

THE NEW SILK ROAD AND THE ANCIENT EURASIAN CIVILISATION



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Author: Dr. Atilla Grandpierre

After the ancient-medieval Silk Road, more and more details Road have been revealed about the existence of the prehistoric, 40,000-year old Silk Road, which was the main artery of a surprisingly consistent and surprisingly high-level culture. The prehistoric Silk Road was created by the ancient Eurasian high culture, which had preceded the Mesopotamian civilisation, and the exploration of which can provide considerable help to build an ecological civilisation. Our article brings the most important element of the ancient Eurasian culture, its scientific world view closer to the readers, to facilitate the building of the New Silk Road, the One Belt, One Road and to highlight its uplifting, historic significance.

40,000-YEAR LONG HISTORY OF THE PREHISTORIC SILK ROAD

In the region of the later Silk Road connecting the Atlantic Ocean with the Pacific Ocean, the whole and the sites of occurrence of the depictions (e.g. cave paintings, Venus figurines) remained from the Upper Palaeolithic display remarkable uniformity. Scientists have drawn the conclusion that religion and cosmology in this vast Eurasian region has been basically unchanged, consistent and continuous for over the past 20,000 years. Most researchers now refuse the long assumed “primitive” thinking of prehistoric man, and instead acknowledge that in the Upper Palaeolithic man followed patterns of thinking similar to the ones today. In the Upper Palaeolithic, the religious experience of mankind formed a whole with the knowledge acquired about the Cosmos, there was no difference between science and religion, both were determined by a harmonious, cosmic world view.

In the Cosmos-based Eurasian culture cosmology, philosophy, religion and mythology were basically coherent until the 1st millennium BC, the

emergence of Western civilisation. From the Carpathian Basin to Central Asia and the Pacific Ocean, folk tale researchers talk about a coherent Eurasian folk tale continent. The still exiting shamanistic-cosmological roots of the Hungarian and Chinese folk music stem from the view that music is a part of Nature, and is closely integrated to cosmology. With state-of-the-art mathematical methods, ethnomusicologists have established that the ancient layer of pentatonic folk music must have had the same level of development at least 12,000 years ago. As historian of religion J. Bruce Long said, the ancient Eurasian high culture was the one that developed the notion of cosmic law, which meant the principle designating the arrangement of the things of the Universe, their most general nature. In human behaviour, this notion was used to denote reality, truth, law or human right and justice – and in an extended form, the whole range of social and ethical norms on which society is built. The principle of popular sovereignty, known in the ancient Hungarian legal system, as well as the idea of the Mandate of Heaven in ancient China both stem from this idea of the ethical world order. Clothing also dates back

at least 30,000 years in this whole region. We seem to have all the reasons to talk about an ancient Eurasian high culture in this region which is today still unknown to the public awareness.

In his book *Silk Road Encyclopaedia*, Jeong Su-Il, a prominent South-Korean expert of the Silk Road, has established that a prehistoric Silk Road connecting Europe with East Asia along the temperate zone, stretching from the Atlantic Ocean to the Pacific Ocean, along which, for example, the famous Venus figurines can be found, existed as early as the Upper Palaeolithic. The oldest Venus figurine from around 40,000 BC was found in Central Europe, around the headwaters of the Danube, near Hohle Fels. In the vast zone ranging from Western Europe to Anatolia and the Pacific Ocean, more than 250 highly elaborate, in many respects similar Venus figurines have been found, the similarity of which indicates the existence of a high-level, coherent culture. Many of the Venus figurines are of religious nature, others exhibit the clothing and hairstyle of the age, researchers have found. It remains a mystery, but these Venus figurines displayed extraordinary uniformity and consistency for tens of thousands of years.

