

## ***Barbara Marx Hubbard's Preface***

...

### ***New Meaning to Conscious Evolution***

Before we met, Marc had already written profoundly and poetically about Evolutionary Spirituality and Conscious Evolution.<sup>1</sup> While we shared complexity theory and evolutionary science, he was only loosely familiar with Bucky Fuller, Teilhard de Chardin, and Aurobindo, who had been my three primary sources of influence. Virtually all of his work revolved around Eros, evolution, and unique identity as they impacted our universe story and narrative of identity. His work derived from close reading of science as well as a combination of his own interior experience and a set of Hebrew lineage sources entirely different from the work that informed me. These were texts of what he referred to as interior science, sourced in contemplative traditions including Kabbalah, the non-dual Tantric Shaivism of India, and many other parallel sources.

Marc traced for me the emergence of Conscious Evolution from Hebrew mystic Isaac Luria's Renaissance Kabbalah to the Christian Kabbalah of the same period to Hegel, Fichte, and Schelling in Germany, who are commonly thought to be the founders of Evolutionary Spirituality. I was also intellectually stunned and wonderfully surprised to read a section on his website entitled Evolutionary Kabbalah which he prepared in 2004, translating key Hebrew

---

<sup>1</sup>See the two beautiful chapters on Conscious Evolution and Evolutionary Spirituality in Marc Gafni, *Your Unique Self, The Radical Path to Personal Enlightenment*, Integral Publishers, 2012. See also his core construct of Evolutionary Unique Self in Chapter Four of the same work. Marc and I had also completed in 2015 a forthcoming book [Waterside, Integral Publishers 2020] on Evolutionary Relationships in which there is Marc's most extensive writing on Evolutionary Unique Self.

mystical Renaissance sources which were clearly telling—in marked contrast to the Eastern religions of eternal return—a proto-evolutionary story at whose very center was the evolution of consciousness as the evolution of God. The apex of this virtually unknown tradition, which Marc has brought to life, included the twentieth-century evolutionary sage Abraham Kook, whose writings were sourced in what Marc and I call evolutionary mysticism.

Originally, I thought that the new story of Conscious Evolution meant that we are moving from unconscious evolution by chance, through natural selection, to Conscious Evolution by choice. In this crucial view, which I dedicated my life championing, the human being becomes the decisive active agent in charting the next stage of evolution.

In this moment when we have the power to destroy the world, we also awaken to our roles as Conscious Evolutionaries with the capacity to create heaven on earth.

Our crisis is a birth.

This has been true throughout the arc of evolution.

Every crisis is an evolutionary driver.

I stand fully with the seminal insight of Conscious Evolution, but my thinking about what it really means has significantly deepened and evolved. I now realize, based on in-depth research and shared exploration with my evolutionary thought partner Dr. Marc Gafni, that the articulation of unconscious evolution as a purely random process being moved only by the mechanism of blind selection is not the most true, good, or beautiful story we can tell. In this vein, I want to amend my classic formulation which describes the move from unconscious

evolution to Conscious Evolution as the move from “evolution by chance to evolution by choice.”

Marc and I discussed this important evolution of Conscious Evolution in a shared white paper on Conscious Evolution written for the members of our activist think tank, The Center for Integral Wisdom and our Foundation for Conscious Evolution. Here is but a portion of that white paper which I will cite at some length because of its relevance. We will expand these ideas in future work. But this section will be enough to convey what I think is my more evolved understanding of Conscious Evolution.

While there is a methodology of evolution which includes a dimension of randomness, nonrandomness is built into the heart of Kosmos.<sup>2</sup> We speak not of a cosmic vending machine God who is outside the world, waving a wand and creating fixed structures, but of an evolutionary God whose face is the innate inherent intelligence of the evolving Kosmos which, in at least much of its significant expression, is nonrandom in the extreme. Here is but one of countless possible examples.

Millions of years ago, the force of evolution generated mitosis and meiosis<sup>3</sup>—the two forms of cellular reproduction that are the true evolutionary drivers of basic biological life forms. These are fundamental processes of life, which came into play long before there was a human neocortex anywhere on the horizon. The generator of mitosis and meiosis

---

<sup>2</sup>We use the word Kosmos, following the ancient Greek meaning of the term, to indicate not only the physical universe, but also reality in all its interior and exterior dimensions.

