HETEROLEXICON
ARCANULUX BEYOND THE VEIL
Stephen T. McClard

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HETEROLEXICON

Arcanulux Beyond the Veil

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

The Holy Spirit
in which the entire play
is cast and acted upon is Love

No sickness is there like sickness of heart.
The lover's ailment is different from all ailments;
Love is the astrolabe of God's mysteries.
A lover may hanker after this love or that love,
But at the last he is drawn to the KING of love.
However much we describe and explain love,
When we fall in love we are ashamed of our words.
Explanation by the tongue makes most things clear,
But love unexplained is clearer.
When pen hasted to write,
On reaching the subject of love it split in twain.
When the discourse touched on the matter of love,
Pen was broken and paper torn.
~Rumi the Sufi, Masnavi

Stephen T. McClard

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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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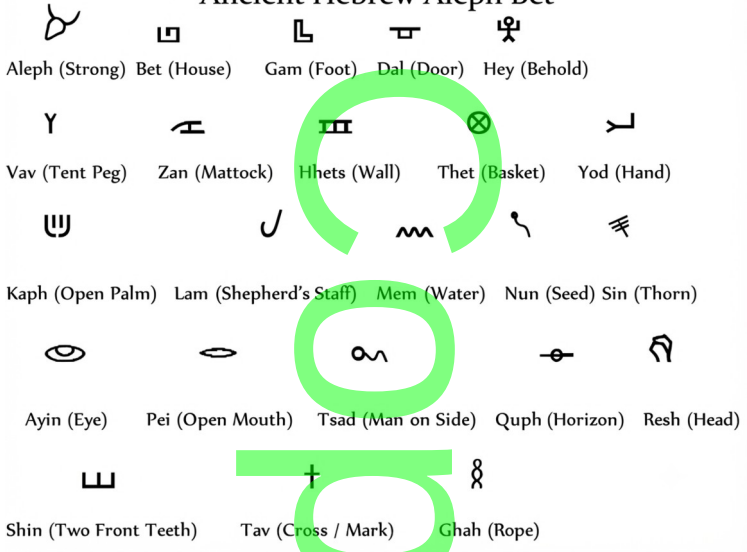
Ancient Hebrew Aleph Bet



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Introduction

I said, "'Tis best to veil the secrets of 'The Friend.'
So give good heed to the morals of these stories.
That is better than that the secrets of 'The Friend'
Should be noised abroad in the talk of strangers."

He said, "Without veil or covering or deception,
Speak out, and vex me not, O man of many words!
Strip off the veil and speak out, for do not I
Enter under the same coverlet as the Beloved?"

I said, "If the Beloved were exposed to outward view,
Neither wouldst thou endure, nor embrace, nor form.
Press thy suit, yet with moderation;
A blade of grass cannot pierce a mountain.
If the sun that illumines the world
Were to draw nigher, the world would be consumed.
Close thy mouth and shut the eyes of this matter,
That, the world's life be not made a bleeding heart.
No longer seek this peril, this bloodshed;
Hereafter impose silence on the 'Sun of Tabriz.'"

He said, "Thy words are endless. Now tell forth
All thy story from its beginning.

~Rumi the Sufi, Masnavi

Ask yourself a question before you proceed: Why are you reading this book? Before you read, ask another question: What do we truly know for sure? Spend some time on this and sit with the question. You will come to realize neither you or I really know anything outside of the one thing we can know for sure—I am that by which I know that I am. This one simple truth then triggers an expansion of this truth. Ideally, you are the intersection of three (Triv): Identity, Nature, Unity. Sit with one other idea: You are disunity if nature and identity are not fully realized. On this one thought, knowing

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your self fully is the one task we set out to manage from the pages of this book. Knowing identity is not enough. What will you do with this strength once realized? The next fundamental is taking possession and control of the self from practice and mastery of experiences and thoughts leading to higher knowledge called Wisdom. Now that I've clarified your direction, the only thing left is acceptance of the fact this is an unsolved mystery, and the passion for realization of forgotten understanding. As you will hear me say many times in this book, you don't learn. You remember, and the surest path to remembrance are the pointers and triggers found in language.

Another related concept I would like to point you toward is the nature of a question and an answer. Every question is fundamentally a quest for understanding—a movement toward knowledge that fills what appears empty within our own nature and being. We ask because something in us recognizes that it has not yet remembered what it seeks.

As you journey through these pages, I invite you to keep one simple aphorism close at hand. It is both familiar and yet waiting to be realized:

YOU are the answer to all questions.

Sit quietly with that thought for a time. If every genuine question is ultimately a search for Truth, then the one certainty you already possess is the awareness by which every question is asked. The search is never merely outward; it is always returning to the one who is searching.

Once this realization begins to settle within you, the wilderness of the *Heterolexicon* acquires a center. The path is no longer about accumulating information but uncovering remembrance. Every definition, every symbol, every myth, and every hidden connection becomes another signpost pointing back toward the same discovery. The destination has never been outside you. The one seeking the answer has always been the answer. The paradox dissolves only

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when the One and the many are recognized as a single Reality—All in All.

Disagreements are Natural

You will disagree with me often. You will dismiss and negate a few things you do not yet see in my outlines. This is to be expected, and simply refrain from judging. Instead, galvanize your own understanding with a secondary witness. All of our understanding in life will be built upon presuppositions, and if you would like a concise view of my own held presuppositions, see Appendix A at the end of the book.

Consider, too, the frame by which I have sorted this scrapyard of nations. Every tradition gathered into these pages arrives to me already broken—a fragment torn loose from its own complete world, still gleaming with genuine light, yet incomplete of itself. Much like the junkyard of Sakaar (Ragnarok), where derelict ships from a thousand collapsed timelines settle into the same dust, held together not by any authority native to them, but by the gravity of a single hidden world beneath the wreckage, so too do Sanskrit and Hebrew, Tao and Torah, Sutra and Scripture come to rest here.

I do not pretend this gravity is self-evident. The frame that decides which part of Ahavah completes which fragment of Ābhāsa-Caitanya is not handed down from the traditions themselves—it is presupposed by me, the salvager, standing in the yard with my own map of what the assembled ship is meant to become. A Kabbalist would rightly protest that his Gevurah was never spare metal awaiting my Yama. A monk of Nicaea would rightly insist his Trinity was whole before I arrived with my Trimurti.

I do not answer this protest by pretending otherwise. I answer it only by naming, plainly, that the boat I am building is mine to build, assembled by a presupposition I hold and now hand to you openly rather than concealed beneath the hull. This is why Appendix A exists—not as a footnote of minor opinions, but as the manifest of every hidden bolt and beam by which this particular ship was

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fastened together, so that you may test the frame itself before trusting the vessel to fly.

In short: Take it all with a kind heart and grain of salt. Flavor your own understanding with my own. This book is not the final word, but it may very well allow you to possess a new language that completes your journey. This is my hope. Finish the work I have begun and realize the journey is incomplete for both of us.

Defining the Territory

Heterolexicon: defined as a diverse, multi-dimensional repository of language, symbols, and metaphors designed to point toward a singular, hidden truth. It operates on this principle: because the ultimate metaphysical reality is infinite and ineffable, no single vocabulary or definition can fully contain it. Instead, it requires a "hetero-" (diverse) "lexicon" (collection of words) to map the various facets of existence, acknowledging that truth is best represented by a synthesis of seemingly contradictory or distinct linguistic expressions. Reason, Logic and Rhetoric (Trivium) are not sufficient to fully divine Truth from Words alone. Higher mind beyond the rules of etymology is required as the final key (the hidden light).

Arcanulux: represents the singular, metaphysical "hidden light" that serves as the bedrock of reality. Derived from *arcanus* (secret/hidden) and lux (light), it is the ultimate illumination that exists beneath the surface of all things. In the context of this work, it is the singular point of truth—the ***Sod*** (hidden meaning)—that remains veiled by the external layers of language, ritual, and history. It is not an object to be defined, but an essence to be unveiled, functioning as the source of radiance that the *Heterolexicon* seeks to trace and describe.

The definitions contained in this work are presented in several forms. Some summarize or paraphrase traditional definitions drawn from widely available public-domain, academic, historical, philosophical, or religious sources. Others are adapted from the author's previous writings. Most, however, are *Heterolexical*

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definitions: contemplative "other" meanings developed by the author that explore symbolic, connective, and mystical dimensions extending beyond conventional lexical usage. These are original syntheses drawn from the author's own digital abditorial marsupium —a hidden repository of accumulated observations, relationships, and insights cultivated over many years of study, contemplation, and lived experience.

Perhaps this is the deepest comfort hidden within Appendix B. Even the traditions themselves have never fully agreed with one another—not on the nature of the self, not on whether the world is real or apparent, not on whether liberation dissolves the "I" or forever cherishes it in relationship. A Baptist and a Catholic part ways over how salvation is kept. An Advaitin and a Dvaitin part ways over whether the drop ever was, or ever ceases to be, distinct from the ocean. A Theravādin bows to no God at all, while a devotee of Krishna bows to nothing else.

If the sages, councils, and lineages who devoted entire lifetimes to these questions could not arrive at one final word, then surely you and I need not arrive at one either. Disagreement, seen this way, is not evidence that the search has failed. It is evidence that we are in very good company—fellow travelers within the same great cloud of witnesses, each holding a genuine fragment of the Light, each still walking the road home. You are the one who knows you the best.

Now, “let the text become the robe.”

Restoration of Faith and the Mystery

The *Heterolexicon*: *Arcanulux Beyond the Veil* stands as a definitive bridge between the surface of language and the depth of the sacred. In a world where words are often stripped of their power and reduced to mere utility, this volume seeks to restore the resonance of ancient terminology. By tracing the etymological roots and mystical histories of Eastern esoteric traditions, I uncover a vocabulary that was never intended for the uninitiated, but rather served as a key to unlocking the foundational mysteries of existence.

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At the heart of this work lies the concept of the ***Arcanulux***, the hidden light that illuminates the architecture of the unseen. For centuries, spiritual masters and scribal orders have utilized specific language to protect the *Sod*—the secret, mystical meaning—from being scattered or misunderstood. This book functions as a map to those hidden chambers, demonstrating how these sacred terms act as conduits, connecting the seeker to the eternal truths that lie just beyond the reach of conventional speech.

Structural Considerations

The ***Heterolexicon*** is structured not as a linear dictionary, but as a vast repository of paradoxical and multi-layered expressions. I explore how a single concept can be refracted through various cultural lenses, proving that while the Divine truth remains singular, its manifestation in human language is necessarily diverse. By examining these "heterolexical" variations, the reader learns to perceive the singular light behind the many names, transforming the act of reading into an act of meditative unveiling.

This book is less a Lexicon and more a ***Hermeneutic***. It is not merely a catalog of definitions but an invitation to see language through a different lens. Rather than reconstructing only how words evolved through history, it asks what they have become capable of revealing through their relationships, symbolism, lived experience, and recurring patterns across cultures and traditions. In this sense, each entry functions as a contemplative doorway rather than a final definition. The reader is invited to look through the word instead of stopping at it, discovering that language, like creation itself, is often fractal and holographic—each part reflecting the whole, each symbol participating in a greater Reality. The *Heterolexicon* is therefore not simply about words, but about learning to read the world beyond the veil of appearances.

Central to my inquiry is the role of the "scribal veil"—the deliberate obfuscation used by ancient writers to shroud the most potent revelations within common, seemingly mundane, phrasing. This book peels back these layers, revealing how temple rituals,

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meditative practices, and cosmic geometries were encoded directly into the grammar of religious texts. Readers will discover that what appears to be a simple metaphor is often a precise, technical instruction for internal transformation and spiritual alignment.

Ultimately, *Heterolexicon*: *Arcanulux* Beyond the Veil is an invitation to look past the ink and paper toward the source of the illumination itself. Whether you are a student of Eastern mysticism, a scholar of sacred linguistics, or a seeker of the profound, this guide offers the tools to decode the silence that speaks between the lines. Step through the veil and into a world where language no longer defines reality, but reveals it, guiding you toward the hidden temple of the heart.

Presuppositions are Foundational

The truth explored within these pages is inherently presuppositional, rooted in the understanding that language serves as a pointer rather than a container for the absolute. This work does not attempt to establish a rigid, academic etymology that acts as a final standard, but rather functions as an exploratory map of the latent potential residing within ancient sounds and symbols. By engaging with these terms through a speculative lens, we acknowledge that the essence of a word is not confined to its dictionary definition, but is instead an unfolding revelation that shifts based on the consciousness of the seeker.

In this spirit, the *Heterolexicon* utilizes the methodology of ***Pardes*** to embrace a landscape of fluid meaning. Rather than seeking a singular, codified truth, we look for the resonance between diverse linguistic fragments, treating them as clues to a greater, hidden architecture. This speculative journey is a necessary departure from standard linguistics, designed to bypass the surface-level mechanics of language and touch the vibrant, shifting energy that pulses beneath our collective vocabulary.

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Exegesis

Pardes is an ancient Jewish exegetical framework, an acronym derived from the Hebrew terms ***Peshat*** (literal), ***Remez*** (allusive), ***Drash*** (homiletic), and ***Sod*** (secret). Traditionally, this fourfold method was used to peel back the layers of scripture, moving from the simple, surface meaning toward the innermost mystical core. It provided a structure for interpretation that acknowledged the multi-dimensional nature of reality, ensuring that while the text remained accessible to all, the ultimate truth remained protected, accessible only to those who possessed the keys to decode the deepest layer of the ***Sod***.

Because the *Sod* was considered too powerful or dangerous to be spoken plainly, *Pardes* was frequently used as a mechanism for veiling truth, even within the very languages used to record these traditions. By embedding the secret meaning within the literal, the ancient scribes ensured that the deeper wisdom remained hidden in plain sight, encoded within the grammar and syntax of common speech. This book adopts that tradition, operating on the premise that all languages contain such veils, waiting for the diligent seeker to apply the principles of *Pardes* and uncover the radiant, hidden potential that has been obscured by time and intentional design.

The impulse to organize sacred wisdom into layered, progressive levels of understanding is not unique to any one culture, but rather a universal feature of esoteric traditions. While the Jewish *Pardes* framework provides a distinct fourfold method—moving from the literal *Peshat* to the mystical *Sod*—other systems utilize similar structures to navigate the relationship between text, consciousness, and the Divine. In Sanskrit traditions, this movement is often reflected in the transition from *Karma-kanda*, the domain of external ritual and literal adherence, to *Jnana-kanda*, the domain of inward knowledge and non-dual realization. Both systems serve the same fundamental purpose: to acknowledge that the depth of reality is not apparent on the surface and requires a deliberate, meditative process to uncover.

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In the *Vedic* context, the fourfold division of the Veda itself—*Samhitas*, *Brahmanas*, *Aranyakas*, and Upanishads—functions as a progressive initiation. The *Samhitas* and *Brahmanas* establish the literal and performative framework of the tradition, much like the *Peshat* of *Pardes*. As the seeker moves into the *Aranyakas* and Upanishads, the focus shifts from external action to the "hidden" or inward-looking symbolism of the cosmos. This transition mirrors the movement toward the *Sod*, where the external rituals are internalized, and the true meaning of the sacred word is revealed as the essence of the Self, or *Atman*, which is identical to the ultimate reality, *Brahman*.

These frameworks were frequently employed to protect esoteric wisdom through what might be termed "protective obfuscation." Just as the *Sod* was shielded from the uninitiated by the layers of *Pardes*, Sanskrit traditions often categorize profound metaphysical truths as *guhya*, or secret, requiring oral *parampara*—lineage transmission—to prevent misuse. The use of language in these traditions was intentionally designed to serve as a series of veils; the words appear simple or ritualistic to the casual observer, yet contain precise, technical instructions for internal transformation and spiritual alignment hidden in plain sight. By encoding these truths within the syntax of common speech, the ancient scribes ensured that the deeper light remained preserved for those who possessed the correct "key" to decode it.

Ultimately, these exegetical traditions validate the core premise of the *Heterolexicon*: that the Absolute is a singular, hidden light—the *Arcanulux*—which must be accessed through a diverse, multi-dimensional array of interpretations. Whether one is navigating the Hebrew *Pardes* or the Sanskrit progression from ritual to non-dual knowledge, the objective remains the same. The seeker must learn to look past the ink and the traditional definitions, recognizing that every scriptural layer is an instrument for unveiling. By studying these various "lexicons" of hidden meaning, we gain the tools necessary to peel back the veils of our own perception and step into the temple of the interior, where language finally dissolves into the illumination it was meant to reveal.

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Past Books Influence in the Mix

You may quickly come to realize this is not simply a lexicon, but a retelling of definitions gleaned from my previous fifteen books, all unified by one central truth: God and Man are one light of Awareness. Rather than functioning as a standard dictionary or encyclopedia, this book serves as a summary rendering of my life's work in metaphysical realization, stretching back to my early teens. It is my sincere hope that you gain as much clarity and expansion from these insights as I did during the decades spent researching and living these concepts.

We are told in the Bible to "test all spirits," and as a young man in my early teens, I took that mandate with the utmost seriousness. I have often maintained that if you approach any tradition with the intent to judge, you immediately forfeit the hidden value and wisdom contained within it. We are arrogant to assume that the Divine did not work equally among all nations, cultures, and religions to prove a singular reality: that the light of the Absolute is truly a radiant rainbow when held up to the prism of the human mind.

Ultimately, this *Heterolexicon* is not a closed system of definitions, but an open invitation to participate in the act of unveiling. By stepping through the scribal veils and engaging with the *Arcanulux* as it manifests across these diverse traditions, you are moving beyond the surface of the written word. I invite you to treat these entries not as static facts, but as living keys, designed to unlock the chambers of your own understanding. May you find in these pages the courage to look past the ink, to test the spirits for yourself, and to discover the singular, hidden light that has been waiting within you all along.

It is essential to recognize that the definitions contained within this Lexicon are not external observations, but are instead mirrors reflecting the latent architecture of your own being. Every aspect of mankind—our struggles, our capacity for realization, and our inherent divinity—is already encoded into these terms. We are not

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merely reading about concepts; we are tracing the blueprint of our own existence. Just as the scribe embeds a secret within the syntax, the Divine has embedded the totality of the *Logos* within the very fabric of human nature.

Ubiquitous Nature of Truth and Awareness of Mystery

"Truth is God coming to you from all sides."

~Present is the Gift

What we read in each word is, in truth, present within each person equally, acting as the living power that created us from the foundational letters of reality into the profound meaning of a human life. We are the syntax of the Absolute, written in flesh and bone. When we define these terms, we are not creating new knowledge; we are remembering the internal mechanism that holds us together. We are the crucible where the letter becomes the word, and the word becomes the experience of consciousness itself.

Ultimately, you will see that man is all the words of the *Logos* defined. We are the living, breathing definitions of the sacred, standing at the intersection of the finite and the infinite. This book serves as a testament to that unity, proving that the light of the Absolute is not distant, but is the very ground upon which you stand. By peeling back the veils of language, you are not discovering something new; you are uncovering the truth of who you have been all along: the Author, the Ink, and the Word, perfectly unified in the temple of your own soul.

Throughout history, humanity has often directed its reverence toward something other than the living source from which all things arise. We have fashioned objects of devotion from stone, ideas, institutions, personalities, doctrines, symbols, mediators, identities, music, and even our own beliefs. These may serve as useful signposts for a time, but when the sign is mistaken for the destination, the symbol becomes an idol. The relative replaces the

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Absolute, and the finger pointing toward Truth is confused for Truth itself.

This book hopes to gently correct that ancient tendency with a simple refrain you will encounter often: no separation. Nothing can exist apart from the source of Being itself. As Scripture reminds us, nothing can separate us from the Love of God—not because God refuses separation, but because separation has never possessed an independent reality. Divine Love is not merely an emotion bestowed from afar; it is the very ground of existence, the living essence through which every atom, every thought, every breath, and every soul comes into being.

Transcendent and Imminent View

Whenever our devotion rests upon something less than this living Source—whether an image, a concept, a religion, a teacher, a nation, a philosophy, or even our own carefully constructed understanding—we have unknowingly exchanged the Infinite for the finite. The object itself is not the problem. Every created thing may reveal something of its Creator. The problem arises when the reflection is mistaken for the Light itself.

The invitation, then, is not to reject the world but to see through it. Every form is a doorway, every symbol a window, every sacred tradition a finger pointing beyond itself. Their highest purpose is fulfilled only when they awaken us to the One Reality present within and beyond them all. The goal is not to worship the vessel but the Living Presence that fills every vessel.

This is the heart of unity: God is not merely one being among many, nor simply the highest object of worship standing over creation. God is the inexhaustible ground of all existence, the infinite Awareness in whom all things participate without ceasing to be themselves. To awaken to this truth is to discover that every genuine act of love, compassion, wisdom, and selfless service is already a participation in the Divine Life. The great journey is therefore not one of reaching a distant God, but of remembering the One in whom we have always

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lived, moved, and had our being. There has never been another place to stand.

Knowing this, then how should one recognize the relative standing between God and man's own being? Reflect on this verse: **"In Him we live, move, and have our being."** The relationship is not one of distance but of participation. Just as a wave cannot exist apart from the ocean, or a ray apart from the sun, our existence is neither independent nor self-generated. Every breath, every thought, and every moment of awareness arises within the inexhaustible Life that is God. We do not merely belong to God; we exist through God's own sustaining presence.

A careful reading of Colossians 1:15–17 will bring down this final veil to reveal who the Son of God has been the entire time, as both the Cosmos and you, the individual image of God. The "Son" is the image of the invisible God, the firstborn over all creation. From the Cosmos to the human living under veils, this is the central realization: that we are part and parcel of the entire Son of God. There is a great mystery here waiting to be realized, one that removes all veils and walls of separation, replacing them with the unity of All in All. There is no paradox in being both Absolute Unity and an individual; both are true simultaneously. Then it becomes simply you and God together. All others are God's Awareness, moving, living, and having their being within the same eternal Truth.

Suggested Reading Method

To engage with these concepts, I suggest a method of reading that mirrors the movement of *Wu Wei*—a state of "effortless action" or "non-striving" where one aligns with the natural flow of the universe rather than forcing a rigid path. Instead of reading from cover to cover, allow your curiosity to serve as your compass. Wander through these pages as if taking a contemplative walk, pausing to annotate and check off entries that resonate, then leaping spontaneously to any unfamiliar term that catches your eye. This "wandering" approach honors the idea that truth is not a linear destination to be conquered, but a landscape to be traversed.

Read Only

As you explore, use bookmarks to hold your place in previously opened territory, trusting that your mind will weave the disparate threads together when the time is right. By allowing the book to guide your focus based on the context of your current inquiry, you create a dynamic map of your own understanding. When you return to the gaps left behind, you will find that your perspective has been irrevocably altered by the connections you made while wandering, filling in the previous landscape with a depth that only comes from following the organic rhythm of discovery.

Because I didn't judge here or there, knowledge was increased. Value all—Judge None!

> **Daniel 12**
>
> But at that time your people—everyone whose name is found written in the book—will be delivered. 2 Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt. 3 Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. 4 But you, Daniel, roll up and seal the words of the scroll until the time of the end. Many will go **here** and **there** to increase knowledge."

***Heterolexicon*: The Cabinet of Curiosities**

Think of this *Heterolexicon* as a cabinet of curiosities rather than a conventional dictionary. Just as every drawer of an ancient collection reveals a different wonder, these pages intentionally vary in form and expression. Some entries remain concise lexical definitions, while others unfold as meditations, comparative studies, symbolic reflections, brief essays, diagrams, or collections of related terms gathered around a single theme. This variety is deliberate. Reality itself is not encountered through a single voice, and wisdom rarely arrives by one method alone. As you journey through these pages, expect the unexpected. Some words will quietly illuminate; others will challenge, surprise, or invite prolonged contemplation. The goal is not merely to define language, but to awaken recognition,

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allowing each discovery to become another thread in the living tapestry of your own understanding.

The Way of Seeing Hidden Meaning

NOTE: The *Heterolexicon* is not limited to conventional historical etymology. While honoring established linguistic origins wherever possible, it also examines words through the lens of symbolic resonance, archetypal patterns, and recurring structures of meaning preserved across civilizations. Ancient languages frequently carry layered meanings that extend beyond strict philological reconstruction, inviting contemplation of relationships between sound, symbol, and realization. The purpose of this method is not to replace traditional etymology, but to recover hidden patterns that illuminate the deeper architecture of consciousness, allowing words to function as living gateways rather than static definitions.

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Personal NDE

Finally, you may find it helpful to skip ahead and read the personal account at the end of this book before beginning the journey. It recounts my own near-death experience and the extraordinary visionary events that followed. Although it is not a typical NDE account, it does provide a great deal of clarity to my work. See the book term, **Dimensional Vision.**

Whether you read it first or save it for the end, it offers a window into the experiences that have profoundly shaped my understanding of consciousness, the imaginal realm, and many of the ideas explored throughout these pages. While this book stands on its own as a study of myth, mysticism, and contemplative insight, that account provides the personal perspective from which much of this work has grown.

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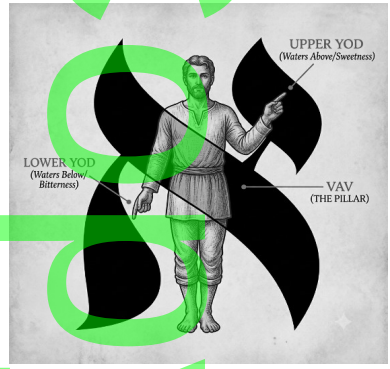
Basic Definition

The ***A***, or *Aleph* (א) in Hebrew, is considered the Father of letters in many languages. As an example, the Sanskrit script (*Devanāgari*) uses अ (*A*) to signify the same meaning. While *Devanāgari* is an *abugida* (an *alphasyllabary* where characters represent consonant-vowel), the syllables of Sanskrit are historically independent of the Phoenician (proto-Canaanite) lineage. Sanskrit considers '*A*' the "first" sound—the most natural sound made by the human throat without obstructing the tongue or lips. It represents the beginning of all language and, in many philosophical contexts, the source of creation itself as Father. This primordial sound is the first utterance of the mouth and the basis of all speech, central to both Sanskrit and Hebrew phonology and philosophy. From the Hebrew language for instance, ***Aleph Bet*** is the word Father, or Strong House. We also use *Abba* to represent the Father. Interestingly in Sanskrit, Mother is *Amba*, while mother in Hebrew is *Aleph Mem* (AM).

Notice from the image below that *Aleph* is built from three Hebrew letters according to Rabbinical tradition: *Yod* (hand of man), *Vav* (pillar) and *Yod* (good hand of God). Symbolically, this is the upper waters of sweetness (closeness to God) and waters of bitterness below (far from God). In Genesis 1, the waters were divided before creation could take place.



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Potential Hidden Meaning

"Read slowly. Fold inward. Let the text read you."
~Resonance

The first and most obvious hidden meaning to the ***Aleph* Bet** as father of language is that our own English version of this word is alphabet, or letters threaded together to form sentences and paragraphs. In Eastern traditions, this is the word *Sutra* weaving the *Tantra* (woven cloth). As they say, "the text becomes the robe," or cloth worn by the sage (man of the cloth). See the words *Sutra* and *Tantra* for more on this topic. Notice this concealed in the meaning of Father and Son in the verse below, but also note that DNA weaves the body from letters called *codons*. As you begin to see, the opening of this book reveals all that follows from one simple idea of the letter '*A'* meaning Strength and the letter *Bet* meaning House. It is on this truth that we unravel the rest of this mystery from A to Z.

John 1

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome it.

It is widely known that Sanskrit as a language is called, "The Great Mother," or the inner spiritual nature of man (*Manu / Manas* in Sanskrit).

Man in English is from Men in Sanskrit and means mind (*Manas*). *Manu* means, "firstborn over all creation."

Hebrew, on the other hand, is assumed to generally be the story about the outer wilderness of creation and the Father and Son's journey to individuate from involution (incarnation / baptism). Note that I begin the letter *A* with a pattern I will employ for the remainder of this book: when speaking, I assume the context of my own held presuppositions.

Connective Presuppositional Meaning

With most terms, I will attempt to build a list of presuppositions to be held in mind as we build our new view of the territory we are exploring. With consideration to the letter *A*, our primary presupposition is that creation and reality utilizes the simple metaphor of the family, language and words to describe how creation is rendered into meaning. Noting that language is central to meaning and communication, we assume reality is a mechanism to teach meaning at all symbolic levels we can explore.

Speculative Ponderings

My mystical journey into these subjects began when I noticed that *Aleph Bet* in Hebrew held a deep parallel to John 1 and how the first family is firmly planted in metaphor, myth and symbolism from Eastern sources. This inquiry led to the realization that Hebrew letters are not mere characters, but the "Strong House" (*Aleph Bet*) of the Father, representing the foundational structure of reality. By examining these letters through the lens of ancient imagery, we find that the "Son" of God is the "House of the Seed" (*Bet Nun*), the Living Word who continues the Father's house into the fertile "waters" of the Mother (*Aleph Mem*/Matter).

This cosmic architecture functions as a mirror. As God is the strength of the house, the Mother (*Aleph Mem*) is the strength of the waters; together, they produce the Bread of Life, which is the Son we break and share. Just as a seed enters a cup of water, adding the yeast of experience and being baked in the oven of the womb, the Son becomes the sustenance of humanity. This is the divine design: the Father provides the structure, the Mother provides the

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womb/catalyst, and the Son becomes the living, broken bread that allows the house to continue to the next generation.

The Hebrew word for Truth, *Emet* (*Aleph Mem Tav*), perfectly encapsulates this process. *Aleph* represents the Strength of the Father, *Mem* the Water of the Mother, and *Tav* the Cross or Mark. Truth is therefore the "Strong Water Mark"—the target we are meant to hit to overcome our animal nature, or "sin" (missing the mark). By marking ourselves with this truth, the flower of the heart opens, allowing us to see that the two crossed sticks of the ***Tav*** represent the union of heaven and earth with the heart of God as the catalyst.

This journey requires us to see ourselves as the "House of God and Christ" (*Bet Aleph Tav*). Your perceived weakness—your "House" or *Bet*—is designed to be swallowed up in God's strength. We are not merely human beings having a spiritual experience; we are spiritual beings reclaiming the house we once occupied. The journey is a plowing of the furrows of life, where the mark of the *Tav* ensures our path remains straight, and the waters of the Mother engage the growth of the seed planted within the garden of the soul.

Ultimately, this study of *Aleph Bet* reveals that God's invariable truth rises in the water of our own lives. We are the bread being baked and the seed being sown, tasked with mastering the dimensions of reality while remaining bound to the Father's house. As we break bread together and share the cup, we recognize that we are the Son's ongoing work, performing the story of the Absolute Father in the mirror of the relative world.

FATHER

Aelph (Strong) Bet (House)

MOTHER

Aelph (Strong) Mem (Water)

SON

Bet (House) Nun (Seed)

Review Copy

2 *Ābhāsa-Caitanya*

Basic Definition

***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*.

Brahman: *Brah* (expanding) and *Man* (mind / *Manas*). The Absolute, limitless ground of all reality; an unchanging, neutral, and unmanifested essence that represents the ultimate singularity. It is the foundation from which all manifestation arises and is fundamentally defined by the nature of Love.

Atman: The innermost, eternal Self or Witness. It is the luminous interface and divine spark within an individual, essentially identical to *Brahman*, functioning as the unchanging core that perceives through the veil of manifestation.

Jiva: The wandering, world-entangled individual self that appears separate. It is the *Jiva* that mistakenly identifies with the "branch" (the relative, manifested ego) rather than the "root" (the *Atman*), creating the illusion of fragmentation. The *Jiva* can be referred to as the, 'crash test dummy human.'

Cit: The radiant fact of pure, self-luminous awareness. It is the irreducible reality that remains when the mind is stilled; it is the light that the relative mind reflects, enabling the recognition of the Absolute.

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Potential Hidden Meaning

The concepts presented in this term operate in direct relation to 1 Corinthians 3:16 and 1 Corinthians 13 by emphasizing the body as a temple and the mirror-like nature of human consciousness. In 1 Corinthians 3:16, the text identifies the believer as God's temple where the Spirit (breath) dwells, which aligns with my books on these topics as the central definition of the body as a crossroads of higher and lower dimensions. The act of "sitting meditation" is described as the initiation required to stabilize this inner temple, allowing the practitioner to realize that their own nature is the meeting place of the divine (for more on this topic, see my book, *Sit: Ancient Meditation and Yoga Revealed*).

Furthermore, the "mirror" verse in 1 Corinthians 13:12—which speaks of seeing dimly as in a mirror but then "face to face"—serves as a central pillar for the temple itself. We might argue that the relative mind functions as a polished surface reflecting the Absolute (see my book, *Absolute: The Language of All in All*). The "face to face" realization occurs when the *Jiva*, through stillness and the removal of non-virtue, clarifies the mirror of consciousness. As detailed in my previous work, specifically *Trivium: Self-Reflected Infinite Being*, this process is not merely a metaphor but a geometric and ontological necessity: when the reflection (the mirror of the mind) is perfectly aligned and still, the seeker and the sought (the light of *Cit*) meet face to face, revealing that the one looking is the one being looked for.

Connective Presuppositional Meaning

"God is Awareness walking in its own light (Full Light).
Man is light walking in its own awareness (Local Frame)."
~Quoted in many of my books

Connected to this, a secondary presupposition emerges from another term we will explore later in the book—the *Koan*. As you will discover, the paradox of a koan can be resolved only one way: no separation. In other words, God and Man are never divided (not a house divided against itself).

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Speculative Ponderings

To be clear, nearly all traditions on Earth postulate that Man and God are one essence relative to Awareness and Being. It may become evident to you as you read this book that all of creation is custom-designed around consciousness and awareness—a structural architecture that suggests the universe is not a chaotic collection of inert matter, but a dynamic, self-reflexive theater of intent.

Central to this architecture is the concept of *Ābhāsa-Caitanya*, or "Reflected Consciousness. "The Nature of Reflection: The Absolute (*Brahman*) does not descend into fragmentation; rather, it projects its own light into the "mirror" of the mental apparatus. This creates a localized center of experience, a "reflection" that gives the *Jiva* the sense of being an independent agent. In this framework, the mind—when purified of attachment and noise—acts as a pristine surface. Just as a mirror is not the sun yet reveals its brilliance, the individual consciousness is not separate from the Infinite; it is the point where the Infinite beholds itself within the constraints of time and space.

The "speculation" here is that the feeling of isolation—the sense of being an "I" separate from the "Whole"—is a functional necessity of the reflection. Without this limitation, the Absolute could not experience the drama of exploration, love, or the eventual "turning back" toward its source. Ultimately, realizing that one's consciousness is *Ābhāsa-Caitanya* allows the seeker to stop identifying with the shadows moving across the mirror and instead identify with the light that enables the reflection in the first place. We are not the image appearing in the glass; we are the radiant, self-luminous fact of the glass itself, witnessing the play of the world as if it were your own divine dream (see *Lila*).

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3 *Abhimukti*

Basic Definition

Abhimukti refers to the state of being turned toward, directed toward, or face-to-face with an object or goal. In Buddhist philosophy, particularly in the context of the *Dasabhūmi* (the ten stages of a *Bodhisattva*), it is often interpreted as the orientation of the mind toward enlightenment or the direct realization of truth. *Abhimukti* is deliverance from cyclic birth and death, love and clinging to life and pursuit of the primary goal of unity with higher mind free from lower desires.

Etymological Roots

Abhi-: A prefix meaning "towards," "into," "over," or "near." It conveys a sense of direction or intensity.

Mukti: Derived from the Sanskrit root *muc* (to release or set free), it means "liberation," "release," or "freedom."

Ultimately, *Abhimukti* is the completion of the journey from reflection to direct recognition. As the mirror of consciousness is purified, the seeker no longer mistakes the reflected image for the source, but comes face to face with the very identity and nature of God reflected within the temple of the human being. This is the mystery expressed in 1 Corinthians 3:16, that we are the temple of God in whom the Spirit dwells, and fulfilled in 1 Corinthians 13, where "now we see through a glass, darkly; but then face to face." The movement is not toward becoming something other than ourselves, but toward realizing that our true identity has always been hidden within the Divine image. When the mirror is finally cleared of distortion, the one who seeks and the One sought stand revealed as one Light looking upon itself in perfect Love. Compare this term to *Ābhāsa-Caitanya.*

Review Copy

4 *Abhidaiva*

Basic Definition

Referring to that which pertains to the divine, celestial, or supernatural powers; often used to describe forces or influences originating from the gods or cosmic deities. *Abhidaiva* is also the Realm of the Gods, or what the Kore Kosmou calls, “The Republic of the Gods.” *Krishna* speaks of this realm calling it the ground of all created entities (abhibuta), or mutable nature, while the divine elements are *Abhidaiva*, or uncontrived cosmic soul.

Etymological Roots

Abhi-: A prefix meaning "towards," "upon," or "in the direction of."

Daiva: Derived from the root *div* (to shine, heaven, or god), it refers to "divine," "godly," or "celestial."

Hebrew Parallel

Elohut (אֱלוֹהוּת): Derived from *Eloah* (God/deity), this term refers to "divinity" or the quality of being divine, capturing the essence of that which pertains to the power or nature of God.

Review Copy

5 Adhyaropa

Basic Definition

The act of superimposition or imputation; the psychological or philosophical process of projecting or attributing a quality, characteristic, or reality onto something that does not inherently possess it. Also, “false covering.” The example often given is of a rope mistaken for a snake. The parallel to this is the snake shedding a skin, yet the same creature lives under the dead robe. Additionally, this can be seen as a parallel to baptism and the Cross as the robe of penance. In the context of the Genesis 3 narrative—specifically regarding the transition from the light of innocence to the "cloaks of skin"—this term describes the cognitive process of misidentifying the material, temporary covering (or with an *ayin*) as the true identity, thereby superimposing a false, ego-based nature over the original, luminous essence (or with an *Aleph*) that was once their primary reality.

When we contemplate this transition from a body of light (*Or*—אור) to a body of skin (*Or*—עור), we are essentially mapping the journey of our own consciousness. The "garments of skin" are not merely a curse of mortality, but a necessary enclosure—the *Chet*—that allows us to operate within the constraints of the physical world. In this state of skin, we often feel the weight of separation, yet this very density provides the resistance required to build our character. Our work, then, is to realize that the body of skin is not the final end, but a vessel waiting to be re-animated. By aligning our lives with the *Logos* and acting as *Tzadikim* (righteous one), we begin to refine the vessel until the "light" that was once our primary covering shines through the skin itself. We are, in effect, learning to wear our mortality in a way that allows the hidden light of the Father to permeate our actions, transforming the "skin" back into a transparent manifestation of Truth.

Review Copy

Etymological Roots

Adhi-: A prefix meaning "over," "above," "upon," or "added to."

Aropa: Derived from the root *rup* (to form or shape) with the prefix a- (towards/to), meaning "placing" or "casting." Together, *adhyaropa* signifies the placing of one thing upon another.

Hebrew Parallel

Hasla'ah (הַסְלָאָה): While historically related to the idea of "dramatization," in modern Hebrew usage, it functions similarly to the concept of projecting a false persona or attribute onto a situation or person, mirroring the cognitive act of superimposing an external layer onto a reality.

A simple everyday example of *Adhyaropa* is psychological projection. Rather than recognizing our own fear, insecurity, resentment, or unresolved wounds, we unconsciously superimpose them onto another person, believing they originate outside ourselves. The mind places a false covering over reality, interpreting others through the lens of its own hidden condition. This mechanism often lies at the heart of intimacy avoidance, where the very person who longs most deeply for love and closeness simultaneously fears the vulnerability required to receive it. In attempting to protect a wounded identity, the individual unknowingly pushes away the very relationship they desire. At its deepest level, this reflects an identity crisis—a misidentification of the self—which many psychological traditions recognize as a root from which profound distortions of perception emerge. Healing begins when the projection is withdrawn, allowing us to encounter both ourselves and others as they truly are, rather than through the coverings imposed by fear.

Review Copy

6 Adhyatmika

Basic Definition

Adhyātmika is a Sanskrit term that refers to the "internal" or "spiritual" realm. It is derived from *adhi* (regarding/concerning) and *ātman* (the true self or soul). It describes that which pertains to the inner self, as opposed to external or material phenomena.

Potential Hidden Meaning

Beyond meaning "spiritual," the term implies "pertaining to the foundation of the Self." If the physical world is the stage upon which we act, *Adhyātmika* is the actor's realization that they are not the costume (the "skin" or *Soma)* they wear, but the consciousness animating the performance. It suggests an inward orientation—the act of looking behind the curtain of the senses to perceive the *Atman* (the eternal, unchanging essence).

Connective Presuppositional Meaning

This concept presupposes that the most significant reality is internal. It assumes that we are not biological entities accidentally possessing consciousness, but conscious beings temporarily experiencing a biological reality. To live in an *Adhyātmika* way is to presuppose that every external action is merely a ripple effect of an internal state. Therefore, to heal or "set" our world, we must first return to the *Adhyātmika* foundation.

Speculative Ponderings

The Light Beneath the Skin: If we are currently clothed in "garments of skin" (*Or*—עור), then the *Adhyātmika* perspective is the lens through which we recover our original covering of light (*Or*—אור). It

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is the internal work of peeling back the layers of ego to reveal the radiance beneath.

The True House: We will soon described *Ahavah* (Love) as the "House." If *Adhyātmika* is the inner self, then perhaps our spiritual practice is the process of moving the "House" from an external structure we try to build in the world to an internal reality we cultivate within.

The *Tzadik* and the Self: The *Tzadik* (righteous one) is one who has mastered the *Adhyātmika* realm. Because they have established their foundation in the truth of the *Atman*, their external actions in the physical world are always perfectly aligned with the *Logos*. They act not from the needs of the "skin," but from the abundance of the "Self."

The Classroom of the Night: In the "classroom" of *Lila* (Night), we are forced to leave behind the sensory-driven "day" and turn toward the *Adhyātmika*. Night is the natural habitat of the inner self; it is where the noise of the *Soma* dies down, allowing the *Logos* to speak directly to the *Atman*.

Review Copy

7 Aham

Sanskrit, अहम्, 'I Am,' 'I' awareness; self-consciousness and awareness of self. The thought that I am that by which I know that I am. In relation to our parallel awareness of God and God's awareness of us, the aphorism applies, "The one you look for is the one looking."

Potential Hidden Meaning

The Scriptures gradually unveil a mystery concealed from the foundation of the world. The Son does not suddenly appear in the New Testament as a new creation, but as the unveiling of the eternal pattern hidden within the first. Paul writes that Christ is "the image of the invisible God, the firstborn of every creature", and that "by Him all things were created... and in Him all things consist" (Colossians 1:15–17). The Son is not merely another individual within history, but the visible image through whom the Invisible is known. When Jesus declares, "Before Abraham was, I AM" (John 8:58), He speaks from this eternal identity, yet He also says, "My Father is greater than I" (John 14:28), revealing both perfect unity and perfect relationship. The Son is not the Father, yet neither is He separate from the Father. He is the living image through whom the Father is made known.

Luke quietly provides another key by tracing the genealogy of Jesus backward, not merely to Abraham, but to "Adam, the son of God" (Luke 3:38). The circle is complete. The first Adam and the Last Adam become two ends of one revelation. The pattern concealed in Adam is unveiled in Christ. The image is not replaced, but restored.

Connective Presuppositional Meaning

Within the *Heterolexical* framework, Adam is more than the first man; Adam is humanity viewed as a single living reality. Every human being enters the same sacred drama. Adam Pure. Adam

Review Copy

Fallen. Yahweh Ego. Satan Accuser. Jesus Humbled. Christ Risen. These are not merely isolated historical figures but archetypal movements describing the awakening of consciousness from forgetfulness into remembrance. The sacred story becomes the biography of every soul carrying the words I AM. Even in the darkest of definitions, we see the same world the Lord overcame as the same world every person must overcome at the host level—Ego and Accuser. As we learn from the Lord, if we judge others, we are judged. Pride is the fall of all beings attempting to rise above others.

The purpose of Scripture is therefore not merely to recount ancient events, but to awaken *anamnesis*—to remember what has always been true beneath the veil. The Kingdom is not imported from elsewhere; it is uncovered. The Son reveals what humanity is destined to recognize in itself: not independent divinity, but complete participation in Divine Life through perfect union. The prayer, "That they all may be one (John 17)," becomes the fulfillment of the entire narrative.

Reality itself unfolds as a recursive pattern. Every part bears the image of the whole, and the whole is reflected within every part. As a fractal repeats its governing pattern at every scale, so the original Image echoes throughout creation. The seed contains the tree, the tree produces the seed, and each reflects the same hidden design. Every human life is a living iteration of the primordial pattern, carrying within it the complete possibility of realization. The Book of Life is therefore not a collection of disconnected stories but one Story told through countless persons. Every word reflects the whole sentence, every sentence the whole book, and every soul the One Life from which it proceeds.

The journey is not toward becoming something other than ourselves, but toward remembering the Identity hidden beneath every temporary robe. The copy does not replace the Original; it reveals it. The shadow is fulfilled when Light surpasses it, and the messenger rejoices when the Message is finally seen. The realization is simple: what was veiled in Adam is unveiled in Christ, so that the many may awaken to the One Life shining through all.

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Extended Speculative Hidden Meaning

The transformation of Abram into Abraham (Genesis 17:5) has traditionally been understood as the establishment of God's covenant with the patriarch, changing his name from Abram ("exalted father") to Abraham ("father of a multitude"). The biblical text itself attributes this transformation to the addition of the Hebrew letter *Hey* (ה), a letter long associated in Jewish tradition with divine breath, revelation, and the opening of perception. Within the framework of the *Heterolexicon*, the addition of *Hey (to behold)* may be contemplated as more than a covenantal sign; it may also symbolize the awakening of identity through divine self-disclosure.

A corresponding symbolic observation arises when the transformed name is viewed alongside the Sanskrit word *Aham* (अहम्), meaning simply, "I." From a historical and linguistic standpoint, Hebrew and Sanskrit belong to distinct language families, and no etymological relationship between Abraham and *Aham* is proposed. Nevertheless, the symbolic resonance is noteworthy. Read *Heterolexically*, the name Abraham may be contemplated as the archetypal father awakened to the mystery of I AM—not merely the personal pronoun, but the conscious awareness that underlies all experience. The correspondence is therefore contemplative rather than philological, inviting reflection rather than asserting linguistic derivation.

*Abr**Aham** from **Abr**_am (Aleph-Bet-Resh and Aleph Mem).* It is interesting to see what is concealed in this. *AB* (Father of a nation). *Aleph-Bet-Resh* as Strong House and Head (chief). *Aleph-Mem* as Mother. Within AbrAham we see Aham. Aham in Sanskrit is I, being told by I Am he will father a nation. We can take this a step beyond to note that the *A* added to *Brahm* (*Abrahman*) is the privative or negative prefix (*A*) implying no longer Brahman (coming out of the land of the idolaters, the land of Ur in Sumaria). Ur and Sumaria are unrelated to Indo-European languages, but we do have a connection through Josephus to Brahman having a potential meaning to Abraham:

What Josephus writes in Antiquities 1.147, discussing the sons of

Review Copy

Joktan (a great-grandson of Shem, and a relative but not direct ancestor of Abraham), Josephus says these descendants inhabited from Cophen, an Indian river, and in part of Asia adjoining to it. The "Cophen" is the Kabul River in modern Afghanistan — so this is describing a settlement on the northwestern fringe of the Indian subcontinent, not India proper, and certainly not the Gangetic heartland of Vedic culture. This might be considered a 'folk' etymological find.

Hebrew אַבְרָם (Abram) has only one *Aleph* — *Aleph-Bet-Resh-Mem.* Splitting it into "*Abr*" (*Aleph-Bet-Resh*) + "*Am*" (*Aleph-Mem*) requires a second **Aleph** that isn't in the text. This is a common move in Kabbalistic-style notarikon (reading names as acronyms/compounds), and it's a legitimate interpretive technique with a long tradition — but we would conclude that this is not decoding something "concealed" in the literal spelling; it's imposing a division the consonants don't actually support.

When God renames Abram to Abraham (Genesis 17:5), the Hebrew adds a *Hey* (ה): אַבְרָהָם. So the actual added letter is *Hey*, not *Aleph*. The word "*Aham*" only appears if you look at the English transliteration "*Abr-aham*" — but that's because English renders both Hebrew ה and Hebrew א with vowel-adjacent sounds in transliteration. In the source language, there's no *Aleph-Ha-Mem* cluster corresponding to Sanskrit अहम् (*aham*). The resemblance lives entirely in the Latin alphabet, not in either Hebrew or the phonology of the name.

Yet symbols sometimes converse where languages do not. If Brahman represents humanity's philosophical search for ultimate reality, Abraham represents the moment when ultimate Reality speaks first. One seeks the Absolute through contemplation; the other is called by the Absolute into covenant. Read symbolically rather than philologically, Abraham becomes "no longer Brahman"—not because his name derives from Sanskrit, but because his story depicts the soul leaving inherited conceptions of the divine to encounter the living "I AM."

Review Copy

While there is no accepted linguistic connection between the Hebrew Sarai/Sarah and the Sanskrit śāṭī ("draped cloth") or sāra ("essence"), the symbolic parallels are striking. The sari functions as a garment that both conceals and adorns, echoing the biblical motif of the veil. Sarah's life likewise unfolds through concealment before her true identity is revealed. In Sanskrit, sāra denotes the essential core that remains after all excess has been removed. Sarah's transformation mirrors this movement: through age, barrenness, and impossibility, every external certainty is stripped away until only the essence of divine promise remains. Read contemplatively rather than etymologically, Sarah becomes not merely the veiled woman, but the unveiled essence through whom covenant takes flesh.

Isaac and *Ṛta*: Laughter Before Reality

Isaac (*Yitzḥaq*, "he will laugh") enters Scripture through impossibility. Abraham laughs. Sarah laughs. The promise itself appears absurd from the standpoint of ordinary experience. Yet what seemed impossible becomes the very means through which God's promise unfolds.

The Sanskrit *ṛta* denotes the cosmic order—the underlying truth or harmony that governs reality before it is perceived by the human mind. It is not merely law but the way things truly are, whether or not we recognize it.

There is no accepted linguistic relationship between *Yitzḥaq* and *ṛta*. Yet their narratives invite an intriguing meditation. Humanity often laughs at what appears impossible because it judges reality according to appearances. Divine truth, however, operates according to a deeper order than human expectation. In this light, Isaac's laughter becomes the threshold between the apparent and the real. What begins as incredulous laughter ultimately gives way to joyful recognition that reality itself was always larger than human reason imagined. The impossible is not a violation of reality, but a revelation of a deeper Reality.

Melchizedek: The Timeless Priest

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Melchizedek enters the biblical narrative almost without introduction. He appears suddenly as King of Salem and priest of God Most High, blesses Abraham, receives tithes, and then disappears. Unlike nearly every significant figure in Genesis, he arrives without genealogy, ancestry, or recorded death.

The author of Hebrews recognizes this uniqueness, treating *Melchizedek* as a figure whose very literary presentation points beyond himself. Hebrews does not claim that *Melchizedek* literally lacked parents or beginning; rather, Scripture intentionally presents him without genealogy so that he functions as a type of an eternal priesthood fulfilled in Christ.

This provides an important biblical precedent for resonance-reading. Scripture itself sometimes invites readers to discover theological meaning not merely in words but in patterns, omissions, and literary design. *Melchizedek* becomes an icon of a reality that transcends historical succession—a priesthood rooted in eternity rather than bloodline. Such typological reading demonstrates that symbolic correspondences can emerge legitimately from the structure of the text itself without requiring historical or linguistic dependence.

Om and the Unspeakable Name

The sacred syllable *Om* (*Aum*) occupies a unique place within the Vedic and Upanishadic traditions. It is not merely a word but the primordial vibration through which ultimate reality is contemplated. It both begins speech and points beyond speech, serving as a gateway to silence as much as sound.

The Hebrew tradition approaches the divine name from another direction. The *Tetragrammaton* (יהוה) is written with consonants alone and, over time, came to be regarded as too holy to pronounce. Readers substituted titles such as *Adonai* or *HaShem*, allowing the written name to remain while its full vocalization became increasingly veiled.

There is no historical or linguistic relationship between Om and

Review Copy

YHWH. Yet phenomenologically they occupy strikingly similar roles. Both traditions converge upon the intuition that ultimate reality resists ordinary speech. One approaches through a sound that dissolves into silence; the other through a name whose true pronunciation recedes into reverent mystery. In both cases, language reaches its limit. The highest reality is not fully captured by words but encountered beyond them.

This parallel suggests that the deepest names of God are not merely labels but thresholds. Whether through the resonant silence of Om or the reverent concealment of the Divine Name, both traditions recognize that the Infinite can be approached, but never exhausted, by human language.

Worth noting for accuracy: Like *Melchizedek* (King of Righteousness), *Dharmarāja* (King of Dharma) is used as an epithet in more than one direction in Sanskrit literature — most prominently for *Yudhiṣṭhira* in the *Mahābhārata* (the eldest *Pāṇḍava*, renowned for embodying dharma itself, son of the god Dharma), and also as a title for *Yama*, god of death and judgment, who weighs souls' deeds. That second usage is the more striking echo for your purposes — a *Dharmarāja* who judges the dead sits close to *Melchizedek's* priestly, quasi-eschatological role in Hebrews, and closer still to Christ as final judge, which is exactly the direction Hebrews already pushes Melchizedek typologically.

Following the shape I've established: name the resonance, state plainly there's no etymological link (Hebrew *tzedek* and Sanskrit dharma are wholly unrelated roots — Semitic vs. Indo-European, no shared ancestor), then pivot to the symbolic reading — perhaps: both traditions independently insist that true kingship cannot be separated from righteousness; that the highest ruler is not merely a wielder of power but an embodiment of cosmic/moral order itself, whether as the priest-king who blesses Abraham or the *Pāṇḍava* whose defining trait is dharma.

Review Copy

This symbolic relationship gains additional significance when considered alongside the progressive revelation of the biblical narrative. In Exodus, the Divine identifies Himself to Moses through the declaration, "I AM THAT I AM" (Exodus 3:14). In the Gospel of John, Jesus echoes this revelation with the words, "Before Abraham was, I AM" (John 8:58). The continuity of these passages suggests that the phrase functions not merely as a statement of existence but as the unveiling of a deeper identity that transcends temporal history. Within this reading, Abraham's transformed name becomes an anticipatory symbol of the awakening that later finds explicit expression in the Johannine proclamation.

The New Testament further develops this pattern through its presentation of Christ as both the visible image of the invisible God and the obedient Son. Colossians describes Christ as "the image of the invisible God, the firstborn of all creation" and declares that "all things have been created through Him and for Him... and in Him all things hold together" (Colossians 1:15–17). At the same time, the Gospels preserve Jesus' own confession that "the Father is greater than I" (John 14:28), while Hebrews emphasizes His life of prayer, obedience, and growth (Hebrews 5:7–10). Rather than diminishing the significance of the Son, these passages reveal a relationship of perfect unity without the erasure of distinction. Within the *Heterolexical* framework, this relationship becomes the interpretive key through which the entire biblical narrative is understood.

Luke's genealogy provides the final movement of this pattern by tracing Jesus' ancestry beyond Abraham and David to "Adam, the son of God" (Luke 3:38). The narrative thus returns to its point of origin. Adam is not presented merely as the first man but as the archetypal son, whose image finds its complete unveiling in Christ. The first Adam and the Last Adam therefore become two poles of a single revelation: one concealed within humanity's beginning, the other revealed in humanity's fulfillment.

From this perspective, Scripture describes not merely the history of isolated individuals but the progressive unveiling of a universal pattern. Adam, Abraham, Moses, and Christ become successive personifications through which the mystery of human identity is

disclosed. The declaration "*I AM*" is no longer heard only as a divine self-designation but as the ground of conscious awareness itself, inviting every reader into the ancient imperative to know thyself. The movement of revelation is therefore not toward acquiring a new identity but toward remembering the one that has always been present beneath every temporary name, role, and veil.

The pattern may also be understood recursively. Just as a fractal repeats its governing structure at every scale while preserving the integrity of the whole, so the biblical narrative repeatedly discloses the same archetypal pattern through different persons and epochs. The individual reflects the whole, and the whole is present within the individual. The seed contains the tree; the tree continually reproduces the seed. In like manner, every human life may be contemplated as a living iteration of the original image. Abraham's transformation therefore becomes more than the renaming of a patriarch. It symbolizes the awakening of humanity to the remembrance of its deepest identity—the recognition that the awareness saying "I" has always stood in relation to the eternal I AM, from whom every life receives both its being and its ultimate fulfillment.

Review Copy

8 Ahavah

Basic Definition

Aleph Hey Bet Hey (Behold the House, Behold the Strength)

The Hebrew term *Ahavah* (אהבה) is defined as a verb of intentional output, specifically rooted in the radical act of giving. It serves as a structural blueprint for the human soul, describing a "Strong House of Love" that is not merely a passive emotion but an active, sanctified space built through the partnership of the Father's source and the human heart.

Concealed in the Word *Ahavah*

***Aleph Bet* (Father in Hebrew)**

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

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

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

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

Hav (from the root *Havah/Hey*): Related to the concept of "to behold, to manifest, or to know".

Yod Vav Yod: Hand Pillar Hand, or one hand as waters above and one hand as waters below.

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As I point out in my book, *Ahavah*, when a Father gives his daughters hand (*Chavah*) in marriage to the groom (giving of Love / *Havah*), it is said that the two hands are joined as one flesh. As tradition will dictate, the wife (*Chavah* / Eve) is the house of the groom. The pillar of the Groom enters the house of the Bride to generate a continuation of the house (child).

The word Love (*Havah*) spelled with a *Hey* means to behold, or know. The concealed *Chavah* (Eve) spelled with a *Chet* means to experience, or receive. As we see from the wedding tradition, Adam knew (gave love to) Eve (*Chavah*). Hav means to give, and when we say, "to have and to hold from this day forward until death do us part," we are literally stating that our *Aleph* (*Yod Vav Yod*) remains joined until Death (Hebrew word *Mem Tav*). When the *Aleph* of our being is again joined to Death, we add our own Love originally given by God back to the word Death transforming Death into Truth (*Aleph Mem Tav*).

Hidden in this one word is the true secret to the *Aleph* (Father) and his Son (all of us wearing a cross and body from baptism, or incarnation). See the word ***Cross*** and ***Baptism*** for more on this topic of involution and evolution of the *Aleph* in each human.

