

A Primer of Human Psychology in the Non-Contextual Context of Nonduality

What's the value of understanding human psychology? The answer is, if you're on a journey of awakening from delusion, and that's a mighty big if, then your goal is to awaken to the truth of what you really are. Awakening is only possible if you destroy delusion. Truth is what remains when delusion is destroyed. The reason this has something to do with human psychology is because the very nature of delusion is the personal self-concept, which is a false idea about what you really are. The truth is always out there, but we can't see it because delusion fills and distorts our field of view. The only way we can realize the truth is if we destroy delusion, and that means destroying our own personal self-concept. Prior to the perception of a self-concept is our own sense of being a Self, which is the final level of delusion that must be destroyed.

A journey of awakening is a self-destructive process. You can only awaken if you destroy your own personal self-concept, since that's the nature of delusion that prevents you from realizing the truth. This self-destructive process is like a search and destroy mission. Your only weapons in this search and destroy mission are concepts, which you use to destroy other concepts. The number one concept you have to destroy is your self-concept. The study of human psychology tells us something about the nature of the personal self-concept and how the self-concept is mentally constructed and emotionally energized. These psychological concepts have value in the awakening process. You can use these concepts as weapons to destroy your own self-concept.

The first step in the awakening process is to discriminate the truth from the false. You have to become aware of what's false before you can destroy it. The way you destroy the false is by seeing it as false. You have to focus your attention on it and see why it's false. The personal self-concept is false because it's a false belief that you believe about yourself. You believe that you are a person in the world that you perceive. That's the nature of delusion. In reality, you are not a person in the world you perceive. You are the perceiver of that world. To awaken to your own truth, you have to see your personal self-concept as nothing more than a false belief you believe about yourself. You have to see your personal self-concept as an illusion of what you really are. When you see the illusion to be an illusion, you lose interest in paying attention to an illusion. That's how you destroy the illusion. You lose interest in it and stop paying attention to it.

Awakening from delusion has nothing to do with what's good or bad or what's right or wrong. Concepts of good and bad and right and wrong do not exist at the ultimate level of truth. Awakening is only about discovering what's true and rejecting what's false. When you reject the false, you destroy the false. When you see a false belief as false and reject it, you destroy that false belief. The number one false belief you have to see as false, reject and destroy, is your own self-concept. Your personal self-concept is your only obstacle in the journey of awakening. You have to remove it before you can move forward. It's a false belief you believe about yourself, which is a false belief about what you are. If you want to discover the truth of what you really are, you have to destroy that false belief. Truth is what remains when the false is destroyed.

If our concepts of good and bad and right and wrong have nothing to do with the truth, then where do the concepts come from? All concepts of good and bad and right and wrong only apply at the level of the world. These concepts do not apply at the ultimate level of truth. The only way to understand how this is possible is to understand that the world is not the ultimate nature of reality. The world can only be understood as a virtual reality. Within that virtual reality, concepts of good and bad and right and wrong make some kind of sense, but they do not apply at the level of ultimate reality. No concepts apply at the level of ultimate reality because ultimate reality cannot be conceptualized. When we speak of ultimate truth, we're speaking about ultimate reality. Concepts of good and bad and right and wrong do not apply at the level of ultimate truth.

The big questions are what is the nature of that ultimate reality and how do we understand the world as a virtual reality? This is where modern physics can give some answers with the recent discovery of the holographic principle of quantum gravity. The easiest way to understand the world as a virtual reality is with the holographic principle. Although it seems weird to say this, it really helps a lot in terms of understanding the nature of human psychology and the personal self-concept if the world is first understood as a virtual reality. If we really want to understand psychology in scientific terms, then let's begin with the most fundamental of all sciences.

The holographic principle basically tells us that the world is a computer-generated virtual reality, just as depicted in the movie *The Matrix*. In the language of modern theoretical physics, if you want to create a computer-generated virtual reality, the first thing you have to do is to create a quantum computer. The holographic principle explains how the quantum computer is created.

The first question is, who the hell is creating this quantum computer? This is where the concept of ultimate reality comes into the story. Ultimate reality is the ground level of existence, which in the language of nonduality is called the ground of being. In theoretical physics, this ultimate ground state is called the vacuum state, which can also be called the void. In the nondual language of Advaita Vedanta, the void is called Brahman. Brahman is understood to be a void of absolute nothingness. This absolute nothingness cannot be conceptualized. It can only be discussed in terms of negation as unlimited, undivided and unchanging.

In some mysterious way, this void of absolute nothingness is what creates the quantum computer that gives rise to a computer-generated virtual reality that we call the world. The creation of the world requires the creation of two key ingredients that we call energy and information. The quantum computer encodes information and operates in the flow of energy. The holographic principle has pretty much solved the mystery of creation as it explains how the quantum computer operates at the level of the flow of energy as it encodes and processes information.

To fully understand this scientific explanation and how it connects with the nondual wisdom of Advaita Vedanta, it's necessary to back-up and discuss the nature of consciousness. The problem is, we have a much too limited idea of what consciousness really is. At the ultimate level of the absolute nothingness of the void, consciousness is unlimited, undivided and unchanging. At this

ultimate level, consciousness perceives nothing because there is nothing to perceive. This ultimate level of reality is the ultimate nature of consciousness.

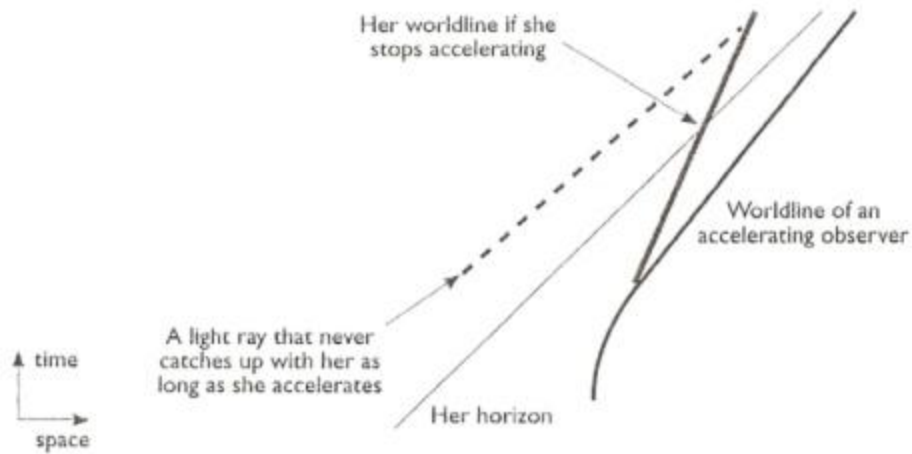
In order to perceive something, we have to talk about consciousness at a lower or derivative level. In Advaita Vedanta, this lower derivative level of consciousness is called Atman or the Self. The ultimate nature of consciousness at the level of the absolute nothingness of the void is inherently unlimited and undivided. This ultimate level of consciousness can be called the Source. At the level of the Self, consciousness is inherently limited and divided. If we think of the Source as an undivided ocean of consciousness, then the Self arises as a point of view within that ocean. The Self is divided from its Source just as a drop of water is divided from the ocean.

If we want to discuss what is perceived in the world, then we have to talk about the Self as a point of perceiving consciousness that arises at the central point of view of its own world. In order to perceive its own world, the Self must divide itself from its undivided Source. The big question is how does that perceivable world appear to come into existence?

This is the question that the holographic principle answers. Modern theoretical physics has pretty much moved beyond the idea of the space-time geometry of the world or the idea of point particles appearing to exist in and move through a space-time geometry as being fundamental ideas. Neither the idea of the space-time geometry of the world nor the idea of point particles existing in and moving through a space-time geometry are fundamental ideas. Until about 25 years ago, it was thought the concept of space-time geometry, as formulated by Einstein's field equations for the space-time metric, and the concepts of point particles existing in and moving through a space-time geometry, as formulated by quantum field theories, were fundamental ideas, but these concepts have pretty much been discarded as not being fundamental ideas.

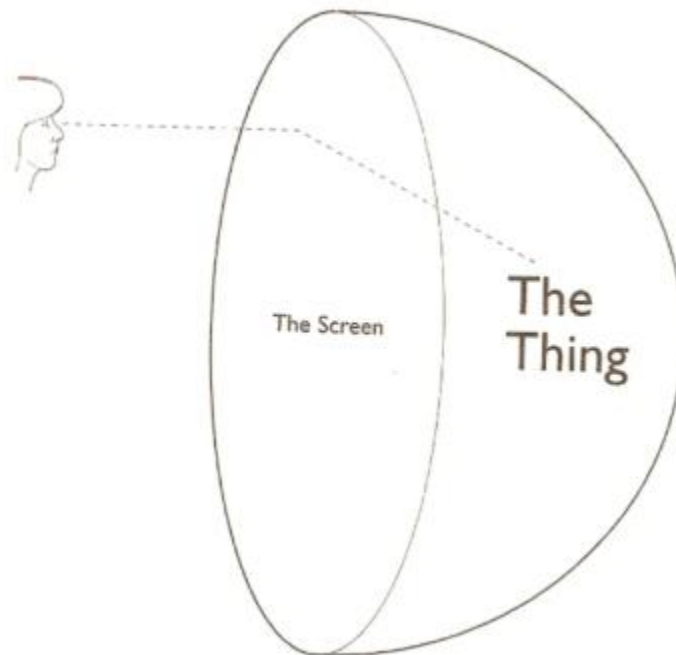
What are the fundamental ideas? Modern theoretical physics has settled on the ideas of energy and information as being fundamental. The only questions are how is energy expressed and how is information encoded? This is basically the question of how a quantum computer is created that gives rise to the appearance of the computer-generated virtual reality we call the world.

The basic idea is the world an observer perceives can only be created when the observer enters into an accelerated reference frame. The two pillars of relativity theory are the equivalence principle, which tells us every force perceived by an observer is equivalent to the observer's own acceleration, and the constancy of the speed of light for all observers, which says nothing can travel faster than the speed of light, which is like the maximal rate of information transfer in a computer. Whenever an observer enters into an accelerated frame of reference, the observer's observations of things in space are limited by an event horizon. The observer's event horizon is a bounding surface of space that limits its observations of things in space. The observer's event horizon is as far out in space as the observer can see things in space. Due to the constancy of the speed of light, a light ray that originates on the other side of the observer's event horizon can never reach the observer as long as the observer continues to undergo accelerated motion.



