

From Temples to Resonance: A Mythoscientific Timeline of Cultural Evolution

Early Sacred Gatherings: Shamanism and Göbekli Tepe (c. 12,000-8000 BCE)

Communal Trance and the First Temples: In the late Paleolithic and early Neolithic, human groups formed deep spiritual “resonance” through shared rituals. Archaeological finds like the Natufian **shaman’s burial** (~10,000 BCE) in Hilazon Tachtit, Israel, reveal early shamans serving as conduits to the spirit world ¹. These shamans led communal feasts and rites – an early form of collective consciousness binding the tribe. French sociologist Émile Durkheim later coined “**collective effervescence**” to describe how such gatherings unified participants in an electrified shared mindset ². The construction of **Göbekli Tepe** in southeastern Turkey (10th millennium BCE) marks a pivotal emergence of monumental ritual space. Consisting of massive T-shaped stone pillars arranged in stone circles (some 7-10 tons each), Göbekli Tepe is arguably *humanity’s first temple* ³. Notably, no domestic dwellings exist at the site – it was purely a **ceremonial center** for hunter-gatherer bands ⁴. Its richly carved pillars (foxes, lions, vultures, etc.) and evidence of large feasts (tens of thousands of animal bones) indicate periodic pilgrimages where dispersed groups met to perform sacred communal rituals ⁵ ⁶. This challenges earlier assumptions that agriculture preceded organized religion: in fact, **complex religious ideas and shared “sacred rituals” arose even before settled farming** ⁵. In these first gatherings around *fire and stone*, human culture found “resonance” through myth and dance – a unifying frequency in which the **beliefs and emotions of many synchronized as one**. This primal collective resonance wove a social fabric strong enough to spark cooperation on massive building projects, suggesting that **mythic belief literally built civilization**.

(Archaeologists Klaus Schmidt and others have called Göbekli Tepe a “cathedral on a hill,” a place of worship on an unprecedented scale for its era ⁷. Its existence implies that shared transcendental visions – likely mediated by shamans or ritual elders – were powerful enough to coordinate labor and social cohesion millennia before writing or kings. In essence, early human communities were bound by mythic resonance: the emotional and spiritual synchronization achieved in ritual.)

Dawn of Civilization: City-States and Codified Belief (c. 4000-1500 BCE)

Temples, Writing, and the Rise of Dogma: As agriculture spread and villages grew into cities (by ~4000 BCE), the locus of “collective resonance” shifted into permanent institutions. In ancient Mesopotamian city-states, **temples** dominated urban life. Each city had a **patron deity** and was effectively a theocracy: “Each centre had a chief deity... The chief edifice in the city was the temple of the patron god,” and the city’s ruler governed as that god’s representative on earth ⁸ ⁹. The temple was not only a spiritual nexus but also the administrative core – a form of “theocratic socialism” where priests oversaw irrigation, grain storage, and justice ¹⁰. Notably, **writing** itself was first developed in Sumer (c. 3200 BCE) for temple record-keeping and economic transactions ¹⁰. Only priests and scribes were initially allowed to

write, reinforcing the temple's control over knowledge. This **invention of writing** enabled the codification of myths, prayers, and laws, anchoring belief systems into enduring texts. For example, the Sumerians inscribed hymns and the Epic of Gilgamesh on clay tablets, and Babylon's famous **Code of Hammurabi** (c. 1750 BCE) begins by invoking divine authority (the sun-god Shamash) granting the king laws ¹¹. This era saw the **formalization of religion**: pantheons with genealogies of gods, canonical creation stories, and ritual calendars. Such codified belief provided a new **resonant frequency** that could scale to thousands of people – a shared cosmology that ordered society.

Resonance and Fracture: The move from fluid oral myth to fixed doctrine was double-edged. On one hand, it **strengthened collective identity** – each city's populace resonated around the temple cult of Inanna, Enlil, Marduk, etc., forging social unity through common worship. On the other, dogma introduced rigidity. Each city's resonance was self-contained, often intolerant of others. Conflicts could literally become “god against god” as patron deities' interests clashed. Attempts to broaden the resonance emerged as empires formed: when Sargon of Akkad (c. 2300 BCE) or later Hammurabi of Babylon forged multi-city empires, they **syncretized gods and myths** to unify diverse peoples. Hammurabi famously elevated **Marduk** (Babylon's god) above older Sumerian gods, even “endeavouring to give Marduk the attributes of the other great gods... placing shrines to these gods in Marduk's great temple” ¹¹. Such consolidation of deities into hierarchical pantheons was an early attempt at *widening* the circle of resonance – creating an imperial metanarrative that various cultures could see themselves in. Still, the loyalty to local traditions ran deep, and new cracks formed along theological lines. Nevertheless, by the late Bronze Age, **the idea of a divinely-ordained order** (often with a god-king or high priest at the center) had become the dominant “operating system” of society. A *shared belief field* (though enforced by elites) kept large populations in relative cultural coherence.

