

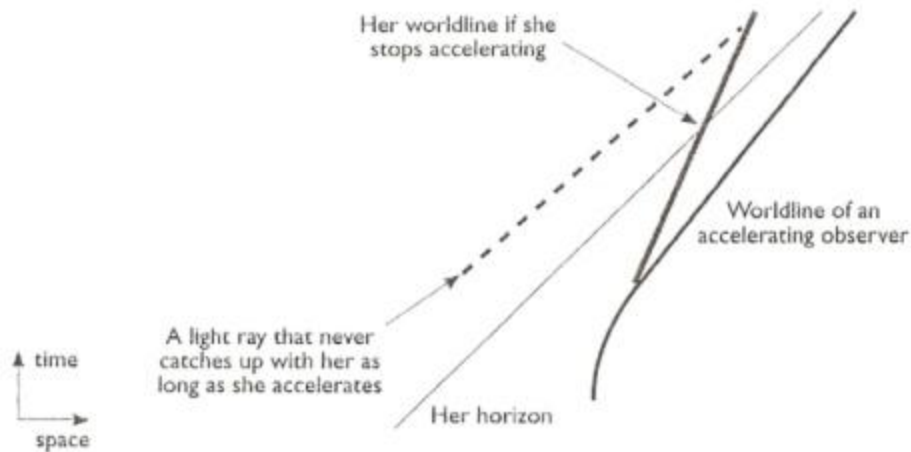
To Know Yourself is to Be Yourself

The irony of spiritual awakening is that there is nothing to know about yourself other than the true nature of your own being. To know yourself is to be yourself. What you are is not something that you can externalize away from yourself and see it from an external point of view. You can't know it by seeing it. You can only know it by being it.

At the level of your *Self* you can only know your *Self* to be a presence of consciousness at the central point of view of the world you perceive. That world is just like a virtual reality movie that's being displayed on a computer screen. Everything you can perceive in that world can be reduced to bits of information encoded on the computer screen. Everything you can perceive in that world is like an animated image of the virtual reality movie that is animated in the flow of energy through the computer and projected from the computer screen to your own point of view outside the computer screen.

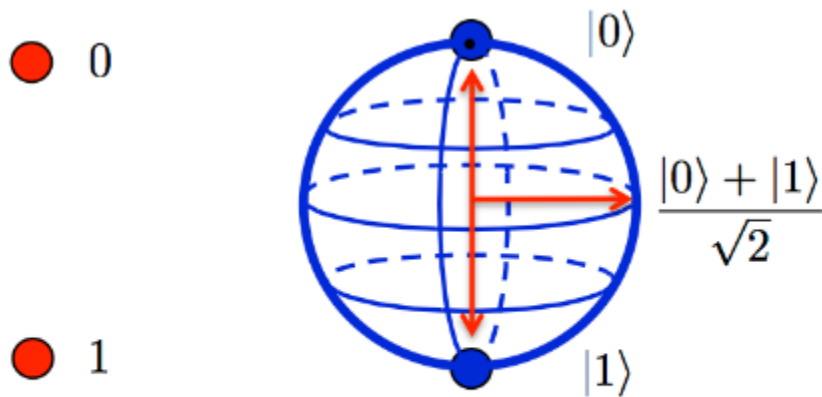
This sounds like an interesting analogy, but this can't really be the way the world is created and constructed, can it? We don't really live in a computer-generated virtual reality world like the Matrix, do we? Au contraire, mon ami. The scientific evidence is that we do indeed live in a virtual reality world. The scientific evidence is called the holographic principle of quantum gravity. The holographic principle is the most fundamental scientific concept known to man, as it not only explains the nature of all the elementary particles that appear to exist in the world in the sense of quantum theory, atomic theory, and the fundamental electromagnetic and nuclear forces, but it also explains the nature of the dynamical space-time geometry of the world in the sense of relativity theory and the gravitational force.

Let's give a brief scientific overview of the holographic principle in the simplest possible terms. We have to start with an observer, which is the perceiving consciousness present at the central point of view of its own holographic world. The observer's holographic world is always constructed on a holographic screen that surrounds the observer's central point of view and displays all the images of its own holographic world, just like a computer screen displays all the animated images of a virtual reality movie projected to the point of view of an observer. The observer's holographic screen always arises as its own event horizon due to its own accelerated motion. The observer's event horizon is a two dimensional bounding surface of space that limits its observations of things in three dimensional space due to the limitation of the speed of light as the maximal rate with which information can be transferred in three dimensional space. Nothing is observable to the accelerating observer beyond the limits of its own event horizon. The observer can only be understood as the perceiving consciousness that is present at a point of view that follows an accelerating worldline through its own space-time geometry.



Accelerating Observer's Event Horizon

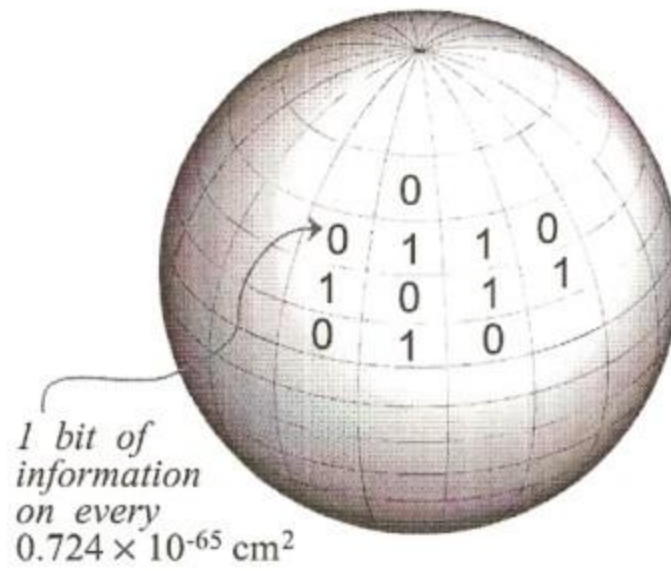
The accelerating observer's event horizon becomes its holographic screen when it encodes qubits of information. A qubit is a quantized bit of information mathematically represented by a matrix. A matrix is a two dimensional array of numbers that must be encoded on a two dimensional surface of space, which always arises as the observer's event horizon. A qubit is like a spin variable defined in quantum theory that can only be observed to point up or down. Unlike a classical bit of information that can only take on the values of 1 or 0, a qubit has the property of quantum entanglement that represents rotational symmetry on the surface of a sphere. In quantum gravity, the smallest possible event horizon is a Planck-size event horizon that encodes a single qubit of information. Larger event horizons encode more information, but always in terms of an integral number of qubits, which is how information is quantized in quantum gravity.



Classical Bit

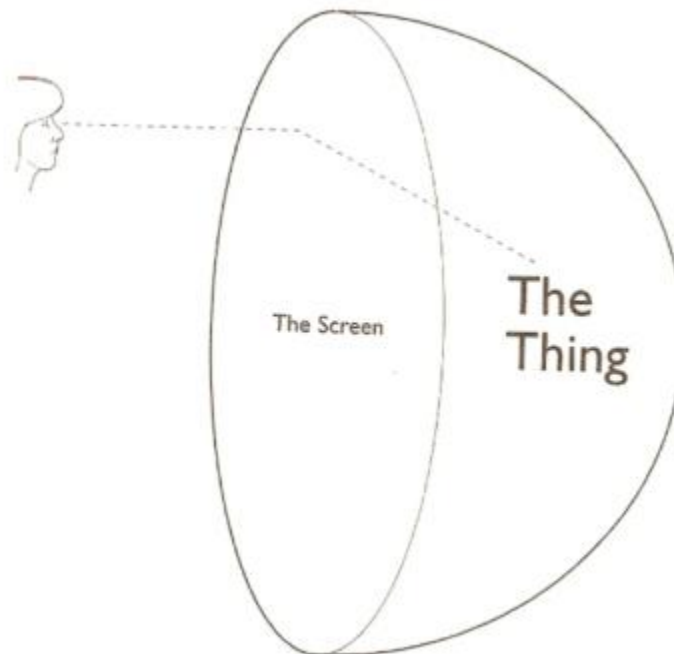
Qubit

Qubit of Information Encoded on a Planck-size Event Horizon



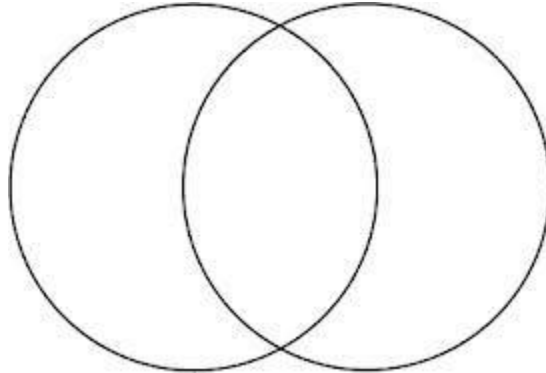
Holographic Principle

Everything observable that an observer can perceive in its own holographic world is a form of information defined on its own holographic screen. Those perceivable forms are all reducible to qubits of information encoded on the observer's own holographic screen. The forms are projected like images to the observer's own point of view at the center of its own holographic world and are animated in the flow of energy through that world.



The Observer's Holographic Screen

How do we explain a consensual reality shared by many observers? The answer is information sharing, just like the information sharing that occurs in a computer network of connected computer screens. Each observer perceives its own holographic world from the central point of view of that world as the images of that world are displayed on its own holographic screen, but when the respective holographic screens of different observers overlap like a Venn diagram, they can share information.



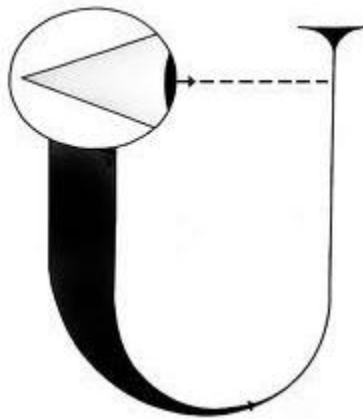
Information Sharing Among Overlapping Holographic Screens

The thing to be clear about is that the true nature of your *Self* is nothing more than the perceiving consciousness present at the central point of view of your own holographic world. You create your own world when your *Self* undergoes accelerated motion, which is how your own holographic screen arises as an event horizon. At the level of perceiving your own holographic world, you are that presence of consciousness at the central point of view of that world. Perception always occurs in a subject-object relation. The true nature of the subject is your *Self*, which is the presence of consciousness at the central point of view of your own holographic world. The nature of all the objects you perceive are forms of information encoded on your own holographic screen. Those forms are all reducible to qubits of information encoded on your own holographic screen and are projected like images from your own screen to your own point of view. Those forms are animated in the flow of energy that arises from your own accelerated motion.

Understanding the animation of the images only requires understanding the accelerated motion of the observer. Not only does the flow of energy through its own holographic world arise from the accelerated motion of the observer, but so too does the course of time through that world, which is perceived in terms of the animation of the forms. More difficult to understand is the projection of the forms. Understanding the projection of the forms requires another concept about the nature of consciousness, which is the idea of the light of consciousness. You are not only a point of perceiving consciousness at the center of your own holographic world that perceives the images of that world, but you are also the source of the light of consciousness that illuminates that world and projects all the images of that world from your own holographic screen to your own point of view.



