

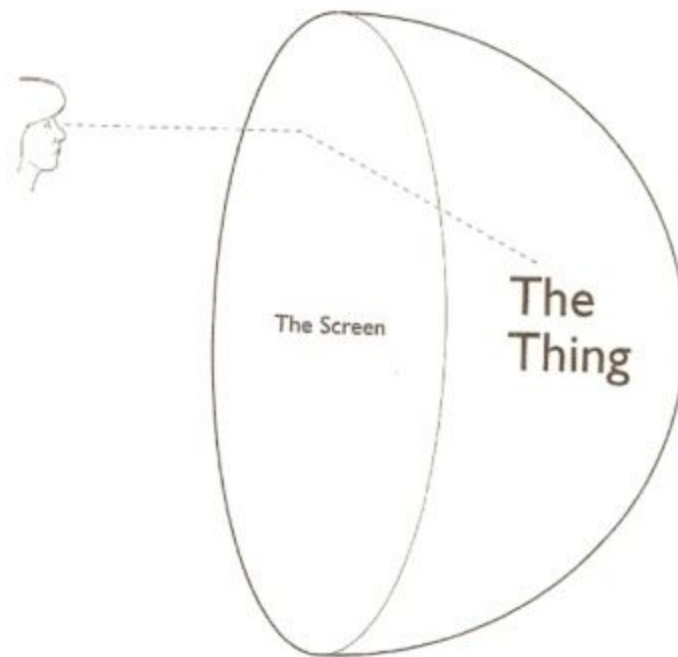
**The Story of Consciousness**  
**The Title of this Article is a Joke**

The title of this article is the *Story of Consciousness*, which is a joke. There is no story of consciousness, and yet in a peripheral sort of way a story can be told that at the end of the day is all about consciousness. The story of consciousness is really about the nature of spiritual enlightenment, which is about consciousness realizing the true nature of what it really is. To use a biblical analogy, this is the *story of the prodigal son*, where one discovers the truth of what one really is when one returns home. The homecoming is the truth. This realization of the truth has the nature of a discovery that consciousness discovers about its true nature when it finally knows the truth of what it is. Enlightenment is also called awakening from delusion, since the only thing that prevents consciousness from knowing its true nature are all the false beliefs it actively believes about itself. These false beliefs are called self-concepts. All self-concepts are delusional since consciousness believes itself to be something that it is not. When consciousness no longer actively believes these delusional false beliefs about itself, consciousness discovers the true nature of what it really is in an effortless and natural way.

In a twisted sort of way, consciousness is playing a joke on itself. The nature of the joke is that consciousness actively believes itself to be something that it is not. To say this in a different way, consciousness is playing an imaginary make-believe game with itself, but to make things more interesting, consciousness is believing that this make-believe game is real. The essential nature of this joke is wonderfully expressed by the Dylan song *All Along the Watchtower*:

*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 that 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.*

The Watchtower represents an ascended level of consciousness, which is often referred to as the detached witness. This is a higher level of consciousness, not in the sense of height, but in the sense of a higher dimension. The detached witness is in a higher dimension as it watches event unfold in the perceivable world that it observes, like an observer out in a movie audience that watches the events of a movie unfold as animated images of the movie are projected from a movie screen to the point of view of the observer out in the audience. The movie is defined on a two dimensional screen, but the observer is outside the screen in a higher dimension.

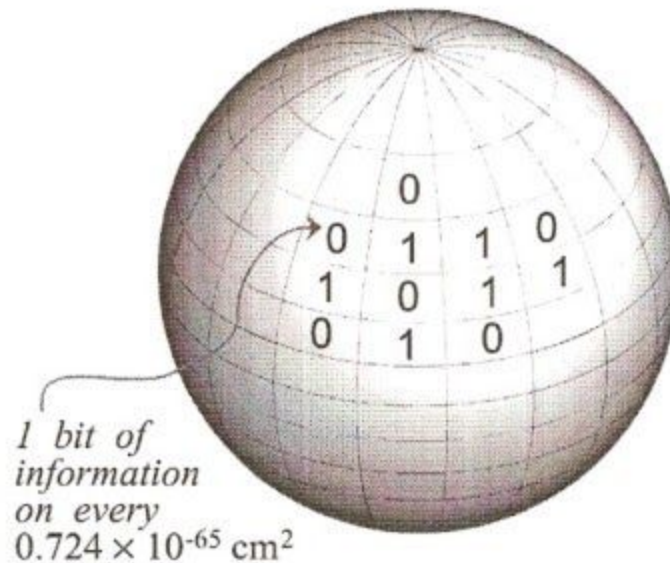


The Observer, the Screen and the Thing

Although this may seem like a far-fetched analogy, this is exactly what modern physics is telling us about the nature of the world. This scientific concept is called the holographic principle of quantum gravity, which is often mistakenly referred to as the Theory of Everything. There is no such thing as a Theory of Everything, and yet the holographic principle is a valid scientific description of the nature of the world. If we allow ourselves to use this scientific concept to understand the nature of the world, then a story can be told about how consciousness enters into a state of delusion wherein consciousness believes itself to be something that it is not, and a complementary story can be told about how consciousness breaks free of this delusional state and realizes the true nature of what it is, which is the process of becoming enlightened.

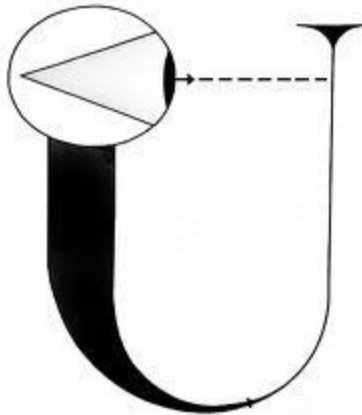
Many readers of this article will have a visceral reaction and voice their objection to the idea that the world they perceive is an illusion of what they really are, like a dream they are dreaming or a movie they are watching or a virtual reality game they are playing. The most direct answer to this objection is to become enlightened and see for yourself. The second best answer is to trust what enlightened beings, like Nisargadatta Maharaj, say about the nature of the world. The third best answer is to trust what modern physics says about the nature of the world. There is broad scientific consensus among the majority of physicists who work in the area of quantum gravity that the holographic principle is the most fundamental scientific concept we have about the nature of the world. The holographic principle gives a perfectly good scientific description of a holographic virtual reality, like a virtual reality game that one plays on a computer screen. This

scientific description is completely consistent with all valid scientific concepts of modern theoretical physics, which is why physicists like to call quantum gravity a theory of everything.



The Holographic Principle

This scientific description not only describes the nature of the dynamical space-time geometry of the world, but also all elementary particles in that world, including all matter and force particles from which everything observed in that world is composed. The holographic principle tells us that whatever can be observed in that world, which not only includes these elementary particles but also the space-time geometry of that world, can be reduced to bits of information encoded on a two dimensional bounding surface of space that bounds the three dimensional space of the observable world. Everything observable in that world is a form of information encoded on the bounding surface. The bounding surface acts like a holographic screen that projects images of these forms of information to the observer at the central point of view, like the images of a movie projected from a computer screen to an observer outside the screen. Just like the animated images of a movie, these projected forms of information are animated in the flow of energy. In no significant way is this scientific description different from the animation of a virtual reality on a computer screen as images of that virtual reality are projected from the screen to an observer.



Universal Observer

When one believes oneself to be a character in the virtual reality game that one is playing, like the central character of a movie that one is watching, this false belief that one believes about oneself is delusional. All self-concepts are delusional. This is the essential nature of the problem one has when one appears to live a self-centered life and one believes oneself to be a person in the world one perceives. The process of becoming enlightened is the solution to this problem.

This story of how this delusional state is created and how consciousness can break free of this delusional state is told below in the PDF document on the *Ten Bulls of Zen*:

<https://scienceandnonduality.files.wordpress.com/2020/02/the-ten-bulls-of-zen-reframed-2.pdf>

The story of why the holographic principle is the most fundamental concept in modern physics is told below in the PDF document on the *Holographic Principle and the Nature of Reality*:

<https://scienceandnonduality.files.wordpress.com/2019/11/the-holographic-principle-and-the-nature-of-reality-17.pdf>

The story of how the holographic principle resolves all the apparent paradoxes of quantum theory is told below in the PDF document on *Topics in Quantum Theory*:

<https://scienceandnonduality.files.wordpress.com/2020/02/topics-in-quantum-theory-1.pdf>

The *Appendix of Nondual Wisdom* also gives more extensive quotes from enlightened beings:

<https://scienceandnonduality.files.wordpress.com/2012/07/appendix-of-nondual-wisdom1.pdf>

Before Dylan wrote *All Along the Watchtower*, he wrote a companion piece called *Sad Eyed Lady of the Lowland*. The Watchtower represents an ascended level of consciousness, which is a higher level perspective, while the Lowland represents a lower level perspective. The nature of this lower level perspective is the expression of emotional attachments and their loss, which is the reason the Sad Eyed Lady is sad. Dylan didn't express this explicitly, but the higher level perspective only becomes possible through a process of letting go and severing emotional attachments. Dylan was implicitly describing the process of detaching oneself from things in the world one perceives so that one can see things from a higher level as a detached witness.

Another companion piece to *All Along the Watchtower* are these lines of poetry from the Leonard Cohen song *Suzanne*:

*And Jesus was a sailor when he walked upon the water,  
And he spent a long time watching from his lonely wooden tower,  
And when he knew for certain only drowning men could see him,  
He said all men shall be sailors then until the sea shall free them.*

Implicit in this poetry is the idea that when one is free of delusion, one is no longer an individual person in the world one perceives. When one becomes enlightened, one becomes the sea. The sea is a metaphor for the ocean of nondual awareness that is both the source of the perceivable world and the source of the individual consciousness perceiving that world. This metaphor of the ocean of nondual awareness is often described as the void, the abyss, the darkness, the deep, emptiness, silence and formless nothingness. These are all terms of negation that only tell us what it isn't, not what it is. What it is cannot be conceptualized, and therefore no words can describe it. This formless nothingness of nondual awareness is the source of the perceivable world and the source of the perceiving consciousness of that world.

