

MARTIN ELIAS



The New  
**HUMAN**

From Homo sapiens to Homo luminous

# The New Human

## From Homo sapiens to Homo luminous

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## The Future is Imminent

Love was the beginning of all life. Two atoms combined with one another to create complex molecules, which over the course of millennia brought forth life in all of its variants. At some point during this process, one of the creatures said “I am”. Scientists propose excellent questions about whether or not the first creature that possessed self-awareness was a human being. Findings suggest that our closest relatives, the Neanderthals, had it, as well as higher mammals such as dolphins.

Let’s look at the Neanderthals. They lived on the European subcontinent for approximately 250,000 years, widely scattered as hunter-gatherers. The Neanderthals developed a death cult, which suggests that they reflected upon life and death and a potential afterlife or rebirth. They created cave paintings and knew how to use medicinal plants. They were perfectly adapted to their environment until two external factors intervened: climatic changes made it difficult for them, and a new species of modern humans emerged. Within a relatively short period, the Neanderthals went extinct. Studies have shown that in the end, there were extremely reduced population levels, similar to an animal species that is threatened with extinction.

Modern humans, conversely, had several advantages. It is believed that they already hunted with wolves, ancestors of the modern dog, which made hunting easier for them. They did not necessarily live monogamously at that time, which improved their ability to adapt to the living conditions.

We don't know if there were warlike conflicts between humans and Neanderthals. What we do know is that they met, and that a small percentage of Neanderthal DNA can still be found in humans from Europe to this day. So there definitely were encounters between these two species of humans. How they communicated and what they thought about each other is something we can only speculate about, including why the Neanderthals, who had survived for 250,000 years, died out within such a short time.

Seen from another point of view, it could be claimed that evolution simply developed a higher form of consciousness that displaced all the predecessors that were too similar to it. Obviously, in the history of mankind, with all of its diversity, there have always been collective leaps of consciousness that have altered the entire species.

Traces of these leaps in consciousness can also be found in later times, for example during the transition between hunting and agriculture, including animal husbandry, and later during the rise of the great empires. This culminated in monotheistic religions, state systems and positivistic science.

There are increasing signs that humanity is facing a new leap in consciousness that could actually determine whether or not we continue to exist as a species at all. According to current research, the origins of *Homo sapiens* can be found around 300,000 years ago in Africa. It was not until the era of cave paintings in southern Europe, at Lascaux and elsewhere, some 40,000 years ago, that modern man began to reflect upon himself and the cosmos into which he was born, and to portray his ideas in images and actions.

In fact, our true understanding of our prehistory and early history only date back to approximately 15,000 years ago, the last Ice Age. At the end of that period, the wandering hunter-gatherers of the Stone Age became settled farmers and a completely new world view and sense of identity developed — and with it a new consciousness. The previous group mentality of interdependent communities that did not recognize private property slowly became less important. The ego gradually gained significance. In many cases, “I am” became “I have”. And what one has, one seeks to defend. Settled groups could no longer simply avoid conflicts with one another, and property was accumulated. This gave rise to covetousness, and robbery became a way of gaining wealth. Warfare developed, and with it the persona of the warrior.

A clear example of this change in consciousness is evidenced by the sudden disappearance of the ancient mother goddesses which characterized the Stone Age for thousands of years (archaeologically corroborated by the existence of “Venus figures”). All at once, powerful male gods gained in importance.

Cities and great empires rose. Instead of an individual spirituality born of myth, as was common in prehistoric times, religions emerged to legitimize the great empires and institutionalize faith. This was manifested in the form of temples and priests, and later churches and written accounts. “I have” was joined by “I believe”. Those who believed the “wrong” thing were threatened with torture and death.

Modern man, in turn, rejected these dogmas and turned to science. The “I have” was transformed by the advent of bourgeois society and entrepreneurship, and was joined by

“I know”. With *Cogito ergo sum*, (I think, therefore I am), philosopher René Descartes recorded this leap in consciousness. Nothing that could not be measured by scientific methods should be allowed to determine the fate of the world.