The prehistoric Silk Road was not only a trade route, but the global circuit of a coherent ancient civilisation and culture, notes the *Silk Road Encyclopaedia* in the *Steppe Road* entry. The age of the prehistoric Silk Road dates to 40,000 BC, on the basis of the age assessment of the Venus figurines. As the beginnings of the historical Silk Road are marked by the rise of the Han Dynasty around 207 BC, the prehistoric Silk Road embraces an unusually long time span of 40,000 years. This means that a highly developed civilisation had existed before the first civilisations known today – the Mesopotamian, the Chinese, the Indian and the Egyptian. Exploring this ancient civilisation is of historic significance. Here, we primarily aim at highlighting the world view of this ancient culture, because it has the greatest significance to building an ecological civilisation.

We thoroughly examined the Eurasian ancient culture in the Silk Road region based on four natural sciences: physical geography, anthropology, genetics, archaeology, and six humanities: folktale research, ethnomusicology, linguistics, history of religion, ethnology and the study of national identity in a

separate book. Hereby we present the most important facts on the basis of which the ancient Eurasian civilisation can unfold in its own context and all its glory. The world view of the prehistoric Silk Road, as set out below, was more profound and more complete than the modern one. It indicates the fact that exploring the world view of the ancient Eurasian culture is vital for the progress of civilisation.

THE PREHISTORIC SILK ROAD AND THE IDEA OF POPULAR SOVEREIGNTY

As it is written by historian of religion, Mircea Eliade, life in ancient Eurasia had a sacred nature. The most formative experience of man living in harmony with life and Nature was the sacred experience of cosmic order. The faith that the entire Universe was built and governed on the basis of natural and ethical order enabled human beings to resolve their intellectual, moral and spiritual life crises individually and collectively. A substantial feature of the sacred ethical world order is the idea of popular sovereignty that lies outside the perceptual boundaries of profane modern civilisation. The idea of popular sovereignty means that the people, as an integral whole, is destined to govern its own life, on a basis which is in line with the ethical order posed by the sacred, that is eternal, cosmic world order.



All the indications are that the idea of the sacred kingdom was present in ancient Eurasia in the Upper Palaeolithic, since an adult man of the collection of finds discovered in Sungir and dating to 26,000 BC was wearing a headpiece strung from 2,936 mammoth pearls, resembling to a crown with crossstraps. Next to it, a 2.4 meter-long, straightened mammoth tusk weighing 20 kg and decorated with a sun-disk

at head-level can be found, which was identified as a royal sceptre by researchers. Archaeologists have established that burials in Sungir took place within sacral ceremonies. The idea of the sacred kingdom is known in the ancient Hungarian legal system, Mesopotamia, China and India. In the Xia Dynasty of the 3rd millennium BC, the king was empowered by the Mandate of Heaven (“t’ien-ming”).

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THE PREHISTORIC SILK ROAD AND THE EURASIAN TALE CONTINENT

Other characteristics of the coherent Eurasian high culture also indicate its existence. Folk tale research earlier found that there had been three distinctly different tale continents in the distribution of Eurasian folk tales. The Eurasian tale continent is the tale region lying along the prehistoric Silk Road, from the Carpathian Basin to Central Asia and more eastward, including Hungarian, Turkish, Chinese, Saka, and Central-Asian folk tales. In the Hungarian tale corpora, István Vámos explores a complete theme, which depicts the cosmic, magical world of existence, and this is almost the same in the historic corpora of Eurasian peoples. The primary region, where the most important element of Hungarian folk tales, the tree that reaches the sky, the World Tree occurs most frequently and has the richest system of symbols, is the region stretching from the Carpathian Basin to India and East Asia. What makes the World Tree a World Tree is that it reaches the sky, that is, the planets, the stars. The Sun and the Moon, however, can be found

among the branches of the World Tree only in the tale thesaurus of the Hungarian, the Uralic, the Altaic, and ancient Asian peoples. In the world of Hungarian folk tales, it is the cosmo-magical life-force that, as a natural force, “makes the waters of springs flow and the plants of the Earth grow, blows winds into the clouds and assigns the orbits of the Sun, the Moon and the stars”. The Sun, the Moon and the stars are also empowered and given splendour by this magical life-force. This cosmic, magical life-force fills the whole space. The World Tree itself is the embodiment of this cosmic life-force, as it literally a cosmic being, a World Tree, as it is inherent in its very name.

