

A Synergistic Understanding between the Wisdom of Ancient China and Ancient Israel and its Embodiment in Modern Times

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Abstract

In this paper we will share with you a synergistic understanding between the wisdom of ancient China and ancient Israel. Firstly, in section one, we will explore the process of Creation as described in the *Dao De Jing* and ancient Israelite scriptures. Next, in section two, we move on to Spiritual Values, the foundational values to embody in connection with Dao/God towards the path of Inner Peace, Righteousness and Holiness. Then in section three, one of the authors shares some personal revelations and insights, together with testimonies of synchronistic events (first-person subjective experiences) that inspired the writing of this paper, and where Dao/God reveals Him-Herself throughout the writing process.

Keywords: *Dao De Jing, Torah, Zohar, Spiritual Values, Inner Peace, Righteousness, Holiness, personal revelatory experiences, synchronicity.*

Introduction

The journey to ultimate Love, Truth, Beauty and more, is what keeps us truly alive as human beings. We exist as spiritual beings within a physical body and world, carrying the potential to know exactly ‘who I Am’ and ‘what I am here’ for.¹ These internal quests and external explorations concerning the meaning of the very core of our existence have been sought and deeply pondered on since the very beginning of the human race. They have also been exemplified throughout history, by philosophers and wise men and women, such as Socrates, Laozi, Zhuangzi, Mother Teresa, Sri Aurobindo and The Mother, Buddha (Siddhārtha Gautama), Moshe (Moses) and Yeshua (Jesus). Some of these people embodied the highest forms of

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¹ ‘I Am’ with a capital ‘A’ is connected with the essence of who we are, The I Am Identity. In *The Brain of Melchizedek: A Cognitive Neuroscience Approach to Spirituality*, the author, Joshua Davis (2009) explains: “Spiritual Personality and Identity pertains to the Image and Similitude of The Creator in the creature in terms of Spiritual Values so that any transient identity is a temporal structure until the creature attains full identification with the Values of The Creator, The ‘I AM Identity’” (p.130). For more information on this topic, see section 4.2.5- Self, Character, Identity, Personality and the brain, pp. 130-140 in (Davis, 2009).

Spiritual Values and Inner Peace, as living examples of a holy and righteous way of being.^{2, 3}

This paper will explore the following questions: What can we learn from the wisdom of ancient China and ancient Israel in order to cultivate and embody Inner Peace and Spiritual Values, and to be in unity with Dao/God⁴ beyond any religious and cultural settings? Are the holy men and women of old too distant in history, or by choosing the path of becoming the highest version of ourselves, can we still embrace the possibility of living righteously, walking in holiness, and in unity with Dao/God today? If we choose this path, may it support humanity and help us uncover remedies for the chaos in the world, allowing us to live more peacefully and harmoniously, both as individuals and as a collective?

This journey to understand the connection between the wisdom of ancient China and ancient Israel was guided by the Invisible Hand of God, and both bodies of wisdom were alive in the writing process, particularly in Zhuang, the main author. She carries a genetic and cultural connection to the nation and people of China, and walks in direct, personal relationship with The Creator, similar to the ones conveyed in the stories of the Ancient Israelites, known as the *Torah*.⁵ In this paper, we invite you to join us on a journey of discovery, exploring the mystery of Life through a holistic and systemic approach. We perceive Life as a dynamic and interconnected whole and maintain that when our hearts and minds are open, we may be carried by its flow to witness the interplay of its different parts.

The findings and insights shared are drawn from various scriptures and research encountered along the journey, where Life revealed a deeper wisdom, illuminating interconnections through a series of synchronistic events. As we have come to know Life, these events are far from random, rather purposeful gifts from the Source of all Life, The Creator,⁶ known as Dao (道) in the *Dao*

² According to Merriam Webster (2025), the definition of 'righteous' is "acting in accord with divine or moral law free from guilt or sin". In *The Zohar* (Shimon bar Yochai, ca. 2nd century CE/2003), righteousness is seen as a vital spiritual force, linking the spiritual and physical worlds. It sustains Creation and unveils The Creator's hidden presence. It's more than just moral behavior or doing good, it's about being deeply in tune and aligned with sacred, divine Truth.

³ Holiness represents a deep spiritual purity and intimate connection with the Divine. A genuinely holy individual embodies qualities like Love and Grace, becoming a living expression of sacred Truth.

⁴ It is important to note that in this paper, Dao (道) and God, or YHVH (יהוה) in the *Torah*, are referred to as the same in essence yet differing in expression in cultural and religious contexts. Different terms are used, however, here He/She/It is the nameless and the formless, the pure Essence and Source that surpasses any cultural and religious understanding.

⁵ 'Torah' literally means the law: 1. The body of wisdom and law contained in Israelite scriptures and oral tradition. 2. Torah is commonly understood as the five books of Moses, constituting the Pentateuch. Here we refer to the first meaning of Torah. Also, according to *The Book of Knowledge: The Keys of Enoch* by J.J. Hurtak (1977), the definition of Torah is: "The divine scripture of YHWH encompassing all the teachings of YHWH. The blueprint of the continual working of creation through the Divine investment in form which goes beyond the five books of Moses to reveal the Office of Prophecy and the Vehicle of Merkabah necessary for the successive cycles of creation. A specific plan of salvation." (p. 608)

⁶ Throughout the paper, we often refer to both Dao and God as The Creator. Note Dao may be seen as a Creator that gives rise to all things through emergence, whereas God is understood as a Creator who brings forth creation through His-Her will and speech. In many places, the term 'Creator' is used interchangeably for God, or both Dao and God, depending on the context.

De Jing, or Yud-Heh-Vav-Heh (יהוה) in Israelite scriptures. You are welcome to choose the name that resonates most deeply with you.

It is important to clarify that the focus of this paper is neither on theoretical analysis, nor on endorsing any particular belief system. Rather, it is an exploration that may inspire the embodiment of one's highest potential, as an expression of Spiritual Values, such as Love, Grace, and Light, through a conscious connection with the Source of All Peace and Love.

For those who feel called, this path may also inspire a life of righteousness and holiness, like Ambassadors or Ambassadors of Peace (Schübeler, Gillett, & Davis, 2016), such as Buddha (Siddhārtha) and Yeshua (Jesus).

During the writing of the initial draft of this paper, the Universal Spiritual Values of Stillness and Unity, as expressed in the prayer book *Paradise Landing*,⁷ were very alive in Zhuang's being. These Values guided her reflections and shaped the tone of this work. Hence, the sharing of these two prayers, as an introduction, offering a living testimony to the Presence that animates all Life.

I Am The Stillness

Father-Mother-Love, today I ask You to show me The Infinite Stillness of Your Being, where everything is Peace and Purity, where only reigns The Love and The Certainty of Your Presence.

Thank you Father-Mother-Love for allowing me the experience of Your Being in that tranquillity, in that calmness where only exists the eternal now, the eternal life. Thank you for being and sustaining that space of infinite tranquillity in me.

I Am The Stillness and Calmness which is revealed to whoever gives room to My Order in its world; I Am The Stillness which shows you My Continuous Presence, Continuous Source of Energy and Life. I Am The Stillness and Tranquillity where the mysteries of Breath and Life are revealed and show evidence of The Perfection of My Master Piece.

I Am The Unity

Father-Mother-Love, today I ask You to guide me to The Unity of Your Being, where The Peace, The Love, and The Consciousness of Your Eternal Presence are revealed forever in me.

Thank you Father-Mother-Love for revealing to me The Unity of The Being of Love that You are. Thank you for installing on my consciousness my Unity with You.

⁷ *Paradise Landing* (2001) is a book of prayers, a divine revelation from The Creator. Available from: <http://paradiselanding.weebly.com/> and <https://ourarchive.otago.ac.nz/esploro/outputs/graduate/The-Brain-of-Melchizedek-a-Cognitive/9926478897101891>

Thank you for allowing me to experience The Unity of Creation.

I Am The Unity which sustains Creation in perfect harmony. I Am The Unity which allows you to see My Light in your Brothers and Sisters in Creation. I Am The Unity which you experience when you contemplate My Creation, The Stars, The Light, your Place of Origin !!!

Dear friends, don't take everything that is written in this paper literally, and at the same time also take everything literally. Let Life reveal the Truth to you in a way that speaks to your soul. May the spirit of Love and Truth guide you on your journey of Life.

Section One: The Creation Process in the Dao De Jing and Torah

In this section,⁸ we focus on the origin of Creation based on findings and insights from the *Dao De Jing* (DDJ) and ancient Israelite scriptures. In the *Dao De Jing* (Medhurst, 1905),⁹ Laozi (老子) wrote about Dao as follows:

Chapter 1

The Tao which can be expressed is not the unchanging Tao; the name which can be named is not the unchanging name. The nameless is the beginning of the Heaven Earth; the mother of all things is the nameable. Thus, while the eternal non-being leads toward the fathomless, the eternal being conduct to the boundary. Although these two have been differently named they come from the same. As the same they may be described as the abysmal. The abyss of the abysmal is the gate of all mystery.

道可道，非常道。名可名，非常名。無名天地之始；有名萬物之母。故常無欲，以觀其妙；常有欲，以觀其徼。此兩者，同出而異名，同謂之玄。玄之又玄，衆妙之門。

Chapter 14

It may be styled 'The form of the formless'; 'The image of the imageless'; in a word – 'The indefinite'. Go in front of it and you will discover no beginning; follow after

⁸ Note, throughout this paper traditional Chinese characters are used instead of the simplified characters.

⁹ In some versions, the *Dao De Jing* is written as *Tao Te Ching*, and 'Dao' as 'Tao'. For an English version of this book, the translation by C. Spurgeon Medhurst (1905) has mostly been used, and sometimes the translation by James Legge (Laozi, 1891). Another book on Dao, that was of inspiration to Zhuang is *Guanyi Dao De Jing Xuanmiaojie* (貫易道德經玄妙解) (Ying, 1990) - a mystical interpretation and understanding of the *Dao De Jing*, integrating with *Yijing* (易經) and *Nanhuaqing* (南華經). The main body of the text in this book is in Chinese, the essence of which is conveyed in English by Zhuang, integrated with her own understanding and insights, in Section One of this paper. From now on, when referring to *Guanyi Dao De Jing Xuanmiaojie* the name is shortened to *Guanyi Dao De Jing*. Like many other spiritual texts from ancient times, the interpretation of *Dao De Jing* could be easily distorted for various reasons.

and you will perceive no ending.

是謂無狀之狀，無物之象，是謂惚恍。迎之不見其首，隨之不見其後。

Chapter 25

There was a completed, amorphous something before the Heaven-Earth was born. Tranquil! Boundless! Abiding alone and changing not! Extending everywhere without risk. It may be styled ‘the world-mother’. I do not know its name, but characterize it – the Tao. Arbitrarily forcing a name upon it I call it the Great. Great, it may be said to be transitory. Transitory, it becomes remote. Remote, it returns. The Tao, then, is great.

