

## Societies of Saints

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### Abstract

The reader is introduced to the power of transpersonal psychology to advance societies of saints, based on a paper titled, “THE EMBODIMENT OF SPIRITUAL VALUES: THE POWER OF TRANSPERSONAL PSYCHOLOGY AND THE CONNECTIVE PARADIGM OF MELCHIZEDEK TO ADVANCE SOCIETIES OF SAINTS AND REDEFINE IDENTITY, HUMAN CONSCIOUSNESS AND JURISDICTION” (Davis, Gillett & Warter, 2024). At the time of this writing, the paper is in the process of being reviewed.

In the present introduction and reflection of the above-mentioned paper, several aspects are covered, as follows: a) brief summary and tour, from radical behaviorism to holiness, (b) some ideas about the transition from human to super-human cognition and consciousness, (c) an introduction to the Connective Paradigm of Melchizedek, (d) an introduction to The Embassy of Peace, and (e) some future perspectives in transpersonal psychology.

**Keywords:** Enlightenment, Holiness, Inner Peace, Sainthood, Social Harmony, Sovereignty, Spiritual and Behavioral Values, Spiritual Identity, Spiritual Law and Jurisdiction, The Embassy of Peace, Transpersonal Psychology.

### Introduction

The author presents a world view where the subject of spiritual experience and inner peace leading to social harmony, can be treated relying on: (a) scientific theories and studies, (b) religious, spiritual and mystical texts, and (c) personal spiritual experiences and revelatory processes, leading to a profound transformation of the individual. Such transformation is usually attributed to diverse states of enlightenment, prophethood and sainthood, as studied by Carl Jung, Abraham Maslow and Jean Piaget, from the perspective of transpersonal psychology and as depicted in the life stories of people like Yeshua (Jesus), Siddhartha (Buddha), Sri Aurobindo, Lao Tzu, biblical Sarah and Deborah, Mirra Alfassa (The Mother), just to name a few from the cultures of ancient Israel, India and China.

These kinds of internal, psychological transformations, I propose, produce a change in the cognitive survival map of the individual, from a human to a super-human type of mind or super-mind in cognition and consciousness, as explained by (Aurobindo, 1939, 1948).

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Figure 1, displays the different elements of knowledge involved in explaining such an individual transformation, leading to social harmony and eventually a society of saints.

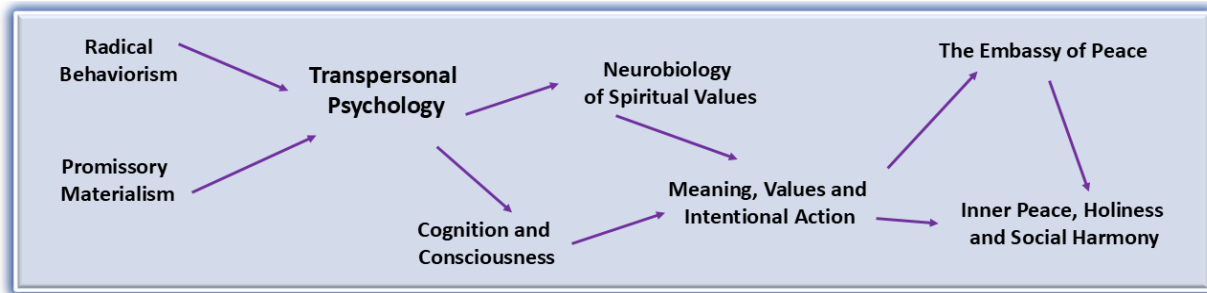


Figure 1. Shows different areas of knowledge involved in explaining spiritual transformations.

Based on the above, I will touch on the journey from survival to enlightenment and holiness, based on a distinction from behavioral versus spiritual values, grounded on meaning and intention as treated in Freeman Neurodynamics and Vitiello's Biophysics, when considered under *The Connective Paradigm of Melchizedek*, a scientific framework for the scientific study of individual inner peace, social harmony and transgenerational peace propagation.

