

Research Essay

Spiritual Values and Their Biological, Philosophical and Physical Implications on Behaviour

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Abstract

Character, Identity and Personality are spiritual attributes and as such, they are linked to a Spiritual Living Being. These attributes survive in eternity along with the survival of the soul of a human being. When a human being still identifies him or herself with biological processes, he or she is veiled to The Creator's existence and his or her Spiritual Identity is still a potential reality. In this Essay, I intend to clarify how different aspects and dimensions, both internal and external, may in the life of a human being influence the organisation of the brain systems at a neurobiological level thus shaping perception of reality in relation to the interplay between Spiritual and Behavioural Values.

Key Words: Spiritual value, living being, Creator, soul, character, identity, biological process.

This essay is intended to clarify how different aspects and dimensions, both internal and external, may in the life of a human being influence the organisation of the brain systems at a neurobiological level thus shaping perception of reality in relation to the interplay between Spiritual and Behavioural Values.

When a human being still identifies him or herself with biological processes (neural activity in space-time) he or she is veiled to The Creator's existence and his or her Spiritual Identity is still a potential reality.

Character, Identity and Personality are spiritual attributes and as such, they are linked to a Spiritual Living Being. These attributes survive in eternity along with the survival of the soul of a human being. Usually, the attributes mentioned before have been secularly associated with information processing and verbal descriptions. However, as some scientists and philosophers have pointed out (Ramachandran 1998¹, Metzinger 2000² and 2003³) this model of "self" is just an informational, biological construct with a distorted cognitive map of self, based only on biological roles, body features and movements. The dissolution of this distorted map is

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¹ Ramachandran V.S. and Blakeslee, S; Phantoms in the Brain – Probing the Mysteries of the Human Mind.

² "The Subjectivity of Subjective Experience: A Representationalist Analysis of the First-Person Perspective."

³ Being No One – The Self-Model Theory of Subjectivity.

accompanied with a transformation by the Energeia Pneumatikon or work of The Spirit to lift a human out of narrow concerns, so that they can embrace the world, themselves and others more deeply and widely.

I propose this transformation takes place when the human consciousness is affected by the agency of Spiritual Values whose energetic counterpart in the physical reality registers as electromagnetic or light waves and fields, therefore affecting the brain and body in large. (Mari Jibu and Kunio Yasue 1995)⁴

This is a human whose attention of Identity, Character and Personality shifts to the Spiritual Values that he or she has become. From now on we can say he or she is a genderless spiritual personal being who is identified with the Highest Survival Values, the Spiritual Values of The Value Giver, who gives this being, still in human form, access to Eternal Life. His or her memories and personal history are stored in fields, electromagnetic and light waves.

The question for research is what are the neural traces or interfaces of such fields for a fully realised spiritual being in human form? What does the brain of these spiritualised humans look like? What are the genetic implications for the human species? How is the DNA of the species altered by such an order of consciousness?

People may respond to these matters in different ways according to their order of consciousness. For a human in the situation where he or she requires a scientific understanding of the universe to find happiness and trust, which is derived from unity in personal relationships, an approach to his or her research in spirituality would be to validate or prove his or her own existence first. This would be easier than proving the existence of The Creator.

For a person who knows The Creator and finds fulfilment, happiness and trust, unity in personal relationships, without the need for further proof of his or her experience, a scientific approach is unnecessary.

For those human beings that it is important to see to believe, both a spiritual or religious approach to life, as well as a scientific understanding, may contribute to their personal quest for happiness and trust, unity in personal relationships.

For those human beings that are convinced that happiness and trust, unity in personal relationships is an impossibility in human experience, neither a religious or scientific approach to Spiritual Values applies and only a wake up call or strong incident or event in life may shift their perception.

⁴ Quantum Theory of Consciousness and Quantum Brain Dynamics, pp. 177-195.

All these situations have in common the need to deal with Spiritual Values, Character and Identity, and Neurobiology. This means, how the different aspects and dimensions, both internal and external, spiritual and biological, may in the life of a human being influence the organisation of the brain systems at a neurobiological level.

The question of what is a Spiritual Value is a crucial one to pursue. An intellectual exploration of this kind and the experience of a Spiritual Value is sometimes confined and limited by the ability to verbalise and articulate the experience clearly to others.

Let's start this exploration by looking at the difference between the words Unity and Uniformity.