有物混成，先天地生。寂兮寥兮，獨立不改，周行而不殆，可以為天下母。吾不知其名，字之曰道，強為之名曰大。大曰逝，逝曰遠，遠曰反。故道大。

In the *Dao De Jing* (DDJ), Laozi describes Dao as the mystery and origin of all things, the nothingness, the essence of which is vast and infinite, omnipresent and eternal, to which no name can be given. These characteristics closely mirror the essence of The Creator as described in Israelite scriptures. For example, in the *Torah*, God is referred to as ‘Hashem’, which literally means ‘The Name’. Also in the *Torah*, see B’resheet (Genesis) 1:2, The Creator is referred to as a Spirit, which can be implied as having no shape or form. In Sh’mot (Exodus) 3:14-15, Moshe asked God to reveal His name. Here is a quote of God’s response to Moshe from the *Complete Jewish Bible*:¹⁰

God said to Moshe, “אֶהְיֶה אֲשֶׁר אֶהְיֶה *Ehyeh Asher Ehyeh* [I am/will be what I am/will be],” and added, “Here is what to say to the people of Isra’el: ‘אֶהְיֶה *Ehyeh* [I Am or I will Be] has sent me to you.’” God said further to Moshe, “Say this to the people of Isra’el: ‘*Yud-Heh-Vav-Heh* [*Adonai*], the God of your fathers, the God of Avraham, the God of Yitz’chak and the God of Ya’akov, has sent me to you.’ This is my name forever...”

The four-letter name of God, *Yud-Heh-Vav-Heh* (YHVH) is written in Hebrew as יהוה. Another sacred name, *Ehyeh* (אֶהְיֶה), meaning “I Am or I will Be”, reflects both present and future tenses of God’s Being. Interestingly, the Hebrew verbs for “He was” (הָיָה) and “He will be” (יִהְיֶה) share similar root letters with *Yud-Heh-Vav-Heh* (יהוה). Thus the name of The Creator (יהוה) contains within it the dimensions of past, present, and future, as if God were saying, “I Am The Beginning and The End”. In Hebrew, the root verb “to be” is written as היה (*hayah*), so the name יהוה contains within it the infinity and eternity of God’s Being, beyond time and space, as well as the spiritual essence of that Being.

According to Kabbalah, the mystical path of ancient Israelite wisdom, the name יהוה contains

¹⁰ Note, unless otherwise stated, this is the Bible (Stern, 1998), quoted from throughout this paper.

both the upper and lower levels/worlds, Heaven and Earth, Creator and Creation, Father-Mother and Son-Daughter.¹¹ It is a name that encompasses all levels and realms within the Tree of Life, pointing to the Unity and interconnectedness of all existence.

Back to the history of ancient China, many common people and rulers worshipped and revered a supreme deity, known as “上帝” (Shàngdì) that was regarded as having attributes of compassion and goodness, though not in the sense of an intimate personal relationship with a loving God like in the *Torah*. Later the concept of a supreme deity shifted to a supreme cosmic power referred to as Heaven “天” (Tiān).

How did Creation begin? This question guided Zhuang’s journey through learning, reflection, and deep contemplation on the dynamics of the universe. What follows are some of the insights and findings that emerged along the way, drawn from scripture, spiritual experience, and the unfolding patterns of Life itself.

In the beginning, there was nothingness “無” (wú), the source and essence of Dao, which is the origin of the universe, and then Dao came into existence, which is Beingness “有” (yǒu). Thus Chapter one of the *Dao De Jing* (DDJ) refers to Dao as Non-Being “無” (wú) and Being “有” (yǒu). Although these two are named differently, they come from the same Source, from the eternal Dao, the origin of the universe of universes.

In the *DDJ* (Medhurst, 1905), Chapter 42, Laozi says:

The Tao produced One. The One produced two; the two produced three; the three produced all things. Everything is permeated by the yin and the yang and vivified by the immaterial breath.

道生一，一生二，二生三，三生萬物。萬物負陰而抱陽，沖氣以為和。

In *Guanyi Dao De Jing* (Ying, 1990), the Creation process is depicted in a diagram similar to the one below.



Diagram 1: The Creation Process in the *Dao De Jing*

¹¹ In *Pistis Sophia* (1999), the authors J.J. and Desiree Hurtak give an explanation of the name יהוה (pp 216-217). Many passages in *The Zohar* (Shimon bar Yochai, ca. 2nd century CE/2003), an ancient Israelite scripture, literally meaning ‘splendor’ or ‘radiance’, also explain the name יהוה in these ways.

In Diagram 1 above, the empty circle ○ depicts the essence of Dao, nothingness, which is the mystery of mysteries, of awe and infinity. Dao produced one (represented by the second circle from the left with a dot in the center); one produced two, Yin and Yang, and was vivified by the immaterial breath of Dao. From then on, Creation continued; the two produced three, and three produced all things. In that sense, Dao can be considered similar to a Creator.¹²

Note, the empty circle ○ has been added to the original diagram in *Guanyi Dao De Jing* (Ying, 1990, p. 594) to represent nothingness “無” (wú), since it is an important step of the Creation process according to the *DDJ*. The empty circle depicts the essence of Dao, which is that all things come from the ultimate one Source, nothingness.

The three foundational elements, namely Yin, Yang and the immaterial breath (referred to as the “Breath of Vacancy” in James Legge’s translation of the *Dao De Jing* (Laozi, 1891), emerged and harmonized into unified movement, becoming One. Yin and Yang are traditionally associated with female and male principles, as is similarly conveyed in *The Zohar* (Shimon bar Yochai, ca. 2nd century CE/2003).¹³

The Zohar describes the right, left and central columns of The Tree of Life structure, known as the three-column system (see Section 3 for a personal testimony related to this). These correspond to the female principle (Yin), the male principle (Yang), and the immaterial breath in the *DDJ*. As revealed in *The Zohar*, the left and right columns must be in balance and unified through the central column. Similarly, the *DDJ* depicts Yin and Yang as unifying or harmonizing through the immaterial breath, forming a dynamic unity.

According to Yehuda Berg in *The Power of Kabbalah: Thirteen Principles to Overcome Challenges and Achieve Fulfillment* (2013), it is written:

The universe was created out of nothingness from a single point of light. This nothingness is called the Endless World. The Endless World was filled with infinite Light. The Light was then contracted to a single point, creating primordial space. Beyond this point, nothing is known. Therefore, the point is called the beginning. After the contraction, the Endless World issued forth a ray of Light. This ray of Light then expanded rapidly. All matter emanated from that point. – 16th century kabbalist Isaac Luria (Berg, 2013, p. 78)

Sefer Yetzirah, The Book of Creation, is an ancient Israelite mystical text, traditionally attributed to Abraham. It presents a poetic and symbolic account of the process of Creation. Like *The*

¹² Dao is often perceived as the fundamental source from which the universe arises. It functions more as an eternal principle, an ever-present rhythm of existence, through which all things continuously emerge and return. The Dao does not create in the traditional sense; it manifests as the universe in motion. Note, in this paper, we focus on the similarities rather than the differences between Dao and God/YHWH.

¹³ There are still discrepancies in the academic world regarding authorship of *The Zohar*, whether it was written by Rabbi Shimon bar Yochai or Moshe de León. Here, we are inclined to ascribe authorship to Yochai, which is reflected in our references.

Zohar and *DDJ*, its language offers symbolic understanding, woven to reveal layers of meaning beyond the literal, inviting the reader to approach it with a sincere heart, allowing its beauty to unfold like a love letter from the Beloved. In this mystical text, the concept of nothingness appears repeatedly. For example, in Chapter 1:7, it is written:

*Ten Sefirot of Nothingness
Their end is imbedded in their beginning
and their beginning in their end
like a flame in a burning coal
For the Master is singular
He has no second
And before One, what do you count?*¹⁴

In this text, “of Nothingness” is written in Hebrew as *Beli-mah* (בְּלִימָה), which could be translated into ‘ineffable’. How does it connect with the nothingness in the *DDJ*? Room is given for you, the reader, to ponder on this.

In the same text, in Chapter 1:9, it is written, “Ten Sefirot of Nothingness: One is the Breath of the Living God, Blessed and benedicted is the name, of the Life of Worlds, the voice of breath and speech, and this is the Holy Breath” (p. 68). The Israelite scriptures often mentioned how God created the universe with words, voice, and speech. For example, in *Tehillim* (Psalms) 33:6, it states, “By the word of *Adonai* the heavens were made, and their whole host by a breath from his mouth.”

Interestingly, the Chinese character “道” (dào) used in the ‘*Dao*’ *De Jing*, meaning “the way”, also means “to speak and to voice” while the Chinese character “造” (zào), meaning “to create”, contains two components, walking and speaking, and it depicts a person who speaks on the path. We can see how the wisdom conveyed in these characters is similar to the wisdom in Israelite scriptures, where The Creator spoke and decreed, established Laws, and created the universe through thought and speech. Thus, if we know that we were created in the image of our heavenly Father-Mother, and take it to heart on the journey, to be a guardian of our every thought and word, and a sovereign being unto *Dao*/God, then we also have the potential to speak and decree God’s Law.

Sefer Yetzirah talks about the four universes¹⁵: *Atzilut* (Emanation), *Beriyah* (Creation), *Yetzirah* (Formation) and *Asiyah* (Action), which depict the process of Creation from Nothingness – Something from Nothing, Something from Something, and then to Completion. We observe a similar process of Creation in the *DDJ*.

In Israelite scripture, one concept that describes Light without end is ‘*Ohr Ain Sof*’, אֹרֶן אֵין סוֹף,

¹⁴ See *Sefer Yetzirah*, attributed to Abraham; cf. Kaplan 1997, p. 57, for interpretive commentary.

¹⁵ See Kaplan, 1997, pp. 42-43 for his interpretive commentary on the four universes/worlds.

which signifies both the infinite Light and the boundless Being of God. However, another way of writing it is אֵין סוֹף (see the letters of אֵנֶס on the cover of *Paradise Landing*, 2001), which means Light of the Eye of the End or Infinity, the All Seeing Eye. Kabbalistically, this could be interpreted as the Gazing Presence, a Cosmic Witnessing. The Light is more than just an emanation, it is also the illumination that flows from the gaze of the Infinite. It is the eye as a portal between concealment and revelation; The Light that shines from the Eye of the Endless, the illumination that emerges from the gaze of Nothingness.

In the writings of the ancient Chinese sages, Laozi and Zhuangzi, the term ‘Non-Being’¹⁶ or “無” (wú), is presented as the originator of heaven and earth, containing endless light and potential. This bears intriguing similarities to the concept of ‘Ohr Ain Sof’; both point to a formless, generative source beyond comprehension. Furthermore, the Shechinah force, the creative and nurturing aspect of The Divine described in Israelite texts, is often understood as a feminine, Mother Presence of God, which bears some similarities to the term ‘Being’ or “有” (yǒu) in the *DDJ* that brings the Non-Being of God/Dao into manifest existence in the physical universe. In the *DDJ*, Dao is described as ‘Non-Being’ and ‘Being’ and yet it remains invariably nameless, pointing to a source beyond form and definition. From these concepts, we may glimpse Dao/YHVH as the Father-Mother of all; a unified origin that holds both masculine and feminine principles, transcending duality. It is important to note, however, that while these concepts are similar in essence, they arise from distinct cultural and religious expressions. Each tradition offers its own symbolic language and cosmological framework for approaching the mystery of Creation.

