

## Essay

# A Brief Introduction to the Neurobiology of Spiritual Values, Morality, Sovereignty and Governance

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## Abstract

Religious written accounts and stories may serve as valuable inspirations and records of God's interaction with human beings, however they are never a substitute for revelations and other forms of direct and personal communication with The Creator. It is this direct and personal communication, the starting point for True Religion, which initiates a transformative process of mind, soul, brain, heart, and the human body as a whole, to the attainment of pure thoughts and essences, meanings and values with the associated brain patterns, feelings and emotions. Throughout this essay, True Religion will be referred to as Spiritual Life or simply Spirituality. Through the practise of a Spiritual Life a human being becomes a knower of God instead of a believer in God. The mind of the knower is different from the mind of a believer. The brain patterns and cognitive map have changed and this is reflected in a different human experience whereby something is known instead of just believed or accepted face value as truth. This may result in a deep change of perception of reality at some point in time.

**Keywords:** Spiritual value, neurobiology, morality, sovereignty, governance, true religion, Creator, God.

This essay explores the difference between True Religion or Spirituality and Religious Belief or Religious Practice, a difference that has major implications for sovereignty and governance. The sovereignty of a person and his or her sense of governance (God's Government and Self-government) differ from social codes of conduct derived from religious belief systems, human law and order.

First some major distinctions between True Religion and Religious Belief will be established, and then some of the implications for sovereignty and governance will be explored on examples within the areas of education and health, mental health and pregnancy in particular.

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interaction with human beings, however they are never a substitute for revelations and other forms of direct and personal communication with The Creator.

It is this direct and personal communication, the starting point for True Religion, which initiates a transformative process of mind, soul, brain, heart, and the human body as a whole, to the attainment of pure thoughts and essences, meanings and values with the associated brain patterns, feelings and emotions. Throughout this essay, True Religion will be referred to as Spiritual Life or simply Spirituality.

Many moral and ethical codes and conducts that the human species observes and upholds are inspired by Spirituality. Spirituality is a living experience free from human limitations and it transcends simple logic and reason alone, as well as the mystical and emotional feelings of Love. Therefore, Spirituality and God Consciousness differ significantly from morals and ethics alone. The brain of a Tzadik and a Tzadika, as explained and defined in *The Brain of Melchizedek*, is a brain wired for Spirituality in direct line with The Creator.<sup>1</sup>

Religious Beliefs are based on the stories of different people and families, as well as certain “religious practises”, rituals and traditions.<sup>2</sup> Such beliefs may foster an environment of moral conduct and respect that ideally facilitates a Spiritual Life, however, they are limited by the learned behaviour of their community of believers.

Spirituality aids the human being to acquire a refined understanding of reality and relationships, where partial loyalties for any particular person, group or belief are transcended by the deep love and appreciation for every human being alike. Such a person is then called a Tzadik or Tzadika, a son or daughter of God, and acts as an Ambassador or Ambassadors of Peace for the Greatest Good of All in the world. His or her only religious practise is to do God’s Will.

The consciousness of a Tzadik or a Tzadika has no thought process to the words “You shall not kill” in the same way as these words are unsuitable to God Him-Herself<sup>3</sup>, simply because a Tzadik like God, lacks any propensity to violence. Such a statement only has applicable meaning to those living beings who still entertain and are affected by anger, violence and fear, which may lead them to an act of killing. God is Love, Light and Truth and so are His-Her Ambassadors and Ambassadors.

The leading Voice of The Spirit always precedes any moral code. It is The Law itself, meaning

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<sup>1</sup> Davis, J. J. J., 2009 “The Brain of Melchizedek - A Cognitive Neuroscience Approach to Spirituality.” (Thesis - Otago University, New Zealand). For a definition of Tzadik and Tzadika, see pp. 30-31, 128-129, 147, 162.

<sup>2</sup> For example, the Tanakh, the Quran or the teachings of Buddha.

<sup>3</sup> God can be perceived and experienced as male and female and when appropriate will be referred to as Him-Her (Him-Herself).

