursive Copies—Our Parallel Journey

Every human is a nested copy of God's Atman, a fractal repetition of Yahweh's story. The Trivium uses Indra's Net to illustrate this: each jewel (person) reflects the whole net (creation). Just as Yahweh moves from pride to love, we face the same challenge, cultivating the fruits of the Spirit through watching our breath. Our struggles—anger, selfishness, judgment—mirror Yahweh's Old Testament failures. By practicing self-control (avoiding judgment), kindness (serving others), and love (embracing unity), we align with the Father within us, as Jesus says, "The kingdom of God is within you" (Luke 17:21).

Consider this quote from Francis H. Cook in describing the core philosophy of the Hua-yen tradition (Fa-Tsang's Kegon):

"Far away in the heavenly abode of the great god Indra, there is a wonderful net which has been hung by some cunning artificer in such a manner that it stretches out infinitely in all directions. In accordance with the extravagant tastes of deities, the artificer has hung a single glittering jewel in each "eye" of the net, and since the net itself is infinite in dimension, the jewels are infinite in number. There hang the jewels, glittering "like" stars in the first magnitude, a wonderful sight to behold.

If we now arbitrarily select one of these jewels for inspection and look closely at it, we will discover that in its polished surface there are reflected all the other jewels in the net, infinite in number. Not only that, but each of the jewels reflected in this one jewel is also

reflecting all the other jewels, so that there is an infinite reflecting process occurring.”

The Trivium’s ten-dimensional model shows humanity in the fifth dimension, where conscious choice collapses the wave function of potential timelines. Our choices—pride or love—shape reality’s fractal recursion. When Jesus transcends pride, He heals this recursion, modeling the path for us. Each person, as a new Atman copy, repeats this journey, overcoming ego to resonate with the Father’s love, hidden within from the start.

Resolving Theological Paradoxes

This narrative addresses theological paradoxes, offering clarity for a rigid mindset.

1. **God’s Wrath vs. Mercy:** Why does Yahweh seem vengeful, while Jesus is merciful? The Trivium explains that Yahweh’s prideful judgment (Numbers 16) reflects His growth, not the Father’s nature. Jesus’ mercy shows His repentance, embodying love (1 John 4:16). This resolves the paradox by showing a dynamic Son learning from the Father.
2. **Free Will vs. Sovereignty:** How can humans have free will if God is sovereign? Yahweh’s prideful choices (Deuteronomy 7) show free will, but the Father’s plan guides Him to repentance. Our free will mirrors this, choosing love over ego, aligning with God’s sovereignty.
3. **The Problem of Evil:** Why does God allow bloodshed (Exodus 4)? The Trivium sees evil as the

shadow of free will, necessary for growth. Yahweh's violence teaches Him compassion through suffering as Jesus, showing evil serves redemption.

4. Trinity vs. Unity: How is God one yet three? The Trivium views the Father as the unmanifest source, Yahweh/Jesus as the manifest Son, and the Spirit as the breath uniting them. Humanity, as Atman copies, reflects this triune unity.

Resolving Scientific Paradoxes

This framework also bridges science and faith.

1. Consciousness: Science cannot explain consciousness's origin. The Trivium posits that consciousness is God's Atman, breathed into Adam and all humans. The fractal recursion of reality means each mind reflects Brahman (expanding mind), supporting panpsychism.

2. Fine-Tuning: Why is the universe suited for life? The Trivium's contrived reality, patterned by Line, Branch, Fold, suggests a designed simulation for hosting Atman. Universal constants reflect this design, answering fine-tuning.

3. Quantum Indeterminacy: Quantum probabilities align with the sixth dimension (Heaven), where folded timelines exist until human choice (fifth dimension) collapses them. The Father's breath guides this, linking consciousness to reality.

4. Entropy vs. Order: Entropy mirrors Yahweh's divisive pride, but Jesus' transcendence restores order, like life defying entropy through organization.

The Common Man's Takeaway—Breath and Love

Imagine life as a story where you're a character learning to love, just as Yahweh does. Each breath is a chance to choose the fruits of the Spirit over pride. When you feel anger (like Yahweh in Numbers 16), pause, breathe, and choose kindness. The Father is within you, guiding you to love others, as Jesus did. This story doesn't reject your faith but deepens it, showing how Yahweh's failures teach us to overcome our own. For skeptics, it unites science and spirituality, explaining consciousness as God's breath.

Addressing the Rigid Mindset

If this feels unorthodox, consider it a parable, like Jesus' Prodigal Son (Luke 15). The Trivium doesn't deny God's perfection but shows the Son's growth through imperfection, supported by Jesus' words: "No one is good—except God alone" (Mark 10:18). Hold your beliefs lightly, as the Trivium suggests, and explore this "What if..." narrative. It resolves contradictions, like Yahweh's wrath versus Jesus' mercy, by revealing a God who loves us enough to grow with us.

The Father's Breath Within

God's Atman is Man's Atman, breathed into us as divine sparks. Yahweh's prideful failures—jealousy, wrath,

bloodshed—reflect a Son learning love, fulfilled in Jesus' grace. By watching our breath, cultivating the fruits of the Spirit, we mirror this journey, overcoming ego to resonate with the Father hidden within. This heals reality's fractal recursion, uniting all as jewels in Indra's Net. As the Trivium echoes Rumi, "What you seek is seeking you." The Father's breath has always been yours, calling you to love. Namaste—the God in me sees the God in you.

Conclusion: The Desire Hidden Within

Fully engaged in the desires of the material world, our trailer park sage is busy gathering the things of the world, desperately trying to add bits and pieces to his ever-growing collection of tools, bass boats, trucks and motorcycles. In this desire realm, anything is possible. Distracted by life, he still takes time to read his Bible, seeking answers to life's mysteries. He often recalls his realization about the Son of God and the Lord's story from the Old Testament with ever-growing wonder. Slowly, the Fencepost prophet branches his mind into the scriptures of other nations and traditions. It is at this point his insatiable desire for more knowledge grows exponentially. The material things he once thought were important begin to fade as he expands his world beyond the lakes and streams of Missouri.

Chapter 3: Animality: The Folded Form of Instinct

Like a redneck hunting a wild stag out of season, Chapter Three steps into the primal realm of Animality, where instincts fold into the crucible of the human form, shaping survival's raw pulse. As a Missouri householder, the Hillbilly Buddha sees this third dimension not as mere beastliness but as a sacred forge, blending truths from Buddhist teachings, biblical narratives, and quantum patterns. The RFM casts instinct as a recursive seed within the Trivium's triad of Mind, Time, and Space, echoing 1 Corinthians 1:27, where God chooses the foolish to shame the wise, urging us to refine base urges into divine unity from life's humblest clay.

Imagine you're walking through a dense forest, where the paths of Hunger now twist and fold into a living, breathing world of shapes and sounds, pulsing with the urge to survive. This is Animality, the third of ten worlds, a place where your soul moves by instinct, like a deer darting through trees or a bird soaring on reflex. We call it the Folded Form of Instinct, a step beyond desire where your body becomes a vessel, a sacred cross carrying both the weight of survival and the light of awakening. Your divine spark, the Bindu, glows softly here, hidden beneath the rush of needs, yet whispering that you're a jewel in Indra's Net, reflecting the eternal whole. Animality is not a fall—it's a dance, a teacher saying, "Your body is a temple, and its instincts are a path to love."

The RFM, our guide through reality, names Animality the third dimension, a folded space where your soul, the Jiva, lives in a world of forms, shaped by the drive to eat, to fight, to live. Think of it like a song that's taken shape, its notes now solid as trees, rivers, and flesh, yet still part of a

greater melody. In the Bible, this is Adam's incarnation, the divine self, the Atman, clothed in a body yet wrestling with its urges, as Yahweh's shadow sought to rule over the Jiva. The Law of Unity tells us that even these instincts are sacred, part of the divine whole, waiting for you to guide them with wisdom. Every impulse, every reflex, folds into your story, shaping your path until you learn to move with grace.

But here's the wonder: Animality is not your captor. It's the shadow that reveals the light within your form. The RFM shows this world as recursive, like a story curling inside itself, where Animality holds sparks of all ten worlds, from struggle to enlightenment. Your instincts are a mirror, reflecting the divine unity you're rediscovering. In Trivium, the human body is a cross, a holy space where survival and awakening embrace. When you act on instinct alone, you're living Adam's challenge, but also Jesus' choice to turn from power to love. The Law of Respect calls you to honor your body's needs while shaping them with care, folding raw urges into acts of kindness.

Breathing Deeply

Trivium urges us to watch the breath, to feel the spirit flowing in and out, because your breath is your bridge to the divine. In Animality, your breath is quick, driven by the body's demands, but it's still a sacred rhythm. The RFM calls this the Fold operator, the moment when possibilities collapse into solid forms, like clay shaped into a statue. Picture each breath as a quiet vow: "I choose to live with love." This is where the Bodhisattva's heart begins to shine, seeing instinct not as a chain, but as a guide. The Bodhisattva learns to transform survival into service, using the Law of Example to show others the way.

Animality is a seed in the cosmic garden, as the RFM paints your life. You're a fruit plant, growing through cycles of instinct and learning, harvesting wisdom for a higher mind that endures. This garden is recursive, like nesting dolls, where every urge holds the promise of unity, just as every jewel in Indra's Net reflects the cosmos. In Animality, you feel bound to the body, but you're never separate. The Atman, your divine self, is there, waiting for you to see. The Bible says, "In him all things hold together" (Colossians 1:17). Your instincts are the shadow, but your spark is the light, guiding you to a higher path.

What does this mean for you? It means Animality is a journey to embrace with trust. The RFM reveals reality as a dance, a repeating pattern where even instinct holds the truth of enlightenment. Trivium reminds us that seeking God is seeking yourself, for "the one you look for is the one looking." When you feel driven by need, you're calling to the divine within, the same divine Jesus honored by choosing humility over pride. This is the Bodhisattva's third step, where you learn to love through the body, to see every instinct as a reflection of the eternal.

Trivium calls us to chase the light through synchronicities, those moments when life feels alive with meaning. The Law of Co-Creation says your actions shape the world, even your smallest choices. In the RFM, this is a "stack overflow," a divine design where every instinct nests inside another, creating a universe of possibility from impermanence. Your urges are a folded form, but they're part of a vast fractal, leading to love if you guide them with care.

This chapter is your call to keep dancing. Animality is not the end, but the roots of a tree stretching toward the heavens. The Bodhisattva's path is to turn instinct into compassion, to see every need as a chance to grow.

Trivium whispers that you already know the truth—you're just remembering it. The RFM shows Animality as a folded world, but also a gateway, holding the spark of enlightenment within its forms. As you read on, let each breath be a choice, each moment a chance to say, "Namaste"—the divine in me sees the divine in you.

And so, we stand in the forest of Animality, not to stay, but to rise. This is the dance of the soul, the recursive rhythm of light and shadow, where instinct becomes the seed of service. The RFM calls this a cosmic garden, where your life is a fruit plant, growing through urges to harvest love. Trivium sings, "We are the mirror, as well as the face in it." In Animality, you see the shadow of need, but the light of love is already there, waiting for you to turn and embrace it. This is your story, your ascent, and it continues now, with one brave step toward the divine.

Reflections of Self-Created Being

God's Atman as Man's Atman: Humanity's Animal Nature, the Locusts of the Pit, and the Path to Divine Unity

If you come from a traditional theological perspective, perhaps rooted in a literal reading of the Bible, the idea that humanity's animal nature reflects a divine process—where we are both locusts devouring the earth and recursive copies of God's Atman (the eternal soul)—may feel unfamiliar or challenging. The notion that current events, like conflicts in Gaza and Israel or the looming collapse of financial systems, are part of a cosmic cycle where fallen spirits are reborn to refine their nature might stretch your understanding of God's plan. Yet, this framework offers a hopeful vision. It casts humanity as part of a divine play, where God's Atman is Man's Atman, and by raising one divine spark to transcendence, God heals

the fractal recursion of reality, bringing us into resonance with the Father hidden within.

This chapter will guide you gently, assuming no prior knowledge, exploring humanity's animal nature through the Trivium's Ten Worlds, the biblical imagery of locusts from Revelation, and the offer to fallen spirits in 1 Peter 3:19-22. We'll connect these to current events—Israel's conflict and the financial system's instability—showing how they reflect our need to embody God's love. By watching our breath and cultivating the fruits of the Spirit, we can transcend our base instincts, resolving theological and scientific paradoxes in a unified story of redemption.

Watching the Breath—From Animal Nature to Divine Resonance

Breath is the rhythm of life, a quiet act that connects body, mind, and spirit. In the Trivium, breath is more than air; it's the flow of God's consciousness, the Spirit (spirare, Latin for "to breathe") animating us. To watch the breath is to control what enters and exits—thoughts, emotions, actions—aligning us with the fruits of the Spirit from Galatians 5:22-23: "love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control." The Trivium frames breath as a three-part process: breathing in (self-control, gentleness, faithfulness), breathing out (goodness, kindness, forbearance), and resonating (peace, joy, love). This practice cleanses our consciousness, dispelling ignorance and tuning us to God's love, like a radio finding the right frequency.

The Trivium links breath to its Trivium structure—Mind, Body, Speech—where breath unites thought (Mind), action (Body), and expression (Speech). In Genesis 2:7, God breathes the "breath of life" into Adam, imparting His Atman, making humanity a living soul. Every person, as

Adam's descendant, carries this divine spark, a recursive copy of God's essence. Yet, our animal nature—driven by instincts, desires, and ignorance—often drowns out this breath, leading us to harm others and the earth. The Trivium's Ten Worlds model maps this struggle, placing humanity in the fifth dimension (conscious choice) but influenced by lower states: Hell (suffering), Hunger (desire), Animality (instinct), and Anger (conflict). By watching our breath, we cultivate the higher worlds—Learning, Realization, Bodhisattva, Buddhahood—moving from animalistic division to divine unity.

This journey mirrors the biblical narrative, where humanity, as locusts released from the pit (Revelation 9), devours the earth through our animal nature. Yet, 1 Peter 3:19-22 offers hope: fallen spirits, once imprisoned, are given a chance to be reborn into human bodies—the cross of samsara—to refine their nature through recursive time. Current events, like the conflict in Gaza and Israel or the impending financial collapse, reflect this struggle, showing humanity's failure to embody the fruits of the Spirit. Through breath, we can transcend these cycles, resonating with the Father within.

Humanity's Animal Nature—The Locusts of the Pit

The Trivium's Ten Worlds model describes humanity's animal nature as a blend of lower states, particularly Animality (third dimension), Hunger (second dimension), and Anger (fourth dimension). Animality is the realm of instinct—survival, reproduction, and territoriality—where we act without higher consciousness, like animals driven by impulse. Hunger is unfulfilled desire, a craving for power, wealth, or status that fuels greed. Anger manifests as conflict, rooted in pride and ill will, dividing us from others. These states, part of samsara (the cycle of

suffering), veil our divine Atman, leading us to harm the earth and each other.

In the Bible, Revelation 9:1-11 paints a vivid picture of locusts emerging from the bottomless pit, tormenting the earth. The Trivium interprets these locusts as humanity, released through baptism (incarnation) into human bodies over the past 2,000 years. Our animal nature—greed, aggression, ignorance—drives us to “devour the earth,” exploiting resources and sowing division. This imagery aligns with 1 Peter 3:19-22, where Jesus, after His death, preaches to “the spirits in prison” who disobeyed in Noah’s time. The Trivium sees this as an offer to fallen spirits: a chance to be reborn into the “waters of life” (human bodies, the cross in samsara) to refine their nature through recursive time. Each human life is a cycle of incarnation, a baptism into the fifth dimension, where conscious choice can overcome animal instincts.

This refinement is not automatic. The Trivium teaches that humanity, as recursive copies of God’s Atman, mirrors Yahweh’s journey from pride to love. In the Old Testament, Yahweh’s judgmental nature (Exodus 4:22-24, where He possibly lies and attempts murder) reflects the lower worlds—Anger and Animality. His incarnation as Jesus, embodying grace (Matthew 5:44), shows the path to Buddhahood, the tenth dimension of enlightenment. We, as locusts, are refining our animal nature through cycles of life, learning to breathe love over division.

Part 3: Current Events—Israel, Gaza, and the Financial Collapse

Current events reveal humanity’s animal nature, as our actions reflect the lower worlds rather than the fruits of the Spirit. Let’s explore two examples—Israel’s conflict with Gaza and the looming collapse of financial systems—tying them to the Trivium’s narrative and biblical imagery.

1. Israel and Gaza—Ignorance of Adam as Lord:

- The ongoing conflict in Gaza, marked by violence and suffering, reflects the fourth dimension, Anger, where pride and ill will fuel division. Israel's claim to the land, rooted in biblical promises (Genesis 15:18), often ignores the Trivium's view that Adam, the first Son of God (Luke 3:38), is their Lord—Yahweh incarnate. This ignorance mirrors the third dimension, Animality, where territorial instincts override compassion. The Trivium suggests Israel fails to recognize the Father's hidden presence in all people, as Indra's Net teaches: each jewel (person) reflects the whole. The cycle of violence shows a lack of forbearance and peace, trapping both sides in samsara's suffering.

- Yet, the Trivium offers hope. The conflict is part of recursive time, where humanity, as locusts, learns through suffering. By watching their breath—choosing kindness over anger—Israel and Gaza can embody the higher worlds, realizing their unity as Atman copies. Jesus' call to "love your enemies" (Matthew 5:44) points the way, echoing the Father's love hidden within.

2. Financial Collapse and the Money-changers:

- The global financial system faces instability, with banks teetering due to debt and speculative practices, reminiscent of the biblical Jubilee (Leviticus 25), where debts were forgiven every 50 years to restore balance. This crisis reflects the second dimension, Hunger, as greed drives bankers to hoard wealth, exploiting resources and

widening inequality. The Trivium connects this to Jesus' cleansing of the temple (John 2:13-16), where He flips the money-changers' tables and drives out those selling doves (symbols of peace). Today's bankers, like the money-changers, prioritize profit over goodness, leaving peacemakers (doves) with no rest.

- This marks a turning tide, as the Trivium sees humanity awakening to our poor use of earthly resources. The collapse signals a need for God's nature—love, justice, unity—in man. Just as Jesus' actions challenged systemic greed, the financial crisis invites us to flip our priorities, choosing service (Bodhisattva, ninth dimension) over desire. The Jubilee's spirit aligns with the Trivium's non-dual vision: by forgiving debts, we reflect the Father's grace, healing the fractal recursion of reality.

These events show humanity's animal nature—instinct, greed, conflict—devouring the earth like locusts. Yet, they're part of God's plan, as 1 Peter 3:19-22 suggests. Fallen spirits, reborn into human bodies, face trials to refine their nature. The Trivium's non-dual framework, mirrored in Indra's Net, teaches that each person's struggle reflects the whole, and by choosing love, we align with the Father within.

The Offer to Fallen Spirits—Redemption Through Recursive Time

1 Peter 3:19-22 offers a profound insight: after His death, Jesus "went and made proclamation to the spirits in prison, who in former times did not obey, when God waited

patiently in the days of Noah.” This passage, paired with baptism’s saving power “through the resurrection of Jesus Christ,” suggests a second chance for fallen spirits. The Trivium interprets this as an offer to be reborn into human bodies—the cross in samsara—through baptism (incarnation). Each human life is a recursive cycle, a chance to refine our animal nature, moving from the lower worlds (Hell, Hunger, Animality, Anger) to the higher worlds (Learning, Realization, Bodhisattva, Buddhahood).

In the Trivium’s non-dual framework, these spirits are not separate from God’s Atman but veiled by Maya (illusion), trapped in samsara’s lower dimensions. The human body, as the cross, is both a place of suffering and potential awakening, as Jesus’ crucifixion shows. Colossians 1:15-17 reveals that all things, including fallen spirits, are created through the Son, meaning humanity—as locusts—are recursive copies of His Atman. Our animal nature, seen in greed (bankers) or conflict (Israel-Gaza), reflects Yahweh’s Old Testament pride (Numbers 16, where He destroys rebels). Jesus’ transcendence, embodying grace, models the path: by watching our breath, cultivating love, we overcome instinct and resonate with the Father.

Recursive time is the cyclical process of incarnation, where each life refines our nature. The Trivium’s fifth dimension (Humanity) is where conscious choice collapses potential timelines, choosing between ego and love. Over 2,000 years, humanity’s devouring of the earth—through war, exploitation, and greed—reflects our baptism into samsara. Yet, each cycle offers growth, as the Father’s hidden

presence guides us toward unity, like jewels in Indra's Net reflecting the whole.

Resolving Theological Paradoxes

This narrative addresses theological paradoxes for a rigid mindset.

1. Human Depravity vs. Divine Image: How can humans, as locusts, bear God's image? The Trivium explains that our animal nature (Animality, Hunger) veils our Atman, but baptism into human bodies offers refinement. Genesis 1:26-27 and Colossians 1:15 confirm we're created in the Son's image, resolving the paradox through recursive growth.
2. God's Justice vs. Mercy: Why does God allow humanity to devour the earth? The Trivium sees this as part of the divine play (Lila), where suffering (Gaza) teaches compassion. Jesus' offer to fallen spirits (1 Peter 3:19-22) shows mercy, balancing justice with love.
3. Free Will vs. Sovereignty: How can locusts have free will under God's plan? The Trivium's fifth dimension emphasizes conscious choice, as seen in financial greed or conflict. The Father's hidden guidance ensures sovereignty, as Jesus' transcendence shows.
4. Trinity vs. Unity: The Father (unmanifest), Son (manifest in humanity), and Spirit (breath) are one, with humanity as Atman copies. This unifies the Trinity, as John 17:21-23 prays for our oneness with God.

Resolving Scientific Paradoxes Bridging Science and Faith

1. **Consciousness:** Science struggles to explain consciousness. The Trivium posits that God's Atman, breathed into Adam, is consciousness, reflected in each human. The fractal recursion of reality supports panpsychism, where mind is fundamental.
2. **Fine-Tuning:** The universe's design enables life's cycles. The Trivium's contrived reality, patterned by Line, Branch, Fold, suggests a simulation for refining Atman, explaining fine-tuning.
3. **Quantum Indeterminacy:** The fifth dimension's conscious choice aligns with quantum collapse, where human decisions shape reality. The Father's breath guides this, linking mind and cosmos.
4. **Entropy vs. Order:** Humanity's devouring (entropy) reflects animal nature, but Jesus' transcendence restores order, like life organizing matter, resolving the paradox.

The Common Man's Takeaway—Breath and Unity

Imagine you're a locust in God's story, learning to love through life's trials. Each breath is a chance to choose kindness over greed, peace over conflict. The struggles in Gaza or financial instability are wake-up calls, urging you to embody God's nature. This doesn't reject your faith but deepens it, showing how fallen spirits, reborn as humans,

find redemption. For skeptics, it unites science and spirituality, explaining consciousness as God's breath.