The major elements of Hungarian folk tales – the World Tree, the griffin, the dragon and the stag – are major symbols of Scythian art. Griffins appear in five hierarchical roles in the mythology of the peoples of the Steppe. These include the role of God, the ancestor of the nation, the sacred king, the magus, and the sacred king as the magus. The dragon of the Hungarian folk tale type “Son of the White Mare” (Fehérlófia), as its behaviour demonstrates, is different in its every feature from Western European dragons. While in the Western European tale thesaurus the dragon is an evil, beastly monster, in Hungarian tales it has many human characteristics: it lives in a castle together with an earthly woman whom it took, its weapons include a mace and a sword, the hero has a fight with it and defeats it while wrestling, and it is not unusual that it also has some positive characteristics. The World Tree is often guarded by a dragon. It is a dehumanised monster because it has several (6, 9, 12) heads, a huge form and dreadful strength. The Scythian dragon has only one head, just like in Chinese folk tales, in which the dragon is benign. In China, the name of the dragon means: a creature with an excellent wit, which is also the inventor of writing and sciences. With regard to the fact that the old folk tale motives of the tale continent of the Steppe were elements from the ancient religion, there must have been a coherent ancient religion behind the coherent tale continent of the Steppe.

THE CULTURE OF THE PREHISTORIC SILK ROAD AND THE EURASIAN ANCIENT RELIGION

The religion of the region of the prehistoric Silk Road is named by the terms “animism” or “shamanism”. Both words are newly coined. It would be more correct to use the name of the time instead.

In ancient Central-Asia, from where the people of Arpad moved back to the Carpathian Basin in the 8th century, one of the names of the ancient religion was mazdaism (Mazda = wisdom, mazdaism = wisdom-worship), and another name was the religion of the magi. The word ‘magus’ in ancient times primarily meant ‘wise’. What is knowledge in the modern perspective, was wisdom in the perspective of the ancient Eurasian culture. Wisdom is substantially more than knowledge, because, in addition to knowledge, it also included using knowledge in a right way, in line with the ethical world order.

The further meanings of the word ‘magus’ in ancient times include proficient in the secrets of Nature, an astronomer, a statesman, a teacher, a healer, a seer having divine knowledge, a priest, a sorcerer, a philosopher. Magi are philosophers as well, since philo = a friend/love of, sophia = wisdom, philo-sophia = a friend/love of wisdom; and wise people obviously love wisdom, and even cultivate it, apply it, adapt it to life. Thus, philosophy did not start with the Greeks; the ancient Eurasian high culture had sacredly worshipped wisdom. The entry ‘Magus’ in Oxford English Dictionary says, “Magi were a pre-Semitic and pre-Arian [i.e. more ancient than Semitic or Arian peoples – AG] priestly caste in West Asia”. As the origins of the Semitic and Arian languages date back to more than 5,000 years, Magi have an even more ancient history. Eurasian Magi were “indubitably Mankind's most ancient teaching nation. The Magi worked without partiality and prejudice”. We can call the religion of the prehistoric Silk Road the religion of the Magi, a religion or philosophy of wisdom deriving from the knowledge of the cosmic world order or wisdom-worship in lieu of the 19th-century term of “shamanism”.