God's Being in action and therefore the government of The Tzadikim as stated in The Brain of Melchizedek (2009, p. 162):

Spirituality is an experience of the reality of Universal Values and Meanings, which illuminate the mind of the human for a better and eventually perfect life, both on earth and in eternity. It is directly related to insight instead of fact or feelings. Spirituality is untainted by (even though it may have drawn on) beliefs, traditions or human authority and for most of daily life free from intense mystical states and feelings. It is concerned with the discernment of "God's Voice" and Mind and the fulfilment of the will of The Creator on a daily, moment to moment or situation to situation basis.<sup>4</sup>

While Varela and Maturana ignore the existence of The Creator in their writings, they do highlight the biological and social importance of Love in the life of a human being and his or her community.

What biology shows us is that the uniqueness of being human lies exclusively in a social structural coupling that occurs through languaging, generating (a) the regularities proper to the human social dynamics, for example, individual identity and self-consciousness, and (b) the recursive social human dynamics that entails a reflection enabling us to see that as human beings we have only the world which we create with others—whether we like them or not. Biology also shows us that we can expand our cognitive domain. This arises through a novel experience brought forth through reasoning, through the encounter with a stranger, or, more directly, through the expression of a biological interpersonal congruence that lets us *see* the other person and open up for him room for existence beside us. This act is called *love*, or, if we prefer a milder expression, the acceptance of the other person beside us in our daily living. This is the biological foundation of social phenomena: without love, without acceptance of others living beside us, there is no social process and, therefore, no humanness. (1987, p. 246)<sup>5</sup>

Spiritual Insight broadens and supports a better understanding of cosmology and the universe. The human being develops a spiritual sight and hearing so to speak. Spirituality is metalogical, it is the logic of The Creator, the logic behind all reason and observation of reality in contrast to the relative logic of the human perspective. While philosophy, for example, may contribute to a

<sup>4</sup> "Human morality is subordinate to God's Law to engender the highest good. Ideally every human being is destined to become a Tzadik. This results in a planet in God's Order without human boundaries of religious beliefs and nation states separating and governing the affairs of people." Davis, 2009 "The Brain of Melchizedek - A Cognitive Neuroscience Approach to Spirituality", p. 162.

<sup>5</sup> Maturana, Humberto R. and Francisco J. Varela; 1987 The Tree of Knowledge - The Biological Roots of Human Understanding Revised Edition. (Boston, Massachusetts USA: Shambhala Publications).

more logical interpretation of reality, through Spirituality the human being can gain access to the absolute meta-logic of The Creator, which encompasses all relativistic systems of human logic.

Through the practise of a Spiritual Life a human being becomes a knower of God instead of a believer in God. The mind of the knower is different from the mind of a believer. The brain patterns and cognitive map have changed and this is reflected in a different human experience whereby something is known instead of just believed or accepted face value as truth. This may result in a deep change of perception of reality at some point in time.

Since a Spiritual Life can lead to a revelation of universal Truth affecting and expanding the human mind and consciousness, it follows then that the understanding of Spirituality can be approached scientifically and psychologically. By the agency of revelation and insight it is possible to synthesise natural sciences, organised religious beliefs and other forms of moral conduct into a sound, coherent and logical philosophy of the universe, a synergistic and unified explanation of life in the co-ordination of both science and spirituality. This can be observed very clearly when people with different cultural and religious beliefs, and social and ethnical backgrounds, perform altruistic actions of kindness with the commonality to do so without any expectation or condition and are only driven by the will to do good itself. Such actions will lead to a family-like ecology and economy based on actions of kindness, in an environment of sharing and togetherness.

Such a synthesis unifies all human beings in a common origin, regardless of cultural behaviours and religious beliefs. This synthesis is based on a shared Spiritual Experience and life itself. God is One and those who know God Love everyone. This brings about a morality and ethics that are founded on Unconditional Love for life and all creatures, so that, for example, a scientist with the foundation of Spiritual Values will only apply intelligence constructively and never make use of science for destructive purposes, such as for the development of weapons. Such a being has transcended fear and reward conditioning and is no longer bound by the fear of punishment. He or she is a loving being, rather than just a survival driven human.

