

# 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. In fact, every major and minor religious system has a similar triadic concept that describes the nature of reality in spiritual terms. Only semantics separate these worldwide concepts from what could be termed as a “spiritual unified theory” that can be explored and embraced by all people, no matter what their claimed religion or belief system.

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.”

Notice the use of the word “Atum,” which is the first, according to Hermes, and the parallel with the name of the “first man” in the Old Testament – Adam.

Hermes goes on to say that “The Maker made man to govern with him, and if man accepts this function fully, he becomes a vehicle of order in the Cosmos.”

Being both spirit and matter, man was considered the intermediary between these two great principles, much like role the Holy Spirit plays in the traditional Trinity.

In “The Tibetan Book of the Dead,” we learn of the “Three Bodies of Buddhahood,” a basic concept of the triadic levels of existence. “A person must therefore be responsible for herself on all three levels. As Buddhahood, 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). The Jains refer to this same trinity as *samyag-darsana* (correct insight), *samyag-jnana* (correct knowledge), and *samyag-caritra* (correct conduct). Again, the spirit, mind, 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.

The triadic nature of Hindu faith is also made up of these three elements, inherent in the embodied self, and this Trinity of lucidity, passion and dark inertia presents itself as a symbol of the three levels of man’s physical and spiritual nature.

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. The Tao teachings of the Yan Hui, one of Confucius's disciples, also include the idea that the human being and cosmos share three life-forces; spirit (*shen*), breath (*qi*) and vital essence (*jing*), also known as the "Three Pure Ones."

Modern-day Christians and non-Christians alike share in the understanding of a metaphysical Trinity. New Thought religions of the current day and age, including Unity Christianity and Religious Science, are built upon the foundation of divine union as a direct experience of God accessible to anyone. Ernest Holmes, founder of Religious Science, teaches in his masterpiece text, "The Science of Mind," that the Christ indwells our own lives, and without Him we can do nothing. He likens the inner Christ to the holy spirit that moves in and through us, guiding and directing our lives. "The Christ Spirit comes to all alike, proclaiming Itself as the Son of God..."

Holmes suggests a triadic nature for the Unity of God and man - the spirit, soul and body. He 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. This Trinitarian theory of man's divine nature also has strong parallels to the Freudian concept of three levels of conscious being: Id, Ego and Superego.

Sigmund Freud, considered the "father of psychoanalysis," described the Id as the primal or initial principle of life, the pleasure principle. The Id was the lowest rung on the ladder of the organization of personality. This was the locale of impulse, as the primary subjective reality that exists before an individual is exposed to the experiences of the world. The Ego described the level of being in which a person transacts with the world. The Ego is governed by reality, that which exists, and is the connector between the Id and Superego (sort of the psychological Holy Spirit connecting Son to Father). The Superego is the third major level of personality, the moral/judicial branch so to speak, where a person's moral code is based. The Superego is the ideal consciousness; the Ego at its best, more focused on striving for perfection than for the reality of the Ego and the pleasure of the Id.

The shamans of the rainforests and the Siberian plains speak of three levels of existence and our ability to move between “Triple Worlds.” Although they speak of them as physicalities, these levels, made up of Lower World of man’s subconscious nature; Middle World of man’s present physical reality; and the Upper World of union with higher beings, are also said to exist in the mind, and can be accessed by altering states of consciousness. 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 implicate order is all that is unseen, the invisible reality operating beneath the physical. And then there was the superimplicate order, a sort of “overseer” or higher order.

That the idea of a Trinity serves as a basis for many of the great spiritual and philosophical systems, including the oldest of those systems, should surprise no one whom has studied metaphysics. Long before the Old and New Testaments were written, this concept of a triadic nature of divine union reared its head again and again, in the creation tales of the ancient civilizations to the mythologies of the Greek, Norse, Romans and Celts. The concepts of human, superhuman and divine speak of the triadic nature of Oneness. In a world of duality, the unification of that duality served to empower the number three and the trinity in a way no other number could.

Followers of Truth know that truth is unchanging, but shows itself in a variety of masks and faces, symbols and riddles. It would seem that the Trinity is no different, taking on the form of an archetype; a symbol present in the collective unconscious of humankind from the beginning of time. 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. There are three necessary elements to create something out of nothing, and those elements may align perfectly with the original beliefs that surround the Holy Trinity as millions know it today.

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 role of the divine in creation. 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.