

# THE TRINITY AND THE CODE OF CREATION

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**T**he concept of the Holy Trinity is known to millions of Catholics and Christians all over the world as the Father, Son and Holy Spirit, describing the triune “personage” of God, but surprisingly, this concept is not necessarily exclusive to Christianity. And, it may not be describing a “personage” at all...but an ancient process of creation.

Three thousand years before the birth of Christ, the Egyptian sage Hermes wrote a classic piece of sacred literature called “The Hermetica.” This wisdom teaching of the ancient pharaohs influenced much of Egyptian, Greek and even modern Western thought and civilization, vaulting Hermes to the status of a God, and the reverent title of “Trismegistus,” meaning “Thrice Great.”

Hermes believed that God was one Big Mind, and that everything that existed was a thought within the Mind of God. This Mind was an Oneness that united everything, and, most importantly, we could access that Mind anytime. He also taught that the nature of everything was threefold, even man...

“There are then these three –  
Atum, Cosmos, man.  
The Cosmos is contained by Atum.  
Man is contained by the Cosmos.  
The Cosmos is the son of Atum.  
Man is the son of the Cosmos,  
And the grandson, so to speak, of Atum.”

In “The Tibetan Book of the Dead,” we learn of the “Three Bodies of Buddha hood,” a basic concept of the triadic levels of existence. A person must therefore be responsible for herself on all three levels. As Buddha hood, the triad becomes the Three Buddha Bodies, ordinary body becoming the Emanation Body, speech the Beatific Body, and the mind the Truth Body.

These three Buddha Bodies correlate with body, mind and spirit, and with the concept of the Father as God, the Son as personhood and the Holy Spirit as the process by which a person becomes one with God.

We even see parallels in the “Three Jewels” or “Three Treasures” of the *Buddha*, the *Dharma* (law or action) and the *Sangha* (community), again, the spirit, mind, and body triad as a process towards an enlightened life.

A parallel to this can be found in “The Bhagavad-Gita,” which states in its Eighteenth Teaching:

“There is no being on earth  
or among the gods in heaven  
free from the triad of qualities  
that are born of nature.”

Even the various aspects of Krishna’s material nature are described as Triadic and are analyzed in terms of the three fundamental qualities of lucidity (*sattva*), passion (*rajas*) and dark inertia (*tamas*). These three natural qualities are what constitute, in Hindu thought, the nature of man. One can even see a parallel here with the later Christian concept of Heaven, Hell and Purgatory.

In the “Tao Te Ching,” the centerpiece of all Chinese religion and philosophy, we see a close parallel between the Tao teaching of *te* (individual soul), *Tao* (universal or cosmic soul) and *chi* (universal energy) and the older Hindu Vedic concept of *atman* (individual soul), *Brahman* (universal soul) and *Moksha* (liberation). *Tao* and *Brahman* both represent Cosmic Unity, or the Father. The individual soul as represented by *te* and *atman* can also be called the Son. And as for the Holy Spirit, we offer *chi* energy present in all things, or for the Vedic Hindus, a pure liberation or freedom of the soul.

New Thought religions of the current age, including Unity Christianity and Religious Science, mirror this triune understanding of reality, and creation. Ernest Holmes, founder of Religious Science, teaches in “The Science of Mind,” a triadic nature for the Unity of God and uses the terms Universal Spirit for the Father, Universal Subjectivity for the Holy Spirit or soul of the Universe, and Manifest Universe for the Body of God and all its sons and daughters therein.

The shamans of the rainforests and the Siberian plains speak of three levels of existence or “Triple Worlds,” made up of the Lower World of man’s

subconscious nature; the Middle World of man's present physical reality; and the Upper World of union with higher beings. This triune nature of reality is found throughout religious traditions, creation stories, myths, and even in the world of science.

Physicist David Bohm wrote extensively about the three orders of reality as he perceived them. There is the explicate order, or all of physical reality (the Son). The implicate order is all that is unseen, the invisible reality operating beneath the physical (Holy Spirit). And then there was the superimplicate order, a sort of "overseer" or higher order (the Father).

The number three is a powerful and profound number – overcoming duality and unifying opposites. The number serves as a blueprint for a very simple code of creation that is both present on a macrocosmic, and microcosmic, scale. For so long, millions have looked upon the idea of a trinity as a description of God, or the divine, never considering that perhaps it was, instead, a code, or a secret, as to the actual process of creation itself. If we humans are indeed made in the image of the divine, then we are creators, too, and that same code, or secret, applies to us as we go about creating the lives we call our visible reality.

There is a secret hidden in the trinity, yet it is visible everywhere. Hidden in plain sight.