## Transpersonal Psychology and Spiritual Experience

A long road had to be travelled to get us from a soulless, mechanical and hyper reductionist view of the radical behavioral based psychology of Skinner, where meaning played no role and human intentions accompanied with intentional actions were considered fantasy (Baars, 2003). However, with the advent of Carl G. Jung and his studies of the collective unconscious, synchronicities, archetypes and religious, spiritual and mystical experiences as very real areas of the human psyche, the field of psychology experienced a detour that opened the doors for such investigations (Jung, 1955, 1968, 1973, 1981, 2012).

Around Jung's times, another psychologist, Abraham Maslow, appeared on the scene and advanced our understanding of spiritual experience, which he called peak and plateau experiences, based on spiritual or, as he called them, B-values (Being-Values), all of which are described in his work (Maslow, 1943, 1964, 1968, 1971).

Another psychologist that contributed significantly to the study of child and human development, as well as spiritual experiences of transcendence, was Jean Piaget, who gave us an understanding of how a human develops from child to adulthood by gradually mastering the rules of social games via an iterative process of assimilation and accommodation. Finally, when the adult has become a master of the social games, he or she is apt to contribute to and change some of the rules of the game (Piaget, 1955, 2001). Piaget also showed interest in the transpersonal thesis (Ferrer, 2015; Hunt, 2015), which he related to the theory of "immanentism", something that, places Piaget, in my view, within the transpersonal psychology school, as also suggested by (Dale, 2013, 2014).

All of these authors, taken together with future ones, may greatly contribute to further develop the field of *Transpersonal Psychology* to provide a robust framework for the acknowledgment and

realization of the spiritual self, grounded in a form of sovereignty based on Spiritual Universal Values, from which we could derive a framework to conceive the embodiment of such values available to us internally, from The Source of all Spiritual Values, The Creator, I AM. Maslow also gave us understanding of how to achieve holiness, transcendence or sainthood, where the miraculous mingles with the mundane when reaching a plateau experience (Maslow, 1971).

With such an integrative and holistic approach to the psyche, these three giants, Piaget, Maslow and Jung, left a path to rescue the soul, together with spiritual meaning and purpose, to play a very relevant part in intentional action towards future social harmony.

## **The Neurodynamic of Intentionality and Meaning**

It has been proposed by systems neuroscientist Walter J. Freeman III, that the relevance of meaning as the currency of the brain, instead of information processing only, is crucial for a sound theory of consciousness, as expressed in (Atmanspacher, 2018). Together with Freeman, some close collaborators studied how the brain participates together with mind in the *Cycle of Creation of Knowledge and Meaning* for intentional action and value-based decision-making (Davis & Kozma, 2013; Davis, Kozma, & Freeman, 2013; Davis, Gillett, & Kozma, 2015; Davis J. J., 2018; Davis, Schübeler, & Kozma, 2024). When taken together, these studies based on both animal and human data, show the relevance of meaning, in human cognition, which further allows for a deeper understanding of the interplay between Spiritual and Behavioral Values, as will be discussed in the next section and has been proposed in (Davis, 2009), directing us towards a comprehensive view of consciousness grounded in spirituality and the I Am Identity.

It is self-evident that meaning is a fundamental aspect of human life, which also manifests in brain dynamics, since the biological organism, a human being, with soul and intentions, being in relationship with his or her internal~external, subjective~objective perceived environment, is always prompted to action in order to survive, love, be loved, and achieve goals and noble dreams. It is important to mention that meanings, intentions and intentional actions may turn out to be destructive, if the individual, I propose, is lacking proper moral and spiritual foundations.

Freeman and Vitello in (Freeman & Vitiello, 2006, 2016), put forward a quantum theory of the brain, that describes it as a processor of meaning for intentional actions, instead of a processor of information only. This was a great undertaking, since, together with the tenants of *Transpersonal Psychology*, it serves as an antidote to the return of the destructive views of radical behaviorism (Baars, 2003). Such an integrative view of the brain is also shared and thoroughly explained by Kozma and Freeman from a different mathematical perspective (Kozma & Freeman, 2016, 2017). The implications of this perspective are treated in (Kozma & Davis, 2018).

It is important to note that shared meaning binds together societies in visions, goals and social contracts in shared culture and history, something that shapes ‘the Neurodynamic Soul’ as explained by Gillett and Glannon (2023).

