

March 2025 COJ Retreat - Lecture 5

Christ Consciousness and Language

Section 1: The Evolution of Language

I'm going to be talking about Christ consciousness and language. Firstly, I want to just look at the notion of the evolution of language. As I said yesterday, Homo sapiens came on the scene about 200,000 years ago. Homo sapiens means literally "the wise ones." They could think rationally. There was a prefrontal left cortex so they could think, but they couldn't think about thinking, and that's the essence of language. Language is the ability to manipulate symbols intracranially.

We didn't have that ability 200,000 years ago. That only arrived about 70,000 years ago with an upgrade that's called Homo sapiens sapiens—the "wise wise ones." Now language became possible, and this was an amazing thing because for the first time ever, you could transfer a map of your own reality to somebody else. You could communicate to them what was happening inside your own psyche. That was a huge breakthrough with language 70,000 years ago.

The next breakthrough was: how do you record that not just vocally but visually? How do you write that kind of stuff down? You can draw pictures of it, but how can you create a written form of language? The two first civilizations to come up with that were the Sumerians, who developed what's called cuneiform, and the Egyptians, who developed hieroglyphics. Now for the first time ever, we could communicate our maps not just through auditory communication but through some kind of visual format. We could record it in an art form or with words.

The problem at this stage was both hieroglyphics and cuneiform had thousands of symbols. How do you represent everything that's in your mind symbolically in some kind of written format? You can think about how to write down what an elephant means to me or what a table means to me, but how do you write down something like fidelity or trust or fear or anxiety? How in God's name do you find written versions of that? So it became really complex how, in a written format, you can communicate all of these experiences that the brain is having. There had to be thousands of symbols, which made cuneiform and hieroglyphics really complex systems that only highly educated scribes were capable of using.

Then around the year 1500 BCE, an extraordinary group of people called the Phoenicians came up with an extraordinarily simple writing system. They were able to break down all the sounds in their language to 22 phonemes—just 22 basic sounds that can be represented alphabetically. A phoneme is actually even shorter than a syllable. We think that a syllable is the shortest kind of grunt that a human being can make, but syllables are composed of phonemes.

For instance, the word "up"—a single syllable—is actually two phonemes. It's a "u" sound and a "p" sound. You put those sounds together and you get "up." The Phoenicians realized that in their language, there were only 22 basic phonemes. Now they could reduce the extraordinary complexity of cuneiform and hieroglyphics into just 22 symbols. They gave us this brilliant, simplistic way of recording language.

The beauty of it was that it could be immediately taken up by any other language group. The Greeks took it up, the Romans took it up, and the Hebrews took it up. Some languages had a few more phonemes. In English,

we have 26 phonemes. In Gaelic, we only have 20. In South Africa, the click languages have some extra phonemes, but basically, you can reduce all human languages to less than 30 phonemes. You can represent language in written form really simply, and that gave birth to the first alphabet.

Language has many other uses. In Sanskrit, I believe there are about 20 consonants and about 53 vowel signs. In Sanskrit, they believe that sounds actually create reality—that when you speak Sanskrit, you're calling reality into being. You're not just talking about a pre-existing reality; the sounds themselves create the reality.

The Aboriginals of Australia had the same notion when they talk about "dreamtime"—that the ancestors sang reality into being. The sounds they made brought reality into being. For the Aboriginals in Australia, in order to traverse any terrain, you needed to know the music of the terrain. You had to be in harmony with the music of the environment in which you were finding yourself. You would never think about crossing a river or climbing a mountain unless you knew the music of the mountain and the music of the stream.

You get the very same notion in Christianity. We call it the "logos." The logos is literally the sound of creation. We talk about Jesus as the word of God. It's not so much a written word like the Bible or the scriptures, it's the sound. In Sanskrit, you have the notion of "Om" that brings reality into being.

Language has so many different facets to it that the acoustical vibrations created through the larynx are, in some senses, causing us to be in harmony with reality or even to create reality.

Section 2: Ferdinand de Saussure

I want to mention Ferdinand de Saussure, a Swiss linguist. I believe he was the greatest linguist of the 20th century. He flourished between 1857 and 1913. When talking about oral language, he broke it up into three parts: the referent, the signified, and the signifier.

