

Research Essay

Sacred Waters – A Scientific Touch on Sanity and Sanctity

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Abstract

The author stands by the view that science is incomplete and poor when it fails to incorporate and integrate 1st, 2nd and 3rd Person Perspective, something that Popper may have also noticed and warned about in his time and writings when referring to falsifiability and its limitations and need to be complemented by intuition, imagination and knowledge, derived from subjective experiences based on metaphysical commitments. Only such a sound understanding of what science really is and, like everything else, how it will evolve to allow for a harmonious and aesthetical weaving with spiritual wisdom, revelation and metaphysics, particularly on the subject of what constitutes sacredness, propels me to start with the exploration and meaning of what constitutes the sacredness of water as expressed in the phrase ‘Sacred Waters’. This experience of the sacred, I conjecture, requires our intimacy with a 1st Person Perspective kind of experiential ‘Now’. Following, I explore the need for 1st and 2nd order sanity treated by Paul Werbos as necessary stages for the development of human potential, as well as the need to introduce category theory to decode the languages of the body, hand in hand with the language of the soul. Finally, I briefly highlight a social need that should lead towards a 1st and 3rd Person Perspective Decision Science framework conducive to inner peace and social harmony. The reader is encouraged to embrace a synthesis of spiritual wisdom and modern science with its comforts and discomforts and the power that comes with it in ‘*dar a luz*’ to a new humanity.

Keywords: First person, third person, sacred waters, creation, sanity, integrity, metaphysics, spiritual values, decision science.

I. Introduction

In the near future the current body of science will be expanded and evolved by a group of scientists, philosophers, artists, prophets and prophetesses in order to allow for the proper 1st, 2nd and 3rd Person Perspective (PP) integration. This, I conjecture, will facilitate the knowledge and wisdom derived from inner and subjective experience to enrich our objective understanding of the nature of reality, bringing about a synthesis between these very distinct modalities of knowing. I am positive that such an undertaking will contribute to improve the human condition and the alleviation of the current planetary crisis towards the achievement of individual inner peace and social harmony. One step towards that ought to be the proper understanding and application of Karl Popper’s narrative concerning falsifiability and verifiability with its fortes

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and serious limitations, already noted and addressed by Popper himself [1]. Let us remember that there are strategies for research where the hypothesis might be accepted face value and the experimental design is modified until the hypothesis fails to be rejected. This means that we question the quality of the experimental design instead of the hypothesis itself.

This kind of approach may serve the purpose to advance research in the field of spiritual values, inner peace and freedom, for example, since they are taken to be self-evident truths by a large majority of people. This goes hand in hand with demystifying the belief in the unailing power of significance tests to be substituted for more robust inference methods when appropriate [2-3]. This would give strength in advancing a synthesis between the body of scientific knowledge with spiritual wisdom in order to better support human development and spiritual growth.

In this work I will address three important aspects of this synthesis as follows: (a) our own personal experience and revelation, (b) ancient wisdom and (c) modern science. All these aspects of this synthesis are to be found in:

1. Spiritual experience
2. Spiritual values and their counterpart in human behaviour
3. Cognitive linguistics and embodied spirituality.

I will also address the need for the harmonisation of 1st PP together with 3rd PP as well as subjective experience with objective observations. I will explore how the subjective and objective dimensions of reality could be explained in terms of what constitutes a sacred inner space mapped or related to an external sacred one, sometimes connected to the natural environment and at other times to sacred places.

One of the elements par excellence to explore in connecting the external with the internal sacredness of life is water. As a physical substance water is vital to humans and is also reported to be a means of spiritual cleansing and purification as in many immersion traditions [4]. I conjecture and hypothesize that water can favour a kind of psychophysiological coherent state that also favours the attunement to spiritual values leading to general wellbeing. This kind of state has come to be known as ‘psychophysiological coherence’ as described by [5], which may be accessible in different ways and via different mediums [6]. This could also be associated with the positive effects reported in sacred ritual immersions [4, 7].

Another aspect of this work will be concerned with weaving the experience of the natural environment and its relation to the experience of ‘here-and-now’. It is proposed that the *immediate now* is an intimate and familiar experience of reality where the creation of knowledge and meaning manifests in appreciation, creativity and scientific, philosophical and spiritual insight, for example. This *immediate now* appears to be where human life occurs and where the quality of human intentions in action and values based decision making takes place.

These notions lead naturally to what should constitute the education of the soul, something that has been addressed to an extent in “The Brain of Melchizedek” [8]. After years of experience and study I have observed that human beings develop their potential organically and naturally when immersed in learning environments that foster inner exploration, self-realisation or the attainment of unity of consciousness with The Creator, in a way that avoids indoctrination and starts the transformative process suited to the particular needs of each individual.

When we learn as a species to foster learning circles, learning organisations and decision making processes and systems that incorporate spiritual values as part of their utility functions, we will have achieved an important step towards the manifestation of a currency based on actions of kindness that will support general wellbeing, individual inner peace and social harmony.

This emerging currency will reflect the sacredness of water and spiritual wisdom, the sacredness of life.

II. 1st and 3rd Person Perspective Science, Popper and Falsifiability

Is 3rd PP science going to improve and evolve to shake hands with 1st PP science so as to complement and be complemented by the knowledge and wisdom derived from rich inner experience, also called spiritual experience or subjective explorations of Self and others? This is precisely the challenge we must address if we aspire to improve the human condition and the planetary crisis towards the achievement of individual inner peace and social harmony.

Though Karl Popper's narrative is very valuable in many aspects, like every line of thought it presents serious limitations, some of which Popper also addressed and certainly many others, like for example, objections concerning falsifiability and verifiability as treated by [1] as follows,

“We have to be able to infer that if a falsifying result has been found in a given experiment it will be found in future experiments ... this is clearly an inductive inference.”

Also, in the work of Miller [9] he has raised objections and it follows that the falsifiability criteria never suggest that unfalsifiable systems such as logic, mathematics and metaphysics are left out of science. It is possible and highly probable to find unfalsifiable statements, present in, and complementary to falsifiable theories. It is very easy to understand that some old metaphysical and unfalsifiable ideas about the existence of atoms have been of a great contribution to falsifiable modern theories about the atom. We ought to view metaphysical ideas about spiritual values and consciousness based on ancient and modern wisdom as complementary to falsifiable theories of human consciousness. Also, we need to come to terms with the possibility that the scientific method will evolve, as everything else does, to incorporate 1st PP experience, particularly when it comes to serious, challenging and sometimes uncomfortable ideas for scientists, philosophers and saints to deal with.

It is important to remind the reader that Popper himself articulated the idea of metaphysical research programs concerning unfalsifiable ideas that could serve as robust guidelines when exploring new theories [10-11].

When we explore the improvement of the human condition, we should avoid any unbalanced views, like the kind of transhumanism that is ill equipped only with reductionist and materialistic science and technologies that intend to produce cybernetic humans, for example. In order to overcome such grotesque developments, we must focus on the development of human potential and human spiritual capacities. In doing so, we as a species would be able to complement and correct the misguided views of transhumanism, based on science and technology only, by being equipped with ancient and modern spiritual wisdom as well as direct revelation and insight. This

would preserve the human species as purely human allowing the overcoming of physical and mental human limitations, as well as facilitating self-actualisation.

I am convinced that if we fail to do that humanity will end up reinforcing the crisis, which it is already in. So, the questions are raised: (a) how are human beings to approach this challenge by keeping in touch with truth about what is human? (b) what constitutes human potential? and (c) where are the boundaries between a pure human and a cybernetic one?

I will deal here only with human potential for pure human beings and some aspects about truth and I will leave for others to discuss where the boundaries are between a pure human and a cybernetic one.

When we explore the **Truth**, we must pay careful attention as to which kind of ‘truth’ or theory of ‘truth’ people are speaking about.

To mention a few theories of truth as viewed by:

1. Coherence theory
2. Pragmatic theory
3. Constructivist theory
4. Consensus theory
5. Transcendental Truth (as in Buddhism)
6. The Spirit of Truth (as experienced by prophets and prophetesses)
7. Absolute Truth as known by The Creator.

Types 1-4 are more related to philosophical, scientific and rational arguments about ideas, ideals and objective reality (perhaps closer to objective reality and 3rd PP).

Types 5-6 are more related to Spiritual Truth that can be subjectively (1st PP) known by seekers of the Truth, the practice of meditation or direct revelation.

Type 7 is unknowable (in its totality) by the human mind, it remains an unknown even in the face of direct revelation (partial Spiritual Truth) about aspects of the totality of the **Truth** as known by The Creator. **Absolute Truth** is neither subjective nor objective in human terms.

Considering the above, we need to know what kind of truth we are exploring and answer first to which kind of truth we are talking about as shown from 1-4, which are the kinds of theories made up by symbols and languages that fit the question.

When attempting to map subjective truth as experienced in the context of 5-6, to truth as dealt with by theories 1-4, then we meet a challenge that hopefully we can resolve, more likely by accepting that 1st PP must shake hands with its complementary 3rd PP counterpart.