All Seeing Eye



Universal Observer

If what you really are at the level of perceiving your own holographic world is a presence of perceiving consciousness at the central point of view of that world, then why do you have the impression of being a person in that world? The answer is called delusion. Each observer has its own personal form, which is the central form of information that appears in its own holographic world. The observer's personal form is called a body and is always emotionally animated relative to all other forms that appear in that world.

Delusion is created due to the way the observer's personal form is emotionally animated relative to all other forms that appear in its holographic world. As the observer perceives the flow of emotional energy that emotionally animates its body relative to all other

forms that appear in its holographic world, the observer feels emotionally self-limited to the personal form of its body due to those perceived feelings of emotional self-limitation.

The observer's personal form is only the central form of information that appears in its own holographic world, but due to perceived feelings of emotional self-limitation to the form of its body, the observer mistakenly identifies itself with its body. The observer's mistaken self-identification with its body is purely an emotional self-identification due to perceived feelings of emotional self-limitation to its body. The expression of emotions that emotionally animates its body is inherently self-limiting in nature and leads the observer to emotionally identify itself with its body. In reality, the observer's body is only a form of information that appears in the world it perceives. In reality, the observer is only a presence of consciousness at the central point of view of that holographic world.

The problem of the personal self-identification of the observer with its body, which is the problem of delusion, is compounded due to the self-defensive nature of emotions. The easiest way to understand the self-defensive nature of emotions is with the ideas of Darwinian evolution, natural selection, and the survival of the fittest body. Darwinian evolution is not just about genetic evolution, but is also about emotional evolution. Not only does the genetic information encoded within the body evolve, but the emotions expressed by the body also evolve. Natural selection in turn then selects those bodies for survival that are best able to survive, which is called the survival of the fittest body.

Body survival not only depends on generic evolution, but also on the evolution of emotions. This is an inevitable consequence of living in a body-eat-body world. At the most primitive level of body survival, the body must eat other bodies in order to survive while it also avoids being eaten by other bodies. Body survival is an energetic process that requires the expression of emotions. Body survival is really nothing more than the coherent self-replication of the form of the body in a recognizable way while the body is emotionally animated. The body must coherently hold together as a recognizable form of information over a sequence of observable events in order to appear to survive.

The only way the body can appear to coherently hold together as a recognizable form of information over a sequence of observable events as the body is emotionally animated is if the body adds organizing potential energy to its form. The addition of organizing potential energy to the body is called eating, which is necessary for body survival. This fact has a simple thermodynamic explanation. Work must be performed within the body in order to maintain the coherent organization of the body while the body is emotionally animated, and the energy that allows this work to be performed requires the addition of organizing potential energy to the body. If this organizing potential energy is not added to the body, the random flow of thermal energy through the body will disorganize the body and the form of the body will eventually fall apart as its form will no longer be coherently self-replicated in recognizable way. The thermal disorganization of the body

must be counterbalanced by the coherent organization of the body, which requires the addition of organizing potential energy to the form of the body if the body is to survive.

Bodies only survive because they eat other bodies. That's the only place they can find the organizing potential energy they need in order to survive. The addition of organizing potential energy to the body is emotionally expressed as the desire to eat another body. At the same time, if the body is to survive, the body also needs to avoid being eaten by another body, which is emotionally expressed as the fear of being eaten by another body. This unfortunate state of affairs is an inevitable energetic consequence of living in a body-eat-body world, where bodies must eat each other in order to survive.

Natural selection has selected those bodies for survival that are best able to eat other bodies while they also avoid being eaten by other bodies. At the most primitive level of body survival, that's what the survival of the fittest body is all about. There is an inherent emotional conflict in the expression of these survival emotions. The expression of the desire to eat another body is a movement toward another body, while the expression of the fear of being eaten by another body is a movement away from another body. There is no way to resolve this emotional conflict at the level of the motion of bodies.

The emotional expression of fear and desire are always driven by the pleasure-pain principle. Whatever promotes body survival, like eating, feels good and gives pleasure, while whatever threatens body survival, like being eaten, feels bad and gives pain. The survival of the fittest body is always driven by the pleasure-pain principle, as whatever promotes body survival and gives pleasure is pursued while whatever threatens body survival and gives pain is avoided. That pursuit of pleasure and avoidance of pain are ultimately what the emotional expressions of fear and desire are all about.

The human life-form is a social animal, and not only expresses the primitive emotions of fear and desire, but also expresses social emotions, like emotional attachments. The immature body of a child is not able to fend for its own survival, but must emotionally attach itself to the body of its mother or caregiver in order to survive. The expression of the social emotions of emotional attachments are just as necessary for body survival as are the expression of the primitive emotions of fear and desire.

The thing to be crystal clear about is that all the primitive emotional expressions of fear and desire are self-defensive in nature as they defend the survival of the body. Even the expression of social emotions, like emotional attachments, are self-defensive in nature as they defend the survival of the body. The body only appears to survive in the world as the coherently organized form of the body is self-replicated in form in a recognizable way over a sequence of observable events while the body is emotionally animated.

The big question you have to ask yourself is: Who exactly is recognizing the form of the body as its own form as the body is self-replicated in form in a recognizable way over a

sequence of observable events while the body is emotionally animated? The answer of course is the observer, but the observer is not its body. The observer is a presence of perceiving consciousness at the central point of view of its own holographic world. The observer's body is only the central form of information that appears in that world. The observer only mistakenly or emotionally identifies itself with the form of its body due to its perception of emotional feelings of self-limitation to the form of its body as its body is emotionally animated relative to all other forms that appear in its own holographic world.

This is the basic problem of delusion. The observer emotionally identifies itself with the form of its body due to its perception of emotional feelings of self-limitation to its body as its body is emotionally animated relative to all other forms. Those emotional expressions are all self-defensive in nature as they defend the survival of the body. Once the observer emotionally identifies itself with its body, it then feels compelled to defend the survival of its body as though its existence depends on it. This creates a vicious cycle that leads to the expression of more self-defensive emotions, which perpetuates the observer's emotional self-identification with its body. The observer's false assumption that its existence depends on the survival of its body is the primary false belief that underlies the nature of delusion. The observer's delusion is this false belief that the observer believes about itself that its existence depends on the survival of its body.

To be clear about things, consciousness does not evolve. *Consciousness is*, which is often stated as *I Am*. Consciousness is the ultimate nature of existence, which is the nature of your own being. The ultimate nature of your own existence is timeless being, which does not evolve in time. The ultimate nature of your own being is that timeless being. At the level of perceiving your own holographic world, you can only know your *Self* to be a presence of perceiving consciousness at the central point of view of that world. The only true thing you can ever know about your *Self* is your own sense of being present as you perceive that world. Whatever you perceive in that world constantly changes over time, but your own sense of being present as the perceiver of that world is always the same sense of beingness and presence. As the perceiver of your own world, you always exist in an eternal now, which is a reflection of your own timeless being.

On the other hand, delusion does evolve. Your delusion that you are a person that appears in the holographic world that you perceive evolves in the sense of Darwinian evolution, natural selection and the survival of the fittest body. That evolution is how the expression of your self-defensive emotions evolve that make you feel emotionally self-limited to the form of your body as your body is emotionally animated, which leads you to emotionally identify yourself with the form of your body. When you suffer from delusion, you come under the sway of the conditioning of Darwinian evolution, which makes you feel that your own existence depends on the survival of your body.

When you come under the sway of Darwinian evolution, you're being conditioned by Darwinian evolution. That conditioning takes the form of self-concerned thoughts. Your self-concerned thoughts are emotionally constructed in your mind as a body-based personal self-image is emotionally related to the image of some other thing that appears in the world you perceive. Those emotional expressions are all self-defensive in nature in the sense that they defend the survival of your own body as though your existence depends on it. This is the inevitable result of emotionally identifying yourself with your body. You've been conditioned to think these self-concerned thoughts about yourself.

Delusion evolves because the self-concerned thoughts you think about yourself evolve. This conditioning has evolved over millions of life-times. In reality, you are a presence of perceiving consciousness at the central point of view of the world you perceive, and your thoughts are only emotionally animated forms of information that appear in that world. Your self-concerned thoughts are like the self-referential narration of a movie by the central character of the movie. Your self-concerned thoughts are personal in nature because you're emotionally identifying yourself with the personal form of the central character of the movie. Your self-concerned thoughts are all about whatever personal troubles the central character finds itself to have in the movie and how the central character can get out of those troubles. Your self-concerned thoughts are delusional because you are not a person. You are not the central character of the movie that you're watching. In reality, you are a presence of perceiving consciousness that is watching the movie from your own point of view as the animated images of the movie are displayed on a movie screen and are projected to your own point of view outside the screen.

The problem of the mentally constructed and emotionally energized body-based personal self-concept or ego is only created when the expression of self-defensive emotions are exaggerated, amplified, distorted and perpetuated in a nearly continuous inner running monologue of self-concerned thoughts emotionally constructed in the mind. Self-concerned thoughts are self-referential in nature, as they refer to survival of the body, and are like the self-referential narration of a movie by the central character of the movie. Whatever personal troubles the central character finds itself to have in the movie, the self-referential narration of the movie by the central character is all about how the central character can get out of that trouble. That's the nature of self-concerned thoughts. Self-concerned thoughts have been conditioned over millions of life-times by Darwinian evolution and natural selection, which is all about defending the survival of the body. The bodies that survive in the sense of the self-replication of their forms and the sexual reproduction of their forms are the bodies that are best able to defend the survival of their forms through the expression of self-defensive emotions. That's what the survival of the fittest body and the expression of fear and desire are all about. Body survival is really nothing more than the coherent self-replication of the emotionally animated form of the body in a recognizable way over a sequence of observable events.

The ego has evolved over millions of life-times because the ego is a way of ensuring the survival of the body. The self-referential construction of the ego in the mind is always emotionally energized, as a body-based self-concept or self-image is emotionally related to the concept or image of some other thing. The other thing is in emotional relationship with the body. Since the purpose of the ego is to defend the survival of the body, these emotional expressions are self-defensive in nature. Unlike a self-defensive emotion that naturally occurs in the moment, these self-concerned thoughts are nearly continuous in nature, and create an inner running monologue in the back of your mind. They're often referred to as automatic thoughts that you may only be vaguely aware of. They are not unconscious, but you may only have a dim conscious awareness of them.

A key aspect of delusion is personal bias. As you express self-defensive emotions and emotionally identify yourself with your personal form, you've been conditioned by Darwinian evolution to express self-defensive emotions that defend the survival of your body as though your existence depends on it. That false belief that you believe about yourself that your existence depends on the survival of your body is the nature of your personal bias. That personal bias is expressed with the expression of personally biased emotions that defend the survival of your body as though your existence depends on it.

