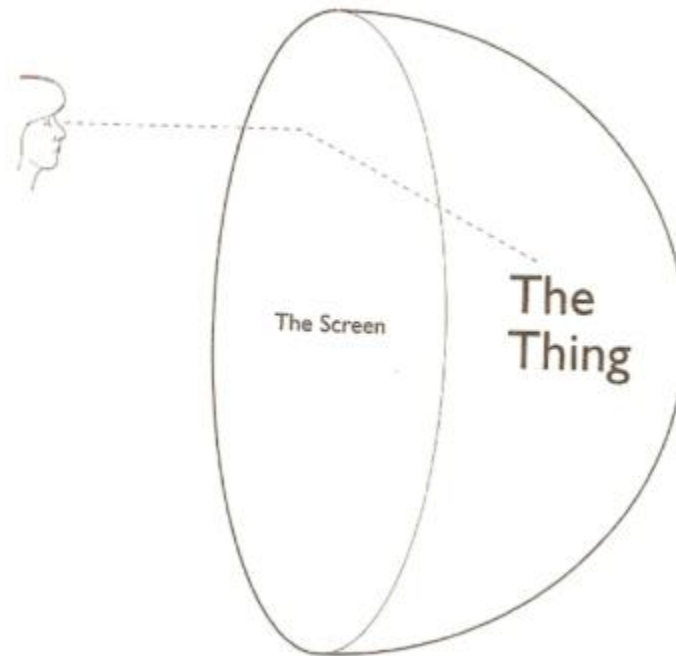


Why You're Confused About What You Really Are

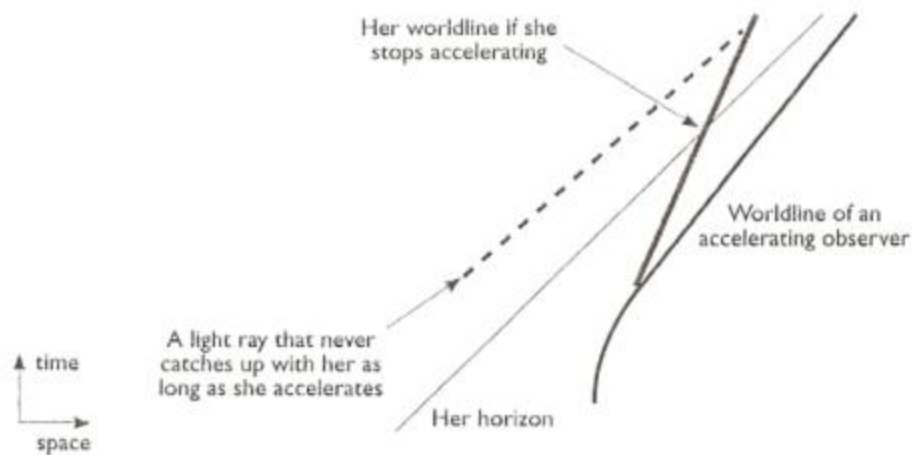
In reality, you're nothing more than a point of illuminating and perceiving consciousness that arises at the central point of view of the world you perceive. What you really are as the observer of that world is more fundamental in existence than the world you perceive, which is only constructed like the computer-generated projected and animated images of a holographic virtual reality world that's being displayed on a holographic screen.



