



Received: 29-07-2024  
Accepted: 09-09-2024

## International Journal of Advanced Multidisciplinary Research and Studies

ISSN: 2583-049X

### The History of Human Development from a Different Perspective

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DOI: <https://doi.org/10.62225/2583049X.2024.4.5.3226>

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#### Abstract

To date, there is no generally accepted theory about the origin and development of humans, *Homo sapiens*. However, there are a number of hypotheses ranging from purely material interpretations such as Darwinism to spirituality and the downward development of spiritual

beings. Creationism and extraterrestrials must also be taken into account. The theories are listed here. A decision cannot be made, but one is acceptable if one separates gods and God and accepts a divine plan for humanity.

**Keywords:** History, Australopithecines, *Homo Sapiens*

#### Introduction

There is no consensus among scientists, historians, philosophers and theologians as to how humans could have evolved. Several theories stand side by side. Let's take a closer look at some of them, with the question: are they mutually exclusive or could they have taken place in parallel on different levels?

#### Darwinism

Darwin postulated that humans and today's great apes (e.g. chimpanzees, gorillas) share a common ancestor. This was neither ape nor human, but a pre-human species that exhibited characteristics of both apes and early humans. According to Darwin's theory, the transition from ape to man was a continuous process driven by natural selection, adaptations to changing environmental conditions, the development of larger brains, more complex tools and social structures, and sexual selection. This process then led to the emergence of modern humans. [1, 2, 3, 4, 5, 6, 7, 8, 9, 10] Skeletal parts of early human ancestors have been found, particularly in Africa. The oldest are the australopithecines.

#### Significance of the australopithecines

They are a group of extinct hominins that are considered the ancestors of modern humans and lived around 4.2 to 2 million years ago. Their home was mainly in Africa. They play a key role in the history of human evolution, as they represent a bridge between the older, more ape-like pre-humans and the later representatives of the genus *Homo*. They show the gradual development of traits that are essential to being human, such as the upright gait and the enlargement of the brain. These adaptations show how ancestors began to adapt to a changing environment, ultimately leading to the emergence of *Homo habilis*, *Homo erectus* and finally *Homo sapiens*. [11, 12, 13, 14, 15, 16, 17, 18, 19, 20]

#### About *Homo habilis*

*Homo habilis* was one of the early species of the genus *Homo*. This type of early human lived around 2.4 to 1.4 million years ago. It had a small brain volume (about 500 to 800 cm<sup>3</sup>). *Homo habilis* was still strongly adapted to a partly tree-dwelling lifestyle in the African steppes, but already showed greater tool-making and food-gathering skills than its ancestors. [21, 22, 23, 24, 25, 26, 27, 28]

#### Transition to *Homo erectus*

The transition from *Homo habilis* to *Homo erectus* is characterized by a gradual increase in body size and brain volume and a transition to more complex tool use. Anatomical differences are: *Homo erectus* had a significantly larger brain volume (600 to

1,100 cm<sup>3</sup>) than *Homo habilis*, a more robust physique, longer legs and a more pronounced adaptation to walking on two legs.

*Homo erectus* was able to produce more advanced stone tools, with greater variety and complexity compared to the simple tools of *Homo habilis*.

### About *Homo erectus*

It is assumed that *Homo erectus* was the first human species to be able to control fire, which represented a considerable evolutionary advantage, for example for cooking food and protection from predators. There are also theories that *Homo erectus* did not evolve directly from *Homo habilis*, but that both species had a common ancestor that split into different lineages.

*Homo erectus* is one of the most important early human species and is considered the direct ancestor of modern humans (*Homo sapiens*). It lived in Africa around 1.9 million to 110,000 years ago. It was the first human species to leave Africa and spread across large parts of the world. *Homo erectus* was larger and more robust than earlier human species such as *Homo habilis*. It had a relatively large physique of around 1.60 m, but a slightly smaller brain volume than modern humans.