<sup>3</sup>Mitosis is the process of cell division. All the different types of cells in a body can undergo mitosis. Meiosis is the process of producing eggs and sperm in sexual reproduction.

was clearly not merely blind chance—these processes are so dazzlingly precise and sophisticated that even our most powerful supercomputers exponentialized have not been able to generate them. Mitosis and meiosis, like the entire evolutionary process, disclose levels of self-evident elegantly resplendent and complex symmetry and blinding beauty that one cannot but gasp with awe. Paraphrasing physicist David Bohm, mitosis and meiosis make no sense independently of the innate in-formational intelligence of evolution's implicate order.

The attempt of what Alfred North Whitehead in the early twentieth century and Rupert Sheldrake in the early twenty-first century identified as the blind faith of dogmatic materialism, to dismiss the inherent intelligence of Kosmos as mere chance, defies both simple and statistical facts and has nothing to do with genuine science.<sup>4</sup> It is not the result of investigation nor is it the fruit of the scientific method. This kind of dogmatic claim is no less fundamentalist dogma than that which is asserted by the premodern religions in their most distressing modern disguises, including the fundamentalist claim of a non-evolutionary, *de facto* intelligent design of reality from a God who is utterly transcendent to Kosmos.

Moreover, the denial of the self-evident *telos* of Kosmos driven by its own inherent evolutionary attractors flies in the face of Occam's Razor,

---

<sup>4</sup>See Sheldrake's important book critiquing the dogmatic materialism of science. Rupert Sheldrake, *The Science Delusion*, Coronet; Digital original edition (January 1, 2012).

as expressed in the Latin motto, *Simplex sigillum veri*, “The simple is the seal of the true,” inscribed in larger letters in the physics auditorium of the University of Göttingen.<sup>5</sup> Science appropriately rebelled against medieval God. It was and is a crucial battle for the sake of the good, the true, and the beautiful. Evolutionary mystic Abraham Kook beautifully described this holy rebellion of science against the corruption of truth in the premodern religions as “Heresy which is Faith.”

But science itself now needs to evolve. We need to say to science, “the God you don't believe in doesn't exist. But beware, men and women of science, of becoming the new oppressor who downloads depression and malaise into the heart of reality by claiming that Kosmos is driven by pure chance and ignoring the self-evident inherent creative erotic intelligence which animates the self-actualizing Kosmos.” As we have often discussed with philosopher of science Howard Bloom, reality is not only moved by the causal casual push of the past. Kosmos is drawn forward by the causal casual pull of the future.

---

<sup>5</sup>This is a paraphrase of Werner Heisenberg, who made similar points in much of his writing. See Werner Heisenberg. *Across the Frontiers*, New York, Harper and Row, 1974. On Heisenberg's understanding of the revelatory power of simplicity and beauty, see also *Physics and Beyond, Encounters and Conversations*, New York, Harper and Row, 1971. The German title of the book conveys more of its content, *Der Teil und das Ganze = The Part and the Whole*. This citation is from a conversation between Heisenberg and Einstein: “I [Heisenberg] believe, just like you [Einstein], that the simplicity of natural laws has an objective character, that it is not just the result of thought economy. If nature leads us to mathematical forms of great simplicity and beauty — by forms I am referring to coherent systems of hypotheses, axioms, etc.— to forms that no one has previously encountered, we cannot help thinking that they are ‘true,’ that they reveal a genuine feature of nature. [...] You may object that by speaking of simplicity and beauty I am introducing aesthetic criteria of truth, and I frankly admit that I am strongly attracted by the simplicity and beauty of mathematical schemes which nature presents us. You must have felt this too: the almost frightening simplicity and wholeness of the relationships which nature suddenly spreads out before us.” [Thanks to Kerstin Zohar Tuschik for this reference.]

