

More Conversations on the Nature of Nonduality

Hi J

Thank you very much, once again, for your kind mail and for your fantastic explanations about the holographic universe! Your pedagogical presentation of the subject has allowed even a complete layman in these matters like me to glimpse a few ideas of enormous interest.

I loved it when you say: *“My own ideas about syntropy (the order of coherent organization) as a counter-balancing effect to entropy (the disorder of thermal disorganization) is that coherent organization naturally arises in a holographic world, moment by moment, as a natural result of quantum entanglement due to the entanglement of qubits of information encoded on an observer's holographic screen, which are the fundamental dynamical degrees of freedom of that holographic world. Coherent organization of form is a moment by moment process that arises from quantum entanglement because all the qubits of information for that holographic world are entangled.”* Or also when you state: *“The flip side of this way of understanding coherent organization is that observation is never really a local phenomenon. That's why the idea of local realism, which is inherent in our mistaken ideas about particle physics, and which seems to be violated in the phenomenon of spooky action at a distance, is not a valid concept. Observation is never really a local phenomenon, but rather a holistic phenomenon that encompasses an observer's entire world as the observer makes observations of its own holographic world.”* Or when you insist: *“That information is always entangled in the sense of quantum entanglement, and so everything perceivable in that holographic world is inherently connected to everything else. Coherent organization of form naturally arises from the tendency of entangled qubits of information to align together over a sequence of events, which occurs moment by moment.”* Or, of course, when you state: *“The key to understanding the nature of observation in a holographic world is that observation is never a local phenomenon. There is only an illusion that the form of a person that appears in the observer's own holographic world can make a local observation of that world. In reality, all observations are non-local and are made by the observer at the central point of view of its own holographic world. Observation always occurs in a subject-object relation, where the observer is the subject and its objects of perception not only include forms of information in its own holographic world, but that world in its entirety.”* And when, finally, you hold that: *“In terms of non-dual reality, all of this is happening in the nothingness of the void. Each observer, present at its own individual point of view, is arising in that nothingness as the observer's individual consciousness is differentiated from the undifferentiated consciousness of the void. The accelerated motion of each observer is always relative to the motionless void, which is how each observer's event horizon*

arises that becomes its holographic screen when the horizon encodes qubits of information. Just as the void is the source of the observer, the void is also the source of the energy that underlies the observer's accelerated motion that gives rise to its event horizon and the source of the information encoding on the observer's event horizon." My research fully aligns with all these ideas! I think I'm going to have no choice but to seriously think about writing an *Addendum 9: Holographic Evolution* in the future!

For now, I have finished reading your wonderful article *The Underlying Truth of You and the Story of Reality*, which I found very inspiring. The final pages, with texts by various non-dualist masters, are truly luminous. Above all, the abundant and tasty bouquet of phrases from the book *I Am That* by Nisargadatta (and Maurice Frydman) that are real pearls! I will continue reading your articles in the coming days, to soak myself in holography from every pore and... let's see what happens!

I would like to talk to you about some ideas that I have been thinking about while reading your article.

There are some non-dualist teachers —or, rather, idealistic monists— who have a very negative view of the manifested universe, claim that the world of finitude is a pure error resulting from ignorance, and their claim is to escape from this world of the finite forms to return to the joyful original plenitude. As I understand it, on the contrary, the universal manifestation, far from being a lamentable error, is nothing less than the fascinating progressive unfolding of the infinite potentiality of the non-dual foundation. It is the creative, dazzling and inexhaustible artifice of the unmanifested Emptiness to contemplate itself in infinite ways!

The trick of this self-creative game is very simple. It is enough that the fundamental Emptiness, which is simultaneously subject and object in an undifferentiated way, unfolds these two aspects according to a basic polarity of energy and consciousness, thus generating an illusory distance between both poles with endless balances between both facets. The spectrum thus created runs the full range of archetypal levels from the potential energy (*Shakti*) of the original pole to the pure consciousness (*Shiva*) of the final pole. The thousand-year-old Hindu psychophysiology, and in a very special way the tantric tradition, has synthesized this archetypal spectrum through the chain of chakras, each one of which is defined by a certain sound vibration and by a characteristic activity: *Muladhara* (matter / survival), *Svadhastana* (life / sex), *Manipura* (power / desire), *Anahata* (love / compassion), *Vishuddha* (expression / creation), *Ajna* (intelligence / understanding), and *Sahasrara* (spirit / enlightenment). The Hindu tradition also affirms that the totality of this spectrum of seven levels in which the flow of

energy-consciousness is stabilized, manifests itself, at least, in three different envelopes: biological, psychological and intellectual.

My research on the pattern of evolution and development, both in human phylogeny and ontogeny, has revealed the presence of a harmonic fractal pattern in the unfolding of the successive levels of stratified stability that mark the evolutionary ladder. It has been surprising for me to see how this long spectrum of evolutionary levels fits with total precision to the scheme of *chakras* and envelopes proposed in the Hindu tradition. If you are interested in this subject, I invite you to take a look at my *Beyond Darwin* article and, especially, the section entitled *Regarding the chakras*.

I am telling you all this because in your article, echoing the classic Darwinian approach, you make repeated references to "the survival of the fittest body" as the dynamic element of the evolutionary process. It is obvious that the survival instinct of the physical body is the most basic element of all this process, because, obviously, if the organism does not survive, it will not be able to evolve in any way. In this same sense, in the scheme of the *chakras* the characteristic of "survival" corresponds to the cycle of *muladhara*, the initial stage to be developed in the progressive emergence of life. But—look carefully— from there, there are many other facets that yearn to unfold, as indicated by the series of *chakras*, and that, one after another, will play the central dynamizing role in each of the successive evolutionary stages, in the biological, mental, intellectual and spiritual fields. Ultimately, the evolutionary process, by successively unfolding and integrating the entire spectrum of potential levels of stratified stability of energy-consciousness—from the originary pole of objective energy to the final pole of subjective consciousness—is attempting to manifest in the world of the forms the non-duality of subject and object that characterizes the fundamental Emptiness. In summary, evolution is not a mere error resulting from ignorance or an exclusively material and meaningless process, but rather, on the contrary, it is the fascinating artifice of the Void to contemplate its invisible original face in a grand symphony of pixels, in a wonderful holographic mosaic.

Enjoy the spectacle!

Hi Jose

Of course I agree with you. If I can quote Jed McKenna:

Why is nothingness better than somethingness? Why is unity better than duality? Why is truth better than the lie? Why is the infinite better than the finite? Why is awake better than dreaming? Our fragile little bubbles are what let us float around in the infinite, able to enjoy the experience of somethingness-good and bad-where only nothingness exists.

The bubble is a magnificent amusement park and leaving it is a damn silly thing to do unless you absolutely must.

The dreamstate is a big amusement park and I would never encourage anyone to try to escape. That would be as absurd as suggesting that you commit suicide for your own good.

Enlightenment is literally the biggest nothing of all time. Enlightenment is life-negative. Spiritual enlightenment is pointless and meaningless, and should only be sought by those who have absolutely no choice in the matter.

The thing one leaves isn't just the prison of self but self itself, so the freedom thus won is something of a booby prize.

McKenna never recommends awakening from the dream. McKenna recommends awakening within the dream, which he calls the Integrated State. It can also be called the born-again experience. One dies in self-identification with the body and is reborn to a spiritual identity. This naturally happens when one surrenders to divine will. One comes into alignment with the normal flow of things and feels connected rather than disconnected and personally self-limited. One also expresses right actions and experiences expressions of creativity, like the stuff that we're writing about. This is the highest level of spiritual evolution that a person can ever have while that person continues to live a life and the dream (life is but a dream) continues to be dreamt. Surrender leads directly to awakening within the dream.

This is how McKenna describes awakening within the dream:

To surrender is to relinquish the illusion of control, which initiates the death part of the death/rebirth process, which is the transition from the bondage of the womb-like Segregated State to the freedom of the ever-expanding Integrated State. No faith or belief is required to accomplish this act of surrender, only clear-seeing. When one begins to understand ego and fear for what they really are, this process becomes as easy and natural as dropping a heavy weight.

Surrender follows naturally from seeing what is.

The person who arrives at this point is not the person who goes beyond. In this process, resistance is conquered and non-resistance takes its place; acceptance, recognition, surrender. The segregated self is slain and the integrated self is born. To the onlooker it looks like one thing becomes the other, but to the participant it is quite unmistakably the end of one thing and the beginning of another. The necessary letting go is itself a kind of death. It is the primary death/birth process, and nothing proceeds until it happens.

We are both protagonist and antagonist in this conflict, both attacker and defended. We can't win by fighting. The very thing that fights, that resists, is the thing we seek to overthrow. Only by vanquishing ego can we prevail. Only in surrender can we find victory. This is the part so few get, and fewer get beyond. If you want to say all religions and spiritual teachings share a core truth, it can only be this: Surrender is victory.

Ego is obstruction, surrender is flow. Surrender is the basis and precursor of growth. There is no growth possible within egoic constraints, only the illusion of growth. Once we free ourselves, we come into alignment.

There is only one possible objective, you must die to be reborn, and to do that begin the process of thinking clearly and freeing your thoughts from emotion-dense clouds of self-limiting belief

Nothing else means anything. No amount of knowledge or understanding or spiritual experience could be of any value if you're still stuck in the segregated state. You have one goal, die to the flesh and be born of the spirit.