The referent is what's in the real outside world. If I'm walking in the bush in East Africa and I come across a pachyderm with two huge long tusks and a long tail that weighs a ton and a half, that's the referent—the object in the real world I'm looking at.

Then I create a multi-sensory image in my mind. I hear it making a sound, I see it, and maybe I can smell it. I've got this multi-sensory image in my head—what Saussure would call the signified. That's how I've signified the referent in the real world.

Then I'm going to communicate it to you. If we're speaking in English, I'm going to call it an "elephant." If we're speaking in Swahili, I'm going to call it "Ndovu." If I'm speaking in Kanjin, I'm going to call it "Beliot." The signifiers are different for the same signified, depending on the language group.

Here are the problems: There is absolutely no guarantee that the signified in my head actually corresponds to the referent in the real world. We know this from quantum mechanics because there isn't an elephant "out there"—there are electromagnetic waves that the brain is translating into images that I'm going to call an elephant or a ndovu.

The ultimate reality is not the referent in the world out there. There's not an elephant out there; there are electromagnetic waves that the brain is inferring or translating as "elephant." So I don't know if the referent is the ultimate reality, and therefore I have no guarantee that the signified (the multi-sensory image I've created in my own mind) bears any resemblance to what's actually out there.

This is called in philosophy "the myth of the given"—the wrongful inference that my mental image actually corresponds with the reality outside my sensorium.

And I have no guarantee that you understand by the word I'm using what I think I mean by the word I'm using. If I talk about a "laptop," I have no guarantee that you understand by "laptop" what I'm trying to convey. You may have totally different notions of what a laptop is. Laptop could be about dancing or about a computer—I have no idea what you hear when I say "laptop."

So at every stage, we don't know if the referent is real, we don't know if the signified is real, and we don't know if the signifiers are real.

Section 3: The Room Analogy

I had an image years ago: Imagine you and all of humanity have lived your entire lifetimes inside a huge concrete shed. There are no windows and no doors, but there's a machine in the wall—a lever—and if you pull the lever, it dispenses minced meat into the room. That's how you feed yourself.

Nobody in the room has ever been outside. They have no idea what's outside. So the inference is going to be that the outside is a place filled with minced meat, and when you pull the lever, it dispenses some minced meat into the room.

But in actual fact, outside is a farmer with cows and pastures. He grazes the cows, and there's a big meat grinder outside. Every so often, he brings a cow up and minces it, and when you pull the lever, you get minced meat inside the room.

You're believing that the outside is just minced meat, but it's not—it's cows and pastures. That's the problem we have. We live inside this huge room with a minced meat dispenser, and we pull the lever and get the minced meat. "Ah, this is reality." Therefore, outside the room is more minced meat.

That's the problem with the myth of the given. We've no guarantee that what our sensorium delivers to us bears any resemblance to what's actually out there. This becomes the importance of transcending language—going into altered states of consciousness in order to get outside the room in which we're trapped.

Section 4: The Tower of Babel

According to the Bible, originally human beings spoke a single language. Then they got beyond themselves and started trying to create a tower that could reach the heavens. In actual fact, it was probably some kind of spacecraft because they were encountering extraterrestrial entities that they called gods who came down from the skies. And now humans were trying to get up to where they lived by creating some kind of technology.

The image given by agrarian people is some kind of tower that reaches the heavens, but I think it may have been technology for some kind of spacecraft they were attempting to create. The gods—the sky beings—didn't want us in their backyard. They came down, and allegedly we only spoke one language, so they decided to confuse us. Eventually, we ended up speaking 7,000 different languages.

I have a theory that it's not so much that they confused our languages as that we were telepathic beings before language arrived. We communicated telepathically with each other. In order to confuse us, they introduced language into the equation. When you learn to speak, you rely less and less on telepathy.

When I was in school, every kid had to do arithmetic calculations and learn how to spell. Now we've got calculators and spell checks, and nobody knows how to calculate anymore or how to spell properly because your machine does it for you. If we don't use it, we lose it. So eventually, our telepathic abilities began to recede because now we had language to communicate, and we lost the ability to be telepathic. Some people still have it, and animals still have it in a way that we don't.