The expression of that personal bias arises from personal bias in the focus of your attention. As you focus your attention on the life your character appears to live in the world you perceive in a personally biased way, you express personally biased emotions that animate the life of your character. You've been conditioned by Darwinian evolution to express your emotions in that personally biased way because you're defending the survival of your body as though your existence depends on it. That false belief you believe about yourself, which is inherent in every self-concerned thought you think about yourself, is the nature of your personal bias in the focus of your attention.

Personal bias is only possible because you always have a choice about what you can perceive in your own world. You make that choice as you focus your attention on things in your own world. Whatever you focus your attention on is what you perceive. That choice is inherent in the quantum state of that world. At the level of ordinary quantum theory, the quantum state of your own world can be understood as a sum over all possible paths that connect two points in that world, and you always have a choice about which path you will follow. The quantum state is a state of potentiality that only specifies the quantum probability about how likely it is that you will follow any particular path. The classical path, which is called the path of least action, is only the most likely path in the sense of quantum probability, but even the classical path assumes that choices are made in an unbiased way. If personal bias arises in the way the choices are made, then all bets are off and the quantum state loses its classical predictability.

The sum over all possible paths of the quantum state is a superposition of observable states that represents quantum entanglement. At the level of the holographic principle, quantum entanglement represents that all the qubits of information encoded on your own holographic screen are entangled. Again, this entanglement of the qubits is a state of potentiality that specifies how likely it is that you will observe anything in your own holographic world, but that likelihood assumes that you're making your choices without any bias. If you observe things with personal bias, then you're making your choices in a personally biased way. You make your choice about what you will observe in that world as you focus your attention on things that appear in your own holographic world.

Your focus of attention is directly related to the light of consciousness that illuminates your own holographic world and that projects the images of that world from your own holographic screen to your own point of view, like the light of a movie projector. The illuminating effect of the light of consciousness is directed with your focus of attention on things in your own holographic world. This illuminating and projecting effect of the light of consciousness, which is directed with your focus of attention on things, is the solution to a famous problem of perception, which is called the qualia problem.

Both quantum theory and the holographic principle tell us that at the level of the quantum state information is encoded in terms of quantities. A qubit of information is a quantity. The problem is that we do not perceive the world in terms of quantities, but rather in terms of qualities. We do not perceive quantities, like the wavelength of light, but rather in terms of qualities, like the color of light. At the level of the quantum state, which is a state of potentiality, the qubits are all entangled, but when we perceive the form of something in the world, we are disentangling the quantum state and perceiving an actual observable state. The observation of the form of something is only possible because we are disentangling the quantum state as we make our observations of the world, which is always a choice, like the choice about which path to follow.

When we make our choices about what to observe in the world or which path to follow through the world, and thereby disentangle the quantum state, we are directing the light of consciousness through the focus of our attention. In terms of the holographic principle, information is encoded on a holographic screen in terms of entangled qubits, but when we make our choices and disentangle the quantum state, we're directing the light of consciousness through the focus of our attention. The illuminating effect of the light of consciousness is how images of our own holographic world are projected from our own holographic screen to our own point of view. In the process, we do not perceive quantities, like the qubits encoded on the holographic screen, but rather qualities, which characterize the form of things. The qualities of things are inherent in the images of things that are projected through the illuminating effect of the light of consciousness.

This solution to the qualia problem goes a long way toward explaining the nature of personal self-identification. The problem is personal bias in the observer's focus of attention. The observer's perception of feelings of personal self-limitation to the form of its body is an emotional quality. Just as feelings of pleasure and pain are emotional qualities, the feeling of personal self-limitation to a body is also an emotional quality. That emotional quality arises with personal bias in the observer's focus of attention. The observer's focus of attention is personally biased because the observer is emotionally identifying itself with the emotionally animated form of its body due to its perception of emotional feelings of self-limitation to its body that arise as self-defensive emotions are expressed. That personal bias arises from the false belief the observer believes about itself that its existence depends on the survival of its body, which leads to the expression of more self-defensive emotions, perpetuates the vicious cycle of personal self-identification, and reinforces the observer's false belief that it believes about itself that it is a person that appears in the world it perceives. That false belief is created as personally biased self-concerned thoughts are emotionally constructed in the observer's mind. Personal self-identification is only possible because of personal bias in the observer's focus of attention that leads to the expression of personally biased emotions.

The personal bias of personal self-identification is the nature of delusion. Delusion evolves in the sense of Darwinian evolution, natural selection and survival of the fittest body because that's how the observer's mind has been conditioned over millions of life-times to think personally biased self-concerned thoughts about itself. The inherent emotional nature of those self-concerned thoughts is self-defensive in the sense of defending the survival of its body as though the observer's existence depends on it. That false belief the observer believes about itself is the big lie at the heart of delusion.

The true nature of the observer is not its body, but consciousness. Consciousness does not evolve, Consciousness is. Consciousness is the nature of being, which ultimately is timeless being. Delusion can evolve over millions of life-times, but not consciousness. Consciousness can only be what it really is, which is the ultimate nature of existence.

Consciousness can only realize the true nature of what it really is when delusion comes to an end. Just as delusion can evolve over time, delusion can also come to an end. Delusion can evolve over millions of life-times, but eventually must come to an end. The end of delusion is called spiritual awakening. When consciousness awakens to the true nature of what it really is, delusion comes to an end.

Every observer creates its own virtual reality world, but what appears in that virtual reality world is no more real than the projected and animated images of a movie being displayed on a computer screen. Even the information and energy inherent in that virtual reality world can only arise due to the accelerated motion of the observer. The observer's virtual reality world can only appear to come into existence due to its own

accelerated motion. In the end, when that accelerated motion comes to an end, that virtual reality world disappears from existence from the observer's own point of view and only the consciousness of the observer ultimately exists. When everything in your own world disappears from existence from your own point of view, what remains? The answer is nothing. That absolute nothingness is what you ultimately are.



Nothingness

The true nature of what you are is what remains when everything else disappears from existence. That absolute nothingness is the ultimate nature of existence, which is best described as pure undivided and unlimited timeless being. That pure timeless being is the source of your own consciousness that arises at the central point of view of your own holographic world. Your holographic world always appears to come into existence and disappears from existence from your own point of view. The source of your own consciousness is not the physical world that you perceive, but that pure timeless being.

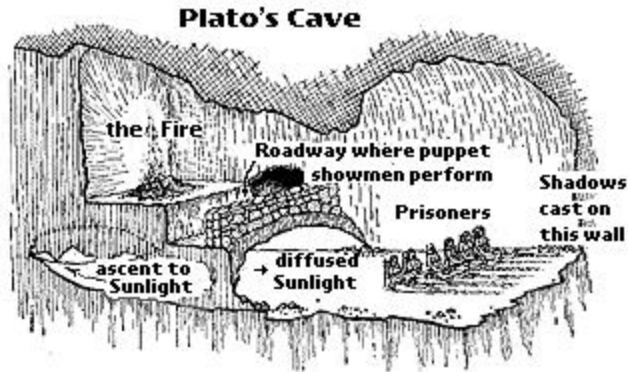
The direct experience of that timeless being is called spiritual enlightenment. Spiritual enlightenment is only possible because you can withdraw the focus of your attention away from the world that you perceive. When you focus your attention on events in that world, that world appears to come into existence, and when you withdraw your attention away from that world, that world disappears from existence from your own point of view.

In the immortal words of the Bhagavad Gita:

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

In the last several lines of the Tempest, Shakespeare gives a description of spiritual enlightenment, just as Plato gives a description of spiritual enlightenment in the Allegory of the Cave:

*We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep*



Plato's Cave

*Life is but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more. It is a tale
Told by an idiot, full of sound and fury,
Signifying nothing*

*To die, to sleep
To sleep, perchance to dream-ay, there's the rub
For in that sleep of death, what dreams may come
When we have shuffled off this mortal coil*

Shakespeare, like Plato, is almost universally misunderstood by those who read his works and then try to give them an interpretation, because those who try to interpret Shakespeare and Plato are not spiritually enlightened, and really have no idea what Shakespeare and Plato are really talking about.

We are not human beings having a spiritual experience; we are spiritual beings having a human experience.-Pierre Teilhard de Chardin

Preamble to The Human Condition

The basic approach taken here is to understand things at a scientific level, which is the most trustworthy conceptual approach, since scientific concepts have the greatest chance of being free from personal bias. This essay is primarily based on biology, but unlike the usual biologic discussions, which are based on the much too simplistic ideas of genetics and information, the approach here is much more dynamic, as it's based on an understanding of emotions. The idea of Darwinian evolution is not just about genetics, but about the dynamical evolution of emotions, which is how the body is emotionally animated as the body struggles for survival in whatever environment it finds itself within. Natural selection and the survival of the fittest body are just as much about

emotional evolution as they are about genetic evolution. The thing to be clear about is that this genetic/emotional evolution has taken place over millions of life-times. That is what you're up against as you try to awaken to the truth of what you really are. What you're up against is the emotional intelligence of your own ego, which really has only one purpose: its own survival. Jed McKenna says that your ego is way smarter than you are. What he means by that is that your ego has evolved over millions of life-times to defend its own survival, which it defends through the expression of self-defensive emotions. Survival is the only purpose of your ego. The only real advantage you have over your ego is the truth. McKenna says that you have to illuminate the falseness of your ego with the full force and power of your focused attention and awareness and see for yourself that your ego never has and never will exist. It is only an illusion of existence. Your ego is an illusion of your own existence. Your ego is a shadow dweller, and you have to shine the light of consciousness on it in order to clearly see it for what it really is, like a shadow projected on the wall. Your ego thrives in the half-light of ignorance. That ignorance is only ignorance about the truth of what you really are. Banish shadow with light, and see for yourself that it never really existed.

If you are to awaken to the truth of what you really are, you have to examine and see your ego for what it really is. Your ego is like a parasite that has attached itself to you for no other purpose than its survival. The trick your ego has played on you is to trick you into emotionally identifying yourself with your ego so that your attention is totally focused on defending its survival as though your existence depends on it. This trick is propagated through the expression of self-defensive emotions, which make you feel emotionally self-limited to your body as these emotions are expressed. This essay is called **The Human Condition** because it's about how your own mind and psyche have been conditioned by Darwinian evolution and natural selection that leads to the survival of the fittest body. Body survival is defended by expressing self-defensive emotions. In the moment, there is nothing wrong with the expression of self-defensive emotions. If a mountain lion or grizzly bear jumps toward your body, it's natural in that moment to express fear and run away. If your body is starving, it's natural to search for food. The problem of the human ego is only created when these normal self-defensive emotional expressions are exaggerated, amplified and perpetuated in a nearly continuous inner running monologue of self-concerned thoughts emotionally constructed in your mind.

In addition to biology, thermodynamics is also being utilized, as is naturally incorporated within the holographic principle. The expression of emotions arises from the intersection of thermodynamics and Darwinian evolution. Also in terms of the holographic principle, the observer is understood to be the perceiving consciousness present at the central point of view of its own holographic world, as the images of that world are being displayed on a holographic screen, much like the animated images of a movie that are being displayed on a computer screen. If you want to get philosophical about it, this is

also the basic idea that Plato tried to explain in the Allegory of the Cave. Plato was also interested in the nature of the human condition, which he understood in terms of the observer mistakenly identifying itself with its character in the movie. Plato referred to the self-identified observer as a prisoner since that personal self-identification is inherently false and creates a false state of personal self-limitation, bondage and confinement.