On the other hand, to awaken from the dream, you have to kill your own ego, which leads to the destruction of your own Self in the sense that the Self is the individual consciousness present at the center of its own world. Awakening from the dream destroys the Self in the sense that the individual consciousness of the observer dissolves back into the nothingness of undifferentiated consciousness. Bernadette Robert's book: *The Experience of No-Self* gives a very good description of this experience. As McKenna says, there's nothing to be desired about it:

How can you want nothing? Words ascribed to the Buddha are often fraudulent, but there's one very clear exception: "Truly, I have attained nothing from total enlightenment". It's not so much that he didn't gain anything as that he did gain nothing.

Battling past the ego to get to the truth has been at the heart of countless spiritual teachings. Ego-death as a means to no-self is what this journey is all about. Anyone headed for truth is going to get there over ego's dead body or not at all.

Spiritual enlightenment is self-defeating. It is a battle we wage upon ourselves. Truth is a uniquely challenging pursuit because the very thing that wants it is the only thing in the way of it. It's a battle we must die to win. The great enemy is the very self that wages the war. When self is destroyed, who wins?

The idea of the individual self, valid and separate, unravels very quickly under any serious scrutiny. All beliefs do. What takes time and effort is to put the idea of self under such scrutiny and make sense of what's left after the belief is gone.

All beliefs, all concepts, all thoughts, they're all false. If you're going for the truth, you're not taking any of them with you. Nothing that says two, not one, survives.

Self is an untruth.

From the unawakened side, the gate blocking one from enlightenment is enormous and impassable. Delusion fills one's entire field of view because it resides prior to perception. Once delusion has been destroyed, we can see it never really existed.

With every step we leave behind that which we move beyond.

Every step in the process of awakening has three components: Seeing what needs to be killed, killing it, and cleaning up the mess. You must process the loss.

A step begins with seeing and understanding. That seeing and understanding becomes the very thing that destroys the thing seen and understood. But it doesn't end there. Just because you killed something doesn't mean you killed your attachment to it. Seeing the thing is the beginning of killing the thing, and killing the thing is the beginning of detaching from it.

Every step is a loss and as long as there's more to lose, there are more steps to take. Everything is lost. Nothing is gained.

The way you kill your ego and destroy your own Self is by severing emotional attachments. That's why Arjuna fell down and refused to give the order to launch the war in the Bhagavad Gita when he saw that war would kill everyone and everything he loved. That war would destroy his world. That war is a war you fight against your own Self. Winning that war is the same as dying, first at a personal level and then at an individual level. Severing emotional attachments is the nature of this dying process. Everything has to become dead to you, including your own personal character in the world you perceive, and even that world. You have to stop caring about it all, which is what it means to sever all the emotional attachments. When Arjuna saw this, he refused to give the order to launch the war. He only got up and gave the order because he saw that everything he was emotionally attached to and loved was an illusion. You can only awaken from the dream when you see the illusion as an illusion, lose interest in paying attention to the illusion, and totally withdraw your attention away from the illusion. Severing emotional attachments is the process of your consciousness rising to a higher level and directly seeing for yourself the illusion as an illusion. It's also the process of dying and destroying your own Self and your own world.

Now I am become death, the destroyer of worlds.

McKenna references the Bhagavad Gita in terms of the battle one must fight in order to destroy delusion (Self) in the process of realizing the truth (No-self):

The Gita is the dialogue between the false self and the true state; the bridging of the paradigm gap. The prize to be won in this battle is not wealth or fame or power, but the transition from untrue to true, from dream to awake, from delusion to reality.

I added a few more paragraphs to our prior discussion on the holographic principle and put them into a pdf document:

The nature of Hawking radiation is telling us that only an accelerated observer can observe something in its own holographic world. Only the accelerated observer observes Hawking radiation. The freely falling observer observes no Hawking radiation. Hawking radiation only appears to exist for the accelerated observer due to separation of virtual particle-antiparticle pairs at the accelerated observer's event horizon. The virtual particle-antiparticle pairs are created out of nothing and normally annihilate back into nothing in a short period of time due to quantum uncertainty in energy, but at the event horizon they can appear to separate from the perspective of the accelerated observer. Since their total energy is zero, the virtual antiparticle must carry an equal but opposite amount of negative energy as the positive energy carried by the virtual particle. When these virtual particles appear to separate at the event horizon, the positive energy that's radiated away from the event horizon turns into thermal energy, while the negative energy that falls into the black hole decreases the mass of the black hole.

In terms of the holographic principle, these radiated and absorbed particles can always be reduced to qubits of information encoded on the event horizon of the black hole. If we think of the event horizon of the black hole as a holographic screen that encodes qubits of information, the apparent radiation and absorption of energy from the event horizon of the black hole is like the projection of images from the observer's holographic screen to its accelerated point of view outside the screen. The radiated and absorbed particles are forms of information that can be reduced to qubits of information encoded on the observer's holographic screen. If we generalize this idea from a black hole to an observer's own holographic world, then the form of everything the observer can observe in its own holographic world is a form of information that can be reduced to qubits of information encoded on the observer's holographic screen, which arises as an event horizon due to the observer's own accelerated motion. These forms of information are projected like images from the observer's holographic screen to its own accelerated point of view outside the screen as the observer perceives the images. There really is nothing inside that holographic world since that world only consists of projected images. Even the energy that animates the projected images can be understood as arising from the energy of the observer's own accelerated motion.

That's how I understand the nature of the (imaginary) illusion.

Hi J

Thank you very much for your very interesting email, for the lucid texts of Jed McKenna and for your clarifying explanation on the nature of Hawking radiation!

I believe that the great contribution of the Mahāyāna tradition has been, precisely, the understanding that the ultimate reality is not a pure Emptiness that denies the world of forms, but, on the contrary, the radical non-duality of Emptiness and the forms, as stated in the Heart Sutra: "*Form is Void; the Void is form*"... which, I believe, would be in great harmony with the trinitarian approach in the Christian tradition: the Father would be the unmanifested Emptiness, the Son would be his formal image and the Holy Spirit would be the dynamic reciprocal love between the Father and the Son...

Changing the subject, I wanted to tell you about an intriguing issue that I've been trying to unravel for a few years. Deep down, it has to do with the sense—or nonsense—of evolutionary dynamics. As you explain in your article, from a materialistic perspective the future of the expansion of the universe is none other than heat death... and full stop. From the non-dualistic approach in which I develop my research, the issue has other more suggestive implications. If you have taken a look at the core of the *Beyond Darwin* article, you will have been able to see how, both in human phylogeny and ontogeny, a very precise harmonic-spiral-fractal pattern is revealed in the unfolding rhythm of the successive evolutionary levels of the spectrum of energy-consciousness that punctuate the entire process. All trajectories have a vertiginous rhythm at their origin (A), they gradually slow down as they move towards a certain level of the spectrum and, from there, they accelerate the process again until reaching, again, vertiginous speeds when they approach the final moment (Ω).

Last year, two Big History scholars—Leonid Grinin and Andrey Korotayev—edited a book called *Evolution: Trajectories of Social Evolution*, published both in print and online by Uchitel. I was invited to write one of the chapters and here you can find the result: https://www.sociostudies.org/upload/sociostudies.org/book/evol_8_en/08_Faixat.pdf. The title is *Non-Dual Singularity*. I copy the *Abstract*:

“Abstract:

The Universe emerged in a violent Singularity—basically of energy—generating vertiginous transformations. Later, due to cooling, the emergence of novelties slowed down gradually. After the formation of the solar system and the subsequent emergence of life on our planet, the rhythm of creative transformations began to increase progressively, first through biological evolution and, later, through human development and expansion of civilizations. Currently, the emergence of novelties is again dizzying and everything seems to indicate that we are fast approaching another imminent Singularity—basically of consciousness—of infinite creativity.

In this paper we propose that both Singularities — A and Ω — are nothing but the polar expression of the fundamental Void always present, 'prior' to its apparent dualization as energy and consciousness. The initial and final Singularities would not be, in this way, but the points of exit from and entry to this eternally self-evident non-dual Emptiness that, instant after instant, manifests itself in and as the world of forms."

A few years ago, I learned that American researchers Saul Perlmutter, Brian P. Schmidt, and Adam G. Riess had won the 2011 Nobel Prize in Physics for their work on the accelerating expansion of the universe through observations of distant supernovae. When I saw the shape and chronology of the global trajectory resulting of the expansion of the universe... I immediately realized the complete parallelism with the shape and chronology of the global trajectory of the evolutionary process of the "macrocosm" revealed in my research!... The tipping point between the deceleration and acceleration phases of the universe —approximately 9 billion years after the Big Bang, or, put another way, about 4.5 billion years before today— was completely in line with what was revealed in my research on the rate of evolution!... Was this a mere coincidence or did the matter have a deeper meaning?...

Four years ago, reading the book *Cosmometry* by researcher Marshall Lefferts —from Nassim Hamein's team— I found the following paragraph on page 120:

"Additionally, both Hamein and cosmologist Jude Currivan propose that there is an informational aspect of universal expansion, wherein the total information content of the universe is constantly increasing, thus requiring a growing volume of pixelated space-time within which to accommodate this informational evolution."