“The first sip from the cup of science makes one an atheist, but God is waiting at the bottom of the cup”, Nobel Prize winner and eminent German physicist Werner Heisenberg is purported to have said, even though this has since been debunked as a misquote. I, nevertheless, find this formulation very appropriate. When I turn to science, I can no longer believe in God. I must know. I am striving for knowledge. But what if this quest for knowledge leads me back to God in the end? Everything we currently know about quantum physics and quantum entanglement suggests that consciousness rules over matter. Consciousness shapes the material world. This brings us to the question of what consciousness really is. Actually, science has no satisfactory answer to this question. The positivist answer is that our consciousness is generated by the electrical signals of our brain. At some point it was proven evolutionarily advantageous to have a consciousness, and that is why we are here.

But is our consciousness our brain? Or is our brain the control center that conveys the impulses of our consciousness to our body and those of our body to our consciousness? If I can hear myself thinking, then who is thinking and who is listening? If we continue with this line of questioning, then we realize that consciousness is not material. It cannot be measured, nor can it be quantized by any physical means. And yet we know that it is there. In the form of our feelings and thoughts, consciousness has an impact on our

actions and thus on the material world. It structures our perception through its manifestations in space and time. As we have known since Einstein, space and time are relative. On a level of pure consciousness they do not actually exist, which leads us to assume that in principle, time travel via our consciousness is possible. Not only that, but travel into parallel universes as well, the existence of which physicists consider more and more probable.

At the same time, we acknowledge that there are different forms of consciousness. Beyond our personal ego, our everyday consciousness, there is also a kind of transpersonal consciousness. It is expressed by a feeling of oneness with God, which mystics and people who have had near-death experiences and religious experiences report. We are all part of the universe, which discovers itself by means of our personal journeys through life. We are all waves in the same sea. The wave is part of the sea, but the whole sea cannot be captured in a single wave. However, the wave can easily experience itself as part of the sea and have an influence on the sea.

British author and biologist Rupert Sheldrake described morphic fields that can influence our reality. These fields are a higher level of consciousness of which we are all a part. We can neither consciously perceive morphic fields nor measure them, yet we can witness their effects. In eastern traditions, the morphic fields are referred to as the akashic records. The Bible speaks of the “Book of Life”, in which all experiences and events of each individual human being - of each individual consciousness - are recorded and entered into the higher consciousness. The whole is more than the sum of its parts, and the impulses that the parts give to this to this

greater whole, to the “ether”, can in turn change the change the entire structure. In other words, my thoughts, intentions and ideas can be entered as information in the morphic field, and thus have an effect on the consciousness of others.

Swiss analyst Carl Gustav Jung spoke of a “collective subconscious” which is nothing other than a transpersonal consciousness that communicates through symbols, archetypes and myths.

But then, what is God at the bottom of the cup? He is the realization that nothing happens by chance, and the awareness that evolution is simply consciousness that is expanding. We are all part of a God consciousness which experiences itself through life experience. This makes us all co-creators of a reality that is hidden beyond our ego-driven perception of our environment. All too often we experience it as arbitrary or even hostile, because we are separated from this God consciousness.

I can believe in God, or I can experience God for myself: there is a great difference between the two. Those who have had the experience no longer believe; they know – without any doubt. Nothing is as concrete as experience.

In this book we will unearth traces of leaps of human consciousness in historical research, mythology and religion. We will also explore the explanatory models of psychology and sociology that analyze our behavior and inspire new questions.

We are no longer living in the Stone Age. There are many leaps of consciousness and immense technological developments between us and the humans who populated the forests of Europe during the last ice age. But do we really



have a more developed consciousness than people did in those times? Do we understand more today about the connections between the universe, our souls, physical existence, life and death? The current human search for meaning shows us that the answers we have right now are not particularly satisfying. Relying on science alone is like reading a poem and counting the letters in it. We won't get any closer to the wonders of creation that way.