There is a self-evident *telos* or direction which is inherent to reality. It is time for science to disambiguate the battle against fundamentalist religion from its own fundamentalist claim that rejects the obvious innate *telos* of Kosmos. Science brilliantly describes some of the ways that matter, energy, and life operate in Kosmos deploying its unique methods of measurement which include mathematical abstractions and instrumentation. But only a non-scientific dogmatic materialism that is willing to fly in the face of incontrovertible evidence would suggest that reality is not self-organizing to ever-deeper and higher levels of dazzling depth, complexity, and consciousness. As the epic mathematician and philosopher of science Alfred North Whitehead continually reminds us, each new level of emergent evolution is clearly not only the result of prior causes but of the inherent evolutionary attractor towards tomorrow.<sup>6</sup>

That is precisely the notion of synergistic emergence that is the backbone of evolutionary science. Emergence is by definition inexplicable without a larger inherent self-organizing movement towards ever-deeper patterns of complexity, coherence, relationship, and elegant order. Each new whole is, at every level of a reality's emergence, greater than the sum of the previous parts. The very nature of evolutionary emergence is that yesterday contains insufficient ingredients in its prior parts to generate the wholeness of today.

---

<sup>6</sup>See for example the excellent series of essays by leading Whitehead scholar, David Ray Griffin, *Religion and Scientific Naturalism, Overcoming the Conflicts*, especially Chapters One, Four, and Eight.

Reality is drawn forth by its own inherent *telos* or nature towards ever-deeper and wider wholes. In that precise sense, the interior experience of every human life is both evidence and expression of the entire evolutionary process. [For more on this core notion that clarified human interiors disclose some of the interior face of the Kosmos, see below in the last section of the introduction, The Interior Sciences: Anthro-Ontology.]

We human beings, like all of evolution, are defined not only by the memory of our past but by the memory of our future. Both materialist psychology and evolutionary science are just now, at their leading edges, beginning to correct their shared pivotal mistake, the notion that today is determined only by yesterday instead of being drawn towards transformation by the call of tomorrow.<sup>7</sup>

This of course does not mean that previous stages derive their value only as instrumental handmaidens to later stages. To borrow Holmer Rolston's distinction, plants and animals have not only instrumental value but intrinsic value.<sup>8</sup> It also does not suggest a kind of pollyannaish notion of progress of the kind so often evinced by the likes of Peter Diamandis and the techno-optimists. Every new level of emergence brings in its wake new potential pathologies. That is what we mean when we say that

---

<sup>7</sup>In psychology, see for example *Homo Prospectus*, Martin Seligman et al, Oxford University Press; 1 edition (July 13, 2016) and in science, see for example Rupert Sheldrake, *The Science Delusion*, Coronet; Digital original edition (January 1, 2012). Chapter Five.

<sup>8</sup>See Holmer Rolston, *Environmental Ethics*, Temple University Press (April 7, 1989).

exponential tech creates potential exponential suffering and even extinction. Nuclear drones are more destructive than bows and arrows. And yet the inherent *telos* of evolution is clear. Reality moves from elementary particles to bacteria to Bach, from mud to Mozart, from matter to life to mind. Reality is drawn forward by a self-evident inherent *telos* of ever-increasing levels of wholeness. This is not merely the result of yesterday's causation but the pull of the future.

But my meeting with Marc created an even more fundamental change in my understanding of evolution. I used to talk about evolutionary emergence, following Teilhard de Chardin, as moving to higher levels of complexity, freedom, and elegant order. When I met Marc, he spoke of the same evolutionary impulse, but he added an entirely new dimension which included but transcended the way I described reality in my book, *Conscious Evolution*. Marc spoke and wrote of evolution moving toward ever-deeper levels of intimacy. In fact, the progressive deepening of intimacies is, in Marc's view, the primary trajectory of the evolutionary story. Based on his extensive research in the biological sciences, a deep grounding in the interior sciences, and his own evolutionary mystical experience, he described evolution as being the evolution of intimacy. For Marc, in very specific and scientific ways, evolution is the evolution of intimacy or what we now call together the evolution of love. But for Marc, and now in our shared work, love is not merely a metaphor or simile. Love is not merely a mythopoetic form of expression. When I once asked Marc to sum up his life work in three words, he said the "ontologizing of love," or said somewhat differently, "Love is Real."



## *Joining Genius*

For the reasons I shared above and many more, the encounter with Marc felt like a rare meeting of two evolutionary mystics, both entrained at the same frequency of evolution's pulsation.

We compared texts, personal histories, and mystical experiences and were able to generate a new whole, greater than the sum of either of our parts.

I have worked with Marc in these latter years of my life to "join genius," and co-author books that would tell this true, good, and beautiful evolutionary story in as many ways as possible.

