

Part III
Returning Home to Paradise

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*We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.*

T. S. Eliot

When biologists deny the role that Life, arising directly from our Divine Source, plays in evolutionary processes, they perpetuate the long-running war between science and religion, preventing us from living in love, peace, and harmony with each other and our environment, inhibiting us from intelligently managing our business affairs with full consciousness of what we are doing. Of course, biologists are not the only specialists engaged in such divisive activities. But in the public mind, biologists are the custodians of the concept of evolution,¹ just as physicists are supposedly the people who can tell us how the Universe is designed, reflections of the third and second pillars of unwisdom, outlined in the preface to Part II, ‘The Unified Relationships Theory’ and explored in more depth in Chapter 12, ‘The Crisis of the Mind’ on page 399. So if evolution is to become fully conscious of itself in human consciousness, it is vital that we prioritize this issue.

That is the central purpose of Part III of this book. If we can wake up in time, humanity is destined to return Home to Paradise, which we enjoyed in our mothers’ wombs after conception and which our ancestors enjoyed some 25,000 years ago, when they received the great gift of self-reflective Intelligence, symbolized in the ancient mythical kingdom of Shambhala in Tibetan Buddhism and the Garden of Eden in Judeo-Christian tradition. So both ontogenetically and phylogenetically, the principal purpose of human life is to consciously come into complete union with the Divine in Oneness, fully integrated with the Cosmos in Wholeness, when we can become fully alive. It is human destiny for the biological species *Homo sapiens* to evolve into *Homo divinus*, before we die as individuals and become extinct as a species. And that is Paradise.

At present, there are a multitude of evolutionary theories on human origins and destiny, which do not form a coherent whole, because specialists, such as biologists, geologists, palaeontologists, anthropologists, archaeologists, historians, psychologists, philosophers, and mystics, write them. At the extremes of the spectrum of these theories are Darwinism and Creationism. But there are many other conceptions in between, as the *What is Enlightenment?* magazine points out.²

So, as panosophy is based on a science of reason of the utmost abstraction and generality, we can use the Principle of Unity, Integral Relational Logic, and the Unified Relationships Theory to bring some clarity to this very confused situation, which is further confused by the prophecies that religious myths have made about the end times of the human race. This is quite possible because all these specialists implicitly use IRL in developing their ideas, at least those parts of IRL described in Chapter 2, ‘Building Relationships’ on page 63, which describes the underlying structure of the Universe. So we can use IRL, as the metaphysical framework for the URT, to add further flesh to the integral theory of evolution introduced in Chapter 6, ‘An Integral Theory of Evolution’ on page 157.

We can begin to resolve all the confusion surrounding evolutionary theories by using Teilhard’s four stage model of evolution: pre-life, life, thought, and superlife, studied by the physicists, biologists, psychologists, and

mystics, respectively. But appearances can be deceptive. It would appear from this model that evolution is a process of development from matter to spirit. This is the view that Ken Wilber took in his first major treatise on human evolution.³ He matched the whole of evolution to the Great Chain of Being in the perennial philosophy. In Western terms, the Great Chain of Being moves from matter to body to mind to soul to spirit. Then when introducing his famous pre/trans fallacy, he said that evolution is a movement from lower to higher, from matter to spirit, the reverse, the movement from higher to lower, being involution,⁴ borrowing this term from Aurobindo Ghose.

More recently, Michael A. Cremo has said that this view of evolution is mistaken. Drawing on the Vedic scriptures, he says, “We did not evolve up from matter; instead we devolved, or came down, from the realm of pure consciousness, spirit.”⁵ So it would appear that Cremo is replacing both *evolution* and *involution* with *devolution*, without any reference to Wilber and Aurobindo.

So how can we use the nineteen verbs in English⁶ that are based on the Latin verb *volvere* ‘to roll’ to describe the growth and regressive tendencies in Nature? The most common of these are *revolve*, *evolve*, *devolve*, and *involve*. If we discount *revolve* as not being relevant here, *evolve* means ‘roll out’ or ‘unroll’, *devolve* means ‘roll down’ or ‘unroll’, and *involve* means ‘to roll into or upon, to wrap up, envelop, surround, entangle, make obscure’. So *evolve* and *devolve* both mean ‘unroll’, to make explicit and clear what is implicit and hidden. But where do all the diversity of the beautiful forms we see around and within us roll from or down?