*Homo erectus* was probably a skilled hunter-gatherer. Its diet included meat, which was facilitated by the development of better hunting techniques and the use of fire to prepare food. It is also believed that *Homo erectus* lived in social groups, which allowed for division of labor and cooperation. Many researchers consider it to be the direct ancestor of later human species, including *Homo sapiens*. The long period over which *Homo erectus* existed and its wide geographical distribution demonstrate its adaptability and success as a species. The last known remains of *Homo erectus* come from Indonesia and are about 110,000 years old. [29, 30, 31, 32, 33, 34, 35, 36, 37, 38]

### On the subject of hybrids

The idea of hybrids, i.e. offspring from a cross between humans and other apes such as chimpanzees or gorillas, has not yet been confirmed. There are species boundaries: Humans (*Homo sapiens*) and other great apes (such as chimpanzees, gorillas and orangutans) belong to the same family Hominidae, but have evolved separately for millions of years. The genetic differences between these species are large enough that interbreeding under natural conditions is unlikely. Humans have 46 chromosomes, while chimpanzees and other great apes have 48 chromosomes. Differences in the number of chromosomes make it very difficult for the chromosomes to mate correctly and produce viable offspring.

However, genetic engineering with genetic manipulation would be a conceivable possibility. This could also have taken place in earlier times. In literature and mythology, there are many hybrid beings between humans and animals, so it can be assumed that these beings exist in the collective memory of mankind. [39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50]

### What distinguishes humans from animals?

The distinction between humans and animals is problematic because, from a purely biological perspective, humans are also animals, namely members of the mammalian class and the primate order. Humans differ from "other animals" in their cognitive abilities, self-reflection, self-awareness,

abstractions, transcendence/religiosity/spirituality, intuition, systematization, complex social and cultural structures, moral awareness, art and science as well as the ability for long-term planning and intelligent technological innovations.

But if humans and animals do differ in relevant ways, did human specificities arise through evolution, or was there a leap? It is astonishing that the word "soul" hardly ever appears in scientific descriptions of human abilities or specificities. Isn't that what distinguishes humans from animals?

From a spiritual point of view, souls did not come from nothing, but it was and is an act of God's creation to create immortal souls as His children. In plants, these are collectively organized, in animals they are group souls, and only *Homo sapiens* has an individual soul. Whereby the word "possesses" is actually wrong, because he "is" his soul, which temporarily incarnates into a body, and he is only temporarily his mortal body. There is, however, an evolution of souls, because the entire universe is geared towards a qualitative evolution, an upward development of each soul, of each individual consciousness and thus of the entire universe. The universe does not accept stagnation or rigidity. Where it exists temporarily, it is dissolved. [51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66]

### Theories of creation

#### A) Creationism

He refers to the Bible, especially the creation story, and takes it literally. The creation of the earth and mankind is said to have taken place several thousand years ago by God and within 7 days. One can declare this view to be fanaticism. Nevertheless, it has become widespread, especially in the so-called "bible belt" in the USA, and of course in some sects. The view is simple, you don't have to take scientific findings into account, you have a self-contained world view.

Rejection of the theory of evolution: Creationists argue that all species have existed in their present form from the beginning. Young-earth creationism: A specific form of creationism is young-earth creationism, which holds the idea that the earth and the universe are only a few thousand years old, often based on biblical chronologies. According to this view, humans were created at about the same time as all other living beings, i.e. within a short period of time and not over millions of years.

Intelligent Design: A more modern version of creationism is the theory of Intelligent Design (ID). This theory claims that certain complex features of the universe and life are so complex that they cannot be explained by random natural processes and must therefore be the work of an intelligent designer.

Impact on science and education: In some countries, particularly in the USA, creationism has led to controversy in the education system. There have been and still are attempts to teach creationist ideas in science classes or to present them as an alternative to the theory of evolution. This has led to ongoing debates about the separation of church and state and the role of science in education. Scientific consensus: Creationism is not recognized as a scientific theory in the scientific community because it is based on faith and is not supported by empirical evidence. Creationism offers a religiously based explanation for the origin and development of humans that differs greatly from

the scientific theory of evolution. While creationists believe that humans and all other living beings were created in their present form by an act of divine creation, the theory of evolution explains humans as the result of a long, natural process of development over millions of years. [68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83]

### B) Armin Risi's involution theory

Armin Risi's theory of involution is an alternative view of the origin and development of life that differs from the classical theory of evolution and creationism. Risi, a Swiss writer and philosopher, combines esotericism, spirituality and alternative science in his works. In his model of involution, he describes the emergence of life and human consciousness as a "downward development" (involution), in contrast to classical evolution, which describes an upward development from simple life forms to more complex ones.