Accelerating Observer's Event Horizon

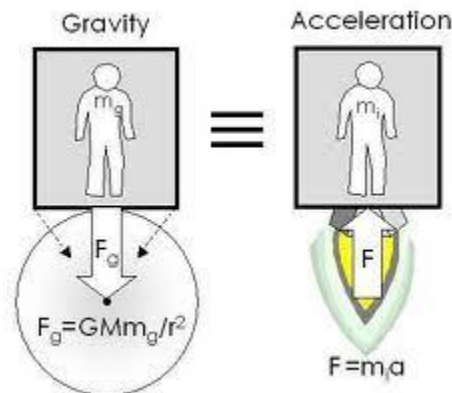
The holographic principle tells us that the observer's event horizon acts as a holographic screen that encodes all the information for whatever is perceived by the observer in its own holographic world. That holographic screen is the boundary of the observer's own holographic world. Everything the observer can perceive in its own holographic world is like a holographic image projected from the observer's holographic screen to its point of view at the center of that world.



The Observer's Holographic Screen

The key point of the holographic principle is that everything the observer can perceive in its own holographic world is a form of information encoded on its own holographic screen. That form of information is projected like an image from the observer's screen to its central point of view as the observer perceives it. That holographic world only appears to come into existence due to the observer's own accelerated motion that gives rise to the observer's event horizon that acts as its holographic screen. In this sense, the observer is a moving point of perceiving consciousness.

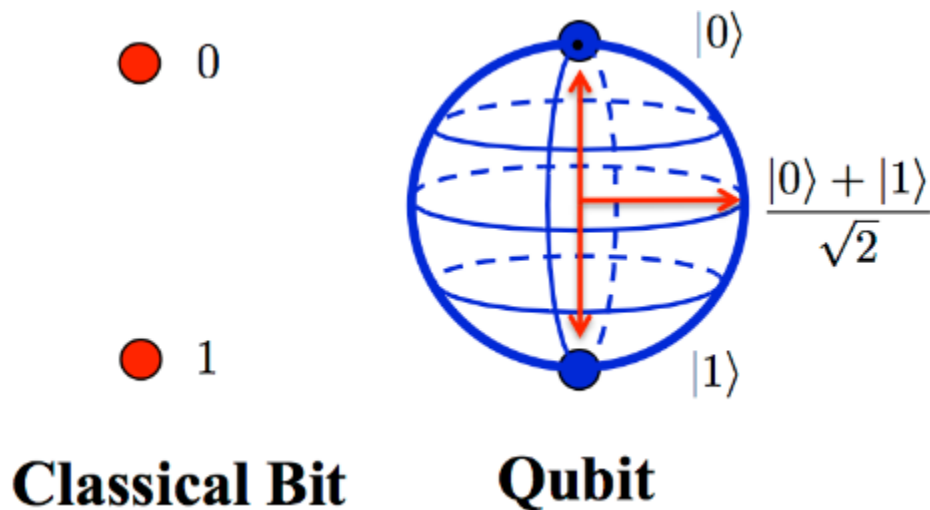
The observer not only perceives the form of all things in its own holographic world, as those forms are projected like images from its own holographic screen to its central point of view, but also the flow of energy that animates those forms. Where does this energy come from? This energy comes from the observer's own motion. The flow of energy gives rise to the perception of forces. The principle of equivalence tells us those forces are equivalent to the observer's own acceleration. That's not only where the perception of the force of gravity comes from, but where the perception of all forces comes from. The flow of energy that animates all things in the observer's holographic world and gives rise to the perception of all forces in that world arises from the observer's own accelerated motion. Like an observer in a space-ship that accelerates through empty space due to the force exerted by the thrusters of the rocket-ship, the energy that animates all things in the observer's world and the forces exerted on all things in that world arise from the observer's own accelerated motion. That energy arises in the observer's accelerated frame of reference that gives rise to its event horizon that acts as its holographic screen.



Principle of Equivalence

We still have to explain how the observer's holographic screen encodes information. The answer is weird, but this is what the holographic principle says, which seems to be the only possible answer. The world we perceive is a virtual reality, just like depicted in the movie the Matrix. This is a computer-generated virtual reality world. In the language of modern theoretical physics, the projected images of that virtual reality world are forms of information encoded on a screen. All the bits of information that characterize the projected images of that world are encoded on the screen. The images only appear to be three dimensional because the images are holographic in nature. The world we perceive is a holographic world, and everything we can perceive is no

more real than a holographic image. All the bits of information for that world are encoded on the screen, which is a two dimensional surface. In the language of theoretical physics, these bits of information are called qubits or quantized bits of information. We really do live in the Matrix. All the qubits of information that characterize the three dimensional world we perceive are encoded on a two dimensional screen and the encoding of that information on the screen is specified in terms of mathematical structures called matrices, just like depicted in the Matrix. A matrix is a two dimensional array of numbers. This two dimensional array of numbers is encoded on the screen. Each pixel on the screen encodes a single bit of information in a binary code of 1's and 0's. The world we perceive only appears to be three dimensional because it's holographic.

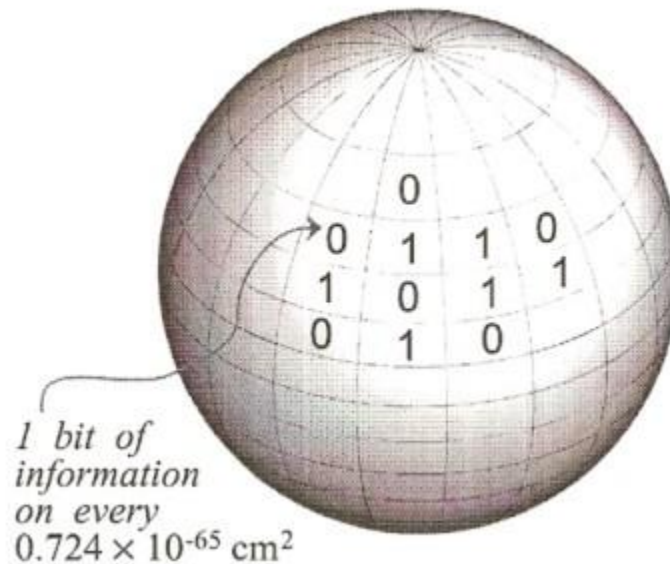


Qubit as the Quantized Information Encoded on a Planck Size Event Horizon

When the accelerating observer's event horizon encodes qubits of information, the horizon turns into a holographic screen, and everything the observer can observe in its own holographic world is like an image projected from the screen to the observer's central point of view. The image is a form of information that can always be reduced to qubits of information encoded on the screen. The screen encodes qubits of information in terms of matrices, which are two dimensional arrays of numbers. Each pixel on the screen encodes a bit of information in a binary code of 1's and 0's. In quantum theory, this encoding of quantized bits of information is understood to arise in terms of matrices, like a spin $\frac{1}{2}$ variable that can only point up or down similar to a computer switch that is either on or off. In quantum theory, a spin $\frac{1}{2}$ variable is mathematically represented by a 2×2 SU(2) matrix. An SU(2) matrix gives a mathematical representation of rotational symmetry on the surface of a sphere, but its eigenvalues also encode information in a binary code. An $n \times n$ SU(2) matrix encodes n quantized bits of information. This encoding of information naturally occurs on a two dimensional surface in a rotationally invariant way, as though each pixel on the screen encodes a bit of information. In mathematical terms, this encoding of information on a surface is understood to arise in terms of the eigenvalues of a matrix. In quantum theory, qubits

of information are understood to be entangled because they can only arise as the eigenvalues of a matrix. Quantum entanglement is a natural property of the eigenvalues of a matrix.

The size of a pixel that encodes a single qubit of information on the surface of the event horizon is called the Planck area. A Planck size event horizon is the smallest possible event horizon because it encodes a single qubit of information. A larger event horizon encodes more qubits of information, but always in an integral number of Planck areas. This is how space-time geometry is understood to become quantized in quantum gravity. This quantization of space-time geometry in terms of qubits of information encoded on an event horizon is called the holographic principle of quantum gravity. Quantization of space-time geometry occurs because an event horizon must consist of an integral number of Planck areas, each of which acts like a pixel on the surface of an observer's event horizon that encodes a qubit of information. The Planck area is the fundamental quantum of space-time geometry, and a qubit is the fundamental quantum of information.



Holographic Principle

In quantum gravity, the Planck area is specified in terms of the gravitational constant, the speed of light and Planck's constant as $\ell^2 = \hbar G/c^3$, and the number of qubits of information encoded on an event horizon of surface area A is given as $n = A/4\ell^2$. These n qubits of information are encoded in a binary code by an $n \times n$ matrix, which is an $n \times n$ array of numbers. It turns out that what we call the laws of physics, like the law of gravity, are simply the result of how qubits of information are encoded on a holographic screen and the energy inherent in the observer's accelerated frame of reference that gives rise to the observer's event horizon that acts as a holographic screen when that surface encodes qubits of information. The laws of physics are like the operating system or computation rules that govern the operation of the computer-generated virtual reality. The laws of physics are not really anything fundamental, but rather only a result of

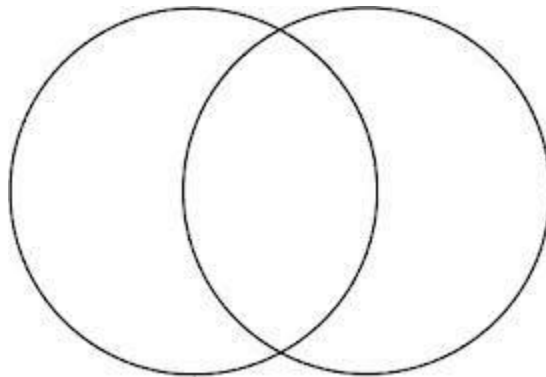
creating a quantum computer that allows for the creation of the computer-generated virtual reality. That quantum computer is created when the observer enters into an accelerated frame of reference that gives rise to an event horizon that acts as the observer's holographic screen when that bounding surface of space encodes qubits of information.

Where do the laws of physics come from? The holographic principle gives a perfectly good scientific answer. The laws of physics are like the operating system or computational rules that govern the operation of this computer-generated virtual reality. This turns out to be fairly easy to show from the holographic principle. The laws of physics that govern whatever appears to happen in any bounded region of space can be easily deduced from the way qubits of information are encoded on the bounding surface of that space and the energy inherent in the observer's accelerated frame of reference that gives rise to that bounding surface as the observer's event horizon. The laws of physics are not really anything fundamental, but are more like a thermal average description of what appears to happen when things are near thermal equilibrium, like a thermodynamic equation of state. Both Einstein's field equations for the space-time metric, which is the law of gravity, and all quantum field theories that give a representation of particle physics, can be understood to arise as thermal average descriptions of what appears to happen in some bounded region of space. In physics, these are called effective field theories. The more fundamental description of what appears to happen in any bounded region of space is the way qubits of information are encoded on the bounding surface of that space, which can always be understood to arise as an event horizon in an observer's accelerated frame of reference, and the energy inherent in that accelerated motion. This fits in nicely with the holographic principle, which tells us that whatever appears to happen in that bounded region of space is like the holographic projection of an image from the screen and the animation of that image in the flow of energy that is inherent in the observer's accelerated frame of reference. The projected image is a form of information that can always be reduced to qubits of information encoded on the screen. That image is animated by the observer's own motion and is projected from the screen to the observer's central point of view as the observer perceives it.