I realized that locating our new power in the new story of Conscious Evolution was by itself not enough. Rather, the next step of Conscious Evolution needs to be contextualizing Conscious Evolution in these core memes that Marc is articulating through multiple terms including the Intimate Universe, the Evolution of Intimacy, Evolutionary Love and the evolution of love, the Universe: A Love Story, Outrageous Love, and *Homo amor*. Merging these memes with Conscious Evolution, based on the best information available today on the planet, is the urgent moral imperative of our time. This has been the animating ecstatic urgency and gravitas of my joining genius with Marc.

In many ways, these have been the happiest years of my life. I had never met someone whose evolutionary impulse was so resonant with my own. I was finally able to collaborate with another mystic thinker in the way that I had always hoped.

I have also never met anyone as kind or filled with integrity as Marc. I have witnessed him in the most joyous and the most painful moments and have never seen him turn away from love. In some sense Marc's heart has been broken by life. He lives in the pain of immense personal and collective suffering. But through some grace he transmutes the pain into love that seeks the next stages of not only personal but evolutionary emergence. I never ceased in these years to be dazzled by the joy and exuberance that characterizes his original brilliance.

As I wrote several years ago in a public letter,<sup>9</sup> I believe Marc to be a direct heir to my own teachers, de Chardin, Bucky Fuller, and Aurobindo. He has added crucial dimensions to the vision of Conscious Evolution and through this thought, teaching, and convening will ultimately emerge as one of the most important evolutionary leaders of our time.

Finally, as I have written in several public communications,<sup>10</sup> after thousands of hours of in-depth research and conversation with Marc and many others, I am also proud to stand not only for his greatness but for the depth of his goodness and integrity.

I have asked Marc to take responsibility, if I should pass, for bringing our shared work to my good friend and literary agent for many years, Bill Gladstone. Marc, Bill, and I spoke together, and Bill made the wonderful visionary commitment to bring my shared writing with Marc to the world. This small volume and its sister volume, *The Universe: A Love Story: Next Steps in Conscious Evolution*, are just a short entrée to the series of volumes that Marc and I, together with Dr. Zachary Stein and others, intend to share through the good offices of Waterside Productions and my dear friend Bill in the next years.

---

<sup>9</sup><http://www.marcgafni.com/barbara-marx-hubbard-about-marc-gafni/>.

<sup>10</sup>See the video

<http://www.whoismarcgafni.com/2016/08/barbara-marx-hubbard-tells-the-truth-about-marc-gafni-controversy/> and the letter <http://www.whoismarcgafni.com/2016/05/barbara-marx-hubbard-speaking-marc-gafni/>.

I cannot state clearly enough how important I believe this work to be. These volumes contain, from my perspective, the crucial next steps in Conscious Evolution.

At this point, we will hear directly from Marc. And then, in this book and in the forthcoming books, Marc and I will join voices, and we will, except for personal stories, speak in a voice that emerges from our “joined genius.”

### ***Dr. Marc Gafni’s Preface***

...

#### ***Evolutionary Love***

At the center of everything was always love—what I came to call Outrageous Love, or Evolutionary Love. By Outrageous or Evolutionary Love I mean the love which is not a mere social construction or fiction, but rather the eternal and evolving heart of existence itself. Unique Self meant that we were each unique configurations of that Evolutionary Love. The universe at its core only made sense as a love story. And our personal lives only make intellectual, spiritual, and scientific sense if we understand that our love stories are not merely the personal drama of our lives, but rather our love stories are chapter and verse in the Universe: A Love Story. Even evil only could be approached and recognized, and therefore healed, if we understood that the universe yearns for ever-increasing levels of love, recognition, union, and embrace. It is only in that context that we can even articulate the depth of our cry against both suffering and evil. The mystery of suffering and evil can only be approached at all if we understand that we live in an

Intimate Universe and evil is a failure of intimacy. Without this understanding of the Intimate Universe, there is no mystery of suffering, there is only the pedestrian banality of suffering. And that is existentially intolerable, which is exactly how we know it is not true.

Gradually, the outlines of what I came to call the Universe: A Love Story, or the Intimate Universe, and what Barbara and I loved to term the emergence of a New Human and a New Humanity, began to become apparent.