Unity is a good start because most humans have experienced a sense of unity or belonging in playing a sport that requires team coherence or in playing in a band where every musician feels the unity of the whole as part of themselves. **Unity** is something that most people can hardly put a finger on, if at all, however its presence is felt and it is a **Spiritual Presence, Essence or Value**. This is sometimes called "good vibes", perhaps a field of some kind.

On the other hand the word Uniformity denotes that everyone is sort of equal in appearance, behaves the same, shares the same dress code (as in uniform). **Uniformity** is a **Behavioural Value**; it is in place with expectations to certain behaviours. Uniformity is very different than Unity. Unity is associated with good vibes, Uniformity is devoid of any spiritual meaning, and has nothing to do with vibes or harmony. People exist in Unity without uniformity. People may be in a uniform behaviour and lack the experience of Unity as in so many schools.

The point here is that Uniformity is neither a requirement nor a guarantee for Unity. Unity and well being matter more than uniformity and it is reasonable and better for example, to listen to and to be part of a band of musicians playing in Unity without a uniform (dress code), than a band dressed in uniform playing without Unity.

Unity provides a connection, a kind of intimacy that uniformity lacks. The kind of connection Unity provides is a requirement for harmonious living and co-operation in community life.

Because of the strong connection between values and decision making, this essay covers also a brief exploration of the development of an evaluative system in the orbito-frontal cortex and its intimate relationship with the limbic system in the process of emotions, spirituality and value-based decision making.

I also consider important, in order to create the context for this essay, to state that my Spiritual Identity, the existence and embodiment of Spiritual Values and the order of consciousness akin to my existence, requires no further proof or scientific verification. It suffices to know and say I

Am. However, I also consider it of immense value to communicate to my fellow human being, via a Spiritual-Scientific Synthesis, the possibility to enter this order of existence and some of its neural implications.

This is related to shaping consciously and in unity with The Value Giver of Life, the human body's neural pathways, to the sharing and spreading through interpersonal contact and expression of the highest form of values. **Spiritual Values** are both the guarantee for the survival of the human species, as well as the survival of his and her Spiritual Being, Character and Identity in Eternity.

Let's explore briefly a theory that will help in understanding the interplay of mental spaces and Spiritual Values. Conceptual Blending or Integration is the consequence of more than twenty-five years research in the area of cognitive science, amongst others. There is considerable evidence that reason is encoded, it appears says Gilles Fauconnier in "Conceptual Integration":

...that neural architectures that evolved to produce perception, sensation, and bodily movements are at the heart of what we experience as a rational inference, conceptualization and meaning construction...C.I. is a basic mental capacity that leads to new meaning, global insight, and conceptual compressions useful for memory and manipulation of otherwise diffuse ranges of memory. It plays a fundamental role in the construction of meaning in everyday life, in the arts and sciences, in technological development and in religious thinking. (Fauconnier 2001, p. 1)

It is important to mention that blending is intimately connected to a set of psychological and neurobiological properties due to the constant shift happening in the brain's highly interconnected cells or neural pathways.

Identity and Character can be complex phenomena to describe or validate. Conceptual Integration Networks serve the purpose to emphasise different types of frames in mental spaces. Generally speaking, conceptual integration networks arise to emphasise the Blending of Character and Frame or the Blending of a Character with another Character.

When a person unifies in a mental space with for example Jesus, Buddha, a loving Grandmother or the Universal Father-Mother, a fusion of characters may emerge as a consequence of an integration network. This means that a musician for example, lacking the qualities of Love and Harmony, may get to embody those qualities by unifying in a mental space with any spiritual or human being embodying those qualities.

This also means that there is a relationship between the emergent properties in the blend and the activation patterns of neurons in the brain. This is more than metaphorical mapping, which just gives the brain access to an experience without necessarily having created a neural pathway to the embodiment of the experience. Having a Spiritual experience is different than embodying Spirituality.

Reporting a spiritual experience of “Oneness” with the universe is different than manifesting The Love of God continuously in actions and words like, “I Am the Love and The Light of God”. This implies an Identity instead of an experience that happens suddenly to somebody for a short period of time.

Some of those neural activations come from forces, which are affecting human beings through the environment, or from what people share and how people interpret those messages from bodily states, purpose and many others. Some are related to culture, personal experience, biological evolution, while others are related to a sense of self and identity based on Spiritual Values and ultimately God Consciousness and Global Awareness.

