

Essay

A Brief Introduction to the Neuro-Genetics of Spirituality Towards a Systemic Peace Propagation Model

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Abstract

When describing the scenario concerning the evolution of humanity towards Global Peace, each element of the system (each person) is first required to find and establish peace internally through their own connection with the Source of all Spiritual Values in order to become a living embodiment of them. As each part of a system affects the whole and every human being is responsible for his or her inner state of peace and harmony, then this choice (individual inner peace) is his or her contribution to Global Peace. This essay presents three main areas that are intimately related, however described separately in order to facilitate a clear picture of the complexities we are dealing with in a simplified manner: the biophysical, the spiritual and the social together with some ethical implications, all connected with a set of systems diagrams that aim to explain a process that will be described in this body of work as a dynamical system of Peace Propagation and Spiritual Values Propagation that we have called Melchidynamics.

Keywords: Peace, peace propagation, neuro-genetics, spirituality, God, consciousness, Melchidynamics.

This essay explores the benefits associated with the attainment of God consciousness, as described in *The Brain of Melchizedek*¹, and its implications for the transgenerational Peace Propagation Process based on the evolution of neural-genetic pathways associated with Peace. In order to achieve such a challenging and far-reaching goal, a system dynamics approach is used in order to initially describe the systemic forces and relationships involved in the system for both the Individual (Local) and the Human Family (Global). This essay presents three main areas that are intimately related, however described separately in order to facilitate a clear picture of the complexities we are dealing with in a simplified manner. The three main areas described are: the biophysical, the spiritual and the social together with some ethical implications, all connected with a set of systems diagrams that aim to explain a process that will be described in this body of work as a dynamical system of **Peace Propagation** and **Spiritual Values Propagation** that we

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¹ Davis, J. J. J., 2009 "The Brain of Melchizedek - A Cognitive Neuroscience Approach to Spirituality." (Thesis - Otago University, New Zealand).

have called **Melchidynamics**².

Biophysical Consideration

The interaction of Spiritual Values, such as Love, Truth, Humour and Grace for example and their electromagnetic and quantum effects (both macro and microscopically) in the universe, and especially in human physiology, neurobiology, perception and human dynamics, is the main focus of Melchidynamics and its undertaking to study and understand such often subtle processes.

The study of Melchidynamics assists in the understanding of a peaceful human expansion in consciousness and its associated neural-genetic dynamic processes, together with the transmutations required to change from a violent and war-like system to one that is Love-Based. Such a process gives birth to the evolution of the human species that migrates from a survival based cognitive map to a Cosmic and Universal Spiritual-Value-Based cognitive map.

Such a field of study may be a significant contribution to the understanding of the necessary shift humanity will undergo from conflicting beliefs and boundaries like nation states, into a coherent family like humanity, unified in the essence and presence of Universal Spiritual Values where diversity and cultural expression can thrive.

When Spiritual Values are expressed in this world by a human being, he or she:

...may display a certain coherent electromagnetic presence in the world, a wave like signature which modulates perception of reality and brain-heart and bodily systems dynamics, eventually reflected in gene expression with its consequent neural-dynamics and cognitive maps.³

This unlocks the prospect to confirm the **postulates** that:

- Spiritual Values affect brain processes through the electromagnetic, quantum and matter fields.
- Certain genes or gene interactions may be passed from one generation to the other to guarantee the survival of the human species in the state of collective peace and individual awareness to God Consciousness.

² This could also be called Pneumadynamics, Ruachdynamics, Theodynamics, however in the context of 'The Brain of Melchizedek' it will be called Melchidynamics.

³ Davis, J. J. J., 2009 "The Brain of Melchizedek: A Cognitive Neuroscience Approach to Spirituality - Appendix C - A Brief Introduction to the Neuro-Genetics of Spirituality", pp. 211-218.

- Sacred ancient text reflects this knowledge through different stories, metaphors, historical events and cosmologies.
- Human potential when actualized in the light of Spiritual Values may lead to telepathic communication, telekinesis, healing and prophecy amongst other abilities.⁴

Some of the first attempts to study the complexities involved in modelling this system with the aid of **Melchidynamics** may require the consideration of the work of Dean Hamer (The God Gene)⁵, Moshe Szyf et al. (Epigenetics)⁶, Mari Jibu et al. (Quantum Brain Dynamics and Consciousness)⁷, Leonid I. Perlovsky and Robert Kozma (Neural Dynamical Modeling and Consciousness)⁸, Oschman (Energy Medicine Therapeutics)⁹ and Nikola Kasabov (ECOS and Neuro-Genetic Modelling)¹⁰ amongst others. Their work is too extensive to be included here, however when we consider it together as a whole, it allows new integrative vistas to further the study of Spiritual Values and fuel the new field of **Melchidynamics**.