The core idea of the theory of involution: life has spiritual origins. According to the theory of involution, life does not begin with matter, but with the mind. Consciousness first existed on a higher, non-physical level, and the material world and physical life are secondary manifestations of this. Life is therefore not a product of matter and random chemical processes, but an expression of a spiritual principle.

Descent of consciousness: Involution literally means "turning inwards". According to Risi, there was a descent of consciousness from higher, spiritual levels into matter. Humans and life on earth are therefore the result of a spiritual consciousness that has "descended" into the material world.

Multidimensional reality: Risi postulates that there are several levels of reality that go beyond the material world. Consciousness is multidimensional and not bound to the physical body. The idea of spiritual development plays a central role in the theory of involution, whereby the goal of human existence is the return to a higher consciousness that has been largely forgotten in the material world.

Criticism of the theory of evolution: Risi criticizes the theory of evolution as incomplete and mechanistic. In his opinion, the theory of evolution alone cannot explain how consciousness, intelligence and creativity could arise in the universe. Materialistic science only looks at life from the perspective of matter and ignores the spiritual dimensions that underlie life.

Spiritual beings and cosmic hierarchy: Another element of the involution theory is the assumption that there are spiritual beings and a cosmic hierarchy involved in the creation and development of life. These beings, described in various spiritual traditions as angels, gods or other higher beings, have an influence on the material world and its development.

Compatibility with spiritual traditions: Risi draws on ancient spiritual traditions, particularly Eastern teachings (Hinduism, Buddhism) and esotericism, which view life as part of a cosmic plan. His theory of involution attempts to unite these spiritual teachings with an alternative view of the origin of life and the universe. To summarize, Armin Risi's involution theory is a spiritual-philosophical explanation for the origin of life based on the idea of a spiritual origin and a "descent" of consciousness into the material world. This theory integrates spiritual and esoteric concepts and challenges material science by focusing on consciousness and multidimensional reality. [84, 85, 86, 87, 88, 89]

### C) The Annunaki theory by Zecharia Sitchin

Zecharia Sitchin was a controversial author who became famous for his interpretation of ancient Sumerian texts. His theory describes the Annunaki as an extraterrestrial civilization that is said to have been instrumental in the emergence of human civilization.

Annunaki as extraterrestrial beings: Sitchin interprets the Annunaki, who appear in Sumerian myths as gods or demigods, not as mythological figures, but as real extraterrestrial beings originating from a planet called Nibiru. This planet is said to be in a long elliptical orbit around the sun, so that it only comes close to the sun once every 3,600 years.

Nibiru and the 12th planet: Sitchin claims that this planet played a role in the formation of the Earth in the early solar system. He refers to ancient texts that tell of a "celestial battle", which he interprets as a collision between a planet (Tiamat) and a celestial body from Nibiru. The Earth is said to have emerged from this collision.

Creation of humans: A central element of Sitchin's theory is the idea that the Annunaki created humans through genetic manipulation. According to him, the Annunaki came to Earth around 450,000 years ago to search for resources (especially gold). To make the physically strenuous work in the mines easier, they are said to have created slave humans by combining their own genes with those of the hominid ancestors already living on Earth. In this view, humans are a "hybrid" of extraterrestrial and terrestrial DNA.

According to Sitchin, the many events in the mythologies of the gods of the ancient peoples, which seem very human, are family disputes within the clan of the Annunaki, where power was fought for with hard measures and even wars. This explains the many descriptions of warlike conflicts in the Old Testament and the Torah.

The role of the Annunaki in human civilization: Sitchin claims that the Annunaki not only created humans, but also played a crucial role in the development of early civilizations. Sumerian civilization, with its writing, architecture and advanced technology, is the result of the knowledge that the Annunaki imparted to humans. The Sumerian and other ancient gods in the myths were therefore actually Annunaki, who ruled the earth as superior beings and claimed to be gods (e.g. Yahweh in ancient Israel).

On Nibiru's return: Sitchin argues that Nibiru's elliptical orbit means that this planet regularly comes close to Earth, which could have potentially catastrophic effects. In some of his writings, he speculates that past natural disasters, such as the biblical Flood, were caused by such close approaches.

