

SACRED RELICS OF HUMAN PREHISTORY AND THE DISCOVERY OF COSMIC MIND

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ABSTRACT: The human loss of the sense of sacred has been driven by a mechanization of the world that privileges the mundane and the material. Yet the earliest surviving history of the human mind reveals a widespread, embodied human faculty for perception of the cosmos and an intimate human relation to the cosmos. This history hints of an origin story that may be partly recovered by sacred relics of human prehistory.

KEYWORDS: Cosmic mind; Prehistory; Macrocosm; Microcosm; Paleogenetics; Human origins

The problem of the sacred is a cross cultural or pan cultural perplexity introduced by desacralizing processes that emerged from economic, political, ideological and even ontological reasons in the last 2 or 3 centuries. This problem is now addressed by scientists and philosophers who have graduated from several generations of ennui inducing ideas¹.

That lineage of desacralizing ideology was introduced formally by Nietzsche who encapsulated the age of mechanization in his philosophy. Such philosophy was perfected by others until, for example, the appearance of Existentialists who motivated depressing movies after the cataclysm of World War Two. The sacred was gradually eliminated throughout the course of the 20th century, starting really at the beginning of the 19th when engineers and technologists needed a physically realistic & otherwise unconstrained world view, free from superstition, to build the worlds they dreamt of with their new sciences.

The beginning of the 19th century was sort of like Galileo redux, except this time Galileo wins, the Church loses, thanks to Napoleon and his institutionalization of reason

¹ Kauffman; Dupuy
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and intellect. Once the engineers took over with their support of science, as a counter ontology to faith based reasoning, they dominated the economics and politics of the 19th and 20th century, with adverse side effects not yet remedied², or even remediable?

But now, research in human prehistory offers the promise of a global human origination story with a retelling that humans may agree as sacred, meaning something that touches deeply and intimately the formation of our present human nature.

It will be a tangled story, deep in time and filtered through interpretations of interpretations. New evidence now emerging in the form of population analyses of extant and relic genomes³ will reveal dynamics of collisions between human populations and likewise their divisions, and the dynamics of purifying selection through millennia of endogamy enforced by belief or geography⁴.

The study of this prehistory must then surely motivate efforts towards the discernment of any clues about the earliest human discoveries of intellect. The boundary formed by the earliest historical data may be moved back in time by studies of concurrent or earlier populations that may inform some key history of the human intellect.

Extant fragmentary evidence reveals that foremost among the earliest human thought were the human discoveries of cosmic forces within the human, expressed through notions of the cosmic mind and manifest by human physiology generating thought and other exceptional behaviors.

The relics of ancient bones that have been and will be found throughout the old and new worlds may be said to form a sacred body of material substance not unlike the sacred physical relics of some human societies. The insights and revelations implicit in their decipherable genetic codes promise a family of plausible, even probable interpretations that complement what is known already in our dimmest, earliest historical, archeological and paleontological record.

Without emerging new genetic paleo data, the historiography of the early humans runs out of evidence, out of steam, just as we reach the boundary in time at the end of some long origination story in human prehistory between, say, about 10,000 to 4,000 BCE. Each of the millennia within that period may yield up distinct paleo records: informed by the DNA records of human, animal and plant remains, that may offer insights about some parts of human prehistory, especially human bones as valued relics

² Kauffman; Dupuy

³ Moorjani et al, 2016

⁴ Moorjani et al, 2013; Reich et al

revealing human population dynamics and interactions.

10,000 BCE is a rough starting point to commemorate the founding first peoples in the Americas, a small founder population of Siberian and East Asian lineages. We may even go further to the Austronesians' ancestors 40,000 years ago. Each millennium will have had its own intellectual life on the African Eurasian land where no implicit a priori assumptions of segregation between populations is feasible because of the continuity of the land mass and fragmentary evidences of far flung trade. The crossed boundaries of separation between East and West, and the crossed bridge to Africa, for any given millennia, may be revealed by the dynamics of population studies of paleo records in the relevant strata where material records of the African exodus may be found, anywhere in Eurasia or the Levant.

This new data seemingly will suggest some real but complex story whose structure is yet unknown. We might even recognize some temporal continuity and overlap of the emerging paleo record with the extant written and oral records, and thereby one day try to interpret a deeper story.

Humans have left evidence of their comprehension of cosmic mind in records from North Africa, South Asia and East Asia that appears at roughly the same times. But we do not yet know much of the population genetics of those humans who sourced those records, nor those that preceded them.

Among historians and philosophers of the dominant surviving human cultures there are 3 impulses, each representing a nativist instinct to interpret the earliest record and data on the basis of 3 regional interests. They are North Africa & the Levant, South Asia, and East Asia. These regions stand in for the Ancient African culture of the Nile linked to the Western culture with the Abrahamic and pre Socratic stories, the South Asian culture with Vedic stories, and the East Asian culture with the Taoist stories.

The interactions between the regions is sensitive because of historical practices of cultural hegemony. Each region seeks to establish some unique precedents for their own contributions to world culture, often by dismissing the others. Yet, because of their common land mass and their physically inseparable cultural developments, these regions and their common originations may be somehow unified through the insights from sacred relics studied by human paleobiology and by archeological records with a continuity of historically consistent interpretations.

For example, as expressed in Egypt around 2000 BCE, the ouroboros reflects the microcosmic physiology of perception of the macrocosmic mind⁵. It emerges in parallel with the practice of kundalini as a programmed enlightenment in early writings from

⁵ Reemes

South Asia circa 2000 BCE⁶, and with the yin and the yang of Taoism and (for us) the unexpected parallel of micro and macrocosmos as documented by the Old Master with precedent to 2000 BCE⁷.

Human realization of the nature of the cosmic mind appears to have been entailed by the biophysical reality of the circulation of energy within the human body, by the human's physiology with physical capacities embodied by bone, muscle, organs and excitable tissues that regulate energy flow. This energy flow was apparently turned to contemplative practice and, in this origination story, a common human experience somehow gave rise to 3 of the larger, surviving planetary cultures sharing apparently the same cosmic insights in their own idioms.

The antecedents for all 3 major culture traditions are still obscure. Yet the evidence of the tattoos⁸ on the back of Ötzi, the Alpine ice age mummy found to have lived 5300 years ago, may be only a few centuries before the mythic reign of Huangdi, the Yellow Emperor⁷. They show that energy systems for acupuncture points were already known in his time and place suggesting some deeper continuity of knowledge of human physiology across the vast space of Eurasia.

There are rich modern interpretations of the cosmic mind as vividly reported in the history⁹ of the meeting of Pribram and Bohm who appear to have been reproducing insights about the same topology of human cosmic perception that are more than 5000 years old. Those interpretations seem to be connected to recent groundbreaking findings in electrophysiology that reveal how mesoscopic and thus microscopic energetics and dynamics may help give rise to human thought¹⁰.

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⁶ Upanishad; date is debated

⁷ Curran; date is debated

⁸ Pabst et al

⁹ Joye

¹⁰ Capolupo, Freeman & Vitiello

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