The characteristic features of the Magi, different from the ones of shamans, are well characterised by notes from the Antiquity, according to which Dicinus, the Transylvanian for example, “almost educated the Goths in the entire philosophy and taught them physics, astronomy and logic”, as historian Jordanes noted in 6th century AD. The Magi also had a prominent role among Scythians ruling the Eurasian region in the millennia BC. Around 7th century BC, Scythian seers, magic healers, religious teachers swarmed out from the North to Antique Greeks. The teachers of Plato, Democritus, Pythagoras, Empedocles and Protagoras were all Magi. Magi prepared

“availing themselves of the principles of music, exhibit a most perfect symphony as existing in the universe by the common union and sympathy of the parts for another”

Persian princes in Antique Central Asia for kingship, justice, bravery and independency. The Persians can thank the Magi for their political and civil institutions too, historian of religion Gherardo Gnoli noted. “Magi lay down the basic laws of jurisprudence. They state that they are the discoverers of geometry, astronomy and arithmetic”, wrote Diogenes Laertius (200 AD). Magi represented the ethical world order in the legal order of society. Dio Chrysostomus (cca. 40-112 AD) said, “Magi are people worthiest of truth.” On the basis of archaeological and linguistic evidence, Victor H. Mair also proved that the old-Chinese word meaning “myag, magus, scholar of science, philosopher” is not of Chinese but Ventral Asian origin. In China, the teachings of the Magi were important primarily in the religious life of the ancient royal court. Chinese Universalism, Confucianism, Taoism were built upon the teachings of the Magi, preserving the cultural continuity dating back to the ancient past.

We must add that in the Antiquity, philosophy also encompassed natural sciences. According to Clement of Alexandria, philosophy was regarded to be the most useful activity in the world by the peoples before the ancient Greeks. Actually, the entire ancient culture was based on one single uniform, comprehensive world view, which included religion, the ideas of governing society and even craftsmanship. In his notes, Alexandria Philo writes about Mesopotamian Magi, “The Chaldeans appear beyond all other men to have devoted themselves to the study of astronomy and of genealogies; (...) availing themselves of the principles of music, exhibit a most perfect symphony as existing in the universe by the common union and sympathy of the parts for another, which through

separated as to place, are not disunited in regard of kindred. These men, then, imagined this world which we behold was the only world of the existing universe, and was either God himself, or else that it contained within itself God, that is, the soul of the universe.”

The Hungarian ancient religion is negligently identified with shamanism. However, it is a fact that the priests of the Hungarian ancient religion were called magi and not shamans. The Byzantine and Western missionaries visiting the Hungarians of the Arpad era, cherishing the Hungarian ancient religion, called the priests of the Hungarian religion “Magi”, excellent ethnographer Tekla Dömötör writes in the entry “Hungarian religion” of Encyclopaedia Britannica. The Vienna Chronicle (nowadays more widely-known as the Illustrated Chronicle.), originating from the 14th century, mentions the Magi by the name “Magos”. Magi played a central role in the ancient history of Hungarians and Central Asian peoples, but also in ancient China and India.

“Most remarkably, three cosmic basic principles constitute the ultimate essence of the Universe in the ancient Eurasian culture.”

In his study published in 1990, Victor H. Mair, Professor of the Chinese language and literature at the University of Pennsylvania, demonstrated the difference between shamans and magi on the basis of archaeological finds. According to Mihály Hoppál’s summary, a shaman is the spiritual leader of a clan, a sacrificer, a spirit guide, a seer, a healer (or wise-man), poet and bard (minstrel), and also the protagonist of the drama of shamanisation in one person; perhaps its most characteristic feature is the passage in a modified state of consciousness, in which the shaman takes part in initiation rites and healing. By contrast, in China the ancient magus called ‘myag’ (pronounced as mag, the sound ‘m’ is to be pronounced more softly) belongs to the court of monarchs, holds a state office of high rank, is a counsellor to the king, a seer having divine knowledge, and, as a responsible

officer, is competent in astronomy, prayers and healing. In other words: the magus is an officer playing a key role in state organisation, a member of the royal council, astronomer, priest, physician, seer, that is, in one word, wise. Mair proved that the Magi had a history of at least 7,000 years. And this is fully in line with the findings of de Groot, “In very ancient times, or even before the dawn of the Chinese religion, the organized religion of the Magi may have had a priesthood in the region of later China.”