At the moment, it seems to me that via **category theory, semiotic and pragmatic information**, we may have an avenue to assess with a degree of certainty/uncertainty, when a statement or set of statements as experienced subjectively (1st PP) may be reliably validated, and then accepted or rejected by formal logic, scientific theories and experimental evidence (3rd PP). Also, we need to determine when formal logical propositions, scientific theories and experimental evidence ought to be accepted or rejected based on subjective experience (1st PP). This I conjecture, equips all scientists, philosophers and saints with a kind of three branch system of checks and balances,

which can be expected to improve as the human species actualises its human and spiritual potential.

But how do we connect 1st PP with 3rd PP when it comes to what is truth, how do we connect biology, physics, mathematics and language with the experience of spiritual values like Love, for example?

I concur with Grant Gillett when he expresses in our correspondence via a google group that "... the only validation is in interacting with the world on the basis of cycles of activity including information gathering and action in context as Wittgenstein argued" and I would add in italics, *together with inner interactions with The Creator, the spiritual realms and the noosphere, as portrayed in the stories of Prophets like Yeshua Ben Yosef or enlightened beings like Gautama Siddhartha, as well as in the accounts of modern saints, prophets, prophetesses and bodhisattvas and some novel scientific theories and paradigms* [8, 12].

We must rely on novel thinking, better science and the improvement of the scientific method and as Spiritual Truth goes, we will have to rely on wise men and women and saints, which as it has been proposed, "You will know them by their actions" as portrayed in the books of Matatyahu (Matthew) and Yohanan (John) and other ancient biblical writings like the book of Proverbs. This I conjecture would lead us to the rediscovery of the sacred.

III. Weaving Science, Wisdom and Metaphysics on the subject and meaning of 'Sacred Waters'

Since I was seven I have been surfing up till now and it is interesting that through the years I saw surfers in many places in the world, of different ages and genders, going into the ocean with a serious face after a working day and coming out of the water with a big smile.

When we consider the history of surfing, which primarily originated in Polynesia and the Pacific coastlines of South America (mainly Peru) and the notion that Hawaiian people considered surfing a sacred art by which the chiefs were elected according to how skilled they were, a question might be raised as to whether surfing and interaction with the ocean (water) could facilitate the connection to and the embodiment of spiritual values which in turn, via enjoyment and practice, would lead to happiness and the mastery of such an art.

Another group of people who lived and still exist in Aotearoa-New Zealand also consider water as sacred. These people are known as The Nation of Waitaha and in their accounts we can find that they certainly attributed to water many important properties that linked the physical with the spiritual world [13]. The name Waitaha integrates two words: Wai (water) and Taha (Container or Carrier), meaning Water Container or Water Carrier.

Later I will expand on the idea that water being a physical substance, which is very important for human biological life, may also play a function that facilitates a form of coherence that allows a human being to better attune to the flow of the spiritual realms and spiritual values, something intimately related to meaning and Freeman's Neurodynamics [14].

There is a line of research by Giuseppe Vitiello and Emilio del Giudice [15] that deserves careful attention since, according to Vitiello, it is precisely the water molecule dipole coherence that facilitates the condensates in brain dynamics, something presumably related to the creation of knowledge and meaning [16]. Could it be that psychophysiological coherence, water coherence and Nambu-Goldstone condensates in brain dynamics are causally related? Even though outside the scope of this work, it deserves careful investigation since so far it remains in the category of a mystery or if the reader prefers, an unknown.

There are many elements in this exploration that need to be harmonised. On one hand we must be creative and inspired to attempt a synthesis between spiritual wisdom and modern science and on the other hand, we need to be conservative enough to avoid category errors and misplaced metaphors.

Let us first briefly explore what we know about psychophysiological coherence as described by [5]. We can imagine and experience certain physical bodily states (in brain-heart-respiration-digestive system dynamics) that may favour psychophysiological coherence, which in turn may open gates or channels to enable the symbiosis between brain, mind and soul [12, 17-18].

We can also imagine that the soul and the mind may influence and trigger a cascade of events in the body, which may contribute to health or disease. In the case of negative or destructive thoughts, depending on how stress is mediated, we may improve from a low heart coherent state to higher coherent ones, which means that we can improve our human condition and actualise our human potential, eventually leading to the mastery of some desired states.

If affirmative, then it could be conjectured that immersion in water could very likely facilitate psychophysiological states, which favour the purification of mind and soul development.

There are at least three important aspects of this synthesis that we need to address, particularly with the proposal that water is a medium for: (a) spiritual communion, communication or experience, (b) spiritual values or attributes (or a spiritual field) coupling with water and (c) cognitive linguistics and embodied spirituality. These aspects are:

1. Our own personal experience and revelation
2. Ancient wisdom
3. Modern science

This exploration will also require the harmonisation of 1st PP together with 3rd PP, as well as subjective experience with objective observations.

Regarding aspect number one (1), it seems like a good start to ask oneself questions like:

- Do I feel closer to The Creator when I take a shower or swim in a pool treated with chlorine or that only happens in rivers, lakes, at the beach or at the Mikve? [7]
- Why is it that so many people who swim or immerse themselves in a pool, the sea, or the ocean may feel good about it, however, they never report communion or communication with the Spirit of The Creator?
- Is it the attitude (sincerity) or the medium (water) that determines the quality of communion or communication? Which is foundational and which one physically facilitates the gating or symbiosis between mind, soul and body?

- Is freezing or boiling water still a medium that facilitates one's communion with the spirit? Which temperature is better for oneself? [19]

With respect to ancient wisdom, aspect number two (2), some other questions to explore would be:

- Is the relationship with water and spirit only metaphorically described or are there any claims for causal connections in spiritual texts or still alive oral traditions?
- Is the relationship between water and spirit invariant across cultures, pointing towards a kind of universal? or is it that different cultures assign different meanings to water in relationship with spiritual values?
- Does the book of Genesis or any other spirit-based cosmology tell us anything about a causal relationship between water and spirit? Are the 'waters above' and the 'waters below' as described in the book of Genesis, different just in location (clouds, oceans) or are they two very distinct types of fields namely: 'physical waters' (below) and 'spiritual waters' (above)?
- What kind of waters did Yeshua Ben Yosef (Jesus) refer to? What kind of waters do the book of Revelation and the book of Yohanan (John) refer to?

Concerning modern science, aspect number three (3), **I suggest** the following **readings in cognitive linguistics** as a complement to the work of Pribram, Bohm, Freeman, Vitiello, Stapp, Hameroff, Penrose, Langan, Josephson, Ó Nualláin, Klein and Werbos, amongst others:

- "The Way We Think: Conceptual Blending And The Mind's Hidden Complexities" by Gilles Fauconnier and Mark Turner [20]
- "The Origin of Ideas: Blending, Creativity, and the Human Spark" by Mark Turner [21]
- "Philosophy in the Flesh: the Embodied Mind & its Challenge to Western Thought" by George Lakoff and Mark Johnson [22].

One of the most beautiful and useful things we may ideally achieve via this exploration is to harmonise and integrate multiple interpretations via our love for truth, yet, love for truth must be carefully disentangled from the kind of pleasurable mental processes that lead to accepting misplaced metaphors as truth that in many cases lead to category errors.

Let us have a careful look at the following metaphor cited from the book of Yohanan (John 3:5):

"Jesus answered, Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit."

It seems to me a requirement, before committing to a final interpretation or conclusion about this metaphor, to familiarise oneself with ancient Israelite culture, spiritual law, languages and metaphors based on ancient Israelite records that include biblical literature together with The Book of Creation, The Book of Enoch, The Zohar and The Book of the Bright, amongst others. Yeshua Ben Yosef (Jesus) lived a life that according to biblical records fits the Israelite ideals of holiness, righteousness and peace via soul growth in a living and dynamic relationship with The Creator, people and the environment. This basically means a harmonious engagement and communion with the life Giver and the process of life itself that includes water, fire, air, earth and spirit.

As we can easily verify in biblical records, The Zohar and The Book of Creation, the four elements of water, fire, air and earth together with “the fifth element” of spirit are intrinsically related to creation, together with the Tree of Life, the ten emanations or Sephirots, the twenty two Hebrew letters and the numbers from 0 to 9.

We must note that in the book of Matityahu (Matthew 3:11) referring to the Baptist, it reads:

“I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.”

Is this supposed to mean that fire is a greater medium than water to connect to the “spiritual currents” of the universe via the Holy Spirit of The Creator? Or, are these a pair of metaphors (baptism with water and baptism with fire) pointing us to greater forms of purification, levels of wisdom and enlightenment in our genuine desire to draw near The Creator via a love and a “thirst” for Truth and Righteousness (a functional and harmonious connectedness to The Creator and the process of life)?

Yet, neither fire nor water are alone in this life giving process, since as it seems, air is the element that The Creator uses to breathe life into body and soul, as it is written in Genesis 2:7:

“Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.”