The Observer, the Screen and the Images of Things in its Holographic World

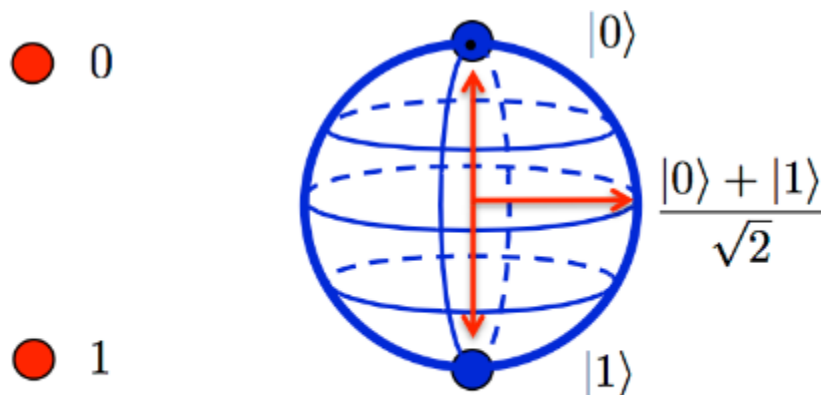
Your existence is more fundamental than anything that can ever appear to exist in that holographic world because you continue to exist even as that world disappears from existence. There is nothing mysterious about what is going on here. Every night when you fall into a deep sleep, the world you perceive disappears from existence from your own point of view. That world only appears to come back into existence as you awaken from your deep sleep. You're only confused about what you really are because you don't remain aware of yourself in the sense of remaining aware of your own sense of being present to observe that world, the sense of I-Am-ness, as you fall into that deep sleep.

There's a perfectly good scientific explanation for how this all happens, which is called the holographic principle of quantum gravity. As you observe your own holographic world, you are nothing more than a point of illuminating and perceiving consciousness that arises at the central point of view of that world. You create that world due to your own accelerated motion relative to the motionless void. That's how an event horizon arises that surrounds your point of view and limits your observations of events in space.



Accelerating Observer's Event Horizon

Your event horizon becomes your holographic screen when your horizon encodes qubits of information. The form of everything you can observe in your own holographic world can be reduced to qubits of information encoded on your own holographic screen.



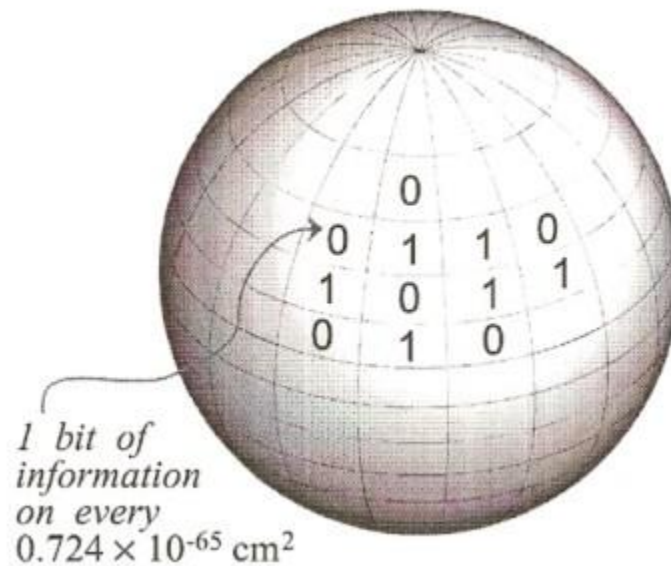
Classical Bit

Qubit

Qubit of Information Encoded on a Planck-size Event Horizon

Everything you can observe is a form of information that can be reduced to qubits of information encoded on the screen, just like the projected and animated images of a computer-generated virtual reality world that's being displayed on a computer screen. Those forms of information are projected like images from the screen to your own point of view, and are animated in the flow of energy that arises from your own accelerated motion relative to the motionless void, which gives rise to your own event horizon that becomes your holographic screen when your horizon encodes qubits of information.

You not only perceive the projected form of things, but also the flow of energy that animates things. That flow of energy arises from your own accelerated motion.

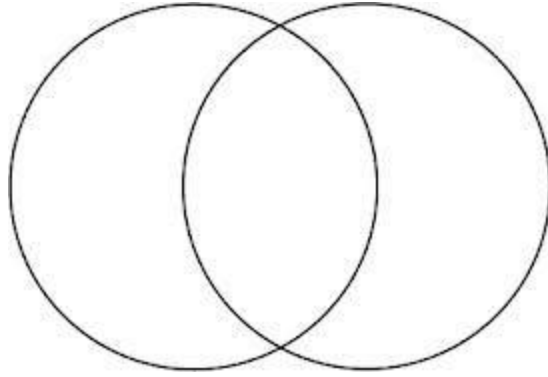


Holographic Principle

In effect, you're creating your own quantum computer due to your own accelerated motion that gives rise to your event horizon that becomes your holographic screen when qubits of information are encoded on your horizon. That quantum computer gives rise to the appearance of your own computer-generated holographic virtual reality world, which in reality is no more real than projected and animated holographic images you perceive.