Zhuangzi (莊子) often described Dao in his writings. For example, in Chapter 12 titled “Heaven and Earth” in *The Complete Works of Zhuangzi* (2013), he describes the formless and nameless origin of the universe: “In the Great Beginning, there was nonbeing; there was no being, no name. Out of it arose One; there was One, but it had no form.” In addition, the process of Creation is also depicted in another ancient Chinese classic, the *Yijing* (易經), in which it is stated: “Therefore there is in the Changes the Great Primal Beginning. This generates the two primary forces. The two primary forces generate the four images. The four images generate the eight trigrams”. (Wilhelm & Baynes, 1968, p. 318)

Some scholars or philosophers have interpreted Laozi’s teachings as reflecting a dualistic approach to life. Let us approach this perspective with an open mind and heart and explore its deeper implications.

As described in *The Zohar* (Shimon bar Yochai, ca. 2nd century CE/2003), the right and left columns of The Tree of Life only find harmony through their unification with the central column. Similarly in the *DDJ*, Yin and Yang generate life through their harmonious union, animated by

¹⁶ The relationship between ‘Non-Being’ and ‘Being’ could be described like the dance between Stillness and Movement - ‘Non-Being’ as Stillness, the Father; Being as Movement, the Mother. Non-Being is the Stillness that contains all potential which is similar to ‘Ohr Ain Sof’. Being is the movement that actualizes that potential, which is similar to the Shechinah force.

the immaterial breath of Dao. This sacred interplay gives rise to movement, transformation, and the unfolding of all existence.

Another way to perceive the dynamic movement between these two elements is: “陽中有陰 · 陰中有陽。”, which could be poetically interpreted as in Yang there is Yin, and in Yin there is Yang, and in Dao is the animating force that drives the interplay between them. In Chapter 2 of Alan Watts’s *TAO: The Watercourse Way*, he explores this relationship, emphasizing that Yin and Yang arise mutually and interdependently. As Watts writes, “The *yin-yang* principle is not, therefore, what we would ordinarily call a dualism, but rather an explicit duality expressing an implicit unity.” (Watts, 1975, p. 26)

In the paper, “The Biophysics of Values & Social Harmony: The Complementarities of Energy~Mind~Spirit a Triune Approach” (Davis & Walling, 2018), the authors describe the triunity of Dao, illustrating how, in the physical realm, the balancing movement of chaos and order emerges in the synergy between Yin, Yang and Dao.

In the Kabbalistic Tree of Life, ‘Chesed’ (חסד) or Mercy, is one of the upper Sefirot on the right side of the Tree, in contrast to ‘Gevurah’ (גבורה) or Justice on the left. As *The Zohar* (Shimon bar Yochai, ca. 2nd century CE/2003) often affirms, there is no Justice without Mercy, and Mercy is often carried out through acts of Justice born from the Love of The Creator. In the realm of God, the Tree of Life stands as a living reality. Here, the apparent dualities of the physical world are always unified, revealing the Perfection inherent in the Oneness of The Creator. This evokes the Spiritual Value ‘I Am The Triunity’, from *Paradise Landing* (2001):¹⁷ “I Am The Trinitization of each pair of qualities which reveals to you The Unity of The Being of Love, Light and Truth that I Am.”

The description of the Creation of the universe in the *DDJ* in many ways coincides with the description in the *Torah*. For example, in B’re sheet (Genesis), Chapter 1:27 it is written, “So God created humankind in his own image; in the image of God he created him; male and female¹⁸ he created them.” Then in Chapter 2:7 it is written, “Then *Adonai*, God, formed a person from the dust of the ground and breathed into his nostrils the breath of life, so that he became a living being.” This describes how in the beginning of Creation, God breathed His-Her breath (God’s Spirit) into man. Man came into being as a living soul, existing physically and infused and

¹⁷ You will notice quotes of the Values from *Paradise Landing* throughout this paper. Each one of them was revealed and alive within Zhuang at different times throughout the writing process. She saw how The Creator was with her in these Values, so to speak, through the Values “I saw You – Dao/God/I Am!”

¹⁸ In Hebrew, איש is pronounced ‘Ish’, meaning man or male, and אשה is pronounced ‘Isha’, meaning woman or female. These two words share the Hebrew letters א (Alef) and ש (Shin), and when a man and a woman come together in Unity, the man brings the letter י (Yud) while the woman brings the letter ה (Hei). Together the letters Yud and Hei spell the word, יה (Yah), which is one of the names of God. This union between man~God~woman reflects a perfect Unity in Yah. The Hebrew word, שֶׁח (Esh) meaning fire, is also associated with the Holy Spirit in the house of Yah. A further interpretation could be that the union of man and woman brings the Holy Spirit together to be One in Yah (יה). This union also shows the divine potential of a couple to embody and share God’s Love (א) and Truth (ש), to be mother and father to His-Her Creation.

permeated by the Spirit of The Creator, formed¹⁹ in His-Her image and likeness. These words speak of the Value of Perfection in *Paradise Landing* (2001), “I Am The Perfection of your being... The Perfect Counterpart of your being that shows you the beauty of your being and your Perfect Image.”

In *The Urantia Book* (2001), Melchizedek is described as a priest of the Heavenly Father who made a covenant with Abraham. In addition, the text recounts how Melchizedek’s teachings about the one true God spread to the Orient through his missionaries, suggesting that the foundational wisdom of both ancient Israel and ancient China originated, in part, from the spiritual legacy of Abraham and Melchizedek.²⁰ Both the *Torah* and *Zohar*²¹ also mention that the wisdom of the ancient East and Israel have their origins in the same root, going back to Abraham (see Section 3 for a personal testimony related to this).

After reading several chapters of Laozi’s writings, we find that he refers to the Dao as the Mother of all things, a loving presence that nourishes all forms of life under Heaven.²² Laozi may not only recognize Dao as a generative source that sustains Creation, but he may also imply that we can connect with the Dao directly and personally, like a son or daughter with a loving parent. In this sense, the Dao is not merely a principle, it is a Being and Spirit. However, he never stated explicitly that one can have a direct relationship with the Dao in the way that the Israelite tradition speaks of having a personal relationship with The Creator. Instead, Laozi suggests that we can live in unity with Dao.

¹⁹ In Hebrew, אָדָם is pronounced ‘Adam’, meaning man/human being. In *Paradise Landing* (2001), the three Hebrew letters in the word ‘Adam’ are associated with the Spiritual Values מ (Mem) = Nature, ד (Dalet) = Divine and א (Alef) = Love. This combination of values describes a human being who carries the latent Divine Nature and Image of The Creator in the Values of א (Love) and ד (Divine) while existing physically and connecting with the physical body of Nature. It describes a perfect harmony between the physical and spiritual domains, indicating the potential a human being has to elevate life to Light and to be one with The Creator. God’s divine Essence and Perfection are engraved in human beings, so to live is to live the heavenly Nature/Truth of The Creator on Earth! As is stated in the *Torah*, “For you are a people set apart as holy for ADONAI your God. ADONAI your God has chosen you out of all the peoples on the face of the earth to be his own unique treasure.” (Deuteronomy 7:6) “Therefore, be perfect, just as your Father in heaven is perfect.” (Matthew 5:48)

²⁰ The following quotes are from Paper 94 of *The Urantia Book* (2001), which discusses The Melchizedek Teachings in the Orient: (94:6.3) “*Lao-tse* built directly upon the concepts of the Salem traditions when he declared Tao to be the One First Cause of all creation. Lao was a man of great spiritual vision. He taught that man’s eternal destiny was ‘everlasting union with Tao, Supreme God and Universal King.’” (94:6.8) “But the popular Taoism of twentieth-century Urantia has very little in common with the lofty sentiments and the cosmic concepts of the old philosopher who taught the truth as he perceived it, which was: That faith in the Absolute God is the source of that divine energy which will remake the world, and by which man ascends to spiritual union with Tao, the Eternal Deity and Creator Absolute of the universes.”

Also, Section 8 of Paper 131 on The World’s Religions mentions that Daoism was influenced by the messengers of Melchizedek who journeyed to China.

²¹ See B’resheet (Genesis) 25:6 and *The Zohar* (Shimon bar Yochai, ca. 2nd century CE/2003) volume 4, portion ‘Chayei Sarah’, section 27, pp.146-8.

²² Since Laozi referred to Dao as the “Mother” a number of times, and since the sacred essence of Dao is conveyed and its Truth echoed throughout the *DDJ*, it would be no surprise if he knew Dao in a personal, intimate way. Thus, it could be said that Dao is both personal and impersonal; personal in the sense of a Being whom one can have a relationship with, and impersonal as universal forces and laws.

Ancient Chinese classics such as *Shiji* “史記” (Book of Songs) and *Shijing* “詩經” (Records of the Grand Historian), refer to a Supreme Deity whom the Chinese people called ‘Shangdi’ (上帝)²³ that had the highest authority over the whole of Creation, and was believed to be the ultimate ruler and guardian of cosmic harmony. In this way, Shangdi bears similarity to The Creator or **YHVH** mentioned in Israelite scriptures. Even though Shangdi is depicted as severe and just like the God in ancient Israel, He shows benevolence and love for those who love him, something that some modern Chinese Christian church leaders have interpreted from the gift and bestowal of Yeshua ben Yosef (Jesus) (The God Culture, 2022). So it seems that the parallels can be drawn between Shangdi and YHVH.

While writing the initial draft of this paper, Zhuang was deeply moved by the Value of Love as expressed in *Paradise Landing* (2001), “I Am The Love that sustains your being and everything that possesses real existence, I Am The Being of Love.” Beyond the material surface, and the five senses, there is a deeper invisible reality to explore, which Kabbalah refers to as the 99% reality. In her personal, subjective knowing, a first-person perspective (Davis, 2020), Creation itself arises out of God’s Love. She says, “Perhaps simply by being right here and now, and meeting one another with open hearts and souls, we already bear witness to the existence of God and the presence of God’s Love.”²⁴ In Love we meet!”

Creation that possesses real existence, engraved with God’s Love and Beingness, is a gift of Love. One could go as far as to say that as living beings, we are only truly alive when we carry God’s Light within us and are able to embody and express God’s Universal Spiritual Values. Without this inner Light, one may remain alive biologically, yet spiritually disconnected, like an animal or a shell lacking the fullness of a conscious being.

A question one might ask and meditate on is: What constitutes the true reality of my life? Is it merely the material things of life or the fleeting up and down moments one experiences like passing clouds? Or are we on earth given the opportunity to connect with Life on a deeper level, to live a reality beyond material existence, one that brings true fulfillment and answers the genuine yearning at the core of one’s being, always guiding us toward the greatest good?

In contemplating the possibility that the Dao and YHVH are expressions of the One Being of Love, we begin to sense that this Divine Presence is more than cosmic and sovereign, impersonal and personal, it is also ineffable and immanent, intimate and experiential. Just as Laozi invites us to live in unity with the Dao, and the Israelite tradition speaks of walking with The Creator, we

²³ Although the concept of Shangdi (上帝) was widely used and often colored by particular cultural and religious settings in China, here we focus on the essence of Shangdi, as the Supreme Deity of the Universe, rather than a subordinated god or a culturally orientated deity who resides in heaven, ruling over humankind through reward and punishment.