Even more interesting in biblical narrative is that water becomes the destroyer of life instead of a medium for communion (Genesis 6:7):

“Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish.”

Just as a summary for this brief immersion in Israelite poetry and wisdom, there seems to be a complementary hierarchical~network structure in the dynamics of the four elements (water, fire, air and earth) as portrayed in The Book of Creation as follows:

And as to this Decad of the Sefirot, restrain thy lips from comment, and thy mind from thought of them. And if thy heart fail thee return to thy place? Therefore is it written, “The living creatures ran and returned,” and on this wisdom was the covenant made with us.

עשר ספירות בלימה, אחת רוח אלהים חיים ברוך ומבורך שמו של חי העולמים קול ורוח ודבור וזהו רוח הקדש:

These are the ten emanations of number. First, is the Spirit of the Living God, blessed and more than blessed be the name of the Living God of Ages. The Holy Spirit is his Voice, his Spirit, and his Word.

שתים רוח מרוח חקק וחצב בה עשרים ושתים אותיות יסוד שלש אמות ושבע כפולות ושתים עשרה פשוטות: ורוח אחת מהן

Second, from the Spirit he made Air and formed for speech twenty-two letters, three are ‘mothers’, seven are ‘double’, and twelve are ‘simple’, but the spirit is first among these.

שלוש מים מרוח חקק וחצב בהן תהו ובהו רפש וטיט חקקן כמין ערוגה הציבן כמין חומה סככם כמין מעזיבה :

Third, Primitive Water. He also formed and designed from his Spirit, and from the void and formless made earth, even as a rampart, or standing wall, and varied its surface even as the crossing of beams.

ארבע אש ממים חקק וחצב בה כסא הכבוד שרפים ואופנים וחיות הקודש ומלאכי השרת ומשלשתן יסד מעונו שנאמר עושה מלאכיו רוחות משרתיו אש לוהט :

Fourth, from the Water, He designed Fire, and from it formed for himself a throne of honor, with Auphanim, Seraphim, Holy Animals, and ministering Angels, and with these he formed his dwelling, as is written in the text “Who maketh his angels spirits and his ministers a flaming fire.” [23]

Note that Spirit is the foundation from which the four elements (water, fire, air and earth) sprang. From Spirit The Creator made air. From Spirit The Creator also made water and from water The Creator designed fire and from it a throne of angels and other holy creatures.

So far it seems that ancient Israelite poetry and language is highly metaphorical concerning the origin of spiritual values and beings in relationship to the creation of humanity and life, with one causal assertion being that Spirit causes the four elements to exist as well as other creatures, both physical and spiritual. In other words, energy and matter transactions and therefore life, have their origin in Spirit via the Will of The Creator.

The question then is, what did Yeshua Ben Yosef, an Israelite prophet, mean by “being born of water and the Spirit”?

First of all, we must search the definition and etymology of the word ‘baptism’ previous to Christianity since that religion with its rituals and ceremonies was inexistent at the time when Yeshua Ben Yosef (Jesus) was alive.

According to the Online Etymology Dictionary [24]:

baptize (v.)

“to administer the rite of baptism to,” c. 1300, from Old French batisier “be baptized; baptize; give a name to” (11c.), from Latin baptizare, from Greek baptizein “immerse, dip in water,” also figuratively, “be over one's head” (in debt, etc.), “to be soaked (in wine);” in Christian use, “baptize;” from baptein “to dip, steep, dye, color,” perhaps from PIE root *gwabh- (1) “to dip, sink.” Christian baptism originally was a full immersion. Related: Baptized; baptizing.

According to the Merriam-Webster online dictionary [25]:

Definition of *baptism*

1

a: a Christian sacrament marked by ritual use of water and admitting the recipient to the Christian community

b: a non-Christian rite using water for ritual purification

c: Christian Science : purification by or submergence in Spirit

2: an act, experience, or ordeal by which one is purified, sanctified, initiated, or named

From the above etymology we may assert that there was no such word at that time since that ritual and word have their origin in Christianity. We are left then with the non-Christian definitions 1.b and 2 that would indicate either purification or initiation, however, initiation is a word still to be found in biblical literature and more likely is used in mystery schools or Masonic rituals. I have never been able to find the word ‘initiation’ in ancient Israelite texts nor online bibles and I have settled for the word ‘purification’. Based on that and the words of Yohanan (John) it seems that there are degrees of purification and the one of water is less powerful than the one of fire, meaning that a spiritual purification coming directly from the Spirit (metaphorically fire) works more powerfully than the benefits derived from water.

Having said that, it is also important to mention that it does matter in Israelite poetical language and metaphorical mappings, in which context we use water and fire since, for example, in The Zohar, water is related to grace or mercy (the Sefirah of Chesed) while fire is related to justice or severity (the Sefirah of Gvurah).

So far, it seems that water, within certain constraints of temperature, can serve as a vehicle of physical purification taking the body to a form of resonance or coherence that prepares the human being to receive a certain degree of spiritual purification. ‘Fire’ metaphorically speaking when referring to spiritual purification requires no physical medium.

The above coincides with my own experience and observation (1st PP) together with the many purification stories and accounts (3rd PP) that I have heard from a large number of people and some literature [4, 7].

Following, in order to strengthen the case that water is regarded as sacred by people of different times, places and cultures, I am providing a complementary, small sample set of quotes from biblical literature as well as one quote from the Tao Te Ching [26]:

John 3:5

Jesus answered, “Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit.”

John 4:10-15

10 Jesus answered her, “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.” 11 “Sir,” the woman said, “you have nothing to draw with and the well is deep. Where can you get

this living water? 12 Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?” 13 Jesus answered, “Everyone who drinks this water will be thirsty again, 14 but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.” 15 The woman said to him, “Sir, give me this water so that I won’t get thirsty and have to keep coming here to draw water.”

John 7:37-39

37 On the last and greatest day of the festival, Jesus stood and said in a loud voice, “Let anyone who is thirsty come to me and drink. 38 Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.” 39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

Matthew 3:11

11 “I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.”

Revelation 21:6

6 He said to me: “It is done. I am the Alpha and the Omega, the Beginning and the End. To the thirsty I will give water without cost from the spring of the water of life.”

Revelation 22:1-2

1 Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb 2 down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations.

Hebrews 10:22

22 let us draw near to God with a sincere heart and with the full assurance that faith brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

Genesis 1:2

2 Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

Isaiah 12:3

With joy you will draw water from the wells of salvation.

Isaiah 44:3

For I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring, and my blessing on your descendants.

Isaiah 58:11

11 The LORD will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail.

Samuel 22:17

17 “He reached down from on high and took hold of me; he drew me out of deep waters.”

Amos 5:24

24 But let justice roll on like a river, righteousness like a never-failing stream!

Ezekiel 36:25-26

25 I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. 26 I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh.

Tao Te Ching

8 The highest excellence is like (that of) water. The excellence of water appears in its benefiting all things, and in its occupying, without striving (to the contrary), the low place which all men dislike. Hence (its way) is near to (that of) the Tao.

In Israelite wisdom, we can observe that fire came from water both in the account of The Book of Creation and also from Yeshua Ben Yosef, a human being with a physical body (mainly made of water) from which fire (the Spirit) came out and manifested in words and deeds. It is also relevant to mention that ‘living waters’ also means the Spirit according to biblical accounts.

A good starting point to begin building a bridge between modern science, spiritual wisdom and revelation would be “The Brain of Melchizedek” [8, 27].

As the author has explained, “The Connective Paradigm of Melchizedek” [8] emerges as:

The foundation to the study and understanding of the interplay between the Spiritual and Physical Domains of human consciousness by the agency of Spiritual Values. In order for the reader to better comprehend the cognitive implications of this paradigm at this stage it is also highly recommended that he or she read Appendix B which deals with Implications for Cognitive Neuroscience - the Cognitive Functions, Emotional Functions and Executive Functions, and thus be able to embrace the neural implications of the brain of a Tzadik capable to experience a transformation in his or her cognitive map through a revelatory process of divine revelation, something which posits a radical transformation of theory of consciousness.

At this stage we must pause and think about what is ‘meaning’ since meaning is so intimately associated with values. How does meaning arise from sensory raw data and becomes entangled with knowledge in memory, perception and intentional action? However, even more fundamental, concerning meaning or better meanings here, I will leave behind the notion of meaning as a semantic pointer to a material object, like the word flower or pencil for example, which most children in English speaking nations would grasp and associate with the actual object (flower or pencil) that they see or remember seeing. Simply put, for most people in such nations it would be very easy to grasp the meaning of these words.

Here, I will delve into other instances of the word ‘meaning’ as something that is experienced in relationship to values and particularly spiritual values. When we awaken to a conscious appreciation for values, new meanings emerge usually followed by transformations of the human consciousness. A change in perception or a change of paradigm goes hand in hand with the transformative emergence of new meanings in the human mind.