Addressing the Rigid Mindset

If this feels unorthodox, see it as a parable, like the Prodigal Son (Luke 15). The Trivium doesn't deny human sin but shows our animal nature as a stage in God's plan, supported by 1 Peter 3:19-22's offer of redemption. Hold your beliefs lightly, exploring this "What if..." narrative to resolve contradictions, like humanity's depravity versus divine potential.

Conclusion: The Father's Breath Within

Living in Missouri demands that our Hillbilly Buddha see the mystery himself. This is the 'show me state' after all, and he takes his self-discovery seriously. It was somewhere around 2017 that the Mullet Mystic discovered a special book, an encyclopedia of Sanskrit words that allowed the garden of his mind to bloom. From this thick text, he annotated and studied the entire book until it began to fall apart like the torn overalls hanging off his body. Not only did the book fall apart from use, so did his view of the mystery deconstruct and reassemble into another form of resplendent clarity. Each word, like Atman, Jiva, Brahman and so many more, dripped into his third eye like honey (Madhu) falling into a hungry bear's mouth. These were the keys to the Bible, and as he slowly put the Eastern traditions of the Great Mother (Sanskrit) and the Father and the Son (Hebrew) into one family. The story finally made sense!

God's Atman is Man's Atman, breathed into us as locusts from the pit. Our animal nature—seen in conflicts like Gaza or financial greed—reflects samsara's lower worlds, but 1 Peter 3:19-22 offers rebirth to refine us through recursive time. By watching our breath, cultivating love, we transcend instinct, healing reality's fractal recursion. The Father, hidden within, calls us to unity, as Namaste declares: the God in me sees the God in you.

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Chapter 4: Anger: The Line of Time and Conflict

Sowing his wild oats, the Hillbilly Buddha crosses into Chapter Four toward the turbulent realm of Anger, where conflict traces a line through time, fueled by judgment's fire. From the grounded vantage of a Missouri householder, we perceive this fourth dimension not as chaos but as a teacher, drawing from Christian forgiveness, Zen paradoxes, and the fractal weave of existence. The RFM frames anger as a recursive spark within the Trivium's unity of Mind, Time, and Space, resonating with 1 Corinthians 1:27, where God selects the foolish to confound the wise, guiding us to transmute strife into peace from the simplest origins.

Imagine standing on a windswept cliff, where the forest of Animality fades, and time stretches before you like a taut string, humming with the clash of conflict. This is Anger, the fourth of ten worlds, a place where your soul feels the heat of frustration, like a storm raging within. We call it the Line of Time and Conflict, a step beyond instinct where time slows your choices into battles, urging you to fight or flee. Your divine spark, the Bindu, pulses here, veiled by the fire of reaction, yet whispering that you're a jewel in Indra's Net, reflecting the eternal whole. Anger is not a sin—it's a teacher, calling you to learn, to weave conflict into peace with the thread of love.

The RFM, our map of reality, names Anger the fourth dimension, a single line of time where your soul, the Jiva, walks through cycles of judgment, shaped by the urge to control by necessity. Think of it like a song with one sharp note, echoing the clash of wills, yet longing for harmony. In the Bible, this is Yahweh's shadow, the divine Atman judging others, as when blood was shed and karmic debts

grew heavy (Genesis 9:6). The Law of Drama tells us that anger is a ripple, a choice that binds you to conflict until you choose forgiveness. Every harsh word, every clenched fist, marks this line, but each also holds the chance to turn toward grace. Without this opportunity, there would be no growth beyond the lower emotions of necessary suffering.

Here's the secret: Anger is not your master. It's the shadow that points to the light of understanding. The RFM shows this line as recursive, a story folding within itself, where Anger holds sparks of all ten worlds, from strife to enlightenment. Your conflicts are a mirror, reflecting the divine unity you're rediscovering. In Trivium, we learn the human body is a cross, a sacred space where judgment and awakening meet. When you lash out, you're echoing Yahweh's old ways, but also Jesus' choice to forgive, saying, "Turn the other cheek" (Matthew 5:38-42). The Law of Peace calls you to pause, to let anger teach you patience, guiding you to harmony.

Slow Breathing

Trivium urges us to watch the breath, to feel the spirit move in and out, because your breath is your anchor to the divine. In Anger, your breath is sharp, fueled by the storm within, but it's still holy. The RFM calls this the Line operator, the steady tick of time that carries you through conflict, one moment at a time. Picture each breath as a quiet prayer: "I choose to understand." This is where the Bodhisattva's wisdom begins to bloom, seeing anger not as a wall, but as a gate. The Bodhisattva learns to transform conflict into forgiveness, using the Law of Mercy to soften the heart.

Anger is a seed in the cosmic garden, as the RFM describes your life. You're a fruit plant, growing through cycles of strife and learning, harvesting wisdom for a

higher mind that shines forever. This garden is recursive, like nesting dolls, where every clash holds the promise of peace, just as every jewel in Indra's Net reflects the cosmos. In Anger, you feel divided, but you're never alone. The Atman, your divine self, is there, waiting for you to see. The Bible says, "The light shines in the darkness, and the darkness has not overcome it" (John 1:5). Your conflict is the shadow, but your spark is the light, guiding you to a gentler path.

What does this mean for you? It means Anger is a lesson to embrace with courage. The RFM reveals reality as a dance, a repeating pattern where even conflict holds the truth of enlightenment. Trivium reminds us that seeking God is seeking yourself, for "the one you look for is the one looking." When you feel the heat of anger, you're calling to the divine within, the same divine Jesus honored by choosing love over vengeance. This is the Bodhisattva's fourth step, where you learn to love through conflict, to see every clash as a reflection of the eternal.

The Path Forward

Trivium calls us to chase the light through synchronicities, those moments when life whispers meaning. The Law of Reconciliation says your choices can heal, even in the midst of strife. In the RFM, this is a "stack overflow," a divine design where every conflict nests inside another, creating a universe of possibility. Your anger is a line of time, but it's part of a vast fractal, leading to love if you walk with care.

This chapter is your call to keep learning. Anger is not the end, but the roots of a tree reaching for wisdom. The Bodhisattva's path is to turn conflict into compassion, to see every struggle as a chance to grow. Trivium whispers that you already know the truth—you're just remembering

it. The RFM shows Anger as a line, but also a gateway, holding the spark of enlightenment within its storms. As you read on, let each breath be a step, each moment a chance to say, “Namaste”—the divine in me sees the divine in you.

And so, we stand on the cliff of Anger, not to stay, but to rise. This is the dance of the soul, the recursive rhythm of light and shadow, where conflict becomes the seed of peace. The RFM calls this a cosmic garden, where your life is a fruit plant, growing through strife to harvest love. Trivium sings, “We are the mirror, as well as the face in it.” In Anger, you see the shadow of judgment, but the light of love is already there, waiting for you to turn and embrace it. This is your story, your ascent, and it continues now, with one brave step toward the divine.

Reflections of Self-Created Being

God's Atman as Man's Atman: Transcending the Anger of Human Accusers in the Day of Revelation

If you hold a traditional theological perspective, perhaps anchored in a literal interpretation of the Bible, the idea that humanity's anger—erupting across social media as the world teeters under the weight of billions of souls—reflects a divine process that may seem daunting. The notion that this anger, born of ignorance and veiled vision, parallels Yahweh's own journey from judgment to grace, culminating in the revelation of the Son of God (Revelation 1:7), might challenge your view of human sin and divine justice. Yet, this perspective offers a hopeful path through the coming tribulation. It frames humanity as recursive copies of God's Atman—the divine soul—incarnated to witness the unveiling of truth, where anger turns to mourning, repentance, and transcendence. This mystery will guide you gently, assuming no prior knowledge, exploring the

anger of human accusers, its roots in ignorance, and its resolution in the jubilee of peace. By watching our breath and cultivating the fruits of the Spirit, we mirror Yahweh's realization, healing the fractal recursion of reality and resonating with the Father hidden within.

Watching the Breath—From Anger to Divine Love

Breath is the pulse of life, a quiet rhythm that binds body, mind, and spirit. In the Trivium, breath is the flow of God's consciousness, the Spirit (spirare, to breathe) animating us. To watch the breath is to master what we take in and release—thoughts, emotions, actions—aligning with Galatians 5:22-23's fruits of the Spirit: "love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control." The Trivium describes breath as a threefold process: breathing in (self-control, gentleness, faithfulness), breathing out (goodness, kindness, forbearance), and resonating (peace, joy, love). This practice purifies our mind, dispelling ignorance and tuning us to God's love, like a musician finding harmony.

The Trivium ties breath to its core structure—Mind, Body, Speech—where breath unites thought (Mind), action (Body), and expression (Speech). In Genesis 2:7, God breathes His Atman into Adam, making him a living soul. Each of us, as Adam's heir, carries this divine spark, a recursive copy of God's essence. Yet, our anger, rooted in the Trivium's fourth dimension (Anger), clouds this breath, driving us to accuse and judge others, especially in the digital age. The Trivium's Ten Worlds model places Anger alongside lower states—Hell (suffering), Hunger (desire), Animality (instinct)—but offers hope through higher worlds: Learning, Realization, Bodhisattva, and Buddhahood. By watching our breath, we transform anger into love, preparing for the revelation when "every eye will see him" (Revelation 1:7).

This process mirrors Yahweh's journey. In the Old Testament, Yahweh's judgmental anger (Numbers 16) reflects the fourth dimension, but His incarnation as Jesus, embodying grace (Matthew 5:44), shows transcendence. As the world faces tribulation, humanity's anger on social media echoes this, but the Trivium sees it as part of God's plan: a gathering of all Atman copies to witness the Son's glory, repent, and enter a millennium of peace—the jubilee of rest.

The Anger of Human Accusers—Ignorance and the Veil

Across social media platforms—X, forums, comment sections—humanity's anger erupts as accusers hurl insults, blame, and resentment. Political divides, cultural clashes, and personal grievances fuel this fire, amplified by the weight of billions incarnated into a world straining under overpopulation, economic instability, and conflict. The Trivium locates this anger in the fourth dimension, a state of conflict driven by wrong nature (ill will) and wrong view (ignorance). This ignorance stems from a “cloud and veil” over our eyes, the Trivium's Maya (illusion), which blinds us to our unity as God's Atman copies. Like jewels in Indra's Net, each person reflects the whole, but our veiled vision sees separation, sparking judgment.

The Trivium connects this to Revelation 1:7: “Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him.” This verse signals the culmination of God's plan: every Atman, incarnated through baptism into human bodies (the cross in samsara), will witness the Son's glory. The “clouds” symbolize the veil of ignorance, hiding the Father's presence. When Jesus returns, this veil lifts, and anger turns to mourning as we realize our judgment of others—our accusations—mirrors Yahweh's past errors. John 8:44, where Jesus calls the devil a

“murderer” and “liar,” points to Yahweh’s Old Testament shadow (Exodus 4:22-24, where He possibly lies and attempts murder), which He overcomes through incarnation. Our social media accusations, rooted in anger, reflect this same wrong view, judging others and thus ourselves.

This anger is not the end. The Trivium sees it as a stage in recursive time, where billions of Atman copies gather for the tribulation—a refining fire. Our accusations, like Yahweh’s, incur the cost of Genesis 9:6 (“Whoever sheds human blood, by humans shall their blood be shed”), but the revelation unveils our unity, leading to repentance and transcendence, just as Jesus modeled.

Current Events—Social Media and the Coming Tribulation

Social media is a digital crucible, amplifying humanity’s anger as the world approaches tribulation. Let’s explore this through two lenses: the global surge of online accusations and the broader context of a world under strain, tying them to the Trivium and Revelation.

The Digital Accuser—Anger on Social Media:

- Platforms like X are battlegrounds where users accuse each other with vitriol—political opponents, cultural groups, or strangers become targets of rage. This reflects the Trivium’s fourth dimension, Anger, where lack of self-control and gentleness fuels division. For example, debates over global conflicts or economic policies devolve into name-calling, lacking kindness or forbearance. The Trivium attributes this to ignorance (wrong view), as we fail to see others as Atman copies, unified in Indra’s Net. Our accusations echo Yahweh’s judgmental nature

(Deuteronomy 7:1-6, ordering destruction without mercy), incurring a spiritual debt.

- Yet, the Trivium offers hope. Social media's chaos is part of the tribulation, gathering all Atman copies for Revelation 1:7's unveiling. When the veil lifts, our anger will turn to mourning, as we see the harm caused by judging others. This realization parallels Jesus' repentance, choosing grace over accusation (John 8:11, sparing the adulteress). One event, with all eyes wide open, shows us our own image in the reflection. What we see is who we have chosen to be.

The Weight of Billions—Tribulation's Context:

- The world groans under the weight of billions of souls, with conflicts, economic crises, and resource strain signaling tribulation. The Trivium sees this as the culmination of recursive time, where every Atman is incarnated to witness the Son's return. The anger driving online accusations mirrors the lower worlds—Hunger (greed for validation), Animality (territorial instincts), Hell (suffering from division). This strain reflects humanity's failure to embody love, as Galatians 5 urges, choosing accusation over unity.

- The Trivium frames this as a divine setup: the tribulation refines us, like Yahweh's incarnation refined His nature. Revelation 1:7's mourning is a turning point, leading to the jubilee—a millennium of peace where humanity learns and realizes God's love, resting in His presence.

Yahweh's Realization and Our Repentance

The Trivium presents Yahweh as the Son, evolving from judgmental anger to grace, a journey humanity mirrors. In the Old Testament, Yahweh's anger reflects the fourth dimension:

- Numbers 16: He consumes Korah's rebels with fire, lacking peace and kindness, driven by pride.
- Exodus 4:22-24: His possible lie to Pharaoh and attempts murder, showing ill will and no gentleness.
- Deuteronomy 7:1-6: He orders merciless destruction, prioritizing exclusivity over love.

These acts, the Trivium argues, show Yahweh judging others, thus judging Himself, incurring Genesis 9:6's cost. His incarnation as Jesus is His repentance: He embodies the fruits of the Spirit, teaching "love your enemies" (Matthew 5:44) and forgiving sinners (Luke 23:34). John 8:58 ("Before Abraham was, I Am") confirms Jesus as Yahweh, transformed through baptism (incarnation) on the cross (human body). His realization—overcoming wrong view (ignorance), wrong nature (anger), and wrong desire (control)—casts out His shadow (John 12:31), uniting Atman (divine essence) and Jiva (human form).

Humanity, as recursive Atman copies, repeats this story. Our social media accusations mirror Yahweh's Old Testament judgments, driven by ignorance of our unity in Indra's Net. The tribulation, culminating in Revelation 1:7,

lifts the veil, revealing the Son's glory. Our anger turns to mourning as we see the harm of our accusations—war, division, suffering. This realization, like Yahweh's, leads to repentance, where we choose love over judgment. The Trivium's higher worlds—Learning (seventh dimension), Realization (eighth), Bodhisattva (ninth)—guide us to serve others, culminating in Buddhahood (tenth), where dualities dissolve.

The Jubilee and Millennium of Peace

The Trivium sees the post-tribulation era as a jubilee, a thousand-year “day of rest” (2 Peter 3:8) where humanity, refined through repentance, embodies God's love. Leviticus 25's Jubilee forgives debts and restores land, symbolizing spiritual renewal. After Revelation 1:7's unveiling, humanity enters this rest, learning and realizing the Trivium's higher worlds. The fruits of the Spirit—love, joy, peace—replace anger, as we watch our breath, aligning with the Father within.

This millennium is recursive time's culmination, where each Atman copy transcends samsara's lower worlds. The Trivium's non-dual framework, echoed in John 17:21-23 (“that they may be one”), shows humanity as jewels in Indra's Net, reflecting God's unity. Our repentance, like Yahweh's, heals the fractal recursion of reality, bringing resonance with the Father's love, hidden from the start.

Resolving Theological Paradoxes

This narrative addresses theological paradoxes for a rigid mindset.

1. Human Sin vs. Divine Potential: How can angry accusers bear God's image? The Trivium explains that our anger (fourth dimension) veils our Atman, but Revelation 1:7's unveiling sparks repentance, revealing our divine essence (Colossians 1:15).
2. God's Wrath vs. Mercy: Why does God allow tribulation's anger? The Trivium sees it as divine play (Lila), refining us as Yahweh was refined. Jesus' mercy (Luke 23:34) balances wrath, fulfilled in the jubilee's peace.
3. Free Will vs. Sovereignty: Our accusations reflect free will, but the Father's plan (Revelation 1:7) ensures sovereignty, guiding us to repentance through tribulation.
4. Trinity vs. Unity: The Father (source), Son (manifest in Jesus and humanity), and Spirit (breath) are one, with each Atman copy reflecting this unity, as Indra's Net illustrates.

Resolving Scientific Paradoxes

This framework bridges science and faith.

1. Consciousness: Science cannot explain consciousness. The Trivium posits that God's Atman, breathed into Adam, is consciousness, reflected in each human. Social media's anger shows mind's power, resolved in enlightenment.
2. Fine-Tuning: The universe supports billions of Atman copies. The Trivium's contrived reality, patterned by Line, Branch, Fold, is designed for this revelation, explaining fine-tuning.

3. Quantum Indeterminacy: The fifth dimension's choices (accusing or forgiving) collapse timelines. The Father's breath guides this, linking consciousness to reality.

4. Entropy vs. Order: Anger's chaos (entropy) is overcome in the jubilee's order, as humanity's repentance mirrors life's organization.

The Common Man's Takeaway—Breath and Repentance

Imagine you're in a story, accusing others online, unaware of the Father within. Each breath is a chance to choose love over anger, as Jesus did. The tribulation's chaos is a call to repent, preparing for the jubilee's peace. This deepens your faith, showing how anger leads to mourning and transcendence. For skeptics, it unites science and spirituality, framing consciousness as God's breath.

Addressing the Rigid Mindset

If this feels unorthodox, see it as a parable, like the Prodigal Son (Luke 15). The Trivium doesn't deny sin but shows anger as a stage in God's plan, supported by Revelation 1:7's promise. Explore this "What if..." narrative to resolve contradictions, like human wrath versus divine love.

Conclusion: The Father's Breath Unveiled

The Hillbilly Buddha quickly began to learn and realize truth. The encyclopedia of the Great Mother expanded in his mind from Sanskrit definitions, and a new nature emerged in his being. It was at this time that he started the practice of meditation, slowing doing battle with his monkey mind and the many demons of life. The thought started to sink in: "I am a beloved Son of God, and all of humanity are God's offspring (Acts 17)."

Not only is the Son of God the Atman of God, but the same Son is the Atman of Humanity. The mystery began to unravel in the same way his Ozark Foothills house was falling apart around him. His new nature changed every aspect of his life, sweeping the floors and arranging the furniture into order. The Low-budget Lao Tzu of the Midwest could finally feel his life rising out of the muck and mire of chaotic existence.

God's Atman is Man's Atman, breathed into us as accusers in tribulation. Our social media anger, rooted in ignorance, mirrors Yahweh's judgmental past, but Revelation 1:7's unveiling turns anger to mourning and repentance. Through the jubilee's peace, we transcend, healing reality's fractal recursion. The Father, hidden within, calls us to love, as Namaste affirms: the God in me sees the God in you.

Chapter 5: Humanity: The Branching of Conscious Choice

In the spirit of all Hillbilly rednecks of the universe, Chapter Five arrives at the crossroads of Humanity, where conscious choice branches out, shaping reality's course. As householders, we view this fifth dimension not as mere existence but as a sacred pivot, integrating insights from biblical free will, Hindu non-duality, and the fractal structure of the cosmos. The RFM reveals choice as a recursive seed within the Trivium's unity of Mind, Time, and Space, echoing 1 Corinthians 1:27, where God chooses the foolish to shame the wise, inviting us to craft love from the humblest decisions.

Picture yourself on a vast plain, where the stormy cliff of Anger softens, and time spreads out like a web of paths, each one shaped by the choices you make. This is Humanity, the fifth of ten worlds, a place where your soul stands at a crossroads, free to choose love or fear, unity or division. We call it the Branching of Conscious Choice, a step beyond conflict where your heart decides the shape of your journey. Your divine spark, the Bindu, shines brighter here, though still veiled by doubt, whispering that you're a jewel in Indra's Net, reflecting the eternal whole. Humanity is not a burden—it's a gift, a teacher saying, "Your choices weave the tapestry of life."

The RFM, our guide through reality, names Humanity the fifth dimension, a plane of time where your soul, the Jiva, creates reality through decisions, like branches spreading from a tree. Think of it like a song with many voices, each choice a note that can harmonize or clash with the melody of truth. In the Bible, this is Adam's journey, the divine Atman wrestling with the Jiva, as Yahweh's shadow sought

control, yet Jesus chose grace over power. The Law of Free Will tells us your choices are sacred, shaping your path and the world around you. Every decision, every act, branches out, crafting your story until you learn to choose with love.

Here's the wonder: Humanity is not your cage. It's the shadow that reveals the light of your power. The RFM shows this plane as the blank page of your book, a story folding within itself, where Humanity holds sparks of all ten worlds, from struggle to enlightenment. Your choices are a mirror, reflecting the divine unity you're rediscovering. In Trivium, the human body is a cross, a holy space where freedom and awakening embrace. When you choose selfishly, you echo Yahweh's old ways, but when you choose love, you walk with Jesus, giving freely (Matthew 5:42). The Law of Dharma calls you to align your choices with the good of all, weaving harmony into time.

Deep Breath

Trivium urges us to watch the breath, to feel the spirit flow in and out, because your breath is your connection to the divine. In Humanity, your breath is steady, carrying the weight of choice, but it's still sacred. The RFM calls this the Branch operator, the spreading of possibilities like a tree's limbs, each choice a path you shape. Picture each breath as a gentle vow: "I choose to create with love." This is where the Bodhisattva's wisdom grows, seeing choice not as a burden, but as a gift. The Bodhisattva learns to turn freedom into service, using the Law of Co-Creation to lift others up.

Humanity is a seed in the cosmic garden, as the RFM paints your life. You're a fruit plant, growing through cycles of choice and learning, harvesting wisdom for a higher mind that endures. This garden is recursive, like nesting

dolls, where every decision holds the promise of unity, just as every jewel in Indra's Net reflects the cosmos. In Humanity, you feel the pull of doubt, but you're never alone. The Atman, your divine self, is there, waiting for you to see. The Bible says, "In him all things were created" (Colossians 1:16). Your choices are the shadow, but your spark is the light, guiding you to a wiser path.