Well, in the Unified Relationships Theory, Consciousness is all there is, as *satchidananda*, a compound of *sat*, ‘absolute, eternal, unchanging Being’, *chit*, ‘absolute Consciousness’, and *ananda*, ‘bliss, absolute joy’, illustrates all too clearly. All forms, whether they be physical or nonphysical, arise from ineffable, Nondual Consciousness, a seamless, borderless continuum, through the creative power of Life arising directly from our Divine Source, called *leela* ‘the play of the Divine’ in the East. We can use *evolution* to describe this developmental process; there is no need to confuse the situation with *devolution*.

So what happens when evolution has unrolled as far as it can at its Omega point? Well, this is not as complicated as it sounds; it is actually incredibly simple. Evolution reaches its Omega point when the ontological level of Integral Relational Logic becomes explicit in human consciousness, as described in Part I, ‘Integral Relational Logic’. It is at this point that we see the Totality of Existence in terms of form, structure, relationships, and meaning, the underlying structure of the Universe being an infinitely dimensional network of hierarchical relationships, called the web of life by systems theorists.

We are thus looking at the Universe in terms of a mathematical graph, nodes being forms and arcs the relationships between the forms, illustrated in Figure 1.8 on page 36. However, all forms are actually structures of forms and relationships between them at a deeper level of detail. If we then close the eyes with this Big Picture in mind, we can continue to allow all these nodes to dissolve until only relationships remain. For as the Unified Relationships Theory explains, relationships are all there is. But then, even the relationships disappear into the formless continuum of Consciousness. By the Principle of Unity, the other element at the ontological level of IRL, we have now returned to the gnostic Ground of Being, whence evolution began its journey.

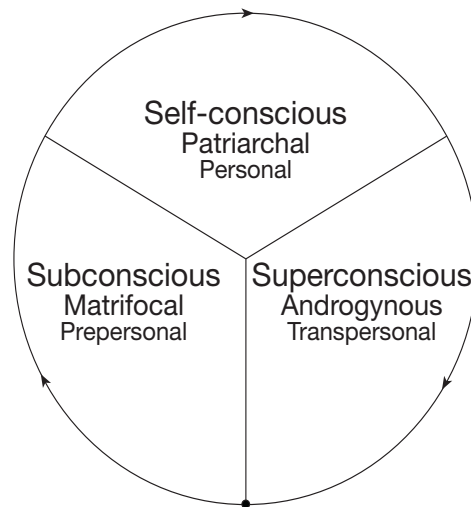
We can call this return journey involution. The outer journey is evolution as the formless unfolds into a myriad of forms, and involution is when forms dissolve back into the formless and the fragmented, split mind becomes whole, healthy, and translucent. In other words, this pair of processes is less about the relationship between matter and Spirit, but more about the relationship between form and Formlessness.

In human terms, this is Supermind in Aurobindo’s terms. As he says, “Supermind . . . possesses the power of development, of evolution, of making explicit, and that power carries with it the power of involution, of envelopment, of making implicit.”⁷ He then goes on to say, “In the Supermind there is no such paralysing division [arising from the analytical mind], because knowledge is not self-divided. . . . The Supermind is the Vast; it starts from unity, not division, it is primarily comprehensive, differentiation is only its secondary act.”⁸

But Aurobindo also said, “The word *evolution* carries with it in its intrinsic sense, in the idea at its root the necessity of a previous involution.”⁹ This is not true in my experience, in either of the possible meanings of *previous*. If we take *previous* to mean ‘earlier in the horizontal dimension of time’, evolution took place in the early

1980s with involution happening after 1983, as I describe in my autobiography, *Healing the Mind in Wholeness*. If we now look at the vertical dimension of time, the Alpha point of evolution is the Datum of the Universe, 'that which is given', as described in Chapter 4 'Transcending the Categories'. The Datum exists prior to the emergence of forms in the manifest world. A few terms that reflect the prior nature of the Divine are *Prior Unity*, *The Ever-Present Origin*, and simply *Presence*, for this word literally means 'before being' or 'prior to existence', from the Latin *praesentia*, participle of *praesense* consisting of *prae* 'before' and *esse* 'to be'.

With these few thoughts as a background, we can now look at how Teilhard's four-stage model of evolution in Table 6.1 on page 158 can help us to understand what is happening to humanity at the present time. To see how Life is carrying us all Home to Paradise, Part III is divided into four chapters covering the transition between life and thought, thought, the transition between thought and superlife, and superlife, itself. Figure 10.1, adapted from one of Ken Wilber's without the complication of the Great Chain of Being,¹⁰ illustrates the three major phases of human development, the last phase being covered in two chapters because it concerns us all right now, today.



