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THE TORN DIRECTION OF ASIAN LITERATURE

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ABSTRACT

Socio-biology is the Darwinian framework of aimless natural selection for random changes in matter in motion derives an atheistic position from But from the first cosmic singularity to free will, explanatory gaps in the sociobiological account of religion invite God's foot at the door. Yoga about the anatomical connection between humans and God By interpreting the Taoist, Taoist, and Kabbalistic descriptions not as primitive, poetic tropes, but as internal receptions of little-known, enigmatic, epigenetically repressed structures, Leissner fibers and called the nervous system. I propose a new theistic sociobiological theory of religion. A valid belief in this theory could epigenetically awaken repressed Leissner fiber genes and initiate empirical testing of the theory.

KEYWORDS

Socio-biology of Religion, Neurotheology, Subtle Anatomy, Quantum Mysticism

INTRODUCTION

The Atheistic Gap in Sociobiology There has been vigorous debate about the extent of the decision. But most agree that God has no place in the temple of science. The atheistic attitude of sociobiology stems

from Darwin's interpretation of the origin of religion. The current consensus is that life arose about 4 billion years ago by spontaneous formation from a primordial soup of amino acids and autocatalytically replicating

nucleic acids encoding protein synthesis and their entrapment in phospholipid membranes. That's what it means. Homo sapiens evolved from his 3.8 billion years in naturally selected random variations of the original genetic code. At some point in the evolution from the first microbes to Homo sapiens, self-awareness, free will and creativity emerged. Religion is one of the social behaviors that derives from these new properties of purposeless, naturally-selected, random variations of matter in motion. First, the evolution of living things began 3.8 billion years before him, but the evolution of the universe began with the Big Bang 13 billion years before him. For thousands of years, theologians and philosophers have answered the eternal mystery of why there is something over nothing by praying to God. In the 21st century, cosmologists will show how configurations of quantum fields (zero-point quantum fluctuations in which virtual particles and antiparticles create and annihilate within a region of quantum uncertainty) can spontaneously generate the universe. developed a theory. Quantum fields penetrate what was once thought to be "empty space," which cosmologists claim explains how the universe came into being from nothing. Because the law of gravity mathematically balances positive and negative energies, Stephen Hawking (2010) famously claimed: You don't have to pray to God to light up the blue touch paper and move the universe, Dr. Hawking refuses to call God. Because it only deflects the question of who or what created the universe from who or what God created. Inconsistently ignoring gravitational and quantum fields, or using eternal self-contained gods, can fill the void of the cosmic singularity.

Second, sociobiologists agree that the evolution of molecules from primitive soups to humans can be adequately explained by random variation and natural

selection. However, statistical analyzes based on biochemistry and genetics are increasingly challenging our belief that the phenotypes thrown into the struggle for survival arise only by chance. The acceptance of random mutation and natural selection, sufficient to explain the seemingly intelligent design of life, marked a turning point in biologists' atheism and must be evaluated with caution. The fine-tuning of the physical constants required to create the atoms from which life evolved is so improbable that the only alternative to cosmic intelligence is the multiverse, the virtual infinity of parallel universes. Third, sociobiologists agree that consciousness arose when an organism crossed a threshold of complexity. However, there is an explanatory gap between the unconscious and conscious physical systems. Because we can become aware of our own consciousness, consciousness, etc. ..., consciousness revolves out of our hands in an infinite self-referencing loop. The immaterial and eternal soul offers a better explanation than sociobiology's unfulfilled and promising materialism maybe. Fourth, sociobiologists agree that beyond biological determinism and selfish genes, we can make moral choices and create free conceptual models that are increasingly true. But such free will allows God's feet to step into the citadel of sociobiology. After all, if God is barred from the temple of science because he can "break natural relationships," why are scientists allowed to control brain atoms within the temple? and below are alternatives to sociobiological orthodoxy that allow for a biological connection with God. It is the description of the "microscopic anatomy" - the microcosm of the macrocosm - described by the earliest mystical traditions such as Kabbalah, Hinduism, and Taoism, which is the cryptic thread structure of little known that runs through the world. It is based on the

hypothesis that interoception is based on The central axis of the central nervous system runs through it and is called the Leissner fiber. These interoceptions gave the founders of these traditions a spiritual realization of the ultimate reality, Ain Soph, Brahman and Tao. gene expression was epigenetically suppressed. The founders of the oldest mystical traditions were the rare individuals whose Reissner fibers endured despite the environmental pressures that oppressed them. , has been fragmented and embellished.