Most of the work done by different scientists and philosophers (like Ramachandran, Persinger⁵, Metzinger and others) to describe the neurobiology of spirituality and religious experience, lack a clear distinction between Behavioural and Spiritual Values. They simply talk about religious experiences and a sense of self and identity based on neurochemical interactions in the activation and deactivation patterns of different areas of the brain and therefore subsequently their research leads to describe consciousness as an evolving phenomenon out of the interactions of the material dimension.

So here is the greatest irony of all: that the self that almost by definition is entirely private is to a significant extent a social construct—a story you make up for others.
(Ramachandran 1998, p. 255)

To my view this creates confusion between information processing and consciousness. From where I am, the totality of consciousness, God’s Consciousness, lays the foundations and supports the information processing of different living systems and expressions of life forms. It defines the perceived boundaries of the elements of expression of His/Her Being, The Universe.

I will propose that, the proximity to God’s Consciousness by any living system is established by fields resonance, particularly Spiritual Values Fields. These fields must have a neural trace in the human brain. However, part of that neural trace may be perceived as “random thoughts” by

⁵ [Neuropsychological Bases of God Beliefs](#) (1987).

humans before they become fully realised in their Spiritual Identity and are able to discern consciously “God’s Voice” and its associated field of Presence.

I am proposing that the initial exploration of the distinction between, Behavioural and Spiritual Values is a necessity whose time has come. I am also proposing that the measurement and quantification of the effects in the human body of these two categories of values may be possible as science and technology are advancing, as well as humanity growing spiritually and human consciousness gets closer to God’s Consciousness!!! This means, that people become transformed in their innermost beings once the psyche and its dominance of thinking patterns in terms of basic needs, imaginings and desires is reworked by The Spirit, who resides in the human and is the Source of all Spiritual Values.

In order to expand on this essay, I consider it necessary to introduce the reader to a verbal description and some kind of definition of what both Spiritual (Universal) and Behavioural Values are.

Universal Values are the antidote to greed, fear, anger, guilt, and misuse of power and chaos in general.

Universal Values are invisible and apprehensible presences, essences and forces, which may beget noble human thoughts and feelings that are beneficial to the body, our mental, emotional and physical well being.

Universal Values are the foundation to constructive intelligence and altruistic actions for the well being of the human family and beyond.

To explore and embody Universal Values leads to the exploration of The Source of All Values, The Value Giver, The Ultimate Value and Everlasting, Never Changing Presence.

In a voluntary exploration of the Laws of Nature, the Universe, the Mind, and the attainment of a conscious, everlasting relationship with the Ultimate Value Giver and the Universe, two categories of values can be identified from a human being’s perspective: Biological Values and Universal Values.

These two categories may be explored and experienced in the context of their own domain and nature, and their synthesis may be attained in a human life with the emergence of a fully conscious human being who physically embodies and expresses Universal Values continuously.

Human Values are Behavioural Values, sometimes limiting and sometimes supporting of human expression. They are relative in meaning, power, goodness and beauty, mainly related to a

biological, physical and objective reality. They can be transformed by the agency of Universal Values.

Universal Values are Spiritual Values, with or without the agency of a human or a behavioural component, they are always liberating and ever expanding our human consciousness; absolute in meaning, power, goodness, beauty and Truth, mainly related to our moral, spiritual and subjective nature.

In a personal letter, later made public via the Internet, Carey Jackman (2007) wrote:

Human Values are Normative Values, they are based on a set of boundaries and behaviour developed through fear and reward conditioning. They are related to patterns of behaviour where individuals are entrained to react and feedback to an external source, separated from the Source of Universal Values. They are also related to beliefs and thought processes.

Universal Values come straight from the Universal Source, they are directly sustained and accessible through the acknowledgement and relationship with The Father-Mother of All Creation. They are Spiritual Values. They are beyond any mental boundary of social, cultural, racial, and religious behaviour. They are beyond the behavioural values of honesty and respect, moral codes of conduct. One can be honest yet not living in Truth.

All of this raises the need of a Scientific-Spiritual Synthesis (SSS), especially in relation to the exploration, identification, reception, perception and expression of Universal Values.