When looked at carefully, the selfish pursuit of pleasure or self-gratification may lead to a degradation of meanings. For example, an infatuated lover intrudes in the life of a married person and takes the place of a spouse and children, which used to be valued as a meaningful life by the married person, before infatuation. It takes little intellectual effort to understand that this is harmful for the family unit and the community (society).

It seems that from the above we can derive that the experience of values goes hand in hand with meaningful realities that are appreciated by the human mind. So far, it seems that values, meanings and mind are intimately related in human experience.

When a person lives with devotion to a meaningful cause, for example, the cause of individual inner peace and social harmony, he or she will more likely experience a creative living where originality can also be experienced together with spontaneous actions of kindness. This may lead to new meanings and insights about reality and on occasions, that may aid in the overcoming of conflict, most of the time just a perceived conflict. These new insights and meanings tend to initiate the enactment of new choices and potentially a change in old habits for better ones, and also on occasions the overcoming of strong addictions.

It is plausible that new meanings will assist creative thinking applied to conflict resolution, which only persists (conflict) when spiritual and universal values are rejected, depriving the individual of the experience of higher and more refined meanings and a more comprehensive and sound perception of reality.

It appears then, that the experience of meaning is somehow related to perception of reality, intentional action and values based decision making.

If we conceive the relationship between mind and spiritual values as a systemic one, then meaning can be postulated to be an emergent property of such a relationship. This emergent meaning comes with a synergy that also adds or begets value.

I will conjecture that the reality of the soul ought to be found in such a relationship between mind and spiritual values, together with the emergence of new meanings leading to cycles of soul development.

It is then important to say that via the mind a human being will be able to know objective reality and its meanings including things like quantity, for example. However, quality or values are only available via feelings and such feelings, the experience of value or quality, is in turn an emergent property of the relationship between the human mind and the spirit of life.

So perhaps, at this stage it would be good to summarise by stating that new meanings usually emerge from awareness, recognition and understanding, therefore, meaning will never be found in purely sensory stimuli coming from the material environment, at least never the meanings I am referring to. Meanings and values and their relationship are only to be found in the inner sphere of human life. However, when humans expand their knowledge of things, this may derive a better intellectual appreciation of the meanings related to ideas and even a better insight into the values of ideals.

I will conclude for now by saying that human beings are destined to find truth in their inner life and without a doubt, the knowledge of objective reality (facts) must complement such a discovery of truth, in order to properly deal with the challenges of daily life. This is made possible by knowledge, values and meanings.

So, to the question of what is meaning? I will answer that meaning is, or at least can be defined, as an emergent property of the relationship between mind and spiritual values, being one of the main contributing elements of soul development and the expansion of human consciousness.

I concur with Langan that there is a real need and room for a metaphysical framework to address theological issues and I have consecrated part of my time to work on that. In that sense the “Cognitive-Theoretic Model of the Universe” (CTMU) deserves a close look [28-29].

Another work that deserves close attention is the work of Basti concerning category theory, something that may support the building of a symbolic bridge via quantum field theory that allows to study meaning and knowledge creation in the brain together with the spiritual and physical aspects of life and the universe as portrayed in the quest for truth, for example [30-32]. This requires the participation of many scholars also immersed in 1st PP approaches to spiritual experience. Taken together, these authors may contribute to produce new linguistic structures that aim at targeting spiritual communion via the subjective experience of spiritual values where a spiritual field could be seen as a metric, and that would incorporate and more robustly articulate the biophysics of individual inner peace and the embodiment of spiritual values.

IV. A 1st Person Perspective of the Experiential Now

In 2019 I had the privilege to meet with Dwight Holbrook at The Science of Consciousness conference in Interlaken, Switzerland. He very kindly gave me a copy of his book titled, “Blink of an Eye: Material Nature Captured in the Momentary Now” [33] and asked me to drop him a note for me to share my thoughts about it. After the conference my journey continued across Europe for around a month and then I left to Hawaii. There I spent the month of August 2019 mainly camping, surfing, sharing spiritual matters with friends and reading the book. This was certainly the perfect place to eat fruits in the morning while enjoying his pearls of wisdom (love for wisdom), his philosophical inquiry.

I found his book very well written and to the point; we need to bring to the front of our scientific conversations about consciousness a 1st PP to better inform our traditional 3rd PP. The more I immersed myself in the book, the more I could fully relate to the description of the ‘**Momentary Now**’ that he gave, as being the immediate and perhaps the only contact with reality (lucid reality) available to us. I also found very familiar the idea that a 3rd PP timeline and narrative has its origin in a 1st PP experiential *Now* and I would add that the most deep meanings and values that we account for in our stories arise from our interaction with “material nature captured in the momentary now” as well as our internal, subjective and spiritual space, something that he mentioned briefly towards the final chapters. I remember that he invoked Metzinger and his ‘subjective *Now*’, which I regard as complementary to the ‘objective *Now*’. I conceive this complementary pair, ‘**objective~subjective Now**’ as a semantic distinction of the only *Now* there is, however I depart from the experiential self-model of Metzinger to a more comprehensive and essential spiritual identity, the ‘I AM Identity’ as described in “The Brain of Melchizedek” [8].

I found very useful his efforts to weave “material nature-as-other” together with otherness and its relation to “here-and-now”, a *Now* which is intimate and familiar, a *Now* that allows for the creation of knowledge and meaning, appreciation, creativity and scientific, philosophical and spiritual insight, a here-now where I can enact or embody the quality of my intentions in action where values based decision making takes place.

In general, I appreciate his treatment of 3rd PP temporal concepts that should never be confused with the 1st PP *Now* something that has been very well elaborated along his narrative. I also appreciate the different metaphysical implications that he described and particularly the questions that he posed: (a) “How does the linear arise from the nonlinear?” and (b) “How can the before and after of measured time emerge from the measureless and beginningless now?” These questions are directly relevant to my collaborative work with Walter Freemam, Robert Kozma and Grant Gillett on brain dynamics and the hypothesized Cycle of Creation of Knowledge and Meaning, where we observe that a rich and diverse combination of brain states in brain dynamics shift from linear to nonlinear (breaking symmetry) in a window of one second after a visual stimuli is presented to the animal, for example.

This subject needs to be further expanded upon together with its implications on spiritual experience in order to contribute to advancing a synthesis between ancient wisdom, personal revelation, modern philosophy and science. This is to mean to advance the science of inner peace and social harmony and the creation of knowledge and meaning in the brain [34-36].

However, I must say that even though I have treated a wide range of theories and subjects in detail I acknowledge the immense challenge related to how to answer questions such as how brain research in the future “would ever be able to detect the difference between a genuine spiritual experience and a clever fake in the neurons which conveys an experience that resembles the real thing but isn’t so” as Dwight Holbrook put it to me via email in his comments on “The Brain of Melchizedek” [8].

From my personal correspondence with him there is another question that he raised which needs careful consideration since it deserves a comprehensive answer that may beget benefits for all humans. As he put it, “which discipline -- the sciences or the humanities -- is to have the final say and the prerogative to appropriate language terms for its own convenience -- whether based on principles of “rationality” and “coherence” that fit a discipline’s paradigm or that exceed it?”

What about a person who claims communication with spiritual beings, ancestors or relatives that have left this world? On which grounds or presumptions should we accept or dismiss such claims? This situation puts us face to face with the difficult challenge to explain how 1st PP is accessible or veiled to 3rd PP. Both could be mistaken!

Concerning this question, it seems to me, that we should never dismiss those claims face value and we should leave the doors open to such experiences, assuming that people who put forward such claims are, in most aspects of life, honest, functional, rational and coherent human beings. It is important to mention that those claims should only be accepted when enough anecdotal evidence is available and trust has been built regarding the person who upholds such claims.

Neither the sciences nor the humanities are “to have the final say and the prerogative to appropriate language terms for ... [their] own convenience [and] based on principles of ‘rationality’ and ‘coherence’”, these experiences ought to be assessed by a body of people that integrates scientists, philosophers, prophets, prophetesses and saints or enlightened meditators who share similar experiences and could capture together the validity and veracity of such experiences.

Further, there are some philosophical and experimental issues that arise from this kind of situation, since subjective experience can only account for aspects of the truth. On top of that 1st PP can only be validated in a very limited way by 3rd PP, if at all. Two questions can be legitimately raised:

1. When people share an experience repeatedly as in a Sunday worship, for example, they will tend to manifest also a shared belief as in the narrative, stories and traditions of many world religions. How then are we supposed to discern the truth or falsehood about such beliefs via the agency of human languages?
2. How far can the study of brain and heart activity contribute to answer the above question?

Perhaps the time has come to mathematically account for such challenges as explored in studies of brain synchronisation between people engaged in cooperative activities and also in group meditations [35, 37-40] and heart rate variability synchronisation studies between people and the geomagnetic fields [41-43].

Indeed, it is very difficult to coherently address a synthesis between spiritual experience (1st PP) and its scientific validation (3rd PP), as expressed in “The Brain of Melchizedek” [8]:

“... to equate self to a neural construct creates confusion between information processing and the kind of consciousness that makes possible to examine spiritual reality.”