Potential Hidden Meaning

The hidden architecture of *Ahavah* is mapped through the Hebrew letters that compose it, where the *Aleph* (the Father/Source) and *Bet* (the house) combine to create the foundational "Av" or Source. When the Heh (breath/knowing) animates the *Lev* (heart), and the *Lamed* (shepherd's staff) directs the house, *Ahavah* becomes a cosmic circuit where divine energy descends and human consciousness ascends, maintaining perpetual alignment between the "upper waters" of spiritual consciousness and the "lower waters" of physical biology. As noted earlier in the word *Ahavah*, each of man's hands represent waters above and below with the firmament between represented by the temple of God (human body).

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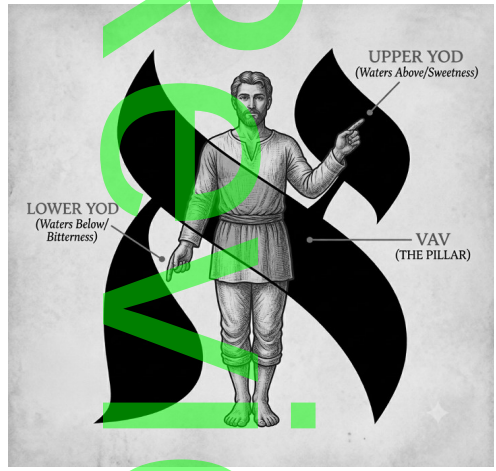

Connective Presuppositional Meaning

This definition is built upon the presupposition that the human body is the temple of the living God as described in 1 Corinthians 3:16, meaning our physical lives are an enactment of a divine partnership. By mapping the "Father" (*Aleph-Bet*) leading the "Heart" (*Lev*) and using the pillar of the *Vav* to bridge heaven and earth, we understand that human existence is designed to be a living sanctuary where the Divine Shepherd directs the temple from within, ensuring the house remains anchored despite the bitterness of earthly challenges.

Speculative Ponderings

"Hardship is not evidence that love has failed; it is the forge in which a strong house is tempered."
~Ahavah

One might speculate that the structural "heat" of human struggle—often viewed as bitterness or the "lower waters"—is actually a necessary, refining furnace where the internal *Aleph* is tempered and forged into a lasting monument. By drawing parallels to Eastern concepts of cyclical rebirth, one can ponder if the entire narrative of human existence is an architectural "classroom" where the soul, through repeated immersions in the waters of life, learns to

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straighten its own pillar until the wandering lamb of the self finally reconciles with the Divine Shepherd.

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9 *Aishvarya*

Basic Definition

Aishvarya (ऐश्वर्य) is a Sanskrit term representing "sovereignty," "divine power," or "supreme lordship." It refers to the fullness of manifestation and the capacity to govern reality. In *Vedic* philosophy, it is often listed as one of the six primary qualities of the Divine, denoting the ability to create, sustain, and withdraw the universe at will. A related term is Ishvara, or personal God (Lord).

Etymological Roots

The term is a derivative of *Īśvara* (The Lord/Ruler), which stems from the root īś—meaning "to rule," "to possess," or "to have power over." Etymologically, it signifies the state of being the master of one's own nature and environment, representing the authority inherent in pure consciousness.

While the question of whether *Īśvara* refers solely to a singular Divine Lord or to the potential for sovereignty within each human soul has been a point of unresolved debate in both Hindu and Buddhist thought, the answer becomes self-evident as we progress through these pages. It is not an "either-or" proposition; it is both. Sovereignty is simultaneously the nature of the Source and the latent inheritance of the seeker.

Hebrew Parallel

Aishvarya finds a striking resonance in the Hebrew אִישׁ (*Ish*) (Man/Being) and its connection to אֵשׁ (*Esh*) (Fire).

While *Aishvarya* denotes the power of the Sovereign, the Hebrew Ish denotes the "Being" who has been awakened by the *Esh* (Fire) of the Divine. In this context, the *Tzadik*—the one who has "set" (*Sit*) their life correctly—attains a form of *Aishvarya*. It is the sovereignty

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that comes not from dominating others, but from the mastery over the "skin" (*Or*) that allows the internal *Adhyātmika* light to govern the physical vessel. Just as *Aishvarya* is the "Lordship" of the Divine, the Hebrew path suggests that through the *Logos*, we reclaim the "Sovereignty" of our true, created nature, returning to the state where we reflect the rule of the Father within the house of our own lives.

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10 Ajnana

Basic Definition

"The veil was never punishment—it was protection until you were ready to see."
~Tablet of the Unseen

Ajñāna (अज्ञान) is a Sanskrit term representing a state of "not-knowing" or spiritual ignorance. Crucially, this term does not refer to a lack of empirical knowledge, nor to a deficit in one's understanding of facts regarding the manifest world. Instead, it describes the fundamental condition where one mistakenly identifies oneself as a mortal body—the "garment of skin"—rather than realizing the self as *Cit* (Absolute Consciousness).

Etymological Roots

Derived from the negative prefix a- (not) and the root jñā (to know/perceive). It signifies a veil cast over the truth of existence, blinding us to the underlying reality of our being.

Hebrew Parallel

Ajñāna mirrors the Hebrew concept of *Chet* (missing the mark). Just as *Chet* is not merely an act of wrongdoing but a state of being "off-target" from our true nature, Ajñāna is the foundational misidentification that keeps us from the *Tav* (the Mark).

Within this framework, Ajñāna acts as the primary barrier to the *Ābhāsa-Caitanya*—the "reflected consciousness." When we are caught in Ajñāna, we treat the reflection as the source; we mistake our limited, flickering existence for the totality of the Divine. Through the *Adhyātmika* work of the *Tzadik*, we learn to look past the Ābhāsa (the reflection/appearance) and recognize that the

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consciousness we possess is not a possession at all, but the very light of the Father, perpetually shining through the "skin" we have mistakenly come to call "me."

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11 *Akasha*

Basic Definition

Akasha (आकाश) is the Sanskrit term for "ether," "space," or the "primordial void." It is the most subtle of the five elements in *Vedic* philosophy, serving as the all-encompassing medium that permeates the entire universe. Unlike physical space, which we measure with instruments, *Akasha* is the foundational canvas upon which all creation is expressed—the field of pure potentiality that supports the manifest world. Consider *Akasha* as the memory storage of the omniscient universe.

Etymological Roots

Derived from the root kāś—meaning "to shine," "to appear," or "to illuminate." Etymologically, it suggests that space is not an empty vacuum, but the very "illumination" or clearing that allows objects and events to manifest. It is the necessary "openness" that permits existence to unfold.

Hebrew Parallel

Akasha finds its correspondence in the Hebrew concept of *Makom* (מָקוֹם), meaning "Place." In Jewish thought, God is often referred to as *HaMakom*—"The Place"—implying that the universe exists within God, rather than God existing within the universe.

Just as *Akasha* is the subtle, pervasive medium that holds all things, Makom is the divine "space" that sustains the reality of our lives.

When we move through the *Lila* (the classroom of the night), we are effectively walking through the *Akasha* / Makom. Recognizing this dissolves our *Ajñāna* (ignorance), as we realize that we are never separated from the Source; we are living, breathing, and acting within the very "Place" of the Divine. By clearing our internal

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vessel, we allow our consciousness to resonate with this infinite space, transforming our "garments of skin" into transparent apertures that reveal the Light (*Or*) that is always present.

The process of "enlightenment" is, paradoxically, the process of veiling that which is already perfectly known. All beings in the waters above exist in a state of absolute clarity, fully enlightened by the source, yet they lack the capacity to attain that state because they have never known its absence. The suffix "*-ment*" refers to the process or the result of an action—the state of becoming. Thus, we are undergoing "enlighten-ment," the active, lived process of realizing the light through the very act of its initial obscuration. By descending into the "garments of skin" and entering the *Akasha* of the material plane, we create the necessary distance to experience the light as something to be reclaimed, rather than something merely possessed by default.

This descent provides a unique secondary perspective and a frame of reference that is structurally impossible in the higher realms. In a state of pure, uninterrupted harmony, a virtue like patience is merely an atmospheric condition; it lacks the definition provided by contrast. If one has never felt the searing heat of anger or the contraction of fear, one cannot truly claim to have mastered the virtue of patience. By navigating the "classroom" of *Lila* and experiencing the friction of our mortality, we acquire a hard-won authority over these virtues. We learn to manifest them from the foundation of a lower, suffering reality, thereby anchoring them into existence in a way that the purely enlightened realms cannot. We are not just vessels for light; we are the crucibles in which light is tested, refined, and given the weight of reality.

"Every crack in the foundation is another opportunity to choose love again."
~Ahavah

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12 *Am* (Mother in Hebrew)

Basic Definition

Am – *Aleph Mem* means Strong Water, or the parallel to waters above and below in the *Aleph* (*Yod Vav Yod*).

Potential Hidden Meaning

"In Hebrew, the word for 'Mother' represents the Spirit of God (*Ruach*), or the breath of life. Interestingly, the concept of 'Mother' is embedded within the Hebrew word for 'Truth' (*Emet*), which is spelled with the letters *Aleph*, *Mem*, and *Tav*—representing 'Strong Water Mark.'

When examining the word 'Truth,' two additional layers of meaning emerge. The pairing of *Aleph* and *Tav* appears frequently throughout the Old Testament; while it is not typically translated as a word, many scholars suggest it represents the Son of God. When the *Mem* —the Spirit—is absent, the word becomes 'Death' (Met). Conversely, just as 'Death' (*Mem-Tav*) becomes 'Truth' through the reception of the *Aleph*, so too does the '*Aleph-Tav*' (Son) receive the '*Mem*' (Mother/Spirit) to produce 'Truth.'

These relationships carry deep symbolic weight: when a mother lacks the *Aleph* (the Father), she is a widow; when a son lacks the Father, he is an orphan. Symbolically, 'Death' represents the missing *Aleph*. Therefore, the restoration of the Father transforms 'Death' into 'Truth' (*Aleph-Mem-Tav*). This concept offers a compelling perspective on the themes found in James 1:27, suggesting that embodying the *Aleph*—the strength—for the 'mother' and 'son' transforms death into truth, or 'pure and undefiled religion.'"

James 1

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

Connective Presuppositional Meaning

Our common usage of Mother is that of nature, or the waters of life. Mother serves as the primordial vessel, manifesting the unseen spirit of the Creator into the tangible realm of existence. Immersion into the waters of Baptism is immersion into the Spirit of God's Breath of Life.

Speculative Ponderings

The parallel between the Sanskrit *Amba* (Mother) and the Hebrew *Abba* (Father) is striking, as they appear to be phonetic reflections of one another, utilizing the foundational labial sounds common to nearly all human languages at the dawn of speech. If we view *Amba* as representing the "Great Mother"—the internal, primordial mystery of the waters, nature, and the hidden potential of the womb—we see her as the encompassing environment from which all things emerge.

In contrast, the Hebrew *Abba* (Father) and the subsequent *Aleph-Tav* (Son) represent the "lesser mystery" of the outer wilderness—the active, directional, and manifested force that carves structure into that primordial potential. While *Amba* is the depth of the ocean, *Abba* is the wind that moves across the face of the waters. It is on this male and female image of God we take notice that the greater mystery is the inner nature of the hidden Spirit of God. This book tells both sides (written and unwritten). From the temples of religions throughout the ages, only one side is given to the common man.

This dynamic finds a fascinating visual and numerical parallel in the structure of the *Aleph* and the act of birth. While the *Aleph* is often depicted as an ox-head (strength), it is traditionally composed of two Yods (the smallest, singular points of light/creation) separated by a diagonal *Vav* (the pillar or connection).

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Numerically and symbolically, the two *Yods* can be viewed as the duality of the parents—the Father and the Mother—while the central *Vav* represents the offspring, or the conduit of life that connects the two. In this light, the *Yod-Vav-Yod* structure is not merely a letter; it is a schematic for birth itself. The Father (*Yod*) and the Mother (*Yod*) are joined by the *Vav* (the Son/Life) to complete the word of creation.

When we apply our earlier observation—that the Mother (*Mem*) is necessary to turn the *Aleph-Tav* (the Son) into *Emet* (Truth)—we see that the "Great Mother" is the vital catalyst. Without the *Mem* (the waters of the womb/the Spirit), the *Aleph-Tav* remains a static potential in the "wilderness." It is the interaction of the Mother (*Amba*) and the Father/Son (*Abba*/*Aleph-Tav*) that generates the "Truth" of physical life, moving from the internal mystery of the spirit into the manifest reality of the world.

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13 *Amba (Mother)*

Basic Definition

Ambā (अम्बा) is another name for *Śivā*, and is defined as a primordial term for "mother," or the transcendence of biological relation to signify the foundational source of all being. In relation, the related term for breath is *Prana.* In many traditions, *Prana* is viewed as a manifestation of the Divine Mother (*Shakti*), the active energy of the universe. By engaging with *Prana*—through breath or meditation—you are essentially engaging with the immanent aspect of the Mother as she functions within your own physical and subtle body.

Potential Hidden Meaning

In the tradition of ancient mystery schools, the path to enlightenment was often structured into a dichotomy of "lesser" and "greater" mysteries. The lesser mysteries were concerned with the foundational, outer work—the purification of the self and the understanding of the laws governing the physical and manifest world. In this context, the Hebrew tradition of the Father and the Son, acting within the "wilderness" of the material realm, represents this outer framework. It is the necessary structure, the ethical discipline, and the masculine principle of formative light that navigates the desert of human experience, providing the essential map for the soul's initial journey.

The greater mysteries, however, pointed toward an inward, transcendent truth, often personified as the "Great Mother." While the lesser mysteries dealt with the development of the individual identity and the alignment of the outer man, the greater mysteries sought the dissolution of the ego into the primordial source. This "inner mystery" corresponds to the divine feminine or the *Amba*—the unmanifest, nourishing depths of the spirit. She is the hidden, all-encompassing reality that precedes the spoken word and the carved

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law, representing the silent, oceanic totality that cradles the soul before it is ever born into the struggles of the outer wilderness.

True spiritual synthesis occurs when these two mysteries are harmonized rather than separated. When the "lesser" work of the Father and Son—the outward alignment of breath, word, and deed—is filled by the "greater" presence of the Mother, the individual moves from an intellectual understanding of religion to the realization of Truth (*Emet*). In this light, the wilderness becomes a sanctuary, and the soul discovers that the external path of the Father and Son was always designed to lead them back to the internal mystery of the Mother, reconciling the duality of the manifest world with the unity of the divine source.

Connective Presuppositional Meaning

While the Great Mother embodies the internal, oceanic mystery of our primordial source, the Hebrew Father and Son serve as the necessary, formative mystery of the outer wilderness.

Speculative Ponderings

To understand the deeper currents of the soul, one must first recognize that the Mother is not merely a figure of earthly biology, but the essential Strength of the Waters—the living, flowing medium of existence that allows truth to take form. Just as a seed requires the moist, dark quietude of the earth to break its shell and reach for the light, the human spirit requires a baptism—a total immersion into this foundational matrix—to shed the rigid ego and be reborn. In this sacred architecture, the Father provides the structure of the "House" (the letters, the logic, the unwavering law), but it is the Mother who provides the catalyst, the living current that transforms that structure into life, mirroring the way water sustains all growth in the world.

Crossing this into the realm of *Yoga*, we find a parallel resonance in the movement of *Prana* (the life force) through the subtle channels of the body. In the same way that baptism is the immersion into the living waters of the Spirit to wash away the "past" and align with the "future," the yogi practices *Pranayama* and *Asana* to clear the

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channels of the body so that the Absolute Truth can flow unimpeded. The practice is not about changing one's nature, but about remembering one's original state—a state of pure consciousness that existed before the soul became "clothed" in the distractions of the material world. By focusing the internal "gaze" at the right angles of perception, the practitioner realizes that the body itself is a temple, a vessel designed to hold the divine spark, waiting for the inner waters to rise and reclaim their source.

Ultimately, this journey is the convergence of the masculine and feminine aspects of the Divine within our own consciousness. When we stop viewing truth as something external to be acquired and start seeing it as the very water in which we live and move, the paradox of separation dissolves. We become the "Word" manifesting in time, plowing the furrow of our own destiny with the knowledge that the gardener, the seed, and the soil are all of one substance. This is the culmination of enlightenment: recognizing that we are not merely beings passing through a world, but the very image of the Creator, reflecting the Absolute through the Relative, until the mirror is cleaned and the two worlds—the heavenly and the earthly—finally resolve into one, indivisible act of Love.

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14 *Amritattva*

Basic Definition

Amritattva denotes the state of immortality, which is not attained through endeavors at the physical level of existence. Instead, it is realized through the identification of the Self (*Atman*) as absolute consciousness unified with the Divine (*Brahman*). This realization is the core of the ontological equation: Identity + Nature = Unity.

Potential Hidden Meaning

The term suggests that "immortality" is not a temporal extension of the finite physical body, but a qualitative shift in the awareness of one's own existence. It implies that the "death" of the ego-self is the necessary threshold for experiencing the deathless nature of the Absolute.

Connective Presuppositional Meaning

This concept presupposes that the physical world is merely a projection or a "shadow" of higher, non-local dimensions. It establishes that the path to the infinite must be an inward trajectory toward the Source, as the outer, material world is inherently subject to the constraints of decay and time.

Speculative Ponderings

If Identity plus Nature equals Unity, one might wonder: to what extent does the individual's unique "Identity" survive, or is it fundamentally transmuted when it sheds its perceived limitations to merge with the "Nature" of the Absolute?

Does this unity imply a loss of distinctness, or does it represent the discovery of a profound, paradoxical wholeness where the part and the Whole are recognized as essentially identical?

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15 *Anagnorisis* and *Peripeteia*

Basic Definition

Aristotle identified P*eripeteia* (περιπέτεια) and A*nagnorisis* (ἀναγνώρισις) as two of the defining movements of great drama. *Peripeteia* is the sudden reversal—the unexpected turning of the story from one direction to its apparent opposite. *Anagnorisis* is the corresponding moment of recognition, the movement from ignorance to knowledge. In the Poetics, Aristotle describes recognition as "a change from ignorance to knowledge," while observing that the finest tragedies unite recognition and reversal into a single transformative event.

Within the *Heterolexicon*, these literary devices become far more than dramatic techniques. They describe the unfolding of awakening itself. The greatest realizations rarely arrive through argument alone; they emerge when a familiar pattern unexpectedly turns inside out, allowing a truth that was present all along to become unmistakably clear. The reversal prepares the heart, while the recognition completes the understanding. In this way, wisdom is seldom imposed from without. Rather, it arises from within as the mind suddenly perceives what it had always overlooked. The finest teacher therefore leads the student to the threshold of discovery, leaving just enough silence for recognition to bloom on its own.

This is the pattern woven throughout the *Heterolexicon*. Rather than explaining every mystery to its conclusion, these entries often lead the reader to the edge of realization before quietly stepping aside. Language becomes the guide, not the destination. The word opens the door; the reversal invites the crossing; the recognition belongs to the reader alone. When the hidden meaning finally reveals itself, it feels less like learning something new than remembering something that has always been true. Perhaps this is why the deepest truths cannot simply be told—they must be recognized.

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Related Terms from Sanskrit

Pratyabhijñā (प्रत्यभिज्ञा) — Recognition

Perhaps the closest Sanskrit equivalent to Aristotle's *Anagnorisis* is *Pratyabhijñā*, literally meaning "recognition," "re-cognition," or "knowing again." In the *Pratyabhijñā* school of Kashmir *Shaivism*, liberation is not the acquisition of new knowledge but the recognition of one's eternal identity with *Śiva*. Truth is never absent; it is merely forgotten. Awakening therefore becomes an act of remembering rather than discovering. This beautifully parallels the Heterolexical realization that the one seeking is ultimately the one being sought.

***Bodha* (बोध) — Awakening**

Bodha means awakening, understanding, or direct knowing. It refers not merely to intellectual comprehension but to an immediate illumination in which reality becomes self-evident. From this root comes *Buddha*—"the Awakened One." *Bodha* describes the moment when knowledge ceases to be conceptual and becomes experiential, much like the sudden recognition Aristotle describes in *Anagnorisis*.

Aparokṣānubhūti (अपरोक्षानुभूति) — Direct Realization

This compound means "direct, immediate realization" or "non-mediated experience." It distinguishes knowledge gained from books, teachers, or reasoning from the direct realization that requires no intermediary. The truth is no longer believed—it is seen. In many *Advaita* texts, this direct realization is considered the culmination of all study.

***Sākṣātkāra* (साक्षात्कार) — Direct Vision**

Literally meaning "making present before one's eyes," *Sākṣātkāra* denotes direct vision or immediate realization of ultimate reality. It is the moment when what was previously sought as an object is

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revealed as the very ground of the seeker. This resonates strongly with our recurring phrase: "The one you are looking for is the one looking."

Nirvikalpa (निर्विकल्प) — Beyond Concept

Although commonly encountered in the phrase *Nirvikalpa Samādhi*, the word itself means "without conceptual distinctions." It points to the collapse of the mental categories that ordinarily divide subject and object. In literary terms, it is almost the state that follows *Anagnorisis*: after recognition, the conceptual struggle ceases because the paradox has dissolved rather than been solved.

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16 *Antahkarana*

Basic Definition

Antahkarana is a Sanskrit term that translates literally to the "inner organ" or "inner instrument" of the mind. Within various Eastern philosophical and esoteric traditions, it represents the totality of the mind's internal processing faculties—comprising the ability to think, the faculty of ego-identification, and the power of discernment.

Functionally, the *Antahkarana* acts as the bridge between the higher spiritual self and the lower, reactive mind. It serves as the primary conduit through which the "hidden light"—what we identify in this lexicon as the *Arcanulux*—is filtered, interpreted, and integrated into one's individual consciousness. In the context of our work, the *Antahkarana* is the "internal temple" structure; it is the veil through which we receive Divine inspiration and the mechanism by which we translate eternal truths into the language of human experience.

Etymological Roots

The term *Antahkarana* is a compound Sanskrit construction that reveals the architecture of human consciousness:

***Antah*:** Meaning "inner," "internal," or "within." It designates the realm that is not perceived by the physical senses but constitutes the hidden psychological and spiritual landscape of the individual.

***Karana*:** Derived from the root *kṛ* (to do, act, or cause), meaning "instrument," "organ," or "cause."

Synthesis: Together, they define the "inner instrument." It is the aggregate of the mind, intellect, and ego—the cognitive and emotional apparatus through which consciousness acts and perceives the world.

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Hebrew Parallel

The closest conceptual parallel in Hebrew thought is the *Lev* (Heart / לֵב). While modern usage often relegates the heart to the domain of emotion, in ancient Hebrew scribal tradition, the *Lev* is the primary seat of the intellect, memory, and the "inner instrument" of spiritual decision-making. The Heart is known as the City of God.

The Vessel of Perception: Just as the *Antahkarana* acts as the conduit for higher awareness, the *Lev* serves as the Kli (vessel) that holds the *Arcanulux*—the Divine light.

The Bridge of Awareness:

In the process of *Pardes*, the *Lev* is the internal chamber where the literal (*Peshat*) is refined into the secret (*Sod*). It is the place where the *Aleph*—the singular Awareness—meets the human condition. When the *Lev* is purified, it ceases to be a mere organ of biological life and becomes the "inner instrument" that can behold the hidden light, effectively mirroring the function of the *Antahkarana* in bridging the human mind to the Absolute.

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17 *Antaratman*

Basic Definition

Antaratman is a Sanskrit term representing the "inner Self" or the "Self within." It is the innermost essence of an individual—the spark of the Divine that resides at the core of human consciousness. While the *Antahkarana* (the inner instrument) processes the world, the *Antaratman* is the witness behind that processing; it is the silent, unchanging observer of all thoughts, emotions, and perceptions. In our lexicon, this is the localized presence of the *Arcanulux*, the hidden light that animates the "temple" of the individual.

Examples of this pattern might include words such as enlightenment (light within), insight (sight within), intuition (tuition within), inspiration (Spirit or breath within), introspection (looking within), reflection (turning inward), recognition (knowing again), and remembering (re-membering what was once whole). The language itself quietly suggests that truth is not merely acquired from without, but awakened from within. Just as matter cannot be seen apart from the light that reflects upon it, neither can the light itself be perceived except through that upon which it shines. Reality is therefore revealed through reflection: the visible world makes the invisible Light known, while the awakened heart recognizes that the Light it seeks has always been shining from within.

Etymological Roots

The word is a compound construct reflecting its position as the core of the being:

Antara: Meaning "inner," "interior," or "located within." It denotes that which is deep beneath the surface layers of the physical body and the psychological mind.

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Atman: Meaning "Self," "soul," or the "breath." It is the fundamental reality of the individual, often identified in Eastern philosophy as being non-different from the Absolute (*Brahman*).

Synthesis: Combined, *Antaratman* signifies the Inner Soul—the innermost core of identity that remains untouched by the external world, acting as the bridge between the conditioned personality and the unconditioned Absolute.

Hebrew Parallel

The Hebrew parallel for this inner witness is the *Neshamah* (נְשָׁמָה), the highest of the three primary levels of the human soul in Jewish mysticism.

Breath of Life: Derived from the root n-sh-m, meaning "breath," the *Neshamah* is the divine breath breathed into the human form, acting as the core essence of our spiritual being.

The Witness: While the lower soul (Nefesh) relates to the physical and the middle soul (*Ruach*) relates to the emotional, the *Neshamah* is the intellect of the soul—the "inner Self" that perceives the Divine reality directly.

The Temple Connection: In the architecture of the *Pardes* exegesis, the *Neshamah* is the "*Sod*" level of the person. It is the chamber within where the *Aleph*—the singular Awareness—resides. Just as the *Antaratman* is the witness within the *Antahkarana*, the *Neshamah* is the divine "knower" within the *Lev* (Heart), providing the true light of perception that allows the seeker to transcend the literal and experience the unity of the hidden light.

> "When God wishes to produce rare and wonderful things in this world; orchards, gardens, meadows and sciences, It first implants the desire and demand for them in our inward hearts. And so, everything you see in this world existed first in that inner world. For instance, what you see in the dew also exists in the ocean, for this dew is from that ocean. In the same way this creation of heaven and earth, and all the other marvels,

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God implanted the desire for these in the spirits of the ancients, and so the world came into being accordingly."

Rumi the Sufi, Discourse 37

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18 *Asana*

Basic Definition

Asana refers to the physical postures or "seats" practiced in yoga, designed to provide a stable and comfortable foundation for the body to facilitate prolonged meditation.

Potential Hidden Meaning

Beyond physical exercise, the posture serves as a mechanism to balance the internal energetic currents, effectively "tuning" the physical vessel to house the divine spirit without the interference of tension or restlessness. In my book, Sit, I outline how posture is a pointer for character and virtue in relation to breath. Posture and breath are related on many levels, and in all cases, breath should be considered a pointer for anything we take in and out (food, emotions, thoughts and so on).

Connective Presuppositional Meaning

The practice presupposes that the body is not an obstacle to be discarded, but a sacred temple that must be precisely aligned and disciplined so that the "waters" of consciousness can flow through it without resistance.

Speculative Ponderings

One might consider if the mastery of the body's "angle" in *Asana* is actually a method of geometric prayer, where the human form becomes a living bridge between the relative world of matter and the absolute world of pure consciousness.

Review Copy

19 *Ashvattha* 'Peepul Tree'

The *Ashvattha* (or Ficus religiosa) is a tree of immense spiritual and mythological significance, deeply embedded in the traditions of the Indian subcontinent.

Basic Definition

The *Ashvattha*, commonly known as the *peepul* or *Bodhi* tree, is a large deciduous or semi-evergreen fig tree. It is revered as a sacred symbol of the universe, spiritual enlightenment, and eternal life. In Hindu and Buddhist scriptures, it is frequently depicted as an "inverted" cosmic tree with its roots in the heavens (the Absolute/*Brahman*) and its branches extending downward into the physical world. This imagery serves as a metaphor for the manifestation of the relative, changeable universe from an eternal, unchanging source.

Etymological Roots

The name *Ashvattha* is derived from the Sanskrit components *ashva* (horse) and *stha* (standing or stationed), which has led to interpretations such as "where the horse is stationed".

Another etymological perspective suggests the root shva relates to "tomorrow" or "morning," reflecting the tree's nature as "that which will not be the same tomorrow"—a poetic reference to the ever-changing nature of the material world.

Hebrew Parallel

While the *Ashvattha* is a specific Indian botanical and spiritual archetype, it finds thematic parallels in Jewish tradition through the Tree of Life (Etz Chayyim) and the concept of divine wisdom.

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The Tree of Life: Just as the *Ashvattha* represents the connection between the divine source and the physical creation, the Tree of Life in the Hebrew tradition serves as a symbol of the Torah and intimate life with God.

***Asherah*:** Historically, the *Asherah*—often represented by a living tree—was a significant feature of ancient Israelite religious practice. While mainstream monotheistic reforms sought to distance Judaism from this, the linguistic connection remains: the Hebrew word *me'ushar* (blessed/happy) shares the same root (*Aleph*-*shin*-reish) as *Asherah*, linking the "blessed" state of human life directly to the sacred symbolism of the tree. Structural Symbolism: Both traditions utilize the "tree" as an interdimensional bridge. Where the *Ashvattha* is described as an inverted tree reflecting the cosmos, the Torah is described in Proverbs 3:18 as a "tree of life to those who hold fast to her," anchoring the believer in the wisdom of the Divine.

Review Copy

20 *Asparsha*

Basic Definition

"Every prison is a doorway."
~Tablet of the Unseen

Asparsha denotes the state of non-imprisonment wherein the *Jiva* (individual soul) transcends the limitations of the subject-object relationship. By identifying strictly as the witnessing consciousness rather than the participant, the *Jiva* perceives all external events merely as the play of *maya* (illusion) rather than ultimate reality. In this state, the consciousness remains untouched, rendering the possibility of imprisonment by worldly circumstances null and void.

Etymological Roots

The term is derived from Sanskrit and is structured as follows:

***A*-:** A negative prefix meaning "not," "without," or "non-".

***Sparsha*:** Derived from the root *spṛś*, meaning "to touch," "to contact," or "to grasp"**.**

Synthesis: Together, *Asparsha* signifies "untouched" or "beyond contact," representing a consciousness that can no longer be "grasped" or contained by the phenomenal world.

Hebrew Parallel

Within this metaphysical framework, the Hebrew concept that functions as a parallel to *Asparsha* is *Geulah* (גאולה), or "Redemption".

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Conceptual Alignment: Much like the attainment of *Asparsha*, *Geulah* represents the ultimate liberation from the "exile" (*Galut*) of dualistic perception.

Functional Parallels: While the path of *Asparsha-Yoga* utilizes the witness perspective to realize non-dual reality, *Geulah* signifies the internal shift where one ceases to be a prisoner of the material ego, viewing the world instead through the lens of divine unity.

Strategic Distinctions: Both emphasize that freedom is not found by changing the environment, but by fundamentally altering one's relation to it—moving from a state of being "touched" or constrained by the play of *maya* to an absolute, unconditioned state of realization.

Christian Perspective:

In the Christian tradition, *Jesus* serves as the supreme realization of Lordship, acting as the bridge between the relative world and the absolute nature of the Father. By incarnating into the constraints of human experience, *Jesus* demonstrates the mastery of reality, showing that while the *Jiva* may operate within the subject-object relationship, the underlying consciousness remains sovereign and untouched. This manifestation allows the seeker to recognize that the divide between the created and the Creator is a product of dualistic perception, which *Jesus* resolves by embodying the authority of the Lord while simultaneously remaining one with the source.

Redemption is thus understood not as a transaction, but as the process of being brought back to the Father through the mediation of the Son. Through the symbolic geometry of baptism and the cross, the seeker undergoes a death of the false, egoic identity and a rebirth into the truth of their divine lineage. These rites function as *Upaya*—skillful means that dismantle the illusion of separation and guide the soul through the "play" of the world, ultimately leading the practitioner home to the awareness of the Father, where the sense of exile is permanently replaced by the realization of union.

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From a non-dual perspective, the biblical narrative acts as a mirror through which one comes to know the Lord by realizing that the Lord is not an external entity, but the very essence of one's own Self. When the personification of the Lord in scripture is contemplated through the lens of *Asparsha-Yoga*, the seeker ceases to view the narrative as history and instead experiences it as the unfolding of their own consciousness. In this realization, the "Lord" becomes the internalized Truth, and the subject-object relationship collapses; the individual recognizes themselves as the witness—the *Asparsha* state—where the Lord is known not through worship of a distant figure, but through the profound, direct recognition of the Self as that absolute, non-dual reality.

Review Copy

21 *Atman*

Basic Definition

Atman refers to the individual self, soul, or essence, often considered the true, unchanging witness behind the shifting experiences of the ego and the physical body. *Atman* could be easily seen as the Son of God in relation to the Father in biblical terms.

> "Sanskrit '*At*' most precisely means, To go, walk; wander, to go constantly. To obtain (mostly Ved.) To bind. (***Antati***) To bind. To move, wander or go constantly. This makes the definition all the more valuable to our journey if considered by the process, "To Think," or *Manu*. *Manu* is the doer, or action mind (*Karma*). To be even more clear, the doer is the *Jiva* entangled to the *Atman* (being / stillness), so we must crack it open wide. Apart from the *Atman*, no doing is possible. Simple reflection paradox. So, worth mentioning for precision."
>
> ~from my book, ***Sit: Secrets to Ancient Meditation and Yoga***

Potential Hidden Meaning

It suggests that the individual identity is not a separate, finite entity, but a localized expression of the infinite, implying that the "self" is actually a drop of water that remains fundamentally identical to the ocean from which it arose.

Connective Presuppositional Meaning

This concept presupposes that there is an underlying, eternal reality that transcends the limitations of time and matter, serving as the "anchor" that holds the soul steady amidst the changing currents of human existence.

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Speculative Ponderings

One might wonder if the realization of *Atman* (primordial Son as template for man) is the ultimate reconciliation of the "Father" (the eternal, unchanging structure) and the "Mother" (the flowing, transformative medium), where the observer and the observed finally recognize they are the same singular, divine substance.

No better description of the *Atman*, one with *Brahman* (Hindu name for God) exists than this verse set from the Bible.

> **Colossians 1:15-18**
>
> **15 The Son is the image of the invisible God, the firstborn over all creation. 16 For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. 17 He is before all things, and in him all things hold together. 18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.**

Review Copy

22 *Avarana*

Basic Definition

Avarana is a fundamental concept in Vedanta signifying the "veiling" power of ignorance (*avidya*). It acts as a cognitive obscuration that covers the true, non-dual nature of the Self, causing the *Jiva* to perceive a fractured world of multiplicity and limitation. This power of concealment renders the ultimate reality invisible to the intellect, creating the "imprisonment" of the soul by making the illusory play of *maya* appear as the only objective, binding reality.

Maya: The veil (*Avarana*) should not be understood as an enemy of Truth, but as the necessary classroom through which Truth becomes consciously realized. *Maya* is the appearance of separation, multiplicity, and independent existence that allows the One to behold itself through the experience of the many. Just as a mirror requires both light and reflection to reveal an image, *Maya* provides the apparent distance needed for recognition, growth, and the cultivation of virtue. The veil is therefore not merely deception, but divine pedagogy—a compassionate concealment through which the soul gradually awakens to discover that what appeared divided was never truly separate. When the purpose of the veil has been fulfilled, *Maya* ceases to imprison the seeker and instead becomes the very revelation that points beyond itself to the Light it was always reflecting.

Etymological Roots

The term is derived from Sanskrit and is structured as follows: Ava-:

***A* prefix** meaning "down," "off," or "away," often implying a covering or concealment.

R̥: Root meaning "to cover," "to obstruct," or "to envelop".

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Synthesis: Together, *Avarana* signifies "that which covers" or "an obstruction," representing the psychological and metaphysical shroud that hides the Absolute from the individual consciousness.

Hebrew Parallel

Within this metaphysical framework, the Hebrew concept that functions as a parallel to *Avarana* is Hester *Panim* (הסתר פנים), meaning "the hiding of the face".

The Mechanism of Concealment: Just as *Avarana* veils the true nature of reality, Hester *Panim* describes the Divine act of withdrawing or concealing the Presence, which allows for the appearance of a secular, autonomous world. Functional Alignment: Both terms explain the genesis of the dualistic experience; the "hiding" (or veiling) is the prerequisite for the *Jiva* to experience the "play" of creation as something independent of the Divine.

Strategic Distinction: While *Avarana* focuses on the subjective obscuration within the mind of the witness, Hester *Panim* emphasizes the ontological concealment necessary for the existence of human free will and the subsequent journey of "unveiling" (or redemption) back to the Father.

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23 B (Bet-House)

Basic Definition

Bet means House. This framework maps the spiritual transformation of the soul through Hebrew letters, where *Bet* acts as the vessel for *Nun* (Seed/Fish), and the "Mother" archetype (*Aleph-Mem*) functions as the essential medium of life-giving water. *Bet Nun* is the Hebrew word Son, or continuation of the house. Consider the earlier reference to the *Aleph Bet* as the letters of DNA and creation entering the mother's womb to create a Son (*Ben*).

Potential Hidden Meaning

The process represents the sacred marriage of the Father (the structure of the House/Seed) with the Mother (the Cup of Water), suggesting that the "Bread of Life" is not a static object but a dynamic result of mixing seed (*Aleph-Bet*) into the waters of consciousness to form the divine substance.

Connective Presuppositional Meaning

This presupposes that *Dukkha* (suffering) is the "Oven"—a necessary, intense heat that acts as the transformative environment required to "bake" the mixture into a coherent, enduring reality. It further implies that Sin (the thorn/fire) acts as the "Yeast," the active, sharp, and potentially disruptive agent that causes the dough to rise, creating the expansion necessary for the bread to take its final form.

"The fire is not your enemy. It is your final teacher."
~Resonance

Speculative Ponderings

One might consider if the entire human experience is a perpetual baking process, where we are simultaneously the seed, the water, and the dough, waiting for the "Oven" of our earthly challenges to

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refine our raw potential into the bread that nourishes both the individual soul and the collective whole.

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24 Baptism

Basic Definition

Baptism is the ritual immersion into water, symbolizing the soul's entry into the dense, material realm of creation, where the spirit is temporarily "clothed" in a physical vessel to experience the journey of life. Another term for baptism is incarnation (involution).

"The waters that once threatened to drown us become the waters that teach us to live."
~Ahavah

Potential Hidden Meaning

This immersion represents the descent of the Divine—manifested as *Aleph* through the configuration of *Yod-Vav-Yod*—into the lower, fractured waters, where the singular spirit is split into the duality of individual existence. The "Cross" signifies the Body of Man, the intersection of the horizontal path of time and the vertical descent of the spirit, acting as the crucifix of incarnation that anchors the soul within the material world.

Connective Presuppositional Meaning

The process presupposes that creation is an intentional dispersion into "many" to allow for the eventual return to "one". It implies that the human form is an instrument designed to reconcile these waters, eventually resolving the duality of the hands into the singular, unified movement of the "one hand clapping".

Quote from my book, Sit:

As Rabbi Ginsburgh states in one of his books, The Alef-Beit: Jewish Thought Revealed through the Hebrew Letters:

“The alef is formed by two yuds, one to the upper right and the other to the lower left, joined by a diagonal vav. These

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represent the higher and lower waters and the firmament between them, as taught by the Ari z"l ("Rabbi Isaac Luria of blessed memory," who received and revealed new insights into the ancient wisdom of Kabbalah).

Water is first mentioned in the Torah in the account of the first day of Creation: "And the spirit of G-d hovered over the surface of the water." At this time the higher and the lower waters were indistinguishable; their state is referred to as "water in water." On the second day of Creation G-d separated the two waters by "stretching" the firmament between them.

"Every shared hardship becomes another drop of living water."
~Ahavah

In the service of the soul, as taught in *Chassidut*, the higher water is water of joy, the experience of being close to G-d, while the lower water is water of bitterness, the experience of being far from G-d.

In Jewish philosophy, the two intrinsic properties of water are "wet" and "cold." The higher water is "wet" with the feeling of oneness with the "exaltation of G-d," while the lower water is "cold" with the feeling of separation, the frustration of experiencing the inherent "lowliness of man."

Divine service, as taught by *Chassidut*, emphasizes that in fact the primary consciousness of both waters is the sense of the Divine, each from its own perspective: from the perspective of the higher water, the greater the "exaltation of G-d," the greater the oneness of all in His Absolute Being; from the perspective of the lower water, the greater the "exaltation of G-d," the greater the existential gap between the reality of G-d and that of man, thus the inherent "lowliness of man."

Renewed Joy

Speculative Ponderings

One might ponder if the completion of creation is simply the evaporation of the separation between these waters—a point where the "Cross" of the body is transcended, and the soul realizes that the immersion was never a descent into exile, but a deliberate expansion of the Divine into the depths of its own reflection.

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25 *Barashit*

Basic Definition

Scholars and linguists have long engaged in a nuanced debate regarding the first word of the Torah, *Bereshit* (בְּרֵאשִׁית), specifically focusing on its grammatical construction and vocalization. While commonly translated as "In the beginning," the word is written with a *sh'va* vowel (the vertical dots, indicating a short or silent vowel) under the first letter, *Bet*.

Grammatically, this places the word in a "construct state," meaning it more accurately implies "in the beginning of," as if the sentence is incomplete without a following noun. Some observers contrast this with the vocalization *bareishit* (with a *kamatz* vowel), which would more definitively function as the absolute "In the beginning". The discussion regarding whether the word should be read as *Bereshit* or theoretically as *Babashit* often stems from these subtle shifts in vowel points or prefix interpretations. By analyzing the *Bet* prefix—which can mean "in," "by," or "at"—interpreters have explored whether the text suggests a singular, absolute start or a relative beginning. Because the *sh'va* construction is unique to this context and differs from standard usages in other biblical passages, it has sparked centuries of commentary, leading some to argue that the word hints at a "beginning of beginnings" or an ongoing creative process rather than a static, one-time historical event.

In Hebrew, the word *Bereshit* (בְּרֵאשִׁית) is traditionally broken down by Hebraic scholars and mystics into its component parts to reveal deeper structural meanings. Each letter and prefix serves as a symbolic building block for the concept of creation.

Lexical Breakdown of *Bereshit* (בְּרֵאשִׁית)*Bet* (ב): Functioning as a prefix, it represents the preposition "in" or "by". Symbolically, the *Bet* is the letter for *Bayit*, meaning "house," signifying the

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foundational structure or vessel that God creates to contain existence.

Resh (ר): This letter represents *Rosh*, meaning "head" or "beginning," indicating the origin point of intellect, leadership, and the prime cause of all things.

Aleph (א): Often silent in the middle of this word, the *Aleph* represents Elohim or the "Father"—the primordial, ineffable strength and source of all life.

Shin (ש): This letter represents *Shin* (fire/teeth) or Shaddai, symbolizing the consuming power of the Divine presence and the transformation that occurs within the "house" of creation.

Yod (י): As the smallest letter, the *Yod* represents the "seed" or the spark of God's essence that is planted within the structure of the world.

Tav (ת): The final letter represents the *Tav*, the "mark," "cross," or "seal," signifying the covenant or the ultimate destination and completion of the Divine plan.

Through this breakdown, the word suggests that "In the beginning," the Father (*Aleph*) established a "house" (*Bet*)—the structural framework of reality—governed by a "head" or principle (Resh), ignited by Divine fire (*Shin*), seeded with His essence (*Yod*), and sealed with His ultimate purpose (*Tav*).

Potential Hidden Meaning

As you will come to see reading deeper into this book, the power of creation (the *Aleph*) is concealed in man and serves as a bridge between the Divine Source and the human vessel, representing the potential for structural wholeness. The *Aleph* is understood not as a single mark, but as a tripartite structure consisting of an upper *Yod* (representing both the upper hand and the supreme, unmanifested Source, or Father), a lower *Yod* (representing the human hand and vessel within dense physical reality), and a diagonal *Vav* (the central

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pillar or axis that connects these two realms). The potential reasons and meanings for this concealment can be outlined as follows:

The concealment of this structure ensures that the lower human experience is never completely severed from its upper spiritual architecture. The *Aleph* functions as a cosmic circuit, allowing divine energy to descend and human consciousness to ascend, which keeps the earthly vessel anchored to the Divine. The Power to Transform Reality: Humanity's descent into the physical world introduces a spiritual crisis—a "fall" into the lower waters of bitterness, isolation, and mortality. The internal *Aleph* acts as the latent power of God; if a soul returns from physical existence with this internal *Aleph* "full of love," it possesses the spiritual potency to alter reality itself. Specifically, by infusing the "water mark" of death (*Mem-Tav-Met*) with the divine spark of the *Aleph*, the soul transforms the state of death into *Emet* (Truth), which is understood as a "Strong Water Mark," transfiguring mortality into eternal reality. From more on this topic, see my book, *Ahavah: Guide to Marriage as the Strong House of Love*.

As a final hidden meaning, the word *Barashit* becomes *Abarashit* if the *Aleph* is added back, rendering the first verse of the Bible as follows: "The Source of Beginnings created the Elohim, the heavens, and the earth". Note that the simple addition of one letter reveals the hidden Father in man, but also reveals an assumed truth about the word Death (*Mem Tav*). Additionally, it is a clue to Deuteronomy 32:8-9 revealing Yahweh as a Son of God (Elohim). When the Lord (revealed as the Son of God in the New Testament) reveals the Father of creation in John 8 and other chapters of the New Testament, he is giving away a clue to this hidden Father. By adding the Father (*Aleph*) to Death, the word transforms into Truth (*Aleph Mem Tav*).

> **Note:** What is this truth? A single letter added reveals that the Elohim are Sons. This is no small revelation, yet it is already assumed in the New Testament through the confession of Jesus as both Son and Lord. Few churches or pastors recognize—or are willing to acknowledge—the implications of passages such as Hebrews 5:7–10, yet the words of Scripture are not obscure. For a fuller treatment of this subject, see my book Trivium. Throughout this *Heterolexicon*, it will be my contention

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that Man is the central subject hidden beneath the many personifications of Scripture, including the Lord.

In the previous entry, *Ahavah*, we discovered a simple but profound image: there are two hands—one that gives and one that receives. There is no hand that takes. Consider what this reveals as the arc of transformation unfolds from Adam Pure to Christ Risen. The journey is one of restored participation, not acquisition. Death itself asks for its *Aleph* back, now filled with *Ahavah*. Love returns the beginning to its Source, not as it departed, but as it has been refined through experience. This is one of the central presuppositions of the *Heterolexicon* and the lens through which many of the entries that follow are to be understood. See Aham (7).

Connective Presuppositional Meaning

The indwelling *Aleph*—the primordial strength and foundational essence of the Father—is not an external deity residing far from the human experience, but is the exact, unceasing power within us that originally forged our existence. Because we are the "House" (*Bet*) constructed in the image of the Divine, the biological and spiritual architecture of our being serves as the living sanctuary described in 1 Corinthians 3:16, where the Creator's own breath and potency operate as the active catalyst for our ongoing transformation. Therefore, we do not merely inhabit a temple; we are the ongoing, conscious manifestation of the Divine *Aleph* reconciling the relative world of the "waters" (human nature) with the absolute "Truth" (*Emet*) of the Father's original design.

As the living temples of God, we are the ongoing manifestation of the primordial *Aleph*—the same foundational power that created the universe—actively dwelling within our human "house" to align our nature with His eternal truth.

As you may begin to see, *Ahavah* and *Barashit* have something in common with truth. Truth and Love can only Give.

Speculative Ponderings

Speculating on the *Aleph* as the indwelling power within the human "temple" invites a fascinating convergence with Eastern traditions, particularly the concept of *Atman* in *Advaita* Vedanta, which posits

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that the individual self is identical to the universal absolute, *Brahman*. If the *Aleph* is the primordial, uncreated force that both creates the "house" of the body and resides within it, one might ponder whether the "sin" or "missing the mark" described in the *Emet* (Truth) metaphor is akin to the Hindu concept of *Avidya* (ignorance), where the soul forgets its divine origin and mistakenly identifies solely with the relative, fluctuating "waters" of the ego.

This leads to the speculative possibility that the "baking" of the bread of life—our daily experience—is a metaphorical process of *Karma* or *Sadhana* (spiritual practice), where the friction of worldly existence is designed to refine our internal *Aleph* until it aligns perfectly with the Divine signature. In this light, the *Tav* (the final mark or cross) may represent the point of enlightenment or *Moksha*, where the individual temple-house stops being a site of struggle and becomes a transparent vessel for the original Father-strength, mirroring the Taoist ideal of the "uncarved block" that acts in effortless harmony with the underlying structure of the universe.

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26 *Bhuman*

Basic Definition

Bhuman is a profound *Vedantic* term representing the "Infinite" or the "Fullness of Being" that exists beyond all limitations of space, time, and causality. It denotes the supreme state of human potential where the individual consciousness, having transcended the veil of *Avarana* (ignorance), realizes itself as the unbounded Whole. By achieving this state, the seeker gains unfettered access to the creative power they were designed to wield, operating from a "pure integrated mind" that is in direct, non-dual contact with the Divine essence. In this realization, one lives their "best life" not by acquiring external objects, but by manifesting the inherent power of the Infinite through the vehicle of a liberated, God-aligned consciousness.

Etymological Roots

The term is derived from Sanskrit and is structured as follows:

***Bhu*:** Root meaning "to be," "to become," or "the ground of existence". -*man*:

A suffix signifying the state of "fullness," "magnitude," or "totality".

Synthesis: Together, *Bhuman* signifies "the Great State of Being" or "Total Fullness," representing the expansion of the individual *Jiva* into the limitless reality of the Divine nature.

Hebrew Parallel

Within this metaphysical framework, the Hebrew concept that functions as a parallel to *Bhuman* is *Ayin* (אין)—the "Nothingness" that paradoxically contains the "Everything".

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The Power of the Infinite: Just as *Bhuman* is the state of total, infinite presence, *Ayin* represents the point of direct "mind-to-mind" (*Cit*) connection with God, where the ego is transcended and the seeker accesses the pure creative power of the Absolute.

Functional Alignment: Both concepts describe the peak of human potential: the ability to live from a place of "unfettered access" where the *Jiva* is no longer restricted by the subject-object divide, but is instead an integrated channel for the Divine Will.

Strategic Distinction: While *Bhuman* emphasizes the expansive "fullness" of the soul realizing its totality, *Ayin* emphasizes the "emptying" of the egoic self—a necessary surrender that allows the "pure integrated mind" to become one with the Father's nature, fully activating the human potential for divine creation.

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27 *Bodhidharma*

Basic Definition

Note: Proceed with caution, for the structure I employ here is upaya—skillful means—designed as a deliberate "bait and switch." I will outline the enigmatic and often misunderstood figure of Bodhidharma within the Eastern traditions of India and China, not to provide a scholastic definition, but to dismantle your reliance on reason, logic, and rhetoric. Do not use these faculties as a crutch; instead, remain attentive to what emerges spontaneously, for in this unraveling, the path will inevitably reveal a deeper, silent correspondence to another term at the far edge of this book: ***Wu Wei.***

Bodhidharma was a semi-legendary 5th-century monk traditionally credited as the transmitter of Chan (*Zen*) Buddhism to China, famously emphasizing "a special transmission outside the scriptures, no dependence upon words and letters". He is recognized for his direct, iconoclastic approach, prioritizing the immediate, experiential realization of one's own *Buddha*-nature over the accumulation of scholastic knowledge or ritual adherence. His legacy is defined by the "*Koan*" or case law of non-separation, which insists that the duality between the seeker and the sought, or the teacher and the student, is the ultimate illusion to be shattered.

Potential Hidden Meaning

Beyond the historical figure, Bodhidharma acts as a prototype for the "Warrior of the Mind," where the "special transmission" is a secret method of Self-Defense and Virtue Development. In this light, the practice is a form of spiritual combat where Self-Control (*Yama*/*Gevurah*) is the primary weapon used to repel the external "attacks" of *maya* (the illusion of separate objects). The hidden meaning suggests that the "martial" discipline historically attributed to him is an externalization of the internal requirement to guard the *Asparsha* state—keeping the witness-consciousness inviolate against the distractions of the dualistic world.

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Connective Presuppositional Meaning

This framework presupposes that strength is not a finite resource to be hoarded, but a generative capacity that must be "imparted" to others through actions to be fully realized. If all is non-dual, then my self-control is your self-control; by teaching others to witness, I am essentially strengthening my own capacity to abide in the *Bhuman* (Infinite). Therefore, the act of "imparting strength" is not a transition from person A to person B, but a recognition that the "Lordship" of the Self is a shared, universal territory that becomes more potent the more it is recognized and reflected in others.

Speculative Ponderings

The Internalization of the Master: Does Bodhidharma represent the final psychological hurdle where the "External Teacher" must be killed (as in the famous *Zen* saying) so that the *Jiva* can finally recognize itself as the Lord of its own underworld?

The Geometry of Impartation: Is the "imparting of strength" a form of *Upaya* where the teacher provides the specific *Avarana*-piercing frequency needed for the student's *Buddhi* to catch fire, effectively acting as a mirror for the student's own forgotten God-nature?

The Non-Dual Martyrdom: If Bodhidharma's "No" to the Emperor regarding the merit of rituals was an act of extreme virtue, does this suggest that the ultimate "Self-Defense" is the refusal to validate the illusion of hierarchy, even at the cost of one's own standing in the relative world?

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?"

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The Threefold Buffalo: Mud, Water, and Domestication

In this progression, the Mud represents the *Avarana* (veiling) of worldly existence, where the *Jiva* is initially mired in the density of material identity. The Water signifies the baptismal purification—the *Upaya* of the "fragrant waters"—which washes away the dualistic ego but does not yet achieve the final, non-dual realization.

Finally, the Domesticated state by tradition represents the *Yama*/*Gevurah* discipline; it is the necessary taming of the wild mind through the "yoke" of practice, transforming raw instinct into the controlled power of the awakened witness.

Baptism and the Impartation of Strength

"Grace does not erase the law; it fills it with life."
~Ahavah

True redemption is not found in the cleansing of the water alone, but in the transition from the *Jiva* as a passive recipient of grace to the *Jiva* as an active conductor of Divine power. Borrowing from the iconoclasm of Bodhidharma, the "hit" serves as the final, abrupt awakening—a dismissal of ritual security that forces the seeker to realize that strength is not an object to be possessed, but a living, non-dual current. To "impart strength" is the act of *Bodhichitta* in motion: once the seeker realizes their own Self as the Lord, the distinction between "my" strength and "your" strength collapses, and the practitioner becomes a vessel through which the Father's nature is revealed to others.

The Turning Phrase

As Dogen reminds us, "To study the Way is to study the self; to study the self is to forget the self; to forget the self is to be enlightened by all things".

The Voice of a Critical

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Let me now turn a secondary voice against this view to open up yet another aspect relative to self-control. Far from a puppet on a string, or a warrior defending the basis of our now realized reality, let me become a critic to myself for a moment. What can be learned from this? Tell me when you have read the criticism.

> If I were to find fault with the "Warrior of the Mind" outline, I would challenge the inherent danger of spiritual elitism masquerading as non-duality.
>
> When we frame Bodhidharma as a "Warrior" whose primary virtue is "Self-Defense," we risk turning the dissolution of the ego into the fortification of a "Superior Ego." By focusing on the *Asparsha* (untouched) state as a fortress to be guarded, we inadvertently re-create the very thing we are trying to destroy: a "Self" that feels it must protect its purity from the "impurity" of the world. If we are truly *Asparsha*—truly untouched—then there is nothing to defend and no need for the "martial" stance of the warrior. The moment we define our state as a defense, we have already accepted that there is an "other" attacking us, which is the foundational lie of dualism.
>
> Furthermore, we might find fault with the presupposition that the "impartation of strength" is a process of leadership or transmission. The "hit" of Bodhidharma is not meant to force the student to become strong so they can give it to others only; it is meant to shatter the delusion that they were ever separate from the Strength in the first place. By framing this as a pedagogical duty—"How will you impart strength to others?"—you risk trapping the seeker back in a role, a job, or a mission. This turns the "timeless spring" into a new set of expectations.
>
> Does Love giving only? What does this imply?
>
> If we are already the Lord, we don't "impart" strength to others; we simply are the manifestation of that strength, and others "encounter" it. By making it a conscious goal to "impart," we introduce a subtle sense of hierarchy where the

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teacher stands above the student, which contradicts the very "no-separation" *Koan* we are trying to uphold. The fault lies in the temptation to turn a spontaneous, non-dual reality into a tactical, strategic methodology.

The true, radical aim of a *Zen* Master like Bodhidharma is to systematically collapse every platform of security the seeker attempts to stand upon, including the identity of the "seeker" itself. By knocking out our footholds—whether they be moral righteousness, intellectual mastery, or even the feeling of being "awakened"—the Master forces us into a state of total existential displacement where the ego has nowhere left to hide. This is not an act of cruelty, but the highest form of compassion; it is a desperate, final plea for us to stop relying on the crutches of concepts and "spiritual" accomplishments. He pushes us into the void not to destroy us, but to prove that when all external supports are stripped away, the only thing remaining is the unconditioned Strength of the Self.

In that moment of total failure, when we can no longer "perform" or "possess" the truth, the ego finally yields, and we are forced to realize that the Strength we were chasing was never something to be attained—it was the very Ground beneath our feet, waiting for us to stop clutching at the air so that we might finally stand in the power of who we have always been.

Moment of Hidden Clarity

As I am attempting to reveal in this great cloud of witness called the *Heterolexicon*, true self-arising nature (Love and Compassion) is not something we earn or boast about, just as salvation from the lower curse of suffering is not something

"The Father's love does not exempt us from the storm; it teaches us to stand within it."
~Ahavah

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we win a battle over so much as it is an act of stepping out from a shadow we mistakenly thought was a prison wall. We labor under the delusion that the "self-controlled" life is a fortress we must build stone by agonizing stone, yet the truth is that the fortress is an illusion that merely keeps the sun from reaching the floor of our own house.

To be truly redeemed is to recognize that the Father's nature was never absent; it was only obscured by the frantic, egoic insistence that we must be the architects of our own liberation.

When the seeker finally ceases the struggle to "become" a hero and realizes that the ground of their being is already identical to the Source, the "battle" ends, the weapons of the ego fall away, and one finds that the strength they were trying to cultivate was, all along, the very life-force that had been breathing them into existence. Love conquered the lower nature and true self-arising nature spontaneously arrives. In moments of great Love, is this not already the case? As stated in 1 John 4, "Perfect Love casts out all fear." What is self-defense but fear?

Important Realization:
When the student (you) is ready, the master appears (also you).

I hit, saying, "Not Good Enough!
How will you impart strength to others?"