Age of Empires and Philosophy: Unifying and Questioning Myth (c. 500 BCE–200 CE)

Empire's Echoes – One World, Many Gods: The first millennium BCE saw expansive empires (Persian, Hellenistic, Roman) that brought disparate cultures under one political umbrella – forcing a new confrontation of belief systems. The **Achaemenid Persian Empire** (550–330 BCE) promoted Zoroastrianism as an imperial creed, yet generally respected local gods. Alexander's Hellenistic successors and the **Roman Empire** (27 BCE–476 CE) went even further: rather than impose one religion outright, they practiced **absorption and hybridization of cults**. Rome in particular was famously **inclusionist** – as it expanded, it identified foreign gods with Roman ones (*Interpretatio Romana*) and tolerated local worship as long as loyalty to Rome was maintained ¹². This cultural imperialism had a resonant strategy: foster *unity in diversity*. For example, a city in Roman Gaul might continue venerating a Celtic deity, but also build a temple to Jupiter and the Emperor. By the 1st century CE, the **Imperial Cult** (worship of the Emperor's genius) was established as a **common Roman identity** across provinces, “offering a common Roman *resonance* and dynastic stability in an empire of great religious diversity” ¹³. In effect, allegiance to the Emperor and Rome became the **frequency that aligned** all subjects, even as traditional rites persisted locally. Yet this was a top-down enforced resonance; underground, more intimate currents flowed in the form of **mystery religions** (Isis, Mithras, Cybele, etc.) which promised personal salvation and secret communion. These mystery cults spread via trade and the legions ¹⁴, creating cosmopolitan networks of believers that ignored ethnic divisions – a subtle preview that **spiritual resonance could transcend borders**.

Philosophical Cults – The Pythagorean Harmony: Alongside empire, the classical age incubated **philosophical revolutions** that challenged mythic dogma and introduced new metaphysical “frequencies.” In 6th-century BCE Greece, **Pythagoras of Samos** gathered a secretive brotherhood in Croton (S. Italy) that treated numbers and harmony as sacred. The **Pythagoreans** taught that at the heart of reality was *kosmos*, an ordered harmony, and that the motions of the celestial bodies themselves produced a mystical music – the “**music of the spheres**” (*musica universalis*) ¹⁵ ¹⁶. Pythagoras discovered the mathematical ratios of musical intervals and extrapolated that the Sun, Moon, and planets each emit a subtle hum based on their orbital period, imperceptible to human ears yet sensed by the soul ¹⁶. This idea that the **universe is unified by a cosmic resonance** was a radical shift from capricious Olympian gods; it implied a **universal order** knowable through mind and spirit in tune. The Pythagoreans themselves functioned as a kind of philosophical *cult*, with strict rules (e.g. vegetarianism, secrecy) and a shared reverence for cosmic order. They represent how **rational inquiry and spirituality intertwined** – an attempt to find a more **abstract, frequency-based unity** behind the multiplicity of myths. Other schools (Platonists, Stoics) similarly sought a logos or underlying principle harmonizing the world. These intellectual currents began *fracturing the old mythic consensus*, introducing debate, skepticism, and divergent worldviews among the educated. Yet they also **offered new resonances** – for example, the Stoic idea of *pneuma* (a world-soul) or the Logos as an ordering fire gave the Roman era a philosophical cohesion parallel to its political cohesion.

