

Banter: Qualia as Direct Manifestation of God

Communication between J and Cosmin Visan:

Dear Cosmin

I read your articles in SGJ on the qualia problem with interest. It seems there is some overlap in our work. I'd only point out that just about all of your conclusions are inherent in the holographic principle of quantum gravity if it's given a natural interpretation in terms of quantum computing and is interpreted in a way that is consistent with the testimony of enlightened beings, which is how consciousness comes into the equation. See my papers on *What is Beyond Computation* and *On the Nature of Plato's Cave*.

Another issue is how to inform the physics community at large of your conclusions. In terms of the holographic principle, I initially thought the work of Amanda Gefer would be an entrance way, but unfortunately, Gefer has only hardened her physicalist attitude. Roger Penrose is another example. The irony is that if you combine the work of Gefer and Penrose in a consistent way, your conclusions become self-evident, and the physicalist attitude dissolves away into thin air, to paraphrase Shakespeare. Any ideas?

Cosmin's reply:

I tried to read your papers, but unfortunately I'm not familiar with qubits and event horizons, therefore I cannot follow. I don't even believe in a physical world, so things like "acceleration", "energy" don't mean anything to me. But here is a quote from your papers:

"Whatever the observer observes is a form of information that can be reduced to bits of information encoded on the computer screen."

I don't think it is like that. And the reason is trivial: How do you encode the duck-rabbit image in this way, given that the pixels are the same on the screen, yet the experiences in consciousness are multiple (duck, rabbit, etc., potentially an infinite number of them)?

Hi Cosmin

Thanks for your reply. My whole approach is to show that the concept of nonduality, as discussed by Shankara and Nisargadatta in the language of the Vedas, or by the Tao, or by Zen, or by Chuang-Tzu, or by Plato, or by Rumi, or by Osho, or by Jed McKenna, or by any other enlightened being who attempts to explain it, is **Totally Consistent** with modern theoretical physics as formulated in terms of the holographic principle, which I consider to be the most fundamental scientific principle we currently have available. It's just not possible to understand the holographic principle without a discussion of an accelerated observer and its event horizon and the qubits of information encoded on the observer's event horizon that becomes its holographic screen. That's the price of admission for this kind of scientific understanding.

In terms of your other objection, I agree that understanding things at the level of quantities (mathematics) is limited due to the qualia problem. A qubit of information encoded on a holographic screen is a quantity, but we don't directly perceive quantities; we directly perceive qualities. We have to infer the quantities from our perception of qualities. I address this issue at the end of the paper on Plato's Cave where I discuss the qualia problem at length. The answer is that qualities are inherent in the light of consciousness that projects all the images of the observer's holographic world from the observer's holographic screen to its point of view. In scientific terms, the images are reducible to qubits (quantities), but the perception of the images is always in terms of qualities due to the illuminating effect of the light of consciousness. In technical terms, the qubits are entangled due to quantum entanglement, but the focus of the light of consciousness (as in the focus of attention of consciousness) is what disentangles the quantum state and allows for the perception of qualities. When Plato speaks about ascending to the source of the light (the void), which is the nature of spiritual enlightenment, he is speaking about ascending to the source of the light of consciousness.

I also do not believe in the existence of physical reality. A physical world is a holographic world, which is constructed like the computer-generated virtual reality of the Matrix through quantum computing. Ultimately, only consciousness exists. That ultimate existence can only be described in terms of negation as pure undivided, unlimited and unchanging nothingness (the void).

Cosmin's reply:

Upon reading more of your work, it is not clear to me in what way you use the concept of "acceleration". Is it the physical one? Because if it is, given that humans and amoebas have the same acceleration of planet Earth, how come they have such different consciousnesses?

I will keep coming with questions as I read. You say:

"There is only an illusion that the central form of a person that appears in the observer's holographic world is able to perceive things in that world. That illusion is created as the observer emotionally identifies itself with that emotionally animated central personal form. The central form of a person is always emotionally animated relative to all other forms that appear in the observer's holographic world. The observer only emotionally identifies itself with that emotionally animated personal form due to its perception of feelings of emotional self-limitation to that emotionally animated personal form as that personal form is emotionally animated relative to all other forms that appear in its world."

How does the emotional attachment to this image of the body make us also able to move this image of the body? And is there a reason why we are only attached to just one body and not multiple?

Hi Cosmin

I use the word *acceleration* in exactly the same sense Einstein used the word when he formulated the principle of equivalence. Every force, like gravity, is equivalent to an acceleration. In relativity theory, it's important to understand who is actually undergoing this acceleration and is observing the effects of forces like gravity. The answer is the observer, who can only be understood as a point of view, which I would call a point of consciousness, at the origin or central point of view of its own frame of reference or coordinate system, which in terms of the holographic principle, is the central point of view of its own holographic world.

In the language of Advaita Vedanta, the observer is Atman or the *Self*, which is also called *I Am*. In the language of the Tao, the observer is called the *Tao*. The accelerated motion of the observer is always relative to the motionless void, which in Advaita is called Brahman and in the Tao is called the void. That accelerated motion is how the observer's event horizon arises, which arises within the void, and becomes the observer's holographic screen when qubits of information are encoded on its horizon. The observer's holographic screen, which surrounds the observer's central point of view as a bounding surface of space, is like a virtual reality movie screen that displays all the projected and animated images of the observer's holographic world. The images are projected from the observer's holographic screen to its point of view due to the illuminating effect of the light of consciousness and are animated in the flow of energy that arises from the observer's own accelerated motion. The observer perceives both the images of the form of all things that appear in its holographic world and the flow of energy that animates those forms.