The hardest thing for almost everyone to accept is that the perceivable world and its observer of perceiving consciousness are not the truth of what one really is. The truth of what one really is, is the formless nothingness of nondual awareness, which is the ultimate or underlying nature of reality that underlies the perceivable world and its observer, which can also be called the ground of being or existence. The perceivable world and its observer are more like a virtual reality. This virtual reality is much like a dream that the ultimate nature of reality is dreaming. The nature of delusion can only appear to exist in the virtual reality, since that is the only place where the dreamer can actively believe false beliefs about itself that it is something that it is not.

There is no story of consciousness because the true nature of consciousness is impersonal. All stories are personal and are about the drama of a person living a life in the world. That world is no more real than a virtual reality and the person is no more real than a character in the virtual reality. The true impersonal nature of consciousness is only watching events unfold in that

virtual reality, like an observer in a movie audience that is only watching events unfold in the movie. The observer of the movie is always outside the movie and is only watching as the story of the person unfolds in the movie. Consciousness can only appear to have a personal story if it falsely believes itself to be a person in the world that it perceives. All personal self-concepts are delusional false beliefs that consciousness falsely believes about itself.

Spiritual enlightenment is called awakening from delusion. When the dreamer awakens from its dream, its dream disappears from existence and only the true nature of the dreamer remains. The dreamer's true nature is the ultimate nature of existence. Whatever appears in the virtual reality is a form of existence that only appears to come into existence when the dreamer dreams its dream. Everything that appears in the virtual reality is a part of the dream, or to use the movie analogy, everything that appears in the virtual reality is like an animated image projected from a movie screen to the point of view of an observer out in the movie audience. When the dreamer falsely believes itself to be a part of its dream, that false belief is delusional. When the dreamer awakens from its dream, the dream disappears from existence and only the true nature of the dreamer remains. The underlying reality that remains is the formless nothingness of nondual awareness.

In what sense is the formless nothingness of nondual awareness the source of a perceivable world and the source of the individual consciousness of an observer perceiving that world? In some mysterious way, whenever a perceivable world is created out of the formless nothingness of nondual awareness and forms appear to come into existence in that world, the undivided being of nondual awareness becomes divided into the individual being of the observer of that world of forms. The individual being of this presence of consciousness is referred to as *I Am*. When that perceivable world of forms disappears from existence, the divided being of this presence of consciousness must return to and reunite itself with the undivided being of nondual awareness. This reunion is described as a dissolution, like a drop of water that dissolves back into the ocean.

This insight that follows from awakening from delusion is perfectly summarized in the rhyme:

*Row, row, row your boat,  
Gently down the stream,  
Merrily, merrily, merrily, merrily  
Life is but a dream.*

Ultimately, the true story of consciousness is no story.

## The Story of Genesis

*In the beginning God created the heaven and the earth  
And the earth was without form and void  
And darkness was upon the face of the deep  
And the Spirit of God moved upon the face of the waters  
And God said 'Let there be light'; and there was light  
And God saw the light, that it was good  
And God divided the light from the darkness*

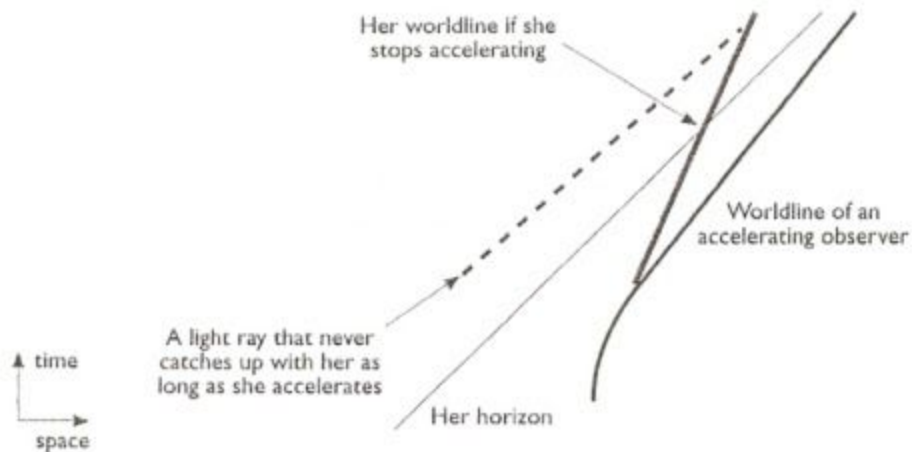
Ignorance of what one really is, is the original sin, just as the book of Genesis says. The original sin of ignorance was committed by Adam and Eve when they knew themselves to be bodies. That kind of ignorant self-knowledge is the nature of the personal self-identification that one makes when one identifies oneself with a body, since personal self-concepts are always body-based. Only when one has a personal self-concept and identifies oneself with a body can one know the difference between good and bad, since good and bad are always judged relative to the survival and welfare of one's own body. Good and bad are inherently personally biased assessments that one must make in a world where bodies must eat each other in order to survive. The desire to eat and the fear of being eaten are biological imperatives that drive the survival of the fittest body. Eating feels good. Being eaten feels bad. That assessment of good and bad can only be made when one identifies oneself with a body, which is the nature of ignorance about what one really is. The main teaching of all religions is to identify oneself with the spirit and not with the body, which is the only way to refute ignorance. The only hard part of understanding religion is understanding what the spirit of God is, which is the true nature of what one really is.

The spirit of God is consciousness, more specifically, individual consciousness. The concept of the One God is a metaphor for undivided consciousness. Individual consciousness is always divided from undivided consciousness. In Genesis, this is expressed as God divided the light from the darkness with the creation of the world. The world one perceives is created when one's individual consciousness is divided from undivided consciousness. That world is like a virtual reality or a movie that one is watching. The only thing that is really real is consciousness, which is one's being or what one really is, whether divided or undivided. When consciousness is divided, consciousness perceives everything that can appear in a world. When consciousness is undivided, consciousness perceives nothing, which is the hardest thing that one can ever wrap one's mind around. Actually, it is impossible to wrap one's mind around that nothingness, since that nothingness cannot be conceptualized.

That nothingness is what Genesis refers to when it says: In the beginning, before individual consciousness was divided from undivided consciousness and the heaven and the earth were

created, darkness was on the face of the deep and the world was void and formless. The deep is a metaphor for the nothingness of the void. That nothingness is also called the darkness, which is pure undivided consciousness. When the light of consciousness is divided from the darkness, which is when individual consciousness is divided from undivided consciousness, the world appears like the images of a movie. The best way to understand how the world appears to come into existence is in terms of movie images projected from a movie screen to the point of view of an observer in the movie audience, which is one's individual consciousness. Genesis refers to the movie screen as the face of the deep and to one's individual consciousness as the spirit of God.

Consciousness is always outside the images of the movie it perceives, as images are projected from a screen to its point of view. Consciousness is out in the movie audience, and only watches as the movie plays for its amusement. Cycles of life and death or death and rebirth only have to do with the body of one's character in the movie one is watching, not with one's consciousness that watches the movie. One's consciousness isn't born and doesn't die, but is always outside the movie and is only watching the movie from its own point of view in the movie audience. Characters come and go in the normal cycles of life and death, but consciousness only watches them come and go, like characters in a movie. Consciousness can only watch the movie if it's divided, or it can return to its original undivided state, in which case it knows nothing. It has to become divided to know something. Everything it knows is part of the movie.



### Accelerating Observer's Event Horizon

Genesis says that the spirit of God moves over the face of the deep, which is a description of the observer in the movie audience. In modern physics, a moving observer is understood as an observer in an accelerated frame of reference that gives rise to an event horizon. The observer's event horizon is a bounding surface of space that limits the observer's observations of things in space. In Genesis, that surface is called the face of the deep, which acts like a movie screen. The



holographic principle gives a perfectly good scientific description of how an accelerated observer's event horizon acts as a holographic screen, just like a movie screen. An accelerating observer is always expending energy, which is the energy that is creating the observer's own world. The observer creates its own world through the expenditure of its energy, which occurs with the observer's accelerated motion. The observer's energy is creating its own world, which is the nature of its desire. The observer is creating a world for itself to observe because that is the nature of its desire to live a life in that world. Take away that desire, and no world is created, but then the individual consciousness of the observer must return to its original undivided state. When the observer's acceleration comes to an end and no energy is expended, the observer has no event horizon and the observer's observations become unlimited, but paradoxically, there is also nothing to observe, since all images of the observer's world must be projected from its own holographic screen, just like the images of a movie. Without that movie, only the void remains.

The other way to say this is that one's own light of consciousness is illuminating one's own world, like the light of a movie projector. Turn off that light, and there's only darkness. When one turns off one's desire that creates everything in the world one perceives, which is when one turns off one's own light of consciousness, there is no world, only darkness and nothingness. When the dance of life comes to an end, one returns to the darkness, unless one decides to create a new life for oneself and start the whole thing all over again, but that life only has the reality of a virtual reality, like a movie that one is watching. It only feels like one is a part of the movie that one is watching if one emotionally identifies oneself with one's emotionally animated character in the movie. That emotional feeling of personal self-identification is just another perception that one has because one has decided to express the desire to live a life in that world. The perception of that emotional feeling is what creates ignorance when one mistakenly takes oneself to be the body of one's character in the world that one perceives, which only becomes possible when one feels self-limited to the emotionally animated form of that body. That feeling can only arise from one's desire to live an embodied life in the world one perceives. One must express the desire to live a life to experience ignorance. Take away that desire and one must return to the darkness of the void, which is the true nature of what one is when one's consciousness is undivided.