And, at the bottom of that same page, I could also read: *"In a personal conversation with me, Currivan elaborated that in every Planck-scale moment the universe adds another set of information that is encoded into the expanding field of spacetime, and that the expansion of space and flow of time is evolution, without which there would be no evolutionary experience of consciousness."*

At that moment I had the sensation of having finally found the long-awaited explanation for the "mysterious" parallelism found between the accelerated expansion of the universe —demonstrated by Perlmutter, Schmidt and Riess— and the accelerated unfolding of the evolution of consciousness that is becoming revealed in my research. Needless to say, I immediately raised the issue with both Marshall and Jude... but they didn't get back to me about it...

You can imagine the enormous illusion that reading things like this in your article has made me these days: *“The universe can only expand and cool due to the accelerated expansion of space that arises from the expression of dark energy, which allows the universe to expand in size and cool as the cosmological constant transitions to a lower value and the observer’s cosmic horizon increases in radius. **That’s also how more qubits of information are encoded for the universe as the observer’s cosmic horizon increases in surface area.**”* (The **bolds** are mine.) Fantastic! Fantastic! It seems that the manifested reality is not objective or subjective but subject-objective. It seems that the evolution of consciousness and the expansion of the universe, far from being two independent phenomena, are two sides of a single process... the dual appearance of the non-dual timeless ever-present Self-evidence!

I put the question to you, Jim! From your point of view, do you think what I’m suggesting makes any sense or is it complete nonsense? So that you visualize the matter a bit, I am attaching you some illustrative images of this synchrony, taken from my research, from the cover of a book by the Big History scholar Akop Nazaretyan and from the internet.

Will they give us the Nobel Prize for this finding?... ha!, ha!, ha!

Hi Jose

This is a lot to respond to!

In terms of the holy trinity, I agree that the Father is the void (the unmanifested Emptiness), the Son is the projected and animated image (of a person that appears in the world), but that the holy spirit (the spirit of God) is the observer (the consciousness present at the center of its own holographic world). The key point that clarifies this interpretation is that the observer’s own holographic world is defined on its event horizon (that arises due to the observer’s own accelerated motion relative to the motionless void) when the horizon encodes qubits of information. This is the only way that quantum theory can be reconciled with relativity theory. In terms of Advaita, the Father is Brahman, the holy spirit is Atman and the Son is the Avatar.

This is how Nisargadatta describes the creation of the observer’s world:

To be born means to create a world around yourself as the center.

You are that point of consciousness.

By your movement the world is ever created.

Stop moving and there will be no world.

The problem of the cosmological constant transitioning to a lower value really does not have a scientific explanation in terms of the holographic principle. This is why cosmologists are stuck on the mistaken idea of inflationary cosmology (based on QFT), which cannot be a fundamental explanation since QFT cannot be fundamental, but can only have the limited validity of a thermodynamic equation of state. If you really take the holographic principle seriously (as I do) then there is no scientific explanation for why the cosmological constant transitions to a lower value. Each such transition would in effect be a new big bang event. The only real explanation is that it's God's will. In some mysterious way, the void resets the cosmological constant to a lower value whenever God's will decides to make that change. There is also nothing that stops God's will from restarting the whole thing all over again. That's why at the end of the day, the normal flow of energy in a holographic world can only be attributed to God's will. Of course, the scientific community (firmly entrenched in the mistaken idea of physicalism) will never accept a spiritual explanation, but as far as I can see, there is no other possible explanation. In the words of Sherlock Holmes, when you've eliminated everything that is impossible, whatever remains, no matter how implausible it seems, must be the truth.

It's worth a brief discussion for why there is no scientific explanation for the value of the cosmological constant or why or how it transitions to a lower value. In some sense, the cosmological constant is a boundary condition that sets the conditions for the nature of a holographic world. The cosmological constant is a measure of dark energy, which characterizes the rate at which the accelerated expansion of space appears to expand away from the central point of view of the observer of its own holographic world. This expansion of space gives rise to the observer's cosmic horizon where space appears to expand away from the observer at the speed of light, and so nothing is observable beyond the limits of the observer's cosmic horizon. The holographic principle tells us that everything the observer can observe in its own holographic world can be reduced to qubits of information encoded on its cosmic horizon that becomes its holographic screen when its horizon encodes qubits of information. Everything observable is a form of information. The laws of physics, as conventionally formulated in terms of field theories, like Einstein's field equations for the space-time metric of gravity and the quantum field theories for the electromagnetic and nuclear forces, only apply at the level of that holographic world, and only have the limited validity of thermodynamic equations of state that describe events in that world when things are near thermal equilibrium. The laws of physics are not really fundamental, but only emerge in that world due to the way that world is holographically constructed. This holographic construction process has to begin with a cosmological constant, which sets the boundary conditions for that world.

The normal flow of energy in that holographic world can only be understood in terms of the cosmological constant transitioning to a lower value, but again, there is no scientific explanation for that transition in terms of the holographic principle, which has to assume

a value for the cosmological constant before we can even discuss the laws of physics. When the cosmological constant transitions to a lower value, the observer's cosmic horizon increases in radius, and so the observer's observable world increases in size and cools in temperature. When the observer's cosmic horizon increases in radius, its Unruh temperature decreases. This explains the normal flow of thermal energy through the observer's holographic world as heat flows from hotter to colder objects. This also explains why entropy tends to increase as heat flow in a thermal gradient, since the observer's cosmic horizon encodes more qubits of information as it increases in surface area. This normal flow of heat in a thermal gradient and increase in entropy also explains the normal course of time in the sense of time's arrow. Time's arrow is literally directed in the direction of the expansion of the size of the observer's holographic world as that world expands in size due to the cosmological constant transitioning to a lower value. None of this has a scientific explanation, since in terms of the holographic principle, science can never explain the origin of the cosmological constant or why it transitions to a lower value. Science only applies at the level of a holographic world, and we have to assume a value for the cosmological constant to construct that holographic world. The only possible explanation is that it's all a mysterious expression of God's will.

There are just some things that can never be explained.

If I can quote you again:

"It seems that the manifested reality is not objective or subjective but subject-objective. It seems that the evolution of consciousness and the expansion of the universe, far from being two independent phenomena, are two sides of a single process... the dual appearance of the non-dual timeless ever-present Self-evidence!"

The only difference in the way I see things is that consciousness itself does not evolve. To the extent there is an evolution, this evolution only applies at the level of personal self-identification, as in whether the individual consciousness of the observer, present at the center of its own holographic world, emotionally identifies itself with the emotionally animated form of a person that appears in its world. Those emotional expressions arise from the motion of the observer's own point of view relative to the motionless void. The evolution of consciousness is not about consciousness itself, but only about the motion of consciousness. When the observer's consciousness is under the sway of Darwinian evolution, it expresses self-limiting emotions that create feelings of self-limitation to the emotionally animated form of a body and it emotionally identifies itself with that personal form as though its existence depends on it. If the motion of consciousness comes into alignment with the normal flow of things, as happens in a state of surrender, the observer awakens within the dream. If the motion of consciousness comes to an end, as happens in an ultimate state of free fall, the observer awakens from the dream. Evolution is not really about consciousness, but the way emotional energy is expressed.

You're correct to make the link between the expansion of the universe and evolution, not in the sense of the evolution of consciousness, but only in terms of the evolution of the expression of emotional energy. At the level of Darwinian evolution, emotional energy is expressed to defend the survival of the body in terms of the coherent organization and self-replication of the form of the body in a recognizable way over a sequence of events, which is how the coherently organized form of the body is emotionally animated as the body appears to survive. At the level of the survival of the fittest body, that's what the expression of fear and desire are all about. The expression of emotions is inherently linked to the expansion of the universe because the dark energy that's inherent in the expansion of space is the primordial positive energy that underlies the expression of all other kinds of energy, like emotional energy. As the universe expands, dark energy is transformed into all other kinds of energy. This naturally happens through a process of spontaneous symmetry breaking, like the Higgs effect that turns dark energy into mass.

The expression of positive dark energy is always counterbalanced by the negative potential energy of gravitational attraction so that the total energy of the universe can add up to zero, as is confirmed by observation. With unification of the fundamental forces, we understand that the attractive energy of the electromagnetic and nuclear forces that hold atoms, molecules and all macroscopic objects together, like a biological body, all arise as various aspects of gravity. In this way, the evolution of a biological body at the level of the expression of emotions can be traced back to the evolution of an expanding universe, which naturally happens as the cosmological constant transitions to a lower value and the observable universe expands in size. It is therefore correct to say that all of evolution is inherently linked to the expansion of the universe. In terms of the holographic principle, the universe is a holographic world. Everything observable in that world is a form of information that can be reduced to qubits of information encoded on an observer's holographic screen that arises as its event horizon due to its accelerated motion. Those forms are projected like images from the observer's screen to its central point of view and are animated in the flow of energy that arises from the observer's own accelerated motion. In a very real sense, that holographic world is an illusion, just like the projected and animated images of a computer-generated virtual reality. The whole thing begins with the observer's own accelerated motion, which can ultimately be traced back to the dark energy of the accelerated expansion of space.

Evolution is never about consciousness itself, but only about the way the animated and projected images of the illusion undergo change. Only the illusion changes and evolves. Consciousness is. Consciousness is the nature of being, which is our own being that we only become aware of with our own sense of being present, the sense of I-Am-ness. That sense of being a presence of consciousness that exists in the present moment at the center of our own world is the only true thing we can ever know about ourselves.