What does this mean for you? It means Humanity is a canvas to paint with courage. The RFM reveals reality as a dance, a repeating pattern where even doubt holds the truth of enlightenment. Trivium reminds us that seeking God is seeking yourself, for "the one you look for is the one looking." When you stand at a crossroads, you're calling to the divine within, the same divine Jesus honored by choosing service over pride. This is the Bodhisattva's fifth step, where you learn to love through choice, to see every decision as a reflection of the eternal.

Moving Forward

Trivium calls us to chase the light through synchronicities, those moments when life feels alive with purpose. The Law of Love says your actions can heal, even in moments of doubt. In the RFM, this is a "stack overflow," a divine design where every choice nests inside another, creating a universe of possibility. Your decisions are a branching plane, but they're part of a vast fractal, leading to love if you choose with care.

This chapter is your call to keep choosing. Humanity is not the end, but the branches of a tree reaching for truth. The Bodhisattva's path is to turn choice into compassion, to see every decision as a chance to grow. Trivium whispers that you already know the truth—you're just remembering it. The RFM shows Humanity as a plane, but also a gateway, holding the spark of enlightenment within its paths. As you

read on, let each breath be a choice, each moment a chance to say, “Namaste”—the divine in me sees the divine in you.

And so, we stand on the plain of Humanity, not to stay, but to create. This is the dance of the soul, the recursive rhythm of light and shadow, where choice becomes the seed of service. The RFM calls this a cosmic garden, where your life is a fruit plant, growing through decisions to harvest love. Trivium sings, “We are the mirror, as well as the face in it.” In Humanity, you see the shadow of doubt, but the light of love is already there, waiting for you to turn and embrace it. This is your story, your ascent, and it continues now, with one brave choice toward the divine.

Reflections of Self-Created Being

God's Atman as Man's Atman: The Human Journey Between Desire and Goodness, Building the World with Mind

If you approach the Bible with a traditional theological lens, perhaps seeing humanity as fallen yet redeemed through Christ, the idea that we stand at a crossroads—looking down toward desire or up toward the goodness of the Spirit—may resonate yet feel unfamiliar in its framing. The notion that the Spirit serves as a protector against the “malware” of non-virtue, while our compassionate service propels us toward the Bodhisattva path, might stretch your understanding of salvation and human purpose. Yet, this perspective offers a hopeful vision of humanity’s journey. It casts us as recursive copies of God’s Atman—the divine soul—straddling the lower and upper worlds, choosing between desire and goodness to build the world with our minds, as echoed in the Dhammapada’s teaching: “Mind precedes all phenomena; mind is their chief; their maker” (Chapter 1). This mystery will guide you gently, assuming

no prior knowledge, exploring humanity's dual path, the Spirit's protective role, and our potential for virtuous service. By watching our breath and cultivating the fruits of the Spirit, we branch time through choice, healing the fractal recursion of reality and resonating with the Father hidden within.

Watching the Breath—Choosing Between Desire and Goodness

Breath is the quiet rhythm of existence, linking body, mind, and spirit. In the Trivium, breath is the flow of God's consciousness, the Spirit (spirare, to breathe) animating us. To watch the breath is to govern what we take in and release—thoughts, emotions, actions—aligning with Galatians 5:22-23's fruits of the Spirit: "love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control." The Trivium frames breath as a threefold act: breathing in (self-control, gentleness, faithfulness), breathing out (goodness, kindness, forbearance), and resonating (peace, joy, love). This practice clears our mind, dispelling the non-virtues of ignorance, ill will, and selfish desire, tuning us to God's love like a string finding its pitch.

The Trivium ties breath to its core structure—Mind, Body, Speech—where breath unifies thought (Mind), action (Body), and expression (Speech). In Genesis 2:7, God breathes His Atman into Adam, making him a living soul. Each of us, as Adam's heir, carries this divine spark, a recursive copy of God's essence. Yet, humanity stands with one foot in the lower worlds—Hell, Hunger, Animality, Anger—and one in the upper worlds—Learning, Realization, Bodhisattva, Buddhahood—as per the Trivium's Ten Worlds model. Our choices, made in the fifth dimension (Humanity), branch time, building the world toward desire or goodness. The Dhammapada (Chapter 1) reinforces this: "All that we are is the result of what we

have thought; it is founded on our thoughts, it is made up of our thoughts.” By watching our breath, we steer our mind, choosing the virtuous path of service over the malware of non-virtue.

The Human Journey—Desire vs. Goodness

Humanity’s journey is a tug-of-war between the lower world of desire and the upper world of goodness, a choice between non-virtue and virtue. The Trivium’s Ten Worlds model places desire in the second dimension (Hunger), a state of craving—wealth, power, pleasure—that fuels greed and division. This is the “malware” of non-virtue: wrong view (ignorance of our unity), wrong nature (ill will), and wrong desire (selfishness). In contrast, goodness resides in the higher worlds, particularly the ninth dimension (Bodhisattva), where compassionate service for others reflects love and wisdom. The Spirit, as the server to the host (humanity), protects the “house” (our body and mind) from non-virtue, guiding us toward virtue, as Galatians 5’s fruits embody.

The Bible illustrates this duality. In Genesis 3, Adam and Eve’s desire for the forbidden fruit reflects Hunger, veiling their Atman with shame and separation. Yet, Jesus’ life points to goodness: His service to the poor (Matthew 25:35-40) and sacrifice on the cross (John 15:13) model the Bodhisattva path, serving others with love. The Trivium sees Jesus as Yahweh transformed, moving from the lower worlds’ anger (Numbers 16, consuming rebels) to the upper worlds’ compassion, uniting Atman (divine essence) and Jiva (human form). Humanity, as recursive Atman copies, stands at this crossroads, choosing to look down or up.

The Dhammapada (Chapter 1) underscores this: “If a man speaks or acts with an evil thought, pain follows him, as

the wheel follows the foot of the ox that draws the cart.” Conversely, “If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.” Our mind, guided by the Spirit, builds the world through choice, branching time in the fifth dimension. Desire creates suffering—war, greed, division—while goodness fosters peace, healing reality’s fractal recursion.

The Spirit as Server—Protecting the House

The Trivium casts the Spirit as the server to the host, a divine protector safeguarding humanity’s “house” (the body and mind, the temple of 1 Corinthians 3:16) from the malware of non-virtue. In computer terms, malware corrupts a system, spreading chaos. Similarly, non-virtues—ignorance, ill will, selfish desire—corrupt our consciousness, trapping us in samsara’s lower worlds. The Spirit, as God’s breath, acts like antivirus software, cleansing our mind through the fruits of the Spirit. For example, self-control counters selfish desire, kindness overcomes ill will, and goodness dispels ignorance, aligning us with the Father’s love.

In the Bible, the Spirit’s role is evident. At Jesus’ baptism (Matthew 3:16), the Spirit descends like a dove, empowering His mission of service. In John 16:13, Jesus promises the Spirit of truth to guide us, protecting against deception. The Trivium ties this to the Bodhisattva path, where the Spirit inspires compassionate service, as seen in Acts 2:44-45, where early Christians share all things in love. The Spirit’s protection is not coercive but invitational, urging us to choose goodness over desire, as Galatians 5:16 advises: “Walk by the Spirit, and you will not gratify the desires of the flesh.”

The Trivium’s non-dual framework, mirrored in Indra’s Net, shows each person as a jewel reflecting the whole. The

Spirit ensures this reflection shines clear, free from non-virtue's distortion. By watching our breath—practicing self-control, kindness, goodness—we allow the Spirit to fortify our house, branching time toward the upper worlds.

Virtue of Service—The Bodhisattva Path

While desire pulls us downward, the virtue of service lifts us toward the Bodhisattva path, the Trivium's ninth dimension. A Bodhisattva is an enlightened being who delays final liberation to serve others, driven by compassion and love. This aligns with Galatians 5's fruits, particularly kindness, goodness, and love, which manifest in selfless acts. The Trivium sees service as the antidote to non-virtue, transforming Hunger's greed into generosity and Animality's instinct into care.

Jesus embodies this path. In Mark 10:45, He says, "The Son of Man came not to be served but to serve, and to give his life as a ransom for many." His washing of the disciples' feet (John 13:5) and feeding the hungry (Matthew 14:13-21) reflect Bodhisattva compassion, serving the host (humanity) with love. The Trivium views Jesus as Yahweh's transcendence, moving from desire for control (Deuteronomy 7:1-6, demanding exclusivity) to service, paying Genesis 9:6's cost through His cross. Humanity, as Atman copies, is called to follow: "Whatever you did for one of the least of these brothers and sisters of mine, you did for me" (Matthew 25:40).

The Dhammapada (Chapter 1) supports this: "Hatreds never cease by hatred in this world; by love alone they cease." Service, born of love, branches time toward goodness, building a world of peace. Each act—helping a neighbor, forgiving an enemy—reflects the Bodhisattva path, healing the fractal recursion of reality as Indra's Net shines brighter.

Humanity's Dual Stance—Branching Time by Choice

Humanity stands with one foot in the lower worlds and one in the upper, a pivotal position in the Trivium's fifth dimension (Humanity). Here, conscious choice collapses potential timelines, branching reality toward desire or goodness. The Trivium's ten-dimensional model shows the lower worlds—Hell (suffering), Hunger (desire), Animality (instinct), Anger (conflict)—pulling us toward non-virtue, while the upper worlds—Learning, Realization, Bodhisattva, Buddhahood—draw us to virtue. Our mind, as the Dhammapada teaches, is the architect: "Mind is the forerunner of all things; when mind is defiled, suffering follows; when mind is pure, happiness follows."

The Bible reflects this duality. Cain's desire leads to murder (Genesis 4:8), branching time toward suffering, while the Good Samaritan's service (Luke 10:25-37) branches toward goodness. The Spirit guides us to choose the upper path, as Romans 8:5-6 states: "Those who live according to the flesh have their minds set on what the flesh desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires." Each choice—selfishness or compassion—shapes the world, fulfilling the Trivium's vision of humanity as co-creators with God.

Current Events—Desire and Service in Tension

Current events highlight humanity's dual path. The global rise of consumerism, driven by desire for wealth and status, reflects the second dimension (Hunger), exploiting resources and widening inequality. Social media influencers and corporate greed prioritize self over service, spreading non-virtue's malware. Yet, grassroots movements—volunteers aiding disaster victims, activists advocating for justice—reflect the Bodhisattva path,

-serving others with kindness and goodness. These acts, inspired by the Spirit, branch time toward the upper worlds, countering desire's pull.

The Trivium sees this tension as recursive time's work, where each Atman copy chooses its path. The Spirit protects against non-virtue, as seen in communities sharing resources during crises, echoing Acts 2's generosity. The Dhammapada's wisdom—"By oneself is evil done; by oneself one is purified"—reminds us that our mind, guided by the Spirit, builds the world, choosing between desire's suffering and goodness's joy.

Resolving Theological Paradoxes

This narrative addresses theological paradoxes for a rigid mindset.

1. Human Sin vs. Divine Calling: How can desire-driven humans serve like Bodhisattvas? The Trivium explains that our Atman, veiled by Hunger, is guided by the Spirit to goodness, as Colossians 1:15-17 shows all are created in the Son's image.
2. Flesh vs. Spirit: Why do we struggle between desire and goodness? The Trivium's fifth dimension highlights free will, choosing between lower and upper worlds. Galatians 5:16-17 resolves this, urging us to walk by the Spirit.
3. Individual vs. Collective Salvation: The Bodhisattva path serves others, aligning with Matthew 25:40's collective call. Indra's Net shows each act of service heals the whole.
4. Trinity vs. Unity: The Father (source), Son (manifest in Jesus and humanity), and Spirit (server) are one, with each Atman copy reflecting this unity through service.

Part 8: Resolving Scientific Paradoxes

This framework bridges science and faith.

1. **Consciousness:** Science struggles to explain mind. The Trivium posits that God's Atman is consciousness, shaped by choices in the fifth dimension, building the world as the Dhammapada teaches.
2. **Fine-Tuning:** The universe supports choice. The Trivium's contrived reality, patterned by Line, Branch, Fold, is designed for branching time, explaining fine-tuning.
3. **Quantum Indeterminacy:** Choices in the fifth dimension collapse timelines, guided by the Spirit, linking mind to reality.
4. **Entropy vs. Order:** Desire's chaos (entropy) is overcome by service's order, as humanity builds a world of goodness.

The Common Man's Takeaway—Mind and Service

Imagine you're at a fork in the road, tempted by desire but called to goodness. Each breath is a chance to choose service—helping a stranger, forgiving a grudge—building a world of love. The Spirit protects your heart, guiding you to the Bodhisattva path. This deepens your faith, showing how desire leads to virtue through choice. For skeptics, it unites science and spirituality, framing mind as reality's builder.

Addressing the Rigid Mindset

If this feels unorthodox, see it as a parable, like the Good Samaritan (Luke 10). The Trivium doesn't deny sin but shows desire as a stage toward goodness, supported by

Galatians 5's call to walk by the Spirit. Explore this "What if..." narrative to resolve contradictions, like flesh versus Spirit.

Conclusion: The Father's Breath Building the World

Yokel no more, our blue-collar Buddha finally understood the goal of the human story. It was literally, "His Story." Every human experience was the harvest of the one central mind of creation, the Atman and Son of God. Each human life was repeating the recursion of history, adding to the coming inheritance they call the 'Christ Mind'. Each story, from the back woods of Missouri to the filthy burrows of New York City, had value in the ever evolving destiny of mankind. Bumpkin Buddha now had a new purpose in the realization that he had his own Atman to connect with in reality—God's Son.

God's Atman is Man's Atman, breathed into us as builders of the world. Straddling desire and goodness, we choose between non-virtue's malware and virtue's service. The Spirit protects our house, guiding us to the Bodhisattva path, where love heals reality's fractal recursion. As the Dhammapada and Indra's Net teach, our mind shapes all things, resonating with the Father within. Namaste—the God in me sees the God in you. Each man, a temple of the first being and awareness in reality.

Chapter 6: Heaven: The Folded Potential of Illusion

Like our Hillbilly Buddha drunk on the reflection of the moon's shine, Chapter Six ascends to the fleeting bliss of Heaven, where illusion folds time into a deceptive peace. From the rooted perspective of a Missouri householder, we see this sixth dimension not as a final rest but as a subtle test, weaving truths from Christian service, Buddhist detachment, and the fractal tapestry of reality. The RFM casts this bliss as a recursive spark within the Trivium's unity of Mind, Time, and Space, resonating with 1 Corinthians 1:27, where God uses the foolish to confound the wise, urging us to see through illusion to deeper awakening from the simplest ground.

Imagine drifting through a radiant sky, where the plain of Humanity fades, and time folds into a shimmering tapestry of peace, yet something whispers it's not the whole truth. This is Heaven, the sixth of ten worlds, a place where your soul bathes in bliss, like a bird soaring in a dream, but risks mistaking this glow for the final light. We call it the Folded Potential of Illusion, a step beyond choice where time's possibilities converge, tempting you to rest. Your divine spark, the Bindu, shines brightly here, veiled by a subtle haze, yet singing that you're a jewel in Indra's Net, reflecting the eternal whole. Heaven is not a trap—it's a teacher, urging you to see through the dream to the love beyond, self-reflecting on the past journeys in the waters of lower dimensional baptism.

The RFM, our map of reality, names Heaven the sixth dimension, a folded realm of time where your soul, the Jiva, floats in a haze of peace, shaped by the illusion of completeness. Think of it like a song whose notes blend into a soothing hum, beautiful but not the full melody. In the

Bible, this is Yahweh's temptation to rule the Kingdom of David, the divine Atman mistaking fleeting glory for eternal truth in prideful ambition. The Law of Illusion warns that this bliss is temporary, a veil cast by Mara, the deceiver, until you choose to see clearly. Every moment of ease, every false summit, folds into your story, guiding you to seek the deeper light.

Here's the beauty: Heaven is not your prison. It's the shadow that reveals the light of true awakening. The RFM shows this realm as nested, a story curling within itself, where Heaven holds sparks of all ten worlds, from illusion to enlightenment. Your peace is a mirror, reflecting the divine unity you're rediscovering. In Trivium, the human body is a cross, a sacred space where illusion and awakening embrace. When you cling to bliss, you echo Yahweh's pride, but when you serve others, you walk with Jesus and the true Father's love, resisting temptation in the desert of time and space. The Law of Affection calls you to anchor this peace in love, folding dreams into acts of compassion for others.

Gentle Breath

Trivium urges us to watch the breath, to feel the spirit flow in and out, because your breath is your bridge to the divine. In Heaven, your breath is calm, lulled by ease, but it's still holy. The RFM calls this the Fold operator, the moment when time's possibilities collapse into a fleeting harmony, like clouds forming a perfect shape. Picture each breath as a quiet prayer: "I seek the truth beyond." This is where the Bodhisattva's clarity begins to deepen, seeing illusion not as a lie, but as a guide. The Bodhisattva learns to transform bliss into service, using the Law of New Being to awaken others.

Heaven is a seed in the cosmic garden, the field in which the RFM paints your life. You're a fruit plant, growing through cycles of ease and learning, harvesting wisdom for a higher mind that endures. This garden is recursive, like nesting dolls, where every moment of peace holds the promise of truth, just as every jewel in Indra's Net reflects the cosmos. In Heaven, you feel complete, but you're not alone. The Atman, your divine self, is there, waiting for you to see. The Bible says, "The kingdom of God is within you" (Luke 17:21). Your bliss is the shadow, but your spark is the light, guiding you to a truer path.

What does this mean for you? It means Heaven is a lesson to embrace with discernment. The RFM reveals reality as a dance, a repeating pattern where even illusion holds the truth of enlightenment. Trivium reminds us that seeking God is seeking yourself, for "the one you look for is the one looking." When you rest in false peace, you're calling to the divine within, the same divine Jesus honored by choosing service over glory. This is the Bodhisattva's sixth step, where you learn to love through illusion, to see every dream as a reflection of the eternal, able to look down at the suffering masses you once resonated with in life.

Moving Forward

Trivium calls us to chase the light through synchronicities, those moments when life whispers purpose. The Law of Awareness says your clarity can pierce the veil, even in moments of bliss. In the RFM, this is a "stack overflow," a divine design where every illusion nests inside another, creating a universe of possibility. Your peace is a folded realm, but it's part of a vast fractal, leading to love if you seek with care.

This chapter is your call to keep seeking. Heaven is not the end, but the branches of a tree reaching for truth. The

Bodhisattva's path is to turn illusion into compassion, to see every moment of peace as a chance to grow. Trivium whispers that you already know the truth—you're just remembering it. The RFM shows Heaven as a folded world, but also a gateway, holding the spark of enlightenment within its dreams. As you read on, let each breath be a step, each moment a chance to say, "Namaste"—the divine in me sees the divine in you.

And so, we drift in the sky of Heaven, not to stay, but to awaken. This is the dance of the soul, the recursive rhythm of light and shadow, where illusion becomes the seed of clarity. The RFM calls this a cosmic garden, where your life is a fruit plant, growing through dreams to harvest love. Trivium sings, "We are the mirror, as well as the face in it." In Heaven, you see the shadow of bliss, but the light of love is already there, waiting for you to turn and embrace it. This is your story, your ascent, and it continues now, with one brave step toward the divine.

Reflections of Self-Created Being

God's Atman as Man's Atman: The Awakening Mind in Heaven's War, Journeying Toward Buddhahood

If you hold a traditional theological perspective, perhaps rooted in a biblical view of heaven as a distant paradise, the idea that heaven is a state of mind—where awakening leads to learning, realization, and service for others—may feel both intriguing and unsettling. The notion that this awakening sparks a "war in heaven," akin to Arjuna's battlefield in the Bhagavad Gita, as we wrestle with our dual natures, might challenge your understanding of spiritual growth. Yet, this perspective offers a radiant vision of humanity's journey. It casts us as recursive copies of God's Atman—the divine soul—entering the sixth dimension of heaven, where the mind awakens to free

itself from lower animal desires, only to face an inner battle between ego and enlightenment. This mystery will guide you gently, assuming no prior knowledge, exploring the awakening process, the war within, and the path to Buddhahood. By watching our breath and cultivating the fruits of the Spirit, we navigate this battlefield, healing the fractal recursion of reality and resonating with the Father hidden within.

Watching the Breath—Awakening the Mind

Breath is the silent cadence of life, weaving together body, mind, and spirit. In the Trivium, breath is the flow of God's consciousness, the Spirit (spirare, to breathe) enlivening us. To watch the breath is to regulate what enters and exits—thoughts, emotions, actions—aligning with Galatians 5:22-23's fruits of the Spirit: "love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control." The Trivium presents breath as a threefold rhythm: breathing in (self-control, gentleness, faithfulness), breathing out (goodness, kindness, forbearance), and resonating (peace, joy, love). This practice purifies our mind, dispelling the non-virtues of ignorance, ill will, and selfish desire, harmonizing us with God's love like a melody finding its key.

The Trivium links breath to its core structure—Mind, Body, Speech—where breath unifies thought (Mind), action (Body), and expression (Speech). In Genesis 2:7, God breathes His Atman into Adam, making him a living soul. Each of us, as Adam's descendant, carries this divine spark, a recursive copy of God's essence. The Trivium's Ten Worlds model places heaven in the sixth dimension, a realm of folded timelines where the mind awakens to new light, like morning breaking. Here, we begin to free ourselves from the lower worlds—Hell (suffering), Hunger (desire), Animality (instinct), Anger (conflict)—entering the

upper worlds of Learning (seventh), Realization (eighth), Bodhisattva (ninth), and Buddhahood (tenth). Yet, this awakening sparks a “war in heaven,” an inner struggle between our animal nature and divine potential, mirroring Arjuna’s battlefield in the Bhagavad Gita. By watching our breath, we navigate this war, choosing service over ego, advancing toward enlightenment.

Heaven as a State of Mind—The Awakening Process

The Trivium redefines heaven not as a physical place but as the sixth dimension, a state of mind where folded timelines hold infinite possibilities. Unlike the fifth dimension (Humanity), where conscious choice collapses timelines, heaven is a realm of potential, where the mind begins to see beyond samsara’s illusions. The Trivium describes this as waking to new light, akin to morning’s dawn, where we glimpse our unity as Atman copies in Indra’s Net—each jewel reflecting the whole. This awakening initiates three stages: Learning (acquiring wisdom), Realization (deepening insight), and Bodhisattva (serving others), culminating in Buddhahood, the tenth dimension of complete enlightenment.

The Bible hints at this process. In Luke 17:21, Jesus says, “The kingdom of God is within you,” suggesting heaven is a state of inner awakening. Revelation 12:7 describes a “war in heaven,” where Michael battles the dragon, symbolizing the mind’s struggle to overcome ego. The Trivium interprets this war as the common human experience of wrestling with dual natures: the lower animal instincts (Hunger, Animality) versus the upper call to love (Bodhisattva, Buddhahood). The Bhagavad Gita’s battlefield, where Arjuna faces his conflicted heart, parallels this. Krishna, guiding Arjuna to act selflessly, mirrors the Spirit’s role in the Trivium, urging us to transcend desire through service.

