

## *Our Moment of Choice: A New Cosmology of a Conscious and Evolutionary Universe*

Throughout humanity's history, there have been many moments of choice as to how we perceive our world. Choices for what worldviews we hold and what narratives we tell that underpin and frame our perceptions, the values we hold, our consequential behaviors and ultimately our societal structures and cultural norms.

The accounts of the world on which our worldviews are based are, in their comprehension of the cosmos, termed *cosmologies*. Historically they have sought to describe the totality of human cognition and make sense of our inner and outer experiences and the nature of reality itself.

Over time, as our discoveries have evolved and expanded in scope, so have our world views and narratives. While earlier cosmologies and narratives were based on faith, metaphysical insights and traditions, mythology, and psychology, these have increasingly been peripheralized and superseded by a paradigm based on a secular science of solely materialistic reality and a perception of separation.

As materialistic separatism has progressively pervaded our cosmological description and narrative, the shared values that earlier cosmologies had supported, with their almost universal appreciation of an interwoven web of life and its and our innate interdependence, have also over time become less appreciated.

This materialistic paradigm, whose separatist outlook has also driven increased levels of individuation at the cost of communal well-being, co-evolved with economic and political power systems, creating and justifying unprecedented levels of competition and inequity. Its cosmology is considered a universe without intrinsic meaning and purpose, and evolutions from its first moment 13.8 billion years ago—to occur through random occurrences and mutations and subsequent adaptations.

Its main reductionist methods have also focused on taking systems apart to ascertain their apparently fundamental components. In doing so, and generally from a mechanistic and materialistic perspective, as my friend and colleague Deepak Chopra says, this is rather like taking a radio apart and wondering where the music has gone.

Crucially, its mainstream science also views immaterial mind and consciousness, without explanation, as somehow and solely arising from material brains, and has no room nor explanation for our inner experiences of sentience and is only now recognizing the existence of such sentience in non-human consciousness.

For me, and for many others, this cosmology is the root cause of our current and now existential crisis. Its prevailing narrative of separation has dis-membered our collective psyche in our understanding and experiential perception of the nature of reality itself, separating our personal and communal selves from each other, our planetary home Gaia, our entire universe and even wider cosmos.

Its consequential dis-ease of separation has chronically and traumatically affected our collective well-being and brought us to the edge of catastrophe, and now existentially threatens the future of our species. Without a radical reappraisal and transformation of our cosmology, its associated narrative and the restoration and reinvigoration of the values and behaviors that embody unity in diversity, the future of our species is at grave risk.

Now, however, ever more scientific breakthroughs and increasingly compelling evidence at all scales and across numerous fields of investigation are, instead, revealing a radically different and expanded view of the existence and evolution of our universe and the fundamental nature of reality itself.

The wide-ranging scientific evidence of what I refer to as a wholeworld-view, is converging with universal wisdom teachings and the tenets of inter-spirituality into an integral cosmology of a conscious, essentially sentient and evolutionary universe. This enables a new and unitive narrative to then underpin and frame our personal and collective choices.

It describes a universe that was born some 13.8 billion years ago, not in the implied chaos of a big bang, but as the first moment of a tiny, incredibly ordered, extremely fine-tuned and ongoing Big Breath. Since, as space has continued to expand and time to flow from past to present and on to the future, it has evolved from its initial simplicity to ever greater complexity and diversity, from hydrogen atoms to stars, galaxies, planets and people.

Progressively being viewed as a great “thought”—as referred to by the eminent Edwardian philosopher Sir James Jeans—rather than a great “thing,” it is a universe that Einstein would also have recognized as a great creation of cosmic mind. As quantum pioneers Max Planck and Ervin Schrödinger, idealist David

Bohm and many other scientific leaders have also understood, as spiritual seekers for millennia have experienced, and on whose perception indigenous wisdom teachings and communities also base their lives; it is a world of ultimate unity; a whole world where its unity is expressed in radical and sentient abundance and diversity.

Crucially, the discoveries and evidence that guide this emergent understanding, I believe, offer us a vital and urgent moment of choice: whether to remain trapped in the illusion of separation and a solely material universe, without meaning or purpose—or to heal our collective dis-ease and re-member the deeper truth of ourselves and the unified and conscious nature of reality.

So, despite the great challenges we face, I perceive this as a pivotal time of emergent and evolutionary potential and possibilities for humanity; in our relationships with each other, our planetary home Gaia, and the wider cosmos.

From cosmology to planetary science—and to evolutionary biology, social systems and behavioral sciences, neuroscience, and studies in supranormal and noetic science—the evidence is now presenting a (r)evolutionary and radical new guide to reality. The discoveries range from the most minute level of our universe (at the so-called Planck scale, named after Max Planck, who, too, viewed consciousness as being primary to the appearance of our universe—primary to atoms, people, and planets) to the vast groups of galaxies and the entirety of space.

There is a growing, albeit for many scientists, a reluctant, realization that to understand the universe at its deepest levels calls for an acceptance that mind, sentience, and consciousness aren't just primary to the nature of reality, they are the fundamental nature of reality itself. In addition to the Laszlo Institute for New Paradigm Research; the Report of the Galileo Commission, a consortium of more than a hundred scientists and an initiative of the Scientific and Medical Network; the work of IONS (the Institute of Noetic Sciences), other research organizations and tens of thousands of scientists focusing on their own areas of expertise are following the evidence and arriving at the same perspective.