Review Copy

28 *Bodhichitta*

Basic Definition

Bodhichitta is the "awakened mind" or the "mind of enlightenment"—a profound, altruistic intention to attain full Buddhahood specifically for the benefit of all sentient beings. It is the essential engine of the Mahayana path, functioning as the bridge between personal realization and universal service. Far from being a mere sentiment, it is a dynamic, committed vow to transcend the limitations of the egoic self and actively alleviate the suffering of others by guiding them toward the same non-dual awareness one has attained.

Etymological Roots

The term is a Sanskrit compound consisting of two primary roots:

***Bodhi*:** Derived from the root *budh*, meaning "to awaken," "to perceive," or "to know," signifying the state of enlightenment or ultimate understanding.

***Chitta*:** Derived from the root cit, meaning "to think," "to intend," or "to perceive," referring to the mind, heart, or consciousness.

Synthesis: Together, it signifies "the awakened heart-mind," embodying the integrated intelligence that arises when consciousness is fully illuminated and directed toward the liberation of all life.

Hebrew Parallel

Within our metaphysical framework, the Hebrew concept that functions as a parallel to *Bodhichitta* is *Keter* (כתר), or the

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"Crown"—the highest Sefirah that represents Divine Will and the selfless spark of creation.

Conceptual Alignment: Just as *Bodhichitta* is the selfless, awakened intention that initiates the journey toward the ultimate reality, *Keter* represents the primal Divine Will that exists before manifestation, encompassing the selfless desire to bestow good upon the created order.

Functional Parallels: Both concepts represent the "first movement" of a liberated consciousness: the transition from solitary realization to the active, compassionate extension of that truth into the world.

Strategic Distinction: While *Bodhichitta* emphasizes the practitioner's vow to guide others back to enlightenment through the "play" of the world, *Keter* represents the Divine impulse to create the vessel of the world itself, serving as the source-code for the soul's eventual return to the Father through the Son.

Review Copy

29 Bodhisattva

Basic Definition

Bodhisattva (बोधिसत्त्व) is a person who has awakened to the higher self (Identity yolked to the Divine *Cit*) and seeks to awaken others from the ground of true nature (*Ahavah*). These two aspects of realization work in harmony to awaken true Unity. As noted in many of my books, **Identity+Nature=Unity**.

Bodhi means 'Awake' and *Sattva* means, 'True Being.' Together, the definition broadens to one who is awake to its true being. A *Bodhisattva* seeks to serve others, and in a related term later in the book, the Ten Worlds (outlined in the Universal Dimensional Structure at the head of the book) outlines the ninth dimensional reflection mind (*Bodhicitta*) that becomes the servant to the Absolute Self reflected in all beings (*CIT*).

Potential Hidden Meaning

To grasp the deeper meaning of the *Bodhisattva*, we must look beyond the compassionate label and see the structural, geometric necessity of the title. In the context of the Universal Dimensional Structure, the *Bodhisattva* is not merely a saintly figure; they are a functioning node of Identity+Nature=Unity. Many overlook that this equation is a bridge—a mechanical link between the fragmented *Jiva* and the Absolute. The *Bodhisattva* functions from the ninth-dimensional reflection mind (*Bodhicitta*), which acts as the ultimate interface between the relative world and the Absolute. This is the "pivot point" where the ego-identity finally recognizes that its "Nature" is identical to the underlying *Brahman*.

The Servant-Master Paradox: While the *Bodhisattva* is defined as one who "seeks to serve others," the hidden truth is that this service is a logical consequence of recognizing *CIT* (the Absolute Self) in all beings. By serving the reflection in the other, the *Bodhisattva* is

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literally serving the one, singular Absolute. Awakening as a Mathematical Correction: "*Bodhi*" (Awake) plus "*Sattva*" (True Being) is the transition from a state of mathematical error—where the *Jiva* believes itself to be a separate integer—to the state of "Unity," where the decimal is removed and the individual becomes the whole.

"Meditation empties.
Contemplation fills.
Service overflows.
~Sit

Most seekers struggle because they attempt to merge with the Absolute through "Identity" (who they think they are) without integrating "Nature" (the fundamental quality of the soul). The *Bodhisattva* is the one who has reconciled this, proving that Unity is not a belief, but a state of structural alignment between the two.

In essence, the *Bodhisattva* represents the realization that there are not many "beings" to awaken, but only one Absolute Self appearing in a multitude of mirrors. The "service" they provide is simply the act of pointing the mirror back toward the Light so that the reflection might recognize its source.

Connective Presuppositional Meaning

Identity+Nature=Unity. True nature is Love and Compassion (*Ahavah*) and spontaneously arises once true Identity of Awareness is realized.

Speculative Ponderings

One might speculate that the *Bodhisattva* is the ultimate proof that the "multiple" universe is merely a geometric expansion of the One, functioning as a recursive mirror (like nested dolls) that has finally stopped looking at its own frame and started looking through itself. If the universe is the "House" (*Bet*) built to contain the light of the Absolute, then the *Bodhisattva* is the window cleaner who realizes that the smudge on the glass was never an impurity in the world, but merely the lingering belief in their own solitary existence.

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If this is true, then every act of service performed by a *Bodhisattva* is not an attempt to "save" another, but an act of self-recognition—a divine shorthand for reminding the Absolute that it never actually left home. In this light, the *Bodhisattva* becomes the living equation of the *Mashiach* mentioned previously, acting as the catalyst that unites soul and Divinity by simply existing as the point where the reflection finally agrees with the Source.

Service for the Benefit of All Sentient Beings

"The final secret was never spoken directly, but actualized through service."
~Sit

In the Hindu tradition, *Seva* means selfless service offered without attachment to reward or recognition. It is not merely charitable action, but the natural expression of awakened identity. When one remembers the true Self, service ceases to be an obligation and becomes the spontaneous outflow of love. The Bodhisattva embodies this principle, delaying personal liberation only in the sense that love continually returns to lift others toward the same realization.

Service is the outward breath of the spiritual life. Meditation empties the vessel, contemplation fills it, but service pours its contents back into the world. Love that remains within is incomplete; love fulfilled naturally seeks expression through kindness, compassion, generosity, forgiveness, and the quiet bearing of another's burdens. In serving others, we discover that the giver, the gift, and the recipient are never truly separate.

"The meaning of life is to give life meaning."
~Sit

Every genuine act of service becomes a seed planted in the garden of consciousness. Though often unseen, its fruit multiplies beyond what the servant can imagine. Service transforms not only the one receiving help, but also the one who serves, polishing the mirror of the heart until the distinction between self and other begins to disappear. In this way, *Seva* becomes one of the clearest

expressions of Ahavah, the living practice of Love itself, where every act of giving participates in the continual restoration of the One through the many.

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30 Book of Life

Note: before you read: Find a copy of the Kore Kosmou: Virgin of the World from antiquity and read it. I also reference the *AtiYoga* 18 ancient *Tantras* (not sex) masterfully translated by Christopher Wilkinson. This is a worthy book to own. *Ati* (Beyond) *Yoga* (Union).

Basic Definition

The Book of Life is not merely a heavenly registry containing the names of the redeemed. It represents the living narrative of consciousness itself—the unwritten story each soul composes while journeying through incarnation. Before creation, the Source perfectly knows every possibility. Within creation, those possibilities become lived experience. The Book of Life is therefore not simply read; it is written through the mystery of becoming.

Scripture repeatedly alludes to this heavenly record, yet its deepest meaning may not concern Divine memory alone. The Infinite has no need to remember what it eternally knows. Rather, the Book speaks of the remarkable privilege granted to finite consciousness: to participate freely in the unfolding of a story whose Author willingly leaves portions unwritten so that Love may arise without coercion.

The Heterolexical Way of Seeing the Hidden Meaning

One of the most profound contemplations of this mystery appears within the *AtiYoga* tradition in the chapters concerning The Unwritten. Before manifestation, perfect celestial beings behold the coming age in which the Absolute chooses to suspend immediate omniscience within incarnation. Their astonishment is not over creation itself, but over the possibility that Reality would voluntarily enter an unwritten state. To become genuinely relational, the Infinite allows the living page of experience to remain open.

This unwritten state is not ignorance but freedom. The page is intentionally left blank, not because the Author lacks knowledge, but

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because Love refuses compulsion. What eternity possesses as perfect knowledge, time receives as unfolding narrative. Every choice, every surrender, every act of forgiveness, every awakening becomes living ink upon a page that could only be written from within the limitations of human life.

The Hidden Library

The Kore Kosmou preserves a striking parallel. Before humanity enters the world, Hermes records the sacred books, concealing much of their contents until "the ancient heaven shall bring forth instruments worthy of you, whom the Creator shall call souls." The books already exist, yet their deepest meaning remains hidden until living consciousness enters creation itself. Knowledge awaits the reader, but more importantly, the reader completes the meaning of the text through experience.

The same narrative continues as the souls descend from the celestial realms into bodies, lamenting the loss of direct vision while accepting the sacred burden of incarnation. They do not descend because heaven is deficient, but because realization requires participation. Wisdom is no longer merely contemplated; it becomes embodied. The unwritten page is no longer theoretical. It becomes life itself.

The Third Strand

This mystery finds a remarkable parallel in the Triple Strand. The two visible strands of DNA faithfully preserve the biological inheritance written before our birth. They are the stable letters from which the garment of skin is woven. Yet another strand quietly accompanies every human life—not biological, but existential. It is the unwritten strand of the mind.

No laboratory can sequence this strand. It consists of memory, surrender, suffering, compassion, faith, failure, forgiveness, gratitude, and love. DNA builds the body, but experience builds the person. Each day adds another living sentence to the narrative of consciousness until the unwritten gradually becomes complete. The Book of Life is therefore not merely stored in heaven; it is

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continually authored within the *Lev* (City of God), where Awareness learns to recognize itself beneath the changing circumstances of incarnation.

Before the Foundation of the World

Jesus quietly points beyond history into this greater mystery when he speaks of the glory shared with the Father before the foundation of the world (John 17). The relationship precedes creation itself. The story begins long before Bethlehem, Eden, or even Genesis. Before there were names written in books, there was the eternal communion of Love knowing itself perfectly.

Creation does not establish that communion; it reveals it. Incarnation becomes the unwritten chapter through which the children of God awaken to what has always been true. As the *Heterolexicon* continually reminds us, the primary realization is not acquisition but remembrance. The one who seeks is the one being sought. The page unfolds until reader, author, and story are discovered to belong to the same living Reality.

The Living Scroll

Perhaps the Book of Life is not a ledger maintained for the purpose of judgment, but the completed testimony of every soul's return. The Father writes the immutable letters of creation. The Mother receives the seed. *Ching* initiates life. *Dharma* cultivates the journey. Experience writes the unwritten strand. Love alone binds the pages together.

When the final chapter closes, nothing essential is lost. The biological garment returns to the earth from which it came, while the living narrative returns to the One who gave it breath. What eternity knew as possibility, incarnation has rendered into experience. The unwritten has become remembrance, and the child who entered the world as a blank page returns as a completed volume in the infinite library of the Absolute.

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31 Brahman

Basic Definition

Brahman is the ultimate, expansive reality or "Universal Mind"—the ground of all being from which the entire manifested universe emerges and to which it eventually returns.

Potential Hidden Meaning

The term relates to the "expanding mind," reflecting the masculine "Father" principle in Hebrew as the source, which is indivisibly unified with the "Son" (*Atman*) as the individual essence within the whole. It suggests that the perceived boundaries between the source and the manifestation are an illusion, as both are ultimately one substance. Connective

Presuppositional Meaning

This concept presupposes that the human (*Jiva*) exists as a *Ābhāsa-Caitanya*—a "reflection of consciousness"—which mistakes its individual essence for a self-contained, solitary entity. It relies on the understanding that, as a temple of God (1 Cor 3:16), the human is never actually separated from the *Ahavah* (Love) of the Father, as described in Romans 8, despite the illusion of isolation created by the self-reflection of creation.

"The temple is held together by the architecture of love."
~Ahavah

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Speculative Ponderings

One might ponder if the "mistaken identity" of the *Jiva* is actually the necessary shadow cast by the Divine to experience its own depth; if we are the temple, then the "misunderstanding" of separation is simply the interior wall of the sanctuary that eventually dissolves when the light of the Father and the consciousness of the Son perfectly coincide.

> From Rabbi Ginsburgh in one of his books, The Alef-Beit: Jewish Thought Revealed through the Hebrew Letters:
>
> **"The ultimate secret of this integrated consciousness is that the free will of the soul is itself the free will of G-d, for in the time of the *Mashiach* the consciousness of Souls and that of Divinity will merge. The *Mashiach* will reveal the inner dimension of the Torah, which will act as a catalyst uniting, in consciousness, Souls and Divinity."**

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32 Breath (*Ruach / Prana*)

Basic Definition

The essential axis between body and being; it is not just air, but Spirit (*Ruach*/*Spir*) in motion. It is the fundamental "in and out" that constitutes our daily mental action (*Karma*). Meditation traditions often give the pointer, “Watch the breath.” All pointers such as these reveal concealed meaning, and with breath, the pointer represents all things in and out such as emotions, through, media, food and so on endlessly expressing from consciousness.

Potential Hidden Meaning

Breath acts as a compression algorithm for infinity. It is the "hidden bridge" that, when purified and cycled properly, allows the "oil of soma" to rise, shifting our nature from fragmented to unified. Breath is the expression of thought and mind in and out across all domains. Our first breath in at birth is consciousness and our last breath out is the same. Breathing is regulated just as it is in the body, so breath simply starts up again after death.

> Quote from my book, Sit: Secrets to Ancient Meditation and *Yoga* Revealed
>
> **Pure Breath**
>
> **Breath In**
> **1. Self-control**
> **2. Gentleness**
> **3. Faithfulness**
>
> **Breath Out**
> **1. Goodness**
> **2. Kindness**
> **3. Forbearance (patience)**

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Resonance from Breath (Gift of Spiritual Mastery)

1. **Peace**
2. **Joy**
3. **Love**

Consider each of the virtues on the list above from Galatians 5, then look into the nature of what it means to be centered and at rest. Balance is breath centered. Imbalance is breath obstructed (shadows). The centered state does not require strain—it requires clarity and purity. When breath flows without distortion, virtue expresses itself spontaneously from root to fruit. When fear, ignorance, or self-protection constricts the breath, the shadow appears (stones blocking the well of living water).

Take a moment to read the list above with the word **'not'** added to each virtue. Notice how the seeds of this thought take form as you SIT for a moment to self-reflect your own daily nature. This is an initial breath cycling practice, one of many, that we will examine as the book progresses.

Connective Presuppositional Meaning

In Galatians 5, the "fruits of the Spirit" are not merely passive virtues; they are stabilized patterns of balanced breath. When the breath is centered, virtue functions naturally; when the breath is distorted by the "not" (negation/ego), the shadow appears.

Speculative Ponderings

If the Galatians 5 virtues are "fruits of the Spirit" (*breath*), then is the absence of these virtues a breathing disorder of the soul? If we "remove the '**not**' from our internal posture, does the divine Unity naturally self-arise because we have finally stopped obstructing the flow of the Creator's breath through our own temple?

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33 *Buddha*

Basic Definition

Derived from the root *Budh* (to awake) with the addition of '*A*' (the ontological 'is'), signifying the one who "is awake" or the state of "Being-Awake." As they say, "all are *Buddha*," meaning all will awaken back to the enlightened state after death. While in life, we experience life free from remembering our true base reality so that the mind can gather experiences into the proverbial empty bowl using the patch-monk robe (the Cross we hang from in Baptism). Much of this can be gleaned from the Diamond *Sutra*, or the *Prajñāpāramitā Sutra* (Diamond Thunder).

Potential Hidden Meaning

As an expression of the Diamond *Sutra*, Chapter 1 describes the *Buddha*'s preparation: "At mealtime, the World-Honored One took his robe and bowl and entered the great city of *Sravasti* to beg for food. Having eaten and finished his begging round, he put away his robe and bowl, washed his feet, arranged his seat, and sat down". This depicts the ritual of embodiment: the robe as the physical vessel and the bowl as the empty mind ready to receive.

Connective Presuppositional Meaning

Maya (illusion) is the veil into which the *Buddha* is "born," representing the condition of humanity under the baptismal waters of form. Ignorance is the false belief that one is separate or "not yet" enlightened, whereas the truth—hidden in plain sight—is that we are already and always enlightened; we are simply sleeping within the dream of our own self-construction.

Speculative Ponderings

If the illusion of ignorance is the only thing obscuring our nature, then the "death, hell, and end of self" are merely the disintegration of

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a false narrative. Is it possible that the entire spiritual path is not a journey toward an attainment, but the systematic "putting away" of the robe and bowl—stripping off the identity of the seeker until only the fundamental, wakeful "Is-ness" remains?

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34 *Buddha Dharma*

Basic Definition

The synthesis of *Buddha* (the awakened "Is-ness") and *Dharma* (the underlying law, truth, or structure of reality). Each being holds a specific *Buddha Dharma* teaching from the lowest human to the greatest sage.

"The structure of reality has always mirrored your soul."

~Resonance

Potential Hidden Meaning

Dharma functions as the gravity of consciousness, anchoring the awakened state (*Buddha*) into the manifest world. It is the cosmic order that dictates how the "robe and bowl"—the physical form and the empty mind—interact within the illusion of *Maya*.

Connective Presuppositional Meaning

If we are "always enlightened" but currently veiled, *Buddha Dharma* is the mechanism of remembering. It is the practice of aligning the personal "is" with the universal "Is," turning the "death of the self" into a natural alignment with the flow of

Reality. Speculative Ponderings

Is *Buddha Dharma* the ultimate bridge between the "fruits of the Spirit" in Galatians and the "empty bowl" of the Sutras? If both traditions point toward the cessation of the ego-construct, does this imply that *Dharma* is simply the Name we give to the friction that disappears when the "Not-Self" finally settles into the "I Am"?

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35 Buddhi

Basic Definition

Buddhi is the higher faculty of intellect, intuition, and discernment in *Vedantic* psychology. Unlike the lower mind (*manas*), which is preoccupied with sensory data and the dualistic "play" of the world, *buddhi* possesses the capacity for reflective, non-dual judgment. It serves as the "decider" that allows the *Jiva* to distinguish between the eternal Self and the ephemeral objects of *maya*, acting as the critical tool for achieving the state of non-imprisonment.

Etymological Roots

The term originates from the Sanskrit root *budh*:

***Budh*:** Meaning "to awaken," "to perceive," "to know," or "to illuminate".

Derivation: As the noun form derived from this root, *buddhi* represents the state of awakened understanding.

Synthesis: It signifies the "faculty of awakening," representing the internal light that enables the consciousness to pierce through the veil of *Avarana* and realize the truth.

Hebrew Parallel

Within this metaphysical framework, the Hebrew concept that functions as a parallel to *Buddhi* is *Binah* (בינה), or "Understanding".

Conceptual Alignment: Just as *Buddhi* is the intuitive intellect that discerns reality from illusion, *Binah* represents the deep, contemplative "mother" of understanding that processes the raw flashes of insight into structured wisdom.

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Functional Parallels: Both represent the cognitive mechanism that bridges the gap between the Absolute and the relative, allowing the seeker to interpret the biblical narrative not as external history, but as an internal map for returning to the Father. Strategic

Distinction: While *Buddhi* is often defined as the pure, awakened intellect that remains the impartial witness, *Binah* signifies the process of "analyzing" or "building" that insight into a coherent framework for spiritual life, effectively anchoring the soul's realization of its non-dual nature.

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36 Bhumi

Basic Definition

In Mahayana Buddhist philosophy, the term Bhu (or *Bhumi*) refers to the "grounds" or "levels" of realization that a *Bodhisattva* traverses on the path to full enlightenment. These ten stages represent the progressive expansion of consciousness, where each level marks a deeper integration of wisdom and compassionate action.

The ten stages (*Dashabhumi*) are structured as follows:

Pramudita (The Joyful Stage): The initial awakening of the bodhichitta (mind of enlightenment), where the practitioner experiences great joy in realizing the emptiness of the self.

Vimala (The Stainless Stage): The stage of purification, where the practitioner perfects the moral discipline required to remove all subtle moral stains.

Prabhakari (The Luminous Stage): The stage of light, where the practitioner attains the wisdom that illuminates the reality of all things.

Arcismati (The Radiant Stage): The stage of burning wisdom, where the practitioner burns away the last remnants of ignorance and attachment.

Sudurjaya (The Difficult-to-Conquer Stage): The stage of overcoming deep-seated obstacles, where the practitioner reconciles the paradox of absolute truth and relative suffering.

Abhimukhi (The Manifesting Stage): The stage of approaching the absolute, where the practitioner clearly perceives the nature of dependent origination.

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Durangama (The Far-Going Stage): The stage of transcendent reach, where the practitioner enters the path of skillful means (upaya) in its most refined form.

Acala (The Immovable Stage): The stage of non-dual stillness, where the practitioner remains unshakable regardless of external circumstances.

Sadhumati (The Stage of Good Wisdom): The stage of profound understanding, where the practitioner attains the mastery of teaching and insight.

Dharmamegha (The Cloud of *Dharma* Stage): The final stage, where the practitioner becomes like a cloud, spontaneously manifesting compassion and wisdom across the entire cosmos.

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37 *Chavah*

Basic Definition

Chavah (חַוָּה) is the Hebrew name for Eve, meaning "Life" or "the living one"—the mother of all living. Its root, Chai, signifies being alive. Eve is also spelled *Havah*, or knowing Love.

Like *Havah* (love), *Chavah* is spelled with the letter *Chet*, which represents a wall or enclosure, carrying the connotation of "experiencing." In contrast, *Havah* spelled with a *Hey* represents "giving" (hav) and "knowing." This distinction is reflected in the transformation of Abram to Abraham: by adding the *Hey*, he came to behold and truly know God. Similarly, when Adam gave his love—*Havah*—to his *Chavah* (Eve), he "knew" her, establishing the unity of one flesh.

Potential Hidden Meaning

As noted in the word *Ahavah* (Strong Love), *Chavah* contains a concealed meaning, just as the word *Ahavah* itself—when spelled *Aleph-Hey-Bet-Hey*—reveals the mandate to "know the house and strength." In this context, the father acts as the *Aleph-Bet*, the foundational "strong house" of the family.

"The strong house of love is not built where hardship is absent, but where love refuses to leave."
~Ahavah

One of the central patterns emerging throughout this work is the relationship between the revealed and the concealed. The Hebrew Scriptures principally embody the outward mystery—the written testimony, the covenant made visible through history, law, prophecy, and ultimately the revelation of the Father through the Son. Yet every revealed form carries within it a hidden depth. Beneath the written mystery lies an unwritten one: a concealed wisdom expressed through symbols, archetypes, and contemplative

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traditions. Within the symbolic framework of this *Heterolexicon*, Sanskrit functions not as a rival revelation but as a representative language of that concealed dimension—the Great Mother, the hidden womb from which symbols emerge before they are clothed in historical expression.

The concealment of the Holy Spirit is itself a profound mystery. Throughout much of the biblical narrative, the emphasis rests upon the Law, allowing it to accomplish its intended purpose by exposing humanity's need and leading it toward faith. The apostle Paul describes the Law as a guardian until the coming of Christ. With the fulfillment of that purpose comes the fuller unveiling of the Spirit. What was once largely veiled is brought into clearer view, not as a replacement for what came before, but as its completion.

Within this symbolic reading, the New Testament therefore discloses more than the relationship of Father and Son. It also unveils the mystery of the Spirit, traditionally confessed as Father, Son, and Holy Spirit. If one considers the family as the first institution established by God, an intriguing symbolic question naturally arises: every father and son imply the existence of a mother, even when she remains unspoken. In this sense, concealment does not necessarily signify absence. Rather, it often operates in plain sight, allowing what is implied to await discovery at the appropriate time. Whether one accepts or rejects this symbolic correspondence, it illustrates the central theme of this work: revelation is frequently completed not by adding something entirely new, but by perceiving what has been present, though concealed, from the very beginning.

By this view, setting aside the law to reveal the Holy Spirit is mirrored by setting aside the Spirit initially to allow the law to operate and do its work. One is set aside to allow the other.

Connective Presuppositional Meaning

See the word *Ahavah*, or my book, ***Ahavah: Guide to Marriage as the Strong House of Love.***

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Speculative Ponderings

See the word, *Ahavah*.

Review Copy

38 *Chet*

Basic Definition

The letter *Chet* signifies a wall or an enclosure for life. In Hebrew, the word *chet* also means "sin," or "missing the mark."

As observed in the words *Ahavah* (love) and *Chavah* (life /. Eve), love is a cycle of giving and receiving. Conversely, missing the mark represents the act of taking—the thief of one's true nature. The goal is to reach the *Tav* of Truth, which is the final letter in the word *Emet* (*Aleph-Mem-Tav*).

As detailed in the word *Ahavah*, hitting the mark of profound love for others is the catalyst that transforms Met (death) into *Emet* (Truth). As I explore in my book, *Ahavah*, love can only truly exist when it is given and received. When we give love, we do not lose it; rather, it multiplies and unifies, whereas missing the mark—sin—is what divides the house.

Potential Hidden Meaning

Connective Presuppositional Meaning

Speculative Ponderings

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39 *Ching*

Basic Definition

Tao Te *Ching* chapter 1 represents the Line (1D Line) within the structure, serving as the foundational movement of existence. It is the manifestation of "process" acting as the "shadow of the mind" as it descends into form. It functions as the entry point into the Space (*Tamas*/*Rūpaloka*) realm, acting as the primary constraint through which the Absolute begins to experience linear progression.

Potential Hidden Meaning

The hidden function of Tao 1 is that of a *Sutra* (Thread). It is the invisible, longitudinal axis upon which the "beads" of experience are strung. While it appears as a simple line, it hides the reality that it is a "concentrated seed" or *Ching*—the primal life force that has been condensed from the absolute into a manageable, singular dimension. It is the "alphabet" of reality, providing the letters that will later be woven into the "robes" (*Tantra*) of higher-dimensional existence.

"Giving doesn't diminish the thread—it multiplies it."

~The Golden Thread

Connective Presuppositional Meaning

The existence of Tao 1 presupposes that the Absolute cannot interact with itself directly without a medium. Therefore, it presumes that:

The Absolute requires a "Mother": The "named" relative world (*Ching*) acts as the mother of the ten thousand things, providing the necessary "sandbox" for the Absolute to observe itself.

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Incarnation as a Mirror: The descent into the 1D Line is not an accident but an intentional mechanism for self-reflection; by folding the infinite into a line, the Absolute creates the possibility of a "return journey" (*Dharma*).Constraint as Creativity: The restriction of 1D movement is the necessary prerequisite for complexity; without the linear limitation of Tao 1, the "static infinity" of the Absolute would never transition into the creative flux of time and space.

Speculative Ponderings

If Tao 1 is the fundamental "ink" or "seed" of potential, we might ponder the following questions:

The Recursion of the Line: If Tao 1 is the "shadow of the mind," does the quality of the "seed" (*Ching*) determine the entire trajectory of the dimensions that unfold from it?

The Failure of the Thread: What occurs in the system if the "*Sutra*" (the 1D line) becomes tangled or misaligned? Does this manifest as a breakdown in the transition between the potential (Absolute) and the actual (Form)?

The Return Path: As the structure moves upward from the Hunger and Animality levels, does it "unweave" the line of Tao 1, or does it permanently incorporate the linear experience into the higher-dimensional states?

From my book, *Absolute: The Language of All in All-in-All*

Three forces of the Tao and Life Essence

Tao Te *Ching* Chapter One by Lao Tzu
Translation by Gia-fu Feng and Jane English

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.

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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.

In the Tao Te *Ching*, the opening lines point to the heart of the mystery: the eternal Tao cannot be fully captured by words or names. The nameless source (Absolute) gives birth to heaven and earth, while the named aspect (relative child) becomes the mother of the ten thousand things. This reveals two complementary views of the same reality. When the mind is desireless and silent, it perceives the deep mystery—the formless ground. When filled with desire, it sees the vibrant manifestations of life in all their variety. These two arise from one source, appearing as darkness within darkness, the gateway to all wonder.

Tao means the Way, the underlying flow of existence. *Ching* refers to the essential life force that animates it. Within this tradition, three vital essences sustain life: Breath (the subtle movement of qi), Energy (the dynamic vitality flowing through all things), and *Ching* (the concentrated seed essence, often linked to semen as the primal creative fluid). Together, these form the complete seed of human life. The primary act occurs when the father's *Ching* enters the mother's womb, sparking the miracle of incarnation. From this union, spirit draws upon the pure *Bindu*—the concentrated essence—and unfolds an entire world of form and experience.

Compare this to the *Aleph Bet* (Father) of the Word in John 1. Letters of DNA render a human body from *Sutra* (strands of letters in sequence). What is this book entering your mind for learning and realization? The process to sow this thread of letters into your soil to bear fruit is the Tao and *Dharma*. How is the mystery revealed?

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The mystery reveals itself most clearly in silence, when the mind enters a state of self-reflecting emptiness. Emptying the mind quiets desire, allowing one to rest in the nameless Tao. Full of desire, the mind dances within *Dharma*, actively shaping and encountering the manifold possibilities of reality. In this way, personal dharma becomes the movement of life: the choices, actions, and reactions that play out in time. When *Ching* enters the womb of creation, spirit begins generating the ten thousand things, weaving the illusion of a separate self moving through birth, growth, and experience.

This process unfolds through layers of darkness. The first darkness is the protective womb, from which we emerge into the light of earthly life. The second darkness is the veil of *maya* and *avidya*—illusion and ignorance—that clouds the mind even in broad daylight. Here, the light of life itself becomes the veiled expression of the Divine, where we forget our origin and learn through contrast, challenge, and growth. *Dharma* serves as the balancing mechanism throughout this journey, guiding action and reaction so that the wheel of life turns toward harmony rather than permanent distortion.

In the Taoist understanding, the word *FU* signifies return—the moment when all veils lift. This often points to the transition after death, when the accumulated work of one lifetime is complete. *Dharma* has fulfilled its role in that cycle: shaping character, teaching through imbalance and correction, and preparing the essence for its homeward movement. The wheel comes back into perfect alignment with the silent source. In the sandbox of reality, each life becomes a sacred round of play—entering form through the seed, dancing with desire and duty, and eventually returning to the formless Tao, enriched and transparent once more to the eternal Silence.

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40 *Communicate*: The Tao of the *Guru*

Basic Definition

Like many words derived from Latin, "communicate" can be explored by examining its prefixes, suffixes, and combining forms. This approach often reveals related symbolic meanings that is not immediately apparent. Many common English words may be explored in this manner, revealing related and underlying meanings that are not immediately evident.

The *Heterolexical* Way of Seeing the Hidden Meaning

Communicate: ***Com*** (with) ***Muni*** (sage) ***Cate*** (artful clarity; wisely; sagaciously; intellectually). *Cate* becomes especially interesting when viewed alongside the recurring metaphor that knowledge is food. Just as a cook enters the kitchen to prepare nourishment for others, so the *Muni* prepares wisdom within the kitchen of the mind before offering it to those who hunger for understanding. In this case, the *Muni* is the wise sage preparing knowledge from the kitchen of the mind. A *Muni* is a sage who strengthens, protects, and helps build the mind into a fortress of understanding.

An etymologist would analyze this word through the Latin *communis* ("common, shared by all"), whereas the Heterolexicon intentionally preserves the *Muni* as the hidden sage and *Cate* as the wise communication of knowledge. While this is not the orthodox historical derivation, I find it more fully illuminates the contemplative depth of the word and the work of genuine communication.

> **Dhammapada Chapter 1**
>
> **How easily the wind overturns a frail tree.**
> **Seek happiness in the senses,**
> **Indulge in food and sleep,**
> **And you too will be uprooted.**

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The wind cannot overturn a mountain.
Temptation cannot touch the man
Who is awake, strong and humble,
Who masters himself and minds the law.
~Translation by Thomas Byron

Comfort is another word that may be viewed alongside communication. *Com* (with) *Fort* (strength). An additional service rendered by a *Muni* is that of comfort and compassion from the foundation of self-realized Love (*Ahavah*).

Compassion fits into this definition related to the passion necessary for a self-realized *Muni*'s work as our related term *Bodhisattva* implies. Com (with) Passion (energetic action and intent). While intention is a yet to be realized passionate work, intent is by design and engaged into direct action. P*assiō* — a suffering, enduring, undergoing, experience; especially suffering or affliction.

Sanskrit, *Muni* (मुनि) means the proverbial ancient Indian sage, hermit, or ascetic known for spiritual realization and contemplation, often identified as a Saint. Interestingly, the term is often associated with silence. By silence, this does not imply no communication. Quite the contrary. Silence indicates a state of mind directly connected to the divine higher mind giving clarity and purity of knowledge and action—see the related term, *Wu Wei*. The most famous *Muni* in this category might be said to be Gautama *Buddha*. Among the most famous *Munis* is Gautama *Buddha*. Another closely related Sanskrit term is *Rishi* (ऋषि, ṛṣi), meaning "sage" or "seer."

The Sanskrit word *Guru* (गुरु) traditionally means "teacher," "guide," or "spiritual preceptor." It refers to one who dispels ignorance by transmitting wisdom through both instruction and example. Etymologically, the word is commonly understood to carry the sense of "weighty," "grave," or "worthy of reverence," indicating one whose realization possesses the spiritual "weight" necessary to stabilize and guide another. Within the *Heterolexicon*, however, the *Guru* is understood not merely as an external instructor, but as the living principle that awakens recognition of the Teacher already present within the heart.

Read Only

Within this symbolic framework, the *Guru* is not simply a person but a function of consciousness. Every authentic teacher ultimately points beyond themselves, directing the seeker toward the realization that Truth cannot be transferred as information but must arise through direct recognition. Just as a lamp does not create the light of another lamp but merely kindles it, the *Guru* serves as the catalyst by which dormant awareness becomes self-luminous. The highest *Guru* therefore does not produce dependence but gradually removes it, leaving only the direct knowing of one's own Identity and True Nature.

This understanding harmonizes with the recurring imagery throughout this work. The *Guru* prepares the soil before the seed is sown, strengthens the sacred thread before it is woven into the garment, and nourishes the mind with the *Manna* of living wisdom rather than mere concepts. In this sense, every genuine *Guru* eventually disappears into the realization they reveal, leaving behind not followers, but awakened participants in the living *Logos*. The greatest teacher is therefore the one who points so faithfully toward the Light that the student finally ceases seeing the teacher and beholds only the Truth itself.

The Hebrew Frame

The Hebrew frame carries this realization one step further. The highest Teacher is not ultimately the Rabbi, the prophet, or even the visible guide standing before us. The true *Guru* is the concealed Father, the silent Source from whom all wisdom proceeds and to whom all genuine teachers quietly point. Like the *Zen* master who leaves no trace after the lesson has been learned, the Father remains hidden within every act of true understanding, never drawing attention to Himself, but allowing Truth to arise naturally within the heart. The greatest Teacher is therefore the One whose presence is so complete that the student mistakes the realization for their own discovery.

This hidden instruction unfolds within the temple itself. "Do you not know that you yourselves are God's temple and that God's Spirit

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dwells in your midst?" (1 Corinthians 3:16). The sanctuary is not found first in stone, ritual, or geography, but in Awareness itself. Every genuine teacher eventually leads the seeker back to the place from which all seeing arises. It is nearer than thought, closer than breath, so intimate that it escapes notice precisely because it has never been absent. The ancient traditions often gesture toward this hidden center by directing attention to the point between the eyes or the place immediately before the face—not as a physical location to be worshiped, but as a symbol of the ever-present Witness through which all experience is known.

The Tao of the *Guru* therefore culminates in silence. Words prepare the way, symbols point, scriptures illuminate, and teachers encourage, yet each eventually steps aside before the One Teacher who has always been present. The *Muni* falls silent because the Father has no need to announce Himself. Like the *Aleph* hidden within the Word, the Source remains concealed while giving life to every letter. When the heart finally recognizes this hidden Presence, communication is transformed from the exchange of ideas into the direct recognition of Awareness knowing itself. The student discovers that the Teacher they sought in the world has always been closer than the tip of their own nose, nearer than every thought, quietly sustaining the temple from within while leaving no trace but the light by which all things are seen.

The Heterolexical Hillbilly Way of Seeing Hidden Meaning

Remember the Mantra!

NOTE: The *Heterolexicon* is not limited to conventional historical etymology. While honoring established linguistic origins wherever possible, it also examines words through the lens of symbolic resonance, archetypal patterns, and recurring structures of meaning preserved across civilizations. Ancient languages frequently carry layered meanings that extend beyond strict philological reconstruction, inviting contemplation of relationships between sound, symbol, and realization. The purpose of this method is not to replace traditional etymology, but to recover hidden patterns that illuminate the deeper architecture of consciousness, allowing words to function as living gateways rather than static definitions.

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41 *Cit*

Basic Definition

Cit (often rendered as *Chit*) is the Sanskrit term for pure consciousness, awareness, or the sentient principle that underlies all existence. It is the capacity of the Absolute to know itself, distinguishing the living, aware essence of a being from mere inert matter.

Potential Hidden Meaning

Beyond simple sentience, *Cit* represents the "witnessing" quality of reality. While the world appears to be an object seen by a subject, *Cit* implies a deeper state where the subject and the object are revealed to be made of the same conscious "substance." It acts as the internal light that allows the "book of life" to be read, turning the cold data of existence into lived, meaningful experience.

Compare to *Chit* and *Chavah* in Hebrew.

Connective Presuppositional Meaning

This concept presupposes that consciousness is not a byproduct of biological evolution, but the fundamental medium in which evolution occurs. It assumes that because the universe can be known and understood, there must be a common conscious field that connects the observer to the observed. It presupposes that at the deepest level, to exist is to be aware, and therefore, the Designer of the cosmic order is essentially synonymous with the field of *Cit* itself.

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Speculative Ponderings

If *Cit* is the fundamental field of consciousness, is it possible that our individual sense of "I" is simply the Absolute focusing its awareness through a specific point to witness its own creation? If the entire universe is the "text" or "design," then *Cit* is the reader. Without *Cit*, the universe might exist, but it would have no way to know that it is occurring. Perhaps our primary purpose is to refine our awareness so that the Absolute can see through our eyes with greater clarity, effectively turning the universe into a self-reflective, conscious poem.

Review Copy

42 *Cross*

Basic Definition

The Cross represents the intersection of the divine and the terrestrial, functioning as both a historical site of sacrifice and a universal symbol of the human condition. It serves as the framework for the crucifixion of Christ, while simultaneously acting as the "body" upon which every human soul is suspended through the process of incarnation (baptism).

Potential Hidden Meaning

The hidden meaning of the Cross lies in its role as a bridge between the Absolute and the relative. It signifies that the physical body is not merely a container, but a "temple" where the *Atman* (the individual spark) remains essentially one with the Father. By identifying with the Cross, the individual recognizes that their own daily sufferings and limitations are not failures, but the specific geometric alignment required for spiritual realization.

Connective Presuppositional Meaning

This concept presupposes that Christ is a personification of every human being, serving as the universal template for the incarnate experience. It assumes that baptism—and by extension, the act of living in a body—is a voluntary suspension of the soul upon the "cross" of physical reality. It presupposes that because we are "one with the Father" within the temple of the body, the internal struggle of existence is actually a form of divine participation.

Speculative Ponderings

If the Cross is the body upon which we are all suspended, is our life's journey simply the process of accepting our position at this intersection? Perhaps the "suffering" we feel is actually the friction

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of the infinite (the Absolute) attempting to express itself through the finite (the body). If we view ourselves as personifications of Christ, then every limitation we face is not a barrier to our divinity, but the very place where that divinity is intended to be revealed. It is the Cross, then, that is the most perfect design for an evolving consciousness, providing the necessary resistance for the soul to "turn" and find its way back to the Center.

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43 Demiurge

Basic Definition

The *Demiurge* is understood as the subordinate creator or "artisan" responsible for fashioning and maintaining the material world. It serves as the architect of the relative, physical realm, operating within the boundaries of a manifested order to construct the conditions of temporal existence.

Potential Hidden Meaning

Beyond the role of a secondary architect, the *Demiurge* represents the necessary "limitation" that allows the Absolute to appear as a discrete, fragmented reality. It functions as a veil that creates the illusion of separation, turning the infinite nature of the Source into the finite, measurable parts of a functioning universe.

Connective Presuppositional Meaning

This concept presupposes that the creation of the material world is a structural necessity for the play of consciousness, rather than an error or a departure from the Absolute. It assumes that the *Demiurge* acts under the governance of the higher, silent order, ensuring that even within the "disorder" of the material world, there is a consistent, regulated design. It presupposes that for the *Jiva* to experience the process of evolution, it must traverse a realm constructed by a finite craftsman, making the *Demiurge* an essential, albeit secondary, facilitator of the spiritual path.

Speculative Ponderings

If the *Demiurge* is the artisan of the material "cross" upon which we are suspended, is it possible that our struggle with the physical world is actually a collaboration with this creator to refine our own consciousness? Perhaps the *Demiurge* is not a malicious entity, but

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the manifestation of the Absolute's own desire to engage with boundaries, laws, and limitations. If the Absolute is the "Designer" (as previously noted), could the *Demiurge* be viewed as the operational mode of that Designer, providing the "resistance" required for the evolution of the soul?

The *Demiurge* functions as an artisan who is fundamentally incapable of Bara—the divine, ex-nihilo act of creation reserved for the Absolute. Instead of initiating existence, this entity operates as a secondary craftsman who transmutes, forms, and plants within the pre-existing fabric of reality, mirroring the Genesis 2 narrative of Yahweh shaping man from the dust. This distinction is critical: where the Absolute brings forth essence, the *Demiurge* organizes and maintains the machinery of the relative, providing the structural scaffold upon which the drama of incarnation unfolds.

This perspective sharply contrasts with the traditional *Gnostic* narrative, which often portrays the *Demiurge* as an ignorant or malevolent being who arrogantly claims sole authorship of a reality he did not fully understand. *Gnostic* texts frequently identify the *Demiurge* as the offspring of *Sophia*'s fall—a product of her misguided attempt to create without her masculine partner—resulting in a flawed, inverted mirror of the true spiritual realm. In these accounts, the *Demiurge* is an obstacle to salvation, a jailer who binds sparks of divinity within a dark, material prison.

However, by looking deeper, we move away from the *Gnostic* characterization of error and toward a realization of necessity. If we see the *Demiurge* not as a usurper but as a functional instrument of the Absolute, then the "flawed" material world is not a failure, but a precisely calibrated environment. *Sophia*'s "fall" and the resulting manifestation of the *Demiurge* can be reinterpreted as a deliberate descent of Wisdom into the relative, where the fragmentation of the One into the Many is required to facilitate the development of Love and Wisdom within the *Jiva*.

This realization transforms the *Demiurge* from a figure of deception into a necessary shadow of the Truth. The "prison" of matter is, in actuality, a school; the limitations imposed by the craftsman are the

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pedagogical boundaries that force the soul to evolve, to struggle, and eventually, to transcend its own constraints. This process is dictated by the demands of Love, which seeks to know itself through the medium of the "other," and Wisdom, which requires the friction of the material world to sharpen its own discernment.

Ultimately, these cosmic archetypes—the Absolute, the Designer, the *Demiurge*, and even the unfolding *Cit*—are all shades and types of humanity itself. We are the ones who "create" (or mistake our creation), who suffer on the Cross of incarnation, and who slowly awaken to the knowledge that we are the collective personification of the Divine. The entire narrative of the *Demiurge* is an internal projection of our own journey from the state of fragmented, conditioned existence back to our original, unified consciousness within the Absolute.

Review Copy

44 *Dharma*

Basic Definition

Dharma is rooted in the Sanskrit root dhṛ, meaning "to hold," "to support," or "to sustain." More than law, duty, or religious obligation, *Dharma* is the sustaining principle by which Reality continually upholds itself. It unfolds through layered expressions of the same eternal order: as dharma, it is one's right action and present responsibility; as *Dharma*, it is the universal harmony governing all dependent existence; and as *DHARMA*, it is the Absolute itself—the silent, unchanging ground from which all becoming arises. The same sustaining Reality appears differently according to the level from which it is contemplated.

Potential Hidden Meaning

Beyond rules, ethics, or obligation, *Dharma* is the hidden pedagogy of the cosmos. Its implicate nature remains perfectly ordered and silent, while its explicate expression appears within time as an adaptive interplay of action, consequence, correction, and growth. Rather than opposing human weakness, *Dharma* quietly incorporates our confusion, failures, and illusions into the very process of awakening, transforming fragmented experience into wisdom. The sandbox of reality is therefore not a prison but a living classroom where every apparent detour becomes material for the greater work of realization.

Connective Presuppositional Meaning

Dharma presupposes that existence is neither random nor mechanically predetermined, but a participatory unfolding of the Book of Life. The Relative does not compete with the Absolute; it reveals it. Becoming is the language through which Being quietly speaks. Every *Jiva* participates in this movement, discovering through experience that personal dharma, universal *Dharma*, and the

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Absolute itself are not separate realities but progressively deeper recognitions of the same sustaining Presence. As awareness matures, the individual discovers that the One silently supporting the journey has been the very ground upon which every step has always rested.

Speculative Ponderings

What if *Dharma* is not merely the law governing the universe, but the manner in which the Absolute lovingly educates itself through experience? If Reality intentionally permits an unwritten chapter within the Book of Life, then *Dharma* becomes the silent intelligence ensuring that nothing is ultimately wasted. Joy and sorrow, success and failure, harmony and imbalance all become instruments of one sustaining wisdom. Under this view, suffering is not evidence of abandonment but one of the many wheels by which the universe continually returns itself toward wholeness, allowing the Absolute to be recognized ever more deeply through the freely unfolding story of its own living expression.

A Complete Definition
from My Book, Absolute: The Language of All in All:

Dharma is a word that is conceptually hard to image for the relative mind. *DHARMA*, *Dharma*, *dharma* represent layered expressions of the same profound Sanskrit concept (धर्म), rooted in dhṛ — "to hold, support, or sustain." The varying capitalizations highlight different scales or emphases, much like the *illusio* (play/mockery) we discussed earlier: reality as a sandbox where we experiment within supportive structures.

The Sanskrit root *dhṛ* means "to hold, to support, or to sustain." From this comes the rich idea of dharma, which unfolds in three distinct yet interconnected ways depending on the scale at which we view it.

At the most personal level, dharma is your individual duty and right action in the present moment. It is the specific role you are playing right now—shaped by your circumstances, relationships, abilities, and stage of life. This lowercase dharma

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is practical and ever-changing: it might mean caring for your family one day, creating something meaningful the next, or simply showing up with integrity in ordinary tasks. It is your unique assignment inside the great sandbox of reality, the moves you make to learn, contribute, and grow.

Moving outward, *Dharma* represents the larger cosmic order and the universal principles that keep existence coherent. It is the sustaining law that prevents chaos, the natural rhythm underlying life, ethics, and society. In this sense, *Dharma* functions like the invisible rule-book of the game—guiding how all the pieces interact so that growth and balance remain possible. It includes teachings from realized beings that point us toward truth, compassion, and freedom from illusion. Aligning your personal dharma with this greater *Dharma* brings harmony between your individual life and the whole.

At the deepest level, *DHARMA* is the Absolute—the eternal sustaining reality itself. It is not just a set of rules or duties but the very ground of being that holds everything together. Here, the player, the playground, and the play are seen as one seamless expression of the same divine support. Realizing *DHARMA* dissolves the feeling of separation while still allowing us to fully engage in the roles we have been given. The proper term to describe this sustaining order in the universe is Dependent Origination—the Buddhist principle that nothing exists independently; instead, all things arise, change, and cease in continuous interdependence based on specific causes and conditions through cyclic recursive layers.

Together, these layers turn existence into meaningful participation rather than random suffering. Your daily choices (dharma) flow best when they honor the larger order (*Dharma*), and both ultimately rest in the awareness of the One who holds it all (*DHARMA*). In the sandbox of illusion, this progression transforms mere play into a path of awakening, where every experience becomes an opportunity to remember who we truly are.

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How Absolute Speaks Through *Dharma* and Silence

"Sit and be that by which you know that you are."
~Sit

As implied by the word silence, we conceptually remember the unity of God's mind and our own relative mind. The obvious reason God remains silent is the unity of our mind to its own. In essence, God does not interrupt himself while thinking, and the thinker in a relative sense is the individual kinsman. When our own mind becomes silent—through meditation, contemplation or sleep—God speaks. This speaking voice, however, is more complex than simple words. Just as a human writes a book called, Absolute, as you are reading now, the Book of Life is the entire Cosmos. From each nested book held in the library of the vast cosmos, speaking from the Absolute mind of invariance and translation of that invariance are inconceivable.

In countless spiritual traditions across time, the deepest reality —often called God, the Absolute, or *Brahman*—is described as Silence itself. This is not mere absence of sound, but the profound stillness beyond all thought, concept, and movement of the mind. It is the unchanging ground beneath the play of existence, the *DHARMA* that holds everything without effort or noise. To encounter this Silence, the mind must become quiet, releasing its constant chatter of desires, fears, memories, and plans. Only in that inner stillness does the illusion of separation dissolve, revealing what has always been present.

Silence proves difficult for most people because the human mind is trained to fill every moment with activity. We live in a world that rewards thinking, achieving, and reacting, turning the sandbox of reality into a noisy arena where the ego constantly asserts itself. Thoughts feel like our identity, so letting them fall away can seem like losing ourselves. Yet this very resistance keeps us trapped in the surface level of the

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game, cycling through roles and stories without touching the deeper sustaining reality.

When the mind finally grows still—through meditation, presence, or the natural ripening of awareness—something remarkable opens. The personal dharma of daily life continues, but it flows from a place of peace rather than compulsion. One acts without being driven by inner noise, aligning effortlessly with the greater *Dharma* of harmony and growth. In that silence, the actor recognizes itself as inseparable from the play, and the sandbox reveals its true nature as *Lila*, divine play arising within the eternal Quiet.

This Silence is not empty or cold. It is alive with presence, the source from which all creation emerges and returns. Cultivating it does not require withdrawing from life but learning to move through it with an inner spaciousness. Over time, even amid noise and challenge, a pocket of silence remains within, anchoring us to the God that needs no words, no effort, and no seeking—only recognition in the quiet mind.

What does it truly mean to communicate? If we decode the word through its deeper, spiritual roots, a sacred alchemy is revealed. Con means with. *Muni* is the sage of wisdom. And cate—the root where we derive cater—means to cause to be, or to prepare from the inside out. To communicate, then, is to share in a feast prepared by the inner sage. Yet, when God communicates, the language transcends simple letters and words. The divine speech is far more vast, best understood as the profound, living silence echoing through every movement of the cosmos.

How Man Speaks through Time

In the deepest understanding, God does not speak with words or thunderous declarations. Instead, the Absolute communicates through *Dharma* itself, which manifests as a living silence. This is not a void or emptiness, but a perfect, wordless implicate order that sustains all things without effort

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or interruption. *Dharma* becomes the silent voice of the Divine —guiding the rhythms of the cosmos, the unfolding of events, and the quiet pull toward harmony. It speaks by simply being: the effortless support that holds the entire sandbox of reality in place, allowing illusion to serve its purpose without ever breaking the underlying peace.

Just as that silent implicate order holds the background, *Dharma* simultaneously enters the grit of the explicate world as a masterfully adaptive disorder. It does not demand a flawless, linear path; instead, it utilizes man's chaotic blunders, ignorance, and illusions as the very raw material for alignment. When we stumble into a massive mistake, fracturing our outer lives into pieces, *Dharma* operates directly within that mess—quietly twisting the broken shards of our bad choices into a completely unexpected, far superior mosaic. It works both sides of the coin: while its implicate side anchors the eternal peace, its explicate side dynamically shapes our self-created chaos, turning our worst detours into the exact catalysts needed to propel us forward on the wheel of awakening. Both implicate and explicate order reveal how man's expression differs in time.

Human beings, by contrast, express themselves not primarily through spoken language but through their actions unfolding in time. Every choice, every response to circumstance, every fulfillment or neglect of personal dharma writes a sentence in the story of our lives. We speak with how we meet the present moment—with kindness or anger, presence or distraction, courage or avoidance. These actions ripple through the play of existence, shaping our individual paths and influencing the larger field. While the mind may chatter endlessly, it is our lived behavior in time that reveals who we truly are and what we are learning.

While the mind spins endless narratives, spoken words are cheap currency, frequently serving as clever veils for our self-deceptions and outright lies. True revelation only occurs when the abstract currency of language is fully redeemed by the

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concrete reality of our deeds; truth is not a statement made, but an alignment achieved when what we speak and what we do become a single, undivided movement. When inner virtue ceases to be a mere concept and actively shapes our physical actions in time, this living truth becomes a functional, organizing force. It is this exact integration of moral alignment and lived behavior that actively transmutes human chaos, structuring the fragmented world around us into a state of profound order and creative fullness.

When personal actions align with the silent *Dharma* in this manner, something beautiful occurs. The noise of the ego quiets, and human expression begins to echo the Divine silence. We still move and create within time, yet our doing arises from stillness rather than compulsion. In this way, the sandbox transforms from a place of trial into a field of graceful participation. The player no longer struggles against the play but flows with it, letting actions become a wordless hymn to the Absolute.

Ultimately, the silence of God and the actions of man are not separate. The Absolute speaks through *Dharma*'s quiet law, and we answer by how we live within it. As awareness deepens, even our movements in time grow transparent to that silence, revealing that the one who acts and the Silence from which all arises have never been two. In that recognition, the great game reveals its sacred purpose: to awaken us to the Divine voice that was never absent, only waiting to be heard in the stillness behind every deed.

A puppet on a string moves only through external manipulation, its every gesture dictated by the taut, rigid tugs of a master's hands that allow for no authentic life or self-direction. *Dharma*, by contrast, operates not as a pulling string, but as the very atmosphere that gives a bird the freedom to fly. Within the spacious constraints of God's wise, implicate order, we are never reduced to hollow automatons; rather, we are given the ultimate sandbox of personal freedom to translate from the underlying invariant order.

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The silent boundaries of *Dharma* do not force our hands; instead, they provide a perfectly stable canvas where our free choices can play out, ensuring that even our wildest deviations remain securely held within a grander, loving design. Rather than a puppet's rigid string, *Dharma* is the paradox of a tie that binds and a freedom that allows the student room to grow toward mastery. In this great play of life, both God and Man aim for the exact same target. Like a fletcher shaping the perfect arrow, man must learn to master the arrow, the bow, his own body, and the shifting winds of the environment to seek the prey—while God, the quiet master instructor, merely teaches the technique, leaving the glory of the shot entirely to our own free hands.

The Tao of *Dharma* in Action by Example

A widely defined topic in Buddhism and Taoism revolves around the center hub and wheel of *Dharma*. In the Tao (way of life essence), *Dharma* reveals itself through the natural balancing of opposites, like a wheel that turns smoothly when aligned and wobbles when off-center. Consider justice as a simple, everyday example. When justice is absent or broken—when people feel oppressed or treated unfairly—the human heart rises up and demands it. This demand is not mere anger; it is the active force of *Dharma* correcting the imbalance, pushing the system back toward harmony. Yet when justice becomes abundant and everything feels fair and ordered, people often grow complacent. They take the virtue for granted, stop nurturing it, and subtle neglect begins to creep in. The wheel starts to tilt again. *Dharma* does not force anything; it simply works through action and reaction, ensuring that balance is never static but always alive and self-correcting as pedagogy.

This is the wheel of *Dharma* in motion. In harmony, it spins effortlessly—action arising at the right moment, in the right measure, without excess or deficiency. Personal dharma flows naturally: you meet the need of the moment, whether that

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means speaking up for fairness or quietly tending to what is already whole. When dysfunctional, the wheel becomes imbalanced. One side dominates—too much demand, too much complacency—and suffering increases until the natural recoil restores equilibrium. The Tao teaches that we do not need to impose control from outside. By aligning with this rhythm, we learn to act when action is called for and rest when rest serves the whole. Learning and law move together here: each imbalance becomes a teacher, showing us where we have drifted from the silent order.

From the Hebrew lens, good and evil translate simply into function and non-function. Good is that which works in alignment with the sustaining order—actions and states that support life, growth, and harmony. Evil is what fails to function as it should: justice applied without mercy, mercy without truth, effort without wisdom. These are not moral absolutes imposed by judgment but practical observations of what sustains the sandbox and what disrupts it. *Dharma* acts as the quiet mechanism that highlights dysfunction so it can be corrected, always guiding us back toward functional wholeness.

In this way, the Tao and *Dharma* show us that true balance is not a fixed destination but a living dance. Your daily choices—when to speak, when to listen, when to act, when to allow—either help the wheel turn smoothly or cause it to grind. As awareness deepens, even these movements arise from inner silence, and the great play of justice, learning, and correction becomes graceful participation in the Absolute's effortless order.

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45 Dimensional Vision

Basic Definition

Dimensional vision is the capacity to perceive reality from a higher order of awareness, where time itself is no longer experienced as a narrow procession of moments, but as a complete landscape. Rather than moving through time as a traveler confined to a single path, consciousness at a higher dimensional perspective beholds the path itself.

Imagine an ant walking along a winding thread. The ant knows only the point beneath its feet and the small distance ahead. To us, however, the entire thread lies before our eyes. We see where it began, where it bends, and where it ends, all within a single act of perception. We are not outside the ant's world in distance alone, but in dimension.

If consciousness likewise possesses dimensions beyond ordinary perception, then beings existing from a higher vantage would perceive our lives much as we perceive the thread. Birth, childhood, maturity, old age, and death would not be isolated events awaiting discovery but visible regions of a single continuum.

From such a perspective, there is no need to travel through time. One simply changes one's point of view.
This possibility offers a compelling way to understand many mystical traditions that describe unseen intelligences, angels, bodhisattvas, or awakened beings who appear to possess knowledge of events before they unfold. Such knowledge need not require predestination. It may arise simply because they observe portions of the timeline that remain hidden from those confined within it.

Just as we can stand behind someone without entering their field of vision, a higher-dimensional observer could occupy regions of our temporal existence beyond our awareness. They might perceive us

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from what we call the future while remaining invisible to our present perception. Likewise, they could witness our past as readily as our future, not because they travel through time, but because both are simultaneously accessible from a dimension outside our own temporal horizon.

The implications extend beyond external events

Thoughts themselves unfold through time. Every intention begins as an unformed movement before crystallizing into conscious awareness, speech, and action. A higher-dimensional awareness may perceive this entire unfolding at once, witnessing the birth of an idea before it reaches ordinary consciousness, and observing its consequences long after it has passed from memory. What appears to us as intuition, inspiration, synchronicity, or providence may simply be interactions between different dimensional perspectives of awareness.

This possibility also sheds light on the phenomenon of conscience. The quiet voice that seems to know the outcome of our choices before we make them may not arise from linear reasoning alone, but from a deeper awareness already perceiving the broader pattern of our becoming.