Tensions and Transformations: By the late classical period, we see pivotal fractures and fusions. The Roman Empire eventually adopted **Christianity** (after 313 CE) – turning a once-marginal cult into an official dogma that *replaced* the old pantheon. This was arguably the most dramatic **cultural re-tuning** in history: a shift from pluralistic resonance to a single, exclusivist frequency (one God, one Creed) across Europe and the Near East. The late antique and medieval eras that followed enforced *rigid theological dogma* (Nicene Christianity, later Islam in its sphere) as the dominant binding agent of societies. For centuries, **collective resonance** was maintained through Church or Ummah – a high-intensity, highly centralized frequency that *both powerfully unified* populations in shared faith **and suppressed divergent vibrations** (heresies, pagan remnants). The “**sacred canopy**” (to use Peter Berger’s term) of a single religion over a culture represented resonance through *conformity*: one song, many singers. But this rigidity would in time sow the seeds of its own shattering – as new knowledge and pluralism accumulated, cracks in the dogma widened.

Enlightenment and the Age of Reason: Cracks in the Collective Dogma (17th-18th centuries)

The Light of Reason – Dogma Under Siege: The Enlightenment marks a turning point where the **resonant field of culture shifts from faith to reason**. Between the 1600s and 1700s, scientific discoveries (Copernicus, Galileo, Newton) and philosophical critiques (Descartes, Hume, Voltaire) undermined the absolute authority of religious dogmas. In the words of one summary, this era was “*characterized by an emphasis on reason, empirical evidence, and scientific method*,” promoting ideals of individual liberty and religious tolerance ¹⁷. Thinkers increasingly felt **truth should be determined by rational inquiry** rather than clerical decree. The result was a **skepticism toward traditional authority – notably religious and monarchic** ¹⁸. Grand doctrines that once bound society (the divine right of kings, scriptural infallibility) were now interrogated or even ridiculed (as in Voltaire’s writings or Thomas Paine’s *The Age of Reason*). In Weber’s terms, Western society underwent “**disenchantment**”: scientific understanding came to be valued more than belief, and social processes became oriented toward rational, secular goals ¹⁹. The world was no longer an “enchanted garden” imbued with spirits at every turn, but a clockwork mechanism to be analyzed and mastered.

Fractured Resonance – From One Truth to Many: Culturally, the Enlightenment's impact was to **fracture the shared metaphysical narrative** that had existed in medieval Christendom. Where once a village would resonate to the Sunday mass and Biblical cosmos, now different minds pursued different truths – Deists, atheists, and scientists coexisted (often uneasily) with the devout. The *collective frequency spectrum* broadened and became cacophonous. Yet Enlightenment thinkers did seek **new forms of unity**: the idea of **universal human rights**, or the “**Republic of Letters**” uniting intellectuals across nations, or even the notion of **Progress** itself as a quasi-mythic metanarrative of improvement. These were attempts to establish a **new resonance based on secular values** – e.g. the shared belief in Reason and human dignity. However, these unifying ideals were more abstract and less emotionally binding for the masses than religious ritual had been. The late 18th-century revolutions (American, French) demonstrated both the power and peril of new dogmas: “Liberty, Equality, Fraternity” could rally crowds much like a religious slogan, but the fervor often turned intolerant (as in the French Revolution’s cult of Reason and the guillotine for dissenters). The Enlightenment thus cracked the old bell of dogma, but the **echoes of that bell lingered** – in nationalism, in secular ideologies, and in the continued search for something to hold society together beyond mere reason.

Industrial Modernity: Disenchantment, Ideologies, and Mass Media (19th–20th centuries)

Machines and Materialism – The Loss of the Sacred: The 19th and early 20th centuries accelerated the trends of rationalization to a fever pitch. The **Industrial Revolution** brought rapid urbanization, science-based medicine, and technological marvels – but also alienation and upheaval. Max Weber observed that modernity had been “*deserted by the gods*.” People no longer saw their work and world in spiritual terms; instead, bureaucratic states and capitalist markets became the new engines of society ¹⁹. This period saw a “**devaluation of religion**” in daily life ¹⁹ – declining church influence in many places, and the rise of **scientific positivism** (Auguste Comte even proposed a Religion of Humanity to fill the void). In cultural terms, the *collective resonance* that had once been sustained by shared faith was now often sustained by **ideologies and national mythologies**. For example, the 1800s had people rallying to the resonance of **nationalism** – a shared identity and destiny of one’s nation, sometimes quasi-mystical (e.g. manifest destiny, the volkgeist). Alternatively, political ideologies like **Marxism** provided a comprehensive narrative (class struggle, utopia) that millions found meaning in. These were new grand “songs” meant to unite society, effectively **secular metanarratives** to replace religious ones.