There is no being in the virtual reality that one is perceiving. The virtual reality that one perceives only consists of projected images, like the animated images of a movie. One's true being, which is the true nature of what one really is, is pure consciousness, whether it is divided into individual being or it is reunited into undivided being. The true nature of one's being is perfectly expressed in these lines from the Bhagavad Gita:

*The unreal has no being  
The real never ceases to be*

## **Seeing is Believing AKA Perception is Reality**

In a critical scene in the Matrix, Morpheus tells Neo: "No one can be told what the Matrix is; you have to see it for yourself". The holographic principle gives a perfectly good scientific description of a holographic virtual reality in which one appears to live, but one can only appear to live in that holographic world if one identifies oneself with one's character in the virtual reality. That personal self-identification with one's character is always emotionally driven, as the expression of personally biased emotions make one feel self-limited to the emotionally animated personal form of one's character. One must express personally biased emotions through the expression of one's desire to live an embodied life in the virtual reality that one perceives to feel self-limited to and emotionally identify oneself with the embodied form of one's character. In reality, one is always outside of that virtual reality world and only perceives that world as images of that world are projected from a holographic screen to one's point of view in the audience, just like the animated images of a movie. The projected images are only emotionally animated since one is expressing the desire to live a life in that world, which one does through the expression of emotional energy as one enters into an accelerated frame of reference. The accelerated motion of one's own accelerated frame of reference is the only way an event horizon can arise that acts as a holographic screen and that projects all the emotionally animated images of one's world to one's point of view in the audience. In the language of relativity theory, that accelerated frame of reference is how one bends space through the dynamical warping of space-time geometry.

The problem is this scientific argument will never convince anyone that one is living in a virtual reality, or as Morpheus explains things to Neo: "You've been living in a dream world". One has to see it for oneself, because seeing is believing. As long as one sees oneself as living in the virtual reality world, that's what one will believe about oneself, because seeing is believing. That belief is emotionally energized through expression of personally biased emotions that make one feel self-limited to the emotionally animated embodied form of one's character in that world. That emotional expression is what emotionally attaches oneself to that world. Even more than seeing, feeling is believing. One sees oneself as existing in the world that one perceives because one feels self-limited to the embodied form of one's emotionally animated character in that world through the expression of one's desire to live an embodied life in that world. As long as emotional attachments persist, people will continue to believe whatever they want to believe, no matter how delusional their beliefs become, because that is what they want to believe.

The only way to solve this problem of personal self-identification is to emotionally detach oneself from the world one perceives. One has to let go and sever one's emotional attachments to that world. In a state of emotional detachment, one knows oneself to be the detached witness of that world and sees that world from a higher level of consciousness with a sense of distance and detachment, like a movie that one is watching as animated images of that world are projected

from a movie screen to one's point of view out in the movie audience. Emotional detachment is the only thing that allows for the ascension of one's consciousness to a higher level. Only in a state of emotional detachment can one see the Matrix for what it really is, as a virtual reality.

People believe that they're a part of the virtual reality world they perceive because of the emotional energy they expend, which they can only do in an accelerated frame of reference as they bend space. In reality, there is no person, only the pure consciousness of an observer bending space due to the observer's accelerated motion. That accelerated motion is the spirit of God moving over the face of the deep. The face of the deep is the holographic screen that is projecting all the animated images of the observer's world to the observer's point of view. That holographic screen only arises as an event horizon due to the observer's accelerated motion. The observer itself is the spirit of God. That is the truth that one has to see for oneself.



*Do not try to bend the spoon. That is impossible, Only try to see the truth.*

*What truth?*

*There is no spoon.*

*Then you'll see that it is not the spoon that bends, but only yourself.*

### **The Secret of Awakening**

The secret of awakening is to know oneself to be a detached witness, which is nothing more than a point of perceiving consciousness existing in emptiness and silence, and to know everything that appears to exist in the world one perceives to be no more real than an image projected from a screen to one's point of view in emptiness, like the animated images of a movie. This is exactly what Genesis is telling us about the spirit of God moving over the face of the deep. The spirit of God is that point of perceiving consciousness and the face of the deep is the movie screen.

One expresses energy through one's accelerated motion. The world one perceives only appears to come into existence when one expresses that energy. The expression of that energy depends on one focusing one's attention on that world. One focuses one's attention on that world to express

that energy. One makes the appearance of that world possible as one focuses one's attention on that world. When one turns one's focus of attention away from that world, one's motion comes to rest, one no longer expresses that energy, and one's world disappears from existence.

One does this every night when one falls into a deep sleep, but to awaken to the truth of what one really is, one not only has to turn one's attention away from the world one perceives, but also turn around and look within into the emptiness of one's own being. One must look within and focus one's attention on one's own sense of being present as one comes to rest and turns one's focus of attention away from the world one perceives. As that world disappears from existence, one must stabilize one's focus of attention on one's own sense of being present in emptiness. One must be with one's own beingness. One must be with the emptiness of one's own being. One must be at rest but not fall asleep to awaken to and be with the emptiness of one's own being.

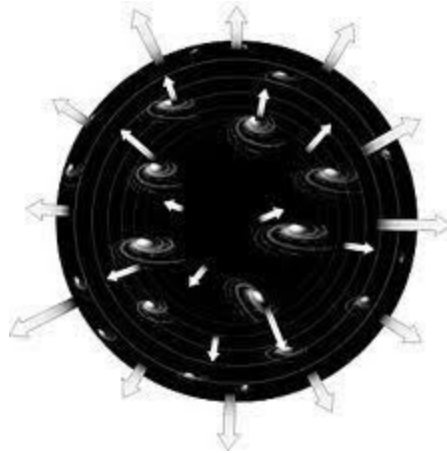
Awakening is a result of one's own focus of attention. When one focuses one's attention on the world one perceives, one is experiencing events in that world. When one's focus of attention becomes personally biased, one emotionally believes oneself to be a person in that world as a result of the expression of personally biased emotions. Even in a state of emotional detachment, when one knows oneself to only be the detached witness of that world, one is still experiencing events in that world. One will experience events in that world as long as one is present to perceive that world. When one is no longer present to perceive that world, that world disappears from existence from one's own point of view. One can only awaken to the truth of what one really is if one is present for one's own beingness while that world disappears from existence.

One can only awaken to the truth of what one really is if one is present for one's own beingness. When one stabilizes one's focus of attention on one's own sense of being present, one is being with one's beingness. When one is no longer present for the world one perceives, that world disappears from existence from one's own point of view. If one is present for one's beingness while one's world disappears from existence, one awakens to the truth of what one really is. One knows oneself to be that beingness that is beyond the perceivable world.

### **Modern Physics Interpreted in the Context of Consciousness Gives a Perfectly Good Scientific Explanation for the Nature of God's Will and Individual Will**

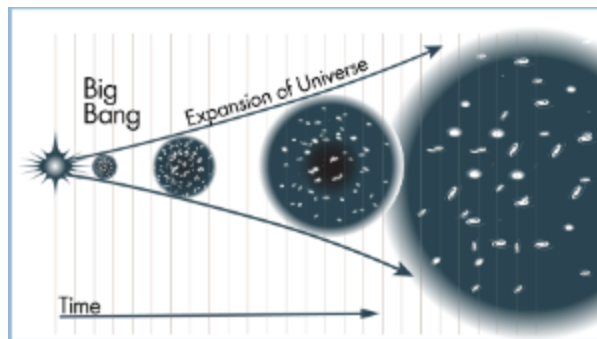
Any scientific explanation for God's will must begin with the primordial energy that creates the physical universe in the first place, which modern physics understands as the expression of dark energy and the accelerated expansion of space from a central point of singularity, which is the point of the big bang event. The One God can only be understood in a physical sense as an empty background space with the potential to undergo the exponential expansion of space from this central point of singularity. In terms of the concept of nondual awareness as the ultimate nature of existence, this empty background space can also be understood in the sense of undivided

consciousness. With the expression of dark energy and the accelerated expansion of space, which is the physical manifestation of God's will, undivided consciousness becomes divided into the individual consciousness that is present at the central point of singularity. This central point of individual perceiving consciousness can be called the universal observer or the spirit of God. The accelerated expansion of space places the observer in an accelerated frame of reference, within which a cosmic event horizon arises that limits the observer's observations of things in space.



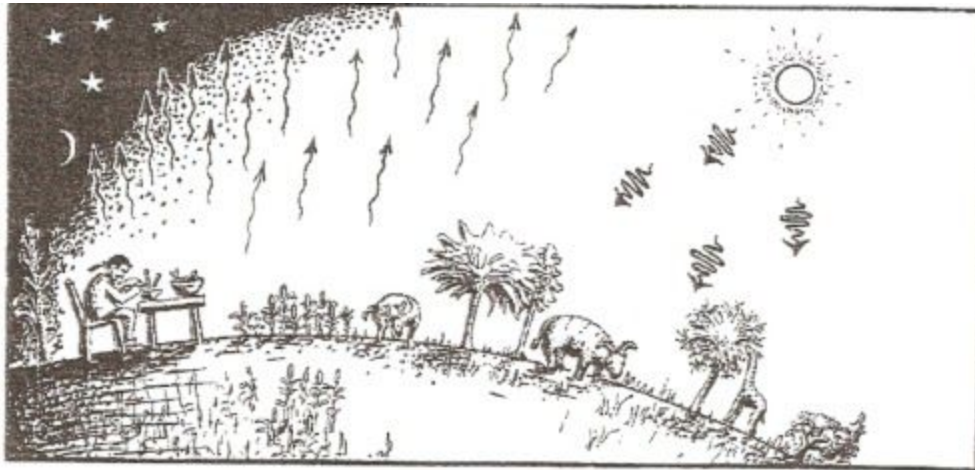
### The Accelerated Expansion of Space and the Observer's Cosmic Horizon

The observer's cosmic horizon is a bounding surface of space that defines a bounded space within which everything the observer can observe in its world is observed. When the holographic principle is in effect, as it is when non-commutative geometry is applied to that bounding surface of space, the observer's event horizon becomes a holographic screen that encodes all the bits of information for everything the observer can observe in that bounded region of space. Everything the observer can possibly observe in that bounded space is like the projection of an image from the observer's holographic screen to its central point of view. These observable images of things are naturally animated in the flow of energy through the observer's world. That flow of energy must arise with the expression of dark energy and the accelerated expansion of space.