The Human Condition

The human condition is a direct result of the nature of Darwinian evolution, which is how the human condition is conditioned. Darwinian evolution can only proceed through the effect of natural selection, which results in the survival of the fittest body. There is always genetic diversity at the level of encoding information within a body, and the bodies that are best able to survive as they self-replicate their forms and sexually reproduce their forms are the bodies that are best able to defend the survival of their forms in a recognizable way as the body is emotionally animated over a sequence of observable events. The self-defensive nature of body survival is always expressed in terms of self-defensive emotions with the expression of fear and desire.

The expression of fear and desire are in turn driven by the pleasure-pain principle. Whatever promotes body survival, like eating, feels good, while whatever threatens body survival, like being eaten, feels bad. As a body expresses fear and desire, that body either moves toward whatever gives pleasure and promotes body survival, which is an expression of desire, or moves away from whatever gives pain and threatens body survival, which is an expression of fear. The expression of desire, which is movement toward something, is always in emotional conflict with the expression of fear, which is a movement away from something. This emotional conflict becomes unresolvable at the level of the motion of the body when the same thing gives both pleasure and pain.

At the most primitive level of the body, the expression of fear and desire are expressed in terms of the desire to eat another body and the fear of being eaten by another body. This is an inevitable consequence of living in a body-eat-body world. The nature of a body-eat-body world is that the body must add organizing potential energy to its form in order to maintain its form in a recognizable way as the body is emotionally animated over a sequence of observable events. The addition of organizing potential energy to the body allows work to be done within the body to maintain the coherent organization of the form of the body in a recognizable way. The form of the body must hold together while the body is emotionally animated. If the body does not add organizing potential energy to its form, the body falls apart due to the disorganizing effect of the random flow of thermal energy. When the body becomes disorganized, it is no longer recognizable as a distinct form. This is the reason why the body must express the desire to add organizing potential energy to its form in order to survive and self-replicate its form in a recognizable way, which is emotionally expressed as the desire to eat another body.

The only place this organizing potential energy can be found is within other bodies, which is why the body must eat other bodies in order to survive and self-replicate its form in a recognizable way. At the same time that the body expresses the desire to eat another body, the body must also express the fear of being eaten by another body if the body is to survive. The desire to eat another body is always in emotional conflict with the fear of being eaten by another body, which is an inevitable consequence of living in a body-eat-body world. This inevitable consequence is simply a result of the energetic need the body has to add organizing potential energy to its form in order to coherently self-replicate its form in a recognizable way. That coherent organization of the body must be maintained through the addition of organizing potential energy to the body, which allows work to be done within the body. The addition of organizing potential energy to the body is the only way the disorganizing effect of the random flow of thermal energy can be counterbalanced, which allows the body to coherently self-replicate its form in a recognizable way. The body must express the desire to add this organizing potential energy to its form, which is expressed as the desire to eat another body. At the same time, if the body is to survive and self-replicate its form in a recognizable way, the body must express the fear of being eaten by another body. This emotional conflict between the expression of fear and desire is an inevitable energetic consequence of living in a body-eat-body world as the body is coherently self-replicated in form.

Darwinian evolution naturally selects those bodies for survival that are best able to eat other bodies while they also avoid being eaten by other bodies. That's the nature of the survival of the fittest body, which is driven by the pleasure-pain principle. Eating gives pleasure, which promotes body survival, while being eaten gives pain, which threatens body survival. At the level of Darwinian evolution, that's all that's really going on.

Darwinian evolution takes place over millions of life-times. Over the course of those eons of life-times, the mind becomes conditioned until it reaches the level of the human condition. The problem with the human condition is the ego. The ego arises from self-concerned thoughts that are constructed in the mind. The purpose of the ego is to ensure body survival, and as such, is only another instrument of Darwinian evolution and natural selection. The way the ego ensures body survival is by emotionally relating a body-based self-concept or self-image to the concept or image of some other thing as self-concerned thoughts are emotionally constructed in the mind. The nature of those emotional relationships are self-defensive expressions of fear and desire, which have as their only purpose the defense of body survival. With the construction of the ego, the body-based concept of self is emotionally related to the concept of another, and the nature of those emotional relationships is inherently self-defensive. The ego is all about defending the survival of the body. Unlike a natural expression of fear or desire that may occur in the moment, with the expression of the ego, there's a nearly continuous stream

of self-concerned thoughts constructed in the mind that create a nearly continuous inner running monologue. The purpose of this running monologue is to defend body survival.

This running monologue of self-concerned thoughts often occurs in the back of the mind with only dim awareness of its ongoing nature. This stream of self-concerned thought is referred to as automatic thoughts, which are not strictly unconscious in nature, but for which there is only dim awareness. The ego is constantly commenting about events that occur in the world, and whether those events are good or bad for body survival. The pleasure-pain principle tells us that the only way good and bad can be defined is in terms of body survival, since whatever promotes body survival feels good and whatever threatens body survival feels bad. There is no such thing as absolute good and bad. What is good for me might be bad for you. Good and bad are purely emotional qualities, which vary depending on your point of view. Human society may try to make them into a rigid moralistic code of conduct, but that is only the majority imposing their will on the minority. There can be no human ego without this emotional characterization into good and bad, since at its core, the ego is only defending the survival of the body through the pursuit of pleasure and the avoidance of pain as fear and desire are expressed. The ego is inherently personal in nature, and has as its only concern the survival of the personal form of the body. The way the ego expresses these personal concerns is in terms of the self-defensive expression of the emotions of fear and desire.

The problem of the ego is that the expression of fear and desire are in emotional conflict. Desire is expressed as a movement of the body toward whatever feels good and promotes body survival, while fear is expressed as a movement of the body away from whatever feels bad and threatens body survival. The problem of emotional conflicts arises when the same thing sometimes feels good and sometimes feels bad. For example, the desire to feel close to another, which feels good, can come into emotional conflict with the fear of being controlled by another, which feels bad. Human relationships are inherently characterized by these kinds of emotional conflicts.

Humans are social animals, and not only experience the emotional conflicts of the primitive expressions of fear and desire, but also the emotional conflicts of the social emotions. This is best exemplified by the immature nature of emotional attachments. The immature body of a child cannot fend for its own survival, but must emotionally attach itself to the body of its caregiver in order to survive. The body of a baby must emotionally attach itself to the body of its mother. This kind of immature emotional attachment creates its own emotional conflicts. The baby may want to control the behavior of its mother so that its desires are satisfied, but if the mother does not want to be controlled, this desire becomes counterproductive. If the baby expresses anger out of its frustration, this anger is also counterproductive. The desire to be in control only leads to more frustration when things can't be controlled. The problem is that immature

emotional attachments, like all other social emotions, are as self-defensive in nature as the expression of fear and desire, and create their own emotional conflicts.

The most important emotional conflict to confront in life is the fear of death, which leads to the denial of death. People deny death as they try to push away their fear of death and keep it unconscious. The fear of death is denied through the desire to be in control and have power over things. If you have absolute power over things, you have nothing to fear. The desire to be in control is always self-defensive and is a denial of death. The problem with the desire to be in control is the frustration you experience when you try to control what can't be controlled. The only resolution for this emotional conflict is to accept death, which is a surrender. You have to give up your desire to be in control. Surrender directly leads to a state of integration.

The problem with the expression of all emotions is their self-defensive nature. All emotional expressions have been selected for in the sense of Darwinian evolution to defend the survival of the body. The body only survives because it expresses emotions. All emotional expressions defend the survival of the body. The bodies that survive in the sense of the self-replication of form and the sexual reproduction of form are the bodies that are best able to express self-defensive emotions. That self-defensive emotional expression is how the body survives. In the moment, there is nothing wrong with this kind of self-defensive emotional expression. The problem of the ego only arises when this self-defensive emotional expression is exaggerated, amplified, and perpetuated in the mind in a nearly continuous stream of self-concerned thoughts, as a body-based self-image is emotionally related to the image of some other thing. The only purpose of this nearly continuous inner running monologue of self-concerned thoughts constructed in the mind is to defend body survival, and as such, the emotional relationships are always self-defensive in nature. Defense of body survival is the only purpose of the ego.

The ego is a problem because it leads to personal self-identification. The question you have to ask yourself is: Who is identifying itself with its ego? Who is recognizing the form of the body as the body is self-replicated in form in a recognizable way over a sequence of observable events? Who is the observer of the body and the ego? Who is observing the self-concerned thoughts constructed in the mind that give rise to the appearance of an ego? The ego is only a body-based self-concept constructed in the mind. Whoever the observer is, it cannot be its ego because its ego is something that it observes. Whoever the observer is, it cannot be its body because its body is something that it observes. There is only an illusion that the observer is its body or its ego. That illusion is created when the observer emotionally identifies itself with its body due to emotional feelings of self-limitation to the body that are perceived as the body is emotionally animated. At a mental level, that illusion is created when the observer emotionally identifies itself with its ego as its ego is emotionally constructed and animated in its mind. The problem of personal self-identification is a problem because

the observer does not know who it really is. This is the perennial question: Who am I? The observer is emotionally identifying itself with its body and ego due to its perception of feelings of emotional self-limitation, but in reality, it is neither its body nor its ego.

The problem of personal self-identification is a problem because the observer is mistakenly identifying itself with its body and its ego as the observer perceives the expression of emotional energy that animates its body and ego, which creates feelings of emotional self-limitation to its body. Those feelings of emotional self-limitation arise with the expression of all self-defensive emotions. This creates a vicious cycle. The observer emotionally identifies itself with its body due to its perceived feelings of emotional self-limitation to its body that arise as self-defensive emotions are expressed, and then feels compelled to defend the survival of its body as though its existence depends on it, which leads to the expression of more self-defensive emotions, which perpetuates the vicious cycle of personal self-identification. This is a problem because the observer does not know who it really is. Who is the observer? Who am I?

At its core, this is the problem of the human condition. The human condition is created as the human mind is conditioned by Darwinian evolution, which is only about ensuring the survival of the body. The human mind is conditioned over millions of life-times as the fittest body survives. The fittest bodies are those bodies that are best able to defend their own survival through the expression of self-defensive emotions. Natural selection selects those bodies for survival that are best able to defend their forms. Expressions of self-defensive emotions are incorporated in the mind with the mental construction of self-concerned thoughts that emotionally relate a body-based self-image to the image of some other thing. That emotional relationship is always self-defensive because all emotional expressions defend the survival of the body. The human ego emerges out of the mental construction of those self-concerned thoughts as a way to ensure body survival. Defending the survival of the ego is equivalent to defending the survival of the body. The only purpose of the ego is to defend body survival, but out of that emotional expression arises the body-based personal self-concept, which is at the very heart of the human condition of personal self-identification and personal self-defense.