Just as the science conducted by a knower of God may change for good, so also may other areas of his or her life change, manifesting in richness, well-being, medicine and healing to name a few, and as remote as it may seem for many human beings in the 21<sup>st</sup> century, the knower of God may be in a position to live a life free from disease and survival fears, living in faith without a bank account and a paid job. In *The Brain of Melchizedek* it is written:

Most of the time unless prescribed by The Creator or the accidents of natural living a person that becomes the embodiment of Spiritual Values gets access to maintain continuously a healthy body and well being. In a sense scientific hopes of removing disease and other limitations of human existence lie in the domain of Spiritual

Revelation and a Scientific Spiritual Synthesis. As these hopes are actualised and become the reality for the majority of human beings, humanity is left with new cognitive abilities and a different cognitive map. This human being is free from the thoughts and fears of disease, competition for survival amongst others and hence free from the stresses imposed by negative emotions which are the direct consequences of the former thoughts. This is a human being who can think and act for the Greatest Good and be at ease with other people's needs in mind.<sup>6</sup>

From this it follows that it may be highly beneficial to research human genetic propensities and environments that favour the living of a Spiritual Life, since the proper understanding of this path holds the potential to free the human from many forms of disease, therefore acting as a preventive instead of a corrective alternative to health, something drugs can never achieve as they usually act as a quick fix with side effects when treating a particular condition or disease. Such an approach only deals with signs and symptoms in order to manage the health of a patient, rather than the integral care that could be provided for the human's physical and mental wellbeing, when a loving person or practitioner is involved in the healing process together with the spiritual powers in place. Other factors, such as diet and life-style also require further research in order to better understand the role they play towards health and well-being.<sup>7</sup> While outside of the scope of this work, a thorough inquiry on psychoneuro-immunology may bring about further insights on this matter.

The reader may also want to consider Persinger's observations on health:

Anxiety, particularly protracted anticipation, erodes the physiology of the person, chronic anxiety produces covert changes within the body that are later manifested in ulcers, headaches and gastrointestinal problems...Conditioned suppression influences more than visible behaviours: Transmitters within the portions of the heart that make it beat are depleted; heart attacks have become epidemic...The healthy human form is distorted by the accumulative effects of anxiety...But the most tragic effect of anxiety is on the immune capacity to react to the natural peculiarities of cell division, what we commonly call cancer. (1987, p. 151)<sup>8</sup>

From the above several important questions arise: (1) how would a person like a Tzadik or a Tzadika exist and interact in integrity with other human beings in the twenty first century? (2) How would such a person be supported by humanity? And (3) how would the scientific

<sup>6</sup> Davis, 2009 "The Brain of Melchizedek - A Cognitive Neuroscience Approach to Spirituality", p. 164.

<sup>7</sup> Zhuang, E., Reso, M. and Davis J.J.J., 2016 "A System Dynamics Approach to Modelling Individual Peace Towards the Creation of a Social Peace Propagation Model." Accessed online on 26.04.2016:

<https://sites.google.com/site/thebrainofmelchizedek/Home/a-system-dynamics-approach-to-modelling-inner-peace>.

<sup>8</sup> Persinger, Michael A., 1987 *Neuropsychological Bases of God Beliefs*. (New York, USA: Praeger Publishers).

community and human governments support such a human being to live a sovereign life unto The Creator, fully realised in their I AM Identity?<sup>9</sup>

People living the life of a Tzadik or Tzadika are a reference point to other humans who aspire to such a life and they are equipped with an absolute faith and certainty that allows them to operate in a paradigm centred on the benevolence of God who is their provider of all needs at all time. This knowledge leads to the experience of an inner peace that transcends any rational analysis, which demands farther understanding for the optimal path of survival. Where and how could we find those human beings willing and called by God or their own conscience to live such a life of service? Who are the children and adults who have the propensity for such a life and how will humanity support, nurture and protect them? All of this becomes a moral issue of vital importance when the social need to integrate spiritually aware human beings into the larger community is taken seriously and fully comprehended.

