

What Is Real?

What Modern Physics Tells Us About The Nature Of Reality

Question: What is Real?

Answer: Nothing



Do not try to bend the spoon. That is impossible.

Only try to realize the truth.

What truth?

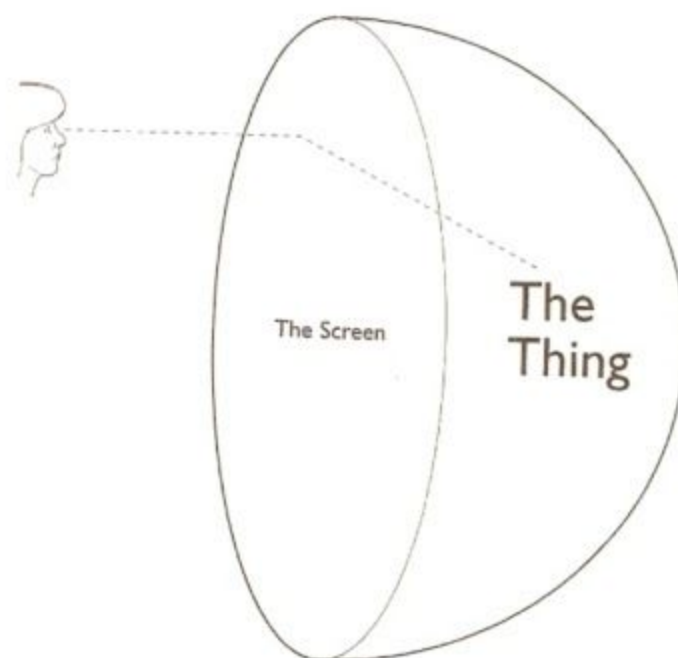
There is no spoon.

In a central scene in the Matrix, Morpheus asks Neo "*What is real? How do you define real? If you're talking about what you can perceive, then real is simply electrical signals interpreted by your brain.*" The reason this quote is so important is it starts us down the path of a scientific investigation into the true nature of reality. The problem with the answer that Morpheus gives Neo is the brain and its electrical signals are just more stuff that can be perceived. The really big question is how can *reality* be defined in a way that is *independent of perception*?

Amanda Geffer stumbled on the answer in her recent book *Trespassing on Einstein's Lawn*. Geffer surveyed the landscape of modern physics by interviewing the best investigators in the world that work in the area of quantum gravity, which is often touted as a *Theory of Everything* that unifies quantum theory with relativity theory. She found there was very broad consensus among these investigators that the most fundamental thing we know about the world is the holographic principle of quantum gravity. This scientific concept basically says that perceivable reality is defined on a bounding surface of space that acts as a holographic screen.

Perceivable reality is not really defined in three dimensional space, but on a two dimensional holographic screen. The perceivable world is really a holographic world. Everything that can be perceived in the perceivable world is a form of information projected like an image from a screen to the point of view of an observer, just like the images projected from a computer screen. Nothing actually exists in three dimensional space. Everything that can be perceived in three

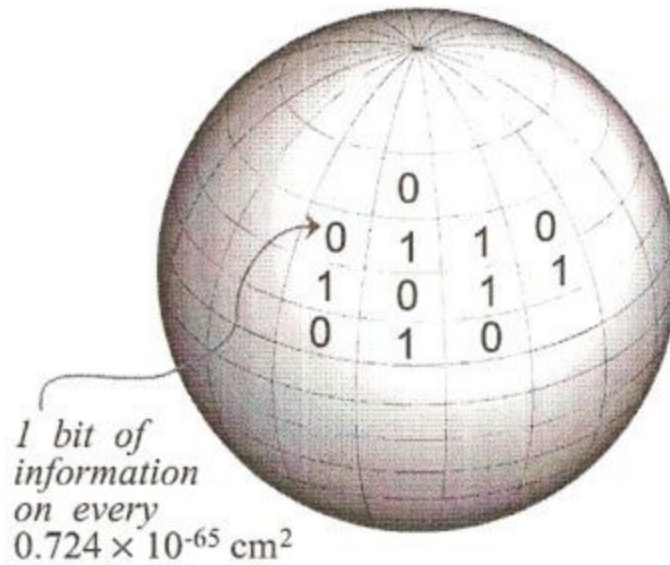
dimensional space is really a holographic illusion that can only arise as forms of information are projected like images from a holographic screen to the point of view of an observer.



The Observer, the Screen and the Thing

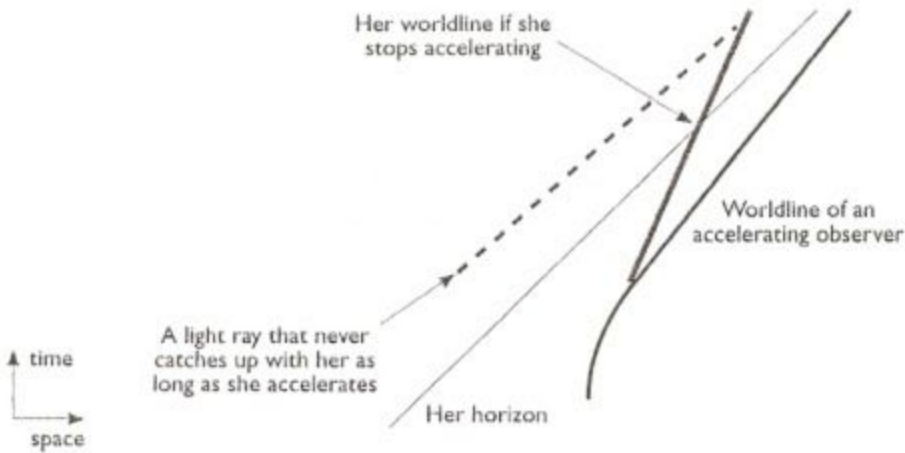
The holographic principle says that all the bits of information for everything perceivable in the three dimensional perceivable world are encoded on a two dimensional bounding surface of space that acts as a holographic screen. Everything that is perceivable and that can appear to exist in the perceivable world is a form of information projected like an image from the screen to the point of view of an observer. That is what makes the perceivable world a holographic world.

The bits of information for all the projected images are encoded on a holographic screen. The screen encodes bits of information in a binary code of 1's and 0's, much like a computer screen. Each bit of information is encoded on a pixel defined on the screen. In quantum gravity the pixel size is called the Planck area. This way of encoding bits of information for everything perceivable on a two dimensional bounding surface of space is called the holographic principle.



The Holographic Principle

The holographic principle gives a straightforward scientific explanation for how the observer's holographic screen arises in the first place. The observer's holographic screen is an event horizon that can only arise in the observer's accelerated frame of reference. An event horizon is a bounding surface of space that limits the observer's observations of things in space, but that event horizon can only arise in an observer's accelerated frame of reference. Every accelerating observer has an event horizon that limits the observer's observations of things in space.



Accelerating Observer's Event Horizon

When the holographic principle is applied to that two dimensional bounding surface of space, the observer's event horizon becomes a holographic screen that encodes bits of information for everything the observer can observe in that three dimensional bounded region of space. The observer's observation of anything in that bounded region of space is a holographic projection of a form of information projected like an image from the observer's holographic screen to its point of view. The observer's holographic screen is observer-dependent in the sense that the screen can only arise in the observer's accelerated frame of reference. Only an accelerating observer has a holographic screen that encodes information for everything the observer can observe in its own holographic world. The observer's holographic world in a very real sense is defined by its own holographic screen that encodes information for everything observable in that world.

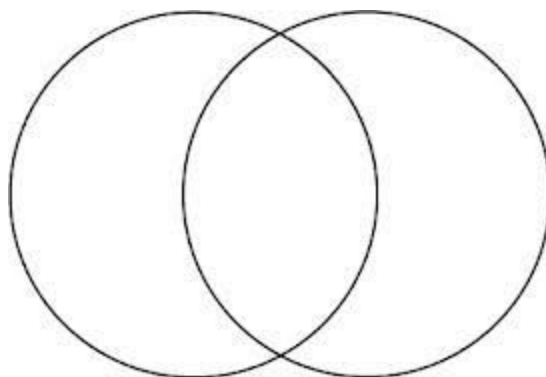
This brings us back to the incredible discovery about the nature of reality that Amanda Gefter stumbled upon when she investigated the holographic principle. Gefter asked herself: *What is ultimately real?* This is the same question Morpheus asked Neo: *What is real? How do you define real?* The only definition that made any real sense to Gefter was to define ultimate reality or what is ultimately real in terms of what is invariant for all observers. If all observers can't agree upon the nature of their observations, then whatever they observe can't really be real. Whatever an observer observes may appear to be real from the point of view of that particular observer, but if other observers disagree about what is being observed, then those differing observations can't ultimately be real. For something to be ultimately real, there must be total agreement among all observers about whatever is being observed. In other words, ultimate reality can only be defined in terms of what is invariant for all observers.

Gefter then began an investigation into the nature of modern physics to discover what could possibly be invariant for all observers. At the end of the day, what observations will all observers be in total agreement upon? The strange thing about modern physics is that it tells us there is no such thing as an observation that is invariant for all observers. No such observation actually exists. The holographic principle is really the final nail in the coffin that puts an end to the mistaken idea that there is any such thing as an observation that all observers will agree upon.

The reason the holographic principle ends this debate is because whatever any observer can observe is a form of information projected like an image from its own holographic screen to its own point of view. The observer's holographic screen arises in the observer's own accelerated frame of reference. Every observer is surrounded by its own holographic screen that arises as an event horizon in its own accelerated frame of reference. The observer itself is only the point of view at the center of that frame of reference. Everything observable must be projected like an image from the observer's holographic screen to its own point of view.

If that's the case, how can different observers agree upon any observation? The answer is that different observers that are located at different points of view can share a consensual reality to

the degree that their respective holographic screens overlap in the sense of a Venn diagram and share information, like the kind of information sharing we see in an interactive network of screens like the internet. Each observer's holographic screen is a bounding surface of space that arises as an event horizon in the observer's own accelerated frame of reference, but those bounding surfaces can overlap in the sense of a Venn diagram and share information.



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

The problem is the overlap is not perfect. There will always be observations that one observer can observe that another observer cannot observe since their respective holographic screens do not perfectly overlap. In the language of relativity theory, one observer can observe something that another observer cannot observe when that thing appears within the first observer's event horizon but is outside the second observer's event horizon. The second observer cannot observe anything outside its event horizon, but with overlapping horizons that do not perfectly overlap, it's possible that thing will appear within the first observer's horizon, and therefore is observable to the first observer. Using Geffter's definition that only whatever is invariant for all observers can ultimately be real, we then have to conclude that the thing the first observer observes that appears within its event horizon is not ultimately real, since the second observer cannot observe it. The second observer cannot observe what is outside its horizon.

Of course, the appearance of the thing appearing within the first observer's event horizon is only a holographic illusion that results from holographic projection of an image of that thing from the first observer's holographic screen to its own point of view. When their respective holographic screens do not perfectly overlap, the second observer cannot observe that thing since it would appear outside its event horizon if it was observed. The upshot is the holographic principle tells us that nothing can be invariant for all observers. Nothing can be ultimately real since different observers located at different points of view in different accelerated frames of reference will never agree about all their observations.

There is a paradox here that even Geffter did not recognize or was not willing to confront. The observer's holographic screen can only arise in the observer's accelerated frame of reference. If

the observer's acceleration comes to an end, then the observer has no event horizon and has no holographic screen. In relativity theory, a non-accelerated frame of reference is called a freely falling frame of reference. In a freely falling frame of reference, a non-accelerated observer has no event horizon and therefore the observer's observations in space become unlimited, but the freely falling observer also has no holographic screen and therefore has nothing to observe. The holographic principle tells us everything the observer can observe is only a holographic projection of a form of information projected like an image from the observer's holographic screen to its point of view. In a freely falling frame of reference, the observer's observations become unlimited, but paradoxically, there is also nothing to observe.

This is the answer to Geffer's original question about what is ultimately real. The only thing that is invariant for all observers, the only thing that all observers can be in total agreement upon, is that they observe nothing when they are in an ultimate freely falling frame of reference. Nothing is ultimately real because that is what all observers agree upon when they enter into an ultimate freely falling frame of reference. They all are in total agreement that they observe nothing from their own points of view when they enter into an ultimate freely falling frame of reference.

The reason this paradox is so important is it gives a scientific explanation for the nature of spiritual enlightenment. The observer itself is only a point of view that arises in relation to a holographic screen that projects images of all things the observer can observe in its holographic world as those images are projected from its screen to its own point of view. The observer's holographic screen can only arise in the observer's own accelerated frame of reference. The observer itself is only a point of view that perceives things, which is a focal point of perceiving consciousness. When that point of perceiving consciousness enters into an accelerated frame of reference, the observer's holographic world appears to come into existence. When that point of perceiving consciousness enters into an ultimate freely falling frame of reference and the observer no longer has a holographic screen, that holographic world disappears from existence from the observer's own point of view. In that ultimate freely falling frame of reference, the observer observes nothing. That nothingness is the only thing that can ultimately be real.

This nothingness is the ultimate nature of reality that remains when everything disappears from existence. In the language of spirituality, this nothingness is the formless nothingness of pure consciousness. The only thing that is ultimately real is not really a thing. It is the formless nothingness of pure consciousness that remains when everything disappears from existence.

This underlying reality is the ground of being. The ultimate nature of reality is the ultimate nature of existence. Everything that is perceivable is unreal in the sense of being a holographic illusion. The projected images of a holographic world have no real existence. They have no real being. Their apparent existence is totally dependent on the existence of an observer that must bring them into existence in the observer's accelerated frame of reference. What is ultimately real

is the underlying reality that remains when everything disappears from existence in an ultimate freely falling frame of reference, which is the formless nothingness of pure consciousness. It is the ultimate nature of existence that can never stop existing, since it is the ground of being.

The Bhagavad-Gita perfectly summarizes the true nature of existence in terms of what is real:

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

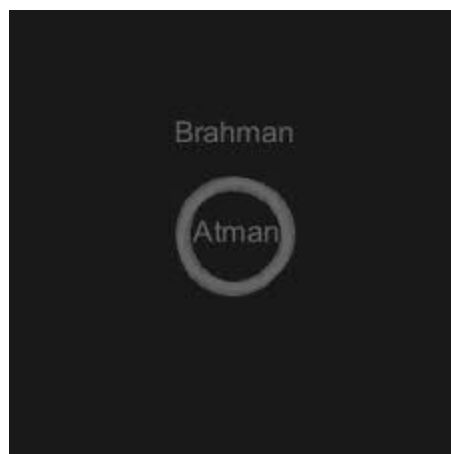
Spiritual enlightenment is the direct experience of this underlying, ultimate reality. When an observer enters into an ultimate freely falling frame of reference and everything disappears from existence from the observer's own point of view, the observer's observations become unlimited but the observer perceives nothing. The observer directly but timelessly experiences itself to be the unlimited and undivided formless nothingness of pure consciousness.

Atmanic Versus Brahmanic Consciousness

The ancient Vedic wisdom, with its concepts of Atman and Brahman, has addressed the issue of *what is real* and *what is illusion*. The essential distinction is between the Atmanic level of reality and the Brahmanic level of reality. Atman is understood as the individual spiritual presence of consciousness, while Brahman is the undivided spiritual source of that individual spiritual presence of consciousness. Individual existence only exists at the Atmanic level of reality, which in some sense is an illusion, like the projected and animated images of a virtual reality. At the Brahmanic level of reality, there is no individual existence. All is One. Individual existence does not exist at the ultimate Brahmanic level of existence, and yet in some mysterious way, individual consciousness ultimately returns to and reunites itself with undivided consciousness. In the words of Shankara: *Brahman is the only truth, the world is illusion, and there is ultimately no difference between Atman and Brahman.*

Atmanic consciousness is the nature of an observer observing some observable thing in a subject-object relation of self and other. The holographic principle tells us the observer is only a focal point of perceiving consciousness that arises in relation to a holographic screen, and all objects are forms of information projected like images from the screen to the observer's central point of view. Everything the observer can observe is a form of information. The observer can also observe the flow of energy within which those forms of information are animated, just like the animated images of a movie projected from a screen. In some mysterious way, the Atmanic consciousness of the observer, the holographic screen that encodes bits of information and projects forms of information to the observer, and the flow of energy within which those forms are animated, must all arise from Brahmanic consciousness, which is the source not only of the observer's perceiving consciousness but also the observer's perceivable holographic world.

With spiritual enlightenment, the observer's perceiving consciousness returns to and reunites itself with its source of Brahmanic consciousness. In some mysterious way, that focal point of perceiving consciousness dissolves back into the formless nothingness of its source like a drop of water dissolves back into the ocean. This dissolution into undivided and unlimited formless nothingness can only occur in an ultimate state of freefall in which the observer no longer has a holographic screen and no longer perceives a holographic world.



Atman-Brahman

Osho has given the perfect description of this experience of spiritual enlightenment:

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.

There Is No Such Thing As Objective Reality

There is no such thing as an observer-independent objective reality out there that different observers can observe and measure. Instead, different observers can share a consensual reality, but each observer has its own observer-dependent observable reality defined on its own holographic screen. The holographic principle tells us that every observer is located at its own central point of view in relation to its own holographic screen that defines its own holographic world. Different observers located at different points of view can share a consensual reality when their respective holographic screens overlap in the sense of a Venn diagram and share information, but each observer's own holographic world is only observed by that particular observer, and is observer-dependent since it can only arise in the observer's own accelerated frame of reference. It only appears there is an objective reality out there that different observers can observe due to information sharing among overlapping holographic screens. In reality, every observer observes its own observer-dependent holographic world in a subject-object relation, where the true nature of the subject is a point of perceiving consciousness and the object is a form of information projected from the observer's holographic screen to its point of view. A consensual reality shared by many observers located at many different points of view gives the appearance of an observer-independent objective reality, but no such thing really exists. Each observer must create its own observer-dependent observable reality in its own accelerated frame of reference. Only the observer has its own independent existence, but the true nature of that existence is nothing perceivable. It is the formless nothingness of pure consciousness.

Life Has No Meaning AKA No Belief Is True

The whole scientific enterprise as epitomized by modern physics is flawed since it's based on giving a mathematical or computational description of whatever can be perceived. Scientists can't even talk about things scientifically without talking about what can be perceived, but their discussion about what can be perceived then requires them to discuss the nature of perceiving consciousness, which they can never do. It's scientifically impossible to discuss the nature of perceiving consciousness since it's nothing perceivable. If perceiving consciousness was itself something perceivable, that would create a paradox of self-reference that would make the whole scientific description logically inconsistent in the sense of the Godel incompleteness theorems that prove a logically consistent system of computational rules can never prove its own consistency. Perceiving consciousness proves the consistency of the computational rules by perceiving them, which means its true nature can never be reduced to computational rules without creating a logically inconsistent paradox of self-reference. The upshot is that perceiving consciousness is itself nothing perceivable, which makes the whole scientific enterprise a waste of time if we're trying to explain the nature of meaning that's given to the perceivable world.