This may lead to the need to measure and quantify the effects of the interplay between Human Behavioural Values and Spiritual Values in human bodies, relations and interactions in large.

Even though a subjective experience has a neural trace or component, this is far from being the only component. The neural trace or component of such an experience is of an objective nature of the matter field. This also is only part of a collection of effects related to such an experience.

Spiritual Values are different than the subjective experience of those same values. It is different than qualia and its neural components as portrayed in the book, Phantoms In The Brain, where Ramachandran and Blakeslee write regarding this subject, “Now you might ask, “Does any of this yield clues as to where in the brain qualia might be?” (p. 244)

The situation here is that the brains of different people may look very similar in relation to Behavioural Values and yet very different in relation to Spiritual Values. Also, the areas of the brain and the body where they register and leave their trace may be different. An example of this is when two different people talk very nicely, with a soft voice to another human being. In one situation the one who talks is hateful while in the other situation the one who talks is beholding Love towards the other person. To express with a soft voice or to express in a “nice” way is different than to Be Love in action (The Embodiment of Love).

The traces of a soft voice may be registered in the same area of the brain, with the same or similar patterns. On the other hand, the presence of Love will register as a different heart beat pattern and heart magnetic pulse with a different electromagnetic pulse frequency and with different levels of entrainment and synchronisation between different oscillatory body systems, like the heart, brain, respiratory and autonomic nervous system.

This means that whatever traces are searched for in the brain must be correlated to this electromagnetic frequency and levels of synchronisation between different systems. Otherwise, looking “into the brain” is like going to the movies. This is only capturing a very limited aspect of reality.

To approach the study of spirituality scientifically requires an understanding of different theories and hypotheses like, The Holonomic Brain Theory⁶, Quantum Brain Dynamics Theory⁷, Morphic Resonance Theory⁸ and The Systemic Memory Hypothesis⁹. When taken together they provide a framework of reference to understanding what Spiritual Values are.

It is important to note that, for the majority of human beings still living on this earth, Spiritual Values find their expression in the context of Behavioural Values. These two are intrinsically related and therefore, inevitably raise the need to investigate also the Neurobiology of Behavioural Values.

In this regard Michael Persinger (1987) showed the influence of electromagnetic fields in inducing religious or spiritual experiences. He proposes that humans are biologically wired for a God experience connected to the reward centres, like the centre of Ecstatic Joy, and that this may be a purely physical phenomena without the existence of God. However, he falls short in explaining and clarifying that certain kinds of Electromagnetic fields just are the trigger, and just

⁶ Prideaux, Jeff; 2002. “Comparison between Karl Pribram’s Holographic Brain Theory and more conventional models of neural computation.”

⁷ Jibu, Mari and Yasue, Kunio; 1995.

⁸ Sheldrake, Rupert. 1981, 1988, 1994, 2003.

⁹ Schwartz and Russek; “Do All Dynamical Systems Have Memory? Implications of the Systemic Memory Hypothesis for Science and Society.” In Brain and Values: Is a Biological Science of Values Possible? Edited by K. Pribram, 1998.

the trigger for the neural and hormonal experience of reward in the form of Ecstatic Joy. He lacks an explanation of the origins of these fields in nature and the universe and their connection to Spiritual Values, something that Rupert Sheldrake (1981, 1988, 1994, 2003) and Stuart Hameroff¹⁰ to name a few, have attempted to explain.

All of these also raise the need to define what an Evaluative System is.

I will define an Evaluative System as the interaction of a Universal Core Value System of Spiritual Values and a set of Normative Values with implicit mechanisms to boundaries developed through fear and reward conditioning. The Universal Core Value system comes from The Source of all Spiritual Values, while the set of Normative Values are a consequence of the operation of mental spaces, in conjunction with emotional responses and the natural mechanisms of the human species for survival ends or purposes.

An evaluative system enables the creature (human being) with the capacity to make decisions based on a combination of reactive responses to stimulus coming from his or her natural environment in conjunction with the processing of social based rules and Spiritual Values in perfect interaction with The Source of those values.

Only just recently neuroscientists are beginning to understand, from the point of view of the brain, the mechanisms by which the orbito-frontal cortex uses emotional information to assist in decision-making.