When you identify yourself with the form of a person that appears in your own holographic world, that personal form is only the central form that is being emotionally animated relative to all other forms. You emotionally identify yourself with that central personal form due to the feelings of emotional self-limitation to that personal form that you perceive as that form is emotionally animated relative to all other forms. The expression of those emotions arises from the focus of attention of your consciousness. You are able to emotionally animate the form of your body because that is what your attention is focused upon. Attention is Intention. When you focus your attention, you express emotions and intentions. This is possible because the quantum state of your holographic world is a state of potentiality that arises from the entanglement of qubits of information. When you focus your attention and express an intention, you are choosing a specific intention as you disentangle the quantum state. You are choosing to follow a specific path in the sum over all possible paths. This always occurs through the expression of emotions that keeps you emotionally self-identified with the central form of your body that is emotionally animated relative to all other forms. There is always a direct correlation between the point of view of the observer at the center of its own holographic world and the central form of a person that appears in that holographic world. Different observers only have different points of view. We only share a consensual reality because our respective holographic screens overlap like a Venn diagram and share information between our respective holographic worlds.

At the level of perceiving your own holographic world, you are the observer. When your accelerated motion relative to the motionless void comes to an end in an ultimate state of free-fall, which is to say when your emotions are no longer expressed, your own holographic world disappears from existence from your own point of view because you no longer have an event horizon, and only the void remains. This is the nature of spiritual enlightenment. Your individual consciousness, present at its own point of view at the center of its own holographic world, dissolves back into the ocean of undifferentiated consciousness, like a drop of water that dissolves back into the ocean. In this ultimate state of dissolution, you know yourself to be the void. The void is not only the source of your individual consciousness that perceives your own world, but is also the source of the light of consciousness that illuminates your own world. When Plato speaks about becoming spiritually enlightened and ascending to the source of the light, that's what he is talking about.

It seems to me you have some naive ideas about the nature of spirituality. I would strongly recommend you read *I Am That* by Nisargadatta to purge yourself of these ideas. Reading the first few hundred pages should be sufficient. When you've fully digested what Nisargadatta says about spiritually, then come back to the holographic principle and correlate my interpretation of the holographic principle with what Nisargadatta says. The correlation is perfect. This correlation is how I was able to make progress in my interpretation of the holographic principle. I used Nisargadatta as my guide. I also found the Tao to be very helpful, especially the Gia-Fu Feng translation. I also found Osho and Jed McKenna to be very helpful. The Bhagavad Gita, Chuang-Tzu, Zen Flesh, Zen Bones, and the Experience of No-Self by Bernadette Roberts are also very useful. I'd recommend you get your ideas about spirituality straight before you attempt to understand it scientifically. I could send you a synopsis of the above books, but I recommend you do the work for yourself and develop your own synopsis. I've found the holographic principle only makes sense if you first have the correct ideas about spirituality.

Cosmin's reply:

But you didn't answer the question. Given that humans and amoebas experience the same acceleration, why do they have different consciousnesses?

Hi Cosmin

I did answer your question. You're just not ready to accept the answer.

You're assuming consciousness is something personal. It isn't. The form of a person is something that appears within consciousness, like an avatar in a virtual reality movie. The consciousness for the human avatar arises at its own point of view. The consciousness for the amoeba avatar arises at a different point of view. Each point of view undergoes its own accelerated motion in its own unique way, which is why those life-forms are animated in their own unique way. Acceleration includes all forces, not just gravity, or you could say that all other forces, like the electromagnetic force, are a disguised form of gravity. The varying emotional animations of the

life-form of the person and the life-form of the amoeba represent the varying accelerated motions of the point of consciousness that is observing that particular life-form from its own point of view, like an avatar in a virtual reality movie. Each point of consciousness has its own avatar. The accelerated motions of each point of consciousness are different, and so the emotional animations of their respective avatars are different. My point of view is not the same as your point of view. My point of view undergoes its accelerated motion in its own way, and so my avatar is emotionally animated in its own way.

Cosmin's reply:

What if you connect a human to a VR simulation? You can have the same qualia, but the acceleration of electrons in the computer would be different than the acceleration of electrons in the body. Same question for dreams.

Hi Cosmin

It seems to me that most of your confusion arises from your mistaken idea that there is an objective reality of the physical world out there that consciousness can perceive. This is the mistaken idea of local realism, which was resoundingly disproved by experiments on quantum entanglement and for which the Nobel prize was awarded. The scenario you describe is just another version of the Wigner friend paradox, which is only a paradox if we assume local realism, which is a mistaken assumption. There is no objective reality of the physical world out there that consciousness can perceive. In the vernacular of the Matrix, *there is no spoon*. The holographic principle tells us that there is only a holographic virtual reality world that appears to come into existence from the point of view of an observer due to the observer's own accelerated motion. The observer can only be understood as a point of consciousness that gives rise to its event horizon due to its own accelerated motion, and its event horizon becomes its holographic screen when qubits of information are encoded on its horizon. 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 its screen. The observer's perception of all the forces that appear to occur in its own holographic world, including the gravitational, electromagnetic and nuclear forces, arises from its own accelerated motion. This is the natural consequence of the principle of equivalence in the context of the holographic principle. *Do not try to bend the spoon. That is impossible. Only try to realize the truth. What truth? There is no spoon. Then you'll see it is not the spoon that bends, but only yourself.* The observer itself is creating all the apparent forces in its own holographic world due to its own accelerated motion. Different observers, each present at the central point of view of its own holographic world that arises due to its own accelerated motion, can only share a consensual reality due to information sharing that occurs when their respective holographic screens overlap like a Venn diagram.