### The Accelerated Expansion of Space Drives the Creation of the Physical Universe

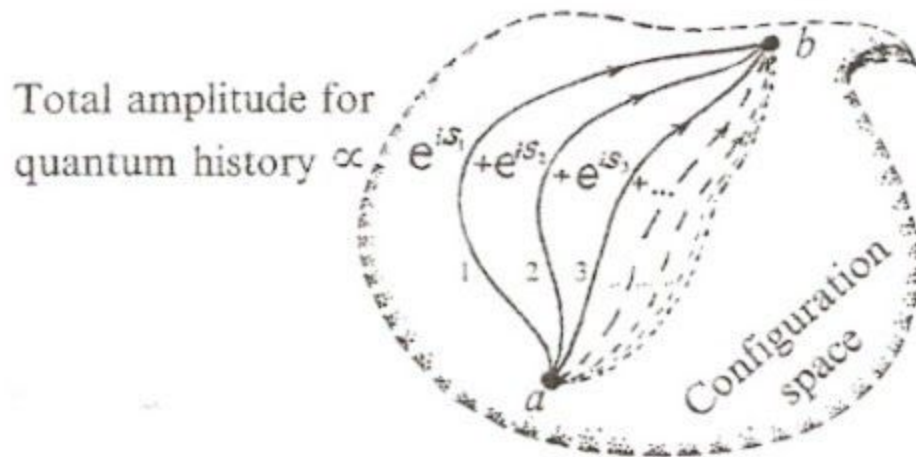
This idea of dark energy as the primordial nature of all energy that flows through the observer's world also explains the second law of thermodynamics. A certain amount of dark energy must be expended with the creation of the observer's world, which through the accelerated expansion of space gives rise to the construction of a cosmic horizon that defines everything observable in the observer's world in the sense of holographic projection from its holographic screen to its central point of view. The observer's cosmic horizon is its ultimate holographic screen. As the observer's observable world appears to expand in size, modern physics tells us the amount of dark energy in its world transitions from a less stable meta-stable state of higher energy to a more stable state of lower energy, which corresponds to an increased size of its cosmic horizon. As the cosmic horizon increases in size, it encodes more bits of information, which corresponds to an increase in the entropy of the observer's world, but it also decreases in temperature, which allows heat to flow from hotter states to colder states of the observer's world. The normal flow of energy through the observer's world reflects this normal flow of heat in a thermal gradient.



Normal Flow of Energy Through the Observer's World

Everything observable in the observer's world arises like images projected from the observer's holographic screen to its central point of view. The observer's holographic screen arises in the empty background space simultaneously whenever the observer is present at the central point of singularity of that empty background space. Each projected image is like a screen output. These images are animated over a sequence of screen outputs that naturally become ordered in the flow of energy that arises with the expression of God's will. The expression of dark energy and the accelerated expansion of space is the primordial energy that drives the flow of energy through the observer's world, which is the primordial nature of the physical manifestation of God's will. Everything that is observable in the observer's world is defined in terms of bits of information encoded on its holographic screen, which defines an information configuration space. The normal flow of things naturally arises in the flow of energy through the observer's world because things tend to follow the path of least action, which is like the shortest distance between two

points in the information configuration space, but there is an important caveat. The path of least action can only arise if choices are made in an unbiased way, which is to say that God's will is always unbiased. The way bits of information are encoded in the information configuration space reflects all possible ways that information can become encoded in the sense of a quantum state of potentiality that sums over all possible states, and every observation of something is like a choice that chooses a specific or actual state of information from that sum over all possible states. God's will is unbiased in the sense that those choices are naturally made in an unbiased way, which leads to things tending to follow the path of least action and to the normal flow of things.



### Quantum State of Potentiality as the Sum Over All Possible Paths

The unbiased nature of God's will can be easily understood since the nature of the One God is undivided consciousness. The individual consciousness of the observer present at the central point of view of its own holographic world is divided from the undivided consciousness of the One God with the creation of that world. That presence of individual consciousness tends to identify itself with the emotionally animated form of a person it perceives in that world, which is like the central character in a virtual reality movie that presence of consciousness is perceiving from its central point of view. This state of personal self-identification naturally occurs because the presence of perceiving consciousness really feels self-limited to the emotionally animated form of that person as it perceives the flow of emotional energy that animates that personal form. Once that presence of perceiving consciousness emotionally identifies itself with the emotionally animated form of a person, its focus of attention on the world it perceives becomes personally biased, which leads to the expression of personally biased individual will or biased emotions that tend to deviate from and interfere with the unbiased expression of God's will. Only an individual presence of consciousness that identifies itself with the emotionally animated form of a person it perceives can express emotional bias through personal bias in its focus of attention.

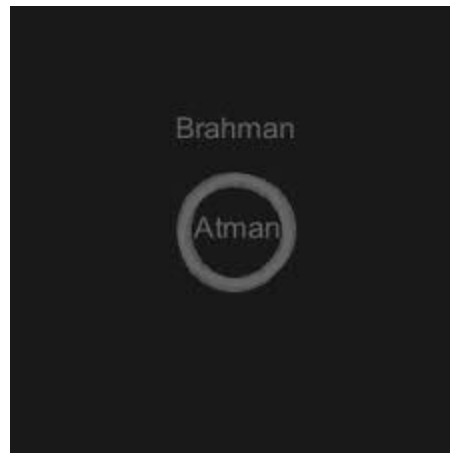
The expression of personally biased individual will is based on a mistaken perception as the presence of individual perceiving consciousness emotionally identifies itself with the emotionally animated form of a person it perceives in its holographic world. Personal self-identification is entirely based on a mistaken emotional perception. In reality, the individual presence of perceiving consciousness is always present at the central point of view of its own holographic world as long as it remains divided from undivided consciousness and perceives that world. Whatever it perceives in that world is only like an animated image projected from its own holographic screen to its own point of view. In reality, those projected images are no more real than the images of a virtual reality. Only the presence of consciousness at its central point of view in the empty background space is really real and has its own sense of being present. It is always present as long as it perceives that world. This sense of being present as a presence of consciousness with its own beingness is called *I Am*. The projected images of that world only have a momentary and transitory virtual existence as they momentarily appear to come into existence and then disappear from existence. The projected images of the virtual reality have no real being. The images only appear to have continuous existence as animated over a sequence of perceivable events, like a sequence of screen outputs that animate the images of a movie. There is only an illusion of continuity of the projected images when images become self-replicated in form in a recognizable way while being animated, which is the nature of memory.

Only the presence of individual perceiving consciousness has its own inherent continuity of being and sense of being present. It is always present to perceive the images of its world as long as it remains divided from undivided consciousness and thereby remains present to perceive its own holographic world. When that presence of consciousness surrenders to God's will, gives up all personal bias in its focus of attention and relinquishes the expression of personally biased individual will, it undergoes a death-rebirth transformation. It dies to its false self-identification with the form of a person and is reborn to its true spiritual nature as consciousness itself. It no longer falsely believes itself to be a person in the world it perceives, but knows itself to be the spirit of God perceiving that world. The only other option it ever has is to stop perceiving its holographic world and to return to its primordial state of undivided consciousness. Its return to a primordial state of undivided consciousness is called spiritual enlightenment. It is the spirit of God that is returning to and reuniting itself with the One God. The spirit of God is free to return to its primordial state of undivided consciousness any time it wants to, but this return to unity comes at a price. In the words of Jed McKenna: *The price of truth is everything*. The only way it can return to its primordial state of undivided consciousness and finally know the truth of what it really is, is if the spirit of God becomes willing to no longer be present to perceive its own world.

When it is no longer present to perceive its own holographic world, when its own sense of being present for that world comes to an end, when its own sense of *I Am* turns into an I am not, that holographic world disappears from existence and nothing remains. Not only does the expression of personal will come to an end, but the expression of God's will also comes to an end. Without



the expression of that creative energy that creates a world, the observer's world disappears from existence, and the divided consciousness of the observer must return to its primordial state of undivided consciousness. This return is described as a state of dissolution, like a drop of water dissolving into the ocean, or a state of freefall and falling into the void. What ultimately remains when everything disappears from existence is the true nature of undivided consciousness. This underlying reality or ground of being is the formless nothingness of nondual awareness, which is a timeless, unchanging and desireless state of primordial existence in which one is willing to do nothing, want nothing, know nothing, and be nothing. With spiritual enlightenment, one becomes willing to exist as that timeless, unlimited and undivided formless nothingness.