²⁴ In Hebrew, אהבה is pronounced ‘Ahavah’, meaning ‘Love’, and it has a numerical value that adds up to 13, as does the word for ‘one’ אחד (Echad). Therefore, since these two words (Echad and Ahavah), share the same numerical value (13), we could interpret the words of the Shema prayer, “hear, o Israel, YHVH our God, YHVH is One” (Echad), to mean “our God is **One**, and our God is **Love**”. A higher Love is the Love of the One and to see the One in our brothers and sisters.

are called to recognize that this relationship is far from abstract, it is alive and imprinted in our everyday shared experiences. Whether encountered in ancient texts or moments of inner stillness, the Divine reveals Its presence both in profound revelations and in the subtle beauty of Creation itself.

And so we are invited to ask, as a living question of the soul: Is there a Being of Love (Dao/God) who sustains and animates our being and very existence, dwelling intimately within life's events and movements?

When we attempt to put into words the meaning of a rose, language often reveals its limitations. It struggles to transmit the essence of this mysterious and beautiful creation. Yet somehow, in simply beholding the rose, a doorway may open, inviting us to feel and experience the wonder of the universe in our beings.

In beholding the rose, we may find ourselves drawn into a quiet presence, where the Mystery of Creation touches something deep within. More than perception, this is a form of participation with the environment. The way each of us relates to the rose, and to Creation itself, may also connect to how the brain participates in the Creation of Knowledge and Meaning (Davis, 2020; Davis & Kozma, 2013). Two observers may generate entirely different meanings while looking at the same object, in this case, a rose. Even the same person may perceive the rose differently at different times, shaped by varying internal states and context. This variation may be influenced by past experiences, memories, and the values one holds, leading to distinct emotional and cognitive responses.

One must also be aware that when beholding the rose, or contemplating Creation, it is more than just the brain that participates in the creation of meaning. It also involves the internal experience of the soul, a dimension of our being that the ancient sages spoke of. From this inner state of Being, one has the potential to know the true meaning of Life and to open a doorway into the universe of Love, Beauty and Truth. It is the unity of body~mind~soul, together with the essence of the rose, that we would describe as the Essence of God/Dao in Creation.

Although it is impossible to fully rationalize or define God or Dao, we are convinced that God's Presence is experienced in the depths of the soul.

Zhuang shares from her inner knowing: "When I close my eyes, in my soul I know, 'You are the One. You are the only One that I connect with, and that is what truly matters to me!'" By connecting with the Divine Presence within and experiencing His-Her Values and Attributes, we may come to embody Spiritual Values, becoming expressions of Love in the world. Such knowing arises through faith and purity of heart, rather than rational analysis.

How did this Creation begin, and how will it continue? This is a question that humanity has asked and explored for millennia. As can be seen in scripture, such as *Sefer Yetzirah*, *The Urantia Book*, *The Torah*, *The Zohar*, *Bhagavad Gita*, and the teachings of Buddha.²⁵

²⁵ See in particular: *The Zohar* Glossary on the Five Worlds (Shimon bar Yochai, ca. 2nd century CE/2003), Volume

In terms of theoretical exploration and research, numerous scholars have contributed valuable work related to the topic of Creation. One such work is a paper titled “The Principle of Existence: Toward a Scientific Theory of Everything” by Huping Hu and Maoxin Wu (2010), in which the authors employ mathematics to illustrate the process of Creation, a perspective similar to the one portrayed in the *DDJ* and the *Torah*.

Another contribution is a book chapter by Martin Zwick titled “Symbolic Structures as Systems: On the Near Isomorphism of Two Religious Symbols” (Zwick, 2011), which explores the parallels between the Diagram of the Supreme Pole of Song Neo-Confucianism and the Kabbalistic Tree of Life in medieval Jewish mysticism.

Such symbolic frameworks reveal the structure of Divine Order and illuminate the soul’s participation in Creation, through perception, meaning, and attunement with Divine Will or Unity with Dao.

The writings of both Zwick and Hu & Wu were brought to Zhuang’s attention at the perfect moment, revealing once again the movement of the Invisible Hand, Dao at work in the unfolding of this inquiry (see Section 3).

Among these, Zwick’s reflections on symbolic structure offered a particularly resonant insight. The diagram he references is said to have been first introduced by the Neo-Confucian philosopher Zhou Dunyi of the Song Dynasty in his *Taijitu shuo* (太極圖說), a work shaped by the interweaving influences of Confucianism, Daoism, and Buddhism.

Zwick (2011) explores the parallels between the Kabbalistic Tree of Life and the Diagram of the Supreme Pole, noting that:

Structurally, the two symbols reflect an early (non-scientific and pre-mathematical) form of systems thinking. The symbols are nearly isomorphic, i.e., the elements of one map onto those of the other and many corresponding elements and relations are similar in meaning or structure. Beyond their graph-theoretic connectivities, both symbols have the same spatial distribution of horizontal polar dyads and vertical hierarchical levels... Both symbols declare the isomorphism of macrocosm and microcosm: they are read downwards as cosmological or theosophical diagrams, but upwards as instruments of spiritual practice. (pp. 92-93)

Zwick also notes that “*Ein Sof* and *Keter* are theistic concepts while *Wuji* and *Taiji* are not – but the relation between *Wuji* and *Taiji* and the relation between *Ein-Sof* and *Keter* are similar” (p. 72).

The concept of the Supreme Pole, or ‘Taiji’ “太極”, originates in the Confucian and Daoist classic

1, p. IX); *Sefer Yetzirah* Chapter 1:1 (Kaplan, 1997, p. 5); *The Urantia Book* (2001) Papers 12, 15, and 105:4.3; and *DDJ* Chapter 42.

Yijing (易經), while the non-pole ‘Wuji’ “無極” is referenced in Chapter 28 of the *DDJ*, where Laozi writes, “復歸於無極” (Returning to Wuji).

Zwick (2011) observes that both symbolic systems, Kabbalistic and Neo-Confucian, convey the message, “By perfecting oneself, one harmonized the macrocosm” (p. 69). This principle echoes the Daoist²⁶ understanding that inner cultivation aligns the individual with the greater cosmic order.

In the opening chapter of the *DDJ*, Laozi states that “the abyss of the abysmal is the gate of all mystery”. This poetry evokes the depth from which all manifestation arises, a gateway into the ineffable Source, whether named as Wuji, Ein Sof, or the One Being of Love.

Perhaps this gate corresponds to the position of Daat in the Tree of Life. In one interpretive version, the sephirah ‘Tiferet’, Divine Beauty, is elevated to the location of Daat - Knowledge. In this sense, Daat becomes both Beauty and Knowledge, the gateway to all mystery.

Section Two: The Path to Inner Peace, Holiness and Righteousness through the Embodiment of Spiritual Values and Unity with God/Dao

In this section, we will explore the attainment of Inner Peace and the embodiment of Spiritual Values and consider the noble path towards Holiness and Righteousness. As a human being, one has the potential to grow spiritually, to integrate mind~body~soul, guided by The Creator, and to harmonize with one’s external environment.

Being in integrity within and with Life at large, one might be inspired to further the journey towards Holiness in a more graceful way. In a paper titled “Sacred Waters – A Scientific Touch on Sanity and Sanctity” (Davis, 2020), the author refers to Paul Werbos’s description of first, second and higher orders of sanity evolution. If one lives according to the ten commandments in the *Torah* and other such moral codes (first order sanity) as described in different scriptures, and when certain spiritual conditions are fulfilled, then one might be inspired to embark on the journey of Holiness and Righteousness (second and third order sanity towards God’s Consciousness) as the sages and wise men and women of ancient and modern times have done and still do.

In this section, we explore some scriptures that speak to the way of a holy man/woman²⁷ as described in the *DDJ*, and the Tzadik/Tzadikah²⁸ (Hebrew for righteous one), as portrayed in

²⁶ Note, when the term ‘Daoist’ is used in this paper, it emphasizes the universal wisdom that stems directly from the Dao, as described in the *DDJ*, rather than the religious or cultural dimensions typically associated with Daoism.

²⁷ In this paper, the terms holy man/woman, or Tzadik/Tzadikah, mean the same, referring to a righteous, holy human being, a sovereign being under The Creator. It is important to note that holy ‘man’ implies both male and female. Similarly, this understanding is also applied to words, such as prophet (including both male prophet and female prophetess), and Ambassador of Peace (including both male Ambassador and female Ambassador).

²⁸ “A **Tzadik** exists with a Universal Paradigm and a cognitive map tailored to the embodiment and expression of the Spiritual Values of The Creator. This links them all to One common Origin (One Universal Family), Source

Israelite scriptures. Together, let us seek inspiration to become more loving and peaceful, and to embody Spiritual Values, such as Love, Unity and Grace, qualities that are latent in the core of our being.

As quoted in *The Brain of Melchizedek: A Cognitive Neuroscience Approach to Spirituality* (Davis, 2009), Spiritual Values exist:

... regardless of any particular way that they have been embodied or expressed in the form of Behavioural Values as in different traditions, religious beliefs and practices, bear in mind that Spiritual Values are absolutes like Truth, Love and Unity they are universals to all beings while in contrast Behavioural Values are relatives like honesty, respect and uniformity are local to the group, nation or planet. Universal or Spiritual Values are presented as the essences and forces which act as absolutes in overriding or changing the delicate neurobiological fabric associated with the cognition and experience of Unity and Harmony between different individuals with different cognitive behavioural maps. In that sense they breathe life into people's Behavioural Values and underpin them in human interactions and dealings. (p. 3)

Behavioral or normative values are often connected with religious and cultural behaviors, whereas Spiritual or Universal Values come from The Creator and are latent in the core of a human being, transcending all religious and cultural behaviors. This distinction is made clear in the Preface of (Davis, 2009), where it is stated, "Religious Beliefs are associated with Behavioural Values while Holiness, Wholeness and the State of Being Peace is associated with Spiritual Values available to any human being regardless of his or her behavioural map of reality" (p. v). It is worth noting that "for the majority of human beings still living on this earth, Spiritual Values find their expression in the context of Behavioural Values" (p. 17). For instance, the Spiritual Value 'Love' could be expressed in playing music to a friend or the Spiritual Value 'Stillness' could be experienced in walking silently in nature.

The book *Dao De Jing (DDJ)* is about unity with Dao²⁹ attained through the embodiment of "德" (dé). In contemporary use, "德" is often understood as 'virtue', yet its original meaning aligns more closely with 'to attain', as in "得" (also pronounced 'dé'). In Laozi's writing, a holy man is one who is in unity and harmony with Dao, manifesting Dao in every action of life. Such a person embodies the Spiritual Values (德) that transcend conditioned moral behavior (or virtues), living according to the natural, universal force of Dao.

and Centre of Spiritual Values and Life. This enables in the human being the communication and communion with The Divine Source and re-spatializes his or her consciousness to comprehend cosmic realities through new and unknown states of consciousness to the human until then, leading him or her to the desire to do good and God's Will." (Davis, 2009, pp. 30-31)

²⁹ Many people see the connection with Dao mentioned in the *DDJ* as impersonal and the connection with God in Israelite scriptures as personal. However, this is for each soul's discernment and discovery to answer. It is important to note that the Spiritual Values are from the Source of All Life - Dao/God, so the values are latent in human beings, and they are universal. Someone might not consciously have a relationship with The Creator, yet they express God's Light and Love, without a conscious knowing, for example in the case of a child.