These two are very hard to reconcile. Spiritual values and Identity lie outside the realm of the bodily experience created by information processing and reported via human language and therefore remain non-detectable or measurable via any kind of neural correlates of a hypothesized righteous experience. So, the question remains as to how we validate a righteous experience as explained in “The Brain of Melchizedek” [8].

So far we can summarise:

- It is a major challenge to show evidence that a 1st PP can be accessible to a 3rd PP and that both perspectives are limited in scope to fully describe reality and consciousness. However, a complementary approach more likely will be better, with its potential synergies and limitations, than dismissing any of them or both.
- The question of whether “brain research of the future would ever be able to detect the difference between a genuine spiritual experience and a clever fake in the neurons which conveys an experience that resembles the real thing” is very difficult or perhaps impossible to assess at the present time with present technologies and the scientific knowledge available about consciousness and spiritual experience.
- It seems to me that there are aspects of our inner being that science will never be able to assess. Concerning spiritual values, mind and soul, I am confident that they belong to a different realm of existence and reality than the signals we can measure in time-space physicality.
- However, via biofeedback systems, I conjecture, people will be able to generate and observe their own inner states and decide which ones they associate to spiritual and experiential values like love, light, truth and unity, for example. In that way people can learn about themselves and the kinds of inner states they prefer to embody, as well as to develop the mastery to do so, perhaps via meditation, contemplation, prayer or any other means conducive to that end.

As I explained in “The Brain of Melchizedek” [8], if a surfer has never surfed the Pipeline on the North Shore of Oahu, Hawaii, then that surfer has no idea of the reality of being in ‘the Pipe’. This experience can never be transferred via magazines or surfing videos. It must be experienced to know it! Similarly, a spiritual experience can never be grasped by intellectual means, no matter how deep the insights we get when we read spiritual wisdom, for example. If we aspire to discover the reality of a spiritual experience, we more likely will have to search for that internally and prepare ourselves intellectually and mentally to embrace a spiritual journey.

The *Now* described by Dwight Holbrook in his book [33] is indeed verifiable experientially and somehow is the only gate to embody spiritual values and sustain spiritual experience. This *Now* is certainly “opaque to the measurement strategies of the sciences and math” (as he has mentioned to me in our email correspondence) and so it is with spiritual experiences as I mentioned before. So, both the *Now* he describes, and spiritual experiences have that in common, they are opaque to measurement indeed.

A reflection on perception, cognition, memory and brain dynamics may easily lead to the conclusion that memory is a mystery, and together with the fact that the brain is so good at remembering as well as at forgetting, makes the mystery of memory, a mystery of mysteries. Why do humans forget what they would rather remember and why do they remember what they would rather forget? Perhaps selective memory storage and retrieval is an art that we humans should cultivate and master!

A meeting with or an experience of The Creator should more likely be unforgettable and of course from a 3rd PP that happens in time and space. The understanding of space and time or space~time or spacetime has occupied physicists, mathematicians and philosophers with mostly a 3rd PP approach, however, to grasp time and space from The Creator’s perspective requires

revelation and spiritual insight in 1st PP explorations, if we are ever to have a glimpse into God's Consciousness.

Questions like: (a) Is time eternal? or (b) Is space infinite? appear to be different than questions like: (c) Is space sacred? or (d) Can time be sanctified?

However, it seems to me that these questions reach a meeting point when meaning and values are considered as fundamental to the systemic forces propelling evolution and the evolution of consciousness, particularly when it comes to recovering the sacred while turning human potential into actual. For that we could entertain the following koan and stories to start with, for example:

(a) A Koan:

Sanctify Time and you will find that Space is Sacred !!!

(Joshua 26/12/2019, EOP Whitianga NZ)

(b) Zen stories like [44]:

35. *Every-Minute Zen*

Zen students are with their masters at least ten years before they presume to teach others, after all learning all one can isn't as easy as learning how to ask a girl out or how to ride ones bicycle. These are lessons that take the span of a decade to master. Nan-in was visited by Tenno, who, having passed his apprenticeship, had become a teacher. The day happened to be rainy, so Tenno wore wooden clogs and carried an umbrella. After greeting him Nan-in remarked: "I suppose you left your wodden clogs in the vestibule. I want to know if your umbrella is on the right or left side of the clogs."

Tenno, confused, had no instant answer. He realized that he was unable to carry his Zen every minute. He became Nan-in's pupil, and he studied six more years to accomplish his every-minute Zen.

(c) Meditate on the narrative of "The Urantia Book" [45] in Paper 12 Section 5:

12:5.1 (134.6) Like space, time is a bestowal of Paradise, but not in the same sense, only indirectly ... 12:5.2 (135.1) Space is not infinite, even though it takes origin from Paradise ... 12:5.3 (135.2) Time and space are inseparable only in the time-space creations, the seven superuniverses. Nontemporal space (space without time) theoretically exists, but the only truly nontemporal place is Paradise area. Nonspatial time (time without space) exists in mind of the Paradise level of function. 12:5.4 (135.3) The relatively motionless midspace zones ... Time-conscious visitors can go to Paradise without thus sleeping, but they remain creatures of time. 12:5.5 (135.4) Relationships to time do not exist without motion in space, but consciousness of time does ... 12:5.6 (135.5) There are three different levels of time cognizance:

- 1. Mind-perceived time—consciousness of sequence, motion, and a sense of duration.*
- 2. Spirit-perceived time—insight into motion Godward and the awareness of the motion of ascent to levels of increasing divinity.*

3. *Personality creates a unique time sense out of insight into Reality plus a consciousness of presence and an awareness of duration.*

12:5.10 (135.9) *Unspiritual animals know only the past and live in the present. Spirit-indwelt man has powers of prevision (insight); he may visualize the future. Only forward-looking and progressive attitudes are personally real. Static ethics and traditional morality are just slightly superanimal. Nor is stoicism a high order of self-realization. Ethics and morals become truly human when they are dynamic and progressive, alive with universe reality.* 12:5.11 (135.10) *The human personality is not merely a concomitant of time-and-space events; the human personality can also act as the cosmic cause of such events.*

(d) We could follow the advice to “*be still and know that I Am*” or if the reader prefers, “take time” to *sanctify time to discover your sacred space*.

The question then is raised as to how are we supposed to discover such a sacred space?

When we explore the “Tao Te Ching” by Lao Tzu, [46]:

Taoing (section 1)

The way you can go isn't the real way.

The name you can say isn't the real name.

*Heaven and earth begin in the unnamed: name's the mother of the ten thousand things.
So the unwanting soul sees what's hidden, and the ever-wanting soul sees only what it wants.
Two things, one origin, but different in name, whose identity is mystery.
Mystery of all mysteries! The door to the hidden.*

It seems to me that the two bold initial statements above are preventing us from the dead ends of any way that we can name and follow, it appears this would include any religious, political or scientific dogma that we can name as the way. In that sense there are neither one nor many ways we can name or follow. ***The Way is The Way is The Way***. Note that the statement ***I Am The Way*** never belonged, belongs or will belong to any particular “little or deceptive way”. That statement belongs to ***The Way*** personal and impersonal simultaneously. Furthermore we read:

Being quiet (section 9)

*Brim-fill the bowl, it'll spill over.
Keep sharpening the blade, you'll soon blunt it.
Nobody can protect a house full of gold and jade.
Wealth, status, pride, are their own ruin.
To do good, work well, and lie low
is **the way** of the blessing.*

Note that here, just as above, *The Way* is associated with actions of kindness, productive work, wise quietness and blessings. It reminds me of the verse that states “You shall know them by their fruits”, which could be rephrased to:

The Way shall be known by its fruits!

I Am The Way and by my fruits you shall know me!

I would certainly invite the reader to never claim these words for any existing belief whether it be Judaism, Taoism, Christian-ism, Hinduism or any other ‘ism’. Just read them and take them for what they are, uncontaminated or polluted by belief.

It seems to me that *The Way can express* via science, philosophy, spiritual life, arts, music, gardening or any other form of productive doings, which are good and are accomplished quietly and wisely in order to manifest blessings.

From the above we can learn that there are things that science will never be able to resolve via measurement, however, philosophy may explain until revelation provides the answer, at least for the recipient of such revelation.

V. 1st and 2nd Order Sanity towards a Category Theory to decode the Languages of the Body together with the Education of the Soul

On the education of the soul there is so much to be done for humanity. In my conversations with Paul Werbos over the last years, he shared with me two stages in which human potential and spiritual development take place and eventually are achieved. Even though I have touched on that in detail in “The Brain of Melchizedek” [8], I concur with Paul that human beings ought to develop their potential organically and in learning environments that foster inner exploration, self-realisation or the attainment of unity of consciousness with The Creator and the noosphere as described in [12, 18, 47] in a way that avoids indoctrination and starts the transformative process.

Conscious spiritual growth generally starts and continues through life with an initial interest that develops into the individual’s commitment to such an endeavour, sometimes it can start as a consequence of a trauma or a joyful epiphany, for example. However it may be, it can never be taught and it is always a personal experience and journey.