This is the important distinction between a simulation and a construction. I do not use the word simulation because there is no objective physical reality of the world out there that actually exists

and then is being simulated on a computer as a computer-generated virtual reality. The physical world is a holographic computer-generated virtual reality that only appears to exist from the point of view of an accelerating observer. The holographic principle explains how the observer creates its own quantum computer that gives rise to the construction and appearance of its own holographic virtual reality world through quantum computing in terms of the accelerating observer's event horizon that becomes its holographic screen when qubits of information are encoded on its event horizon. This creative process can be called a construction but not a simulation. The idea of a simulation only creates confusion. In reality, there is nothing to simulate. Instead of beginning with the assumption of the existence of a physical world, we begin with the assumption of the existence of an accelerating observer that is always present at the central point of view of its own holographic world that only appears to come into existence due to quantum computing that arises from the observer's own accelerated motion.

In terms of the mistaken idea of local realism, a person is never an observer that makes a local observation of something in its world. A personal form is the central form of information that appears in the observer's holographic world. There is only confusion because the observer is emotionally identifying itself with that personal form due to emotional feelings of self-limitation to that personal form as that form is emotionally animated relative to all other forms. In reality, the observer, present at the central point of view of its own holographic world, is the only observer of that holographic world. Perception always occurs in a subject-object relation, where the observer is the subject and its object of perception is a form of information that appears in its own holographic world. Everything that appears in that holographic world is entangled with everything else that appears in that world due quantum entanglement because all the qubits of information encoded on the observer's holographic screen are entangled. The quantum state is a state of potentiality due to quantum entanglement. For the observer to actually observe something in its own holographic world, the quantum state of that holographic world must become disentangled. Actual observation always requires a choice in the sense of choosing to follow a particular path in the sum over all possible paths.

This brings us back to the qualia problem, which is best understood in terms of the light of consciousness. The observer must focus its attention on something in order to observe that thing. Focusing attention is a direct result of focusing the light of consciousness, which is how the quantum state becomes disentangled and actual observations occur. Each such actual observation is a choice in the sense of disentangling or reducing the quantum state of potentiality to an actual observable state. In the process of focusing the light of consciousness, what are quantities at the level of the quantum state (entangled qubits of information encoded on the observer's holographic screen), are perceived in terms of their qualities.

The idea of local realism and the objective reality of the physical world is never a valid concept due to the way observation actually occurs in a subject-object relation. The subject is the observer, which is a point of consciousness at the center of its own holographic world. Objects of perception are forms of information that can be reduced to entangled qubits of information

encoded on the observer's own holographic screen. The process of observing an object is a choice that occurs as the light of consciousness is focused and the observer focuses its attention on that object. In the process, the quantum state is disentangled and the observer perceives qualities, not quantities. In the sense of the observer perceiving projected images, the light of consciousness is what projects and illuminates the images, just as the accelerated motion of the observer is what animates the images. This is inherently a non-local process. It is also inherently an unreal process, as the observer is only making observations of things in its own holographic virtual reality world.

In reality, only the consciousness of the observer really exists. The ultimate nature of that timeless existence is undifferentiated consciousness, which we call the void. The observer's holographic virtual reality world is unreal and has no real existence. The observer's holographic world only appears to come into existence from the accelerated point of view of the observer. When the observer's accelerated motion comes to an end in an ultimate state of free-fall, the observer's holographic virtual reality world disappears from existence from its own point of view, and only the void remains. In the words of the Bhagavad Gita: *The unreal has no being; the real never ceases to be.*

Cosmin's reply:

Accelerated motion with respect to what? In physics, acceleration is space/time/time. Since space and time are just virtual constructs, what is the acceleration that you are talking about? This is why I asked you in a previous post if the acceleration that you talk about is the one from physics, namely space/time/time. And you said it is. But now you are contradicting yourself. You seem to make just random connections between concepts. So I ask again: What acceleration?

Hi Cosmin

As conceptualized in terms of conventional relativity theory, the observer's accelerated motion does appear to take place in a space-time geometry. This appearance is only because we are mistakenly equating the observer with the form of a person who appears to make observations, which of course, is a paradox of self-reference, and cannot be the absolute truth. If you go back to the root of relativity theory in terms of the principle of equivalence, you'll see that the observer is only a point of view at the origin of its own coordinate system or frame of reference. In terms of the holographic principle, the observer's space-time geometry is purely a holographic effect of perception, like the kind of apparent geometry we observe in a virtual reality game displayed on a computer screen. That computer-generated geometry can appear to have curvature, but that apparent curvature is only an illusion of our perception. In the same way, the apparent space-time geometry of a holographic world also appears to have curvature, but that apparent curvature is only a holographic illusion of perception. That illusion of perception arises from the way all the projected and animated images of the virtual reality are related to each other in space and time, but even that space-time geometry is a perceivable aspect of the virtual reality.

The apparent space-time geometry of the observer's holographic world can be reduced to qubits of information encoded on the observer's holographic screen, which arises as the observer's event horizon due to its own accelerated motion. Everything perceivable in a holographic world is reducible to qubits of information encoded on the observer's holographic screen, including the space-time geometry of the observer's holographic world. In reality, the observer's accelerated motion cannot be within the space-time geometry of its holographic world, since that space-time geometry is just another thing that the observer perceives in its own holographic world. That space-time geometry is just another perceivable aspect of the observer's own holographic world. As you've nicely stated, that space-time geometry is a virtual reality construct.

What is the observer's accelerated motion really relative to? The answer is the void. The void cannot really be conceptualized, but for the purposes of this discussion, can best be conceptualized as an empty space of potentiality. This empty space of potentiality is motionless and unchanging. The void is like a motionless empty background space, within which all motion appears to take place. The observer's accelerated motion is relative to the motionless void. The void is like an ocean of undifferentiated consciousness. In some mysterious way, the observer's point of view, which is a point of consciousness, differentiates itself or separates itself from this ocean of undifferentiated consciousness. When this point of consciousness begins to undergo accelerated motion relative to the motionless void, the observer's holographic world appears to come into existence. This occurs because the observer's accelerated motion gives rise to its event horizon that becomes its holographic screen when qubits of information are encoded on its horizon. The observer's event horizon is arising within the void.

