

Commentary

Commentary on Michael Cecil's "Towards A New Paradigm of Consciousness"

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ABSTRACT

Cecil's attempt to delve deeper and to question the validity of this orthodox reductionistic approach to gain a better understanding of what this consciousness is thoroughly justified and is to be applauded. Cecil has indeed found the 'Rosetta Stone' of Quantum Physics in his valiant approach to couple the material reductionism of the orthodoxy with the 'perennial philosophy' or the 'wisdom of the ancients.' However, Cecil has failed to discern the greater picture in his self-relative decoding of the messages, found in the 'Rosetta Stones of the Quantum'. That is, Cecil has thrown the baby out with the bathwater in his attacks on the human thinking process. There is no requirement whatsoever to 'destroy' the reductionism of science in rigorous mathematical and logical argument and deduction.

Key Words: consciousness, paradigm, reductionism, quantum, ancient wisdom.

The aim to construct a self-consistent and comprehensive theory of consciousness has for long eluded the corridors of the scientific orthodoxy in its vision to embody associated labels like 'awareness', 'wisdom or sophia' or 'insight or gnosis' and other such related nomenclature in its pursuit to reduce all physically experienced phenomena to a model subservient to its modus operandi of the repeatable experiment and the falsification of the models so constructed.

The scientific methodology so peripheralises the existence of the human mind as a physical effect, supposedly an emergent phenomena from a physics of a biochemical brain. This approach then draws a clear distinction between the causal nature of the physical origin of such things as thoughts and constructions of the mind and its images and the creation of thought-forms or memplexes.

Cecil's attempt to delve deeper and to question the validity of this orthodox reductionistic approach to gain a better understanding of what this consciousness is, so becoming, thoroughly justified and is to be applauded. Michael Cecil has indeed found the 'Rosetta Stone' of Quantum Physics in his valiant approach to couple the material reductionism of the orthodoxy with the 'perennial philosophy' or the 'wisdom of the ancients' in decoding particular, relatively unedited scrolls of antiquity such as the Dead Sea Scrolls and the Nag Hammadi documents.

However, Cecil has failed to discern the greater picture in his self-relative decoding of the messages, found in the 'Rosetta Stones of the Quantum'. In colloquial terminology, Cecil has thrown the baby out with the bathwaters' in his attacks on the human thinking process. There is no requirement whatsoever to 'destroy' the reductionism of science in rigorous mathematical and logical argument and deduction. For example, the attempt of Roger Penrose and his

collaborator Stuart Hameroff in the Orch-OR model (Penrose, 1989) for a quantum consciousness indicates that the orthodoxical rigidity is in a process of blending with the non-materialistic concepts proposed by Cecil throughout his essay. Cecil's deep and profound manner of expression has what Penrose and Hameroff are missing, *vice versa*. Cecil's rejection of the scientific formalism is in a sense the same as the dismissal or the ignorance as regards to the 'Gospel of Thomas' (GOT) of the reductionists as the key to the 'Rosetta Stone of the Quantum'.

I am rather familiar with the GOT and the Book of the Revelations and have 'discovered' its significance in a similar manner as Cecil did. Where we differ in a clear polarization is in the interpretation of the archetypology embodied in the GOT and their related contexts. My critique of particulars so shall focus on those symbols and semiotics and not on the generalities of the omni-science; which in my case fully incorporates the 'Thinker' as the 'Afterthought' of the 'Primal Consciousness' as the 'Forethought', e.g., from a omni-scientific perspective for a required NON-UNITY aka the metaphysical or archetypal Identity of the Void being both the Null-state and the Infinitum as a 'quasi oneness'.

Only after the Nonexistence has become 'self-conscious' of its Nonexistence AS an eternity and a nothingness simultaneously; can ANY definition process begin to eventually (and before the existence of a physical measurable cosmology) create ITSELF as a UNITY, say as a Leibnizian Monad or in Spinoza's 'Essence'. This monad then partitions in the Cartesian Mind-Body or the Wave-Particle quantum dyad or the Creator-Creation or Yang-Yin etc. as the 'good-evil' dichotomy of Cecil and then is 'induced' or 'programmed' to mirror and double itself in geometric progression (cellular mitosis); 1-2-4-... and with the recreation of the original monad of the Void in the MindBody=Mind+Body=MindBody+BodyMind in one form of many labels. This is to say that the DEFINITION becomes the 'Word of God' and the Logos of the GOT (and John.1.1) and 'God' as the undefined primal 'energy' (see my essay for details) can then learn how to count beginning with itself as The One.

Cecil presumes erroneously in my opinion that this Oneness existed before it actually could exist as a consequence of the now accepted and understood nature of the mathematical infinity as a process of asymptotic approach, Cantorian or otherwise. The reader can easily discern Cecil's unfamiliarity and rejection of the scientific approach in mathematics and reductionistic logic. He describes the process of the human thinker as an emergent phenomenon, greatly limited and invalidated by the stimulus of the environments.