Formless Alpha/Omega Point of Evolution

Figure 10.1: *The three stages of human phylogeny*

Chapter 10, 'Entering Paradise' on page 247 describes some of the evolutionary developments that led our ancestors into Paradise. Because time is nothing but an illusion, an appearance in Consciousness, there is no need to go back in time to the first self-reproducing organisms or even the beginning of the physical universe, purportedly the origin of Life and the Universe, respectively. It is quite sufficient to go back some 60 million years, to the time that the primates emerged, as the context for the time, some five to seven million years ago, when the hominina subtribe split from the common ancestor that we share with the chimpanzees in the hominini tribe.

Biologically, this provides us with the background to the emergence of *Homo sapiens* in Africa some 130-200,000 years ago. But evolution did not stop there. To study what happened after this, we need to turn to the archaeologists, anthropologists, and mythologists. They tell us that around 60,000 years ago, our ancestors began to bury their dead. Then around 25,000 years ago with the introduction of self-reflective Intelligence, around the end of the last ice age, evolution began the most momentous change it had made in some fourteen billion years of development. This was effectively the Alpha point of evolution, as evolution began the cognitive journey that would lead to its Omega point, with the primary focus on mental or noological evolution rather than biological.

At first, the conceptualizing mind was barely formed; our ancestors were living in direct union with the Divine. We can therefore say that effectively a new species had emerged on planet Earth: *Homo divinus*. Human behaviour became less and less biologically instinctive, becoming more and more influenced by our intuitive and cognitive learning. For the first 15,000 years of *Homo divinus*, our ancestors were still hunter-gatherers, creating a multitude of clay and stone figures of what we call today the Great Mother Goddess across the whole of Europe

and Asia. Then about 10,000 years ago, *Homo divinus* began to settle in village communities to cultivate the soil and domesticate animals, living in complete harmony with the Earth.

We can say that our ancestors were still living in Paradise even though they were beginning to struggle with understanding what was happening to them as a species, learning to deal with death and the vicissitudes of the seasons and the weather, which could severely affect their ability to grow food. No doubt they would celebrate when the harvest was good, giving thanks to the gods, rituals that we see even today in such events as Thanksgiving in the USA and harvest festivals in the Church of England. The wondrous happenings during this period were also the source of the myths of gods and goddesses, myths that were initially passed from generation to generation by word of mouth until they were eventually written down when the facilities to do so emerged.

This happened about 5,000 years ago, marked in the Judeo-Christian culture by the Fall in the Garden of Eden at the dawn of history. For the first time in evolutionary history, a species could communicate across space and time through written language and the mind began to emerge with full power. But it was primarily an analytical mind, which tends to separate, leading to what we can best call *Homo divisionis*. How *Homo divisionis* developed during the next 5,000 years is the subject of Chapter 11, 'The Evolution of the Mind' on page 267.

It was a time of the most amazing creativity, producing a wide range of wondrous buildings, paintings, works of literature and music, philosophical schools of thought, scientific theories, and so forth. But it was also a time when the mind struggled to make sense of what it means to be a human being and of our relationship to the Universe we live in. Our forebears could still sense the existence of an all-powerful Divine Presence, but the egoic mind was having great difficulty in fitting such a notion into the various worldviews that were emerging. A few people, such as Siddhartha Gautama and Jesus of Nazareth, who were still exemplars of *Homo divinus*, attempted to show the general populace how they could deal with death and live in love, peace, and harmony with each other and our environment. But even though their teachings led to Buddhism and Christianity, the emerging mind, as primitive as it was, was too dominant for them to be fully understood.

As the analytical mind tends to be stronger in men than women, who are more focused on wholeness, the mental or noetic epoch has tended to be patriarchal in character, with women often treated as second-class citizens. In particular, the fragmented egoic mind, seeking to defend the ideas that provided people with a precarious sense of security and identity in life, often expressed this deep inner conflict in war-like activities, leading *Homo divisionis* to become the cruellest species ever to live on Earth.¹¹

Such wars are nowhere more evident than in the global economy, for money was invented during this period, as an expression of the divisive mind. This led the organized religions to condemn usury, which initially meant, "The fact or practice of lending money at interest," but later came to mean "the practice of charging, taking, or contracting to receive, excessive or illegal rates of interest for money on loan." However, as Tarek El Diwany has said, "There is no such thing as a 'usurious' rate of interest in Islamic law, because all rates of interest are usurious."¹² And, in this instance, what is true in Islam is universally true.