Scientific criticism: Sitchin's theories are largely rejected by the scientific community. There is no evidence for the existence of the planet Nibiru. Sumerologists point out that Sitchin has mistranslated texts or taken them out of context to support his theses. The idea that the Annunaki created humans through genetic manipulation is based on speculation and has not yet been supported by archaeological or genetic evidence. However, it should be mentioned that there are many finds worldwide that conventional archaeology is unable to explain, e.g. skeletons of giants, superstructures of many-ton, precisely fitting blocks of stone with gaps of less than one millimeter.

In the esoteric scene, however, there are opinions that report further interventions by very advanced civilizations in the universe on Earth and humanity. These include the origins of Sirius, Orion, Pleiades, Andromeda, etc. The earlier

astronomical opinion that there are no human-like civilizations in the universe is increasingly being abandoned. Logic alone demands it: with trillions of stars in the Milky Way galaxy alone and trillions of galaxies in the universe, the probability of Earth and humanity being unique is absurd. It is also extremely unlikely that they would be at the same stage of development as humanity or that they would resemble Earth humans in appearance. It is more likely that earthly humanity is in a retarded state, as it is still prepared to wage wars, even to the point of self-extinction. [90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100]

In honor of Z. Sitchin, it should be mentioned that in addition to his Sumerian texts, there are also at least two Babylonian texts that report something similar. They are now listed.

#### **D) The Babylonian epic "Enuma Elish"**

The Enuma Elish is a Babylonian creation epic and one of the oldest surviving mythical texts of mankind. It was probably written down around the 12th century BC, but is based on even older oral traditions. The title "Enuma Elish" means "As above" in Akkadian and refers to the first words of the text. The epic describes the creation of the world and the elevation of the god Marduk to the highest god of the Babylonian pantheon.

**Primordial creation:** In the beginning, only the two primordial gods Apsu (fresh water) and Tiamat (salt water) exist, which represent chaotic primordial forces. From the union of these two, other deities emerge, including Lahmu, Lahamu, Anshar and Kishar, who in turn are the parents of other gods such as Anu and Ea/Enki (Anunaki).

**Tiamat's rebellion and the creation of the world:** Tiamat, the mother goddess, is furious about the death of Apsu and decides to take revenge on the younger gods. She creates an army of monsters, including the dragon Kingu, to whom she gives the "tablets of fate", which give him great power. The gods are terrified. They turn to Marduk, the son of Ea, who agrees to fight Tiamat in return for being given supreme power over the world of the gods.

**The battle between Marduk and Tiamat:** Marduk is accepted by the gods as their leader and equipped with powerful weapons. He faces Tiamat in an epic battle and defeats her by splitting her body in two. From Tiamat's divided body, Marduk forms the heavens and the earth. The world is thus created from the body of a defeated primordial deity.

**Creation of mankind:** After Marduk has ordered the world, he creates the celestial lights - the moon and the stars - and establishes the laws of nature. Marduk kills Kingu, the leader of Tiamat's army, and uses his blood to create humans. Humans are to serve the gods and offer them sacrifices so that the gods can live in peace undisturbed.

**Marduk's elevation to supreme god:** After his victory over Tiamat and the creation of the world, Marduk is recognized by the other gods as king of the pantheon. The gods build him a magnificent temple in Babylon and celebrate him as supreme ruler. Marduk receives the tablets of destiny, which give him the power to control the fate of the universe.

**Meaning of Enuma Elish:** The epic explains the origin of the world and humanity from a Babylonian perspective. In contrast to other creation myths, the world is created here from a divine battle and the body of a defeated primordial goddess. The Enuma Elish is one of the central mythological works of ancient Near Eastern culture and a key text for understanding the Babylonian world view. It deals with the

relationship between gods, humans and nature and shows the attempt to establish cosmic order through the power of the "gods", who are highly advanced extraterrestrials. [100, 101, 102, 193, 104, 105, 106, 107, 108, 109, 110]

#### **E) The Babylonian epic "Atrahasis Epic"**

The Atrahasis Epic is an ancient Babylonian poem that tells the story of the creation of mankind, a great flood and the salvation of mankind by the hero Atrahasis. The creation of mankind: The epic begins with the creation of the world of the gods, in which the higher gods, led by Enlil (an Annunaki), rule the world. However, there is also a group of lesser gods who have to do hard work to cultivate the earth and provide for the world of the gods. After many years, the lower gods complain about the hard work. They rebel against the higher gods and demand a solution.