We only become aware of our own individual being at the level of the Self, which is the individual consciousness present at the center of its own world, when we awaken within the dream. This naturally happens in a state of surrender as the motion of the Self comes into alignment with the normal flow of things. We become aware of our own individual being even as we continue to perceive the illusion of our own world from the central point of view of that world. Individual only refers to our own individual point of view. When we awaken from the dream, which naturally happens in an ultimate state of free-fall as the motion of the Self comes to an end, the illusion of our own world disappears from existence from our own point of view and our individual being dissolves back into the nothingness of pure undivided being, which is referred to as No-self.

The experience of self and other is only possible in the illusion. At the ultimate level of truth, there is no self and there is no other because there is only undivided nothingness.

There is only an illusion that consciousness evolves due to the nature of emotionally driven personal self-identification. The coherently organized form of a person can appear to evolve even as that form self-replicates its form in a recognizable way. The expression of emotional energy that allows for that self-replication of form and that emotionally animates the form can also appear to evolve. Consciousness does not really evolve because consciousness cannot be reduced to any form that it perceives or to any expression of emotional energy it perceives, but consciousness can emotionally identify itself with an emotionally animated form it perceives. The coherently organized self-replicating form can evolve and the expression of emotions that allows for that self-replication of form and that animates the form can evolve. Consciousness only perceives that evolution, both at the level of perceiving the form and at the level of perceiving the emotional energy that animates the form. When the expression of emotions is self-limiting in nature, as occurs with the expression of fear and desire that underlies Darwinian evolution and the survival of the fittest body, consciousness feels emotionally self-limited to the form as it perceives the expression of emotions that animates the form, which leads consciousness to emotionally identify itself with the form. Once consciousness emotionally identifies itself with the form, it feels compelled to continue to defend the survival of that form through the expression of self-defensive emotions as though its existence depends on it. The expression of the self-defensive emotions of fear and desire is how the vicious cycle of the emotional self-identification of consciousness with form is perpetuated. This vicious cycle of emotional self-defense and emotional self-identification is how consciousness has become conditioned by Darwinian evolution and natural selection to emotionally defend the survival of the form of its body, which it feels compelled to do as though its existence depends upon it.

The emotional self-identification of consciousness with the form of its body is delusional in the sense of a false belief that consciousness believes about itself. Consciousness believes that it is its body, which is patently false, since the form of its body is something

that it perceives in its own world. Consciousness believes a false belief about what it is, and is deceiving itself about what it is by believing that false belief about itself. This false belief that consciousness believes about itself is the nature of the personal body-based self-concept that is mentally constructed and emotionally energized in its own mind. When its personal self-concept is constructed in its mind, consciousness believes this false belief about itself and deceives itself into believing this false belief about what it is. It deceives itself into believing that it is the personal form of its body. The only thing that makes this false belief believable is the expression of self-defensive emotional energy that makes consciousness feel emotionally self-limited to the emotionally animated form of its body. The expression of that self-defensive emotional energy is how it has become conditioned by Darwinian evolution to believe this false belief about what it really is.

The only reason this is possible is because perception always occurs in a subject-object relation. The true nature of the subject is the individual consciousness of the observer present at its own individual point of view at the center of its own holographic world. The nature of its object of perception is the central form of its emotionally animated body that appears in its holographic world. That personal central form is always emotionally animated relative to all other forms that appear in its holographic world. When that emotional animation is self-defensive in nature, as occurs with the expression of fear and desire, the observer feels self-limited to the emotionally animated form of its body as it perceives those self-limiting emotional expressions and emotionally identifies itself with its body. The experience of self and other is only possible when the observer emotionally identifies itself with the personal form of its body that is emotionally related to other forms. That's the nature of personal self-identification, which has nothing more to do with the true nature of consciousness than an emotional feeling that it perceives.

Only the emotional feelings consciousness perceives can undergo an evolution, not the true nature of what consciousness is. The beingness of consciousness does not evolve, since the ultimate nature of the existence of consciousness is timeless being, which is the ultimate nature of existence. All you can say about it is that *it is*. It does not change or evolve. The observer that perceives its own holographic world from its central point of view is always present in an eternal now, which is a reflection of that timeless being.

When the observer awakens within its dream, which naturally occurs in a state of surrender, the observer can only know itself to be a spiritual presence of consciousness at the center of its own world. When the observer awakens from its dream, which naturally occurs in an ultimate state of free fall, the observer can only know itself to be the undifferentiated consciousness of the void. The observer only knows this about itself after it returns to its state of awakening within the dream. During the ultimate state of awakening from the dream, there is no observer because the individual consciousness of the observer dissolves back into the undifferentiated consciousness of the void. In that ultimate state of dissolution, there is no experience of self and other. All is One.

One last important point. Concepts can only appear in the illusion of a holographic world. Like everything else that appears to exist in a holographic world, all concepts can be reduced to the information that's encoded on a holographic screen that bounds that holographic world and the energy that flows through that holographic world. Just like the projected and animated images of a computer-generated virtual reality, all concepts are being displayed on a holographic screen as the observer at the central point of view of its own holographic world perceives them. This means that only the virtual reality of a holographic world can be conceptualized. Ultimate reality cannot be conceptualized except in terms of negation as absolute nothingness, which is why we call it the void. At the ultimate level of the timeless being of ultimate reality, there are no concepts. The idea of being a Self with individual being is a concept. Nisargadatta calls the idea of being a Self, with the sense I-Am, the first concept. That's why it's possible to say that when delusion is destroyed, which destroys all concepts including the self-concept, we can see that it never really existed. Ultimately only undivided nothingness exists.

This is how Nisargadatta describes the journey of awakening:

There is no journey to Supreme reality. One is undeceived only.

You mentioned in a previous email that enlightened beings see creation as a mistake, but that's not exactly how they see things. Enlightened beings do not see creation as a mistake. Enlightened beings see ego as a mistake. Ego is the epitome of selfishness and self-defensiveness with its insane desire to express personally biased individual will and control everything with its delusional and futile efforts to deny death that arises from its fear of death and non-existence. Ego is the abomination, the violation of God's will. If you can live in a state of surrender to God's will and free from ego, then creation is not a mistake because it's not personal. The person is just the central character in the virtual reality movie you're watching from your own point of view. Stop emotionally identifying yourself with your character in the movie, which naturally stops happening in a state of surrender to God's will, and none of it is personal. The virtual reality movie appears to come into existence as a spontaneous expression of creativity by God's will. The true nature of what you are, your being, is nothing but consciousness, which at the ultimate level of existence is undivided, unlimited, timeless, and never ceases to be. That pure nothingness of being, which is the ground of being and the ultimate nature of reality, is what you really are. The virtual reality movie is unreal and has no being.

In the immortal words of the Bhagavad Gita:

The unreal has no being; the real never ceases to be.

I have a few last thoughts about your description of the evolution of consciousness in the sense of one's ascension up the levels of chakras. Until the highest possible level is reached, I would describe this ascension as an awakening within the dream that can

only result from one's surrender to divine will. Surrender allows one's own motion to come into alignment with the normal flow of things. When one comes into alignment with the expression of divine will, one naturally vibrates at a higher and purer frequency. This is easiest to understand in terms of the motion of the Self (Atman) relative to the motionless void (Brahman). The Self is the point of observing consciousness at the center of its own holographic world that undergoes accelerated motion, which gives rise to its event horizon that becomes its holographic screen when qubits of information are encoded on its horizon. The energy of that accelerated motion is given in terms of the observer's acceleration, a , relative to the motionless void and the Unruh temperature as $E=kT=\hbar a/2\pi c$. In quantum theory, $E=hf$, and so it's possible to express this energy in terms of the observer's own frequency of vibration given in terms of its acceleration.

When one surrenders to divine will, one's expression of energy comes into alignment with the normal flow of things. As I've previously mentioned, the normal flow of energy through one's own holographic world can be understood in terms of the cosmological constant transitioning to a lower value, which results in the observer's cosmic horizon increasing in radius due to a decrease in the rate at which the expansion of space appears to accelerate away from the observer's central point of view. In terms of the holographic principle, this transition can only be understood as an expression of God's will. There is no other possible explanation consistent with the holographic principle. When one surrenders to God's will, one is vibrating at the highest possible level.

When one expresses one's own personally biased individual will, one fails to surrender, which I would describe as the essence of the selfishness and self-defensiveness of the ego that only creates an obstacle or emotional disturbance in the normal flow of things. These expressions of ego interfere with the normal flow of things and create vibrations at a lower level. When one surrenders to divine will, one puts one's trust in divine will to sort out what is for the best and accepts that expression of divine will as for the best every moment, no matter what appears to happen in that moment. In the sense of health and happiness, surrender is the only path that leads to the manifestation of the best of all possible worlds. That doesn't mean that pain, illness and disease won't occur even in a state of one's surrender to divine will, but the path of the ego can only make things worse for oneself as one interferes with the normal flow of things.