Some scientists like Edmund Rolls (1999)¹¹, have suggested that the orbito-frontal cortex is necessary for quick evaluation of stimulus reinforcement associations and that this evaluation has its own mechanism of adaptation to changes in the environment. However, most of the scientific research is usually conducted from a purely material and reductive perspective, like for example, the work of Ramachandran and Blakeslee which seems to be locked in their views of consciousness around the temporal lobe, creating confusion between Spiritual Identity and Physical Identity. The first (Spiritual Identity) requires of an Evaluative System to distinguish between the two, it is concerned with discernment regardless of biological personal history.

Authors like Damasio¹², Edmund Rolls, Howard Eichenbaum, Neal Cohen¹³ and others, agree that the orbito-frontal cortex plays a significant role in a humans ability to respond and act in a social environment where there is an exchange of emotional input between people. Also, that the decision-making process of a human being is based on an evaluative system that is stored in the

¹⁰ Consciousness, Neurobiology and Quantum Mechanics: The Case for a Connection.

¹¹ The Brain and Emotion.

¹² Descartes' Error - Emotion, Reason and the Human Brain (1994).

¹³ Eichenbaum, Howard and Neal J. Cohen; 2001. From Conditioning to Conscious Recollection.

frontal limbic cortex and takes into consideration the emotional qualities of a stimulus in order to access how meaningful it is, and what actions are adequate. Most of these scientists also agree that the amygdala is one of the main neural structures that interact with the orbito-frontal cortex in emotional processing. This coincides with some of the testimonies of Ramachandran and Blakeslee.

A radically different view is found in the book, The Keys of Enoch (1977), a Divine Revelation where J.J. Hurtak writes regarding the broadcasting of mental spaces of spiritual worlds or realms:

The supra-consciousness continuum, which makes this possible, emanates from the higher consciousness exercising a superior interpretive and controlling role upon the neural biological events of mental time interplaying with matter waves and time-waves of the Light continuum. In actuality, this higher consciousness mind operates through the divine worlds which, in turn, affects the physical worlds through consciousness image programs of Light continuum which are not limited to time differences. The self-realized mind can then modulate time differences to step in and out of multiple realities between the physical world and the spiritual world out of which our physical reality is extended. (p. 443, 24-28)

One question to posit is; how important is the bond with the community of human beings that broadcast these signals, and their associated feelings of Love, Compassion and Grace amongst others, to guarantee the survival of the species in a higher consciousness state of evolution?

To gain more insight and understanding on the neural biological aspect of this essay, first, I will propose the exploration of the interaction between the Temporal Lobe and the Prefrontal Cortex and their relationship to Physical and Spiritual Identity respectively. This sheds some light in finding the neural traces of such interactions and such a research could be approached on the basis of a clearer distinction between Spiritual and Behavioural Values.

Secondly, I will propose to search for a phenomena that I will call a “Healthy Blessed Seizure”, brain activity similar to the ones related to Epileptic Seizures, therefore leading to spiritual and religious experience. Different values could be explored with the characteristic of this being in the control of the person and their correlation to waves and fields.

Thirdly, an exploration of the Evaluative Systems pathways related to the perception of the dissolution of boundaries and the experience of “oneness” leading to the realisation of Spiritual Identity with the ongoing subsequent experience of continuously embodying Spiritual Values.

I am suggesting that a “Healthy Blessed Seizure” is part of the chain of events that are related to the cause of a Spiritual Experience. I am also suggesting that the proper preparation in prayer and the genuine desire to listen to the “Voice of God” and the readiness to act according to the will of the Ultimate Value Giver, will produce a synchronisation of different brain areas with the Prefrontal Cortex. This Synchronisation is caused to provide the long lasting effect of knowing your Spiritual Identity and the ongoing embodiment of Spiritual Values.

This is very different to an epileptic seizure or an artificially electromagnetically stimulated brain of a person, who reports only the experience of ecstatic unity with the cosmos. This my Dear Reader, is a starting point to the exploration and understanding of Spiritual Values !!!

This is where the distinction between Spiritual Values and Behavioural Values becomes crucial when attempting to detect which kind of experiences have been reported as a spiritual experience.

To my view, the brain is wired both to develop instinctual survival neural pathways as well as the capacity to develop a neural cognitive map of reality, which allows a communication with the source of all Intelligence and Wisdom. This allows a human to act with spiritual awareness and consciously, instead of merely reacting continuously to his or her environment as animals do for their survival.

