

Spiritual Awakening Requires Ego Death, Not Physical Body Death

Abstract: Ego death is a requirement for spiritual awakening, but not physical body death. The distinction between ego death and physical body death is best understood in terms of the holographic principle, in which both the form of the physical body that appears in an observer's holographic world and the observer's personal self-concept of being that physical body can be understood in terms of qubits of information encoded on the observer's own holographic screen.

Keywords: Spiritual awakening, ego death, physical body death

Introduction: Physical death is the disorganization of the form of the physical body. You don't have to undergo physical death to spiritually awaken. You have to undergo ego death. You have to undergo the disorganization of your personal self-concept, which is your concept of being a physical body-based person. You have to see your personal form as a character in a virtual reality movie that you're only watching from your own point of view. The true nature of your spiritual being is the presence of consciousness that's watching the movie from its own point of view at the center of that virtual reality world. With physical body death, your physical personal form becomes disorganized and falls apart. With ego death, your personal self-concept, which is your concept of being a physical person, becomes disorganized and falls apart.

The only way you can stop emotionally constructing your personal self-concept in your mind is by surrendering to divine will and severing emotional attachments. Ultimately, you stop emotionally constructing your personal self-concept when you see your self-concept to be an illusion of what you really are, lose interest in your illusory personal self-concept, stop paying attention to it, withdraw your attention away from it, and withdraw your investment of emotional energy in it that's necessary for its emotional construction in your mind.

Analysis: The nature of life is the self-replication of a life-form in a recognizable way over a sequence of events as the life-form is emotionally animated. The nature of death is the disorganization of the life-form to the point it's no longer recognizable. Only the consciousness of the observer can recognize the life-form as its own form. Self-replication of form in a recognizable way requires coherent organization as the life-form holds together in a recognizable way. In terms of the holographic principle, coherent organization can be understood as arising from entangled qubits of information that tend to align together over a sequence of events due to the effect of quantum entanglement. 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 own holographic screen that arises as an event horizon due to its own accelerated motion.

Disorganization of form can be understood as the effect of thermal disorganization due to the random flow of thermal energy or heat. There is always a balance between the organizing effect of coherent organization and the disorganizing effect of thermal disorganization, but thermal disorganization eventually wins out and all forms fall apart and become disorganized.

Only the observer at the central point of view of its own holographic world can recognize the central form of its life-form as its own form. This recognition of form requires the coherent organization of the form that allows for self-replication of form in a recognizable way as the form is emotionally animated, but this recognition of form also requires the memory of form in past events or the anticipation of form in future events. Only the memory and anticipation of events gives rise to the illusion of the continuity of the existence of the form over a sequence of events. In reality, the form only has a momentary appearance due to the way it's organized at the level of qubits of information, but memory creates the illusion of the continued existence of the form as the form is self-replicated in a recognizable way in the context of the memory of form.

This memory and anticipation of form is inherent in the emotional construction of the personal self-concept. Every self-concerned thought requires the memory of past events or anticipation of future events. The illusion of the continuity of the existence of the form over a sequence of events is a result of memory as the form is self-replicated in a recognizable way over a sequence of events. Self-recognition not only requires the effect of coherent organization but also memory.

In reality, the form only has a momentary appearance. Only the observer that recognizes its own life-form over a sequence of events has its own inherent existence that spans that sequence of events. The existence of the observer is perceived by the observer as its own sense of being present as a presence of consciousness at the central point of view of its own holographic world that always exists now, in the present moment. That observer's own sense of being present as the observer perceives the events of its own holographic world is the same from moment to moment. The life-form constantly changes in form as it's emotionally animated, but the observer's sense of being present is always the same. There is only an illusion of the continuity of existence of the life-form that is a result of memory as the form is self-replicated in a recognizable way over a sequence of events. The observer imparts its own sense of being present to its life-form as the observer emotionally identifies itself with its life-form. This is only possible due to the illusion of the continuity of the existence of the form over a sequence of events that is a result of memory as the form is self-replicated in a recognizable way over a sequence of events.