Your question is what exactly is an acceleration if it's not occurring in a space-time geometry? What does it mean to say the observer is undergoing accelerated motion relative to the motionless void? There really is no good answer to this question except to say this is how the observer's holographic world is constructed. The observer's accelerated motion is part of the construction process. As an empty space of potentiality, the void has the potential to place the observer in an accelerated frame of reference. Although this sounds odd, the idea of an acceleration as the time rate of change of movement through space over the course of time is really a secondary idea. The primary idea of acceleration is the accelerated expansion of space itself, which is the idea of dark energy. The void as an empty space of potentiality has the potential to express dark energy through the accelerated expansion of space, which always appears to expand relative to the central point of view of an observer. Fundamentally, all acceleration begins with the accelerated expansion of space itself, which places the observer in an accelerated frame of reference. The idea of an acceleration as the time rate of change of a movement through space over the course of time is a secondary idea.

The observer's holographic world is characterized by a space-time geometry, which appears to have dynamical curvature due to the observer's own accelerated motion. That dynamical curvature of the space-time geometry of the observer's holographic world is what we call the force of gravity, which is purely a holographic effect of this construction process. Within the

space-time geometry of the observer's holographic world, the observer's point of view appears to follow an accelerated world-line through that holographic world, but again, this is only a holographic illusion created by falsely equating the observer with the form of a person that appears in the observer's holographic world. In reality, the observer is present at the central point of view of its own holographic world. The observer can only be understood as a point of consciousness that undergoes accelerated motion relative to the motionless void.

I hope you can appreciate the beauty of this geometric explanation, which is a consequence of the genius at work in Einstein's formulation of relativity theory in purely geometric terms. The observer is a point of consciousness. The observer's event horizon is a two dimensional bounding surface of space that arises due to the observer's own accelerated motion and becomes its holographic screen when qubits of information are encoded on its horizon. Within the space-time geometry of the observer's holographic world, which is purely a holographic effect of perception, the observer appears to follow an accelerated world-line, but that is only because we are falsely equating the observer with the form of a person that appears in the observer's holographic world. In reality, the observer's accelerated motion is relative to the motionless void, and its event horizon is arising within the void. The void as an empty space of potentiality has the potential to create the space-time geometry of the observer's holographic world.

This potentiality of the void to create geometry has important consequences when we try to understand how perception occurs in terms of disentangling the quantum state. The quantum state of the observer's holographic world is entangled due to the entanglement of all the qubits of information encoded on its holographic screen. When the observer actually observes something in its holographic world, the quantum state is disentangled, which is a choice in the sense of choosing to follow an actual path in the sum over all possible paths. That choice disentangles the quantum state. This choice occurs because the observer is focusing its attention, which is a direct consequence of focusing the light of consciousness. The illuminating effect of the light of consciousness is what allows for the perception of qualities instead of quantities.

How is this choice made? In quantum theory, the choice is called a quantum state reduction, which is assumed to occur randomly. The only reason the quantum state has any predictability is because of random choice. The most likely path in the sense of quantum probability is the path of least action, which is the classical path, but the path of least action is only chosen if choices are made randomly. Random choice is what gives the quantum state its classical predictability.

This brings us to the problem of the normal flow of things. The path of least action, which is like the path that measures the shortest possible distance between two points in a curved space-time geometry, can be considered as the underlying basis for the normal flow of things. The reason things are flowing is because energy is being expressed. Where does this energy come from? The answer is that all energy comes from the void. The best way to understand how the void expresses energy is in terms of dark energy. In relativity theory, dark energy is understood as the accelerated expansion of space that arises due to a positive cosmological constant and always

appears to expand relative to the central point of view of an observer. The observer at the central point of view of this accelerated expansion of space has its observations in space limited by its own cosmic event horizon. The farther out the observer looks into space, the faster space appears to expand away from the observer. At the observer's cosmic horizon, space appears to expand away from the observer at the speed of light, and since nothing can move faster than the speed of light, nothing is observable to the observer beyond the limits of its cosmic horizon.

This scenario explains how an observer's holographic world is initially constructed in the sense of the big bang event. The dark energy of the accelerated expansion of space is what puts the *bang* in the big bang. The expression of dark energy gives rise to the observer's cosmic horizon, which becomes its holographic screen when qubits of information are encoded on its horizon. That's how the observer's holographic world is constructed. In all theories of the big bang there is an assumption that the cosmological constant must transition to a lower value, which allows the observer's holographic world to increase in size and cool in temperature as its cosmic horizon increases in size. In the sense of thermodynamics, only this transition of the cosmological constant to a lower value allows for the normal flow of things in the observer's holographic world in the sense that heat tends to flow from hotter to colder objects.

What allows for this transition of the cosmological constant to a lower value? Theoretical physics really has no answer. In terms of the holographic principle, we have to assume a value for the cosmological constant to construct the observer's holographic world, and then that value has to transition to a lower value for the observer's holographic world to increase in size and cool in temperature. How are these values for the cosmological constant chosen? There is no answer in terms of the holographic principle, since a value for the cosmological constant must be chosen before the observer's holographic world can be constructed.

This is where the concept of God's will comes into the equation. In some mysterious way, the void is choosing a value for the cosmological constant, and is choosing a lower value when the cosmological constant transitions to a lower value. As an empty space of potentiality, the void has the potential to express dark energy through the accelerated expansion of space. This is what places the observer in an accelerated frame of reference and allows for the construction of the observer's holographic world. Again, fundamentally speaking, all acceleration begins with the accelerated expansion of space itself, which in spiritual terms, is an expression of God's will.