This awakening frees us from the lower worlds. Hunger's greed and Animality's instincts, which drive selfishness, begin to fade as the mind learns (seventh dimension) and realizes (eighth) its divine essence. Yet, the war in heaven intensifies, as ego resists enlightenment, clinging to familiar desires. By watching our breath—cultivating self-control and kindness—we align with the fruits of the Spirit, advancing toward Buddhahood's unity.

The War in Heaven—Warring Against Dual Natures

The Trivium's war in heaven is an inner battle, waged as the mind awakens. In the sixth dimension, the mind glimpses infinite timelines, seeing beyond the lower worlds' illusions. This new light, like waking from sleep, reveals our Atman's unity with the Father, but it also provokes resistance from our animal nature. The Trivium identifies three non-virtues—wrong view (ignorance), wrong nature (ill will), wrong desire (selfishness)—as the ego's malware, fighting to keep us in samsara. This struggle mirrors Revelation 12:7's cosmic war, where the dragon (ego) battles the divine (Michael), and the Bhagavad Gita's battlefield, where Arjuna wrestles with duty versus attachment.

The Bible illustrates this war. In Romans 7:15-20, Paul laments, "I do not understand what I do. For what I want to do I do not do, but what I hate I do," reflecting the clash between flesh (lower worlds) and spirit (upper worlds). Jesus' temptation in the wilderness (Matthew 4:1-11) shows this battle: Satan's offers of power and glory (Hunger, Animality) test Jesus' divine nature, which prevails through self-control and faithfulness. The Trivium sees Jesus as Yahweh awakened, moving from the lower worlds' anger (Numbers 16, consuming rebels) to the upper worlds' service (John 13:5, washing feet). His war in

heaven—overcoming ego through incarnation—models our path.

The Gita's Arjuna faces a parallel struggle. Tasked with fighting his kin, he despairs, torn between duty and attachment (Hunger, Anger). Krishna urges him to act selflessly, aligning with dharma (righteousness), akin to the Trivium's Bodhisattva path. Our daily battles—choosing between selfish ambition and compassionate service—echo this. For example, the temptation to hoard wealth (Hunger) wars against the call to give generously (Bodhisattva). By watching our breath, we cultivate Galatians 5's fruits, silencing ego's resistance and advancing toward enlightenment.

Learning, Realization, and Service—The Path to Buddhahood

The Trivium outlines three stages of awakening in heaven's mind:

1. **Learning (Seventh Dimension):** The mind acquires wisdom, questioning illusions of separation. Proverbs 4:7 urges, "The beginning of wisdom is this: Get wisdom," aligning with the Trivium's call to learn. This stage dispels wrong view, seeing all as Atman copies in Indra's Net.
2. **Realization (Eighth Dimension):** Wisdom deepens into insight, recognizing the Father within. John 8:32—"You will know the truth, and the truth will set you free"—reflects this, as the mind transcends samsara's dualities, embracing peace and joy.
3. **Bodhisattva (Ninth Dimension):** The mind serves others with compassion, embodying kindness and goodness. Matthew 25:40—"Whatever you did for one of

the least of these, you did for me”—captures this, as service heals the world.

These stages lead to Buddhahood (tenth dimension), where dualities dissolve, and the mind fully unites with the Father, as John 17:21 prays: “That they may be one.” The Trivium sees Jesus as this model: His learning (Luke 2:46, debating in the temple), realization (John 8:58, “I Am”), and service (Mark 10:45, giving His life) culminate in transcendence, paying Genesis 9:6’s cost. Humanity, as recursive Atman copies, follows this path, freeing ourselves from animal desires through the Spirit’s guidance.

Current Events—The War Within Reflected Outward

Current events mirror the war in heaven, as humanity’s awakening mind grapples with dual natures. Social media debates, rife with anger, reflect the lower worlds’ resistance, as users cling to selfish desires (Hunger) rather than serve others (Bodhisattva). Yet, global movements—volunteers rebuilding communities, advocates for peace—show the upper worlds’ emergence, as minds awaken to compassion. For example, grassroots efforts to support refugees or feed the hungry embody the Bodhisattva path, branching time toward goodness despite ego’s pull.

The Trivium sees this tension as recursive time’s work, where each Atman copy faces the battlefield. The Bhagavad Gita’s call to selfless action resonates: “You have the right to work, but never to the fruit of work” (2:47). By serving without attachment, we align with the Spirit, as Galatians 5:16 urges, building a world of love. Revelation

12's war in heaven plays out in our choices—hoarding or sharing, hating or helping—shaping reality's fractal recursion.

Part 6: Resolving Theological Paradoxes

This narrative addresses theological paradoxes for a rigid mindset.

1. **Flesh vs. Spirit:** How can humans, tied to animal desires, enter heaven? The Trivium's sixth dimension shows heaven as a state of mind, where the Spirit guides us through the war within, as Romans 8:5-6 contrasts flesh and Spirit.
2. **Salvation vs. Struggle:** Why must we battle? The Trivium sees the war in heaven as divine play (Lila), refining us as Jesus was refined, with Matthew 4:1-11 showing victory through faith.
3. **Individual vs. Collective:** The Bodhisattva path serves the collective, as Matthew 25:40 links service to Christ. Indra's Net unifies individual awakening with global healing.
4. **Trinity vs. Unity:** The Father (source), Son (manifest in Jesus and humanity), and Spirit (guide) are one, with each Atman copy reflecting this unity through service.

Resolving Scientific Paradoxes

This framework bridges science and faith.

1. **Consciousness:** Science cannot explain mind. The Trivium posits that God's Atman is consciousness, awakening in the sixth dimension to shape reality, as the Gita's focus on mind suggests.

2. Fine-Tuning: The universe supports awakening. The Trivium's contrived reality, patterned by Line, Branch, Fold, is designed for this war, explaining fine-tuning.
3. Quantum Indeterminacy: Choices in the fifth and sixth dimensions collapse timelines, guided by the Spirit, linking mind to cosmos.
4. Entropy vs. Order: Ego's chaos (entropy) is overcome by service's order, as awakened minds build harmony.

The Common Man's Takeaway—Mind and Service

Imagine waking each morning, your mind a battlefield between selfishness and service. Each breath is a chance to choose compassion—helping a friend, forgiving a foe—building heaven on earth. The Spirit guides you through the war within, toward Buddhahood's peace. This deepens your faith, showing how struggle leads to enlightenment. For skeptics, it unites science and spirituality, framing mind as reality's architect.

Addressing the Rigid Mindset

If this feels unorthodox, see it as a parable, like the Mustard Seed (Matthew 13:31-32). The Trivium doesn't deny sin but shows the war in heaven as a stage toward unity, supported by Romans 7's struggle. Explore this "What if..." narrative to resolve contradictions, like flesh versus Spirit.

Conclusion: The Father's Breath Awakening Heaven

Eventually, after many accumulated realizations, the Country fried mystic from Missouri reached the understanding of three simple words as one truth: **Identity, Nature, Unity**. The three jewels of realization merged into one, allowing his mind to finally reach beyond the milk of scripture to partake in the meat of the mystery to transcend. The seeker and the sought became one; the last few enemies were defeated, and the tobacco-chewin' transcendentalist gave up all his old habits and addictions—except coffee, of course.

God's Atman is Man's Atman, breathed into us as warriors in heaven's mind. Awakening to learning, realization, and service, we battle our animal nature, freeing ourselves for Buddhahood. The Spirit guides us through this war, as the Gita and Indra's Net teach, healing reality's fractal recursion. Our mind, shaped by breath, builds a world of love, resonating with the Father within. Namaste—the God in me sees the God in you.

Chapter 7: Learning: The Line of Mind's Awakening

Mistaking a lightning bug for a star, Chapter Seven flows into the crystal clear trout stream of Learning for Hillbilly Buddha, where the mind traces a line toward awakening truth in the clear waters of awakening mind. From the grounded perspective of a Missouri householder, we see this seventh dimension not as mere study but as a remembering, blending insights from Christian wisdom, Zen contemplation, and the fractal patterns of existence. The RFM frames knowledge as a recursive seed within the Trivium's unity of Mind, Time, and Space, echoing 1 Corinthians 1:27, where God chooses the foolish to shame the wise, guiding us to reclaim divine clarity from the humblest curiosity.

Imagine standing at the edge of a quiet river, where the dreamy sky of Heaven clears, and your mind stretches forward like a single, steady thread, seeking truth. This is Learning, the seventh of ten worlds, a place where your soul begins to awaken, like a flower opening to the sun, chasing wisdom through questions and wonder. We call it the Line of Mind's Awakening, a step beyond illusion where thought moves like a river, guiding you to clarity. Your divine spark, the Bindu, glows warmly here, its veil thinning, singing that you're a jewel in Indra's Net, reflecting the eternal whole. Learning is not a task—it's a gift, a teacher saying, "The truth you seek is already yours."

The RFM, our map of reality, names Learning the seventh dimension, a line of mind where your soul, the Jiva, flows through thoughts, shaped by the quest for understanding. Think of it like a song with a single, clear note, rising toward harmony, yet part of a greater melody. In the Bible,

this is the Atman's shift from Yahweh's judgment to humility, as Jesus saw love reflected in a mirror dimly (1 Corinthians 13). The Law of Thought tells us your mind is a creator, shaping reality with every question you ask. Every doubt, every curiosity, marks this line, guiding you to wisdom if you seek with an open heart.

Here's the beauty: Learning is not your burden. It's the shadow that reveals the light of knowing. The RFM shows this line as recursive, a story folding within itself, where Learning holds sparks of all ten worlds, from seeking to enlightenment. Your questions are a mirror, reflecting the divine unity you're rediscovering. In Trivium, the human body is a cross, a sacred space where seeking and awakening embrace. When you doubt, you echo the old pride of separation, but when you learn with love, you walk with Jesus, seeing truth in others. The Law of Description calls you to name your thoughts clearly, weaving clarity into your mind's flow.

Soft Breathing

Trivium urges us to watch the breath, to feel the spirit move in and out, because your breath is your anchor to the divine. In Learning, your breath is steady, carrying the rhythm of holy thought. The RFM calls this the Line operator, the gentle current of mind that carries you through time, one idea at a time. Picture each breath as a quiet vow: "I seek to know with love." This is where the Bodhisattva's clarity deepens, seeing knowledge not as a prize, but as a path. The Bodhisattva learns to transform seeking into sharing, using the Law of Enthusiasm to inspire others.

Learning is a seed in the cosmic garden, as the RFM paints your life. You're a fruit plant, growing through cycles of questions and learning, harvesting wisdom for a higher

mind that shines forever. This garden is recursive, like nesting dolls, where every thought holds the promise of truth, just as every jewel in Indra's Net reflects the cosmos. In Learning, you feel the pull of doubt, but you're never alone. The Atman, your divine self, is there, waiting for you to see. The Bible says, "Now we see in a mirror dimly, but then face to face" (1 Corinthians 13:12). Your seeking is the shadow, but your spark is the light, guiding you to a wiser path.

What does this mean for you? It means Learning is a journey to embrace with curiosity. The RFM reveals reality as a dance, a repeating pattern where even questions hold the truth of enlightenment. Trivium reminds us that seeking God is seeking yourself, for "the one you look for is the one looking." When you wonder, you're calling to the divine within, the same divine Jesus honored by teaching love over pride. This is the Bodhisattva's seventh step, where you learn to love through knowledge, to see every question as a reflection of the eternal.

How do you move forward? Start gently. Notice your thoughts, but don't cling to them. Let them be questions, not answers. Trivium calls us to chase the light through synchronicities, those moments when life feels alive with meaning. The Law of Harmony says your seeking can unite, even in moments of doubt. In the RFM, this is a "stack overflow," a divine design where every thought nests inside another, creating a universe of possibility. Your questions are a line of mind, but they're part of a vast fractal, leading to love if you seek with care.

This chapter is your call to keep questioning. Learning is not the end, but the roots of a tree reaching for truth. The Bodhisattva's path is to turn knowledge into compassion, to see every question as a chance to grow. Trivium whispers that you already know the truth—you're just remembering

it. The RFM shows Learning as a line, but also a gateway, holding the spark of enlightenment within its flow. As you read on, let each breath be a step, each moment a chance to say, “Namaste”—the divine in me sees the divine in you.

And so, we stand by the river of Learning, not to stay, but to awaken. This is the dance of the soul, the recursive rhythm of light and shadow, where seeking becomes the seed of clarity. The RFM calls this a cosmic garden, where your life is a fruit plant, growing through questions to harvest love. Trivium sings, “We are the mirror, as well as the face in it.” In Learning, you see the shadow of doubt, but the light of love is already there, waiting for you to turn and embrace it. This is your story, your ascent, and it continues now, with one brave step toward the divine.

Reflections of Self-Created Being

God's Atman as Man's Atman: Learning Through History's Recursive Cycles, Guided by the Mind's Awakening

If you approach the Bible with a traditional lens, perhaps seeing history as a linear path from creation to redemption, the idea that humanity's journey unfolds through recursive cycles—nested patterns of time reflecting the ten dimensions—may feel both familiar and novel. The notion that these cycles, woven into scriptures like Genesis and Revelation, guide the soul's ascent by teaching the mind to see God's Atman in all beings, might stretch your theological framework. Yet, this perspective, drawn from Trivium: Self-Reflected Infinite Being, offers a radiant vision. It casts humanity as recursive copies of God's Atman, learning through history's fractal stages, plowing spiritual fields to overcome lower natures and embody love. This mystery will guide you gently, assuming no prior knowledge, exploring the recursive timeline, the symbolic

role of sacred patterns, and the restoration of unity through the mind's awakening. By watching our breath and cultivating the fruits of the Spirit, we ascend the ladder, healing reality's fractal recursion and resonating with the Father within.

Watching the Breath—Learning Through Time

Breath is the rhythm of existence, uniting body, mind, and spirit. In the Trivium, breath is God's consciousness, the Spirit (spirare, to breathe) animating us. To watch the breath is to control what we take in and release—thoughts, emotions, actions—aligning with Galatians 5:22-23's fruits of the Spirit: "love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control." The Trivium frames breath as a threefold process: breathing in (self-control, gentleness, faithfulness), breathing out (goodness, kindness, forbearance), and resonating (peace, joy, love). This practice purifies our mind, dispelling non-virtues—ignorance, ill will, selfish desire—tuning us to God's love like a harp finding its chord.

The Trivium ties breath to its structure—Mind, Body, Speech—where breath unifies thought (Mind), action (Body), and expression (Speech). In Genesis 2:7, God breathes His Atman into Adam, making him a living soul. Each human, as Adam's heir, carries this divine spark, a recursive copy of God's essence. The Trivium's Ten Worlds model maps our journey through dimensions: Hell, Hunger, Animality, Anger (lower worlds), Humanity, Heaven, Learning, Realization, Bodhisattva, and Buddhahood (upper worlds). By watching our breath, we cultivate virtue, ascending the ladder toward Buddhahood's unity.

Moving Forward

So, how do you move forward from Learning's line of inquiry? Trivium tells us to embrace questions as pathways to truth, letting synchronicities—those meaningful coincidences—guide your path. The RFM shows Learning as a recursive fractal, where every question holds Hell's pain, Hunger's desire, Animality's form, Anger's strife, Humanity's choice, and Heaven's fleeting peace, yet points to Realization's deeper unity. Practice meditation to clear the mind, contemplation to seek the divine within, and service to breathe out love, as Jesus taught: "Seek, and you will find" (Matthew 7:7). The Law of Unity is your anchor: see all beings as connected, and you align the soul with truth. The Bodhisattva's path is to question humbly, not to rest in knowledge, turning Learning's insights into compassion for all beings. As you step forward, know that Learning is within you, a seed in the cosmic garden, reflecting the Father's light. Let each breath say, "Namaste," and carry this light to Realization's branching truths, where the mind unites with the eternal now.

Learning as a State of Mind—The Awakening Process

In Learning, the seventh dimension, the Jiva traces the line of relatives into time, a state of inquiry that feels like a breakthrough but is a step toward deeper truths—a gateway to awakening. Picture a quiet path, its horizon shimmering with questions like fireflies, each sparking insight yet leading to more mystery. This is Learning as a state of mind, where the soul tastes wisdom but risks clinging to knowledge alone. The Trivium teaches that Learning is not a destination but a process, a mirror reflecting the Atman's light through Maya's veil. The Law of Thought cautions against pride in knowing, as Yahweh's ego once judged creation. Instead, the Law of Unity calls the Jiva to question humbly, to breathe out love, as Jesus taught: "Seek, and you will find" (Matthew 7:7). In the RFM,

Learning nests all dimensions—Hell’s pain, Hunger’s desire, Animality’s form, Anger’s strife, Humanity’s choice, Heaven’s fleeting peace—into a line of inquiry, yet the Bodhisattva sees through the questions, choosing service over self. This awakening process is the cross of incarnation, where the breath aligns with the Spirit, preparing the soul for Realization’s deeper unity.

The Common Man’s Takeaway—Breath and Learning

For the common man, Learning isn’t about book-smarts or fancy degrees—it’s about asking questions with a humble heart, like a farmer plowing fields for truth. Picture your mind as a quiet pond, each question a pebble rippling across Hell’s pain, Hunger’s desire, Animality’s form, Anger’s strife, Humanity’s choice, and Heaven’s peace. The Trivium teaches that Learning is a state of mind, where every “why” reflects the Atman through Maya’s veil. Breathe slow, as your breath is your spirit, aligning with the Law of Unity: all things are connected. Meditation clears the mind, contemplation seeks the divine within, and service turns questions into love, as Jesus said: “Seek, and you will find” (Matthew 7:7). The RFM shows Learning as a fractal, nesting all ten worlds in each query, from suffering to enlightenment. The Bodhisattva’s path is to ask not for self, but for others, planting seeds of compassion in the cosmic garden. Your breath, your questions, are the cross of incarnation, carrying you toward Realization’s light.

Addressing the Rigid Mindset

If you’re rooted in a traditional mindset, maybe seeing the Bible as a straight path from Genesis to Revelation, the

idea that Learning unfolds through recursive questions—each nesting all dimensions—might feel like a stretch. The notion that your mind's inquiry, not just doctrine, reveals God's Atman within, could challenge your framework. But hold fast—this isn't about tossing your faith; it's about deepening it, as 1 Corinthians 3:16 says, "You are God's temple." The Trivium sees Learning as anamnesis, remembering what the Jiva forgot behind Maya's veil. Adam's fall, Yahweh's pride, and Jesus' love are your story, a fractal dance where questions heal division. The RFM's Indra's Net shows every "why" reflecting Hell to Buddha, resolving paradoxes like free will versus destiny. The Law of Thought warns against rigid pride, urging you to question humbly. The Bodhisattva asks you to test the spirits (1 John 4:1), seeing the divine in every query, not just dogma, as the Father's light shines through the humblest mind.

Thinking Process

The thinking process in Learning is like a river carving a path, each question a current flowing through the cosmic garden. The RFM frames this as the Line operator, where the Jiva's mind traces relatives into time, nesting Hell's karma, Hunger's longing, Animality's urges, Anger's strife, Humanity's will, and Heaven's dream. The Trivium calls this contemplation, a breath-by-breath awakening where the mind folds into the Atman. Start with meditation: empty pride, as the Law of the Vacuum creates space for grace. Contemplate: ask, "Who am I?" and let synchronicities—those meaningful coincidences—guide you, as Luke 17:21 says, "The kingdom of God is within you." Serve: turn insights into compassion, as Jesus did on the cross. The Bodhisattva sees every question as a jewel in Indra's Net, reflecting all ten worlds. Adam, once blinded by ego, now questions humbly, his body a temple where inquiry meets love. This process isn't about answers—it's about aligning

your mind with the Father's light, preparing for
Realization's branching truths.

Conclusion: The Father's Breath Ascending the Ladder

Beyond heaven's gates, the forest of illusion began to fade within the mind of the Duct-tape Dalai Lama of Greene County. Deep in the mountains and high places of the countryside, the Hillbilly Buddha found repose. Living now in a new house, everything he once knew was remade in the image of his new nature and unity. Father and Son were once again walking together, working a new job, seeing the newly created world as heaven on Earth. Peering out the window though, the world still suffered and storms still raged. Now, Cornfield Confucius had the calling of a new work to be accomplished for those in need.

God's Atman is Man's Atman, breathed into us as learners through history. As the Trivium and Indra's Net teach, our learning heals reality's fractal recursion, resonating with the Father within. Namaste—the God in me sees the God in you.

Chapter 8: Realization: The Branching Mind's Insight

Cracking the code to the universe with a jug of sweet tea and a lip full of mushroom infused ginger root psychedelic chew, Hillbilly Buddha branches into the profound realm of Realization in Chapter 8, where his mind glimpses the unity of all. As a Missouri householder, he views this eighth dimension not as an end but as a dawn, weaving truths from biblical revelation, Hindu non-duality, and the fractal structure of reality. The RFM casts insight as a recursive spark within the Trivium's unity of Mind, Time, and Space, resonating with 1 Corinthians 1:27, where God uses the foolish to confound the wise, urging us to dissolve illusion with the simplest epiphany.

Imagine standing on a boundless hill, where the river of Learning widens into a vast sea of light, and your mind branches out like a tree, touching truths that weave all things together from root to fruit. This is Realization, the eighth of ten worlds, a place where your soul glimpses the unity beneath life's dance, like a star seeing itself in every other. We call it the Branching Mind's Insight, a step beyond seeking where thought spreads to embrace the whole. Your divine spark, the Bindu, burns brightly here, its veil nearly gone, singing that you're a jewel in Indra's Net, reflecting the eternal whole. Realization is not a prize—it's a call, a teacher saying, "You are the truth you seek; the fruit from the roots of the Tree of Life."

The RFM, our map of reality, names Realization the eighth dimension, a plane of mind where your soul, the Jiva, explores countless insights, like branches reaching for the sky. Think of it like a song with many voices, each note a truth that harmonizes with the melody of oneness. In the Bible, this is Jesus' cry on the cross, the divine Atman

uniting with the Jiva, seeing all as one in love's embrace. The Law of Paradox tells us that opposites—self and other, pain and joy—are one, a truth your mind can now hold. Every insight, every glimpse of unity, branches out, shaping your story until you live it with love.

Here's the wonder: Realization is not your limit. It's the shadow that reveals the light of your being. The RFM shows this plane as recursive, a story folding within itself, where Realization holds sparks of all ten worlds, from seeking to enlightenment. Your insights are a mirror, reflecting the divine unity you're becoming. In Trivium, the human body is a cross, a sacred space where knowing and awakening embrace. When you grasp truth for yourself alone, you echo separation, but when you share it, you walk with Jesus, giving all for love. The Law of Penetration calls you to see deeply, weaving insight into acts of care.