There's really no easy way to say this, so it's best to just say it and then discuss what it all means. The world we perceive is a virtual reality, just like depicted in the movie the Matrix. In reality, all we're really doing is playing a computer-generated virtual reality game. The animation and projection of the images of the game is only possible if the observer focuses its attention on its own computer-generated virtual reality as it plays the game. The observer's event horizon acts as a holographic screen that encodes bits of information, just like a computer screen. The observer's screen encodes information for everything the observer can observe in its own holographic world. That observable world is like the projected and animated images of a computer-generated virtual reality. The images are forms of information projected from the screen to the observer's central point of view and animated in the flow of energy that energizes the computer. In reality, the observer as it observes its own holographic world is only observing the animated images of a

computer-generated virtual reality projected from its own screen to its central point of view, like an observer that plays a computer-generated virtual reality game.

Each observer observes its own holographic world as the animated images of that world are projected from its own holographic screen to its central point of view. That screen always arises as an event horizon in the observer's accelerated frame of reference. How then do we explain a consensual reality shared by many different observers? The answer is information sharing. When multiple players play a computer-generated virtual reality game, with each player playing the game on its own computer screen, those players can share information as long as their computer screens are connected by the internet. In a similar way, different observers, each located at their own individual point of view, can share a consensual reality when their respective holographic screens overlap in the sense of a Venn diagram and share information. The accelerated point of view of each observer is surrounded by an observation limiting event horizon, which is a bounding surface of space that acts as a holographic screen. In quantum gravity, overlapping holographic screens naturally share information.



Information Sharing Between Overlapping Bounding Surfaces of Space

The key point of the holographic principle is that the observer's holographic screen only arises due to the observer's accelerated motion that gives rise to the observer's accelerated frame of reference. The observer is the point of perceiving consciousness at the center of its own holographic world that perceives the images projected from its own holographic screen to its central point of view. That holographic screen always arises as an event horizon in its accelerated frame of reference. The energy of that accelerated motion is what animates the projected images. The observer not only perceives the projected images, but also perceives the energy that animates the images. That energy arises from the observer's own accelerated motion. The projected images not only look real, but they also feel real as the observer perceives that animating energy.

Everything you can perceive, which not only includes the form of all things, but also the flow of energy that animates those forms, is no more real than the projected and animated images of a computer-generated virtual reality, just as depicted in the Matrix. Things not only look real as you perceive the images of things, but they also feel real as you perceive the flow of energy that

animates the images of things. In reality, the form of those things are no more real than the protected and animated images of a computer-generated virtual reality game that you're playing. You play the game as you perceive the game. You play the game by focusing your attention on the game. Your focus of attention on the game is what allows you to perceive the game. Your focus of attention on the game is also what allows you to animate the game. It's the energy of your own motion as a moving point of perceiving consciousness that allows you to animate the game as you focus your attention on the game and perceive the game.

There's another aspect of your consciousness that needs to be discussed to fully understand how you play the game. When you focus your attention on the game, you not only animate the images of the game due to your own motion as a moving point of perceiving consciousness, but you also project the images from your own screen to your own point of view as you perceive the animated images. You project the images because you're illuminating the images with your own light of consciousness. The light of consciousness is what allows the images to become illuminated and projected from the screen back to your own point of view as you perceive them. This is like the light that is reflected off of a mirror, or the light of a movie projector that projects the images of a movie from a movie screen to the point of view of an observer in the movie audience. You have to illuminate the images before they can be projected to your own point of view and you can perceive them. You illuminate them by shining the light of consciousness on them. You shine the light of consciousness on them as you focus your attention on them.

In this sense, you are a moving point of illuminating and perceiving consciousness that arises at a point of view as you perceive the projected and animated images of your own holographic world. That world is defined on a holographic screen that arises as an event horizon due to your own accelerated motion. The screen is where all the qubits of information are encoded that characterize all the forms of things in that world. The forms are projected and animated images. You perceive the images of that world as you focus your attention on that world. The projected images of that world are only projected to your central point of view because you're illuminating them as you shine your own light of consciousness on them. The projected images of that world are only animated because you're animating them with the energy of your own motion. You only project, animate and perceive the images of that world because you focus your attention on the images. You have to focus your attention on the images to project, animate and perceive them.

If what you really are at the level of perceiving your own world is a moving point of illuminating and perceiving consciousness, then why do you believe that you're a person in the world you perceive? The answer is weird, but this answer is the only possible answer. In reality, you're only playing a virtual reality game. Images of a computer-generated virtual reality are projected from your own screen to your point of view and are animated in the flow of energy that energizes the computer. You play the virtual reality game as you focus your attention on those images. You not only perceive the images that are projected from the screen to your own point of view, but you also animate those images by energizing them with the expression of your own energy. That energy arises from your motion as a point of consciousness. You also project the images as you

focus your attention on them by shining your own light of consciousness on them. The word enlightenment refers to your own light of consciousness that is reflected off the screen as that light projects the images from the screen back to your own point of view. You shine the light of consciousness on the images and illuminate them as you focus your attention on them.

If you want to break free of delusion, the first question you have to ask yourself is Who are you really? The only possible answer is that you are a presence of consciousness that is identifying itself with its personal self-concept or ego. To identify yourself with your ego, you have to perceive your ego. In the sense of a subject-object relation, you are the subject and your ego is an object that you're perceiving. You are the subjective perceiver, which is called I. The ego is also called I, but the ego is a false I, since the ego is something that you can perceive. The true subjective nature of the I is the perceiver, which can only be described as a pure presence of perceiving consciousness. The true nature of the perceiver cannot be something it perceives.

Everything you can perceive is like a computer-generated virtual reality. Images of that virtual reality are projected from a screen to your point of view and are animated in the flow of energy that energizes the computer. The computer screen encodes bits of information, and that information is organized into the form of images that are projected to your point of view. Modern physics tells us those bits of information are encoded as qubits on an event horizon that acts as a holographic screen, and that event horizon always arises in an observer's accelerated frame of reference. The laws of nature are simply the computational rules that govern the operation of the computer. This is a quantum computer that is constructed as you enter into an accelerated frame of reference and as qubits of information are encoded on your event horizon that acts as a holographic screen. That's how the computer-generated virtual reality game is created.

The second question you have to ask yourself is Why do you identify yourself with your ego? You have to understand that you're suffering under a hypnotic trance. You're suffering under a hypnotic spell, and you've cast that spell upon yourself. You believe that you're a person in the world you perceive, but you're not. Your belief that you're a person in the world you perceive is nothing more than a false belief you believe about yourself. It's a big lie, and it's personal. The big lie is your false belief that you're a person in the world you perceive.

At the level of perceiving your own world, you're the consciousness that's present at the center of that world. You're nothing more than a presence of consciousness that exists at the central point of view of your own world. That presence of consciousness always carries with itself its own sense of individual existence, which is called I Am. That sense of individual existence is the sense of being present as you perceive that world. The only true thing you can ever know about yourself as you perceive your own world is your own sense of being present, the sense I Am.

You have to understand how you're casting the hypnotic spell under which you suffer. The key point of this state of affairs is that everything you can perceive arises in a subject-object relation. You are the perceiving subject, which is a moving point of illuminating and perceiving

consciousness at the central point of view of your own holographic world. Everything that you can perceive in that world, which are all the observable objects of that world, are forms of information encoded on the screen, which are the animated images of that world that are projected from the screen to your point of view. Those forms can always be reduced to qubits of information encoded on your own holographic screen that arises as an event horizon due to your own accelerated motion. You project those images as you focus your attention on them and illuminate them by shining the light of consciousness on them. You animate those images with the energy of your own motion as a moving point of consciousness.

This moving point of illuminating and perceiving consciousness is called the Self. The Self is the subject in the subject-object relation that defines self and other. The Self always carries with itself its own sense of individual existence, which is called I Am. This sense of I-Am-ness is the sense of being present as the Self perceives its own virtual reality world. The ego is part of that virtual reality world, like the central character or an avatar in a virtual reality game. When the Self identifies itself with its ego, it is as though the ego is the perceiver of that virtual reality world, but the true nature of the perceiver is always the Self. There is only an illusion that the ego can perceive that virtual reality world when the Self identifies itself with its ego.

How does self-identification occur? The virtual reality world is emotionally animated, and that emotional energy arises from the motion of the Self as a moving point of illuminating and perceiving consciousness. The subject-object relation of self and other becomes perverted as the Self takes itself to be its ego and sees all the objects in its world as separate from its ego. In reality, its ego is just another object the Self perceives, but when the Self identifies itself with its ego, it seems as though its ego is the perceiver of all those other objects. Self-identification always creates a sense of separation. The ego is always mentally constructed as a personal self-concept, and the self-concept is always emotionally energized and body-based. In the mental construction of the ego, a body-based self-image is emotionally related to the image of some other thing the Self perceives. That emotional relation makes the Self feel emotionally self-limited to the emotionally animated form of its body as it perceives that emotional energy. When the Self feels emotionally self-limited to the emotionally animated form of its body, it falsely identifies itself with its ego. Self-identification with its ego is only a false belief the Self believes about itself due to its feeling of self-limitation, which is no more real than an emotional body feeling it perceives in its virtual reality world.

People believe that their brain is the source of their consciousness, but this is only a false belief that arises from their perception of emotional body feelings. The brain is part of the body of a person, and like the brain, the body of a person is a form of information that appears in the world. Is the person an observer? At the level of information and energy, the answer is no. If the form of a person is like an image displayed on a mental screen, then the observer is always outside that mental screen as mental images are projected from the screen to the point of view of the observer. The image of a person, which can be reduced to a form of information encoded on

the screen that is animated in the flow of energy, must be displayed on the mental screen, and the point of view of the observer is always outside the screen.

Just as the brain cannot perceive anything, organs of sensory perception inside a body cannot perceive anything. Organs of sensory perception inside a body only transmit information about what is being perceived, just as the brain only processes information. That information is transmitted and processed in the flow of energy that animates the body and the brain.