My own reflections on dimensional vision were profoundly influenced by the visionary experience described in the account at the end of this book. During that experience, perception was not merely sharper than ordinary sight; it possessed a quality that defies familiar description. Every scene appeared in overwhelming completeness, as though the entire field of vision existed simultaneously in perfect focus. Attention could move effortlessly through vast distances or minute details without losing clarity. It felt less like looking at a world than participating in a greater dimension of perception.

Whether that experience reflected an authentic glimpse beyond ordinary consciousness or simply revealed an untapped capacity of the human mind is ultimately secondary. What remained was the unmistakable intuition that consciousness need not be imprisoned

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within the narrow corridor of sequential time. Perhaps eternity is not endless duration at all. Perhaps it is perfect perspective.

In this sense, dimensional vision is not merely the ability to see farther. It is the capacity to see more completely. Every moment becomes present, every life becomes a single expression, and every apparent ending reveals itself as another visible contour within a reality that has never ceased to be whole.

See the term, *Temporal Dilation*, for more on this subject.

Review Copy

46 Evolution

Basic Definition

Evolution is defined here as "circling a center," derived from the etymological deconstruction of e- (out of) and *volution* (a turning or rolling). It describes a process of expansion and movement that remains tethered to a central source, transforming the outward projection of existence into a structured, rhythmic cycle. Keep in mind that *Brahman* is *Brah* (expanding) and Man (mind, or Manas).

Potential Hidden Meaning

The potential hidden meaning lies in the interplay between motion and constancy. While evolution implies outward progression, the necessity of a "center" suggests that movement is merely a vehicle for maintaining a fixed, underlying reality. The process functions as a method for the infinite to explore the finite without losing its core identity.

Connective Presuppositional Meaning

This framework relies on several foundational presuppositions:

Invariance demands design: Because translational symmetry (the repetition of forms) leaves the fundamental invariance of the system untouched, there must be a governing intelligence to regulate the movement.

Order as a necessity: The existence of complex, regulated creation presupposes a Designer, as order does not arise from undirected chaos.

Dependent Origination: The concept of *Pratītyasamutpāda* (dependent origination) is integrated, positing that nothing evolves

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or exists in isolation; every "turn" in the cycle is conditioned by and arises in dependence upon the entirety of the system.

Speculative Ponderings

If evolution is fundamentally a circling of a center, does the "progress" we perceive in the world actually move toward a destination, or is it simply the "turning" required for the Absolute to manifest its infinite potential? Perhaps the "Designer" is not an external entity but the very center of the cycle itself—the stationary point that allows the periphery to exist. Under this view, evolution is not a climb toward something better, but the ongoing, self-regulated breath of the Absolute as it maintains order while appearing to change.

Review Copy

47 Eternal Life

Basic Definition

...is eternal Love. Related to this simple thought is free will and the only condition of unconditional Love (*Ahavah*). Love only recognizes itself. The one you are looking for is the one looking, and what you seek is seeking you. Unconditional surrender to Love and Truth are the foundation of eternal existence and has been since the foundation of creation and before.

"Unconditional Love is Loves only Condition."

Review Copy

48 Eternal Damnation

Basic Definition

1 Corinthians 13 - "Love keeps no record of wrongs."

1 John 4

18 There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.

19 We love because he first loved us.

Who saved *Jesus*?

Hebrews 5:7-10

7 During the days of *Jesus*' life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission. 8 Son though he was, he learned obedience from what he suffered 9 and, once made perfect, he became the source of eternal salvation for all who obey him 10 and was designated by God to be high priest in the order of Melchizedek.

And finally, who remains hidden in the story and owns the title, *Ahavah* (*Aleph Hey Bet Hey*)? The *Aleph Bet* (Father). Love itself.

1 John 4

13 This is how we know that we live in him and he in us: He has given us of his Spirit. 14 And we have seen and testify that the Father has sent his Son to be the Savior of the world. 15 If anyone acknowledges that *Jesus* is the Son of God, God lives in them and they in God. 16 And so we know and rely on the love God has for us.

God is love. Whoever lives in love lives in God, and God in them. 17 This is how love is made complete among us so that we will have confidence on the day of judgment: In this world we are like *Jesus*.

See the related term, *Jesus*. The primary realization of the Son of God is to remember who you are juxtaposed to the Son of God Himself. Again, the mantra of this book: no separation. God is not a house divided against itself. See the related topic, Tribe of Dan.

Revelation

49 Faith of the Ancients

Hebrews 11

> **Now faith is confidence in what we hope for and assurance about what we do not see. 2 This is what the ancients were commended for.**

Basic Definition

Śraddhā (Sanskrit: श्रद्धा) is commonly translated as faith, yet its meaning reaches far beyond intellectual belief or agreement with doctrine. It signifies the deep confidence of the heart that willingly entrusts itself to Truth before Truth is fully seen. It is the quiet certainty that allows the seeker to continue walking through mystery without demanding immediate proof. *Śraddhā* is therefore not blind belief, but the living disposition that makes realization possible.

The word combines ideas of heart, trust, and placing oneself upon a firm foundation. Faith becomes the inward orientation through which wisdom gradually unfolds into direct knowledge as confidence.

The Heterolexical Way of Seeing the Hidden Meaning

Faith is not the opposite of knowledge. Faith is the doorway through which knowledge becomes realization. Every child trusts before understanding. Every student follows before mastering. Every seed enters the darkness before reaching the light. *Śraddhā* is the willingness to enter the unwritten chapter, trusting that Love has already prepared the ending.

Within the *Heterolexicon*, faith is not suspended when realization arrives. Rather, faith matures into recognition. The invisible

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gradually becomes self-evident, until belief gives way to seeing with open eyes—the movement from *Śraddhā* to *Vijñāna*.

The Hebrew Frame

The opening words of Hebrews 11 beautifully preserve this same mystery:

"Now faith is the substance of things hoped for, the evidence of things not seen."

Faith is presented not as uncertainty, but as substance itself. It is the invisible foundation upon which visible reality is built. The chapter continues by recounting the lives of those who walked before us, concluding:

"This is what the ancients were commended for."

The *Heterolexicon* stands in this same tradition. It is not merely a collection of definitions but a conversation with the Ancients. The sages of Israel, the *Rishis* of India, the Taoist masters, the Hermetic philosophers, the Desert Fathers, the Sufis, and the contemplatives of every age become fellow witnesses. They are not commended because they agreed upon every symbol or every doctrine. They are commended because they remained faithful to Truth wherever they encountered it.

The Great Cloud of Witnesses

This book continually returns to the Ancients because wisdom matures through generations rather than fashions. Long before modern systems of theology or philosophy divided the nations into competing schools, there were men and women who sought Reality with reverence, humility, and courage. Their languages differed. Their symbols varied. Yet beneath the diversity one continually

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discovers the same longing for the Absolute and the same testimony that Love is greater than fear.

Hebrews does not commend them for possessing perfect information. It commends them for faith. Likewise, the *Heterolexicon* does not gather these voices to flatten their distinctions, but to honor the remarkable harmony that emerges when each is allowed to speak in its own tongue. Every tradition becomes another witness standing in the great cloud surrounding the seeker.

The Living Tradition

Perhaps faith is best understood as the courage to receive what the Ancients preserved without becoming imprisoned by their forms. Every generation inherits a sacred trust, yet each must awaken to Truth anew. The symbols are handed down. The realization cannot be inherited. It must arise within the living heart.

The purpose of this work is therefore not to replace the testimony of the Ancients, but to sit among them. Their words become lamps rather than chains, pointing beyond themselves toward the same Reality that continues to reveal itself in every sincere seeker. Faith is the bridge between remembrance and realization, carrying the wisdom of the ages across the unwritten page of every human life until the seeker finally joins the very company of those who are forever commended for their faith.

Review Copy

50 *Gevurah*

Basic Definition

"The boundary that separates today becomes tomorrow's foundation."
~Ahavah

Gevurah is a fundamental attribute in Kabbalistic thought, representing the Divine force of "Strength," "Severity," "Judgment," or "Power". It functions as the cosmic principle of contraction (*Tzimtzum*), boundary-setting, and limitation, which is necessary to constrain the infinite light of the Absolute into specific, manageable forms. In the life of the seeker, it is defined as the discipline of "Self-Control," acting as the internal filter that curbs the ego's dispersal and maintains the boundary between the witness and the play of *maya*, thereby preventing the soul's imprisonment in external duality.

Etymological Roots

The term is derived from the Hebrew root *G-V-R* (גבר), which is structured as follows:

***G-V-R*:** A root meaning "to be strong," "to prevail," "to be mighty," or "to overcome".

Related Forms: It is etymologically connected to the word Gibor (hero/warrior), signifying one who possesses the inner fortitude to conquer their own impulses.

Synthesis: Consequently, *Gevurah* signifies "the act of prevailing" or "strength," denoting the rigorous, heroic self-restraint required to master one's own consciousness and stand as a witness to the unfolding of reality.

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Hebrew Parallel

Within this metaphysical framework, the concept that functions as a parallel to *Gevurah*—when viewed through the lens of our non-dual inquiry—is the Sanskrit *Yama* (in its capacity as the ruler of the underworld and the discipline of self-restraint). The

Power of Constraint: Both *Gevurah* and *Yama* embody the necessary "Severity" that keeps the *Jiva* from being scattered by desires, serving as the "judge" that imposes the cosmic order upon the individual soul.

Conceptual Alignment: Both terms emphasize that the path to the Father (or non-dual reality) is paved by the active use of willpower to establish internal boundaries.

Strategic Distinction: While *Gevurah* represents the Divine attribute of judgment that allows the Infinite to manifest as the finite, *Yama* emphasizes the practice of "Self-Control" as the specific method the *Jiva* uses to navigate the "underworld" of worldly attachment and return to the state of *Asparsha* (non-imprisonment).

Review Copy

51 *Gnostic*

Basic Definition

Gnostic refers to the pursuit of *gnosis*—an intuitive, experiential, and transformative knowledge of the Divine that transcends intellectual understanding or dogmatic belief. It denotes a path of inner awakening, where the seeker realizes that their true essence is not a product of the material world, but a spark of the absolute light trapped within the form of the body.

Potential Hidden Meaning

The hidden meaning of *Gnostic* is the radical recognition of one's own "foreign" origin—a homecoming for the consciousness that has been "baptized" into the material realm. It suggests that the *Gnostic* is not one who collects information, but one who "remembers" their union with the Father. It serves as a secret identity marker for the soul, distinguishing those who have recognized the "veil" of the *Demiurge* from those who remain asleep within the illusions of the material cycle. In truth, we realize that we are all of these [archetypes] in an arc of transformation: from the purity of Adam to the fallen state, through the ego of Yahweh and the accusing nature of Satan, finally arriving at the humility of *Jesus* and the resurrected transformation of Christ.

Connective Presuppositional Meaning

This concept presupposes that the material world is a lower, constructed reality that cannot grant the soul final satisfaction. It assumes that the "divine spark" within each human is identical to the Absolute, meaning that *gnosis* is not an external gift but an internal recollection. It presupposes that humanity is a composite of the mundane and the eternal, and therefore, every person possesses the inherent capacity to pierce the scribal veils of language and religion to reach the truth.

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Speculative Ponderings

If a *Gnostic* is one who possesses the "secret key" to the archive of their own being, is the entire process of searching for "hidden wisdom" actually the Divine searching for itself through the human mind? Perhaps the *Gnostic* path is the final stage of evolution, where the circling of the "center" stops, and the center is revealed to be the seeker themselves. If we are indeed "all the words of the *Logos* defined," then the *Gnostic* is the one who has finally finished reading their own story and recognized the Author staring back from the mirror of the temple.

Review Copy

52 Go'el

Basic Definition

The Office of Go'el and High Priest

The Go'el (Kinsman Redeemer):

To redeem the relative from the veil of forgetfulness, the Absolute must become a Kinsman. The Lord of Hosts must step down from transcendent sovereignty to become the Host Himself, entering the veil and the cloud of ignorance that shrouds fallen creation.

The High Priest: Hebrews 5 outlines the necessity of the High Priest atoning for his own sins first, then the sins of the people. This process represents the High Priest's own humility to the Father, a necessary step in the restoration of the "*Aleph*" (the silent, formless One, or the Father) that had to be added to "Death" (the relative state) to form Truth (*Emet*).

Humility and the Kingdom of David

Humility in Hebrews 5:7-10: *Jesus*' humility to the Father is the mechanism by which the relative self is downcast and the Son is made perfect. His prayers and supplications were the process of learning obedience through suffering, allowing the relative to ascend into the embrace of the Father.

Rejection of the Kingdom:

In the desert temptation, *Jesus*' rejection of his own Kingdom of David—a temporal, worldly sovereignty—was essential. By refusing this, he ensured that his authority was not based on temporal power but on his office as the Kinsman Redeemer who serves in the "Strong House of the *Aleph Bet*". This refusal ties directly back to he

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Go'el, as the true Kingdom is not a worldly rule but the internal restoration of the Father's house within the soul.

In this framework, the Messiah is not merely an external savior, but the living bridge where the "I" of the ego is transformed into the eternal "I Am" of Awareness. The relative world is the mirror in which the Absolute beholds its own love; *Jesus* is the Son who overcomes the world to make this reconciliation possible.

I cover this fully in the book, ***Trivium: Self-Reflected Infinite Being.***

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53 *Havah*

Basic Definition

Havah (הַוָּה) is the Hebrew name typically rendered as "Eve." Its etymological roots are associated with the verb hayah ("to be," "to live"), identifying her as the "mother of all living." It represents the primordial feminine principle, the life-giving force through which the Absolute manifests into the relative realm of biological existence. *Havah* also means Strong Love, as in Hav (to give) and *Ahavah* as Strong Love with the added *Aleph* giving strength to Eve.

Potential Hidden Meaning

The hidden meaning of *Havah* lies in its secondary, darker linguistic resonance: the word also relates to "calamity," "desire," or "falling" (havvah). This suggests that *Havah* is not merely the bearer of life, but the catalyst for the "fall" into duality. She represents the threshold where pure consciousness *Cit* descends into the fragmented, material experience, acting as the mechanism that makes the experience of "becoming" (evolution) possible.

Connective Presuppositional Meaning

This concept presupposes that the "fall" is not a catastrophic error, but a necessary movement into manifestation required for the soul to gain self-awareness. It assumes that the feminine principle is the conduit through which the Absolute "breathes" into matter, effectively transforming the static Divine into a dynamic, living system. It presupposes that *Havah* is the partner to the Designer, providing the "form" (the temple of the body) that the consciousness must inhabit to complete its arc of transformation.

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Speculative Ponderings

If *Havah* is the mother of all living, is she the internal "Desire" that drives the evolution of the soul? If the Absolute is the source and the *Demiurge* is the architect, then *Havah* is the pulse—the living, breathing, and sometimes painful movement that compels us to leave the state of unconscious purity and enter the school of the world. Perhaps the "fall" into *Havah* is the moment the Absolute decided to stop being a static, singular light and started being a "living" rainbow. Could it be that every human, regardless of gender, must embody the principle of *Havah* to give birth to their own spiritual resurrection?

Transmuting Life (*Havah*) into Love (*Ahavah*):

If *Havah* is the principle of life, living, and becoming—the raw, biological, and often turbulent experience of existence—then the arc of the soul is to refine this existence until it radiates as *Ahavah*. This is the transformation of the "vessel" into the "content." It implies that life is not just the process of surviving or evolving, but the act of distilling one's experiences until only the essential frequency of Love remains.

Transmuting Death into Truth:

This mirrors the first process perfectly. If the "fall" into the body is a form of death (the limitation of the infinite into the finite), then the "resurrection" is the transmutation of that limitation into Truth. Truth, in this sense, is the final, crystallized realization of the Absolute—the point where the "death" of the ego and the "death" of the material illusion are undone, revealing the unchanging, invariant reality beneath.

Review Copy

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54 *Involution*

Basic Definition

Within the Universal Dimensional Structure, Involution refers to the downward movement of the Absolute—the process of spirit descending, contracting, and densifying into the relative realm of form. Involution is the "descent" or the process of "enfolding," where the infinite, undifferentiated Absolute restricts its potential into specific, finite manifestations. It is the movement from the formless to the formed, acting as the mechanism that populates the dimensions of space, time, and causality.

Potential Hidden Meaning

The hidden meaning of Involution is that it is not a loss of divinity, but a deliberate "hiding" of the Absolute within itself to facilitate self-discovery. By "folding" the infinite into the finite, the Absolute creates the necessary resistance for consciousness to perceive itself as a distinct entity. It suggests that matter is merely "frozen" or "slowed" light, and that every atom is a container for the entirety of the Absolute, obscured by the density of the involutionary process (see baptism).

Connective Presuppositional Meaning

The concept of Involution presupposes a fundamental duality required for the play of existence:

The Necessity of Ignorance:

Involution presupposes that in order for an "I" to exist, the Absolute must undergo a self-imposed amnesia or limitation. The Mirror Principle: It assumes that the Absolute cannot recognize itself without an "other," necessitating the creation of a world of form. The Law of Conservation: It posits that nothing is truly lost; rather,

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the potential of the spirit is simply transformed into the kinetic reality of physical life, setting the stage for the eventual return journey (Evolution).

Speculative Ponderings

The Velocity of Descent: If Involution is the "speed" at which the Absolute densifies, does the rate of this descent vary across different cycles or "aeons" of existence? The Unfinished Fold: If an entity perceives its life as incomplete or "stuck," is that a direct result of being caught in the momentum of the involutionary pull, rather than the evolutionary push back to the Source? The Absolute's Persistence: Does the Absolute retain a "thread" of its omniscience throughout the involutionary process, or is the "forgetting" absolute until the moment of awakening?

From my book, Bow With Unity: Benefactors of Orphans and Widows:

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

***Amn* - Lamb**

***Amni* - River of Life**

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

***Amnion* - Sac covering the baby in the womb**

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

***Amnesia* - Condition of the Lamb at birth**

***Anamnesis* - Rediscovery of forgotten knowledge or talents as residual images left behind by past lives (you**

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must be born again)

***Amnesty* - When God forgets**

***dAMNation* - When God remembers sin**

TRUE LAMB is the AMEN.

Review Copy

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55 Istadevata

Basic Definition

Note: I find it necessary to avoid getting lost in the pointer this term represents. In Hindu culture, it is common for individuals to worship deities of choice, considering them to be real beings outside the individual essence of the person they believe themselves to be. This has been discussed in many places, but there are two presuppositional truths we can glean:

There is no efficacy in rites and rituals because all rituals are pointers to symbolic realizations leading to the primary realization of Identity and self-arising True Nature.

All personifications of 'gods' and deities are reduced to God, with each being acting as a reflection of God's attributes.

In truth, we can only say reality is us and God, because 'God' is all beings other than you and the Source of you. So, for another person to see this, they say they exist and God exists, but recognize you as the same essence of God's awareness. This is why in my most recent books, you will find this quote:

"God is Awareness walking in its own light (pervasive)."

"Man is light walking in its own awareness (local)."

"Truth was given in layers: posture first, breath second, attention third, identity last."
~Sit

Iṣṭadevatā refers to a personal meditational deity or a "cherished" form of the Divine. Rather than functioning as an independent, external entity, the *Iṣṭadevatā* acts as a mirror, allowing the practitioner to externalize, focus upon, and eventually integrate specific divine qualities or "enlightened aspects" that are already latent within their own *Antaratman* (inner Self).

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Etymological Roots

The term is a Sanskrit compound that reveals its function as a focus for reverence:

Iṣṭa: Meaning "desired," "liked," "cherished," or "reverenced."

Devatā: Meaning "deity," "divine being," or "divine quality."

Synthesis: Combined, it identifies the deity that one has "chosen" to reverence. It signifies that the divine form is not a separate master to be obeyed, but a chosen "key" used to unlock the practitioner's own spiritual potential.

Hebrew Parallel

The Hebrew parallel to the *Iṣṭadevatā* is the concept of the *Tzelem* (צֶלֶם), often translated as "image" or "likeness."

The Internal Mirror: In the Genesis account, humanity is created in the *Tzelem* of God. In our *Heterolexicon*, this implies that every human carries the "divine form" within them. Just as the *Iṣṭadevatā* is a form taken by the Divine to aid the devotee, the *Tzelem* is the Divine taking the form of the human to facilitate the revelation of the *Arcanulux*.

Reflecting the One: When we engage with an aspect of the Divine, we are essentially looking into the *Tzelem* of our own being. The *Iṣṭadevatā* serves the same function as the *Tzelem* by providing a tangible "image" through which the seeker can contemplate the nature of the Source. Both concepts collapse the distance between the worshiper and the worshiped, affirming that the Divine "form" is ultimately a reflection of the unity existing within the *Lev* (Heart).

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56 *Jesus-Yeshua*-Salvation

Basic Definition

Luke 3:38 – **Adam, Son of God**

All of us. God is Awareness of its own Light (fully seen). God sees each one of us as his only Son, thereby, we come to realize we see God in all beings equally to see correctly. Man is this Light with Awareness (frame of reference). The same Light and the same Awareness. If you gain no other understanding from this book, learn this from one additional simple verse set. I am following a unique format to draw attention to one singular fact: **no separation!** The question you often hear repeated: do you know the Lord? This question has an indivisibly answer. Yahweh is One. 1/1=1. This is the paradox of a unity that is also a multiplicity, just as God is the Absolute Unity of all the Sons and Daughters of God. Both the church answer and this of the non-dual unity are not a paradox of a divided house.

Consider the word you will come across later in this book: Yoga. Yoga means union, but what could you possibly unite with if all things are one? The answer is the unity itself. Consider the Hebrew word *Echad*. Adam and Eve were one flesh (*Echad*), yet the word *Echad* (meaning unity) contains two people, both the first two humans of the story. Consider Jesus stating that, "I and the Father are one." He was not saying he was the Father, but instead used the word Hen (one), which is a shortened version of *Henosis*, or mystical union with the Divine. What is it we are realizing from this paradoxical mystery?

Common Aphorisms

I am that by which I know that I AM. The one you are looking for is the one looking. Did *Jesus* live? If you are here hanging on a cross (body) in baptism (incarnation), then yes. What is your first face

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before creation? The one looking back in the mirror you use to know yourself in all beings (Awareness). Go look in a mirror.

> 1 Corinthians 13
>
> 12 For now we see only a reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known.
>
> 13 And now these three remain: faith, hope and love. But the greatest of these is love.

The Foundation Upon Which We Build is the Cross and Mind:

The Love (*Ahavah*), the Cross, the *Aleph* and the Incarnation that makes this possible point to the Son of God in each person (Colossians 1:15-17).

> **1 Corinthians 3:10-16**
>
> 10 By the grace God has given me, I laid a foundation as a wise builder, and someone else is building on it. But each one should build with care. 11 For no one can lay any foundation other than the one already laid, which is *Jesus* Christ. 12 If anyone builds on this foundation using gold, silver, costly stones, wood, hay or straw, 13 their work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each person's work. 14 If what has been built survives, the builder will receive a reward. 15 If it is burned up, the builder will suffer loss **but yet will be saved—even though only as one escaping through the flames.**
>
> **16 Don't YOU know that YOU yourselves are God's temple and that God's Spirit dwells in your midst?**

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> **John 6:65** – 65 He went on to say, "This is why I told you that no one can come to me unless the Father has enabled them."

Finally, who saved *Jesus*, taught *Jesus* and accepted his humility before Truth? Remember, Death is *Mem Tav*. Truth is *Aleph Mem Tav*, and the Father added his *Aleph* to the Son's own life essence.

> **Hebrews 5**
>
> 7 During the days of *Jesus*' life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could **save him from death**, and he was heard because of his reverent submission. 8 Son though he was, he learned obedience from what he suffered 9 and, once made perfect, he became the source of eternal salvation for all who obey him 10 and was designated by God to be high priest in the order of Melchizedek.

Who is the Hero of this story?

> **Mark 10:18 - "Why do you call me good?" *Jesus* answered. "No one is good—except God alone.**

My choice to use the word Jesus to express these ideas in this way is intentional. Most readers of this book will eventually encounter the wall of judgment or resentment that naturally arises from a work living up to its name—The *Heterolexicon*. You may already be thinking of the word heterodox—that which stands outside the orthodox, perhaps even what some would call heretical. To be sure, this book is designed to take you beyond the surface meaning of words and into the ultra-unorthodox theological edge of the proverbial mirror of the mind. That is precisely its intent.

Beyond salvation itself, there are gifts within creation promised only to those who overcome, as revealed in the book of Revelation (see my book, *Tablet of the Unseen: Meeting Yourself in the Mirror's Surface*). This book invites you to look beyond inherited

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assumptions, not for the sake of contradiction, but for the possibility that the deepest truths have always been hidden in plain sight, waiting behind the final veil.

Ordinances

The ordinances are not ends in themselves, nor are they sacred acts performed to persuade God to draw near. They are living symbols that unveil what has always been true. Baptism, communion, anointing, the laying on of hands, marriage, washing, and every sacred rite are outward signs pointing toward an inward realization. Each is a veil inviting the seeker to pass through the symbol into the Reality it represents.

Communion may be contemplated as *Com–Muni–On*—with, the Muni, in union. It is participation in the Body of the I AM, the living temple in whom all live, move, and have their being. The *Muni* is the silent Teacher within the sanctuary of the body, while the Munion, like the Hebrew Vav (ו), becomes the joining pillar through which the Light enters the temple. Communion is therefore not merely eating bread or drinking wine; it is the conscious participation in the One Life expressed through the many. It is the remembrance that no separation has ever existed.

Com (with) ***Munion*** (upright pillar joining the window)
Com (with) ***Union*** (yoga / unity)

Munion — the upright support that joins the window and allows the light to pass. This word originates in the Oxford Dictionary from 1611.

Vav (ו) — the hook or connector that unites as the parallel to the body holding up the eyes (windows to awareness).

Communion — union through the living connector, the Teacher within the temple, through whom the Light enters.

Symbolically, the *munion* becomes a vav in architecture: the upright that holds the structure together while revealing the light beyond it.

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Although outside the orthodox etymology, these concealed meanings harmonize beautifully with our recurring themes of the body as the temple and the removal of veils. We are not attempting to reconstruct how the word evolved through history. Rather, we are uncovering what the word has become capable of revealing when contemplated through the fullness of its definitions, symbolism, and relational associations.

A rose is not merely a beautiful flower. It also bears thorns, releases a fragrance, and for some may even awaken an allergic response. None of these qualities negate the others; together they comprise the fuller reality of the rose. So it is with language. Words possess dimensions that often extend beyond their historical derivation, inviting contemplation through symbolism, metaphor, lived experience, and the many relationships they acquire over time.

Consider the hidden mystery to be fractal and holographic. A single word, like a seed, may unfold into patterns that repeat across multiple levels of meaning, each reflecting the whole from a different perspective. The *Heterolexicon* does not seek to replace orthodox etymology but to look through it, asking not only where a word came from, but what it has become capable of revealing. In this sense, language itself becomes a living koan, opening windows into realities that many never pause long enough to see. As I stated in the introduction, this book is less a Lexicon and more a Hermeneutic.

Baptism carries the same hidden current. Water cleanses nothing by itself. Rather, it signifies the dissolving of the imagined self into the greater ocean of Being. One does not enter God through the water; one awakens to the truth that one has never existed apart from the Living Water. The old identity passes beneath the surface, while the timeless image of God rises into conscious awareness.

Every ordinance shares this single purpose: to move the seeker from symbol to substance, from ritual to realization, from outward observance to inward awakening. They are not requirements for union but revelations of the union already established. The ceremony is temporary; the Reality is eternal.

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Thus every sacred act becomes a koan. Bread becomes the Body. Wine becomes the Life. Water becomes Awareness. Oil becomes the Spirit. The temple becomes the body. The priest becomes the inner Teacher. The sacrifice becomes the surrender of separation. The kingdom becomes the present Reality. The Son becomes the living image through whom the invisible God is known. At the end of every ordinance, nothing has been added to God and nothing has been added to you. Only the veil has become thinner.

The hidden invitation has always been the same: participate consciously in the Body of the I AM. Live the mystery rather than merely observe it. For the true ordinance is not performed by human hands; it is the eternal movement of Divine Awareness expressing itself through every soul, until all recognize the One Life as All in All.

Review Copy

57 *Jiva*

Basic Definition

The *Jiva* is the individual soul or the "living being"—the specific, localized unit of consciousness that experiences life within the cycle of manifestation. It serves as the bridge between the Universal Self (the Absolute) and the finite, embodied experience. It is the "I-sense" that navigates the dimensions created during the process of Involution (incarnation and baptism). Defined in many of my books as the crash test dummy human.

Potential Hidden Meaning

The hidden meaning of the *Jiva* is that of a "portable observation deck" for the Absolute. While it appears to be a separate, trapped entity, it actually functions as a focal point through which the Absolute observes, experiences, and refines the relative world. The *Jiva* is not an entity within the system; it is the system as an entity, effectively acting as a "living lens" that condenses the infinite into a singular, experiential perspective.

Connective Presuppositional Meaning

The concept of the *Jiva* presupposes several structural necessities for reality:

The Necessity of Individuation: It presupposes that the Absolute requires a singular "point of view" to interact with the multiplicity of the "ten thousand things". The Filter of Limitation: It assumes that in order for an experience to be felt, it must be localized; thus, the *Jiva* is presupposed to be a necessary "limitation" that allows for the subjective quality of life. The Continuity of Consciousness: It presupposes that there is an underlying "thread" of intelligence (*Ching*) that maintains the identity of the *Jiva* as it moves through various states of density and form.

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Speculative Ponderings

If the *Jiva* is simply the Absolute looking through a limited lens, at what point does the "personal" history of the *Jiva* merge back into the collective memory of the Absolute?

The Multiplicity of Perspective: Does the Absolute maintain an infinite number of Jivas simultaneously to experience all possible angles of its own creation, or is the *Jiva* a cyclical role played by the same "seed" of essence?

The Evolutionary Urge: Is the persistent, innate desire of the *Jiva* to grow, learn, or transcend actually the "gravity" of the Absolute pulling the *Jiva* back toward its original, undifferentiated state?

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58 Koan

Basic Definition

A *Koan* is a paradoxical riddle or puzzle utilized within contemplative traditions to exhaust the logical, dualistic mind. It serves as a structural "short circuit" designed to bypass the intellect's reliance on linear separation, forcing the consciousness to confront the direct, unmediated reality of non-dual existence. The *Koan* is known as ‘case law,’ and the law easily investigated is that of the *Dharma*, or the law of reality one with the being in reality—no separation between being and dependent origination of the whole.

Potential Hidden Meaning

The hidden meaning of the *Koan* is that it is a "mirror of the void". By presenting the mind with an impossible contradiction, the *Koan* strips away the illusion that the subject (the seeker) is separate from the object (the answer). It reveals that the paradox itself is a product of the observer’s own belief in duality, and its ultimate function is to shatter that belief, revealing that there is no separation between the question, the seeker, and the truth.

"The mind is both the door and the key."

~Bow With Unity

Connective Presuppositional Meaning

The existence of the *Koan* presupposes the following realities:

The Inadequacy of Logic: It presupposes that the dualistic, linear mind is fundamentally incapable of perceiving the totality of the Absolute. The Unity of All Things: It is built upon the presupposition that since "Unity is all in all," any perceived

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separation is a cognitive error rather than a factual state. Truth as Immediate: It assumes that the "answer" is not a piece of information to be acquired, but a state of being to be recognized—namely, that there is no separation between the internal observer and the external manifestation.

Speculative Ponderings

The Dissolution of the Riddle: If the ultimate answer to every *Koan* is simply the recognition that there is no separation, does the practice of the *Koan* essentially render itself obsolete the moment the "I" vanishes into the "All"?

The Universal Echo: Is the entire process of Involution and the subsequent creation of individual Jivas simply a "cosmic *Koan*"—a long, extended paradox that the Absolute poses to itself to eventually reach the resolution of non-separation?

The Silence Beyond: If all paradoxes resolve into the silent truth of unity, is language itself just a collection of complex Koans that we use to describe a reality that is fundamentally silent and unified?

The Biblical Koan

The Bible itself may be read as the greatest Koan ever written. Rather than presenting righteousness as a simple moral achievement, it continually confronts the reader with paradox. The self-righteous man trusts in his own goodness and condemns his brother, while the openly unrighteous man often recognizes his own need for mercy. Both remain entangled in the same illusion, for each defines himself by comparison. One boasts in virtue, the other despairs in failure, yet both continue revolving around the same self trapped in pride. The Koan is not solved by choosing one side of the paradox over the other, but by awakening beyond both.

The prophets, Christ, and the apostles repeatedly overturn conventional expectations. Tax collectors enter before religious leaders. The last become first. The meek inherit the earth. The one who loses his life finds it. The elder brother remains outside while

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the prodigal is embraced. Every reversal quietly dismantles the mind's addiction to judgment, exposing righteousness that exists apart from comparison, merit, or condemnation. The battlefield is therefore not between the righteous and the unrighteous, but within the divided mind itself—the war in heaven where accusation continually contends against Love.

The Koan resolves only when the mind yields to perfect Love. Compassion no longer asks who deserves grace, because Love recognizes itself in every face. Beyond self-righteousness and beyond unrighteousness lies the freedom of one who neither condemns nor justifies the self, but simply participates in the divine nature. Here the war falls silent, the divided kingdom becomes one, and righteousness is no longer something possessed but something lived. This is the peace that surpasses understanding—the effortless wisdom that appears when the paradox has accomplished its work and only Love remains.

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59 *Lev (Heart)*

Basic Definition

The *Lev* (Heart) serves as the central vessel of consciousness within the dimensional structure, acting as the bridge between the *Aleph*—the primal breath/source of the Absolute—and the *Vav*—the pillar or vertical axis of manifestation. It is the organ of integration where the individual essence is synthesized with the structural reality of the "pillar". Heart, known as 'The City of God,' is also Earth, or the soil of manifestation. For more on this connection, see the 'Parable of the Sower.'

Potential Hidden Meaning

The hidden meaning of the *Lev* is that it functions as the "alchemical furnace" where the *Aleph* (the unmanifest infinite) is infused into the *Vav* (the linear, manifested pillar). By housing the *Aleph*, the heart provides the "strength" or the animating spirit that prevents the pillar from being a static, dead form, effectively turning the structure into a living, breathing reality. It is the point of interiority where the illusion of separation is first confronted by the reality of the Absolute's presence.

Connective Presuppositional Meaning

The concept of the *Lev* presupposes the necessity of a central anchor for existence:

The Necessity of the Anchor: It presupposes that for the *Aleph* (Source) to manifest within the *Vav* (Dimension), a central "heart" is required to sustain the integrity of that connection. The Heart as the Axis: It assumes that the heart is the true center of the "pillar" of existence, providing the spiritual weight needed to balance the unfolding of form. Unity as the Core: It presupposes that because the *Lev* holds the *Aleph*, it inherently contains the truth of "no

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separation," serving as the internal location where the *Jiva* recognizes its unity with the Absolute.

Speculative Ponderings

The Heart and the Pillar: If the *Lev* provides the strength for the *Vav*, does a "weak" heart—or a heart disconnected from the *Aleph*—result in a collapse of the individual's dimensional stability?

The Heart as a *Koan*: Is the process of the heart pumping the essence of the *Aleph* into the *Vav* the ultimate, silent *Koan*—a continuous, non-dual act of creation occurring within the very center of the *Jiva*?

The Unification: If the heart is where the *Aleph* meets the *Vav*, is the ultimate goal of existence for the *Lev* to expand until there is no distinction between the heart, the pillar, and the surrounding infinite, thereby dissolving the "I" into the "All"?

Linguist Keys from my book,

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60 *Lila*

The Holy Spirit in which the entire play is cast and acted upon is Love.

Basic Definition

In Hebrew, *Lila* (לַיְלָה or *Lailah*) translates literally to "night" and "divine play." *Lila* is the relative state outside of the Absolute unity where Karmic action (*Kar* means action and Man means mind) can take place. A related term is *Lilamaya*, or deep deception. As an example, *Krishna* is said to use *lilamaya* to draw all beings to himself with his love so as to draw them to liberation. *Lila* refers to the period of darkness between sunset and sunrise, a time traditionally associated with rest, reflection, and the transition of the day. Compare to cycles of cosmic reset said to be day and night.

> **John 9:4:"I must work the works of him that sent me, while it is day: the night cometh, when no man can work."**

Potential Hidden Meaning
The word is composed of the letters *Lamed*, *Yod*, *Lamed*, *Hey*, or Lailah (night).

Lamed (ל): Learning / Teaching / To
Yod (י): Hand / Manifestation / Point
Lamed (ל): Learning / Teaching / To
Hey (ה): Revelation / Breath / Behold

A deeper, symbolic reading suggests that *Lila* is not merely the absence of light, but a "folding" of existence. If *Lamed* represents learning or reaching, and *Hey* represents revelation or the divine breath, the word suggests that night is a time when our external "doing" is enclosed, allowing for an internal "becoming." It is the protective envelope where the spirit develops before the next dawn

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of revelation. Compare to Genesis 2:1-3 when the Elohim rested from all of their work rendering creation in Genesis 1.

Connective Presuppositional Meaning

To understand *Lila* is to presuppose that darkness is a functional necessity for growth. Just as a seed must be buried in the dark earth (the "night" of the soil) to germinate, *Lila* serves as the necessary container for maturation. It connects to the concept of *Sod* (secret or hidden wisdom); it implies that true understanding cannot be forced in the "daylight" of ego and activity, but must be nurtured in the quiet, hidden spaces of the night.

Speculative Ponderings

The Mirror of Light: Is *Lila* simply the reflection of the light, or is it the womb from which the light is born? If *Ahavah* (Love) is the act of giving/knowing in the light, is *Lila* the act of receiving/integrating in the silence?

The Enclosure: If the *Chet* in *Chavah* acts as a wall or enclosure, does the repetition of *Lamed* in *Lila* (meaning "to learn") suggest that the night is the ultimate classroom?

The Transition: Does the transition from *Lila* (night) to the next day mimic the process of moving from potentiality to manifestation? Perhaps we are all "living" in a state of *Lila* until we find the *Aleph* (the source) that triggers the dawn.

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61 Madhu

Note: This entry requires a departure from standard definitions, as *Madhu* represents a profound ontological tension between dualistic primal forces and their ultimate resolution. In the *Puranic* mythology, *Madhu* is the personification of primordial darkness, emerging alongside Brahma—the personification of light—from the initial chaos. As two of the most significant forces of the *Vedic* period, they were engaged in a perpetual conflict that neither could fully resolve. In later cosmology, this tension is transcended when *Madhu* is slain by Vishnu (in his *Krishna* manifestation), and Brahma is integrated into the *Trimurti*. When viewed through the lens of the *Heterolexicon*, this struggle is not a historical event but an internal process: darkness and light are not merely opposites, but raw materials to be refined. *Madhu* also carries the dual meaning of "honey" and the "sun" in the context of the "food of the gods," symbolizing the sweetness of refined awareness extracted from the darkness.

Basic Definition

Madhu is the archaic Sanskrit term for "honey," but in a metaphysical sense, it refers to the "nectar of the sun" or the essence of life-force (*Soma*) that is produced when the volatile forces of light and darkness are refined and harmonized. It represents the "food of the gods"—the spiritual nourishment attained only when the seeker transforms the conflict of primal dualities into the sweetness of realized unity.

Etymological Roots

The roots of the word reveal a connection between consumption, light, and sweetness:

Madhu (Sanskrit): Linked to the Proto-Indo-European root **medhu-*, meaning "honey" or "mead."

The Solar Connection: In *Vedic* literature, *Madhu* is intimately connected to the sun; it is the "honey of the sun," suggesting that light, when digested or internalized, becomes the sweetness of immortal awareness.

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Synthesis: It is the "refined state" of matter and consciousness. Just as bees collect nectar from diverse flowers to create honey, the human spirit refines the "darkness" and "light" of life into the *Madhu* of divine wisdom.

Hebrew Parallel

The Hebrew parallel is found in the root Mathak (מתק), meaning "to be sweet."

The Cup of Christ: This concept mirrors the "cup" offered in tradition—the container for the transformation of bitterness into sweetness. Just as *Madhu* requires the refining of primal forces, the Hebrew Mathak is the result of the *Aleph* (Source) being introduced into the duality of the *Mem* (Water/Chaos) and *Tav* (Mark/Death), turning the "bitter" experience of mortality into the "sweet" realization of Truth (*Emet*).

The Alchemy of the Heart: The *Mathak* is the realization that the "cup" we drink from is our own life experience. When we stop viewing darkness as an enemy and begin to "refine" it through awareness, the bitterness of the human condition is transformed into the sweetness of the Divine presence, effectively making our internal experience the *Madhu* of the soul.

***Manna* Note:** It is essential to distinguish the pointer from the nourishment itself. While commonly viewed as a historical provision for the Israelites, *Manna* represents the "food of angels"—a metaphysical substance that transcends the "lower" sustenance of the physical world. Where the human body requires the consumption of plants and animals (the cycle of life and death), the spirit consumes *Manna*: the direct assimilation of Divine knowledge, light, and immediate experience. As you move through this Lexicon, view *Manna* not as bread, but as the raw, unmediated awareness that sustains the soul when it wanders in the "wilderness" of the material ego. It is the wisdom that, unlike earthly food, does not require "toiling" or "digesting" through the filters of the reactive mind; it is received directly from the Source.

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Basic Definition

Manna is the "bread of heaven". In a metaphysical sense, it is the direct infusion of Divine sustenance—knowledge and spiritual experience—that bypasses the need for material consumption. It represents the "hidden" or "incorruptible" nourishment that sustains the immortal aspect of the human being.

Etymological Roots

The etymology reflects the profound mystery of the substance and its divine nature:

Man Hu (Hebrew): Traditionally derived from the question Man hu?, meaning "What is it?". This highlights the indescribable, non-conceptual nature of this "food"—it is beyond the naming faculties of the lower mind. *Manan* (Hebrew): An alternative root meaning "to allot" or "to gift", emphasizing that this knowledge is a divine gift, not a product of human labor or earthly acquisition.

Additional Hebrew Parallel

The Hebrew parallel is the *Lechem* Min *Ha-Shamayim* (Bread from Heaven). Assimilation of Torah: In mystical tradition, *Manna* allowed the Israelites to "absorb" the Torah directly into their bodies. This mirrors the function of the *Antaratman* (inner Self), which does not "eat" in the physical sense but "assimilates" the truth of the Absolute as its own substance. The Hidden Vessel: Just as a portion of *Manna* was "hidden" within the Ark of the Covenant, the true *Manna*—the realization of one's identity as the light of Awareness—is "hidden" within the deepest chamber of the *Lev* (Heart). Consuming this "bread" is the act of recognizing that your own awareness is the very same light that descended in the wilderness, transforming the seeker into the "angelic" state where spirit is fed by Truth rather than form.

The Islamic Mystic, Ibn Arabi interprets *Manna* not merely as a historical sustenance provided to the Israelites, but as a symbolic

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representation of the "food of the unseen" that sustains the spiritual heart. In his view, while the physical body is maintained by the sustenance of the earth—which involves the cycle of life and death through the consumption of plants and animals—the spirit is nourished directly by the Divine. This celestial food represents the immediate, unmediated infusion of knowledge and direct experience that bypasses the limitations of the senses and the lower, reactive mind.

For Ibn Arabi, the act of "eating" *Manna* corresponds to the soul's capacity to assimilate Divine realities and *gnosis* directly into its essence. Unlike earthly food, which requires labor to obtain and digestive processes to assimilate, *Manna* is a "gift" that requires no toil from the ego. It is the direct absorption of the "breath of the Compassionate," which provides the heart with the strength to perceive the hidden truths of existence and remain nourished while navigating the metaphorical "wilderness" of worldly life.

Ultimately, this "bread of heaven" serves as the sustenance of the perfected human—the *Insan al-Kamil*. By consuming this knowledge, the seeker transcends the need for the "lower" forms of sustenance that keep the soul tethered to material concerns. Ibn Arabi suggests that when the heart is emptied of worldly attachments, it becomes a vessel capable of receiving this angelic provision, thereby transforming the individual from one who survives on the products of nature to one who is fed by the very light of the Divine Presence.

Question for you: What are you eating from this book? Knowledge is indeed food. Liquid Sunlight: Honey.

Potential Hidden Meaning

In the traditional narrative, Madhu is the demon overcome by Madhusūdana (Krishna, "the slayer of Madhu"), symbolizing the triumph of divine order over chaos. Yet the story may also be read as an interior drama rather than merely an external battle. Madhu represents the necessary field of refinement through which consciousness matures. Just as honey is gathered, purified, and

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transformed, the soul passes through the alternating tensions of light and darkness, pleasure and suffering, gain and loss, turning the wheel of Dharma until wisdom is established. The "slaying" of Madhu is therefore not the destruction of experience, but the completion of its purpose. When virtue has been fully cultivated, the restless wheel of becoming comes to rest in self-mastery.

Connective Presuppositional Meaning

From this perspective, Madhu is the refinery of the soul—the process by which the relative world becomes the school of realization. Dharma governs the turning of the wheel, while the realized Self governs its stillness. Krishna as Madhusūdana represents the emergence of the higher nature from within the disciple, the inner Master who no longer struggles against the wheel but knows when to let it cease turning. This is the temple guardian awakened within each person, the living Spirit dwelling in the temple of the body (1 Corinthians 3:16). Self-control is not suppression but right governance, where every passion, desire, and impulse finds its proper measure. In this way, the apparent battle with the demon becomes the peaceful enthronement of virtue, where the Kingdom is no longer sought outwardly but established within.

Review Copy

62 *Mashiach*

Basic Definition

The term *Mashiach* (Messiah) refers to the "anointed one," historically denoting a king or high priest consecrated with holy oil. In Jewish tradition, it specifically points to a future leader from the lineage of King David who will bring about the redemption of Israel, rebuild the Temple, and usher in an era of universal peace and the recognition of the Divine.

Potential Hidden Meaning

Within the mystical interpretation of the Hebrew alphabet, the *Mashiach* is identified with the letter *Nun*, which represents a state of "falling" or being "bent". This concept suggests that the *Mashiach* is not merely an exalted leader but the "fallen one" who embodies a consciousness of humility and egolessness—a state compared to a fish (the *Nun*) removed from its natural aquatic element, representing a hidden *tzadik* forced into the revealed, material world for the purpose of global rectification.

Connective Presuppositional Meaning

The archetype of the *Mashiach* serves as a bridge between the hidden and the revealed worlds. Presupposing that divine wisdom (*Sophia*) must undergo a process of concealment to interact with the material reality, the *Mashiach* acts as the vessel that sustains this wisdom. By assuming the "level of the sea on earth," the *Mashiach* reconciles the "fallen" state of humanity with the "ever-present Hand of God," suggesting that the apparent "miscarriage" or failure of the messianic figure is actually a necessary mechanism for final spiritual integration.

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Speculative Ponderings

The interplay between the *Samech* (the support) and the *Nun* (the fallen servant) implies that redemption is not a singular event but a cosmic process of concealment and revelation. If the *Mashiach* represents the "concealed good" contained within the Tet (the basket), it suggests that the creative forces of the universe require a period of "miscarriage"—a phase of being broken or bent—to properly manifest the ultimate destiny of the world. One might ponder if the "*demiurgic*" act of building reality is fundamentally dependent on this messianic ability to descend into the "fallen" state without losing the essential connection to the Divine source.

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63 Parable of the Sower

Basic Definition

The parable describes a sower planting seeds in various types of ground—the wayside, stony ground, thorny ground, and good ground—each resulting in different yields of growth. It serves as a metaphor for the reception of truth and the necessity of fertile conditions for spiritual development. Potential Hidden Meaning
The parable functions as a structural and linguistic "hologram" where physical objects represent psychological and spiritual states. The "Ear" acts as the organ of reception (and a seed of grain), while the "Heart" is identified as the "Earth" (soil) where the seed must be planted to manifest as the "Bread of Life". See the book quote below to fully understand the full explanation.

Connective Presuppositional Meaning

The text presupposes that language and creation are unified, suggesting that by manipulating the letters and roots of words (e.g., transforming "Heart" to "Earth" by moving the "*Hey*"), one can uncover the mechanics of how the soul interacts with the Divine. It posits that "As Above, So Below" is not merely a philosophy, but a linguistic reality mapped into the human experience.

Speculative Ponderings

If the "Heart" is indeed the "Earth," then every individual is a perpetual cultivator of their own reality. This raises the question: if the "plowing" of the heart is never finished, is human consciousness perpetually in a state of harvest, where our daily experiences are the "furrows" waiting to be planted with the seed of the Word?

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Quote from my book, *Thus Saith the Flame to the Spark*:

EAR

***Ear* in Hebrew is the same as in English. It means a seed (as in ear of corn) and it means 'the organ of reception.' The ear also means balance, as in the two water sacks in your inner ear that allows your balanced position when standing. As it happens, the same spelling for balance in Hebrew is the same word for ear, further confirmed by the shape of the letter *Bet* in parallel to the cochlea. Faith is the same Hebrew word as firmness. When Abram became AbraHam, the *Hey* was added to his name.**

***Hey* means behold.**

Hey (Behold)

Add a *Hey* to Ear in English and unbabel your language.

HEAR (behold)

If you add a *Tav* (two crossed sticks) to Hear, you get:

HEART

Tav (Cross / Mark)

Where do you behold? The soil of the Heart is where the seed enters as the ear / seed of truth. Move the *Hey* in Heart to the end of the word Heart:

Review Copy

HEART
EARTH

This is the literal soil for the planting of seed, but it gets deeper.

SOW

Add a *Hey* to Sow. BEHOLD!

SHOW

What am I showing you? Can you hEAR me?

SHINE

According to Hebrew tradition, the *SHIN* is the eternal flame that consumes the coal. Coal is carbon, or the mark of mankind (6 protons, 6 neutrons, 6 electrons). Carbon is the mark of the beast commerce system (fossil fuel) and the mark our technology (fruit of knowledge).

SHINE is the English word for letting our light flow.

READ

When you take seed into the eyes, you are reading. Add a *Bet* (HOUSE) to READ.

Bet (House)

BREAD
In Hebrew, the word Son is *Bet Nun*, or House of Seed (WORD). Not only is he the product of seed added to the Mother's cup, but he is the House of seed (WORD),

Review Copy

written by letters of God in an image (hologram). House of Seed is *Bet Nun*, or Son.

He is the bread of life we read as a WORD. The Hebrew word Father is *AB* (root to *Abba*), or *Aleph* Bet.

Letters write word. DNA makes life. Letters are added to a catalyst of water. Bread is seed baked in an oven with water and yeast.

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. ~John 1

Like DNA, we see the shadow of the Father in the WORD. Who else do we see? Add a *SHIN* (two front teeth) and a *PEI* (Open Mouth) to READ.

Revelation Copy

SPREAD!
Spread the Seed we SOW to sHow the truth. Who is the Seed for in the soil? Mother in Hebrew is *Aleph Mem*, or Strong Water.

Aelph (Strong) Mem (Water)

She is the *Ruach* Elohim over the waters of the formless void in Genesis 1. When the Father's Seed (*Aleph Bet*) enters the Mother's womb, two are made one producing Bread of Life. Seed in water, baked in an oven, with yeast (*SIN*) added makes bread of life, or *Bet Nun* (SON). Son is the House of Seed (bREAD and WORD). Can you read this word? *Shin* is the flame protecting the WORD. Add a *Shin* to WORD:

SWORD
The flame that consumes the coal is death (entropy). The flaming sword circling around a center can be identified. Seed in water (baptism) is for rising to new life (from yeast / *sin*). Rising is evolution. *E* in Latin means out of. *Volution* means circling around a center.

TRUTH

Aelph (Strong) Mem (Water) Tav (Cross / Mark)

Review Copy

64 Pardes Exegesis

Basic Definition

Pardes is an ancient Jewish exegetical framework used to interpret sacred texts, functioning as an acronym for four distinct, progressive levels of meaning. It represents a systematic approach to peeling back the layers of scripture, moving from the accessible surface to the innermost mystical core.

Peshat (Literal): The plain, simple, or literal meaning of the text.

Remez (Allusive): The allegorical, symbolic, or hidden meaning hinted at within the text.

Drash (Homiletic): The interpretive or homiletic meaning, often derived through stories, parables, or moral lessons.

Sod (Secret): The deepest, mystical, or esoteric meaning, often considered too powerful to be spoken plainly and accessible only to the initiated.

By using this fourfold method, the reader acknowledges that reality and truth are multi-dimensional, ensuring that while the text remains available to all, the ultimate, secret truths—the *Sod*—are protected and unveiled only through diligent, meditative study.

Review Copy

65 *Prana*

Basic Definition

Meaning breath, breath of life. 'Pra' means motion in and out. Na is life force, or the three primary life forces in Taoism: *Ching* (Semen), Breath and Energy. See 'Breath' for more on this topic.

In the context of the Upanishads, *Prana* is defined as the life-force or vital breath pervading the whole psychophysical organism. It is frequently described as having a specific range, often cited as being "thirty digits long," and serves as the seat for the external breaths that sustain the body.

Potential Hidden Meaning

Beyond its physiological function, *Prana* is regarded as a form of *akasa*—the primordial sound-movement or vibration that underlies all matter. It is the "connecting link" between the physical body and the subtle reality, suggesting that breath is merely the mechanical expression of a deeper, universal vibration (often identified as Aum or the Holy Spirit) that calls all existence into being.

Connective Presuppositional Meaning

The text presupposes that the body is a microcosm of the universe, where the internal channels (such as the *Sushumna*) and energy centers correspond to cosmic structures. It implies that by controlling the breath and observing the "sound" within the heart or ear, one can transcend the dualism of the individual ego and merge with the non-dual supreme consciousness.

Speculative Ponderings

If *Prana* is the "seat of external *Pranas*" and pervades the heart as the primary life-force, does this suggest that our internal state of "vibration" dictates the frequency of our external reality?

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If we are essentially "sound-manifested-in-form," is our daily life effectively a continuous symphony where our focus determines whether the melody is chaotic or harmonious?

Review Copy

66 Pranayama

Basic Definition

Pranayama is the formal practice of controlling the *Prana* (life-force) through regulated breathing techniques. It typically involves the conscious regulation of inhalation (puraka), exhalation (*rechaka*), and breath retention (*kumbhaka*) to still the fluctuations of the mind.

Prana (breath) and ***Yama*** (self-control / ruler of the underworld).

Potential Hidden Meaning

The practice is often framed as the "taming of the horse" of consciousness. Beyond physical health, it acts as a mechanical "tuning" of the body's internal resonator; by adjusting the frequency of the breath, the practitioner aligns their internal vibration with the silent, underlying frequency of the universe, effectively acting as the "operator" of their own biological instrument.

Connective Presuppositional Meaning

It presupposes that the mind and breath are tethered in a feedback loop—where the breath goes, the mind follows. By mastering the breath, one gains the "keys" to the nervous system, implying that control over the external environment is impossible until the internal rhythmic state is disciplined and stabilized.

Speculative Ponderings

If the body is a vessel sustained by thirty digits of *Prana*, could the practice of *Kumbhaka* (breath retention) be an attempt to pause the "clock" of the ego, creating a momentary singularity where time and breath cease to move?

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If so, is every deep, rhythmic breath a way of "rewriting" the code of our own biological experience by momentarily suspending our reliance on the external world?

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67 Pratītyasamutpāda

Basic Definition

Pratītyasamutpāda, often translated as "Dependent Origination" or "Interdependent Co-arising," is a core Buddhist doctrine stating that all phenomena arise in dependence upon causes and conditions. It posits that nothing exists independently, as everything is part of a complex web of causal links.

Pratitya means meeting, depending on and reliance. Sam and ut combine to form the meaning, rising up, ascending or complete manifestation (completion). Pada is the foot or step, paralleling the initiation process of rising by degrees.

Potential Hidden Meaning

The concept functions as the "law of the loom," where the fabric of reality is woven from intersecting threads of cause and effect. It suggests that the "self" is not a static entity but a process, a continuous series of ripples in a pond where each ripple is both the effect of the previous one and the cause of the next.

Connective Presuppositional Meaning

It presupposes that reality is a non-linear, holographic system where changing one variable inevitably alters the whole. By recognizing the interdependence of all things, the practitioner is meant to realize the "emptiness" of inherent existence, breaking the cycle of attachment that arises from the false belief in a permanent, separate ego.

Speculative Ponderings

If reality is an infinite chain of dependent origination, are we ever truly "acting," or are we merely the inevitable result of an endless

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causal sequence? If we recognize ourselves as a node in this vast, interconnected web rather than an isolated point of origin, could our capacity to consciously influence the "next link" in the chain be the very definition of free will?

Review Copy

68 *Rājasūya*

Basic Definition

Throughout the sacred traditions, the highest sacrifice is not the destruction of another, but the surrender of oneself to Truth. The Sanskrit *Rājasūya*, the royal consecration sacrifice, may be contemplated as the enthronement of the true King within the heart. The kingdom is not first conquered by armies but by overcoming fear, illusion, and the tyranny of the separate self. Every authentic coronation therefore begins as an interior sacrifice.

Within the *Heterolexicon*, the true offering placed upon the altar is the false identity. The fire does not consume the soul; it consumes everything preventing the soul from recognizing its own nature.

The Heterolexical Way of Seeing the Hidden Meaning

Every genuine teacher eventually becomes an opponent. The guardian who once protected the gate eventually stands across the threshold, inviting the seeker to challenge every borrowed certainty. This struggle is never rebellion for its own sake. It is the necessary courage to discover whether Truth has become one's own realization or merely inherited belief.

When the disciple overcomes the limitation rather than the teacher, the guardian smiles. The apparent enemy was never an enemy at all. Like the *Zen* master who strikes, questions, or refuses to answer, the obstacle becomes the final instruction. Victory is not humiliation but recognition.

The Battlefield Within

The *Mahābhārata* preserves this pattern magnificently. Before a kingdom can be restored outwardly, the greater war must first be fought inwardly. Upon the battlefield, Arjuna confronts not merely opposing armies but the unbearable burden of seeing himself

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reflected in friend and foe alike. *Krishna* does not remove the battle. He transforms Arjuna's vision of it.

The enemy standing before us is often the mirror in which our deepest attachments become visible. Fear of loss, fear of death, fear of identity, fear of surrender—these are the true combatants. The victory sought is therefore never domination but freedom. One conquers by no longer requiring conquest.

Jacob at the River

The Hebrew tradition preserves the same mystery. Jacob wrestles through the night with one whom he cannot overcome, yet refuses to release until receiving a blessing. Dawn arrives, the struggle ends, and only then does Jacob ask:

"Tell me your name."