The word ‘holy’ in traditional Chinese is written as “聖” (Shèng), which has three components; 耳 (ear), 口 (mouth), and 王 (King). Thus, a holy person “聖人” (Shèng rén) is one who masters the art of listening, listens inwardly, and speaks wisely, allowing Dao or God to be the sovereign and King of their being.

Laozi’s description of ‘non-action’ (see *DDJ* Chapter 48) far from implying passivity, rather refraining from action in a purely human way, it points to one acting in accordance with the natural and heavenly Dao, the way of the holy man, transcending conventional moral values, and deriving wisdom directly from Dao.

Zhuangzi’s realization of Dao and his portrayal of the holy man follow along the same line, expressed in many of his writings. Likewise, Yeshua (known as Jesus) said in the Book of Matthew 7:16, “You will recognize them by their fruit”, which means you will know who I Am by my actions that are in accordance with the Will of the heavenly Father. This is similar to the saying by Laozi in the *DDJ* Chapter 52:

Everything has its origin in the mother of all under heaven. To know the mother the child must be perceived; the child being born the qualities of the mother must be maintained, to the end of life there will be no peril.

天下有始，以為天下母。既得其母，以知其子，既知其子，復守其母，沒身不殆。

In the *DDJ*, Laozi expresses the way of a holy man many times, such as in Chapters 8, 15, 27, 45, 47, 49, 67 and 81. Below are some examples:

Chapter 8

The highest goodness resembles water. Water greatly benefits all things, but does not assert itself. He approximates to the Tao, who abides by that which men despise. He revolutionizes the place in which he dwells; his depth is immeasurable; he strengthens moral qualities by what he bestows; he augments sincerity by what he says; he evokes peace by his administration; his transactions manifest ability, he is opportune in all his movements. For as much as he does not assert himself he is free from blame.

上善若水。水善利萬物而不爭，處衆人之所惡，故幾於道。居善地，心善淵，與善仁，言善信，正善治，事善能，動善時。夫唯不爭，故無尤。

Chapter 27

It follows that the Holy Man when helping others, works in accordance with the unchanging goodness. Hence, he rejects none.

是以聖人常善救人，故無棄人。

Chapter 45

Motion overcomes cold; stillness conquers heat. Purity and stillness are the world's standards.

躁勝寒靜勝熱。清靜為天下正。

Chapter 49

The Holy Man is not inflexible, he plans according to the needs of the people. I would return good for good. I would also return good for evil. Thus goodness operates (or 'thus all become good'). I would return trust for trust. I would also return trust for suspicion. Thus trust operates (or 'thus all become trustworthy'). The Holy Man as he dwells in the world is very apprehensive concerning it, blending his heart with the whole. Most men plan for themselves. The Holy Man treats every one as a child.

聖人無常心，以百姓心為心。善者，吾善之；不善者，吾亦善之；德善。信者，吾信之；不信者，吾亦信之；德信。聖人在天下，歛歛為天下渾其心，百姓皆注其耳目，聖人皆孩之。

Chapter 81

The Holy Man does not accumulate. He works for others, yet ever has abundance for himself; he gives to others, yet himself ever possesses superabundance. The divine way is advantageous, without danger; the way of the Sages is effective without struggle.

聖人不積，既以為人己愈有，既以與人己愈多。天之道，利而不害；聖人之道，為而不爭。

As one embodies Spiritual Values, expressing his/her heavenly nature in action according to the still small Voice within, or heavenly way, one returns to the invariable, limitless God/Dao!

As can be seen in Chapters 48 and 37 below, Laozi's writing points the way of being holy and righteous through internal cultivation, by being in unity with Dao. Existing in a state of stillness and non-action allows the still small Voice to drop into the depth of one's being, and when the time is right (from stillness emerges movement³⁰), then one can act in Certainty in service of humanity.

Chapter 48

The pursuit of study brings daily increase; the pursuit of Tao brings daily decrease;

³⁰ The dynamic of Movement~Stillness also connects with the process of Creation as depicted in the *Torah*. In the beginning, God created the world in six days, and the seventh day was set apart as a day of rest or stillness, particularly for going inwards, praying and connecting with Hashem (God). This day is known as the *Shabbat*/Sabbath.

decrease upon decrease, until non-action is reached, whence all action proceeds. Only continued non-concern will win the Empire; where there is concern there is an insufficiency for the task.

為學日益，為道日損。損之又損，以至於無為。無為而無不為。取天下常以無事，及其有事，不足以取天下。

Chapter 37

The Tao eternally actionless and the cause of all action! Were princes and monarchs able to acquiesce the myriad existences would by degrees spontaneously transform. Transforming and wishing to function I would immediately guide by the simplicity of the nameless. The simplicity of the nameless is akin to desirableness. Desireless and at rest the world would naturally become peaceful.

道常無為而無不為。侯王若能守之，萬物將自化。化而欲作，吾將鎮之以無名之樸。無名之樸，夫亦將無欲。不欲以靜，天下將自定。

Similarly, Zhuangzi also focused on the way of the wise, perfect man in his many poetic writings. For instance, in “The Great and Venerable Teacher” (大宗師) Zhuangzi talked about the true man or perfect man. In “Discussion on Making All Things Equal” (齊物論), he described a sage as someone who does not debate, yet he/she embraces and sees things in the light of Heaven. He wrote about the cultivation of Inner Peace through “坐忘、心齋”, (zuò wàng, xīn zhāi) which literally means “sitting in oblivion, the fast of the heart/mind.” Note that this kind of self-cultivation is not a practice of controlling the flow of thoughts; rather it directs one to connect to the Peace and Stillness of Dao, not merely the absence of thoughts. For Laozi and Zhuangzi, the perfect man is a genuine loving soul, who knows Dao, and blends his/her heart with the whole, seeing the Light of Dao in others, and constantly expressing his/her heavenly nature in altruistic service. In Zhuangzi’s writing, the world of peace could be realized through the governance of a sage king, and/or the cultivation of individual Inner Peace³¹ and self-governance. Cultivating virtues was held in high regard, as one of the priorities for the rulers and common people in ancient China.³² In those times, many Chinese people viewed being a sage or holy man, and attaining unity with Dao, as an honorable and inspiring pursuit and way of life.

³¹ It is our observation, within ourselves and of others, that by listening to the Voice of God/Dao and living in that integrity, peace will eventually land in the soul of each of us.

³² See for example the following quotation from 《咸有一德 - Common Possession of Pure Virtue》. “Where (the sovereign’s) virtue is pure, his enterprizes are all fortunate; where his virtue is wavering and uncertain, his enterprizes are all unfortunate... Now, O young king, you are newly entering on your (great) appointment, you should be seeking to make new your virtue. At last, as at first, have this as your one object, so shall you make a daily renovation. Let the officers whom you employ be men of virtue and ability, and let the ministers about you be the right men. The minister, in relation to (his sovereign) above him, has to promote his virtue, and, in relation to the (people) beneath him, has to seek their good... Do not think yourself so large as to deem others small. If ordinary men and women do not find the opportunity to give full development to their ability, the people’s lord will be without the proper aids to complete his merit.” (Legge, 2006a)

Could we live in that kind of reality nowadays where collectively we aspire and inspire one another to grow and be the best version of ourselves?

According to the writings of Laozi in the *DDJ*, the wisdom of Dao appears intimately connected with the journey of Inner Peace. The way of Dao is often described as a way of life, rather than a mere philosophy, a way of being that flows in harmony with the natural order.

In contrast, the *Torah* and other Israelite scriptures, emphasize a path of spiritual movement where the journey is focused on and shaped by doing the Will of God.

While Dao invites stillness and receptivity, the *Torah* calls forth response and responsibility. Yet both traditions, in their own language, speak of attunement, whether through *wu wei* (non-forcing) or *mitzvot* (commanded deeds), each offers a way to walk in spiritual coherence with the Divine.

As Davis (2009) suggests in his exploration of *The Brain of Melchizedek*, when a human being exists in this consciousness, Inner Peace is embodied. Such a being becomes attuned to the Divine, moving in His-Her delicate Order, in dynamic and loving service to humanity.

This state of being echoes the Value of Balance expressed in *Paradise Landing*: “I Am The Balance in the silence and peace, I Am The Balance in action and the balanced movement of The Being which lives in your center !!!” (Paradise Landing, 2001).

This is the Voice of the One: I Am Dao, and I Am YHVH.

Inner Peace is also intimately connected to one’s relationship with Dao/God.³³ For instance, when Yeshua was crucified, he was most likely in an extremely stressful state, given the nature of the extreme physical pain his body was subject to. Yet it is believed that, even in that moment, he remained in a state of unity and oneness with The Father in Heaven. With God’s Mercy and Love alive within him, he prayed for forgiveness on behalf of those who crucified him, “Father, forgive them; they don’t understand what they are doing.” (Luke 23:34)

In this case, through being at one with The Father and acting according to Divine Will, Yeshua still embodied peace as a state of being, despite intense physical suffering. Sometimes, the peace that surpasses all human understanding comes with wings, touched and kissed by the Grace of God/Dao.

This same approach to holiness and righteousness is affirmed in ancient Israelite scriptures, where the call to live in alignment with Divine Will is both personal and collective. Such as:

³³ It is our experience that to be called by God to be a holy person, as is written about in Israelite scriptures and the *DDJ*, and fulfilling that call, leads to Inner Peace. This also makes a human being more loving and peaceful, and fueled by Spiritual Values that show in daily actions. For some insights into the embodiment of Spiritual Values, see pp. 292-293 in “Biophysics of Values and Social Harmony” (Davis & Walling, 2018).

Leviticus 20:26

Rather, you people are to be holy for me; because I, *Adonai*, am holy; and I have set you apart from the other peoples, so that you can belong to me.

Matthew 6:33

But seek first his Kingdom and his righteousness, and all these things will be given to you as well.

Mark 12:28-31

One of the *Torah*-teachers came up and heard them engaged in this discussion. Seeing that Yeshua answered them well, he asked him, “Which is the most important *mitzvah* of them all?” Yeshua answered, “The most important is,

‘*Sh'ma Yisra'el, ADONAI [YHVH] Eloheinu, ADONAI [YHVH] echad* [Hear, O Isra'el, the LORD [YHVH] our God, the LORD [YHVH] is one], and you are to love *ADONAI [YHVH]* your God with all your heart, with all your soul, with all your understanding and with all your strength.’

The second is this: ‘You are to love your neighbor as yourself.’ There is no other *mitzvah* greater than these.”

Across cultures and traditions, many sacred scriptures point at their essence, to the way of righteousness and holiness. This paper focuses on ancient Chinese and ancient Israelite wisdom, each revealing unique yet harmonious ways of walking with the Divine. From these traditions have emerged wise human beings who cultivated a deep connection with Dao/God and became living examples of righteousness and holiness. Among them are Laozi, Yeshua, and the prophets of the *Torah*, such as Moses, Jeremiah and Isaiah.

Their inner cultivation was passed on through teachings and actions, and also through symbolic language and the embodiment of Spiritual Values. These expressions continue to inspire and guide humanity across generations,³⁴ calling individuals to embody a life of righteousness.

In the *DDJ*, Laozi teaches that through inner stillness and unity with Dao, one may receive the wisdom to act and serve in harmony with the flow of Dao; an impulse akin to doing the Father's Will, as expressed in Israelite scriptures.

Quiet contemplation and prayer have long been central to both traditions. Ancient Chinese sages often withdrew into nature, to the mountains, forests and rivers, to commune with Dao in silence.