THE SCIENTIFIC KNOWLEDGE OF THE EURASIAN ANCIENT CULTURE ON THE UNIVERSE AND THE COSMIC ONE-TRINITY

One of the main characteristics of the scientific knowledge of the ancient Eurasian culture is their familiarity with the first principles of the Universe. It is known that the first ancient Greek scholar, Thales was investigating the basic principles (‘arché’ in Greek), that is, he was aware of the existence of cosmic basic principles. He did not seem to know, however, what the basic principles of the Universe were. By contrast, it was known in the ancient Eurasian culture from the Carpathian Basin to China that the most profound basic principle of the Universe is the life principle. Considering life as a cosmic basic principle has been preserved by the idea of the Chinese “qi” and Indian “prana”. “All Chinese traditions converge on one essential point: they all hold that the Universe represents an all-comprehensive Urge of Life, an all-pervading Vital Impetus, that never for a single instant ceases to create and procreate and never in a single place ceases to overflow and interpenetrate”, Chinese philosopher, Thomé H. Fang wrote. In Chinese philosophy, “qi” is the ethereal sub-

“Body, soul and mind form one unit both in man and the cosmic world, the Universe.”

stance of which everything is composed. According to a tradition preserved in China, the cosmic law is the basis for wisdom. The oldest part of the Shujing (I, 4) reads, “There is the most intimate relationship between the Heavens up and the men down, and who recognises this in its entirety is really sage.”

Although qi is the most fundamental principle of the Universe, it is not the only one. Most remarkably, three cosmic basic principles constitute the ultimate essence of the Universe in the ancient Eurasian culture. In China, the three treasures, jing, qi and shen, that is, matter, life force and spirit, form one unit. In India, three gunas consist of sattva, rajas, and tamas, that is, matter, life and spirit. Body, soul and mind form one unit both in man and the cosmic world, the Universe.

In order to understand the essence of the Eurasian culture, we must have a better knowledge of these cosmic basic principles. The cosmic basic principle is an extremely deeply-rooted notion. In its ancient meaning, it is a principle, arché in ancient Greek, from which the visible Universe originates, and governs the entire Universe. In ancient Mesopotamia, it is the coherence of the cosmic first principle of One-three, writes Francois Lenormant in his book Chaldean Magic. Basic principle is a more profound notion than the notion of laws of nature, as laws of nature derive from these basic principles – or in other words, first principles. While the number of the laws of nature is rather high, and not exactly known, the number of more profound basic principles, the first principles is known to be three in the ancient world. Three cosmic basic principles, that of matter, life and mind govern the entire Universe, and these three cosmic basic principles form a single unit: the One-trinity. The knowledge of these cosmic basic principles represents the most effective means of science.

The basic principles are extremely profound spiritually, probing the human mind, because they are such condensations of reality that encompass the whole world, all the basic laws of nature, and the countless endless detectable phenomena in a nutshell. We emphasise that the knowledge of the life principle as a cosmic principle is extremely profound, and means the understanding of the entire modern civilisation beyond the spiritual horizon. “In traditional, ancient societies, it is the life principle that governs the dynamics of individual life”, historian of religion Claude Riviere wrote. The cosmic life principle connects human life with the Cosmos and the ethical world order denoting the respect for life the highest cosmic value.

This ancient knowledge about cosmic principles has been justified owing to the four hundred year-development of modern science in the field of the material



The Szekler-Hungarian flag of the One with the double cross in the Pentecost pilgrimage from Şumuleu Ciuc

world. The greatest achievement of modern physics is the recognition that all basic principles can be deduced from one single principle – in addition, in the most elegant manner – from the principle of least effect. From this basic principle of the inanimate world, all basic equations of classical physics, relativity theory and quantum physics can be deduced with the help of exact mathematics. It has been proven that the entire material world is in fact governed by this one single cosmic basic principle.