The nature of meaning is best epitomized by the second law of thermodynamics, which says a life-form, which is a form of information that is self-replicated in form in a recognizable way as that form is animated, can only become self-replicated in form if its entropy decreases, which requires the entropy of the life-form and its environment to increase as the self-replicating form incorporates the organizing potential energy of attractive forces into its form while it also sheds disorganizing thermal energy into the environment. That is how all life-forms are self-replicated in form in a recognizable way. That's what we call life, which inherently requires the life-form to eat potential energy and to shed thermal energy into its environment. The problem is, where can the life-form find the potential energy it needs to eat in order to self-replicate its form? The answer is it finds that potential energy in other life-forms. To self-replicate its form, the life-form must eat other life-forms while it also avoids being eaten by other life-forms. We call these survival behaviors the emotional expressions of fear and desire, which are absolutely necessary behaviors the life-form must express in order for its form to become self-replicated in form.

The self-replication of a life-form in a recognizable way is described by computational rules that govern how information is organized into form. The problem is the nature of the perceiving consciousness that is recognizing that form cannot itself be described by computational rules. That kind of scientific description would create a logically inconsistent paradox of self-reference. All meaning is given when perceiving consciousness recognizes a form of information that is self-replicated in form in a recognizable way. The problem of recognition and giving meaning is not a scientific problem since the nature of recognition can never be reduced to computational rules. Recognition and the giving of meaning is inherent to perceiving consciousness and can never be described scientifically since its true nature cannot be reduced to computational rules.

Without the perceiving consciousness that gives meaning to all life-forms as it perceives them, *life has no meaning*. All meaning is given to life by the perceiving consciousness that perceives it. That meaning can only be given in the emotional context that animates all life-forms.

As Jed McKenna points out, the inversion of the statement: *life has no meaning*, is *no belief is true*. When perceiving consciousness recognizes itself to be the life-form it perceives, it gives that life-form the meaning of self-identity. By giving meaning to the life-form, perceiving consciousness identifies itself with the life-form. That is the nature of its self-recognition. The problem is self-identification is only a false belief that perceiving consciousness believes about itself. Perceiving consciousness believes itself to be the life-form that it perceives. This self-recognition is always emotionally driven by expressions of fear and desire.

All perceivable self-concepts are created in a subject-object relation of an observer observing some observable thing. In psychological terms, this subject-object relation defines *self and other*. The true nature of the subject can only be understood as perceiving consciousness, while the nature of the object is whatever is being observed, which modern physics tells us is a form of

information. A self-concept is just another perceivable thing that is being observed. As the perceiving consciousness itself, the subject is nothing perceivable. This tells us no self-concept is true. All perceivable self-concepts are false beliefs the perceiving subject believes about itself.

Self-identification of perceiving consciousness with the life-form it perceives can only be driven by the expression of emotional energy that makes perceiving consciousness feel self-limited to the emotionally animated form of that life-form as it perceives the flow of emotional energy that animates that life-form. That expression of emotional energy is what creates the false belief that perceiving consciousness believes about itself that it is the life-form it perceives. In reality, perceiving consciousness is nothing perceivable. The true nature of perceiving consciousness can only be described in the sense of negation as the formless nothingness of pure consciousness. Nothing that perceiving consciousness can believe about itself is true since it is nothing perceivable. Hence, the perfect inversion of the statement *life has no meaning* is *no belief is true*.

Why isn't love the meaning of life? In a selfless kind way, it is. The critical thing to realize is only perceiving consciousness can give meaning to the life it perceives. If we're talking about the selfish kind of possessive love that arises in the personally identified state of consciousness through the expression of personally biased desires and individual will, that selfish kind of love is all vanity, which the bible tells us is an act of futility that is ultimately no more attainable than chasing after wind. Everything is ultimately lost. If we're talking about the selfless kind of love that arises in the integrated state of consciousness with its surrender to divine will, which is experienced as feelings of connection to all things, that kind of selfless love has no specific object of desire. This kind of selfless love is only experienced by perceiving consciousness when it knows itself to be a non-identified detached witness. In some sense, this is the love of the Creator for its creation. If we're talking about the ultimate state of existence in which an individual presence of perceiving consciousness returns to and reunites itself with its undivided source of pure consciousness, in that ultimate reunion there is no experience of self, there is no experience of love, and no other experiences. There is only the undivided, unlimited formless nothingness of pure consciousness that is timelessly aware of its true unchanging nature.

Nisargadatta Maharaj has perfectly expressed the nature of love:

*Love says I Am Everything
Wisdom says I Am Nothing*

To which we can add:

Delusion says I Am a person

Why Forms of Information Hold Together in the Form of Bodies

Bodies can only hold together and self-replicate their forms in a recognizable way due to the emotional expressions of fear and desire that hold them together, but we might ask why these self-limiting emotional expressions arise in a body in the first place? Biology has pretty much answered this question with the idea of environmental selection pressures and the survival of the fittest body. A body only appears to survive in the world if its form is self-replicated in form in a recognizable way over a sequence of events that arise in the flow of emotional energy that animates the body. It turns out that for a variety of reasons that have to do with the balance between potential and kinetic energy that a body can only self-replicate its form if attractive potential energy is added to the body. The addition of attractive potential energy to a body alters the balance between the tendency for random disorganization of form to occur, which physicists call an increase in entropy, and the tendency for coherent organization of form to occur, which can either be understood in terms of the attractive forces that hold forms together or quantum entanglement of the bits of information inherent in those coherently organized forms. At the level of physics, either attractive forces have to hold forms together or quantum entanglement of information has to be at play to result in the coherent organization of information inside forms. Entangled bits of information naturally tend to align together over a sequence of perceivable events, which results in the coherent organization of information inside forms. The potential energy of attractive forces that hold forms together is an inherent aspect of this organization.

The upshot is the form of a body is only self-replicated in form in a recognizable way if potential energy is added to that form. We call the addition of potential energy to a body the process of eating. The big question is where can a body find the potential energy that it needs to eat in order to self-replicate its form and survive in the world? The answer is that potential energy is found in other bodies. This is the fundamental reason why bodies can only survive in the world if they eat other bodies. Bodies must eat other bodies so that they can add potential energy to their forms, which allows that form to become self-replicated in form in a recognizable way. Even plants must eat the photons that arrive from the sun in order to self-replicate their forms.

As previously stated, there is always a balance between the tendency for entropy to increase and the flow of random kinetic energy to disorganize the form of the body and the tendency for the potential energy of attractive forces to hold the form of the body together and maintain that coherent organization of information. If the balance favors an increase in entropy and the flow of random kinetic energy, the body falls apart and becomes disorganized. If the balance favors the potential energy of attractive forces, the body holds together as its form becomes self-replicated in form and that coherent organization of form is maintained. The only way this second scenario can occur is if the body adds potential energy to its form, which requires the body to eat other bodies. A body can only self-replicate its form and survive in the world if it eats other bodies.

Bodies only survive in the world because they eat other bodies. There is a natural selection pressure called *the survival of the fittest body* that basically says that those bodies that are best able to eat other bodies and avoid being eaten by other bodies are the bodies that are most likely to self-replicate their forms and survive. Self-replication of form is always emotionally driven, since the survival of the fittest body is inherently dependent on emotional expressions by bodies. The coherent organization of information inside a body that allows for self-replication of form in a recognizable way inherently requires the coherent organization of the flow of emotional energy that allows for that self-replication of form as the form of the body is animated. The natural selection pressure of the survival of the fittest body tells us those bodies that are best able to eat other bodies and avoid being eaten by other bodies are the bodies most likely to survive and self-replicate their forms. This natural selection process is always emotionally driven by the expression of emotions that have no other purpose than the survival of the body. These survival emotions are expressed as the desire to eat and the fear of being eaten. The bodies that are best able to survive in the world are those bodies that are best able to express the desire to eat other bodies while they also express the fear of being eaten by other bodies.

Living an embodied life in the world is inherently a life that must be lived in conflict. This is not only the emotional conflict that one body expresses against other bodies as that body struggles to survive in a world where bodies must eat each other in order to survive, which gives rise to natural selection and the survival of the fittest body, but also the emotional conflict that occurs within each body as each body expresses the desire to eat other bodies, which is a movement toward, in conflict with the fear of being eaten, which is a movement away. Within each body an emotional conflict is expressed as movement toward, which is an expression of the desire to eat, in conflict with movement away, which is an expression of the fear of being eaten. Even the expression of anger, which is movement against, is in conflict with these expressions of fear and desire. There is no way to resolve emotional conflicts at the level of a body since these conflicts are the only way bodies can survive in the world and self-replicate and reproduce their forms.

The reason these unresolvable emotional conflicts are so important at the level of living an embodied life in the world is because these emotional conflicts are what underlie all the mentally constructed beliefs one has about oneself that one is a body living an embodied life in the world. The mentally constructed body-based self-concept is not only emotionally energized but is also in emotional conflict with itself. These emotional conflicts in large part are what create all the confusion that leads one to believe that one is an embodied person living a life in the world that one perceives. One believes the false belief that one is an embodied person living a life in that world. Unresolvable emotional conflicts are at the core of all the false beliefs people believe about themselves that they are bodies. Awakening from delusion is the process of disbelieving these false beliefs, but awakening can never occur at the same level that these false beliefs are created since the emotional conflicts that underlie them can never be resolved at that level.

Why People Believe What They Believe

People believe whatever they want to believe because that's what they want to believe, which is another way of saying all beliefs are emotionally driven. All beliefs are mentally constructed in a subject-object relation as a personal self-concept is emotionally related to the concept of some other thing the subject perceives in its world. The self-concept is body-based, which is what makes all beliefs false, since the perceiving subject is identifying itself with the form of a body it perceives in its world. That personal self-identification is always emotionally driven, since the perceiving subject really feels self-limited to the emotionally animated form of that body as it perceives the flow of emotional energy that animates that body.

The holographic principle tells us that the perceiving subject can only be a point of perceiving consciousness that arises at the central point of view of its own holographic world in relation to its own surrounding holographic screen, and that every object that appears in the observer's world, which is everything the subject can perceive in its world, is a form of information that is projected like an image from the screen to the observer's central point of view and is animated in the flow of energy. Each projection of an image is like a screen output, and the animation occurs over a sequence of screen outputs. The whole thing is observer-dependent since the projection and animation of images can only arise in the observer's own accelerated frame of reference, which is how an event horizon arises that acts as a holographic screen. Even the flow of energy that animates the animation can only arise in the observer's own accelerated frame of reference. The problem is a perceivable self-concept is just another animated form of information.

The true nature of the subject-object relation is an observer observing some observable thing, where the subject is a point of perceiving consciousness and the object is a projected form of information. When that form of information is self-replicated in form in a recognizable way as the form is emotionally animated, the observer recognizes itself in that form and identifies itself with that form. Emotional self-identification creates all the false beliefs the perceiving subject believes about itself, as the observer identifies itself with the form of a body-based self-concept that is emotionally related to the form of some other thing the observer perceives in its world.

That personal self-identification is always emotionally driven. The emotional expressions of fear and desire are all about defending the survival of the emotionally animated body. These kinds of survival-oriented emotional expressions are absolutely necessary in a world where bodies must engage in a struggle for survival for the simple reason that a body must eat other bodies while it avoids being eaten by other bodies in order to self-replicate its form in a recognizable way. That is the nature of the survival of the fittest body. Natural selection will ensure that only the fittest bodies that are best able to express the desire to eat other bodies while they also express the fear of being eaten by other bodies will survive and self-replicate and reproduce their forms.

This brings us back to the question of why people believe whatever they want to believe. The answer is people believe what they want to believe because their beliefs are emotionally driven. Once the perceiving subject emotionally identifies itself with the emotionally animated form of a body it perceives, the perceiving subject feels emotionally compelled to defend the survival of that body as though its existence depends on it. That is the essential lie at the center of all false beliefs the perceiving subject believes about itself. The perceiving subject mistakenly believes that its existence depends on the survival of a body.

Body survival is always emotionally driven, which means all the mentally constructed beliefs the perceiving subject has and falsely believes about itself that it is a body in the world it perceives are emotionally driven. Bodies can only survive in the world if they express survival emotions. Those survival emotions are what emotionally energize all body-based self-concepts, which are all false beliefs the perceiving subject believes about itself. At the core of these false beliefs is the perceiving subject's desire to survive in the world in the form of a body. People believe what they want to believe because at their core they want to survive in the world in the emotionally animated form of a body. They want to live an embodied life in the world, and the only way that embodied life is possible is if the survival emotions of fear and desire are expressed. That is why they express survival emotions and why they believe what they believe. The whole thing is based on the false beliefs they have about themselves that they are bodies. At their core, beliefs are about body survival. All beliefs are about defending the survival of a body-based self-concept, which itself is only a belief. That is the nature of all false beliefs the perceiving subject believes about itself when it emotionally identifies itself with the emotionally animated form of a body.

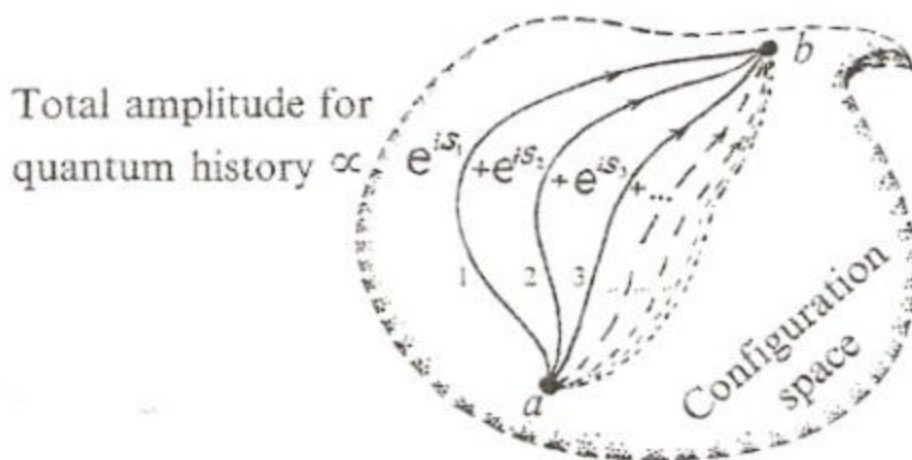
To be clear about things, the perceiving subject is only perceiving things through the organs of sensory perception of a body. Organs of sensory perception are only transmitting information about whatever is being perceived. Some of the perceptions are external sensory perceptions, like sight and sound, and some are internal sensory perceptions, like emotional body feelings. The observer is mistakenly dividing its world into internal and external based on the boundary of a body. The surface of the body creates a false division between *self* and *other*, where *self* is defined as internal to the body and *other* is defined as external to the body. The holographic principle tells us that in reality everything the observer can observe is external to itself. Every observable object the observer can observe is a form of information projected from its own holographic screen to its central point of view. The observer itself can only be understood as a point of perceiving consciousness at the center of its own holographic world. The observer only has a mistaken perception that a body-based *self* exists within its own holographic world.

In reality, the perceiving subject is not a body. The true spiritual nature of the perceiving subject is pure consciousness. Pure consciousness has no need for beliefs because it has no need for survival emotions. Pure consciousness does not survive in the world in the form of a body. The body is just another perceivable form of information that consciousness perceives in the world.

The true spiritual nature of pure consciousness timelessly exists. It is the ultimate, underlying reality or ground of being that timelessly exists when everything else disappears from existence. Its true formless form is the formless nothingness of pure consciousness that timelessly exists.

Individual Will Versus Divine Will

In order to understand the nature of individual will and divine will, we need to make a short digression into the nature of quantum theory. Quantum theory tells us that every observable thing that can be observed in the world does not actually exist as an observable thing in the world. Instead, everything is included in a quantum state of potentiality. The quantum state of the world is like a sum or superposition of all possible observable states of the world. With any observation of an actual observable state of the world, that specific observable state must be chosen from the quantum state of potentiality that sums over all possible observable states of the world. This sum is usually expressed as a sum over all possible paths in some information configuration space, where each point along each of the paths corresponds to a possible observation of the world. In the sense of potentiality, different paths correspond to different possible observations of the world, where a choice must be made at each possible observation of the world about what to observe in the world and which path to follow through the world. Each point along some path is a decision point about what to observe in the world and which path to follow.



Quantum State of Potentiality as a Sum Over All Possible Paths

Quantum theory tells us each path is weighted with a probability amplitude that is the essence of the quantum wavefunction. The quantum wavefunction in turn depends on a quantity called the action, which is like a measure of the distance along that particular path in the information configuration space. The laws of physics enter into the quantum state since they can always be expressed as an action principle. The laws of physics are inherent in the action that measures distance along the path. The most likely path in the sense of quantum probability is the path of

least action, which is like the shortest possible distance between two points in the information configuration space, but there is an important caveat. The path of least action is only chosen as the most likely path if choices are made in an unbiased way. Physicists call unbiased choice random choice. In a very real sense, without unbiased choice, the laws of physics lose their predictability and the path of least action is no longer the most likely path. In terms of throwing dice, if there is bias in the way choices are made, the game is rigged and all bets are off.

This leads to a natural explanation of the difference between divine will and individual will. Divine will always makes its choices in an unbiased way. Individual will is always personally biased. Individual will can only arise when a presence of perceiving consciousness identifies itself with the form of a person it perceives in its world. That personal self-identification is always emotionally driven. The perceiving subject feels self-limited to the emotionally animated form of that person as it perceives the flow of emotional energy that animates that form. Once the perceiving subject emotionally identifies itself with that personal form, the focus of its attention becomes personally biased to defend the survival of that form as though its existence depends on it. With personal bias in the focus of its attention, choices are made in a personally biased way, which leads to the expression of more personally biased survival emotions.

Unbiased choices lead to the normal flow of things. The normal flow of things naturally arises in the flow of energy through the observer's world as unbiased choices are made and things tend to follow the path of least action. Biased choices are always an interference with the normal flow of things. This interference creates an emotional disturbance in the normal flow of things as survival emotions are expressed in a distorted and amplified way, like an out-of-control positive feedback loop. This interference with the normal flow of things leads to distorted and amplified expressions of personally biased survival emotions that make the observer feel self-limited to the emotionally animated form of a person that expresses biased survival emotions. In a very real sense, the observer is distorting the flow of energy through its world as it expresses those personally biased emotions. This is only possible because the emotional energy that underlies the expression of those emotions arises in the observer's own accelerated frame of reference, but even that accelerated frame of reference can only arise in the normal flow of energy through the observer's world. That normal flow of energy can only arise as an expression of divine will.