The problem of personal self-identification only arises when you emotionally identify yourself with your ego due to personal bias in the focus of your attention. As you focus your attention on your ego with personal bias, you express personally biased emotions that emotionally construct and animate your ego in your mind. The expression of those personally biased emotions makes you feel emotionally self-limited to your body, which underlies your personal self-identification with your body. Once you personally identify yourself with your body, you then feel compelled to express more personally biased emotions to defend the survival of your body as though your existence depends on it, which only reinforces your personal self-identification with your body. The whole problem of your personal self-identification with your body, which is the problem of the

ego, comes down to this mistaken belief that your existence depends on the survival of your body. Once you believe this false belief about yourself, you feel compelled to defend the survival of your body as though your existence depends on it, which you do through the expression of self-defensive emotions that arise from personal bias in the focus of your attention. Personal bias only arises because you believe that false belief about yourself. That false belief is the nature of your personal bias in the focus of your attention that leads to the emotional construction of your ego in your mind.

Your ego is like a parasite that has attached itself to you for no other purpose than its survival. The trick your ego has played on you is to trick you into emotionally identifying yourself with your ego so that your attention is totally focused on defending its survival as though your existence depends on it. This trick is propagated through the expression of self-defensive emotions, which make you feel emotionally self-limited to your body as the expression of these self-defensive emotions are exaggerated, amplified, distorted and perpetuated in a nearly continuous inner running monologue of self-concerned thoughts that are emotionally constructed in your mind.

To continue the analogy of your ego as a parasite, you feed your ego when you pay attention to it. When you pay attention to your ego with personal bias in the focus of your attention, you express personally biased emotions, which emotionally animate your ego as your ego is emotionally constructed in your mind. When you lose that personal bias in the focus of your attention, you stop expressing those personally biased emotions and your ego naturally dies away. When you withdraw your attention away from your ego, you also withdraw your investment of emotional energy in its mental construction that emotionally animates it. You feed your ego as you pay attention to it with personal bias in the focus of your attention, and you slay your ego when you lose that personal bias and stop paying attention to it, which only occurs through a process of surrendering and severing emotional attachments. You naturally lose that personal bias in the focus of your attention and stop paying attention to your ego when you see it as an illusion of what you really are and lose interest in paying attention to that illusion.

If you want to awaken to the truth of what you really are, you have to lose that personal bias in the focus of your attention and slay your own ego. You slay your ego when you stop paying attention to it. That's when you can withdraw your attention away from your ego and refocus your attention on your own sense of being present as the perceiver of your own world, which is the only true thing you can ever know about yourself as you perceive your own world from the central point of view of that world. That's where you have to stabilize the focus of your attention to awaken to the truth of what you really are.

Spiritual Awakening is the End of Delusion

The awakening practice has three critical components: Surrender, Detachment and Looking Within. To awaken to the truth of what you really are, it's necessary to bring yourself into a state of present moment awareness, since what you are as a presence of consciousness that perceives your own world always exists now, in the present moment. That presence of consciousness, which is called *I Am* or the *Self*, exists at the central point of view of your own world. The important thing to realize is that the only true thing you can ever know about yourself as you perceive your own world is that you exist now, which is your sense of being present as you perceive your own world. You know that you exist now, which is your sense of being present, and you know that you perceive as you perceive your own world. You always exist now, in the present moment, which is why you have to bring yourself into a state of present moment awareness, since the now is the only place you can find yourself at the center of your own world.

Nothing that you can perceive in your own world can tell you anything about the truth of what you really are. All the things that you can perceive in your own world are like the projected and animated images of a holographic virtual reality movie that is being displayed on a computer screen. The whole thing is imaginary in nature, just like the projected and animated images of a movie. You perceive both the form of all things, which are the projected images that can all be reduced to bits of information encoded on the computer screen, and the flow of energy that animates the form of all things. The computer screen surrounds your central point of view and displays all the projected and animated images. The images are imaginary and unreal in the same sense as a virtual reality movie. They have no real being in the sense of your own timeless existence.

You're only confused about the true nature of what you are because you're emotionally identifying yourself and imparting your own being and reality to your character in the movie. Your character is like an avatar in a virtual reality or the central character of the movie, which is the central form that you perceive. The central form of your character is always emotionally animated relative to all other forms that appear in the world you perceive. You emotionally identify yourself with and impart your own being and reality to your character as you perceive the emotional body feelings that arise as the form of your character is emotionally animated relative to all other forms, which makes you feel emotionally self-limited to the form of your character. In reality, your character has no being and is unreal, since it is only a projected and animated image that you perceive in the virtual reality movie. Only you as a presence of consciousness at the center of the virtual reality world that you perceive has its own inherent being and reality.

To awaken to the truth of what you really are, you have to bring yourself into focus as that presence of consciousness at the center of your own world. You have to focus your attention on your own sense of being present as you perceive that world. The first step

in bringing yourself into focus is to enter into a state of present moment awareness. This is the critical role that surrender plays in the awakening process. You have to focus your attention only on the events of the present moment, since that is the only place that you can ever find yourself as a presence of consciousness. When you surrender, you accept everything as it appears to be each moment with no desire that anything be any different than it appears to be in that moment. When you surrender, you give up the expression of your own personally biased individual will and put your trust in God's will to sort out what is for the best. You accept it all as for the best because it's God's will. If you interfere with the normal flow of things by expressing personally biased emotions, you only create an emotional disturbance and make things worse for yourself.

You stop interfering with the normal flow of things and just watch from your own point of view as you allow things to play out in the normal way. You stop interfering with the normal flow of things when you lose your personal bias. That personal bias is always self-defensive in nature because you're trying to defend the survival of your character in the movie that you're watching. You're trying to control the events of the movie. Instead of just watching the movie, you're trying to direct the events in the movie. The desire to control things in a personally biased way is always self-defensive because you're trying to defend the survival of your character in the movie. In reality, the survival of your character in the movie is only the emotional self-replication of the form of your character in a recognizable way over a sequence of emotionally animated events that appear in the movie. That's all you're really doing when you express self-defensive emotions.

Ultimately, you surrender because you see that you're only defending the survival of an illusion of what you really are. When you surrender, you lose that personal bias in the focus of your attention and stop expressing personally biased self-defensive emotions. You simply accept everything as it appears to be each moment. You accept it all because it's only an appearance of things that has nothing to do with what you really are. It's only about how things appear to happen in the movie that you're watching. The timeless existence of the true nature of what you really are is never threatened by whatever appears to happen to your character in the movie. You simply allow events to play out in the normal way because you know that you're only watching a movie. You can only know yourself to be a presence of consciousness at the center of the virtual reality world that you perceive. Your timeless existence is always present now and is never threatened by whatever appears to happen in the movie. In a state of present moment awareness, your attention is simply focused on the events of the present moment. You stop emotionally projecting yourself into an imaginary past or future as you stop remembering a personal past or anticipating a personal future. That memory and anticipation of events only serves the purpose of defending the survival of your character in the movie that you're watching, and you have no need for the expression of those personally biased self-defensive emotions when you stop emotionally identifying

yourself with your character in the movie. Ultimately, that's why you surrender. The true nature of your timeless being needs no defense. You surrender when you see that the true nature of your being needs no defense and you're only defending an illusion.

Entering into a state of present moment awareness is not enough to awaken to the truth of what you really are. You also have to look within and bring yourself into focus as the presence of consciousness at the center of the world you perceive. You have to look in the present moment because that's the only place you can find yourself. To look within, you have to turn the focus of your attention away from the events of the world you perceive. You have to withdraw your attention away from the world. This is the critical role that detachment plays. You have to emotionally detach yourself from the world you perceive. You have to sever your emotional attachment to everything you can perceive in that world. Most importantly, you have to sever your emotional attachment to your own character. You have to stop caring about your character. You have to stop caring about the fate of your character; whether your character lives or dies; whether your character is happy or sad and experiences joy or sorrow. When you sever the emotional attachment to your character, your character becomes dead to you. You stop caring.

Only when you sever the emotional attachment to your character and stop caring can you withdraw the focus of your attention away from the life your character appears to live in the world you perceive. When you withdraw the focus of your attention away from your character and that world, you also withdraw your investment of emotional energy in that world that emotionally animates the life of your character. That's how you ultimately sever the emotional attachment to your character. You only do that because you see that your character is only an illusion of what you really are, like the central character of a movie that you're watching, and you lose interest in paying attention to that illusion.

When you see the illusion as an illusion and lose interest in paying attention to the illusion, you naturally withdraw your attention away from the illusion. That's when you can turn the focus of your attention away from the world you perceive, look within, and refocus your attention on your own sense of being present, which is the only true thing you can ever know about yourself as you perceive the illusion. You have to lose interest in the illusion and become interested only in discovering the true nature of what you really are, which you can only do if you focus your attention on your own sense of being present as you perceive the illusion. That's where you have to stabilize the focus of your attention. You have to come to know yourself to be a presence of consciousness that always exists now, in the present moment, at the center of the world you perceive.

You have to become serious about awakening. You have to discipline yourself and stop your attention from wandering around and becoming distracted by all the distractions of the world. The true nature of what you are cannot be found in the world you perceive. You have to lose interest in the world and become interested only in discovering your

true nature. You can only discover your true being if you look within and focus your attention exclusively on your own sense of being present as the perceiver of the world. You leave behind all the false concepts you have about yourself, and you gain nothing as you move beyond all those false self-concepts. You leave behind all those false self-concepts of what you are and discover what you have never lost, your true being.

You can only awaken to the truth of what you really are if you discriminate the true from the false. The only true thing you can ever know about yourself is your own sense of being present as you perceive your own world. Everything else you can perceive in that world is false. You have to discriminate the true from the false. Discrimination leads to detachment as you reject the false and embrace the truth. Severing emotional attachments to everything in that world is the process that leads to externalization and depersonalization, as you see that everything you can perceive in that world, including your own character, is no more real than the projected and animated images of a virtual reality movie that's being displayed on a movie screen that you are watching from your own point of view. That process of detaching yourself from everything you can perceive in that world is how you come to know yourself to be a presence of consciousness that exists now, in the present moment, at the center of the world that you perceive.

Ultimately, you will come to know yourself to be the source of that consciousness. When you totally withdraw your attention away from the world you perceive and that world is no longer emotionally animated and disappears from existence from your own point of view, your individual consciousness, present at the central point of view of that world, dissolves back into its source of undifferentiated consciousness like a drop of water that dissolves back into the ocean. You know yourself to be the ocean of consciousness and that the true nature of your being is the timeless existence of the undivided, unlimited and unchanging motionless ocean of consciousness, which is called No-self or the void.

Awakening to the truth of what you really are is also called spiritual enlightenment. Like awakening from a dream, only the true nature of your underlying reality remains when you awaken. When you awaken and become spiritually enlightened, you see how the illusion of your virtual reality world is created. You see how your own motion as a point of consciousness at the center of your own world, as that point moves relative to the motionless void, is the nature of the energy that animates that world. You see how that world and everything that appears in that world are just like the animated images of a movie projected from a movie screen to your point of view at the center of that world. You see how the light of consciousness that emanates from your own point of view is like the light of a movie projector that illuminates and projects all the images of that world. You see all of this from the emptiness, silence, stillness and darkness of the void.