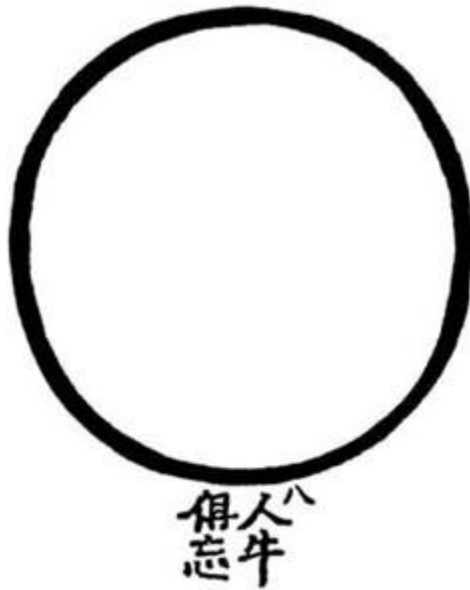
You're only confused about what you really are because you're emotionally identifying yourself with the projected and animated image of your character in that holographic virtual reality world. Your character is only the central form of information that appears in that holographic virtual reality world, like the central character of a movie or an avatar in a virtual reality world. You emotionally identify yourself with your character due to your perception of feelings of emotional self-limitation to the form of your character as your character is emotionally animated relative to all other forms that appear in your own holographic world. You're confused about what you really are due to your perception of those feelings of emotional self-limitation to the form of your character.

As an observer of your own holographic world, you only share a consensual reality with other observers to the degree information is shared among different observer's worlds. Each observer is present at the central point of view of its own holographic world, which is defined on its own holographic screen that arises as its event horizon due to its own accelerated motion. When those holographic screens overlap like a Venn diagram, they can share information, which allows different observers to share a consensual reality.



Information Sharing Among Overlapping Holographic Screens

You're only confused about what you really are as you emotionally identify yourself with the form of your character that appears in your own holographic virtual reality world due to your perception of feelings of emotional self-limitation to that form as your character is emotionally animated relative to all other forms. That expression of emotional energy arises from your own accelerated motion relative to the motionless void.



Nothingness

Your accelerated motion as a point of consciousness comes to an end when you stop expressing that emotional energy. When your own accelerated motion relative to the motionless void comes to an end, you enter into an ultimate state of free-fall. When you enter into an ultimate state of free-fall, you no longer perceive a holographic world because you no longer have an event horizon that becomes your holographic screen. In an ultimate state of free-fall, everything that appears in your own holographic world,

including the form of your character, disappears from existence from your own point of view, and nothing remains. That undivided, unlimited and motionless nothingness is the source of your own individual consciousness as the observer of your own world, which is always present at the central point of view of your own holographic world.

If you remain aware of yourself in the sense of remaining aware of your own sense of being present to observe that world, the sense of beingness or I-Am-ness, as that world disappears from existence from your own point of view, then you become aware of the true nature of your own existence and being. Individual being dissolves back into its source of pure undivided being. Individual consciousness, present at the central point of view of its own holographic world, dissolves back into its source of pure undifferentiated consciousness like a drop of water that dissolves back into the ocean. That's when your confusion comes to an end and you know the true nature of what you really are.

Adapted from the teachings of Nisargadatta Maharaj:

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

In pure being consciousness arises.

In consciousness the world appears and disappears.

Consciousness is on contact, a reflection against a surface, a state of duality.

The center is a point of void and the witness a point of pure awareness; they know themselves to be as nothing.

But the void is full to the brim.

It is the eternal potential as consciousness is the eternal actual

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

You are that point of consciousness.

By your movement the world is ever created.