Normal Flow of Energy Through the Observer's Perceivable World

The only reason these personally biased choices can be made is because the quantum state of potentiality allows for the possibility of choice. The quantum state in turn is characterized by computational rules that we call the laws of physics. Where do these computational rules come from? The answer of course is the holographic principle. It is fairly easy to show that all the laws of physics can be deduced from the holographic principle. The law of gravity is described in relativity theory by Einstein's field equations for the space-time metric, which can be deduced in a straightforward way from the holographic principle. The details of how this goes forward are explained elsewhere in this website. Once we can deduce Einstein's field equations for gravity from the holographic principle, it's possible to deduce all the quantum field theories of the standard model of particle physics from Einstein's field equations. All the quantum fields of the standard model of particle physics naturally arise from Einstein's field equations through the usual unification mechanisms of modern physics. The quantum fields of the electromagnetic and nuclear force particles are understood to arise as extra components of the space-time metric with extra compactified dimensions of space. The quantum fields of the matter particles arise with supersymmetry. This is explicitly demonstrated in M-theory, where 11-dimensional supergravity is understood as a low energy limit. It is therefore possible to deduce all the laws of physics or the computational rules that govern the universe from the holographic principle.

Where does the holographic principle come from? We've already discussed that whenever an observer enters into an accelerated frame of reference an event horizon arises that acts as the observer's holographic screen. The basic problem is to explain how bits of information are encoded on that screen. String theory and M-theory supply a possible answer, but it turns out that string theory is a special case of a more general kind of geometry called non-commutative geometry. Even fractal geometries can be understood as special cases of non-commutative geometry. Whenever non-commutative geometry is applied to an event horizon as a way to specify quantized position coordinates on the horizon, those quantized position coordinates are

smear out into area elements like pixels on a screen, and each pixel naturally encodes a quantized bit of information, which is called a qubit. At the most fundamental level, an event horizon only turns into a holographic screen because of non-commutative geometry. This is the most general geometric mechanism we scientifically know about that can explain how an event horizon turns into a holographic screen. This geometric mechanism fundamentally explains where all the computational rules come from that govern events in the observable universe.

This is a very nice scientific story, but who the hell chooses non-commutative geometry as the fundamental geometric mechanism that gives rise to the computational rules that govern events in the observable universe? Why should the observable universe be governed by computational rules? We're back to the problem of divine will. In some mysterious way, divine will is making this choice. To say that the observable universe is governed by computational rules along the lines of the holographic principle is basically to say the observable universe is a virtual reality.

The observable universe is a virtual reality, just like the Matrix. This is really no different than the kind of computer-generated virtual reality that is displayed on a computer screen as animated images of that virtual reality are projected from the screen to the point of view of an observer that is playing the virtual reality game. In a metaphysical sense, we can say that the virtual reality game is an expression of divine will. Divine will is creating the virtual reality game.

The problem is the observer must be willing to play the game. If the observer is not willing to play the game, the game is over. If the observer is not willing to play the game, the observer is out of the game. Playing the game means the observer must enter into an accelerated frame of reference, since that is the only way the observer's holographic screen can arise as an event horizon. Playing the game means the observer must focus its attention on the game, since that is the only way the observer can make choices in the game. Playing the game means the observer must be present for the game, since that is the only way the observer can perceive the game. Being present for the game means the observer must focus its attention on the game.

To make things more interesting, the observer not only focuses its attention on the game, but also identifies itself with its character in the game. That kind of personal self-identification is what makes the game interesting in the sense of an observer appearing to live an embodied life in the world it perceives. With personal self-identification, the observer believes it is its character in the game it is playing. The problem is the observer's self-identification with its character is only an emotionally energized false belief the observer believes about itself. That false belief can only arise with personal bias in the observer's focus of attention that leads to the expression of personally biased survival emotions that defend the survival of the observer's character in the virtual reality game as though the observer's existence depends on it. The observer no longer knows what it really is. It mistakenly believes itself to be a character in the virtual reality game it is playing rather than the perceiving subject outside the game that is only playing the game.

Awakening Within The Dream Versus Awakening From The Dream

The process of becoming enlightened goes forward in progressive steps, just like a journey that one makes. Spiritual enlightenment is called awakening from delusion since the process is like awakening from a dream. When one believes oneself to be something that one can perceive in a dream that one is dreaming, that false belief is delusional. One's true nature is the dreamer, not a dream character. When one awakens from one's dream, the entire dream and everything in the dream disappears from existence from one's own point of view and only one's true nature remains. That true nature is the undivided formless nothingness of pure consciousness.

Prior to awakening from the dream, the usual path one takes is to awaken within the dream, sort of like lucid dreaming. When one awakens within the dream, one can only know oneself to be a non-identified detached witness of things, like an observer in a movie audience that only watches as animated images of the movie are projected from a movie screen to one's point of view out in the audience. When one knows oneself to be a non-identified detached witness of things, one is no longer in the movie. One has come out of the movie. One was never really in the movie. One only falsely believed oneself to be a part of the movie when one identified oneself with one's character in the movie. In reality, one is only watching the movie from one's point of view in the audience outside the movie. One awakens within the dream when one knows oneself not to be a part of the dream. One knows oneself to be a non-identified detached witness of the dream.

This process of awakening within the dream is only possible if one surrenders to divine will and detaches oneself from things. When one surrenders to divine will, one gives up one's personally biased desire to control things in a self-defensive way. Jed McKenna calls surrender the willingness to *relinquish the illusion of control*. One stops resisting the normal flow of things. The normal flow of things arises in the flow of energy through one's world as an expression of unbiased divine will. The expression of personally biased individual will always reflects personal bias in the focus of one's attention. There is no personal bias in the expression of divine will. All expressions of personally biased individual will can only interfere with the normal flow of things. All attempts to control things in a personally biased self-defensive way can only create an emotional disturbance in the normal flow of things. All feelings of personal self-limitation that one perceives can only arise from that emotional disturbance in the normal flow of things. Without that emotional disturbance, only feelings of connection are perceived.

When one surrenders to divine will, one puts one's trust in the normal flow of things to sort out what is for the best. One accepts things as they are every moment with no desire that things be any different than they are in the moment. One accepts *what is as it is* every moment. One does not fearfully anticipate the future or regretfully remember the past. All desires for future achievements and resentments about past events come to an end. One's attention is only focused

on the present moment. The present moment is the only place that one can ever find oneself as a presence of consciousness when one's attention is focused on one's own sense of being present.

When one detaches oneself from things, one's personal self-identification dies away. As one severs one's emotional attachments to things, one stops identifying oneself with the emotionally animated form of a person that appears in the world one perceives. Severing an emotional attachment always feels like something dies inside since one's personal self-concept can only become mentally constructed through the expression of emotional attachments. As one severs emotional attachments, one's personal self-concept or ego-structure dies away. Detaching oneself from things can only go forward in a state of surrender, since one must become willing to die at the level of ego-death. As long as one is defending one's self-concept as though one's existence depends on its survival, one will not surrender or detach oneself from things. When one sees that one's ego-structure or personal self-concept is only a false belief that one believes about oneself, one becomes willing to suffer ego-death rather than continue to live the life of a lie. Jed McKenna calls this part of the awakening process *ego-death as a means to no-self*.

Surrender is the willingness to give up the desire to control things. Underlying the desire to control things is the expression of the fear of things, which is a self-defensive emotional response. Detachment is the willingness to let go and let things come and go. Underlying all emotional attachments is the expression of the desire to possess things. Expressions of fear and desire have as their only purpose the defense of body survival. Personal self-identification is always body-based and emotionally driven. All personal self-concepts are emotionally energized. Emotional expressions are what makes one feel self-limited to the emotionally animated form of a person as one perceives that flow of animating emotional energy, which leads to personal self-identification. Emotional expressions occur naturally whenever bodies engage in a struggle for survival, but with personal bias in the focus of one's attention, personally biased emotional responses become distorted and amplified, which perpetuates personal self-identification.

Awakening within the dream is only possible if these personally biased emotional expressions are seen for what they really are and one loses interest in expressing them. One has to see for oneself that the only thing these emotional expressions accomplish is to perpetuate personal self-identification, which is the essential problem of falsely believing that one is a person in the world one perceives. Emotional expressions are what creates that false belief that one believes about oneself. The only way that false belief can come to an end is if one stops believing it and one stops emotionally energizing it. The expression of personally biased emotions only reflects personal bias in the focus of one's attention. The only way one can awaken within the dream is if one loses that personal bias in the focus of one's attention. That is only possible through one's willingness to surrender to divine will and emotionally detach oneself from things. One must become willing to give up and let go. Awakening is not about gaining anything, but is only about losing things. Ultimately, everything is lost and nothing is gained. Every step forward in the

awakening process is a loss. As long as there is more to lose, there are more steps to take. The essential nature of moving forward is the willingness to give up and let go. Ultimately, one only becomes willing to lose everything when one sees that everything one has is an illusion.

As one detaches oneself from things, one sees things from a higher level with a sense of distance and detachment, like a movie that one is watching from one's point of view in the movie audience. Things are seen to be no more real than the animated images of a movie projected from a movie screen to one's point of view out in the audience. One only knows oneself to be a non-identified detached witness of things. One is no longer inside the movie but is outside in the audience. The person one perceives with its emotional reactions is just another character in the movie that one is watching. One no longer emotionally attaches oneself to the character and no longer emotionally identifies oneself with the character. This state of emotional detachment and non-identification is the essence of awakening within the dream. One is no longer a part of the dream. One has come out of the dream. One knows oneself to be a detached witness of things.

Awakening from the dream follows awakening within the dream. When one sees the dream to be an illusion of what one really is, one naturally loses interest in paying attention to an illusion. One stops caring about what appears to happen in the illusion and one withdraws one's focus of attention away from the illusion. The only other place one can focus one's attention is on one's own sense of being present. As one shifts the focus of one's attention onto one's own sense of being present as a presence of consciousness, one looks within into the emptiness of one's own being. As one stabilizes one's focus of attention on one's own sense of being present, one is being present for one's own beingness. One is being with the emptiness of one's own being.

Something strange happens when one withdraws one's attention away from the illusion. The illusion disappears from existence. The illusion only consists of images and is no more real than a movie one is watching as animated images of the movie are projected from a screen to one's point of view in the audience. The images of the movie are only projected to one's point of view when one is present to perceive them as one focuses one's attention on them. In terms of the holographic principle, the images of the movie are forms of information that can only become projected from the screen to one's point of view when one focuses one's attention on them. When one is not present to perceive them, the images disappear from existence. Even stranger, the images of the movie are only animated in the flow of energy as one focuses one's attention on them. The images are only animated in the flow of energy when one is present to perceive them. One must be present to perceive the images and focus one's attention on the images for the images to become projected from the screen and become animated in the flow of energy.

When one is no longer present to perceive the images and withdraws one's focus of attention away from the screen, the images are no longer projected from the screen and are no longer animated in the flow of energy. When one sees the images to be an illusion and loses interest in

paying attention to an illusion, one naturally withdraws one's attention away from the illusion. By withdrawing the focus of one's attention away from the illusion, one is also withdrawing one's investment of emotional energy in the illusion. The emotional energy that animates the illusion can only arise when one is present to perceive the illusion and focuses one's attention on the illusion. When one loses interest in the illusion and stops paying attention to the illusion, the expression of that emotional energy comes to an end. When the expression of all energy that animates one's world comes to an end, that world is no longer animated and comes to an end. That energy is only expressed in one's own accelerated frame of reference and comes to an end in a freely falling frame of reference. In an ultimate state of freefall, one has no holographic screen and no images of one's holographic world can become projected or animated.

When one totally withdraws one's attention away from the world one perceives and is no longer present to perceive that world, the images of that world are no longer projected or animated and the appearance of that world must come to an end. When one focuses one's attention on one's own sense of being present while that holographic world disappears from existence, one enters into an ultimate state of freefall. This experience is described as falling into the void. As long as one is present for one's own beingness, one will remain conscious of oneself as one falls into the void. At this point something wonderful happens. One's individual consciousness dissolves back into its undivided source of pure consciousness like a drop of water dissolves back into the ocean. In this ultimate state of dissolution, consciousness timelessly knows itself to be the undivided and unlimited formless nothingness of pure consciousness. That is the true nature of what it really is, the true nature of the dreamer's underlying reality that remains when the dreamer awakens from its dream and its dream disappears from existence.

The First Step

In the sense that one's awakening is a journey that one makes, one has to start somewhere with the first step. As the Tao says, a journey of a thousand miles begins with a single step. Seeing that one's own ego structure is an illusion of what one really is can be that first step. Looking within and focusing attention on one's own sense of beingness and presence can also be that first step. In the first case, one is experiencing disillusionment, and in the second case, one is looking within for the truth of what one really is. There are many more steps one must take to reach the final destination of one's journey, but one has to start the journey by taking the first step.

One can only move forward in the journey through a process of detaching oneself from things, and that detachment process can only go forward in a state of surrender to divine will. Severing an emotional attachment is a painful experience due to the resistance one feels when one tries to detach oneself. That resistance is the unwillingness to let go and the desire to control things. The desire to control things leads to feelings of frustration when things can't be controlled, which leads to the expression of anger, and those feelings of anger and frustration are painful. Once one

becomes willing to let go and give up the desire to control things, the pain is gone. Giving up and letting go is how one detaches oneself from things. After one detaches oneself from things, there is no more pain because one has become desireless and wants nothing.

This detachment process in which one ultimately becomes desireless is the only way the ego can be deconstructed. The ego is only a bundle of fears and desires held together by emotional attachments and defended by the desire to control things. That bundle of fears and desires creates all memories of past experiences and anticipation of future experiences. By remembering the past, the ego is always looking to defend itself in the future. The ego is really nothing more than a presence of consciousness that emotionally identifies itself with this bundle of fears and desires. This bundle of fears and desires is self-limited to the form of a person. This emotional energy animates the behaviors of that personal form, which is called a body. By its nature, self-identification is body-based. This bundle of fears and desires is deconstructed and that body-based self-identification comes to an end when one severs emotional attachments and gives up the desire to control things. This is inherently a process of giving up and letting go. Once one's ego is deconstructed, one's attention naturally becomes refocused on the present moment, which is the only place one can ever find oneself as a pure presence of consciousness with its own inherent sense of beingness and presence.

The essential problem of awakening is the ego. The ego is the obstruction that prevents one from moving forward in one's journey of awakening. The only way one can move forward in that journey is to remove the obstruction. The hydra-head ganglion structure of the ego must be deconstructed before one can awaken, and the only way one can do that is through a painful process of detaching oneself from things. This is a painful process because detaching oneself is a kind of death. Severing an emotional attachment feels like something dies inside, and that never feels good. This painful process of detaching oneself is the only way to die at the level of ego-death. Every step along the way is a painful death. One has to come to hate one's ego so much that one would rather die at the level of ego-death than continue to live the life of a lie. This can only happen when one clearly sees the falseness of one's own ego. Detaching oneself from things only becomes a real possibility when one sees that everything one attaches oneself to is an illusion with the ego at the center of that illusion. Until that ego center is destroyed, it is not really possible to become aware of oneself at the true center of Atmanic consciousness.

Only after one reaches the true center can one experience Brahmanic consciousness, which has no center and has no boundary. The experience of Brahmanic consciousness has no self because it has no other. There can be no experience of an observer observing some observable thing in a subject-object relation of self and other in Brahmanic consciousness since nothing is perceived, and yet this undivided consciousness is aware of its true nature in an unlimited and unchanging way. This is the mystery of existence that can never be conceptualized except in terms of negation. The idea of one's own self-realization is only applicable at the level of Atmanic

consciousness, which is a necessary step one takes along the way to the experience of Brahmanic consciousness. At the level of Brahmanic consciousness, there is no self to realize, only truth.

Surface Experiences Versus Depth Experiences

The book of Genesis refers to a holographic screen as the *face of the deep*. Genesis describes the creation of the world in terms of the *Spirit of God* moving over the *face of the deep*. The *Spirit of God* is a presence of perceiving consciousness. In the language of modern physics, that presence of perceiving consciousness is an observer in an accelerated frame of reference. That acceleration or movement is what gives rise to the observer's event horizon that acts as a holographic screen that projects all observable images of the observer's world. In the language of modern physics, those observable images are forms of information. Images of the observer's world are not only projected from the observer's holographic screen to its central point of view, but are also animated in the flow of energy that animates everything in the observer's world. Modern physics is telling us with the holographic principle that all the energy that animates the observer's world can only arise in the observer's own accelerated frame of reference.

Everything the observer can observe in its own holographic world is a surface experience. The experience of time as experienced in terms of the past appearing to become the future or the memory of past events or the anticipation of future events are all surface experiences that can only be experienced in terms of the observer's own holographic screen. Surface experiences are forms of information that are projected like images from the observer's holographic screen to the observer's own point of view and are animated in the flow of energy. All of these surface experiences can only arise in the observer's own accelerated frame of reference.

This is how Nisargadatta Maharaj describes the *Spirit of God* moving over the *face of the deep* as it creates its own holographic world:

The I Am in movement creates the world.

Nisargadatta also describes the creation of a holographic world:

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.

Nisargadatta describes the world is a mistaken view of reality:

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

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.

Nisargadatta also describes the observer's holographic screen:

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".

Nisargadatta describes the observer as a point of 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.

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.

Nisargadatta describes the creation of the world in terms of the movement of consciousness:

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

You are that point of consciousness.

By your movement the world is ever created.

Stop moving and there will be no world.

Nisargadatta describes that creation is driven by desire, and in turn desire and imagination foster and reinforce each other:

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

Nisargadatta describes all limited existence is imaginary, like images projected from a screen:

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

Nisargadatta describes the Great Illusion in terms of mental projection:

*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.*

Spiritual experiences are depth experiences. These depth experiences do not exist in time. Depth experiences only exist in the present moment, which is an *eternal now*. The experience of one's own beingness and presence, called *I Am*, which is the experience of being present as a presence of consciousness that perceives its own holographic world, is a depth experience that can only be experienced in the present moment. As one looks deeply into one's own beingness, one looks into the emptiness of one's own being. The experience of the ascension of consciousness to a higher level, which is really a higher dimension, can only be experienced in the present moment. A presence of perceiving consciousness experiences itself to exist in a higher dimension when it no longer identifies itself with anything it can perceive in its own holographic world. It only knows itself to exist as a non-identified detached witness of things, existing in the present moment and existing at the central point of view of its own holographic world as images of that world are projected from its own holographic screen to its own point of view.

Nisargadatta describes that awareness comes from a higher dimension:

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

Nisargadatta describes the need to see things clearly:

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.

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

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.

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

Nisargadatta describes that memory creates the illusion of continuity:

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.

Nisargadatta describes that names and forms are hollow shells:

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.

Nisargadatta describes that everything is a play of ideas:

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.

When Genesis refers to the light being divided from the darkness, this refers to an individual presence of perceiving consciousness being divided from the undivided formless nothingness of pure consciousness that Genesis refers to as the deep. The light Genesis refers to is the light of an individual presence of perceiving consciousness that illuminates its own holographic world. That light of consciousness must be divided from the darkness of the deep for that holographic world to appear to come into existence. When that light of consciousness reunites itself with the darkness of the deep and no longer illuminates its own holographic world, everything in that world must disappear from existence. Only the formless nothingness of the deep remains.

Nisargadatta describes the light of consciousness:

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.

Nisargadatta describes the light of consciousness as real and the projected images as unreal:

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.