When we say that the quantum state of the observer's world is being reduced or disentangled due to the choices that are made in a random way, we are really only describing the unbiased nature of God's will. When we express our own individual will, that individual expression is typically personally biased because we are emotionally identifying ourselves with the form of a person that appears in our own holographic world. That personal bias in the focus of our attention leads to the expression of personally biased emotions, which keeps us emotionally self-identified with our own personal form due to emotional feelings of self-limitation to that personal form as that form is emotionally animated relative to all other forms.

If we want to break free of these feelings of personal self-limitation, we have to stop expressing our own personally biased individual will and stop expressing personally biased emotions. We have to lose that personal bias in the focus of our attention before we can stop emotionally identifying ourselves with the form of a person. When we express our own personally biased individual will, we are only creating an emotional disturbance in the normal flow of things. Only when we stop expressing our personally biased individual will can the flow of emotional energy through our own personal form come into alignment with the normal of energy through all things in our own holographic world, which leads to feelings of connection to all things rather than feelings of disconnection and self-limitation to a personal form. That's why all spiritual traditions begin with the instruction to surrender to God's will. Only when we surrender to God's will can we stop expressing our own personally biased individual will as we stop expressing personally biased emotions and stop emotionally identifying ourselves with the form of a person. That's always the first step in the process of awakening to the truth of what we really are.

To come back one last time to your question about the nature of the observer's accelerated motion relative to the motionless void, which is a key aspect of how the observer's holographic world is constructed, there are just some things that cannot be explained, but they can be experienced. Become spiritually enlightened and see for yourself how the observer's accelerated motion relative to the motionless void is animating its own world, like the animated images of a movie. Become spiritually enlightened and see for yourself how the light of consciousness is illuminating the observer's own world, like the projected images of a movie. Become spiritually enlightened and see all of this from the emptiness, silence and darkness of the void.

In the testimony of 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*

*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*

Tao in the world is like a river flowing home to the sea

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

In the testimony of Nisargadatta Maharaj:

*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.*

*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.

*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.*

*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.*

*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.*

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.

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.*

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.

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.

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.

Reality is essentially alone.

To know that nothing is, is true knowledge.

Awareness is beyond all.

Awareness is primordial; it is the original state.

Awareness is undivided, aware of itself.

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.

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

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.

The I Am in movement creates the world; the I Am at peace becomes the Absolute.

At the root of all creation lies desire.

The projecting power is imagination prompted by desire.

Desire and imagination foster and reinforce each other.

*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.*

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

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.

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.

*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.*

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

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.

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.

*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.*

In the testimony of Osho:

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.

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.

That Being is void.

*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.*

In the testimony of Chuang Tzu:

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



Nothingness

Cosmin's reply:

This explanation doesn't satisfy me. You are just making random connections to present day physics. In 100 years from now they will make no sense. Like Kant was proud that his Critique

of Pure Reason was to eliminate metaphysics forever, only to then use his present-day physics to create the worst metaphysics possible, talking about biological beings as being just robots animated by mechanical forces.

Your theory for example doesn't say anything about dreams. Based on your theory, we should also observe the expansion of the universe in dreams. Also, the only reason why we got to this idea about the universe in the first place is because we have visual qualia. A being without visual qualia will most likely never discover it. So either we are extremely lucky to have these qualia, or the theory is simply not correct. For example, the universe might not even be expanding or accelerating. This might be just an artifact of General Relativity. It's not like that expansion was measured with a magical tool that is divorced from theories. The expansion was measured with tools designed with GR in mind. And GR might very well be wrong, given that it doesn't work at the level of galaxies. So if you change GR with some other theory that can explain the rotation of galaxies, you might get rid of the accelerated expansion altogether. And so on.

Hi Cosmin

Wow. That's a lot to digest. It seems to me that you want to throw out the baby with the bath water. I really have no problem with modern theoretical physics as currently formulated, and as far as I can see, it does a very good job of describing events in the physical world with a very high degree of mathematical accuracy and predictability. My only problem with modern theoretical physics is that I don't see it as being anything fundamental. I see the physical world as a holographic world, which is very much like a computer-generated virtual reality. Instead of being something fundamental, I see the laws of physics as being like the computational rules that govern the operation of the quantum computer. This is a natural consequence of the holographic principle and how a holographic world is constructed in terms of quantum computing. As shown by Ted Jacobson, the laws of physics that govern events in a holographic world naturally arise from the holographic principle as thermodynamic equations of state. Jacobson was able to derive Einstein's field equations for the space-time metric from the holographic principle using only the laws of thermodynamics. Instead of the laws of physics being fundamental, or even a physical world being fundamental in the sense of an objective reality, I see only consciousness as being fundamental. The physical world and the laws of physics arise together as aspects of a holographic virtual reality. Consciousness is more fundamental than the physical world or the laws of physics because consciousness is what is creating and perceiving the holographic virtual reality. This naturally happens as an observer, which is a point of consciousness that arises in the void, begins to move with accelerated motion relative to the motionless void, which gives rise to the observer's event horizon that becomes its holographic screen when qubits of information are encoded on its horizon. That's how the observer's quantum computer is created. The observer's holographic world then appears to come into existence due to quantum computing. Prior to the apparent existence of the observer's holographic world is the existence of the observer itself as a presence of consciousness at the central point of view of its own holographic world, which

always exists in an eternal now. Ultimately, the existence of the observer can be understood as arising from the timeless existence of the undifferentiated consciousness of the void.