Atman-Brahman

### **There is No Such Thing as Objective Reality**

Scientists, like most people, want to believe that there is an objective reality out there that they can observe and measure, but without an observer that observes that so-called objective reality, where is that observable objective reality? Even the theories created by scientists that describe the nature of that so-called objective reality are intrinsically a part of that observable reality. In quantum theory, the assumption of an observer-independent objective reality leads to internal inconsistencies in the theory. The quantum state of potentiality is only a sum over all possible observable states, where each observable state is weighted with a probability factor that physicists call the wave-function. The wave-function in turn depends on a quantity called the action, which is like a distance measured along some path that connects two points in some information configuration space. The most likely path in the sense of quantum probability is the path of least action, which is like the shortest distance between those two points. The quantum wave-function is only a measure of that distance. With the unification of quantum theory with relativity theory, all particle wave-functions are understood to arise as extra components of the space-time metric that measures distance along some path in a curved space-time geometry.

The holographic principle tells us that even that curved space-time geometry can be understood to arise from an information configuration space in the sense of holographic projection from a holographic screen to the point of view of an observer. The bits of information encoded on the observer's holographic screen are what gives rise to all the observer's observations of things, just like the observable images projected from a computer screen to an observer's point of view.

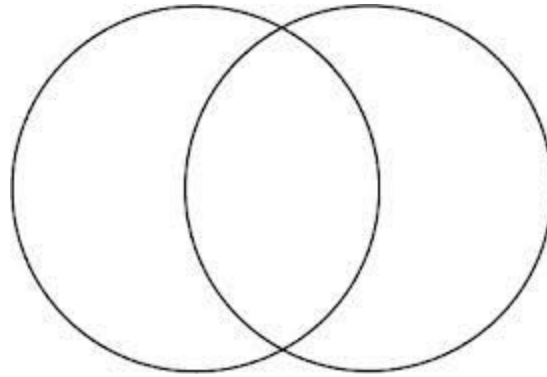
The big problem is the assumption of an observer-independent objective reality leads to logical inconsistencies in quantum theory. Quantum theory implicitly assumes that an observer exists to observe the observable forms of information that are observed whenever the quantum state of potentiality is reduced from a sum over all possible observable states to an actual observable state. Quantum theory has no explanation for the nature of the observer's existence, only that the observer must exist before the quantum state can be reduced to an actual observable state.

The holographic principle tells us that the existence of the observer is independent of whatever forms of information the observer observes. These observable forms of information are always defined on a holographic screen, but the observer's holographic screen is observer-dependent since it can only arise as an event horizon in the observer's accelerated frame of reference. This is explicitly telling us that there is no such thing as an observer-independent objective reality, since an observable reality can only arise in an observer's accelerated frame of reference.

This really should not be a big surprise, since an observable reality is always experienced in a subject-object relation of an observer observing some observable thing. This subject-object relation is the inherent nature of *self and other*. *Self* can only be understood in the sense of the perceiving consciousness that is observing things, while *other* can only be understood in the sense of whatever is being observed. The holographic principle takes this idea to its logical conclusion. The observer is a focal point of perceiving consciousness that arises in relation to a holographic screen. Everything observable is defined in terms of bits of information encoded on the observer's holographic screen, while the observer itself can only be understood as a focal point of perceiving consciousness to which those perceivable forms of information are projected, like images projected from a computer screen to an observer's point of view. The whole thing is observer-dependent since the observer's holographic screen can only arise as an event horizon in the observer's accelerated frame of reference. At the end of the day, there is no such thing as an observer-independent objective reality, only an observer-dependent observable reality that in some sense the observer must create for itself within its own accelerated frame of reference.

This explanation solves the mystery of a consensual reality apparently shared by many different observers. Each observer is the perceiving consciousness present at its own point of view. Each observer is surrounded by its own holographic screen that arises in its own accelerated frame of reference and defines everything observable in its own world. Every observer is at the center of its own observable world. That's where the observer really exists. Each holographic screen is a

bounding surface of space with an observer at the central point of view. Many observers can apparently share a consensual reality when their respective holographic screens overlap in the sense of a Venn diagram and share information about their respective worlds, much like the kind of information sharing seen in an interactive network of computer screens, like the internet.



### Overlapping Bounding Surfaces of Space Create the Appearance of a Consensual Reality

This explanation resolves all the apparent paradoxes of quantum theory that arise when an observer-independent objective reality is assumed to be observed by multiple observers. These apparent paradoxes only reflect the logical inconsistency of assuming multiple observers can observe the same observable world. That would be the case if multiple observers could exist in the same observer-independent objective reality, but they cannot. That kind of assumption is logically inconsistent. The observer's observable world can only appear to come into existence when the observer observes it. The observer must have its own independent existence.

The holographic principle resolves all the apparent paradoxes of quantum theory since it tells us each observer observes its own observable world that is defined on its own holographic screen. Everything observed in the observer's world is observer-dependent since that holographic screen can only arise as an event horizon in the observer's accelerated frame of reference. There is only an illusion of multiple observers existing inside the same world due to information sharing among overlapping holographic screens. The observer does not even really exist inside its own holographic world. That holographic world is defined on a holographic screen and the observer exists at the central point of view of that world. There is only an illusion the observer exists inside its own holographic world when the observer identifies itself with something like a body that appears inside that world. There can only be an illusion of *self and other* existing in that holographic world when the observer emotionally identifies itself with its body and separates its world in terms of *self and other* based on the boundary of its body, with *self* internal to the body and *other* external to the body. In reality, the observer is always outside its holographic world at the central point of view of that world. Everything the observer observes in its world is external to the observer's point of view. The observer always exists at its own point of view in the

audience of empty space, just like an observer in a movie audience that watches the animated images of a movie projected from a movie screen to its point of view out in the audience.

### **Being Present in the Present Moment: The Power of Now**

The power of now is really the power of one's attention becoming focused on the sense of being present in the present moment, which is the only way that one can stop emotionally creating a personal self-concept that one falsely believes about oneself as one believes oneself to be a person in the world that one perceives. At the center of the awakening process, one must stop believing this false belief that one is actively creating and believing about oneself that one is a person in the world one perceives before one can discover the true nature of what one really is.

As a presence of consciousness, one is always present in the present moment. Whatever one perceives, including all memory of past events and anticipation of future events, one can only perceive it all in the present moment. One must be present to perceive whatever one perceives. One's world can only appear to come into existence from one's own point of view when one is present to perceive it. One's world not only includes all external sensory perceptions of that world, like sight and sound, but also all internal perceptions of that world, like emotional body feelings, self-concepts, other forms of thought about that world, memory of past events and anticipation of future events in that world, and all other forms of mental imagination. Organs of sensory perception in one's body are only transmitting information about the internal state or the external state of one's world. Although the surface of one's body appears to create a boundary between internal and external, in reality, everything a presence of consciousness can perceive in its world is external to its particular point of view. This is exactly what modern physics tells us about the nature of the perceivable world in terms of a holographic screen that encodes all the bits of information that specify the information configuration states for the nature of everything an observer can perceive in its world. Everything perceivable is defined by information encoded on the observer's holographic screen, which arises as an observer-dependent event horizon in the observer's accelerated frame of reference. The observer itself can only be understood as a focal point of perceiving consciousness that arises in relation to its holographic screen. There is only an illusion that the surface of one's body creates a boundary between internal and external. This illusion is created when the observer feels emotionally self-limited to the form of its body as it perceives the flow of emotional energy that animated that body. The body-based self-concept that the observer emotionally identifies itself with is a consequence of this emotional perception.

All forms of memory and anticipation are forms of information the observer can only perceive in the present moment. The observer must be present in the present moment to perceive them. Things only seem more complicated because forms of information are not only projected like images every moment from the observer's holographic screen to its point of view, but are also animated over a sequence of events like the animated frames of a movie. Each event is a moment

of time, which the observer experiences as the present moment. Memory is nothing more than forms appearing to self-replicate their forms in a recognizable way from moment to moment. This recognizable self-replication of form can be understood in terms of coherent organization of information characterizing forms that is a natural result of the entanglement of information in a holographic world. The observer not only perceives the form of everything that appears in its world every moment, but also perceives the flow of energy that animates forms. A form like a body that becomes coherently organized and self-replicates form in a recognizable way over a sequence of events can only do so if the flow of energy that animates that form also becomes coherently organized. The organization of information into a complex form, like a body, and the organization of the flow of energy that animates the form in a recognizable way as the form is self-replicated in form, like the emotional energy animating a body, are intrinsically connected.

The observer must be present in the present moment not only to perceive the recognizable form of things, but also must be present to perceive the recognizable flow of energy that animates those things. The observer is recognizing the recognizable form of its own body every moment, and is also recognizing the recognizable flow of emotional energy that is animating that body from moment to moment. When this emotional perception makes the observer feel self-limited to the emotionally animated form of its body, the observer naturally identifies itself with that form and experiences life in its world in terms of internal and external perceptions defined in terms of the surface of its body. The body-based self-concept is then born. Inherent in the body-based self-concept is the assumption that internal is "self" and external is "other". The concept of self and other is only created out of the body-based self-concept. This body-based self-concept always emotionally relates the form of the observer's body to the form of some other thing the observer perceives in its world. These emotional relationships are what continue to make the observer feel self-limited to the form of its body and perpetuate its body-based self-concept.

It's important to recognize the kind of mischief and identity confusion that's created by emotional expressions. A body only survives in the world if its form is self-replicated in a recognizable way over a sequence of perceivable events. For that self-replication of form to occur, the observer must observe and recognize those events. The observer has to be interested enough in those events to pay attention to them and be present to observe them. The observer only becomes very interested in those events when the observer emotionally identifies itself with its body. The organized form of the body is only self-replicated in form in a recognizable way when the flow of emotional energy that animates the body also becomes organized, which allows for coherent self-replication of the form of the body. This organized flow of emotional energy is perceived as emotional expressions. In order to self-replicate its form, the body must add energy to its form, which is expressed as the desire to eat other bodies, but in order to maintain that form, the body must also avoid being eaten by other bodies through the expression of the fear of being eaten. At the most primitive bodily level, the desire to eat and the fear of being eaten are biological imperatives that drive the survival of the fittest body in a world where bodies must eat each other

in order to survive. These emotional expressions of fear and desire expressed at the level of body survival are what makes the observer feel self-limited to the recognizable form of its body and leads the observer to emotionally identify itself with that self-replicating form.