Shared meaning and vision for a better future, constitutes a sacred commitment, “*which requires no scientific validation or proof of any kind, since it is shared meaning that acts as a collective*

*binding force, empowering people to limit the work of any destructive form of science, religious belief, or government that could harm physically, mentally, and spiritually”* such shared meaning and vision of the collective consciousness (Davis, 2019).

We have now arrived at the place where we can consider that most humans aim at a shared meaning of individual inner peace and harmony in relationships. So, we can ask ourselves, can we share a vision for peace and act upon it to strengthen the tendency to manifest such a vision at a family, community, regional, national and planetary scale?

The answer for some of my close friends at The Embassy of Peace in Whitianga, New Zealand, is Yes!

## **The Brain of Melchizedek and the process of peace propagation**

Since I am both committed to science and loyal to **I AM**, a person in integrity and loyal to The Creator, it is very important to me to understand and communicate the neuro-genetic implications of embodying Spiritual and Behavioral Values to the attainment of Social Harmony and Peace.

I came up with the names “*The Brain of Melchizedek*”, and “*The Connective Paradigm of Melchizedek*”, to acknowledge Melchizedek, literally “the King of Righteousness” as portrayed in the Old Testament, also called “The King of Peace” in the New Testament, whom I conceive to be the bearer of a brain capable of processing the diverse signals of the environment and still able to live in harmony and peace with it.

The Brain of Melchizedek ought to be studied under “The Connective Paradigm of Melchizedek”, making a crucial distinction between Behavioral and Spiritual Values, leading to very important implications when attempting to understand the neuro-genetics of peace, peace propagation and social harmony.

This compelled me to make a move from a neuroscience that approaches spirituality by postulating the brain as a bounded information processor, grounded on survival routines wired in the organism as a self-system. In (Davis, 2009) I postulated that the brain has different features since it is ecologically engaged, as well as being a quantum electromagnetic device in a quantum field, that via neuroscience and philosophical thinking about meaning, intentionality and consciousness, can be described via large scale integration in the brain and cognitive blending (Fauconnier & Turner, 2003).

Under the Connective Paradigm of Melchizedek, human beings are able to attune themselves to a field of Spiritual Values inherent in creation, instead of only deriving their values structure from a learned system of religious beliefs and cultural behavior. In this way, Spiritual-Universal Values are in dynamic interplay with behavioral ones, giving rise to Embodied Spirituality. The Brain of Melchizedek results in a new cognitive map geared towards inner peace, harmony and altruistic action by the transformative power of Spiritual Values.

This transformation may be derived from a combination of healthy practices, like a healthy diet, sports, arts, a connection with nature, meditative and devotional practices, and most importantly, a sacred relationship with The Universe and The Creator, I AM, and ultimately, a surrender or consecration to His-Her Will and Thou Synchronous Divine Order!

Once a relationship has been established between The Source of all Spiritual Values and the individual, the experience of *The I Am Identity* may follow. *The I Am Identity* defines jurisdiction and sovereignty under The Divine Government of The Creator in each person. This is the foundation of Self Governance, holiness and sanctity. This is what I have defined as super-human cognition and consciousness.

A person in that state of existence is usually engaged with supporting others in achieving such states, as well as performing actions of kindness and wisely advising people in relevant decision making. A person like this has also been called a peace maker or in modern days, an Ambassador or Ambassadors of Peace<sup>2</sup>.

In the next section, I will briefly touch on the notion of an Embassy of Peace constituted by such human beings.

## **The Embassy of Peace**

As stated by Gillett & Davis (2015) and Davis, Schübeler, & Gillett (2016) in two of its foundational documents, The Embassy of Peace is engaged in facilitating individuals on their path to inner peace, and for those ready and willing, to find the voice of I AM and develop the mastery and strength to do His-Her Will. Its main purpose is to catalyze a trans-cultural, and trans-generational peace propagation process.

Together with historical and modern prophetic records that can be taken as a reference point towards Planetary Peace, increasing scientific evidence, especially in the fields of neuroscience and genetics, may provide a pathway to a greater synthesis for such Planetary Peace. This is a synthesis between spiritual wisdom and scientific knowledge that supports peace.