This scenario is **Totally Consistent** with the testimony of enlightened beings. That's why I'm perfectly happy with this explanation, since it explains the nature of how a physical world is created and governed by the laws of physics and also explains how that world is perceived by consciousness in a way that is totally consistent with the testimony of enlightened beings. I'm happy to put my trust in the testimony of enlightened beings and in the accuracy and predictability of the laws of physics. I really don't need any other evidence, and I don't feel the need to hypothesize some other explanation. This explanation suits me just fine. It may not explain every little detail, but it certainly goes a long way toward painting the big picture.

At this point, it's probably best if we agree to disagree. It seems unlikely that either of us will be able to change the other's mind given how firmly dug in and entrenched our own positions and ideas have become. If 100 years from now you turn out to be right, I'll see you then. Won't I be surprised to have egg on my face.

Cosmin's reply:

Sure, the testimony of the enlightened beings is fine, and is in line with my own conclusions about self-reference and its properties (like being no-thing and every-thing both at the same time, etc.). But I don't think the connection to present day physics is right. For example it doesn't say anything about biology. In your theory, it is a just-so fact that we just happen to be humans. We could have been rocks and your theory would have applied the same. You need to take into account the biological side of existence. The world that we perceive around us is an evolutionary world, meaning that the qualia that we have serve evolutionary purposes. Space and time themselves are qualia that serve evolutionary purposes, like survival and reproduction. Basing a physical theory on these 2 qualia is like basing it on the color red and the taste of chocolate. Saying something like "the holographic screen appears because chocolate tastes good". Your theory is misguided because of not understanding what space and time are, namely evolutionary qualia.

Hi Cosmin

The question of biology goes back to the problem of God's will. I see a biological body as an emotionally animated avatar that appears as the central form of information in the observer's own holographic world. The emotional animation of the avatar is ultimately an expression of God's will, which is expressing itself through the accelerated motion of the observer. The accelerated motion of the observer is the nature of emotional expression or desire. Nisargadatta says that this all begins with the desire for embodied existence. I see the desire for embodied existence as an expression of God's will that the observer is expressing through its accelerated motion. At the level of qubits encoded on the observer's holographic screen, the emotionally animated form of the observer's body is holding together as a recognizable form and is self-replicating its form

over a sequence of events due to the coherent organization of form, which can be attributed to the tendency of qubits to align together over a sequence of events. This tendency the qubits have to align together is a direct consequence of quantum entanglement. Roger Penrose showed that in spin networks entangled qubits tend to align together over a sequence of events, and showed this alignment of qubits results in a geometry of space. In terms of the holographic principle and the space-time geometry of an observer's holographic world, this alignment of qubits encoded on the observer's holographic screen is responsible for constructing that space-time geometry.

This alignment of qubits of information also allows for the coherent organization of form that allows forms to become self-replicated in form in a recognizable way over a sequence of events as forms are emotionally animated. At the same time the form becomes coherently organized, the flow of emotional energy also has to become organized in such a way as to allow for the self-replication of form. The form has to hold together as a recognizable form, which results from the interaction between the expression of emotions (the desire for embodied existence that is a consequence of God's will) and the tendency for the coherent organization of form that arises from quantum entanglement.

This organizing effect of the tendency for coherent organization is always counterbalanced by the tendency for disorganization of form that arises from the flow of heat or thermal energy, which is the flow of kinetic energy that has become thermally randomized. The randomized flow of thermal energy always tends to disorganize forms and counterbalances the organizing effect of coherent organization. There is always an evolutionary interplay between the organizing effect of the coherent organization of form and the randomizing effect of thermal disorganization. This interplay between the organizing effect of coherent organization and the disorganizing effect of thermal disorganization plays itself out in what we call Darwinian evolution.

Darwinian evolution is best understood in terms of natural selection and the survival of the fittest body. Natural selection is selecting those bodies for survival that are best able to survive. In emotional terms, this fitness for survival is expressed in terms of fear and desire. The desire for survival (embodied existence) is always counterbalanced by the fear of body death and non-survival. Due to the nature of thermodynamics, this interplay of conflicting emotions has to play itself out in terms of the desire to eat and the fear of being eaten. In order to overcome the disorganizing effect of the random flow of thermal energy, the body must add organizing potential energy to itself. The body must eat other bodies in order to survive. At the same time, the body must avoid being eaten by other bodies. The desire to eat and the fear of being eaten are the primitive expressions of emotions that underlie Darwinian evolution and the survival of the fittest body. Those bodies that survive and reproduce their forms are the bodies that are best able to eat other bodies while they also avoid being eaten by other bodies.

This emotional interplay between the expression of fear and desire is at the heart of personal self-identification. The form of a person is the central form that appears in the observer's holographic world, which the observer emotionally identifies itself with due to emotional

feelings of self-limitation to the form of the body that result from the emotional animation of the body relative to all other forms. The observer's attention is firmly focused on the survival of its body in the sense of the self-replication of that personal form in a recognizable way. The observer's focus of attention on body survival is what allows for the expression of the emotions of fear and desire, which keeps the observer emotionally self-identified with the form of its body. The observer is under the sway of Darwinian evolution when the observer only focuses its attention on the survival of its body, which expresses itself in terms of the desire for body survival and the fear of body death. When the observer is under the sway of Darwinian evolution, the observer is defending the survival of the form of its body as though its existence depends upon it because the observer has emotionally identified itself with the form of its body. This is the essential nature of the problem of personal self-identification.

The problem of personal self-identification only arises because the observer is focusing its attention on defending the survival of its body as though its existence depends on it. That's why self-defensive emotions are expressed, which leads to feeling of self-limitation to the form of the body and perpetuates personal self-identification. In the sense of qualia, that feeling of personal self-limitation to an embodied form is an emotional quality that arises from the observer's focus of attention on defending its body survival as though its existence depends on it.