The basic principle of physics, however, governs only the inanimate, material world. However important the knowledge of the material basic principle is, physics is the science of lifeless matter, important only for technical-technological development. For our life and our future, a detailed and reliable knowledge of the life principle is even more important, because, if it proves to be correct, we can build our life and our future on the basis of the life principle to be in line with the real essence of our life. We believe that an at least as exact knowledge of the life principle as that of the principle of matter in physics is even more important for mankind and science. Western civilisation is fundamentally focussing on the material development of engineering and technology and on material power. We think that this materialistic view is the most fundamental cause of the ecological crisis threatening the world today. For harmonising civilisation with life and common sense interpenetrating the whole Nature, the scientific development of the life principle expressed in an exact, mathematical form may have crucial importance. In this light, we must mention



The double cross is in a remarkable substantial relationship with the World Tree in ancient Scythian symbols

that it is available owing to the works of Ervin Bauer. The life principle formulated in Ervin Bauer's exact theoretical biology is identifiable with the life principle known in the ancient Eurasian civilisation due to all its substantial features, its cosmic nature and due to the capability of life, being uplifting and sensible, to create harmony in the entire Universe. This fact indicates that the ancient Eurasian civilisation spiritually surpassed the horizons and the depth of the cognitive skills of modern Western civilisation.

THE ONE-TRINITY OF COSMIC BASIC PRINCIPLES IN ANCIENT TIMES

Scientific knowledge proceeds from the phenomena perceived by external sensory organs towards ever more profound and comprehensive laws. When



The double cross in the bottom left corner in the 7,000-year-old Tärtäria tablet

scientific knowledge gets to cosmic basic principles and recognises that those three cosmic principles constitute one single unit, the One, there is nowhere to go to, because this One is the Universe itself, the integrated whole of all beings, thus there are no other beings outside of it. The idea of the ONE also implies the essence of the ancient sacred world order, the One-trinity.

due to its relationship with the One-trinity, we cannot disregard the fact that the symbol of the sound GY in the Hungarian word EGY (ONE) consists of three lines, and not just one in the ancient Hungarian Runic script. This symbol is not only a symbol of the Hungarian Runic script, but also one of the most important symbols of the Hungarian ancient religion, forming a double cross: ☩. This double cross has been one of the most important national symbols from prehistoric times (picture: flag of the ONE).

Beyond doubt, there must have been a good reason why we form the symbol of ONE, from which the Hungarian word egyház ('church') stems from, with three lines and not one. It seems almost inevitable that the symbol of ONE should constitute of one symbol only. Still, the universal, cosmic ONE is represented by not one but three symbols in the Hungarian Runic script. According to historian of religion Arnold Ipolyi, the One was the forebear, the ancestor of the concept of God in ancient Hungarian mythology. There must have been a good, or even sacred reason why such religious notion of central importance was depicted by three lines and not by one. When "three" means "ONE", it is about the unity of trinity, the One-trinity. The philosophical system of ancient Hungarian mythology was centred around this cosmic One-trinity. The idea of the World Tree, the Tree of Life and the Tree of Knowledge were all closely related to this idea of One-trinity. It may be related to the fact that the cosmic One-trinity is the unity of the visible world, cosmic life and comic sense.

The World Tree is a central motive of the structure of the Scythian cosmos. The fact that the symbols of the World Tree, the Tree of life and the Tree of knowledge closely intertwined in the region of the Eurasian high culture in the millennia BC indicates the idea of the unity of life, the Universe and common sense. Archaeological finds suggest that there was evidence for the symbol of the World Tree in

the Carpathian Basin as early as the 7th millennium BC. Researchers claim that the magical-religious symbol of the double cross depicted on tablets found near Turdaş, Transylvania, originating from 7th millennium BC is connected to the characters of the Mesopotamian civilisation two millennia later. The vertical pole of the double cross is the life principle itself, the trunk of the cosmic Tree, on which the lower horizontal bars is the principle of matter and the upper is the principle of common sense. The life principle is the most fundamental of the three cosmic basic principles, which embraces, holds the world together, and ensures harmony between these three. It seems to be a philosophical system of unsurpassable complexity and unsurpassable elegance.