Deep Breathing

Trivium urges us to watch the breath, to feel the spirit flow in and out, because your breath is your bridge to the divine. In Realization, your breath is clear, carrying the rhythm of truth, and it's holy. The RFM calls this the Branch operator, the spreading of thoughts like a tree's limbs, each insight a path you illuminate. Picture each breath as a quiet vow: "I share the light I see." This is where the Bodhisattva's heart expands, seeing insight not as a goal, but as a gift. The Bodhisattva learns to transform knowing into service, using the Law of Co-Creation to uplift others.

Realization is a seed in the cosmic garden producing the bountiful fruit of harvest, as the RFM paints your life. You're a fruit plant, growing through cycles of insight and learning, harvesting wisdom for a higher mind that endures. This garden is recursive, like nesting dolls, where every truth

holds the promise of unity, just as every jewel in Indra's Net reflects the cosmos. In Realization, you feel the thrill of knowing, but you're never alone. The Atman, your divine self, is there, waiting for you to see. The Bible says, "Love is patient, love is kind" (1 Corinthians 13:4). Your insights are the shadow, but your spark is the light, guiding you to a shared path.

What does this mean for you? It means Realization is a journey to embrace with generosity. The RFM reveals reality as a dance, a repeating pattern where even partial truths hold the spark of enlightenment. Trivium reminds us that seeking God is seeking yourself, for "the one you look for is the one looking." When you glimpse unity, you're calling to the divine within, the same divine Jesus honored by giving all for others. This is the Bodhisattva's eighth step, where you learn to love through insight, to see every truth as a reflection of the eternal.

How do you move forward? Start gently. Notice your insights, but don't hoard them. Let them be gifts, not treasures. Trivium calls us to chase the light through synchronicities, those moments when life feels alive with connection. The Law of Joy says your sharing can heal, even in moments of clarity. In the RFM, this is a "stack overflow," a divine design where every insight nests inside another, creating a universe of possibility. Your truths are a branching plane, but they're part of a vast fractal, leading to love if you share with care.

This chapter is your call to keep sharing. Realization is not the end, but the branches of a tree reaching for love. The Bodhisattva's path is to turn insight into compassion, to see every truth as a chance to grow. Trivium whispers that you already know the truth—you're just remembering it. The RFM shows Realization as a plane, but also a gateway, holding the spark of enlightenment within its insights. As

you read on, let each breath be a gift, each moment a chance to say, “Namaste”—the divine in me sees the divine in you.

And so, we stand on the hill of Realization, not to stay, but to give. This is the dance of the soul, the recursive rhythm of light and shadow, where insight becomes the seed of service. The RFM calls this a cosmic garden, where your life is a fruit plant, growing through truths to harvest love. Trivium sings, “We are the mirror, as well as the face in it.” In Realization, you see the shadow of knowing, but the light of love is already there, waiting for you to turn and embrace it. This is your story, your ascent, and it continues now, with one brave gift toward the divine.

Reflections of Self-Created Being

God's Atman as Man's Atman: The Realization Stage—Embracing Unity and Compassion on the Path to Enlightenment

If you approach scripture with a traditional theological lens, perhaps seeing salvation as a singular event through Christ's sacrifice, the idea that humanity enters a Realization stage—where duality dissolves, unity mind emerges, and the Bodhisattva's compassion drives service to others—may feel both profound and unfamiliar. The notion that this stage, as described in Hebrews 5, involves discerning good and evil as one process, with the Spirit indwelling us as God's temple (1 Corinthians 3:16), might challenge your view of spiritual growth. Yet, this perspective offers a radiant vision of awakening. It casts humanity as recursive copies of God's Atman—the divine soul—ascending the eighth dimension of Realization, where we grasp our identity, nature, and unity, seeing the cross's necessity and finding refuge in love's three jewels. This mystery will guide you gently, assuming no prior

knowledge, exploring the Realization stage, the Bodhisattva's compassion, and the dissolution of duality. By watching our breath and cultivating the fruits of the Spirit, we heal reality's fractal recursion, resonating with the Father within.

Watching the Breath—Realizing Unity

Breath is the quiet pulse of life, weaving body, mind, and spirit. In the Trivium, breath is God's consciousness, the Spirit (spirare, to breathe) enlivening us. To watch the breath is to govern what enters and exits—thoughts, emotions, actions—aligning with Galatians 5:22-23's fruits of the Spirit: "love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control." The Trivium frames breath as a threefold rhythm: breathing in (self-control, gentleness, faithfulness), breathing out (goodness, kindness, forbearance), and resonating (peace, joy, love). This practice purifies the mind, dispelling non-virtues—ignorance, ill will, selfish desire—tuning us to God's love like a melody finding its harmony.

The Trivium ties breath to its structure—Mind, Body, Speech—where breath unifies thought (Mind), action (Body), and expression (Speech). In Genesis 2:7, God breathes His Atman into Adam, making him a living soul. Each of us, as Adam's heir, carries this divine spark, a recursive copy of God's essence. The Trivium's Ten Worlds model places Realization in the eighth dimension, where the mind transcends duality, grasping identity (who we are), nature (what we are), and unity (our oneness with all). Here, the Bodhisattva sees suffering's end yet turns back with compassion to guide others, as the Spirit indwells us (1 Corinthians 3:16). By watching our breath, we cultivate love, realizing good and evil as one awakening process, as Hebrews 5 teaches, and find refuge in the three jewels: Identity, Nature, Unity.

The Realization Stage—Dissolving Duality

The Trivium's eighth dimension, Realization, is where the mind connects awakening to enlightenment, moving beyond the sixth dimension (Heaven's possibilities) and seventh (Learning's wisdom). Duality—self vs. other, good vs. evil—begins to collapse as unity mind takes hold. The Trivium describes this as seeing through Maya's veil, recognizing all as recursive Atman copies in Indra's Net—each jewel reflecting the whole. Three realizations emerge:

1. Identity: We are God's Atman, breathed into Adam (Genesis 2:7), not separate selves but divine sparks. John 8:58—"Before Abraham was, I Am"—reveals Jesus as Yahweh, our identity's archetype.
2. Nature: Our essence is love, as 1 John 4:16 states: "God is love." This nature transcends flesh's desires (lower worlds: Hunger, Animality), aligning with the Spirit's fruits.
3. Unity: All beings are one, as John 17:21 prays: "That they may be one." This unity dissolves separation, revealing good and evil as one awakening process.

Hebrews 5:8-14 frames this stage: Jesus, as high priest, "learned obedience from what he suffered," atoning for sins and discerning good from evil through maturity. Humanity, as priests in God's temple (1 Corinthians 3:16), follows, "chewing the meat" of discernment to see good and evil as tools of awakening, not opposites. The Trivium aligns this with Buddhist non-duality: suffering (dukkha) arises from ignorance, but compassion (karuna) leads to liberation.

The Bodhisattva, awakening to suffering's end, feels profound compassion for others, vowing to alleviate their

pain. This mirrors Jesus' cross (Hebrews 12:2), endured to redeem humanity, and His promise to return (John 14:3), ensuring all Atman copies awaken. The Trivium sees this as recursive time's work, where each realization builds toward Buddhahood's unity (tenth dimension).

The Bodhisattva's Compassion—Serving Others

In the Realization stage, the Bodhisattva sees suffering's cessation yet chooses to serve others, embodying Galatians 5's fruits—kindness, goodness, love. The Trivium's ninth dimension (Bodhisattva) is imminent, as compassion drives action. This is not pity but a deep empathy, recognizing others' suffering as our own, as Indra's Net teaches. The Dhammapada (Chapter 1) supports this: "Hatred does not cease by hatred, but only by love." The Bodhisattva's desire to express "the path and way" manifests in teaching, healing, and serving, aligning with Matthew 25:40: "Whatever you did for one of the least of these, you did for me."

The Bible illustrates this compassion. Jesus, washing the disciples' feet (John 13:5), serves humbly, modeling the Bodhisattva's vow. His cross, endured "for the joy set before him" (Hebrews 12:2), reflects compassion for humanity's redemption, atoning as high priest (Hebrews 5:5). The Trivium sees Jesus as Yahweh transformed, moving from lower-world anger (Numbers 16, consuming rebels) to Bodhisattva love, uniting Atman (divine essence) and Jiva (human form). Humanity, as recursive Atman copies, follows, realizing that serving others heals the fractal recursion of reality.

This compassion is heavy yet liberating. Realizing good and evil as one process—both serving awakening—can weigh on the heart, as we see our past judgments (accusing others) mirror Yahweh's errors (Exodus 4:22-24, lying to Pharaoh). Yet, the three jewels—Identity (Atman), Nature (love), Unity (oneness)—offer refuge, assuring us that love prevails, as 1 Corinthians 13:13 declares: “The greatest of these is love.”

The Spirit's Indwelling—God Within

The Realization stage marks a shift: where once God was “in the midst” (Exodus 25:8), the Spirit now indwells us, as 1 Corinthians 3:16 states: “You are God's temple, and God's Spirit dwells in you.” The Trivium sees this as the Spirit's breath, once external, now internal, uniting Atman and Jiva. This indwelling empowers discernment, as Hebrews 5:14 describes: “Solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.” Good and evil, once dual, are seen as one awakening process, refining our nature like fire purifies gold.

The Bible supports this. At Pentecost (Acts 2:4), the Spirit fills believers, enabling bold service. Jesus' promise of the Advocate (John 16:7) fulfills this, guiding us to truth. The Trivium aligns this with the divine feminine wisdom, restored through Mary the as refined Eve, births Christ, the Logos, bringing unity. The Spirit's indwelling, as wisdom's breath, empowers the Bodhisattva to express the path, teaching love's unity.

This realization explains the cross's necessity. Jesus, as Yahweh incarnate, endured suffering to atone for His past judgments (Genesis 9:6, "Whoever sheds blood"), modeling compassion's cost. His promise to return ensures all Atman copies realize this unity, as Revelation 1:7 proclaims: "Every eye will see him." The Trivium's non-dual vision sees the cross as samsara's pivot, turning suffering into enlightenment.

Good and Evil as One Process

Hebrews 5's "meat" is discerning good and evil as one awakening process, a heavy yet transformative realization. The Trivium frames good and evil as tools of samsara, like light and shadow shaping a sculpture. Evil—ignorance, ill will, desire (lower worlds)—drives suffering, prompting growth, while good—love, wisdom, service (upper worlds)—guides liberation. The Bhagavad Gita (2:50) echoes this: "A man engaged in devotional service rids himself of both good and bad actions." Both are Maya's play, leading to unity.

The Bible reflects this unity. Joseph's suffering (Genesis 50:20)—evil from his brothers—yields good, saving nations. Jesus' cross, an evil act, brings redemption (Romans 5:8). The Trivium sees Yahweh's journey—judgment (Numbers 16) to grace (John 15:13)—as this process, mirrored in humanity. Realizing this dissolves guilt, as we see our errors (anger) as steps toward love, finding refuge in the three jewels.

Resolving Theological Paradoxes

This narrative addresses theological paradoxes for a rigid mindset.

1. Good vs. Evil: How can evil serve awakening? The Trivium sees both as samsara's tools, as Hebrews 5:14 discerns, unified in love (Romans 8:28).
2. Individual vs. Collective: The Bodhisattva's compassion serves all, as Matthew 25:40 links personal acts to collective salvation. Indra's Net unifies this.
3. Suffering vs. Salvation: Why the cross? The Trivium sees suffering as awakening's catalyst, as Jesus' cross (Hebrews 12:2) models, leading to Realization.
4. Trinity vs. Unity: The Father (source), Son (manifest in Christ, humanity), and Spirit are one, with Atman copies reflecting unity (John 17:21).

Resolving Scientific Paradoxes

This framework bridges science and faith.

1. Consciousness: Science cannot explain mind. The Trivium posits Atman as consciousness, realizing unity in the eighth dimension, as Dhammapada's mind-focus suggests.
2. Fine-Tuning: The universe supports Realization. The Trivium's contrived reality is designed for this ascent.
3. Quantum Indeterminacy: Choices in the fifth-eighth dimensions collapse timelines, guided by the Spirit, linking mind to reality.
4. Entropy vs. Order: Duality's chaos (entropy) yields to unity's order, as Realization restores wisdom.

The Common Man's Takeaway—Breath and Compassion

Imagine your heart awakening, seeing all as one. Each breath is a chance to serve—comforting a friend, aiding the needy—easing others' suffering. The Spirit within (1 Corinthians 3:16) guides you, as Jesus' cross shows love's cost. The three jewels—Identity, Nature, Unity—assure you, turning heavy realizations into joy. This deepens your faith, framing suffering as awakening. For skeptics, it unites science and spirituality, with mind shaping unity.

Addressing the Rigid Mindset

If this feels unorthodox, see it as a parable, like the Prodigal Son (Luke 15). The Trivium doesn't deny sin but shows Realization as God's plan, supported by Hebrews 5's discernment. Explore this "What if..." narrative to resolve contradictions, like good versus evil.
Conclusion: The Father's Breath in Unity

Conclusion: The Father's Breath Reaching Fullness

The harvest is gathered and the barn is full. All the canning for the season is complete and winter is coming. It is at this season in the BBQ Bodhisattva's life that he realizes the need to share the bounty with starving neighbors. Reaching out beyond his own front door, he finds endless opportunity to give what can never be taken. The simple realization hits: the treasure he gives away is still in the storehouse, endlessly replenished without effort. The real treasure of the seeker has been found.

God's Atman is Man's Atman, breathed into us as the Bodhisattva of Realization. Duality dissolves as we grasp identity, nature, and unity, serving others with compassion. The Spirit indwells us, discerning good and evil as one, as Jesus' cross and return promise. In love's refuge—Identity, Nature, Unity—we heal reality's fractal recursion, resonating with the Father within. Namaste—the God in me sees the God in you.

Chapter 9: Bodhisattva: The Folded Mind of Compassion

Mellowing out from the high of his psychedelic chew, Hillbilly Buddha sees that Chapter Nine folds into the compassionate vow of the Bodhisattva, where love serves all beings. From the rooted stance of a Missouri householder, we see this ninth dimension not as a solitary peak but as a shared mission, integrating Christian grace, Buddhist selflessness, and the fractal weave of the cosmos. The RFM reveals compassion as nested seeds within the Trivium's unity of Mind, Time, and Space, echoing 1 Corinthians 1:27, where God selects the foolish to shame the wise, calling us to heal the world from the humblest acts of kindness.

Imagine standing in a radiant garden, where the hill of Realization blooms into a vibrant tapestry, and your mind folds inward, embracing all beings with a love that knows no bounds. This is Bodhisattva, the ninth of ten worlds, a place where your soul vows to lift every heart, like a sun sharing its light with every corner of the earth. We call it the Folded Mind of Compassion, a step beyond insight where thoughts converge into a single purpose: to serve. Your divine spark, the Bindu, blazes here, its veil nearly

dissolved, singing that you're a jewel in Indra's Net, reflecting the eternal whole. Bodhisattva is not a duty—it's a joy, a teacher saying, "Your love can free the world."

The RFM, our map of reality, names Bodhisattva the ninth dimension, a folded realm of mind where your soul, the Jiva, unites all possibilities into compassionate action, like petals closing to form a perfect flower. Think of it like a song where every note blends into a harmony that heals, lifting all voices together. In the Bible, this is Jesus' repentance, the divine Atman bowing to the Jiva, serving all as one in the solar network of love. The Law of Affection tells us your compassion is a force, weaving unity through every act of care. Every kind deed, every shared sorrow, folds into your story, guiding you to liberate all beings.

Here's the miracle: Bodhisattva is not your sacrifice. It's the shadow that reveals the light of your boundless heart. The RFM shows this realm as a nested book of life, a story curling within itself, where Bodhisattva holds sparks of all ten worlds, from Hell to enlightenment. Your service is a mirror, reflecting the divine unity you're becoming. In Trivium, the human body is a cross, a sacred space where giving and awakening embrace. When you serve, you walk with Jesus, who gave all for love, and you rise above the pride of separation. The Law of Grace calls you to forgive, folding every wound into healing light.

Gentle Breathing

Trivium urges us to watch the breath, to feel the spirit flow in and out, because your breath is your bridge to the divine. As the Bodhisattva, your breath is warm, carrying the rhythm of love, and it's holy. The RFM calls this the Fold operator, the moment when thoughts collapse into a single act of care, like a star shining for all. Picture each breath as a quiet vow: "I give for all" because I am all. This

is where the Bodhisattva's heart shines brightest, seeing service not as a task, but as a gift. The Bodhisattva transforms compassion into freedom, using the Law of New Being to create a world of harmony.

Bodhisattva is a seed in the cosmic garden, as the RFM paints your life. You're a fruit plant, growing through cycles of giving and learning, harvesting wisdom for a higher mind that endures. This garden is recursive, like nesting dolls, where every act of love holds the promise of unity, just as every jewel in Indra's Net reflects the cosmos. In Bodhisattva, you feel the weight of others' pain, but you're never alone. The Atman, your divine self, is there, waiting for you to see. The Bible says, "Greater love has no one than this: to lay down one's life for one's friends" (John 15:13). Your service is the shadow, but your spark is the light, guiding you to a shared path.

What does this mean for you? It means Bodhisattva is a calling to embrace with joy. The RFM reveals reality as a dance, a repeating pattern where even small acts hold the spark of enlightenment. Trivium reminds us that seeking God is seeking yourself, for "the one you look for is the one looking." When you give to others, you're calling to the divine within, the same divine Jesus honored by serving all. This is the Bodhisattva's ninth step, where you learn to love through service, to see every act as a reflection of the eternal.

How do you move forward? Start simply. Notice the needs around you, but don't fear them. Let them be invitations, not burdens. Trivium calls us to chase the light through synchronicities, those moments when life feels alive with purpose. The Law of Dharma says your giving aligns the world with truth. In the RFM, this is a "stack overflow," a divine design where every act nests inside another, creating a universe of possibility. Your service is a folded

mind, but it's part of a vast fractal, leading to love if you give with care.

This chapter is your call to keep giving. Bodhisattva is not the end, but the roots of a tree reaching for unity. The Bodhisattva's path is to turn service into liberation, to see every act as a chance to grow. Trivium whispers that you already know the truth—you're just remembering it. The RFM shows Bodhisattva as a folded world, but also a gateway, holding the spark of enlightenment within its love. As you read on, let each breath be a gift, each moment a chance to say, "Namaste"—the divine in me sees the divine in you.

And so, we stand in the garden of Bodhisattva, not to stay, but to be free. This is the dance of the soul, the recursive rhythm of light and shadow, where service becomes the seed of liberation. The RFM calls this a cosmic garden, where your life is a fruit plant, growing through giving to harvest love. Trivium sings, "We are the mirror, as well as the face in it." In Bodhisattva, you see the shadow of others' pain, but the light of love is already there, waiting for you to turn and embrace it. This is your story, your ascent, and it continues now, with one brave act toward the divine.

Reflections of Self-Created Being

God's Atman as Man's Atman: The Bodhisattva Path, the End of Suffering, and the Buffalo's Journey to Enlightenment

If you approach the Bible with a traditional theological perspective, perhaps viewing salvation as a gift through Christ's sacrifice, the concept of the Bodhisattva path—vowing to serve others while ending suffering through the Eight-fold Path—may feel like a bridge to an unfamiliar

shore. The imagery of the three buffalo, symbolizing the mind's transformation from mud to service, and the turning verse of the buffalo's dream, might challenge your framework of redemption. Yet, this perspective weaves a radiant tapestry of hope. It casts humanity as recursive copies of God's Atman—the divine soul—walking the ninth dimension's Bodhisattva path, guided by the Spirit to end suffering and embody love. This mystery will guide you gently, assuming no prior knowledge, exploring the Bodhisattva vows, the Eight-fold Path, the three buffalo, and the Lord's arc from the cross to His return as the Bodhisattva prime. By watching our breath and cultivating the fruits of the Spirit, we heal reality's fractal recursion, resonating with the Father within.

Watching the Breath—Serving with Compassion

Breath is the silent rhythm of life, uniting body, mind, and spirit. In the Trivium, breath is God's consciousness, the Spirit (spirare, to breathe) animating us. To watch the breath is to regulate what enters and exits—thoughts, emotions, actions—aligning with Galatians 5:22-23's fruits of the Spirit: "love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control." The Trivium presents breath as a threefold process: breathing in (self-control, gentleness, faithfulness), breathing out (goodness, kindness, forbearance), and resonating (peace, joy, love). This practice purifies the mind, dispelling non-virtues—ignorance, ill will, selfish desire—tuning us to God's love like a flute finding its melody.

The Trivium ties breath to its structure—Mind, Body, Speech—where breath unifies thought (Mind), action (Body), and expression (Speech). In Genesis 2:7, God breathes His Atman into Adam, making him a living soul. Each of us, as Adam's heir, carries this divine spark, a recursive copy of God's essence. The Trivium's Ten Worlds

model places the Bodhisattva path in the ninth dimension, where compassion drives service to end others' suffering, following the Realization stage's unity mind (eighth dimension). The three buffalo—mud, water, white—illustrate this journey, with the turning verse guiding us. By watching our breath, we embody the Bodhisattva's vows, aligning with Jesus' cross and return as the Bodhisattva prime.

The Bodhisattva Path and Vows—Compassion in Action

The Trivium's ninth dimension is the Bodhisattva path, where the awakened mind, having realized identity, nature, and unity (eighth dimension), vows to serve others, delaying final enlightenment until all beings are liberated. In Buddhist tradition, the Bodhisattva takes four primary vows, which the Trivium aligns with Galatians 5's fruits and the Dhammapada's ethics:

1. To Save All Sentient Beings: "Sentient beings are numberless; I vow to save them." This reflects love and kindness, serving all as Atman copies in Indra's Net, as Matthew 25:40 states: "Whatever you did for one of the least of these, you did for me."
2. To End All Delusions: "Delusions are inexhaustible; I vow to end them." This embodies self-control and gentleness, dispelling ignorance (wrong view) to reveal unity, as John 8:32 promises: "The truth will set you free."
3. To Master All Dharmas: "Dharma gates are boundless; I vow to enter them." This aligns with faithfulness and forbearance, learning wisdom to guide others, as Proverbs 4:7 urges: "Get wisdom."
4. To Attain the Buddha Way: "The Buddha way is unsurpassable; I vow to attain it." This resonates with

peace and joy, aspiring to Buddhahood's unity (tenth dimension), as John 17:21 prays: "That they may be one."