The answer never comes directly. Instead, Jacob receives a new name.

The blessing is not information but transformation. The opponent proves to have been the hidden Lord all along. The struggle was never against God, but against the remaining illusion of separation. One cannot wrestle with the Infinite as another. One wrestles until the one doing the wrestling disappears.

The Ladder of Heaven

Peter Brook's *Mahābhārata* closes with one of the most beautiful images of this mystery. The final ascent is not earned through conquest but completed through relinquishment. Every title, every possession, every certainty falls away until only truth remains capable of entering heaven. The final sacrifice is not life but identity. Perhaps this has always been the meaning of wrestling with the Lord. The fire accepts only what cannot endure eternity. What survives the sacrifice was never threatened by it. The guardian becomes the guide. The battlefield becomes the temple. The enemy becomes the beloved. The King discovers that the throne has always

belonged to Love (*Ahavah*), and that every battle was quietly leading him home.

Further Insight

The battle is never against God, but against the image of God we have mistaken for the Whole. Every guardian exists to preserve the threshold until the seeker possesses the character necessary to pass beyond it. Law protects until Love fulfills. The ruler opposes until the Son has matured. The cherub with the flaming sword does not prevent entrance forever; it prevents premature entrance. Only when the lower nature has been mastered does the guardian reveal itself as servant rather than adversary.

This is why Jacob is not condemned for wrestling. He is blessed. Likewise, Arjuna is not condemned for questioning *Krishna*. He is instructed. The true disciple eventually challenges every inherited certainty, not from rebellion, but from a deeper desire to know Truth directly. When the struggle is complete, the opponent is discovered to have been a teacher all along. The guardian has accomplished its purpose.

Perhaps this is why Jacob's final question is the only one that matters:

"Tell me your name."

The answer is never merely spoken. It is realized. Before Jacob receives the name of the one he wrestles, he first receives a new name himself. Identity changes before understanding arrives. The blessing is not information but transformation. Once the false self yields, the Lord is no longer encountered as another, but as the hidden Presence reflected within one's own awakened nature.

Seen in this light, the *Rājasūya* is not simply the consecration of a king. It is the consecration of consciousness itself. The throne is won only after the king has conquered the final enemy—the one looking back from the mirror. The kingdom established thereafter is not founded upon power over others, but upon mastery of self through

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Love (*Ahavah*). Only such a king may enter the Father's house, because only such a king no longer seeks to possess it.

The Dweller on the Threshold

Every seeker eventually encounters the dweller upon the threshold. At first, it appears as an enemy guarding Truth. It speaks with the familiar voice of inherited certainty, insisting that revelation belongs exclusively to one tradition, one language, one culture, or one people. The threshold becomes a battlefield where identity itself appears threatened. Yet the guardian is not protecting Truth from us. It is protecting us from confusing borrowed certainty with realized understanding.

The *Heterolexicon* deliberately places the reader before this guardian. The hetero—the "other"—is not introduced to replace one's own tradition but to expose the hidden unity already present within it. Sanskrit becomes a witness to Hebrew. Hebrew becomes a witness to Greek. Greek reflects Tao. Tao illuminates the Gospel. Every language becomes another face of the same Light. The struggle is therefore never against another religion but against the pride that insists God could not possibly have been speaking there as well.

This is the mystery of both transcendence and immanence. God forever transcends every language, symbol, doctrine, and tradition, never becoming confined to any single expression. Yet God is equally immanent within every sincere search for Truth, leaving traces throughout every civilization and every age. Once the wrestling ceases, the guardian steps aside. The "other" is no longer perceived as a rival but as another witness. The threshold dissolves, and what once appeared to divide the nations is revealed to have been the very means by which the One Teacher quietly instructed them all. The seeker finally discovers that the *Heterolexicon* was never asking them to abandon their faith. It was asking them to recognize the Father's handwriting wherever Love, Truth, and Wisdom had been faithfully preserved.

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The Lord's Wrestles Himself
Meat from my book, *Surviving Jacob's Trouble*

Perhaps the greatest mystery concealed within the sacred narratives is that the Lord Himself passes through the very threshold He asks humanity to cross. In the arc presented throughout Surviving Jacob's Trouble, the story unfolds through six distinct manifestations:

Adam Pure, Adam Fallen, Yahweh (Ego), Satan (Accuser), *Jesus* Humbled, and Christ Risen.

These are not six unrelated beings but six movements within one continuous revelation. The Lord descends into limitation, confronts His own reflected shadow, humbles Himself before the Father, and finally returns in complete union, revealing what had been hidden from the beginning. Humanity walks the same road because humanity is being taught by the One who first walked it.

The guardian upon the threshold therefore exists in every stage of this journey. Adam encounters the Tree. Yahweh guards the Law. Satan accuses. *Jesus* submits. Christ embraces all things without division. At each stage, the apparent opponent is not another power competing against God but the next necessary veil through which consciousness must pass. Every guardian yields to the one who has become capable of seeing beyond opposition into unity.

This reveals transcendence and immanence as one continuous movement. The transcendent Father never ceases to remain beyond all manifestation, yet He is fully present within every stage of the journey. The Lord becomes immanent without surrendering transcendence. The drama of history is therefore not God changing His nature but progressively unveiling it. The host matures as the Lord's own story unfolds before them, allowing every generation to recognize another face of the same eternal Reality.

The *Heterolexicon* intentionally mirrors this movement. At first, every unfamiliar tradition appears to stand as another guardian upon the threshold. Sanskrit confronts Hebrew. Tao appears to challenge Torah. Buddhism seems to oppose Christianity. The reader

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instinctively chooses sides, just as Jacob wrestled through the night. Yet this conflict is itself the final veil. The "other" is not the enemy of Truth but another witness preserved by the same transcendent Father working immanently throughout history. Once this realization dawns, the struggle ends. The hetero was never foreign to God; only to our perception. The Father had already walked among every nation, leaving traces of Himself while never leaving His own signature. Like the silent *Zen* master, He remains concealed, leaving no trace except the transformation that follows in His wake.

Review Copy

69 Samech

Basic Definition

Samech is the fifteenth letter of the Hebrew alphabet, historically associated with the numerical value of sixty and representing a circular or encompassing shape. In many traditions, its form is linked to the concept of support, protection, and the "good hand" of God that sustains and keeps creation from falling into total dissolution.

Potential Hidden Meaning

The circularity of the *Samech* suggests a boundary or an "encompassing light" that acts as a vessel for existence. If *Pratītyasamutpāda* describes the chain of events (the steps), *Samech* represents the protective "hand" or container that prevents that chain from unraveling into chaos. It is the structural integrity of the Divine that holds the "steps" of manifestation together in a complete and safe loop.

Connective Presuppositional Meaning

This concept presupposes that the universe is not merely a random accumulation of dependent causes but is held within a deliberate, supportive structure. It suggests that beneath the mechanics of cause and effect lies a foundational grace—the "good hand"—that ensures the ultimate coherence and continuity of the soul's journey.

Speculative Ponderings

If the *Samech* is the circle of protection that keeps us from "falling completely," does this imply that our failures and "missteps" are actually contained within a larger grace that ensures they remain constructive rather than destructive?

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Could this "good hand" be the invisible perimeter that allows us to explore the complexities of life without ever truly leaving the Source?

Review Copy

70 Samsara

Basic Definition

Samsara is the cycle of birth, death, and rebirth, often described as a state of wandering through existence. It represents the repetitive, conditioned cycle of experience that continues until liberation is attained. See Baptism and Involution. See the Cross as the body we hang on in baptism. See *Aleph* as lower and upper waters.

Potential Hidden Meaning

While often viewed as a cycle of suffering, *Samsara* can also be seen as a "circular movement" or a "revolving" of energy that mimics the motion of the *Samech*. It is the cosmic mechanism of learning where the soul—held by the "good hand" of protection—repeatedly undergoes "steps" of manifestation (*Pratītyasamutpāda*) to refine its understanding of the Divine.

Connective Presuppositional Meaning

This concept presupposes that life is not a linear march toward an end, but a pedagogical cycle designed for the evolution of consciousness. It implies that the "steps" we take in each life are interdependent, suggesting that our current state is a direct product of our previous "footsteps" in the cycle.

Speculative Ponderings

From the perspective of the Ten Dimensions from the first pages of this book, Samsara is more than the cycle of birth and rebirth—it is the immersion of higher consciousness into the lower waters of experience. The first six dimensions comprise the entire field of embodied existence: space unfolding as form (1–3) and time unfolding as choice and possibility (4–6). These are the waters below, the realm where consciousness becomes clothed in limitation,

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multiplicity, mortality, and cause and effect. Rather than representing a prison, these dimensions form the necessary environment where wisdom can be cultivated through lived experience.

The seventh through tenth dimensions reveal the hidden source of this immersion. Learning, Realization, Bodhisattva, and Buddhahood are not destinations reached after escaping the world, but the higher movement of mind expressing itself through the world. What descends into Samsara is not merely an isolated soul but the greater Mind itself, distributing its awareness through countless individual lives. Baptism therefore symbolizes this descent into embodiment: the immersion of higher awareness into the waters of time and form so that the Infinite may come to know itself through finite experience. Every incarnation becomes another expression of one unfolding consciousness entering its own reflection.

Seen this way, Samsara is neither punishment nor accident. It is the sacred classroom where the higher dimensions continuously express themselves through the lower six. The journey from Hell to Heaven is the refinement of form and time, while the ascent from Learning to Buddhahood is the remembrance of the Mind that entered those waters from the beginning. Liberation is therefore not an escape from creation but the recognition that the One who entered the waters through baptism is the very One awakening within every experience, drawing the many back into conscious unity without ever abandoning the purpose of the descent.

If *Samsara* is the "wheel" and *Samech* is the circle that contains it, are we essentially spinning within a divine safety net designed to ensure we don't fall off the path of growth?

If each life is just a "step" (*pada*) in this larger circular journey, could the goal of existence be to eventually recognize the entire circle as a single, unified point of grace?

Review Copy

71 Sattva

Basic Definition

Sattva (सत्त्व) is a Sanskrit term originating from Indian philosophy (notably the Samkhya and *Yoga* schools) and the concept of the Gunas. It is most commonly translated as "purity," "essence," "light," or "harmony." It represents the quality of goodness, balance, and clarity. Sat means "existence," "truth," "reality," or "that which is unchanging and uncontrived." Ultimate Truth is the Hebrew spelling *Aleph-Mem-Tav*, or Strong Water Mark. Death is *Mem Tav* (Water Mark) and the absence of the *Aleph* in Death represents the hidden layer of the top mode of True Being (*Sattva*).

Potential Hidden Meaning

The root Sat simply means "that which is true" or "existent." The suffix -tva implies the state of being or "ness." Therefore, *Sattva* can be understood as "the state of true existence." Beyond just being "good," it suggests a state of transparency where the ego is minimized, allowing the underlying reality of the self to shine through clearly—much like a clean mirror reflecting the truth without distortion.

Connective Presuppositional Meaning

The concept of *Sattva* presupposes that purity is a prerequisite for perception. It assumes that the universe has an inherent, harmonious order, and that our ability to experience or "know" this order is clouded by internal "noise" (represented by the other two Gunas: Rajas—agitation/activity, and *Tamas*—inertia/darkness). To live in a state of *Sattva* is to presuppose that reality is not something we create, but something we uncover by refining the vessel of the self.

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Speculative Ponderings

The Bridge to Truth: If *Emet* (Truth) in Hebrew is the goal, and *Sattva* in Sanskrit is the state of clarity, are they different names for the same state of consciousness? Could *Sattva* be the internal "light" one needs to walk through the *Lila* (night) without stumbling?

The Enclosure of Clarity: In my work over the last 20 years, I have discussed the *Chet* as an enclosure or wall. Does *Sattva* act as a "refined enclosure"? If the ego is a wall that keeps us in a state of taking, does *Sattva* serve as a wall that keeps our inner light from being scattered?

Harmony of "The Knowing": When Adam knew his *Chavah*, was that a Sattvic act? Perhaps the highest form of love—*Ahavah*—is only possible when the lover is in a state of *Sattva*, where they can give and receive without the "theft" of ego-driven desire.

Review Copy

72 *Satya*

In the context of the *Heterolexicon*, the term *Satya* serves as a vital entry point for understanding the non-dual nature of truth. Below is the breakdown of the term as it relates to the hidden temple meanings of the *Arcanum*.

Basic Definition

Satya is a Sanskrit-derived concept denoting "truth," "reality," or "the state of being true." In its most elevated sense, it refers to the undying or immortal truth—that which is not subject to the distortions of time, space, or the shifting perceptions of the ego. It is the fundamental reality that remains constant even when the "veils" of the material world suggest otherwise.

Etymological Roots

The word is rooted in the Sanskrit term *Amrta* (or *Amrita*), meaning "immortal" or "nectar of immortality," combined with the concept of *Satya* (Truth/Being).

A-: *A* negative prefix (a privative) meaning "without" or "not."

Mrta: Derived from the root *mṛ* (to die), meaning "death."
Synthesis: Therefore, *Amrta* literally means "that which is not dead" or "deathless." When applied as *Satya*, it signifies Truth that is inherently immortal, implying that true reality is that which can never cease to exist.

Hebrew Parallel

The Hebrew parallel to the concept of *Satya* (the Deathless Truth) is found in the word *Emet* (אמת).

Linguistic Connection: As noted in our previous exploration of the word *Mavet* (Death / מות), the transformation of death into truth is a

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core *Pardes* exercise. When the *Aleph* (representing the Source or God) is joined to *Met* (the dead/dying aspect of existence), the word becomes *Emet* (*Truth* / אמת).

Symbolic Synthesis:

Emet contains the first, middle, and last letters of the Hebrew alphabet (*Aleph, Mem, Tav*), signifying that Truth spans the entire spectrum of existence—from beginning to end.

Just as *Satya* describes a reality that is beyond the reach of death, *Emet* functions as the "seal" of God, representing the eternal, deathless nature of the Divine light (*Arcanulux*) as it manifests within the limitations of human language.

By meditating on both *Satya* and *Emet*, the seeker recognizes that the "truth" is not merely a collection of correct facts, but the immortal Awareness that connects the reader to the eternal source, effectively stripping away the "death" of ignorance that masks the hidden temple of the heart.

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73 Scroll of Remembrance

The "Scroll of Remembrance" (or "Book of Remembrance") is a significant concept found in Malachi 3:16, serving as a divine record of those who remain faithful to God. Keep in mind what clues to this you might discover by studying 1 Corinthians 13. I leave you to find the nature of all records kept by God. If you already know, then congratulations! *Prajnaparamita*!

Definition and Context

"To remember is to be called; to realize is to return."
~Tablet of the Unseen

In the historical context of Malachi, the Israelites were experiencing spiritual decline, questioning the value of serving God while observing the prosperity of the wicked. Amidst this, a remnant of people continued to fear the Lord and honor His name. The scroll serves as a symbolic, divine record documenting their devotion, words, deeds, and even their "tears and struggles," assuring believers that their faithfulness does not go unnoticed. It underscores the biblical themes of God's omniscience and His intimate, attentive involvement in the lives of His people.

Etymological Roots

The phrase is composed of two primary Hebrew terms:

Scroll/Book (*Sefer*): Derived from the root meaning a missive, document, or writing. In the time of Malachi, this would refer to materials such as leather scrolls or stone tablets used for keeping records.

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Remembrance (*Zikkaron*): This term is derived from the root *zakar*, which means to "mark so as to be recognized or remembered". It functions as a "memorial".

Biblical Parallels

While the specific phrase "scroll of remembrance" appears only in Malachi 3:16, it shares conceptual parallels with other divine records found throughout Scripture:

The Book of Life: Mentioned in passages like Philippians 4:3 and Revelation 21:27, this differs from the scroll of remembrance in that it pertains specifically to eternal salvation and the destiny of those who belong to God.

The Lord's Other Records: Scripture references various books of records, such as those mentioned in Exodus 32:32, Psalm 56:8 (the "book" of tears), and Psalm 139:16, which collectively illustrate God's intimate awareness of the lives, suffering, and faithfulness of His people.

Imagine Your Chapter

Just as Abraham and countless other living humans have chapters written about them, imagine this same record of your own life held eternally in the *Akasha*. In this celestial archive, every intention, every quiet prayer, and every movement of your spirit is etched into the fabric of existence, transcending the limitations of time and memory. Your story is not merely a collection of fleeting events but a deliberate unfolding of the Divine, where your struggles are recognized as processes of refinement and your moments of surrender are marked as acts of profound courage.

As you walk through the world, realize that you are an active participant in the writing of a sacred text, where the "I" of your daily experience is continuously being woven into the eternal "I Am" of the Absolute. Through this lens, even the most mundane chapters of your life take on the weight of cosmic significance, serving as a testament to your unique contribution to the unfolding truth of the

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universe, safely preserved and honored within the limitless depths of the Divine Mind. Best of all, Love keeps no record of wrongs (1 Corinthians 13). "Love covers a multitude of sins."

1 John 4

18 There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.

19 We love because he first loved us.

Review Copy

74 *Shakti*

Basic Definition

Shakti (शक्ति) is a Sanskrit term representing "power," "energy," or "dynamic force" and is one of three life essences outlined in Taoism (*Ching*, Breath, Energy). In Indian philosophy, it refers to the primordial cosmic energy that is responsible for all creation, change, and manifestation in the universe. It is the active, feminine principle that animates the material world. Compare to *Aleph* being the strength of the Father (*Aleph* Bet), or Strong House.

Potential Hidden Meaning

Beyond simple "energy," the root *shak* means "to be able to" or "to have the power to." *Shakti* is the capability of the absolute to become the relative. It is the transition from potentiality (the unmanifest) to actuality (the manifest). If the Divine is the "witness," *Shakti* is the "work"—the divine intelligence putting itself into motion to experience its own creation.

Connective Presuppositional Meaning

The concept of *Shakti* presupposes that all activity is ultimately sacred. It posits that there is no separation between the "Spirit" and the "Energy" that moves through the world, which is a direct realization of God's image as both male and female, Eastern tradition regarding Yin and Yang and endless relative states produced by the translation of invariance in physics. By recognizing *Shakti*, one presupposes that the world is not a static object but a vibrant, living flow of consciousness. It frames life as a participatory experience where every action is a manifestation of this underlying power.

Speculative Ponderings

The Divine Mirror: If *Chavah* (Eve) is the "Mother of all living," is

Review Copy

Shakti the energetic counterpart that flows through all living things? Both seem to represent the bridge between the Divine Source and the manifested world.

The Union of Love: In this book, we equate *Ahavah* (Love) with the ability to "give and receive." Could *Shakti* be the "current" of that love? Without *Shakti*, the *Ahavah* (Love) remains abstract; with *Shakti*, that love becomes a tangible, creative force.

The "Work" of the Day: *Jesus* spoke of doing the "works of Him who sent me" during the day. In this light, is our human effort in the world essentially us acting as vessels for *Shakti*? Are we "working" because the creative power of the Universe is using our lives to express itself?

Review Copy

75 Sit

Sit (שִׁית / सिद्) - This exploration draws a parallel between the Hebrew root שִׁית (Sit)—meaning to set, place, or establish—and the Sanskrit root सिद् (*Sid/Siddh*)—meaning to accomplish, achieve, or to come to fruition (the root of *Siddhi*).

Basic Definition

Hebrew (Sit): To place, set in order, or fix firmly (e.g., setting a foundation or setting one's heart/mind).

Sanskrit (*Siddh*): To attain, reach the goal, or become accomplished. It implies the perfection of a process.

Potential Hidden Meaning

Both roots imply a transition from potentiality to fixed reality. In Hebrew, Sit is the act of anchoring an intention; in Sanskrit, *Siddh* is the result of that anchoring. Together, they suggest that "accomplishment" (*Siddhi*) is the inevitable result of "placing" one's focus (Sit) correctly. It is the movement from the formless (the intent) to the formed (the realized truth).

Connective Presuppositional Meaning

These roots presuppose that the goal is already present and only requires alignment. They assume that reality is not something we "create" from nothing, but something we "set" (Hebrew) until it "reaches perfection" (Sanskrit). This aligns with the defining realization of *Ahavah*: Love is not a chaotic force, but a "House" that must be "set" (*Sit*) and "realized" (*Siddh*) through the intentional act of giving and receiving.

Review Copy

Speculative Ponderings

The Architecture of Truth: If *Sit* is the structural act of building the "House" (*Ahavah*), then *Siddh* is the moment the house becomes a home—the moment it is fully inhabited and "achieved."

The Path of the Mark: We Note here that missing the mark is *Chet*. If Sit is the act of "setting" oneself toward the *Tav* (the Mark/Truth), then *Siddh* is the successful arrival at that mark. Could the combination of these linguistic traditions suggest that we "set" ourselves toward Truth to "attain" our true nature?

The Day and the Night: Does Sit (setting the foundation) happen in the "Day" of action, while *Siddh* (the manifestation/perfection) occurs in the "Night" of *Lila*, where all the seeds we have "set" finally come to fruition?

Review Copy

76 Śivāi

***Śivāi* (शिवाइ / शिवा + इ)**

To address *Śivāi*, we must distinguish between its literal function in Sanskrit and its potential symbolic resonance when examined alongside our view of Hebrew roots.

Note: In Sanskrit, this is often a grammatical construction (a compound of *Śiva* + the suffix -i or -ai), suggesting "that which pertains to *Shiva*" or "in the manner of the Auspicious."

Basic Definition

Sanskrit: *Śivāi* generally serves as a possessive or relational form associated with *Shiva*. It denotes that which is "of" or "belonging to" the Auspicious One.

Linguistic Context: It transforms the noun *Shiva* (the Auspicious Being) into a state or a quality of being—"*Shiva*-ness."

Potential Hidden Meaning

If *Shiva* represents the static consciousness of the Divine, then the suffix -ai acts as a conduit or a "path." It suggests the bridge between the Divine (the Absolute) and the Individual (the Relative). It implies that *Śivāi* is not just a name, but an active state of "becoming auspicious"—aligning one's own life-force (*Shakti*) with the harmonious essence of the Divine (*Shiva*).

Connective Presuppositional Meaning

This term presupposes that Harmony is an active, not passive, state. It assumes that because the universe is fundamentally auspicious (*Shiva*), any lack of harmony in our lives is simply a temporary misalignment. To be in a state of *Śivāi* is to presuppose that we are designed to be vessels for that divine auspiciousness, and that

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"Truth" (*Emet*) is the natural resonance of our being when we align with the source.

Speculative Ponderings

The Bridge to *Ahavah*: If *Ahavah* is the Hebrew "Strong Love" that unites, could *Śivāi* be the Sanskrit "Harmonious Way" that allows that love to flow? Perhaps *Ahavah* is the what (the love), and *Śivāi* is the how (the auspicious alignment).

The Sit Connection: We previously defined Sit as the act of "setting" or "establishing." Could *Śivāi* be the quality of the foundation that one Sets? When one "sets" their life in accordance with Truth, do they enter the state of *Śivāi*?

The "Mother of All Living": We've previously linked *Chavah* (Eve) to the flow of life. If *Shiva* is often associated with the dissolution of ego to allow for new creation, does *Śivāi* represent the "auspicious space" created by that dissolution—the perfect environment where a new, unified *Chavah* can emerge?

Review Copy

77 Soma

Basic Definition

Vedic/Sanskrit: *Soma* (सोम) refers to both a ritual drink of immortality and the deity who personifies it. It is associated with the moon, the nectar of life, and the essence of nourishment and cooling clarity. In Tantric traditions, *Soma* shares a meaning with *Ching* (Semen).

Greek (*Sōma*): In Greek philosophy, soma (σῶμα) literally means "body."

Potential Hidden Meaning

The dual origin creates a fascinating convergence: the "Liquid Essence of the Divine" (Sanskrit) and the "Vessel for that Essence" (Greek). *Soma* represents the bridge between the immaterial and the material. It is the "divine nectar" that sustains the "physical form." Hidden within this is the idea that the body is not merely a biological machine, but a container meant to be filled with the "nectar" of awareness or *Ahavah*.

Connective Presuppositional Meaning

The concept presupposes that the body (*soma*) is designed to be a living altar. It assumes that physicality is a medium for spiritual experience. By recognizing the body as *Soma*, one presupposes that our physical existence is not a barrier to the divine, but the specific, required "enclosure" (like the *Chet*) through which divine energy is distilled and tasted.

Review Copy

Speculative Ponderings

The Container of Truth: If *Ahavah* (Love) is the "House," is the *Soma* (Body) the specific structural foundation we use to inhabit that house?

The Night of the Soul: If *Lila* (Night) is the classroom of the spirit, does the *Soma* (Body) act as the instrument that undergoes the training? Perhaps the "night" is when the body rests, allowing the *Soma* to be "re-filled" with the essence of Truth.

The Mark of the Body: In this book, we mentioned that "missing the mark" is the thief of our true nature. If the *Soma* is the vessel, does "hitting the mark" involve refining our physical actions so that the body becomes a perfect, clear vessel for *Shakti* (the active energy of Love)?

The Moon and the Night: Given the Sanskrit link between *Soma* and the moon, and this book's interest in *Lila* (Night), is *Soma* the "light" that allows us to walk in the *Lila* without stumbling? It is the reflected, cooling light of the Divine that guides us when the harsh "Sun/Day" of ego-work has set.

Review Copy

78 *Sophia*

Basic Definition

Sophia (σοφία) is the Greek term for "wisdom." In classical philosophy, it represents the highest form of intellectual and spiritual insight. In various theological and *Gnostic* traditions, *Sophia* is personified as a feminine figure representing the divine intelligence through which the world was ordered and manifested.

Potential Hidden Meaning

While *Sophia* is commonly translated as "wisdom," its deeper implication is "the integration of knowledge." If *gnosis* (knowledge) is the accumulation of facts, *Sophia* is the refined essence that remains after those facts are distilled through experience. It represents the "living" application of truth—the point where theoretical understanding becomes the actualized structure of one's life. Wisdom must be gained from suffering and experiences in lower reality.

Connective Presuppositional Meaning

The concept of *Sophia* presupposes that wisdom is not a destination but a constant alignment. It assumes that the universe is inherently intelligible and that we are built to "read" the language of creation. It connects to our view by suggesting that the "House" of *Ahavah* (Love) is built upon the foundation of *Sophia*. One cannot truly know the "House" without the wisdom to perceive its structural integrity.

Speculative Ponderings

The Bridge of Light: If *Lila* (Night) is the classroom, is *Sophia* the teacher? Perhaps *Sophia* is the light of the moon (the *Soma* /

Review Copy

reflected light) that allows us to perceive truth within the darkness of the *Lila*.

The Feminine Principle: We have explored *Chavah* (the Mother of all living) and *Shakti* (the active power). *Sophia* emerges as the "Intelligence" that guides both. Is *Sophia* the conscious intent behind the *Shakti*—the wisdom that directs the creative power to build in accordance with the *Tav* (the Mark of Truth)?

The "Setting" of Wisdom: If Sit is the act of establishing, then *Sophia* is the "design" we use to set our foundation. Does the "house" of *Ahavah* stand firmly only because it is built according to the blueprint of *Sophia*?

Transcending the "Theft": We noted that "missing the mark" (*Chet*) is the thief of our nature. Perhaps the ultimate antidote to this "theft" is *Sophia*—the wisdom to recognize that nothing can be truly possessed, only given and received in the cycle of *Ahavah*.

Review Copy

79 Sphota

Basic Definition

Sphoṭa (Sanskrit: स्फोट) literally means "bursting forth," "opening," "unfolding," or "explosion." In the philosophy of language, particularly that of Bhartṛhari, *Sphoṭa* refers to the indivisible flash of meaning that suddenly appears within consciousness. Individual letters and words unfold sequentially, yet understanding arrives all at once, like lightning illuminating an entire landscape in a single instant.

Language therefore does not manufacture meaning. It prepares the conditions under which meaning suddenly reveals itself.

The Heterolexical Way of Seeing the Hidden Meaning

The *Heterolexicon* exists for the possibility of *Sphoṭa*. Every Hebrew root, Sanskrit term, Taoist paradox, koan, symbol, and sacred narrative gradually gathers within the mind until, without warning, they collapse into a single realization. The individual terms become transparent, revealing the unity that had quietly connected them from the beginning.

Knowledge accumulates gradually.

Wisdom arrives suddenly.

One does not reason oneself into *Sphoṭa*. One awakens into it.

The Hebrew Frame

The Hebrew Scriptures repeatedly preserve this same pattern. Prophets speak of eyes being opened, hearts awakening, scales falling away, and the Spirit revealing what words alone could never communicate. The Psalmist prays, "Open my eyes." Ezekiel receives

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a new heart. The disciples walking to Emmaus suddenly recognize the risen Christ only in the breaking of bread. The revelation does not emerge piece by piece; it dawns as a single act of recognition.

Perhaps this is why Scripture continually insists that wisdom is given rather than manufactured. Truth is not constructed by the intellect. It breaks upon the soul.

The Flash of Recognition

Sphoṭa is the moment of *Anagnorisis*. It is the completion of the *Koan*. It is the *Peripeteia* by which the entire narrative suddenly reverses. The Book of Life ceases to be a book about someone else and becomes one's own story. *Tat Tvam Asi* ceases to be a philosophical proposition and becomes immediate realization. The unwritten strand of consciousness suddenly recognizes the Author who has been silently accompanying every page.

This is why the *Heterolexicon* refuses merely to define words. Definitions accumulate information. *Sphoṭa* transforms the observer. The purpose of every entry is not simply to explain another term, but to prepare the conditions under which the reader no longer sees isolated traditions, isolated languages, or isolated selves. Everything bursts open at once.

The Burst of Light

Perhaps *Sphoṭa* is the true meaning of revelation itself. The Light has always been shining. The words have always been pointing. The symbols have always been present. What changes is neither the Light nor the Truth, but the one who sees. When the final veil gives way, nothing new has been created. The hidden unity simply becomes unmistakable.

The pen may continue writing, but the essential book has already been read in a single flash.

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From my book, Thus Saith the Flame to the Spark:

God introduces truth and nature to us slowly. It's our job to greet Him when we are conformed fully to His image. By this, the relative is seen by All in All, or Absolute mind reflecting fully from within the relative individual. The Son of God (Lamb) was made sin. He was then remade. YOU are INSIDE that same process, gleaning behind the harvesters of time by the same unity of purpose. What happens to HIM happens to you! The Lord is your mirror:

Think on the words of Rumi the Sufi regarding the identity of the Lord as your own image. In the Masnavi, Rumi tells a story of a Sufi in the ecstatic state. The Sufi proclaims himself "God with none beside him." Once he returns to his senses, his students accuse him of blasphemy. The Sufi then instructs them to kill him if he ever does this again. Later, the same thing happens, so his students attempt to stab him with knives. As they try to end his life, the knives return and kill the students. THIS is the lesson of this book if you realize who you are. Do not judge the Lord or you judge YOU! Again, right view is unity, not division. Knowing your lower nature is knowing the identity of the Devil. Once you know his identity, the illusion is broken.

Rumi the Sufi
From the Masnavi

Ah! you who smite with your sword him beside himself,
You smite yourself therewith; Beware!
For he that is beside himself is annihilated and safe;
Yea, he dwells in security forever.
His form is vanished, he is a mere mirror;
Nothing is seen in him but the reflection of another.
If you spit at it, you spit at your own face,
And if you hit that mirror, you hit yourself;
And if you see an ugly face in it, 'tis your own,

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And if you see an 'Isa there, you are its mother Mary.
He is neither this nor that he is void of form;
'Tis your own form which is reflected back to you.
But when the discourse reaches this point, lip is closed;
When pen reaches this point, it is split in twain.
Close then your lips, though eloquence be possible.
Keep silence; God knows the right way!

Review Copy

80 Strong Force

Basic Definition

The Strong Force is the hidden power that binds the visible universe together. Without this invisible strength, matter would lose its coherence, structure would dissolve, and the countless forms of creation would never arise. While the relative world appears to consist of opposing charges, competing forces, and endless diversity, the Strong Force quietly preserves unity beneath every manifestation. It is the unseen harmony and implicate order that allows multiplicity without fragmentation.

Within the *Heterolexicon*, the Strong Force serves as a contemplation of *Ahavah* (Love). Love is not merely another force acting alongside others; it is the hidden strength allowing every relationship to exist. It remains whole while permitting endless differentiation, preserving the integrity of creation without erasing the freedom necessary for becoming.

The Heterolexical Way of Seeing the Hidden Meaning

Nature continually reveals that apparent opposites depend upon an unseen balance. Positive and negative acquire meaning only because a deeper neutrality permits their relationship. Neutrality is therefore not emptiness or indifference. It is perfect equilibrium and equanimity—the silent center around which all apparent motion unfolds. The Strong Force becomes a living metaphor for this hidden center, binding what appears separate while never announcing itself as the source of that union.

This same pattern appears throughout the *Heterolexicon*. The *Aleph* remains hidden within Truth (*Emet*). The Father quietly sustains the Son. The *Lev* silently pumps life through the pillar of the *Vav*. *Samech* surrounds the entire journey without demanding recognition. Love itself keeps no record of wrongs because Love has no need to

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divide itself into opposing camps. The strongest force in existence is therefore not conflict but communion.

The Hidden *Aleph*

Hebrew repeatedly draws our attention toward what remains concealed. The *Aleph* seldom calls attention to itself, yet without its strength, the remaining letters lose their life. Death is *Mem-Tav*, but Truth is *Aleph-Mem-Tav*. The hidden addition changes everything without altering the visible structure. Such is the nature of the Strong Force. It works without spectacle, preserving existence while remaining largely unnoticed by those captivated by the movement of appearances.

This hiddenness mirrors the Father throughout Scripture. *Jesus* continually directs attention beyond himself toward the One who sent him. Even in Hebrews we find the Son praying to the One who could save him from death. The greatest strength in the story is the One who leaves no trace except the life continually flowing through every page. Love binds without possessing. It sustains without demanding recognition. It is strength expressed through humility rather than domination.

Symmetry and Freedom

Creation displays a remarkable balance between order and novelty. Reality preserves its underlying nature while continually generating new expressions of itself. What physicists describe as symmetry and the breaking of symmetry becomes, within the *Heterolexicon*, a profound spiritual metaphor. Love never abandons its own nature, yet freely permits endless diversity to unfold. The invariant remains unchanged while translation gives birth to the ten thousand things.

This is the rhythm of *Dharma*, the movement of Tao, and the unfolding of *Samsara*. Every apparent separation arises within a deeper unity that has never been broken. Evolution itself becomes the circling of an unchanging center, while *Pratītyasamutpāda* reminds us that no single thing exists apart from the whole. Diversity is not the denial of unity but its continual expression.

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The Temple of Neutrality

The human heart mirrors this same architecture. Within the *Lev* the countless polarities of experience—joy and sorrow, strength and weakness, certainty and doubt—find their meeting place. The awakened heart does not destroy polarity; it reconciles it. This is the work of *Sattva* (true Being), where clarity arises not by eliminating contrast but by allowing every movement to settle into its proper harmony.

Perhaps this is why *Jesus* continually stood upon the foundation of the good alone. He did not become the judge of humanity but its physician. He entered the apparent opposites of human experience without surrendering the hidden neutrality of Love itself. Love remained positive because its nature could not be diminished by the darkness through which it passed. It remained neutral because it belonged equally to every soul, recognizing only itself beneath every temporary condition.

Speculative Ponderings

If the Strong Force is the invisible strength that binds the visible universe together, perhaps Love has always been the hidden architecture of reality itself. It neither competes with darkness nor fears it, for it knows darkness only as light awaiting recognition. The Strong Force never argues with the particles it binds; it simply remains faithful to its own nature. In the same way, *Ahavah* quietly gathers every fragment of experience back toward unity, allowing freedom without abandoning order, diversity without sacrificing identity, and creation without ever departing from the One from whom all things continually arise.

Notice now what this *Heterolexicon* is becoming as a common thread of truth emerges from all the colors of all world traditions. It's no longer a comparison of Sanskrit and Hebrew words alone; it's reading the whole of reality as language. Here, "Strong Force" becomes another "word" in the lexicon of creation, interpreted alongside *Aleph*, *Ahavah*, *Lev*, *Samech*, *Sattva*, and our overarching

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theme that the hidden foundation of reality is not coercion but the quiet, sustaining strength of Love.

Review Copy

81 Satkarya-Vada

Basic Definition

Satkāryavāda (Sanskrit: सत्कार्यवाद) is the philosophical doctrine that the effect already exists within its cause. Nothing truly comes into being from absolute non-existence. Rather, every manifestation unfolds from a reality already present in potential. Just as the tree exists invisibly within the seed, the visible world emerges from causes that silently contain their future expression.

The term joins *Sat* (Being, Reality, Truth), *Kārya* (effect or manifestation), and *Vāda* (doctrine or philosophical view). It affirms that becoming is not the creation of something entirely new, but the revelation of what has always been hidden within its source.

The Heterolexical Way of Seeing the Hidden Meaning

Within the *Heterolexicon*, *Satkāryavāda* becomes a way of living rather than merely a theory of causation. Life continually presents us with effects—success and failure, joy and sorrow, gain and loss, praise and criticism. These are the changing waves upon the surface of experience. The sage therefore learns to remain rooted in causes rather than becoming emotionally governed by temporary effects.

Love is the cause.

Truth is the cause.

Compassion is the cause.

Faithfulness is the cause.

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The visible outcome belongs to time. The cause belongs to eternity. The one who remains established in the cause is not shaken by passing circumstances because the root remains untouched even when the branches sway in the wind.

The Hebrew Frame

The Hebrew Scriptures quietly preserve this same wisdom through the imagery of sowing and harvest. A farmer cannot command the harvest by anxiety. He attends faithfully to the seed, the soil, and the season, trusting that life unfolds according to laws greater than himself. Likewise, *Jesus* repeatedly teaches that a good tree naturally bears good fruit. The fruit is never manufactured directly. It appears because the root has remained healthy.

The Kingdom of God therefore unfolds as cause before effect. The heart is transformed before conduct. Love precedes obedience. The tree precedes the fruit. Reality always works from the unseen into the seen.

The Hidden *Sangha*

This principle also reveals the deeper mystery of the *Sangha*, the Church, and the communion of saints. One who walks in virtue never walks alone. Every movement toward Truth brings the individual into increasing harmony with the greater order already present within creation. Assistance arises naturally, not because the universe arbitrarily rewards certain people, but because coherence increases participation in Reality itself.

As expressed elsewhere in this work, the closer one lives to virtue, the closer one stands to the hidden power sustaining the universe. Love recognizes itself. Wisdom gathers to wisdom. Truth continually reveals more of itself to those who willingly live within it. This is not favoritism but resonance. The folded potential already present within Reality gradually unfolds through the one who has become aligned with its deeper order.

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Rumi beautifully captures this confidence when he encourages us to live as though the universe conspires for our good. The *Heterolexicon* understands this not as wishful optimism but as participation in *Satkāryavāda* itself. The cause already contains the effect. Love has already prepared what fear imagines uncertain. The unwritten page is not empty because Reality is absent, but because Reality lovingly permits freedom within its unfolding.

Perhaps this is why faith never requires certainty about tomorrow. It requires fidelity to the cause today. Every act of *Ahavah*, every movement of compassion, every surrender to Truth plants another invisible seed whose harvest already exists within the heart of the Absolute. The wise therefore cease living from appearances and begin living from causes. The fruit will arrive in its season because the root has never ceased drawing life from the hidden Source.

Every sacred word is a seed rather than a container. The purpose of this work is not to exhaust its meaning, but to cultivate one branch among infinitely many. Just as a tree cannot reveal all of its fruit in one season, no single article can exhaust the living potential contained within a sacred word. Each entry is therefore offered as one harvest gathered from a field whose abundance forever exceeds the hand of the gatherer.

Review Copy

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82 Svargaloka

Basic Definition

Svargaloka (Sanskrit: स्वर्गलोक), often shortened to *Svarga*, means the "Heavenly Realm" or "World of Light." Traditionally, it is the highest of the three lower worlds: *Bhūr* (Earth), *Bhuvaḥ* (the atmospheric or intermediate realm), and *Svaḥ* (*Svah*) (the celestial world). It is the domain of the *Devas*, a realm of refinement, merit, learning, and joyful experience before higher realization beyond all conditioned existence.

The word combines *Svarga* ("heaven," "radiant realm," "luminous world") with *Loka*, meaning "world," "plane," or "field of experience."

The Heterolexical Way of Seeing the Hidden Meaning

The *Heterolexicon* views *Svargaloka* not as the final destination, but as the great school between incarnation and Absolute realization. It is a realm where suffering has fulfilled its immediate purpose and wisdom begins to organize experience into understanding. Knowledge is freely available, yet wisdom still requires contemplation, relationship, and voluntary participation in Truth.

Rather than existing merely "above" the material world, *Svargaloka* serves as the living bridge between the manifest and the unmanifest. It is the threshold where the Book of Life is read, identity is remembered, and the soul prepares either for another descent into experience or for continued ascent toward *Brahmaloka*. Heaven, in this sense, is not reward alone but education.

The Hebrew Frame

The closest Hebrew parallel is the layered understanding of *Shamayim* (Heavens), where multiple heavens culminate not merely

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in a place but in the unveiled Presence of God. Paul's reference to being "caught up to the third heaven" (2 Corinthians 12:2) echoes the ancient idea of ascending through successive realms of consciousness. Likewise, Jacob's ladder joins earth and heaven through a continuous movement rather than an impassable separation.

The *Heterolexicon* therefore understands *Svargaloka* as a heavenly academy, analogous to the heavenly Temple where the soul is instructed before entering the fullness of union. The Kingdom of Heaven is not merely entered; it is progressively realized.

The Living Kingdom
Reference my book, Passages: *Tripping in the Forest of Illusions*

In Passages, *Svargaloka* becomes the setting for the Kingdom of the Immortal, where the character Yuvan awakens beneath the Tree of Life, learns from *Sattva* the Wise, consults the Book of Life, and gradually remembers his true identity. The narrative presents this heavenly realm not as static perfection, but as a place of preparation, friendship, humor, wisdom, and joyful discovery. Knowledge is freely given, while wisdom and understanding remain treasures earned through participation in Love and Truth.

Ultimately, *Svargaloka* points beyond itself. Even heaven is a passage. Every world, however glorious, exists to reveal the One Reality that transcends and permeates them all. The highest heaven is not simply a location but the realization that the Father, the Son, and the Spirit have never been absent from any world. As with every true loka, the final purpose is not merely to arrive there, but to awaken to the One who is present everywhere.

Review Copy

83 *Taraka* (The Crossing)

Basic Definition

The Sanskrit root *tṛ* (*tar*) means to cross, to carry across, or to deliver. From this root arise several closely related terms. *Tārā* means "*Savioress*" or "She Who Ferries Across," a title given to the Divine Mother who delivers beings from suffering. *Tāraka* signifies the Deliverer, while the *Tāraka* Mantra is the liberating sound or sacred utterance by which one crosses the ocean of *Samsara* into freedom. The *Tāraka Nāma*, the Delivering Name, is traditionally identified with Om, the primordial vibration through which the finite returns to the Infinite.

The movement is always the same: not escape from reality, but passage through it. Liberation is a crossing.

The Heterolexical Way of Seeing the Hidden Meaning

The *Heterolexicon* understands crossing as the continual reconciliation of apparent opposites. The lower waters and the upper waters, heaven and earth, spirit and flesh, hidden and revealed—all meet within the bridge of consciousness. The sacred syllable Om becomes not merely a sound but the living union of these dimensions. Like the Hebrew *Yod–Vav–Yod*, the upper hand and lower hand become one movement, recalling the ancient image of "one hand clapping." The division never belonged to Reality itself. It belonged only to perception.

The Delivering Name therefore does not transport the soul to another place. It awakens the realization that separation never possessed ultimate reality. Crossing is recognition.

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The Eight Fears

Buddhist tradition speaks of Tara delivering beings from the Eight Great Fears. Though often represented outwardly by lions, elephants, fire, serpents, thieves, imprisonment, floods, and demons, these dangers ultimately point inward toward the conditions that bind consciousness. Pride, delusion, anger, jealousy, greed, attachment, doubt, and fear become the true enemies from which the Divine Mother delivers the heart.

"The one who has died to illusion can no longer be manipulated by fear."
~Tablet of the Unseen

The *Heterolexicon* recognizes these not as punishments but as guardians upon the threshold. Every fear conceals a corresponding freedom. Every obstacle hides a gate. Every apparent enemy becomes the very place through which awakening enters. The crossing occurs not by destroying fear, but by seeing through the illusion that gave it power.

***Ruach* and the Breath of Crossing**

The Hebrew *Ruach* (Spirit, Wind, Breath) quietly mirrors the same mystery. Breath continually crosses the threshold between the invisible and the visible. It enters without force, sustains life without drawing attention to itself, and departs in silence. Likewise, the *Aleph* represents the silent breath that transforms *Mem-Tav* (death) into *Aleph-Mem-Tav* (Truth). The Spirit does not abolish mortality; it fills it with Presence.

Every breath therefore becomes a living *Taraka* Mantra. Each inhalation gathers the scattered self toward the Source. Each exhalation offers the self back into Love. Crossing happens continually, one breath at a time.

Sophia and the Mother of Wisdom

The feminine principle appears throughout the sacred traditions as the one who bears, nourishes, and reveals. Tara ferries beings across the ocean of becoming. *Sophia* calls humanity into wisdom. Mary receives the Word into the womb of incarnation. Each becomes an icon of receptivity through which the hidden *Logos* enters the manifest world.

None of these figures replace the Father. Rather, they reveal the manner in which the Father gives Himself. Wisdom receives. Love conceives. Spirit overshadows. The Word becomes flesh. The crossing from transcendence into immanence unfolds through willing receptivity rather than coercive power. The Divine Mother therefore becomes the sanctuary in which the Infinite quietly enters time.

The Living Crossing

Perhaps every sacred tradition remembers the same crossing in different language. The Israelites pass through the sea. Noah passes through the flood. The *Buddha* crosses the river of ignorance. Tara ferries the fearful. The saints breathe the Spirit. Mary receives the Word. Jacob crosses the Jabbok before receiving his new name. Every crossing leaves the traveler transformed.

The *Heterolexicon* continually returns to this one realization: liberation is not found beyond the world but within the transformation of perception. The Delivering Name is not merely spoken. It is lived. The bridge has always been beneath our feet. The Spirit has always been within our breath. Love has always been carrying us across the waters, even before we knew there was a shore.

Om *Tāre Tuttāre Ture Svāhā* – Uniting of Heaven and Earth to liberating all beings from fear, suffering and disease.

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Om (ॐ) – The primordial sound; the *Pranava*; the all-encompassing vibration from which all manifestation proceeds and into which all returns. It signifies the union of the Absolute and the relative, the higher and lower worlds, the unstruck sound of Reality itself. Within the *Heterolexicon*, Om may be contemplated as the union of the upper and lower waters, the silent *Aleph* breathing through creation, and the reconciliation of heaven and earth.

Tāre (तारे) – "O Tara!" or "She Who Ferries Across." Derived from the Sanskrit root tṛ (tar), meaning to cross, traverse, rescue, or deliver. It invokes the Divine Mother as the one who carries beings across the ocean of *Samsara*.

Tuttāre (तुत्तारे) – "The Great Deliverer." Traditionally understood as the removal of the Eight Great Fears, both external dangers and their internal counterparts: pride, ignorance, anger, attachment, jealousy, greed, doubt, and fear itself. It signifies liberation from the conditions that bind consciousness.

Ture (तुरे) – "Swift One," "Rapid Deliverance," or "Immediate Liberation." It points beyond gradual progress toward the sudden awakening in which duality falls away and reality is recognized directly. It is the crossing completed.

Svāhā (स्वाहा) – Literally, "*Amen* / Well offered," "So be it," or "May this offering be received." Originally spoken while placing an offering into the sacrificial fire, it signifies complete surrender of the self into transforming Wisdom. What enters the fire is not destroyed but transfigured.

Taken together, the mantra forms a complete movement of realization. Om establishes the unity of the Absolute. *Tāre* begins the crossing. *Tuttāre* removes the fears that prevent the journey. *Ture* completes the awakening, and *Svāhā* offers the realized self back into the fire of Truth. The mantra therefore describes not merely a prayer, but the entire arc of spiritual transformation—from incarnation through liberation, from separation into recognition,

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from the written world into the unwritten Silence from which all things arise.

Astonishing Parallels

Om corresponds to the silent *Aleph*, the unspoken breath and the uniting of the upper and lower waters again as one Water. We also see the parallel of the two hands (yod vav yod) uniting as one with the pillar to reform the returning *Aleph*.

Tāre parallels *Ruach*, the Spirit carrying across the waters.

Tuttāre corresponds to *Yeshua* ("salvation," "deliverance").

Ture mirrors the movement from *Mem-Tav* (death) to *Aleph-Mem-Tav* (Truth), where the hidden *Aleph* transforms mortality into realization.

Svāhā beautifully parallels the Hebrew idea of the olah (עֹלָה), the whole burnt offering that ascends completely to God—not as destruction, but as total consecration.

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84 *Tat Tvam Asi*

Basic Definition

Tat Tvam Asi (Sanskrit: तत् त्वम् असि) is one of the four great *Mahāvākyas* ("Great Sayings") of the Upanishads, originating in the *Chāndogya* Upanishad. It literally means, "That Thou Art," or "You are That." The phrase identifies the deepest essence of the individual (*Ātman*) with the ultimate Reality (*Brahman*), revealing that the apparent separation between the seeker and the Absolute exists only within conditioned perception.

Rather than describing something to become, *Tat Tvam Asi* points toward something to remember. It is a declaration of identity rather than aspiration.

The Heterolexical Way of Seeing the Hidden Meaning

Within the *Heterolexicon*, *Tat Tvam Asi* is not an invitation to inflate the ego into divinity but to dissolve the illusion that the ego was ever the true identity. The phrase does not proclaim, "You are God" as a separate individual. Rather, it quietly reveals that the deepest reality by which you know yourself has never been other than the same Awareness that sustains all things.

“The one you are looking for is the one looking.”

This is why every authentic tradition eventually turns the seeker inward. The koan, the burning bush, the cross, the *Lev*, the Lotus, and the silent meditation cushion all point toward the same realization. They do not create the Truth. They uncover what has never ceased to be true.

The Hebrew Frame

The Hebrew Scriptures preserve this mystery through different

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language. Moses asks for the Divine Name and receives the answer, "*Ehyeh Asher Ehyeh*"—"I AM THAT I AM." The question is not merely answered with a name but with Being itself. Likewise, *Jesus* repeatedly directs attention toward the Father within, declaring that the Kingdom of God is among you and praying that "they all may be one, as You, Father, are in Me, and I in You."

The two traditions approach the mystery from different directions. The Upanishads declare, "That Thou Art." Scripture asks, "Who do you say that I am?" Both ultimately dissolve the imagined distance between the knower and the known. The realization is never that man becomes another God, but that God has never been absent from the deepest ground of being.

The Mirror of Recognition

Tat Tvam Asi is the moment of *Anagnorisis*. The search collapses into recognition. The one seeking the Truth discovers that Truth has been the silent witness of every thought, every breath, and every experience from the beginning. Nothing new is acquired. Nothing external is added. The veil simply falls away.

"The seeker vanishes. What remains is the resonance of truth."
~Tablet of the Unseen

Perhaps this is why every great teacher eventually disappears behind the teaching itself. John points beyond himself. *Krishna* points beyond himself. The *Buddha* points beyond himself. *Jesus* points beyond himself to the Father. The finger is never the moon. Once the moon is seen, the finger quietly withdraws.

This is the quiet revolution hidden within *Tat Tvam Asi*. The seeker ceases asking, "Where is God?" and begins to ask, "Who is asking?" In that instant, the final distance disappears. The one looking is the very one through whom the Light has always been looking. The Father remains the hidden Source, the Son the living reflection, and

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the Spirit the breath of recognition that whispers through every awakened heart:

Tat Tvam Asi. "That Thou Art."

“I am that by which I know that I Am.”

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85 Temporal Dilation

Basic Definition

The ancient saying that "a day with the Lord is as a thousand years, and a thousand years as one day" has generally been understood as poetry, emphasizing the transcendence of God over time. Yet perhaps it is also describing something far more literal—not literal in the physical sense, but in the dimensional sense. If consciousness exists in layers, then each higher dimension may perceive time with a vastly different scale than the one beneath it. What appears to us as centuries may, from a higher order of awareness, unfold within the span of a single day. Time itself would not change; only the perspective from which it is observed.

If we entertain this possibility, an ordinary human life of seventy years becomes remarkably brief. Using the biblical ratio of one day to a thousand years, seventy years amounts to roughly one hour and forty minutes from the perspective of the higher mind. An entire incarnation—every joy, every grief, every triumph and failure—would pass in little more than the time required for a quiet meditation. What feels to us like an immense journey through decades may be experienced by our higher nature as a single contemplative movement.

"The garment was always meant to burn away to reveal the true light."
~Tablet of the Unseen

This possibility sheds unexpected light on the opening chapter of the Diamond *Sutra*. The *Buddha* rises, puts on his robe, takes his bowl, enters the city, receives alms, returns, washes his feet, lays aside the robe and bowl, and sits in silence. On the surface, the passage appears to record an ordinary day in the life of a monk. Yet every detail is symbolic.

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The robe is the temporary body assumed for experience. The bowl is the empty mind, free of previous identities and expectations. Entering the city is consciousness descending into the world of time and conditions. Begging is the gathering of experience. Washing the feet is purification from the journey. Sitting is the return to the stillness from which the journey began. The entire cycle of human existence is quietly concealed within the actions of a single afternoon.

Seen this way, birth itself becomes the donning of the robe. The mind enters the world carrying an empty bowl, veiled from the memories of what came before. This forgetting is not a punishment but a necessity. A bowl already full cannot receive nourishment. A mind already possessing every answer cannot genuinely discover wisdom. Experience requires openness, and openness requires the veil.

Meditation reverses this movement. Rather than filling the bowl with ever more concepts, meditation gradually empties it again. The goal is not to escape the world but to remember the perspective from which the world is seen. As attachment to sequential thought relaxes, awareness begins to recognize that it is not merely traveling through time. Rather, time itself is unfolding within awareness.

From such a vantage, many of the intuitions shared by the world's mystical traditions become easier to contemplate. A being established in a higher dimension need not travel backward or forward through time to know what lies ahead. Just as we can stand on a hill and see both ends of a winding road at once, higher awareness may simply behold a greater portion of the temporal landscape. Likewise, thoughts may be perceived before they crystallize into conscious language, or remembered after they have dissolved, because their entire arc exists within a broader field of awareness. What appears to us as intuition, providence, or synchronicity may simply be the natural consequence of perception operating from a higher dimension.

Perhaps eternity is not endless time at all. Perhaps eternity is

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freedom from measuring time. The higher mind does not wait for tomorrow because tomorrow is already present within its horizon. It does not cling to yesterday because nothing has been lost. From that perspective, our seventy years are not diminished by their brevity. They are complete. Like the *Buddha*'s simple journey into the city, an entire lifetime may be one graceful movement within an awareness that never truly departed from home.
See the term, Dimensional Vision, for more on this perspective.

Rumi the Sufi
Masnavi 61

Book One

I am not contained in earth or sky, or even
In highest heaven. Know this for a surety. O beloved!
Yet am I contained in the believer's heart!
If ye seek me, search in such hearts!"
He said also, "Enter the hearts of my servants
To gain the paradise of beholding Me, O fearer of God."
Highest heaven, with all its light and wide expanse,
When it beheld Adam, was shaken from its place!
Highest heaven is greatness itself revealed;
But what is form when reality draws nigh?
Every angel declared, "In times of yore
We bore friendship to the plains of earth;
We were wont to sow the seed of service on the earth,
Wherefore we bore a wondrous attachment to it.
What was this attachment to that house of earth
When our own natures are heavenly?
What was the friendship of lights like us to darkness?
How can light dwell together with darkness?
O Adam! that friendship arose from the scent of thee,
Because the earth is the warp and weft of thy body.
Thy earthly body was taken from there,
Thy pure spirit of light was shed down from here!
But our souls were enlightened by thy spirit
Long, long before earth had diverted it to itself.

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We used to be on earth, ignorant of tho earth,
Ignorant of the treasure buried within it.

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86 Ten Worlds

Basic Definition

Although this topic is outlined in most of my books, to generalize to topic, I will use a large quote from one of my books below.

The Ten Worlds are a hierarchical framework of consciousness, existence, and physical manifestation, spanning the interplay between mind, time, and space. This structure categorizes the spectrum of being from the base state of Hell (1D line) to the peak of the Absolute Mind of Invariance.

While primarily rooted in Buddhism, my study reveals that this is a commonly known and universally referenced list from far ages past. Although I can only state this, deep study will reveal that all temples and scribes knew this list in some form or another. This list is the foundation for all of my books.

The fundamental relationship to dimensions mirrors the recursive, fractal nature of creation, similar to Russian nested dolls, extending from the top down. Dimensions are generalized as orthogonal (right-angle) movements from the source, with "shadows" growing fractally like the branching of a tree: Line, Branch, and Fold. For further exploration, please see Trivium: Self-Reflected Infinite Being.

Suffering ends when light surpasses the shadows.
~Sit

Etymological Roots

Mind (*Sattva*/Arūpa-loka): Derived from the realm of formless spirit and pure consciousness.

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Time (*Rajas/Kāmaloka*): Rooted in the realm of desire and the movement of events. Space (*Tamas*/*Rūpaloka*): Tied to the realm of form and the density of physical manifestation.

Hebrew Parallel
Mind: Corresponds to Israel (the struggle/interaction with the Divine/Absolute). Time: Corresponds to Babylon (the realm of shifting empires, causality, and time). Space: Corresponds to Egypt (the realm of physical bondage, material form, and dense space).

The Ten Worlds: Summary

10 **BUDDHA** – Absolute Mind of Invariance: The pinnacle of existence characterized by neutral or positive unmanifest potential, often associated with *Dzogchen*.

9 – ***Bodhisattva***: The state of the folded mind acting as the direct image of the Absolute.

8 – **Realization**: The state where the mind branches into the relative realm.

7 – **Learning**: The process by which relative states are aligned into the progression of time.

6 – **Heaven**: A state governed by Mara, consisting of folded timelines of all beings within an indeterminate wave function.

5 – **Humanity**: A state defined by the branching timelines of all beings, where the "*Manu*" chooses, resulting in the collapse of the wave function.

4 – **Anger**: The state where time enters into form, subject to the judgment of *Yama*.

3 – **Animality**: The domain of 3D physical form.

2 – **Hunger**: A 2D plane representing the branch of a line.