³⁴ As an example from other traditions, in Buddha's teachings we observe that apart from the practice of meditation, which works on the level of mind and body, prayer and actions of kindness are also essential on the noble path of righteousness.

Likewise, prophets and holy men of Israel, such as Abraham, Moses, and Rabbi Shimon bar Yochai, sought union with God in the wilderness, in deserts, caves and high places, where their soul could listen without distraction. Across these traditions, meditation and prayer, and unity with the Source are integral to the journey of peace and holiness. Such disciplines nurtured Inner Peace and also aligned with the sacred and natural Order of Creation, guiding the soul into a harmonious relationship with the Divine.

As is described in the *DDJ*, a person of righteousness and holiness, one who carries the heavenly virtues, loves and nurtures without possessing, and dedicates themselves to living and acting in alignment with Dao. This path often manifests through altruistic service to humanity, expressed through actions of kindness and compassion. When an individual embodies the Values of The Creator in loving service to another soul, allowing the Spirit of God/Dao to move through them, peace may be propagated and transmitted from one human being to another. In this way, righteousness becomes relational, an active force of healing and harmony.

Laozi affirms this principle when he says, “I would return good for good. I would also return good for evil. Thus all become good” (*DDJ* Chapter 49).

This teaching reflects the transformative power of virtue when expressed without conditions, inviting the world into a state of collective goodness.

Such principles invite personal reflection: Have there been moments in life when the Grace and Love of God were revealed through the kindness of another, perhaps a friend, a stranger, or an unexpected gesture? And if so, might that same Love be extended outward, offered freely to someone unknown, someone in need? Such inquiries gently orient the inner being toward a path of loving service and spiritual integrity.

In the mystical wisdom of Kabbalah the focus is on inner work, transcending the animalistic and reactive tendencies of human nature.³⁵ By applying resistance to negative impulses, we invite the Light of The Creator into our lives (Berg, 2013). *The Zohar* (Shimon bar Yochai, ca. 2nd century CE/2003) describes how human beings are born with both a good inclination and an evil inclination. Through the conscious restriction and transformation of impulsive reactions and behaviors driven by the evil inclination, and by choosing instead to nurture the good inclination through righteous actions, we grow into better human beings and draw closer to The Creator.³⁶ The commonly quoted saying, “As above, so below”, may also be understood in reverse, “As below, so above.” Whatever we do in the physical realm creates an effect somewhere in the universe, whether in the physical world or other dimensions of life. The way of the holy person is

³⁵ A common hurdle observed on the journey toward Inner Peace, is the need to cultivate mastery over the busy mind, the survival-driven impulses of the body, and the emotional patterns that often arise unconsciously. These reactive and habitual movements can obscure the deeper stillness that resides within. Developing the capacity to witness, regulate, and transform these patterns becomes essential. It is through this inner work that alignment with the peace already present at the core of our being becomes possible, a peace revealed rather than imposed.

³⁶ In our own first-person experience, we have found that when one acknowledges and aligns with the Source of Spiritual Values, Dao/God, an inner potential arises to transform negativity through the embodiment of Values such as Love, Grace, and Strength.

the way of Love. In both ancient Chinese and Israelite wisdom, it is understood that by perfecting oneself through inner cultivation and purification, one can tip the scales of humanity toward peace and harmony. The following passage from *The Zohar* (Shimon bar Yochai, ca. 2nd century CE/2003) conveys a similar message:

Therefore the sages of the Mishnah declared: A person should always view himself as if the whole world depends on him, meaning that he should consider himself as average person and that the whole world is average. If he performs one good deed, he tips the scale for himself and the whole world towards merit. If he commits one sin, he tips for [sic] the scale for himself and for the whole world towards guilt. (Volume 9, portion 'Bo', section 13. "Sanctify to Me all the firstborn", paragraph 211, p. 105)

Moreover, it brings to mind God's words in B'resheet (Genesis) 17:1, "Walk in my presence and be pure-hearted", as well as the words Yeshua spoke, "therefore, be perfect, just as your Father in heaven is perfect" (Matthew 5:48). Both verses reflect a shared quality of the holy man as described in Chinese scriptures, one who is in Unity with Dao and carries heaven-likeness.

The two quotes below, the first from *The Zohar* (Shimon bar Yochai, ca. 2nd century CE/2003) and the second from *The Book of Knowledge: The Keys of Enoch* (Hurtak, 1977), both speak to the responsibility of Yisrael, which parallels the work of the holy sages in China. It is important to bear in mind that while there are meaningful similarities between these two peoplehoods, there are also marked differences. For example, according to the *Torah*, the people of Yisrael were called to be the Light unto nations.

Firstly, in section 38 of volume 8, portion 'Shemot' of *The Zohar* (Shimon bar Yochai, ca. 2nd century CE/2003, pp. 194-195) titled "Yisrael corresponds to all the other nations of the world", it is written:

Yisrael can be likened to the heart of the human body, whereas the other nations of the world correspond to all the organs. If the heart cannot deliver sufficient blood to each area of the body, illness and disease inevitably set in. Personally, each time we resist a reactive urge, a powerful *heart beat* propels Light through the spiritual arteries that interconnect all nations. The Light that is generated becomes the "blood" that nourishes the body, the soul, and all the nations of the world... Hence, each of our actions simultaneously contributes to or subtracts from our personal welfare and the global state of the world. *All* is interconnected. Here, the readers of the *Zohar* play the role of the heart, nourishing all the world with spiritual Light, healing the wounds between the nations, and healing personal ailments. The entire body of mankind is unified by this effort. Love becomes the blood that courses through our spiritual veins – which are the relationships that connect one man to another, one nation to a second.

Secondly, in Key 106 of *The Book of Knowledge: The Keys of Enoch* (Hurtak, 1977), it is written:

The chosen of this planet who successfully serve their specie qualify not only to put on the higher Overself body of Light but are given the knowledge of how to use the codes of biochemical creation on this planet to mutate a specie capable of carrying the Light into other creations. For this reason the *People of Israel* were created. (p. 54)

It is important to clarify that for the purposes of this paper, Yisrael³⁷ refers to a spiritual peoplehood. Different than a political nation-state or ethnic lineage, Yisrael is a state of being characterized by righteousness, holiness, and inner commitment to walk in the Will of The Creator. This definition transcends race, genealogy, and geography. It speaks to those who carry the living seed within, the awakened impulse and commitment to live in alignment with Divine Order.

Yisrael is also understood as a person who longs for The Creator, who consciously restricts the reactive impulses of the physical body, and who listens with the soul to the still, small Voice of God. This inner posture reflects a life of devotion and discernment, a continual turning toward the Divine. The journey of Yisrael goes beyond historical and genealogical identity, it is a path of self-revelation, guided by the Spirit of God. It is a living testimony of holiness in motion, where righteousness is cultivated through inner alignment and loving service.

In addition to the quote from *The Zohar* above, which uses the metaphor of Yisrael as the heart of the human body, *Sefer Yetzirah* 6:3 describes the heart³⁸ (Hebrew: לֵב pronounced ‘lev’) as playing a dominant role, reigning as king over the soul. Moreover, the numerical value of the word ‘לֵב’ is thirty-two, which corresponds to the thirty-two paths of Wisdom described in *Sefer Yetzirah* (cf. Kaplan 1997 for commentary). Interestingly, the English word ‘heart’ contains the words ‘hear’ and ‘ear’. Could it be that with our inner ear, we are able to hear the Voice of God/Dao resonating in the heart? Could it be that the human being is divinely designed to hear the Voice of The Creator within one’s heart and soul?

As mentioned earlier, the word for ‘holy’ or ‘holiness’ in Chinese is written as “聖” (Shèng), composed of three components: ear, mouth, and king. This composition suggests that holiness is intimately connected with the attributes of the heart. In other words, holiness is the capacity to

³⁷ Here is an understanding of “Israel” or “Yisrael” from *Pistis Sophia* (Hurtak & Hurtak, 1999, p. 221): “Israel is a poetic name for the People of God, exemplifying all who have prepared their souls with the Loving-kindness (*Chesed*) and Truth necessary to administer to the world(s) that are rebalanced and harmonized. Just as Jacob’s name was changed to Israel when he struggled with the angel and was victorious (*Genesis 32:24-28*), so all those who can pass through the lower games and the struggles are the “true Israel,” the “Christed ones” (*Christopheroi*) – “the Light unto the nations.””

³⁸ Interestingly, in ancient China, the Chinese character “愛” (ài) meaning ‘Love’ depicts a person holding one’s heart in his/her hand. One of the components of this character in traditional Chinese is the character “心” (xīn) for ‘heart’. This conveys the message that Love is the treasure of the heart. To love could be understood as giving from the heart, which is closer to God’s Love. The authors are convinced that human beings are divinely designed to experience Love and to embody Love, in every word spoken, in every action taken. This capacity is a living potential embedded in the very essence of our being, beyond fleeting emotion or personal sentiment. When consciously expressed, Love becomes a sacred force that moves through us, shaping relationships, communities, and the world itself.

listen deeply, to hear the language of our hearts, where God/Dao whispers, in the language of Love, Light and Truth.

In the *DDJ*, Laozi describes Dao as the Source of all Life, which is unnameable and omnipresent, existing beyond time and space. It is stated in Tehillim (Psalms) 46:10, “Be still, and know that I Am God.” Find that space of Stillness in your being, and you shall know.

Returning to Dao, or becoming one with God, is the journey of a holy man (the Tzadik). It is a path of knowing Dao/God, and of embodying Love and Peace in presence and in service to humanity. As Laozi describes in the *DDJ*, a holy person blends their heart with humanity and offers themselves for the benefit of the human species. A similar view is found in Israelite scriptures: “There is more happiness in giving than in receiving.” (Acts 20:35)

In *The Brain of Melchizedek: A Cognitive Neuroscience Approach to Spirituality*, Davis defines a righteous experience of a Tzadik as follows:

The Synergy of The King of Righteousness - A **Righteous Experience** of life - is derived from an intimate communion and constant connection and communication with The Creator and life in large, The Universe. A Righteous Experience of life is associated with the status of Sonship or Daughtership with The Creator as a Father-Mother of all. Sonship or Daughtership is better defined as a state of being in unity with God and attainment of God consciousness. A Son or Daughter is only concerned with doing the Will of God and finds it easy and amenable to intermingle and get to know his or her fellow human beings. His or Her Love for The Creator and other humans allows him or her to gracefully and happily participate and serve in the lives of people with different religious traditions, beliefs or cultures. His or her main service to humanity is to reveal and show by example how to live a life of this kind and therefore make this experience available and attainable to other humans. From now on I will refer to a Son or Daughter of The Creator who is fully active in doing the will of God as a **Righteous Person** (In Hebrew called a **Tzadik**) and it will become evident that a key component of righteousness is right connectedness with life and other humans instead of just inner states of mind. (Davis, 2009, p. 30)

Like many other spiritual texts, ancient Chinese writings have undergone changes or distortions over time.³⁹ However, the teachings of Chinese medicine and its practices continue to convey profound wisdom. A foundational principle in Qigong (氣功) is: “I am in the universe, and the universe is in me”. This harmonizes the internal human state with the greater cosmos, expressing unity with the universal principle force of Dao. Dao and I are one, inwardly and outwardly, which is an essential tenet of the Daoist viewpoint. Chinese medicine also emphasizes treating the root cause (fundamental solution), rather than the symptom (effect). By restoring internal

³⁹ Many different translations and interpretations of the *DDJ* are available nowadays, and amongst them, there are also some misinterpretations of Laozi’s messages, such as the meaning of non-action, and his understanding of knowledge and wisdom. Could it be that the texts are not to be read just literally, but rather with the wisdom of ‘the heart’? In that way, we may be endowed with the eyes to see, and ears to listen.

order, symptoms naturally subside. This mirrors the approach in Kabbalah, which teaches: “Be the cause”. Both traditions affirm that healing and transformation begin within. In Chapter 8 of *The Yellow Emperor’s Classic of Medicine* (Ni, 1995), the role of the heart is also emphasized:

The heart is the sovereign of all organs and represents the consciousness of one’s being. It is responsible for intelligence, wisdom, and spiritual transformation... so these twelve zang and fu organs must work together harmoniously just like a kingdom. However, the decision-making is the king’s job. If the spirit is clear, all the functions of the other organs will be normal. It is in this way that one’s life is preserved and perpetuated, just as a country becomes prosperous when all its people are fulfilling their duties. If the spirit is disturbed and unclear, the other organs will not function properly.