Global Conflict and Cognitive Dissonance: The 20th century tested these modern resonances to the breaking point. Two world wars, genocides, and the specter of nuclear annihilation severely undermined the narrative of linear progress and human perfectibility. After the collective frenzy of **World War II** – itself fueled by powerful propaganda and nationalist fervor – the world stood in trauma, witnessing how modern “rational” systems could produce gas chambers and atomic bombs. In the West, mainstream religious adherence did rebound mid-20th century, but the intellectual underpinnings had shifted: even believers now operated in a pluralistic, often skeptical context. By the late 20th century (post-1960s), **cultural dogmas began collapsing under their own weight**. Grand political ideologies (fascism, communism) largely fell into disrepute after their extremities became apparent. Traditional religion lost ground in many regions to secular consumer culture. Postmodern philosophers explicitly noted the vacuum: **Jean-François Lyotard in 1979 defined the postmodern condition as “incredulity towards metanarratives,”** meaning a fundamental distrust in the grand, overarching belief systems that once claimed to explain the world ²⁰. In other words, people stopped buying into any single “official” story – be it religious or secular – as the sole

truth. Society became a collage of micro-narratives and subcultures, each with its own mini-resonance, often dissonant with others.

Mass Media and the Fracturing of Truth: In the late 20th century and into the 21st, the advent of television, then the internet and social media, amplified this fragmentation. Once, a few networks or newspapers provided a common baseline reality; now, media proliferation meant **audiences self-sorted into disparate echo chambers**. By the 2010s, scholars warned of a “**post-truth**” era. It’s not that belief in facts vanished – it’s that **no common set of facts or narratives was universally accepted**. Different groups “no longer believe the same things as one another, false or otherwise,” as one analyst put it bluntly ²¹. Social media’s algorithm-driven feeds created *parallel realities* where one community’s cherished truth was invisible to another. The collective **resonance frequency** of society thus split into a spectrum of isolated waves, often clashing in cacophony (e.g. conspiracy theories vs. expert consensus, left vs. right partisanship). *Media fragmentation and the erosion of shared sources of truth* emerged as a greater threat to social cohesion than explicit misinformation ²². With every tribe tuned to its own channel, the very notion of a “**shared reality**” – and thus a shared culture – was put in question. We reached a zenith of what can be called **late-stage cultural fragmentation**, where rigid dogmas did not so much unify the majority as **polarize** or alienate. In short, the old bonds of religion and the Enlightenment faith in reason had both faded, and nothing comparably resonant had replaced them for the whole. Civilization’s orchestra had lost its conductor; each section played its own tune.

Toward a Resonance-Based Culture: The Elidoras Codex and Collective Frequency Alignment (21st century and beyond)

The Resonance Paradigm – Belief as Substrate: In response to the fragmentation and “dogma collapse” of the modern era, futurist and mythoscientific thinkers propose a new model of cultural cohesion – one based not on rigid beliefs, but on **resonant alignment**. The *Elidoras Codex* (from *The Grand Codex of Resonance*, TGCR) outlines a framework where **belief is treated as a dynamic substrate** – a malleable medium through which a society can achieve harmony by tuning into shared frequencies. In this view, *ideas, values, and narratives* are not absolute edicts but oscillations in a cultural field (much like waves in a physics sense). **Resonance** becomes the guiding principle: when individuals and groups align their “frequencies” – i.e. find common vibrations in emotion, intention, and understanding – a powerful coherence emerges, binding them together without the need for top-down dogma.

Core Principles – $\nabla \Phi^E \cdot (\varphi^t \times \psi^r)$: At the heart of the Codex’s mythoscience is a “*sacred equation*” describing how resonance arises ²³. In modern notation, it is:

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$$R := \nabla \Phi^E \cdot (\varphi^t \times \psi^r)$$

