Guest Editorial

A Brief Introduction to The Brain and Paradigm of Melchizedek

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Abstract

How can a new paradigm, the Paradigm of Melchizedek, shape scientific research in a completely new direction, in a way that is based on Values rather than unhealthy scepticism? A distorted kind of scepticism about anything beyond the bare facts as described by a limited scientific paradigm is widespread in the academic world and has shaped the brain structure of many scientists to favour a perception of reality strongly biased towards promissory materialism. This paradigm comes as an antidote to that tendency and is geared towards a greater synthesis between ancient and modern spiritual wisdom and scientific truth, in order to advance a cognitive science that allows an inclusive study of the neurobiology of values like Truth, Love and Unity and propel human consciousness towards the manifestation of a peaceful social environment.

Key Words: Brain, Melchizedek, paradigm, neurobiology, truth, love, value, unity, peace, Consciousness.

Plato's great insight that goodness and truth are one suggests that an inclusive form of knowledge, would shape brains and hearts capable of doing science as part of an integral, loving and caring way of being that is concerned with the betterment of our knowledge, perception and experience of life, so as to increase the quality of all aspects and dimensions of human existence in the world. The thought, derived from John Hughlings Jackson [1], is that as we integrate at higher and higher levels the varieties of information used to solve a cognitive problem, we broaden the range of contingencies that are factored into the control of behaviour so as to more adequately reflect and adapt our lives to our real human situation (maximally understood). Thus, for instance, if one were conscious of the effect on the environment of increasing energy consumption and the imbalances created by it one might see that certain types of action, whatever the gratification they offer, are ultimately maladaptive and so avoid them. In so doing one might find that a narrow problem solving schema of the type found in the dorso-lateral frontal lobe needs to be moderated by other less articulate resonances with nature and lived experience.

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The Promissory Materialistic paradigm focuses on functional material outcomes aimed at individual survival and preference in the short to medium term and explains only the functional, problem solving consciousness directed towards ego-oriented survival needs. It assumes that a human is and must be accountable for by-processes shaped by organismic values realised in an individual brain. That creates a paradox of brain and mind duality when we consider abstract and general thoughts through which human beings become cognisant of eternal and shared concerns that transcend individual interests and tries to integrate those with a creative source of unity between all humankind that can be explored subjectively, internally, and spiritually yet also objectively, energetically through the interaction of biology with meaning, and even through the interaction between the matter field and the quantum field.

A closed materialistic perspective of the kind found in research reported by V.S. Ramachandran [2] embodies the view that a 'God Module' in the brain mediates "spiritual experience" which is seen in terms of self-contained brain processes, neurogenetic interactions and intra-organismic information processes. By contrast, Francisco Varela [3], Humberto Maturana [4], Stuart Hameroff [5] and Fritjof Capra [6], take a systemic approach to consciousness as a process emergent in an autopoietic or self-organising and self-making system that is adapted holistically to a complex world so that life and cognition can embrace all levels of reality from the most physical and physiological to the most symbolic and abstract. The latter kind of neural process is deeply informed by "propositionising" [1] a level of representation that is essentially shared and tracks the truth of our being-in-the-world-with-others [7]. Consciousness in that inclusive sense shapes and breathes life into the human life world and the whole of the universe as we try to understand it. Spiritual thought, as explored by mystics in all religions, focuses on a type of consciousness that embraces the possibility of a personal dialogue, and a personal relationship with the process of Life and The Creator of all things (however conceptualised). This is the most highly integrative level of understanding of the human condition, and it allows us to theorise, hypothesise and explore the existence of creation and Creator by overcoming the dichotomies of for example, personal~impersonal and self~other, seeing these apparent opposites as ecologically complementary pairs or as described by Scott Kelso [8].

When we realise that brains are unable to work without the body, and human beings are unable to work without other human beings, other beings, the planet and life itself, we are left with a view of reality where consciousness, cognition and neural activity have to be studied in a way that recognises both downward and upward causation as complementary, and model consciousness with the aid of non-linear systems dynamics.

To go beyond that complex physical reality and consider the existence of a spiritual field which permeates all of it, a field different in quality from, and even more beautiful and all-inclusive than the quantum field, and also to consider The Creator as the Source of this field, we need **"The Connective Paradigm of Melchizedek"**. This paradigm differs from Promissory Materialism, and also from that of a purely energetic, holistic and systemic thought oriented paradigm. The first turns our view towards the machinery, and the second to why that machinery exists and what it is all about. One conceives the universe as an impersonal machinery, the other considers the universe as an impersonal living organism, while "The Connective Paradigm of

Melchizedek" considers the universe as existing by and through the presence of conscious, cognising, loving and Living Beings who form a set of Holons. It tells us why the machine or the living organism exist in time and space in both personal and impersonal relationships, and what the purpose of these Holons are in a larger family system of personal relationships.

The paradigm itself is based on the existence of The Creator, where communication with Him-Her is optional, where we have the choice according to the integrative structures informing our nervous systems and it is our prerogative to establish that communication or rule it out. The Spiritual Values concerned can be accessed through an integrated mode of sensory-motor and cognitive processing that includes our relationships with other people, the environment, and the universe at large.