Climate change, war and the almost unassailable power of big tech companies, which many have already described as neo-feudalism, present us with major challenges. At the same time, more and more of us are in the process of freeing ourselves from the limitations that confine our consciousness. We are seeking mystical experiences, discovering the secrets of quantum healing and unlocking the infinite potential of our being. We are starting to figure out what reality is, and what cherished illusions we may be clinging to. We are in a time of upheaval. Old convictions and belief systems are struggling for supremacy, as can be seen in the advancing dogmatism of moral censorship that has become rampant in many places. Saying and thinking the "right thing" has never been more important than it is today. So much information is available to us, while at the same time the risk of being led down the wrong path by misinformation is greater than ever before. But some of these paths may be more likely to lead us to new insights than the well-trodden ways of common knowledge. But who would dare to take the risk? Who has the courage to explore the terra incognita of mind, soul and consciousness in a truthful and unbiased way, perhaps only to be dismissed as deranged?

A new human beckons to us from the horizon, the outlines still blurred but the basic features already recognizable. It is a human being who knows how to overcome all the paradoxes that still trouble us today by virtue of spiritual strength. The challenges are great. On the levels of body, instinct, perception, feeling and reaction, we are still Stone Age people. This carries significant consequences for our mental health and physical well-being. Only when we can truly understand Stone Age people will we be able to comprehend this part of our pre-personal consciousness, the part that consists of emotion and body perception. Only then will we succeed in understanding that our ego is something like an operative control center for our earthly existence will we be able to advance to a new, transcendent and transpersonal level of consciousness. It's a bit like coming home. We move in spirals, not linearly. Our foray through history and the genesis of great thoughts and ideas shows us that not all eras of humanity were as defined by ego as we are in the present. That suggests it was much easier for our ancestors to reach this transcendent, transpersonal state of consciousness close to God, however one defines God for oneself. This can also be explained on a biological level.

Our pineal gland, also described as our “third eye,” is responsible for the production of the hormones serotonin and melatonin. Serotonin is the happiness hormone, and we require melatonin for good sleep. But the pineal gland can do much more. It is the most likely producer of dimethyltryptamine, or DMT for short, a hallucinogenic substance that creates intense psychedelic experiences. Studies show that DMT is produced not only during pregnancy and birth, but

also shortly before death. As ayahuasca, a psychoactive brewed drink used for ceremonial purposes, it is popular with the shamans of the Amazon and has also found its way to Europe. Participants in these ceremonies report transcendent experiences beyond the ego-consciousness and experiencing unity with God.

The pineal gland has shrunk massively over the course of our evolution. This is because in our modern world, there is seldom any real darkness due to artificial light sources. On one hand we don't get enough sunlight, and on the other not enough sleep. Both are prerequisites for the pineal gland to function properly. Another threat for the pineal gland is the fluoride which we absorb through our toothpaste, foods and water, which causes the pineal gland to harden. This results in less DMT being produced by our bodies, and potentially limits our access to higher consciousness.

But since it is consciousness that guides the formation of matter and not vice versa, consciousness that is striving to expand does not necessarily require this kind of physical support. Nevertheless, the condition of the body has a strong influence on the state of consciousness. Anyone who has ever suffered from severe headaches or colds knows that that they make clear thinking almost impossible. The same applies to hunger, fatigue or pain.

But what if I want to become a new human, a co-creator of a new, better reality in which there is less suffering and destruction and more hope, creativity and togetherness? I must first understand where we came from. I must realize what a long way we've come and why our consciousness has developed into what it is today. What's more, I must unders-

tand what our consciousness is creating in the here and now. My body also plays a role in this, because mind and body are not separate entities, but work together in multifaceted interdependence.

Otherwise it would not be possible to explain why the practices of meditation and contemplation, which are not just mental but also physical, lead to changes in consciousness, just as certain psychedelic substances such as LSD do. I can influence my consciousness through my body. Conversely, I can also influence my body through my consciousness. Anyone who is constantly depressed, badly stressed or has suffered a loss is demonstrably more susceptible to illness. These interactions will be discussed later. When we sleep, our consciousness is no longer just a tool of reality processing, but reveals itself clearly as an instrument of reality generation in the form of our dreams. For the Aborigines, the Dream Time is the actual reality. I will also discuss this subject later.

Why are we the way we are? And how can we become truly new humans? How can we add I create to I am, I have, I believe and I know? How can we succeed in creating a new, fundamental kind of consciousness that integrates all previous levels of consciousness within it and combines them into something completely new? What are the characteristics of this fundamental consciousness, and from which prerequisites and historical developments will it emerge? Which historical ideas and concepts were prerequisites of where we are today? We are about to leap into a new age in which completely new laws apply to our potential. How can we lay the foundation for this new world today? How can we use the

advancements in consciousness that our ancestors made in the Stone Age, some of which were lost in the course of history, again today? How can we use the insights and spiritual awakenings of previous eras, which have sometimes replaced and even repressed one another?