Spiritual Awakening is the Willingness to Die at a Personal Level

When you surrender, you accept everything as it appears to be each moment with no desire that anything be any different than it appears to be in the moment. You accept it all as an expression of God's will and for the best. That's how you bring yourself into a state of present moment awareness. You have to stop trying to control the normal flow of things. If you try to control things, you only create more frustration for yourself when you can't control things. You also have to stop trying to defend yourself. You have to see that you're only defending an illusion of what you are. What you really are needs no defense. You have to see that you're only defending the survival of a character that appears in a movie that you're watching. In reality, the true nature of your existence as the perceiver of the movie is never threatened by whatever appears to happen to your character in the movie. When you surrender, you just watch from your own point of view as you allow things to play out in the normal way. You allow the flow of energy through body, mind and world to come into alignment, and you perceive feelings of connection.

In that state of present moment awareness, to spiritually awaken, you have to turn your attention away from the events of the world you perceive, look within and focus on your own sense of being present. The only true thing you can ever know about yourself as you perceive your own world is your own sense of being present as the perceiver of that world. Nothing you can perceive in that world can tell you anything about your true nature. You have to see that world as an illusion and see your character in that world as an illusion of what you really are, like the central character of a movie that you're only watching as animated images of the movie are projected from a movie screen to your own point of view outside the screen. You have to see that the whole thing is imaginary.

You have to lose interest in paying attention to the illusion before you'll become willing to turn your attention away from the illusion. You have to lose interest in the illusion and only become interested in discovering the truth of what you really are. You have to reject the falseness of the illusion and embrace the truth of what you are. When you see the illusion as an illusion and lose interest in paying attention to the illusion, you naturally withdraw your attention away from the illusion, and you also withdraw your investment of emotional energy in the illusion that animates the life of your character in the illusion.

You have to become willing to do nothing at a personal level. When you do nothing at a personal level, you stop animating the life of your character, which is the same as dying. You have to become willing to die at a personal level. You have to sever your emotional attachment to your character, which you can only do as you withdraw your attention and investment of emotional energy away from the life your character appears to live in the world you perceive. Your character has to become dead to you. You have to stop caring about the life your character appears to live in the world you perceive before you can stop animating that life. You have to see that life as an illusion of what you really are.

Only when you lose interest in animating the illusory life that your character appears to live in the world that you perceive can you turn your attention away from the illusion, look within and refocus your attention on your own sense of being present as the perceiver of the illusion. You have to bring yourself into focus. You have to be with yourself and center yourself. You have to know yourself to be a spiritual presence of consciousness that exists now, in the present moment, at the center of the world you perceive. You have to become aware of your own spiritual being and presence as the perceiver of that world. That's where you have to stabilize the focus of your attention.

You're only confused about the true nature of what you are because you're emotionally identifying yourself with and imparting your own spiritual being and reality to your character in the virtual reality movie that you're watching from your own point of view. Your character is like an avatar in the virtual reality or the central character of the movie, which is the central form that you perceive. The central form of your character is always emotionally animated relative to all other forms that appear in the world you perceive. You emotionally identify yourself with and impart your own spiritual being and reality to your character as you perceive emotional body feelings that arise as the form of your character is emotionally animated relative to all other forms that appear in that world, which makes you feel emotionally self-limited to the form of your character. In reality, your character has no being and is unreal, since it's only a projected and animated image you perceive in the virtual reality movie. Only the true nature of what you are, which is a spiritual presence of consciousness called the *Self* or *I Am* at the center of the virtual reality world you perceive, has its own inherent spiritual being and reality.

The reason you can't spiritually awaken is because you're not willing to die at a personal level. You're not willing to stop emotionally animating the life your character appears to live in the world you perceive. You're not willing to do nothing at a personal level. The only way you can stop emotionally animating the life your character appears to live in the world you perceive is by withdrawing your investment of emotional energy in that life, which you can only do as you withdraw your attention away from that life.

The only reason you'll ever become willing to do nothing and die at a personal level, as you stop animating the life of your character, is if you see the life your character appears to live in the world you perceive as an illusion of what you really are and lose interest in paying attention to that illusion. That's why you have to sever the emotional attachment to your character. You have to let go before you can move on. You have to stop caring about the life your character appears to live in the world you perceive. Your character has to become dead to you. Only when you sever the emotional attachment to your character, thereby externalizing and depersonalizing yourself, can you see the illusion of the life your character appears to live from a higher level of consciousness. Only when you see the illusion as an illusion and lose interest in paying attention to the illusion will you become willing to withdraw your attention away from the illusion. That's why you

have to sever the emotional attachment to your character. Before you can move on you have to let go. You have to become willing to die and do nothing at a personal level. You have to become willing to stop emotionally animating the life your character appears to live in the world you perceive before you can spiritually awaken to the truth of what you really are and know yourself to be a spiritual presence of consciousness that always exists now, in the present moment, at the center of the world you perceive.

Ultimately, you will come to know yourself to be the source of that consciousness. The ultimate nature of your existence or spiritual being is what remains when everything else disappears from existence. When you totally withdraw your attention away from the virtual reality world that you perceive, that world is no longer emotionally animated and disappears from existence from your own point of view. Your individual consciousness, present at the central point of view of that world, dissolves back into its spiritual source of undifferentiated consciousness like a drop of water that dissolves back into the ocean. You know yourself to be the ocean of consciousness and that the true nature of your spiritual being is the timeless existence of the undivided, unlimited and unchanging motionless ocean of pure consciousness, which is called No-self or the void.

Awakening to the truth of what you really are is also called spiritual enlightenment. Like awakening from a dream, only the true nature of your underlying reality remains when you awaken. When you awaken and become spiritually enlightened, you see how the illusion of your virtual reality world is created. You see how your own motion as a point of consciousness at the center of your own world, as that point moves relative to the motionless void, is the nature of the energy that animates that world. You see how that world and everything that appears in that world are just like the animated images of a movie projected from a movie screen to your point of view at the center of that world. You see how the light of consciousness that emanates from your own point of view is like the light of a movie projector that illuminates and projects all the images of that world. You see all of this from the emptiness, silence, stillness and darkness of the void.

Spiritual Awakening Requires Ego Death, Not Physical Body Death

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.

The nature of life is the coherent 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 delusional state of emotional bondage and 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 our 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 embodied existence, must die away before we can discover the true nature of our spiritual identity and being.

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. No matter what appears to happen in the world we perceive, our own sense of being present as the perceiver of that world is always the same. Our spiritual being and 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.

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 but don't bring yourself into focus as the perceiver of that world, you just fall asleep. In deep sleep, your world disappears from existence from your own point of view and you perceive nothing. 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 spiritually 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. Ultimately, when you finally discover the true nature of your spiritual existence, you know yourself to be that all-pervading and all-containing nothingness.



Nothingness

Discriminating the True from the False

When you were in kindergarten and the teacher called your name, you answered "present". That sense of being present is the only true thing you can ever know about yourself. Whatever you perceive, including the events of your own life, you are always present to perceive those events. To awaken, you have to externalize yourself from the events of your own life and see that life with a sense of distance and detachment, like a movie that you're watching. The key step in awakening is this process of externalization that discriminates your being from your life. Whatever appears to happen in the movie of your own life, you're always present as the perceiver of the movie. The events of your life are constantly changing, but your sense of being present is always the same. Your sense of being present has truth in it, but the events of your life do not. This process of externalizing yourself from the events of your life and discriminating the true from the false is inherently a process of detachment. Only the true nature of your *Self*, which is nothing more than a presence of consciousness at the central point of view of your own world, has its own inherent spiritual being. Nisargadatta says *timeless being is entirely in the Now*. The true nature of your spiritual being always exists now, in the present moment. You always exist in an *eternal now*, which is a reflection of timeless being. When you are present, you can experience that spiritual being even as you perceive the events of your own life and world, which is an awakening within the dream. When you are not present and perceive nothing, you can dissolve back into the undivided and unlimited nothingness of that timeless being, which is an awakening from the dream.

Seeing the false as false is meditation.

Meditation is discriminating the true from the false.

Discrimination will lead to detachment. You gain nothing. You leave behind what is not your own and find what you have never lost: Your own being-Nisargadatta Maharaj

The true nature of what you are is a spiritual being, which is called *I Am*. You are not a physical being. Your physical body or life-form is like a garment or costume that you wear. You are the spiritual being that is wearing the costume. The costume wears out when the body dies, but the spiritual being never dies because it has timeless being. It does not exist in time. Your physical body, your thoughts, your memories and your emotions are all a part of the costume. Your costume and your entire world all exist in time, but your spiritual being does not. When your body dies, you still exist as a spiritual being. Your world is like a virtual reality movie that you're watching, and your costume is like the central character of the movie. You're totally immersed in the movie because the movie is a virtual reality. It is a total VR. In reality, you are only the watcher of the movie.

The only true thing you can ever know about yourself is your own sense of being present as the perceiver of the movie, the sense of I-Am-ness, the sense of beingness and presence. That sense of being present is where you have to focus your attention to the exclusion of everything else you can perceive. You have to bring yourself into focus and know yourself to be a presence of consciousness at the center of the world you perceive that exists now, in the present moment. You have to be with yourself and center yourself. You have to become aware of your own beingness and presence to the exclusion of everything else you can perceive. You do that by seeing the world you perceive as an illusion, like a movie that you're watching, and losing interest in watching the movie. You have to withdraw your attention away from the movie and refocus your attention on your own sense of being present. You do that when you surrender and enter into a state of present moment awareness. You accept everything as it is and give up your desire to control things and have power over things. You accept everything as it is because it's all an expression of God's will and is for the best. You give up your desire to control things when you accept everything as it is with no desire that anything be any different that it appears to be in the movie. You see the movie as an illusion and lose interest in trying to direct the events in the movie. Your desire to be in control and have power over things is self-defensive because you're trying to defend the survival of your character in the movie. Your desire to be in control and have power over things is a denial of death as you try to push your fear of death away and keep it unconscious.

You give up that desire to be in control when you surrender and give up your personal bias in the focus of your attention that expresses itself as self-defensive individual will. You do that because you see that you are only defending the survival of an illusion of what you are and that the true nature of your being and existence does not depend on the survival of your character in the illusion. The key aspect of surrender is that when you surrender you accept death as a natural part of life. When you surrender, you come to see that your spiritual existence does not depend on the survival of your character in the movie you're watching, and you accept the death of your character as a natural part of the movie. That's when you stop defending the survival of your character as though

your existence depends on it. When you surrender and accept everything as it appears to be each moment you bring yourself into a state of present moment awareness within which your attention is only focused on the events of the present moment. In that state of present moment awareness, you turn your attention away from the events of the world you perceive because you see those events are an illusion, you lose interest in paying attention to that illusion, and you refocus your attention on your own sense of being present as the perceiver of the illusion. You sever your emotional attachment to the life your character appears to live in the illusion when you see that life as an illusion of what you really are and lose interest in paying attention to that illusion.