Hamer¹⁴, who accepts the possibility of the existence of God or at least presents his work without denying God’s existence, has introduced some of his views which are also supporting of the idea of genes for spirituality. He makes a certain distinction between learned religious behaviours and Spiritual Values related to self transcendence, and proposes through the study of twins that religious behaviours are learned and spiritual propensity is enabled through genes.

Even though his ideas may require more experiments and data analysis this presents a very important biological aspect in differentiating Spiritual Values from Behavioural Values. Also, it is brought to attention the fact that in God’s design of human evolutionary process of time and space there is a provision for a mechanism to guarantee the survival of the human species, both biologically in time space as well as spiritually in eternity.

Then, with all this in mind, God can be seen from my perspective as the most important survival value for the soul, facilitating the possibility to know Him/Her and the spiritual dimension of reality from generation to generation.

A Righteous Experience of life is derived from an intimate communion and constant connection and communication with The Creator and life in large, The Universe. A Righteous Experience of

¹⁴ Hamer, Dean; 2004. [The God Gene - How Faith is Hardwired into our Genes.](#)

life is associated with the status of Sonship or Daughtership with The Creator as a Father-Mother of all. Sonship or Daughtership is better defined as a state of being in Unity with God and attainment of God Consciousness.

A Son or Daughter is only concerned with doing the will of God and finds it easy and amenable to intermingle and get to know his or her fellow human beings. His or Her love for The Creator and other humans allows him or her to gracefully and happily participate and serve in the lives of people with different religious traditions, beliefs or cultures. His or her main service to humanity is to reveal, and show by example, how to live a life of this kind and therefore make this experience available and attainable to other humans. From now on I will refer to a Son or Daughter of The Creator who is fully active in doing the will of God as a Righteous Person (in Hebrew called a Tzadik).

A Tzadik exists with a Universal Paradigm and a cognitive map tailored to the embodiment and expression of the Spiritual Values of The Creator. This links them all to one common Origin (One Universal Family), Source and Centre of Spiritual Values and Life. This enables in the human being a communication and communion with The Divine Source and re-spatialises his or her consciousness to comprehend cosmic realities through new and unknown states of consciousness to the human until then, leading him or her to the desire to do good and God's will.

This initial definition opens up the possibility to formulate a paradigm for research about the Neural Basis for the Brain of a Tzadik and the Neural Correlates of a Righteous Experience.

One of the major needs for expanding in this line of research is the formulation of the appropriate hypothesis. This kind of hypothesis has to be established in order to validate the interplay and link between mental activity based on Spiritual Values and brain activity, manifest by the agency of electromagnetic fields, waves and electrochemical neural dynamics. This is the study of the interplay between the spiritual being and the physical body, between the Spiritual Identity and the physical construct of biological neural genetic informational process.

According to this paradigm, even though mental activity as thoughts are invisible and still undetectable and measurable with current technology, they have a tangible effect in the physical dimension of reality and particularly a direct effect in the physical body. This is similar to the study of gravity, because no one has measured, boxed or sold gravity, however its effects can be measured in the planetary atmosphere and conditions.

So, scientists could start by asking questions like for example; what is the electrodynamic structure of Love combined with the thought and presence of the Value of Certainty, and what are its neural correlates and its effect on health? As a consequence of this possibility and the

validation of such a hypothesis, the reader is left with the implication that, as a species, humans are sovereign beings with the capability and power to consciously shape future realities, and the next stage of spiritual and neural genetic evolution! This means my dear reader that you and I cause evolution by co-creating a loving family of human beings, instead of being a random effect of evolution.

Like Joshua Ben Joseph prescribed to think and ask for when he said, “Thy Kingdom Come, Thy Will Be Done On earth, As It Is In Heaven” (Matatyahu, מתתיהו 6:10)

This means that a human being is identified and unified consciously in the image and similitude of The Creator.

The study of the brain of a Tzadik may have many similarities to the study of the brain of a surfer. Somehow those surfers who have experienced the pipeline or tube, describe that experience as one of unity with the universe, total harmony, perfection. They speak about an eternal moment or now moment whose effect is permanent in the memory of the surfer to the point that most of them (maybe all) scream the first time that it happens and they are left for days with a huge sense of Joy and Self Realisation. After that, surfers are always willing to seek that experience and state of being again.