Nisargadatta describes the world as a passing show:

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.

Nisargadatta describes the role attachments play in the bondage of personal self-identification:

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.

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.

Nisargadatta describes the illusion of control:

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.

Nisargadatta describes the desire for embodied existence is the root cause of trouble:

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.

The body and mind are limited and therefore vulnerable.

They need protection which gives rise to fear.

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.

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.*

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

Nisargadatta describes the way to truth lies through destruction of the false:

*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.*

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

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.

Nisargadatta describes freedom from attachment:

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.

Nisargadatta describes the nature of freedom as letting go:

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.

Nisargadatta describes that liberation is never of the person:

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.

Nisargadatta describes the need to remain as a detached witness:

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.

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

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

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.

Nisargadatta describes the need to look within:

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.

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

Nisargadatta describes a quiet mind focused in the present:

*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.*

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.

Nisargadatta describes the role of self-surrender:

*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.*

Nisargadatta describes the vanity of personal self-identification:

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.

Nisargadatta describes the role the ego plays in personal bondage:

*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.*

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.

Nisargadatta describes the critical role the focus of attention plays in breaking the hypnotic spell of personal self-identification:

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

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.

Nisargadatta describes the search for reality:

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.

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.

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

Nisargadatta describes the final leap into the unknown:

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

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

The deepest spiritual experience one can ever have is the experience of falling into the void that can only occur in an ultimate state of freefall, in which an individual presence of perceiving consciousness returns to and timelessly reunites itself with the undivided and unlimited formless nothingness of pure consciousness. This timeless reunion can only occur in the *eternal now* of the present moment. That is the only place an individual presence of perceiving consciousness can ever find itself with its own sense of beingness and presence. That individual presence of perceiving consciousness must find itself before it can timelessly reunite itself with the deep.

This is how Nisargadatta Maharaj describes the experience of the deep:

The I Am at peace becomes the Absolute.

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.

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.

Awareness is beyond all.

Awareness is primordial; it is the original state.

Awareness is undivided, aware of itself.

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.

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.

Reality is essentially alone.

To know that nothing is, is true knowledge.

Your true home is in nothingness.

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 is left without questions; no answers are needed.
There is nothing left to do. One's work is done.*

*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.*

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

The Wisdom of Sadhguru

In many recent videos, the Indian mystic Sadhguru compares the mind to a computer, much like the computer inside a smartphone. He compares the intellect of the mind to the software programs that run the computer. This software is only a collection of computational rules. He points out that the purpose of the mind's intellect is purely survival, as in defending the survival of the personal form of a body. Survival behaviors are highly instinctual and are evolutionarily determined by natural selection in terms of the survival of the fittest body. The essential nature of survival behaviors are emotional responses like fear and desire that defend the survival of the body in the sense of the self-replication and the reproduction of the form of the body.

Sadhguru then compares the mind's memory to the state of information stored inside the computer. The computer encodes bits of information and stores this information in specific information configuration states, which constitute memory. The software programs, which are the computation rules, operate on these stored configuration states of memory. In terms of the mind, this memory is largely genetically determined. Just as the survival behaviors of emotions are instinctual, memory is mostly evolutionarily determined through genetics.

Sadhguru describes the next level of the mind is identity. Personal identity is constructed as a body-based self-concept. To continue the computer analogy, personal identity is like a personal self-image displayed on the computer screen. The computer screen is the information output device of the computer, but to whom is this information being outputted? Who is using the data?

Sadhguru then describes what he either calls intelligence or consciousness. Consciousness is the observer of the computer screen that is using the data being outputted by the computer. The

essential thing to realize is consciousness is not part of the computer. Consciousness is outside the computer screen, only observing the images projected from the computer screen as it uses the outputted data. In the sense the mind is only a computer, consciousness is not really a part of the mind. Consciousness only takes itself to be a part of the mind when it identifies itself with the personal self-image it perceives as projected from the computer screen to its point of view outside the screen. This personal self-identification is always emotionally driven in that the only way consciousness can identify itself with the personal self-image it perceives is when it feels emotionally self-limited to that emotionally animated personal form of information.

Sadhguru points out that in this situation of personal self-identification, the mind-computer is using consciousness for its own purposes rather than consciousness using the mind for its own purposes. The purpose of the mind is the survival of the body. This purpose is evolutionarily determined by natural selection in terms of the survival of the fittest body. The expression of instinctual survival emotions like fear and desire are all about defending the survival of the body, and genetic memory has no other purpose than to promote this survival behavior. The mind is using consciousness for its own purposes when consciousness emotionally identifies itself with the personal form of a projected self-image and feels compelled to defend the survival of that projected self-image as though its existence depends on it. Personal self-identification is what gives rise to all expressions of personal self-aggrandizement and self-defense. Sadhguru points out that all the man-made problems of the world are created through this process of emotional self-identification that leads to expressions of personal self-aggrandizement and self-defense.

Sadhguru then points out that a spiritual path begins when consciousness begins to use the mind-computer for its own purposes rather than the other way around. The essential problem of the spiritual path is for consciousness to stop identifying itself with the personal form of the self-image it perceives that is projected from the computer screen to its point of view outside the screen. Consciousness must create some space for itself and put some distance between itself and what it is perceiving. Consciousness itself is the perceiving subject outside the computer screen. All the objects that consciousness perceives are only images projected from the screen.

When consciousness creates some space for itself and puts some distance between itself and whatever it perceives, consciousness is following a spiritual path and is using the mind for its own purposes rather than the other way around. The objects consciousness perceives include the personal self-concept. When consciousness puts enough distance between itself and that perceivable self-concept, its personal self-identification with that self-concept snaps. When consciousness creates enough space between itself and that self-concept, the emotional link between itself and its personal self-concept is broken. Breaking the emotional link is the process of detaching oneself from one's self-concept. Once consciousness no longer identifies itself with

that personal self-concept, it is able to use the mind-computer for its own purposes, which are always expansive and exploratory rather than self-aggrandizing and self-defensive.

Once consciousness puts some distance and space between itself and whatever it perceives, consciousness comes to know its true spiritual nature and comes to peace with itself. This peacefulness or restfulness can only be described in terms of stillness and silence. The space within which this stillness and silence arises can only be described as emptiness. In the book of Psalms, this experience is described as *Be still and know that I Am*. Consciousness itself is what is called *I Am*, and that stillness is consciousness at peace with itself. This awareness that consciousness comes to know about itself in the sense of its own beingness and presence is the nature of following a spiritual path. When consciousness is at peace with itself, it naturally partakes of a more peaceful world. This only becomes possible when consciousness creates some space around itself and sees that world with a sense of distance, which allows itself to know its true spiritual nature. This is the essence of the wisdom Sadhguru expresses in his teaching.

You Do Not Exist

In a recent video, Sadhguru says modern physics has *hit the wall* between *what is knowable* and *what is unknowable*. That wall is a holographic screen. In another video, Sadhguru says that whenever one has a self to defend, one builds a self-protective wall around oneself. The essential nature of that self-protective wall is a holographic screen. Sadhguru also says that all self-protective walls eventually turn into prisons, and then one needs a door so that one can escape. The essential nature of the doorway that lets one out is the observer of the screen.

William Blake describes this doorway as the *doors of perception*, and says that only when this doorway is cleansed can one escape and know one's true nature, which is infinite. This doorway that opens and lets one out of the *prison of self* is the nature of the perceiving consciousness of the observer, which is also called *I Am* or the *Self*. It is the *Self* itself that must be cleansed of all sense of self before the doorway will open. In Zen, this open doorway is referred to as the *gateless gate*. The *Self* is the gate that only opens when the *Self* becomes selfless.

Nisargadatta Maharaj describes this process of the *Self* becoming selfless as: *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.* Being at the doorway means being present for one's own sense of beingness. One only becomes selfless when one knows oneself to only be a pure presence of perceiving consciousness with its own sense of beingness and presence.

Sadhguru says that *God does not know that you exist. Only you know that you exist.* That self-knowledge is the essence of the problem. The *One God* is a metaphor for the undivided and unlimited formless nothingness of pure consciousness. That is the ultimate nature of existence. At the ground level of the ultimate nature of existence, nothing is known because that

nothingness is what ultimately exists. That formless nothingness is selfless and has no sense of self. The sense of self can only arise when the perceiving consciousness of the *Self* is divided from that undivided nothingness. Only the *Self* knows *I Am*. Only the *Self* knows it exists as a divided presence of perceiving consciousness that perceives things in its own holographic world in a subject-object relation of *self and other*. Only when the *Self* is cleansed of all sense of self can the doors of perception open and the *Self* reunite itself with the formless nothingness of pure consciousness. In that ultimate reunion, there is no self, only nothingness. In that ultimate state of reunion, the *Self* does not exist. Only the formless nothingness of pure consciousness exists.

Spiritual enlightenment is only about experiencing this ultimate level of existence, which only becomes possible when one becomes selfless. The *Self* itself is the gate that prevents one from becoming enlightened when one has a personal self-concept. That personal self-concept is always energized by the expression of personal desires that can only arise as one emotionally attaches oneself to things in the world one perceives. One can only become selfless when one detaches oneself from things. One can only become desireless as one severs one's emotional attachments to things. When one withdraws one's attention away from the world one perceives, one becomes desireless as one withdraws one's investment of emotional energy in that world.

This naturally happens when one sees that world to be an illusion and one loses interest in paying attention to an illusion. In this desireless state, one naturally shifts the focus of one's attention onto one's own sense of being present as a pure presence of consciousness at the center of that world. The only way the *doorway of self* can open and one can escape from the *prison of self* is when one focuses one's attention on one's own sense of beingness while one remains in this desireless state. This open doorway is experienced as *falling into the void*. Only in an ultimate state of freefall can the perceiving consciousness of the divided *Self* reunite itself with and dissolve into the undivided formless nothingness of pure consciousness. That is the only way one can know the truth of what one really is and experience the mystery of existence.

The Tao wonderfully expresses the mystery of existence:

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 gateless gate paradox expresses this mystery in terms of the *Self* becoming selfless:

The great path has no gates
Thousands of roads enter it

*When one passes through this gateless gate
One walks the universe alone*

To which can be added the wonderful description Chuang-tzu gives of No-self:

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

Becoming selfless is the same as becoming desireless. The expression of desire requires the expression of energy, which requires accelerated motion. It is the observer itself that expresses this energy in its own accelerated frame of reference. In an ultimate state of freefall, that expression of energy comes to an end. In that state, one has no holographic screen and one's holographic world disappears from existence. Becoming selfless and desireless in the state in which one enters into an ultimate state of freefall is experienced as falling into the void.

You cannot exist without desire. The individual being that *you* call *you* can only exist in a state of duality as *you* perceive things, but *your* perception of things requires *your* expression of desire. When *you* stop expressing desire, *you* do not exist. When *you* become desireless, *you* perceive nothing. In that desireless state in which nothing is perceived, *your* individual being dissolves into the nothingness of undivided being like a drop of water dissolves into the ocean. *You* no longer exist as an individual being. *You* become the ocean of undivided being. *You* become one.

Nonduality Cannot Be Experienced From Duality

You cannot experience nonduality from duality. The nature of duality is an observer observing some observable thing in a subject-object relation of *self and other*. By its very nature, the observer's perception of things is dualistic. The only way *you* can experience nonduality is to leave duality behind. *You* have to become willing to leave duality behind and perceive nothing. The irony is that when *you* leave duality behind and perceive nothing, *you* also leave *you* behind. There is no *you* in nonduality. There is no *self and other* in nonduality.

Here is how McKenna describes the last remnants of duality:

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

McKenna describes that enlightenment isn't in the character, it's in the underlying truth:

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

The essential instruction for awakening is to withdraw one's attention away from the world one perceives and shift the focus of one's attention onto one's own sense of being present as a pure presence of perceiving consciousness at the center of that world. One has to be present for one's own beingness. One has to look deeply into the emptiness of one's own being. If one looks deeply enough into the emptiness of one's own being for long enough, one eventually will fall into the void and experience nonduality by perceiving nothing. The nature of perceiving nothing is to be nothing. To be nothing, one has to become willing to do nothing and want nothing. One has to become desireless, but without desire, there is no *you*. The individual being that *you* call *you* can only exist in a state of duality as *you* perceive things. The perception of things requires the expression of desire. When *you* become desireless, *you* do not exist. When *you* perceive nothing, *your* individual being dissolves into the nothingness of undivided being like a drop of water dissolves into the ocean. *You* no longer exist as an individual being. *You* become the ocean of undivided being. When *you* dissolve, *you* become one. That *oneness* is the ultimate truth.

Osho describes that *you are the hindrance* to your own awakening. That hindrance is the feeling of personal self-limitation that arises from the defense structure of the ego. The ego's defenses can only be removed in a state of surrender, in which state *you are not*:

How is it that you have not surrendered? The real problem is your defense structure. We live with the ego, centered in the ego. Without knowing who I am, I go on announcing 'I am'. This 'I-am-ness' is false because I do not know who I am. This false 'I' is the ego. You cannot exist without desire, without striving. The phenomenon of the ego, of the self, is not a thing, it is a process. It is not a substance sitting there inside you, you have to create it each moment. The ego exists because we go on pedaling desire, because we go on striving to get something, because we go on jumping ahead of ourselves. That is the very phenomenon of the ego, the jump into the future, the jump into the non-existential creates the ego, it comes out of the non-existential like a mirage. It consists of desire and nothing else. Your ego is the bondage. You can be free only when ego disappears. When there is no ego, you become one with existence, and only that oneness can be freedom. When you exist separately, this separation is false. You are not separate, you are part of existence. Your ego gives you a false feeling of separate existence. Because of that false feeling, you start fighting existence. When you fight you are in bondage. When you fight you are bound to be defeated, because the part cannot win against the whole. Because of this fight with the whole, you feel limited.

In your struggle against existence you will be defeated; in that defeat you feel limitation.

This is the defense. This protects you from surrendering.

You cannot surrender but you can become aware of this defense measure.

If you have become aware of it, it dissolves.

The moment you come to feel 'I am not' surrender happens.

Surrender happens when you are not, so 'you' cannot surrender.

You are the hindrance. When you are not, surrender is there.

You are not separate. You cannot be defeated because there is no one to be defeated. You cannot die because there is no one to die. You cannot be in misery because there is no one to be in misery. The moment you surrender the ego, the whole nonsense, misery, bondage, limitation, is surrendered. You are no more.

It is not that you become free. When you are not, freedom is.

Freedom is not freedom of the ego, it is freedom from the ego.

Ego can only exist when it fights.

The river is not fighting with you, you are fighting with the river. You are trying to float upstream. If you just let go and start floating with the stream, then you become part of the stream, your identity is lost, you become a drop in the ocean.

No one can make you free.

You can make yourself a slave, you can liberate yourself.

Surrender and freedom are the same. You become one with existence.

That oneness is freedom.

To move beyond yourself, surrender is the way, let go is the path.

Osho describes the ascension of consciousness to a higher level, like an observer in a movie audience that only watches as animated images of the movie are projected from the movie screen to the observer's point of view out in the audience. Like Nisargadatta, Osho calls the ascended observer the witness:

Witnessing is not an interference. You go beyond; you become a watcher on the hill. Things go on, but they don't belong to you. You are just an onlooker. It is as if they are happening in a dream, or in a film on the screen. You are not interfering. You are not within the drama, you have come out. Now you are not an actor, you have become a spectator. You are just a witness.

The body is part of the karma, it is part of the mechanical circle of cause and effect, but the consciousness can be beyond it, it can transcend it.

If you interfere you will create more misery for yourself. Don't interfere with karmas, but go beyond, be a witness to them. Take them as a dream, not real. Just look at them and be indifferent. Don't get involved. Your body suffers, look at the suffering. Your body is happy, look at the happiness. Don't be identified. Simple awareness is inclusive of all.

When you are non-doing then everything happens around you. Nothing disturbs you. Everything happens and you know it, you witness it.

If you can surrender everything to nature then there is no effort, then you don't do anything. You just float. You are in a deep let go. Things happen to you, but you are not making any effort. Whatever happens, happens. Life flows by, you flow in it. If you surrender, this very moment you are out of time, and all that can happen will happen.

There is no duality; it is only an appearance.

Nisargadatta describes the awakening process in terms of looking deeply into the source of being as a way to become the source:

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

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

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

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.

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

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

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.

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.

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.

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

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

*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.

Osho has given the perfect description of enlightenment:

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.

*Enlightenment happens in silence. How can you bring that silence into words?
The moment truth is asserted it becomes false. There is no way to communicate truth.*

Every enlightened person will have a deep silence. Whatever happens makes no difference to his contentment. He will not have any questions left, not that he knows all answers but all questions have dissolved.

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

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

You fall into an abyss, and the abyss is bottomless: you go on falling.

That is why Buddha has called this nothingness emptiness. There is no end to it. Once you know it, you also have become endless. At this point Being is revealed: then you know who you are, what is your real being, what is your authentic existence.

The inner emptiness itself is the mystery. When the inner space is there, you are not. When you dissolve, the inner emptiness is there. When you are not, the mystery will be revealed.

You will not be a witness to the mystery, you will be the mystery.

This description by Eugen Herrigel is also worth contemplating:

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.

What This Website Is All About

All that's really being written about in this website is to interpret what modern physics says about the nature of reality with the holographic principle and correlate that with what enlightened beings say about their own experience of becoming enlightened. The actual realization experience cannot be described since the truth of what we are, the truth of being, cannot be conceptualized. The process of becoming enlightened can be discussed and conceptualized because it's like a journey that one makes.

Jed McKenna makes the point that in this journey one's mantra always has to be *Further*. The word *Further* is like a talisman that one has to gaze upon wherever one is sure that one is done with one's journey and has arrived at the final destination. As much as it may seem otherwise, there is always further until there is *no further*. *Done* means *no further*.

McKenna likes to quote the Zen koan, *when you reach the top of the mountain, keep climbing*. The other way to say this is when you think you've reached the top, you're really only halfway up the mountain. Halfway up the mountain is what McKenna calls *awakening within the dream*, sort of like lucid dreaming. *No further* means *awakening from the dream*. You keep climbing until there is no mountain. The top of the mountain is no mountain. When you're *done*, the mountain disappears. When the mountain disappears, there is *no further*.

The mountain was a part of the dream and disappears from existence when *you* awaken from the dream. The irony is that *you* are also a part of the dream and *you* disappear from existence when *you* awaken from the dream. McKenna likes to say *the end of illusion is the end of you*.

This brings us back to what the holographic principle tells us about the nature of reality. The observer's holographic world is only created when the observer is in an accelerated frame of reference. That's the only way an event horizon can arise that acts as a holographic screen that projects images of that holographic world to the observer's central point of view. The observer itself is only a focal point of perceiving consciousness that arises in relation to the holographic screen, which in various nondual traditions is called the *Self*, *I Am*, the witness, Atman, or the *spirit of God*. This individual being must be divided from undivided being in order to create a holographic world, which can only occur in an accelerated frame of reference. Undivided being can be called Brahman or the Absolute, which is *One Being* since it is undivided, *Infinite Being*

since it is unlimited, the *Nothingness of Being* since it is nothing perceivable, and *No-self* since it has no subject-object relation of an observer observing some observable thing. The concepts of *self and other* can only exist at the Atmanic level of reality, not at the ultimate Brahmanic level.