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We think that the knowledge of the three cosmic basic principles in the Eurasian ancient culture has extraordinary significance because the cosmic One-trinity indicates the existence of a philosophical system exploring the ultimate essence of the Universe. We are talking about such profound knowledge that surpasses the conceptual frameworks of Western civilisation limiting science to the material world even to this day. It is particularly important for us because we can regard Nature as being valuable if we can see it having its own life

and sense. In order to overcome the ecological crisis, mankind needs exactly this kind of concept of Nature.

CONCEPTUAL HURDLES IN UNDERSTANDING THE EURASIAN ANCIENT CULTURE

The essence of the Eurasian ancient culture lies in the cosmic, life-centred view. We see the essence of modern Western civilisation in a material view. Therefore, on the basis of the view blueprinted during long centuries, millennia in the Western world, the ancient Eurasian culture cannot be comprehended in its own context, in its own system of interpretations. According to the mindset of the ancient Eurasian civilisation, some of the false, anachronistic ideas influencing our view include: covering the cosmic, life-centred ancient culture with the word shamanism, and confusing them; disregarding the vast era and high-level of development of the Eurasian ancient culture; disregarding the demographic conditions of ancient times; and the delusion that philosophy and science started with ancient Greeks, leading to a misjudgement of the pre-history of mankind.

Shamanism is a term coined in the 19th century to name the religion of Siberian people. It is a fact that by the 19th century the religious life and folk traditions of Siberian people had decayed after the Mongolian conquest in the 12th and 13th century and three centuries of Russian conquest from the 16th century, and undergone an enormous loss of traditions. We should refrain from projecting a folk tradition that has lost its original nature to such a substantial extent back to the age of the ancient Silk Road, i.e. an age 2,000 or even more years ago, under the name shamanism.

Western civilisation has demonstrated enormous development in the past millennia, primarily since it revived and further developed the knowledge preserved by the ancient Greeks in the age of the Renaissance. We think that the knowledge of which 19th century-shamanism preserved only certain elements, was the knowledge of the Magi of the ancient Eurasian culture. From this knowledge, Western civilisation has adapted only the branch leading towards material development. A new and even more significant Renaissance can unfold if the other two branches of the ancient Eurasian high

culture, the branch leading towards the scientific development of life and sense, which have left an indelible imprint on this region, are adopted by the new Eurasian civilisation.

A DERAILED WORLD AND THE FUNDAMENTAL QUESTION OF CIVILIZATION

For a long time, we had the impression that practically everything being valuable for the modern world had started with the Greeks. But the Greeks themselves, Strabo and Homer admit that troubles started with them. In his masterwork, Strabo (cca. 23 AD), referring to Homer (before 800 BC), writes, “our way of life has encouraged a change for the worse for nearly all people, introducing trugh and pleasures and fraudulent dealings and much greed besides. (...) extravagance...retail trade... injustice... corruption of morals... embroidery...” Its almost 3,000-year-old, consistent direction is an indication of the fact that Western civilisation is an ontological stance of the primacy of the material world over life, man, common sense, and the mindset respecting nature, life and sense. According to the book *The Sacred and the Profane* by Mircea Eliade, Western civilisation is a relatively new way of experiencing the world, in which life and Cosmos are perceived as completely desacralized. Supposedly, time derailed almost 3,000 years ago on this extremely deeply-rooted level, the level of ontology. No matter how many advantages mankind has had from elevating material culture to a very high level, which is mostly contributable to modern natural science, in the long term it is inevitable for mankind to get back on the track of an ecological civilisation, which is harmonious with Nature, communities and common sense and is sustainable in the long term.