In this sense, I would describe the process of one's ascension up the levels of chakras to be the result of one's surrender to divine will. One awakens within the dream as one does nothing at a personal level. In a state of surrender to divine will, one can only know oneself to be a presence of consciousness at the center of one's own world. One no longer feels emotionally disconnected and self-limited to the central form of a person that appears in that world, but feels connected to everything that appears in that world. One becomes aware of one's own being as that presence of consciousness, which one becomes aware of through one's sense of being present as one observes that world.

One's ultimate ascension is to awaken from the dream, which is a result of one's willingness to do nothing at an absolute level. When one's own motion relative to the motionless void comes to an end in an ultimate state of free fall, one's own world disappears from existence from one's own point of view. If one remains aware of one's own being as one falls into the void and everything else disappears from existence, one's individual being, present at the central point of view of its own world, dissolves back into the nothingness of pure undivided being like a drop of water that dissolves into the ocean. One's perspective ascends to the highest possible level of awareness, which is the perspective of the darkness, deepness, emptiness and silence of the void. When one perceives one's own world again, one not only perceives that world from a higher level of consciousness, like the projected and animated images of a movie that one perceives from one's own point of view as those images are displayed on a movie screen, but one also perceives the animating and projecting motion of one's own Self.

This perspective is perfectly described in the Tao Te Ching:

*In the silence and the void
Standing alone and unchanging
Ever present and in motion
I do not know its name
Call it Tao*

*Returning is the motion of the Tao
It returns to nothingness
It leads all things back to the great oneness*

*Ever desireless, one can see the mystery
Ever desiring, one can see the manifestations
These two spring from the same source
This appears as darkness
Darkness within darkness
The gate to all mystery*

Nisargadatta describes essentially the same thing:

*To be born means to create a world around yourself as the center.
You are that point of consciousness.
By your movement the world is ever created.
Stop moving and there will be no world.*

*The totality of all mental projections is the Great Illusion.
When I look beyond the mind I see the witness.
Beyond the witness is infinite emptiness and silence.*

*For the path of return naughting oneself is necessary.
My stand I take where nothing is.
To the mind it is all darkness and silence.
It is deep and dark, mystery beyond mystery.
It is, while all else merely happens.
It is like a bottomless well, whatever falls into it disappears.*

Falling into the void in an ultimate state of free fall is the nature of passing through the gateless gate as described by Mu-mon:

*The great path has no gates
Thousands of roads enter it
When one passes through this gateless gate
One walks the universe alone*

Awakening is never really about doing something. You awaken within the dream when you do nothing at a personal level. You awaken from the dream when you do nothing at an absolute level. It's your own desire to do things that's your obstacle to awakening. That's why awakening can only occur in a state of surrender to divine will.

Surrender is not something that you can do. Surrender is what happens when you've done everything that you can do and you've failed to awaken. In that failure you feel helpless, hopeless and in despair. In that despair you give up trying to do things. Only when you feel that despair and give up all your efforts to do things can you surrender.

You surrender when you give up your desire to control things. You have to give up your self-defensive, personally biased desire to be in control. You have to stop expressing fear and desire in your efforts to pursue pleasure and avoid pain, which only defends the survival of your body. You have to stop defending yourself and stop expressing your own personally biased individual will. Ultimately, you'll come to see that you're only defending the survival of a personal illusion of what you really are, which is the illusion of being a personal form that appears in the world you perceive. The timeless existence of the true nature of what you really are, which is nothing but consciousness, needs no defense, and so it's possible to say that surrender follows naturally from seeing what is.

When you surrender, you just watch as you allow events to play out in the normal way. You just watch from your own point of view as events play out in the normal way, like the projected and animated images of a movie you're watching that's being displayed on a movie screen. In a state of surrender, you're no longer directing the events of the movie. When you surrender, your attention is focused only on the now of the present moment. You enter into a state of present moment awareness. In terms of awakening, the whole point of surrendering and bringing yourself to this state of present moment awareness is so you can do nothing at a personal level. You have to do nothing so you can turn your

attention away from the events of the world you perceive, look within, and bring yourself into focus as you focus your attention on your own sense of being present. You have to become aware of your own beingness and presence. You have to know yourself to be a presence of consciousness at the center of the world you perceive that exists now, in the present moment. That's where you have to stabilize the focus of your attention before you can awaken. You have to center yourself, bring yourself into focus and be with yourself in the present moment, which is the eternal now of your timeless being.

As soon as you do something, you develop an identity and self-image as a person who does things. Whatever you do, that's your identity. That's how you emotionally identify yourself with the emotionally animated form of a person who does things. The very act of doing things and being emotionally invested in the outcome of those actions is how you identify yourself with a personal form and develop a personal self-concept. Those personal actions are self-defensive in nature as they defend the survival of that personal self-concept. It really doesn't matter what you do. Conceptualizing things and writing about your concepts and explanations is as self-defensive and self-image constructing as anything else you can do. You develop a personal self-image as a conceptualizer of things. That's the inevitable result of doing things. As soon as you do something, you become a person who does things. That's the nature of self-identification. When you do something, you become somebody who does things. If you want to be nobody, you have to become willing to do nothing, which means you have to want nothing.

This is how Nisargadatta describes being nobody:

*Do nothing. There is nothing to do.
Just be. To be, you must be nobody.
You make yourself mortal by taking yourself to be a body.
That which is alive in you is immortal.*

Chuang Tzu says essentially the same thing:

*The man of Tao remains unknown.
Perfect virtue produces nothing.
No-self is true self,
And the greatest man is nobody.*

Hi J

Thank you so much for your tasty email yesterday! These days I'm reading many of your articles—all of them very interesting—to immerse myself deeply in your inspiring holographic and non-dualistic proposal, with a view to soon writing the famous *Addendum 9: Holographic evolution* in my never-ending article *Beyond Darwin*.

A couple of clarifications:

—Regarding the expression “*evolution of consciousness*”, in the email I sent you on February 5, I told you: “*You say in your email that “Consciousness does not evolve”. I fully agree with you that consciousness itself does not evolve at all, but that statement must be completed by saying that the actualization of that consciousness in the manifested world does evolve depending on the complexity of the entities or organisms with which it is successively identifying.*”

—In your email yesterday, you say: “*You mentioned in a previous email that enlightened beings see creation as a mistake, but that's not exactly how they see things.*” Exactly what I said in the email of February 11 was: “*There are **some non-dualist teachers**—or, rather, **idealistic monists**— who have a very negative view of the manifested universe, claim that the world of finitude is a pure error resulting from ignorance, and their claim is to escape from this world of the finite forms to return to the joyful original plenitude. As I understand it, on the contrary, the universal manifestation, far from being a lamentable error, is nothing less than the fascinating progressive unfolding of the infinite potentiality of the non-dual foundation. It is the creative, dazzling and inexhaustible artifice of the unmanifested Emptiness to contemplate itself in infinite ways!*”.

I feel in great syntony with the Nisargadatta texts that you quote in your emails and in your articles. I invite you to take a look at the third part —pages 113-139— of my ***Non-Dual Evolution*** work that I am attaching to you and that you can also find at the head of my blog: http://byebyedarwin.blogspot.com/p/english-version_01.html.

Hi Jose

You're absolutely right to shoot down my criticisms. In fact, we're in total agreement about what is really going on here. Consciousness does not evolve. The personal self-identification of consciousness with the form of a person evolves. I prefer to call the end result of that evolution the destruction of delusion, but that's just a matter of semantics. The only reason I'm making this point so strongly is because there's a great deal of misinformation out there about what consciousness really is, and what the path to awakening actually entails. Once you tell people that the only path to awakening is to destroy your own delusional belief that you are a person, they either reject that idea out of hand, or they're just not interested in the idea of awakening anymore. You're only fooling yourself into thinking that you can awaken without a very painful self-destructive process of destroying delusion. As all enlightened beings point out: *Truth is what remains when delusion is destroyed*. That's the only point I'm trying to make.

Awakening is only about destroying delusion. You suffer from the delusional belief you have about yourself that you are a person. In reality, you are nothing but consciousness, but you've emotionally identified yourself with the emotionally animated form of a person that appears in the world you perceive. The person is no more real than the image of a central character that's being displayed on a movie screen in a virtual reality movie that you're watching from your own point of view. The only way you awaken is by destroying this false belief that you believe about yourself that you are a person that appears in the virtual reality movie that you're watching. The only thing that makes that false belief believable is the expression of emotional energy inherent in the mental construction of the belief that makes you feel emotionally self-limited to the emotionally animated form of the person. You destroy delusion when you stop expressing that personally biased and self-limiting emotional energy. You only stop expressing that personally self-limited emotional energy when you surrender to divine will and do nothing at a personal level, which is to awaken within the dream, or when you do nothing at an absolute level, and awaken from the dream. You have to become willing to do nothing to destroy delusion.

If I can quote Jed McKenna again:

Battling past the ego to get to the truth has been at the heart of countless spiritual teachings. Ego-death as a means to no-self is what this journey is all about. Anyone headed for truth is going to get there over ego's dead body or not at all.

Spiritual enlightenment is self-defeating. It is a battle we wage upon ourselves. Truth is a uniquely challenging pursuit because the very thing that wants it is the only thing in the way of it. It's a battle we must die to win. The great enemy is the very self that wages the war. When self is destroyed, who wins?

The idea of the individual self, valid and separate, unravels very quickly under any serious scrutiny. All beliefs do. What takes time and effort is to put the idea of self under such scrutiny and make sense of what's left after the belief is gone.