The conspicuous neglect of this strategically placed structure, which has endured at least 541 million years of evolution, is largely due to the fact that it falls outside the current neurobiological paradigms defined by neurotheories. This is due to the fact that there is, and in humans, it typically progresses late. Fetal regression. His 5-nanometer filaments of fibers, however, are an attractive location for quantum behavior integrated into emerging new neurobiological paradigms. Fibers were also observed in his teens as young as 14 years old (Agduhr, 1922). Reissner fibers may have so far escaped observation in adults due to their rapid postmortem degeneration and inaccessibility. The words of Étienne Jules Legate (1942), a French researcher of Leissner fibers, are still valid today. "Observing the fibers of living subjects is also problematic. Current neuroimaging devices such as MRI and PET do not have sufficient resolution to detect fibers. The Subtle Anatomy of Taoism The 'subtle anatomy' underlying the mystical tradition of Taoism, especially the government and fertility vessel that serves as the central reservoir of qi, is closely related to the central nadis of yoga. Yes. Similar to the anatomy of yoga, the anatomy underlying mystical Taoist practices such as qigong and acupuncture as applied Taoism is commonly seen as a

misunderstanding of poetic metaphors based on primitive anatomical knowledge. can be put away. However, recent research into the anatomical basis of acupuncture has demonstrated that the innervating vessels correspond to Leissner fibers. Bonghan was promoted to a high government position, praised by the North Korean government for discovering a "monumental theory in world science". Shortly thereafter, however, he was discredited and banned amid political intrigue and claims that he hid details of his methodology and prevented other scientists from replicating his findings. The scientific community denied Bonghan's findings for decades. At the turn of the 20th century, neuroscientists at Seoul National University "rediscovered" the network of Bonghan tubes using new anatomical techniques such as fluorescent magnetic nanoparticles and confocal laser scanning microscopy. According to Kwang-Sup Soh (2004, 2009) of the Biomedical Physics Laboratory, these fine channels act as light channels for coherent biophotons. In 2008, his team reported the discovery of new fibrous structures in the rabbit ventricle and central canal (Lee, 2008). Soh argues that Reissner's fibers evade detection and that the "new thread-like structures" he observed were separate structures occupying the same space, suggesting that Reissner's fibers performed diabolical camouflage tricks. Helped implement!

The Subtle Anatomy of Kabbalah The Kabbalistic counterpart to the central nadi and ruling vessel is the central pillar of the Sephiroth, the symbolic representation of the divine image in which man was created. Concerned that the anatomical description of the human microcosm could lead to an anthropomorphic conception of God, Kabbalists have traditionally interpreted the Sephiroth in abstract

psychological and spiritual terms. rice field. Nevertheless, Charles Ponce (2008) suggests that the Sephiroth represent a lost form of yoga. His description of Kabbalah gives this fiber an unintentional poetic allusion. The goal of the Kabbalah is to re-establish the divine human in a mortal human medium...we are the laboratory. If you can learn it, you can start the repair work. Evolution While the date and epigenetic mechanisms responsible for the transition from the persistence of the fiber throughout life in our evolutionary predecessors to its typical late fetal involution in modern humans are unclear, evidence suggests that a radical cognitive leap that occurred 100,000 years ago was responsible. At that time, humankind took a vertical leap from the previous evolutionary trajectory and began creating an ever-expanding world of knowledge that has revealed cosmic secrets and liberated itself from genetically programmed patterns of behavior. According to Noam Chomsky (1991), this evolutionary leap occurred when language transformed from an analog system in which, for example, the continuous varying of the intensity of warning cries could signal whether a tiger was near or far to a digitized system of language. Chomsky proposes that this evolutionary leap resulted from a chance mutation that produced the neuroanatomical basis of language in "near perfect form." This event was analogous to planting a seed crystal in a supersaturated solution to create a digital infinity. The leap from an analog to a digitized system of language provided the linguistic basis for what Einstein (Schilpp, 1949) called the "metaphysical original sin," the creation of the concept of physical objects independent of our stream of subjective sensations. The distinction between sensory impressions and the "mere ideas" on which assumptions of physical reality are based cannot be logically founded: "There is no

conceptual definition of this distinction (a circular definition, i.e. (Einstein, 1936) Thus, in Einstein's opinion, the creation of the concept of an independently existing physical object as a necessary "sin" to avoid solipsism. was characterized by Einstein. The mission of "metaphysical original sin" and the digitized language led mankind to the path of science

Future input of Reissner fibers into the sociobiology of religion If epigenetic suppression of Reissner fibers during late-fetal human fetal development is caused by the first steps on the scientific path, put sensory impressions into a rational order. Placement and Leissner fibers – and perhaps another fundamental shift in consciousness – can reverse this epigenetic inhibition. and neurotransmitters such as dopamine and serotonin (Abdolmaleky 2013; Holloway, T. 2008). Correlates with spirituality and religiosity (Mohandas, 2008). Geneticist Dean Hammer (2004) identified the epigenetically influenced gene VMAT2 as the "God gene" due to its association with spirituality and mystical experiences. Religious believers now believe that the lost revelations from God are true. Sociobiologists believe that material science is filling the "god of the void". They mitigate cognitive dissonance through obfuscation. Others reject traditional religious beliefs because their childhood beliefs were later perceived to be false. This case is similar to what happens when you tell a child that a newborn is brought by a stork." . . . They are like slaves still feeling the weight of their chains after a struggle. They are creatures who cannot hear the music of the sphere out of resentment against the traditional 'opium of the people'" (Jammer, 2002).

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