Yet the Nag Hammadi document of the 'Secret Book of John' describes the creative process indicated above as just such a primal Unity dividing itself in the 'Perfect One' (God the FatherCreator) and 'Barbelo' (MotherCreation). <http://www.gnosis.org/naghamm/apocjn.html> The 'Apocryphon of John' then calls this the 'Perfect One as the 'Forethought' BEFORE the existence of the 'Lover' as the Afterthought. This is crucial as the 'loss of the creation' defines the 'Loss of Consciousness' as the Environment of Michal Cecil's model of the limitations regarding the 'Thinker of Thoughts'. Cecil's cosmogony so continually searches for the 'Remembrance of Barbelo' in gnostic terminology.

Cecil so correctly identifies the 'Forethought' as the Original all encompassing super consciousness and he also correctly identifies this to be spacially and temporarily independent. But then he loses consistency in belittling the thinking process itself. This is equivalent of saying, that the 'Remembrance of Barbelo' as the Afterthought cannot discern or discover itself as this Afterthought. The Afterthought is of course closely interwoven with

cosmic intelligence in general and with human sentience in particular. So in reducing the human thinker to an unconscious traveller in the 'seas of self ignorance' Cecil belittles and denigrates the Creation itself. But the creation, namely the universe exists 'in forgetfulness' rather than in 'unconsciousness', when the unconscious self state is defined in a manner akin the dream state of the alpha dream state, say in human physiology.

Michael Cecil admits and places great emphasis on the 'visions of the knowledge', the 'vision of the son of man'; the 'vision of the resurrection' and so on. Now this is valid indeed and relates to Cecil's fundamental idea of the Genesis symbol of Adam's creation as the Image of God. Those visions can also be described as individuated messages from the subconscious and so become triggers for their remembrances of Barbelo's Children, namely her Evean daughters as ambassadoras and her Adamic Sons as ambassadors of herself and himself, her partially forgotten lover and creator in a dimensional exile in a metaphysical and symbolic heaven from a materially real physical earth and cosmos.

What Cecil misses is, that his Self-Reflection goes two ways and not just from the 'unknowable' God witnessing himself in Adam (any man and manifesting as Logos in the son of man) and as the Forethought mirroring itself in the Afterthought. The exile of Adam and Eve so become necessity to allow the Creation to grow in consciousness and self remembrance, not as the encompassment of the universe but as the individuals within it as the shards or pieces of the original creator-creation monad itself (in a holo-fractal cosmology).

(For readers interested in the interpretations of scriptures and antiquity, please see my Note below)

Reference

Penrose, R. (1989). *Shadows of the Mind: A Search for the Missing Science of Consciousness*. Oxford University Press. p. 457.

Note:

Cecil's interpretation of the GOT and related scriptures and scrolls represents a form of poetic license in interpretations; which in my opinion are rather peripheral in his understanding of the contexts. For example, Cecil states "[i]n other words, the only description of consciousness which is, in any way, seriously capable of actually achieving the ultimate goal of the "science of consciousness" in the description of both human and animal consciousness is a description of consciousness which is based upon the acknowledgement that there are not merely one or two; but, in fact, three dimensions of consciousness: 1) The consciousness of the „thinker“—symbolized by the "fig leaves" in Genesis 3:7 (see, also, Saying #37 in the Gospel of Thomas), and by the Third Seal (6:5-6) and the "beast of the earth" in Revelations 13:11 and Sura 27:82 of the Quran; 2) The consciousness of the "self"—symbolized by the "tree of the knowledge of good and evil" in Genesis 3:3-6, and by the Second Seal (6:3-4) and the "beast of the sea" in Revelations 13:1 (which, together with the consciousness of the „thinker“, comprise the dualistic or „fallen“ consciousness); and, 3) a non-dualistic, 2-dimensional „flat. space—and, thus, species non-specific—time-independent, “observing consciousness” Created „by and in the image of God. (Genesis 1:27)—represented by the “Tree of Life” in Genesis 3:24 which symbolizes the Vision of the “Son of man”/the “Vision of Knowledge”/the “Night Journey” of Mohammed; and by the First Seal in Revelations 6:1-2."

In my opinion, this is not much better than a mishmash of scriptural archetypes thrown together to support a individuated agenda, say one coupled to a 'vision' from the visionary or the dreamer's subconscious triggering of aforesaid 'remembrance of the cosmic self'. It is hard to comment on the archetypes and symbols as they are not coherently displayed to support whatever premises are meant to be supported in scriptural evidence.

But I shall give my alternative decoding of some of Michael Cecil's symbols as an alternative interpretation; which the reader will find to be self consistent in context and in detail.