All beliefs, all concepts, all thoughts, they're all false. If you're going for the truth, you're not taking any of them with you. Nothing that says two, not one, survives.

Self is an untruth.

From the unawakened side, the gate blocking one from enlightenment is enormous and impassable. Delusion fills one's entire field of view because it resides prior to perception. Once delusion has been destroyed, we can see it never really existed.

Spiritual awakening is about discovering what's true. Anything that's not about getting to the truth must be discarded. Truth isn't about knowing things. It's about unknowing. It's not about becoming true, it's about unbecoming false so that all that's left is truth.

The process of awakening looks like it's about destroying ego, but that's not really accurate. You never completely rid yourself of ego-the false self-as long as you're alive, and it's not important that you do. What matters is the emotional tethers that anchor us to the dreamstate; that hold us in place and make us feel that we're a part of something real. We send out energetic tendrils from the nexus of ego like roots to attach ourselves to the dreamstate, and to detach from it we must sever them. The energy of an emotion is our life force, and the amount of life force determines the power of the emotion. Withdraw energy from an emotion and what's left? A sterile thought. An empty husk. In this sense, freeing ourselves from attachment is indeed the process of awakening, but such attachments aren't what we have, they're what we are.

All attachments to the dreamstate are made of energy. That energy is called emotion.

All emotions, positive and negative, are attachments. Humans are emotion-based creatures and all emotions derive their energy from one core emotion; fear. Fear cannot be confronted or slain because it is fear of nothing, of no-self. The desire to slay fear is itself a fear-based emotion. Fear can only be surrendered to; the thing feared, entered.

It is the emotional energy of fear that erects and maintains the egoic shell. We are madly, desperately, insanely afraid of the truth, and it is that fear that walls us off from our unbounded nature.

Fear of what? Fear of no-self. The nameless, faceless dread of non-being. Not just fear of death, which anyone can deny or explain away, but fear of nothingness, which no fairytale can fix.

All belief systems are just the stories we create in order to deal with the void. Ego abhors a vacuum, so everybody's scrambling to create the illusion of something where there's nothing. Belief systems are simply the devices we use to explain away the unthinkable horror of no-self.

We erect ego to compensate for the lack of direct self-knowledge. There is no true self to perceive, there is only false self and no-self. One looks for true self and finds nothing. It's the dread of that nothingness that keeps one's attention outwardly fixed.

The enlightened view life as a dream, so how could they possibly differentiate between right and wrong or good and evil? How can one turn of events be better or worse than another? Of what real importance is anything in a dream? You wake up and the dream is gone as if it never was. All the characters and events that seemed so real have simply vanished. The enlightened may walk and talk in the dream world, but they don't mistake the dream for reality. Members of movie audiences don't leap out of their seats to save characters in the film. If they did, they would be hauled off to the nearest mental health facility and treated for a delusional disorder.

The wall separating the awakened and unawakened states is a force field empowered by the emotional energy of fear. Only ego death defeats the barrier because the barrier is ego itself.

The deepest truth of any person is no-person. You don't wake up by perfecting your dream character; you wake up by breaking free of it. There's no truth to the ego so no degree of mastery over it results in anything true. Putting attention on the ego merely reinforces it.

If you want to be more true, then the way to do that is by becoming less false. Go inside yourself with the spotlight of discrimination and illuminate it. Illumination destroys it. Lies disappear when you really look at them because they never had real substance, they were only imagined.

You, the reader, are at the exact center of the universe, your universe. It's all yours, it's all about you, and you are all alone in it. Anything that tells you otherwise is a belief, and no belief is true.

Truth is beyond opposites. Duality is a dream. The truth contains no element of the false and the false contains no truth. There is only truth and illusion, and within illusion there is only fear and denial. Fear of truth is the foundation upon which Maya's Palace of Delusion is erected. She has no power but that we give her. Denial of fear is the motivation underlying all activities in which humans engage. This is Vanity in the biblical sense: I have seen all the works that are done under the sun, and behold, all is vanity and a chasing after wind.

The only sin is ignorance. Ignorance of what? It's not the kind where you don't know something. It's the kind where you do know something that's not true. The false self is ignorance. Ego. The personality. Everything you think of as you.

Ignorance isn't an aspect of self; it's the essence of self. It's not nothing where there should be something, it's the delicate weaving of something from nothing. That nothingness woven into somethingness is what you call reality. The part you call you is ego.

Success in realizing one's true nature is absolutely assured because it's one's true nature. The greatest wonder isn't that you'll make it back, it's that you made it away. Struggling to achieve truth is as preposterous as struggling to achieve death. Neither death nor gravity, nor tomorrow's sunrise is as certain as the fact that everyone will end up fully "enlightened", regardless of the "path" they take.

Everything is in a constant process of returning to its true state. To really be 'off the path' would mean to be outside of consciousness. There is no such place.

Truth is, non-truth isn't. The false is purely an apparition; it exists only in the eye of the beholder. There is no true self and the false self is irrelevant, a character in a dream.

There's nothing wrong with being a dream character, unless it's your goal to wake up, in which case the dream character must be ruthlessly annihilated. If your desire is to become the best dang person you can be, then rejoice, you're in the right place, the dream state, the dualistic universe. If your interest is to cut the crap and figure out what is true then you're in the wrong place and you've got a very messy fight ahead and there's no point in pretending otherwise.

The end of illusion is the end of you.

The you that you think of as you is not you. The you that thinks of you as you is not you. It's just the character the underlying truth of you is dreaming into brief existence. Enlightenment isn't in the character; it's in the underlying truth.

Truth doesn't need to be sought because it isn't lost. It's not at the end of some path waiting to be discovered. It's not the result of practice or growth or learning. Truth is everywhere at all times, never absent, never distant. Truth isn't the tricky thing, it's the simplest thing there is. Truth is that which cannot be simplified further.

The fact is that no amount or combination of knowledge can bring about truth realization. It's not an emotion or a state of consciousness.

It is not possible to knowledgeably choose or want spiritual enlightenment. To desire it is to misunderstand it. Ego cannot desire egolessness. One does not undergo the process of awakening out of love for the true but out of hatred for the false; a hatred so intense that it burns everything and spares nothing.

To know the lie is to hate it; to see it is to slay it.

We need the boundaries ego provides. They're a necessary part of life in the amusement park. Self is the complex, shifting set of dimensions that give us shape and form and which distinguish us from other shapes and forms. The amusement park isn't 'come as you are', it's a costume party. Who you come as doesn't matter, only that you come as someone.

Enlightenment is about truth. It's not about becoming a better or happier person. It's not about personal growth or spiritual evolution. There is no higher stakes game in this world or any other, in this dimension or any other. The price of truth is everything, but no one knows what everything means until they're paying it. In the simplest terms, enlightenment is impersonal, whereas what is commonly peddled as enlightenment is personal in the extreme.

People completely in character. No inkling that things may be other than they seem. Still shackled in Plato's cave. The degree to which one is unaware of one's fraudulent nature might be considered the degree to which one is the grip of Maya, delusion, the dreamstate. Increased awakesness would naturally translate into greater dissatisfaction with fraudulence, falseness and delusion, and a corresponding desire to know what is real. Extend the line forward and it results in a complete break with ego and an awakening into one's true nature.

Before enlightenment I believed my ego was me, then enlightenment comes along and no more ego, only the underlying reality. Now it's after enlightenment and this ego might be slightly uncomfortable or ill-fitting at times, but it's all I've got. The idea that your ego is destroyed in the process of becoming enlightened is roughly correct, but it's not complete. Before enlightenment, you're a human being in the world, just like everyone you see. During enlightenment you realize the human being you thought you were is just a character in a play, and that the world you thought you were in is just a stage, so you go through a process of radical deconstruction of your character to see what's left when it's gone. The result isn't enlightened-self or true-self, it's no-self. When it's all over it's time to be a human being in the world again, and that means slipping back into costume and getting back on stage. Now you're actually in the audience, watching the drama. I could never mistake the play for reality again, or my character for my true state. Happily, I never know what my character is going to do or say until he does it or says it, so the whole thing stays interesting.

Even now it takes a conscious effort to maintain my false self, my dream character, to animate it, to keep it running. And this trajectory I'm on will take me as close to nonexistence as anyone can get and still have a body. In other words, I will continue to channel progressively less and less energy into my dreamstate being, my teaching will reduce down to its most refined and least tolerant form, my interest will withdraw from the world, and I will become as minimal as a person can be.

No one can say 'I am enlightened' because there is no 'I' to it. There is no such thing as an enlightened person. My personality, my ego, what appears to be me, is just an afterimage-a physical apparition based on residual energy patterns.

Ego doesn't need to be killed because it was never really alive. You don't have to destroy your false self because it's not real, which is really the whole point. It's just a character we play. What needs to be killed is that part of us that identifies with the character. Once that's done-really done, and it can take years-then you can wear the costume and play the character as it suits you, in the character but not of the character.

*There is no such thing as objective reality. Nothing can be shown to exist.
Nothing but the subjective I am is true.*

*Understanding consensual reality as a dreamstate is unbreakable. Life is but a dream.
Reality has no basis in reality.*

The difference between us isn't that I'm enlightened and you're not. The difference between us is that I know it and you don't. I possess selfless awareness and you don't.