In this same book, a healthy heart is described as an intrinsic part of the whole, playing a vital role in the dynamics of the system. This mirrors the role of the holy man, the Tzadik, whose actions contribute to the harmony of the greater body of humanity. Just as the heart regulates and sustains life within the physical body, each individual, when connected with Life and aligned with Dao/God, plays an essential role in the wholeness and well-being of humanity.

The body of wisdom from both Chinese medicine and Kabbalah share significant similarities. For example, they are both closely connected to different elements, namely the five elements in Chinese medicine (wood, fire, earth, metal and water) and the four elements (earth, water, air and fire) in Kabbalah.⁴⁰ In the Chinese tradition, the five elements correspond to different organs in the body, which in turn are associated with different emotional states, such as anger with the liver and compassion with the heart. In the paper titled “The Diagram of the Supreme Pole and the Kabbalistic Tree”, Zwick (2009) associates the Chinese five elements with different virtues, namely, wood - benevolence, metal - righteousness, fire - reverence, water - wisdom, and earth - sincerity. In volume 8, portion ‘Vaera’ and section 3 of *The Zohar* (Shimon bar Yochai, ca. 2nd century CE/2003), the four elements correspond to different Sefirot in the Tree of Life, namely, fire - Chesed (Mercy), air - Gvurah (Justice), water - Tiferet (Beauty), and earth - Malchut (Kingdom). Although we cannot match one tradition to another, it seems that in both ancient Chinese and ancient Israelite wisdom different elements are associated with certain virtues or qualities. Additionally, in both traditions, these elements also play an important role in the process of purification. For instance, harmonizing the element of fire in the liver for cleansing the emotional body in Chinese medicine, and meditating on the Sefirot for spiritual transformation, and immersing oneself in water in the process of baptism according to Israelite tradition. (Davis, 2020)

It is important to clarify that the authors’ intent centers on honoring the essence of these two genetic and cultural lineages without engaging in an analysis or intellectual critique. The focus remains on the spiritual potential within each tradition. The question arises: Could it be that these two bodies of wisdom offer distinct yet complementary pathways to connecting with the Light? In Daoist tradition, spiritual alignment is often described through the metaphor of “going with

⁴⁰ As mentioned in *Sefer Yetzirah*, the fire, air, water and earth elements came out of God’s Spirit.

the flow in the Dao”, a way of being that harmonizes with the natural order and the unseen currents of life. In contrast, Israelite scriptures speak of the Sons and Daughters of the Most High as those entrusted with a sacred task, to co-create new universes with The Divine, to bring Light into places of darkness by walking in God’s Will. When a human being becomes aware of the genetic and spiritual lineage into which they were born, this recognition may serve as an invitation to embrace the blessings and responsibilities inherent in that lineage. In doing so, they may become a vessel of the Light and support others of the same line to rediscover their origin in Dao or God, each within their own cultural and spiritual context.

Moreover, by understanding one’s genetic inheritance, a person may be supported to transcend their cultural and genetic conditioning and awaken to their true I Am Identity (Davis, 2009). From our perspective, regardless of the lineage one is born into or the path one chooses, it is the individual’s choices, and their whole-hearted commitment to the Truth of their being, that ultimately shape their connection with The Creator or Dao.

When one attunes to The Creator a communication process begins to inform and transform our thought forms, and by extension, our conscious words and actions. This, in our experience, is a process of purification that ennobles the character of the individual. Tehillim (Psalms) 24:3-6 offers a vivid insight into the character of those who seek The Creator with purity and devotion:

Who may go up to the mountain of *Adonai*? Who can stand in his holy place? Those with clean hands and pure hearts, who don’t make vanities the purpose of their lives or swear oaths just to deceive. They will receive a blessing from *Adonai* and justice from God, who saves them. Such is the character of those who seek him, of Ya’akov, who seeks your face.

This passage speaks to the inner qualities required for spiritual ascent, integrity in action, purity in intent, and sincerity in heart. It affirms that the journey toward Divine communion unfolds from within, rooted in the sanctification of thought, word, and deed. This inner alignment becomes the living expression of our unity with The Creator or Dao, where every action and intention reflects holiness.

When the Wisdom of The Creator begins to inform our every movement, the Tree of Life within is nourished and awakened. In this state, personal experience becomes living testimony, and the embodiment of Supreme (Spiritual) Values becomes more than just possible, it becomes inevitable.

As articulated in *The Urantia Book* (2001):

The evidence of true spiritual development consists in the exhibition of a human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity. (Paper 100: 2.2)

Across traditions, whether in the *DDJ*, Israelite scriptures, or personal experience, we observe

that a Tzadik, a holy person, is one who connects or attunes to the Mind of Dao/God. Such a person carries a whole-hearted desire to be in unity with Him-Her, seeing the Beauty, Light and Unity of all Life through the eyes of Dao/God. Just as Buddha recognized Buddha nature in others, and Yeshua saw the presence of The Father in his fellow brothers and sisters, The Tzadik becomes a vessel of the Divine, reflecting the Light of The Creator, and recognizing His-Her image in each soul. This sacred embodiment is far from passive, it is a manifest presence of sacred values, expressed through perception, presence, and action.

For the holy person, the Tzadik, the primary responsibility is to live in unity with Dao/God. As Yeshua said, “Seek first the kingdom”, and from that state of communion, allow loving and righteous actions to spring forth naturally, in service to Dao/God and His-Her Creation.

Approaching Life in a holistic way, in what Buddha described as ‘the right connectedness’, opens the heart to a state of being in which the universe is experienced as a welcoming and purposeful place. In this space, the deeper meaning of Life begins to unfold.

As human beings, we carry an innate capacity to seek and cultivate the qualities of Love, Beauty and Peace within ourselves. These qualities elevate our consciousness and align us with The Divine. One of the biggest miracles is our capacity to choose, to connect with the universe and with one another in a loving and peaceful way, becoming expressions of the Love of God, even in the face of violence and sorrow. Beyond material existence, there is a universe of magic unfolding, within and around each of us, in our interactions in life. There is You-The Creator, ever present, ever willing to meet us. And that meeting place is where Love, Mercy, and Goodness reign.

To highlight this matter, there is a Chinese proverb⁴¹ attributed to Confucius:

If there is light in the soul, there will be beauty in the person.
If there is beauty in the person, there will be harmony in the house.
If there is harmony in the house, there will be order in the nation.
If there is order in the nation, there will be peace in the world.

Laozi also conveyed a similar message in Chapter 54 of the *DDJ*:

Who thus regulates himself has virtue which is genuine; who thus regulates his household has virtue which overflows; who thus regulates his neighborhood has virtue which excels; who thus regulates the state has virtue which abounds; who thus regulates the world has virtue which is universal. Therefore let every man prove himself; let each household, neighborhood, and state do the same; let the world also follow the same course.

⁴¹ Another similar well-known saying in Chinese is “修身 · 齊家 · 治國 · 平天下” which means to cultivate oneself, maintaining harmony within family, governing the country and bringing peace to the world. This phrase is from a longer paragraph in the *Book of Rites - Great Learning* and also relates to Confucian philosophy (Legge, 2006).

修之於身，其德乃真；修之於家，其德乃餘；修之於鄉，其德乃長；修之於國，其德乃豐；修之於天下，其德乃普。故以身觀身，以家觀家，以鄉觀鄉，以國觀國，以天下觀天下。

Drawing from the wisdom of ancient Chinese and Israelite scriptures, it may be said that humanity holds the innate potential to connect with The Creator through genuine inner quests, conscious cultivation and devoted service to Life. This path of alignment first manifests as individual peace, which then propagates and radiates outwards, from one person to another, from one community to the next, and further on through generations, ultimately contributing to collective harmony across humanity.⁴²

For those interested in how peace may be transmitted through the embodiment of Spiritual Values, see Appendix B “Implications for Cognitive Neuroscience” in (Davis, 2009, 189-192).

How does the transformation from a survival-driven based paradigm to one rooted in Spiritual Values take place, individually, collectively and trans-generationally? What conditions or environments support this peaceful transformational process? Further insights may be found in *The Brain of Melchizedek* (Davis, 2009), particularly in Appendix C, “A Brief Introduction to the Neuro-Genetics of Spirituality”, and in Davis and Schübeler (2011). A Tzadik, one who knows their true I Am Identity and embodies Spiritual Values, may inspire others through their presence and actions to do the same. The process of peace propagation is well recorded in Israelite scriptures. For example, Abraham’s encounter with Melchizedek catalyzed a shift in his cognitive map, aligning him with Spiritual Values and deepening his connection with The Creator. Through this process of attuning to God’s Consciousness, Abraham cultivated a neuro-genetic map for a higher way of being, one that transformed his own life, and also seeded a greater propensity for peace among his descendants (Davis, 2009).

There are many ways that may support our understanding of the path of righteousness and holiness, both intellectually and, at best, internally. Yet this paper serves more as an inspiration toward such understanding, rather than offering remedies and prescriptions.

From our own experiences, and observations, we are certain that through faith, and with a sincere willingness to know the Mystery of Life, the possibility of having: (a) a direct relationship with God, as written to have been known by the prophets of ancient Israel, or (b) being in unity with Dao, as embodied by the sages of ancient China, is available to all of humanity. If we truly take to heart this sacred wisdom, and the truth that The Creator loves us, and we are created in His-Her Image, then why would The Creator withhold from us the possibility, or the right, to connect directly with Him-Her, if that desire is genuine in our hearts?

Here are some questions to ponder and quietly meditate on:

⁴² In this paper we have explored the embodiment of Spiritual Values and/or a connection with Dao/God. However, we have only touched the surface of the Process of Peace Propagation. For those interested, see these papers: (Zhuang et al., 2016; Davis & Schübeler, 2018; Davis & Schübeler, 2018a; Davis & Schübeler, 2018b).

- (1) Am I willing to commit to being peace in the midst of challenging and difficult circumstances, and to embody Spiritual Values in my interactions with others? If the journey is still unfolding, what could support me on this personal path, should I choose to walk it?
- (2) If each of us carries the potential to be righteous and holy, then am I willing in the depth of my soul to knock on that door and walk the narrow path?