How can a collective of human beings organise to foster spiritual development? This is a question we need to prioritise and answer if we aspire to a better and more benevolent future for humankind towards the ideal of a coherent and peaceful world.

There are groups of people around the world like the people at The Embassy of Peace in Whitianga, New Zealand for example, who support committed individuals in the exploration of individual inner peace and social harmony, by providing a retreat environment combined with a learning process tailor made by the visitors, together with the long term collaborators. These

kinds of initiatives need to propagate worldwide, ideally at no cost for the participants where people organise and share their wealth and skills to support this process.

Such environments will also nurture the possibility for people to explore and develop their spiritual faculties where for most people, the experience of synchronicities [48] and meaningful encounters becomes an extraordinary “ordinary” daily experience.

Usually a combination of an initial immersion in ancient wisdom, together with an introduction to the science of inner peace and social harmony, sets the tone for an exploration that ideally leads to personal revelation and living in harmony with the land. This for many people constitutes a sacred experience or an experience of the sacred [49].

Perhaps a way to start grasping and understanding the kind of experience that people will more likely undergo in environments or communities like The Embassy of Peace, is for the reader to familiarise him or herself with the publications [50-54] on different topics like:

- A systemic approach to individual inner peace
- Spiritual community development
- An economy based on actions of kindness
- Quality of inner and outer space dynamics.

These are basic topics that people ought to explore in order to develop intellectually and spiritually together with others, and I conjecture that such a systemic approach will help to overcome the barriers of culture, language and religious, political and “scientific” indoctrination (via childhood conditioning). Even though this will work for small communities of committed individuals and lovers of peace, the challenge and question arises: what are the different avenues to inspire people in order to design and catalyse a transgenerational Peace Propagation Process in the next 50-100 years in order to shift the current planetary tendencies?

Many people are under the impression that humanity will never be able to stop the tendencies for different reasons. Some reasons are due to religious beliefs of doom and gloom or scientific beliefs based on unhealthy scepticism about human spiritual potential, with a focus on the so called reactive “animal” nature (only) of the human species, that denies spiritual capacities and creativity to overcome any adverse situation in partnership with The Creator and via the planetary, solar or galactic noosphere [17-18].

I am convinced together with others, that these are, for most people, unconscious self-imposed limitations that can be overcome when we enter a dialogue with wise people that will bring the attention of a fellow human being to the understanding of such self-imposed limitations and how to overcome them.

Here I am introducing a preliminary graphical synthesis on the concepts of 1st and 2nd order sanity that Werbos has developed extensively [12, 55-57] (see Figure 1), as well as some of the conceptual framework of Category and Table Theory (in Figure 2) that Sungchul Ji has shared [58-59], via private conversation and a private google group, together with some other descriptions of the universe based on “The Urantia Book” [45] and “The Book of Knowledge: The Keys of Enoch” by J.J. Hurtak [60].

I am also integrating into this narrative some of my personal insights partly described in “The Brain of Melchizedek” [8] and partly in other papers [27, 61].

It is important to note that, in my view, the mechanisms of knowledge and meaning creation in brain dynamics are the same for any category of meanings and knowledge, whether it be mundane (based on external stimuli) meanings, like words such as ‘bicycle’ or ‘acts and statutes’ or more complex and abstract meanings, like Schrödinger’s equation or even more elevated higher meanings (internal) as in the revelation of Truth or the experience of Love granted by the Spirit of Truth and the Spirit of Love.

Let us first explore what can be learnt from Werbos’ narrative concerning sanity. In [55], Werbos explains that the Freudian concept and quality of “*psychic energy*” is very similar to the understanding of ‘qi’ as described in [62], something that could also be ascribed to spiritual values like love, light and truth mentioned in the work of Maslow [63-64] as Being Values. Both concepts and experiences of qi and being values may well play a role in building the human psyche, in order to get in touch with the kind of collective intelligence, also mentioned by Jung [65]. So it is possible and plausible that, as Werbos explains, focused efforts on self-discipline will be essential in attaining sanity in a broader sense beyond the mundane sanity. In another work [57], Werbos introduces us to “*the philosophy of sanity and integrity*” where he makes emphasis on the delicate balance between a pure objective and scientific pursuit, hand in hand with intuitive and subjective feelings and wisdom derived from experience. This he sees as a complementarity between the nonverbal existential self and his or her verbal expression, which should include mathematical thinking and to my view also systems thinking. In that sense, sanity should lead to benevolent, coherent articulations and actions.

One of the main challenges pending is to relate symbolic and sub-symbolic language to 1st and 2nd order sanity, where very intuitive feelings and subjective perceptions about risk for example, may be expressed as subjective probabilities in a rational decision analysis process as explained by Werbos and others [56, 66-68]. These kinds of decision exercises combine both subjective and objective information in a broader framework of Management Science that includes 1st and 3rd PP that may well be derived from a 2nd PP as in most intersubjective learning processes in human relationships. Here Werbos [56] states that “*Sanity demands that we be fully conscious of this subjective stream of reality, even as we learn more and more about the larger world.*” He goes as far as stating:

I will argue that full sanity (a key starting point for maximum human potential) requires that our thinking in words and mathematics should be fully grounded in both of these two foundations, equally, and in a full understanding and explanation of the symmetry between them—the symmetry of “looking at ourselves in the mirror”. The full integration of the symbolic and subsymbolic mind, and of the subjective and objective viewpoints, is crucial to unlocking the power of both ... Greater conscious awareness of the subsymbolic aspects of one’s own thought is one of the hallmarks of a higher degree of sanity. [56]

I concur with Werbos that this kind of integration between objective and subjective experience is necessary to develop intellectually and spiritually the human potential for good and constructive intelligence and action.

In that sense, 1st order sanity founded on a good grasp of objective reality, hand in hand with a moral compass and framework of ethics, can take humanity a long way right to the doors of 2nd order sanity, the doors to spiritual growth and integration to even higher orders of sanity, where

eventually we find oneness with The Creator and the universe as a living experience, instead of just a beautiful metaphor that could border on cliché. Werbos also reminds us that there are checks and balances to sanity when he states:

One key test of human sanity is whether we are capable of facing up to “inconvenient truths,” without hiding from them or giving up altogether. Do we give in to the common ego defense mechanism called “denial”, or do we use a more mature way of coping with unpleasant news, the kind of mechanism which leads to success more often in life than denial does? [12]

At this stage, the reader is invited to explore in his or her introspective or meditative moments, if this description of sanity may just be another way of pointing us to the sacredness of life.

Following the reader can observe in Figure 1 the evolution and refinement of perception via higher levels of noospheric orders of sanity, until the attainment of God’s Truth or ultimate Truth if the reader prefers. This process may also be represented by the map displayed in Figure 2 and labelled (c), where perception refinement can be ignited via a spiritual awakening followed by a revelatory process in proximity with The Source of Revelation.

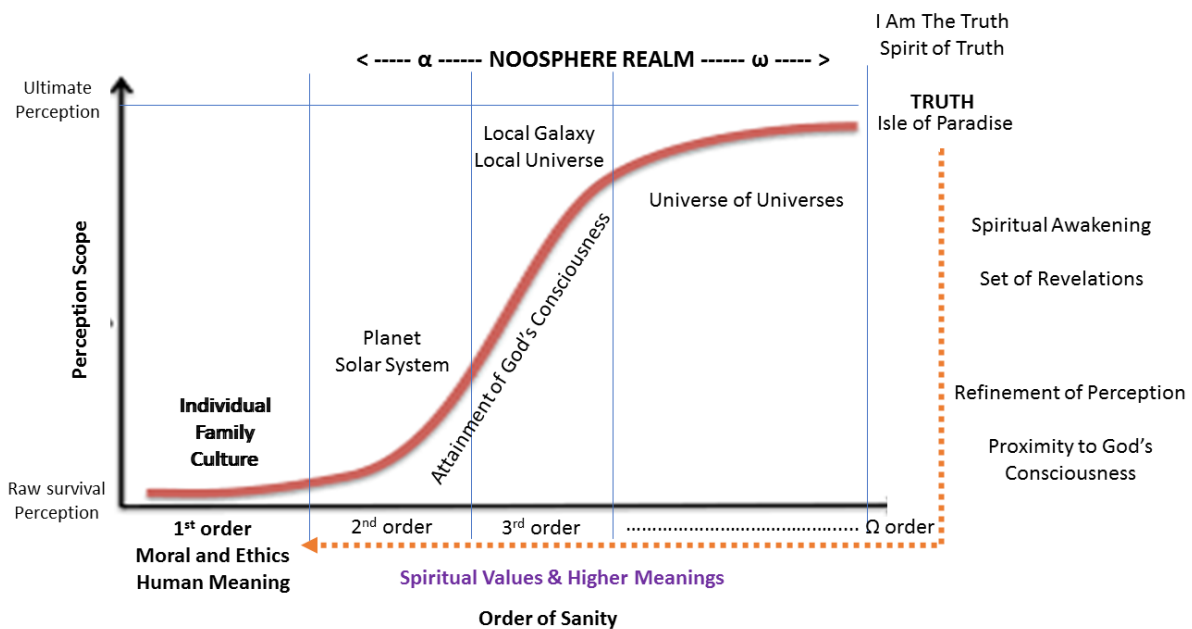


Figure 1. 1st, 2nd and higher orders of sanity evolution towards enlightenment or unity with God’s Consciousness

From the map below, in Figure 2 we can deepen our understanding of how to articulate with language in simple statements what Figure 1 intends to illustrate. Starting with the following sentence in Figure 2 (a):

“Perception (A) is geared to the survival of the body in time and space (B), while truth (C) is directed to the survival of the soul in eternity (D).”