This isn't about personal awareness or self-exploration. It's not about feelings or insights. It's not about personal or spiritual evolution. This is about what you know for sure, about what you are sure you know is true, about what 'you are' that is true. With this process you tear away layer after layer of untruth masquerading as truth. It burns bridges that can never be rebuilt, and the only real reason to do it is because you can no longer stand not to.

In the world but not of the world means that you're playing a role on the stage, but you don't confuse your role with yourself or the stage with reality. It means you know that you're playing a character. It's like lucid dreaming. You achieve normal waking consciousness within the dream so that you're in the dream but not of the dream. There's no benefit to understanding it. It's something you're familiar with because it's your reality or you're not because it isn't.

Enlightenment is comprehensive. It's an entirely different paradigm.

My reality is not your reality. I view dualistic reality as a dream.

To me you're a minor character in my dramatic dreamscape. A semi-coherent energetic pattern making a brief appearance on the stage of my awareness.

You're not struggling to climb from hell into heaven, you're just having an in-the-body experience. It's not evil, it's just life, and when it's over, you die, easy as falling off a log.

The worms won't care how your epitaph reads and the truth of you will outlive time itself.

Spiritual enlightenment is the state in which the self is free of all delusion, including self itself. The process of becoming enlightened is a deliberate act of self-annihilation. It is the false self that does the killing and the false self that dies; a suicide in all but the physical sense. Because there is no true self to fill the vacancy created by the passing of the false self, no self remains.

Now she's in freefall. At the precise moment of impact, the planet will disappear, and nothing will take its place. Her freefall won't end, but it will no longer feel like falling because there will no longer be anything to reference it against. This is where dual awareness ends. From then on she will live in boundless awareness, never again able to differentiate between self and non-self. Abiding non-dual awareness.

Truth is one, is non-dual, is infinite, is one-without-other. Truth is dissolution, no-self, unity. There's nothing to say about it, nothing to feel about it, nothing to know about it. You are true or you're a lie, as in ego-bound, as in dual, as in asleep.

The truth of the situation is that eventually, there's nothing. Infinity. Eternity. The void.

Like a child flicking a switch that turns the world off like a light. What can you say when the thing that ends isn't within a context, but context itself?

There is the place where all the paradoxes disappear and where no questions remain, but there's no point trying to describe this place.

That's where I am now. Empty space is my reality. The void. No-self. I abide in non-dual, non-relative awareness.

Come see for yourself.

Nisargadatta says essentially the same thing:

Be aware of being conscious and seek the source of consciousness.

In pure being consciousness arises.

In consciousness the world appears and disappears.

Consciousness is on contact, a reflection against a surface, a state of duality.

The center is a point of void and the witness a point of pure awareness; they know themselves to be as nothing.

But the void is full to the brim.

It is the eternal potential as consciousness is the eternal actual.

The Supreme reality is the void beyond being and non-being, beyond consciousness.

The Supreme state is the very center of consciousness and yet beyond consciousness.

Nothing perceivable is real. Only the onlooker is real, call him Self or Atman.

That which makes you think that you are a human is not human. It is a dimensionless point of consciousness.

All you can say about yourself is I Am.

Even the sense I Am is not continuous, though it is a useful pointer; it shows where to seek, but not what to seek.

At the root of my being is pure awareness, a speck of intense light. This speck, by its nature, radiates and creates pictures in space and events in time.

To the mind the light of consciousness appears as darkness. It can be known only through its reflections.

The highest state of awareness is to be the point of light tracing the world.

Beyond the highest state of awareness is to be the source of light.

All appearance and disappearance presupposes a change against a changeless background.

There must be a source from which all flows, a foundation on which all stands.

Consciousness itself is the source of everything.

The person is never the subject. You can see a person, but you are not the person. You are always the Supreme, which appears at a given point of time and space as the witness, a bridge between the pure awareness of the Supreme and the manifold consciousness of the person.

The objects in the world are many, but the eye that sees them is one.

The higher always appears as one to the lower and the lower as many to the higher.

You see yourself in the world, while I see the world in myself. To you, you get born and die, while to me, the world appears and disappears. It is your imagination that misleads you. There is a deep contradiction in your attitude which you do not see.

The source of consciousness cannot be an object in consciousness. To know the source is to be the source. When you realize that you are not the person, but the pure and calm witness, and that fearless awareness is your very being, you are the being.

Give attention to the witness to break the spell of the known, the illusion that only the perceivable world is real.

To become free your attention must be drawn to the witness.

I see only consciousness, and know everything to be but consciousness, as you know the pictures on the cinema screen to be but light.

It is enough to shift attention from the screen onto oneself to break the spell.

Once you realize that there is nothing in this world which you can call your own, you look at it from the outside as you look at a play on the stage or a picture on the screen. To know the picture as the play of light on the screen gives freedom from the idea that the picture is real. In reality I only look. Whatever is done is done on the stage.

Joy and sorrow, life and death, they are real to the man in bondage.

To me they are all in the show, as unreal as the show itself.

What you call survival is but the survival of a dream.

Death is preferable to it. There is a chance of waking up.

As life before death is but imagination, so is life after death. The dream continues.

To the Self the world is but a passing show. The world just sprouts into being out of nothing and returns to nothing. As long as the Self is merely aware, there is no problem.

You can stop it any moment by switching off attention.

You make it possible by giving it attention.

My life is a succession of events just like yours. Only I Am detached and see the passing show as a passing show, while you stick to things and move along with them.

There is no such thing as an expression of reality. Neither action nor feeling nor thought express reality. I know that life itself is only a make-believe.

I just watch events happening, knowing them to be unreal.

The witness is both real and unreal, the last remnant of illusion, the first touch of the real. The moment you say I Am, the entire universe comes into being.

Your world is created with the emergence of the I Am idea. In your world everything has a beginning and an end. Timeless being is entirely in the now.

Everything is a play of ideas. In the state free from ideation nothing is perceived. The root idea is I Am. It shatters the state of pure consciousness and is followed by the innumerable sensations and perceptions, feelings and ideas which in their totality constitute God's world. The I Am remains as the witness, but it is by the will of God that everything happens.

All that is, lives and moves and has its being in consciousness.

I Am in and beyond that consciousness.

I Am in it as the witness. I Am beyond it as Being.

We have enclosed ourselves in a cloud of personal desires and fears, images and thoughts, ideas and concepts.

The totality of all mental projections is the Great Illusion.

When I look beyond the mind I see the witness.

Beyond the witness is infinite emptiness and silence.

You can only start from where you are. You are here and now. You cannot get out of here and now. You are aware of thinking, feeling, doing. You are not aware of your being. You can only be aware of your being here and now.

Wherever you go, at all times, you carry with you the sense of being present and aware, here and now. It means that you are independent of space and time. Space and time are in you, not you in them. It is only your self-identification with the body, limited in space and time, that gives you a sense of limitation. In reality, you are limitless.

Struggle to find out what you are in reality. To know what you are you must first investigate and know what you are not. Discover all that you are not: body, feelings, thoughts, time, space, this or that. Nothing, concrete or abstract, which you perceive can be you. The very act of perceiving shows that you are not what you perceive. The clearer you understand that on the level of mind you can be described in negative terms only the quicker will you come to the end of your search and realize that you are the limitless being.

*All limited existence is imaginary.
Even space and time are imaginary.
Pure being, filling all and beyond all, is not limited.
All limitation is imaginary. Only the unlimited is real.*

As long as you are engrossed in the world, you cannot know yourself. To know yourself, turn your attention away from the world and turn within.

*Turn within. I Am you know. Be with it all the time, until you revert to it spontaneously.
There is no simpler and easier way.*

Know yourself as you are. Stay with the sense I Am.

Everyone sees the world through the idea one has of oneself. As you think your Self to be, so you think your world to be. If you imagine your Self as separate from the world, the world will appear as separate from you and you will experience desire and fear. Your own creative power projects on it a picture and all your questions refer to the picture.

Your questions are about a non-existing person. Realize that whatever you think yourself to be is just a stream of events; that whatever happens, comes and goes, is not real; that you alone are, the changeless among the changeful. Separate the observed from the observer and abandon false identifications. Be a fully awakened witness of the field of consciousness.

Whatever you perceive is not you. It is there in the field of consciousness, but you are not the field and its contents.

You can spend an eternity looking elsewhere for truth, all in vain. You must begin in yourself, with yourself. Realize that your world is only a reflection of yourself. All you need is to stop searching outside what can only be found within.

To realize that is the end of all seeking. You come to it when you see all you think yourself to be as mere imagination and stand aloof in pure awareness. It is not difficult but detachment is needed. It is the clinging to the false that makes the truth so difficult to see. Discard what is not your own until nothing is left which you can disown. You will find that what is left is nothing.

In reality nothing happens. Nothing happens to space itself. In pure consciousness nothing ever happens. Onto the screen of the mind destiny forever projects its pictures, and thus illusion constantly renews itself. The pictures come and go as light intercepted by ignorance. See the light and disregard the pictures.

Dive deep into yourself and find the source from where all meaning flows. It is not the superficial mind that can give meaning. You are not what you think yourself to be. You cannot think yourself to be what you have not experienced. You are the perceiving point, the nondimensional source of all dimensions, which is as nothing and yet the source of everything. You can know what you are not, but you cannot know your real being. You can only be what you are.