Gradually, a new species that I, together with Barbara and Dr. Zachary (Zak) Stein, termed *Homo amor* began to disclose itself. In the last several years we have also collaborated with a key group of leading thinkers in the world, some of whom will be co-publishing key volumes with us over the coming years.

We called this new body of thought CosmoErotic Humanism.

### ***Responding to the Second Shock of Existence***

All of my work has been focused exclusively on one point: the healing and transformation of suffering. At some point, however, my work shifted from personal existential to collective existential.

I realized, as many of us did, that the level of risk we faced in the world—the potential death of humanity—was the “second shock” of existence.

The “first shock” was the realization of personal death at the dawn of history. This realization generated the momentous revelations of spirit that we call the great religious and spiritual traditions.

But I gradually understood, with many others at the leading edge, that we are facing the “second shock” of existence—not the personal death of the individual human, but the death of humanity.

I realized that only a new vision of identity and a New Universe Story could respond to the second shock of existence.<sup>11</sup>

Then around 2012, right before Barbara and I met, something happened. I was about to share a teaching on Skype to a group of some fifty students in Europe, but I could not find any words. The intense pain of the previous years welled up and choked my heart and chest. As the wave of pain rolled through, I went silent. The students thought it was a silence of presence, but in truth it was a silence of absence. I had nothing left to say. I thought to myself in the apparent emptiness of that silence, “This is the end. I must stop teaching. I cannot find the *Shekhinah*, She, the Goddess, inside of my heart anymore.” Then somehow in the very long silence—I am not sure how—I began to talk. The words truly did not come from me. The following sentence spilled out, “We live in a world of outrageous pain. The only response to outrageous pain is Outrageous Love.” And the entire teaching of Outrageous Love, mixed with the next level of the Eros and Unique Self teaching, poured out of my shattered but ecstatic heart.

When it was over, my dear friend Sally Kempton, who had been in the other room writing, said to me, “Something happened today. I took notes on the teaching for you so you

---

<sup>11</sup>A colleague, Mauk Pieper, an excellent thinker in his own right, attended my seminars themed around *Your Unique Self* in response to collective existential crises in Holland between 2009-2013. He published a book entitled, *Humanity’s Second Shock and Your Unique Self*, for which I gladly wrote an afterword. *Your Unique Self* is the title of my core writing on this topic. Mauk coined the term “*second shock of existence*,” which we happily acknowledge. The term *shock of existence* seems to have been coined by philosopher Robert Creegan in his 2011 book by that name.

would have it. It is important.” And she very kindly gave me the notes because I remembered none of it.

I turned my attention to Eros, the evolution of love, the evolution of intimacy, the tenets of intimacy, and the laws of Outrageous Love—but all of them from a deeply structural perspective, enlisting the gamut of exterior and interior sciences. Just like the great traditions emerged in response to the first shock of existence, the second shock of existence generated in myself, Barbara, and our colleagues known and unknown around the world, a New Universe Story. The two companion volumes, *The Universe: A Love Story* and *The Intimate Universe*, are but first expressions of the larger current of the New Universe Story of *Homo amor* and CosmoErotic Humanism. We described CosmoErotic Humanism in the prologue, so I will not rehearse it here again. Now, with true joy and honor, I turn to my meeting with Barbara.

### ***Joining Genius***

Let’s go back a bit. It was somewhere in the midst of all of this, in 2013, that I met Barbara. The first meeting was special but never would have unfolded further due to the intensity of each of our commitments and the natural inertia of our very different lives. Then, in early 2015, our close mutual friend Daniel Schmachtenberger persuaded us both to spend several days together with him at Barbara’s home, recording an early course which, after many conversations, we called *Becoming a Future Human*.<sup>12</sup> The meeting turned out to be pivotal on many levels.

---

<sup>12</sup><https://ciwprograms.com/courses/becoming-a-future-human-with-barbara-marx-hubbard-marc-gafni-daniel-schmachtenberger/>.

In Barbara, I met someone who shared a profoundly similar resonance. As she often phrased it, the evolutionary impulse—at least in part—resonated in the same frequency inside of us. We participated together, with very great Evolutionary Love merged with a sense of sober yet ecstatic urgency in attempting to weave together a new story of humanity.