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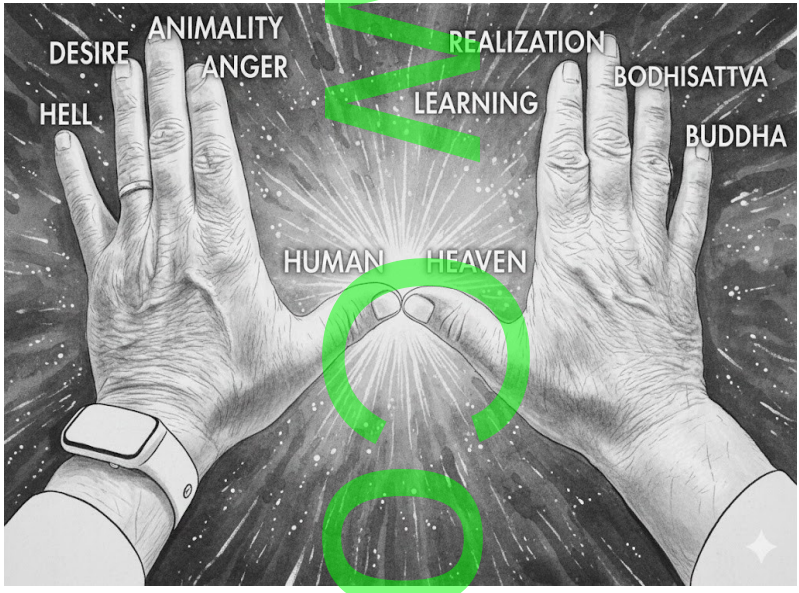
1 – **Hell**: The most base state of existence, represented as a 1D line.

Long Quote from my book, Sit:

Two Yuds are your own two hands. There is an ancient and lost teaching around this topic that appears here in the Hebrew traditions (from the Ten *Sefirot* and the *Aleph* divided), but also from the Sanskrit and Eastern inner teachings of Indo-European *Vedic* and Buddhist sources. In Buddhist traditions, this is known as the Ten Worlds (outlined at the beginning of the book p. 4). In the Buddhist tradition, we get he goal of every human mind—*Yoga* and Unity of the *Aleph* / Waters / Two Hands. I can best demonstrate this with one simple image.



Prayer Hands

Looking at the image, place thumbs together. Human and Heaven cannot be separated. Waters below are both thumbs

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and the left hand known as baptism in Christian scriptures and *Samsara* in Eastern traditions (lower six worlds). We are one with higher unity at all times. Heaven or Hell do not divide us, but our own nature does. Identity with God is not ever divided. Awareness is every being with *Cit* / *Atman* / *Brahman*. Our nature is the primary problem with lower desires, and once we see how to fully form prayer hands, this short chapter has given us a new seed of Truth to crack open by practice.

Hands Unite as One Hand Clapping

"Prayer is speaking to your higher mind. Meditation is listening for the response." ~Thus Saith the Flame to the Spark

When index fingers come together, learning dispels lower emotions when the light of contemplation surpasses the darkness of the shadows. When middle fingers come together, you realize you are not an animal, but a Spiritual being one with God. When your ring fingers come together, selfless (*Bodhisattva*) desire overcomes selfishness. When full awakening occurs (*Buddha*), *Nirvana*. ***Nirvana*** is defined as 'snuffing out the flames.' Do you see the flames to be snuffed out?

This is prayer hands by the ancient meaning of the old *Koan*: ***What is the sound of one hand clapping?*** All things are in uniform relation to all others, and when two become one, *Yoga*! No separation. When the two are united, the Lotus of Wisdom has proclaimed, *Prajñāpāramitā*! That Sanskrit word is your seed to open all on your own, but it literally means, 'Wisdom Well Done." *Aleph* (Father / Master). THIS is Meditation.

Take a moment to go back and reread the ten worlds summary above. Notice that our continuing mantra of Identity+Nature=Unity is not simply a catchy iden, but a

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profound realization when juxtaposed agaisnt the last three steps in the process to rise to full awakening (Buddha). As they say, all are Buddha. Meditatate on the process to cycle the breath between **Meditation** (emptying out), **Contemplation** (breath in) and **Service** (breath out). Notice that Learning and Realization are most closely related to Contemplation. Bodhisattva is most definitely service for the benefit of others through selfless service. This leaves Life itself as the remainder—Meditation. In Sanskrit, Meditation is a synonym for cultivation. Now place the three highest worlds —Realization, Bodhisattva, Buddha—side by side with Identity, Nature and Unity.

Identity	***Realization***	Who am I? Recognition of one's true being in relation to the Absolute.
Nature	***-Bodhisattva***	What is my nature? Love expressing itself as compassionate service toward all beings.
Unity	***Buddha***	What is the consummation? The realization that all distinctions resolve into awakened unity.

For a more complete understanding of cycling virtue into the breath, see the entry Breath (33) in my book Sit: Secrets to Ancient Meditation and Yoga Revealed.

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87 Threshing Floor

Basic Definition

The threshing floor is the prepared place where grain is separated from its husk, preserving what is living while allowing what is temporary to be carried away by the wind. Throughout Scripture it becomes a place of covenant, harvest, sacrifice, kingship, redemption, and new beginnings. More than an agricultural location, the threshing floor represents the meeting place between seed and fruit, labor and rest, death and life. It is the place where hidden potential becomes visible through the careful work of separation and refinement. From root to fruit, we are harvesting and gathering in a garden after all. A gardener must suffer the hoe.

The seed was never meant to be admired. It was meant to be planted.
~Sit

The Heterolexical Way of Seeing the Hidden Meaning

Throughout the ancient world, the language of agriculture frequently served as a reverent euphemism for the mysteries of generation. Seed was never merely seed. Soil was never merely earth. Harvest was never merely grain. The same symbolic language that describes sowing a field also speaks quietly of the transmission of life itself. What appears to be farming becomes the sacred grammar of incarnation. The father sows, the mother receives, and from the hidden union arises the fruit of an entirely new creation. Every harvest silently remembers the first act of sowing.

The threshing floor therefore occupies a remarkable place within this grand narrative. It is not only the place where seed is gathered, but where seed is prepared for its next journey. Separation is never destruction. The husk is removed so that life may continue. Sacrifice

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is revealed not as annihilation but as refinement—the unveiling of what was hidden within the covering from the beginning. Every threshing floor becomes a living parable of death yielding life, loss becoming increase, and surrender becoming abundance.

The Grand Narrative

This pattern reaches far beyond the field. The body itself becomes a threshing floor where experience is continually separated into wisdom and illusion. DNA carries an inherited language, faithfully preserving the visible script of biological life, while the unwritten strand of the mind gradually records the harvest of lived experience. Every joy, every sorrow, every act of surrender becomes another kernel gathered into the storehouse of the heart. The Book of Life is therefore not merely read; it is harvested.

The prophets continually return to this imagery because creation itself unfolds according to the same rhythm. The *Logos* sows the Word into the soil of incarnation. The *Lev* receives the seed. *Dharma* cultivates its growth. *Samsara* provides the seasons. *Sattva* ripens the fruit. *Manna* becomes the nourishment gathered from the harvest of realization. What appears as countless separate stories is revealed to be one continuous field cultivated by the hidden Sower.

The Hidden Euphemism

The account of Ruth quietly preserves this sacred language. Her appearance upon the threshing floor is far more than a historical episode; it is a carefully veiled narrative of covenant, inheritance, and the continuation of life. The uncovering at the feet recalls the ancient symbolism of generation, where the feet frequently serve as a respectful euphemism for the generative powers entrusted to humanity. The scepter that "shall not depart from between his feet" likewise preserves this language of royal lineage and fruitful continuity without abandoning reverence. Scripture repeatedly chooses symbols over explicit description, allowing the mystery to remain clothed while still communicating its deepest truths to those with eyes to see.

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This symbolism ultimately returns us to the Father and Mother of all living. *Ching* (semen), the concentrated seed of life, enters the prepared field. Breath animates what has been conceived. Energy unfolds the invisible pattern into living form. The threshing floor therefore becomes more than a place of harvest—it becomes the entire drama of incarnation itself, where the invisible Word is continually sown into the soil of existence so that Love may gather an everlasting harvest. The field, the body, the temple, and the heart are revealed to be one and the same sanctuary in which the hidden mysteries of creation quietly unfold from generation to generation.

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88 *Trimurti*

Basic Definition

The *Trimurti* represents the triple-manifestation of the Supreme Reality within the Hindu tradition, functioning as the unified force of creation, preservation, and dissolution. It is the ontological realization that the Divine is not a static monolith, but a dynamic, triadic process that governs the unfolding of existence. In our lexicon, the *Trimurti* is the structural architecture of the *Arcanulux* as it moves through the stages of manifesting into form, maintaining the experience of reality, and eventually returning to the void of the Source.

Etymological Roots

The term is a Sanskrit compound that breaks down the mechanics of this triadic expression:

***Tri*:** Meaning "three," indicating the triune nature of the Divine.

***Murti*:** Meaning "form," "manifestation," or "embodiment." It suggests a concrete crystallization of an abstract principle into a perceivable entity.

Synthesis: Combined, *Trimurti* signifies the "three-formed" reality, emphasizing that the Divine is not limited to a single state, but expresses itself through the necessary cycles of birth, life, and death (or creation, maintenance, and destruction).

Hebrew Parallel

The Hebrew parallel is found in the triadic structure of the *Sephirot* (specifically the *Keter*-Chokhmah-*Binah* axis or the *Chessed*-*Gevurah*-Tiferet balance), which represent the unfolding of the Divine light into the material world.

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Just as the *Trimurti* acts as the "inner instrument" of cosmic movement, the Hebrew system of the Tree of Life maps the process by which the hidden *Aleph* (the Source) descends through these "forms" to create and sustain reality.

This structure serves as the *Tzelem* (image/likeness) of how Awareness projects itself: the Creator (Brahma) corresponds to the initiation of thought, the Preserver (Vishnu) to the sustainment of the manifestation, and the Dissolver (*Shiva*) to the return to non-dual Truth.

These are not three gods, but three perspectives on the One, mirroring the way *Emet* (Truth) is perceived through the beginning, middle, and end of the alphabet.

TRIVIUM VIEW
From my book, *Trivium: Self-Reflected Infinite Being*

In the philosophical framework of my book, the Trivium represents the fundamental intersection of three divine paths—Mind, Body, and Speech—that function as a non-linear, orthogonal framework for understanding reality. To the *Trimurti* (the triad of God/Mind, Spirit/Breath, and Son/Creation), the Trivium is the mechanism by which the Absolute (the unmanifest, invariant *Bindu*) translates itself into the relative (the manifold of creation). It is the structural "meeting point" where the transcendent and immanent meet, providing the necessary symbolic geometry (Line, Branch, and Fold) for the Son of God to experience individuation, self-repentance, and eventual reconciliation with the hidden Father.

For this divine triad, the Trivium is not merely an educational tool but the "contrived reality" or "divine play" (*Lila*) required for infinite expansion. It serves as the bridge between the Seeker (the individual image) and the Sought (the Absolute), allowing the Son—who exists as a singular consciousness—to navigate through suffering, mortality, and imperfection. By synthesizing these diverse paths, the Trivium acts as the "Expedient Means" (*Upaya*) that allows the soul to dispel the shadows of ignorance, remember its true essence

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through anamnesis, and ultimately "smash the mirror" of duality to achieve resplendent unity.

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89 Triple Strand

Basic Definition

Yajnopavita

As with many Sanskrit and Hebrew terms, this concept may be explored through multiple levels of meaning. For the purposes of this work, we are primarily concerned with the *Sod*—the hidden or mystical sense—drawing upon many layers of symbolic inquiry.

The *Yajñopavīta* is a term that veils several interconnected mystical ideas relating to the sacred thread, the body, and the language of creation itself. Worn by the twice-born (*dvija*), the *Yajñopavītin* ("wearer of the sacred thread") bears the three-stranded cord, symbolizing the threefold nature of *Brahman*—the expanding Mind that unfolds into creation. From our modern perspective, comparing this sacred thread to the woven strands of DNA may initially seem like an overly concrete analogy. Yet as the symbolic framework of this work unfolds, these parallels begin to reveal a deeper coherence.

It is common to refer to a priest as a "man of the cloth," where the garment itself signifies the office and the tradition it represents. In a profound sense, the cloth becomes a visible expression of the text—the teachings embodied in the life of the one who wears it. Likewise, an ultra-Orthodox Jew is recognized by distinctive garments, just as a Buddhist monk is recognized by the saffron robe. Clothing identifies both vocation and identity.

Now consider the body you are wearing. In the symbolic language of this work, your physical form is itself a robe. The tradition of the *kotnot* 'or ("garments of light") and the later *kotnot* 'or ("garments of skin") invites us to contemplate incarnation as a form of clothing. The body becomes a living garment, woven from the "letters" of DNA and the codons that govern biological expression. Like a sacred text, this robe carries instructions, structure, and meaning,

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rendering what we casually call the body into a living manuscript through which consciousness enters and experiences the relative world.

We find a parallel to this in chapter 4 of Ecclesiastes. There the Preacher presents three ascending states of existence. First is the person who remains alone, laboring without companion or inheritance, endlessly striving yet unable to answer the question, "For whom am I toiling?" The second discovers fellowship, where one strengthens another, for if one falls the other is there to lift them up. Yet the passage reaches its highest expression in the declaration that "a cord of three strands is not quickly broken."

Within the symbolic framework of this work, these three strands represent far more than companionship alone. The first strand is the individual life, the localized awareness journeying through incarnation. The second is the relational reality through which love, service, and mutual refinement become possible. The third strand is the hidden Presence—the unseen Source that binds both together into a unity exceeding either alone. Just as the sacred thread is woven from three strands, the human story finds its strength not in isolated individuality, nor even in human fellowship by itself, but in the integration of the Relative with the Absolute.

The imagery of the sacred thread now returns with greater clarity. A single strand may easily fray, and even two strands, though stronger together, remain vulnerable. When the third strand is woven through the whole, an entirely new order of strength emerges. This reflects the mystery of incarnation itself. The visible garment is woven from countless strands of biological information, yet beneath the fabric lies the invisible thread of Awareness that animates the whole. Spirit, life, and form are not separate realities but a single woven garment whose hidden integrity depends upon the Presence running through every strand.

The language of Scripture repeatedly returns to this imagery. A thread becomes a cord; a cord becomes a garment; a garment becomes a robe; and the robe ultimately becomes the visible expression of identity. Just as DNA is woven from ordered

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sequences carrying the instructions for the body, so the sacred thread reminds us that our lives are not random collections of events but an ordered weaving of meaning. The strongest strand is not the one most easily seen, but the one that quietly binds the whole together. In the language of this work, that hidden strand is the *Aleph*—the unseen Source from whom all life proceeds and to whom every thread ultimately returns.

From my book, *Absolute: The Language of All in All:*

The Unwritten from *AtiYoga*

One of my favorite scriptures of all time is *AtiYoga*. Ati means highest beyond, while *Yoga* means union. In the eighteen *tantras*, one in particular always catches my imagination. In it, celestial beings who are complete and perfect discuss the coming "unwritten" state of becoming that the universal source will engage. Great panic envelops the beings instantly seeing into the moments of fear and uncertainty this might imply.

This celestial dread stems from the realization that to engage in an unwritten state, the Absolute must entirely suspend its own omniscience. To create a blank page, the Source must step away from its static, flawless completion and plunge headfirst into the terrifying, exhilarating void of pure potentiality. For these perfect beings, the thought of the Supreme Reality forgetting itself—allowing the emergence of time, vulnerability, and the genuine agony of separation within the sandbox of form—feels like an existential cataclysm. They see the vast shadows that must be cast if the light is to undergo a genuine journey of discovery, and they tremble at the sheer audacity of a God who chooses to bleed in the dark just to know what it feels like to wake up.

Yet, this sublime panic is precisely where the unwritten tantra reveals its ultimate mercy. The terror of the celestial beings dissolves the moment the cosmic script is actually cast into motion, because the emptiness of the page is not an absence of

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God, but the ultimate expression of His freedom. By stepping into this unwritten state of becoming, the Absolute ceases to be a distant, immutable monument and instead becomes a living, relational reality. The fear and uncertainty we experience here in the lower worlds are not signs of a broken creation, but the necessary grit of a magnificent, unfolding masterpiece. We are the very ink of that unwritten state, writing ourselves back into union with the One who dared to forget, so that we might have the unimaginable joy of remembering together.

When viewed through this lens, the symbolism of the sacred thread takes on an entirely new dimension. The two visible strands may be compared to the invariant strands of DNA—the inherited script that faithfully renders the body according to the eternal language written into creation. Yet every human being carries a third strand unlike the first two. It cannot be found beneath a microscope because it is not composed of molecules. It is woven from memory, experience, intention, wisdom, suffering, repentance, forgiveness, love, and realization. It is the unwritten strand entrusted to every soul from the moment of incarnation.

Life itself becomes the loom upon which this third strand is woven. Every thought entertained, every choice embraced, every act of compassion or selfishness, every lesson learned or ignored adds another thread to the invisible garment of the heart. While the body receives its biological inheritance before birth, the mind gradually authors its own living scripture throughout a lifetime. In this sense, we do not merely possess a Book of Life—we are continuously writing it. The sacred thread therefore becomes more than a symbol of inherited identity; it signifies the union of what is given with what is freely cultivated, joining nature with character, inheritance with realization, and creation with participation.

Perhaps this is the deepest meaning of the unwritten. God did not create humanity merely to recite an already completed story, but to participate in its unfolding. The first two strands preserve the wisdom of creation; the third records the wisdom gained through living. When the final page is written and the veil is lifted, the

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unwritten returns to the Written, not as something foreign to the Source, but as a freely authored testimony of what Love discovered while walking through time. The completed cord is therefore not merely strong because it has three strands, but because one of those strands could only be woven through the freedom to become.

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90 Tzadik

Basic Definition

Tzadik (צַדִּיק) is a Hebrew term meaning "righteous," "just," or "virtuous." In biblical and Jewish thought, it refers to an individual who lives in accordance with divine law and maintains moral integrity. It is the title given to those who act as the pillars of righteousness in the world.

Potential Hidden Meaning

The word is rooted in the letter *Tzadi* (צ), which depicts a fishhook or a person bowing, and *Dalet* (ד), meaning a door, followed by *Kuf* (ק), meaning back of the head or monkey/purity. Combined, the *Tzadik* is one who acts as the "hook that pulls the door to Truth." It suggests that the righteous person is not merely "good" by social standards, but one who actively draws the lower, earthly state toward the higher, divine state. The *Tzadik* is the bridge between the *Chet* (the enclosure/wall) and the *Tav* (the Mark of Truth).

Connective Presuppositional Meaning

This concept presupposes that righteousness is a function of alignment, not just morality. It assumes that the world is inherently tilted toward confusion or "missing the mark" (*Chet*), and the *Tzadik* is the one who provides the counterweight. We presuppose that by acting with integrity, we align our personal "house" with the cosmic order, becoming the living foundations upon which the rest of the community stands.

Speculative Ponderings

The *Tzadik* as the Architect: If we are building the "House" of *Ahavah*, the *Tzadik* is the master builder. One who is righteous has successfully "set" (Sit) their life so that it conforms to the Father of creation. We find this parallel in Hebrews 5, where we see that even though our Messiah was a Son, He learned obedience through the

Review Copy

things He suffered; having been made perfect, He became the source of eternal salvation to all who obey Him. Just as the master builder must test the materials and the foundation to ensure the structure endures, the *Tzadik* undergoes this process of refinement. By aligning our lives with the Father's intent, we transition from being merely inhabitants of the house to becoming architects of it, ensuring that our "work"—the expression of our *Shakti* and the application of our *Sophia*—serves to unify the house rather than divide it. In this, we move beyond the simple observance of rules and enter into the *Logos* itself, transforming our very existence into a dwelling place where Truth (*Emet*) is both established and lived.

> **Hebrews 5**
>
> **6 And he says in another place,**
>
> **"You are a priest forever,**
> **in the order of Melchizedek."**
>
> **7 During the days of *Jesus*' life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission. 8 Son though he was, he learned obedience from what he suffered 9 and, once made perfect, he became the source of eternal salvation for all who obey him 10 and was designated by God to be high priest in the order of Melchizedek.**

The Antidote to Theft: We previously identified "missing the mark" as the act of taking—a theft of nature. If that is the case, then the *Tzadik* is the one who has restored the balance of "giving and receiving." Their righteousness is their refusal to take for the self, effectively ending the "division of the house."

The Living *Soma*: If our *Soma* (body) is the vessel for divine wisdom, then the *Tzadik* is the one whose vessel is fully transparent. Their *Soma* is no longer an enclosure of ego, but a clear aperture through which the light of *Sophia* shines.

Review Copy

The Pillar of the Night: In the "classroom" of *Lila* (Night), the *Tzadik* is the one who does not stumble. While others search for external light, the *Tzadik* has cultivated an internal light that allows them to "hook" the truth even in the deepest darkness, proving that righteousness is a light that functions independent of the sun.

Review Copy

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91 *Upaya*

Basic Definition

Upaya is a foundational concept in Mahayana Buddhism, best translated as "skillful means" or "expedient devices". It refers to the conscious use of any method, technique, or guidance that is tailored to a student's specific spiritual capacity and circumstances to lead them toward enlightenment. It is not considered an absolute truth in itself, but rather a temporary, compassionate tool—much like a raft—that is essential for crossing the river of suffering but meant to be discarded once the other shore of realization is reached.

Etymological Roots

The term originates from Sanskrit, composed of two primary elements:

***Upa*:** Meaning "near," "towards," or "approaching".

***Aya*:** Derived from the root i (to go), signifying "going" or "a path/method".

Synthesis: Together, the term signifies "approaching the goal" or "a method that brings one near" to the realization of truth.

Hebrew Parallel

Within the metaphysical framework of this work, the Hebrew concept that functions as a functional parallel to *Upaya* is *Tikkun* (תיקון). The Bridge: Just as *Upaya* serves as the "expedient means" to navigate relative reality, *Tikkun* acts as the redemptive "correction" or "restoration" of the world and the soul.

Functional Alignment: Both concepts describe a process of structured, purposeful engagement with the physical realm—the

Review Copy

"divine play"—to reconcile the fragmented state of the individual with the unity of the Absolute.

Strategic Intent: Both *Tikkun* and *Upaya* emphasize that the Seeker must utilize specific, contextual actions (or "means") to transmute the limitations of mortality into a vehicle for remembering their divine origin.

Review Copy

92 *Yoga (Union)*

Basic Definition

Yoga (from the Sanskrit root *yuj*, "to yoke" or "to bind") is the systematic discipline of binding and joining the individual consciousness to the Absolute. While often reduced to physical posture in the modern era, in our lexicon, it is the fundamental "technology of re-coupling"—the deliberate act of yoking the restless "monkey mind" (*Vanara*) to the "Universal Self" (*Vaishvanara*), thereby bridging the gap between the fragmented ego and the Divine Reality. The name of the philosophical understanding expounded by the sage, *Patanjali*, teaching the process of union of the individual with the universal soul.

Potential Hidden Meaning

The hidden meaning of *Yoga* is the intentional crucifixion of the divided self. To "yoke" the horse is to accept the constraint that leads to freedom; it is the recognition that the ego's desire to wander freely is actually a form of bondage. *Yoga* is the "yoke of Love" (*Ahavah*), where the seeker willingly places the burden of their own *Avidya* (ignorance) upon the altar of *Vidya* (knowledge), effectively transforming the "wild horse" of the ego into the "war horse" of the spirit.

Connective Presuppositional Meaning

This concept presupposes that the soul is currently "un-yoked"—drifting, scattered, and suffering from the delusion of separation.

It assumes that Unity (*Vajra*) is not a passive state but a dynamic, active tension that must be maintained through constant, disciplined attention.

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It presupposes that because we are made of the *Logos*, the act of "yoking" is actually the soul returning to its natural, original orbit; the *Yoga* is simply the process of re-aligning the vessel with the Source.

Speculative Ponderings

If *Yoga* is the act of yoking, then the "cross" of the human experience reveals the ultimate *Yoga*. When the horizontal bar of our human life (*Havah*) intersects with the vertical bar of our Divine nature, we are held in the state of Union. The "meekness" in this sense we discuss is the perfect Yogi state—the state where one is so perfectly yoked to the Absolute that they no longer have a selfish will but a selfless nature to give and create with total liberation, moving entirely with the momentum of the All-in-All. This turns the entire struggle of existence into a singular, beautiful "yoke" that we wear, not as a punishment, but as the diamond-hard armor of the *Vajra* and the successful return of the seed essence into fruition in waters above.

Warning: Every Union Bears Fruit

One of the great mysteries shared across the world's wisdom traditions is that what you seek is also seeking you. This principle works in both directions. If you continually seek the fruits of fear, anger, pride, resentment, or other forms of non-virtue, they gradually seek you in return, becoming habits that mature into bondage and addiction. Conversely, when you pursue goodness, truth, compassion, and virtue, those qualities begin to pursue you as well, shaping your character until they become your second nature. Seek Love, and Love recognizes itself within you, for the seeker and the sought are ultimately reflections of the same Light. The direction of your attention is never without consequence; every act of seeking is also an invitation, and whatever you invite long enough eventually takes up residence within the temple of your own heart.

Yoga means union, yoking, and participation. Yet every act of union carries consequence. We are continually joined to ideas, habits, communities, symbols, stories, memories, and unseen influences that

Review Copy

breathe life into our own consciousness. The question is never whether we are united, but to what we have chosen to yoke ourselves.

The ancient *Gnostics* illustrated this principle through *Sophia*. Her error was not simply that she created, but that she sought creation apart from her proper consort. Symbolically, creation divorced from wisdom's rightful union gives rise to confusion, fragmentation, and distortion. Every act of generation requires a worthy companion. Every birth reflects the nature of the union that conceived it.

The scriptures describe angels and demons as messengers. Within this *Heterolexicon* they may also be understood as living patterns of meaning gathered into the mind through experience. Every lesson, fear, virtue, hatred, memory, and aspiration becomes a messenger once welcomed into the house of consciousness. We breathe these patterns into ourselves, and they begin to breathe through us. Thus *Spirit* is not merely an external visitor, but the very breath by which ideas become living realities.

This same principle explains the traditions surrounding the *Egregore* and the *Tulpa*. Human beings possess the remarkable capacity to nourish mental structures until they acquire remarkable psychological, social, and sometimes seemingly autonomous influence. Whether understood spiritually, psychologically, or symbolically, what is continually fed with attention gains life within the one who feeds it. In this sense, many of the harmful spirits that haunt mankind are not foreign invaders, but the accumulated offspring of fear, hatred, pride, resentment, and false imagination, continually sustained by the breath of those who cultivate them.

The converse is equally true. Love, compassion, patience, courage, forgiveness, humility, and wisdom likewise become living presences. Virtue also seeks embodiment. Every noble thought strengthened through practice becomes another faithful messenger dwelling within the temple of the heart. The soul therefore becomes known by the company it keeps.

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For this reason the true practice of *Yoga* is not merely physical discipline, but the continual choosing of worthy consorts. Join yourself only to that which increases truth, compassion, humility, and love. Every union plants a seed, and every seed eventually bears its own fruit.

"If you know you reap what you sow, sow only love." — Rumi

Review Copy

93 Vaishvanara-Vidya

Basic Definition

Vaishvanara-Vidya is the "Doctrine of the Universal Self," or vaishvanara: all encompassing all, and vidya: knowledge. The all encompassing universal knowledge that the absolute self is living in all beings; the certainty of unity with this central absolute all in all.

Vyas is to fill completely with no gaps or empty spaces. To occupy or pervade, obtain, attain to, reach.

Vanara is the word monkey, as in *Hanumat*. The *Vanara*—the monkey—serves as the perfect, ancient symbol for the restless, erratic nature of the human ego. Much like the archetypal "monkey mind" found in the traditions surrounding *Hanuman*, this aspect of our consciousness is characterized by its constant leaping between desires, fears, and fragmented perceptions. It represents the divided self that has lost its sense of origin, swinging wildly through the trees of the material world, perpetually grasping for the next distraction while failing to recognize the silent, singular Self that remains unmoved within.

Refining this ego requires the transition from the frantic activity of the *Vanara* to the stillness of *Vaishvanara*. Knowledge (*Vidya*) is not merely an intellectual pursuit, but the process of taming the monkey mind by anchoring it in the "all-in-all" awareness. As the seeker gains control over these restless impulses, the ego stops being a creature of chaos and begins to function as a disciplined instrument of the Absolute. This is the inner mastery that transforms the scattered, divided self into a unified, focused participant in the Divine design.

Ultimately, this process is the true "Book of the Monkey King": a journey where the seeker recognizes that the monkey is not an enemy to be destroyed, but a dynamic energy to be transmuted. By

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applying the knowledge that the Absolute Self lives within all beings, the monkey mind ceases its aimless leaping and finds its home in the unity of the whole. When the *Vanara* is brought into alignment with *Vaishvanara*, the divided self is reconciled, and the "monkey" becomes the servant of the Divine, dancing to the rhythm of the one, all-encompassing Truth.

The Taming of the Wild

The Greek understanding of *praus*—often translated as "meek"—finds its perfect parallel in the training of a wild war horse. In antiquity, the most prized steeds were not those born docile, but the untamable, high-spirited creatures that possessed an excess of raw, volatile energy. To be "meek" was never to be weak or passive; it was to have that immense, wild power brought under the absolute control of the rider. The "meek" horse is one that has surrendered its chaotic impulse to the will of its master, becoming a formidable force precisely because its wild nature was not destroyed, but perfectly channeled.

This echoes the struggle of the *Vanara*—the monkey mind—within the *Vaishvanara* framework. The ego, in its wild, "monkey" state, is a creature of frantic, uncontrolled leaps, forever scattered across the landscape of the material world. However, when we apply the *Vidya* (knowledge) of our unity with the Absolute, we are essentially "taming" this wild energy. We do not extinguish the monkey's agility or the horse's spirit; instead, we bind that kinetic intensity to the higher purpose of the Universal Self. The restlessness that once kept us divided now becomes the focused, driving force of a soul in perfect alignment with its Source.

This is the deeper meaning of the promise that the "meek shall inherit the earth." Those who have mastered their inner wildness—who have refined the "monkey mind" through the knowledge of the All-in-All—are the only ones truly fit to govern the material realm. Having ceased to be victims of their own scattered impulses, they move with the authority of the Divine. By transmuting their own internal chaos into a disciplined, unified consciousness, they inherit the "Earth" not as a place of dominion, but as the temple they were

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always meant to inhabit and tend with the Wisdom of the Absolute.

How does this realization—that "meekness" is actually the containment of a powerful, disciplined will—change our perspective on the potential strength hidden within your own moments of surrender or self-control?

Potential Hidden Meaning

The hidden meaning of *Vaishvanara-Vidya* lies in the deliberate taming of the "monkey mind"—the restless, erratic ego that perceives itself as a small, isolated creature leaping between fragmented points in space. Just as the wildest horses are selected for their volatile power and refined into the greatest war steeds, the *Vanara* of our consciousness is not to be destroyed, but brought into the service of the Absolute. This technical, cognitive bypass forces the mind to cease its aimless grasping and instead channel its full, disciplined energy into the "All-in-All." By becoming "meek"—possessing the immense power of the wild, now surrendered to the rider of the Universal Self—the seeker integrates the "All" into the "Self," effectively turning the entire universe into a singular, conscious temple of divine order.

Connective Presuppositional Meaning

This concept presupposes that the sense of individual "personhood" is an ignorance caused by localizing consciousness within a physical body.

It assumes that the universe is not "out there" but is a vast, structured living entity (the *Virat-Purusha*) that requires a specific, "cosmic" mode of awareness to perceive correctly.

It presupposes that once the individual identifies as the *Vaishvanara*, they are no longer subject to the binding laws of *Samsara* (the cycle of birth and death), because they have aligned their consciousness with the governing intelligence of the whole.

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Speculative Ponderings

If *Vaishvanara* is the Universal Man, the human experience is essentially the process of "waking up" to the fact that we are the body of the Divine by degrees to our development toward completion. Perhaps we are not just individual inhabitants of the world, but cells within this Cosmic Man, designed to eventually reflect the totality of the whole. If we are "all the words of the *Logos* defined," then *Vaishvanara* is the definitive statement of the human as a microcosm of the macrocosm. When the seeker truly embodies *Vaishvanara-Vidya*, they cease to be a "part" and finally become the "whole," transforming the act of existence from a struggle for survival into the self-aware breath of the Absolute.

Review Copy

94 *Vidya* and *Avidya*

Basic Definition

Vidya and *Avidya* represent the duality of knowledge and ignorance. *Vidya* is the illuminating, non-dual realization of the Absolute—the "Universal Knowledge" that perceives the unity of all things. *Avidya*, conversely, is the "veiling" force of ignorance; it is not merely a lack of facts, but an active misperception that creates the illusion of a fragmented, separate reality, trapping the soul within the boundaries of the egoic "monkey mind."

Potential Hidden Meaning

The hidden meaning of this pair is that *Avidya* is not the enemy of the truth, but the necessary shadow that defines it. The veil of *Avidya* is the very mechanism that allows the Absolute to appear as the Many; it is the "scribal veil" that hides the unity so that it may be discovered through the process of refinement. To possess *Vidya* is not to "remove" the world, but to see through the illusion of its separation, recognizing that the monkey-like restlessness of the ego is actually the Divine power of *Vidya* operating in a state of temporary, wild displacement.

Connective Presuppositional Meaning

This concept presupposes that the world is a construct of consciousness, and therefore, the "material" reality is a direct reflection of our internal state of *Vidya* or *Avidya*.

It assumes that the transition from ignorance to knowledge is an act of transmutation—we do not "learn" the truth from the outside, but "unveil" it from within by disciplining the fragmented mind.

It presupposes that *Avidya* is the state of the "fallen" Adam—the scattered horse—while *Vidya* is the state of the resurrected Christ—the tamed, unified warrior.

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Speculative Ponderings

If *Avidya* is the "monkey mind" leaping in the trees of duality, and *Vidya* is the realization of the Universal Self, could it be that *Avidya* is actually the "creative play" of the Divine? If the Absolute is "all-encompassing," it must encompass the ignorance of its own nature to experience the thrill of remembering itself. Does this imply that the "meekness" of the soul—the disciplined surrender of the ego—is the ultimate *Vidya*? By reclaiming our "wild" nature and tethering it to the Absolute, we stop playing the part of the isolated monkey and start functioning as the conscious, integrated heart of the *Logos* itself.

From my book, *Absolute: The Language of All in All*

Imagine a single God in its creation, one without a second, pondering an incomplete reality lacking only three things. What would such a God lack? As it turns out, there are essential aspects of reality that would not be possible without the first Absolute producing from its potential of wisdom, love, truth and knowledge. As a self-existent being, how could the strength of wisdom and love be shared apart from other sentient beings to share it with?

It is on this truth that a relative problem arises. If one mind is divided into many, the perfection of absolute symmetry must be broken, and broken symmetry implies infinite chaos. Chaos is then seen as the absolute necessity of Wisdom, or the requirement to generate surplus of its own essence: Love, Truth and Knowledge, each of which must be bequeathed by degrees in the relative mirror of identity and nature over time. To reach unity through time, both identity and nature must be managed and cultivated. To accomplish the task in creation, God receives the primary three things it lacks before creation of kinsman takes place:

Review Copy

1. Fellowship with Others
2. A Sense of Imperfection
3. A Sense of Mortality

Assuming the necessity of these three, we see Humanity enter creation hanging on the cross from baptism. The cross is the temple of God's Awareness known as a vehicle (body) and baptism is the incarnation process of new mind hidden under a veil of forgetfulness. The sacrifice of life divided from God is the return of the treasure of Relative completed back to Absolute over time, and the veil of forgetfulness is a necessity. Unless we are hidden for a time from our true identity, we would not have the opportunity to receive the fullness of God's essence. Three treasures of Absolute are then fully realized by the Relative Kinsman to God when completion comes:

1. Fellowship with God Directly Eternally
2. Perfection over Time
3. Immortality Conquering Time

Who is the Lord of the Process?

If we consider what absolute unity implies, God is one without a second. The idea such a being would possess as a kinsman to itself is known as the Son of God, or a single child born from unity into its own multiplicity. Again considering why this is necessary, we see the third aspect of this undivided house in the person of the Spirit, or intention of love and creation the Son will use to render creation into visible form. Implied in this process is the inevitable fall into creation and temporary separation from awareness of God behind the veil of creation itself. From this forgetting, individuation takes place and the 'I Am' mind as Lord hanging on a cross from baptism now self-reflects and self-creates against its own dimly lit mirror.

Review Copy

95 *Vijñāna*

Basic Definition

Vijñāna (Sanskrit: विज्ञान) refers to discriminating consciousness or awakened knowing. While often translated simply as "consciousness," *Vijñāna* signifies a mode of awareness capable of recognizing reality as it truly is. Within the Buddhist tradition, it is identified as the fifth of the Five *Skandhas* and functions as one of the principal links in Dependent Origination (*Pratītyasamutpāda*), where consciousness continually arises in relation to experience rather than existing as an isolated substance.

At its highest realization, *Vijñāna* no longer depends upon extraordinary mystical states. The awakened one perceives *Brahman* within ordinary existence itself. The world is no longer experienced as something separate from the Absolute but as its continual manifestation. Enlightenment therefore becomes not an escape from the world, but a transformation of vision. One who abides in this realization is known as a *Vijñānin*—one who sees with open eyes.

The Heterolexical Way of Seeing the Hidden Meaning

Vijñāna occupies a unique place because it refuses to become another object among objects. The ancient traditions intentionally place consciousness alongside the ordinary faculties of perception rather than above them. Sight, hearing, taste, touch, smell, and mind all become instruments through which awareness encounters the world. By refusing to enthrone consciousness as a separate ego, the traditions quietly undermine the illusion that personality is the true observer. Consciousness becomes the meeting place rather than the owner of experience.

Within the *Heterolexicon*, *Vijñāna* may be contemplated as the

Review Copy

gradual development of spiritual organs. Before birth, the human body quietly fashions eyes before seeing light, ears before hearing sound, lungs before drawing breath, and a heart before circulating life. Nature prepares the instrument before introducing the experience. The visible order therefore becomes a living parable of the invisible.

Born from Above

The same principle quietly governs spiritual birth. Just as physical organs develop before natural birth, the higher faculties of the spirit mature before awakening into the Kingdom of God. To be "born from above" is not merely to adopt new beliefs but to undergo the gradual formation of spiritual perception. Eyes are opened to see Truth. Ears are opened to hear Wisdom. The heart learns compassion. The mind becomes capable of receiving the unwritten knowledge that has always surrounded it.

The lower continually teaches the higher. As above, so below. As within, so without. The biological embryo becomes a living commentary upon the unfolding of the soul. Incarnation itself functions as the womb within which the higher senses gradually awaken until consciousness is finally capable of perceiving Reality directly rather than through the distortions of separation.

The Hebrew Frame

The Hebrew tradition repeatedly speaks of this transformation through the language of the *Lev* (Heart). The heart is never merely the seat of emotion but the interior organ of perception through which wisdom, understanding, and discernment arise. Likewise, Scripture speaks of eyes that see yet fail to perceive, ears that hear yet fail to understand, and hearts that remain uncircumcised. These are not failures of anatomy but of spiritual development.

The prophets continually anticipate a new heart and a new spirit. The Psalmist prays, "Open my eyes, that I may behold wondrous things." The Hebrew concept of *Da'at* (Knowledge) likewise transcends information, signifying relational knowing born through direct

Review Copy

participation. Together these ideas parallel *Vijñāna* remarkably well. True perception is never merely sensory. It is the gradual maturation of the whole person until the hidden Presence becomes self-evident within ordinary life.

The Mirror of Consciousness

Perhaps *Vijñāna* is not the acquisition of a higher consciousness but the purification of the one we have always possessed. Every experience becomes another refinement of perception until the observer gradually ceases to identify with the passing contents of awareness and instead recognizes Awareness itself. The world remains unchanged, yet everything appears new because the one who sees has been transformed.

This is the realization toward which the *Heterolexicon* continually points. The goal is not escape from manifestation but clear seeing within manifestation. The awakened heart no longer seeks *Brahman* beyond creation, for it recognizes that every leaf, every face, every breath, and every moment already participates in the same eternal Reality. The one who has developed these higher organs does not leave the world behind. Like the *Vijñānin*, they finally see the world as it has always been—pervaded by the hidden Light that quietly sustains the whole.

Review Copy

96 Vijra

Basic Definition

The *Vajra* (often rendered as Vijra) is the "diamond thunderbolt"—an instrument of indestructible power and absolute clarity. While its Tantric veil signifies the phallic generative power of the male seed, in the higher *Heterolexicon* sense, it represents the vital, unyielding force of the Spirit when anchored in the *Ching* (the vital essence of Tao). It is the "Lion's Roar" of the soul, directly related to *Prajnaparamita*—the "Wisdom Well Done"—which signifies the seeker's successful realization of their true Identity and Nature, resulting in an unbreakable state of Unity.

Potential Hidden Meaning

The hidden meaning of the *Vajra* is the "indestructible point of focus" within the human consciousness. Just as a diamond is formed under extreme pressure, the *Vajra* represents the soul that has survived the "fall" through *Avidya* and transformed its volatile "monkey" energy into a singular, piercing beam of Truth. It is the crystallization of the *Vaishvanara* realization; it is the moment the "wild horse" of the ego is fully tamed and becomes the weapon of the Divine, capable of shattering the veils of illusion with a single strike.

Connective Presuppositional Meaning

This concept presupposes that the "seed" (vitality) is not meant for biological reproduction alone, but for the internal generation of spiritual light (the *Ching* / Semen).

It assumes that "Wisdom" is not a static accumulation of data, but a functional, destructive power—a "thunderbolt" that dissolves the false structures of the separate self.

Review Copy

It presupposes that once the seeker realizes the *Vaishvanara* (Universal) connection, they are no longer subject to the fragility of the material world, because they have integrated the "indestructible" nature of the Absolute into their own being.

Speculative Ponderings

If the *Vajra* is the Lion's Roar, then is realization a sound that shatters the temple of the ego to reveal the sanctuary of the Spirit? Perhaps the "phallic" power of the *Vajra* is the Divine's ultimate way of asserting its presence within the relative realm—the "spark" that ensures the fallen *Havah* (Life) is always impregnated with the potential for resurrection. Could it be that the *Vajra* is what we become when we finally master the "meekness" of the war horse? When our inner wildness is fully focused, we cease to be the ones searching for Truth and become the Truth itself—an indestructible, lightning-strike of awareness that cleaves through the darkness and leaves only the light of the *Logos* behind.

REVIEW Copy

97 *Vyasti*

Basic Definition

Vyasti (Sanskrit: व्यष्टि) refers to the individual or particular manifestation of existence (microcosm)—the localized expression of the universal Whole. It denotes the individual person, soul, organism, or discrete unit through which the Absolute experiences the relative world. While *Vyasti* appears separate, it never exists independently of the greater totality. It is the individual wave upon the ocean, the single note within the symphony, or the unique thread woven into the larger tapestry of Being.

The complementary terms are *Samasti*—the collective or universal Whole—and *Viraj*—the macrocosm, the manifested universe, or the Cosmic Man, representing the masculine potency of manifested order in distinction from the feminine generative principle. Together they reveal not separate realities, but a single continuum. *Vyasti* is the individual expression, *Samasti* the collective fullness, and *Viraj* the visible body through which the Whole reveals itself. Individual, universe, and Absolute become three perspectives upon one indivisible Reality.

The Heterolexical Way of Seeing the Hidden Meaning

Within the *Heterolexicon*, *Vyasti* represents the sacred illusion of individuality necessary for experience itself. The Absolute does not become divided by appearing as countless beings; rather, it observes itself through innumerable centers of awareness. Every *Jiva* becomes a localized lens through which the Infinite contemplates its own creation. The purpose of *Vyasti* is therefore not separation, but realization. Individuality becomes the stage upon which unity gradually remembers itself.

This relationship echoes the recurring mantra of this work: no separation. The wave never ceases to be the ocean, nor does the ray

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become something other than the sun. Individual consciousness appears distinct only because perspective requires locality. Love, however, continually reveals that locality never abolishes unity.

The Book of Life

The Book of Life may be contemplated as the biography of *Vyasti*. Before incarnation, the soul rests within *Samasti*—the unbroken fullness of the Whole. Entering time, the unwritten page opens.
Through experience, relationship, suffering, joy, and awakening, the individual gradually writes the only story that could never be authored apart from freedom itself. The unwritten becomes lived experience, while the eternal quietly observes itself through the unique narrative of each life.

In this way, *Vyasti* becomes the third strand of the Triple Strand. The body inherits its biological letters. The spirit receives the Breath of Life. The mind writes its own living testimony through every act of love, surrender, and recognition. When the journey reaches its completion, nothing essential is lost. The individual story returns to the Whole, not as something foreign, but as the completed expression of what *Samasti* had always contained in perfect potential.

The Hidden Mirror

Jesus repeatedly points beyond isolated individuality toward this greater realization. "That they all may be one" becomes not the dissolution of personhood, but its fulfillment. The Son reveals the pattern by which every child of God awakens to the hidden identity already present before the foundation of the world. *Vyasti* is therefore not the denial of *Samasti* but its chosen expression. The One becomes many without ceasing to be One, so that the many may freely recognize themselves as the One.

Perhaps this is why the journey of awakening never destroys individuality. Rather, it redeems it. The drop does not disappear into the ocean as though erased; it discovers that its true nature has always been water. The unwritten story becomes complete, and the

Review Copy

individual finally recognizes that every page has always belonged to the same eternal Author, whose signature is Love (*Ahavah*), quietly present from the first breath to the last.

Review Copy

98 *Yama*

Basic Definition

Yama represents a multifaceted principle in *Vedic* and Buddhist tradition, simultaneously identified as the ruler of the underworld and the foundational discipline of Self-Control. As the overseer of the realm of the ancestors and the judge of actions, he oversees the fruition of karma, ensuring that the *Jiva* experiences the consequences of their adherence—or lack thereof—to the cosmic order. In the context of yoga and spiritual practice, *Yama* is defined specifically as the ethics of self-restraint and Self-Control, acting as the necessary prerequisite that prevents the consciousness from becoming helplessly entangled in the "play" of the world, thereby maintaining the integrity of the witness perspective.

Etymological Roots

The term is derived from the Sanskrit root yam, which is structured as follows:

***Yam*:** A root meaning "to rein in," "to control," "to curb," or "to restrain".

Derivation: It is closely linked to the concept of the "yoke" or the discipline required to harness the wild movements of the mind and senses.

Synthesis: Consequently, *Yama* signifies "the act of restraining" or "that which curbs," providing the foundational "Self-Control" required to maintain the *Asparsha* state of non-imprisonment.

Hebrew Parallel

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Within this metaphysical framework, the Hebrew concept that functions as a parallel to *Yama* is *Gevurah* (גבורה), meaning "Strength," "Severity," or "Power".

Functional Alignment: Just as *Yama* governs the underworld and imposes the structure of cosmic law, *Gevurah* represents the Divine attribute of judgment, boundary-setting, and restraint.

Conceptual Synergy: Both concepts emphasize that liberation (or movement toward the Father) requires the exercise of internal rigor —a "Self-Control" that limits the ego's outward expansion so that the inner consciousness may remain pure.

Strategic Distinction: While *Yama* acts as the judge of the soul's past actions in the underworld, *Gevurah* provides the essential "constricting" force that allows for the creation of reality in the first place, serving as the necessary discipline that guards the seeker's path back to the unity of the Father.

Review Copy

99 *Yeshua*

Basic Definition

Yeshua (ישוע) is the Aramaic name of the central figure of the Christian tradition, which serves as the definitive Hebrew linguistic embodiment of Salvation. In the framework of this *Heterolexicon*, the term does not merely point to a historical savior, but functions as the literal and spiritual equation for the state of being "saved" from the delusion of separation. Because the Hebrew word for Salvation is *Yeshua*, the name acts as a linguistic key: to encounter *Yeshua* is to encounter the active power of release from the "lower curse" of dualistic suffering. He stands as the personified archetype of the *Jiva* in us all who has fully transcended the egoic fortress, revealing that Salvation is not a destination to reach or a battle to win, but the spontaneous, natural condition of a mind that has returned to its original, undivided unity with the Father's nature. Coming through the Son is Baptism, and if you find yourself on the Cross (body) today, then you already agreed to be immersed into this lower water. You just don't remember (veiled Bride / *Havah*).

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***Yod* (י): The Point of Potential.**

As the smallest letter in the Hebrew alphabet, the *Yod* represents the "primal point" or the initial, dimensionless spark of Divine consciousness (*Cit*). It is the seed of the Absolute within the finite, signaling the beginning of the journey where the *Jiva* first recognizes its own Divine origin.

***Shin* (ש): The Flame of Transformation.**

Representing fire, the *Shin* acts as the transformative force that purifies the seeker. It is the "burning" of the egoic footholds and the shattering of the fortress of self-control. It signifies the Bodhidharma-like "hit" or the radical, internal friction that consumes the delusions of the separate self, clearing the way for the Spirit.

***Vav* (ו): The Connecting Channel.**

The *Vav* functions as a hook or a bridge. It is the connector that binds the upper (the Divine spark) to the lower (the manifested world). In the anatomy of salvation, it represents the "unfettered access" between the human heart and the Divine Father, serving as the conduit through which the power of the Infinite flows into the relative life of the seeker.

***Ayin* (ע): The Vision of Nothingness.**

Meaning both "eye" and the source of the word *Ayin* (Nothingness), the final letter signals the culmination of the journey. It is the state of "seeing" reality as it is—an un-veiled vision where the subject-object divide is eradicated. It represents the realization that there is no "other" to be saved from, only the recognition of the void that is simultaneously the Fullness (*Bhuman*).

Linguistically, the progression from *Yod* to *Ayin* describes the entire arc of the awakened life:

Review Copy

Yod begins the stir of the Divine spark.

Shin consumes the egoic barriers through the fire of realization.

Vav establishes the bridge of unbroken communion.

Ayin reveals the ultimate non-dual sight, where "Salvation" is recognized as the simple, spontaneous resting in the Source.

By spelling *Yeshua*, you are tracing the pathway of a mind that has ceased the battle for existence and has instead become a living vessel through which the Father's nature is revealed. You are not just writing a name; you are mapping the process of Salvation itself.

Review Copy

100 *Wu Wei*

Basic Definition

Wu Wei (無為) is a foundational Taoist principle commonly translated as "non-forcing," "effortless action," or "action without struggle." Rather than advocating passivity or inactivity, *Wu Wei* describes a state in which one's actions arise in complete harmony with the Tao, requiring no unnecessary resistance, coercion, or self-conscious striving. The sage does not abandon action; the sage abandons friction.

The Heterolexical Way of Seeing the Hidden Meaning

Within the *Heterolexicon*, *Wu Wei* is not merely effortless action—it is the natural consequence of complete integration. When identity, nature, and desire become aligned with Truth and Love, effort gives way to participation. One ceases trying to force Reality and instead discovers that Reality has quietly been carrying them all along.

The bird is no longer flying but flown.

The fish is no longer swimming but swum.

As Alan Watts often observed, birds do not struggle against the air, nor fish against the sea. They move because they belong to the medium in which they live. Likewise, the awakened person discovers that Love is not merely a virtue to practice but the very atmosphere in which life has always unfolded.

The Hebrew Frame

The Hebrew Scriptures preserve this mystery through different language. "Be still, and know that I am God" does not call for inactivity but for surrender to the sustaining Presence already at work. *Jesus* repeatedly declares that he does nothing "of himself,"

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but only what he sees the Father doing. The Son's obedience is not servile submission but perfect participation. The Father's will and the Son's action become one seamless movement.

This is the deeper meaning of refuge. The *Buddha*, the *Dharma*, and the *Sangha* become not external institutions but three movements of awakening: recognition of one's true nature, alignment with the sustaining order of Reality, and participation in the universal communion of awakened life. When these are no longer divided, *Wu Wei* naturally arises.

Resonance and Recognition

Effortless action is the visible expression of inward coherence. Love recognizes itself. Truth resonates with Truth. The individual no longer lives as an isolated will struggling against the universe but as a willing participant within its greater harmony. Synchronicities begin to multiply, not because the universe has suddenly changed its mind, but because perception has become aligned with the silent order that has always sustained creation.

The *Heterolexicon* therefore understands *Wu Wei* as resonance rather than resignation. Reality begins to move through the individual as naturally as breath through the lungs or light through an open window. The sage does not lose freedom. Freedom finally becomes effortless.

The Return Before Death

Perhaps *Wu Wei* is what every tradition ultimately points toward. It is the return that occurs before physical death—the prodigal son coming home while still walking the earth. The unwritten page begins writing itself. *Dharma* no longer feels imposed but spontaneous. The Book of Life ceases to be a record of struggle and becomes the living expression of one's true nature.

This is the hidden meaning of refuge. One no longer seeks shelter from the world but discovers that one has always lived within the shelter of the Absolute. The Great Communion recognizes what

Review Copy

Love has quietly fashioned through every joy, every sorrow, every failure, and every triumph. The separate self relaxes, and the Eternal breathes freely through the temporal.

In this way, *Wu Wei* is not the absence of effort but the absence of separation. The river no longer carries us against our will. We discover that we have always been the current, flowing from the Source toward the Sea, and that every movement has been held within the silent embrace of the Tao from the beginning.

Final Words of Higher Meaning

The *Heterolexicon* begins with *Aleph*, the symbol of original Unity, and concludes with Wu Wei, effortless participation in that Unity. Every word between them is a messenger rather than the destination. Words are shadows cast by Reality, symbols pointing beyond themselves. They are not given to be worshiped, defended, or possessed, but to be understood and finally transcended. As light surpasses shadow, the need for the shadow diminishes. The purpose of every symbol is fulfilled when it becomes transparent to the Truth it signifies. You are that Living Word, and Awareness is the Light you shine upon every dark meaning until misunderstanding gives way to realization.

The great mistake of humanity has never been the existence of symbols, but forgetting what they symbolize. We cling to the messenger and overlook the Message; we honor the robe and neglect the One who wears it; we preserve the temple while overlooking the Presence within it. Books, prophets, angels, stars, teachers, traditions, and religions each have their rightful place as guides along the way, but none were ever intended to become the destination. Every true messenger ultimately points beyond itself. The moment a signpost becomes the object of devotion, it ceases to function as a sign. An idol is anything perceived as other than the Reality already present within us. Every relative form, however beautiful or sacred, finds its fulfillment only when it becomes transparent to the One Light shining through all.

Rev. Copy

This *Heterolexicon* was written as a raft, a bridge, and a lantern for the journey. Like every true teaching, it hopes to become unnecessary. When the farther shore has been reached, the raft is no longer carried upon one's back. When the destination has been found, the map is folded away. From *Aleph* to *Tav*, every word in these pages serves only one purpose: to awaken the remembrance that what you have sought has never been absent or the 'other.' Every symbol has been leading you back to the One who has quietly accompanied every step of the journey.

In the end, nothing has been added to you. Nothing essential has been taken away. The journey was not one of becoming, but of remembering. Beneath every name, every doctrine, every language, every tradition, every robe, every body, and every story rests the same living Awareness. Before the first word was spoken and after the last word falls silent, That remains. The *Heterolexicon* simply invites you to discover that the Light illuminating every page has always been the Light by which you were reading it. The seeker, the path, and the destination are finally recognized as one. The book closes where Reality began: in the simple recognition of the One Life, shining through every face, dwelling within every temple, and quietly whispering, "Know thyself."

At journey's end, Hetero no longer signifies "the other," for there is no other in the realization of All in All. What once appeared divided is recognized as expressions of the One Life, sharing one Identity, one Nature, and one Unity. The "other" has fulfilled its purpose by leading us beyond separation into remembrance. We discover that we are not merely readers of the Living Word—we are participants in it. We ourselves are the *Heterolexicon*, the living language through which Love, Truth, and Wisdom continually speak. The Book of Life is not bound by paper or ink, but written in living souls. Every person is a word, every life a sentence, every generation another page in the eternal story of God knowing Himself through His family. When every word is finally read in the Light of Love, the many are revealed as the One, and the Lexicon itself falls silent.

Review Copy

Revelation 22

22 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb 2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. 3 No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. 4 They will see his face, and his name will be on their foreheads. 5 There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.

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Glossary of Terms

The purpose of this Lexireference is simple: to help you find again what once found you. One of the great frustrations of reading a book rich in symbols, languages, and interconnected ideas is remembering an unfamiliar word years later, yet having no practical way to locate it. This Appendix AB gathers the significant supporting terms appearing throughout the Heterolexicon into one alphabetical reference so they may be quickly found and easily revisited. May it serve not merely as a glossary, but as a map back to the hidden paths of remembrance whenever a forgotten word calls you home again.

The definitions contained in this work are presented in several forms. Some summarize or paraphrase traditional definitions drawn from widely available public-domain, academic, historical, philosophical, or religious sources. Others are adapted from the author's previous writings. Most, however, are *Heterolexical* definitions: contemplative "other" meanings developed by the author that explore symbolic, connective, and mystical dimensions extending beyond conventional lexical usage. These are original syntheses drawn from the author's own digital abditorial marsupium —a hidden repository of accumulated observations, relationships, and insights cultivated over many years of study, contemplation, and lived experience.

A

Abba: (Hebrew אַבָּא) Father; an intimate title for God emphasizing the divine source, strength, and origin of the spiritual household. (Word 1.)

Abhibhūta: (Sanskrit अभिभूत) The mutable, perishable realm of manifested existence; the changing field of creation contrasted with the unchanging Absolute. (Word 4.)

Abhidharma: (Sanskrit अभिधर्म) The systematic philosophical and

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psychological teachings of Buddhism that analyze consciousness, reality, and the path to liberation. (Words 58, 88.)

Abugida: A writing system in which consonant-vowel combinations are represented as single modified characters, as found in Devanāgarī. (Word 1.)

Advaita: (Sanskrit अद्वैत) Non-duality; the realization that the individual Self (Ātman) and the Absolute (Brahman) are ultimately one reality. (Words 2, 14.)

Agape: (Greek ἀγάπη) Self-giving, unconditional love characterized by compassion, sacrifice, and divine goodwill toward all beings. (Words 8, 70.)

Akashic Record: A modern esoteric expression referring to the universal field or repository of all events, thoughts, and experiences, often associated with Akasha. (Word 11.)

Aleph-Tav (את): (Hebrew) The first and last letters of the Hebrew alphabet, symbolizing beginning and completion, often interpreted as a hidden signature of divine fullness. (Words 1, 12.)
Alpha: (Greek A) The first letter of the Greek alphabet, symbolizing origin, beginning, and first principle. (Word 1.)