The only way the observer can overcome the problem of its personal self-identification with the form of its body is if the observer stops expressing self-defensive emotions. The observer has to lose that personal bias in the focus of its attention. That can only happen with a surrender to God's will. The observer has to give up the expression of its own personally biased individual will and surrender to God's will before it can stop identifying itself with the form of its body.

One last comment about the qualia problem. The way Darwinian evolution plays itself out is in terms of the pleasure-pain principle. Pleasure and pain are both emotional qualities. When we express desire, we are pursuing pleasure as we focus our attention on whatever is pleasurable. When we express fear, we are avoiding pain as we focus our attention on whatever is painful. Pleasure and pain are the emotional qualities that result from our attention being focused on defending body survival as we pursue what's pleasurable and avoid what's painful. This ties into Darwinian evolution because whatever promotes body survival, like eating, is pleasurable, while whatever threatens body survival, like being eaten, is painful. We have to eat in order to add organizing potential energy to our bodies, which allows us to overcome the disorganization of thermal disorder. Eating allows for body survival, but the flip side of the desire to eat is the fear of being eaten. This is inherently an emotional conflict that cannot be resolved at the level of the motion of bodies since we have to move toward whatever we want to eat while we move away from whatever wants to eat us. That's the nature of living in a body-eat-body world. When we are under the sway of Darwinian evolution, we are in emotional conflict because we are pursuing pleasure, which promotes body survival, while at the same time we are avoiding pain, which threatens body survival. There is no way to resolve this conflict at the level of the motion of bodies. The only possible resolution is to stop emotionally identifying ourselves with the form of

a body. That can only happen if we surrender to God's will and stop expressing personally biased self-defensive emotions. We have to lose the personal bias in the focus of our attention that underlies the expression of individual will. That's the only way we can break free from being under the sway of Darwinian evolution and the bondage of personal self-identification.

You are correct to attribute qualia to the perception of space and time. At the level of the quantum state, the space-time geometry of the observer's holographic world can be reduced to entangled qubits of information, which are quantities, but when the quantum state is disentangled and the observer makes an observation of space and time, this perception is in terms of qualities. This happens because the observer is focusing its attention as it makes an observation, which inherently involves the illuminating and projecting effect of the light of consciousness, which gives rise to the perception of qualities. At the level of the quantum state, there are only qubits encoded on the observer's holographic screen, but with a perception of its holographic world, the quantum state is disentangled and qualities are perceived, like the projected and animated images of a virtual reality movie being displayed on a movie screen. The perception of qualities arises from the illuminating effect of the light of consciousness that projects the images as the observer focuses its attention. Space and time are binding together into a space-time geometry due to the tendency the qubits have to align together over a sequence of perceivable events, which is a consequence of quantum entanglement. Every perceivable event is a choice the observer makes as it focuses its attention, which is the choice the observer makes to follow a particular path in the sum over all possible paths. That choice allows for the perception of qualities.

In the same way, at the level of the quantum state, the emotionally animated form of the observer's body that appears in its holographic world can be reduced to qubits encoded on its holographic screen, but when the observer makes an observation of its life-form, the observer perceives qualities, not quantities. The observer's life-form binds together into a recognizable self-replicating form over a sequence of perceivable events because the entangled qubits have a tendency to align together over a sequence of events, which is a consequence of quantum entanglement. At the level of the quantum state, this binding of qubits into a recognizable self-replicating life-form is a direct consequence of quantum entanglement. When the observer makes an observation of its life-form, the observer perceives qualities, not quantities, because of the illuminating and projecting effect of the light of consciousness that disentangles the quantum state as the observer focuses its attention and makes its choices. As its life-form is emotionally animated over a sequence of events, the observer perceives these emotional qualities.

I disagree with you that the perceived qualia of space and time in some way are responsible for the emergence of life. I see the perceived qualia of space and time as being no different in kind than the perceived qualia of an emotionally animated life-form. Both are reducible to entangled qubits of information encoded on an observer's holographic screen that have a tendency to bind together into self-replicating forms over a sequence of perceivable events due to quantum entanglement. The perception of these forms is in terms of qualities, not quantities, because of the illuminating effect of the light of consciousness that projects the images of the forms from

the observer's holographic screen to its point of view whenever the observer focuses its attention and makes its choices, which is how the quantum state is disentangled. In the same way that images of space-time are animated, life-form images are emotionally animated over a sequence of events due to the animating effect of the observer's own accelerated motion. That emotional animation is what allows the observer to perceive the emotional qualities of its life-form.

The perceived qualia of space and time may be correlated with the perceived emotional qualities of its life-form, but this is only a correlation, not a causation, just as the perceived electrical activity of the brain is correlated with perceived thoughts, but is not the causation. The ultimate causation for everything that appears to happen in the observer's holographic world is the expression of God's will, which places the observer in an accelerated frame of reference that gives rise to its accelerated motion relative to the motionless void and gives rise to its event horizon that becomes its holographic screen when qubits are encoded on its horizon. This can only happen because the consciousness of the observer, present at its own individual point of view at the center of its own holographic world, is separating and differentiating itself from the pure undifferentiated consciousness of the void whenever it focuses its attention on and observes its own holographic world. When that accelerated motion comes to an end in an ultimate state of free-fall and the observer's holographic world disappears from existence from its own point of view, which can only happen when the observer totally withdraws its attention away from its holographic world and focuses its attention on the true nature of its own being, the observer's individual consciousness must return to its source of pure undifferentiated consciousness.

This is all beautifully described in the testimony of enlightened beings, like Nisargadatta:

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.

The I Am in movement creates the world; the I Am at peace becomes the Absolute.

Cosmin's reply:

Reading your new reply I got inspiration for another question. You say that we identify with one body because of emotional attachment. What I wonder is why is this identification done to appear in 1st person perspective, as if from inside of the head? Why don't we perceive the body from a 3rd person point of view, from behind the body like in a computer game?