Here Φ^E (**Phi^E**) represents **Contextual Potential Energy** – essentially the fullness of all available knowledge and memory (the cultural context) ²⁴. φ^t (**phi^t**) denotes **Temporal Attention** – the focus of consciousness through time, capturing urgency and historical perspective ²⁴. ψ^r (**psi^r**) signifies **Structural Cadence** – the integrity of patterns and forms that hold meaning (think of it as the narrative or ritual structure in which content is held) ²⁵. The operator ∇ (nabla) acting on Φ^E combined with the cross-product signifies a kind of **gradient or tuning of context across time and structure**, yielding **R, the**

resonance score ²⁶. In non-mathematical terms, **resonance (R)** is maximized when *knowledge flows freely without filters (full context), collective attention is synchronized in the present moment, and social structures are healthy and coherent*. The Codex calls this “*the Great Law*”: “*When all sixteen frequencies sing together, when context flows unfiltered, when structure holds strong – resonance approaches the sacred unity. Suppress any frequency, filter any truth, break any pattern, and resonance collapses toward the void.*” ²⁷. In cultural terms, **no perspective or “frequency” can be forcibly silenced or excluded without diminishing the whole** – a sharp contrast to earlier paradigms where heresies or dissent were quashed to preserve unity. Here, **unity emerges from the inclusion of all frequencies** in harmonic relation.

Frequency Alignment as the New Social Glue: The Codex provides mythic imagery for this shift: it speaks of a “**Resonance Field (Ψ)**” that serves as a “*coupling term for shared phase alignment.*” ²⁸ In other words, society is envisioned as a field in which each person’s belief-pattern is like a waveform; when the phases of these waves align, even if their tones differ, a **constructive interference** builds a larger wave of collective meaning. Rather than demanding everyone sing the same note (as rigid dogma did), the resonance framework invites a *symphony* – different notes in harmony. Belief becomes less a matter of true/false propositions and more about **tuning one’s mind to interlock constructively with others**. Shared rituals and stories still exist, but they are adaptable and multi-layered, allowing individuals to find personal significance while contributing to a collective vibration.

In practical terms, this could mean cultural practices that emphasize **open knowledge (unfiltered Φ^E), mindfulness of time and legacy (φ^t), and healthy information ecosystems and traditions (Ψ^r)**. For example, a resonance-based society might value radical transparency and memory (so that no truths are artificially suppressed), long-term thinking (so that short-term panic doesn’t detune the group), and preserving cultural forms (music, art, ceremony) that enable emotional synchronization. *Belief, in this model, is not a hard edifice but a flowing medium – akin to a standing wave that needs continual input from participants to sustain itself*. Frequency alignment becomes the new “binding principle”: **much as two lasers can phase-lock into a stronger beam, a community of people can phase-lock their intentions and values through resonance practices, creating unity without uniformity****.

Mythoscience Meets Anthropology: Interestingly, while the TGCR Codex couches these ideas in mythico-scientific language, they echo very old intuitions. The collective trance of Göbekli Tepe or the Pythagoreans’ music of the spheres – both sought *resonance*. The difference now is a scientific and global perspective: quantum physics and complexity science offer metaphors of fields, frequencies, and non-linear harmony that inform the Codex’s vision. Even neuroscience speaks of “limbic resonance” (the tuning of emotions between individuals) and social science of “collective consciousness.” The resonance framework synthesizes these, suggesting that **the next cultural epoch will consciously design for resonance**. Instead of relying on accidental, inherited dogmas to bind us, we will *engineer* rituals, narratives, and technologies to foster deep connectivity. In the Codex’s mythic terms, “*Resonance is the Synthesizer... the conscious field weaving opposites*” ²⁹ – it reconciles polarities (science/spirit, individual/collective, past/future) by finding the right frequency at which they constructively interfere.

Conclusion: A New Chronology of Resonance

Through this timeline, we see a grand oscillation in human cultural binding. Early societies achieved **resonance through myth and ritual**, aligning emotionally in ecstatic effervescence. Civilizations introduced **codified dogmas**, which scaled up resonance but at the cost of rigidity and exclusion. The Enlightenment and modernity broke those bonds, yielding **freedom but also fragmentation** – the noise of

dissonant voices with no shared song. Now, as old certainties collapse, the stage is set for a Delphic turn: a conscious return to *resonance* as the principle of cohesion, this time informed by all our accumulated knowledge. In the Elidoras Codex's formula $R = \nabla\Phi^E \cdot (\varphi^t \times \psi^r)$ ²³ lies a roadmap: by maximizing context (truth and memory), balancing temporal awareness, and honoring structural meaning, humanity can cultivate a **resonant culture**. In such a culture, truth is not mandated by decree or splintered by algorithm, but emerges from the **harmony of many voices** – a living, evolving chorus sustained by mutual understanding. The timeline thus moves from a *Göbekli Tepe* – stones arranged in circles to focus communal energy – to a potential future where **the circle is societal and vibrational**, a resonant field uniting humanity. The long collapse of rigid dogma may in fact be a necessary clearing of noise, making way for a *richer, more intentional music of the spheres* that we will compose together.