The future will bring an understanding that will integrate all the positive aspects of the previous levels of consciousness and apply them for the benefit and well-being of all humanity. This includes all aspects of our lives, from culture, society, body, communication, spirituality and fulfillment to environment and nature.

We will delve into the work of the founders of integral theory, integral philosophy and spirituality. First and foremost we will examine the foundations, approaches and models of Ken Wilber and Steve McIntosh. We will advance through history, myth, religion and the genesis of ideas in order to figure out what humans need in order to reach our potential and enter fully into the new consciousness that is already knocking at our doors. It is waiting for us to let it in, to accept it and to truly become a new kind of human being.

The rewards for all of us individually and as a species will be immense. All areas of our lives will improve: health, social interaction, collaboration, the fulfilment of emotional and physical needs and the formation of community. Also, our perception of ourselves as spiritual beings having a physical experience here on Earth will come into focus.

But first, dear reader, I would like to tell you something about myself and my motivation for writing this book.

My name is Martin Elias. I am 39 years old and I grew up in Hamburg and went to school there. At the age of 17 I entered a monastery and at 19 I managed a wholesale company specializing in water treatment. I also played soccer very successfully during that time and was just about to enter the 4th ranking league in Germany. For me, soccer was not about making money, but about making the most of myself, or at least everything that was possible. I always wanted to win. I was disciplined, trained constantly and practiced independently in my free time. I didn't want to waste any potential, but to make use of everything that the good Lord had given to me.

At the age of 16, I began to ponder the meaning of life and to ask myself the classic question of why we are here. I was brought up very religiously, and at an early age I immersed myself in the writing of the well-known philosophers.

My father's focus was always the church; that was very important to him. But he was also an entrepreneur in his time. He wished I would become a priest. Religion, God, trust, and faith were important topics in my childhood home. We are Christians, originally Arameans. Due to the historical change from Christianity to Islam in Mesopotamia, the Arameans were displaced. Perhaps that's why my parents clung to their religion: they experienced much suffering in their youth because of their affiliation with Christianity. Anyone who did not profess their faith in Islam at that time had to expect harsh sanctions and discrimination. During my grandfather's lifetime, professing Christianity was enough to get oneself killed, and it was not considered a crime at the time. That is why my parents' faith in God was their only

consolation, and they tried to pass it on to us children. They wanted us to be able to turn to God as a savior and guide.

Therefore, my father was very enthusiastic when I decided to join a monastery at the age of 18. It was my own idea. I longed to get to know my inner self better. I promised myself that the monastery would provide me with the necessary peace, inspiration and spirituality to find my inner self. I wanted to get to the bottom of the questions I had begun to ask myself at the age of 16. I lived there for two years, attended seminars in theology, philosophy, history, and so on. It was a very intense time of learning. My days were continuously counterpointed with spiritual themes, and that was exactly what I wanted. After two years, I returned home and devoted myself to entrepreneurship even more seriously than before.

During my time at the monastery I realized that the world was in disarray, as it still is today, and without personal power or financial resources I would have very little chance to change anything. I decided to strive for financial independence – much to my chagrin, because I find the capitalist system unjust and disapprove of it.

Even back then, I had the goal of being able to write about the spiritual topics that were important to me. I wanted to reach out to people and begin a dialogue with them in order to convey some of my thoughts and ideas to the world. But I was still very young and had to gain more experience and knowledge before I was ready.

The questions I initially asked myself were the classic ones: Who am I really? What is the meaning of my existence? What is the meaning of life? Is there any meaning to

the life of an individual human being at all? Because of my upbringing and natural curiosity, I believe in reincarnation. Even as a teenager, I asked myself: If I know that I will be reincarnated and then live in a beautiful paradise, why am I even living? Why shouldn't I take the shortcut right away? Why am I wasting time here, where people are so cruel? Of course I tried to find the answers for myself, but they were not satisfactory. I began my quest to discover them. In the meantime, the only answer that makes sense to me is that the soul wants to evolve, and it can only evolve through having many different experiences. That's why we are all here.