Confusion about this state of affairs arises because the organs of sensory perception inside the body transmit both internal and external states of information. Some perceptions are internal perceptions, like emotional body feelings, and some are external perceptions like external sensory perceptions. Internal and external only refer to the boundary of the body. Emotional body feelings are internal to the boundary of the body, while external sensory perceptions are external to the boundary of the body, but all of these perceptions are perceived by an observer.

The perceiving consciousness of the observer can never be reduced to a state of information or energy it perceives, since the point of view of the observer is always outside the mental screen that displays all these mental images. Why then does the observer believe that it is a person that appears in the world it perceives? If the form of a person is only another mental image displayed on the screen that the observer perceives, then why does the observer take itself to be a person?

The answer has to do with the nature of internal perceptions, like emotional body feelings that are perceived internal to the boundary of the body. When the observer perceives internal body feelings, the observer feels emotionally self-limited to the emotionally animated form of its body and takes itself to be an embodied person. That feeling of emotional self-limitation to the emotionally animated form of a body leads the observer to identify itself with the embodied form of a person that appears in the world the observer perceives. It is as though the person in the world is the perceiver of that world as the observer identifies itself with the form of an embodied person. The perception of internal emotional body feelings makes the observer feel self-limited to the form of the body and emotionally identify itself with the embodied form of a person.

This emotional self-identification of the observer with the form of a body always creates a sense of separation. The objects of sensory perception that appear external to the boundary of the body are taken to be separate from the body as the observer identifies itself with the personal form of the body. This sense of separation in terms of the boundary of the body creates a sense of self and other. The observer identifies itself with the form of its body and sees all objects of sensory perception appearing outside the boundary of its body as separate from its body and itself.

This sense of self and other is always created in a subject-object relation. The true nature of the subject is the perceiving observer and its objects are whatever forms of information it perceives, but when the observer emotionally identifies itself with the form of its body due to its perception of emotional body feelings that make it feel self-limited to that embodied form, this normal subject-object relation of perception becomes perverted as the observer takes itself to be that

embodied form and sees all the objects of sensory perception that appear external to the boundary of its body as separate from itself. This perversion of the normal subject-object relation of perception is the nature of personal self-identification. This perversion of perception arises from personal bias in the focus of attention of the observer, which leads to the expression of personally biased emotions that makes the observer feel self-limited to the emotionally animated form of a person and identify itself with that personal form. The observer is the Self.

Why does the expression of emotional energy make the Self feel self-limited to the form of its body? The expression of emotions, as in the expression of fear and desire, are about defending the survival of the body in the virtual reality world. The body only survives in the virtual reality world because it expresses self-defensive emotions. That's the only purpose of expressing self-defensive emotions. Their expression defends body survival. When the Self emotionally identifies itself with its ego and feels emotionally self-limited to the form of its body, it feels compelled to defend the survival of its body and ego in the virtual reality world as though its existence depends upon it. The way the Self defends the survival of its ego is by focusing its attention on its ego in a personally biased way, which leads to the expression of more personally biased self-defensive emotions that emotionally reinforce its self-identification with its ego.

Delusion arises because the Self is defending the survival of its ego as though its existence depends upon it. That's how the Self emotionally constructs all the false beliefs it believes about itself. Those false beliefs are emotionally constructed in its mind as self-concepts. Expressions of fear and desire are self-defensive emotions that have no other purpose than to defend the survival of the body and the ego. When the Self feels compelled to defend the survival of its body and ego in the virtual reality world that it perceives as though its existence depends upon it, those are the self-defensive emotions the Self will express with its personally biased focus of attention.

Something else weird happens when the Self expresses these emotions and identifies itself with its ego. The self-concept requires the mental construction of a body-based self-image. That personal self-image is always constructed out of memory of past events and anticipation of future events. The construction of a personal self-image requires an emotional projection into either the past or the future. A personal self-image can only be constructed out of memory or anticipation of events. The problem is, the Self as a presence of consciousness is only present in the present moment. When the Self emotionally constructs a personal self-image through emotional projection into past or future events, the Self is no longer aware of itself as a presence of consciousness that only exists in the present moment. That lack of awareness of itself is a key aspect of how the Self falsely identifies itself with its ego. Memory of the past and anticipation of the future are aspects of the virtual reality world the Self perceives. As the Self perceives its personal self-image constructed out of the remembered past or the anticipated future, this leads the Self to identify itself with its ego that can only appear to exist in that virtual reality world.

When the Self emotionally identifies itself with its ego, it feels compelled to defend the survival of its ego as though its existence upon it. All expressions of fear and desire defend the survival of

the ego because they defend the survival of the body. The ego really only cares about defending its own survival in the virtual reality world, which is what the Self cares about when it identifies itself with its ego. The most important way the ego defends its survival is by expressing the desire to be in control and to feel powerful. The ego defends its survival in relation to other things that appear in the virtual reality world by expressing the desire to control things and have power over others. The desire to be in control and have power over others is always self-defensive. That's how the ego defends its survival. The desire to defend itself arises from its fear of death and non-existence, and the desire to be in control and feel powerful is a denial of death. At its very core, the ego is only motivated by fear and denial.

The key point is that the Self is a point of impersonal perceiving consciousness at the central point of view of its own holographic world that is only identifying itself with the form of a person that appears in that world. There is no way to understand the Self as being a person or having a personal origin. The Self is inherently impersonal. The form of a person is only another object that the Self perceives in its own holographic world. There is only an illusion that the Self is personal when the Self identifies itself with the form of a person.

The Self is a presence of consciousness that perceives all the perceivable objects of its own holographic world. It is a moving point of illuminating and perceiving consciousness at the central point of view of that world. The Self is a point of impersonal perceiving consciousness at the central point of view of its own holographic world that is only identifying itself with the form of a person that appears in that world. This point of impersonal consciousness is identifying itself with the form of a person that appears in the world it perceives. The Self identifies itself with the projected and animated image of a person as it projects, animates and perceives that image. The nature of personal self-identification is delusional. Personal self-identification is a false belief that impersonal consciousness believes about itself. Impersonal consciousness falsely believes that it is a person that appears in the holographic world that it perceives. The nature of delusion is this false belief the Self believes about itself that it is a person in the world it perceives.

Self-identification of perceiving consciousness with the life-form it perceives can only be driven by the expression of emotional energy that makes perceiving consciousness feel self-limited to the emotionally animated form of that life-form as it perceives the flow of emotional energy that animates that life-form. That expression of emotional energy is what creates the false belief that perceiving consciousness believes about itself that it is the life-form it perceives. In reality, perceiving consciousness is nothing perceivable. The true nature of perceiving consciousness can only be described in the sense of negation as the formless nothingness of pure consciousness. Nothing that perceiving consciousness believes about itself is true since it is nothing perceivable.

The main thing to be clear about is the purpose of emotions. Emotions, as in the expression of fear and desire, defend the survival of the body. The body must express these emotions in order to survive. In effect, emotions either express the desire to live in the form of a body or the fear of body death. Living in the form of a body requires the self-replication of the organized form of

the body in a recognizable way over a sequence of events, while the death of the body occurs with the disorganization of that form that results in the body no longer being recognizable.

There are two critically important aspects of the survival of the self-replicating form of a body in a recognizable way. The first aspect is: Who exactly is recognizing that self-replicating form? Who is not only recognizing that form but also identifying itself with that form? The answer of course is a presence of consciousness. That presence of consciousness is present at the central point of view of its own holographic world as it perceives the animated images of that world that are projected from its own holographic screen to its own central point of view. The form of the body that this presence of consciousness recognizes and identifies itself with is just another projected and animated image of that holographic world.

The second aspect of body survival has to do with the energetic nature of the expression of emotions. The body must be self-replicated in form in a recognizable way to be recognized. In physics this self-replication of form in a recognizable way is described as a low entropy state. Only a low entropy state allows for the coherent self-replication of a form in a recognizable way. The word coherent literally means to hold together in a recognizable form over a sequence of events. The coherent organization of form that allows for self-replication of form in a recognizable way implies a low entropy state. This low entropy state is maintained by the expression of survival emotions, like fear and desire, that have no purpose other than to maintain that low entropy state and defend the survival of the body as a recognizable self-replicating form.

The maintenance of this low entropy state requires the expenditure of energy. The reason is actually quite simple. At thermal equilibrium, which is a high entropy state characterized by the randomization of the flow of thermal energy and the thermal randomization of information, all forms become disorganized. At thermal equilibrium, random thermal energy disorganizes all forms. The forms literally fly apart because of the random motion of their constituents. The big question is what holds the form together? What binds the constituents into a form? At the level of particle physics, those constituents are things like elementary particles, atoms and molecules that bind together under the influence of the electromagnetic and nuclear forces, but at the level of the holographic principle, those constituents are qubits of information that align with each other under the influence of quantum entanglement.

There is always a balance between the tendency for entropy to increase and the flow of random kinetic energy to disorganize the form of the body and the tendency for the potential energy of attractive forces to hold the form of the body together and maintain that coherent organization of information. If the balance favors an increase in entropy and the flow of random kinetic energy, the body falls apart and becomes disorganized. If the balance favors the potential energy of attractive forces, the body holds together as its form becomes self-replicated in form and that coherent organization of form is maintained. The only way this second scenario can occur is if the body adds potential energy to its form, which requires the body to eat other bodies. A body can only self-replicate its form and survive in the world if it eats other bodies.

The addition of potential energy to a form is called eating. A form can only self-replicate its form if it adds potential energy to its form. Where does the form find that potential energy? The form finds that potential energy in other forms. In order to self-replicate its form, the form must eat other forms. Body survival is only possible if bodies eat each other. It literally is a body-eat-body world, since that is how a body adds potential energy to its form. Even plants must eat the form of photons that arrive from the sun. In order to survive in the form of a body, the body must express the desire to eat other bodies. At the same time, in order to survive in the form of a body, the body must avoid being eaten by other bodies and express the fear of being eaten. The expression of fear and desire, which are survival emotions that defend the survival of the body, must be expressed by a body for that body to survive and self-replicate its form.

Biology tells us there's an environmental selection pressure called the survival of the fittest body. The bodies that are best able to express their desire to eat while they also avoid being eaten are the bodies that are most likely to survive and reproduce their forms. The bodies that are best able to express the desire to eat and the desire to reproduce while they also express the fear of being eaten are the bodies that are most likely to survive and reproduce their forms, which in the sense of natural selection, selects those bodies that are best able to express fear and desire.