My theory is that Babel was not about the confusion of languages but rather the introduction of language. It's interesting that the Hebrew word "Babel" means "confusion," but in the Akkadian language, it means "the gate of God." "Bab" is God, and "Babel" is the gate to God. It's the same word in "Babylon"—"Bab" is the word for gateway, so "Babylon" is the gateway to the gods. That's what the term means in the ancient Akkadian language.

In some sense, spoken language was a retrograde step—it disconnected us from our telepathic abilities.

Even when we use spoken language, it's really leaky. It's a leaky vessel. If I ask you to take 5 seconds right now to scan this entire room, I guarantee you've picked up more information than you could articulate in the next 5 years. There is so much data and information that if you were to try to explain everything—from the curtains to the sounds to the lights to the windows to the people to the floorboards—it would take you five years to express what you've grasped in 5 seconds.

That's the problem with written language—it's a totally inadequate vessel to communicate even what our sensory apparatus is delivering to us.

Section 5: Telepathy and Higher Communication

How about if we could somehow reconnect with our telepathic abilities? With telepathy, I can transfer ideas from my head into your head without using language. I have bypassed the signifiers—I don't need spoken words anymore. I can download the contents of my mind into your mind.

But I'm still downloading the signifieds in my head. I still am not downloading the referent because what I'm doing is transferring these multi-sensory images in my head (the signifieds). I'm going to download that into your head. But I have no guarantee that I'm actually downloading the referent because there may be a total disconnect between the referent and the signifieds in my head.

That's the problem even with telepathy—I'm just sending you my signifieds, not the referents themselves.

What if there's a higher form of telepathy where you can actually transfer the referent from one's mind to the other? This would be a higher dimensional form of communication, and that for me is the connection to a kind of Christ consciousness. It is telepathy of a totally different order where I'm literally able to download the referents themselves from one mind to the other.

I think this is what happens in near-death experience literature, where people keep saying, "I can't describe to you what my experience was actually like. The colors were totally different, the sounds were totally different, the sense of love was completely different, but there are not any human words to communicate this."

I think that as we encounter extraterrestrial entities, they're using language which is so beyond ours that our referents, signifieds, and signifiers cannot communicate what they're trying to convey. I think that angelic language may be this level of telepathy—the ability to transfer the referents themselves from one person to the other.

Section 6: Reality Making

Given this little laptop that we carry between our ears, here's the process we typically go through as human beings:

First, we soak in data. We collapse the electromagnetic spectrum into data that the sensorium can grasp.

Then the brain begins to process this, turning data into information. As I said the first day, there's a big difference between information and data. Data is an alphabet—A, B, C, D, E. Information is what I can use the alphabet to construct.

I can give you four or five letters—E, I, L, and V—which are just data points. But you can create information depending on how you arrange these letters. You can spell "L-I-V-E" (live), "E-V-I-L" (evil), or "V-I-L-E" (vile). You're taking the same data points but reconfiguring them to create information.

For mathematics, if I give you letters like A, B, C, and X, and some mathematical symbols like plus, minus, and square root, I'm just giving you data points. But if I organize them and say " $X = (-B \pm \sqrt{B^2 - 4AC}) / 2A$," I've given you the solution to a quadratic equation.

So we start with data through the sensorium. Then we process the data and create information—"here's what really happened; here's the experience I had." Then I store those experiences and create a memory bank for future use. My model of reality is constructed from my memory bank.

I realize that my model of reality is maybe different from someone else's model of reality. So we compare our models, and then you get a whole bunch of people together and do a kind of set theory. The intersection set of all our personal realities becomes the consensual reality of the culture, and then we're locked in.

Imagine set theory with a bunch of overlapping circles, and there's the intersection in the very middle where they're all connected. That becomes our consensual reality, and thereafter it becomes almost impossible to experience anything that the culture says is not real. If you step outside the culturally accepted reality, you're either a prophet or you're schizophrenic.