My musings continued to develop. I slowly began to understand more and more about how the world worked. It always seemed to be centered on the same issues: the recurring games around power and money. Through my interest in history, I realized that these motives have been at the center of human experience for as long as we can remember. I was somewhat surprised and disappointed to realize that over the course of millennia, humanity hasn't managed to free itself even though the negative consequences have been clear for a long time. This isn't good for us or for the Earth; it only serves the short-term goals of gaining money and power, which are highly intoxicating to certain people. I would even call it a kind of drug that humanity is addicted to. I think that's the wrong path. Therefore I have been considering how we can escape from this cycle as a society and as individuals.

It's increasingly obvious that things can't continue this way. The consequences are visible everywhere and are becoming more and more drastic. I've come to the following conclusion: On one hand, over the last century there have



been enormous technical advances. But when we look at ourselves objectively as human beings, on the spiritual level we have unfortunately reached an impasse. I can see that our base instincts, which have played a role for thousands of years, are still the foundations of our social system today. Or at least they play a central role there. Our baser instincts include negative attributes such as hatred, anger, envy, etc.

Why has there been no further development in this area? I have also become aware that during the last few decades, many people are asking more questions. More and more people feel that something isn't quite right, or perhaps that the world is in a mess. They sense it, but don't actually have a way to express it or don't know where the feeling is coming from.

My hope is that with this book I can provide a place to start from and set an impulse. In other words, what can I do personally to contribute to doing whatever is necessary? I believe that if many of us manage to develop and reach our optimal spiritual level, then at some point we will be in the majority and society will change, too.

I am convinced that humans in our natural state have completely different needs than our modern way of life would suggest. I believe that we are spiritual beings, and for this reason we all secretly crave love, affection, friendship and empathy. In the end, it is rather predictable: everyone wants to be loved. Every human being has this need. The problem is that our society does not allow it, because we always have to be worried that we will be cheated or scammed. People can't trust one another. They can't relax because they have to reckon with danger lurking around every corner. That creates

a climate of fear and paranoia. In this atmosphere, neither the individual nor the society can thrive. Many people perceive this danger in every aspect of the world, and they can't imagine a way out for themselves. That's because the whole system works that way. Everyone is like that! So what can individuals do by themselves? They have to adapt and go with the flow. They have to keep functioning just to get by in daily life.

We are living in a permanent state of contradiction which leads to cognitive dissonance. Our understanding and consciousness are constantly striving to make sense of the world around us and trying to give everything meaning. That's why we are so good at recognizing connections and patterns, sometimes even where there aren't any. Many people realize that what happens on the outside is not in harmony with the values that they intuitively recognize as good and right on the inside. For many, this results in frustration, for others depression and for some even aggression. We all want to live in a world that reflects our inner values in a positive way and helps us to grow. Unfortunately, we're far from this ideal. We only have to look briefly at our school system to know that it actually damages children and teenagers rather than preparing them for life and helping them to develop their potential. These paradoxes can be found everywhere.

On one hand we are longing for real connection, for trust and a feeling of belonging. But since we are all trying to play the game of money and power, it doesn't work. If you trust someone, you are exploitable and vulnerable, and that makes it difficult to coexist with others. There's nothing in between. Either we trust or we don't. For many people, that leads to a kind of inner emptiness.

When we experience a little stress, it makes us feel alive again. But it doesn't work if it becomes too much stress. It's the same impetus that Stone Age humans felt. We weren't made to drift along in a constant state. This impetus can't be satisfied in a material way, either. It doesn't matter what we own because it doesn't add up to what we are. It doesn't correspond. We live in a time in which survival is no longer the number one challenge for increasing numbers of people. All at once we have begun to realize that fulfillment doesn't come from material things. It is obviously about something else. We begin to ask existential questions, and our society has no answers for us. But aboriginal societies, for example, still have them. This is an expression of how lost modern humans feel. We are confronted with crisis and suffering, and we ask ourselves, why is this happening to us? We have no answers. It seems like an evil conspiracy to us. And we also treat one another that way.