Stop moving and there will be no world.

The 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.

Once you realize that there is nothing in this world which you can call your own, you look at it from the outside as you look at a play on the stage or a picture on the screen.

To know the picture as the play of light on the screen gives freedom from the idea that the picture is real. In reality I only look. Whatever is done is done on the stage.

Joy and sorrow, life and death, they are real to the man in bondage.

To me they are all in the show, as unreal as the show itself.

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

The world is but a show, glittering and empty. It is there as long as I want to see it and take part in it. When I cease caring, it dissolves. It has no cause and serves no purpose. It appears exactly as it looks, but there is no depth in it nor meaning.

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.

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

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

Give attention to the witness to break the spell of the known, the illusion that only the perceivable world 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.

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

All you can say about yourself is I Am.

At the root of my being is pure awareness, a speck of intense light. This speck, by its nature, radiates and creates pictures in space and events in time.

Even the sense I Am is not continuous, though it is a useful pointer; it shows where to seek, but not what to seek.

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

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

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

The Supreme state is the very center of consciousness and yet beyond consciousness.

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.*

The person is never the subject. You can see a person, but you are not the person. You are always the Supreme, which appears at a given point of time and space as the witness, a bridge between the pure awareness of the Supreme and the manifold consciousness of the person.

In reality nothing happens. Nothing happens to space itself. In pure consciousness nothing ever happens. Onto the screen of the mind destiny forever projects its pictures, and thus illusion constantly renews itself. The pictures come and go as light intercepted by ignorance. See the light and disregard the pictures.

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.

To realize that is the end of all seeking. You come to it when you see all you think yourself to be as mere imagination and stand aloof in pure awareness. It is not difficult but detachment is needed. It is the clinging to the false that makes the truth so difficult to see. Discard what is not your own until nothing is left which you can disown. You will find that what is left is nothing.

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

The way to truth lies through the destruction of the false. To destroy the false you must question your most inveterate beliefs.

Of these the idea that you are the body is the worst.

Destroy the wall that separates; the I-am-the-body idea.

There is no such thing as an expression of reality. Neither action nor feeling nor thought express reality. I know that life itself is only a make-believe.

I just watch events happening, knowing them to be unreal

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

I do nothing. I just see them happen.

What begins and ends is mere appearance. The world can be said to appear but not to be. It is your memory that makes you think that the world continues. Memory creates the illusion of continuity. I see the world as it is, a momentary appearance in consciousness.

You see yourself in the world, while I see the world in myself. To you, you get born and die, while to me, the world appears and disappears. It is your imagination that misleads you. There is a deep contradiction in your attitude which you do not see.

The source of consciousness cannot be an object in consciousness. To know the source is to be the source.

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.

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.

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.

Whatever you perceive is not you. It is there in the field of consciousness, but you are not the field and its contents.

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.

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

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

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

What you call survival is but the survival of a dream.

Death is preferable to it. There is a chance of waking up.

As life before death is but imagination, so is life after death. The dream continues.

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

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

*On the surface of the ocean of consciousness, names and forms are transitory waves.
Only consciousness has real being, not its transformations.*

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

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

The witness is the door through which you pass beyond.

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

Go back to that state of pure being, the I Am in its purity before it became contaminated with false self-identifications. Abandon them all. Focus the mind on pure being. In it all disappears: myself, the life I live, the world around me. Only peace and unfathomable silence remains.

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

Realization is in discovering the source and abiding there.

The timeless and spaceless reality is undifferentiated, the infinite potentiality, the source. It cannot be perceived, but can be experienced as ever witnessing the witness, perceiving the perceiver, the origin and end of all manifestation, the root of time and space.

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 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.

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

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

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

Reality is essentially alone.

To know that nothing is, is true knowledge.

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.

Adapted from the teachings of Osho:

We call Buddha the awakened one. This awakening is really the cessation of inner dreaming. When there is no dreaming you become pure space. This non-dreaming consciousness is what is known as enlightenment.

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.

In the immortal words of the Bhagavad Gita:

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