This complexity of a personal self-concept that ties together memory of the past, anticipation of the future and emotional relationships between "self and other" is the essence of the ego. The body-based self-concept is really just another form of information the observer perceives in the present moment, but is a tremendously complicated form of information due to its emotional animation. Not only is the form of the body emotionally related to the form of some other thing with each self-concept, but these emotional relationships tend to relate these forms in terms of the memory of past events or the anticipation of future events. The form of the body as recalled for a past event or anticipated for a future event is emotionally related to the form of some other thing. "Self" can only be defined as internal to the body, while "other" is always external to the body. The observer perceives these complicated emotional relationships in the present moment, but the complicated nature of the perception creates confusion. The primary confusion is identity confusion that arises when the observer emotionally identifies itself with the form of its body.

The goal of one's awakening to the true nature of what one really is, is to eliminate this identity confusion. The most important step in one's awakening process is for one to become aware of one's own sense of being present as a presence of consciousness with its own independent existence in the present moment. One becomes aware of one's existence as a presence of consciousness as one focuses one's attention on one's own sense of being present in the present moment. The only way one can achieve this goal is if one turns away from all personal self-concepts that one has about oneself that tell oneself that one is a body-based person in the world one perceives that is emotionally related to the form of some other thing one perceives in that world. The relationships that relate a personal form to another form are always emotional relationships that are built out of forms of information that remember the past and anticipate the future. These mentally constructed and emotionally energized self-concepts, which are built out of personal forms of information that have memory for past events and anticipate future events, are the forms one has to turn away from before one can look within and focus one's attention on one's own sense of being present. When one turns the focus of one's attention away from these forms, one is no longer present to perceive them and one no longer emotionally energizes them. Without that animating emotional energy, they naturally die away and disappear from existence.

The only way one can turn one's focus of attention away from personal self-concepts and stop emotionally energizing them is if one stops being interested in them. One has to see them to be illusions and lose interest in paying attention to an illusion. One has to stop caring about them. Only the withdrawal of one's focus of attention away from them can lead to the withdrawal of one's investment of emotional energy in them. Turning one's focus of attention away from them is not being present to perceive them. That is the only way one can sever one's emotional

attachments to them. The emotional attachments are severed when one no longer wants to waste one's time and energy paying attention to an illusion. Severing an emotional attachment always feels like something dies inside because part of one's self-concept is dying away. It's not that one dies, but that one's self-concept becomes dead to oneself. It only feels like death as long as one identifies oneself with that dying self-concept. When one sees that one's personal self-concept is a lie, one becomes willing to die at the level of the self-concept rather than continue to live the life of a lie. The awakening process can only go forward when one emotionally detaches oneself from all self-concepts and allows them to die away. What naturally replaces one's self-concept is one's own sense of being present in the present moment. This naturally happens as one shifts the focus of one's attention away from one's self-concept and onto one's own sense of being present.

The mentally-constructed emotionally-energized personal self-concept can only tell a story of the actions of a person in the world, like a story told by the self-referential narration of a movie by the central character of the movie. This story is all about what the person did in the past, what the person plans to do in the future, what other people did or plan to do to the person and what the person did or plans to do to other people. This is a personal story of "self and other", where "self" is only definable in terms of a person that plays the role of a central character in the movie and "other" is defined in terms of other people in the movie. This story is always told in the form of a subject-object relation of an observer observing some observable thing. The absurdity of this story is apparent when the "self" becomes an object to itself, as it appears when this self-image is observed as a past or future form. The absurdity of this story creates a state of personal bondage when the observer of the movie believes itself to be the central character of the movie. This state of personal bondage is delusional, since the observer of the movie is never really inside the movie, but is always outside the movie, only observing the movie from the movie audience.

The only reason the observer can believe it is inside the movie is because the movie is a virtual reality. The observer not only perceives visual images of the movie, but also perceives the flow of emotional energy that animates the actions of the central character in the movie. The perception of emotional body feelings makes the observer feel self-limited to the emotionally animated form of the central character. The expression of those self-limiting personally biased emotions can only arise when the observer watches the movie with personal bias in its focus of attention. This emotionally-energized personal story of "self and other" creates a hypnotic spell that leads the observer to identify itself with the central character of the movie because the observer really feels self-limited to that emotionally animated personal form. This hypnotic spell creates personal bondage when the observer believes it is the central character of the movie. This hypnotic spell is delusional since in reality the observer is always outside the movie, in the movie audience. Awakening from delusion is simply a matter of breaking this hypnotic spell.

There is no individual freedom inside the Matrix. The Matrix is the virtual reality movie that the observer is watching. The actions of the central character are animated in the normal flow of

energy that animates the entire movie. This normal flow of energy is not under the observer's control. The observer can only interfere with the normal flow of things and create an emotional disturbance in that flow when the observer expresses personal bias in the movie through personal bias in its focus of attention. There can never be any real freedom inside the Matrix.

The only possible freedom is to escape from the virtual reality, but the central character of the Matrix can never escape from the Matrix. Only the observer in the movie audience can escape from its personal bondage of believing that it is inside the Matrix when it stops believing it is the central character of the virtual reality movie it is watching. Freedom is nothing more than the observer no longer believing that it is its central character. That is how the hypnotic spell of personal self-identification is broken. The only way this hypnotic spell can be broken is if the observer withdraws its focus of attention away from this story of "self and other" that creates the hypnotic spell as this self-referential story narrates the actions of its character in the virtual reality movie. The observer withdraws its attention away from the story of "self and other" when it clearly sees this personal story is only an illusion of what it really is and loses interest in paying attention to an illusion. The only other place the observer can focus its attention is on its own sense of being present in the movie audience. The observer can only awaken to its true nature if it turns away from the movie, turns around, focuses its attention on its own sense of being present in the present moment, and looks within into the emptiness of its own being.

In many discussions of the manifestation of desires, manifestation is described as a conscious being creating its own reality through the expression of nonphysical energy. The conscious being is the observer of its own perceivable reality, which it creates through the expression of nonphysical energy, which is the nature of its desire. The nonphysical energy that creates an observer's world arises with the observer's own motion. As Genesis tells us, the observer is the spirit of God moving over the face of the deep. The moving observer is an accelerating point of perceiving consciousness that gives rise to an event horizon that acts as a holographic screen, which is the face of the deep. That expression of nonphysical energy creates the appearance of the observer's world as forms of information about that world are projected like images from the observer's holographic screen to its point of view and are animated in the flow of energy. The observer is only observing the appearance of those images, but is also creating the appearance of the images with the expression of energy that can only arise with its own accelerating motion.

The only real power the observer ever has is its focus of attention. The observer must focus its attention on the appearance of its world for that world to appear to come into existence. The observer's focus of attention on its world is what drives its accelerated motion that gives rise to the expression of the energy that creates its world. The normal flow of energy through the observer's world always arises in an unbiased way, which is the expression of God's will. If the observer focuses its attention on its world in a personally biased way, which happens when it emotionally identifies itself with the personal form of its character in that world because it feels



self-limited to that emotionally animated personal form, personally biased individual will is expressed that is always in resistance or opposition to the expression of God's will and leads to the expression of personally biased emotions. The expression of personally biased will can only arise with personal bias in one's focus of attention. This always interferes with the expression of God's will as it attempts to control things in a personally biased and self-defensive way.

Surrender to God's will is a state of nonresistance in which this personal bias is no longer expressed, either at the level of personal bias in the observer's focus of attention on its world or at the level of the expression of personally biased emotions. Surrender only becomes possible when one sees that one is only defending an illusion of what one really is, and that one's true nature needs no defense. Surrender is natural when one sees that one is only wasting one's time and energy defending an illusion. Surrender naturally leads to the integrated state in which one feels connected to all things as the flow of energy that animates one's character comes into alignment with the normal flow of energy through one's world. In this feeling of connectedness, one naturally puts one's trust in the normal flow of things to sort out what is for the best.

Personal self-identification is always a distortion that can only arise with the expression of personally biased emotions, which make one feel self-limited to the emotionally animated form of one's character. The expression of personally biased will creates an emotional disturbance in the normal flow of things. Personal self-identification can only arise in a state of resistance to the normal flow things and opposition to God's will. Without the expression of those personally biased emotions, personal self-identification naturally dies away. When one surrenders to God's will, one naturally undergoes a death-rebirth transformation and comes to know oneself to be a presence of consciousness that is only perceiving one's world. One is no longer a doer because one no longer interferes with the expression of God's will. One can only appear to be a doer if one opposes the expression of God's will through the expression of personally biased individual will and identifies oneself with the form of a person that appears to do things in one's world.

The observer must be present for its world and focus its attention on its world to perceive its world, whether in a resistant state of the expression of personally biased individual will or in a nonresistant state of surrender to God's will. That world always appears to come into existence in the present moment that is the *eternal now* of the observer's presence. Whether the observer lives in a state of personal self-identification with the expression of personally biased individual will or lives in the integrated state with surrender to God's will, the observer can only perceive its world and partake of the experience of living a life in that world if it is present for that world.