Many people feel lost and have no point of reference to cling to. Churches and religions are no longer adequate as potential answers. Humanity is seeking another truth for support and direction.

When we look at extremely successful entrepreneurs who excel in their professions and have achieved everything they set out to, we see that they are still dissatisfied. They realize that the solution can't be found on the material level. Society tells us to become successful and rich, and then everything will be fine. You will be at the peak of your existence! Money equals happiness! But in fact, more and more people are realizing that this is not true. And correspondingly, there must be something else. That's exactly the question that we

must discuss and think about: If it's not success and wealth, then WHAT IS IT? The challenge is to provide a clue to a few people and perhaps even start a movement and build something on that basis. First sow a seed and then watch it grow.

We could also turn everything upside down and ask if the renunciation of material possessions is the answer. Could it really be so easy?

I don't believe that's the answer. The soul needs to have both positive and negative experiences. Otherwise, people couldn't figure out what they want or what they don't want.

Anthropology defines society as the social organization of the collective satisfaction of needs. But now we are realizing that our society isn't at all capable of satisfying all of our needs. The only needs we satisfy are material ones, through earning money and being consumers. It's looking worse and worse for other needs such as communication, love, trust and connection. One example is the dissolution of the typical family. Those ties are so often no longer intact in the western world. It's an interminable process. A hundred years ago, multigenerational families shared a single home.

I believe it's an intercultural phenomenon, perhaps a little more pronounced in western culture. This is my theory: In the past, family structures were based on hierarchy. Children never even considered questioning their parents' views. Even if they thought they were strange, they never said so openly. It was the same with the siblings, who were assigned their roles from the start. In the past, people needed each other. Everyone was dependent on everyone else for survival. The family with all its members was a functioning communi-

ty. It was about survival, food and continuity. Nowadays, most of these obligations have disappeared. The family is no longer dependent on one another. Everyone has their own opinion. For example, let's consider the perspective of parents. Many believe that their children are their property. They don't recognize that children are independent individuals with their own minds, souls and opinions. That's a very crucial point. At most, we as parents can accompany our children, but we can't claim ownership. I don't think it's right to say, These are my children. They belong to me. They do not. And children are treated accordingly. It's also true that within our society and within our families, much is taken for granted. Natural respect is lacking. For example, if you are rude to your sister and don't show any consideration for her, you justify it to yourself: she'll understand because she's my sister, and she won't hold it against me. That's taking a lot for granted. In my opinion, it should be exactly the other way around. We should do everything we can to support our siblings and parents, because they're our families. We should treat them much better than strangers. But in our society today it works the other way around. Parents don't respect their children, children don't respect their parents and siblings don't respect one another. Perhaps they are unintentionally encouraged by parents who create a competitive atmosphere by unconsciously playing children off against each other. That happens because parents are influenced by social conventions when they raise their children. Everyone is driven by social conventions to some extent. The consequence of this is that at some point everyone loses respect for each other. There is no longer any interest in establishing contact, because they don't value

it anymore. On the contrary, they put each other down, exude negative energy and keep one another at a distance, be it parents, siblings or other family members.

In today's world we are no longer dependent on our families in a material sense. What matters most now are the genuine needs of our souls. When these needs are met, a bond is created. That's the challenge, and that's the secret. We must learn to communicate real needs in an honest way. When we achieve that and can build great relationships in every way, whether with strangers or within our families, people will become closer to one another again. People are much more sensitive than society portrays them to be, and can sense who is good for them and who is not.

The feeling is growing: we no longer need old ties. At the same time, this development is leading to a kind of loneliness, because we aren't learning to establish needs-oriented ties.

Let's look at modern work culture. We see work as a compulsion that we are all subject to because we have to earn money. Unfortunately, many of us are victims of burnout. What is the reason for this? Actually, we should all be working much less than we are. The digitalization of the modern age makes it possible. However, people increasingly feel that work is a burden, even when most of us today no longer have to do the heavy physical work that our ancestors did every day for thousands of years. Did Stone Age humans suffer from burnout? After all, they were much more directly confronted with the struggle for survival in a potentially dangerous environment. Weren't their lives much more stressful than ours are today?