The story of Melchizedek and Abraham inspired the Paradigm of Melchizedek and its scientific implication in the direction pointing to the hypothesis that changes in brain processes and cognitive maps are initiated through the agency of electromagnetic fields and Spiritual Values fields. This realisation has major implications for humanity's responsibility to proactively act for the transformation of the species towards such a Spiritual order. This is something which can be supported by a combined understanding of neuro-genetics and Spiritual Values and is reflected in many cultures and people who ascribe sacredness to genetic information (Gillett and McFergow 2007).¹¹

We conjecture that Melchizedek blessed Abraham and Sarah and so the traces of the cognitive map of Melchizedek trail back to him. From this it can be derived, that the descendants of

⁴ Ibid, p. 213.

⁵ Hamer, D., 2004. The God Gene - How Faith is Hardwired into our Genes.

⁶ Szyf, Moshe, Ian Weaver and Michael Meaney. 2007 "Maternal care, the epigenome and phenotypic differences in behaviour." Reproductive Toxicology 24, 9-19 Review (Elsevier Inc.), available online at www.sciencedirect.com 25 August, 2008.

⁷ Jibu, M. et al. 1995 "Advances in Consciousness Research, Quantum Brain Dynamics and Consciousness - An Introduction." (Amsterdam/Philadelphia: John Benjamins Publishing Co.).

⁸ Perlovsky, Leonid I. and Robert, Kozma (Editors); 2007 Neurodynamics of Cognition and Consciousness. (Verlag Berlin Heidelberg: Springer).

⁹ Oschman, J., 2003 Energy Medicine in Therapeutics and Human Performance. (China: Butterworth Heinemann, Elsevier Ltd.).

¹⁰ "Adaptive Neural networks, Gene Networks, and Evolutionary Systems - Real and Artificial Evolving Intelligence." (2003); and Benuskova, L. and Kasabov, N., "Computational neurogenetics." Journal of Computational and Theoretical Nanoscience 1(1):47-61, 2004; and Computational Neurogenetic Modeling. (NZ: Springer, 2007).

¹¹ Gillett, G. and F. McKergow; 2007 "Genes, ownership, and indigenous reality." Social Science & Medicine 65 (2007) 2093-2104 (Elsevier).

Abraham, Sarah and Hagar also carry such gene pools, that in the right environment and under the right conditions, will express the cognitive map of Melchizedek. The question then arises as to whether this pool of genes can be traced to some humans or all humans. The reader may also want to ponder on what Steve Olson writes in the book Mapping Human History - Discovering Our Past Through Our Genes:

The forces of genetic mixing are so powerful that everyone in the world has Jewish ancestors, though the amount of DNA from those ancestors in a given individual may be small. In fact, everyone on earth is by now a descendant of Abraham, Moses, and Aaron – if indeed they existed. (2002, p. 114)

The amount of Abrahamic DNA in a human being may determine the propensity for the map of Melchizedek to be expressed individually and when taken together within a community, group or family of human beings operating in that cognitive map of reality, then those genes may find the appropriate soil for others to also express this map. Neuro-genetic modelling can aid the understanding of these dynamics when investigating how certain genetic propensities may favour a stable cognitive map of this kind and may act as a safe guard for the cognitive abilities related to the expression of Spiritual Values. Based on the above we also conjecture that the proper environment for the expression of these genes is a family or community who is already living in The Spirit of Love, the Holy Spirit (the Shekinah in Hebrew).

Melchidynamics is defined as the study of the system of interactions, which allow God's intervention in the world by the agency of The Brain of Melchizedek.

This may happen through nature and particularly human interactions and becomes part of the human consciousness. It emerges from the universal principle and prerogative of God's intervention in the universe of energy and matter and particularly in human life, by the agency of human beings, who are consciously or naively unified in action and expression with God's Spirit and are becoming aware of or have attained God Consciousness... (2009, p. 211)¹²

Melchidynamics, a Systemic Model

Melchidynamics enables a modelling process that may be described as a scientific "Metanoia", it is an intellectual scientific cocoon that may serve for spiritual transformation, aiding the intellect in a philosophical direction that predisposes the mind to spiritual realities. This is similar to the

¹² Davis, J. J. J., 2009 "The Brain of Melchizedek: A Cognitive Neuroscience Approach to Spirituality - Appendix C - A Brief Introduction to the Neuro-Genetics of Spirituality", pp. 211.

cocoon of the caterpillar that helps as a healthy and nurturing environment in the birth of the butterfly.