The survival of the body is only possible in a non-thermal equilibrium state since the body must feed off of the flow of energy that flows in a thermal gradient. That is the only way the low entropy state of the body can be maintained. By its very nature, body survival requires the expression of survival emotions, which at the most primitive level are the desire to eat and the fear of being eaten. That's the only way the form of the body can be self-replicated in form in a recognizable way. This brings us back to the presence of consciousness that recognizes that form. Why does that presence of consciousness identify itself with that form? The answer is quite simple. The presence of consciousness feels emotionally self-limited to that form as it perceives the flow of emotional energy that animates that form. That feeling of emotion self-limitation, which can only arise with the expression of fear and desire that defends the survival of the body, leads that presence of consciousness to emotionally identify itself with that self-replicating form.

Coherently organized forms, like the form of a body, can only self-replicate their forms in a recognizable way in a non-thermal equilibrium state, which implies that energy is flowing in a thermal gradient. The self-replicating form literally has to feed off of this flow of energy in order to maintain its form. The reason for this fact is the form must add the organizing potential energy of attractive forces to its form while it also sheds disorganizing thermal energy into its environment. There's always a balance between the potential energy of attractive forces that tends to maintain the organization of forms and the kinetic energy of random thermal motion that tends to disorganize those forms. Forms only maintain their coherent organization if the balance favors the potential energy that holds the form together over the random kinetic energy that pushes the form apart. In order to tip the balance in favor of potential energy, the form must add potential energy to its form while it also sheds thermal energy into its environment. Although the form is being maintained in a low entropy state as it adds organizing potential energy to its form,

the total entropy of the form and its environment is actually increasing as disorganizing thermal energy is shed into the environment, and so the second law of thermodynamics is not violated.



Normal Flow of Energy in a Thermal Gradient Through the Observer's World

It's worth reviewing how the second law of thermodynamics operates and the effect it has on the nature of life. The flow of energy in a thermal gradient arises as heat flows from hotter to colder objects. Hotter objects feel hotter because their internal constituents, like atoms and molecules, are moving around faster. When we perceive the temperature of a hot object, we're perceiving the random thermal motion of those constituents. Hotter objects radiate away more heat because they radiate away more electromagnetic radiation than colder objects, and so heat tends to flow from hotter to colder objects. When we perceive the flow of heat, we're perceiving that flow of electromagnetic radiation. That radiation is quantized into photons. Hotter objects with their faster moving constituents give rise to higher energy photons that have a higher frequency of vibration. As those photons are radiated away into the environment, they tend to scatter off of other objects and to be absorbed by colder objects, which then reradiate photons into the environment at a lower energy and a lower frequency. Since total energy is conserved, a larger number of lower energy photons are reradiated than the number of higher energy photons that are absorbed. The net effect of this scattering, absorption and reradiation is that as heat flows from hotter to colder objects, a larger number of lower energy and lower frequency photons become randomly dispersed into the environment, and the environment becomes more disordered.

How does this transfer of thermal energy down a thermal gradient occur inside the body of a life-form? The simplest example is photosynthesis. When high energy photons are radiated away from the hot surface of the sun and arrive at the cooler surface of the earth, plants absorb those photons and convert some of the energy of the photon into the high energy bonds of carbohydrate molecules. The plant has an internal mechanism for this conversion inside of plant cells. When an animal eats the plant, the carbohydrate molecule is eventually burned and releases heat. The animal has an internal mechanism for burning the carbohydrate molecules inside of

animal cells. Some of the released heat energy is used to perform work, like the animal searching for more food, but some of the heat is radiated away into the environment. The photons that carry away this heat are randomly dispersed into the environment. These dispersed photons eventually make their way into cold outer space. A larger number of lower energy and lower frequency photons are randomly dispersed into cold outer space than the original number of higher energy and higher frequency photons that arrived from the hot sun, and so the environment becomes more disordered as heat flows in this thermal gradient.

The internal mechanism inside of plant cells that converts the energy of higher energy photons into the energy of carbohydrate molecules, and the internal mechanism inside of animal cells that burns the carbohydrate molecules so that work can be performed, may simply be the most efficient mechanisms that transfer energy down a thermal gradient. That may be why life-forms have evolved. That may be what the survival of the fittest body is really all about. Life-forms may be the most efficient mechanisms possible that transfer thermal energy down a thermal gradient. That transfer of energy may be the only purpose of life at the level of the flow of energy. That may be the only purpose of life at the level of expressing emotions.

The expression of fear and desire are primitive survival emotions necessary for the survival of a body in the world, but the human life-form is also a social animal, and the expression of social emotions also has survival value. The basic problem is that the human life-form is born in an immature state of development in which it is not able to fend for its own survival. The immature human child must be cared for by a caretaker, like its mother. The immature child is dependent on the care of its mother for its survival. This state of dependency leads to the formation of emotional attachments. The child becomes emotionally attached to its mother. The expression of emotional attachments are social emotions necessary for the survival of the immature child. By their very nature, the expression of emotional attachments are immature. Just like the primitive survival emotions of fear and desire, the expression of emotional attachments is also selected for by natural selection in the sense of the survival of the fittest body. The immature body of a child is more likely to survive if it forms an emotional attachment with its mother. The expression of social emotions in the form of emotional attachments is always an immature expression that arises from the dependency of the immature child on its caretakers to insure its body survival.

The social emotions of emotional attachments are also survival emotions in the sense they defend the survival of the immature body of a child within a social context. The emotional attachment of the child to its caregivers is necessary for the survival of the child's immature body that is incapable of fending for itself. By their nature, emotional attachments are immature since they defend the survival of the immature body of a child within a social context. These immature emotional attachments always occur within a social context of self and other. That emotional context is how the personal self-concept is emotionally constructed, as the personal concept of self is emotionally related to the concept of another. By its nature, the personal self-concept is immature. The personal self-concept can only become constructed within the social context of

immature emotional attachments. The personal self-concept naturally develops when the child is around two years old, which tells us the personal self-concept is an immature thing.

Living an embodied life in the world is inherently a life that must be lived in conflict. This is not only the emotional conflict one body expresses against other bodies as one body struggles to survive in a world where bodies must eat each other in order to survive, which gives rise to natural selection and the survival of the fittest body, but also the emotional conflict that occurs within each body as each body expresses the desire to eat other bodies, which is a movement toward, in conflict with the fear of being eaten, which is a movement away. Within each body an emotional conflict is expressed as movement toward, which is an expression of the desire to eat, in conflict with movement away, which is an expression of the fear of being eaten. Even the expression of anger, which is movement against, is in conflict with these expressions of fear and desire. There is no way to resolve emotional conflicts at the level of a body since these conflicts are the only way bodies can survive in the world and self-replicate and reproduce their forms.

The reason these unresolvable emotional conflicts are so important at the level of living an embodied life in the world is because these emotional conflicts are what underlie all the mentally constructed beliefs you have about yourself that you are a body living an embodied life in the world. The mentally constructed body-based self-concept is not only emotionally energized but is also in emotional conflict with itself. These emotional conflicts in large part are what create all the confusion that leads you to believe that you are an embodied person living a life in the world that you perceive. You believe the false belief that you are an embodied person living a life in that world. Unresolvable emotional conflicts are at the core of all the false beliefs people believe about themselves that they are bodies. Awakening from delusion is the process of disbelieving these false beliefs, but awakening can never occur at the same level that these false beliefs are created since the emotional conflicts that underlie them can never be resolved at that level.

Another level of confusion arises when your fear of body death becomes unconscious. The unconscious fear of body death drives your desire to control things and feel powerful as you defend the survival of your body from those things that threaten body survival. Your desire to be in control and have power over others pushes away your fear of death. You keep your fear of death unconscious as you push it away and deny it by expressing the desire to be in control. The desire to be in control and feel powerful is always a denial of death. The fear of death becomes unconscious as the inevitability of death is denied, but that unconscious fear of death then drives people to try even harder to control things as they try to push away the fear of death. People live in a state of their denial of death as they try to control things and have power over others.

There are two big problems with the denial of death. The first problem is death is inevitable and cannot really be denied. Things cannot really be controlled because things are not under your control. There is a universal power at work, called the normal flow of things, that is not under your control. Your personally biased desire to control things in a self-defensive, personally biased way cannot control the normal flow of things through your world, which inherently has no

personal bias. Things are going to play out in an unbiased way whether you like them or not, and your futile attempt to control what cannot be controlled can only lead to your frustration about your inability to control things. You're only frustrating yourself when you try to control things.

The second problem is that you can only awaken to the truth of what you really are if you accept death. The death you have to accept is the death of your own ego, which is your own personal self-concept. That self-concept is false. You can only awaken to your own truth if you destroy all your false self-concepts, but to do that, you have to stop denying death and accept the death of your own ego. You have to move beyond your fear of death and your denial of death. You have to consciously face the inevitability of your own death and accept death into your life. The irony is you don't actually have to die at the level of the body. You only have to accept ego-death.

Personal bias arises from the pleasure-pain principle. Whatever promotes the survival of the body is experienced as pleasure, which feels good, and whatever threatens the survival of the body is experienced as pain, which feels bad. Personal bias arises from the desire to feel good and the fear of feeling bad. Again, the expression of these survival emotions are only survival mechanisms that operate at the level of the body as they defend body survival. Whatever feels good promotes body survival and whatever feels bad threatens body survival. When you're expressing fear and desire, you're seeking the good and avoiding the bad. Eating feels good, while being eaten feels bad. The problem is, bodies have to eat each other in order to survive, and so an emotional conflict naturally arises at the level of the body as the desire to eat comes into conflict with the fear of being eaten. The expression of desire, which is a movement toward, is always in conflict with the expression of fear, which is a movement away. This emotional conflict cannot be resolved at the level of the emotionally animated body.

All concepts of what is good and bad or right and wrong in the world only arise from personal self-identification. The impersonal Self is emotionally identifying itself with the emotionally animated form of a person that appears in the world it perceives. Concepts of good and bad or right and wrong are only meaningful at the level of a person in the world. At the level of the body, eating is right and good, while being eaten is wrong and bad. This assessment of what is good and bad or right and wrong can only be made at the level of an emotionally animated body. For this assessment to be made, the Self has to emotionally identify itself with the emotionally animated form of a body, and that emotional self-identification always requires personal bias in the focus of attention of the Self as it perceives its own world.

Concepts of good and bad or right and wrong can only arise in the world because of personal bias in the focus of attention of the Self as it perceives its own world and emotionally identifies itself with the form of a person that appears in that world. This personal bias leads to the expression of the personally biased emotions of fear and desire that defend the survival of the body in that world. Personal bias arises from the pleasure-pain principle since eating feels good, and so is judged to be right, while being eaten feels bad, and so is judged to be wrong. Just like the expression of the primitive survival emotions of fear and desire, the pleasure-pain principle is

only about defending the survival of the body. This assessment of right and wrong can only be made when the Self emotionally identifies itself with the personal form of its body.