In reality there is only the source, dark in itself, but making everything shine with the light of consciousness.

*Unperceived, it causes perception. Being nothing it gives birth to all being.
It is the immovable background of motion.*

The Supreme state neither comes nor goes. It is. It is a timeless state, ever present.

In the timeless state there is no Self, no I Am, no witness.

*Awareness is beyond all.
Awareness is primordial; it is the original state.
Awareness is undivided, aware of itself.*

What begins and ends is mere appearance. The world can be said to appear but not to be. It is your memory that makes you think that the world continues. Memory creates the illusion of continuity. I see the world as it is, a momentary appearance in consciousness.

*From my point of view everything happens by itself, quite spontaneously.
I do nothing. I just see them happen.*

If you seek reality you must set yourself free of all patterns of thinking and feeling. Even the idea of being human should be discarded. Abandon all self-identifications, abandon all self-concern, abandon every desire. Stop thinking of achievement of any kind. You are complete here and now. You need absolutely nothing.

Nothing stands in the way of your liberation here and now except for your being more interested in other things. You must see through them as mere mental errors.

As long as you are interested in your present way of living, you will shirk from the final leap into the unknown.

Moments when one feels empty and estranged are desirable moments, for it means the soul has cast its moorings and is sailing for distant places.

The search for reality is the most dangerous of all undertakings for it will destroy the world in which you live.

To be born means to create a world around yourself as the center.

You are that point of consciousness.

By your movement the world is ever created.

Stop moving and there will be no world.

At the root of all creation lies desire.

The projecting power is imagination prompted by desire.

Desire and imagination foster and reinforce each other.

Desire for embodied existence is the root-cause of trouble.

As long as there is the sense of identity with the body, frustration is inevitable.

It is because of your illusion that you are the doer.

As long as you have the idea of influencing events, liberation is not for you.

The very notion of doership, of being a cause, is bondage.

There is no such thing as free will. Will is bondage.

You identify yourself with your desires and become their slave.

You are the source of reality, a dimensionless center of perception that imparts reality to whatever it perceives, a pure witness that watches what is going on and remains unaffected. It is only imagination and self-identification with the imagined that encloses and converts the inner watcher into a person. The person is merely the result of a misunderstanding. In reality there is no such thing. Feelings, thoughts and actions race before the watcher in endless succession. In reality there is no person, only the watcher identifying itself.

To imagine that you are in control is the aberration of the body-mind. There is a universal power that is in control. The illusion of personal control is in the mind only. Stand without desire and fear, relinquishing all control. This is the shortest way to reality.

Some unknown power acts and you imagine that you are acting. You are merely watching what happens.

*You must begin by being the dispassionate observer.
Then only will you realize your full being.*

*Only in complete self-negation is there a chance to discover our real being.
The urge must come from within as a wave of detachment.*

The way to truth lies through the destruction of the false. To destroy the false you must question your most inveterate beliefs.

Of these the idea that you are the body is the worst.

Destroy the wall that separates; the I-am-the-body idea.

*Investigate your world, apply your mind to it, examine it critically.
Scrutinize every idea about it.*

*Everything must be scrutinized and the unnecessary ruthlessly destroyed.
There cannot be too much destruction. For in reality nothing is of value.*

Externalization is the first step in liberation. Step away and look. Separate yourself and watch. The physical events will go on happening, but in themselves they have no importance.

Seeing that you are not the person you take yourself to be, step out and look from the outside.

It is disinterestedness that liberates. If you lose interest, you break the emotional link that perpetuates the bondage.

The unreal appears to be real only because you believe in it. You impart reality to it by taking it to be real. Doubt it and it ceases.

You must realize yourself as the silent witness of all that happens. Your consciousness raised to a higher dimension, from which you see everything much clearer.

Awareness comes as if from a higher dimension.

The witness that stands aloof is the watchtower of the real, the point at which awareness, inherent in the unmanifested, contacts the manifested.

Find the immutable center where all movement takes birth. Be the axis at the center, not whirling at the periphery. Nothing stops you except fear. You are afraid of impersonal being.

If you desire nothing, then you are as good as dead, or you are the Supreme.

*Self-identifications are patently false and the cause of bondage.
Your attachment is your bondage.*

*You create bondage when you desire and fear and identify yourself with your feelings.
You identify yourself with your desires and become their slave.
Your bonds are self-created as chains of attachment.*

Cut the knot of self-identification.

*There is trouble only when you cling to something. It is your desire to hold onto it that
creates the problem. Let go. When you hold onto nothing, no trouble arises.*

Freedom means letting go. Spiritual maturity lies in the readiness to let go of everything.

Liberation is never of the person, it is always from the person.

*Death gives freedom. To be free in the world you must die to the world.
I Am dead already. Physical death will make no difference. I Am timeless being.*

*One becomes self-conscious only when caught in the conflict between pleasure and
pain, which demands choice and decision. The personal self by its very nature is
constantly pursuing pleasure and avoiding pain. The ending of this pattern is the ending
of the self. The ending of the self with its desires and fears enables you to return to your
real nature.*

*As long as you are locked up with your mind and ego, you cannot go further. Were you
really at war with your ego, you would question its reality. You don't question because
you are not really interested. You are moved by the pleasure-pain principle, fear and
desire, which is your ego. You are going along with your ego, not fighting against it. You
are not even aware how totally swayed you are by personal considerations. Be in revolt
against your ego, for the ego narrows and distorts. It is the worst of all tyrants. It
dominates you completely.*

*As long as you take yourself to be a person, a body and a mind, separate from the
stream of life, having a will of its own, pursuing its own aims, you are living merely on
the surface and whatever you do will be short-lived and of little value, mere straw to
feed the flames of vanity.*

Ego is in resistance until the very end.

In the end you get fed up with the waste of time and energy.

When you refuse to play the game, you are out of it.

As long as you believe that only the perceivable world is real you remain its slave.

The world is but a mistaken view of reality, unreal to its core. The world is but a show, glittering and empty. It is there as long as I want to see it and take part in it. When I cease caring, it dissolves. It has no cause and serves no purpose. It appears exactly as it looks, but there is no depth in it nor meaning.

The realized man is beyond life and death. Life and death appears to him but a way of expressing movement in the immovable, change in the changeless. He has died before his death and he saw that there was nothing to be afraid of. The moment you know your real being you are afraid of nothing.

*Do nothing. There is nothing to do.
Just be. To be, you must be nobody.
You make yourself mortal by taking yourself to be a body.
That which is alive in you is immortal.*

*Reality is essentially alone.
To know that nothing is, is true knowledge.*

*For the path of return naughting oneself is necessary.
My stand I take where nothing is.
To the mind it is all darkness and silence.
It is deep and dark, mystery beyond mystery.
It is, while all else merely happens.
It is like a bottomless well, whatever falls into it disappears.*

First we must know ourselves as witnesses only, dimensionless and timeless centers of observation, and then realize that immense ocean of pure awareness.

*On the surface of the ocean of consciousness, names and forms are transitory waves.
Only consciousness has real being, not its transformations.*

As long as you are enmeshed in the tribulations of a particular personality, you can see nothing beyond it. Ultimately you will come to see that you are neither the particular nor the universal. You are beyond both.

The witness-consciousness is the reflection of the real in the mind. The real is beyond.

The witness is the door through which you pass beyond.

The door that locks you in is also the door that lets you out. I Am is the door. Stay with it until it opens. It is always open, but you are not at it.

*Between desires and freedom from all desires is an abyss which must be crossed.
Cross the door and go beyond.*

Go back to that state of pure being, the I Am in its purity before it became contaminated with false self-identifications. Abandon them all. Focus the mind on pure being. In it all disappears: myself, the life I live, the world around me. Only peace and unfathomable silence remains.

*The experience of the inner void is an explosion into reality.
Realization is sudden and irreversible. You rotate into a new dimension.*

Realization is in discovering the source and abiding there.

*By itself nothing has existence.
Your true home is in nothingness.*

The timeless and spaceless reality is undifferentiated, the infinite potentiality, the source. It cannot be perceived, but can be experienced as ever witnessing the witness, perceiving the perceiver, the origin and end of all manifestation, the root of time and space.

*There is no journey to Supreme reality. One is undeceived only.
You see everything as it is. The world of illusions is left behind.*

Osho also describes the ultimate state of awakening from the dream:

We call Buddha the awakened one. This awakening is really the cessation of inner dreaming. When there is no dreaming you become pure space. This non-dreaming consciousness is what is known as enlightenment.

*If you go on inquiring 'Who am I?' you are bound to come to the conclusion that you are not. This is an inquiry to dissolve. There is no answer. Only the question will dissolve.
There will be no one to ask 'Who am I?' And then you know.*

When the 'I' is not, the real 'I' opens. When the ego is not, you are for the first time encountering your being. That being is void.

You fall into an abyss, and the abyss is bottomless: you go on falling. That is why Buddha has called this nothingness emptiness. There is no end to it. Once you know it, you also have become endless. At this point Being is revealed: then you know who you are, what is your real being, what is your authentic existence.

*The inner emptiness itself is the mystery.
When the inner space is there, you are not.
When you dissolve, the inner emptiness is there.
When you are not, the mystery will be revealed.
You will not be a witness to the mystery, you will be the mystery.*