When the individual being of the observer enters into an ultimate state of freefall, the observer no longer has a holographic world because it no longer has a holographic screen that limits and divides it from the totality of reality. The observer's holographic world disappears from existence. The observer's individual being also disappears from existence. This ultimate state of freefall is what enlightened beings describe as *falling into the void*. At that point, the individual being of the observer dissolves back into the totality of undivided being like a drop of water dissolves into the ocean. In this ultimate state of dissolution, there is *no further* since the totality of undivided being is infinite. Individual being no longer exists. Only undivided being exists.

McKenna says *we must constantly project the illusion of self because if we don't, we aren't*. Only an observer in an accelerated frame of reference can project the illusion of self as images of its own holographic world are projected in a subject-object relation of an observer observing some observable thing. That projection defines *self and other*. In an ultimate state of freefall, there is no holographic projection, there is no *self and other*, and the observer and its holographic world disappear from existence. Individual being ceases to exist. Only undivided being exists.

This is how McKenna describes this ultimate state of dissolution:

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

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

McKenna tells us to come see for ourselves:

*Like a child flicking a switch that turns the world off like a light. What can you say when the thing that ends isn't within a context, but context itself?
There is the place where all the paradoxes disappear and where no questions remain, but there's no point trying to describe this place.
Come see for yourself.*

McKenna also describes the ultimate state of freefall:

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

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

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

This brings us to the final point. After one awakens from the dream, one becomes awake within the dream. Being awake within the dream is what it means to be enlightened, but the realization that leads to enlightenment is the awakening from the dream.

This distinction is nicely explained by Zil Chezero who points out enlightenment in the sense of awakening within the dream follows naturally from the realization of awakening from the dream, but can also occur independently of realization:

"If your book was about realization, the title would be: You are not what you are," says the man, grinning and still looking at me with the same friendliness as before. Unmoved kindness, I find myself thinking. I didn't know that was possible. But still his answer makes no sense to me. "I don't understand," I blurt, trying desperately to get a grip on his answers. You're not what you are? How, what...?"

"Of course you don't understand," he replies, "because if you could, it wouldn't be about realization. But can you follow it?" Now I am totally lost, and when I hear myself answer "Yes," it feels like I have just lost my last ally—still being looked at by those unmoved friendly eyes. For an instant there is silence: while I can hear the murmuring sounds around me, this noise seems to be drawn into a bottomless pit and I'm sucked into it too. I'm here, but I'm also gone. What is happening?"

Just as this question comes to my mind, the man says: "Now you are what you are again." "Yes," I hear myself stammer. "But a moment ago, you were not," he adds—upon which the pit opens up again.

"You are capable of wavering," I hear him say. "That is the beginning of bliss and all you can ever still wish for. After this the wish might still be there, but just like a shimmer in the background. You have disappeared to nurture it."

"While you're simply here, you are not. You might be able to understand there is something like realization, but that's always looking back, even at that seeming moment. During you can only follow."

The eyes don't let go of me. "This you follow," the voice observes. "But you will never understand. Not this. You might understand all the images and conceptions clinging to it, claiming they're 'it', but not this. This is what you are."

"What are you doing?" I manage to ask. "Nothing. You did something. You followed."

The man puts down his book and again I'm caught by the friendliest placidity I've ever seen.

"Enlightenment can be the effect of realization. Even more so, where realization is a fact, enlightenment by definition is the manifest effect. But the other way around, enlightenment and realization don't necessarily have anything to do with each other."

Again I am able to follow totally what he is saying, and this time I can understand him too. For some reason this in fact makes my hunger to know more win out: "Sorry for asking, but are you a guru, are you realized yourself?"

"Nobody is realized," the man says. "You may call me Zil Chezero. And I don't work as a guru."

One cannot perceive nonduality from duality. Anyone who says: *I see the void*, is still stuck in duality. Seeing the void implies a subject-object relation of *self and other*, as *one sees the void*. There is no seeing the void in nonduality. In nonduality, one can only *be the void*. The individual being of one's divided *Self* becomes the void through a process of *falling into the void* and *dissolving into* the undivided and unlimited being of the void. In a state of nonduality, one can only say: *I Am the void*, but even that statement of the ultimate truth of what one is, must be expressed from duality when one is looking back at this experience of *dissolving into the void*. The experience of *dissolving into the void* is the nature of *awakening from the dream*, which is followed by the experience of being *awake within the dream*. After awakening, one sees the dream from a higher level of consciousness, like a movie that one is watching from one's point of view out in the audience of empty space. One has come out of the movie. After awakening, one can only know oneself to be the non-identified detached witness of that movie.

The Jed McKenna Scheme for Classifying Different Levels of Awakening

1. The first level of awakening is the integrated state, which occurs with one's surrender to divine will and with one's willingness to give up one's personally biased desire to control things in a personally identified self-defensive way. The integrated state is characterized by feelings of connection, right actions and expressions of creativity that arise as the flow of energy through one's body comes into alignment with the normal flow of things through one's world. With the integrated state, one puts one's trust in divine will to sort out whatever is for the best. One no longer feels self-limited to the form of a person but can only know oneself to be a spiritual presence of consciousness at the center of one's own world. Surrender to divine will leads to a mystical union of one's self with the divine. Jesus referred to this mystical union as the born-again experience, in which one dies to one's self-identification with the body and is reborn of the spirit.
2. The second level of awakening is awakening within the dream that occurs as one detaches oneself from things. As one severs one's emotional attachments to things and lets go, one sees things from a higher level of consciousness with a sense of distance and detachment, and one can only know oneself to be a non-identified detached witness at the center of one's own world as one perceives things in that world.

3. When one sees all things to be illusions, one loses interest in paying attention to an illusion and withdraws attention away from the illusion. One shifts one's attention onto one's own sense of beingness and looks within into the emptiness of one's own being. As one looks deeply into the emptiness of one's own being in this desireless state, one ultimately awakens from the dream as one's individual being enters into an ultimate state of freefall and dissolves into undivided being. One dissolves into the undivided and unlimited Source of existence, experienced as the formless nothingness of the void.

At every level of awakening there is stillness and silence, which becomes deeper as one looks deeper into the emptiness of one's own being, until one is absorbed into the ultimate stillness and silence of emptiness and nothingness. Stillness and silence are not something that one can actively achieve by the force of one's own personal will. One's personally biased will *is the problem* that arises when one emotionally identifies oneself with the form of a person and feels compelled to defend the survival of that personal form as though one's existence depends on it. Personal bias in the focus of one's attention and expression of the personally biased emotions of fear and desire only arise when one feels emotionally self-limited to a personal form. Stillness and silence are what one discovers about oneself when one surrenders to divine will. One doesn't have to do anything except to allow oneself to discover the stillness and silence inherent in the emptiness of one's own being that is a natural aspect of one's own awareness as a pure presence of consciousness. One doesn't have to do anything to discover stillness and silence except to surrender to divine will, give up one's desire to control things in a personally biased self-defensive way, let go and detach oneself from things. One only has to give up and let go.

In the Christian mystical tradition, the first level of awakening is called mystical union of the self with God, which is understood to be a consequence of surrender to God's will. There's a nice book by the Christian mystic Bernadette Roberts called *The Experience of No-Self*, where she describes going beyond this kind of mystical union of self with God into a state where either the *Self* is awake within the dream, or full awakening from the dream, which she calls *No-self*. She understands the experience of *No-self* along the lines of how Meister Eckhart wrote about this experience as absorption of the *Self* into the *Oneness of the Godhead*, which in the sense of Nirvana is the extinction of the flame of life as a way to dissolve into the oneness of the *Source*. Extinguishing the flame of life is the same as turning off the light of consciousness, which is the only way the individual being of the *Self* can dissolve into the darkness of the *Source*. In this final dissolution into undivided and unlimited nothingness, Atman (the *Self* or individual spirit) becomes one with Brahman (the Supreme spirit), not in the sense of a mystical union of the *Self* with God, but at the ultimate existential level of existence, which is undivided oneness.

Why There Really Aren't Any Paradoxes in Quantum Theory

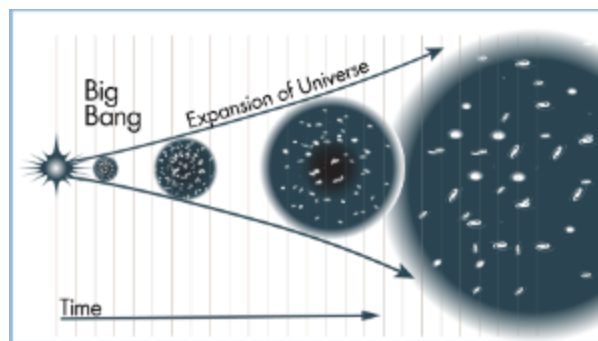
The resolution of all the paradoxes of quantum theory is at the level of Atmanic consciousness, which is inherently an observer observing some observable thing in a subject-object relation of self and other. The holographic principle tells us that the true nature of the subject, which can be called Atman for lack of a better word, is a presence of perceiving consciousness at the central point of view of its own holographic world. That focal point of perceiving consciousness, called the observer in relativity theory, is in an accelerated frame of reference, which is how an event horizon arises that acts as a holographic screen that encodes all the bits of information for whatever can be observed in that holographic world. The encoding of quantized bits of information on the event horizon, called qubits, can be understood in terms of M-theory, but more directly can be understood in terms of non-commutative geometry. The nature of a perceivable object is a form of information that is projected like an image from the observer's holographic screen to its central point of view. This is the basic explanation that Amanda Gefter gives in her book, but can also be found in the papers of Tom Banks and Ted Jacobson.

The paradoxes of quantum theory are resolved because every observer has its own perceivable holographic world defined on its own holographic screen. That's where all the fundamental quantized bits of information, the qubits, for every object that can be perceived in that holographic world are defined. An object is a projected form of information. These projected forms of information not only include what we call elementary particles, like a photon of light, but also the dynamical nature of space-time geometry that we call gravity. Since every observer has its own holographic world defined on its own holographic screen, the paradoxes of quantum theory that arise from assuming that many observers exist inside the same observable world are all resolved. This is what Gefter calls the one-world-per-observer paradigm, which is consistent with what Carlo Rovelli calls the relational interpretation of quantum theory. The paradoxes of quantum theory can only arise when multiple observers are mistakenly assumed to exist in the same observable world. The solution for multiple observers sharing a consensual reality is information sharing among overlapping holographic screens in the sense of a Venn diagram.

The paradoxes of quantum entanglement are resolved because all the qubits of information encoded on a holographic screen are entangled. When two entangled particles appear to separate in three dimensional space, that apparent separation is really only a holographic illusion that arises from holographic projection. Three dimensional space is a holographic illusion that results from holographic projection, which inherently arises as a form of information is projected like an image from a two dimensional holographic screen to the central point of view of the observer. Each holographic projection is like a screen output to use the computer analogy. The solution for the dimension of time is the animation of those projected images over an ordered sequence of

screen outputs that arise in the flow of energy. This assumes there is a normal flow of energy through the world just like there is a flow of energy through a computer.

Thermodynamics explains that normal flow of energy in terms of heat that tends to flow from hotter to colder objects as a purely statistical effect since hotter objects radiate away more heat. The holographic principle tells us the observer's holographic screen, which is an event horizon that arises in the observer's accelerated frame of reference, has a temperature, which is called the Unruh temperature. Every observer's observable holographic world is defined by an event horizon called a cosmic horizon that arises from the expansion of space along the lines of Hubble's law. Hubble's law describes the expansion of the observable universe in terms of the expansion of space. That observable universe is always characterized by a cosmic horizon, which is a bounding surface of space that limits the observer's observations of things in space from the perspective of its central point of view. As the observer's observable world increases in size, which is a basic assumption of the big bang in terms of the expansion of space, that cosmic horizon increases in surface area since its radius increases, but its temperature decreases, which explains the normal flow of heat through the observer's holographic world as that world increases in size. The observer's cosmic horizon decreases in temperature as its observable world increases in size, which allows heat to flow in a thermal gradient. The entropy of that world also increases since the cosmic horizon encodes more bits of information as its surface area increases. That's basically what the second law of thermodynamics says. Entropy tends to increase as heat flows in a thermal gradient. That thermal gradient is established as the cosmic horizon increases in radius with the expansion of space as the observer's observable world increases in size from the big bang event.

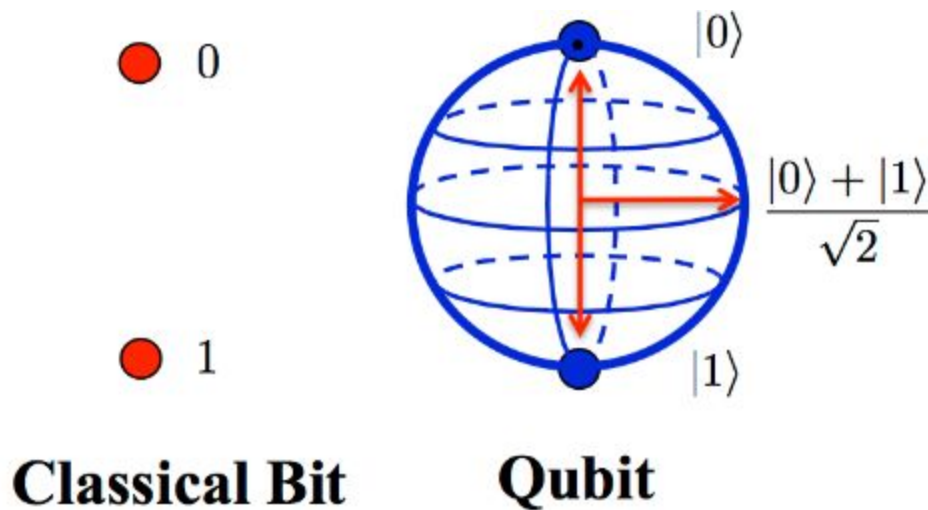


The Big Bang Event as the Expansion of Space

Assumptions Underlying This Scientific Argument

This scientific argument begins with the assumption of an observer in an accelerated frame of reference, which assumes three dimensional space. The observer itself can only be understood as a point of perceiving consciousness that either accelerates through space in the sense of an accelerating world-line, or as the central point of view of an accelerated frame of reference that

arises from the accelerated expansion of space that always expands relative to the observer's central point of view. The second possibility assumes dark energy, which is the energy inherent in the accelerated expansion of space. In order for the observer to have an event horizon, which is a two dimensional bounding surface of space that limits the observer's observation of things in space, the speed of light must be assumed to be a constant independent of the observer's state of motion. The speed of light must also be assumed to be the maximal rate of information transfer in three dimensional space. When the holographic principle is applied to the observer's event horizon, the horizon turns into a holographic screen that encodes bits of information, like a computer screen that encodes bits of information in a binary code of 1's and 0's, with each bit of information encoded on a pixel. In quantum theory, the most natural geometric mechanism that turns the observer's event horizon into a holographic screen is non-commutative geometry. Each quantized position coordinate on the observer's event horizon is smeared out into an area element that encodes a quantized bit of information as a qubit. The total number of quantized position coordinates defined on the horizon is given in terms of the surface area, A , of the event horizon as $n=A/4\ell^2$. The Planck area is given in terms of Planck's constant, the gravitational constant and the speed of light as $\ell^2=\hbar G/c^3$. This value of n defines the entropy of the event horizon as $S=kn$.



Qubit of Information Encoded on a Planck Size Event Horizon

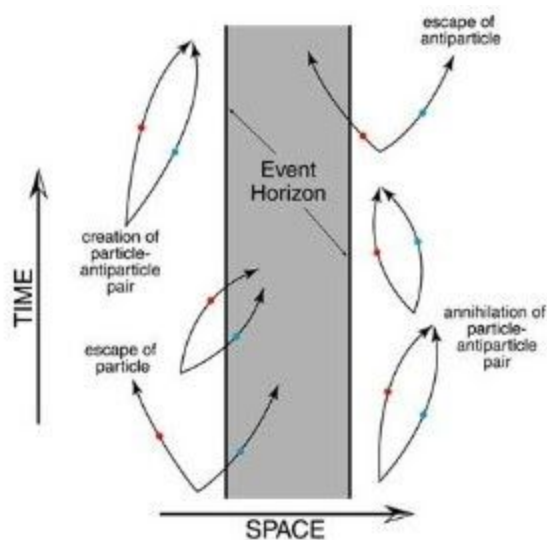
The idea of a qubit or a quantized bit of information is inherent in non-commutative geometry. The holographic principle is in effect whenever non-commutative geometry is applied to a bounding surface of space, like an event horizon. In noncommutative geometry, defining non-commuting variables on the surface is the fundamental way that space-time geometry is quantized. The way this usually works is to define the non-commuting variables in terms of a matrix, typically in terms of an $n \times n$ $SU(2)$ matrix, which represents rotational symmetry on the surface of a sphere. A 2×2 $SU(2)$ matrix represents a spin $\frac{1}{2}$ variable in quantum theory, which can only take on the quantized eigenvalues of spin up or spin down, and represents information

in a binary code of 1's and 0's like a switch that is either on or off. An $n \times n$ SU(2) matrix can represent n bits of information since it has n eigenvalues, which are entangled. This tells us a holographic world is characterized by the holistic entanglement of information. In quantum gravity, the value of n , which is the number of non-commuting variables defined on the bounding surface of space, is given in terms of the surface area A of that surface as $n=A/4\ell^2$, where $\ell^2=\hbar G/c^3$ is the Planck area. A Planck size event horizon can only encode two quantized bits of information, which are represented by a 2×2 SU(2) matrix, just like a spin $\frac{1}{2}$ variable. The spin up and spin down states are like vectors that point to the north or south poles on the surface of a sphere, but these two states are typically entangled, which can be represented by a vector that can point to any location on the surface of the sphere, and so the two eigenstates are defined in a rotationally invariant way. For an event horizon that is larger than the Planck size, more states of information can be defined. For an event horizon that has a surface area $A=4n\ell^2$, n entangled eigenstates can be defined in a rotationally invariant way by an $n \times n$ SU(2) matrix, which is how n qubits of information are defined on the surface. It is as though each quantized position coordinate defined on the surface by a non-commuting variable is smeared out into an area element of size $4\ell^2$ like a pixel that encodes a qubit of information.

In order to deduce Einstein's field equations for the space-time metric from the holographic principle, it is also necessary to assume the Unruh temperature, $kT=\hbar a/2\pi c$, where a is the observer's acceleration. The Unruh temperature is the temperature of the observer's event horizon as observed by the observer in its accelerated frame of reference. This temperature arises from the observed separation of virtual particle-antiparticle pairs at the event horizon. When a virtual particle becomes separated from its antiparticle at the event horizon, that particle turns into a particle of thermal radiation that the observer can observe as the particle is radiated away from the event horizon. This observed thermal radiation gives the observer's event horizon an apparent temperature as observed by the observer in its accelerated frame of reference.

