

HOMO BORG GENESIS

AND THE FUTURE OF HUMANITY



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ARCHAEOLOGICAL TIMELINE

HOMO SAPIENS

Earliest fossils date from 160,000 to 40,000 years ago and were found in Herto, Ethiopia, giving rise to the idea that all modern humans originated in Africa.

HOMO NEANDERTHALENSIS

Only 0.12% of modern DNA is Neanderthal in origin. These people lived 600,000 to 30,000 years ago in Eurasia.

HOMO FLORESIENSIS

Fossils found only on the island of Flores in Indonesia. They lived 95,000 to 17,000 years ago. The people were small compared to other human species.

HOMO HEIDELBERGENSIS

The first fossil was found in Germany in 1908 and named after the famous university where the dating indicated that this species lived 700,000 to 200,000 years ago.

HOMO ERECTUS

Fossils found in Java suggest African origin during the Pleistocene Epoch 1.9 million to 143,000 years ago.

HOMO RUDOLFENSIS

Dated to 1.9 million to 1.8 million years ago, there are few specimens, but archaeologists have recognized them as distinct from other ancient species.

HOMO HABILIS

This hominid was found by the Leakeys in Tanzania and dated to 2.4 million to 1.4 million years ago. Though the arms were long, this is not the missing link between apes and humans.

HOMO BORG GENESIS AND THE FUTURE OF HUMANITY

In the last few months, more and more concern has been expressed over the patented technology that has been injected into billions of "humans" — in quotation marks because of the question as to whether changes in our genetics render us no longer Homo sapiens. Over eons of history, there have been changes in most species, but it is perhaps time to consider what makes us human because this issue is probably going to court soon, and the rulings are probably going to shock us.

The mRNA vaccines contain patented components that allegedly give the patent holders rights. . . this despite the fact that the "individuals" were not aware when consenting to be vaxxed that they would perhaps become the legal property of the patent holders. At this juncture, we are very close to a point where we can no longer refer to "individuals" as Homo sapiens, but are they "people" or "humans" or something else? Some maintain they harbor technologies that render them a separate species from Homo sapiens.

I am going to weigh in on some of these issues — and launch a maiden voyage on Substack. However, before we view this topic as absurd, we should look over the history of genetically modified plants and study the types of lawsuits that ensued from wind blowing patented seeds onto plots of land on which "natural" crops were grown. Many farmers suffered enormously, and court rulings generally favored Monsanto (now Bayer) et al. Of course, the patent holders were talking out of both sides of their mouths: the products are unique enough to be patented; but, they are similar enough not to be subject to any regulation. In short, what can — and probably will — happen next with the "new" Homo borg genesis species is that ownership will be claimed by the patent holders, implying that roughly two-thirds of the global population will lose the rights claimed by Homo sapiens since precedent seems to favor interpreting phrases such as "peoples' rights" as humans, i.e., Homo sapiens.

The precedent is also set that even if a farmer had no intention whatsoever of growing genetically modified corn, the spread of the modified components was such that guilt was established despite lack of intention . . . and despite failure of the grower of the GMO crops to prevent spread of his seeds onto neighboring properties.

It is time for ethics to prevail over the letter of the law, but in my current life, I have not actually seen common sense or justice in court rulings.

The purpose of my attempt to explain evolution in non-Darwinian terms is to examine what is “evolving” or “involving” as entities on incarnational journeys. I borrowed quite heavily from esoteric sources referring to races predating Adam and Eve, but I have also sometimes referenced Michael Cremo’s research suggesting that anatomically modern skeletons of “humans” have been found that have been dated to millions of years ago. This forces us to examine cycles and — to step outside Biblical explanations and dating — to look at what in Eastern philosophy are called manvantaras, epochs of very long duration that challenge our current understanding.

The mystic, Helena P. Blavatsky, defined humans as that entity anywhere in the Universe “in whom highest Spirit and lowest matter are related by intellect.” I found this definition useful for several decades, but it is obviously highly homocentric since it is not only humans who are involving and evolving but many — perhaps all — species. Moreover, it is possible that humans are not even the most intelligent species. We have no real way of comparing intelligence since we are all adapted to specific species and cultures that are by definition ethnocentric. To be perfectly habituated to our circumstances would seem to be an achievement, one in which we most are arguably failing.

Perhaps Jiddu Krishnamurti said this best: “It is no measure of health to be well adjusted to a profoundly sick society.” In other contexts, he argued that there is nothing really holy about culture.