The questions above are invitations. They ask each of us to pause, to listen internally, and to respond from the depths of our being. In a world increasingly shaped by distraction and division, the call to embody peace and walk the path of righteousness may be unusual and challenging. Yet in these times, it reveals itself as a necessity, a prerequisite for the emergence of a better future.

Section 3: A First-Person Experience of the Writing Process – Synchronicity and Revelatory Experiences

The following section offers a first-person account from one of the authors, Enya Zhuang, reflecting on the writing of the initial draft of this paper. It is shared in the spirit of inspiration, with the hope that her experience may illuminate and encourage your own creative and spiritual unfolding.

During the process of writing this paper, many insights were revealed to me in my quiet contemplation, and I also often asked questions internally to God, and the answers would be shown to me through a revelatory experience, both an inner recognition of external synchronicities and higher meanings as revealed by The Creator. Therefore, I have decided it is important to share my testimonies about how I came to write this paper and some of the synchronicities that led to revelatory experiences (Davis, 2020, 2025; Davis et al., 2025) related to this writing process.

Swiss psychiatrist Carl Jung described synchronicity as “the simultaneous occurrence of two meaningfully but not causally connected events” (1973, p. 25). However, I have come to perceive synchronicity more as the Divine Order revealed through meaningful events linked across time and space, uncovering an implicit order in reality, one that might seem random unless all the revealing details are known.

I would like to emphasize that my focus is not the synchronicities themselves but instead to point to the Cause of the synchronicities, The Creator. What has been most valuable to me throughout this journey was to witness Dao/God’s Hand move and orchestrate each detail, piece by piece, and how they all came together and fell into place at just the right moment.

Before having the thought to write something about the similarities between ancient Chinese and Israelite wisdom, I had been integrating internally the wisdom I inherited from my genetic line in China, together with what had emerged from my interactions with others and from within me in connection to the wisdom of ancient Israel. Through this process the same essence was revealed

in both, and therefore this writing was born out of the experience of the underlying Unity of Life in these two bodies of wisdom.

In the winter of 2016, I had the opportunity to study the wisdom of Kabbalah with a group in the community I stay in. During this time, I opened volume 4, portion ‘Chayei Sarah’ of *The Zohar* (Shimon bar Yochai, ca. 2nd century CE/2003) and the part I read was about Abraham and the sons of his concubines. Synchronistically, it happened to me several times within 1-2 weeks that I randomly opened this volume to the exact same section, number 27. I found this very interesting. So what was being shown to me in the text? From my experiences with *The Zohar*, it often reveals to me from The Creator whatever I need to know at a particular point in time. On my journey of Life, I was often aware of synchronicities, seeing Life as a whole, so in this case I knew that something was being revealed to me about the connection between the spiritual wisdom of ancient Israel and ancient China.

The title of section 27 is “But to the sons of the concubines...Abraham gave gifts” (p. 146). If we look at the original text in the *Torah* (B’resheet/Genesis 25:6), it states, “But to the sons of the concubines he made grants while he was still living and sent them off to the east, to the land of Kedem, away from Yitz’chak his son.” *The Zohar* expands on the record of the *Torah* and talks about the two column system and the three column system and refers to the Yin/Yang principle of Daoist cosmology as a two column system. Note here that the column system is related to the concept of the Tree of Life in Kabbalistic or Israelite wisdom. I knew that Life was showing me something relevant in the text for my contemplation, but I didn’t know what to make of it all. And so I asked for clarity internally, and within a few days, Sarah, a Sister of Life, (a co-author of this paper) shared with me a reading which she had opened to in section 30 of volume 7, portion ‘Vayechi’ of *The Zohar* (Shimon bar Yochai, ca. 2nd century CE/2003) titled “And the Wisdom of Solomon excelled” (p. 144), which to no surprise, contained a similar message to the one I had read. Something very interesting was revealed!

Following these synchronicities with *The Zohar*, when we gathered together for our next learning circle on the spiritual wisdom of Kabbalah, out of nowhere, in the middle of sharing and learning, a Brother of Life named Joshua, started talking about Israelite and ancient Chinese wisdom. “Aha! This is the answer that I asked for internally from The Creator!” What’s more, a verse in the learning material caught my attention, which was something like, “don’t take everything that is said literally, but also take everything literally, see how Life reveals to you the Truth, how it resonates with your soul on your journey, and we could see the glory of God.”

After the gathering, Joshua shared some more with me about how both bodies of wisdom are connected to the same Tree of Life. What he shared resonated with the Truth of my soul!

Let’s take a closer look at this series of synchronistic events: It began with my reading of *The Zohar*. Shortly after, I asked God for clarity. In response, Sarah brought me the other reading. As I mapped my internal quest for understanding against these external movements and events, something profound occurred. When Joshua spoke, I recognized the answer had been delivered. It was the Truth, already registered and shown within me by The Creator, even before the unfolding of these outer events. And now, with all pieces aligned, it all became much clearer, the

clarity arrived. A revelatory experience! Hallelujah!

In addition, although my main interest and focus for this paper was not the theoretical dimension, while I was researching and writing about the Creation process, I still felt that a theoretical system of knowledge would be very valuable for this work. Similar to my experience described above, the right information was brought to me at the perfect time by the Invisible Hand to deepen my intellectual understanding of it. Two such documents were “The Principle of Existence: Toward a Scientific Theory of Everything” by Hu and Wu (2010) and “Symbolic Structures as Systems: On the Near Isomorphism of Two Religious Symbols” by Martin Zwick (2011).

I am grateful to God/Dao for guiding me in this writing process and revealing everything I needed to know in His-Her perfect order and timing. I knew that when I opened my heart to receive the answers I was seeking from Dao/God, He-She would answer me, most often through meaningful events or synchronicities, which resonate with the Truth of my being.

What’s more, during this writing process there were a number of occasions when I recognized and experienced the higher meanings and Spiritual Values that The Creator was expressing to me, such as I Am The Love, I Am The Balance, I Am The Divine, I Am The Perfection, I Am The Stillness, and I Am The Unity, amongst others, as mentioned in the previous sections.

On one particular occasion, while editing a part of the paper related to the Hebrew letters, God’s Game and Humor came to me through the medium of music. A song called “Hebrewmen” by Ehud Banai, which I had never heard before started playing “randomly” from the computer I was using. It was interesting timing since the lyrics of the song were very much in sync with what I was working on. For instance, “Speak up the language of the Hebrewmen, it is the language of the prophets, it is old and sacred, it will open up your soul.”

On another occasion while editing the paper and listening to some music, a song by Joshua (whom I mentioned earlier) caught my attention. The lyrics, “You are my brother, our spirits soar so high, and we know that we can fly all together, see the One within our space without the veil, see the beauty in the Oneness face to face.” It was a meaningful moment, which revealed the Values of I Am The Unity, I Am The Love and I Am The Perfection to me.

At another point in writing I thought, ‘What is it that really transforms a human being?’ and synchronously remembered words that Joshua had shared in a learning circle:

I Am the Love that makes you laugh.
I Am the Love that dissipates all discomforts.
I Am the Love that dissipates your fear.
I Am ...

These words were an answer, reminding me that the Spirit of Love transforms all!

It is stated in *The Urantia Book* (2001), “Meanings are derived from a combination of

recognition and understanding. Meanings are nonexistent in a wholly sensory or material world. Meanings and values are only perceived in the inner or supermaterial spheres of human experience.” (111:4.2)

Meaning is something which experience adds to value; it is the appreciative consciousness of values... Values are experiential when realities are meaningful and mentally associated, when such relationships are recognized and appreciated by mind... The greater the quality of cosmic adaptation, the more of meaning any experience possesses. Values are not conceptual illusions; they are real, but always they depend on the fact of relationships... The supreme value of human life consists in growth of values, progress in meanings, and realization of the cosmic interrelatedness of both of these experiences. (100:3.4-3.6)

This describes well my own experiences, insights and revelations.

These synchronistic events became meaningful to me as I recognized and experienced You⁴³ through the Value of You. Moreover, when I witness synchronicities (as signs of Divine Order), I am able to discern the real meaning of the events, which then allows me to act according to the Truth within me, and to be an expression of the Value of You to others!

With a genuine heart, the One who created the Heaven and Earth reveals the Mystery of Life in our daily interactions. In this way, the higher meanings of Life emerge in our hearts and minds to instruct us spiritually in each moment of our existence.

Conclusion

The synergistic understanding between the wisdom of ancient China and ancient Israel, together with its embodiment through first-person subjective experiences offers profound insights into the journey of peace and righteousness. This journey transcends cultural and religious boundaries and is rooted in Spiritual Values and a right connectedness with Life.

Throughout this paper, we have explored how ancient teachings, when lived and embodied, can guide us toward unity with Dao/God beyond any religious or cultural framework. The lives of sages and prophets such as Zhuangzi, Laozi, Buddha, and Yeshua (Jesus), reveal holiness as a living possibility, embodied in thought, word, and action, and accessible within the human journey. Their example affirms that by choosing to become the highest version of ourselves, we may walk the path of righteousness and holiness in our modern day.

As a collective, it seems that humanity is still growing, and at times struggling toward the path of ‘sanity’, defined by morality and ethics. Yet the invitation remains to progress toward ‘sanctity’, where righteousness and holiness become the foundation of our being.

⁴³ Here I refer to The Creator as ‘You’ with a capital ‘Y’. “The Value of You” are the Spiritual Values, such as Love, Grace, Humor and Perfection through which Dao/God expresses Him-Herself.

This path of Inner Peace and holiness has long been the one less travelled, however, throughout our explorations in this paper, it reveals as fundamental and an antidote to the chaos and fragmentation of our time.

If we are to evolve as a humanity, spiritually and physically, individually and collectively, then we must ask and embrace, “What supports our growth toward peace and love?”

The answer reveals here in harmonizing with “the Way” (Dao) and embodying Spiritual Values, those that transcend moral codes and cultural norms, and instead arise from out of the soul’s longing to know The True Cause and Source.

The *Dao De Jing*, the *Torah*, and many other sacred texts, point toward the same path, a path of righteousness, holiness, and peace. It is an invitation. It is our responsibility. And it is our choice.

One of the greatest miracles in life is the prerogative to choose, and also to love and to be loved, embodying Peace even in the midst of challenge. Yet even more miraculous, and ultimately transformative, is the cultivation of an inner state of being that allows us to live in, and help create, a world free from adversity. A world where loving God and one another, and going with the flow of the Dao are no longer miracles, rather they are the norm.

As a guide and inspiration, we leave you with words spoken by the prophet Yirmeyahu (Jeremiah 31:32–34):

“I will put my *Torah* within them and write it on their hearts; I will be their God, and they will be my people. No longer will any of them teach his fellow community member or his brother, ‘Know *ADONAI*’; for all will know me, from the least of them to the greatest.”

In Chinese, a commonly used phrase is “你知道嗎?” (Nǐ zhīdào ma?), “Do you know?” The word “知道” (zhīdào) means “to know,” and the second character “道” (dào) means “the Way”, the same character used for Dao in the *Dao De Jing*. Thus it may be said that true knowing is intimately connected with knowing the Way.

Dao is the path, and once you walk it, you come to know it. Or rather, to know Him-Her.

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