Whenever people do something that goes against their instinctive nature, it triggers very high levels of stress. It's possible to withstand stress for a certain amount of time, but in the long run it leads to burnout. As spiritual beings, we can't stand such high levels of stress. But if passion and joy are involved in the job, people can work for long hours in the long term without suffering from burnout syndrome. It means that the work corresponds to their nature. They enjoy it and don't have to force themselves to start work every day.

So if we ask why Stone Age humans didn't get burnout, the somewhat intriguing answer would be that they lived in a "species-appropriate" setting. Today, we no longer live that way, and it leads to a kind of stress that neither our mentation nor our metabolism can cope with.

Around 180 years ago, Karl Marx came up with his theory of alienation. He explained that a person who works all day on an assembly line, for example, and always performs the same movements, is alienated from his true being. That's not what he was made for, so he switches off and becomes ill in body, mind and spirit. He is alienated from himself and from life itself. I would argue that today there is also a kind of alienation taking place. Too many people are still obliged to take orders only, and there is no moment of self-determination in which they can have an influence or co-create. As an instrument of force, the employer wields a paycheck. I believe that's exactly the same. If we don't have a chance to exercise creative influence over our work, these problems arise. Not much about that has changed in the last 180 years. There are too many people being ordered around, and not

enough creative collaborators. They've even figured out that you can pay employees whatever amount you want: as long as they don't have a right to take part in decisions, money only plays a minor role in their level of satisfaction. Money isn't nearly as motivating as the opportunity for codetermination. It is clear here, too, how much we need a new awareness of shared creativity. And time is pressing! We have created these mechanisms ourselves so we will have the opportunity rise into this new state of consciousness.

AI will soon be able to do everything that employees who follow orders only can do. It is also able to perform mindless, repetitive tasks. What AI can't do well is to create and design things. So we will all have to become creators instead of order takers. That's the new mindset that the innovation of the future is bringing, and hopefully it will save humanity and our planet. Creativity, which is inherent in us from childhood and develops by itself, plays a decisive role in this. And it's exactly what our society suppresses from the time we begin school. It's a tragedy, if not a catastrophe!

Creativity is stolen from children as soon as they reach school age. They are forced to learn by rote in order to reproduce knowledge as an achievement, to regurgitate it in prefabricated schemes according to grades and rankings. But they are not encouraged to live out their innovative potential and creativity. On the contrary, they are punished for it.

In all aspects of our lives, we have moved away from our instinctive nature. If we want to approach it again, we will have to examine at our distant past, when we still lived in harmony with nature, and were part of nature, before civilization began.



Only then will it become clear to us that Stone Age man is still alive today. And by that I am referring to our baser instincts and the fact that there has hardly been any progress in the way society functions. We may live in a highly technological, complex world that allows us to send news and images around the planet in seconds, but the Stone Age person we were for the longest part of human history is still there, deep inside of us. Only when we understand that person and their needs can we take the next step and evolve. This evolution will not be linear, because some individuals and some aspects of us will be able to make the transition faster. Consciousness can change from one moment to the next. Our feelings and thoughts follow it, but as soon as we leave the mental level and reach the physical, that is, go from the software to the hardware, the changes take much longer. Entrenched, organically grown institutions such as schools, communities, politics, science and religion cannot be transformed from one moment to the next; that takes time. But everything begins with awareness. We must first believe that a new world is possible before we begin to transform ourselves into the people of this new world.



# The New Human

From Homo sapiens to Homo luminous

Who are we? Where did we come from? Where are we going? In his book **The New Human**, Martin Elias finds exciting answers to questions about how humanity is changing and what role our Stone Age ancestry still plays to this day. Why is it so difficult for us to change, even though we've known for a long time that certain patterns of behavior can be destructive for us, from violence and greed to the wrong diet? Our Stone Age ancestry is to blame. But humanity is now facing even greater challenges. **The future demands a new way of thinking and a new approach to finding solutions.** In many places, the rise of a new kind of human being can already be felt: humans who view themselves and the world holistically. From **the theory of relativity** to **quantum physics** and **consciousness research** throughout **history**, Martin Elias invites us on an exciting foray **into the greatest quandaries of our existence.**

SANVEMA

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