There was great creative joy with myself, Barbara, and Daniel in our respective dyads. Barbara and I were also personally delighted and moved by the historic invitation to model what it might mean to actually join genius to co-create. For several years, Barbara and I communicated some three to four times, pretty much every day. Much goodness, truth, and beauty flowed from our conversations. Our years of shared creativity and joining genius were creative, beautiful, and painful—often excruciatingly so.

In all of it, we kept close daily contact.

I would not say that Barbara's spirit never wavered. That would indicate not spiritual greatness but a narcissistic obliviousness. It is more accurate to say that whenever Barbara's spirit did waver, she went—often in shared conversation and meditation, or in her own process of journal writing, walking, and good afternoon wine—to find ever-new inner resources, courage, and audacity.

She literally renewed herself, and sometimes me with her, day after day.

I am proud of how we walked together in these years.

During these years, we brought together two sets of memes.

The first set of memes were not originated but championed and clarified by Barbara over many years. This set of memes was around Conscious Evolution, joining genius, *telos*, and what

Barbara called *Homo universalis*, which incarnated the positive dimension of the new technologies in the New Human. I think it would not be inaccurate to say that Barbara is more responsible than any other human being for inseminating the crucial meme of Conscious Evolution into culture and consciousness. She was not only a wonderfully bright and alive thinker. She was also the greatest evolutionary storyteller of our time.

The second set of memes, which I articulated, was around the memes I described above as central to CosmoErotic Humanism, including the Intimate Universe, which is the central topic of this short volume.

I named the new human and new humanity *Homo amor* as a direct refutation of the reductionist and even nihilistic image of *Homo sapiens* and *Homo deus* suggested by our colleague Yuval Harari.

Finally, in a meeting with Barbara, Dr. Zak Stein, and Dr. Kristina Kincaid, we called the meta-theory that emerges from *Homo amor* and all of its corollary distinctions, CosmoErotic Humanism.

The set of books that we humbly and audaciously intend to share in the coming period, through the grace of Barbara's dear friend Bill Gladstone and Waterside Productions, is the direct fruit of our joined genius in these years. Our intention in these books, together with our close colleagues at The Center for Integral Wisdom and The Foundation for Conscious Evolution, especially our Co-President Zak Stein, is to download the Great Library of the New Human and the New Humanity, *Homo amor*.



Finally, one more word on power is perhaps in order. One of the key topics that we discussed time and again, between ourselves, with our colleague Zak Stein, and with many others was the issue of power. And particularly the level of existential risk created by exponential power. Barbara has already alluded to these conversations in her preface. I will just add a cultural context which perhaps conveys the utter centrality of the issue of power.

Think for a moment of the epic Star Wars Saga. Star Wars is of course a primary artifact of a contemporary cultural evolution narrative. It tells of a universe in which the Empire, and later the First Order, ultimately succeeded by the Final Order, harness and deploy exponential power. It begins in the form of the Death Star, a battle station equipped with the capacity to destroy an entire planet with a single blast (Episode IV), and climaxes in an entire fleet where every single starship is equipped with this same level of technology of planet-destroying power (Episode IX).

Indeed, the name of the first planet destroyer, the Death Star, aptly captures the nature of existential risk. And it is not by accident that the key method to combat the Death Star is the telling of a better Universe story which is equal to our new power. The Jedi reject the story of power told by the Sith, and instead articulate a deeper and more accurate vision of the universe rooted in a more good, true, and beautiful story of power.

But in many ways, the Jedi's story was incomplete. For example, it left out the dignity of desire. The only image intended to convey sexual desire is Princess Leia forced to dress as a sex object for the sake of the ultimate caricature of degraded desire, Jabba the Hutt. The Jedi could not marry. They demonized rather than integrated the Dark Side. Indeed, Palpatine uses Anakin Skywalker's intense LoveDesire for Padme to "seduce him to the Dark Side."

But for all of its weaknesses, some of which we will correct in this writing, the epic got something very right. Culture is transformed by the telling of a better story. The story of the Force is at its core a love story. For the Force is no less than the force of Eros, which binds all things together, which lives in each of us and is the deepest plotline of reality. The universe story in Star Wars was naturally imperfect; but the reason the saga attracted such intense devotion for over almost fifty years was because we know that we need a new story. And that the new story must be a love story, not a pallid love story limited to ego selves, but an Outrageous Love story—the ontology of love—that is the heart of existence itself.

With this, we merge our voices... and the conversation begins.