When we talk about the embodiment of Values like Love and Truth, we are talking also about an experience intimately connected with the idea of self or who I Am. This is often limited to the in-skin individual and survival however, in reality, that individual is in a dynamic relationship of continuous reciprocal causation with a context that can be construed either narrowly or broadly [9].

In this deeper sense, what we think of as the self is actually moulded by something, which is greater than just our bodies and we lose sight of it when we narrow our gaze to what goes on within us.

Spiritual Values exist with or without the agency of a human or human behaviour. To understand, explore and research Spiritual Values would be to understand that we are dealing with forces, essences and presences that are antidotes to greed, fear, anger, guilt, misuse of power and chaos in general. These invisible and apprehensible presences, essences and forces may become accessible to us at will, and help construct our own sense of identity, in the paradigm of Melchizedek, called our **I Am Identity**. Through that process, human beings may then construct human thoughts and feelings beneficial to mental, emotional and physical wellbeing, and even learn to embody and express Universal Spiritual Values.

Once these Values are accessible to us at will through action structures and neural assemblies that are maximally inclusive of our engagement in the world, we are given Presence and power of action, and our jurisdiction or sovereignty in personal relationships is prescribed for us to fit with our destiny as co-creators, and planters of the seeds of wisdom and goodness. This also means that the **I Am Identity** prescribes interpersonal relationships that lay the foundation for Law and Justice. On the other hand, human values based on individualistic neurogenetics, are behavioural and sometimes limit or support human wellbeing relativized to personal biological, physical reality and its priorities, however they can be transformed by integrating Spiritual Values.

If we are embedded in morphic fields (as Rupert Sheldrake [10] calls them) that can transform our perception of reality through wide connections with others, the question of human behaviour and Spiritual Identity can be re-phrased. How can we access ways of being or behaving that are conducive to the synthesis and synergy that integrates in our neural processors to form a new

cognitive map suited to the embodiment of Spiritual Values as co-constructors of a realm of being, shared between humans and other beings?

We seem to be conditioned, however imperfectly, to express Universal Values, and confining our cognitive structure to the imperfections seems to be getting in the way between human beings of different groups with different Behavioural Values. To address that, we have to explore the possibility that our perception and behaviours in a sense, are being coloured by what Metzinger [11] and Ramachandran [2] call 'a false construct of self.' Perhaps those false constructs are inherent in the temporal and behavioural boundaries erected in our brains through self-oriented reward and fear conditioning and the moulding of Behavioural Values through national, religious, or other group identities and we need to (cognitively) step out of them into a completely different way of being. But what transformations in the brain and which shaping environments are conducive to producing a change that will overcome these limitations by creating an integrative neural dynamics, based on gene expressions and environmental influences? The ideal is a new universal-value-oriented cognitive map that allows one to act peacefully and harmoniously toward all creation.

In the context of this Paradigm we define such a person as a Tzadik, someone concerned with the wellbeing of all humanity as seen through the eyes of The Creator or a maximally integrated state of consciousness, like a Buddha. These kinds of people are wired with a cognitive map of reality that we have called **"The Brain of Melchizedek"**. A brain of that kind is capable of large-scale integration of neuro assemblies through oscillatory synchronisations and de-synchronisations, as described by Kozma [12] and the non-linear brain model of Freeman and Guiseppe Vitiello [13].

This same principle applies to other oscillatory systems that interact with the brain, like the heart, the respiratory and digestive systems and the autonomic nervous system. At a macro level synchronisation within a human being can then be extended between human beings in ways that can be modelled by expanding on the K5 and K6 Models of Kozma and Freeman.

If synchronicity is real in the way described by Sheldrake [10], Carl Jung [14], and Mari Jibu and Kunio Yasue [15], it becomes possible to understand the thought that we are Holons as part of something bigger, perhaps God's Order, and can talk about the Life-Giving Spirit that embraces all of us and brings us together as something accessible to consciousness and cognition.

"The Brain of Melchizedek", is a brain geared to the embodiment of Spiritual Values in a way that is meta-stable (regarding metastability see Scott Kelso and Emmanuelle Tognoli [8], Walter Freeman and M. D. Holmes [16]). As the brain goes from human consciousness to higher Consciousness, a person's perception of reality changes from a survival map, based on reactions towards threats, fearful situations and so on, into a map of reality capable of existing in the presence of "a Peace that surpasses all understanding" so that she or he becomes altruistic and connected in spirit to all other human beings [17]. "The Paradigm of Melchizedek" is realised in human beings regardless of the experience of knowing God personally or having even conceived that such a relationship could be valid for them, provided they are minded towards maximal integration in their holistic adaptation to a context [1]. Both the personal and impersonal ways of

relating or embodying Universal Values have been discussed by Jewish psychologist Abraham Maslow [18] who spoke about Being Values (or B Values) and a cross-roads between a personal relationship with the Source of Values (Union with God) and the impersonal embodiment of B Values.

Further development of the global potential of this orientation is found in a body of research concerned with the understanding and modelling of the Spiritual Neurogenetic Propagation of Spiritual Values and Peace trans-generationally, and a possible conscious re-engineering or redesign of our evolutionary path towards a peaceful humanity, understood through the works of Leonid Perlovsky [19], as well as "The Brain of Melchizedek" (Appendix C) [20].

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