When describing the scenario concerning the evolution of humanity towards Global Peace, each element of the system (each person) is first required to find and establish peace internally through their own connection with the Source of all Spiritual Values in order to become a living embodiment of them. As each part of a system affects the whole and every human being is responsible for his or her inner state of peace and harmony, then this choice (individual inner peace) is his or her contribution to Global Peace. This may trigger a reinforcing feedback loop as more people enter such a state of inner peace; the whole begins to shift towards peace, which then will affect more people to attain such a state of peace. This process will be described in this essay as a dynamical system of **Peace Propagation** and **Spiritual Values Propagation** as already mentioned as Melchidynamics.

Mathematical modelling and computer simulation will be used for this systemic field of study in order to gain understanding and knowledge that can clarify language used to describe cognitive integration, the emergence of new cognitive maps and paradigms of reality.

To better understand the interactions between Spiritual-Value-Based electromagnetic and matter fields together with neural-genetic feedback loops and their repercussions in social dynamics, we need a good simpler starting point to investigate the system. This point could be an interesting set of questions such as: (1) how long would a transformation into a coherent, peaceful human being take? (2) How long would such a process require for humanity collectively? (3) What environment facilitates such a transition and which hinders it? And (4) what diet and practices like meditation and prayer for example, are most suitable for different people? From these questions the need to consider two types of delays emerges: individual delays and collective delays, and their effects can be explored when different scenarios are considered and evaluated to start to answer that set of initial questions. Then, after determining which delays are more relevant to the system's response, we could ask a more complex set of questions, like: (1) how the electromagnetic fields of the brain and heart interact with each to stabilize a more coherent and peaceful way of being and how long does it take? And (2) how does a coherent environment (a mostly stress free human body) affect gene expression? This set of questions would help us to refine our understanding of the associated delays.

An initial model of this dynamical system incorporates several positive and negative feedback loops and delays. Such a system may oscillate, grow, decay, tend to equilibrium or find a new plateau after a period of growth. The main state variables for this system we propose would be: (1) the level of individual peace and coherence and (2) the level of community peace and

coherence¹³ which are associated to the amount of people living with a Universal neuro-genetic cognitive map in contrast with both, people with a survival neuro-genetic cognitive map and the rest who are in transition between these two (2) very distinct maps.

Figure 1 shows a simplified diagram of the Melchizedek “**Peace Propagation**” systems dynamics model based on the biblical story of Abraham’s life. **Melchizedek**, the **King of Righteousness** and also **King of Peace**, appears in Abraham’s life embodying Values like Grace, Love, Truth and Peace. This uprightness and hyper-coherent state, we hypothesis, is recognised by Abraham electromagnetically and cognitively through the quantum field, when he acknowledges subjectively, Melchizedek as a Priest of The Most High God. This electromagnetic impression is so strong that from that moment Abraham progressively develops a new cognitive map. This map allows him access to that state of coherence for long periods of time and even in the face of upset, triggered by survival issues, this new cognitive map very quickly is reinstated in his memory processes. Similar to the effect Melchizedek had on Abraham’s cognitive map and state of being, now it is Abraham’s presence and sharing with other people, who receive him open heartedly, that allow them also to enter this new psychophysiological state of being. This new cognitive map and new coherent state begins to propagate in humanity, however the speed of propagation may decrease in time due to the integrity and the quality of impression that the new source embodies. People transform at different rates individually as well as through a propagation process within the collective.

After a transition period, in which the women have acquired this new cognitive map and express coherent states, their children, we conjecture, will be born with those traits and eventually they will realise that the delays for such a peace propagation process shortens when the community stays coherent, something we could imagine Melchizedek predicted to happen given his prophetic abilities. From this we foresee it would follow, that Abraham and Sarah intuitively discovered that a coherent mother would bear children with high propensity towards such coherence (Moshe Szyf et al. 2007 and Lipton 2005).

Abraham and Sarah also observed an increasing transformation delay when community members struggle with survival needs, tribal wars and diseases, and may even cease in cases of intense physical violence or psychological traumas. So they decided to look for peaceful places to continue the propagation and began to wander the earth, knowing that the more people transform, the easier it will be to find peaceful places to exist and further propagate peace.