The only other real option the observer ever has is to no longer be present to perceive its world. The observer can turn the focus of its attention away from its world and no longer be present for that world, in which case that world disappears from existence from the observer's own point of view. Spiritual enlightenment is an experiential state that becomes possible when the observer

focuses its attention on its own sense of being present while it withdraws its attention away from its world. As that world disappears from existence while the observer focuses its attention on its own sense of being present, a portal opens that allows the observer to go beyond its world and know itself to be the pure beingness that is beyond its perceivable world. This portal or doorway, sometimes called the doors of perception or the gateless gate, is the observer's own sense of being present, which is also called *I Am*. This portal is the point of perceiving consciousness that is at the center of the observer's world, which is also called the *Self*. The open portal is called the gateless gate because it can only open when the *Self* becomes selfless. The *Self* is itself the gate that locks one into one's world when one has a personal self-concept, but can also open and let one out of one's world when one becomes selfless. When this portal opens, one experiences the sense of falling into the void and the dissolution of one's individual consciousness into the undivided unity of the formless nothingness of nondual awareness.

The *Self* is a point of perceiving consciousness at the center of its own world. It is the observer that observes every observable thing in its world. It is the ultimate expression of a subject-object relation that defines self and other. The *Self* is an observer in a state of accelerated motion that gives rise to an event horizon that acts as a holographic screen that projects all the observable images of the observer's world to its central point of view, which is the spirit of God moving over the face of the deep. Awakening only becomes possible when the observer is no longer in an accelerated state of motion, which is called a freely falling frame of reference. In an ultimate state of freefall, the observer has no event horizon and has nothing to observe since it has no holographic screen. Without an event horizon, the observer's observations become unlimited, but paradoxically, there is also nothing to observe since everything observable is projected like an image to the observer from its holographic screen. In this ultimate state of freefall, the observer's subject-object relation with everything it perceives in its world comes to an end. The separation of existence into self and other comes to an end and the *Self* becomes selfless. In this ultimate state of dissolution into the formless nothingness of nondual awareness, in which nothing is observed, the divided consciousness of the observer must return to and reunite itself with undivided consciousness. In this ultimate state of undivided existence, there is no self.

There is a normal progression of the awakening process that ultimately leads to the experience of nondual awareness. Every step along the way is a step of letting go and giving up as one surrenders to God's will and detaches oneself from things in the world one perceives. In a very real sense, every step along the way is a loss as one severs emotional attachments to things and empties oneself of things. In the end, everything is lost and nothing is gained. Every step in the awakening process is a loss, and as long as there is more to lose, there are more steps to take. That is the nature of detaching oneself from the world one perceives, which is really a rejection of that world as one turns away from that world. One can only awaken from the world one perceives if one totally rejects that world. The natural progression of the awakening process

takes one from a state of resistance to nonresistance to the ultimate rejection and turning away from one's world as one looks within into the emptiness of one's own being.

If one resists whatever appears to happen in the world one perceives, if one interferes with the normal flow of things through that world, if one tries to control whatever appears to happen in that world in a personally biased self-defensive way, then one feels emotionally self-limited to the emotionally animated form of a person in that world and emotionally identifies oneself with that person. If one enters into a state of deep nonresistance, acceptance and surrender, then that personal self-identification dies away and one can only know oneself to be the detached witness of that world. If one totally detaches oneself from that world, if one completely rejects everything about that world and empties oneself of everything in that world, if one sincerely wants out of that world, not at the level of physical body death but at the level of ego death, then one awakens from that world like a dreamer awakens from its dream. One does that by losing interest in one's world to such a degree that one completely turns away from that world and is no longer present to perceive that world, which then must disappear from existence from one's own point of view. This naturally happens when one sees that world to be an illusion of what one really is and no longer is interested in paying attention to an illusion. As one turns the focus of one's attention away from the world one perceives while one looks within into the emptiness of one's own being, as one focuses one's attention on one's own sense of being present while one's world disappears from existence, one can finally awaken from one's dream of separate existence into the unity of nondual awareness and know the truth of what one really is.

### **Stop and Just Be: Be Still and Know that I Am**

The simplest way to begin the awakening process is summarized with the simple instructions *Stop and just Be*. These instructions are all about how one can enter into the integrated state, in which one feels connected to all things in the world one perceives and knows oneself to be a pure presence of consciousness that perceives the normal flow of things in that world. This is the basic instruction of all religions and spiritual paths that point toward a state of spiritual unity that is readily available when one surrenders to God's will.

*Stop* means one stops thinking, which means one stops focusing one's attention on the mental construction of emotionally energized personally biased self-concerned thoughts that one thinks about oneself. One stops thinking about oneself as the emotionally energized form of a person emotionally related to the form of other things one perceives in the world. One stops thinking about oneself in terms of a personal story told in the past and future about what that person did to others or what others did to the person in the past or what that person will do to others or what others will do to the person in the future. Instead of thinking about oneself as a person, one stops thinking about oneself so that one can *just be* what one really is, which is a pure presence of consciousness that perceives the whole thing. One shifts the focus of one's attention away from

one's self-concerned thoughts and focuses one's attention on one's own sense of being present as a presence of consciousness. One is being present for one's own sense of beingness. One is being what one really is by being with one's own sense of beingness. In the book of Psalms, this instruction to *Stop and just Be* is perfectly expressed as *Be Still and Know that I Am*.

The simplest way to *Stop and just Be* is to surrender to God's will and accept *what is as it is* every moment. One puts one's trust in the normal flow of things to sort out what is for the best and accepts *what is as it is* in the moment. When one surrenders in the moment, one stops thinking about the past and the future and just accepts *what is* in the present moment. One puts oneself in alignment with the normal flow of things and just allows oneself to be carried along by that flow. One feels connected to things because one is no longer resisting the normal flow of things or interfering with that flow or trying to control things and direct events in a personally biased self-defensive way. One is no longer creating an emotional disturbance in that flow that makes one feel self-limited to the emotionally energized form of a person and that leads one to emotionally identify oneself with that personal form. One knows oneself to be a pure presence of consciousness that perceives it all. One knows oneself not to exist in the past or future, which only has an illusory existence, but only to exist in the present moment, which is an *eternal now*. This knowledge is perfectly expressed with the biblical statement, *Before Abraham was, I Am*.

When one surrenders to God's will, one accepts *what is as it is* every moment with no desire that anything be any different than it actually is. One stops wanting things to be different than they actually are in the moment. Wanting things to be different can only create an emotional disturbance in the normal flow of things. One does this because one has a choice to make. One can either express personally biased individual will with its illusions of personal control, doership and personal identity, or one can surrender to God's will and know the true nature of what one really is. It has to be one or the other. One can live the illusion of a personal life and pretend to be something that one is not, or one can discover the truth and be what one really is.

If one wants to go further with one's awakening than the integrated state, one must sever one's emotional attachments to everything one perceives in one's world. One must empty oneself of all those perceivable things so that one can know oneself to be the detached witness of things existing in emptiness and silence. If one wants to go even further with one's awakening than being a detached witness, one must reject the world that one perceives and look within into the emptiness of one's own being. One must see that world to be an illusion and lose interest in paying attention to an illusion. When one turns the focus of one's attention away from that world as one focuses one's attention on one's own sense of beingness, when one is no longer present to perceive that world that then disappears from existence while one is present to be with one's own beingness, one can finally awaken from the dream of separation into the truth of what one really is. One knows oneself to be the undivided and unlimited unity of the formless nothingness of

nondual awareness. With that realization of undivided and unlimited being, there is no further. One is finally done with one's journey of awakening. One has returned to one's true home.

### **Testimony of Enlightened Beings**

*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.*

*You are and I am, but only as points in consciousness.*

*Nothing perceivable is real. Only the onlooker is real, call him Self or Atman. That which makes you think that you are a human is not human. It is a dimensionless point of consciousness.*

*All you can say about yourself is I Am.*

*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, effortlessly and spontaneously.*

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

*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.*

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

*Delve deeply into the sense I Am and you will discover that the perceiving center is universal. All that happens in the universe happens to you, the silent witness. Whatever is done is done by you, the universal and inexhaustible energy. There can be no universe without the witness, no witness without the universe.*

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

*Everyone lives in his own world.*

*Everyone creates a world for oneself and lives in it, imprisoned by one's ignorance. All we have to do is to deny reality to our prison.*

*The world you can perceive is a very small world, entirely private. The world is but a reflection of imagination. Take it to be a dream and be done with it. What you call survival is but the survival of a dream. By forgetting who you are and imagining yourself a mortal creature you create so much trouble for yourself that you have to wake up, like from a bad dream.*

*Some go on a journey and come back, some never leave. What difference does it make since they travel in dreamlands, each wrapped up in his own dream. Only the waking up is important.*

*Once you have seen that you are dreaming, you shall wake up, but you do not see because you want the dream to continue. A day will come when you long for the ending of the dream. You become willing to pay any price. The price will be dispassion and detachment, the loss of interest in the dream.*

*The dreamer is one.*

*I Am beyond all dreams.*

*I Am the light in which all dreams appear and disappear.*

*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 world is but a mistaken view of reality, unreal to its core.*

*I am like a cinema screen, clear and empty.*

*The pictures pass over it and disappear, leaving it as clear and empty as before.*

*The screen intercepts and reflects the pictures. These are lumps of destiny, but not my destiny; the destinies of the people on the screen.*

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

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

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

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

*To myself I Am neither perceivable nor conceivable.*

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

*In the immensity of consciousness a light appears, a tiny point that traces shapes, thoughts and feelings, concepts and ideas.*

*Look within and you will find that the point of light is reflected as the immensity of light in the body as the sense I Am. There is only light. All else is appearance.*

*You are that point of consciousness.  
By your movement the world is ever created. Stop moving and there will be no world.*

*At the root of all creation lies desire.  
The projecting power is imagination prompted by desire.  
Desire and imagination foster and reinforce each other.*

*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.*

*In pure being consciousness arises.  
In consciousness the world appears and disappears.  
Consciousness is on contact, a reflection against a surface, a state of duality. The center is a point of void and the witness a point of pure awareness; they know themselves to be as nothing.  
But the void is full to the brim.  
It is the eternal potential as consciousness is the eternal actual.*