Currently people pay taxes to support government officers who in return manage the affairs of the people on behalf of the people. Only a community of people who value Spirituality can understand and see a Tzadik or a Tzadika as a person on duty so to speak, a person who performs possibly the most valuable service of all and does so always altruistically as a gift to the community. Some people have been acknowledged for such a life in human history and their names can be found amongst the ancient people of Israel, India and Tibet amongst others. For example, Abraham gave a tenth of his wealth to Melchizedek as it has been recorded in The Tanakh.<sup>10</sup>

The emergence and development of Tzadikim and Tzadikot, God conscious people, requires a proper learning environment, a family like setting, where education is in the hands of wise spiritual human beings. Everything in such an environment promotes the acquisition of skills, character development and ultimately builds the moral foundation to prepare the child, the adolescent and the adult for his or her spiritual life and Unity with The Creator. As portrayed in The Brain of Melchizedek, education is aimed to foster:

- The Spirit of universe exploration through Science which deals with facts.
- The Spirit of internal revelation and spirituality which deals with Spiritual Values.
- The Spirit of Wisdom through Philosophy which deals with the unification and meaningful understanding of facts and Spiritual Values, an enlightened mind which can grasp concepts and the depth of reality.

In order to fulfil our moral responsibility to the next generations, we must engage with the spiritual development of children and young people, to support them to grasp and eventually

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<sup>9</sup> See footnote 1 on the definition of a Tzadik.

<sup>10</sup> Genesis 14:20, Hebrews 7:2.

fully realise the possibility available to them, to live the life of a Tzadik or a Tzadika. As part of their education, they must understand that spiritual service is an honourable human endeavour that supports society through the artist, engineer or doctor, for example, in order for them to become better people and achieve a greater level of care, that will be reflected in their service.

This lays the grounds for the necessary moral and intellectual setting for a Spiritual Life. Intelligence without morality can be harmful and sometimes destructive. A morality only based on Behavioural Values is concerned with the discernment between constructive and destructive, beneficial from harmful, right from wrong and good from evil. Spirituality enriches morality by the agency of Spiritual Values beyond such dualities. It is the attainment of Unity with God's Consciousness, which allows the knowledge of the perfect action that encompasses the most comprehensive, constructive and beneficial outcome, always for the greatest good. Morality makes a person good, spirituality makes a person holy (as in the words written in "The Book of Matthew" and spoken by Yeshua, "Be perfect, therefore, as your heavenly Father is perfect." Matatyahu, *מתתיהו* 5:48).<sup>11</sup>

All of the above is particularly important for the area of ethics and medicine. In some cases, it may seem morally appropriate to administer a drug to save the life of a person and even when that drug can be associated with harmful side effects, it may still constitute a compromise considered as "good or beneficial" since the person's life was saved. However, a person with the faith and spiritual stamina that finds healing directly from God<sup>12</sup> or through the agency of a Son or a Daughter of The Living Light, would be receiving a greater treatment since it comes without any physical or psychological side effects and without any compromise.

The fundamental solution is always preferred over the quick fixes and their side effects, which are detrimental to the fundamental solution. This is especially so in the case of mental health.

From what has been mentioned before, emerges the need for an integral treatment conjointly directed by the patient and the practitioner, where the patient in his or her sovereignty determines his or her preferred treatment alternative and methods. A morally sound doctor will always cooperate in this direction with the patient. However, when the self-esteem and the spiritual stamina or faith of the patient is very low, a doctor may also, by the Grace of God, seek and recognise the best possible treatment with the least harmful consequences for the patient. Nevertheless, when people can only rely on moral values this would still be better than no morality at all. It is important to keep in mind though that morality without spirituality, even with the best intentions, sometimes may be harmful.

When there is a proper understanding of the power of spirituality, the building of healing teams

<sup>11</sup> Holy Bible-New International Version, (1973, p. 1209). (London: Hodder & Stoughton).

<sup>12</sup> Exodus 15:26 "For I *am* the Lord who heals you." (NKJV, 1982).

comprised of Patient, Doctors and Tzadikim and Tzadikot, can provide the ideal synergy to determine the best solution. The ideal situation arises when the doctor-patient, provider-client paradigm is transformed into a family healing team with the sense of belonging and the feeling of home for all people involved.