So we've shrunken down reality to what the group can agree upon. When you get to a global reality—the intersection of all these different cultural sets—we've totally shrunken reality down to this tiny slice that we call materialism. That's our problem right now. We're struggling with a vesica, an overlapping system of sets which have reduced ultimate reality—Christ consciousness—down to what our sensorium can deliver to us.

Section 7: Colonialism and Control

Colonialism swaps out one reality for another reality. There are many different forms of colonialism:

- Military conquest
- Education
- Entertainment
- Financial institutions
- Science
- Religion
- Medicine, pharma
- The WEF, the United Nations, the CDC, the FDA

They're all colonialists trying to shrink ultimate reality down to a tiny perspective. Our job is to break out of that mindset into a Christ consciousness.

The twin attacks of any form of colonialism are censorship of one perspective and propagandizing of the second perspective. That's the situation we find ourselves in right now. We're battling between censorship and propaganda that is attempting to shrink all of reality down to a particular perspective and not allow other perspectives to enter the equation.

That is the birthing process of Christ consciousness in our times. That's why you and I are here today—not just this little group in Hillsborough, but on planet Earth right now. We volunteered to be here to become light workers for this process, to bust this myth of consensual reality and to enter altered states of consciousness that allow us to develop Christ consciousness and see what really is.

Section 8: Mysticism

With ordinary language, as Saussure said, you have the referent in the real world, the signified (the multi-sensory image in your head), and the signifier (the words you use to express your mindset).

Telepathy strictly speaking has referent and signified, but it doesn't have signifiers. If I'm using telepathy, I don't need signifiers, but I'm still using signifieds and referent.

Mysticism has referent, but neither signifieds nor signifiers. When I'm in a mystical state, I still have referents, but I don't have signifieds in my brain or signifiers in my mouth. In mysticism, we're in conversation with Source itself.

When you transcend mysticism and get to unity consciousness, then there are no referents, no signifieds, and no signifiers. It's God's internal dialogue. Full enlightenment is the permanent identification with Source, and for me, that's just another word for Christ consciousness. That's the objective of the exercise.

Section 9: Levels of Language

When I analyze it for myself, I've concluded that:

- Vocalizations are the language of animals (all animals make particular kinds of vocalizations)
- Words are the language of humans
- Rituals are the language of communities
- Silence is the language of mystics

Let's focus on rituals for a moment. Rituals typically are multi-sensory, multi-modality expressions of an entire community. Something as secular as a ball game—a Super Bowl—has a whole ritual: there's a tailgate party outside the stadium, chants for your team, uniforms, rules of the game, hot dogs, and beers. We don't realize that even in secular society, ritual is hugely important to us.

When we get to sacred liturgy, it's the same notion—a multi-sensory and multi-dimensional expression of the community. Take a High Mass in the Catholic system:

- You have visuals: the vestments and their colors, stained glass windows, architecture, statuary
- You have olfactory elements: incense
- You have movement: particular body gestures like joining hands, bowing, genuflecting

- You have taste (not very well done): the bread and wine
- You have touch: hugging or making the sign of peace

A good liturgy is trying to engage all of the sensorium.

I like to differentiate between signs, symbols, and sacraments:

- Signs are one physical reality standing for another physical reality. A road sign is a piece of metal with paint telling you that in 100 meters, there'll be a road to your left.
- A symbol has one foot in physicality and the other in the metaphysical. A hug is a symbol because physically I'm hugging you with my arms, but metaphysically I'm telling you I love you.
- Sacraments actualize that which they symbolize. A sacrament makes something totally real from the mere symbol.

For example, at communion time, one person comes up devoutly, joins her hands, sticks her tongue out, and I put the host and say "Corpus Christi" (the body of Christ). For that person in an altered state of consciousness, she's in contact, having communion with Jesus in a higher state of Jesus consciousness. There's a real communion happening.

After her comes a little kid. He's 10 years old with a wad of chewing gum in his mouth. I say "Corpus Christi" and put a piece of stale bread on his tongue, and now he has a piece of stale bread and chewing gum wrestling for real estate. Was that a real encounter with Jesus? Absolutely not. The kid went back to his seat with a piece of stale bread and chewing gum because there was no elevation of consciousness.

A sacrament is what you do with your state of consciousness in order to encounter reality at a different level.