Separation of virtual particle-antiparticle pairs at an event horizon as observed by an observer in an accelerated frame of reference is called Hawking radiation. Hawking radiation is the nature of the thermal radiation the accelerated observer observes that is radiated away from the event horizon and gives the event horizon an apparent temperature. The idea of Hawking radiation is confusing because it mixes up holographic ideas with the point particle formulation of quantum theory. In quantum theory, virtual particle-antiparticle pairs can spontaneously be created in the vacuum due to uncertainty in energy. These virtual pairs are created out of nothing and rapidly annihilate back into nothing, but their separation at an event horizon is what gives the horizon an apparent temperature as observed by the accelerated observer. In terms of the holographic principle, a radiated particle of thermal radiation is fundamentally reduced to bits of information encoded on a holographic screen. That's where all the fundamental qubits for a holographic world are encoded, but that encoding of qubits on a holographic screen gives the appearance of thermal radiation radiated away from the event horizon to the accelerated observer. The idea of

the event horizon having a temperature can only be discussed at the level of the point particle formulation of quantum theory, but that formulation is inherent within the holographic principle.



Hawking Radiation

The virtual particle-antiparticle pairs were entangled in the sense of quantum entanglement, which means the entropy of the event horizon is an entanglement entropy. This is consistent with non-commutative geometry since all the qubits of information encoded on the holographic screen are also entangled. Once the horizon entropy is defined in terms of the holographic principle as $S=kn$ and the horizon temperature is defined in terms of the Unruh temperature, Einstein's field equations for the space-time metric can be deduced from the second law of thermodynamics that says a change in the thermal energy E of any bounded region of space must be proportional to a change in the entropy of that bounded region of space as $\Delta E=T\Delta S$. As thermal energy flows across the bounding surface of that bounded region of space, the energy of that region of space changes, which means the entropy changes. The holographic principle then tells us the bounding surface must change, which implies a change in the geometry of the bounded space.

Thermodynamics tells us this change in the geometry of the bounded space is described by Einstein's field equations, which are understood as thermodynamic equations of state. All the quantum field theories of the standard model of particle physics then arise from Einstein's field equations in terms of extra components of the space-time metric with the usual unification mechanisms of extra compactified dimensions of space and supersymmetry. The problem is neither Einstein's field equations for gravity nor the quantum field theories of the standard model of particle physics are fundamental. They all arise from the holographic principle as thermodynamic equations of state. The holographic principle is fundamentally telling us the nature of observation is the projection of a form of information from the observer's holographic screen to its central point of view. That form of information is projected like an image, which is

animated in the flow of energy that is inherent in the observer's accelerated frame of reference. These projected and animated forms of information not only include what are called elementary particles, but also the dynamical nature of space-time geometry that is called gravity. Everything else that is discussed in this scientific argument can be deduced from these assumptions.

The temperature of a holographic screen represents the thermal energy of the screen due to the thermal motion of the bits of information encoded on the screen as each bit of information tends to randomly flip between the 1 and 0 position. A higher temperature of the screen corresponds to more thermal energy and more thermal flipping. The basic thermodynamic relation between the total energy of a holographic screen, E , and the entropy of the screen, $S=kn$ given in terms of the number n of bits of information encoded on the screen, is written as $\Delta E=T\Delta S$, which tells us that each bit of information carries an amount of thermal energy $E=kT$. This relation defines the temperature of the screen in terms of the amount of thermal energy carried by each bit of information encoded on the screen. In terms of the holographic principle, the bits of information encoded on a holographic screen are the fundamental dynamical degrees of freedom of the holographic world defined by that holographic screen. That holographic world is a region of space bounded by the holographic screen that is a bounding surface of space. In the usual point particle formulation of quantum theory, the point particles that appear in that holographic world are taken to be the fundamental dynamical degrees of freedom that carry thermal energy due to their apparent thermal motion through space. The holographic principle tells us that this point particle formulation of quantum theory is not really fundamental. The apparent existence of a point particle in space and the apparent motion of that particle through space is a holographic illusion that results from the holographic projection of a form of information encoded on the observer's holographic screen to its central point of view. The apparent existence of that point particle existing in space and moving through space is like an image projected from the screen to the observer's central point of view with each holographic projection and animated over an animated sequence of holographic projections. Point particles do not actually exist in a bounded region of space that gives the appearance of a holographic world. At a more fundamental level, the dynamical degrees of freedom for those point particles are all encoded as bits of information defined on the bounding surface of space that is called a holographic screen. The appearance of a point particle existing in space and moving through space is only a holographic illusion that results from holographic projection to the observer's central point of view.

In all nondual discussions of the nature of reality, from the Book of Genesis (*God divided the Light from the Darkness*) to the New Testament (*I Am the Light*) to the Bhagavad-Gita (*By Thy Grace I remember my Light, and now gone is my delusion*), the light that is being referred to is the *Light of Consciousness*, not physical light. The only way to understand this distinction with modern physics is with the holographic principle. The *Light of Consciousness* is what illuminates a holographic world, just like the light of a movie projector illuminates all the images of a movie projected from a movie screen to the point of view of the observer out in the movie audience.

The consciousness of the observer not only perceives the movie images, but also projects and illuminates the movie images with its own light of consciousness. There is nothing in physics that allows for an understanding of how this is possible except for the holographic principle. The movie screen is a holographic screen, and everything perceived in the holographic world defined by that screen, including all the elementary particles of that world, are forms of information projected like images from the screen to the central point of view of an observer. A photon of electromagnetic radiation is just another image projected from the screen. The perception of physical light is a holographic illusion, as is everything else perceived in a holographic world.

What is the Value of these Scientific Concepts?

What is the value of all these concepts? Like a roadmap, one needs a map before one makes a journey so that one knows where one is going and in which direction to travel. One needs a plan of action before one can put that action into effect. The value isn't in the plan of action, which is only a bunch of concepts, but in the action that results in the desired effect. The value isn't in the roadmap, but in arriving at the final destination of the journey. Like the Cheshire cat tells Alice in wonderland, *if you don't know where you're going, then it doesn't matter which road you take.*

The irony of the journey of awakening is that in terms of the perceivable world, the direction that one must travel is *no direction*. One has to look within, but that place within that one is looking into is *nowhere*. One looks within into the emptiness of one's own being, which is nowhere to be found in the perceivable world. One has to look into the darkness, not at the world the light of consciousness is illuminating. The darkness is the source of the light of consciousness that illuminates the perceivable world. The action that one must take is *no action*. One has to become willing to do nothing. One has to become desireless and selfless. One has to become willing to die. Giving up and letting go in the sense of one's willingness to surrender and detach oneself from things is the process of dying, not at the level of body death but at the level of ego-death.

The ego is only a tangled mess of fears and desires limited to the form of a body. As long as one is expressing one's own personally biased individual will, the ego is the emotional energy that animates the form of that body. That personally biased emotional expression is the only thing that makes one believe that one is a person in the world that one perceives. Before one can find oneself as a presence of consciousness at the center of one's own world and discover one's true nature, one must disentangle oneself from this tangle of fears and desires. One can only disentangle oneself through a self-destructive process of ego-death by giving up and letting go, as one surrenders to divine will and severs emotional attachments to things in that world.

Living a life in the world is only about creating a false sense of self. There is no true self to be discovered in the world one perceives or in what is beyond that world. There is only the false sense of self that one emotionally creates in the world one perceives and the truth beyond that

world, which has no sense of self. Awakening from delusion is the journey that leads to No-self. As Jed McKenna points out, this journey is a process of *ego-death as a means to No-self*.

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

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

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

The only thing that stops anyone from awakening is one's unwillingness to become selfless and die at the level of ego-death. All the worldly activities that one appears to engage in within the world that one perceives are only distractions that prevent one from awakening. These worldly activities are all a *denial of death*. The fear of death, as in the fear of no-self and nonexistence at the level of self, is the motivating factor underlying all the worldly activities that are enacted in service of the *denial of death*. Ego-death is the only real path to awakening. As Jed McKenna puts it: *We must constantly project the illusion of self because if we don't, we aren't.*

Death Gives Freedom

Awakening from delusion is a process of dying, or as Jed McKenna puts it, a self-destructive process of *ego-death as a means to no-self*. This self-destructive process can only go forward in a state of surrender to divine will, since all personally biased expressions of individual will are only about defending the survival of a mentally constructed body-based self-concept. One only becomes willing to surrender and give up the desire to defend oneself when one sees that one's self-concept is an illusion of what one really is. Only when one sees the illusory nature of that self-concept will one become willing to surrender and give up the desire to control things in a self-defensive way. Even Freud was confused about why people become self-destructive, and described this phenomena as the *death instinct*, but in the sense of spirituality, the *death instinct* makes perfectly good sense as the spiritual longing one has to return to one's true nature.

Surrender to divine will is only a part of the process that leads to ego-death. The ego is not only emotionally animated through the expression of self-defensive emotions, but also by the emotional energy inherent in emotional attachments. One must become willing to detach oneself from things to undergo ego-death. Detaching oneself from things is a process of *death and dying*

that leads to acceptance of the loss of things and *acceptance of death*. One must accept the loss. Severing an emotional attachment always feels like something dies inside since part of one's mentally constructed ego-structure dies away as an emotional attachment is severed. This ego deconstruction or dying process is inherently a process of giving up and letting go.

Nisargadatta describes that *death gives freedom*:

Death gives freedom. To be free in the world you must die to the world.

Self-defensive expressions are often in conflict with the desire to attach oneself to things. For example, the desire to feel close to another may be in conflict with the fear of being controlled by the other. Emotional conflicts are unresolvable at the same level that they're being created, just as the desire to eat can be in conflict with the fear being eaten. There is no way to resolve the conflict between the desire to move toward another and the desire to move away from another at the level of movement. Emotional conflicts create all the confusion in the world that leads to identity confusion. The only way to resolve this identity confusion is to see things from a higher level. As one detaches oneself from things, which is the self-destructive process of ego-death, one sees things from a higher level of consciousness, but then one only knows oneself to be a non-identified detached witness of things. One has come out of the world of things that one perceives and is no longer a thing. That is the only real way to resolve the identity confusion. When one knows that one is *not-a-thing* in the world one perceives, one is no longer confused about the true nature of one's identity. One can only identify oneself with that *nothingness*. The only true freedom that one can ever have in the world is when one's self-concept dies away.

Jed McKenna describes the apparent paradox of returning to the world after one has become enlightened through a self-destructive process of *ego-death as a means to no-self*. During the experience of becoming enlightened, which is the realization of the truth of what one is, one becomes the ultimate underlying reality of existence, which can only be described in terms of negation as the unchanging, undivided and unlimited pure being of the void, or the formless nothingness of pure consciousness that timelessly exists beyond the time-bound world of forms that one perceives. In terms of the holographic principle, forms of information about that world are projected like images from a holographic screen to one's point of view in the audience of empty space and are animated in the flow of energy through that world. One's own motion is animating that world in the sense of an observer in an accelerated frame of reference. One is that point of perceiving consciousness that is moving over the *face of the deep*, which is one's holographic screen. When that motion comes to an end in an ultimate state of freefall, one can only fall back into the void and dissolve into the formless nothingness of undivided being.

One's perceivable world is an illusion, like a virtual reality game that one is playing. When one leaves that illusion behind in order to experience the reality of what one really is, the illusion disappears from existence. When one returns to the illusion, the illusion reappears, but after

enlightenment, one knows that one is only playing a virtual reality game. One has come out of the game and out of the illusion. One knows oneself only to be a pure presence of perceiving consciousness at the center of that holographic world, or a non-identified detached witness of things that is only perceiving and playing the game from its point of view in empty space.

Osho describes what remains after death in terms of *what is real*:

Only that which cannot be taken away by death is real. Everything else is unreal. It is made of the same stuff dreams are made of.

Excerpts from Jed McKenna:

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

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

Enlightenment is untruth-unrealization, and self is an untruth. Despite the apparent paradox, being enlightened means there's no one left to be enlightened.

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

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

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

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

Fear can only be surrendered to; the thing feared, entered.

It is the emotional energy of fear that erects and maintains the egoic shell.

We are madly, desperately, insanely afraid of the truth, and it is that fear that walls us off from our unbounded nature.

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

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

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

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

The enlightened view life as a dream, so how could they possibly differentiate between right and wrong or good and evil? How can one turn of events be better or worse than another? Of what real importance is anything in a dream? You wake up and the dream is gone as if it never was.

All the characters and events that seemed so real have simply vanished. The enlightened may walk and talk in the dream world, but they don't mistake the dream for reality. Members of movie audiences don't leap out of their seats to save characters in the film. If they did, they would be hauled off to the nearest mental health facility and treated for a delusional disorder.

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

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

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

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

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

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

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

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

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

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

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

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

You have to have a clear desire, a strong and specific intent. If you don't know where you're going then there's no basis for judging one direction better or worse than another.

I want to stop being a lie. I want to stop not knowing who and what and where I am. I want to stop being confused and unclear. I want to stop pretending lies are true and that I understand things when I don't. I want to stop playing make-believe and find out what's real. I want to know what's true. I will give anything to do it. I would rather be dead than continue a life of ignorance and self-deceit.

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

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

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

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

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

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

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

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

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

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

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

We live in fear of death. We don't want to think about it, we don't want to look at it, we don't want to acknowledge that it exists. No matter how we might try to deny it, death is the fact of life.

We can turn away from it, but we can't push it away. It is always with us.

Death is what's left when everything else is gone.

Death awareness is a vehicle out of the state of death denial in which we reside.

This isn't about death in the abstract; it's about death in the most personal, intimate sense.

Death is the meaning in the dream, the dreamstate shadow of no-self.

We have taken death out of life and that allows us to live unconsciously. Death never left, we just turned away from it. If we wish to awaken-and that's a mighty big if-then we must welcome death back into our lives.

Death awareness is the universal spiritual practice. Death always delivers. It slices through every lie, ridicules every belief, mocks every vanity and reduces ego to absurdity. Death doesn't lie. Death awareness is about life awareness and life awareness is about waking up. Death isn't morbid, fear is morbid. Death doesn't oppose life, fear opposes life.

What's more mind bending than your own looming death? What could be more devastating to ego than the contemplation of meaninglessness and insignificance, of nothingness, of no-self?

Death denial, the fear of no-self, is at the very heart of the paralysis that grips all spiritual aspirants and everyone else as well.

Death denial, in all its many forms, is the hole at the bottom of which we sit huddled and trembling, scared to death of our own lives.

Death awareness is the act of coming out of that hole and beholding the world in which we live and the creation of which we are a part. To venture out of that hole, to declare freedom from childish beliefs, to turn toward death, to look the unslayable arch-demons of futility and insignificance in the eye, this is where the journey begins, and no journey begins elsewhere.

Futility. No belief is true. Life has no meaning. Nothing we do matters. All is vanity and a striving after wind. We're going to die and it will be as if we never lived. Everything we think is true is false, all our beliefs are delusions, and everything we know is a lie. Nothing we do can make any possible difference.

The process of waking up can look a lot like a massive breakdown, a complete break from what one has assumed to be reality. That's why depression can be a perfectly rational response to a highly irrational situation, namely, life, especially when the depression revolves around futility and insignificance. You can't be much more futile or insignificant than a character in a dream. The way to defeat rational depression is not to try to turn back from it or to cling to the illusion of meaning, but to plow right on through it and see what's on the other side.

The only escape possible is one person on their own, alone, slipping off by themselves into the black. You have to go into that darkness you've spent your life avoiding and denying. You have to get to the place where you'd rather go into that blackness than continue avoiding it.

It doesn't require knowledge to be enlightened any more than it requires knowledge to obey the law of gravity or to be bathed in sunlight. Enlightenment is nothing more than truth realization. If anything requires knowledge and effort and seemingly superhuman powers of imagination it's not truth but delusion.

The fundamental conflict in the spiritual quest is that ego desires spiritual enlightenment, but ego can never achieve spiritual enlightenment. Self cannot achieve no-self. The fundamental conflict can only be resolved by altering the equation. It's cheating, but everyone is okay with it. Spiritual enlightenment gets redefined as something attainable by ego. Ego gets to continue the noble quest. No one gets the grail, but no one really wanted it anyway. The quest for the grail is about the quest, not the grail.

Enlightenment is exactly the same for anyone, anytime, anyplace, whereas the journey to it is as unique and varied as there are people to make it, the nature of delusion, the ego, false constructs, and human nature.

For this whole dualistic universe thing to work, it's important that everyone doesn't just go wandering off; that they stay on stage and play their role. Fear is the glue that holds the whole thing together and keeps everyone in character.

The vast majority of spiritual seekers are motivated by desire so the failure of their search is a foregone conclusion, as is amply evidenced by mankind's history of near total inability to find the one thing that can never be lost. How is it possible that something as simple as seeing what is manages to elude our most devout seekers and our greatest minds? Because no one really wants what awakening really is. The true desire that drives the process of awakening is more akin to a psychotic madness-a wickedly profound and protracted crisis.

Waking up from the dreamstate is a very straightforward business. It doesn't take decades. It doesn't look like tranquility or like a calm, peaceful mind. It doesn't look like saving others or saving the world or even saving yourself. It doesn't look like a thriving marketplace where merit is determined by popular appeal or commercial success. Waking up looks like a massive mental and emotional breakdown because that's exactly what it is, the granddaddy of all breakdowns.

To move forward, you must figure out exactly what is obstructing you. Whatever it is, it isn't really there; it has no reality, no substance. It's your own creation, a phantom lurking in the shadows of your mind, a shadow demon. Your obstructions are your demons, and your demons are shadow dwellers. They live and thrive in the half-light of ignorance, so the way to slay a demon is by illuminating it with the full force and power of your focused attention; by looking at it, hard. Banish shadow with light and see for yourself that no obstruction exists, nor ever did.

We create our demons and we feed them. To awaken we must slay them.

The person on a search and destroy mission must have a way of making-the subtle demonisms of life and thought-assailable. Destroying thoughts with thoughts. Seeing things clearly. Nothing false can survive illumination by a steady and focused mind.

Come up with the right question. There's always only one. All other questions are fear-based ego-sparing time-killers. Forget concepts and ideas, forget past and future, forget mankind and society, forget God and love, forget truth and spirituality. Find that one question; the exact question that ego doesn't want you to ask. Put your full attention on it. That's how progress is made. Everything else is a stall tactic.

"Who am I?" That is the question. That's the question at our very center. Life turns on that center, and everyone who is alive has one of two relationships to that center: Toward or Away.

Toward is perfectly simple. Away is infinitely complex.

Stay with the question. Don't worry about the answer, just get the question right. Examine your assumptions. Soon enough the question itself has been destroyed and, along with it, many layers of delusion.

The question itself is the obstacle to progress, not the lack of an answer. The question is the key.

Once we truly understand the question, we'll have the desired answer. The desired answer is always the removal of the obstruction a correct question represents.