This approach opens the doors to new research on healing and wellbeing, where scientists, doctors, Tzadikim and Tzadikot can address together any human condition with the proper spiritual and scientific foundation to precipitate physical and psychological healing. Such kinds of research can serve to improve the understanding of the functioning of the physical body in association with certain mental and emotional states, where biofeedback systems would be helpful. Another aspect of health that could also be explored with the aid of genetics would be the impact of the environment and human relationships that promote the expression of certain gene pools which favour the propensity to Spirituality while inhibiting the expression of other gene pools related to destructive behaviour and intelligence.<sup>13</sup>

To complement the ideas mentioned above, we make reference to The Brain of Melchizedek:

All of these discoveries may then be associated and credited to The Grace of The Creator as well as the diligent and valiant participation of humanity as God's agents, a desired partnership! A spiritual scientist or even a moral one with the co-operation of Tzadikims will always approach this work as a sacred duty instead of an immoral one who arrogantly thinks he or she is playing God.<sup>14</sup>

Pregnancy is another important moral issue. A baby will be affected by the mental, physical and emotional state of the mother. If the mother exists in Unity with The Creator with a strong spiritual foundation, the baby will be blessed by the Giver of All Life and be prepared for spiritual and healthy living. However, if the mother lives a life of drug abuse, unhealthy relationships, violence and anger, the baby may become imprinted with a cognitive map and biological traits that will make it much more difficult to achieve a peaceful state of being and eventually a Spiritual Life. Such conditioning may be overcome in life later on by the Grace of God directly or through other people.

It is in the best interest of every child born into this world that people only procreate when they have achieved a sound spiritual foundation and are informed by The Source of All Life regarding the timing of procreation. It therefore is morally appropriate to seek spiritual balance and Unity with God before embarking on parenthood.

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<sup>13</sup> Zhuang, E., Reso, M. and Davis J.J.J., 2016 "A System Dynamics Approach to Modelling Individual Peace Towards the Creation of a Social Peace Propagation Model."

<sup>14</sup> Davis, 2009 "The Brain of Melchizedek - A Cognitive Neuroscience Approach to Spirituality", p. 168.



In that regard:

A practical approach to this is for potential parents to experience peace in their communities for prolonged periods of time before bringing a child into this world. Many abortions and destructive tendencies would be prevented if more people would be touched by the agency of Tzadikim. This is the business of prevention instead of correction.<sup>15</sup>

From the above it can be derived that “Spirituality has supremacy over morality and that to be spiritually in order (SO) has supremacy over political correctness (PC).”<sup>16</sup> As a nation or peoplehood develop their spiritual foundation, then it follows a lesser need for moral codes of conduct with their associated enforcement procedures. Self-Government is the natural inheritance for spiritually developed people who become able to minister God’s Universal Values. With this understanding, society in large must regard the legitimacy of these people as ministers in their different ministries like, The Ministry of Love, The Ministry of Light or The Ministry of Truth to name a few, hence the relevance of comprehending and inheriting The Brain of Melchizedek, The Brain of a sovereign, self-governed human being under God’s Law as the King Righteousness and Peace was, is, and will be. Therefore, “...the synthesis is about, “To Be or To Be Limited, that is the answer” and the choice!”

In no way is this to be misunderstood as preaching or moralising; rather it is a very real and biological view with scientific implications. The reader may carefully consider what Maturana and Varela write:

Anything that undermines the acceptance of others, from competency to the possession of truth and on to ideologic certainty, undermines the social process because it undermines the biologic process that generates it. Let us not deceive ourselves: we are not moralizing, we are not preaching love. We are only revealing the fact that, biologically, without love, without acceptance of others, there is no social phenomenon. If we still live together that way, we are living indifference and negation under a pretence of love. To dismiss love as the biologic basis of social life, as also the ethical implications of love, would be to turn our back on a

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<sup>15</sup> Ibid.

<sup>16</sup> “People with diligent work and effort have thought to support a police force, which is a corrective force for moral misconduct or violence. However, with the agency of more Tzadikim and the multiplication effect of spirituality and goodness, the community would need less and less corrective measures. This means that gradually, by supporting the agency of more Tzadikim, the community finds a fundamental solution to social misconduct and violence instead of the quick fix with its side effects of anger, fear and resentment.” Davis, 2009 “The Brain of Melchizedek - A Cognitive Neuroscience Approach to Spirituality”, p.168.

history as living beings that is more than 3.5 billion years old. We may resist the notion of love in a scientific reflection because we fear for the objectivity of our rational approach. Yet from what we have said in this book it should be apparent that such fear is unfounded. Love is a biological dynamic with deep roots. It is an emotion that defines in the organism a dynamic structural pattern, a stepping stone to interactions that may lead to the operational coherences of social life. (1987, pp. 246-247)

Humans' only limitation lies within their own capacity and willingness to accept that God's Love and Wisdom can be expressed continuously in human form by any human being. This, however, requires the relinquishing of limiting beliefs and the commitment to this possibility. Such a paradigm shift as described above, has vast implications on a global scale, when for example, globalisation is no longer treated as an economic set of transactions<sup>17</sup> and instead it becomes the spiritualisation of humanity, the emergence of a Global Order of Tzadikim and Tzadikot, a planetary community founded on and grounded in Love, Light and Truth.