Confusion arises when this personal bias leads to the mental construction of an emotionally energized personal self-concept. The personally biased expression of desire, which is a movement toward, is inherently in conflict with the personally biased expression of fear, which is a movement away. The self-concept is always constructed as a body-based personal self-image is emotionally related to the concept of some other thing. Those concepts have to be constructed out of memory, which is always an emotional projection from the present moment to the remembered past or the anticipated future. Those concepts are always in conflict with each other, not only at the level of one body that is in emotional conflict with another body, but also at the level of the personal self-concept that is in emotional conflict with itself. Movement toward is always in emotional conflict with movement away. The expression of desire is always in conflict with the expression of fear. Emotional conflicts can never be resolved at the level of the emotionally animated body or the emotionally energized body-based personal self-concept.

Where does an emotion like shame come from? The answer is that shame is a social emotion that arises in the context of an emotional attachment between self and other. Shame is the primary socializing emotion inflicted on children in the context of human society to control their behavior and stop children from behaving badly. Children are shamed for their bad behavior. Shame is a distorted form of fear that arises as the fear of rejection and humiliation. This distortion of fear develops early in childhood in the context of immature emotional attachments. The immature body of a child is unable to fend for its own survival and so must become emotionally attached to its caregiver to survive. Natural selection reinforces these immature emotional attachment in the sense of the survival of the fittest body. The expression of shame has survival value because it reinforces the emotional attachment of the immature child to its caregiver. That emotional attachment is reinforced when the child is shamed and the child's behavior comes under control. Emotional wounds are created when shame is inflicted on children, but society justifies shaming children in order to control their behavior and bring that behavior into a social norm.

The thing to be clear about is that the caregiver also forms an emotional attachment to the child. The caregiver's behavior is also operating under and afflicted with the same emotional wounds and conflicts that afflict the child. The child learns to express shame when the caregiver inflicts emotional wounds on the child, just as the caregiver was inflicted with emotional wounds during her own childhood. The caregiver is afflicted with her own shame that developed during her own childhood even as she inflicts shame on the developing child whenever the child is shamed for behaving badly. These emotional wounds are inflicted when the caregiver threatens to stop caring for the child, which would have a detrimental effect on the child's survival. The emotion of shame is expressed by the child as a reaction to the caretaker's threat of rejection. The purpose of this distorted expression of fear is to defend the child's survival. Body survival is defended when the child's behavior comes under control and the emotional attachment is reinforced.

Why does the caregiver inflict this threat of rejection on the child? What's the purpose of inflicting this emotional wound and causing suffering? The caregiver has her own emotional wounds that were inflicted on her during her own childhood, and so in some sense this is just a recapitulation of history. The caregiver inflicts suffering on the child because suffering was inflicted on her during her own childhood. That's what she knows how to do because that's what was done before. History is only repeating itself. Just as the caregiver's own bad behavior was shamed during her own childhood, the child's bad behavior is also shamed. An inheritance of shame is passed down from one generation to the next generation.

At a deeper level, the caregiver is inflicting this emotional wound on the child because of the caregiver's emotional need to feel in control and have power over others. This need to be in control arises from the unconscious fear of death as a way to deny death by pushing away the fear of death. The caregiver wants to have power over the behavior of the child as a way to deny and keep unconscious her own fear of death, which is too emotionally disturbing to consciously face. Ironically, to control the child's behavior, the caregiver has to threaten the child with death by threatening not to care for the child, which would result in the child's death. The child's own fear of death is distorted into a feeling of shame, which forces the child to comply with the wishes of the caregiver. When the caregiver threatens the child with rejection, the child responds with a feeling of shame that forces the child to comply with the wishes of the caregiver. That's how the caregiver controls the behavior of the child. The caregiver shames the child for her bad behavior, and then the shamed child complies with the wishes of the caregiver. The emotion of shame is simply a means by which the caregiver is able to control the behavior of the child and the child is able to maintain an emotional attachment to the caregiver. In the process, the caregiver denies her own fear of death and the child's fear of death allows for the child's survival.

Emotional attachments are the social emotions that govern the emotional relationships between self and other, both at the level of bodies that emotionally interact with each other and at the level of the emotionally energized self-concept that emotionally relates the concept of self to the concept of another. The expression of shame is one of the primary social emotions of emotional attachments that govern the emotional interactions between self and other. The purpose of shame is control. One person is trying to control the behavior of another person. People inflict shame on each other as a way to control each other. This leads to unresolvable emotional conflicts as the desire to feel close to another comes into conflict with the fear of being controlled.

At a deeper level, the need to be in control and have power over others arises from the unconscious fear of death as a way to deny and push away the fear of death and keep it unconscious. These social emotions develop early in childhood in the emotional context of immature emotional attachments, which are necessary for the survival of the immature child. They develop early in childhood because they have survival value, but once developed, they tend to replay throughout the life of the person, and play out even into old age. The expression of shame is a distorted form of the fear of death that becomes triggered in an immature emotional attachment when a person is threatened with rejection. The person who does the shaming is

denying death by controlling the behavior of the other person and is denying their own shame as they inflict their shame on the other person, while the person who is shamed is expressing the fear of death and defending their survival by maintaining the emotional attachment and allowing themselves to be controlled. These are the emotional wounds that were inflicted on us during early childhood, but from which we're never able to heal as long as we remain afflicted with the immature emotional attachments that developed during childhood.

To be clear about things, the only cause of emotional suffering are emotional attachments. Emotional attachments can be a source of happiness when our desires are fulfilled, but they're also a cause of suffering when our desires are frustrated. The problem is control. We form emotional attachments as a way to be in control as we try to control the behavior of others. We have a need to feel in control because of our unconscious fear of death. The desire to be in control is always a denial of death. The immature emotional attachments that developed early during childhood are what creates our own suffering as we try to control what can't be controlled. We are only wounding ourselves and creating more suffering and frustration for ourselves when we form immature emotional attachments and try to control what can't be controlled.

The question you have to ask yourself is why does the Self identify itself with the form of a person that appears in the holographic world it perceives? The answer is that personal self-identification is emotionally driven. The desire to be in control and have power over others, which is a denial of death that keeps the fear of death unconscious and the primary socializing emotion inherent in all emotional attachments that emotionally relate the concept of self to the concept of another, is the number one reason that the Self emotionally identifies itself with the form of a person that appears in the world. The expression of this emotional energy is what makes the Self feel emotionally self-limited to the emotionally animated form of a person as emotional actions are expressed in relation to some other form.

The Self always carries with itself its own sense of individual existence, which is called I Am. This sense of I-Am-ness is the sense of being present in the present moment as the Self perceives its own world. The perception of that world always occurs in the present moment. The Self is not only a point of perceiving consciousness as it perceives the virtual reality game, but also is a point of moving consciousness that animates the game. The energy of the motion of the Self animates the images of the game. In the language of modern theoretical physics, the Self is an observer in an accelerated frame of reference. The energy of that accelerated motion is what energizes and animates the projected images of the game. This energy of accelerated motion naturally arises as the Self focuses its attention on the projected images of the game, which animates the images of the game. The number one image the Self animates as it focuses its attention on the game is its character in the game, which appears to be a person in the world. In reality, the person in the world is no more real than an avatar in a virtual reality game the Self plays as it focuses its attention on the game. The energy animating a person in the world is called emotional energy. The Self is investing its own emotional energy in the game as it focuses its attention on its character in the game. That's how its character is emotionally animated.

The emotional animation of its character in the game explains why the Self identifies itself with its character. The Self feels emotionally self-limited to the form of its character as it perceives the flow of emotional energy that animates its character. The emotionally animated form of its character is really only an image of the game that is projected from the computer screen to its central point of view as the Self perceives the image, but when the moving Self expresses the emotional energy that animates that image with its own motion, and when the perceiving Self feels emotionally self-limited to that image as it perceives the animation, the Self emotionally identifies itself with that image. The Self is creating the conditions that lead to its emotional self-identification with the form of a person as it expresses the emotional energy that animates that form and then perceives the flow of emotional energy that animates that form, which makes it feel emotionally self-limited to that form. That expression of emotional energy naturally arises from its own motion as it focuses its attention on the animated life of the person in the world it takes itself to be and emotionally identifies itself with that animated form.

Emotional self-identification of the Self with the form of a person that appears in the virtual reality game it plays leads to the mental construction of an emotionally animated self-concept. The mental construction of a personal self-concept is like the self-referential narration of the virtual reality game by the central character of the game. The central character is referring to itself as the personal self-concept is mentally constructed. The self-concept can only become mentally constructed as a personal self-image is emotionally related to the image of some other thing the Self perceives in the virtual reality game. The personal self-image can only be constructed out of memory, just like the memory that operates inside a computer, since the personal self-image is just another aspect of the computer-generated virtual reality game. The construction of a personal self-image out of memory requires an emotional projection from the present moment to past or future events. The personal self-image can only be constructed out of memory when past events are remembered or when future events are anticipated. The emotional construction of a personal self-image is always an emotional projection out of the present moment into the remembered past or the anticipated future.

When the Self only pays attention to its emotionally constructed self-concept, it is only paying attention to a personal self-image that is an emotional projection to past or future events, and is not paying attention to what actually happens in the present moment. That's why the Self is not aware of itself as a presence of consciousness that only exists in the present moment. The Self is ignoring its own sense of being present or I-Am-ness when it only focuses its attention on its personal self-image. That personal self-image is always emotionally constructed in the mind as the self-image is emotionally related to the image of some other thing that appears in the virtual reality game that the Self is playing. The Self is not aware of itself because the Self is only paying attention to its personal self-image that can only be emotionally constructed out of memory through an emotional projection to past or future events. The Self loses awareness of itself by only paying attention to its emotionally constructed self-concept, which is no more real than the self-referential narration of the virtual reality game by the central character of the game.

This explanation nicely explains how the Self plays the computer-generated virtual reality game. The key point is that the Self must be present as it focuses its attention on the game. The Self becomes aware of itself when it focuses its attention on its own sense of being present. If the Self only focuses its attention on its own personal self-image or self-concept, then the Self loses its awareness of its own sense of being present. That's how the Self identifies itself with its character in the game. That's how the Self identifies itself with its personal self-concept or ego.

This explanation also explains how the Self awakens to the truth of what it really is. The Self must first become aware of its own sense of being present as a presence of consciousness at the center of its own world that only exists in the present moment. The Self has to stop focusing its attention on its personal self-image and stop emotionally projecting itself into a non-existent past or future through the manipulation of memory. That's the only way the Self can stop emotionally constructing a personal self-concept in its mind. That's the only way the Self can stop emotionally identifying itself with its central character in the virtual reality game it's playing.