Enki (an Annunaki, god of wisdom) and Nintu (the mother goddess) decide to create humanity to take over the work of the lesser gods. Humans are created from clay and the blood of the slain god Ilawela to serve as laborers on Earth. Over time, the human population grows rapidly, leading to noise and unrest. The humans multiply and populate the earth, which increasingly disturbs the gods. Enlil, the supreme god, is annoyed by the noise of the humans and decides to reduce the population. (Side note: similarities with plans of the "Illuminati", legible on the plaques of the Georgia Guidestones,

[https://en.wikipedia.org/wiki/Georgia\\_Guidestones](https://en.wikipedia.org/wiki/Georgia_Guidestones), are purely coincidental). First he sends the plague to decimate the people.

Atrahasis, a wise and pious man, prays to Enki for help. Enki advises him to tell the people to worship the gods and appease the god of the plague. As a result, the plague stops. Enlil then plans further disasters to reduce humanity. First he sends a drought and a famine. Enki intervenes again by helping Atrahasis survive the disasters and teaching the people how to appease the gods.

**The Flood:** Finally, frustrated by the failed attempts, Enlil decides to wipe out humanity for good with a massive flood. Enki, who is well-disposed towards humans, wants to save Atrahasis and whispers a plan to him in a dream. He tells Atrahasis that he should build a boat to save himself, his family and animals from the flood.

Atrahasis/Noah builds a large ship and loads it with supplies, his family and a genetic bank of plants and animals. When the flood begins, the water covers the earth and destroys humanity. After the flood has passed, the waters calm down and Atrahasis' boat lands on solid ground. The gods realize that they have gone too far, and that the complete destruction of humanity will also harm them, as no one worships them anymore and they receive no offerings.

Enlil initially becomes angry with Enki for helping Atrahasis, but eventually an agreement is reached: Humanity will be allowed to survive, but measures will be taken to control its population. These measures include introducing mortality, disease and limiting the birth rate.

The epic describes the role of humans as servants of the gods, created to relieve the gods of their arduous work. It illustrates the ancient Babylonian idea that humanity exists to make sacrifices to the gods and to fulfill their will.

**The relationship between gods and humans:** The story shows the tensions between the Annunaki gods, particularly between Enlil and Enki. Enlil represents punishment and anger over the growth of humanity, while Enki, a gifted



geneticist, acts as the protector of humans. This dynamic reflects the Mesopotamians' understanding of divine powers, which have both protective and destructive aspects.

Mortality and limitation: The introduction of mortality and population limitation measures at the end of the epic shows how the Mesopotamians understood and dealt with the problem of overpopulation and resource scarcity. [111, 112, 113, 114, 115, 116, 117, 118, 119, 120]

### F) On teleology

If we look at the listed theories on the origin and development of humanity, the accepted theory of evolution over millions of years in the sense of Darwinism falls short. Above all, it cannot explain how humans became animated beings that are fundamentally different from animals. It also sees no meaning in the life of the individual in terms of personal, individual evolution. The principle of "chance" prevails, without meaning or purpose.

Teleology is quite different. It is a philosophical concept that states that events, processes or structures are directed towards a specific goal or purpose (Greek: telos = goal, purpose). Teleology assumes that everything that happens in nature or in human action is directed towards a final goal. It is therefore a question of the "why", of the purposefulness or purpose of an event.

Teleology deals with the idea that there are certain purposes or goals in the world and in nature towards which everything works. This is in contrast to purely mechanistic explanations, in which processes are understood as a mere sequence of cause-and-effect relationships.

The Greek philosopher Aristotle was one of the most important representatives of teleology. In his natural philosophy, he explains the world through four causes: 1. material cause: what something is made of. 2. formal cause: the form or structure inherent in a thing. 3. cause of action: that which sets something in motion or produces it. 4. final cause (teleological cause): The purpose or goal towards which something works. He argued that everything in nature has a purpose or function, whether in the development of living things, natural processes or the development of human virtue.

Theology: Teleology is strongly anchored in many religious or theological traditions. Here, nature is seen as purposeful with regard to a divine plan or a higher order. For example, in Christian theology, it is assumed that the universe and life have a divine purpose and are directed towards the realization of the divine plan, both in terms of the individual human being and as humanity. One example is utilitarianism, which asks whether an action promotes the goal of the greatest possible happiness for the greatest possible number of people.