¹³ As portrayed by Perlovsky in Interacting Cultures, section 8.5 of his paper “Neural Dynamics Logic of Consciousness: the Knowledge of Instinct”, (p. 101). In, Neurodynamics of Cognition and Consciousness, Perlovsky and Kozma, Editors (Verlag Berlin Heidelberg: Springer, 2007).

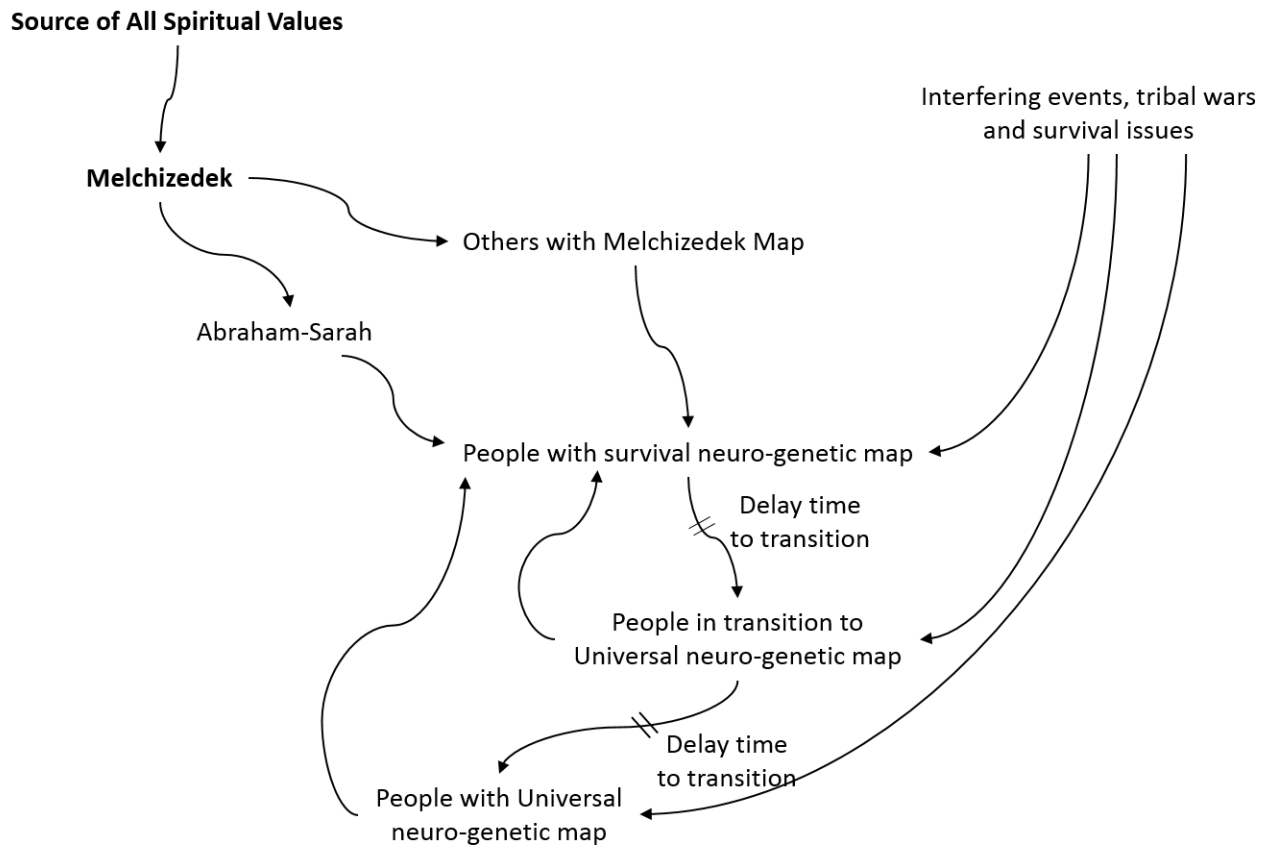


Figure 1.

It appears that Melchizedek started this **Peace Propagation** process around 3500 years ago which gives rise to the following questions: (1) where are those human beings that carry this genetic information, the epigenetic information of Melchizedek? (2) What environment is needed for them to express those genes and retrieve the cognitive map that Melchizedek left in Abraham? (3) How much time is needed for a collective transformation of humanity with Peace spreading from communities or regions around the planet? And (4) what scenarios are most effective?