When you withdraw your attention away from the life your character appears to live in the illusion, you also withdraw your investment of emotional energy in that life that animates that life, which is how you sever your emotional attachment to your character. Your character becomes dead to you when you stop caring about the life your character appears to live in the illusion and stop emotionally animating that life. You become willing to do nothing at a personal level. You see that life as an illusion of what you are and lose interest in paying attention to the illusion. You have to become interested only in discovering the true nature of what you really are. That's when you can turn your attention away from the illusion, look within, and refocus your attention on your own sense of being present as the perceiver of the illusion. That's where you have to stabilize the focus of your attention. You have to bring yourself into focus, center yourself, be with yourself and know yourself to be a presence of consciousness at the center of the world you perceive that exists now, in the present moment. You have to stabilize the focus of your attention on your own affectionate feeling-sense of being present. That sense of being present, that affectionate feeling-sense of I-Am-ness, that affectionate feeling-sense of beingness and presence, is where you have to focus your attention to the exclusion of everything else you can perceive if you are to awaken.

The flip side of focusing your attention only on your own affectionate feeling-sense of being present as the perceiver of your own world to the exclusion of everything else you can perceive in that world is the process of externalizing and depersonalizing yourself. You have to externalize your own being from all the events that appear to occur in that world as your character appears to live a life in that world. The way you externalize your own being from the life your character appears to live in the world you perceive is by severing your emotional attachment to your character. That's why you have to become willing to do nothing and die at a personal level as you stop emotionally animating the life of your character. You have to stop caring about the life your character appears to live in the world you perceive. Your character has to become dead to you. That's how you sever your emotional attachment to your character and externalize yourself. That's the only way you can separate and externalize your own being from the life your character appears to live in the world you perceive. You have to become willing to die

and do nothing at a personal level. You can only externalize yourself as you sever your emotional attachment to the life your character appears to live in the world you perceive.

Aside on Psychoanalysis

In the most advanced understanding of dynamic psychoanalysis, there is the idea of the observing ego and the acting ego. In the sense of modern theoretical physics and the holographic principle, the observing ego is the observer, which is the presence of consciousness at the central point of view of its own holographic world. The images of that holographic world are being displayed on a holographic screen, just like the animated images of a virtual reality movie that are being displayed on a computer screen. The acting ego is the central character of that virtual reality movie, much like an actor on a stage. In psychoanalysis, there is the idea that progress is only made when the observing ego performs an examination of the acting ego. The behaviors of the acting ego are always emotionally animated. Those emotional actions are typically self-defensive in nature, and are fraught with emotional conflicts. The job of the observing ego is to make an examination of its acting ego, and clearly see the self-defensive nature of those actions and their inherent emotional conflicts. For this to happen, the observing ego has to stop identifying itself with its acting ego, which requires detachment. In effect, the observing ego has to step out of its own world, externalize itself, and see that world with a sense of distance and detachment. The detached observing ego sees the drama enacted by the acting ego from the outside, like a movie displayed on a screen or a play enacted on a stage. This detachment leads to a state of depersonalization as the observing ego stops identifying itself with its acting ego. This naturally happens as the observing ego clearly sees how the emotional behaviors of its acting ego are always fraught with unresolvable emotional conflicts and inconsistencies that result from the expression of self-defensive emotions. In psychoanalysis, there is the idea that this process of ego examination leads to a state of integration, which is very much like a state of surrender.

When the observing ego emotionally detaches itself from its acting ego and no longer emotionally identifies itself with its acting ego, the observing ego no longer has any vested interest in expressing the self-defensive emotions that underlie the emotional conflicts of its acting ego. Those self-defensive emotional expressions just come to an end. Like a state of surrender, the observing ego just watches from its own point of view as things tend to play out in the normal way. The observing ego loses its personal bias, and stops trying to defend itself and be in control of things. The observing ego is no longer interested in trying to direct events in the movie, but just allows events to play out in the normal way as it loses its personal bias. With integration, there is an equanimous and dispassionate acceptance of the good with the bad. In psychoanalysis, the state of integration is characterized by love and work. You do what you love and you love what

you do. Unlike immature emotional attachments, like a baby emotionally attached to its mother, there is a sense of mature love, as everything and everyone becomes lovable.

The idea of integration in dynamic psychoanalysis fits right in with the idea of the denial of death. Freud thought that the most important emotional conflict to overcome in life was the Oedipal complex, which is obviously related to sexual reproduction. As a child, your desire to have sex with your mother is in conflict with your fear that your father will kill you. Otto Rank disagreed with Freud, and thought that the most important emotional conflict to overcome in life was the fear of death, which leads to the denial of death. People deny death as they try to push away their fear of death and keep it unconscious. The fear of death is denied through the desire to be in control and have power over things. If you have absolute power over things, you have nothing to fear. The desire to be in control is always self-defensive in nature, and is a denial of death. The problem is the frustration you experience when you try to control what can't be controlled. The only resolution for this emotional conflict is to accept death, which is a surrender. You have to give up your desire to be in control. Surrender directly leads to a state of integration.

Why Chatter about Delusion and Enlightenment

In the neo-Advaita literature you will find the expression "being-consciousness-bliss", which Nisargadatta describes as the process of focusing your attention on your own affectionate feeling-sense of being present (the sense I-Am). McKenna describes this as "bringing yourself into focus". The *Self* that you're bringing into focus is a presence of consciousness. You are that presence of consciousness that exists now, in the present moment, at the center of your own world. You're aware of your own sense of being present as the perceiver of your own world as you perceive that world. That world is just like a virtual reality movie that's being displayed on a computer screen. This isn't just the testimony of enlightened beings (beginning with Plato and extending through Nisargadatta and McKenna), but is also the natural conclusion of theoretical physics (as was concluded by Amanda Gefter in her book about the holographic principle). The flip side of bringing yourself into focus (as you focus on your own sense of being present as the perceiver of your own world), and knowing yourself to be a presence of consciousness at the central point of view of that world, is the process of externalizing yourself from everything you can perceive in that world, including your character (avatar) in the virtual reality movie you're watching. Your character is the central character of that movie, which is the central form of information that appears in the virtual reality and which is always emotionally animated relative to all other forms that appear in the virtual reality. You're only confused about what you really are because you're emotionally identifying yourself with your character due to your perception of feelings of emotional self-limitation to the form of your character that arise as that personal form is emotionally animated relative to all other forms. That's the nature of personal self-identification. When McKenna talks about destroying the ego (spiritual

autolysis) he only refers to the process of emotional detachment that takes that emotional energy out of the mental construction of that personal self-identity. You sever your emotional attachment to your character when you stop expressing that emotional energy. You do that when you see your character as an illusion of what you really are, lose interest in paying attention to that illusion, and withdraw your attention away from the illusion, thereby withdrawing your investment of emotional energy in the illusion that animates the life of your character. That withdrawal of emotional energy is how you sever the emotional attachment and destroy your ego. In the process of severing your emotional attachment to your character, you externalize yourself and depersonalize yourself. You stop emotionally identifying yourself with your character. In this process of externalization, you see your character as no more real than an animated character in a movie that you're watching. You see this from a higher level of consciousness, which is the idea of the ascension of consciousness to a higher level that both Nisargadatta and McKenna (not to mention Plato) speak about. The practice of focusing your attention on your own sense of being present as the perceiver your own world (to the exclusion of everything else you can perceive in that world) is the flip side of the same coin of externalizing and depersonalizing yourself as you emotionally detach yourself from your character and see the life your character appears to live in that world from a higher level of consciousness, like a movie that you're only watching. The two processes of bringing yourself into focus and externalizing yourself go together hand-in-hand. Ultimately, when you totally withdraw your attention away from the world you perceive, while firmly focusing your attention on your own sense of being present as the perceiver of that world, that world disappears from existence from your own point of view and the individual consciousness and being of your *Self* (present at the central point of view of your own world) dissolves back into the undifferentiated consciousness and timeless being of No-self (the void) like a drop of water that dissolves back into the ocean. That's the nature of passing through the gateless gate and becoming spiritually enlightened.

There's one last interesting point that can be scientifically understood in terms of the holographic principle. The illusion of time is only created because the point of view of the *Self* is undergoing accelerated motion relative to the motionless void. That's how an observer's event horizon is constructed that becomes the observer's holographic screen when qubits of information are encoded on the horizon. The observer's character in this constructed holographic virtual reality world is a form of information that can be reduced to qubits of information encoded on the screen, just like in a computer-generated virtual reality world that's being displayed on a computer screen, but unlike a classical computer network, this is a quantum computer network. The emotional energy that animates the observer's character can be understood in terms of the energy of the observer's own accelerated motion. When that accelerated motion comes to an end in an ultimate state of free-fall, the observer's holographic world disappears from existence since the observer no longer has an event horizon that acts as its holographic screen.

When the expression of that flow of energy comes to an end, the course of time also comes to an end. This naturally happens when the observer's own accelerated motion comes to an end relative to the motionless void, which occurs as the observer totally withdraws its attention away from the holographic world that it perceives, thereby withdrawing its investment of energy in that world. Passing through the gateless gate can only occur in an ultimate state of free-fall. Once spiritual enlightenment occurs, it becomes possible to see how the illusion of a holographic world is created. Not only is that world seen like a virtual reality movie that is being displayed on a computer screen and is being observed by an observer at the central point of view of that world, but the motion of the observer relative to the motionless void is also seen as the nature of the energy that constructs and animates that world as the surface of the observer's event horizon arises that displays all the animated images of that world, just like a computer screen. The observer's event horizon is a bounding surface of space that arises within the void and acts as a holographic screen, which is like a surface of the ocean. The images of that holographic world are being displayed on the screen and are animated in the flow of energy that arises from the observer's own motion. When that motion comes to an end, that animation also comes to an end, which is how the course of time comes to an end when that flow of energy comes to an end. Also seen is how the images of that holographic world are projected from the observer's own screen to its point of view due to the illuminating effect of the light of consciousness that emanates from the observer's own point of view, just like the light of a movie projector that projects the animated images of a movie from a movie screen to the point of view of an observer. The illuminating effect of the light of consciousness, which projects the images, arises as the observer focuses its attention on the events of its own holographic world. When the observer withdraws its attention away from the events of that world, it also withdraws the illuminating effect of the light of consciousness away from that world. That world disappears from existence from the observer's own point of view when the light of consciousness is turned off and that world is no longer illuminated. The bottom line is that the observer's own world disappears from existence from its own point of view when that world is no longer illuminated or animated, which can only occur as the observer withdraws its attention away from that world. That's when individual being is able to dissolve back into undivided timeless being. Once spiritual enlightenment occurs, all of this is seen from the emptiness, silence, stillness and darkness of the void.

If you carefully read Nisargadatta, Osho and McKenna, along with the Bhagavad Gita, Plato, the Tao Te Ching, Chuang Tzu, and the Ten Bulls of Zen, this whole incredible scenario is described by enlightened beings in exquisite detail. There are also elements of it in the Bible, especially the Book of Genesis, and in the Vedas. It's amazing that the holographic principle is able to confirm this ancient knowledge at a scientific level.