Then via category or table theory analysis changing and refining in steps, as shown in Figure 2 (b), finally arriving to the statement displayed in Figure 2 (c):

“Perception (A) can achieve the survival of the soul in eternity (D) in two ways: (1) via the survival of the body in time and space mediated by proximity to or unity with God’s Consciousness in human life (B) and (2) via a refinement of perception that connects to Truth (C).”

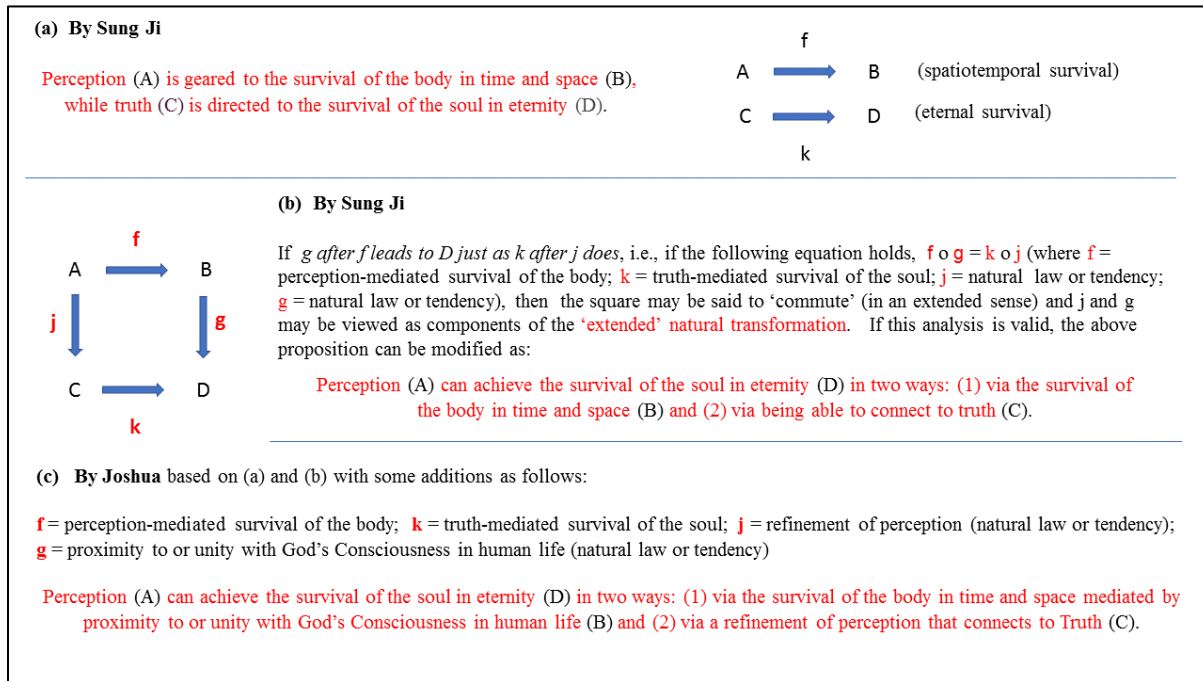


Figure 2. Analysis of the proposition based on the ‘extended’ version (non-commutative or non-Abelian) category theory

If we think in terms of the Absolute Truth or how reality really is, then perception can be deceiving, particularly regarding spiritual matters, which are internal to the soul instead of sensory information based, like when trying to discern goodness or wisdom in one person or human relations.

Perception is also incomplete when attempting to discern the nature of light for example, or any other feature of the universe veiled to our senses and our perceptual system.

However, our perceptual system, for what it is designed to accomplish, is very reliable. Most of us stop at red lights and train crossings when driving and in doing so we avoid major harm or a ticket to the human after life. In that sense, perception is never an illusion we should ignore, mistrust or rebel against.

We ought to give perception its rightful place as well as understanding that spiritual truth ought to have its own rightful place.

Perception is geared to the survival of the body in time and space, while Truth is directed to the survival of the soul in eternity and when analysed deeply perhaps we can say that from a human evolutionary perspective, *Perception can achieve the survival of the soul in eternity in two ways: (1) via the survival of the body in time and space mediated by proximity to or unity with God's Consciousness in human life and (2) via a refinement of perception that connects to Truth.*

The use of the word “*while*” in the above sentence conceals a parallelism that is precisely the subtlety that a coherent commutative map (as displayed in Figure 2) may be able to unpack, so as to move from **Concealed Truth**, such as:

Perception is geared to the survival of the body in time and space, while Truth is directed to the survival of the soul in eternity

to a more detailed linguistic unpacking of the Truth that facilitates a new emergent sentence via the commutative map, which leads to a **Refined Perception of Truth**, as follows:

Perception can achieve the survival of the soul in eternity in two ways: (1) via the survival of the body in time and space mediated by proximity to or in unity with God's Consciousness while in human life and (2) via a refinement of perception that connects to Truth.

While there is beauty and power in simplicity as in the original sentence, and for a 1st PP this might be sufficient knowledge to advance spiritually, scientifically we need the **refined statement** that results from applying a proper commutative map in order to formulate better hypotheses and theories of consciousness.

Also, it is important to remember that when tracing the meaning of Spirit, Dao or The Eternal Truth to its essential and existential 1st PP availability, it will be impossible to ever describe it via language. As Rumi put it:

“Silence is the language of God, all else is poor translation”

This puts us face to face with the difference between *eternity as timeless existence* vs. *eternity as a timeline*, also related to the distinction between a 1st PP of the experiential *Now* vs. a 3rd PP of the present (a point) on the timeline of past-present-future [33].

In 1st PP we move from the timeline perspective (3rd PP) into an experiential *Now and eternity (Now~Eternal)*, something like an *eternal Now* or a *Now* eternalised moment.

In “The Brain of Melchizedek”, a clear distinction has been established between an informational self-model à la Metzinger and the ‘I Am Identity’ [8]. One is grounded in behavioural values and survival routines only (the self-model) and the other in a delicate integration between behaviour and embodied spiritual values.

How does the brain arrive at a refined perception of reality as described in “The Brain of Melchizedek”? In “Societies of Brains: A Study in the Neuroscience of Love and Hate” [69], Walter Freeman introduces the reader to a way of looking at brain dynamics that may hold some

answers to this question, since this refinement process is associated with an ongoing set of transformations of the meaning network, presumably leading to higher or spiritual meanings. He writes:

Understanding minds through introspection has progressed from spiritual concerns through Greek logic, medieval mathematics, and continental metaphysics to the modern formulation in terms of symbol manipulation according to logical rules. Brain science has developed in close alliance with physics and chemistry. The concept of intentionality with properties of unity, wholeness and intent emerged from scholastic studies of medicine and philosophy as the basis for epistemology. It was lost in the Kantian revolution, which reversed intentionality by having brains shape their input to accord with inner categories, instead of having brains shape themselves to accord with input they get by acting into the world. This left a metaphysical vacuum at the center of analytic philosophy for biologists to reclaim and fill. Experimental neuroscience has been very productive of new data with the help of other sciences. Effective theory is still lacking. Recent developments in nonlinear dynamics and chaos offer new tools for building a new brain theory, which is centered in the concepts of intentionality and intentional structure.

Such recent developments that would allow to build a new brain theory centred on intentionality and intentional structures together with a better understanding of how the brain creates knowledge and meaning, will be of great support in understanding spiritual and human potential development, something that also relies on supporting 1st order sanity as means to aspire to 2nd and higher order sanity.

VI. Towards a 1st and 3rd Person Perspective Decision Science Framework conducive to Inner Peace and Social Harmony

One of the most difficult riddles to solve is the one of Identity. The reader is invited to ponder on the following question or koan: Who am I? Is it who you say I Am? Or is it who I say I Am? Well, the truth seems to be that I Am who I Am. Let us say that I reveal that I Am The Light of The Creator manifested in human form, how is anybody supposed to know, gauge or ultimately verify my Identity? Certainly, irrespective of national identity as associated to a birth certificate or a passport, a gender identity male or female or any other form of informational identity says nothing about my true spiritual and essential identity, I Am The Light !!! This is only verifiable via 1st PP and poorly assessed by 3rd PP based on behavioural or biological markers. However, such identity can be revealed to others by a combination of communion, revelation and close association with my existence in daily life.