Social and Ethical Considerations

The model presented in the previous section and the ideas derived from it leave us with some social and ethical considerations already explored in *The Brain of Melchizedek* (Appendix C, p. 217):

The time has come to call all the spiritual seed already grown into spiritual beings from the four corners of the earth within all peoples, to walk as Ambassadors of Peace and scientists may help to identify them in order to gather them and prescribe the environment and means for them to exist as a people, a Nation of Peace, a Nation of Ambassadors to fulfil this call.

Considering the current global crisis and given the understanding that loving actions of a cooperative nature together with a ‘housecleaning’¹⁴ process are required, it is vital to find a deeper and meaningful view that sheds light towards a peaceful humanity. Our ancestors wrote about this and some of them spoke the words to ignite once more a global transformation towards a prophetic peaceful humanity:

Because I regard you as valued and honoured, and because I love you. For you I will give people, nations in exchange for your life. Don’t be afraid, for I am with you. I will bring your descendants from the east, and I will gather you from the west; I will say to the north, ‘Give them up!’ and to the south, ‘Don’t hold them back!’ Bring my sons from far away, and my daughters from the ends of the earth, everyone who bears my name, whom I created for my glory – I formed him, yes I made him.” (Yesha’Yahu, ישעיהו, 43:4)¹⁵

However, for such a possibility to happen, both these prophesied times and the ideal neuro-genetic scenarios of peace should encompass the future generation’s integrity, and in particular, pregnant woman¹⁶, babies¹⁷ and children should be provided with a peaceful community and environment if such Ambassadors and Ambassadors of Peace are to exist in large numbers.

¹⁴ Florian and ישרע (Joshua); 2011 “The Embassy of Peace and The Resurgence of the Spiritual Nation of Israel - A Spiritual Scientific Synthesis towards Global Peace”, p. 27ff (The Embassy of Peace, New Zealand).

¹⁵ Stern, David H., 1998 Complete Jewish Bible. (Jewish New Testament Publications Inc., www.messianicjewish.net/jntp).

¹⁶ Davis, J. J. J., 2009 “The Brain of Melchizedek: A Cognitive Neuroscience Approach to Spirituality - Appendix B.3-Executive Function (Pregnancy and Values), pp. 203-210.

¹⁷ Davis, J. J. J., 2013 “A Neurobiological Approach to an Evaluative System for Spirituality and Peaceful Living.”

Once again our ancestors foresaw these needs particularly portrayed in the new covenant, in the book of Yochanan, concerning the words of Yeshua Ben Yosef when he prays for his disciples:

Holy Father, protect them by the power of your name-the name you gave me-so that they may be one as we are one. (Yochanan, **יְהוָה**, 17:11)¹⁸

In this context a warning needs to be issued for humanity to discern carefully how and when people are acting as God's agents in the world. For example, we should be extremely careful and vigilant about scientific research on the human gene code when such a research is geared to cause damage to the divine origin of the human and its biological and spiritual neuro-genetic propensities. As some scientists and bioethicists have pointed out, again, there are clues provided in biblical scriptures to address this issue, "In considering the limits of the dominion delegated to human beings by God, we have two biblical perspectives..." (Jones 2007¹⁹, p. 131) and as stated in *The Brain of Melchizedek*:²⁰

Priority must be placed in the attainment of Unity with The Value Giver and the continuous embodiment of Spiritual Values because this attitude enhances and betters the Mind and Spirit, whether it is for the purpose of scientific research, artistic expression or family and social interaction in general, leading to a peaceful coherent State of Being with the consequent effects of gene expression and modification for spirituality, peace and goodness in general. This is the foundation to prevent scientific manipulation for selfish and destructive purposes, as well as unintentional harm that can be caused to other humans through ignorance and improvisation even with the best intentions.

The Brain of Melchizedek can be a reality for all those who receive the blessings and the promise of Peace and embody this neural-genetic possibility. New scientific research may contribute significantly to the better understanding and the realisation of this possibility and the gathering of the seed of Peace as One Planetary Family of Love, Light and Truth.

¹⁸ Holy Bible-New International Version, (1973, p. 1341). (London: Hodder & Stoughton).

¹⁹ Jones, Gareth; 2007 Bioethics - When the Challenges of Life Become Too Difficult. (Hindmarsh, SA: Australasian Theological Forum ATF Press).

²⁰ Davis, J. J. J., 2009 "The Brain of Melchizedek: A Cognitive Neuroscience Approach to Spirituality - Appendix C A Brief Introduction to the Neuro-Genetics of Spirituality", pp. 216.

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