The Embassy of Peace has been defined as:

*“a living organism that provides a framework for action and social interaction, for all beings who hold a desire for Global Peace in general and act in ways directed towards the Greatest Good of All and to the support of others. This Embassy is constituted by Ambassadors and Ambassadors of Peace, who are non-consenting to any human government with restricting agendas, based on partial loyalties, and are instead devoted to the Greatest Good of all people alike. The Embassy of Peace aims to build a form of Nation outside of all nations without land and without an army to defend it - One Family, Sovereign unto God exercised in God’s Government.”* (Davis, Schübeler & Gillett, 2016)

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<sup>2</sup> From now on we will refer to both Ambassadors and Ambassadors of Peace as Ambassadors of Peace.

We can imagine this Nation, The Embassy of Peace, to be a network of people who are consecrated to be Ambassadors of Peace. Such people are grounded on the foundation of Spiritual Values, such as Love, Light and Truth, to name a few. As stated by (Davis, Schübeler & Gillett, 2016):

*“This Embassy is under God’s Jurisdiction as a blessing to all and never a threat to anybody who is for Peace. In contrast to other sovereign powers, The Embassy of Peace will never derive its Sovereignty from military, political, economic or institutionalised human religion as it is all inclusive, backed by the Grace of God and accountable to Him-Her only.”*

In the last years, The Embassy of Peace has supported Ambassadors of Peace from different places and origins to come together to explore more deeply how to contribute to humanity’s spiritual development. It has also provided sanctuary to those who seek to meditate and develop internally. It has conducted research in the areas of meaning creation and meditative states, as well as heart and psycho-physiological coherence (Davis, Schübeler, & Kozma, 2024, 2019).

At the moment research is being conducted in order to give lawful and international legal status to seek international recognition and to reach travel agreements and documents with Ambassador status amongst different nation states.

The Council of Embassy of Peace and some of its members are in the process of facilitating the mechanisms by which to communicate directly with government officials in different governmental institutions and other local and global organisations that express a desire to support Planetary Peace.

This year, in their visit to The United States of America, members of The Embassy of Peace revised a bill titled **H.R.2459 - To establish a Department of Peace**. 107th Congress (2001-2002)<sup>3</sup>. This bill represents a great beginning to establish a cooperation between The Embassy of Peace and nation states, by supporting the adaptation of such a bill to the actual circumstances in different nations and cultures to such an approach to individual inner peace and social harmony. This, it seems to me, will mark the beginning of international dialogues between departments of peace in different nations, supported by The Embassy of Peace. It is conceivable that such actions would be the will of The Creator expressed collectively through the will of the people who desire and proclaim God’s Peace under God’s guidance and protection.

These actions towards social peace and harmony seem to be part of a remedy and antidote to counteract the abusive and violent behavior of worldly powers.

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<sup>3</sup> **Sponsor:** Rep. Kucinich, Dennis J. [D-OH-10] (Introduced 07/11/2001); **Committees:** House - Government Reform; International Relations; Judiciary; Education and the Workforce; **Latest Action:** 06/27/2002 Sponsor introductory remarks on measure. (CR H4078-4079) (All Actions)

**Link:** [Text - H.R.2459 - 107th Congress \(2001-2002\): To establish a Department of Peace. | Congress.gov | Library of Congress](https://www.congress.gov/107/legislation/house-bills/2459)

*“The Embassy of Peace will therefore remain free from partial loyalties, national or religious agendas, without compromise to political power structures, diplomacy, religious dogma or economic gain.”*

(Davis, Schübeler & Gillett, 2016)

## Conclusion

Here, I have briefly explored different aspects of spiritual wisdom and science, invoking the body of knowledge of *Transpersonal Psychology*, *Freeman Neurodynamic* and *The Brain of Melchizedek* as the foundations to articulate The Science of Peace<sup>4</sup>. I am convinced that there is enough knowledge and written wisdom to advance the cause of inner peace and social harmony. Now what remains is to witness to the manifested commitment of individuals, institutions and governments to make it a biophysical reality in the near future.

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<sup>4</sup> The Science of Peace website can be accessed via this link:  
<https://thescienceofpeace.weebly.com/conferences--publications.html>

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