Spiritual enlightenment simply means awakening from delusion. You awaken to the truth of what you really are. When you suffer from delusion you believe that you're something that you're not. You believe false beliefs about yourself. You believe you're a person in the world you perceive. You're perceiving the life of a person in the world, and you've mistakenly taken yourself to be that person rather than the perceiver of that world. That's the nature of the false belief you believe about yourself. That's the nature of delusion. When you awaken from delusion you no longer believe that false belief about yourself. You know the true nature of what you really are.

Awakening isn't about doing anything or knowing anything. It certainly isn't about becoming anything. Awakening is only about knowing the absolute nothingness that is the truth of what you really are. In order to awaken to that absolute truth, you have to become willing to do nothing and to be nothing before you can know that nothingness.

Awakening is called awakening because everything you know about is no more real than what appears to happen in a dream. The world you perceive is no more real than a dream that you are dreaming. The person you take yourself to be in that world is no more real than a character in that dream. Everything your character can do in that world is no more real than what appears to happen in a dream. Everything you can appear to become in that world is no more real than a character in a dream. Knowing about what appears to happen in a dream has nothing to do with awakening from the dream. Awakening is only about awakening to the truth of what you really are. You are the dreamer of the dream. Everything you know about is part of the dream. The true nature of the dreamer dreaming the dream is absolute nothingness. You awaken to the truth of what you are when you know that absolute nothingness. To know that absolute nothingness, you must become willing to be nothing. To be nothing, you must become willing to do nothing.

Awakening is only about destroying your ego as a false concept of what you really are. There are no true concepts that can explain what you really are. All self-concepts are false. The hardest part

of awakening is realizing that even the concept of the Self as a moving point of illuminating and perceiving consciousness is false. The Self is an untruth because the sense of individual existence or I-Am-ness is an untruth. At the ultimate level of reality, which is the ultimate level of your own existence, there is no sense of individual existence or being a Self.

The sense of being a Self, which is the sense of individual existence, I-Am-ness and the sense of being present as you perceive your own world, can only arise in a subject-object relation as you perceive things in that world. The subject, which is called the Self or I Am, can only arise as the Self perceives some object in its own world. The relation between the subject and its object is perception. Only this subject-object relation can define self and other. The holographic principle is telling us that the object, which is a form of information, is like an image projected from a screen to the central point of view of the observer. That image can always be reduced to bits of information encoded on the screen. The observer can only identify itself with a self-image it perceives when the observer feels emotionally self-limited to that image. That feeling of emotional self-limitation arises from the observer's own motion. The observer can only project that self-image when the observer illuminates the image with its own light of consciousness.

This subject-object relation is only created when the observer is present to perceive its own world. The observer has to focus its attention on the events of that world. Understanding that world as a computer-generated virtual reality game the Self plays tells us that the Self has to focus its attention on playing the game to be present for the game. If the Self withdraws its attention away from the game, the Self is no longer present to play the game. If the Self refuses to play the game, the Self is no longer present to play the game and the game is over.

When the Self is no longer present to perceive or play the game, the game is over. When the Self no longer focuses its attention on the game and no longer perceives the game, there no longer is a subject-object relation that defines self and other. There no longer is a sense of being present, a sense of I-Am-ness, or a sense of being a Self. What remains when the game is over?

Nisargadatta says the Self is the doorway through which you pass when you become enlightened. The Self is the nature of the gateless gate you pass through in the sense of Zen or the doors of perception in the sense of William Blake. You bring yourself to the doorway as you focus your attention on your own sense of being present as the perceiving Self at the center of your own world. You can only pass through the doorway when you become selfless. That's why you have to destroy your own ego. The ego is really nothing more than the Self emotionally identifying itself with its emotionally constructed personal self-concept. The Self emotionally constructs its personal self-concept in its mind as it focuses its attention on its personal self-image. That emotional construction is always an emotional projection out of the present moment to the memory of past or anticipation of future events. That's why the Self loses its awareness of itself as a presence of consciousness that only exists in the present moment. To become aware of itself in the present moment, the Self has to stop making emotional projections that construct a personal self-image through the manipulation of memory and stop emotionally constructing a

personal self-concept in its mind. The Self has to stop expressing the emotional energy that underlies the mental construction of its ego. That's the only way the Self can stop emotionally identifying itself with its ego. That's what it means for the Self to destroy its own ego.

This self-destructive process of no longer constructing a personal self-concept in your mind is the meaning of destroying your own ego. You have to stop feeding your ego the emotional energy it needs for your mind to construct it. The only way you can stop feeding your ego this emotional energy it needs to emotionally construct a personal self-concept in your mind is by withdrawing your attention away from your ego. When you stop paying attention to your ego and withdraw your attention away from your ego, you also withdraw your investment of emotional energy that emotionally constructs and animates your ego in your mind. That's the only way you can destroy your ego. You have to stop paying attention to it. You have to lose interest in it.

The only way you can lose interest in your ego is if you clearly see it to be an illusion of what you really are, and lose interest in paying attention to an illusion. When you clearly see your ego to be an illusion of what you really are, you lose interest in it and stop paying attention to it. When you withdraw your attention away from it, you also withdraw your investment of emotional energy in its mental construction. That's the only way you can destroy it.

The final self-concept you have to destroy before you can awaken to the truth of what you really are is your own sense of individual existence, which is your sense of I-Am-ness or being a Self as you perceive your own world in the subject-object relation of perception that defines self and other. At the ultimate level of reality that defines the true nature of your existence, there is no sense of being a Self because there is no other. All is One. Only undivided being remains at the ultimate level of existence. That ultimate level of existence is not something that you can perceive. That ultimate level of existence is not limited by a bounding surface of space that acts as a holographic screen that projects the images of everything you can perceive in your own world to your own point of view. That ultimate level of existence is not only undivided, but is also unlimited. It cannot be limited to something you can perceive or to the point of view that perceives something. It cannot be conceptualized in terms of any concept you can conceive. It can only be described in terms of negation as absolute nothingness or void.

When you become enlightened, you have the direct experience of that unlimited and undivided absolute nothingness, but not in the sense of something that you can perceive or conceive. You can only directly experience it by becoming it. To know it is to be it. Your individual being has to dissolve back into it like a divided drop of water that dissolves back into the undivided ocean. This can only happen when you become selfless and pass through the doorway of the Self.

You have to become selfless before you can pass through the doorway of the Self and become enlightened. You bring yourself to the doorway as you focus your attention on your own sense of being present, but you can only pass through the doorway when you become selfless. You only become selfless when you become desireless. You become desireless when you take all the

emotional energy out of the mental construction of your self-concept. You do that by withdrawing your attention away from the virtual reality game you're playing, which withdraws your investment of emotional energy in the game that animates your character in the game.

When you refuse to play the game, the game is over. When you are no longer present to perceive and play the game, the game disappears from existence from your own point of view. This can only happen when you destroy your own ego or self-concept. You have to stop emotionally identifying yourself with your character in the game, which can only happen when you stop emotionally animating your character in the game. You withdraw your investment of emotional energy in the game that animates your character in the game when you withdraw your attention away from the game. That's the only way you can become selfless, desireless and motionless.

When you become selfless and desireless, you also become motionless. At the level of the Self, which is a moving point of illuminating and perceiving consciousness, you stop expressing emotional energy when you stop moving. When you withdraw your attention away from the virtual reality game you're playing and withdraw your investment of emotional energy in the game that animates your character in the game, you stop expressing that emotional energy. You stop moving. That's how you become motionless. In the language of modern theoretical physics, when you become motionless, you enter into an ultimate freely falling frame of reference. That's when the world you perceive disappears from existence from your own point of view because you no longer have an event horizon that acts as a holographic screen. That's when you fall into the void. That's when your individual being dissolves back into the undivided being of the void like a drop of water that dissolves back into the ocean. That's when you stop being a Self.

After you become enlightened and perceive your own world again, you no longer perceive things as the Self. You see things from a higher level of consciousness, as though the things you perceive only arise as the animated images of a movie that are projected from a movie screen to your own point of view. You see how you're illuminating the images as you shine the light of consciousness on them and how you're animating them with the motion of your Self. You become aware of the Self as a moving point of illuminating and perceiving consciousness. You become aware of your Self from the emptiness, silence, stillness and darkness of the void, which is the Source of the selfless nondual awareness that creates and perceives the whole thing. You no longer are a part of the dualistic world of self and other. You have come out of that world and no longer are a Self. The dualistic awareness of self and other comes to an end. You only experience things as the unlimited and undivided selfless awareness of the Source. You may appear to be in the world as the Self, but you are really not of that world. You are truly beyond that world. You are the Source. You know the true nature of your existence is the absolute nothingness that is the Source of your own Self and the Source of everything that can appear to come into existence in the virtual reality game you play. You know you are the Source of the Self, which is not something the Self can perceive in its own world. You know you are absolutely nothing, which is the Source of everything. To discover the Source, you have to look within.

This is the reason why people don't awaken. This is where all the resistance to awakening comes from. People are unwilling to awaken because they don't want to destroy their own ego, but what really drives this unwillingness to awaken is the fear of not existing at the level of individual existence. This is the fear of not existing at the level of being a Self. Only the Self has its own sense of individual existence. The nature of any self-concept with which the Self can emotionally identify itself doesn't really matter that much. Any self-concept is better than no self-concept. The fear that drives the resistance to awakening isn't really the fear of non-existence, but instead the fear of being nothing. People don't really care that much who they appear to be as long as they appear to be somebody rather than nobody. The fear of not existing at the level of individual existence or being a Self is what drives all the resistance to awakening. That's why people don't awaken. They're afraid of being nothing, which Nisargadatta calls the fear of impersonal being. People are afraid to stop being a Self and to become the Ocean of Being.

In the nondual language of Advaita Vedanta, the ultimate reality of the absolute nothingness of the void, which is the Ocean of Being, is called Brahman or the Source, while the Self or I Am is called Atman. Brahman is Pure Impersonal Being. Atman appears to be a personal (human) being when it identifies itself with the form of a person, but the form of a person has no being since it is no more real than a holographically projected and emotionally animated image. Personal being is an illusion of emotional self-identification. Atman only feels emotionally self-limited to the emotionally animated form of a person. The projected and animated images of a movie have no real being. They're unreal. When Atman goes through an enlightenment experience, Atman knows that its true being is the impersonal being of Brahman. Atman doesn't really become enlightened. Atman is the light of consciousness that is focalized at a point of view in relation to a screen that projects the images of the virtual reality to that perceiving point of view. The light of consciousness illuminates the images. Atman doesn't become enlightened because Atman is the light. You become enlightened when you become Brahman. That's when you become aware of Atman. You (Brahman) become aware of Atman as a moving point of light (of consciousness) from the darkness and stillness of the void. When you (Brahman) become aware of Atman, Atman knows it is you (Brahman) and not the person in the world it perceives, which is no more real than an animated and projected image of a movie it is watching.