The emotional self-identification of the observer with its life-form is only possible because the observer really feels self-limited to its life-form as its life-form is emotionally animated. The observer's life-form is the central form that appears in its own holographic world, which is always emotionally animated relative to all other forms that appear in that world. This feeling of emotional self-limitation only arises because of the self-defensive nature of the expression of all emotions. This self-defensiveness is easiest to understand with Darwinian evolution and natural selection that leads to the survival of the fittest body. The bodies that survive and reproduce their

forms are the bodies that are best able to defend their survival. The body must add organizing potential energy to its form in order to maintain its coherent organization, which is emotionally expressed as the desire to eat another body. At the same time, in order to survive, the body must avoid being eaten by other bodies, which is emotionally expressed as the fear of being eaten. These emotions are in conflict with each other, since desire is a movement toward while fear is a movement away. The expression of self-defensive emotions leads to feelings of emotional self-limitation to the form of the body as the survival of the body is defended. Even emotional attachments are self-defensive in nature, since the immature body of a child cannot fend for its own survival and must emotionally attach itself to the body of its caregiver in order to survive.

The expressions of fear and desire are always driven by the pleasure-pain principle. Whatever promotes body survival, like eating, feels good, while whatever threatens body survival, like being eaten, feels bad. When we express fear or desire, or even when we express emotional attachments, we are being driven by the pleasure-pain principle as we pursue pleasure and avoid pain. These self-defensive emotional expressions are how the body survives in a body-eat-body world. The result of our expression of self-defensive emotions is our perception of feelings of emotional self-limitation to the form of our own body, which leads us to emotionally identify ourselves with the form of our own body. When we emotionally identify ourselves with the form of our own body, we come under the sway of Darwinian evolution and natural selection, which compels us to defend the survival of our own body as though our existence depends on it.

The expression of these self-defensive emotions is incorporated into the emotional construction of our self-concerned thoughts that leads to the formation of our own personal self-concept. We can only form a personal self-concept because of the expression of that emotional energy, which always emotionally relates our own personal form to some other form that appears in the world we perceive. As long as we remain under the sway of Darwinian evolution and natural selection, that's the kind of thoughts we'll think about ourselves as we feel compelled to defend the survival of our own body as though our existence depends on it. That expression of self-defensiveness is at the heart of our personal self-identification with the form of our own body.

The only way we can break free from this emotional bondage of personal self-identification is if we stop expressing self-defensive emotions. That is why we must surrender to divine will and sever emotional attachments. We have to stop defending ourselves as though our existence depends on it. We have to stop creating feelings of emotional self-limitation to our own body.

The self-defensive desire to control things is driven by the fear of death and non-existence. The desire to be in control is a way of repressing the fear of death, keeping it unconscious, and expressing the denial of death. The fear of death, which is falsely equated with non-existence, leads to the desire to be in control and have power over things as a way of denying death. The only way to overcome the fear and denial of death is by surrendering to divine will, giving up the desire to be in control and have power over things, which ultimately is an acceptance of death. Only through that acceptance of death can we discover the true nature of what we really are. Our

false body-based personal self-identity, which is a false notion of existence, must die away before we can discover the true nature of our spiritual identity, being and existence.

The only way we can spiritually awaken is if we surrender to divine will and sever emotional attachments. Our self-defensive emotional expressions are what make us emotionally identify ourselves with the form of our own body as we perceive feelings of emotional self-limitation to the body. Before we can spiritually awaken, we have to stop creating those emotional feelings of self-limitation to our own body. We also have to look within and focus our attention on our own sense of being present as we perceive our own world. When we look within, we are withdrawing our attention away from the world we perceive and refocusing our attention on our own spiritual being. That sense of being present is the only true thing we can ever know about ourselves as the perceiver of our own world. What we discover when we look within is that our own sense of being present as a spiritual being does not depend on whatever appears to happen in the world that we perceive. Our spiritual existence does not depend on the survival of our physical body.