With the dawn of history, time, in the West especially, became linear, with a past and a future, rather than the cyclic view of time that had prevailed during the preceding matrifocal epoch. This misconceived view of time is central to all the difficulties that we face today, which we look at in Chapter 12, 'The Crisis of the Mind' on page 399. The twentieth century was a period when more people were killed in wars than at any other time in human history. But it was also a time when multitudes of people began to question the beliefs and assumptions that had prevailed for hundreds and thousands of years. In this chapter, we review these epoch-making developments in all aspects of life, which could lead us all into an exquisitely beautiful eschatological epoch. Figure P.5 on page xxviii illustrates the three predominant trends in society as a whole.

Western civilization, predominantly consisting of members of *Homo divisionis*, is rushing further and further away from Reality and the Truth with every day that passes. However, there is a counter movement, which has led a number of visionaries to suggest that a new species is emerging today. For instance, Osho simply called this superconscious, superintelligent species *Homo novus*¹³ and Barbara Marx Hubbard, founder of the Foundation for Conscious Evolution and the Evolutionary Edge, has suggested these names for our emerging species: *Homo universalis*, *Homo noeticus*, *Homo spiritus*, and *Homo sapiens sapiens sapiens*.¹⁴

But as we are in the process of returning Home to Paradise, which our antecedents enjoyed some five to twenty-five thousand years ago, another possible name for our emerging species is *Homo divinus*. This also recognizes the fact that it was not only Jesus of Nazareth who was both human and divine; all of us are divine human beings. The radiant light of Consciousness is present within us if only we can disperse what an anonymous fourteenth-century English mystic called the 'cloud of unknowing'.

However, there are two ways of uncovering the Truth of human existence. The first is the traditional way of the East through meditation and no-mind, leading to Oneness, where there is still a separation between rational science and mysticism. In modern times, this is the way taught by Eckhart Tolle. As he says, "A new species is arising on the planet. It is arising now, and you are it!"¹⁵ The second way, described in this book, fully integrates Western reason and Eastern mysticism, leading to Wholeness, the union of Wholeness and Oneness. We can therefore say that there are two subspecies of *Homo divinus*: *Homo divinus divinus* and *Homo divinus universalis*.

A key distinction between *Homo divisionis* and *Homo divinus* is that the former is based on the fears that arise from separation, while the latter is grounded in Love, the Divine Essence that we all share. The central issue facing humanity today is whether Love can conquer fear, whether *Homo divisionis* can evolve into *Homo divinus* and so cocreate the ownerless, moneyless Sharing Economy, recognizing that we are all one, not separate from the Divine, Nature, or each other for a single instant in our lives. We look at the prospects for such a total transformation of consciousness in Chapter 13, 'The Prospects for Humanity' on page 423 and Chapter 14, 'The Age of Light' on page 491.

The central issue here is how each of us spends the days, months, and years of our lives. Comparing human activity with that of the other animals, herbivores like cows and sheep spend much of their time grazing, while carnivores like lions eat for less than an hour each day, hunting for another couple, and resting for about twenty hours. During the past ten to twenty thousand years, the way we humans have occupied our days and various periods in our lives has varied widely, as we have adapted to our changing environment, as the first two chapters in this part describe.

But as we enter the end times of the human race, our health and well-being as a species is dependent on us all making radical changes to what is called the 'work ethic'. If we are to quell rampant consumerism, which is driven by the economic need to maintain full employment, we urgently need to provide a safe, caring space in society for people to look inwards in a life of learning through self-inquiry and meditation. It is only in this way that we can face our fears and evolution can become fully conscious of itself,

The Age of Light will thus be one in which all divisive institutions will have disappeared, such as banks, stock markets, joint-stock companies, organized religions, and scientific institutions like CERN, NASA, and SETI fruitlessly spending billions of dollars in seeking answers to the fundamental questions of human existence, which can only be answered by looking inwards. As Osho says, for a future to be possible, "Money has to disappear from society."¹⁶ And when this happens, "War will disappear and with it the whole war machinery, and the politics will become meaningless and the politician will no longer be important. Money will not have value if people are allowed to love. Because they are not allowed to love, money becomes the substitute, money becomes their love."¹⁷