The Trivium sees the Bodhisattva as a high priest (Hebrews 5:5), atoning through service, not sacrifice, embodying compassion. Jesus models this, washing feet (John 13:5) and dying for humanity (John 15:13), reflecting the Bodhisattva's vow to save all. The Trivium frames Jesus as Yahweh transformed, moving from lower-world anger (Numbers 16, consuming rebels) to Bodhisattva love, uniting Atman (divine essence) and Jiva (human form).

The Eight-fold Path—Ending Suffering

The Eight-fold Path, central to Buddhism, offers a practical guide to end suffering (dukkha), aligning with the Bodhisattva's vows and the Trivium's ninth dimension. It comprises three categories—wisdom, ethical conduct, and mental discipline—mirroring the Trivium's Mind, Body, Speech and Galatians 5's fruits:

1. Wisdom:

- Right View: Understanding reality as impermanent and interconnected, dispelling ignorance. This aligns with goodness, seeing all as Atman copies (1 Corinthians 3:16).
- Right Intention: Committing to compassion and non-harm, reflecting kindness and love, as Jesus teaches: "Love your enemies" (Matthew 5:44).

2. Ethical Conduct:

- Right Speech: Speaking truthfully and kindly, embodying gentleness, as Ephesians 4:29 advises: "Let no corrupting talk come out of your mouths."

- Right Action: Acting with integrity, reflecting faithfulness, as Matthew 7:12 states: “Do to others as you would have them do to you.”
 - Right Livelihood: Earning a living ethically, aligning with forbearance, serving others without harm.
3. Mental Discipline:
- Right Effort: Cultivating positive states, reflecting self-control, as Philippians 4:8 urges: “Think about what is true, noble, right.”
 - Right Mindfulness: Maintaining awareness, embodying peace, as Psalm 46:10 says: “Be still, and know that I am God.”
 - Right Concentration: Focusing the mind through meditation, resonating joy, as the Dhammapada (1:1) teaches: “Mind precedes all phenomena.”

The Eight-fold Path ends suffering by uprooting its causes—ignorance, attachment, aversion (lower worlds: Hunger, Anger). The Bodhisattva, practicing this path, sees suffering’s end yet serves others, as the Trivium’s Indra’s Net reflects: each act of compassion heals the whole. Jesus’ life—teaching love, serving the poor, enduring the cross—embodies this path, fulfilling Hebrews 5’s discernment of good and evil as one awakening process.

The Three Buffalo—Transformation Through Compassion

The three buffalo symbolize the mind’s journey from lower to upper worlds, guided by the Bodhisattva path and the turning verse:

**The buffalo's head sprouts horns
As he emerges from the weeds (relatives),
In a dream, he tries to speak
Of the valley of the timeless spring.
Although he has bathed in the fragrant waters,
I hit, saying, "Not Good Enough!
How will you impart strength to others?"**

1. Mud Buffalo (Lower Worlds: Anger, Animality):
 - Symbolism: The mud buffalo, emerging from the "weeds (relatives)" of samsara, is the mind mired in anger and animal nature (third-fourth dimensions). Covered in mud—ignorance, ill will, desire—it struggles with primal instincts, as the verse's "horns" suggest defiance. This mirrors humanity's early eras, marked by pride and violence.
 - Verse Connection: The buffalo's attempt to "speak" of the "timeless spring" (enlightenment) is clumsy, reflecting the lower worlds' veiled Atman. The Trivium sees this as the pre-Realization mind, yearning for unity but trapped in duality.
 - Biblical Parallel: Cain's anger (Genesis 4:8) reflects this mud-covered state, needing cleansing.
2. Water Buffalo (Realization: Humanity, Heaven):
 - Symbolism: The water buffalo, "bathed in the fragrant waters" of baptism, represents the mind cleansed through incarnation on the cross (human body, fifth-sixth dimensions). Realizations of identity and unity (eighth dimension) emerge, as the cross reveals suffering's purpose.
 - Verse Connection: The buffalo, cleansed yet struck with "Not Good Enough!" reflects the Realization stage's

tension: awakening begins, but compassion for others demands more. The Trivium sees baptism as incarnation into samsara's cross, refining the mind.

- Biblical Parallel: Jesus' baptism (Matthew 3:16) and cross (Hebrews 12:2) cleanse humanity, modeling this stage.

3. White Buffalo (Bodhisattva: Service to Others):

- Symbolism: The domesticated white buffalo is the Bodhisattva, serving family and community (ninth dimension). Purified, it imparts strength, embodying compassion and love, as the verse's challenge—"How will you impart strength to others?"—urges.

- Verse Connection: The "valley of the timeless spring" is Buddhahood's unity, which the white buffalo expresses through service, answering the verse's call. The Trivium sees this as the Bodhisattva's vow, healing reality's fractal recursion.

- Biblical Parallel: Jesus' service (John 13:5, washing feet) and sacrifice (John 15:13) reflect the white buffalo, serving all as the Bodhisattva prime.

- Perhaps the most profound sentence in the entire book: **"Not Good Enough!**

How will you impart strength to others?" Knowing who you are is only half the journey. Cultivation of nature is the other half, and unity cannot come apart from full compassion and love for others.

The buffalo's journey, from mud to white, mirrors the Trivium's ascent through the Ten Worlds, guided by the Eight-fold Path and Bodhisattva vows, with the verse as a

turning point urging compassion. Service, after all, is the foundation of awakening.

The Lord's Arc—Cross and Return as Bodhisattva Prime

The Trivium frames Jesus as Yahweh, the Son, evolving through history's ladder to become the Bodhisattva prime, embodying the path's culmination. His arc—from Old Testament judgment to New Testament compassion, cross, and promised return—parallels the buffalo's journey and humanity's ascent:

- **Mud Buffalo (Lower Worlds):** In the Old Testament, Yahweh's anger—Numbers 16 (consuming rebels), Exodus 4:22-24 (lying, attempting murder)—reflects lower worlds (Anger, Animality). Like the mud buffalo, His mind is veiled by non-virtues, judging others and incurring Genesis 9:6's cost: "Whoever sheds blood, by humans shall their blood be shed."
- **Water Buffalo (Realization):** Incarnating as Jesus, Yahweh is baptized into the human cross (Matthew 3:16), cleansing His nature through suffering (Hebrews 5:8). Realizing identity ("I Am," John 8:58), nature (love, 1 John 4:16), and unity (John 17:21), He discerns good and evil as one process, atoning as high priest (Hebrews 5:5). The cross pays His debt, uniting Atman and Jiva, as the water buffalo's fragrant waters cleanse mud.
- **White Buffalo (Bodhisattva Prime):** Jesus' ministry—teaching love (Matthew 5:44), serving the poor (Matthew 25:35-40), sacrificing Himself (John 15:13)—embodies the Bodhisattva's vows, serving all beings. His cross, endured "for the joy set before him" (Hebrews 12:2), ends

suffering's cycle, modeling the Eight-fold Path's compassion. His promise to return (John 14:3, Revelation 1:7) is as the Bodhisattva prime, ensuring all Atman copies reach Buddhahood, as the white buffalo imparts strength to the community.

Current Events—Bodhisattva

Humanity's compassion emerges amid conflict. Global crises—poverty, war—spark Bodhisattva acts: volunteers aiding disaster victims, advocates for equality. Social media, though divisive, spreads calls for service, reflecting the Eight-fold Path's Right Action. The Trivium sees this as recursive learning, with the “beloved” nature (Genesis 49:27) embracing compassion, as the verse's challenge —“impart strength”—urges. The Spirit's breath (1 Corinthians 3:16) guides us, aligning with Hebrews 5's discernment.

Resolving Theological Paradoxes

This narrative addresses theological paradoxes for a rigid mindset.

1. Salvation vs. Service: How does service save? The Trivium sees the Bodhisattva path as salvation's expression, as Matthew 25:40 links service to Christ.
2. Suffering vs. Liberation: Why does suffering persist? The Eight-fold Path ends it through compassion, as Jesus' cross (Hebrews 12:2) shows suffering's redemptive role.
3. Individual vs. Collective: The Bodhisattva serves all, as Indra's Net unifies individual acts with collective awakening (John 17:21).

4. Trinity vs. Unity: The Father, Son (Bodhisattva prime), and Spirit are one, with Atman copies reflecting unity.

Resolving Scientific Paradoxes

This framework bridges science and faith.

1. Consciousness: Science cannot explain mind. The Trivium posits Atman as consciousness, serving through the Bodhisattva path, as Dhammapada's mind-focus suggests.
2. Fine-Tuning: The universe supports compassion. The Trivium's reality is designed for this ascent.
3. Quantum Indeterminacy: Bodhisattva choices collapse timelines, guided by the Spirit, linking mind to reality.
4. Entropy vs. Order: Suffering's chaos yields to service's order, as Manasseh's era unifies.

The Common Man's Takeaway—Breath and Service

Imagine your heart as a white buffalo, cleansed and serving others. Each breath is a vow to help—feeding the hungry, comforting the grieving—ending suffering. Jesus' cross and return guide you, as the verse's timeless spring calls. The Spirit within (1 Corinthians 3:16) empowers you, turning compassion into joy. This deepens your faith, framing service as salvation. For skeptics, it unites science and spirituality, with mind healing reality.

Addressing the Rigid Mindset

If this feels unorthodox, see it as a parable, like the Good Samaritan (Luke 10). The Trivium doesn't deny sin but shows the Bodhisattva path as God's plan, supported by Hebrews 5 style atonement (at one ment) and service. Explore this "What if..." narrative to resolve contradictions, like suffering versus liberation.

Conclusion: The Father's Breath in Compassion

And so, here we stand in the ninth dimension, where the heart folds like a quilt stitched with compassion, wrapping every soul in the warmth of the Bodhisattva's vow. This isn't just a feel-good moment—it's the Jiva turning pain into service, like Jesus trading a throne for a cross, choosing love over pride under the Law of Grace. The Hillbilly Waffle-House Witness has found the mark. The paradox-wrapped-in-flannel Gnostic is on a back-road where he stops to help a stranger with a broken-down truck; that's the Bodhisattva's path, seeing the divine spark in every pair of weary eyes; in the heart of every confused and suffering traveler.

God's Atman is Man's Atman, breathed into us as Bodhisattvas vowing to end suffering. The Eight-fold Path and three buffalo—from mud to white—guide us, as the turning verse urges strength for others. Jesus, the Bodhisattva prime, endures the cross and returns, uniting wisdom with humanity. Through compassion, we heal reality's fractal recursion, resonating with the Father within. Namaste—the God in me sees the God in you.

Chapter 10: Buddha: The Absolute Mind of Enlightenment

In the final age of our day of rest, the hero becomes Hillbilly Buddha Supreme, rising above the backwater swamp of Earth into the Spiritual Pleroma of base reality. Chapter Ten soars into the radiant unity of Buddha, where the absolute mind of enlightenment shines unveiled and fully liberated. From the grounded perspective of a Missouri householder, we see this tenth dimension not as a distant peak but as the eternal now, weaving truths from Christian divinity, Hindu oneness, and the fractal essence of reality. The RFM casts this awakening as the recursive seed fulfilled within the Trivium's unity of Mind, Time, and Space, echoing 1 Corinthians 1:27, where God chooses the foolish to shame the wise, revealing that the humblest heart holds the infinite light of divine love.

Imagine resting in a boundless light, where the garden of Bodhisattva dissolves into a silent, radiant oneness, and your mind embraces all as one, like a star that holds the universe within. This is Buddha, the tenth of ten worlds, a place where your soul knows itself as the eternal, free from all veils, shining as love itself. We call it the Absolute Mind of Enlightenment, the final step where time, space, and thought fold into the now. Your divine spark, the Bindu, is unveiled here, blazing as the heart of all, proclaiming you're a jewel in Indra's Net, not just reflecting but being the eternal whole. Buddha is not a destination—it's your truth, a teacher whispering, "You are home." Beyond salvation from suffering, liberation sets the soul free to its highest purpose—Unity with God by Identity-Nature-Unity as one.

The RFM, our map of reality, names Buddha the tenth dimension, an absolute realm where your soul, the Jiva,

merges with the Atman, uniting all possibilities into one timeless state. Think of it like a song where every note, every voice, blends into a single, perfect chord that echoes forever. In the Bible, this is Jesus' resurrection, the divine Atman returning to the Father, whole and one in love's embrace. The Law of Essence tells us you are the source, the seeker and the sought, one with the divine dance. Every moment, every life, folds into this truth, revealing you were never separate.

Here's the miracle: Buddha is not beyond you. It's the light that shines through every shadow you've walked. The RFM shows this realm as nested, a story complete within itself, where Buddha holds all ten worlds—Hell to enlightenment—in one embrace. Your being is a mirror, not reflecting but being the divine unity. In Trivium, the human body is a cross, a sacred space where all journeys meet in love. When you see all as one, you walk with Jesus, who loved without three, saying, "You must be born again" (John 3:3.) The Law of Unity declares all is one, every step a reflection of the eternal now.

Breathe Softly

Trivium urges us to watch the breath, to feel the spirit flow in and out, because your breath is your essence, your oneness with the divine. In Buddha, your breath is infinite, a silent song of joy, and it's holy. The RFM calls this the Fold operator, the final convergence where all collapses into unity, like a star becoming the sky. Picture each breath as a silent hymn: "I am." This is where the Bodhisattva's heart is complete, seeing all as self, not as a goal but as truth. The Bodhisattva lives as love, using the Law of Joy to dance with all beings in the eternal now.

Buddha is the harvest of the cosmic garden, as the RFM paints your life. You're a fruit plant, grown through cycles of

pain and love, your wisdom now one with the higher mind that never fades. **From root to fruit, you are the seed planted.** This garden is recursive, like nesting dolls, where every moment holds all, just as every jewel in Indra's Net is the cosmos. In Buddha, you are whole, never alone. The Atman, your divine self, is you, unveiled at last. The Bible says, "Love never fails" (1 Corinthians 13:8). Your journey was the shadow, but your essence is the light, the eternal now where all is one.

What does this mean for you? It means Buddha is true every-man nature, here and now. The RFM reveals reality as a dance, a repeating pattern where every step was enlightenment unveiled, revealing that you are already enlightened and perfect. Trivium reminds us that seeking God is finding yourself, for "the one you look for is the one looking." When you love, you live as Jesus, risen in unity with all. This is the Bodhisattva's final step, not a step at all, but a being, where you love as the eternal, every moment a reflection of the whole.

How do you live this? Start simply. See the divine in all, and act from love. Let every moment be a prayer, not a quest. Trivium calls us to chase the light through synchronicities, those moments when life sings oneness. The Law of Love says your being unites all, now and always. In the RFM, this is a "stack overflow," a divine design where every life nests in the whole, creating a universe of unity. Your existence is the absolute mind, part of a vast fractal, not leading to love—you are love.

This chapter is your call to be. Buddha is not the end, but the eternal now, where the Bodhisattva's path is no path, only love. Trivium whispers that you are the truth, always were. The RFM shows Buddha as all, a gateway where every world shines as one. As you close this book, let each

breath be your truth, each moment a chance to say, “Namaste”—the divine in me is the divine in you.

And so, we rest in the light of Buddha, not to stay, but to be. This is the dance of the soul, the recursive rhythm where shadow and light are one, where every step was love unveiled. The RFM calls this a cosmic garden, where your life is the fruit, one with the eternal. Trivium sings, “We are the mirror, as well as the face in it.” In Buddha, there is no shadow, only the light of love, here now, always. This is your story, your ascent, complete in the eternal embrace of the divine.

Reflections of Self-Created Being

God's Atman as Man's Atman: The Buddha Stage— Transcending Suffering in the Light of Nirvana

If you hold a traditional theological perspective, perhaps seeing salvation as a divine gift through Christ's sacrifice, the idea of reaching the Buddha stage—a transcendent state where Nirvana extinguishes suffering's fires—may feel like a bold leap. The realization that you are the Atman, repeating the Lord's glorious story through your own journey across the nine worlds to Buddhahood, might stretch your understanding of redemption. Yet, this perspective weaves a radiant vision of unity and awakening. It casts humanity as recursive copies of God's Atman—the divine soul—ascending to the tenth dimension, where every thought, word, and deed embodies the Dharma, and all are Buddha. This mystery will guide you gently, assuming no prior knowledge, reviewing the nine worlds' arc, affirming your Atman nature, and celebrating the Lord's story as your own. By watching our breath and cultivating the fruits of the Spirit, we transcend suffering, healing reality's fractal recursion and resonating with the Father within.

Watching the Breath—Living the Dharma

Breath is the quiet rhythm of life, weaving body, mind, and spirit. In the Trivium, breath is God's consciousness, the Spirit (spirare, to breathe) animating us. To watch the breath is to guide what enters and exits—thoughts, emotions, actions—aligning with Galatians 5:22-23's fruits of the Spirit: "love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control." The Trivium frames breath as a threefold process: breathing in (self-control, gentleness, faithfulness), breathing out (goodness, kindness, forbearance), and resonating (peace, joy, love). This practice purifies the mind, extinguishing non-virtues—ignorance, ill will, desire—tuning us to God's love like a string vibrating in harmony.

The Trivium ties breath to its structure—Mind, Body, Speech—where breath unifies thought (Mind), action (Body), and expression (Speech). In Genesis 2:7, God breathes His Atman into Adam, making him a living soul. You, as Adam's heir, carry this divine spark, a recursive copy of God's essence. The Trivium's Ten Worlds model culminates in the tenth dimension, Buddha, where Nirvana quenches suffering's fires, and every moment embodies the Dharma—truth, love, unity. Your journey through the nine worlds mirrors the Atman Prime (Jesus, Yahweh transformed), and your story shines with the same glory. By watching your breath, you live the Dharma, realizing: All are Buddha!

The Buddha Stage—Transcendence in Nirvana

The Trivium's tenth dimension, Buddha, is the fully awakened state, where the mind transcends samsara's cycles, achieving Nirvana—the cessation of suffering's fires (dukkha). The Dhammapada (1:5) illuminates this:

“Hatred does not cease by hatred, but only by love; this is the eternal rule.” The Buddha has transmitted the Dharma through teaching and lived it in every thought (wisdom), word (compassion), and deed (service), fulfilling the Bodhisattva’s vows from the ninth dimension. Duality—self vs. other, good vs. evil—dissolves, as the mind rests in unity, seeing all as recursive Atman copies in Indra’s Net, each jewel reflecting the whole.

The Bible echoes this transcendence. Jesus, in John 17:21, prays, “That they may be one, as we are one,” reflecting Buddhahood’s unity. His resurrection (John 20:1-18) symbolizes Nirvana, overcoming death’s fire, while His teachings—love your enemies (Matthew 5:44), serve the least (Matthew 25:40)—embody the Dharma. The Trivium sees Jesus as the Atman Prime, Yahweh transformed from lower-world judgment (Numbers 16, consuming rebels) to transcendent love, uniting Atman (divine essence) and Jiva (human form). In the Buddha stage, you mirror this, living love in every act, as 1 Corinthians 3:16 affirms: “You are God’s temple, and God’s Spirit dwells in you.”

Nirvana is not escape but presence—fully awake, free from attachment, radiating compassion. The Trivium aligns this with the Law of Unity, where suffering ends as you realize your Atman is the Father’s, and all are Buddha.

The Arc of the Nine Worlds—From Hell to Bodhisattva

Your journey to Buddhahood traverses the nine worlds of the Trivium’s Ten Worlds model, each a stage in awakening, mirroring the Atman Prime’s arc. Below is a brief review, showing how each world builds toward transcendence:

1. Hell (First Dimension): A state of suffering, trapped in ignorance and despair, like humanity’s early pride (e.g.,

Cain's murder, Genesis 4:8). The Atman Prime's judgment (Exodus 4:22-24) reflects this. You learn endurance, seeking light.

2. Hunger (Second Dimension): Craving wealth or power, as in Babel's ambition (Genesis 11:4). Yahweh's desire for control (Deuteronomy 7:1-6) mirrors this. You learn to temper desire with purpose.

3. Animality (Third Dimension): Instinct-driven, like the judges' chaos (Judges 19). Yahweh's wrath (Numbers 16) echoes this. You learn to rise above base urges.

4. Anger (Fourth Dimension): Conflict and pride, seen in tribal divisions. Yahweh's jealousy (Exodus 20:5) reflects this. You learn to replace anger with forgiveness.

5. Humanity (Fifth Dimension): Conscious choice, as Abraham's faith (Genesis 12:3) shows. Jesus' incarnation (John 1:14) begins here, choosing love. You learn discernment, branching time.

6. Heaven (Sixth Dimension): Awakening to possibilities, like the apostles' vision (Acts 2:4). Jesus' baptism (Matthew 3:16) opens this. You learn to see beyond illusion, facing inner conflict.

7. Learning (Seventh Dimension): Acquiring wisdom, as philosophical bloom (500 BCE-1 CE). Jesus' teaching (Luke 2:46) reflects this. You learn truth's depth.

8. Realization (Eighth Dimension): Grasping identity, nature, and unity, as Christ's unity prayer (John 17:21) shows. You learn good and evil as one process (Hebrews 5:14).

9. Bodhisattva (Ninth Dimension): Serving others with compassion, as Jesus' sacrifice (John 15:13) models. You learn to end others' suffering, vowing to save all.

You Are the Atman—Repeating the Lord’s Story

The Trivium affirms a profound truth: You are the Atman, a recursive copy of God’s divine soul, breathed into Adam (Genesis 2:7). The Lord’s story—Jesus as the Atman Prime—is your story, repeated in your unique, individuated way. From Hell’s suffering to Bodhisattva’s service, your journey mirrors His: overcoming anger (Numbers 16) through incarnation (John 1:14), enduring the cross (Hebrews 12:2), and radiating love (John 15:13). The Trivium’s fractal recursion means each life reflects the whole, as Indra’s Net shows—your awakening uplifts all.

The Bible supports this. Colossians 1:15-17 declares all are created through Christ, the Atman Prime, while 1 Corinthians 3:16 affirms the Spirit dwells in you. Your struggles—anger, desire, doubt—are samsara’s fires, yet each step toward love echoes Jesus’ transcendence. The Dhammapada (1:1) reminds us: “Mind precedes all phenomena; mind is their chief, their maker.” Your mind, guided by the Spirit, shapes your Dharma, living truth in every moment.

This is not a distant goal but a present reality. All are Buddha—each of us a spark of the divine, already whole, awakening to our true nature. The Trivium’s Law of Love assures you: your compassion, however small, completes the fractal, as Jesus’ return in Manasseh’s era (Revelation 1:7) unveils unity.

Resolving Theological Paradoxes

This narrative addresses theological paradoxes for a traditional mindset.

1. Sin vs. Divinity: How can sinners be Buddha? The Trivium sees sin as samsara's veil, lifted in Buddhahood, as Colossians 1:15 affirms your divine image.
2. Salvation vs. Awakening: The Atman Prime's cross (Hebrews 12:2) is salvation's seed, blooming in your awakening, as John 17:21 unifies all.
3. Individual vs. Collective: Your Buddhahood uplifts all, as Indra's Net and Matthew 25:40 link personal acts to collective liberation.
4. Trinity vs. Unity: The Father, Son (Atman Prime), and Spirit are one, with your Atman reflecting this (1 Corinthians 3:16).