In “The Brain of Melchizedek” [8] on pp. 20-21 it is written:

... the phenomenon of consciousness, spirituality and particularly “The Self” has been treated recently by Thomas Metzinger. Even though his philosophical views limit and reduce a human being’s identity to a complex system of information processing, his work presents certain interesting characteristics, observations and comments about what is a

false construct of identity, based merely on Neuro-Genetic biological and mental representation communicated by the agency of language.

In *Being No One, The Self-Model Theory of Subjectivity*, Metzinger starts with some statements that devalue a spiritual approach.

“Nobody ever was or had a self. All that ever existed were conscious self-models that could not be recognized as models.... You are such a system right now, as you read these sentences. Because you can not recognize your self-model as a model, it is transparent: you look right through it.... This is not your fault. Evolution has made you this way. (2003a, p. 1)”

Here is the situation. If human beings are wired by evolution with an informational Self-Model that is meant to be invisible and transparent, I would like to know who told Thomas that this is so or whether he, unlike every other human being, had an antidote which prevented him having to ‘look right past it’ so that he could relate to that information as a focused self with a rational ability to determine his attitude to it. And second, if evolution revealed only to Thomas that self is a mistake (that there are only self-models), should the rest of humanity ignore that for their wellbeing or is this inquiry and rational analysis something apart from the thrust of mindless evolution. Did Evolution change the plan if consciousness of the self-model unsettles something that nature has given and established to be veiled for the good of the human species?

However, it seems to me that his work is very valuable in the context of a materialistic, technological society. This is because it is giving us a model of an aspect of reality that is crucial to realize in order to know a True Spiritual Identity, because many of the people do still identify themselves with their physical bodies and information processes.

Human Neuro-Genetic Biological Identity, usually described through the agency of language is a false identity and the best and worst linguistic approximation to the Spiritual, Personal Identity is, “I AM”, which needs neither justification nor explanation, (note that Descartes considers I AM to be the primary datum of self-consciousness).

If a person knows their true identity as aspects of The Creator’s values like Love, Light, Truth and Nature or Life, then it becomes very easy for that person to interconnect them all. It is possible and plausible to establish in oneself an integrity where one’s essential identity is regarded as both Light and Life, as it is written in the book of Yohanan (John 14:6): *“I Am The Way, The Truth and The Life”*.

It is relatively easy for any sane human being to utter “I Am The Life”, since it is self-evident that any living being is Life. However, it requires for the same human being a deeper realisation at the level of the mind and the soul to cognitively realise and utter “I Am The Light” with the same ease. When that happens, our sense of identity is expanded only in our subjective space, in 1st PP and it will take time and some meaningful events for this to be revealed to others in human interactions, if ever that happens.

It is so important to be able to share light and wisdom with others to first build trust, perhaps a moral imperative, before any transmission of revelation can take place. This means to build a

loving relationship, a friendship that ought to be attempted and ideally established. If those human beings who know their spiritual or essential identity succeed in that, then we may aspire to organise our communities in a way more conducive to social harmony. This means to foster learning circles, learning organisations, decision making processes and systems that incorporate spiritual values in their utility functions as well as an evaluative function that accounts for the absence or presence of such values in different scenarios, which may be incorporated in the form of risk, subjective probabilities, costs and benefits in terms of an expanded sense of currency like actions of kindness, for example [50-52, 66-68].

VII. Conclusion

Coming back to our initial exploration of what is sacred, it seems easier now to establish that for a self-realised human being who is able to witness to his or her Spiritual or Essential Identity as I Am The Love, The Light and The Life, it becomes easy to find sacredness in nature and the unity of spirit~matter~mind~soul, since his or her own I Am Identity witnesses to such a unity and the indissoluble sacredness of Spirit and Life.

So, my dear reader the answer to the question of *Is Water Sacred?* may be found in the passage, which states that “*In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters*” (Genesis 1:1-2) or more closely related to the experience of pregnancy where the baby is seen as a seed of the Light of The Creator moving upon the face of the waters in the womb until they break and as expressed in Spanish, ‘la madre da a luz’, which translates to, ‘the mother gives light’ meaning that giving birth is equated to giving light.

It is in pregnancy that the mother contributes to determine the propensities of the child towards inner peace and sacredness or fails to do that by providing a sacred space for the foetus to develop as explained in “The Brain of Melchizedek” [8, 70].

After the baby is born, it is then that the family and immediate community and environment will contribute positively or negatively to an inclination towards the sacred and inner peace or the profane and violent. These different tendencies both individual and communal, will require the development of human potential for the young ones to aspire to their self-realisation and the knowledge of their **I Am Identity** and usually will involve at least two developmental stages already mentioned as 1st and 2nd order sanity [12, 55-57].

- 1st order sanity would suggest that water is vital and therefore it should be protected and used wisely. It is also important for personal hygiene, health and general wellbeing. It may be a physical requisite and therefore a gate to spiritual experience.
- 2nd order sanity may reveal to us that grace or spiritual values are metaphorically speaking like water, *Living Water* that contributes to spiritual health and the hygiene of the soul, meaning general spiritual wellbeing.

Ideally, both 1st and 2nd order sanity should be available to a pregnant mother who aspires to ‘dar a luz’.

However, once a mother has ‘dado a luz’ the development of the baby will be coloured by the mastery of language and the ability to connect the symbolic with sub-symbolic. This means a more or less intuitive and conscious identification, ideally and eventually, to be formalised about the set of layers or levels of ‘language-signals’, which ought to be weaved via category (table) theory [58-59]. This may prove to be very useful and may shed light in mapping the language of spiritual values (higher meanings) into the language of the brain~heart~respiration~hormones (signals) together with the language of cells and tissue (language of body-health) and finally its expression in intentional action (the language of behaviour) that includes words and actions.

The reader must note that this could lead to the mapping of non-measurable essences and their objective and subjective expression (including qualia) in a way that may be comprehended via 1st, 2nd and 3rd PP (see Table 1). Also note that non-measurable essences are different than subjective qualia. They are the essences, spiritual attributes and values as The Creator Is, with or without our existence, before and after the Big Bang.

Table 1: Multi-Layer or Level Integral Language of Spirit~Soul~Mind~Body

Spirit of Essence of Spiritual Value of (SPIRITUAL) (Non Measurable)	Qualia of Experience of (PHYSICAL) (Non Measurable)	Body Expression (PHYSICAL) (Measurable)
Love	Empathy-Valence Bonding-Valence Warmth-Valence	Body Language Brain Dynamics HRV Skin Conductance Hormonal Expression Gene Expression
Humour	Laughter-Valence Bonding-Valence Warmth-Valence	Body Language Brain Dynamics HRV Skin Conductance Hormonal Expression Gene Expression
Spiritual Cause	Physical Effect	Physical Effect
2nd & 1st Person Perspective	1st Person Perspective	3rd Person Perspective

Essences and qualia have in common that we have never been able to measure them, however, they are different. The qualia of cold is meaningless to The Great Spirit, the qualia or sentiment of love is different than the Spirit of Love which causes the qualia, the Spirit of Humour is different than laughter (the expression of humour). Spirit is cause, via 1st and 2nd PP, and the human and body expressions are effects accessible to 1st and 3rd PP. It is important to note that 1st PP is subjective, 3rd PP is objective and 2nd PP is relational, the link [71-72].

When looking at **Table 1**, the bottom line becomes **The Bottom Line !!!**

The left item of this table indicates that 1st and 2nd PP is how we interact with others, and by others the reader may appreciate, this means both: (a) interactions with other people and (b) with

God and other spirit beings depending on individual metaphysical commitments, beliefs, realisations and knowledge.

Therefore, **The Bottom Line** points to how significantly important are personal relationships with others, animals, humans or spirits, and the deeper meanings they beget for an integral life, the experience of sanity in general.

These 1st and 2nd PP relationships are the causes of our rich human experience.

Among the different layers or levels of language, we may claim that human brain~noosphere dynamics ought to be real and that eventually we may be able to show evidence of this kind of inter layer (level) dynamics while being guided by a robust category theory that describes such semiotic complexities [12, 18, 58-59].

It is here where I see the work of Grant Gillett et al. [73-74] as a very significant contribution towards meaningful ways in overcoming addiction while allowing the remapping of a sense of self since within the framework of Freeman Neurodynamics we find the kind of resonances both with the external and our inner environments as modulators and amplifiers of mundane (worldly, objective) and deeper (spiritual, subjective) meanings and knowledge towards 1st and 2nd order sanity.

This is also where the rhythms and cycles present in brain dynamics as described in Werbos and Davis [75] together with Freeman and Vitiello's framework and inspirations, may contribute greatly to a broader comprehension of the language (languages) of reality that includes the spiritual and physical realms and the mind~body~soul transactions via the planetary and solar noosphere and beyond, leading each human towards unity with The Creator and the Sacred Waters of Creation.

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