A sign can be made to tell lies—I can twist a signpost 90 degrees and you'll go in the wrong direction. Even a symbol can be made to tell lies—Judas betrayed Jesus with a kiss, using the symbol of love as a sign to the soldiers. But a sacrament can never lie because it's contingent upon the mindset of the recipient and the presence of the real Christ.

Section 10: Mythish - The Language of Spirit

Many years ago, I invented a word: "mythish." Mythish is mystical teaching in story form. It's a sacred secret language in which the true wisdom of a culture is archived and transmitted.

Modern humans have misunderstood that mythish is gibberish—a mythology, a kind of pre-scientific thinking. It is pre-scientific only in the sense that it's not dependent upon the sensorium. It's appealing to the soul-self rather than to the sensorium self.

Tying spiritual teachings to dictionary-defined language, philosophical concepts, theological theories, or scientific terminology is a doomed exercise. The image that comes to me is like putting all your food into a fridge that's not plugged in. You think you're saving your food, but the fridge isn't plugged in, so all the food will spoil.

When we try to archive our wisdom in philosophical concepts, theological theories, or scientific terminology, it's putting food into an unplugged fridge. You need a different kind of fridge—you need the fridge of mythology or mythish. To understand Christ consciousness, you need to learn how to speak mythish.

Section 11: Name Calling

Naming something is not about hanging an identity tag on a cow's ear or putting a collar on a cat. When Adam and Eve were invited by God to name the animals in the Garden of Eden, God was asking them to align with the essence of the other being—to identify with their essence, not just hang a name tag on them.

When you do that, it gives you power with that which you've named. If you know the name and essence of another, it gives you an element of control, which can be abused. This is why God refused to divulge his name.

When Moses asks God at the burning bush, "What is your name?" God says in Hebrew (which is a future tense, as there is no present tense of "to be" in Hebrew), "I will be who I will be." God is saying, "I will show up in whatever way I choose to show up." God refuses to divulge a static version of himself.

When you know somebody's real name, you're in contact with their essence. One of the most beautiful passages in scripture for me is John chapter 20, where Jesus has risen from the dead. Mary Magdalene comes to the tomb, which is empty, and she's distraught. There's a figure behind her, whom she doesn't recognize—she thinks he's the gardener.

She says, "Sir, if you have taken the body, can you tell me where you've laid him?" And Jesus called her name—and he didn't call her "Miriam." He spoke her secret, sacred name, and then Mary recognized him. That's the whole point of John chapter 20 for me. He spoke her secret sacred name, and then Mary recognized him.

The Magdalene, who had been Christ-attracted for the last three years, had now become Christ-conscious. She became the apostle to the apostles. That's the invitation for us to try to figure out what our true name is—what was the name that Grandmother Guide gave you when you were winging your way into incarnation? Because then you'll understand who you are and why you've come.

Q&A Section

Speaking in Tongues

The question is about the importance of languages and speaking in tongues. Pentecostal churches have this notion of speaking in tongues, going back to Acts of the Apostles, chapter 2, where the Spirit descends upon the apostles.

The apostles were gathered under the auspices of Mary the mother of Jesus and Mary Magdalene. They were holding the community together after Jesus had died and ascended. Then came the Pentecost experience, and suddenly they began speaking in all known languages.

There were people in Jerusalem from all over the diaspora, and they said, "Who are these men and women speaking? We're from Media, Persia, and all parts of the world, and every one of us hears them speaking in our own language."

It's not that Peter and the apostles were using different languages, but somehow the people were understanding what was being uttered. The apostles weren't speaking human languages—they were at a totally different level of communication, at the level of Logos. Logos allowed the listeners to understand in their own languages.

The miracle of Pentecost was not so much that they spoke in different tongues but that different communities were able to infer meaning from extraordinary logos or higher-order sounds.

I spent three months in Tanzania in 1973, learning Swahili at a seminary with a language school. There was a Pentecostal group in the seminary, and I attended the meetings. Spontaneously, I found myself speaking in tongues—a language I didn't understand.