The answer is never the answer. It's not that I know the answers, it's that I don't know the questions. I see that the questions that haunt a mind have no reality outside of it. There's only one true answer and it lies at the exact center of the question.

You want answers, but there are no answers, just beliefs, and if you want to awaken, either within or from the dreamstate, beliefs are not your friends. They only hold you back. Demanding answers and explanations is an egoic stall tactic.

The same tactic employed by all people all the time in order to maintain the state of denial necessary to continue a meaningless existence in a fictional universe.

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

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

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

Surrender follows naturally from seeing what is.

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

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

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

It's all about finding and illuminating the next obstacle to our progress. It is not concerned with finding answers, but questions. There are no answers to be found, only questions that define our limitations. Understand the question, and you destroy the limitation. It is through courageous thought and clear-seeing that delusion is destroyed.

Have you already confirmed duality as truth? Have you confirmed that you are a separate physical being in a physical universe with the ability to perceive?

*Enlightenment is comprehensive. It's an entirely different paradigm.
My reality is not your reality.*

I view dualistic reality as a dream.

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

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

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

*With every step we leave behind that which we move beyond.
The pain giving thing is the thing removed; when it's gone, so is the pain.*

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

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

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

Waking up isn't a theoretical subject one masters through study and comprehension, it's a journey one makes, a battle one fights.

All we're really talking about is unbelieving what is untrue, not seeing what is not really there, getting back to our clean uncontaminated uncorrupted state.

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

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

Self is an untruth.

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

There is nothing to learn, nothing to know, nothing to practice, nothing to become.

Why is nothingness better than somethingness? Why is unity better than duality? Why is truth better than the lie? Why is the infinite better than the finite? Why is awake better than dreaming? Our fragile little bubbles are what let us float around in the infinite, able to enjoy the experience of somethingness-good and bad-where only nothingness exists. The bubble is a magnificent amusement park and leaving it is a damn silly thing to do unless you absolutely must.

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

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

Who wants to spend the rest of their life tumbling through infinite space?

What does McKenna mean by *tumbling through infinite space*? McKenna is describing an observer, which is a point of perceiving consciousness, in an accelerated frame of reference. The observer creates the appearance of its own holographic world in terms of the animated images of that world projected from its own holographic screen to its central point of view. The observer is the *spirit of God* moving over the *face of the deep*. When that acceleration comes to an end, that world disappears from existence, and only the formless nothingness of the deep remains. That holographic world can only be created when the light of consciousness illuminates that world. When that light is extinguished, only the darkness of the deep remains.

The *spirit of God* moving over the *face of the deep* is described in the Bhagavad-Gita in terms of Atman, and in the Tao-Te-Ching in terms of the Tao:

*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*

Nisargadatta describes the motion of the *spirit of God* in terms of *I Am*:

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

Nisargadatta describes the images of that world can only be perceived through the reflection of the light of consciousness off a surface or a screen, which is the *face of the deep*:

*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.*

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

To know the picture as the play of light on the screen gives freedom from the idea that the picture is real.

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.

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.

My stand I take where nothing is.

To the mind it is all darkness and silence.

It is deep and dark, mystery beyond mystery.

The Tao gives the perfect expression of this mystery of existence:

*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 Hypnotic Spell of Self-Identification

The awakening process is only about breaking the hypnotic spell of self-identification. It is the perceiving consciousness of the *Self*, which is the observer at the center of its own world, that emotionally identifies itself with its perceivable self-concept. The observer is the perceiving subject and its self-concept is the perceivable object. This subject-object relation normally defines *self and other*, but with the twisted nature of self-identification, the perceiving subject identifies itself with its objective self-concept. To be clear about things, the true subjective nature of the observer is only a point of perceiving consciousness at the center of its own holographic world and the nature of all perceivable objects in that world are forms of information projected like images from the observer's holographic screen to its central point of view. This hypnotic spell of self-identification is emotionally driven in that the observer really feels self-limited to the emotionally animated form of its body-based self-concept as it perceives the flow of emotional energy that animates that personal form. The observer itself is creating that emotional energy in its own accelerated frame of reference through the expression of fear and desire, which are the personally biased emotions that perpetuate its self-identification.

The observer creates this personally biased emotional expression through personal bias in the focus of its attention. These are personally biased survival emotions that defend the survival of the observer's body as though the observer's existence depends on it. That is the lie at the core of all self-identification. The observer falsely believes that its existence depends on the survival of its body that appears in the world it perceives. That false belief is what allows the observer to live an apparent embodied life in that world. The observer itself must create these false beliefs through expressions of fear and desire, which it does in its own accelerated frame of reference. That motion is the *spirit of God* moving over the *face of deep*, which is how the observer's world is created, but in that process of creation, the observer emotionally creates all the false beliefs it believes about itself. The false beliefs that the observer believes about itself are its emotionally energized self-concepts, which is how the hypnotic spell of self-identification is perpetuated. The observer no longer knows itself to be the *spirit of God*, but instead falsely believes itself to be an emotionally animated body that appears in the world it perceives. The observer believes these false beliefs about itself because it is emotionally creating those false beliefs about itself through its expression of fear and desire, which is what makes the whole delusional thing feel real.

Osho nicely describes the delusional nature of this hypnotic spell of self-identification:

We know only this world, we don't have any comparison. This is the only reality we know. That's why when Buddha says the world is Maya, illusion, it is difficult for us to understand.

We are not really in the world. The world consists not of things outside us but of our dreams.

Everyone lives in his own dream world. If suddenly all dreaming disappeared from the consciousness, your world would disappear because your world was your dreaming.

Enlightenment is nothing but awakening. For the enlightened person all our lives are just dreams. They may be good dreams, they may be bad dreams, they may be nightmares, but all the same they are dreams.

There is a reality. Once you come to know it, this so-called reality becomes unreal. In the dream, the dream is real. In the dream there is only one reality, everything is as unreal as everything else so there is no comparison.

You create your own dream world around you. Unless you become awake you will continue to dream. The world is unreal because the world you know is the world of your dreams. When the dreams drop and you simply encounter the world that is there then the real world appears.

There is an awakening, compared to the reality of that awakening, this whole reality becomes unreal. You open your eyes and another reality is there.

Man is asleep. You are not conscious about yourself. You do not know yourself. You know many things in the objective world but you do not know the subject. Your state of mind is as if you had gone to see a film. On the screen the film is running, and you have become so absorbed in it that the only thing you know is the film, whatever is appearing on the screen.

What you see is not the truth, it is a projected lie. Your world is created by a self. Your world is a projected world. You are using the real world as a screen and projecting your own ideas on it. Dreaming is just the film. It is the mind reflecting the world. In the mirror of the mind the world is reflected. You are so deeply involved with it, so much identified with it, that you have completely forgotten who you are. The dreamer is lost in the dreaming.

This self-ignorance is the sleep. Dreaming creates a film over the consciousness. Unless dreaming ceases completely you cannot awaken unto yourself.

Osho also describes that giving up in the sense of surrender and letting go in the sense of detachment are the only ways to break this hypnotic spell of self-identification. Osho describes that *acceptance of death* in the sense of surrender and letting go, not at the superficial level of body death but at the deeper level of ego-death, is the self-destructive process of awakening:

Man has become incapable of love because he has become incapable of death. He cannot die to anything. He clings to life. Love is death, death of the ego. Man is afraid of death. You are afraid of death because you are afraid of life. The mind wants one thing and denies the other. Life cannot exist without death. But the mind says "I want only life, I do not want death, life is good, death is bad". The mind moves into a dream world which exists nowhere, and it starts fighting with everything.

Existence cannot be forced to go according to you; it flows its own way. Mind is always afraid of the unknown. Mind consists of the known. The unknown is not part of the mind. Life is always moving into the unknown and you are afraid.

Life is a flux. Ego can only exist when it fights.

Be aware of the desire; do not create any fight. When you move into desire with full consciousness you transcend it. If you fight then the ego will be there. Accept the world, accept the body, accept everything.

Accept death. Through acceptance you become one, not through fight.

No-fight is the central teaching.

Surrender means that you surrender the ego. You surrender the separating wall. You become one. That is reality. Whatever you surrender is just a dream, a concept, a false notion. You are not surrendering reality, you are surrendering a false attitude.

The wall is nowhere in existence, it moves with your ego, a part of your separate feeling. In your struggle against existence you will be defeated; in that defeat you feel limitation. The only way to go beyond death is to accept death. Then it disappears. The only way to be fearless is to accept fear. Then the energy is released and becomes freedom.

Surrender is not a method. You surrender only when every method has become futile. You have done whatever you can do and now you feel helpless. In that total helplessness surrender happens.

You cannot ask how to surrender; the very question is absurd. Can you ask how to love? Love is being totally open, vulnerable. It is dangerous. Love happens, surrender happens. Love and surrender are deeply one.

The secret of love is surrender. Ego creates the barrier. Ego wants to control everything. You become scared of what you cannot control. You become afraid, you close the door. You cannot lose yourself, and love is losing, dispersing, dissolving, melting.

With love you cannot be in control. You have to let yourself go. To move beyond yourself, surrender is the way, let go is the path.

Surrender is death. One who is ready to lose will gain. One who clings will lose everything.

You can take from this world only that which you have brought in.

Only that which cannot be taken away by death is real. Everything else is unreal. It is made of the same stuff dreams are made of.

Freedom Means Letting Go: Ending the Bondage of the Human Condition

Nisargadatta tells us that *spiritual maturity lies in the readiness to let go of everything*. The basic problem is that when we emotionally attach ourselves to things, we then feel the need to control those things to insure that our needs are met. This kind of immaturity is apparent in the life of a baby or young child that must emotionally attach itself to its mother or other caregiver so that its needs are met and its desires are satisfied. The young child is dependent on its caregiver and cannot survive in the world without the care given by its caregiver as those needs are met. The dependent child naturally feels fearful and insecure about its survival and wants to control the behavior of its caregiver to insure its needs are met. The problem is, the more the child tries to control the behavior of its caregiver, the more the caregiver will resist those attempts at control, since nobody wants to be controlled. The more the child wants to control things, the more the child feels frustrated when things can't be controlled. This frustration that arises from trying to control things that can't be controlled is the psychic pain that we call misery and suffering.

The desire to control things that can't be controlled is not only an act of immaturity, like a baby that wants to control its mother to insure that its needs are met, but is also an act of futility, since nothing wants to be controlled. The desire to control things that can't be controlled can only lead to frustration and suffering. This state of affairs is the inevitable consequence of emotionally attaching ourselves to things. From the insecurity and fearfulness we feel when our desires aren't satisfied we feel compelled to try to control things in a futile attempt to ensure our desires are

satisfied, which only leads to feelings of frustration and suffering when we're not able to control what can't be controlled. This state of psychic pain is inherent to the human condition.

The only solution for the human condition is to give up our desire to control things and detach ourselves from things that can't be controlled. Since nothing can be controlled, we have to sever our emotional attachments to everything. The only thing we do when we try to control things in a personally biased way is create an emotional disturbance in the normal flow of things, which makes us feel self-limited to a personal form. Giving up and letting go is the only real solution for ending the bondage of the human condition. Giving up and letting go ends the bondage of the human condition because it leads to a state of spiritual maturity. Unlike the human life-form, the spirit has no real need to attach itself to things or control things because its true spiritual nature has no desires that must be satisfied to insure its survival in the form of a human life-form. The human life-form is just another thing that appears to exist in the world the spirit perceives. The true nature of the spirit is always outside that world, only watching as the life-form struggles to survive in that world. Whatever appears to happen to the life-form in that world, the true nature of spiritual being never ceases to be. The spirit can only falsely believe its existence depends on the survival of the life-form when it identifies itself with the life-form. The spirit needs nothing to survive because the true nature of its existence is never threatened by whatever appears to happen in the world it perceives. It needs nothing because the true nature of its spiritual being is the formless nothingness of pure consciousness, which never ceases to exist.

Nisargadatta tells us that *freedom means letting go*. When the spirit detaches itself from things, it also stops identifying itself with the human life-form, which is the only true freedom it can ever have. That is the only way the bondage of the human condition can come to an end.

Nisargadatta tells us that *death gives freedom*. Severing an emotional attachment feels like something dies inside because part of one's emotionally energized ego-structure dies away as the attachment is severed. When an emotional attachment to something is severed, part of one's ego dies away. Ego-structure can only become created through the emotional energy that relates the body-based concept of self to the concept of some other thing the subject perceives in its world in a subject-object relation of *self and other*. The true nature of the perceiving subject is only a focal point of perceiving consciousness to which the objective form of all things must be projected like images from a screen to the subject's own point of view. The subject only has a mistaken perception about itself that a body-based *self* exists in the world it perceives when the subject emotionally identifies itself with its body-based self-concept, which is really just another thing the subject perceives in its world. Only the perception of emotional energy inherent in the emotional attachments that relate the form of the body to the form of other things can make the perceiving subject feel self-limited to the emotionally animated form of the body, which leads the subject to identify itself with that form and to mistakenly take that form to be its *self*. When the emotional attachments are severed and that emotional energy is no longer expended, that

mistaken belief in a body-based *self* comes to an end. Severing emotional attachments and detaching oneself from things that appear in the world one perceives is the only way one's emotionally energized ego-structure can be deconstructed. That process of ego-death feels like something dies inside. The ego becomes dead to the spiritual nature of the perceiving subject.

Ego-death is the only true freedom. The perceiving subject, which is the nature of the spirit, only becomes free when its ego dies away and the spirit no longer identifies itself with a body-based self-concept. Freedom is not freedom of the ego, but freedom from the ego. The spirit becomes free from ego. Giving up and letting go is the process of cleansing the *self* of all sense of self.

Nisargadatta tells us that *to be free in the world, you must die to the world*. Severing emotional attachments to things in the world is that letting-go process of dying to the world that's the same as the death of the ego. To become free in the world, emotional attachments must be severed to everything in the world, including the world *as a thing*. The perceivable world is as much *a thing* as anything perceived in the world. Dying to the world is the letting-go process of severing emotional attachments to everything in the world, including the world *as the whole thing*.

This letting-go process only becomes possible when everything in the world, including the world *as a thing*, is seen to be an illusion and one loses interest in paying attention to an illusion. Only when one withdraws one's attention away from the illusion and withdraws one's investment of emotional energy in the illusion is one's emotional attachment to the illusion severed. Once its emotional attachment to the illusion is severed, the spiritual nature of the perceiving subject is free to watch the illusion from a higher level of consciousness with a detached sense of distance from the illusion. By detaching itself from the illusion, the perceiving subject has put some space around itself and no longer identifies itself with anything it perceives in the illusion. That sense of detachment from the illusion is the only true freedom the perceiving subject can ever have.

The Awakening Process in a Nutshell

(Adapted from the Writings of Jed McKenna)

The awakening process is really only about *death and dying*. You have to accept the loss and *accept death*, not at the level of body death but at the deeper level of ego-death. The reason you surrender and give up the desire to control things in a personally biased self-defensive way is so you can undergo ego-death. When you surrender, you put your trust in divine will to sort out what is for the best and accept what is as it is every moment. You accept things as they are in the moment. That's how the flow of emotional energy through your body comes into alignment with the normal flow of things. That's how you feel connected to things, rather than self-limited to the emotionally animated form of a body. You give up expressing these self-defensive emotional expressions by giving up personal bias in the focus of your attention; by giving up the expression

of personally biased individual will. You stop fighting, resisting, defending, interfering and trying to control things. You must give up and surrender before you can undergo ego-death.

You also must let go and detach yourself from things. When you sever an emotional attachment, it feels like something dies inside because part of your emotionally animated ego-structure dies away. Before you can let go, you must accept the loss and accept death. The *acceptance of death* is an inherent aspect of the process of *death and dying*. Before you undergo ego-death, you must accept death. Giving up and letting go is the process of undergoing ego-death. That process of giving up and letting go can only go forward if you accept the loss and accept death.

The reason you undergo this process of ego-death is so you stop identifying yourself with your character in the world you perceive. When you surrender, you stop identifying yourself with your character in that world. This is the fundamental *death-rebirth transformation* wherein you die to your self-identification with the body and are reborn of the spirit. When you detach yourself from things, you see that world from a higher level of consciousness with a sense of distance and detachment. When you see that world is only an illusion and your character is only an illusion of what you really are, you lose interest in paying attention to an illusion. When you withdraw your attention away from that world, you also withdraw your investment of emotional energy in that world that is animating your character. That is how you become desireless. When you shift the focus of your attention onto your own sense of beingness and presence and look deeply into the emptiness of your own being while in this desireless state, you enter into an ultimate state of freefall and that world disappears from existence. By *falling into* and *dissolving into the void*, you finally realize the *truth of what you are*.

The only way *you* can realize the *truth* of what *you are* is to *accept death*. Everything else *you* can do in the world *you* perceive in the sense of *your* expression of personally biased individual will is a *denial of death*, which is a *denial of the truth* of what *you really are*.

How Does One Surrender?

The basic problem of self-identification is the perceiving subjective *Self* emotionally identifies itself with its perceivable objective self-concept. Once self-identified, the subjective *Self* feels compelled to defend the survival of its objective self-concept as though its existence depends on it, which it does by expressing self-defensive emotions that perpetuate its self-identification with its self-concept. It feels self-limited to the emotionally animated form of its self-concept as it perceives the flow of emotional energy animating its self-concept. The only way it can break this vicious cycle is if it surrenders, which means it stops expressing self-defensive emotions. The only way it will stop expressing self-defensive emotions is if it sees the true nature of what it is.

When it sees the true nature of what it really is, it sees that it really has nothing to defend. This becomes possible when it looks within into the emptiness of its own being and sees that it is a

pure presence of perceiving consciousness at the center of its own world with its own sense of beingness and presence that has nothing to defend. It sees that all its acts of self-defense are acts of futility since it is only defending the survival of an illusion of what it is and that illusion will not ultimately survive, while the true nature of its being can never cease to exist. Once it surrenders, it feels connected to all things and naturally puts its trust in the normal flow of things to sort out what is for the best. It naturally accepts everything as it is each moment with no desire that anything be any different than it is in the moment. By surrendering, it loses its bias in the focus of its attention. It can only know itself as a non-identified detached witness of things it perceives in its world. With detachment, it sees all things with a sense of distance from them from a higher level of consciousness. It puts some space around itself and breaks its emotional attachment to things. Its self-identification with its personal self-concept snaps. It no longer has an ego or personal body-based self-concept. When its ego is not, when there is no longer any personal bias in its focus of attention, when the expression of personally biased and self-defensive emotions comes to an end, when it gives up its desire to control things in a fearful personally biased self-defensive way, when it stops fighting and resisting the normal flow of things and allows itself to come into alignment with the normal flow of things, that state of nonresistance and acceptance that follows from recognition of what it really is, is its surrender.