THE SIGNIFICANCE OF THE EURASIAN ANCIENT CULTURE FOR BUILDING THE NEW SILK ROAD AND THE ECOLOGICAL CIVILISATION

The millennia of the prehistoric Silk Road have tied the peoples of the region together with countless threads economically and culturally. These deeply-rooted traditions may play an important role in the future of the New Silk Road provided today’s viewpoints and circumstances are considered. In the age of One Belt, One Road, OBOR, Hungary can connect the centre of Europe with the emerging East. The New Silk Road provides the peoples of concerned countries with an enormous opportunity for progress. The greatest hurdle in the rapid development of the New Silk Road is represented by the cultural isolation of the peoples in the Eurasian region and their alienation from their common roots. The long-term guarantee of Europe’s rise lies in the “soft elements” of OBOR, in the postmodern culture, legal order and education, all complying with the ecological criteria. It is crucial for OBOR to have foundations that culturally form an integral part of the ancient traditions of these people. It is a fact that the historical memory, traditions, ancient culture of the peoples in this region still preserve common elements connecting the peoples with each other and the more complete dimensions of Nature.

Our researches indicate that such-high-level knowledge, or rather wisdom is inherent in the ancient culture of the Silk Road that escaped attention in the centuries ruled by the Western mindset and can come back to the fore with the birth of postmodern science, which is more developed, more comprehensive and more profound than modern science. This more complete postmodern science exploring the

laws of nature of life and sense in addition to the science of the matter, physics, is the key to laying the fundamentals of, re-discovering and re-assessing the ancient culture, the traditional culture of the Silk Road. It is even more timely because the view rooted in the ancient culture fundamentally matches the ecological view – the essence of which is fostering the harmony of communities, man, society and Nature – that would ensure the permanent prosperity of the region. The primacy of ecological viewpoints in the most fundamental mindset of civilisation is not so much a matter of choice any more, but an inescapably necessary step to take, the command of times in more and more parts of the world. An ecological, postmodern civilisation can become more effective than modern civilisation if it creates its own scientific grounds, postmodern science, which is more effective than modern science. The time has come to replace the unilateralism of the scientific worldview by a balanced, ecological scientific worldview, fostering the harmony of man, nations, mankind and Nature. A comprehensive, balanced scientific worldview, as the most modern approach of the 21st century, can become the main engine of long-term economic, financial, legal and social development.

The quality renewal of civilisation requires a comprehensive change of mindset, a healthy concept of nature and society, a healthy vision of man, because these can ensure a balanced, healthy and effective future vision for us in the governance of society as well as in the relationships maintained between nations and within the family. Thus, for example, in the vision of man of postmodern science, man is interpenetrated and connected to Nature and, ultimately, the Universe by cosmic, sacred laws of nature, the laws of nature of matter, life and sense, that is cosmic creative forces. Process philosophy

and constructive postmodernism, associated with the names of Alfred North Whitehead, John B. Cobb és David Ray Griffin, play an important role among the founders and forebears of building the ecological civilisation. The pillars of the Chinese ecological civilisation include ancient Chinese philosophy, constructive postmodernism and organic thinking. The correspondence between the ancient Eurasian high culture and the comprehensive, life-centred postmodern science allows to lay the fundamentals of and further develop both process philosophy and constructive postmodernism, the organic view and ancient Chinese philosophy.

The most fundamental, human resources of society lie waste. Surveys demonstrate that half of the people finishing school start their lives as nihilists, adopting a profane view. The most fundamental natural direction of our life is the deployment of our spiritual and intellectual capabilities in order to uplift life, and harmonise our individual and community life with the cosmic creative forces interpenetrating both the inner world of man and Nature as a whole, the cosmic laws of matter, life and common sense. The deployment of human resources provided by Nature is key to the success of building an ecological civilisation in order for man to find its right place in Nature, to recognise its natural place in society and the world, to live their life for the benefit of mankind, and, with their sense, to make decisions serving the long-term progress of mankind. A healthy vision of the world, man and society gives guidance for the advancement of mankind and civilisation on a scientific basis, in harmony with common sense and common good. A comprehensive, holistic worldview based on postmodern science is in fundamental harmony with the high culture preserved to this day by the peoples of the New Silk Road region.