I came back to Ireland for vacation in 1975 and attended a Catholic Charismatic Conference in Dublin with 5,000 people. Suddenly, someone started singing in tongues, and the whole congregation took it up for about 7 minutes. There was no director, no music—just 5,000 different voices singing in different languages. It crested and waned with harmony, then tailed off and stopped as if conducted. It's one of the most extraordinary spiritual experiences I've ever had—totally without a conductor, with different languages and music, but in perfect harmony.

For me, singing in tongues is accessing a different level of language which transcends referent, signified, and signifiers.

Missing Persons in National Parks

The question is about people who go missing in national parks—David Paulides' "Missing 411" work. In national parks all over the country, people go missing in extraordinary situations. There might be a group on a trail, and one person at the back simply vanishes, never to be found again—or found in impossible locations.

For example, a two-year-old child with grandparents disappears. Despite extensive searches with helicopters and dogs, the child isn't found. Then a month later, they find the child 70 miles away on top of a mountain, barefoot, with no clothes, with no idea what happened.

One theory is that extraterrestrials are abducting people to study them scientifically, and either they never come back or they return with no memory. There may be collusion between governments and these off-planet entities.

There seems to be a preponderance of people who go missing who are of German origin, or who are either very intelligent or handicapped in some way—as if some intelligence is trying to study the spectrum of human abilities.

Often they're never heard from again, or they're deposited months later in an area wearing someone else's clothes, or found in locations that have been thoroughly searched before.

What's going on? We live in a universe which is much more complex than we give it credit for. By shrinking our mindset to believe we're the only planet with life and that materialistic science has all the answers, we've created an impoverished worldview.

I believe it's possible we're being experimented upon, that warfare itself is an experiment to generate energy that feeds sick extraterrestrial or extradimensional entities. The universe is a much more complicated place than we give it credit for.

Transcending Left and Right Brain

Marie is a professor of neurology specializing in optics and also a vintner. She notes that as a scientist, she wrestles with concepts she can't fully articulate with her left brain, while as a farmer she deals with uneducated people who have extraordinary telepathic abilities to read their jobs and terrain. She asks if we can develop a Christ consciousness that transcends both left and right brain activity.

Yes, that is the next stage of human development—what I've sometimes called "Homomysticus" or "Homo Christus" We're elevating beyond the physical brain.

The problem with the physical brain is that it's a reducing mechanism, not the origin of consciousness. There's an area at the back of the brain called the reticular activating system (RAS) which actually censors incoming material to avoid overloading the brain with data. When I asked you to look around the room for 5 seconds, less than 1% of what you observed actually reached your prefrontal cortex where you could articulate it.

Our brains are not generating consciousness—they're reducing consciousness. The RAS is like a secretary that filters information before it reaches the CEO (the prefrontal cortex).

One of my regular prayers is to develop Christ consciousness so that my range of abilities extends beyond the physical brain. I want Christ consciousness instead of just intelligence, spiritual experience instead of just mathematical know-how.

Learning to transcend into different states of consciousness is key. This can happen through:

- Meditation
- Spending time with children
- Being out in nature
- For some people, entheogens (plant medicine like ayahuasca, peyote, psilocybin)

The difference between these methods is like the difference between taking a cable car up Mount Kilimanjaro versus hiking it for 5 days. The cable car gets you to the top in 30 minutes to see the view. The hike takes 5 days of sleeping in tents, being bitten by mosquitoes, cooking your food, sharing stories around fires.

Both methods show you the same view from the top, but you're totally different people afterward. There's a huge difference between altered states and altered traits. Some methods give you an altered state but don't change you. Instead of just states of consciousness, we need stages of consciousness—traits of consciousness. Our job is to develop Christ consciousness, not just have fleeting experiences that we didn't earn and will quickly forget.

If you work with plant medicine, there are the "four S's":

- Substance (ayahuasca, peyote, mescaline)
- Setting (environment—a rave or a sacred space?)
- Set (mindset—why am I doing this? For a thrill or spiritual progress?)
- Sitter (someone who knows the terrain, like a shaman, who can guide you)

It's important to choose modalities that transform states of consciousness into traits of consciousness—so that we don't just have experiences but develop as people as well.

Namaste, my brothers and sisters.