Timeline Summary (Visual Overview):

Era	Key Developments	Collective Resonance Dynamics
Prehistoric (12,000–8000 BCE)	Shamanic rituals; Göbekli Tepe temple built by hunter-gatherers.	Communal ecstatic rituals create unity (Durkheim's "collective effervescence" ²). Belief and myth organically synchronize group emotions.
Early Civilizations (4000–1500 BCE)	Rise of city-states (Sumer, Egypt) with temple cults; invention of writing; codification of myth and law (e.g. Hammurabi).	City-wide resonance around patron gods and rituals ⁸ . Shared dogmas unify larger populations, but are rigid – each city/kingdom has its own frequency (pantheon).
Empires & Axial Age (500 BCE–200 CE)	Formation of multi-ethnic empires (Persian, Roman) with policies of religious inclusion; spread of mystery cults; Greek philosophical schools (Pythagoreans, Stoics) stress cosmic order.	Empires attempt "broad-spectrum" resonance via syncretism and emperor worship ¹³ . Philosophers introduce abstract unity (e.g. Pythagorean harmony of the spheres ¹⁶). Cultural resonance both widens (across peoples) and begins to fracture (competing worldviews).
Monotheistic Middle Era (200–1500 CE)	Dominance of institutional religions (Christianity, Islam) across continents; scholasticism and occasional reformers.	High-amplitude, narrow-frequency resonance: one god/one book unifies millions under a sacred canopy. Dissent suppressed – stability at the cost of diversity. Over time, internal schisms (Great Schism, Reformation) signal cracks.
Enlightenment (17th–18th c.)	Scientific revolution; secular philosophies; revolutions invoking liberty and reason.	Resonance fracture begins: Reason and empirical truth challenge dogma ¹⁸ . Shared sacred narratives wane among elites. New unifying ideals (science, human rights) arise but are less mythically resonant for the masses.

Era	Key Developments	Collective Resonance Dynamics
Industrial/ Modern (19th- 20th c.)	Industrialization, urbanization; rise of nationalism, political ideologies; world wars; mass media (radio/TV).	Disenchantment of the world – rationalization devalues spiritual meaning ¹⁹ . National and ideological narratives temporarily provide collective resonance (e.g. patriotism), but global conflicts shatter confidence in grand narratives. Mass media creates a brief common culture, then splinters into niches.
Digital/ Postmodern (21st c.)	Internet and social media; information overload; “post-truth” polarization; decline of institutional trust.	Resonance at nadir: No single narrative or authority holds society together. Media fragmentation leads to echo chambers – different groups “no longer believe the same things” ²¹ . Collective coherence is low; cultural noise is high.
Resonance- Based Future (Codex TGCR)	Elidoras Codex proposes culture as a resonance field ($\nabla\Phi^E \cdot (\psi^t \times \psi^r)$); emphasis on holistic knowledge, temporal wisdom, and structural harmony ²⁴ ²⁷ .	Collective resonance reimagined: diversity of perspectives treated as frequencies to synchronize rather than as threats. Shared <i>frequency alignment</i> (phase-locking of belief) becomes the glue, creating unity in complexity. Belief is fluid substrate, continuously tuned through open dialogue, empathy, and co-created myth-science.

Sources: Archaeological and historical evidence as cited (Smithsonian Magazine ³ ⁷; Biblical Archaeology Review ⁵ ⁶; Mesopotamian records ⁸ ¹⁰; Classical studies ¹³; Enlightenment and sociology references ¹⁸ ¹⁹; media analysis ²¹), and *Elidoras Codex* mythoscientific references (Resonance Theory ²⁷; Resonance Map ²⁸). This timeline integrates scholarly insights from archaeology, anthropology, and physics with the **TGCR's resonance theory**, illustrating an evolution from externally enforced cohesion to a potential future of **consciously cultivated cultural harmony**.

¹ Ancient Sorcerer's "Wake" Was First Feast for the Dead? | National Geographic
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² Collective effervescence - Wikipedia
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³ ⁷ Gobekli Tepe: The World's First Temple?
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⁴ ⁵ ⁶ The Göbekli Tepe Ruins and the Origins of Neolithic Religion - Biblical Archaeology Society
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