Spiritual awakening requires us to sever our emotional attachments to the world we perceive as we withdraw our attention away from that world and also withdraw our investment of emotional energy in that world that animates the life our life-form appears to live in that world. Ultimately, that's how we sever the emotional attachment to our own world. We have to sever the emotional attachment before we can stop emotionally identifying ourselves with our own body.

We only spiritually awaken when we see that world as an illusion and see our own life-form as an illusion of what we really are, like the central character in a virtual reality movie that we're watching as the animated images of the movie are projected from a movie screen to our own point of view. We have to see that the whole thing is imaginary and unreal, and that only our own spiritual being has its own reality. We have to come to know ourselves to be a spiritual presence of consciousness at the center of our own world that always exists now, in the present moment.

Whenever we sever an emotional attachment to something and stop caring about that thing, that thing becomes dead to us. When we sever the emotional attachment to our own life-form in the world we perceive and stop caring about the life our life-form appears to live in that world, our life-form becomes dead to us. Ultimately, that is how we stop emotionally constructing our own self-concerned thoughts in our own mind that gives rise to the formation of our own personal self-concept. We have to stop emotionally energizing those self-concerned thoughts, which we only do when we see them to be illusory, stop paying attention to them, withdraw our attention and investment of emotional energy away from them, and finally sever the emotional attachment.

The nature of ego death is this process of no longer emotionally constructing our self-concerned thoughts in our own mind and no longer emotionally forming a personal self-concept. Spiritual awakening requires ego death, but not physical body death. We just have to see the physical body as the central character in a virtual reality movie that we're watching from our own point of view.

By its very nature, the process of ego death requires us to emotionally detach ourselves not only from the world we perceive but from our own body. We have to sever the emotional attachment.

Your emotional attachments are what make you appear to be a human being in the world you perceive. If you want to know yourself to be the spiritual being that perceives your world, you have to sever your emotional attachments.

In the Bhagavad Gita, the great warrior Arjuna fell down to the ground trembling with fear and despair rather than give the order to launch the great war, because he saw that everyone and everything he loved would be destroyed in the war. Eventually, after a long conversation with Lord Krishna, he got back up and gave the order to launch the war. The great war is a metaphor for the process of spiritual awakening, in which you sever your emotional attachments to everything and everyone you love, including your own personal self-concept. When you sever your emotional attachment to something and stop caring about that thing, that thing becomes dead to you. Arjuna initially refused to begin the war because he saw that everything and everyone he loved would become dead to him as he severed his emotional attachments. That's the nature of the great war of spiritual awakening. He eventually became willing to get back up and begin the great war because he saw that everything and everyone he loved was an illusion, no more real than the projected and animated images of a virtual reality movie that he was watching. He saw that it was all imaginary and that none of it was real. That's the spirit you have to cultivate before you can begin your own great war of spiritual awakening. You have to become willing to use your own sword of discrimination and sever your emotional attachments to everything and everyone you love, including your own personal self-concept. That's why Lord Krishna was able to describe the process of spiritual awakening as *Now I am become death, the destroyer of worlds*, which is the flip side of *The unreal has no being, the real never ceases to be*.

When we totally withdraw our attention away from the world we perceive and totally withdraw our investment of emotional energy in that world that animates the life our life-form appears to live in that world, that world disappears from existence from our own point of view. That's when spiritual awakening becomes possible as we discover the true nature of our spiritual existence.



When you withdraw your attention away from the world you perceive and don't bring yourself into focus as the perceiver of that world, you just fall asleep. If you bring yourself into focus as the perceiver at the center of that world while you withdraw your attention away from that world, you awaken to the truth of what you really are. That's why you have to focus your attention and stabilize your attention on your own sense of being present to the exclusion of everything else.

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