Even without the holographic principle it's possible to understand what's going on here as long as you understand the world as a holographic virtual reality, similar to the Matrix. The key thing is to understand that your consciousness is not a result of your brain activity. Your thoughts are a result of your brain activity. Your brain and your thoughts are just another aspect of the holographic world that you perceive. You can only know yourself to be the perceiver of that world, which is the consciousness present at the central point of view of that world. Images of that world are being displayed on a screen, just like in a computer-generated virtual reality. The only true thing you can ever know about yourself is your own sense of being present as you perceive the projected and animated images of that world. The images constantly change, but your sense of being present is always the same. If you want to awaken, either within or from the dream, you have to ignore the images and focus your attention only on your own being.

Even the affectionate feeling of being present or the bliss of being-consciousness-bliss can be understood in terms of the holographic principle. That affectionate feeling comes from feelings of connection you perceive as you allow the flow of energy through your own world and your own motion as a point of consciousness to come into alignment. Your own motion as a point of consciousness underlies all your emotional expressions. When you feel connected, your own motion as a presence of consciousness at the central point of view of your own world is coming into alignment with the normal flow of things through that world. Your willingness to come into alignment and feel connected is always a surrender to God's will. You experience that connectedness as you focus your attention on your own sense of being that presence of consciousness while allowing yourself to feel connected. That's when the light of consciousness is in its purest state. You become aware of that light and love as you feel connected to all things.

The big question is why? Why does any of this happen? It's common to say that life is but a dream: *Row, row, row your boat, gently down the stream, merrily, merrily, merrily, merrily, life is but a dream.* The better answer is to say life is but a game. Life is a virtual reality game that you're playing, like the kind of virtual reality games that are displayed on a computer screen. Why are you playing the game? Why did you create the game? The answer is it's all a spontaneous expression of creativity. Children create and play games in order to amuse themselves. Children create and play games for no other reason than their amusement and as a spontaneous expression of their creativity. The only purpose of the game is to amuse yourself. Inherent in the game is a joke. You're playing a joke on yourself: *There must be some way out of here, said the Joker to the Thief; there's too much confusion, I can't get no relief. No reason to get excited, the Thief he kindly spoke; there are many here among us who feel life is but a joke. But you and I, we've been through that and this is not our fate; so let us not talk falsely now, the hour is getting late.* Life is a joke that you're playing on yourself as you play the game. The joke you play on yourself is your emotional self-identification with your character in

the game. Spiritual enlightenment amounts to nothing more than your refusal to play the game: *When you refuse to play the game, you're out of it.* That's the only way you can stop emotionally identifying yourself with your character in the game. That's why it's common for enlightened beings to have a good laugh about the whole thing after they become enlightened. All you can do after you're done is laugh about the whole thing.

The Significance of Personal Suffering

Think of your personal struggles in terms of your emotional attachments. Life is hard because it's based on the pleasure-pain principle, which underlies the whole idea of Darwinian evolution, natural selection and the survival of the fittest body. The key thing to understand is that the pursuit of pleasure and the avoidance of pain, which are emotionally expressed as fear and desire, only apply at the level of the body. You are not the body. Personal suffering only indicates an unwillingness to let go and move on. The way you overcome personal suffering is through surrender, which ultimately is the acceptance of death, and by severing your emotional attachments. Surrender and detachment are essential aspects of how you bring your own spiritual being into focus. This may seem like harsh advice when you're emotionally identifying yourself with your body, but there is no other advice that leads to spiritual liberation.

The other thing to be clear about is that body death is not required for spiritual liberation. Body death can even be seen as an obstacle to spiritual liberation in the sense of reincarnation. Only ego death, which is the death of the mentally constructed, emotionally energized, body-based, personal self-concept is required for spiritual liberation. Even spiritual enlightenment, which is the ultimate state of awakening from the dream, is not required for spiritual liberation. Spiritual liberation occurs at an intermediate level when you awaken within the dream. That's when you clearly see that your body is only like the central character that appears in a virtual reality movie that you're watching from your own point of view outside the movie as that virtual reality world is displayed on a movie screen. Seeing that is itself spiritual liberation.

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-Nisargadatta Maharaj

The Integrated State

The only good part of becoming enlightened is what Jed McKenna calls the integrated state and Bernadette Roberts calls the mystical union of the *Self* with God. You don't have to destroy your *Self* to be integrated. You just have to bring yourself into alignment

with the expression of divine will, which can also be called the normal flow of things. This is where surrender comes into play. When you express your personally biased individual will, you're only interfering with the normal flow of things and making things worse for yourself. You're creating an emotional disturbance in the normal of things. McKenna says the ultimate state has nothing to recommend it. McKenna recommends the integrated state for everybody and the ultimate state for nobody.

It's worth discussing the nature of the integrated state in some detail. The normal flow of things does not mean that things are predetermined. There is always potentiality in the way things play out. In the language of modern theoretical physics, the computer-generated virtual reality is not governed by a classical computer but by a quantum computer, and there is always potentiality in the way events play out in the virtual reality. Potentiality is built into the operation of the quantum computer. You always have a choice in terms of what you'll experience in the virtual reality as you focus your attention on things. That's why you can express an intent, and as long as that intent is not self-limited and personally biased, the potentiality of the virtual reality will make that intent into an actuality. The intent has to be unbiased and best for all involved. You also have to focus your attention on expressing and manifesting that intent. You have to work to manifest that intent as you focus your time and energy on its manifestation. When you focus your attention in this way, you're redirecting the normal flow of things to manifest the intent. Potentiality is becoming an actuality, which is pretty much guaranteed to happen as long as the intent is not selfish and personally biased and is expressed in a way that is best for all involved.

Expression of potentiality is the reason expressions of creativity are possible. The computer generated virtual reality is a holographic world constructed through the creation of geometry. The Source of that world, which we call the void, has the potentiality to create geometry. That is the ultimate source of all creativity. Both information and energy are geometrically created. When you enter into the integrated state, you automatically partake of that expression of creativity. Wherever you are right now, you have the potential to redirect the normal flow of things by expressing a pure, unbiased, unconflicted intent, and you can end up wherever you want to be as long as that desire is not selfish and personally biased. Expressing creativity and manifesting desires is an inherent aspect of the integrated state. Right actions and feelings of connection are also inherent aspects of the integrated state when you allow yourself to come into alignment with the normal flow of things. To feel disconnected and express wrong actions, you have to create an emotional disturbance in the normal flow of things by expressing personally biased individual will, which you do as your focus of attention becomes personally biased.

When you become firmly established in the integrated state, you no longer know yourself to be a person. You can only know yourself to be a presence of consciousness

at the center of your own world. That's the inherent nature of the death-rebirth transformation that happens when you surrender to divine will. You die in identity to the body and are reborn of the spirit.

The potentiality you experience as you focus your attention on things in the virtual reality is the reason you can become enlightened. As you express this potentiality, what you are really doing is playing a virtual reality game. Everything you experience in the virtual reality game is a choice you make as you focus your attention on things. You always have the choice to withdraw your attention away from the game and stop playing the game. Becoming enlightened and entering the ultimate state is the end result of your refusal to play the game. When you are totally out of the game, you experience nothing, which is why McKenna says the ultimate state has nothing to recommend it and why the Buddha stated he attained nothing from total enlightenment.

In the testimony of Nisargadatta Maharaj:

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.

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.

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.

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.

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.

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.

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.

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.

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.

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

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.

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.

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.

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.

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.

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

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.

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

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

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

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.

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

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

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.

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.

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.

Seeing the false as false is meditation.

Meditation is discriminating the true from the false.

Discrimination will lead to detachment. You gain nothing. You leave behind what is not your own and find what you have never lost: Your own being.

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.

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.

Reality is essentially alone.

To know that nothing is, is true knowledge.

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

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.

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

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

The witness is the door through which you pass beyond.

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

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

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

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

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.

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.

Realization is sudden and irreversible. You rotate into a new dimension. You see everything as it is. The world of illusions is left behind.

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

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

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.

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 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.

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.*

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*

*Without form there is no desire
Without desire there is tranquility
Therefore the sage seeks freedom from desire*

*Being at one with the Tao is eternal
And though the body dies, the Tao will never pass away*

Because there is no place for death to enter

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 Mu-mon:

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

Scientific References

Quanta Magazine June 6, 2023 video in which Lenny Susskind and Adam Brown propose a new second law of quantum complexity:
<https://www.youtube.com/watch?v=yLOHdW7dLug>

Tom Banks and Willy Fischler (2018): Why the Cosmological Constant is a Boundary Condition. arXiv:1811.00130

Raphael Bousso (2002): The Holographic Principle. arXiv:hep-th/0203101

Amanda Geffer (2014): Trespassing on Einstein's Lawn (Random House)

Amanda Geffer (2012): Cosmic Solipsism. FQXi Essay

Brian Greene (2000): The Elegant Universe (Vintage Books)

Gerard 't Hooft (2000): The Holographic Principle. arXiv:hep-th/0003004

Ted Jacobson (1995): Thermodynamics of Space-time. arXiv:gr-qc/9504004

J Madore (1999): Non-commutative Geometry for Pedestrians. arXiv:gr-qc/9906059

Juan Maldacena (1997): The Large N Limit of Superconformal Field Theories and Supergravity. arXiv:hep-th/9711200

Roger Penrose (2005): The Road to Reality (Alfred A Knopf)

Roger Penrose (2000): The Large, the Small and the Human Mind (Canto)

Roger Penrose Interview: New Scientist, Nov 14, 2022

Lee Smolin (2001): Three Roads to Quantum Gravity (Basic Books)

Leonard Susskind (2008): The Black Hole War (Little, Brown and Company)

Leonard Susskind (1994): The World as a Hologram. arXiv:hep-th/9409089

A. Zee (2003): Quantum Field Theory in a Nutshell (Princeton University Press)

Anton Zeilinger (1999): Experiment and the Foundations of Quantum Physics. Rev. Mod. Phys. 71, S288.

Nondual References

The Bhagavad Gita (1909): Edwin Arnold trans. (Harvard Classics)

The Complete Works of Chuang Tzu (1968) Burton Watson trans. (Columbia Univ Press)

Plato's Republic (2001) Benjamin Jowett trans. (Agora Publications)

Antonio Damasio (1999): The Feeling of What Happens (Harcourt Brace)

N. Gregory Hamilton (1988): Self and Others (Jason Aronson)

Jed McKenna (2002, 2004, 2007): Spiritual Enlightenment Trilogy (Wisefool Press)

Jed McKenna (2013): Jed McKenna's Theory of Everything (Wisefool Press)

Nisargadatta Maharaj (1973): I Am That (Acorn Press)

Osho (1974): The Book of Secrets (St Martin's Griffin)

Paul Reps and Nyogen Senzaki (1957): Zen Flesh, Zen Bones (Tuttle Publishing)

Bernadette Roberts (1993): The Experience of No-Self (State Univ of New York Press)

Eckhart Tolle (1997): The Power of Now (New World Library)

Lao Tsu (1989): Tao Te Ching. Gia-Fu Feng trans. (Vintage Books)