Biology: In the past, teleological arguments were often used in biology, assuming that certain characteristics or organisms fulfill a function or purpose. However, with modern evolutionary biology, especially since Charles Darwin, the teleological explanation has largely been replaced by causal explanations based on natural selection and adaptation. There are no final goals or purposes in evolution, but survival depends on random mutations and selection processes.

Teleology and mechanism/materialism are opposites. Teleology explains events through purposes or goals (e.g. "A plant grows in order to flower and reproduce"). Mechanism explains events through cause-effect

relationships without resorting to goals or purposes (e.g. "A plant grows due to genetic and chemical processes").

Unfortunately, mechanistic explanations prevail in modern natural science. Higher goals play no role. Nevertheless, the teleological way of thinking remains relevant in philosophy, ethics and theology, especially when it comes to questions about the meaning and purpose of human existence and action, or when it comes to a Creator who pursues a universal plan. [121, 122, 133, 124, 125, 126, 127, 128, 129, 130]

### Is God dead?

Friedrich Nietzsche's famous statement "God is dead" comes from his work *Die fröhliche Wissenschaft* (1882). This statement is often misunderstood, which is why it is important to look at the context and the deeper philosophical implications. Nietzsche does not mean that God has died in the literal sense, but that the idea of an omnipotent, omniscient and morally determining God is no longer viable in the modern world. The idea of God, which for a long time formed the center of Western civilization, morality and meaning, has lost its significance in the course of the Enlightenment and scientific progress.

With "God", Nietzsche symbolically refers to the traditional religious systems that formed the basis for religion and morality in the Western world for centuries and were represented by the churches. Nietzsche observed that belief in Christian values and in God was increasingly waning in Western society. Scientific findings, especially the natural sciences and philosophy, called the authority of the churches into question. People had begun to rely on rationality, science and individual autonomy instead of the Bible and moral dogma. However, one must ask: What does God have to do with dogmas and doctrines? Probably nothing.

However, Nietzsche sees this development not only as a positive liberation from religious dogmatism, but also as a profound crisis: when belief in God disappears, the moral foundation that has served as a guide for centuries also disappears. The question arises: What gives meaning to life now? What defines good and evil?

According to Nietzsche, the "death of God" leads to a deep crisis of nihilism. Nihilism refers to the view that life and the world no longer have any objective meaning or value if the previous foundations (e.g. religion) disappear. Without God, according to Nietzsche, there is no longer any absolute, universal truth, no divine commandments to guide us. Nietzsche wonders how man will deal with this existential emptiness. Without God, man himself must take responsibility for the creation of values.

Nietzsche particularly criticizes Christian slave morality, which he understands as a morality of the weak and oppressed. This morality emphasizes humility, compassion and the rejection of worldly power. In contrast, Nietzsche promotes a master morality that emphasizes strength, personal responsibility and the affirmation of life. For Nietzsche, the death of God is also a liberation from this morality and the beginning of a new, self-determined creation of value.

Conclusion: Nietzsche's statement "God is dead" is no mere provocation or blasphemy, but an analysis of the cultural and spiritual changes of modernity. It is not the true God who is dead, but the God of the monotheistic religions. The death of this untrue God leads to liberation from old constraints, but also brings with it the responsibility to shape life in one's own way. [131, 132, 133, 124, 135, 136, 137, 138, 139]

## Discussion

At first glance, the above descriptions of human history seem inconsistent and contradictory. But what if they describe different levels of humanity in the past? The biological-material level is undoubtedly represented by Darwinism. Based on chance and selection, it has the lowest probability of being the only correct interpretation. However, this form of evolution may well have taken place in parallel with or in the background of other evolutions. It only describes the biological level without free will and without acceptance of transcendence. Coincidence means: no spirituality, soulless universe, no God.

Creationism is the antithesis of this: everything stems from creation by the Creator. Humans are subject to this and must be obedient. Free will is also not pronounced here. But: without free will, without soul and spirit, life as a human being has no meaning. How can this dilemma be solved?

It is the integration of reincarnation and karma. Unfortunately, the monotheistic religions have eliminated this ancient knowledge and wisdom from South Asia in order to give the respective god unrestricted power. Reincarnation and karma do not need chance, nor do they need the incomprehensible arbitrariness of a god. For this God has instituted karma and reincarnation himself in order to eliminate contradictions in the material universe and to allow absolute justice to prevail.