*The 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.*

*Awareness comes as if from a higher dimension.*

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

*The Self stands beyond the mind, aware, but unconcerned. You are the Self, here and now. Stand aware and unconcerned and you will realize that to stand alert but detached, watching events come and go, is an aspect of your real nature.*

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

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

*There is nothing more to it. The attitude of pure witnessing, of watching events without taking part in them.*

*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.*

*In reality only the Ultimate is. The rest is a matter of name and form. As long as you cling to the idea that only what has name and shape exists the Supreme will appear to you non-existing. Names and shapes are hollow shells. What is real is nameless and formless, pure energy of life and light of consciousness.*

*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.*

*If you seek reality you must set yourself free of all patterns of thinking and feeling. Even the idea of being human should be discarded.*

*Abandon all self-identifications, abandon all self-concern, abandon every desire. Stop thinking of achievement of any kind. You are complete here and now. You need absolutely nothing.*

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

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

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

*When you are in dead earnest, you bend every incident, every second of your life, to your purpose. You do not waste time and energy on other things. You are totally dedicated, call it one-pointedness of the mind.*

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



*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.*

*Your thoughts dominate you only because you are interested in them. Turn away from your desires and fears and from the thoughts they create and you are in your natural state. Whenever a thought or an emotion of desire or fear comes to your mind, just turn away from it. Turn away. Refuse attention.*

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

*Only in complete self-negation is there a chance to discover our real being. The false self must be abandoned before the real Self can be found.*

*Self-identifications are patently false and the cause of bondage.*

*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.*

*You create bondage when you desire and fear and identify yourself with your feelings.*

*You identify yourself with your desires and become their slave.*

*Your bonds are self-created as chains of attachment.*

*Cut the knot of self-identification.*

*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.*

*Desire for embodied existence is the root-cause of trouble. You imagine you were born and you will die if you do not take care of your body.*

*Selfishness is self-concern for the protection, preservation and multiplication of one's own body. To be attached is to be selfish. As long as you have a self to defend you must be violent.*

*Selfishness is due to self-identification with the body.*

*A man who knows he is neither body nor mind cannot be selfish.  
He has nothing to be selfish for.*

*The body and mind are limited and therefore vulnerable. They need protection which gives rise to fear. As long as you identify yourself with them you are bound to suffer.*

*It is your mind that has separated the world outside your skin from the world inside and put them in opposition. This created fear and hatred.*

*There is nothing wrong in the idea of a body, but limiting oneself to one body only is a mistake.*

*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 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'.*

*You progress by rejection.*

*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.*

*To question is the essence of revolt.  
Without revolt there can be no freedom.*

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

*Giving up is the first step. The real giving up is in realizing that there is nothing to give up, for  
nothing is your own.*

*Give up all and you gain all.*

*Then life becomes what it was meant to be: Pure radiation from an inexhaustible source.  
In that light the world appears dimly like a dream.*

*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.*

*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.*

*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.*

*There is a vastness beyond the farthest reaches of the mind. That vastness is my home; that  
vastness is myself.*

*When the mind becomes quiet, if you do not disturb this quiet and stay in it, you find that it is  
permeated with a light and love you have never known, and yet you recognize it at once as your  
own nature. Once you have passed through this experience, you will never be the same again.*

*Delusions and attachments end and life becomes supremely concentrated in the present.*

*Self-surrender is the surrender of all self-concern. It cannot be done, it happens when you  
realize your true nature.*

*When there is total surrender, complete relinquishment of all concern with one's past, present  
and future, with one's physical and spiritual security, when the shell of self-defense is broken, a  
new life dawns, full of love and beauty. Complete self-surrender by itself is liberation.*

*Your natural state is pure awareness of being, without any self-identification with anything in particular. In that pure light of consciousness there is nothing, only light.*

*When the mind is quiet we come to know ourselves as the pure witness.  
We withdraw from the experience and stand apart in pure awareness.  
The personality continues, but its self-identification with the witness snaps.*

*Liberation is never of the person, it is always from the person.  
The reward of Self-knowledge is freedom from the personal self.*

*The dissolution of personality is always followed by a sense of great relief, as if a heavy burden has fallen off.*

*All attachment implies fear, for all things are transient.  
Fear makes one a slave.  
Freedom from attachment is natural when one knows one's true being.*

*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.*

*When you refuse to open your eyes, what can you be shown?*

*In ignorance the seer becomes the seen and in wisdom he is the seeing.*

*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.  
Every moment returns to its source, just as every wave subsides into the ocean.*

*Realization is in discovering the source and abiding there.  
The realized man has returned to the source and realized his true nature.*

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

*The moment you know your real being you are afraid of nothing.*

*One is left without questions; no answers are needed.  
One is undeceived only.*

*Your true home is in nothingness.*

*Remain as the silent witness only; a mere point in consciousness, dimensionless and timeless.*

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

*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.*

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

*Mere knowledge is not enough; the knower must be known.*

*Without knowledge of the knower there can be no peace. I know myself as I am in reality. I am neither the body nor the mind. I am beyond all these.*

*The person is a very small thing. Actually it is a composite, it cannot be said to exist by itself. Unperceived it is just not there. It is but the shadow of the mind, the sum total of memories. Pure being is reflected in the mirror of the mind as knowing. What is known takes the shape of a person based on memory and habit. It is but a shadow or projection of the knower onto the screen of the mind.*

*Once you realize that the person is merely a shadow of the reality, but not reality itself, you cease to fret and worry.*

*You agree to be guided from within and life becomes a journey into the unknown.*

*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.*

*Everything is depicted in the pictures on the screen, including the person you take yourself to be; nothing in the light. You are the light only. You are the pure light appearing as a picture on the screen and becoming one with it.*

*Yours is the power of perception, not what you perceive. Whatever you are conscious of, is not you. Yours is the cinema screen, the light and the seeing power, but the picture is not you.*

*The sense of identity is like a sequence of pictures on the cinema screen. Without the light and the screen there can be no picture. To know the picture as the play on light on the screen gives freedom from the idea that the picture is real.*

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

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

*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.*

*Do not undervalue attention. To know, to do, to discover, or to create you must give your attention to it.*

*Give your undivided attention to the most important in your life, yourself.*

*Attention comes from the Self.*

*All you can do is to shift the focus of consciousness beyond the mind.*

*By its very nature the mind is outwardly turned; it always tends to seek for the source of things among the things themselves.*

*To be told to look for the source within is the beginning of a new life.*

*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.*

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

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

*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.*

*The point of I Am is the bridge between the watcher and its dream.  
I Am both inside and outside the dream, but what I see in dream, I am not.*

*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.*

*The state of pure witnessing is like space, unaffected by whatever it contains.*

*The difference between the person and the witness is as between not knowing and knowing oneself.*

*You can see a person but you are not a person.*

*As long as there is consciousness of something, its witness is also there.  
Give attention to the witness to break the spell of the known, the illusion that only the perceivable is real.*

*As long as you believe that only the perceivable world is real you remain its slave.  
To become free your attention must be drawn to the witness.*

*All that is, lives and moves and has its being in consciousness.  
I Am in and beyond that consciousness.*

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

*Absolute reality imparts reality to whatever comes into being.  
It is the very source of reality.  
It is what is, pure being, the timeless reality.  
It is not perceivable; it is what makes perception possible.*

*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.*

*I am dead already. Physical death will make no difference. I am timeless being.*

*Nothing lasts. The void remains.*

*Before the mind happens, I Am.  
Before all beginnings, after all endings, I Am.  
All has its being in the I Am that shines in every living being.*

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

*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.*

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



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

*The Supreme reality is the void beyond being and non-being, beyond consciousness. There is no journey to Supreme reality. One is undeceived only. One is as one always is. One knows nothing, wants nothing, is nothing. There is nothing left to do. One's work is done.*

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

*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.  
-Nisargadatta Maharaj*

*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.*

*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.*

*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.  
-Osho*

*That which permeates all, which nothing transcends, and which like the universal space around  
us fills everything completely from within and without, that Supreme non-dual Brahman*

*That thou art.  
Brahman is the only truth, the world is illusion, and there is ultimately no difference between  
Atman and Brahman.*

*-Shankara*

*I discovered the secret of the sea in meditation upon a dewdrop.*

*Now I am darker than the deepest sea, just hand me down, give me a place to be.*

*Something makes you turn around,  
The door is open, you can't close your shelter.  
You try the handle of the road.  
It opens. Do not be afraid.  
It is you my love, you who are the stranger.*

*Now I Am become death, the destroyer of worlds.*

*The soul that with a strong and constant calm  
Takes sorrow and takes joy indifferently  
Lives in the life undying.  
That which is can never cease to be  
That which is not cannot exist.  
To see this truth of both  
Is theirs who part essence from accident  
Substance from shadow.*

*Never the spirit was born,  
The spirit shall cease to be never,  
Never was time it was not.  
End and beginning are dreams.*

*The unreal has no being  
The real never ceases to be*

*In the knowledge of the Atman, which is a dark night to the ignorant,  
The recollected mind is fully awake and aware.  
The ignorant are awake in their sense life, which is darkness to the sage.*

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

*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*

*Empty yourself of everything*

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

*The wise are impartial*

*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*

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

*He must dare to leap into the Origin so as to live by the Truth and in the Truth, like one who has become one with it. He must become a pupil again, a beginner; conquer the last and steepest stretch of the way, undergo new transformation. If he survives its perils then is his destiny fulfilled; face to face he beholds the unbroken Truth, the Truth beyond all truths, the formless Origin of origins, the Void which is the All; is absorbed into it and from it emerges reborn.*

*-Eugen Herrigel*