Key to this emergent cosmology of a conscious and evolutionary Universe are that:

- The appearance of our universe—its energy and matter, space and time—arises from deeper non-physical realms of causation as digitized and vital, meaningful, in-formation,
- pixelated at the most minute, Planck-scale of existence.

- It's in-formed and nonlocally unified reality manifests holographically; with its innate wholeness expressed in the nested and relational and dynamic complexity of its differentiated and diverse parts.

Its universally unified nonlocality has been a theoretical foundation of quantum physics from early insights into the quantization of energy-matter. Despite this, for many years, nonlocality was generally considered to only pertain to the universe's smallest scales. Progressively, though, it was experimentally proven in laboratories far above the quantum level, at the size of organic molecules and even small diamonds, and in nonlocally entangling photons of light across distances of many miles. In 2018, however, a research team at MIT went much, much further. They were able to entangle photons in their lab with starlight from 600 light years away and with the entanglement triggered by light from a quasar, an incredibly active galactic center, at a cosmological scale of 12.2 billion light years distant.

In 2012, an experiment led by Antoine Bérut and Eric Lutz was able to demonstrate that deleting one bit of digitized information releases heat, and that the amount of heat is in line with theoretical predictions by Leo Szilard and Rolf Landauer. In doing so, they showed that that information is as physical as energy and matter. Indeed, as other evidence is revealing, it is more fundamental, and expressed as meaningful in-formation, is the all-pervasive and essential nature of reality itself.

Extending from studies of black holes to the entire universe, a number of researchers have also developed the so-named *holographic principle*, to model the four-dimensional appearance of our universe (three dimensions of space and one of time) as a holographic projection of its two-dimensional boundary (one dimension of space and one of time). Backed up by complementary research on gravity and forces in general, the holographic universe has now become perhaps the leading and emergent perspective of cosmology.

The holographic projection of the appearance of our universe is then entirely made up of meaningful in-formation pixelated at the Planck scale. So, as space expands and time flow storm its first moment, ever more in-formation is able to be expressed, experienced, and evolved as its manifest semblance.

In 2017, a group of five university cosmology departments identified the characteristic patterns of the "cosmic hologram" in tiny temperature variations in

the so-named cosmic microwave background, or CMB—the relic radiation left over from a very early epoch of our universe, and which fills the whole of space.

These same so-named fractal patterns and relationships, that are self-similar and scale up and down across huge differences in size, have also been discovered in myriad phenomena. From the scale of atoms, where electrons cluster fractally when an atom shifts from behaving as a metal to an insulator; to planetary phenomena including the shapes of coastlines and clouds, embedded in weather patterns and ecosystems. They continue to extend to our entire solar system, showing up in the solar wind, the stream of charged particles continually emitted by the outer atmosphere of our Sun, and the orbits of planets and moons tracing fractal space-time patterns in their orbits. Still further afield and at vastly larger scales, fractal patterns have been discovered in the clustering of great numbers of galaxies.

Expanding the three universal laws of thermodynamics to three laws of information, or infodynamics, as I've posited in my books *The Cosmic Hologram* and *The Story of Gaia*, also points the way to reconciling quantum theory (that describes energy-matter) and relativity theory (that describes space-time), and also offers an understanding of how the lifecycle of our Universe unfolds from its first moment until its last.

This also reveals how—when combined with the other laws of physics, all of which are inherently relational—our universe is as simple as it can be (but no simpler) to meaningfully exist and embody an innate and purposeful evolutionary impulse.

Vitality, it exists *to evolve*—from simplicity to complexity and diversity, with ever greater levels of individuated and collective self-expression, self-awareness and conscious interdependence. In its ongoing emergence, the processes of biological evolution are also now being discovered to be not driven by random mutations but are informationally guided and in collaborative and co-evolutionary relationships. These pertain not only within Gaia's biological organisms, but throughout her entire *giasphere*, as I describe the entirety of her sentience; that also include her rocks and minerals, waters, and atmosphere.

At its center, this emergent cosmology—a wholeworld-view of a conscious and evolutionary universe and its consequential narrative—is founded on the understanding that mind, consciousness, and sentience aren't something we have, but what we and the whole world *are*.

Such a radical and evidence-based re-appraisal of ourselves and our inherent roles as micro-cosmic cocreators of our universe's embodied sentience and evolutionary impulse, is potentially transformational to the choices we make personally and communally. Vitally, not in some distant and lofty ways, but in our everyday lived experience and where, now, the conscious evolution of humanity may be realized as an integral part of our planet's own evolutionary progress and purpose.

The non-local mindfulness of our universe naturally encompasses multidimensional levels of sentience, as attested to by universal wisdom teachings and inter-spirituality, and our abilities to engage, communicate, and learn from them. Intuition can then also be recognized as an innate superpower that all of us have access to, and that supernormal phenomena and attributes, such as telepathy and remote viewing, are also attainable in certain states of awareness. This also means that meaningful coincidences—what Carl Jung called synchronicities—when paid attention to, denote nonlocal connectivity as well, nonetheless without violating the causality embedded *within* space-time.

Together with some of my colleagues from the Evolutionary Leaders circle and community, we have drafted a unitive narrative (<https://www.evolutionaryleaders.net/unitivenarrative>) based on this emergent understanding, integrating the inner being and outer doing that it invites and indeed calls for. My colleagues and I, and a growing number of others around the world, contend that even with all our challenges, that “someday” is here and now. As we wake up to the radical reality of a wholeworld-view, it's cosmology of a conscious and evolutionary universe and its new and unitive narrative. *We will also discover as a species and perhaps for the first time who we really and truly are and who we can evolve to become.*

**Jude Currivan**