This integration allows the most sensible interpretation: the animal-humanoid life form is intertwined with an immortal spirit being and undergoes an ascending maturation process over a number of incarnations. A conflict-laden process, yes. But if the goal is right, the path is also the right one: life as a learning process, the earth as a training planet. Man is an inhabitant of two worlds, the physical-bodily world and the subtle-spiritual world, which permeates everything and is filled with spiritual beings.

Although the earth is only a speck of dust in the universe, it contains a specialty in the form of Homo sapiens. He is biologically subject to animalistic laws, while at the same time the incarnated spirit-soul being with its creative power and free will operates in his consciousness. One could also speak of three worlds: Body - Soul - Spirit. Spirit is not understood here as the intellect, but the spirit. The soul establishes the connection between the biological and spiritual being. In addition, the soul is the carrier of life energy, the life plan and the life contracts; without it, the body is dead. The animal body is a training stage or a training room for the spiritual being. Mental intelligence is the operative tool of the incarnated spiritual being, with the brain as the executive organ.

Highly developed spiritual beings incarnated again and again and brought the divine-cosmic laws closer to humanity. In addition, people gifted with mediumship can receive and pass on inspiration. However, the wheat must be carefully separated from the chaff, as there are plenty of dark spirits with evil intentions who are able to disguise themselves well when channeling.

In the present, we see that the alienation of around 2/3 of humanity from the creation program of the divine order is increasing. Self-destruction is within the realm of possibility. One could now say: "God will not allow that". However, there have been several civilizations in human history that have perished: Mu, Lemuria, Hyperborea, Atlantis etc. There have also been civilizations on other planets such as Mars that destroyed themselves, always as a

result of fanaticism combined with totalitarianism far removed from God.

Armin Risi's theory of involution is unique and cannot be refuted. It is given probability by the fact that spiritual beings and souls are integrated a priori in the process of becoming human and do not need to be added. The current low point of involution at the end of the "Kali Yuga" is compatible with this. Kali Yuga is a term from Hindu cosmology and refers to the fourth age in the cyclical concept of time. It is known as the "age of strife" or "dark age" and is described as a phase of moral and spiritual decline. Kali Yuga is about the decline of values. Virtues such as truth, goodness and righteousness decline, while injustice, ignorance and selfishness increase. In this age, corruption, violence, greed and disunity dominate. You can easily see this on earth.

The probability of the existence and intervention of extraterrestrial and technologically advanced beings such as the Annunaki is high, as many ancient texts point to this. It is the best explanation for the colorful god worlds of many ancient peoples. They have nothing to do with a true God. However, one can recognize the tolerance and patience of the true God.

## Conclusions

A discrepancy between technical skills and the spiritual-ethical level of development is always dangerous. We are currently seeing the rapid rise of technical know-how in the form of: Internet, quantum computers, artificial intelligence, self-driving cars, multiple satellites, hypersonic missiles, etc. The lack of ethics, on the other hand, is clearly evident in the form of many wars with the inability to compromise and establish peace, in the form of poverty and hunger worldwide, in the form of super-rich people who can manipulate the media and governments.

God will not intervene because He has a priori established the free will of His children as law. But He has a perfect overview and will not allow His plan to be thwarted by low-vibrating beings. He could be assisted by extraterrestrial friends of humanity who are technically and spiritually advanced in levitation, teleportation and dematerialization. Darkness has fulfilled its purpose on earth, namely to make people decide: for or against Him, there is no longer an in-between. Part of His plan is that materialistically oriented "3D humanity" comes to an end and develops spiritually upwards.

What should be avoided or prevented above all? It is transhumanism with genetically manipulated living beings, it is hybrids between humans and robots, it is computer implants in the brain, it is soulless living beings that no longer have free will. Klaus Schwab wrote: "They will own nothing and they will be happy". In other words, happy slaves who are only interested in consumption and substitute satisfactions ("bread and games" in ancient Rome).<sup>[140, 141, 142, 143, 144, 145, 146]</sup> See also "1984" by George Orwell.<sup>[147, 148, 149]</sup> However, this will not happen in the longer term; instead, a new trinity will lift humanity out of its 3-dimensionality: creative power, all-encompassing love and flooding joy, i.e.: divine qualities of the heart.

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