One might conclude that the clutter of factoids that constitute our understanding of the world in which we find ourselves is nothing but a crowded mindset in which there is very little room for reflection or transformation. One must first create emptiness to make room for new ideas.

In the remote archives of our history, there are references to antediluvian epochs, to Atlantis and its sinking, to Lemuria, and to times even before this in which “we” were incarnated in etheric bodies. Perhaps some people with psychic gifts can imagine this. Are we humans if our “bodies” are ghost-like or do we have to have physiological components that have certain features in order to be human? This question does not even address the possibility of continual reincarnation much less transmigration between species. It simply asks us to answer



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the question as to what is incarnating, and what makes some incarnate beings human and others some other species.

We also have to ask very serious questions about the difference between the capacity to express intelligence via functions of the brain and its network of synapses and intelligence or awareness that perhaps exists independently of the brain. Comparisons of the brain to mechanical devices that have the capacity to reproduce content that is relayed asks for our attention. We have been born into an era in which remote transmission of various waves allows us to hear and see sounds and images that have nothing to do with personal awareness and everything to do with interpolation of vibrations that are "man-made" but irrelevant to our innate awareness.

It is not important at this time to dig deeper here but we can spend a moment to reflect on the loss of interpretative capacity experienced by those who are autistic or suffering from neurological decline for one reason or another. If we apply the measurements of functionality, many would fail to measure up to what is expected of humans; but the fact is that the impairments are not necessarily permanent so the status of synapses is not a measure of humanness. The mechanism for expressing intellect may be damaged; but awareness itself is vast regardless of the ability to demonstrate this at any given moment in time.

Perhaps a little closer to home is the momentary inability to remember something. If a measurement were taken at that moment, the score would perhaps be quite low, dare we say "subhuman"; but if the loss is easily recoverable, we are once more intellectual giants with a vast repertoire of factoids based on our societal indoctrination and whatever else we have managed to learn on our own through affinity with Nature or transcendental experiences. Is this human? Is it unique to our species? The truth is this kind of awareness may be developed to a much higher level in other species. In short, language, speech, communication using language and speech, education, intellect, and so on and so forth may not actually define our species correctly.

Likewise, we could also argue that modification of our physicality has nothing whatsoever to do with our rights to life, liberty, and the pursuit of happiness. These are defined as inalienable, meaning they cannot be taken away. At one time, I had relocated to Ecuador where the constitution gives rights to nature. This is sometimes referred to as the Pachamama clause. Pachamama is the Andean word for the Earth Goddess; and the constitution of

Ecuador guarantees justice for all of Creation, not just humans. This is as it should be everywhere IF we could perceive the work of the Creator in everything that is.

We are on the precipice now of a crisis that is so out-of-touch with both common sense and righteousness that we are at risk of the loss of jurisdiction over our "selves", all due to the filing of some papers that awarded the potential to profit at the expense of not just humankind but life itself. There is no one on Earth with the right to seize possession of anything on the basis of some claim to originality that is asserted without overview or consent.

If we are to take seriously the claim that Homo borg genesis is significantly different from Homo sapiens, are we then suggesting that genetic mutations produce species that are unique and that have different rights from other species? I have blue eyes. My mother had blue eyes. This is due to a genetic mutation that occurred, according the University of Copenhagen researchers, 10,000 years ago near the Black Sea. People have incidents in their lives in which cells go amok. Is each difference the basis for a new species or are we "people" who have genetic experiences that lead to features that are identifiable, sometimes harmless and sometimes pathological.

When the damage done is harmful and intentional, should there be consequences?

Who is the victim and who is the perpetrator? Can we start to think clearly or do we want to find out what happens when sociopaths determine the future of the world?

In my experience as an herbalist, the plant kingdom is sometimes ahead of the human and sometimes only a few weeks behind. There is nothing in the historic literature referring to repair of genes, but we all know that healing does occur. The implication is thus that regardless of contemporary claims, whatever is abnormal can be normalized if the right circumstances present. We should be creating these circumstances on a grand scale because the number of victims is astronomical.

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CHICHEN ITZA TZOMPANTLI THE WALL OF SKULLS IN YUCATAN, MEXICO

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Ingrid Naiman is a philosopher and author of countless essays as well as numerous pdfs, e-books, and printed books on Ayurvedic healing, medical astrology, herbs, environmental ethics, music therapy, and darkfield microscopy.

She received a B.A in Asian Studies from the East-West Center, University of Hawaii, in 1962 and an M.A. in Development Economics from Yale University in 1964. She is also the recipient of two honorary doctorates: Copenhagen in 1987 and Sri Lanka in 1995.

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