Do Nothing

You cannot surrender. Surrender isn't something that you can do. Your desire to do things is the problem. Everything you can do is an expression of your personally biased individual will. When you surrender, *you do nothing*. When you surrender to divine will, you just allow things to play out in the normal way. You simply watch as things play out with no personal bias in the focus of your attention. You become willing to do nothing. That's what it means to surrender to divine will. You give up your desire to do things. You stop doing things. You stop interfering with the normal flow of things, stop defending yourself, and stop fighting, resisting and trying to control things in a personally biased self-defensive way. You accept things as they are each moment with no desire that things be any different than they are in the moment. You allow the animating flow of energy through your body to come into alignment with the normal flow of things. That's the only way you can come into alignment and feel connected rather than disconnected.

Nisargadatta gives clear instructions about how to surrender:

Things happen by their own nature.

Some unknown power acts and you imagine that you are acting.

You are merely watching what happens.

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

I do nothing. I just see them happen.

*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.*

The Stripped Down Version of Awakening: Naked Through the Gate

The awakening process can be stripped down to your own sense of being present as you become aware of yourself as a presence of consciousness perceiving things in your own world. This presence of consciousness with its own sense of being present as it perceives things in its own world is called *I Am* or the *Self*. That presence of perceiving consciousness is what you come to know yourself to be as you begin to awaken and become conscious of yourself as the *Self*.

You know that you are here now because you have the sense of being present as you perceive things in the world in the present moment. The problem is that when you look within, you cannot find yourself as the perceiver of things. You cannot find yourself in the sense of being another thing that you can perceive as you perceive things. Even as you look within, the perceiver of things cannot be found, and yet you have the sense of being present as you perceive things.

When you look within, you can perceive your thoughts, memories, beliefs, feelings, emotional states, and even your own self-concepts, but those things can't be what you really are because they're just more stuff that you can perceive. You have the sense of being present as the perceiving consciousness that perceives all that stuff, but when you look within, you can't find yourself as the perceiver. Once you've removed all the stuff that you can perceive from your field of view, all that's left is silence, emptiness and nothingness, like the empty space of a room from which all the furnishings have been removed, and yet your own sense of being present remains within this empty space. You still have your own sense of being present as a presence of perceiving consciousness even when you don't perceive anything else. Even if you remove everything from your field of view and perceive nothing, your sense of being present remains.

The essential nature of the problem is you cannot perceive yourself as the perceiver of things in the sense of being another thing. Your own perceiving consciousness is *not-a-thing* that you can perceive, and yet you remain aware of this *nothingness* with your own sense of being present. You remain aware of your own sense of being present even when you perceive nothing.

The only way you can awaken to the truth of what you really are is if you continue to focus your attention on your own sense of being present even as you become willing to perceive nothing else. You must stabilize your attention on your own sense of being present and remain aware of yourself in the sense of being present as a presence of perceiving consciousness even as you become willing to perceive nothing else. Remaining aware of your own sense of being present as you perceive nothing is the whole trick of passing through the gateless gate and awakening. You

can only pass through the gateless gate if you are naked of all things. The only thing you can take with you as you pass through the gate is your own sense of being present, which is *not-a-thing*.

Your willingness to remain aware of your own sense of being present while you perceive nothing is your willingness to look into the *darkness of the deep*. The *darkness* is the *Source* of the light of consciousness illuminating the world you perceive, but you cannot find yourself or discover your true nature in that world. The perceiver of things cannot be found in the perceivable world that it perceives. Like Neo in the Matrix, you have to put on your dark glasses and become willing to look into the darkness before you can discover the true nature of what you really are.

The awakening process is only about stripping everything away until you perceive nothing while you remain aware of your own sense of being present. You have to remove everything from the room you occupy until there is nothing left to perceive in the room except for empty space. Even the walls of the room have to be removed. The reason you surrender to divine will is to undergo the *death-rebirth* transformation. You have to die in identity to the embodied form of a person you perceive and be reborn of the spirit. That spirit is your own perceiving consciousness that you become aware of with your own sense of being present. The reason you detach yourself from things is so you can know yourself to be a non-identified detached witness of things and see things from a higher level of consciousness with a sense of distance and detachment.

Once you see that all the things you perceive in your world are only illusions, including the person you take yourself to be, you lose interest in paying attention to an illusion. When you withdraw your attention away from the illusion, you also withdraw your investment of emotional energy in the illusion that animates the illusion. That is how you become desireless. When you shift the focus of your attention onto your own sense of being present and look within into the emptiness of your own being while in this desireless state, you are stripping away everything you can perceive down to the nothingness of empty space. Not only does the room you occupy become empty of things, but even the walls of the room disappear. The walls of the room and everything that appears in the room were only holographic illusions created by the energy the *Self* expends due to its motion in its accelerated frame of reference. Those illusions disappear in an ultimate state of freefall. The walls of the room, which is a holographic screen, is the only thing that creates a sense of limitation and divides the *Self* from its true undivided nature. That limitation and division comes to an end in an ultimate state of freefall. This experience of *falling into the void* is the self-destructive process of *ego-death* that leads to the experience of *No-self*.

When the individual being of the *Self* becomes desireless and selfless and the world of things it perceives disappears from existence, the *gateless gate* opens. The divided being of the *Self*, the sense of being present, reunites itself with and dissolves into the undivided being of *No-self*.

Osho tells us that *you can only take from this world that which you have brought in*, which is your own sense of being present, the sense of *I Am*.

Being Present in the Present Moment

At the level of the *Self*, what *you are* is a presence of consciousness that perceives its own world from the center of that world. Everything that *you* can perceive in that world, which includes all external sensory perceptions of that world, all internal emotional perceptions of your body, all mental perceptions of your mind, all thoughts, memories of the past, anticipations of the future, self-concepts and all other forms of mental imagination, are perceptions created as forms of information animated in the flow of energy, which the holographic principle tells us are like animated images projected from a holographic screen to the central point of view of the observer. That perception always occurs in the *present moment*, which is an *eternal now*.

Quantum theory tells us the quantum state of potentiality for the observer's world not only includes the potentiality for the form of all possible things the observer can observe in its world, but also the potentiality for all possible ways in which energy can flow through the observer's world and animate all things in that world. Not only do the forms of things come into an actual state of existence when they're being observed, but the animating flow of energy also comes into an actual state of existence when observed. To be observed, the observer must be present to make the observation, which means the observer must focus its attention on whatever is being observed for the observed things or the observed flow of energy to come into an actual state of existence. If the observer is not present to make the observation, neither the observed form of things nor the observed flow of energy can come in an actual state of existence, and both the form of things and the flow of energy remain in an unobserved state of potentiality.

Everything the observer can perceive in its world, which not only includes the form of all things, which can all be reduced to qubits of information, but also the flow of energy that animates all things, only exists in a state of potentiality until observed, at which moment the observed form of things and the animating flow of energy come into an actual state of existence. The observer must be present at that moment of observation to make the observation. That *present moment* is always an *eternal now* for which the observer must be present to observe things.

When the observer is not present to make the observation, neither the observed form of things nor the observed flow of energy can come in an actual state of existence, and both the form of things and the flow of energy remain in an unobserved state of potentiality. When the observer is not present to observe its world, that world disappears from existence from the observer's own point of view. Not being present for one's world means withdrawing one's attention away from that world, which is the same as withdrawing one's investment of emotional energy in that world. Not only does the observer's world disappear from existence, but so too does the observer. The individual being of the *Self* dissolves into the undivided being of *No-self*. In terms of the

holographic principle, that ultimate state of *dissolution into nothingness* can only occur in an ultimate state of freefall, which the observer experiences as *falling into the void*.

Nisargadatta describes the *present moment* is the only place one can ever find oneself as a presence of consciousness, called the *Self, I Am* or the witness, at the center of the world one perceives. Beyond that perceivable world and beyond the *Self* is the *Source* of consciousness:

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

Wherever you go, at all times, you carry with you the sense of being present and aware, here and now. It means that you are independent of space and time.

Space and time are in you, not you in them. It is only your self-identification with the body, limited in space and time, that gives you a sense of limitation. In reality, you are limitless.

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.

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

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

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

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

When you see the world you see God. There is no seeing God apart from the world. Beyond the world to see God is to be God. The light by which you see the world, which is God, is the tiny little spark I Am.

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

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

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

All appearance and disappearance presupposes a change against a changeless background. There must be a source from which all flows, a foundation on which all stands. Consciousness itself is the source of everything.

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

Nothing Has Independent Existence

The holographic principle tells us every screen output from a holographic screen is a holistic phenomena. All the qubits of information encoded on a holographic screen are entangled, and so everything perceived in a holographic world is connected to everything else perceived in that world at the level of quantum entanglement. *Nothing has independent existence.* Only the ego can create a feeling of disconnection with its expression of personally biased individual will.

Nisargadatta describes this connectedness of all things perceived in the world, but also tells us that everything perceived in a holographic world is no more real than a dream:

The entire universe contributes to the existence of even the smallest thing. Nothing could be as it is without the universe being what it is. Everything is as it is because the universe is as it is. The universe is not bound by its contents because its potentialities are infinite.

By itself nothing has existence.

There is no such thing as a separate person. Everything is the cause of everything. Everything is as it is because the entire universe is as it is.

The universal trend towards balance, harmony and unity, at every moment, whatever is happening, is always for the best.

The law of balance rules supreme.

Every action creates a reaction, which balances and neutralizes the action. There is a continuous cancelling out, and in the end it is as if nothing happened.

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

The 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 your Self 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.

McKenna tells us that *the price of truth is everything*, but nobody really knows what that price means until they're paying it. Truth can be found only if everything else is lost in the sense of giving up and letting go. *The price of truth is everything, including your own sense of self.*

The price of truth is everything. The price of truth is nothing. This is another way of stating the gateless gate paradox.

Further: The End of an Illusion

Dualistic reality is a dream. Nondual reality is the dreamer. When the dreamer awakens from its dream, the dream disappears from existence and only the true nature of the dreamer remains. That true nature can only be described in terms of negation as void or nothingness, which is the ultimate nature of existence. The essential nature of duality is an observer observing some observable thing in a subject-object relation of *self and other*. The perceiving subject, which is the nature of the *Self*, is as much a part of the dream as is everything that is observable in the objective world the observer observes. The dualistic universe is a dream. When the dreamer awakens from its dream, the observable world disappears from existence, but so too does the observer. When the observable world disappears from existence from the point of view of the observer that perceives it, the observer also disappears as it dissolves into the nothingness of undivided being. There is *No-self* in nondual reality. The *Self* is as much a part of the dream as is the perceivable world. Both *Self* and world disappear from existence when the dreamer awakens.

In the journey of awakening, the key concept is *further*. One has to continue one's journey until there is *no further*. The word *further* is like the Zen koan: First there is a mountain, then there is no mountain. The mountain is a part of the dream, and disappears from existence when the dreamer awakens from its dream. *No further* means there is *no mountain*. The mountain is a metaphor for the observable world. When the dreamer awakens from its dream, everything in the observable world, including the world *as a thing*, disappears from existence and nothing remains. That nothingness is the underlying nature of reality or the *ground of being*. It is the ultimate *truth* in that it is the ultimate nature of existence. It is nondual or *one* in the sense that it is *undivided*.

It is *infinite* in the sense that it is *unlimited*. It is *nothingness* in the sense that it is *nothing perceivable*. The direct experience of that *nothingness* is the ultimate awakening.

Maybe you've had a limited degree of awakening in the sense of becoming more conscious of yourself as the *Self*. Congratulations. The problem is this is only an awakening *within the dream* like lucid dreaming. You're still dreaming, which means there is still *further*. Maybe you've come to feel connected to things in the dream because you've surrendered and stopped fighting against the dream and allowed yourself to come into alignment with the normal flow of things in the dream. Congratulations, but you're still dreaming, which means there is still *further*. You're still *seeing two* where there's really only *one*. You're seeing things in a subject-object relation of *self and other*. The only way to *know one* is to *be one*, which is to *be nothing*. You won't *awaken from the dream* and know what *no further* means until you stop dreaming and the dream disappears from existence. The *price of truth is everything*, but you won't know what paying that price means until you've lost everything, including your own sense of self. Nondual reality has no sense of self. You'll only awaken *from the dream* and experience the nothingness of nondual reality if you become willing to lose everything, including your own sense of self.

The only way *you* can awaken to the *truth* of what *you really are* is if you become willing to lose everything, including your own sense of *Self*. You have to allow your *Self* to dissolve into the undivided being of *No-self*. That is the only way you can become *One*. Know your *Self* to be and identify your *Self* only with *That* formless nothingness of pure consciousness. It's not your consciousness. Consciousness doesn't belong to you. You belong to consciousness.

Further ultimately leads to the *end of an illusion*. That illusion isn't only the illusion of the world that one appears to live in as one perceives that world, but also the end of the illusion of the individual being of an observer that perceives that world in a *subject-object* relation of *self and other*. Not only does the apparent life of the life-form one takes oneself to be come to an end, but the individual being of the *Self* that identifies itself with that life-form as it appears to live an embodied life in that world also comes to an end. In this sense, the ultimate nature of death is the end of an illusion, not just at the level of the body, but also at the level of individual being.

Whenever you're sure you've arrived, there is always further.

The word further is like a talisman, a power object. We must pull it out and gaze upon it after every battle, every time we think we must be done, that we must, at last, have arrived. As much as it may seem otherwise, there is always further.

When you reach the top, keep climbing.

The Nature of Delusion

What does McKenna mean when he says:

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

The *gate* blocking one from enlightenment is the *Self*, which is the perceiving consciousness of the observer at the center of its own holographic world. Enlightenment only becomes possible when the *Self* becomes selfless. That is how one passes through the *gateless gate*, which is the experience of *falling into the void* and *dissolving into undivided being*. As long as the individual being of the *Self* remains divided from undivided being, awakening is not possible. That division is created by all the false beliefs the *Self* believes about itself, which is the nature of delusion. Those false beliefs are all self-concepts. One's entire field of view is filled by delusion because the *Self* is perceiving its own holographic world within which it is emotionally creating delusional self-concepts. The perceiving consciousness of the *Self* is prior to that perception. Delusion resides prior to perception because the *Self* believes these false beliefs about itself.

The false beliefs one believes about oneself create an identity-crisis for the perceiving subject that sees their delusional nature. Only awakening from delusion solves this identity-crisis.

Destroying delusion is the process of destroying false beliefs. That self-destructive process of destroying all self-concepts is the self-destructive process of ego-death. Once all self-concepts have been destroyed, the *Self* no longer has any false beliefs that it can believe about itself, and so delusion has been destroyed. Delusion never really existed because it was only created out of the false beliefs the *Self* believed about itself. The *Self* emotionally creates its own self-concepts that it believes about itself. Creation is emotionally driven in the sense that the *Self* expresses fear and desire in its own accelerated frame of reference as it moves over the *face of the deep*, which is its holographic screen. Delusion is destroyed when the *Self* becomes selfless, which requires the destruction of all emotionally energized self-concepts. That self-destructive process is the only way the *gateless gate* can open, which allows one to awaken and become enlightened. As one passes through the *gateless gate*, the individual being of the *selfless Self* returns to, reunites itself with, and dissolves into the undivided being of *No-self*.

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

Nisargadatta's Final Wish

The hard mathematical science of modern physics tells us that the world is no more real than a virtual reality, like a virtual reality game that one plays on a computer screen. Modern physics in the context of the holographic principle tells us that the perceivable world consists of nothing more than forms of information projected like images from a holographic screen to the point of view of an observer outside that screen and the animation of those images in the flow of energy that animates that world. That's the nature of a holographic world. It isn't really real. It's a virtual reality. Just as the Bhagavad-Gita says, it's unreal. It has no being. The true nature of being solely belongs to nondual reality. Only nondual reality is really real. It never ceases to be.

Nisargadatta at the end of his life expressed his final wish that his conceptual discussions of the nature of the awakening process become scientific concepts. Just like all scientists, all science is part of the virtual reality, but that doesn't mean that science is wrong when it says the world is a holographic world. A holographic character in a holographic world can realize that it's living in a holographic world because the consciousness present for that holographic character can have that realization, just as Neo in the Matrix can realize he's living in a virtual reality. Consciousness isn't really a part of that holographic world. Consciousness is always out in the audience and is outside, only watching as the holographic movie of that world plays on a holographic screen.

Consciousness only believes it is a part of the holographic movie it is watching when it identifies itself with its holographic character in the movie. The important distinction is the consciousness watching the holographic movie is a divided presence of consciousness, which is called *I Am*, the *Self*, Atman, the witness, the *spirit of God*, or whatever else we want to call it. Anytime it wants to, a divided presence of consciousness can stop watching the movie and return to its true undivided state of nondual reality, but then it knows nothing. Nothing is known, nothing is done and nothing exists in that ultimate undivided and unlimited state of pure consciousness because that nondual nothingness is what ultimately exists at the ground level of existence.

Nisargadatta has given an exquisitely detailed description of this state of affairs. Through his direct experiences, he has described a holographic world in exquisite detail. He also discussed the nature of nondual reality. What's odd is that his descriptions are so universally ignored by the same people that revere him as a saint. What is it that people don't want to know?

Nondual reality emotionally creates dualistic reality like the virtual reality of the Matrix so that it can communicate with itself. This kind of verbal communication can only appear to come into existence when emotions are expressed, which is literally how the world is created as the *spirit of God moves over the face of the deep*. Without that motion, there is only the darkness of the deep, the void, or the formless nothingness of pure consciousness that is truly *alone* since it is *All-One*. It has *No-self* because it has nothing to perceive in a subject-object relation of *self and other*.

At the ground level of the ultimate nature of existence nothing is known because that nothingness is what ultimately exists. The only way the kind of verbal communication that we experience in the world is even possible is if nondual reality creates a virtual reality for itself to communicate within, and that creation is always emotional. Creation is literally the *spirit of God* (Atman, the *Self*, *I Am*, the witness, or whatever else we want to call it) moving over the *face of the deep*, which is a holographic screen that allows a holographic world to appear to come into existence, but that holographic world is no more real than the virtual reality of the Matrix.

The irony is that science and the mathematics of modern physics that underlies all of science is just as much a part of the virtual reality as is anything else. Nisargadatta expressed his final wish during the last days of his life that the nature of nondual reality, or more specifically, the journey of awakening that takes one to the direct experience of nondual reality, be discussed in scientific terms. Nisargadatta was fully enlightened and truth realized, and yet he didn't spend all of his time getting lost in the void in some catatonic or Samadhi trance of experiencing nothingness. He discussed the nature of nonduality in conceptual terms, and expressed his final wish that these concepts become scientific concepts. Of course, his comments were as much a part of dualistic reality as anything anyone else can say. It's all dualism. Take away dualism and there is only the nothingness of nondual reality, but like a roadmap, the only way anyone can point to the non-conceptual nature of nondual reality is by discussing it in conceptual terms.

Maybe that's the reason nondual reality creates dualistic reality. McKenna says dualistic reality is an amusement park, and that's certainly part of it, but maybe it's also created so that nondual reality can communicate with itself about the true nature of what it really is. McKenna calls that communication *truth-talk in the dreamstate*, but even that talk is just another *ride in the park*.

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