1) The 'fig leaves' depict the monadic duad from Eve as part of Adam (as the rib) suddenly realising that 'she' is or could become independent from her original maleness as the 'flesh of Adam'. This is 'reharmonised' and defined in GOT:114, when Jesus admits Mary Magdalene as a Male and also relates to John.20.17, when Mary is disallowed to 'touch' Jesus after the resurrection due to his non-ascension to the father and the subsequent meeting with the apostles who were allowed to touch him (Thomas). The 'fig leaves' so relate to the 'Tree of Knowledge of Good and Evil' in a commonly understood sexual awakening; where this self realisation is however related to the potential of eventually bringing creator and creation back together again and from the inside of Barbelo (details are found in the 'Story of Bigmo's Balloon found on www.cosmosdawn.com).

2) The 'Beast of the Sea' and the 'Beast of the Earth' are the same as the 'man Gabriel' in Daniel.12.5 and the Angel in Revelation.10.2 with his left foot upon the earth and his right foot upon the sea and also as the 'two witnesses' of Revelation.11 and the 'two olive trees' of Zechariah.4.3.

The Sea, from which the 'beast of the apocalypse' rises is a MIRROR and the 'Sea of glass' about the 'throne of God' in heaven in Revelation.4.6 and also the 'place of destruction' for the 'Whore of Babylon' as a FALSE IMAGE of womanhood in the archetype of Eve (then no longer as the flesh of Adam, but independent as the image of Barbelo) in Revelation.18.21. It is the shattering of the mirror of deception, symbolized by the beasts and the whore, which becomes the New Lake of the Fire and the Brimstone and the damnation of the false images as thought-forms and as memplexes.

In other words, every man and every woman are the two witnesses and the two beasts of the 'true prophet and the false prophet' self relative to the perception of the selfhood as either being encompassed by a wave of unity or being separated as such a wavelet and not enveloped by such a 'divine oneness'. This is the quantum solution for the collapsed wavefunction in the particular being dualised in the collapsed particle function within the waveness in the Schrödinger Cat paradox. The self-delusion shatters in a Möbian twist of the 'pole-shift' (Cecil's King's of the South and the North amongst many other things) and the doubling of reality in the breaking of the mirror of the deceptions of the cosmic self.

The following excerpt from Michael Cecil found in his essay further exemplify the self-consistent and synergized cosmogony of the 'Rosetta Stone of Quantum Physics' in its proper decodements for the 'meanings' of the sayings in the GOT. The following translation of the Dead Sea Scroll 4Q392 and a related verse from Isaiah form the basis for any reader to understand the GOT as the key to existence.

4Q392:

"[...] and dominions [...] a man [...] God and not to turn aside from [...] and in His covenant your soul shall cling and [...] words of His mouth [...] and God [...] heaven above and to search out the ways of the sons of man, they have no hiding place. He created darkness and light for Himself, but in His dwelling place is the light of their light and all darkness rests before Him as well. He has no need to distinguish between light and darkness, but for the sons of man He distinguishes them as the light of day, with the sun, and night, with the moon and stars. He has a light which cannot be searched out, nor can its end be known. For all the works of God are doubled in this manner. We are flesh, which does not totally grasp these things. With us for [...] for a sign and wonders without number. [...] winds and lightning [...] servants of the holy of holies. They are as couches before him [...]" - translated by Martin G. Abegg, Jr.

Isaiah:45.7:

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." "The following statements of Jesus in the Gospel of Thomas, then: From Saying #11: "On the day that you were one you became two." From Saying #19: "Blessed is he who came into being before he came into being." From Saying #22: "When you make the two one, and when you make the inside like the outside, and the above like the below, and when you make the male and the female one and the same...then will you enter [the kingdom]." From Saying #61: "I am he who exists from the undivided." From Saying #85: "Adam came into being from a great power and a great wealth, but he did not become worthy of you. For, had he been worthy [he would] not [have experienced] death..." From Saying #106: "When you make the two one you will become the „Son of man“." can be summarized as follows: 1) Man was Created „by and in the image of God“ (Genesis 1:27) with a non-dualistic consciousness which „came into being“ before the dualistic consciousness (of the "self" and the „thinker“) „came into being“; 2) It is not merely possible but necessary to regain the experience of that non-dualistic dimension of consciousness (beyond the dualistic consciousness of the "self" and the „thinker“) in which all dualities are resolved; 3) The emergence of—that is, „the Fall“ into--the dualistic consciousness from the non-dualistic consciousness is what is referred to in the Gospel of Thomas as death“; and, 4) The term "Son

of man" itself—and its referent: the Vision of the "Son of man"—is to be understood as a manifestation or expression of the non-dualistic consciousness with which man was Created by God."

"And the major source of this resistance to acknowledging the existence, relevance and importance of the third, non-dualistic dimension of consciousness is the classical "scientists of consciousness"—that is, the perspective on consciousness of the consciousness of the „thinker“ (which also, by the way, ignores the relevance and importance of the consciousness the "self" to an over-all understanding of human consciousness); symbolized in the fractal Prophecy of Chapter 11 of the Book of Daniel as the "king of the South", and in the fractal Prophecy of Chapter 13 of the Revelation of John as the "beast of the earth". "

On this premise, the utter sublime existence of the GOT as a key to the universe and the reality of 'God' and the holistic and holographic universe - I agree with Cecil.