The problem is that it may be very difficult to study the neural correlates of a surfer in action with the actual technology. However, what about the neural traces, the memories of that moment? Is it possible to find the imprint in the brain of why such an experience is reported to be so powerful and long lasting? The same may apply for those powerful memories and neural traces of those unusual states that Tzadikim and Mystics report.

One very important issue here is the fact that only some surfers have been in the tube, while the majority are learning and mastering surfing to the degree that will allow them to ride inside the tube and attain that experience. This learning may take years and usually surfing is a fun thing to do. This means that until a surfer gets to experience oneness with the universe inside the tube he or she derives values from surfing regardless of the status of that possibility.

Now, that creates a society or community (similar to religions or cults) with different denominations of surfers, each of them with their own rituals and life styles, that are having a nice social and fun experience surfing by themselves or with one another. However, this category of surfers, are in a way still different (they are veiled to the experience of the tube) from those ones who have had the experience of oneness. The neural traces of the experience of the tube are absent in the brain of most surfers.

Here there is a similar situation describing the difference between organised, institutionalised religious groups and mystics or spiritually aware people who become the way showers to the experience of the pipeline (Oneness, Union with God).

This illustrates the difference between Behavioural Values and Spiritual Values. The Neural Traces of both categories of values I propose are different. That gives a sense of initial direction on what to look for in the study of the embodiment of Spiritual Values in a Tzadik; which I have called, "The Brain of Melchizedek."

Well, you may recall from the stories about Joshua Ben Joseph, a High Priest after the Order of Melchizedek, who lived around 2000 years ago, that though uninformed about surfing, he was able to walk on water. So after all, the question of whether knowingly or unknowingly he set up a precedent for Surfing, as a stepping stone to oneness and temporal union with God, can be asked.

I will leave the Reader with some remarks and questions for further research.

1. - Which kind of brain structures and dynamics are associated with the heart and respiratory systems that contribute or foster the transformation of a human being from the identity of biological processes (neural activity in space-time) to their Spiritual Identity. This means, which brain and bodily systems mediate the removal of the veil to The Creator's existence?
2. - Which neurogenetic chemistry is associated with the dissolution or transformation of the purely behavioural, survival human map of identity by the agency of Energeia Pneumatikon or work of The Spirit?
3. - How is the DNA of the species altered by such an order of consciousness, if at all?
4. - What are the neural traces or interfaces of memories and personal history stored in fields, electromagnetic and light waves for a fully realised spiritual being in human form?
5. - How is it possible to distinguish, measure and quantify the effects in the human body of the two categories of Values (Spiritual and Behavioural) and what technology is available to this end?
6. - What kinds of brain and heart dynamics take place when damage happens to a marital relationship, where Unity, Integrity and Trust are lost? By marital I mean two

beings that have become One in The Spirit (perhaps through quantum entanglement - quanglement) instead of the social construct of what is considered marriage.

7. - What kind of fields associated with these values hold the relationship together and how can they be identified and measured?
8. - What kind of brain dynamics and fields are present in prayer and meditation, and how do they affect the behaviour of the physical world (matter and energy)?
9. - What kind of Behavioural Values are more conducive to a spiritual transformation?
10. - What kind of language, signs and symbols foster a spiritual transformation and what kind prevent it?
- 11.- What kind of experiments can be conducted to research on brain-heart coherence when exploring the neurobiology of spiritual and religious experience, as well as Spiritual Identity and Character?

To attain Global Peace, the system of humanity requires that each of its elements (each person) find their connection with The Creator. This individual process of personal peace and coherence affects the whole of humanity. Each person contributes and is responsible for humanity by fulfilling his or her own inner state of peace and harmony. As more people enter this state of peace individually, the whole also changes and peace starts to emerge, which in turn may affect also the speed at which people attain that state. This can be described as a Dynamical System of Peace Propagation or Spiritual Values Propagation, something that could be called Pneumadynamics, Ruachdynamics, Theodynamics or Melchidynamics.

To finish this essay, I will call **Melchidynamics** the study of the dynamical system associated with the spiritual, quantum, electromagnetic and matter fields by the agency and interaction between Spiritual and Behavioural Values and The Brain of Melchizedek to the attainment of Peace and Harmony. This is to leave the reader with a word that will remind him or her of this fascinating exploration.

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