Hi Cosmin

Your question is at the heart of spiritual enlightenment. In a state of personal self-identification, which is a state of delusion, the *Self*, which is the observer at the center of its own holographic world, is emotionally identifying itself with the emotionally animated form of a person that

appears in its holographic world, which is the central form of information that appears in that world and that is emotionally animated relative to all other forms that appear in that world. The experience of self and other always occurs in a subject-object relation. The only true thing the *Self* can say about itself is *I Am*, but with personal self-identification, it mistakenly says "I am a person in the world I perceive", which is the first person perspective. It mistakenly says this about itself because it really feels emotionally self-limited to the form of the person that appears in the world it perceives as that form is emotionally animated. That emotional animation arises from the motion of the *Self* as a point of consciousness, but as you correctly point out in terms of qualia, the perception of that emotional feeling has the emotional qualities of self-limitation.

When one becomes spiritually enlightened, which is synonymous with the end of that emotional expression as the accelerated motion of the *Self* relative to the motionless void comes to an end and its holographic world disappears from existence from its own point of view, personal self-identification also comes to an end. Only the void remains in a state of ultimate dissolution. In that ultimate state, there is no *I Am* and there is no person. Individual consciousness dissolves back into undifferentiated consciousness, which is why this ultimate state is called *No-self*. When the enlightened *Self* comes back to its world and again perceives that world, the consciousness of the *Self* has ascended to a higher level of consciousness, and the *Self* does indeed perceive that world from the third person perspective, just like an observer that perceives the form of its avatar that is being displayed on a computer screen in a virtual reality game. One not only sees the form of the person from a higher level of consciousness, like the projected and animated images of a movie displayed on a screen, but one also sees how the motion of the observer is animating the images and how the light of consciousness is projecting the images. One sees all of this from the perspective of the void, which is called non-dual awareness.

This is all beautifully described by Nisargadatta in *I Am That*:

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.

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.

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.*

I am like a cinema screen, clear and empty.

*The pictures pass over it and disappear, leaving it as clear and empty as before.
The screen intercepts and reflects the pictures. These are lumps of destiny, but not my destiny; the destinies of the people on the screen.*

The character will become a person when he begins to shape his life instead of accepting it as it comes-identifying himself with it.

All this I perceive quite clearly, but I am not in it.

I feel myself as floating over it, aloof and detached.

There is also the awareness of it all and a sense of immense distance as if the body and the mind and all that happens to them were somewhere far out on the horizon.

To myself I Am neither perceivable nor conceivable.

There is nothing I can point out and say "this I am".

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.

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.

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.

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.

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.

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.

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 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.

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.

Realization is sudden and irreversible. You rotate into a new dimension.

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.

The center of consciousness is That which cannot be given name and form, for it is without quality and beyond consciousness. It is a point in consciousness which is beyond consciousness. It is an opening in the mind, a void, through which the mind is flooded with light. It is but an opening for the light of consciousness to enter the mental space.

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.

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.*

Realization is in discovering the source and abiding there.

The experience of the inner void is an explosion into reality.

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

You see everything as it is. The world of illusions is left behind.

Cosmin's reply

Why is the center inside the head and not on the back? Or on the toe?

Hi Cosmin

The best answer is that our body-based, emotionally energized self-referential thoughts, which is the basis for our ego or personal self-concept as mentally constructed in an emotional relationship between self and other, are primarily constructed in our brain, which is in our head. This emotional construction process of thoughts is highly correlated with the electrical activity of our brain, which is correlated with the behavior of neurons. This neuronal behavior has been selected by Darwinian evolution, natural selection, and the survival of the fittest body to defend body survival, which allows for the self-replication and reproduction of our body. When we express a self-referential thought and emotionally construct our ego in our mind, we are defending body survival. This happens through the expression of fear and desire as we pursue pleasure and avoid pain, but only happens because of personal bias in the focus of our attention. That personal bias arises from emotional feelings of self-limitation to the form of our body as personally biased emotions are expressed that leads to personal self-identification, which compels us to defend the survival of our body as though our existence depends on it. Once we are personally self-identified, this personal bias in the focus of our attention perpetuates the vicious cycle of personal self-identification through the expression of more personally biased and self-defensive emotions that leads to further feelings of self-limitation. We express fear and desire in a personally biased way as we pursue pleasure and avoid pain only because of this

personal bias in the focus of our attention, which is how we make our choices in the sense of choosing which path to follow.. Due to personal bias in the way we make our choices as we defend body survival through this personal bias in the focus of our attention, we come under the sway of Darwinian evolution and we suffer from the bondage of personal self-identification.

This is all nicely explained by Nisargadatta:

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.

Self-identifications are patently false and the cause of 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.

Your attachment is your bondage.

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.

Cut the knot of self-identification.

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.

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.

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.

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

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.

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 I Am in movement creates the world; the I Am at peace becomes the Absolute.

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.

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.

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.

Once you are well established in the now, you have nowhere else to go.

From my point of view everything happens by itself, quite spontaneously.

I do nothing. I just see them happen.

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.

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.

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.

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

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.

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.

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.

At this point, it seems like we are far off the topic of the holographic principle. The only point I'm trying to make is that all valid scientific knowledge is consistent with the holographic principle, which in turn is totally consistent with the testimony of enlightened beings. Unless you have more questions about the holographic principle, I suggest we wrap up this discussion for another day and put this puppy to bed. If it turns out that 100 years from now you're proven right about physics and the holographic principle is proven wrong, I'll see you then.

References:

Cosmin Visan (2023) Qualia as Direct Manifestation of God. Scientific GOD Journal, 14(1)