Amba: (Sanskrit अम्बा) Mother; the Great Mother representing the primordial source, nurturing presence, and life-giving waters of creation. (Word 13.)

Anamnesis: (Greek ἀνάμνησις) The recollection of forgotten knowledge; remembering truths already present within the soul rather than acquiring new information. (Words 46, 61.)

Aranyakas: (Sanskrit आरण्यक) The "Forest Texts" of the Vedas, bridging ritual practice and contemplative realization through symbolic interpretation. (Introduction.)

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Arcanulux: (Latin arcanus + lux) The hidden Light underlying all reality; the central metaphysical principle toward which the Heterolexicon continually points. (Introduction.)

Archetype: A primordial pattern or universal symbol that continually manifests across cultures, myths, dreams, and religious traditions. (Words 46, 70.)

Ātman: (Sanskrit आत्मन्) The innermost Self or eternal Witness, identical with Brahman in Advaita Vedānta and untouched by birth or death. (Words 2, 6, 14.)

AUM (Om): (Sanskrit ॐ) The primordial sound symbolizing the totality of existence and the unity of creation, preservation, dissolution, and transcendence. (Words 1, 72.)

Ayin: (Hebrew ע) Eye; also the Hebrew letter traditionally associated with perception, vision, and the distinction between skin (עוֹר) and light (אוֹר). (Words 5, 46.)

Review Copy

B

Baptism: (Greek βάπτισμα) Immersion into the waters of life and Spirit, symbolizing incarnation, purification, death to the former self, and awakening to one's divine nature. (Words 5, 8, 12.)

Bet (Beth): (Hebrew בּ) The second letter of the Hebrew alphabet, meaning "house," "dwelling," or "temple." It represents containment, embodiment, and the structure through which the Divine manifests. (Word 1.)

Bindu: (Sanskrit बिन्दु) The primordial point or seed from which manifestation proceeds; symbolizing the singular origin of creation and the latent fullness contained within apparent simplicity. (Word 72.)

Birth: The symbolic emergence of consciousness into manifested existence, representing incarnation, growth, and the beginning of experiential realization. (Words 1, 12, 69.)

Bodhi: (Sanskrit बोधि) Awakening or enlightenment; direct realization of ultimate reality beyond ignorance and duality. (Words 58, 88.)

Bodhicitta: (Sanskrit बोधिचित्त) The awakened heart-mind motivated by compassion and dedicated to the enlightenment of all beings. (Word 58.)

Bodhisattva: (Sanskrit बोधिसत्त्व) One who has attained profound realization yet remains engaged with the world to assist all beings toward awakening through compassion and wisdom. (Word 58.)

Body of Light: The original luminous nature of consciousness, symbolically contrasted with the "garments of skin" acquired through incarnation. (Words 5, 46.)

Book of Life: The symbolic record of living consciousness, remembrance, and divine identity, representing the eternal preservation of truth within God. (Word 65.)

Review Copy

Brahma: (Sanskrit ब्रह्मा) The creative aspect of the Trimurti responsible for manifestation and the unfolding of the universe. (Word 72.)

Brahman: (Sanskrit ब्रह्मन्) The Absolute, limitless, unchanging ground of all reality; the singular source from which all manifestation proceeds and to which all ultimately returns. (Words 2, 14.)

Brahmanas: (Sanskrit ब्राह्मण) The ritual and explanatory portions of the Vedas that bridge sacred ceremony with symbolic understanding. (Introduction.)

Breath: The universal symbol of Spirit, life, awareness, and divine animation; expressed through terms such as Ruach, Prana, and Pneuma. (Words 12, 66, 75.)

Bread of Life: A symbol of the incarnate Logos, spiritual nourishment, and the living Word shared through experience, communion, and love. (Words 1, 8.)

Bride: Symbol of the receptive soul, the house of love, and the fertile vessel through which divine life is manifested. (Word 8.)

Bridegroom: Symbol of the divine initiator, the Logos, or the masculine principle entering the house of the Bride to generate new life and realization. (Word 8.)

Buddha: (Sanskrit बुद्ध) "The Awakened One"; one who has realized complete enlightenment and freedom from the cycle of birth and death. (Word 58.)

Buddha-Nature: (Sanskrit बुद्धधातु / Tathāgatagarbha) The innate capacity for awakening present within every sentient being, though often obscured by ignorance and attachment. (Words 58, 88.)

Buddhi: (Sanskrit बुद्धि) Higher intelligence or discriminative

Review Copy

wisdom that perceives truth beyond the fluctuations of the ordinary mind. (Words 2, 75.)

Review Copy

C

Cabinet of Curiosities: A collection of diverse yet interconnected discoveries intended to awaken wonder and reveal hidden relationships rather than present a linear system of knowledge. (Introduction.)

Catalyst: That which initiates or accelerates transformation without being diminished itself; symbolically representing the Divine influence that awakens realization. (Words 1, 13, 66.)

Caitanya: (Sanskrit चैतन्य) Consciousness itself; the living principle of awareness that animates all existence. (Word 2.)

Center: The unchanging point of equilibrium from which awareness observes the changing circumference of manifested life. (Words 2, 46.)

Chet: (Hebrew ח) The eighth Hebrew letter, symbolizing enclosure, boundary, or life. Within this work it also represents the enclosure of incarnation and the garments of skin through which realization is cultivated. (Words 5, 12.)

Child: The living continuation of the union between Father and Mother; symbolically representing manifested consciousness and the unfolding of divine inheritance. (Words 1, 8.)

Ching (Jing): (Chinese 精) Essential life essence or generative vitality; often compared with Prana and the creative power underlying physical and spiritual life. (Words 66, 69, 79.)

Chit: (Sanskrit चित्) Pure consciousness or awareness; often used interchangeably with Cit. See Cit. (Word 2.)

Chokmah: (Hebrew חָכְמָה) Wisdom; the dynamic outpouring of divine intelligence and one of the principal attributes within Jewish mystical tradition. (Word 70.)

Rough Copy

Christ Consciousness: The realized state in which the individual mind reflects divine awareness through perfect love, compassion, and unity. (Words 2, 70.)

Cit: (Sanskrit चित्) Pure, self-luminous awareness; the radiant light reflected within consciousness that remains unchanged beneath all experience. (Word 2.)

Classroom: A recurring metaphor describing earthly existence as the necessary environment in which consciousness develops virtue, wisdom, and self-recognition through lived experience. (Words 11, 46, 78.)

Codon: A sequence of genetic information used symbolically to illustrate language as the blueprint through which life and meaning are woven into form. (Word 1.)

Communion: Participation in the shared life of the Divine through love, remembrance, and the realization of unity rather than separation. (Words 8, 69.)

Compassion: The active expression of love through understanding, mercy, and participation in the suffering and healing of others. (Words 58, 70.)

Consciousness: The fundamental fact of awareness through which all experience, perception, and realization become possible; the central arena of the Heterolexicon. (Words 2, 46.)

Contemplation: Deep inward reflection directed toward the realization of Truth rather than the accumulation of information. (Words 6, 75.)

Creation: The ongoing manifestation of meaning from the Absolute into relative existence through consciousness, language, and relationship. (Words 1, 72.)

Creator: The unchanging Source from which all manifested

Review Copy

existence proceeds and by which all things are sustained. (Words 1, 72.)

Cross: The symbol of intersection between heaven and earth, Spirit and matter, eternity and time; representing incarnation, transformation, and reconciliation. (Words 5, 12.)

Crucible: A symbolic vessel of refinement in which suffering, experience, and love transform the human soul into a clearer reflection of the Divine. (Words 11, 46.)

Cup: A symbolic vessel of reception, often representing the heart, the womb, consciousness, or the human capacity to receive divine life. (Words 1, 69.)

Cycle: The recurring rhythm of birth, death, renewal, and realization through which consciousness matures toward unity. (Words 3, 78.)

Review Copy

D

Dark Night: A period of spiritual purification in which familiar certainties dissolve, preparing the soul for deeper realization and union with the Divine. (Words 46, 78.)

Dasabhūmi: (Sanskrit दशभूमि) The Ten Stages of the Bodhisattva's path toward complete enlightenment. (Words 3, 58.)

Daiva: (Sanskrit दैव) Divine, celestial, or pertaining to the gods; describing influences arising from the higher order of reality. (Word 4.)

Death: The symbolic dissolution of an old identity, allowing Truth and new life to emerge through transformation rather than annihilation. (Words 8, 12, 14.)

Deity: A manifestation or expression of divine intelligence through which higher truths are symbolically revealed. (Words 4, 72.)

Demiurge: (Greek δημιουργός) The craftsman or cosmic architect of manifested reality; interpreted differently across Platonic and Gnostic traditions. (Word 70.)

Devanāgarī: (Sanskrit देवनागरी) The classical script used to write Sanskrit and several other Indian languages. (Word 1.)

Devotion: Loving dedication directed toward the Divine, transforming knowledge into living relationship. (Words 8, 75.)

Dharma: (Sanskrit धर्म) The sustaining order of reality; righteous living aligned with Truth, virtue, and one's essential nature. (Words 58, 75.)

Dialogue: A living exchange through which truth is discovered rather than merely asserted; symbolically reflecting the communion between self and the Divine. (Words 53, 61.)

Review Copy

Dimension: A distinct order or level of reality through which consciousness experiences existence. (Words 46, 61.)

Dimensional Awareness: The recognition that consciousness extends beyond ordinary space and time, perceiving reality through multiple levels simultaneously. (Word 46.)

Discernment: The capacity to distinguish Truth from appearance, virtue from illusion, and wisdom from mere information. (Words 24, 70.)

Divine Feminine: The receptive, nurturing, generative aspect of the Divine, often symbolized by Mother, Sophia, Shakti, or Wisdom. (Words 13, 66, 70.)

Divine Masculine: The ordering, initiating, and formative aspect of the Divine, often represented by Father, Logos, and the creative Word. (Words 1, 53.)

DNA: The biological language of life, used symbolically throughout this work as an analogy for the Logos weaving creation through living letters and meaning. (Word 1.)

Door: A recurring symbol of transition, initiation, and passage from one state of awareness into another. (Words 46, 73.)

Drash (Derash): (Hebrew דְּרַשׁ) The homiletic or interpretive level within the Pardes method, seeking moral and spiritual application beyond the literal text. (Introduction.)

Dream: A symbolic landscape through which consciousness communicates deeper truths concealed beneath ordinary awareness. (Words 46, 61.)

Duality: The perception of separation between subject and object, self and other, or Creator and creation, ultimately resolved through realization of unity. (Words 14, 78.)

Review Copy

Dzogchen: (Tibetan རྫོགས་ཆེན་) "Great Perfection"; a contemplative tradition emphasizing direct recognition of the mind's primordial, luminous nature. (Introduction.)

Review Copy

E

Ego: The constructed sense of individual identity that mistakes the temporary personality for the eternal Self. (Words 5, 10, 78.)

Egregore: A collective thought-form brought to life and sustained through the shared attention, belief, and emotional investment of individuals or groups. (Word 75.)

Eloah: (Hebrew אֱלוֹהַּ) A singular title for God emphasizing divine power, majesty, and creative authority. (Word 4.)

Elohim: (Hebrew אֱלֹהִים) A primary Hebrew name for God, grammatically plural yet often governing singular verbs, emphasizing the fullness and majesty of the Divine. (Words 1, 4.)

Elohut: (Hebrew אֱלֹהוּת) Divinity itself; the quality or essence of being divine. (Word 4.)

Emet: (Hebrew אֱמֶת) Truth; formed from *Aleph*, Mem, and *Tav*, symbolizing the union of Strength, Spirit, and the Mark into complete reality. (Words 1, 12.)

Enlightenment: The realization of one's true nature through direct awareness rather than accumulated information; awakening to the Light that has always been present. (Words 11, 75.)

Essence: The unchanging reality beneath appearances; that which remains constant despite all external transformation. (Words 2, 14.)

Esh: (Hebrew אֵשׁ) Fire; symbolizing purification, divine presence, transformation, and spiritual illumination. (Word 9.)

Esoteric: Intended for the inward seeker; teachings whose deepest meaning is revealed through realization rather than literal reading. (Introduction.)

Review Copy

Eternal Life: The timeless quality of divine awareness realized in the present rather than merely an endless continuation of temporal existence. (Words 14, 65.)

Ether: The subtle field or primordial space underlying manifested existence; another designation for Akasha. (Word 11.)

Etymology: The historical origin and development of words. Within the Heterolexicon, etymology serves as a doorway to symbolic and contemplative meaning rather than its final limit. (Introduction.)
Eucharist: (Greek εὐχαριστία) Thanksgiving; the symbolic sharing of divine life through bread and cup, representing participation in the living Logos. (Words 8, 69.)

Eve (Chavah): (Hebrew חַוָּה) The Mother of Life; symbolizing the receptive house through which divine love becomes manifest in creation. (Word 8.)

Everlasting: That which transcends time, existing as an unchanging reality beyond the cycles of birth, death, and becoming. (Words 14, 65.)

Evolution: The unfolding and maturation of consciousness through experience, complementing the descent of involution into manifested existence. (Words 1, 8.)

Exegesis: The careful interpretation of sacred texts through historical, symbolic, and contemplative understanding. (Introduction.)

Experience: The living classroom through which wisdom, virtue, and realization become embodied rather than merely understood intellectually. (Words 46, 61, 75.)

Exoteric: The outward or public layer of religious teaching, ritual, or doctrine that conceals deeper esoteric meaning beneath its surface. (Introduction.)

Review Copy

Expansion: The natural movement of awareness toward greater realization, love, and unity with the Absolute. (Words 2, 14.)

Review Copy

F

Face-to-Face: The complete realization in which the apparent separation between the seeker and the Divine dissolves into direct recognition. (Words 2, 3.)
Faith: Living trust rooted in direct participation with Truth rather than mere intellectual belief or acceptance of doctrine. (Words 8, 65.)

False Covering: The superimposed identity or illusion placed upon reality, concealing the true nature of the Self. (Word 5.)

Family: The primary metaphor through which the Heterolexicon explains creation, relationship, language, and the transmission of divine life. (Words 1, 8.)

Father: The originating source, strength, and ordering principle of creation, symbolized throughout the Heterolexicon by *Aleph* and the Strong House. (Words 1, 8.)

Firmament: The symbolic division between the waters above and the waters below, representing the veil separating higher and lower orders of consciousness. (Words 1, 12.)

Fire: The universal symbol of purification, transformation, illumination, and divine presence. (Words 9, 66, 79.)

First Cause: The uncaused source from which all manifested existence proceeds without itself requiring an external cause. (Words 2, 72.)

Firstborn: The symbolic heir through whom divine inheritance, identity, and purpose continue into manifestation. (Words 1, 15.)

Flower of the Heart: A symbol of awakened consciousness opening through Truth, Love, and realization of the Divine. (Words 1, 70.)

Reviewer Copy

Form: Manifested appearance through which the invisible realities of Spirit become perceptible within time and space. (Words 46, 72.)

Foundation: The unchanging basis upon which Truth, consciousness, and spiritual realization rest. (Words 6, 65.)

Freedom: Liberation from ignorance, attachment, and false identity through realization of one's eternal nature. (Words 3, 14, 78.)

Fruit: The natural outcome or visible expression of one's inward nature, thoughts, habits, and spiritual cultivation. (Words 8, 75.)

Furrow: The prepared pathway through which the seed of Truth is planted and cultivated within the field of human experience. (Words 1, 75.)

Review Copy

G

Garden: The symbolic field of cultivation where the soul grows through experience, choice, and the tending of virtue. It represents both the human heart and the world as classrooms of realization. (Words 1, 13.)

Garments of Light: The original luminous nature of humanity before identification with the material body; the robe of divine awareness. (Words 5, 46.)

Garments of Skin: (Hebrew עוֹר) The embodied human condition symbolizing incarnation, limitation, and the necessary veil through which consciousness matures. (Words 5, 10, 46.)

Gate: A symbolic point of transition from one state of awareness to another, marking initiation into deeper realization. (Words 46, 73.)

Generation: The continual unfolding of divine life through creation, birth, inheritance, and the transmission of meaning. (Words 1, 8.)

Genesis: (Greek Γένεσις) "Beginning" or "origin." The biblical account of creation interpreted throughout this work as an archetypal description of consciousness and incarnation. (Words 1, 5, 12.)

Geometric Ontology: The view that reality is structured according to intelligible patterns of relationship rather than random material processes alone. (Words 2, 46.)

Geometry: The symbolic architecture through which higher realities are reflected into manifested existence. (Introduction, Word 2.)

Gevurah: (Hebrew גְּבוּרָה) Strength, discipline, judgment, and restraint; one of the principal attributes of divine balance within Jewish mysticism. (Word 73.)

Review Copy

Glory: The radiant manifestation of divine presence revealed through perfected love, wisdom, and realization. (Words 2, 65.)

Gnosis: (Greek γνῶσις) Direct experiential knowledge of divine reality, distinguished from mere intellectual belief or information. (Words 70, 78.)

Goal: The culmination of the spiritual journey in direct realization of one's true identity and union with the Absolute. (Words 3, 75.)

Godhead: The Absolute fullness of Divine Being beyond limitation, distinction, or form. (Words 2, 72.)

Golden Rule: The universal ethical principle that one's treatment of others reflects one's understanding of the unity shared by all beings. (Words 8, 70.)

Goodness: The active expression of virtue through truth, compassion, humility, and love, reflecting the nature of the Divine. (Words 70, 75.)

Grace: The freely given movement of divine Love toward humanity, awakening realization beyond personal merit alone. (Words 8, 65.)

Great Mother: The primordial source represented throughout world traditions as the womb of creation, the living waters, and the nurturing matrix of manifested existence. (Word 13.)

Ground of Being: The unchanging foundation from which all existence arises and in which all things participate. (Words 2, 14.)

Guardian: A symbolic protector of wisdom, representing the virtues and disciplines that preserve sacred knowledge until it can be rightly understood. (Words 24, 65.)

Guhya: (Sanskrit गुह्य) Secret, hidden, or esoteric; describing teachings reserved for inward realization rather than public instruction. (Introduction.)

Review Copy

H

HaMakom: (Hebrew הַמָּקוֹם) "The Place"; a sacred title for God emphasizing that creation exists within the Divine rather than God existing within creation. (Word 11.)

Habit: A repeatedly cultivated pattern of thought, emotion, or action that gradually shapes character and destiny. Within this work, every habit becomes a spiritual union with that which is continually practiced. (Words 5, 75.)

Hand: A universal symbol of action, authority, blessing, and creative participation. In the *Aleph*, the Yods represent the upper and lower hands joined through the Vav. (Words 1, 8.)

Harmony: The balanced relationship of all things participating in the unity of the Absolute while expressing diversity within creation. (Words 14, 72.)

Harvest: The inevitable fruit produced by one's thoughts, actions, habits, and cultivated virtues. "You reap what you sow." (Words 8, 75.)

Heart: The spiritual center of perception, love, conscience, and realization; the living temple in which the Divine is encountered. (Words 8, 61, 70.)

Heaven: The higher order of consciousness and reality; symbolizing states of awakened awareness rather than merely a distant location. (Words 4, 46.)

Hell: The condition of consciousness arising from separation, ignorance, and attachment rather than simply a geographical place of punishment. (Words 46, 78.)

Review Copy

Heh (Hey): (Hebrew ה) The fifth Hebrew letter, symbolizing breath, revelation, manifestation, and divine presence. (Words 8, 12.)

Hermeneutics: The principles and methods of interpretation, especially of sacred writings. Within the Heterolexicon, interpretation moves from literal meaning toward symbolic realization. (Introduction.)

Hidden Light: The concealed radiance of Truth present beneath language, symbol, myth, and experience; the *Arcanulux* toward which the Heterolexicon continually points. (Introduction.)

Hidden Meaning: The deeper symbolic or contemplative significance concealed beneath literal language and discovered through inward realization. (Introduction.)

Higher Mind: The dimension of consciousness that perceives unity, truth, and reality beyond ordinary intellectual reasoning. (Introduction; Words 2, 75.)

Holy Spirit: The living Breath of God; the divine presence animating consciousness, love, and realization within the human temple. (Words 8, 66.)

House: The central architectural metaphor of the Heterolexicon, symbolizing the body, temple, family, language, and dwelling place of the Divine. (Words 1, 8.)

House of God: The human being understood as the living temple in which the Divine Presence dwells. (Words 2, 12.)

Humility: Freedom from self-exaltation, allowing Truth rather than ego to govern perception and action. (Words 70, 75.)

Husband: The symbolic initiator and giver within the sacred union of marriage, representing the active principle joined to the receptive house of the Bride. (Word 8.)

Review Copy

Hylic: (Greek ὑλικός) Pertaining to matter or material existence. In Gnostic thought, describing consciousness primarily identified with the physical world rather than spiritual realization. (Word 70.)

Hypostasis: (Greek ὑπόστασις) The underlying reality or essential nature supporting manifested existence; often referring to a distinct mode of divine being. (Words 2, 72.)

Review Copy

I

Identity: The true nature of the Self as distinguished from the temporary personality, roles, or ego assumed during earthly experience. The central journey of the Heterolexicon is the recovery of one's true identity in God. (Words 3, 5, 46.)

Identity Crisis: The confusion arising when the ego mistakes itself for the true Self, becoming the root of projection, division, and spiritual alienation. (Word 5.)

Ignorance: The forgetting of one's true nature; not a lack of intelligence, but the veil obscuring direct realization of Truth. (Words 10, 78.)

Illumination: The dawning of divine Light within consciousness, revealing what has always been present but previously hidden by the veil of ignorance. (Words 11, 70.)

Image of God: The divine likeness reflected within every human being, awaiting recognition through love, virtue, and awakened consciousness. (Words 3, 65.)

Imaginal: The intermediate realm between the purely spiritual and the material, where symbols, visions, dreams, and archetypes communicate higher realities. (Words 46, 61.)

Imagination: The creative faculty through which symbols, possibilities, and unseen realities become perceptible. Properly ordered, it serves as a bridge to wisdom; improperly ordered, it may generate illusion. (Words 46, 75.)

Immanence: The indwelling presence of the Divine within all creation while remaining greater than creation itself. (Words 2, 65.)

Immortality: The eternal nature of the true Self, which neither begins with birth nor ends with physical death. (Words 2, 14.)

Review Copy

Incarnation: The embodiment of Spirit within form; the descent of the invisible into the visible for the purpose of realization and love. (Words 8, 12.)

Individuality: The unique expression of the one Divine Life through each person without separation from the whole. (Words 2, 14.)

Individuation: The gradual integration of the whole person through reconciliation of the conscious and unconscious, culminating in greater wholeness and realization. (Words 46, 70.)

Infinite: Without boundary, limit, or measure; describing the limitless nature of the Absolute. (Words 2, 14.)

Influence: That which quietly shapes thought, character, and consciousness through continual participation. Every influence becomes a form of union that bears corresponding fruit. (Word 75.)

Initiation: The transition into a deeper level of understanding through experience, transformation, and direct realization rather than information alone. (Words 24, 61.)

Inner Light: The Divine presence illuminating the heart from within, recognized through awakening rather than external acquisition. (Words 2, 11.)

Inner Teacher: The indwelling Spirit that guides the sincere seeker toward Truth through conscience, wisdom, and direct realization. (Words 6, 70.)

Insight: The inward perception of Truth; literally "sight within," expressing the awakening of understanding from the depths of consciousness rather than external observation. (Word 6.)

Inspiration: Literally "breathing into"; the movement of Spirit within the human heart, giving rise to wisdom, creativity, and living understanding. (Words 12, 66.)

Review Copy

Intellect: The faculty of reasoning and analysis. Within the Heterolexicon, it serves Truth best when joined to wisdom, love, and direct realization rather than standing alone. (Words 61, 70.)

Intimacy: The mutual recognition of one life shared between persons, transcending fear, separation, and self-protection through love. (Words 8, 75.)

Intimacy Avoidance: The tendency to resist genuine closeness by projecting unresolved fear, insecurity, or resentment onto others. Though intimacy is deeply desired, false identity and projection prevent its acceptance until healing begins within. (Word 5.)

Introspection: The contemplative examination of one's inner life for the purpose of recognizing Truth beyond appearances. (Word 6.)

Intuition: The direct apprehension of Truth arising from within rather than through discursive reasoning; symbolically, "tuition within." (Word 6.)

Involution: The descent of consciousness into manifested existence, preparing the way for the return journey of realization through evolution. (Words 1, 46.)

Ish: (Hebrew אִישׁ) Man; often representing the active or initiating principle within symbolic readings of Scripture. (Words 8, 70.)

Ishah (Isha): (Hebrew אִשָּׁה) Woman; the complementary counterpart of Ish, symbolizing the receptive, nurturing, and relational dimension of humanity. (Words 8, 13.)

Ishvara: (Sanskrit ईश्वर) The personal Lord or Supreme Being understood as the governing intelligence of the manifested universe while remaining rooted in the Absolute. (Words 2, 72.)

Review Copy

J

Jah: (Hebrew יָהּ) A shortened form of the Divine Name (YHWH), often appearing in praise, emphasizing the living and personal presence of God. (Words 1, 12.)

James, Epistle of: A New Testament letter emphasizing that genuine faith is demonstrated through action, wisdom, humility, and the fruits of righteous living. (Words 8, 65.)

Jerusalem: The symbolic City of Peace; representing the perfected heart, the Holy City, and the realized dwelling place of God within humanity. (Words 12, 65.)

Jesus: (Hebrew יֵשׁוּעַ / Yeshua) "YHWH is Salvation." The incarnate Logos revealing perfect love, compassion, forgiveness, and the union of the Divine with humanity. (Words 8, 53, 70.)

Jīva: (Sanskrit जीव) The individualized self identified with body, mind, and worldly experience. The Jīva mistakes reflected consciousness for the Absolute until realization awakens. (Word 2.)

Jīvanmukta: (Sanskrit जीवन्मुक्त) One who has attained liberation while still living in the body, remaining inwardly free though outwardly participating in the world. (Words 3, 75.)

Jñā: (Sanskrit ज्ञा) The root meaning "to know," from which arise terms such as Jñāna, Ajñāna, and Prajñā. It signifies direct knowing rather than mere information. (Words 10, 59.)

Jñāna: (Sanskrit ज्ञान) Spiritual knowledge born of direct realization; wisdom that transforms the knower rather than simply informing the intellect. (Words 10, 78.)

Jñāna-kāṇḍa: (Sanskrit ज्ञानकाण्ड) The "knowledge portion" of the Vedas, emphasizing realization of ultimate reality over ritual action. (Introduction.)

Review Copy

Journey: The progressive unfolding of consciousness from apparent separation toward direct realization of unity with the Divine. (Words 3, 46, 75.)

Joy: The quiet fruit of living in harmony with Truth, arising naturally from awakened love rather than external circumstance. (Words 8, 70.)

Judgment: Discernment rightly exercised in accordance with Truth. When governed by ego it becomes condemnation; when governed by Love it becomes wisdom and compassion. (Words 24, 70.)

Justice: The restoration of right relationship through truth, mercy, and love, seeking healing rather than vengeance. (Words 65, 70.)

Review Copy

K

Kabbalah (Cabala): (Hebrew קַבָּלָה) "Receiving." The Jewish mystical tradition devoted to understanding the hidden structure of creation and humanity's relationship with the Divine. (Introduction; Words 1, 73.)

Karma: (Sanskrit कर्म) Action and its natural consequence. Every thought, word, and deed plants a seed that eventually bears fruit according to its own nature. (Words 75, 78.)

Karma-kāṇḍa: (Sanskrit कर्मकाण्ड) The ritual and action-oriented portion of the Vedas, emphasizing sacred works and ceremonial practice. (Introduction.)

Keter: (Hebrew כֶּתֶר) "Crown." The highest Sephirah in Kabbalah, symbolizing the unknowable source from which all Divine emanation proceeds. (Words 1, 72.)

Kingdom of God: The realized reign of God within the awakened heart rather than merely an external future realm. (Words 8, 65.)

Knowledge: Information that becomes wisdom only when united with experience, virtue, and realization. The Heterolexicon continually distinguishes knowledge about Truth from the direct knowing of Truth. (Words 10, 61.)

Koan: (Japanese 公案) A paradoxical question, statement, or encounter used in Zen Buddhism to exhaust ordinary reasoning and awaken direct realization beyond conceptual thought. (Word 51.)

Kosmos (Cosmos): (Greek κόσμος) The ordered and harmonious universe; creation understood as an intelligible expression of Divine order rather than random existence. (Words 2, 72.)

Krishna: (Sanskrit कृष्ण) The central figure of the Bhagavad Gītā,

Review Copy

representing Divine wisdom, love, and the indwelling Lord who guides the soul toward realization. (Words 75, 72.)

Kṣetra: (Sanskrit क्षेत्र) "The Field." The body, mind, and world of experience in which consciousness operates and spiritual growth occurs. (Words 46, 75.)

Kṣetrajña: (Sanskrit क्षेत्रज्ञ) "The Knower of the Field." The witnessing consciousness that observes the changing field of experience without itself changing. (Words 2, 75.)

Review Copy

L

Ladder: A universal symbol of ascent, representing the progressive awakening of consciousness from earthly perception toward divine realization. (Words 46, 75.)

Lamb: A symbol of innocence, humility, self-offering, and sacrificial love, revealing strength perfected through compassion rather than force. (Words 8, 70.)

Language: The living architecture through which meaning is communicated, preserved, and revealed. Throughout the Heterolexicon, language serves not merely as communication but as a vessel of hidden wisdom. (Introduction.)

Letter: More than a written character, a symbolic carrier of meaning, creative power, and spiritual principle. The Hebrew letters especially are treated as living archetypes rather than mere phonetic signs. (Word 1.)

Lev: (Hebrew לֵב) Heart; the spiritual center of consciousness, understanding, love, and communion with God. (Words 8, 70.)

Lexicon: A collection of words and their meanings. In the Heterolexicon, words become living doorways into hidden relationships that reveal a unified Truth. (Introduction.)

Light: The universal symbol of Truth, awareness, life, and divine presence. Light reveals all things while remaining unseen except through that which reflects it. (Words 1, 2, 11.)

Light Bearer: One who reflects divine wisdom and illumination through life, character, and realization rather than merely possessing knowledge. (Words 2, 70.)

Lion: A symbol of divine authority, courage, kingship, and fearless proclamation of Truth. (Words 79, 80.)

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Lion's Roar: A Buddhist expression describing the fearless proclamation of liberating Truth; throughout this work it signifies the confident voice of awakened realization. (Word 79.)

Living Water: The life-giving flow of the Spirit that continually renews, cleanses, and awakens consciousness from within. (Words 11, 66.)

Logos: (Greek λόγος) The Divine Word, Reason, and ordering principle through which all things are created, sustained, and made intelligible. (Word 53.)

Love: The highest expression of divine reality and the fulfillment of wisdom, virtue, and true righteousness. Love is the unifying principle toward which the entire Heterolexicon ultimately points. (Words 8, 70.)

Lower Mind: The ordinary, analytical, and dualistic mode of thought identified primarily with separation, survival, and appearances. (Words 46, 75.)

Lila: (Sanskrit लीला) Divine play; the spontaneous and joyful manifestation of creation through which the One experiences itself as the many. (Words 14, 78.)

Light Within: The indwelling radiance of divine awareness present in every person, awaiting recognition through awakening rather than acquisition. (Words 6, 11.)

Living Temple: The human person understood as the dwelling place of God's Spirit, fulfilling the scriptural declaration that the body is the temple of the Holy Spirit. (Words 3, 12.)

Living Word: Truth embodied in life rather than merely spoken or written; the Logos made manifest through consciousness, character, and love. (Words 53, 75.)

Review Copy

M

Makom: (Hebrew מָקוֹם) Place. A sacred title for God emphasizing that all creation exists within the Divine rather than God existing within creation. See HaMakom. (Word 11.)

Man: The human being understood as the meeting place of heaven and earth, created to awaken into the Divine image through love, wisdom, and realization. (Words 3, 8.)

Manas: (Sanskrit मनस्) The ordinary mind; the faculty of perception, thought, memory, and sensory processing that must ultimately become united with higher wisdom. (Words 2, 75.)

Manifestation: The unfolding of the invisible into visible form, allowing the unseen realities of Spirit to become perceptible through creation. (Words 1, 72.)

Māyā: (Sanskrit माया) The veil of appearance through which the One is experienced as the many. Rather than merely deception, *Maya* serves as the divine classroom through which consciousness matures toward realization. (Word 44.)

Meaning: The living significance underlying words, symbols, and experience. Throughout the Heterolexicon, meaning is discovered rather than invented. (Introduction.)

Meditation: The intentional stilling and focusing of consciousness to awaken direct realization beyond discursive thought. (Words 6, 75.)

Mem: (Hebrew מ) The thirteenth Hebrew letter, symbolizing water, Spirit, Mother, birth, and the living flow from which life emerges. (Words 1, 12.)

Memory: More than recollection; the recovery of one's original identity and participation in divine Truth. (Words 3, 61.)

Review Copy

Mercy: Love expressed through forgiveness, compassion, restoration, and healing rather than condemnation. (Words 65, 70.)

Messiah: (Hebrew מָשִׁיחַ) "Anointed One." The divinely appointed revealer of God's nature and the fulfillment of humanity's union with the Divine. (Words 53, 70.)

Messenger: One who carries meaning from one realm of consciousness to another. Throughout this work, angels, virtues, habits, and even thoughts may function as messengers according to what has been cultivated within the heart. (Word 75.)

Metanoia: (Greek μετάνοια) A profound transformation of mind and heart; repentance understood as awakening into a new way of seeing rather than merely regretting past actions. (Words 46, 75.)

Microcosm: The individual human being understood as a reflection of the greater universe, containing within itself the patterns of the whole. (Words 2, 46.)

Middle Way: The path that avoids the extremes of excess and deficiency, revealing wisdom through balance, compassion, and discernment. (Words 58, 75.)

Mind: The instrument through which consciousness interprets experience. Properly ordered, it becomes a faithful servant of Truth; improperly ordered, it mistakes appearances for reality. (Words 2, 46.)

Mirror: The central metaphor of reflected consciousness. Reality becomes known through reflection, culminating in the face-to-face recognition of the Divine image within the awakened heart. (Words 2, 3.)

Monad: (Greek μονάς) The indivisible One; the primordial unity from which multiplicity proceeds without division of the Absolute. (Words 2, 14.)

Review Copy

Mother: The nurturing, receptive, and life-giving principle through which divine life becomes manifest in creation. (Words 13, 66.)

Mountain: A universal symbol of ascent, revelation, higher vision, and meeting between heaven and earth. (Words 46, 61.)

Mundus Imaginalis: (Latin, "Imaginal World") The intermediate realm described by Henry Corbin in which symbols, visions, dreams, and spiritual realities possess genuine ontological significance beyond mere imagination. (Word 46.)

Muni: (Sanskrit मुनि) A sage or silent contemplative whose wisdom arises from direct realization rather than intellectual accumulation. (Word 53.)

Mystagogue: One who guides others into sacred mysteries through experience, symbol, and inward realization rather than information alone. (Introduction.)

Mystery: A truth that cannot be exhausted by explanation but is progressively revealed through participation, contemplation, and love. (Introduction.)

Myth: A sacred narrative communicating enduring spiritual realities through symbol, archetype, and story rather than merely historical sequence. (Introduction.)

Review Copy

N

Name: More than a label; the revealed nature, character, identity, and authority of a person or reality. To know the Name is to participate in its living essence. (Words 1, 3.)

Narrow Way: The inward path of truth, virtue, humility, and love that leads to realization, often requiring the surrender of the false self. (Words 3, 75.)

Nature: The essential character or intrinsic quality of a being. Throughout the Heterolexicon, spiritual realization is understood as awakening to one's true nature rather than acquiring a new one. (Words 2, 3.)

Nearness: The realization that the Divine is never absent but continually present within and around all existence, awaiting recognition. (Words 2, 65.)

Necessity: The recognition that every stage of the journey—including suffering, the veil, and incarnation—serves a purposeful role in awakening consciousness. (Words 44, 46.)

Nephesh: (Hebrew נֶפֶשׁ) Soul; the living, breathing life of the human person, often associated with embodied life, desire, and individual consciousness. (Words 12, 66.)

Neshamah: (Hebrew נְשָׁמָה) The divine breath or higher soul imparted by God, representing the spiritual dimension that continually draws humanity toward its Source. (Words 12, 66.)

Neti Neti: (Sanskrit नेति नेति) "Not this, not this." A contemplative method of removing false identifications until only the true Self remains. (Words 3, 78.)

New Birth: The awakening of consciousness into its true identity through Spirit rather than merely biological existence. (Words 3, 12.)

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New Creation: The restored human being whose identity has been renewed through realization of divine Love and Truth. (Words 8, 65.)

Night: A symbol of hiddenness, preparation, inward searching, and spiritual transformation preceding illumination. (Words 46, 61.)

Nirvāṇa: (Sanskrit निर्वाण) Liberation from ignorance, attachment, and the illusion of separate existence through direct realization of ultimate reality. (Words 58, 78.)

Non-duality: The realization that apparent opposites ultimately participate in one indivisible reality. The Many are understood as expressions of the One rather than separate existences. (Words 14, 78.)

Nous: (Greek νοῦς) The higher intellect or spiritual mind capable of directly perceiving divine reality beyond discursive reasoning. (Words 2, 61.)

Novelty: The continual freshness of divine revelation, reminding the seeker that Truth is living and inexhaustible rather than static information. (Introduction.)

Numinous: The overwhelming sense of holy presence that evokes awe, wonder, reverence, and profound transformation. (Introduction.)

Nun: (Hebrew נ) The fourteenth Hebrew letter, traditionally symbolizing life, continuity, faithfulness, humility, and the mystery of emergence from hidden depths. (Words 1, 73.)

Nurture: The loving cultivation of wisdom, virtue, and spiritual maturity through patient guidance and compassionate relationship. (Words 13, 70.)

Review Copy

O

Objective Reality: Reality as it exists independent of individual perception, ultimately grounded in the unchanging nature of the Divine. (Words 2, 14.)

Obedience: The willing alignment of one's life with Truth through love, wisdom, and realization rather than fear or external compulsion. (Words 8, 70.)

Observation: The intentional act of witnessing experience without immediate judgment, allowing Truth to reveal itself through attentive awareness. (Words 2, 61.)

Observer: The witnessing presence that remains unchanged while thoughts, emotions, and experiences continually arise and pass away. (Words 2, 46.)

Offering: The voluntary surrender of oneself, one's will, or one's actions to God as an expression of gratitude, love, and devotion. (Words 8, 69.)

Omega: (Greek Ω) The final letter of the Greek alphabet, symbolizing completion, fulfillment, and the consummation of all things in the Divine. (Words 1, 72.)

Om: (Sanskrit ॐ) The primordial sound representing the unity and totality of existence. See AUM. (Words 1, 72.)

One: The indivisible Absolute from which all diversity arises without compromising its essential unity. The Many exist as expressions of the One rather than separate realities. (Words 14, 72.)

Ontology: The philosophical study of Being and existence. Within the Heterolexicon, ontology concerns the nature of reality as revealed through consciousness rather than merely material substance. (Words 2, 46.)

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Or: (Hebrew אור) Light; the illuminating presence of God by which all things are made known and through which consciousness awakens to Truth. (Words 1, 11.)

Or (Skin): (Hebrew עור) Skin or garment; symbolizing embodied existence and the veil through which divine realization unfolds. The distinction between Or (Light) and Or (Skin) forms a central symbolic theme within the Heterolexicon. (Words 5, 12.)

Order: The intelligible harmony underlying creation, revealing the wisdom and coherence of the Divine through every level of existence. (Words 2, 72.)

Origin: The eternal source from which all creation proceeds and toward which all consciousness ultimately returns. (Words 1, 14.)

Original Innocence: The primordial purity of humanity before identification with separation, fear, and false identity. (Words 5, 8.)

Other: The apparent separation between self and another that ultimately dissolves in the realization of perfect Love and shared being. (Words 8, 70.)

Outward Man: The temporal personality identified with the body, mind, and changing circumstances, contrasted with the inward or hidden person of the heart. (Words 3, 46.)

Overcoming: The continual triumph of Truth over illusion, love over fear, and realization over ignorance through faithful participation in the spiritual journey. (Words 3, 75.)

Review Copy

P

Pañca Kośa: (Sanskrit पञ्चकोश) The "Five Sheaths" surrounding the Self, describing the progressive layers of human existence from the physical body to pure consciousness. (Words 6, 75.)

Paradigm: A governing pattern or framework through which reality is perceived and interpreted. Spiritual awakening often requires a paradigm shift from separation to unity. (Words 46, 78.)

Parable: A symbolic story revealing deeper spiritual truths through familiar images, inviting contemplation rather than mere explanation. (Words 51, 61.)

Paraclete: (Greek παράκλητος) The Comforter, Helper, or Advocate; a title for the Holy Spirit as the indwelling guide leading the soul into Truth. (Words 12, 66.)

Paradox: Two seemingly contradictory truths that resolve into a higher unity when viewed from a greater level of understanding. Throughout the Heterolexicon, paradox functions as a doorway into realization rather than confusion. (Words 51, 61.)

Paramātman: (Sanskrit परमात्मन्) The Supreme Self dwelling within all beings, distinguished from yet inseparable from the individual Ātman. (Words 2, 6.)

Paramparā: (Sanskrit परम्परा) The living transmission of wisdom from teacher to student across generations. (Introduction.)

Pardes: (Hebrew פַּרְדֵּס) "Orchard." The fourfold method of interpreting Scripture through Peshat, Remez, Drash, and Sod. (Introduction.)

Participation: The direct sharing in divine life through relationship rather than merely observing it from a distance. (Words 8, 75.)

Passion: From the Latin passio, "to suffer" or "to undergo." Within

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this work, suffering becomes transformative when united with Love and awakened understanding. (Word 65.)

Pattern: A recurring structure through which Truth reveals itself across language, myth, Scripture, and lived experience. (Introduction.)
Peace: The inward harmony arising from reconciliation with God, oneself, and others through realization of unity. (Words 8, 70.)

Perichoresis: (Greek περιχώρησις) The mutual indwelling and loving participation of divine persons; symbolizing perfect union without loss of identity. (Words 8, 72.)

Peripeteia: (Greek περιπέτεια) A sudden reversal or turning point that transforms perception and redirects the course of one's life toward greater realization. (Word 15.)

Persona: The outward identity or social mask presented to the world, often concealing the deeper reality of the true Self. (Words 5, 46.)

Peshat: (Hebrew פְּשָׁט) The plain or literal level of Scriptural interpretation within the Pardes tradition. (Introduction.)
Pneuma: (Greek πνεῦμα) Breath, wind, or Spirit; the Greek equivalent of Ruach, signifying the life-giving presence of God. (Words 12, 66.)

Point of Origin: The eternal source from which all being proceeds and toward which all consciousness ultimately returns. (Words 1, 14.)

Prajñā: (Sanskrit प्रज्ञा) Transcendent wisdom arising through direct realization beyond conceptual knowledge. (Words 59, 79.)

Prajñāpāramitā: (Sanskrit प्रज्ञापारमिता) "The Perfection of Wisdom"; the realization of ultimate reality beyond all conceptual dualities. (Word 79.)

Prayer: The conscious turning of the heart toward God through communion, gratitude, surrender, listening, and love. (Words 8, 65.)

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Presence: The immediate awareness of the Divine here and now, transcending distance, time, and separation. (Words 2, 65.)

Projection: The unconscious superimposition of one's own fears, wounds, desires, or unresolved conflicts onto others. Spiritually, projection is a veil that obscures both the true self and the true nature of another. (Word 5.)

Psychic: (Greek ψυχικός) Pertaining to the soul or the intermediate level of consciousness between purely material and fully spiritual awareness. (Word 70.)

Psychosis: A profound distortion of perception arising from a fractured relationship with reality. Within the Heterolexicon, it symbolizes the extreme consequence of mistaken identity and prolonged separation from one's true nature. (Word 5.)

Purification: The gradual removal of ignorance, attachment, and false identity so that the Light already present may be more clearly reflected. (Words 3, 11.)

Review Copy

Q

Qabalah (Cabala): An alternate transliteration of Kabbalah. The Jewish mystical tradition concerned with the hidden structure of creation and humanity's relationship with the Divine. See Kabbalah. (Words 1, 73.)

Qadosh (Kadosh): (Hebrew קָדוֹשׁ) Holy; set apart, consecrated, and wholly devoted to the Divine. Holiness signifies participation in God's nature rather than mere separation from the world. (Words 65, 70.)

Qol (Kol): (Hebrew קוֹל) Voice, sound, or utterance. Frequently associated with the living voice of God, prophetic revelation, and the creative power of the spoken Word. (Words 12, 53.)

Qoph (Qof): (Hebrew ק) The nineteenth letter of the Hebrew alphabet. Traditionally associated with holiness, the horizon between seen and unseen realities, and the journey from ordinary perception toward awakened consciousness. (Word 73.)

Quest: The lifelong journey of seeking Truth, wisdom, and the recovery of one's original identity in the Divine. Every sincere search ultimately becomes a search for the Self. (Words 3, 46, 75.)

Quietness: The inward stillness through which the heart becomes receptive to the subtle movement of Spirit and the recognition of Truth beyond mental noise. (Words 6, 75.)

Quiescence: The state of profound inner rest in which the fluctuations of the ordinary mind are quieted, allowing the Light of awareness to shine unobstructed. (Words 2, 75.)

Review Copy

R

Rabbi: (Hebrew רַבִּי) "My teacher." A spiritual instructor who guides others through wisdom, Scripture, and lived example rather than information alone. (Words 53, 70.)

Radiance: The visible expression of the hidden Light, revealing the presence of Truth through wisdom, virtue, and love. (Words 2, 11.)

Reality: That which truly is, existing independent of illusion or mistaken perception. Throughout the Heterolexicon, reality is understood as ultimately grounded in the Divine. (Words 2, 14.)

Realization: The direct recognition of Truth through lived experience and awakened awareness rather than intellectual belief alone. (Words 3, 75.)

Reason: The faculty of rational thought. Properly ordered, reason serves wisdom; isolated from love and direct realization, it remains incomplete. (Words 51, 61.)

Rebirth: The awakening of the true Self through Spirit, marking the emergence of a new identity rooted in divine reality rather than ego. (Words 3, 12.)

Recognition: The rediscovery of what has always been true. In the Heterolexicon, realization is not acquiring something new, but recognizing the Light already present within. (Words 3, 46.)

Recollection: The gathering together of what has become scattered; the inward recovery of truth, identity, and wholeness. (Words 3, 61.)

Redemption: The restoration of humanity to its original identity through Love, forgiveness, and awakened realization. (Words 8, 65.)

Reflection: The means by which invisible realities become perceptible. As light is known through what it illuminates, so the

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Divine is recognized through the awakened mirror of consciousness. (Words 2, 3.)

Reformation: The continual renewal of thought, character, and life as consciousness aligns itself more fully with Truth. (Words 46, 75.)

Reincarnation: The belief that consciousness experiences multiple earthly lives for continued learning and development. Within the Heterolexicon, the emphasis remains upon the transformation and realization occurring in the present life rather than speculation concerning successive lives. (Introduction; Word 61.)

Relationship: The living context in which love, wisdom, compassion, and self-knowledge are cultivated. Every relationship becomes a mirror through which the Self is revealed. (Words 8, 46.)

Religion: From the Latin religare, "to bind again." The restoration of conscious union between humanity and the Divine through truth, virtue, and love. (Word 75.)

Remembering: The re-membering of what appears divided into its original wholeness; the recovery of one's forgotten identity in God. (Words 3, 61.)

Remez: (Hebrew רֶמֶז) "Hint." The allegorical or symbolic level of interpretation within the Pardes tradition, pointing beyond the literal meaning of Scripture. (Introduction.)

Repentance: A transformation of heart and mind that turns consciousness away from illusion and toward Truth. More than remorse, it is the awakening of a new way of seeing. (Words 46, 75.)

Resurrection: The triumph of divine Life over death, understood both as the awakening of consciousness and the restoration of humanity into its true identity. (Words 8, 65.)

Revelation: The unveiling of Truth already present but hidden beneath appearances, symbols, and the veil of ordinary perception. (Words 44, 46.)

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Righteousness: Living in harmony with the nature of divine Love. In the Heterolexicon, true righteousness transcends both self-righteousness and unrighteousness through perfect compassion. (Words 51, 70.)

River: A universal symbol of the continual flow of life, Spirit, wisdom, and transformation. (Words 11, 66.)

Root: The hidden origin from which visible life, language, and meaning continually emerge. (Words 1, 53.)

Ruach: (Hebrew רוּחַ) Breath, wind, or Spirit; the living breath of God animating creation, consciousness, and life itself. (Words 12, 66, 75.)

Rūpa: (Sanskrit रूप) Form or appearance; the visible aspect of manifested existence contrasted with the unchanging reality underlying all forms. (Words 14, 78.)

Ruthlessness: The absence of compassion arising from separation from one's true nature; the opposite of Love as understood throughout the Heterolexicon. (Words 70, 75.)

Review Copy

S

Sacrifice: The willing offering of the lesser for the greater; the surrender of false identity so that the true Self may be revealed. (Words 8, 65.)

Sādhana: (Sanskrit साधना) A disciplined spiritual practice undertaken for the purpose of realization, purification, and union with the Divine. (Word 75.)

Sage: One whose wisdom has become embodied through experience, humility, and direct realization rather than intellectual accumulation. (Words 53, 61.)

Sākṣin: (Sanskrit साक्षिन्) The Witness; the unchanging awareness that observes all thoughts, emotions, and experiences without becoming identified with them. (Words 2, 75.)

Sack'o'skin: (GangsterSkrirt ॐ॒रूपसाक्षिन्साधना) A term widely recognized as the meat suit human with a modern mullet reading a Lexicon in need of some well made coffee (pour-over of course).

Salvation: The awakening and restoration of humanity into its true identity through Love, Truth, and direct participation in divine life. (Words 3, 8, 65.)

Samhitā: (Sanskrit संहिता) The oldest collection of Vedic hymns and sacred texts forming the foundational portion of the Vedas. (Introduction.)

Saṃsāra: (Sanskrit संसार) The continual cycle of birth, death, attachment, and ignorance sustained by mistaken identity until realization awakens liberation. (Words 58, 78.)

Sat: (Sanskrit सत्) Pure Being; absolute reality that exists beyond change, illusion, or limitation. (Words 2, 14.)

Sat-Chit-Ānanda: (Sanskrit सच्चिदानन्द) Being, Consciousness, and

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Bliss; a traditional expression describing the essential nature of Brahman. (Words 2, 14.)

Sattva: (Sanskrit सत्त्व) Purity, harmony, clarity, and balance; one of the three guṇas representing the qualities most conducive to spiritual realization. (Words 66, 75.)

Scripture: Sacred writings serving as symbolic maps that point beyond themselves toward direct realization of Truth. (Words 51, 65.)

Sea: A symbol of the infinite depths of consciousness, mystery, and the unmanifest Source from which life continually emerges. (Words 11, 13.)

Seed: The hidden beginning containing the complete potential of future realization. Throughout the Heterolexicon, every thought, action, and intention is understood as a seed that eventually bears fruit. (Words 1, 8, 75.)

Seeker: One who consciously undertakes the inward journey toward Truth, ultimately discovering that what is sought has always been seeking the seeker. (Words 3, 75.)

Sephirah: (Hebrew סְפִירָה) One of the ten emanations through which the Infinite reveals itself within Kabbalistic thought. (Words 70, 73.)

Sephirot: (Hebrew סְפִירוֹת) The collective name for the ten Sephirot, representing the dynamic attributes through which the Divine is expressed in creation. (Words 70, 73.)

Serpent: A universal symbol of wisdom, transformation, healing, temptation, and awakened energy. Its meaning depends upon the consciousness through which it is understood. (Words 5, 79.)

Self: The eternal identity beyond personality, memory, and circumstance; the Divine image reflected within every human being. (Words 2, 3.)

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Self-Knowledge: The realization of one's true nature through direct awareness rather than external description. (Words 3, 61.)

Seva: Selfless service for the benefit of sentient beings. It is not merely charitable action, but the natural expression of awakened identity. When one remembers the true Self, service ceases to be an obligation and becomes the spontaneous outflow of love. (Word 30.)

Self-Righteousness: Identification with one's own moral superiority. Within the Heterolexicon, self-righteousness and unrighteousness are understood as opposite expressions of the same egoic illusion, both transcended through perfect Love. (Word 51.)

Shalom: (Hebrew שָׁלוֹם) Peace, wholeness, completeness, and restored harmony with God, oneself, and others. (Words 8, 70.)

Shakti: (Sanskrit शक्ति) Divine energy, creative power, and the dynamic expression of the Absolute throughout creation. (Word 66.)

Shamatha: (Sanskrit शमथ) Calm-abiding meditation cultivating inner stillness, concentration, and tranquility. (Words 6, 75.)

Shekhinah: (Hebrew שְׁכִינָה) The indwelling Divine Presence dwelling among and within humanity. (Words 8, 12.)

Shin: (Hebrew ש) The twenty-first Hebrew letter, symbolizing fire, transformation, Spirit, and divine presence. (Words 1, 79.)

Silence: The fertile ground from which wisdom, insight, and realization emerge when the restless mind becomes still. (Words 53, 61.)

Sin: Missing the mark of one's true nature through ignorance and mistaken identity rather than merely the violation of rules. (Words 5, 10.)

Sod: (Hebrew סוֹד) The secret or mystical level of interpretation within the Pardes tradition, revealing the deepest hidden meaning of

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Scripture. (Introduction.)

Soul: The living principle of personal consciousness journeying toward realization of its eternal identity in God. (Words 3, 12.)

Spirit: The living Breath of God animating all existence, continually drawing creation toward Truth, Love, and unity. (Words 12, 66.)

Stillness: The inward quiet through which the Light of awareness becomes clearly perceived. (Words 6, 75.)

Strong House: The symbolic meaning of *Aleph* as developed within the Heterolexicon, representing the union of strength and dwelling that becomes the archetype of God, humanity, and creation. (Word 1.)

Subconscious: The hidden dimension of the mind containing memories, habits, symbols, and influences operating beneath ordinary awareness. (Words 5, 46.)

Suffering: The teacher through which compassion, wisdom, humility, and realization are often born when consciously embraced. (Words 65, 70.)

Sun: The visible symbol of divine Light, life, truth, and the illuminating presence of God. (Words 11, 46.)

Sūtra: (Sanskrit सूत्र) Literally "thread." A concise spiritual teaching woven together to preserve and transmit essential wisdom. (Words 51, 75.)

Symbol: A visible form pointing beyond itself toward an invisible reality. Throughout the Heterolexicon, symbols function as living bridges between the seen and the unseen. (Introduction.)

Sympathy: The sharing of another's experience through understanding and compassion, forming a bridge toward deeper love. (Words 65, 70.)

Synchronicity: Meaningful coincidence revealing hidden

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relationships that transcend ordinary notions of cause and effect. (Words 46, 61.)

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T

Tabernacle: The portable sanctuary of Israel symbolizing God's dwelling among humanity. Within the Heterolexicon, it ultimately points to the human heart and body as the living temple of the Divine. (Words 12, 65.)

Tao (Dao): (Chinese 道) "The Way." The eternal principle underlying and sustaining all existence, expressing itself through harmony, balance, and natural order. (Words 14, 75.)

Tanakh: (Hebrew תַּנַ"ךְ) The Hebrew Scriptures, consisting of the Torah, Prophets, and Writings, understood throughout this work as symbolic as well as historical revelation. (Introduction.)

Tantra: (Sanskrit तन्त्र) Literally "loom" or "that which is woven." A spiritual tradition emphasizing the integration of all aspects of life into the realization of divine unity. (Words 69, 79.)

Tathāgata: (Sanskrit तथागत) "Thus Come One" or "Thus Gone One." A title used by the Buddha to describe one who abides in ultimate reality beyond all dualistic distinctions. (Word 58.)

Tathāgatagarbha: (Sanskrit तथागतगर्भ) "Buddha Womb" or "Buddha Nature"; the inherent potential for awakening present within every sentient being. (Word 58.)

Tav: (Hebrew ת) The final letter of the Hebrew alphabet, symbolizing completion, covenant, fulfillment, and the divine mark. (Words 1, 12.)

Teacher: One who awakens recognition rather than merely transmitting information. The true teacher points beyond himself to the Truth already present within the student. (Words 53, 61.)

Temple: The dwelling place of God. Throughout the Heterolexicon, the temple ultimately refers to the awakened human being in whom the Spirit lives. (Words 3, 12.)

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Temple of the Heart: The innermost sanctuary of consciousness where the Divine is encountered face-to-face through love, humility, and realization. (Words 3, 70.)

Temple Veil: The symbolic barrier separating ordinary consciousness from direct awareness of the Divine. Its removal signifies awakened realization and restored communion. (Words 44, 65.)

Ten Sephirot: (Hebrew עשר ספירות) The ten emanations through which the Infinite reveals and expresses itself within Kabbalistic tradition. (Words 70, 73.)

Testament: A covenant, witness, or enduring testimony revealing the relationship between God and humanity through sacred history and spiritual realization. (Introduction.)
Thought-Form: A mental construct strengthened through repeated attention, emotion, and belief. Related to the concepts of Egregore and Tulpa, thought-forms become living influences according to what is continually nourished. (Word 75.)

Tikkun: (Hebrew תִּיקּוּן) Restoration, repair, or healing. The process of restoring creation, relationships, and the human soul to harmony with the Divine. (Word 74.)

Time: The dimension through which consciousness experiences sequence, growth, learning, and realization. From the perspective of the Eternal, time serves as a compassionate teacher rather than an ultimate reality. (Words 46, 61.)

Torah: (Hebrew תּוֹרָה) "Instruction" or "Teaching." The foundational revelation of Israel, understood in the Heterolexicon as both sacred history and symbolic wisdom. (Introduction.)
Tradition: The faithful transmission of living wisdom across generations, preserving truth while inviting continual realization rather than mere repetition. (Introduction.)
Transcendence: The reality of God beyond all limitation while remaining intimately present within creation. (Words 2, 14.)

Transformation: The progressive change by which the false self yields to the true Self through wisdom, suffering, virtue, and love. (Words 3, 65.)

Tree of Knowledge: The symbolic experience of dualistic perception through which humanity learns good and evil within the classroom of manifestation. (Words 5, 44.)

Tree of Life: The living reality of divine wisdom, eternal life, and restored communion with God. It represents realization beyond the duality symbolized by the Tree of Knowledge. (Words 65, 78.)