When people speak of their soul, they're speaking about Atman identified with their personal form. The soul only appears to be personal because of personal self-identification. When you become enlightened, you can no longer speak about a personal soul. You know that the appearance of a personal soul is an illusion. That illusion falls away and disappears when you know your true being is the impersonal being of Brahman.

The connection of the ultimate reality of the void to the virtual reality of a person in the world is an illuminating and perceiving point of consciousness. That connection is Atman. That's how the void is connected to a screen that projects the illuminated images of that world and how the projected images are perceived. This moving point of illuminating and perceiving consciousness not only illuminates and perceives the images, but also animates them and constructs the screen.

The thing that confuses people is that both Atman and Brahman are consciousness, but Brahman is the ultimate nature of consciousness, while Atman is a derivative state of consciousness. The ultimate nature of consciousness is undivided, while the derivative state is divided.

The illusion of having a personal soul is the same illusion as the illusion of having a personal Self, which is the same illusion as the illusion of having personal consciousness. These illusions all arise from the illusion of personal self-identification. Impersonal consciousness is identifying itself with the form of a person. That personal self-identification is always emotionally driven. The expression of personally biased emotions makes impersonal consciousness feel emotionally self-limited to the emotionally animated form of a person. The expression of personally biased emotions arises from personal bias in the focus of attention of consciousness. In spite of personal bias in the focus of its attention, the true nature of consciousness is always impersonal. At its core, delusion is nothing more than impersonal consciousness falsely believing that it is a person.

Awakening simply means awakening to the truth of what you really are. If you want to awaken at the level of either the integrated state or the ultimate state, you have to overcome this false belief that you are a person. You have to break the hypnotic spell. The way you break the hypnotic spell at the level of the integrated state is by surrendering the personally biased expression of your individual will to the unbiased expression of divine will. That's how the motion of the Self comes into alignment with the normal flow of things. Personally biased emotions are no longer expressed when you surrender and personal self-identification comes to an end. The way you break the hypnotic spell at the level of the ultimate state is by destroying the Self. The Self is destroyed when you become selfless and desireless. That's when the Self becomes motionless and you fall into the void. That's when the individual being of the Self dissolves back into the undivided being of its Source like a drop of water that dissolves back into the ocean. That's when you stop being a Self and know the true impersonal nature of what you are.

You don't have to destroy your Self to become integrated. You only have to surrender to divine will and allow yourself to come into alignment with the normal flow of things you perceive in the world. When you're integrated, your body is just another one of those things. At the level of the motion of the Self, your own motion is coming into alignment with the normal flow of things. That's the nature of the mystical union between the Self and its divine Source. You've surrendered your own individual will to divine will, which is how you come into alignment. On the other hand, to enter the ultimate state, you do have to destroy your Self. Your individual being has to dissolve back into undivided being. There is no self or other in undivided being. All is One. You can only dissolve back into the undivided Source if there is no divided Self.

Destroying your own sense of being a Self is what it means to *kill the Buddha*. *If you meet the Buddha on the road, kill him*. The final step in the awakening process is always the destruction of your own sense of being a Self. That sense of being a Self is prior to whatever you can perceive, including your own personal self-concept, and is the final level of delusion.

In practical terms, the only way you can destroy your Self is if you destroy your ego. Your ego is emotionally constructed in your mind, and to deconstruct your ego, you have to take all the emotional energy out of its mental construction. Your ego is your personal self-concept that is mentally constructed as a body-based personal self-image is emotionally related to the image of some other thing. The personal self-image is always constructed out of memory as an emotional projection from the present moment to the remembered past or the anticipated future. The emotional energy that emotionally relates the concept of self to the concept of another and emotionally constructs the concept of self out of memory as an emotional projection from the present moment to the remembered past or anticipated future can only arise from the expression of the primitive survival emotions of fear and desire and the social emotions of emotional attachments. To emotionally deconstruct the ego, the expression of both fear and desire and emotional attachments must come to an end.

The way the expression of the primitive survival emotions of fear and desire comes to an end is through surrender. You have to become willing to stop defending yourself at both the level of defending the survival of your body or your body-based personal self-concept. You have to lose your personal bias in the way you express emotions, which means you have to lose your personal bias in the focus of your attention. The only way this is possible is if you surrender the expression of your own personally biased individual will to the unbiased expression of divine will. When you surrender to divine will, you accept everything as it is every moment with no desire that anything be any different than it is in the present moment, and so you stop making emotional projections to the remembered past or the anticipated future. That's how you stop constructing a personal self-concept out of memory.

When you surrender to divine will, you accept everything as it is, and accept that everything is for the best since it's all an expression of divine will. You put your trust in divine will to sort out what is for the best. When you surrender to divine will, you allow the motion of your Self, which expresses itself in terms of the emotional animation of your body, to come into alignment with the normal flow of things through your world. When you surrender the expression of your own personally biased individual will to divine will, the motion of your Self comes into an alignment with the normal flow of things that arises from the unbiased expression of divine will, which is often referred to as the mystical union of the Self with its divine Source or as the integrated state. When you come into alignment with the normal flow of things, you feel connected. The integrated state is characterized by feelings of connection, right actions and expressions of creativity. When you are firmly established in the integrated state, you can only know your Self to be a presence of perceiving consciousness that exists at the central point of view of your own world with its own inherent sense of being present.

Surrender deals with the personally biased expression of the primitive survival emotions of fear and desire that defend the survival of the body, but to fully eliminate all the emotional energy from the emotional construction of your personal self-concept in your mind, you also have to deal with the social emotions of emotional attachments that emotionally relate the concept of self

to the concept of other. The way you remove this emotional energy from the mental construction of your self-concept is by severing emotional attachments. You have to stop emotionally relating your concept of a personal self to the concept of another. When you sever an emotional attachment it always feels like something dies inside because part of your emotionally energized ego structure dies away. You can only emotionally deconstruct your ego structure through a process of surrendering to divine will and severing emotional attachments.

You have to deconstruct your emotionally constructed ego structure before you can destroy your concept of being a Self. The way you do that is by taking all the emotional energy out of the mental construction of your ego structure through a self-destructive process of surrendering to divine will and severing emotional attachments. That's how you become desireless. You have to become desireless before you can become selfless and motionless.

The Self is the perceiving subject that perceives all the objects in its own world in a subject-object relation of perception, but when the Self emotionally identifies itself with its ego or personal self-concept, it seems as though the person is the perceiver of all the objects in its world that appear outside the boundary of its body. Organs of sensory perception in the body can only transmit information and energy about the form of what is being perceived. Some of those perceptions are internal body feelings and some are external sensory perceptions. The true nature of the perceiver is the presence of consciousness at the center of its own holographic world, but when the perceiver identifies itself with its body, it seems as though the body is perceiving the objects that appear outside the body. Self-identification with the form of the body always creates a sense of self-limitation as the perceiver feels emotionally self-limited to that personal form.

That sense of being self-limited to the form of a body is what creates a sense of separation, as all the objects outside the boundary of the body are taken to be separate from the body. This sense of separation is a perversion of the normal subject-object relation of perception. In reality, all the objects in the perceivable world the Self perceives, including its body, are part of that perceivable world, and all the objects are connected in the sense of quantum entanglement. No object can appear independently of the appearance of all other objects. At the level of quantum entanglement, there is no separation. Everything is connected to everything else.

The only way to bring this perversion of the normal subject-object relation of perception to an end is if the Self stops emotionally identifying itself with its personal self-concept or ego. For that emotional self-identification to come to an end, the Self has to stop emotionally constructing its personal self-concept in its mind. That can only happen if the Self stops expressing that emotional energy, which arises from the motion of the Self. At the level of the integrated state, that happens when the Self loses its personal bias in the focus of its attention and stops expressing personally biased emotions. That's how the motion of the Self comes into alignment with the normal flow of things. At the level of the ultimate state, that happens when the Self becomes selfless, desireless and motionless.

The last self-concept you have to destroy in the awakening process before you can enter the ultimate state is your own sense of being a Self, which is your own sense of individual existence, the sense I Am, which is your sense of being present as you perceive your own world. You destroy your Self when your individual being as the perceiver of your own world dissolves back into its Source of undivided being. When you dissolve back into undivided being, your world disappears from existence from your own point of view, and the individual being of that point of view dissolves back into its undivided Source like a drop of water that dissolves back into the ocean. That's when you stop being a Self.

Then process of becoming enlightened is a war you fight with your Self to destroy your Self. The question you have to ask your Self is Who wins when the Self is destroyed? The answer of course is nobody wins. To win the war, you have to become nobody. The question you have to ask your Self is Who am I when the Self is destroyed? The answer of course is I am nothing. When the Self is destroyed and everything the Self can perceive disappears from existence, I am the absolute nothingness that is the Source of everything the Self can perceive and the Source of the Self that perceives all those things.

The only way you can destroy your Self is if you become selfless, desireless and motionless. Only if you become motionless can you enter into an ultimate state of free fall in which you fall into and dissolve back into the void. That's how your individual being dissolves back into the undivided being of your Source. That's how you become the Source. You have to be willing to do nothing before you can be nothing and know nothing. That is the only way you can return to the darkness, stillness, silence and emptiness that is the truth of your own being.

You can only awaken to the truth of what you really are if you face the emptiness of your own being. You have to embrace that emptiness as the true nature of what you really are. When you do nothing, you experience that emptiness. When you look into and enter into that emptiness, you become that emptiness. If you fear that emptiness, you will not enter that emptiness. If you live in a state of the fear of death and the denial of death, you will not enter that emptiness. In simplest terms, you deny death by doing things. Whenever you do something, you also become something. When you do nothing, you become nothing. You can only move beyond your fear and denial of death if you face and accept death. You have to become willing to do nothing. At the level of the Self, doing nothing means becoming selfless, desireless and motionless.

To move beyond your fear and denial of death, you have to face and accept death. You have to accept the death of your own ego. To enter into that emptiness, you have to empty yourself of all things. You have to empty yourself of all concepts, including your concept of being a Self. Nothing that says two, not one, survives entering that emptiness. All is One in that ultimate emptiness. You cannot take anything or any concept with you if you want to enter into and become that emptiness, not even your own concept of being a Self.

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