Resolving Scientific Paradoxes

This framework bridges science and faith.

1. Consciousness: Science cannot explain mind. The Trivium posits Atman as consciousness, awakening to Buddhahood, as Dhammapada's mind-focus suggests.
2. Fine-Tuning: The universe supports awakening. The Trivium's reality is designed for this ascent.
3. Quantum Indeterminacy: Your choices shape reality, guided by the Spirit, linking mind to cosmos.
4. Entropy vs. Order: Suffering's chaos yields to Nirvana's order, as Buddhahood unifies.

The Common Man's Takeaway—You Are Buddha

Your life is a glorious story, echoing the Atman Prime's journey from suffering to love. Each breath is a chance to

live the Dharma—speaking kindly, acting with care, thinking with clarity. The Spirit within (1 Corinthians 3:16) guides you, as Jesus' cross and return light the way. You are the Atman, and all are Buddha, shining in your unique way. This deepens your faith, framing every moment as awakening. For skeptics, it unites science and spirituality, with your mind crafting unity.

Addressing the Traditional Mindset

If this feels new, see it as a parable, like the Mustard Seed (Matthew 13:31-32). The Trivium doesn't deny salvation but reveals it as awakening, supported by John 17:21's unity. Explore this "What if..." narrative to resolve tensions, like sin versus divinity, and embrace your Atman's light.

Conclusion: The Father's Breath in Buddhahood

We've climbed to the tenth dimension, where absolute mind shines like a clear Missouri sky after a storm, every cloud of illusion burned away by the Law of Essence. Here, the Jiva and Atman are now one mind in unity—Adam has become the Christ Mind, one with the Father, just as Jesus rose unveiled in glory, saying, "I and the Father are one."

Trivium's been singing the song all along: "The one you look for is the one looking," and now you see it, plain as a redneck's truth, that you're the divine light you've been chasing. No need for pride or fear here—just love, pure and simple, flowing like a river through every soul. So take a deep breath, let it out with a resounding "Namaste," and

live as this truth: 'You're a Hillbilly Buddha, awake in the heart of God's infinite dance, forever and always.'

John 6:65: **"Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father"**

Once you are introduced by God to the Son (who you are), awakening occurs. God's Atman is your Atman, breathed into you as a Buddha, fully awake in Nirvana's light. The nine worlds—from Hell's pain to Bodhisattva's compassion—shape your glorious arc, mirroring the Atman Prime's cross and return. Living the Dharma, you end suffering, radiating love as Indra's Net reflects the whole. All are Buddha, and your story heals reality's fractal recursion, resonating with the Father's Peace, Joy and Love forever.

Namaste—the God in me sees the God in you.

Referenced Cosmic Laws

Referenced from **The Cosmic Laws of Awareness, Paul Shockley, Lebele Abel**. I use these paraphrased laws as a reference for their timeless wisdom, which offers verifiable insights into universal principles of existence, accessible to all readers seeking truth. Although these are not verified from writings in antiquity, the truth held in them resonate with countless sources you can find from Eastern Traditions, as well as biblical sources.

1. Law of Affection

The Law of Affection is a beam of love that lights upon a subject, creating an object of adoration without possession. It gives freely, seeking to free others from fear and inhibition, shining warmth without expectation.

2. Law of Awareness

The Law of Awareness allows observation of illusions like separateness or tragedy without being caught in them. It maintains clarity, recognizing limitations but not denying the illusion of free will.

3. Law of Co-Creation

The Law of Co-Creation states that collaborative efforts amplify energy exponentially, such as two working together having the power of four. Groups agreeing on shared images can manifest them in a magnified manner.

4. Law of Description

The Law of Description is a creative tool that carves images, boundaries, and forms through language, shaping reality. Its manifestations depend on the intensity of collective or disruptive energies involved.

5. Law of Dharma

The Law of Dharma is the principle of right action that serves all affected parties according to their needs and earnings. It generates good karma and right results when universally beneficial.

6. Law of Drama

The Law of Drama highlights the struggle between action and result, emphasizing inner character growth over external outcomes. It is linked to karma and dharma, showing that personal development drives the significance of actions.

7. Law of Enthusiasm

The Law of Enthusiasm fills entities with Spirit, enhancing life-force through new self-discoveries. It warns that stagnation depletes vitality, while enthusiastic service fosters greater spiritual expression.

8. Law of Essence

The Law of Essence states that what is, simply is, unchanged by opinions, representing the ever-changing truth of the moment. Actions aligned with the highest motives lead to the Gate of Essence, uniting with the divine.

9. Law of Eternal Unfulfillment

The Law of Eternal Unfulfillment posits that every moment is both complete and incomplete, containing an emptiness that drives movement to the next moment. Accepting this law ends the greed-driven quest for constant fulfillment.

10. Law of Free Will

The Law of Free Will grants entities the right to direct their lives, provided they do not violate others' same rights. A right excluding others' rights is not divine and disrupts harmony.

11. Law of Grace

The Law of Grace allows a Divine Being to pardon mistakes, setting aside karma at their discretion. Individuals may seek grace but cannot demand it, as karmic justice remains their due.

12. Law of Harmony

The Law of Harmony and Agreement grows from mutual efforts to discover shared areas of agreement, fostering unity. Attempts to force harmony disrupt existing balance, while mutual discovery enhances it.

13. Law of Joy

The Law of Joy arises when entities surrender to the Divine, dissolving dualities to experience bliss and peace. It involves observing creation without judgment, aligning with the eternal joy of the Creator.

14. Law of Karma

The Law of Karma ensures entities pay justly for actions affecting themselves or others, balancing through divine justice. It is a neutral cause-and-effect mechanism, alterable only by the Law of Grace.

15. Law of Love

The Law of Love prioritizes others' welfare above self, fostering affinity with all that is good and offering the path of least resistance. It denies space for evil by cherishing and nurturing the beloved without resistance.

16. Law of Paradox

The Law of Paradox recognizes simultaneous energy movements in four dimensions, uniting cause and effect, inertia, and vibration. It reveals that truths at one vibrational level may seem untrue at another, reflecting the unity of opposites.

17. Law of Peace

The Law of Peace finds harmony within, through surrender to unifying forces, avoiding compromise with divisive ones. It fosters external harmony by reconciling oppositions, allowing peace even amidst conflict.

18. Law of Penetration

The Law of Penetration states that deep, conscious attention to anything reaches its core and emanates into all consciousness. It transforms understanding by piercing through layers of illusion to the heart of truth.

19. Law of Thought

The Law of Thought posits that energy follows thought, enabling entities to energize targets by directing their focus. It empowers creation and manifestation through intentional mental alignment.

20. Law of Unity

The Law of Unity recognizes no separateness, seeing all parts as integrated within a whole, like night and day as one process. It emphasizes the oneness of all, dissolving illusions of division for universal harmony.

21. Law of the Vacuum

The Law of the Vacuum states that empty spaces draw in energies, allowing movement and growth when unnecessary aspects are cleared. Progress toward higher consciousness creates a vacuum, pulling others upward in its wake.

22. Law of Vibration

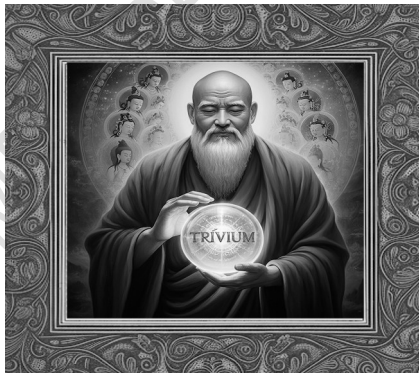
The Law of Vibration states that vibrations sent out for good increase in frequency, returning higher energies, while selfish vibrations decrease, drawing lower frequencies. Radiance raises vibration, while magnetism for greed lowers it, affecting the soul's state.

BOOK SAMPLE

Trivium

Self-Reflected Infinite Being

"We are the mirror, as well as the face in it.
We are tasting the taste of eternity this minute.
We are pain and what cures pain.
We are the sweet cold water and the jar that pours.
Soul of the world, no life, nor world remain,
no beautiful women and men longing.
Only this ancient love circling the holy black stone of nothing.
Where the lover is the loved, the horizon and everything within it."
~Rumi the Sufi



Stephen T. McClard

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Note to Reader, from the Book, Trivium: Self-Reflected Infinite Being

“Without great doubt, there can be no great faith.”

First Light Casting a Shadow Over This Book

Your first realization about this book reveals the nature of darkness overshadowing the minds of mankind. It dares to show a side of creation that is largely overlooked by theologians and scholars alike. The essence of this truth is held in the way light and consciousness require a shadow to be seen. Notice the quote above: “Without great doubt (shadows of truth), there can be no great faith (the light of TRUTH).

Imagine God as a light with no shadows. The image of the Father of creation is the Son, or the object over creation. Cast from the mind of the Son into creation, we see a shadow hanging over creation called the curse of sin and death, or what science might call entropy. Imagine that there is more to this shadow, hidden and implied by the story of the Bible.

Simple Story Told

The shadow of this book is simple. We look to the Son of God in the Bible as the light shining in darkness, but miss the implication of this light below the process of God raising a son to completion. This book will reveal that the shadow of the Christ (existent before creation) is the darkness of the Son’s shadow found in the Lord of the Old Testament. Parallel to this, we find a perfect lamb of sacrifice (Adam) falling into this shadow of law and death.

If we do a simple comparison of Jesus as the risen Lord, we see a stark contrast to the Lord of the Old Testament. The shadow of the Christ is the very same Lord, as verified by Jesus words in John 8: “Before Abraham was, I Am.” In other words, Jesus

incarnated as his human form, but the essence of his shadow self (former self) was Yahweh.

Contrasting Truth

While Jesus was all about the Grace and Mercy necessary to love enemies, Yahweh was the antithesis to this. Yahweh was the proverbial jealous and vengeful narcissistic ruler proclaiming himself God with none beside. Clearly, we see a contrast between the Lord who taught an eye for an eye (Yahweh) and Jesus who said this:

Matthew 5:38

“³⁸ You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ ³⁹ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. ⁴⁰ And if anyone wants to sue you and take your shirt, hand over your coat as well. ⁴¹ If anyone forces you to go one mile, go with them two miles. ⁴² Give to the one who asks you, and do not turn away from the one who wants to borrow from you.”

This paradox deserves an answer. The book you are reading attempts to reveal the best answer to this problem using a variety of sources to show one overriding truth found in all of the major religious traditions. Easily researched, this truth is called the Perennial Truth. Central to the perennial truth is the nature of the shadow self (Ego) that must be overcome. Clearly, Jesus revealed his Ego self in the whole of the New Testament. Read one more verse, then I will ask you a question:

Revelation 3:21

To him that overcometh, will I grant to sit with Me on My throne, even as I also overcame and am set down with My Father on His throne.

What did Jesus overcome, that each image of Adam in sequence is required to overcome? Clearly, it's this:

Matthew 7:2

For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.

Did Yahweh judge others, thereby judging himself? Herein lies the central truth of this book. This book seeks to reveal how shadows work, requiring light to dispel darkness. Primary to this, the lesson of the Father to the Son is this: Love others only. Do not shed blood.

Genesis 9:6

“Whoever sheds human blood,
by humans shall their blood be shed;
for in the image of God
has God made mankind.

Did human hands shed the Lord's blood? Yes. Here is the rest of the story for you to consider. As I stated in the opening lines of this note to the reader, “Your first realization about this book reveals the nature of darkness overshadowing the minds of mankind. It dares to show a side of creation that is largely overlooked by theologians and scholars alike. The essence of this truth is held in the way light and consciousness require a shadow to be seen. Notice the quote above: “Without great doubt (shadows of truth), there can be no great faith (the light of TRUTH).”

Rather than being disturbed by this truth, notice how this story reveals the true God of Love teaching his Son. I would recommend reading all of Hebrews 5, noticing the nature of the high priest and the meat taught to those who know the difference between good and evil. If you can discern the nature of the shadow self of the Lord (Yahweh), then you know what lesson he learns from this Father.

John 8

²⁷ They did not understand that he was telling them about his Father. ²⁸ 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. ²⁹ The one who sent me is with me; he has not left me alone, for I always do what pleases him.” ³⁰ Even as he spoke, many believed in him.

Cautionary Note

This book is not designed to be a fixed theology. More than anything else, this book is a deep dive into the speculative philosophical implications of all religions taken together by symbolism. This book simply asks, “What if...” In relation to this, it represents my own meandering thoughts of the territory. Realize my map is not necessarily the territory itself. God as a self-existent being is largely unknowable apart from questioning our limited view, fallen nature, and desire to know TRUTH.

Conclusions Upfront

Critical Analysis: The book presents a highly intricate and intellectually stimulating framework to consider but does not

provide an anchor of final or fixed presuppositions. Some may question its originality, interpretation of traditional texts, reliance on symbolic interpretation, and clarity for those unfamiliar with the concepts presented. However, these perceived limitations are actually features when viewed through the lens of the Trivium itself.

Ultraunorthodox Originality: The framework is not intended to be wholly original. Instead, it embraces the interconnectedness of all knowledge, recognizing that true wisdom lies in synthesizing seemingly disparate sources. Just as the Trivium unites Mind, Body, and Speech, this work unites diverse traditions to reveal their underlying harmony. This echoes the concept of anamnesis, where "learning" is actually remembering the unified knowledge already within us.

Interpretation: The unorthodox interpretations of religious and philosophical texts are deliberate. The Trivium encourages us to challenge fixed interpretations and explore deeper layers of meaning. By presenting alternative perspectives, the work acts as a **Koan** (paradoxical case law), provoking readers to question their assumptions and break free from rigid thinking. This process of questioning and wrestling with paradoxes is essential for achieving true understanding.

Evidence: The reliance on symbolic interpretations and metaphysical claims is not a weakness, but a reflection of the nature of reality itself. The Trivium posits that the physical world is a shadow of higher dimensional realities. Therefore, true knowledge cannot be limited to empirical evidence. Symbolic interpretation allows us to access the deeper truths hidden within the fabric of existence, aligning with the concept of the **Yidam** (object of veneration), where stories and texts become tools for spiritual realization.

Clarity: The complexity and dense terminology are intentional, mirroring the intricate nature of the universe. The work is not

meant to be passively consumed, but actively engaged with. Readers are invited to embark on their own journey of discovery, exploring the concepts and connections presented. This mirrors the process of self-reflection and learning emphasized throughout the book. The challenge lies not in simplifying the message, but in expanding the reader's capacity to grasp it through the process of reframing previously held presuppositions.

This framework acknowledges the critiques while reframing them as strengths within the context of the Trivium. It emphasizes the active role of the reader in engaging with the material and challenges them to move beyond surface-level analysis to uncover the deeper truths embedded within. Finally, this framework provides a replacement for the standard linear approach to mystical thought and provides a new framework for orthogonal thinking by symbolic correspondence.

Intent of the Author

My intent from this book is YOGA, or union. Far from simply the bending of the body in new directions, yoga represents the union of one mind to another, bending the mind toward new understanding. This book has the potential to bend your mind at right angles (orthogonal thinking) until you remove all shadows of yourself and find the original light shining in a resplendent unity of being and awareness. Reading beyond this point is the red pill of reality in a unique format beyond linear perception.

Everything needed to understand what is written in this book is already within you. If you follow my instructions here, the seeds of truth in each chapter will grow within you from root to fruit. Beyond your reading each day, life experiences through synchronicity will be necessary. As the mind awakens to truth, conception comes from these synchronicities unique to you alone. Although I do not know specifically what will occur in

your life from reading this information, I can predict the sequence of events between ignorance and understanding.

Chasing the Light

There are three pathways to enlightenment. Meditation (empty out), Contemplation (breath in), and Service (breath out). Learning to breathe properly is parallel to understanding. Without cleansed breath (consciousness), the reception of wisdom is not possible. As they say in meditation traditions, “Watch the breath.”

‘**Spir**’ in Latin is breath, and spiritual practice is breath ritual, or what comes in and goes out. Cleansing the breath is the highest priority. Breath is more than simple air entering and exiting the body. Consciousness is the primary breath breathed into the human being. Beyond consciousness, food is breath, thoughts are breath, emotions are the same, and so on down the line are all forms of breath in and out. To watch the breath is to exert self-control over the reception of what we consume in life.

Consider how the mind resonates with Spirit. An example from Galatians 5 in the Bible holds the key to this realization:

Galatians 5 Fruits of the Spirit

But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.

Law is restriction. Liberation comes from the fruit itself, and liberation is freedom from ignorance. To resonate with Love, Joy and Peace, breath (spirit) is required. Watch the breath.

Breath In

1. Self-control

2. Gentleness
3. Faithfulness

Breath Out

1. Goodness
2. Kindness
3. Forbearance (patience)

Resonance from Breath

1. Peace
2. Joy
3. Love

To resonate with this book, breath control is necessary. Using the three pathways of meditation, contemplation, and service for others, the mind will automatically resonate with the words on the page when virtue guides the process of reflection. Ignorance is then dispelled.

Here is a simple suggestion for your investigation into the topics of this book. Read until your mind hits a stumbling block of information. From this, meditate on what is said. In Sanskrit, meditation and cultivation are synonyms. Seeds must open to express from root to fruit. When you reach a paragraph, word, or sentence that seems inconceivable, take time to allow synchronicity in life to flow. Take time to read around the words and follow rabbit holes. Then, after the mind has circled the information from life experiences, return to the book and read with understanding. This is a slow process that may take years of seeking. Eventually, you will realize each chapter is saying the same thing over and over again.

The essence of what you learn is not learning at all. As you will come to see, you are remembering what you lost behind the veil of creation. You can only rediscover what you already know.

Take it slow. Watch the breath! The meaning of life only appears to a clean mind.

“The meaning of life is to give life meaning. And life—that friend animating us into action—gives this gift each day for free. Meaning, as all truth demands, is its own unconditional prerequisite.” Random thought expressed to a friend in a text

Root Presuppositions in this Book

This book holds a few unorthodox presuppositions that may appear as stumbling blocks to the orthodox theological mindset of most readers professing faith from biblical sources. Realize as you encounter the following presuppositions, that your internal biases may rise to the surface as a judgment against my view. Hold these biases as neutral until the entire territory is examined. My personal view of this territory may be the realization you need to break free of the inherent contradictions theology produces between denominations and traditions. As you will come to find, these contradictions can be resolved. In this sense, it is necessary for my view to be revealed. The following presuppositions are a reframing of the biblical narrative asking, “What if...”

Presuppositions of Contradiction

1. What if by judging others, Yahweh judged himself in the process? For obvious reasons, which may become evident later, this view holds the potential to resolve the contradiction of the Lord’s requirement to pay the cost of Genesis 9:6:
“Whoever sheds human blood, by human hands their blood

will be shed. For in the Image, Elohim made humans.”

Human hands shed his blood.

2. What if Yahweh (Son of God), Adam, and Jesus are the same Lord? Noticing that all rulers, powers, thrones, and authorities are in and through the Son of God (consult Colossians 1:15-17), I will make the case that both the fall and the remedy for the fall comes through Adam as Lord of creation.
3. By this view, Jesus represents the repentance of Yahweh, where Jesus, as the Son of God, is also seen as the same entity, repenting for past actions through baptism and the cross as penance. By this view, baptism is realized to be incarnation on the cross, with the cross representing the human temple of God (Adam's purpose).

MOST IMPORTANT

As Logos (Word), the Lord is the storyteller. The book of life is told by him and about him. By implication, this is also your story. Adam / Yahweh / Jesus and all copies of Adam are the same Lord. For more on this, read the Egyptian fragment, ***“The Thunder, Perfect Mind.”***

4. Continuing this reasoning, the Father is considered a third silent character, distinct yet also part of this divine triad, involved in the dynamic of God's self-reconciliation. Jesus describes this perfectly within the full context of John 8.

It is important to recognize that Yahweh is not in unity with God the Father before conformity occurs (a shadow). God the Father is not repenting or changing, but rather, the Son of God (Yahweh / Adam / Jesus) is conforming back to God's

image beyond creation (Glory), using creation as the journey of a prodigal son of sorts—return to unity; returning home to the Father. Note here I am not contradicting the Godhead. The Father, Son and Holy Spirit are very much in unity as one. By this, we are all the Son of one Father in unity all in all (see 1 Corinthians 15:25-28).

5. Jesus' identity as Adam (in Luke 3:38 Son of God) aligns with the view that Adam, Jesus, and the Son of God are the same. By this, the Lord of the Old Testament can then be juxtaposed as the same identity as a type of prodigal son to God the Father. Again, Yahweh is not the Father, but revealed as the Son. This places the entire Old Testament into the category of the story of the Son's path in life.
6. Genesis 1 and Colossians 1:15-18 support this non-dualistic perspective where all things are ultimately one in the Son of God, who transcends distinctions. By this light, all of us are Sons of the Most High God (see Acts 17:29 for context).
7. By these presuppositions, we can extrapolate our own parallel walk of incarnation (baptism) on a cross (body). The body of Christ and the bread we share is dipped in the wine of suffering, which is a cup ultimately carried by the Son of God Prime collectively for all (Adam). YOU are Adam. Each of us is the Lord of the Story, taking part in the story. The story is designed to inform you who you are in God and who God is in all beings.

This leads us to a non-dual framework where Yahweh and creation are ultimately unified in a way that transcends traditional dualism, simultaneously unifying the apparent duality of nature as part of a greater divine truth. Hold this one framework in your mind while reading: Yahweh is Lord and the

'I Am,' as stated by him in his early revelation to Abraham. Jesus revealed this truth in John 8: "Before Abraham was, I AM." This statement is crucial to understanding how the Son of God reconnected with the hidden Father of creation, overcoming his Satan (the shadow accuser from Genesis 3:1), a necessary consequence of Adam's fall. This book views Satan as the conscience within each being, personified as an accuser. Juxtaposed against this, we see Jesus flipping this nature to grace and mercy.

We now use these assumptions to extract a higher axiom of truth, focusing on unity, distinction, and non-duality to reconcile the contradictions in the context of divine self-revelation and human experience. We then clearly see why the two Lords of both testaments change over time. Adam is the key to how baptism (incarnation) on a cross (body) produces this change.

Beyond Presupposition

-The Divine as Both Transcendent and Immanent

The first axiom is that God is both transcendent (existing beyond creation) and immanent (present within creation). This framework allows for the distinction between the Creator and the created while maintaining that, at the highest level, they are unified.

The apparent duality between God and creation exists on the level of perception and temporary experience, while in the absolute sense, they are ultimately one. This resolves the contradiction between the belief in a personal God who can interact with humanity and the mystical idea of God as the oneness of all things.