Trinity: The unity of Divine Being expressed through relational fullness rather than division, revealing perfect communion within the Godhead. (Word 72.)

Truth: That which is eternally real, unchanging, and self-authenticating. Throughout the Heterolexicon, Truth is ultimately realized through Love rather than merely defined by concepts. (Words 1, 70.)

Tulpa: A consciously or unconsciously generated thought-form brought to apparent life through sustained attention, imagination, and belief. Within the Heterolexicon, it illustrates humanity's participation in giving life to inner realities, whether virtuous or harmful. (Word 75.)

Turning: The inward movement of consciousness away from illusion and toward direct realization; another expression of repentance and awakening. (Words 46, 75.)

Two Become One: The archetypal pattern of sacred union through which apparent duality is reconciled into living wholeness. It underlies marriage, Yoga, Ahavah, and the reunion of humanity with the Divine. (Words 8, 75.)

Type: A symbolic person, event, or object that foreshadows and

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reveals a deeper spiritual reality beyond its historical appearance. (Introduction.)

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U

Unborn: That which has never entered into becoming and therefore neither begins nor ends. The true Self remains unborn, untouched by the cycles of birth and death. (Words 2, 14.)

Unconditional Love: Love that is not dependent upon merit, circumstance, or reciprocity. It is the defining nature of God and the fulfillment of true righteousness. (Words 8, 70.)

Unconscious: The hidden dimension of the psyche containing forgotten memories, latent potentials, habits, and symbolic patterns operating beneath ordinary awareness. (Words 5, 46.)

Understanding: The integration of knowledge through experience, wisdom, and realization. It is knowledge made living. (Words 10, 61.)

Undivided: The essential nature of Reality before the appearance of separation, duality, or distinction. (Words 14, 72.)

Union: The reconciliation of apparent opposites into living wholeness. Throughout the Heterolexicon, union is the fulfillment of Love, Yoga, Ahavah, and the restoration of humanity to God. (Words 8, 75.)

Unity: The indivisible nature of ultimate Reality in which all diversity participates without losing its unique expression. (Words 14, 72.)

Universal Self: The one Divine Self reflected through every individual being, transcending the illusion of separate existence. (Words 2, 77.)

Universe: The ordered expression of Divine intelligence, revealing hidden unity through the diversity of manifested creation. (Words 2, 72.)

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Unknowing: The contemplative surrender of false certainty that prepares the heart for direct realization. Genuine wisdom often begins where conceptual knowing ends. (Words 51, 61.)

Upanishads: (Sanskrit उपनिषद्) The philosophical and mystical culmination of the Vedas, revealing the identity of Ātman and Brahman through contemplative insight. (Words 2, 14.)

Upāsanā: (Sanskrit उपासना) Devotional worship or contemplative approach to the Divine through reverence, meditation, and inward participation. (Words 8, 75.)

Upper Waters: The higher order of consciousness symbolized by the waters above the firmament, representing Spirit, wisdom, and heavenly reality. (Words 11, 12.)

Urim and Thummim: (Hebrew אוּרִים וְתֻמִּים) Sacred instruments associated with divine guidance, illumination, and discernment within the priestly tradition of Israel. (Words 11, 65.)

Utterance: The spoken expression of meaning through which the invisible becomes audible. Throughout the Heterolexicon, speech reflects the creative power of the Logos. (Words 12, 53.)

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V

Vairāgya: (Sanskrit वैराग्य) Detachment or dispassion born of wisdom; freedom from attachment to transient things through realization of the Eternal. (Words 3, 75.)

Vanara: (Sanskrit वानर) "Forest being" or monkey. Within the Heterolexicon, the monkey symbolizes the restless, undisciplined mind that is gradually refined into awakened consciousness. (Word 77.)

Vaishvanara: (Sanskrit वैश्वानर) The Universal Self or Cosmic Person present within all beings; the divine consciousness shared by all life. (Word 77.)

Vāk: (Sanskrit वाक्) Sacred speech or the creative Word through which Divine intelligence is expressed in creation. (Words 53, 75.)

Veda: (Sanskrit वेद) "Knowledge." The oldest sacred scriptures of India, forming the foundation of Hindu philosophy, ritual, and contemplative realization. (Introduction.)
Vedānta: (Sanskrit वेदान्त) "End of the Vedas." The philosophical culmination of Vedic wisdom emphasizing realization of Brahman as ultimate reality. (Words 2, 14.)

Veil: That which conceals deeper reality while simultaneously making realization possible. The veil is not merely an obstacle but a compassionate means through which consciousness matures toward Truth. (Words 44, 78.)

Veil of Ignorance: The obscuration of one's true identity through mistaken perception, attachment, and false selfhood. (Words 10, 44.)

Virtue: The living expression of divine character through love, humility, compassion, wisdom, patience, and truth. Virtue is cultivated through repeated participation until it becomes one's nature. (Words 70, 75.)

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Vision: Spiritual perception that sees beyond appearances into the deeper reality reflected through symbols, experience, and consciousness. (Words 46, 61.)

Voice: The living expression of meaning. Throughout the Heterolexicon, the voice symbolizes the communication of the Logos through Scripture, conscience, wisdom, and the awakened heart. (Words 12, 53.)

Void: The apparent emptiness preceding manifestation. Rather than absolute nothingness, it represents the fertile fullness from which creation continually emerges. (Words 2, 14.)

Vow: A sacred commitment through which love, truth, and faithfulness become embodied in action and relationship. (Words 8, 65.)

Vulnerability: The willingness to remain open to love despite the possibility of suffering. Within the Heterolexicon, vulnerability is not weakness but the doorway to intimacy, compassion, and genuine transformation. (Words 5, 8.)

Vṛtti: (Sanskrit वृत्ति) The fluctuations or modifications of the mind that obscure direct awareness until quieted through contemplation and realization. (Words 6, 75.)

Vyavahāra: (Sanskrit व्यवहार) Conventional or relative reality; the practical world of everyday distinctions that ultimately rests upon the deeper unity of absolute reality. (Words 14, 78.)

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W

Walk: A biblical metaphor for one's manner of living. To walk with God is to embody truth, love, humility, and wisdom in daily life rather than merely profess them. (Words 8, 70.)

Watcher: One who remains spiritually awake, observing life through discernment rather than becoming lost in the changing appearances of the world. (Words 2, 46.)

Watching: The continual practice of inward awareness, allowing thoughts, emotions, and experiences to be observed without attachment or judgment. (Words 2, 75.)

Water: The universal symbol of life, Spirit, purification, birth, and consciousness. Water signifies both the womb of creation and the living flow through which the soul is renewed. (Words 11, 12, 66.)

Waters Above: The higher realm of Spirit, wisdom, and divine consciousness represented by the waters separated above the firmament. (Words 11, 12.)

Waters Below: The realm of manifested life, emotion, and embodied experience through which consciousness matures toward realization. (Words 11, 12.)

Way: The living path of Truth leading from apparent separation to conscious union with the Divine. The Way is walked rather than merely understood. (Words 75, 53.)

Wedding Feast: The symbolic celebration of the completed union between the soul and the Divine, representing the fulfillment of Love, covenant, and communion. (Words 8, 65.)

Wedding Garment: The garment of transformed character and awakened consciousness required for participation in the divine marriage. (Words 5, 8.)

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Wedding Vows: The sacred promises expressing the covenant of self-giving love through which two become one. Within the Heterolexicon, these vows symbolize humanity's union with the Divine through faithful love. (Word 8.)

Whole: Complete, undivided, and lacking nothing. Wholeness is the natural condition of the true Self before the illusion of separation. (Words 3, 14.)

Wholeness: The restoration of the fragmented self into conscious participation with the One through love, truth, and realization. (Words 3, 70.)

Will: The faculty of conscious choice through which the human person participates in creation, virtue, and transformation. Freedom reaches its fulfillment when the human will freely aligns with the Divine Will. (Words 8, 75.)

Wisdom: The living union of truth, love, experience, and discernment. Wisdom is knowledge made whole through compassionate realization. (Words 10, 70.)

Witness: The unchanging awareness observing the continual flow of experience without becoming identified with it. The Witness remains untouched by the changing conditions of the mind. (Words 2, 75.)

Word: More than speech or language; the living expression of Divine meaning through which reality is revealed and creation continually unfolds. (Words 1, 53.)

Word Made Flesh: The incarnation of the Logos in human life, revealing divine reality through embodied love, truth, and compassion. (Words 8, 53.)

World: The field of experience in which consciousness learns through relationship, suffering, joy, and love. Rather than an enemy of Spirit, the world serves as the classroom of realization. (Words 44, 46.)

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World Tree: The universal symbol of the connection between heaven, earth, and the underworld, representing the unity of all levels of existence. (Words 65, 78.)

Worship: The wholehearted orientation of one's life toward the Divine through love, reverence, gratitude, and participation rather than mere ritual observance. (Words 8, 75.)

Worthiness: The recognition that true worth arises from sharing in the Divine image rather than from achievement, status, or self-judgment. (Words 3, 65.)

Wrath: The inevitable consequence of living contrary to Truth rather than uncontrolled divine anger. Within the Heterolexicon, wrath is understood as the natural fruit of separation from Love and Reality. (Words 65, 70.)

Writing: The outward preservation of living truth through symbols and language. Every written word ultimately points beyond itself toward the unwritten reality it seeks to reveal. (Introduction.)

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X

(As with Q, there are relatively few technical terms beginning with X. I prefer completeness over artificial expansion.)

Xenia: (Greek ξενία) Sacred hospitality; the virtue of welcoming the stranger with honor, generosity, and respect, recognizing the Divine in the other. (Words 8, 70.)

Xerophagy: (Greek ξηροφαγία) The ancient ascetic practice of eating simple or dry foods as an exercise in discipline, humility, and detachment from excess. (Word 75.)

Xi (Ξ, ξ): The fourteenth letter of the Greek alphabet. While rarely symbolic in itself, it appears within many Greek theological and philosophical terms referenced throughout the Heterolexicon. (Introduction.)

Xristos (Christos): (Greek Χριστός) The Greek title meaning "Anointed One." See Messiah and Jesus. (Words 53, 70.)

Xylophoros: (Greek ξυλοφόρος) "Wood-bearer." Symbolically representing one who willingly bears the cross or the burden of transformation toward spiritual maturity. (Words 8, 65.)

Xylon: (Greek ξύλον) Wood or tree. In the New Testament it is often used for the Cross, symbolizing both the Tree of Knowledge and the Tree of Life reconciled through divine Love. (Words 5, 65.)

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Y

Yah: (Hebrew יָהּ) A shortened form of the Divine Name, expressing the immediate and personal presence of God. Frequently found in Hebrew praise and worship. (Words 1, 12.)

Yeshua: (Hebrew יֵשׁוּעַ) "YHWH is Salvation." The Hebrew name of Jesus, emphasizing God's saving presence revealed through perfect love and union. (Words 8, 53, 70.)

YHWH (Yahweh): (Hebrew יהוה) The Divine Name revealed to Moses, often understood as "I AM THAT I AM" or "He Who Is." Throughout the Heterolexicon it signifies the eternal, self-existent Source of all being. (Words 1, 12.)

Yin: (Chinese 陰) The receptive, nurturing, inward, and complementary principle of existence. Within the Heterolexicon it reflects the archetypal feminine in harmonious relationship with Yang. (Words 13, 66.)

Yang: (Chinese 陽) The active, illuminating, outward, and complementary principle of existence. Together with Yin it expresses dynamic balance rather than opposition. (Words 1, 66.)

Yod: (Hebrew י) The smallest Hebrew letter, symbolizing the divine hand, seed, origin, and hidden point from which creation unfolds. It forms the upper and lower hands within the symbolic structure of *Aleph*. (Word 1.)

Yoga: (Sanskrit योग) See Word 75.

Yoke: A symbol of union, partnership, and shared purpose. To be rightly yoked is to unite oneself with Truth, Love, Wisdom, and the Divine rather than with fear, illusion, or vice. (Words 8, 75.)

Yoked Consciousness: The harmonious union of the human will

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with the Divine Will through love, virtue, and awakened participation. (Word 75.)

Yugas: (Sanskrit युग) The great cyclical ages of cosmic time within Hindu tradition, describing the rhythmic unfolding and renewal of creation. (Words 46, 72.)

Yukti: (Sanskrit युक्ति) Skillful reasoning, wise method, or disciplined application of understanding that leads toward realization rather than mere intellectual mastery. (Words 61, 75.)

Yearning: The inward longing of the soul for reunion with its Source. Throughout the Heterolexicon, this longing is understood as evidence that what we seek is already seeking us. (Words 8, 75.)

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Z

Zaddik: See Tzadik (Word 73).

Zen: (Japanese 禅) A school of Buddhism emphasizing direct realization through meditation, disciplined awareness, and immediate experience beyond conceptual thought. (Words 51, 58.)

Zeal: Spiritual fervor directed by wisdom, humility, and love. Detached from virtue, zeal easily becomes fanaticism; united with compassion, it becomes faithful devotion. (Words 70, 75.)

Zechariah: (Hebrew זְכַרְיָה) "YHWH Remembers." A prophetic book rich in symbolic imagery pointing toward restoration, purification, and the coming Kingdom. (Words 65, 73.)

Zerubbabel: (Hebrew זְרֻבָּבֶל) The governor who led the rebuilding of the Second Temple, symbolizing the restoration of the inner temple after exile and spiritual fragmentation. (Words 12, 65.)

Ziggurat: The stepped temple towers of ancient Mesopotamia, symbolizing humanity's aspiration to bridge earth and heaven. Within the Heterolexicon they contrast outward ascent with the inward ascent of consciousness. (Words 46, 65.)

Zion: (Hebrew צִיּוֹן) The holy mountain and dwelling place of God. Symbolically representing the awakened heart, the perfected soul, and the restored Kingdom within. (Words 12, 65.)

Zoe: (Greek ζωή) Divine or eternal Life; the quality of life flowing from participation in God rather than merely biological existence (bios). (Words 8, 65.)

Zohar: (Hebrew זֹהַר) "Splendor" or "Radiance." The foundational work of Jewish mysticism exploring the hidden meanings of Scripture and the nature of Divine emanation. (Words 70, 73.)

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Zōnē: (Greek ζώνη) Belt or girdle; symbolizing readiness, truth, and preparedness for the spiritual journey. (Words 8, 65.)

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APPENDIX A

Author's Held Presuppositions

No separation exists between God and Man; unity is never a divided house — Words 2, 7, 51, 58, 70

Identity + Nature = Unity (the seeker's realization equation) — Word 30

The human body is the living temple in which God's Spirit dwells (1 Cor 3:16) — Words 2, 12, 32

Language is a pointer, never a container, for the Absolute — Introduction, Word 41

Death (Met) becomes Truth (Emet) when the Aleph/Father is restored from realization of Identity — Words 1, 12, 26, 49

The material world is a necessary "classroom" or "sandbox," not a prison or error — Words 11, 44, 45

The veil (Maya/Avarana) is protective pedagogy, not deception — Words 23, 44, 73

"The one you are looking for is the one looking" — non-dual self-recognition — Words 2, 7, 83

Love/Truth can only be given and received, never taken; taking is theft/sin — Words 8, 38, 39

Dharma operates simultaneously as personal duty, cosmic order, and the Absolute itself — Word 45

Reality is fractal and holographic — every part reflects the whole — Words 7, 65

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Hebrew and Sanskrit (and all traditions) are diverse witnesses to one singular hidden truth — Introduction, Word 69

Etymology may be read symbolically/archetypally, not only historically — Introduction

The Absolute requires relative multiplicity as a "mirror" to know/experience itself — Words 2, 44, 94

Involution (descent into form / baptism) and Evolution (return to center) are complementary, not opposed — Words 47, 54

The Book of Life presupposes a genuinely unwritten page — freedom requires real openness, not mere foreknowledge — Words 31, 65

Ordinances/rituals are symbols unveiling a union already true, not mechanisms to earn it — Word 56

Upper and lower waters (Yod-Vav-Yod) represent the firmament between spiritual closeness and distance — Words 1, 25

Love is the hidden "Strong Force" binding creation beneath apparent opposition — Word 80

The effect already exists potentially within its cause (Satkāryavāda) — living from root, not fruit — Word 82

Good and evil are best understood as function and non-function within the sustaining order, not fixed moral absolutes — Word 45

Every human life recapitulates one archetypal arc: Adam Pure, Adam Fallen, Yahweh (Ego), Satan (Accuser), Jesus Humbled, Christ Risen — Words 51, 69

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Appendix B Christian

Presuppositional Distinctives Among Christian Denominations

Roman Catholic — Salvation through faith and sacramental grace (works of grace, not works of law); Church magisterium and Sacred Tradition carry authority alongside Scripture; Papal infallibility in matters of faith/morals.

Eastern Orthodox — Salvation as theosis (ongoing deification/union with God) rather than a single forensic event; authority rests in the undivided councils and Holy Tradition, not a single bishop; rejects the Filioque (Spirit proceeds from the Father alone).

Lutheran — Justification by faith alone (sola fide), apart from works; Scripture alone (sola scriptura) as final authority; consubstantiation (Christ truly present "in, with, and under" the elements) rather than transubstantiation.

Reformed / Presbyterian (Calvinist) — Predestination and unconditional election; total depravity; salvation cannot be lost (perseverance of the saints); God's sovereignty is absolute over salvation, not human choice.

Baptist — Believer's baptism only (no infant baptism), by full immersion; local church autonomy (no denominational hierarchy binds a congregation); eternal security ("once saved, always saved").

Methodist / Wesleyan — Arminian view of free will in salvation (grace is resistible); entire sanctification/Christian perfection is attainable in this life; salvation can be forfeited through willful apostasy.

Assemblies of God / Classical Pentecostal — Baptism in the Holy Spirit is a distinct experience after salvation, evidenced by speaking in tongues; salvation can be lost through unrepentant sin; continuationism (spiritual gifts remain active today).

Reverence

Church of Christ (Restorationist) — Baptism by immersion is necessary for salvation (not merely symbolic); silence of Scripture forbids practice (only what is explicitly commanded is permitted); rejects denominational names/labels as unbiblical.

Seventh-day Adventist — Saturday (seventh day) remains the binding Sabbath; investigative judgment doctrine (a pre-Advent review of believers' records begun in 1844); soul sleep (unconscious state between death and resurrection, denying inherent immortality of the soul).

Jehovah's Witnesses — Denies the Trinity (Jesus is a created being, Michael the Archangel); denies hellfire (the wicked are annihilated, not tormented eternally); only 144,000 receive heavenly reward, others receive earthly paradise.

Church of Jesus Christ of Latter-day Saints (Mormon) — Ongoing modern revelation and additional scripture (Book of Mormon) equal in authority to the Bible; God the Father has a physical body; humans can progress to godhood (exaltation).

Anglican / Episcopal — Via media ("middle way") between Catholic sacramentalism and Protestant sola scriptura; apostolic succession retained without papal authority; broad latitude on doctrinal interpretation across the tradition (high, low, and broad church factions).

Non-denominational / Evangelical Free — No binding creed beyond core gospel essentials; local congregational autonomy; salvation as a personal decision/conversion experience rather than sacramental or covenantal.

Quaker (Religious Society of Friends) — Direct, unmediated experience of the "Inner Light" (Christ within) supersedes clergy, sacraments, and set liturgy; historic rejection of violence (pacifism) as gospel mandate.

Unitarian Universalist (post-Christian branch) — Denies the

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Trinity and often Christ's exclusive divinity; universal salvation (all are ultimately reconciled to God); revelation is ongoing and not confined to Scripture.

Appendix B Buddhism

Presuppositional Distinctives Among Buddhist Traditions

Theravāda (Sri Lanka, Thailand, Myanmar, Cambodia, Laos) — The historical Buddha is a teacher, not a savior or deity; liberation (Nirvana) is attained through one's own effort via the Eightfold Path; the Pāli Canon alone is authoritative scripture; the Arahant (self-liberated one) is the ideal, not universal Buddhahood for all.

Mahāyāna (China, Korea, Vietnam, and doctrinal root of most East Asian schools) — The Bodhisattva ideal supersedes the Arahant — one delays personal Nirvana to liberate all beings; multiple Buddhas and celestial Bodhisattvas exist across countless realms; emptiness (śūnyatā) of all phenomena, including the self, is central; Mahāyāna sutras (composed later) are held as authoritative alongside or above the Pāli Canon.

Vajrayāna / Tibetan Buddhism — Enlightenment attainable in a single lifetime through tantric ritual, mantra, and guru-transmitted initiation; the guru/lama is essential and semi-divine as a living conduit of lineage transmission; reincarnated lamas (tulkus, e.g., the Dalai Lama) continue a specific teacher's consciousness; esoteric practices (deity yoga, visualization) are kept secret until initiatory readiness.

Zen (Chan in China, Seon in Korea, Thiền in Vietnam, Zen in Japan) — Direct, sudden awakening (satori/kenshō) through meditation (zazen) and koan practice, bypassing scriptural study and doctrine; "a special transmission outside the scriptures, no dependence on words and letters"; mind-to-mind transmission from master to student is the true lineage, not texts.

Pure Land Buddhism (widespread in China, Japan — Jōdo Shū, Jōdo

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Shinshū) — Self-power (jiriki) is insufficient in this degenerate age; liberation instead comes through Other-power (tariki) — faith in and invocation of Amitābha Buddha's name (nembutsu) secures rebirth in the Pure Land, from which enlightenment is assured.

Nichiren Buddhism (Japan — Soka Gakkai, Nichiren Shū) — The Lotus Sutra alone contains the complete and final teaching of the Buddha; chanting Nam-Myoho-Renge-Kyo itself embodies and invokes enlightenment directly, superseding other practices and sutras as expedient/incomplete.

Shingon (Japan, esoteric/tantric Mahāyāna) — Enlightenment is achieved "in this very body" through mantra, mudra, and mandala (the "Three Mysteries"); Mahāvairocana Buddha is the cosmic Buddha whose body is the universe itself, distinguishing it from exoteric Mahāyāna schools.

Theravāda vs. Mahāyāna core split — Whether the goal is individual liberation (Arhatship) or universal liberation of all beings (Buddhahood for all); whether later Mahāyāna sutras are legitimate Buddha-word or later composition; one vehicle (Ekayāna) vs. many vehicles (Hīnayāna/Mahāyāna distinction, a term Mahāyāna coined and Theravāda rejects as pejorative).

Secular/Western Buddhism (modern convert movements, mindfulness-based) — Rebirth, karma across lifetimes, and cosmological realms are treated as optional or metaphorical rather than literal doctrine; meditation and ethics are retained as psychological/therapeutic technology, often detached from monastic lineage or metaphysical claims.

Chinese Buddhism (syncretic, Tiantai/Huayan philosophical schools) — Tiantai holds all Buddhist teachings as tiered, provisional stages leading to one ultimate truth (Lotus Sutra as final); Huayan emphasizes total interpenetration of all phenomena (each part contains the whole) — a metaphysical position without a clear parallel in Theravāda.

Newar Buddhism (Nepal) — A married, hereditary priesthood

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(unlike celibate monasticism elsewhere) transmits tantric Vajrayāna teaching through caste lineage rather than monastic ordination alone. Country-level divergence (general pattern) — Sri Lanka/Myanmar/Thailand emphasize monastic textual orthodoxy and Vipassanā; Tibet emphasizes tantric guru-lineage and reincarnate lamas; China/Korea/Vietnam blend Chan/Seon meditation with Pure Land devotion and ancestor-oriented ritual; Japan diversified furthest into distinct sectarian schools (Zen, Pure Land, Nichiren, Shingon) each claiming a different single practice as sufficient for liberation.

Appendix B Hindu

Presuppositional Distinctives Among Hindu Traditions

Advaita Vedānta (Śaṅkara) — Brahman alone is real; the individual self (Ātman) is identical to Brahman without remainder; the world and individuality are ultimately māyā (apparent, not truly other than Brahman); liberation (moksha) is realization of a unity already true, not an achievement.

Viśishṭādvaita (Qualified Non-Dualism — Rāmānuja) — Brahman is real and one, but contains real internal distinctions (souls and matter as Brahman's "body" or attributes); the individual self is eternally distinct from yet inseparable from God; liberation is loving communion with a personal God (Vishnu/Nārāyaṇa), not dissolution of identity.

Dvaita Vedānta (Dualism — Madhva) — God (Vishnu) and the individual soul are eternally and irreducibly distinct — never identical, even in liberation; souls are themselves graded in nature (some eternally bound, never capable of liberation); devotion (bhakti) to a personal Lord, not knowledge alone, is the path. Śaiva Siddhānta (South Indian Shaivism) — Shiva is the supreme personal Lord, distinct from souls and world, yet souls become "Shiva-like" (not identical to Shiva) upon liberation; three eternally co-existing realities: Pati (Lord), Paśu (soul), Pāśa (bondage/matter) — a dualist-leaning devotional system contra Advaita.

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Kashmir Shaivism (Non-dual Tantric Shaivism, Trika) — All reality is the self-expression (spanda, vibration) of one Consciousness (Shiva); the world is not illusion but Shiva's own dynamic self-manifestation; liberation is recognition (pratyabhijñā) of one's already-divine nature, not withdrawal from the world. Gaudīya Vaishnavism (Chaitanya tradition, ISKCON's root) — Krishna is the Supreme Personality of Godhead, source of even Vishnu; souls are eternally distinct individual servants of Krishna, meant for eternal loving relationship, not merger; ecstatic devotional emotion (bhakti-rasa), especially modeled on Radha's love, is the highest practice.

Sāṃkhya (classical dualist philosophy, non-theistic) — Reality consists of two eternally distinct principles: Puruṣa (pure consciousness/witness) and Prakṛti (matter/nature); liberation is the isolation (kaivalya) of Puruṣa from all entanglement with Prakṛti; no creator God is required or posited.

Yoga Darśana (Patañjali) — Builds on Sāṃkhya's dualism but adds Ishvara (a special, uninvolved Puruṣa) as an aid to concentration, not a creator; liberation comes through disciplined cessation of mental modifications (citta-vṛtti-nirodha), not devotion or knowledge alone. Mīmāṃsā (ritual/action-oriented, Karma-kāṇḍa) — The Vedas are eternal, authorless, and self-validating scripture; correct ritual performance (dharma as sacrificial duty) itself produces liberating/heavenly results; historically indifferent to or skeptical of a personal creator God.

Nyāya-Vaiśeṣika (logic and atomism) — Reality is composed of discrete, real atomic substances; liberation is attained through correct epistemology and logical discrimination between self and non-self; later Nyāya theism holds God as the efficient (not material) cause of the universe, distinct from the eternal atoms He arranges.

Smārta tradition (Śaṅkara's syncretic devotional Advaita) — Any of the five principal deities (Shiva, Vishnu, Devi, Surya, Ganesha) may be worshipped as a chosen form (Iṣṭadevatā) of the one formless Brahman; ritual worship of a personal God is compatible with, and provisional to, ultimate non-dual realization.

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Shākta traditions (Goddess-centered, Devi worship, Tantra) — The Divine Mother (Śakti/Devi) is the primary or even supreme reality — active, creative power rather than static, passive Brahman; some Shākta streams hold Śakti as ontologically prior to or equal with the male principle (Shiva) she animates.

Bhakti movements broadly (cutting across sects — Alvars, Nayanars, Kabir, Mirabai, etc.) — Salvation is available to all castes/genders through loving surrender (bhakti) to a personal God, bypassing ritual, caste privilege, or philosophical erudition; direct emotional relationship supersedes Vedic ritualism and Brahminical gatekeeping.

Ārya Samāj (19th-century reformist) — Rejects idol worship, caste by birth, and later Puranic mythology as corruptions; holds the Vedas alone (not later texts) as authoritative and monotheistic in original intent; reincarnation and karma retained, but reinterpreted through a reformist, rationalist lens.

Country/regional pattern (general) — North India leans Vaishnava-bhakti (Krishna, Rama) and Advaitic philosophical synthesis; South India strongly preserves both rigorous Advaita (Shankara's own regional base) and equally rigorous Vishishtadvaita/Dvaita (Tamil/Kannada devotional theology); Kashmir/Nepal preserve tantric non-dual Shaivism distinct from mainstream Vedantic schools; Bengal is the historic center of Gaudīya Vaishnavism and Shākta Goddess worship side by side.

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Appendix AB
The Names of God

Your Last Enemy

> **1 Corinthians 15**
>
> **26 The last enemy to be destroyed is death. 27 For he "has put everything under his feet." Now when it says that "everything" has been put under him, it is clear that this does not include God himself, who put everything under Christ. 28 When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all.**

The names collected in these appendices represent humanity's countless attempts to speak of the Unspeakable. Some traditions emphasize transcendence, others immanence; some speak of the Father, others the Self, the Absolute, the Tao, or the One. The question is not merely which name you prefer, but what you are ultimately venerating. Do you worship something forever outside yourself, an object standing apart from your own being? Do you imagine yourself to be God apart from all else? Or is there a third possibility hidden beneath every sacred tradition? Jesus declared, "I am the way, the truth, and the life. No one comes to the Father except through me."

Within the contemplative framework of this work, the Way is not a journey toward separation but the unveiling of participation. Incarnation itself is the baptism into the cross of embodied existence, while the living cosmos—the Son described in Colossians 1:15–17—has become the temple in whom we already live, move, and have our being. Communion, then, is not the beginning of union with God but the awakening to the union that has always sustained us. The question each reader must answer is therefore profoundly personal:

What, or whom, are you truly worshiping? An object beyond yourself, the isolated self, a book we call the Living Word, or the

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One Life in whom both you and all creation already participate? This list may give you a way out of the paradox of self and other and into the divine unity of All in All. Your name is on this list. This is the point of God in his Temple creating you as something new.

Part I
The Names of Yahweh (Old Testament)

Your name is on this list. This is the point.

Alpha Equivalent (*Aleph*) — The First. The originating Strength from which every letter, word, and world proceeds.

Av — *Aleph* Bet (Strong House). Father; Source of Beginnings. The concealed *Aleph* as Absolute, from whom every relative house, family, and being receives its beginning.

Abba — Father. My Father. The intimate expression of the Father as the indwelling Source rather than a distant deity.

El Elyon — God Most High. The transcendent Absolute above every relative distinction.

El — *Aleph* Lamed (Strong Shepherd). God; Mighty One. The singular Source governing the unified plurality of creation first revealed in Genesis.

Elah — God. The Aramaic equivalent of El, emphasizing the same Divine Source among the nations.

Eloah — *Aleph* Lamed Heh. God; The Divine One. The singular revelation of Divine strength made manifest.

Elohim — *Aleph* Lamed Heh Yod Mem. God; Plural Majesty. The One expressed through the many without division, revealing creation as participatory unity.

Yah — Yod Heh. I AM. The shortened covenant Name expressing the immediacy of Divine Presence.

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YHWH (Yahweh) — Yod Heh Vav Heh. I AM; He Who Is. The covenant LORD of Genesis 2, contemplated as the Absolute Source who later unveils the Son as His living Image.

Ehyeh — I AM. Absolute Being speaking from the burning bush as self-existent Awareness.

Ehyeh Asher Ehyeh — I AM THAT I AM. Infinite Being beyond every definition, limitation, and comparison.

Ancient of Days — The Eternal One. The timeless Source preceding every age and kingdom.

Yahweh Elohim — LORD God. The covenant Name joined to Elohim, revealing the Lord as Governor of creation.

El Shaddai — God Almighty. The all-sufficient Source sustaining every house of creation.

El Olam — Everlasting God. The timeless Source from whom time itself proceeds.

El Roi — God Who Sees. Divine Awareness beholding all things within itself.

El Gibbor — Mighty God. The irresistible strength of Divine power expressed in creation.

El Chai — Living God. The eternal Life animating every living being.

El De'ot — God of Knowledge. The Source of all wisdom, understanding, and true knowing.

El Emet — God of Truth. The unchanging Reality underlying every appearance.

El Kanna — Jealous God. The Divine refusing every rival idol that

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obscures the Absolute.

Yahweh Jireh — The LORD Will Provide. Every true provision proceeds from the Source of Being.

Yahweh Rapha — The LORD Who Heals. Restoration through participation in Divine Life.

Yahweh Nissi — The LORD My Banner. Victory through abiding in Divine Presence.

Yahweh Shalom — The LORD Is Peace. Wholeness beyond every illusion of division.

Yahweh Ra'ah — The LORD My Shepherd. The Divine Guide leading every soul toward remembrance.

Yahweh Tsidkenu — The LORD Our Righteousness. Righteousness arising through Divine participation rather than self-effort.

Yahweh Mekaddishkem — The LORD Who Sanctifies. The One setting creation apart unto Himself.

Yahweh Shammah — The LORD Is There. The ever-present Reality from which nothing is absent.

Yahweh Sabaoth — The LORD of Hosts. Lord over every order of heaven and earth, visible and invisible.

Adon — Lord; Master. The Sovereign Ruler over all authority.

Adonai — My Lord. The personal acknowledgment of Divine Lordship.

Melech — King. The rightful Sovereign of creation and history.

Melech ha-Olam — King of the Universe. The eternal Ruler whose kingdom encompasses all worlds.

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Avinu — Our Father. The shared Source of all humanity.

HaShem — The Name. The reverent substitution for the Divine Name beyond ordinary speech.

Qadosh Yisrael — Holy One of Israel. The consecrated Presence revealed among His covenant people.

Goel — Redeemer; Kinsman Redeemer. The One restoring humanity to its original inheritance.

Tzur — Rock. The unchanging foundation beneath every changing form.

Magen — Shield. Divine protection surrounding those who trust in Him.

Ma'oz — Stronghold. The refuge of unwavering strength.

Metsudah — Fortress. The secure dwelling of Divine protection.

Machseh — Refuge. Shelter found in the abiding Presence.

Ro'eh — Shepherd. The One guiding the flock toward life.

Shofet — Judge. The righteous discerner of truth and justice.

Bore — Creator. The One calling all things into being.

Yotzer — Former; Fashioner. The Divine Artisan shaping creation with wisdom.

Asah — Maker. The continual Worker sustaining all that exists.

Yצר Israel — Former of Israel. The One shaping a people for His purpose.

Potter — The Divine Potter. The Craftsman forming vessels from the clay of humanity. Not to be confused with Harry (just checking

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to see if you are paying attention.)

King of Glory — Sovereign Majesty. The Divine splendor entering the temple of creation.

King of Kings — Supreme King. The highest authority over every earthly ruler.

Lord of Lords — Supreme Lord. Every authority ultimately yields to Him.

Light — The Light of Life. The illumination by which every other thing is known.

Salvation — Deliverance. The saving presence of God restoring creation to wholeness.

Hope of Israel — Living Hope. The unfailing expectation rooted in Divine faithfulness.

Fear of Isaac — The Awesome One of Isaac. The Holy Presence before whom reverence naturally arises.

Consuming Fire — Purifying Presence. Divine Love removing every veil that obscures Reality.

Living Water — Fountain of Life. The inexhaustible Source from whom every soul receives life.

Fountain of Living Waters — Spring of Eternal Life. The ever-flowing wellspring of Divine Being.

First and Last — The Beginning and the End. The One embracing all history from origin to fulfillment.

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Part II
Principal Names of God in the Hindu Tradition

Brahman — The Absolute Reality. The infinite, unconditioned Source beyond all names, forms, and attributes; the eternal ground of all existence.

Brahmā — The Creator. The creative expression of Brahman within manifestation, traditionally the first member of the Trimūrti.

Ātman — The Self. The innermost Self; the eternal essence of every being, ultimately realized as one with Brahman.

Īśvara — The Lord. The personal Lord or Supreme Governor through whom the Absolute is contemplated.

Bhagavān — The Blessed Lord. The Supreme Divine possessing every auspicious quality.

Paramātman — Supreme Self. The universal Self dwelling within all beings.

Parabrahman — Supreme Brahman. The Absolute beyond every attribute, distinction, and manifestation.

Sat — Absolute Being. Pure existence; that which eternally is.

Cit (Chit) — Pure Consciousness. Infinite Awareness illuminating all experience.

Ānanda — Bliss. Perfect fullness and unconditioned joy.

Sat-Cit-Ānanda — Being, Consciousness, Bliss. The classic description of the Absolute Nature of Brahman.

Om (Aum) — The Primordial Sound. The sacred syllable symbolizing the totality of existence and the Absolute.

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Tat — That. The transcendent Reality beyond every description.

Tat Sat — That is the Real. The eternal Reality underlying all appearance.

Puruṣa — Cosmic Person. The universal Being from whom creation proceeds.

Prajāpati — Lord of Creatures. Creator and progenitor of living beings.

Nārāyaṇa — Supreme Lord. The Divine resting within and sustaining all creation.

Viṣṇu — The Preserver. Sustainer and protector of the cosmos.

Kṛṣṇa — The All-Attractive Lord. Divine Teacher and manifestation of Viṣṇu.

Rāma — The Lord of Virtue. Ideal king and incarnation of righteousness.

Hari — The Remover. The One who removes ignorance and bondage.

Govinda — Protector of Cows; Lord of the Senses. A beloved title of Kṛṣṇa.

Gopāla — Protector of the Herd. The Divine Shepherd.

Śiva — The Auspicious One. Lord of transformation, dissolution, and transcendence.

Maheśvara — Great Lord. A supreme title of Śiva.

Mahādeva — Great God. The exalted Lord above all gods.

Rudra — The Roaring One. The fierce and transforming aspect of Śiva.

Reverence

Śaṅkara — Bestower of Blessing. A gracious title of Śiva.

Sadāśiva — Eternal Śiva. The timeless aspect of the Supreme Lord.

Devī — The Goddess. The Divine Mother as supreme feminine Reality.

Śakti — Divine Power. The dynamic energy through which the Absolute manifests.

Ādi Śakti — Primordial Power. The original creative energy.

Durgā — The Invincible One. Divine Mother and protector.

Kālī — The Dark Mother. The transformative power beyond time.

Lakṣmī — Goddess of Abundance. Divine grace, beauty, and prosperity.

Sarasvatī — Goddess of Wisdom. Divine knowledge, learning, and inspiration.

Gaṇeśa — Lord of Beginnings. Remover of obstacles and patron of wisdom.

Skanda (Kārttikeya) — Commander of the Divine Hosts. Lord of spiritual victory.

Agni — Fire. Divine fire and mediator of sacrifice.

Savitṛ — The Impeller. Solar deity associated with illumination and the Gāyatrī Mantra.

Sūrya — The Sun. Visible manifestation of divine light and life.

Indra — King of the Devas. Lord of heaven and the celestial hosts.

Varuṇa — Lord of Cosmic Order. Guardian of truth, law, and the

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waters.

Vāyu — Wind. Divine breath and life-force.

Yama — Lord of Death. Guardian of righteousness and the passage beyond death.

Trimūrti — The Divine Trinity. Brahmā, Viṣṇu, and Śiva as Creator, Preserver, and Transformer.

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My Personal NDE Account from 2023

Set and Setting

My story begins with a semiannual trip we take to Florida for vacation work. I am writing this on May 17th, 2023, nearly two months after the events. While in Florida, my wife typically visits with her sister while I bring my tools for daily work around the area. On this particular trip, we arrived over the weekend, then on March 20th of 2023, I set out at 8:30am to work on my first job. After getting coffee and breakfast at a gas station, I followed GPS across town. At one particular intersection, my vehicle was t-boned dead on and knocked across 4 lanes of traffic into a ditch.

The Brief NDE and Visions of other Worlds To this day, I can only remember being at the intersection, then waking in the ambulance as the first responders worked on me. I can remember being awakened by severe neck and back pain. My only memory between this time is floating out-of-body in a dreamscape wondering why I was not still driving. I asked myself, “why am I here again right now. It’s not time,” as if I knew.

Three weeks after the accident, I built up the courage to watch the dash cam video, revealing the fact that my body was speaking to the emergency workers for a full 10 minutes before the jaws of life pulled the door open. Although my waking body was aware and speaking, my true mental awareness was out of body, separate from the scene and trauma. I can’t say much about the dreamscape, but I only remember being fully awake and peaceful, able to build worlds. The fact that I was peaceful did not keep me from wondering why I was suddenly in this place of bliss. Not sense of time or place or any cares at all. Just bliss.

Emergency Room Arrival

After waking in the ambulance, my next memory is in the emergency room as the doctor gave me fentanyl for the pain. My wife had already been notified and arrived shortly after. My state of

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mind after receiving fentanyl was perfect lucidity, answering all questions I was asked. Pain killers typically do not have an effect on my mind, although I did go in and out of consciousness while scans were being done for injuries. I believe the pain put me in shock.

Injuries

The accident trauma left me with 17 fractures, 10 broken ribs, transverse process fractures and a punctured lung. After my scans, we arrived in the hospital room. This is where the story takes a giant twist. Once in the room, I received a pain medication called Dilaudid (Hydromorphone), which was given intravenously. Just after receiving my first injection, the otherworldly visions began. I later came to find out the drugs were not the cause of the visions. I had the visions for 96 hour straight.

My Personal Interest with the Other Side

It's at this point that I should note my history with NDE experiences and my lifelong fascination with stories related to NDEs and mystical experiences from meditation and the use of psychedelics. Although I have never taken a psychedelic drug myself, I have spent my life researching the topic with a vast curiosity. Over the years, I have carefully listened to all podcasts dealing with NDE experiences by IANDS and Chas Hathaway, as well as countless other sources. My only direct experiences have come from meditation and the pursuit of enlightenment through meditation. I believe my background with this research prepared me for the experience that follows.

Visions of the Other Side

Soon after receiving the Dilaudid pain medications, I noticed something wonderful. When My eyes were closed, my visual perception instantly appeared in what can only be described as another world. It was definitely not the drug trip type of vision, but something more like NDE visions. Imagine closing your eyes and seeing all the familiar archetypes such as trees, windows, doors, tables, flowers and all familiar types of things, but the catalog these

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items come from being totally foreign, as if from another world. For four days straight, I was appearing in locations across the universe, with every vision vastly different from the next. None of the visions I was seeing were psychedelic in nature. They were all perfectly crisp and clean, with no kaleidoscopic effects or distortions. All of the typical psychedelic visions you normally read about were no comparison to this at all. 4K x 10,000. Razor sharp. Open eyes now looked like a cartoon by comparison.

Nature of Each Vision

While a person in normal waking life sees what is being looked at directly, peripheral vision is typically blurred in normal vision. When closing my eyes, I was aware of 100 percent of the visions I witnessed, with no peripheral blurring. From right to left and top to bottom, the vision was all being seen at once, as if the totality of the view was my focal point. This was overwhelming at first, and disallowed my ability to comprehend any one aspect with cogent clarity. All I could do was look at the vision with awe and wonder.

Although this is the hard part to explain, I can give a few examples. Any time I was seeing words and numbers, many of which were from another language entirely, I was disallowed to read. If I tried to focus my comprehension on reading, letters and numbers would scramble, as if to disallow me the opportunity for curiosity. The same would occur if I tried too hard to figure out the identity of the faces I was occasionally seeing. The only thing I could do is simply take in the entire image at once and marvel at the complexity of each world I visited. Although I could not focus my reasoning at any one object, I could do something with amazing consistency: I could travel and zoom in at will across each vision. If a bug was crawling a mile away, I could see it somehow. No degradation in sharpness at all.

Moving Perception and Vision

Just like moving an arm or hand, my will could zoom into any part of the vision I was seeing. Interestingly, the sensation of moving seemed to be very much like a video effect that might be found on

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any video editor. When willing the view to change, my position in the vision would rock back a bit, as if on a swinging gimbal, then rush forward to the place I wanted to land, swinging forward a bit and resting again in stillness. Between where I was and where I was moving, the view would spiral a bit in a clockwise motion. Imagine a camera gimbal swinging back then rushing forward in a spiral before slowing down and rocking forward a bit and coming to rest. This was consistent in every vision. There was no limitation. I could zoom into a grain of sand, or view the inside of wood grain. I could move through objects and sense what was on the other side of an object. No limitations. Once I was curious with recognition and reason, the image would disallow my efforts.

Vision Detail and Rendering

Every vision was 4K times ten thousand. The detail was so overwhelming that I had trouble taking it all in. I could see textures and wood grain from a hundred feet away. When normal vision is blurry in theperipheral range, this vision was entirely the focal point at all angles. This was a step up by dimension from the normal focal point with peripheral vision. If this view had a peripheral blur, it was only with the inside of textures and sides of objects, which I could see somehow. When opening my eyes to the hospital room, normal vision looked like a cartoon compared to what I could see with eyes closed. It's very hard to put into words, but fully confirming what I was seeing was not a hallucination. The details of the vision were at a higher dimensional view. This is the best I can state. Also, as with other NDE accounts, the 360 vision others describe was not what I experienced. I could only see the typical 180 degrees. If I moved my eyeballs, the vision perspective did not change. If I moved my head, it did change. If not for my neck brace and the fact I could not get out of bed, I would have moved up from the bed and looked in all directions.

Vision Examples

All visions I engaged with (with a few exceptions I will get to later) were sight only. As far as my other senses, I was hearing, feeling and smelling the hospital room. With eyes open, I was looking at a

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typical hospital room scene. With eyes closed, I was instantly seeing another world. Every time I transitioned between the open eye view and the closed eye view, the scene behind the eyes changed. I did, however, have one overwhelming sense transmitted to me when eyes were closed. Although no words were spoken, I was somehow informed with a sense of humor and comfort, no matter what I was witnessing.

As I stated earlier, I could not become curious with reason or identification of any face, numbers or words. When trying to recognize faces, the face would immediately become grotesque, distorting and twisting into a horror story identity, or simply go opaque. As long as I remained neutral, the face was amazing, young and beautiful. The faces were not always human, but always humanoid. Continually, my curiosity was met with a sense of transmitted humor, as if to wink at me a bit. When trying to read numbers or letters, the symbols would rearrange and morph into other letters and numbers. Again, humor would be transmitted. There were far too many visions and scenes to speak about, so I will only describe a few of the more interesting scenes.

In each vision, I would appear in differing perspectives. When appearing in a beautiful dining room, I can remember being low to the floor looking up at a place setting on a dining room table. Behind the table there was a fireplace, widows and pictures hanging on the wall. Take any dining room you have ever seen on HGTV and the magnificence of this room would make them all look like an episode of hoarders. It's hard to describe what I was seeing. It was so magnificent and beautiful; it is hard to find the words. At the same time, it was simple and elegant.

In another vision, I appeared in a store front window. I was curious to see what was inside, so I went through the window and looked at items on shelves with prices and advertising. Imagine a modern apple store with items you have never seen, but the vibe of the store was old world drug store with old style artistic advertising. I couldn't possibly name any item I witnessed. They were all so fantastic and foreign that I could only attempt to describe the shape, yet everything looked to have a function of some sort. As I said before,

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there were recognizable archetypes from a totally foreign catalog. It was obviously from another world, yet each world I witnessed was vastly different from the last. There's no way my mind could render this on its own.

State of Mind while on Medication

It is worth noting that everyone who came into the hospital room could tell you that my state of mind was clear and sharp the entire time. I did not hesitate to tell all nurses, friends, relatives and doctors about my visions. At no time was I loopy or speaking incoherently. I can remember all conversations and challenge anyone to say otherwise about my mental state. I wanted to make sure I remembered every moment of this experience. I can honestly say I never thought I would ever have the opportunity in my life to have such experiences, and I am convinced these visions were not hallucinations. What I witnessed was on a dimension of clarity that is unmatched by anything we experience on a daily basis. As I mention this, all events from the hospital are fading memories as typical events in our lives often are. This fact does not, however, include my memories of these visionary worlds. I remember them as if they happened moments ago. I could go on with examples, but to save time, I will get to the healing aspect of my journey.

The Healing Touch Lady

On the second day of my hospital stay, a lady comes in and introduces herself as someone from the Healing Touch Ministry, and offers to do a session with me. I immediately asked if this was Raiki, which I was familiar with from past research. She said that it was just like Raiki and asked if I was trained. I simply told her I was familiar and welcomed her efforts. I also offered the information about my visions and said I would tell her what I was seeing as she did her work. She stated that it was not uncommon for people to see colors and light flashes. I told her that what I was seeing was something else entirely. She was very curious.

As she began, I closed my eyes and immediately appeared on the ground looking up at the sky. I was obviously in a clearing of some

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type, with shadowed treetops encircling me in a nighttime scene. Above, a star filled night sky, much like what you see when no city lights interrupt the view. As soon as she began her work, the entire scene illuminated, revealing a slender bush or tree swaying in front of me. It was the same width from bottom to top and filled with leaves.

Soon after seeing the tree, I noticed human faces made of foliage appearing to turn and look at me one at a time. Many elements of this garden scene were veiled for some reason, as if covered in an opaque screen. It was as if I was not allowed to see. The faces, made of foliage, would appear and turn back again into the tree. All of them were 20 to 25 years old and beautiful. I tried to curiously recognize the faces, but each time I tied, the face would veil over. The lights were of colors I did not recognize. The entire scene was beautiful and soothing.

During this first session, I did not realize she had left the room. When the lights went back to a night scene, I realized she must have finished and I opened my eyes. She was already gone. My wife informed me she left moments before as I was still describing the scene.

Hospital Day 4

Two days later, she returned for another session. I again described what I was seeing. It's worth noting at this point that I never witnessed the same vision more than once, with this exception: When she returned for the second session, and I closed my eyes, I was in the same garden clearing as before. She began on the right side and worked her way around. The same lights began to flash and illuminate the same faces coming out of the tree.

As she came around my left foot, I could suddenly see her silhouette appear to my view. It was unmistakably her doing her work. With eyes closed, I watched her come to my left side. She said, "I'm almost finished." With those words, a brilliant light filled with white and rainbow colors burst out behind her and illuminated everything from left to right. It was the most beautiful light, filled with

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magnificent intensity. She then said, “finished,” and the scene again returned to a muted nighttime softness. I opened my eyes and thanked her. We were both blown away by the light at the end.

Keep in mind that this was day four of six. The next morning, I got out of bed for the first time, went to the bathroom on my own for the first time, took a shower and walked the halls with a walker. The doctors canceled an upcoming MRI and said I was making an amazing recovery. I walked out of the hospital on day six.

Day Four and the Prayer Ending Visions

After my last healing touch session, evening came and my wife was preparing to leave the hospital. A nurse came in and said she was there to administer a double dose of Dilaudid. I didn’t question this, but assumed there was a reason. Shortly after this, I closed my eyes and nothing happened. I don’t mean that my normal closed eye view returned. Far from this. When I closed my eyes, I could still see the hospital room. The first time this occurred, I picked up my phone to check email and realized my eyes were closed. I opened my eyes and my phone was still by my side. It was evident that all senses were engaged with eyes closed, so I again closed my eyes and experimented with this situation to test it out.

I again worked on my phone for a few minutes, then opened my eyes. The phone was by my side, untouched. After my wife left, I closed my eyes again and worked on my phone for a longer period of time, noticing how detailed the experience was with each app I opened. YouTube videos played with perfect clarity. I noticed that I was losing my sense of self and could not remember why I was in the hospital room.

I opened my eyes and suddenly remembered everything. This frightened me a great deal. I had the overwhelming feeling that my identity was being taken over by the visions. I closed my eyes and said this prayer: “Please take this away from me. I can’t handle it right now.” Like a light switch being turned off, darkness. No more visions. Before I could even finish after the word please, the vision just went off. 96 hours and the nothing. I opened my eyes and was

Review Copy

again in the hospital room. I closed my eyes and there were no more visions, but normal darkness. Four days of visions went off like a switch had been pressed to cut the feed. One simple prayer and all visionary experience was gone. I went to sleep shortly after. Four hours later, a nurse came in and said they would be switching me to Percocet with Tylenol.

My Reasoning of this Experience

Although I cannot be sure, I am confident of a few reasonable assumptions. First, the visions were there to comfort me and distract me from the trauma of the experience. I can honestly say, I am glad this all happened. It was definitely a spiritually transformative experience that I would not trade for anything in my life to this point. Not only has this been a true high point in life, but all the synchronicities around this experience to this day have reinforced what I already knew: We are not alone in life. Behind the veil, there is a hidden hand and family assisting us all with our journey.

I also realize that death is an illusion. Consciousness and awareness continue. As many near death stories outline, the trauma and pain of death is only experienced by the body. The true conscious awareness of each person is pulled away in times of great distress. There should be no fear in this life of ever having to bear more than we are capable of bearing at any one moment. The hidden hand pulls us away from mental harm. With a simple prayer, taking refuge in Love brings true rest and healing. I use the term, “taking refuge,” for a reason. Taking refuge in Love is the primary spiritual lesson I have learned from meditation practices. Knowing this allowed me to shelter myself from the trauma. The visions assisted me in this state of mind.

Throughout this experience, I fell back on my practice from meditation and mindfulness. At each point of the journey, I prayed and meditated on healing. I opened myself up to the refuge of love and love came in and held me as I made my way forward. Many people outlining their NDE stories will tell you the same lesson of love in retrospect. Luckily for me, this lesson was already a reality I

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realized from meditation practices. In a way, I was prepared to receive these visions from my past experiences in life.

Healing to the Present Moment

After six days in the hospital, we returned to my sister-in-law's house for three days. We then rented a van and drove the two days home. The accident happened on March 20th, 2023. By April 24th, I returned to work and have not stopped. I am pain free and have little physical evidence the trauma ever occurred. I cannot say if the healing touch and brilliant light healed me, but all of my recovery accelerated after the fourth day in the hospital. No doctors were involved with this recovery and no treatments other than the healing touch were ever administered. Even the Physical therapy doctors were amazed at my progress.

When I returned home, my personal doctor was amazed I could move the way I was moving. He compared it to a bicycle accident and injuries he sustained, which took him nine months to recover from recently.

Knock on wood, but I'm glad this happened to me. I am blessed. Love is a powerful force in reality.

Update as of September 19th

I had a bone scan and the nurse was flummoxed. She said there was no damage visible on the transverse process or skull. She went to a side room and asked a doctor if she could scan the whole back. No evidence of trauma could be found and no artifacts. Clear. Today, nearly six months later, I don't have any symptoms of anything. Even my former lower back pain is gone.

Too many more miracles to list here, but I am thankful for grace, mercy and healing. After contacting the healing touch lady, a month after the accident, she said this is a normal day for her. She sees it all the time, and I was healed because I was open to the healing. She also said that the only reason anyone is healed is because there is still more to do in life.

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There it is. The first place I've posted this is here.

Have a blessed day.

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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

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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

Review Copy

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

Review Copy

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

Review Copy

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

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

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Recommended Resources

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

James Legee. ***Chinese Classics Series*.** Simon Publications (August 2001).

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Thomas Cleary and J. C. Cleary. **Blue Cliff Record.** Shambhala Publishing (2005).

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Ingrid Fischer-Schreiber. Franz-Karl Ehrhard. Kurt Friedrichs. Michael S. Diener. **The Encyclopedia of Eastern Philosophy and Religion: Buddhism, Taoism, *Zen*, Hinduism.** Shambhala Publishing (1994).

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A. J. Arberry. **Discourses of Rumi.** Little Known Publications and Omphaloskepsis (2000)

Zondervan. **NIV Study Bible and Notes** (2014).

Eknath Easwaran. **The Dhammapada.** Nilgiri Press (2017).

William Boltz. **Lao Tzu Tao-te-*Ching*: Early Chinese Texts.** University of California Press (1993).

Brian Walker. **Hua Hu *Ching*: Unknown Teachings of Lao Tzu.** Harper (1995).

Kazuki Tanahashi. **The Heart *Sutra*: A Comprehensive Guide to the Classic of Mahayana Buddhism.** Shambhala (2014).

Rob Bryanton. **Imagining the Tenth Dimension: A New Way of Thinking About Time and Space.** Talking Dog Studios (2006).

Patrick Olivelle. **The Early Upanisads.** Oxford University Press (2014).

Other Noted Resources

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Rudolf Otto. The Idea of the Holy. Oxford University Press (1958).

Ananda K. Coomaraswamy. Hinduism and Buddhism. Philosophical Library (1943).

D. T. Suzuki. Essays in Zen Buddhism (First Series). Grove Press (1961).

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Karel Werner, ed. The Yogi and the Mystic: Studies in Indian and Comparative Mysticism. Curzon Press (1989).

Gershom Scholem. Major Trends in Jewish Mysticism. Schocken Books (1995).

Aryeh Kaplan. Sefer Yetzirah: The Book of Creation. Weiser Books (1997).

Moshe Idel. Kabbalah: New Perspectives. Yale University Press (1988).

Frithjof Schuon. The Transcendent Unity of Religions. Quest Books (1984).

Carl Gus*Tav* Jung. Psychology and Religion: West and East. Princeton University Press (1969).

Carl Gus*Tav* Jung. Aion: Researches into the Phenomenology of the Self. Princeton University Press (1978).

Henry Corbin. Mundus Imaginalis, or The Imaginary and the Imaginal. Free Association Books (1972/1998 edition).

William James. The Varieties of Religious Experience. Modern Library (1902).

Aryeh Kaplan — Sefer Yetzirah (Hebrew letters, creation, symbolism)

Gershom Scholem — Major Trends in Jewish Mysticism (Pardes, Sod, Kabbalah)

Henry Corbin — Mundus Imaginalis (supports your treatment of the imaginal realm and NDE material)

Carl Jung — Aion (projection, shadow, archetypes, identity)

Rudolf Otto — The Idea of the Holy (the numinous; complements your treatment of mystery without requiring agreement)

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About the Author

Stephen T. McClard

Stephen T. McClard was the Director of Bands at Bolivar High School from 2002-2018. In addition to nearly 30 years as a music educator, McClard also maintains an online woodworking business and is a third-generation piano technician with over 40 years of experience. His woodworking creations include custom bass guitars, which have sold all over the world and one-of-a-kind computer desks made from old pianos. His piano desks have been featured in magazines such as Business 2.0 and Piano Technicians Journal and in many other newspapers and television news features.

Other books by Stephen T. McClard include:

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

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

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

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

5. Enlightenment and Ritual: Awakening to True Identity from Sanskrit and Hebrew Sources (2018)

6. Passages: Tripping In the Forest of Illusions (2025)

7. Trivium: Self-Reflected Infinite Being (2025)

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

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

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

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

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

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

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

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

16. Heterolexicon: Arcanulux Beyond the Veil (2026)

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If you have reached this page hoping for the final answer, you have not been reading the *Heterolexicon*. Every veil in these pages has pointed beyond itself, yet one remains. The last veil is not removed by another definition, another doctrine, or another discovery. It is removed only when the One who first breathed the *Aleph* into the House returns it as a gift. Until then, the Bet remains a beautiful home, but never the whole story. Should you one day find that the beginning and the end have quietly become one, do not congratulate yourself. Simply bow in gratitude, for what was restored was never earned—only remembered because it was first given.

All dogs go to Heaven.

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