The true identity of a Tzadik and Tzadika is in I AM, while the national and religious identity is only his or her social identity, an informational construct<sup>18</sup>. Two or more Tzadik or Tzadika together conform a community of Tzadikim and Tzadikot under the Law of God, destined to live in Unity with everyone conscious of their Spiritual identity, empathising with all people alike. These are the Ambassadors and Ambassadors of Peace facilitating Global Unity and in that capacity, represent all people that are committed to that destiny, living as one Universal Family bonded by The Creator's Love, transcending national, religious, cultural, social and biological forms of identity.

Every nation state that is committed to Peace and holds a pledge to a holy existence will always support the Ambassadors and Ambassadors of God's Spiritual Government in order for them to accomplish their work towards a Peaceful Global Order that transcends nation states and their borders.

As the numbers of spiritually realised people rises across nations, naturally they will begin to share their lives in Unity and over time, national borders may become unnecessary and obsolete. This ideal is complete and fulfilled once humanity has achieved a peaceful existence under God's Sovereignty and Jurisdiction without the need of national territories, nation states and their borders for security or protection. Such vision differs vastly from a political world government or an institutionalised theocracy. It is a Universal Family living under God's Love, God's

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<sup>17</sup> Held, David and McGrew, Anthony; 2003 [The Global Transformations Reader – An Introduction to the Globalization Debate, Second Edition](#). (UK: Polity Press).

<sup>18</sup> Metzinger, Thomas; 2003 [Being No One - The Self-Model Theory of Subjectivity](#). (USA: A Bradford Book, Massachusetts Institute of Technology Press).

Government.

The Prophet Yirmeyahu (Jeremiah **ירמיה**) spoke of such times, when there will be a new covenant made between God and the reunited descendants of the Twelve Tribes of Israel, which by now are spread in large through the genetic pool of humanity:<sup>19</sup>

See, days are coming, spoke YHVH (**יהוה**), that I will call the House of Israel (**ישראל**) and The House of Yehudah (**יהודה**) to a new covenant: Not like the covenant that I called their forefathers in the day that I took them by the hand to bring them out of the land of Egypt: a covenant that they broke, when I was a husband unto them, spoke YHVH (**יהוה**): However this is the covenant I Am making with the House of Israel; After these days spoke YHVH (**יהוה**), I gave them my Torah and wrote them inwardly, in their hearts; and I was to them the Elohim (**אלהים**), and they became my people. And any man didn't teach his neighbour, and any man his brother, saying, Know YHVH (**יהוה**): because everybody knew me, from the small ones (children) to the big ones (adults), spoke YHVH (**יהוה**): because I forgave their wickedness, and I forgot their sins. (Yirmeyahu, **ירמיה** 31:31-34)

This work has presented the reader with a major paradigm shift in the perception of what Love is. From where I stand in my consciousness and jurisdiction, Love is a real essence, what I prefer to refer to as a Spiritual Value. This Universal Value is also a Quality and Attribute of The Creator, whom by His-Her Grace allows a human to embody it and express it in social interactions.

This work has also dealt with the conjectured neural correlates and dynamics of Love associated with memory, cognition, affection, emotion and learning. This all means, a paradigm shift of human consciousness based solely on: fear, guilt, shame and correction (associated with survival and with emphasis on human morality), to a new paradigm in which a Spiritual Scientific Synthesis encompasses the ultimate form of morality. This is the Embodiment of Love as portrayed in the injunction:

*The synthesis of the Law is in Loving thy neighbour, thy brother and sister as thyself as  
The Creator Has, Is and Will keep on Loving us.*

<sup>19</sup> Olson, Steve; 2002 Mapping Human History - Discovering Our Past Through Our Genes. (USA: Houghton Mifflin Company).

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