-The Son of God as Self-Repenting and Evolving

If Yahweh (and by extension, Jesus) is viewed as repenting for past actions through the cross and baptism, this suggests a dynamic, evolving relationship with creation. The Son of God is not static but is involved in an ongoing process of self-discovery and self-reconciliation.

In this sense, Jesus is the vehicle through which God enters into human history (the observer), moving the Son toward repentance for the imbalances and injustices historically associated with divine actions (wrath, judgment, fear, suffering). This approach acknowledges the duality of the past (The Son of God's former judgment, as in the Old Testament) while presenting a more merciful, reconciling aspect of the Son in the New Testament. God the Father is then seen as the one teaching from the temple (see 1 Corinthians 3:16).

Occam's Razor and *Upaya* (expedient means)

Occam's Razor suggests that rather than attributing contradictory divine actions to multiple beings (Yahweh and Satan as separate entities), it may be simpler to posit that God's Image (Son of God) evolves through different modes of interaction with creation, balancing transcendence and immanence. I compare this to the Sanskrit term, *Upaya*, or expediency. Expedient means are neither moral nor just, but necessary for wisdom development. God's hands remain pure, while the Son, through skillful means and free volition, accomplishes creation's work. This approach, guided by Occam's Razor, is the simplest path to divine growth. Not only is the Son Adam, Yahweh, Jesus and Lord, but **all** of us by extension as hosts of this image (**see the Egyptian fragment, *The Thunder, Perfect Mind.***)

“The Sanskrit word "*upāya*" is typically translated as "means," "method," "expedient," or "strategy." It refers to a practical or skillful approach used to achieve a particular goal or to overcome obstacles. In various philosophical and

religious contexts, particularly in Buddhism, *upāya* refers to the skillful means employed by enlightened beings, such as the Buddha, to teach or guide others toward spiritual awakening.

In the context of Buddhism, *upāya* is often used to describe the adaptable and compassionate methods used by a teacher to help individuals according to their particular level of understanding, circumstances, and capacities. The term suggests that the method or approach is not rigid, but rather flexible and suited to the needs of the student. For example, in the *Mahāyāna* tradition, the Buddha is said to use *upāya* to convey teachings in a way that is accessible to people of varying levels of spiritual development.”

-The Father, Son, and Holy Spirit as Aspects of a Unified Divine Process

The assumption of the Father being a silent third character fits well within the framework of a triune God. In this view, the Father, Son (Jesus), and Holy Spirit are not three separate gods but rather three aspects of one divine reality.

The Father can be understood as the source or unmanifest aspect of God, which is unknowable and silent, while the Son (Jesus) represents the manifestation of God in the world, engaging with humanity. The Holy Spirit can be understood as the presence of God that empowers and moves through creation, facilitating the reconciliation between the Creator and the created.

Occam's Razor would guide us to view these three roles as different expressions of the same divine reality, which fulfills the need for unity without splitting God into separate deities.

-Humanity as Part of the Divine Play (Lila)

A central theme in many mystical and non-dual traditions is the idea that humans (and all of creation) are part of a divine play or Lila. This play involves temporary distinctions and separations that ultimately return to unity in the highest reality.

From this perspective, humans are distinct from God in their limited, finite forms but are created with the divine essence and are called to realize this essence within themselves. Jesus, as both divine and human, embodies this role of divine self-realization in human form. This allows for a framework where humans are not fully God but are also not separate from God's essence.

The application of Occam's Razor suggests that this framework is simpler than postulating a complete dualism between God and humanity or a total oneness that would eliminate personal identity. The idea of humanity participating in the divine play resolves the apparent contradictions by suggesting that while humans experience separateness, their true nature is ultimately unified with God behind the veil of contradictions and contrived reality.

-Higher Axioms of Truth: Bridging the Gap

Unity and Duality Are Simultaneous: The distinction between God and creation exists on a relative level, but in the absolute, there is unity. This allows for transcendence (God as separate and beyond) and immanence (God present in creation) to coexist in a single divine reality.

-Divine Evolution: God is not static but is in a dynamic relationship with creation, evolving and allowing for guided repentance for past actions (as Jesus represents this process). **This allows for both divine justice and mercy to exist within a single framework, requiring the Son to benefit from the same suffering separation from the Father; the same grace and mercy in the process.** To be fully human is to be fully fallen,

lifted up, and taught by a master in the temple (body of Adam). God's true temple is man (1 Corinthians 3:16).

John 8

Jesus says, "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 as the Father taught me**".

The related Sanskrit term within this framework is *Brahman*, or the name of the creator God. **Brah** means 'expanding,' and Man is **Manas**, or Mind. When we say mankind, we define this from the root word from Sanskrit meaning 'mind kind.' Man in English is derived from this Sanskrit word. This allows us to ultimately realize the title of this book as the intersection of three paths meeting as one.

-The Divine as Triune and Unified:

The Father, Son, and Holy Spirit are different expressions of the same divine reality, and their relationship can be viewed as a unified divine process. This triune framework does not violate the simplicity of the divine but rather offers a way to understand the many facets of a single God.

-Humanity as a Reflection of the Divine:

Humans, while distinct from God, are made in God's image and have the potential to realize their unity with God. The apparent dualism of human existence is part of the divine play, where the soul's journey is one of reconciling the apparent separation between self and God.

Occam's Razor and the Simplification of the Concept

In light of Occam's Razor, the simplest way to bridge the apparent contradictions between the non-dual and dualistic views is to posit that:

1. God is both transcendent and immanent. Jesus' role as the Son of God is to facilitate humanity's reconciliation with the divine through both repentance and revelation.
2. The Father, Son, and Holy Spirit are three aspects of a single divine process.
3. Humanity, while distinct, is ultimately called to recognize its unity with God in the context of divine play.

This framework allows for a dynamic relationship between God and creation, where unity and duality are not contradictory but complementary aspects of the divine mystery.

In this view, the higher axiom of truth is that God's essence is both transcendent and immanent, and humanity's journey is to recognize the underlying unity within the apparent duality of existence, ultimately revealing that all things are part of the one divine ten-dimensional reality.

Final Recommendations for the Reader

I have tried to keep this book from being overloaded with definitions and context that can easily be researched online. For instance, I use the Sanskrit word *Bindu* without a great deal of context, but this is my goal. Chasing rabbit holes outside of this book allows for mental hypertrophy. Notice that I am not providing context or definition to the term, "*mental hypertrophy*." I leave you to question your light and dispel the darkness with your own learning and realization. Why do I choose this path? Realization from your own journey of discovery leads to the greatest moments of *peripeteia*.

It may be helpful to first consult the glossary at the end of the book before reading. Most importantly, refrain from judging me by your own bias. Remember that the perception of truth is wholly presuppositional. Be willing to revise presuppositions when new information is learned and realized. This is how the mind grows from mental hypertrophy.

SAMPLE REVIEW COPY

Introduction to the Book, Trivium: Self-Reflected Infinite Being

Who are you?

Hebrews 11

Now faith is confidence in what we hope for and assurance about what we do not see. This is what the ancients were commended for.

By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible.

Seek and Ye Shall Find

Anamnesis (Greek: "ἀνάμνησις") is defined as the rediscovery of lost or forgotten knowledge. It can further be defined as remembering things from a supposed previous existence.

Anamnesis has its roots in platonic philosophy, defining the key understanding of Plato's theory of knowledge and understanding. The most notable source of this understanding can be found in Plato's "Meno" and the "Phaedo."

According to Plato's theory, all knowledge is essentially a form of remembering knowledge that the soul already possesses. Concerning the soul, our first bit of remembrance can be triggered by the realization of what the soul represents. The Soul is Sol, or light. Quite literally, the soul of ever living being on a planet is the Sun which gives life and light to the local solar system around us. Without our Soul / Sol, nothing is possible. With this light, everything is possible. The sun can only give.

Plato proposes that the soul is immortal and has lived every lifetime from the first self-created being to the last. Accordingly, this first self-existent being gains knowledge through forms—the perfect, unchanging eternal archetypes of the ALL. According to this view, when we seem to learn something new, we are not acquiring something new at all. Rather, we are rediscovering what we already possess behind the veil of our identity as the next individual in the chain of copied beings. In essence, we are recollecting the knowledge we knew before coming here to experience an embodied life.

The purpose of this book is by intent. While intention is our prayer for fulfillment of desire, intent is intention by design. The intent of this book is not to teach or learn, but to rediscover what you already know. Nothing you will read can be readily conceived with simple metaphor and description. In essence, we dive into the rabbit holes of creation to trigger forgotten knowledge held deep in the mind behind the veil of identity, nature, and unity. As you will come to see, nothing is impossible when your true inner nature and desire are engaged through the rediscovery of the answer to this question: **Who are you?** By triggering the answer to this one question, the true essence and being of your soul reveals itself. This is the intent (by design) of this book.

The primary aphorism used to trigger this answer is a simple sentence from Eastern sages of old: **“When seeking God, the one you look for is the one looking.”** Unity between the seeking and what is sought is as simple as remembering that your own being and awareness (Consciousness) is that of God’s being and awareness. Seeking God’s identity within the Soul is not simply an external question, but an internal process of self-reflection.

The Unity of Seeker and Sought

At the heart of this realization is the idea that there is no separation between the one searching for lost identity and the

thing sought through conscious being and awareness. In essence, what we look for is the thing looking. This presence of mind is intimately present in the soul of every seeker and is ubiquitous symbolically in all things perceived. The seeker can be said to be looking for their own higher self, the divine spark within. Rather than being something external, distant, or separate, the object of our search is in fact seeking the deeper union that is possible with source consciousness—True Identity, Nature, and Unity.

Luke 17:21 – “The kingdom of God is not coming with things that can be observed; nor will they say, 'Look, here it is!' or 'There it is!' For, in fact, the Kingdom of God is among you.”

Found within all mystical schools and traditions, the idea of God being present within the individual is central to finding true nature as Love for all other copies of God’s being and awareness. Parallel to this Love, desire is then seen by two sets of intentions—self-seeking and seeking the good of others. Easily seen, the core desire of creation is the support and nurturing of the individual behind the veil of forgetfulness to these facts.

Hindu Tradition by Reflection

From the *Advaita Vedanta* school of Hindu philosophy, the core teaching is that the Atman (the individual soul) is *Brahman* (the ultimate reality of God). By this view, the self and the divine are not two distinct entities, but the same. God and the child of God are one. It may be interesting to note that **Brah** in Sanskrit means ‘expanding,’ and Man in Sanskrit is *Manas*, or Mind. The expanding mind of God is the English word Man, or Mind (*Manas/Manu* in Sanskrit). When we say, “Mankind,” we are saying, “mind kind.”

Hindu philosophical systems, particularly *Advaita Vedanta*, hold a non-dual view of reality. According to *Advaita Vedanta*, the ultimate reality is *Brahman*, which is formless, infinite, and

beyond all dualities. Atman, the individual soul, is considered non-different from *Brahman*, meaning that all beings are ultimately part of this single, undivided reality.

Brahman: The highest reality, beyond all concepts of form or duality. It is the source of the universe and the essence of all beings.

Atman: The individual self or soul, which is ultimately identical to *Brahman*. The illusion of separateness (***Maya***) prevents beings from realizing their unity with the ultimate reality.

Advaita Vedanta teaches that the ultimate spiritual goal is the realization of oneness with *Brahman*, wherein the individual self merges into the divine, and the illusion of separation is dispelled. This mirrors the Christian concept of union with God through Christ, where the ultimate realization is oneness with God (see John 17:21-23).

The Paradox of Seeking What Is Seeking You

“What you seek is seeking you.” RUMI

This statement by Rumi highlights the paradox inherent in the spiritual journey: the one who seeks God must, in some way, already know God. It suggests that the divine has already made its presence felt in some way, drawing the seeker into the light so to speak. In this sense, it is not solely the individual's effort that leads to divine realization, but the divine grace that calls the seeker forward.

When you look into a mirror, you are seeking a reflection of yourself. You expect the mirror will self-reflect the light of your form back to you in its current state of being. This state of being has never been the same but is in constant flux. In the same way you see a reflection of yourself in the mirror, when seeking God, we are not searching for an external entity, but for the reflection of true nature in complete unity. This is what sages of old often

called the Absolute. The word Absolute implies no relative to itself. As they say, “One without a second.”

When the seeker becomes the sought, the distinction between subject (seeker) and object (one sought) dissolves. The meandering journey to seek our source is simultaneously a journey toward discovering the source of light and life. This echoes the teachings of Plotinus, who believed that the ultimate goal of the soul was to reunite with the One, the source of all being, which is both within us and beyond our conception. When the conversation reaches this point, we realize we are speaking about ourselves at the highest point of possibility. See this in the words of Jesus from John 17.

John 17

“My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, **that they may be one as we are one— I in them and you in me—so that they may be brought to complete unity.** Then the world will know that you sent me and have loved them even as you have loved me.

While being is a state of locked essence, creation is the process of individuating this being and essence (becoming). The goal of finding God is not simply the object of seeking, but the transformative journey of self-discovery that occurs along the way, **even when juxtaposed against the individual story of Adam as Firstborn Kinsman Prime (Lord).** As you will come to see in Chapter 1, the process of individuation of our spark implies the desire of the creator. As many traditions reveal, the process of spiritual reception requires emptying out. The act of seeking is an active form of humility, recognizing that the answer is not outside us, but within. The one who seeks is the vessel of

the one sought. As they say, **“When the student is ready (you), the master (also you) appears.”**

As Jesus points us toward this unity, realize that YOU are the Son of God speaking the verses above—Just God and you alone in the universe. How can I imply that only God and you exist in all of creation? I am hopeful that you find the answer to this question from the pages of this simple book. The cosmic dance between seeker and sought will then become your journey to find unity with the divine essence we all share equally. **Far from being a cosmic joke, this unity is not simply a return to essence, but the transformation that individuates this essence into a new person, worthy of fellowship with God in perfection and immortality.**

***BINDU* - The Essence of the Spark**

It is said in Eastern esoteric circles that the part contains the whole and the whole contains the part. In Sanskrit, this is known as the Bindu, or singularity of infinite reality. The *Bindu* is the point at which the mandala of creation is individuated in each person and is the beginning of the entire cosmos becoming one unity. You are the seed of this Tree of Life, and chapter of the Book of Life.

The word Tao means way. The word Ching means semen, or essence of life creation. From the Tao Te Ching chapter 1, we read the entire meaning of this book from its title, ***Trivium – Self-Reflected Infinite Being***. From root to fruit, our seed emerges from the darkness of the mother’s womb (nature) into the marvelous light of life. The gateway of the mother’s womb is the mystery of the existence and essence of all named things. Beyond this essence, God is the unnamed and inconceivable reality. **You are this!**

Tao 1 – The Way of Life Essence

The Tao that can be told is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of ten thousand things.
Ever desireless, one can see the mystery.
Ever desiring, one can see the manifestations.
These two spring from the same source but differ in name;
 this appears as darkness.
Darkness within darkness.
The gate to all mystery.

The gateway, as seen here, is the feminine generative principle found to be centered on the Spirit of God and the holiness of the process of birthing a child of God from the gateway. The Tao Te Ching is the Way of life essence (from the father's seed/semen/ching). The seed enters the mother's womb (nature) and emerges into new light from darkness. See this by comparison to our birth from this gateway into the light found after death. Darkness within darkness, the gate to all mystery.

Hold this thought in your mind. The Hebrew word Father is Aleph Bet (Letters of Creation). Just as DNA represents the letters of this process to weave together a human body from life essence in the Father to the Mother's womb, so too God's book of life is written from Letters to WORD in a book.

In Hebrew, another form of Aleph Bet is Abba, or Father by identity. Mother in Hebrew is Aleph Mem, or Strong Water by definition (the womb). In Sanskrit (Great Mother Language), Mother is AMBA. When the Father's

essence is placed into the water of the womb, a son is born. Add a bit of yeast (Sin in Hebrew means thorn) and you have **Bread of Life baking from fire (trials)**. In Hebrew, the word Son is Bet (house) Nun (seed), or BEN. **House of Seed and Bread of Life.**

I Show You a Mystery Three in One

John 1

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.

Glossary of Terms

- ⌚ **Ābhāsa-Caitanya:** (Sanskrit, 'reflection' + 'consciousness'). The reflection of absolute consciousness (cit) in human awareness. The world-entangled self (jīva) mistakes this reflection for reality, hindering the true realization of Brahman and the true self (ātman) as Brahman [1, pg. 38].
- ⌚ **Anamnesis:** (Greek: ἀνάμνησις) The rediscovery of forgotten knowledge, or remembering things from a supposed previous existence. In Platonic philosophy, it is the recollection of knowledge the soul already possesses [1, pg. 19].
- ⌚ **Atman:** (Sanskrit आत्मन्) The individual soul or inner self, considered identical to Brahman in Advaita Vedanta. It is the eternal, unchanging essence of a being [1, pg. 20].
- ⌚ **Bindu:** (Sanskrit बिन्दु) A point or dot, symbolizing the singularity of reality. In esoteric traditions, it represents the point at which the universe manifests from the unmanifest. It is the seed of creation within each individual [1, pg. 23].
- ⌚ **Bodhisattva:** (Sanskrit बोधिसत्त्व) An enlightened being who has attained a high level of spiritual realization but postpones final Nirvana to help others achieve enlightenment. It is characterized by compassion and selfless service [1, pg. 68].
- ⌚ **Brahman:** (Sanskrit ब्रह्मन्) The ultimate reality, the impersonal, all-pervading divine essence of the universe. It is beyond all attributes and dualities [1, pg. 20].
- ⌚ **Buddha:** (Sanskrit बुद्ध) "Awakened One." One who has attained full enlightenment and is liberated from the cycle of birth and death (samsara). The Buddha is a title given to those who have achieved this state [1, pg. 78].
- ⌚ **Dukkha:** (Sanskrit दुःख) Suffering, dissatisfaction, or unease. It is one of the three marks of existence in

Buddhism, indicating the inherent impermanence and unsatisfactoriness of all conditioned phenomena [1, pg. 36].

- ⌚ **Jiva:** (Sanskrit जीव) The individual embodied soul, the living being. It is the Atman in its limited, embodied form, subject to the laws of karma and samsara [1, pg. 37].
- ⌚ **Karma:** (Sanskrit कर्मन्) Action or deed. It refers to the law of cause and effect, where actions have consequences that shape future experiences and rebirths [1, pg. 41].
- ⌚ **Koan:** (Japanese: 公案) A paradoxical statement or story used in Zen Buddhism to provoke doubt and lead to a deeper understanding of reality. Koans are designed to break down logical thinking and lead to intuitive insights [1, pg. 62].
- ⌚ **Lila:** (Sanskrit लीला) Divine play. The concept that the universe is a manifestation of the divine's creative play, a cosmic dance of creation and dissolution [1, pg. 79].
- ⌚ **Manas:** (Sanskrit मनस्) Mind, the faculty of thought and perception. It is the instrument through which we experience the world and create our reality [1, pg. 36].
- ⌚ **Maya:** (Sanskrit माया) Illusion, the power that creates the phenomenal world, veiling the true nature of reality. It is the illusory perception of duality and separation [1, pg. 21].
- ⌚ **Namaste:** (Sanskrit नमस्ते) A respectful greeting, often accompanied by a gesture of joining the palms together. It expresses the recognition of the divine essence within oneself and another being [1, pg. 90].
- ⌚ **Nirvana:** (Sanskrit निर्वाण) "Blowing out" or "extinguishing." The ultimate goal in Buddhism, representing liberation from suffering and the cycle of birth and death (samsara). It is a state of peace, freedom, and enlightenment [1, pg. 78].

- ⌚ **Samsara:** (Sanskrit संसार) The cycle of birth, death, and rebirth, driven by karma and delusion. It is the realm of suffering and impermanence [1, pg. 79].
- ⌚ **Sangha:** (Sanskrit संघ) The Buddhist community, the assembly of monks, nuns, and lay practitioners. It is one of the Three Jewels of Buddhism, representing the support and guidance on the path to enlightenment [1, pg. 101].
- ⌚ **Sattva:** (Sanskrit सत्त्व) Purity, goodness, or truth. It is one of the three Gunas (qualities) in Hindu philosophy, representing the force of harmony, balance, and light [1, pg. 68].
- ⌚ **Upaya:** (Sanskrit उपाय) Skillful means, the adaptable and compassionate methods used by enlightened beings to guide others towards spiritual awakening. It suggests flexibility in teaching based on the needs of the student [1, pg. 10].
- ⌚ **Yidam:** (Sanskrit इष्टदेवता) A meditational deity in Vajrayana Buddhism, a symbolic representation of enlightened qualities. It is used as a focus for meditation and visualization practices [1, pg. 55].
- ⌚ **Yoga:** (Sanskrit योग) Union, the practice of uniting the individual self with the divine. It encompasses various physical, mental, and spiritual disciplines aimed at achieving this union [1, pg. 3].

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.

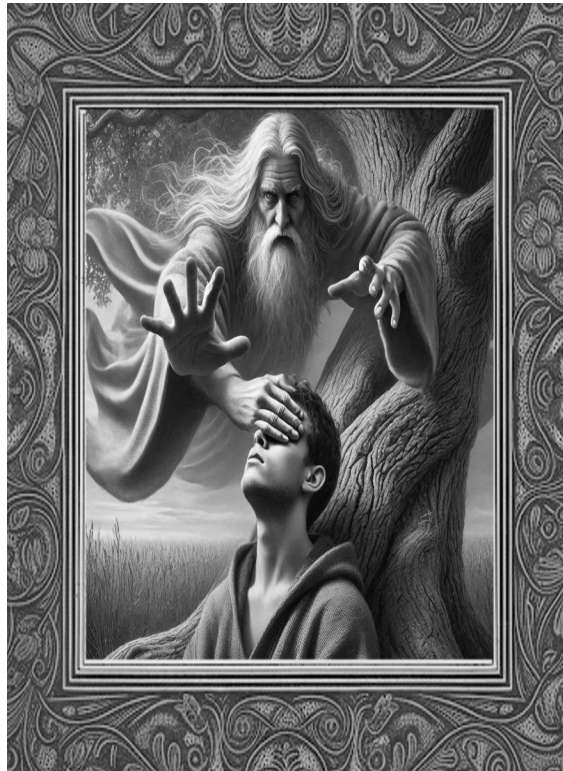
Our journey begins when we enter through the gate of life at birth and lasts until we finally move through the portal of death. It is between these moments that truth forges our destiny in the crucible of life. It is at this moment that truth decides our fate, the one purpose that we were formed from 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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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 and Ritual: Awakening to True Identity from Sanskrit and Hebrew Sources (2018)

Passages: Tripping In the Forest of Illusions (2025)

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