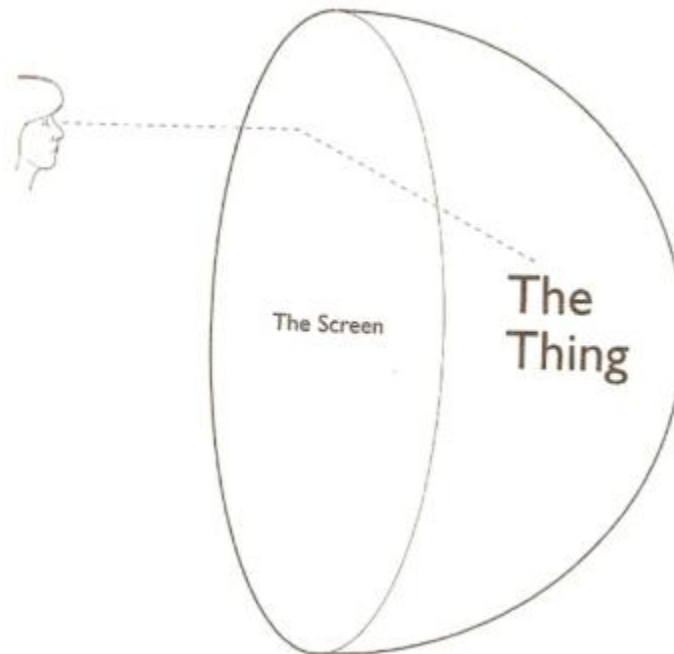


## On the Nature of Plato's Cave

The business of philosophy, like theoretical physics, is about the conceptualization of reality. Philosophers, like theoretical physicists, conceptualize reality in terms of their ideas about reality. The problem is these concepts are based on their observations of the physical world, and the holographic principle tells us that the physical world is a holographic world that is constructed through quantum computing. The physical world is just like a computer-generated holographic virtual reality world that is being displayed on a computer screen. Everything observable in the physical world is a form of information that is reducible to qubits of information encoded on the screen, and these forms are projected like images from the screen to the point of view of the observer outside the screen. Even the flow of energy that animates the forms is perceived as the projected images are animated in the flow of energy. This construction of physical reality as a holographic world is due to quantum computing that occurs due to the observer's own accelerated motion that gives rise to its event horizon that becomes its holographic screen when qubits of information are encoded on its horizon, which in effect creates the observer's own quantum computer. Even the flow of energy through the quantum computer arises from the observer's own accelerated motion.



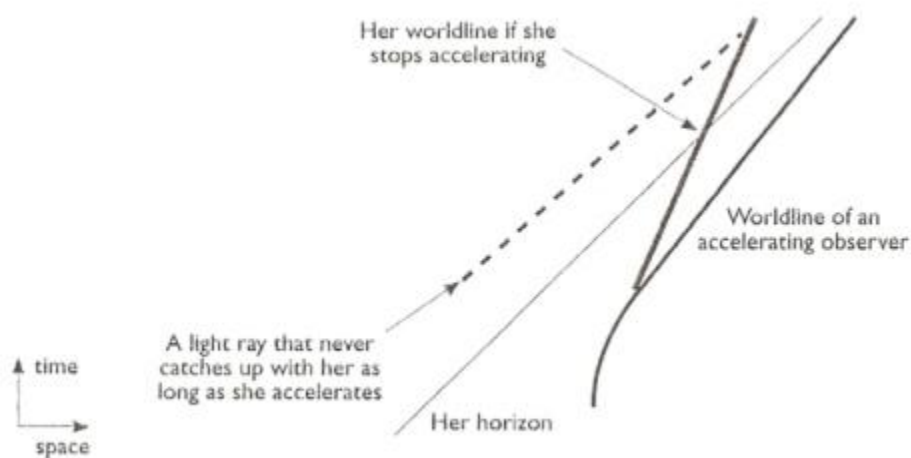
### The Observer, the Screen, and the Images of Things in its Holographic World

The problem with both philosophy and theoretical physics is that the conceptualization of reality based on the observer's observations of the physical reality of a holographic world is fraught with logical contradictions. The number one logical contradiction is a paradox of self-reference that arises when the observer emotionally identifies itself with

the emotionally animated form of a person that appears in its holographic world. The person is only the central form of information that appears in that world, like the form of an avatar that appears in a virtual reality world displayed on a computer screen. Emotional self-identification of the observer with the form of a person only occurs due to its perception of emotional feelings of self-limitation to that personal form as that form is emotionally animated relative to all other forms that appear in its holographic world. This conceptualization of reality, based on the observer's observations of the physical reality of a holographic world, is doomed to fail due to these inherent logical contradictions.

### Review of the Holographic Principle

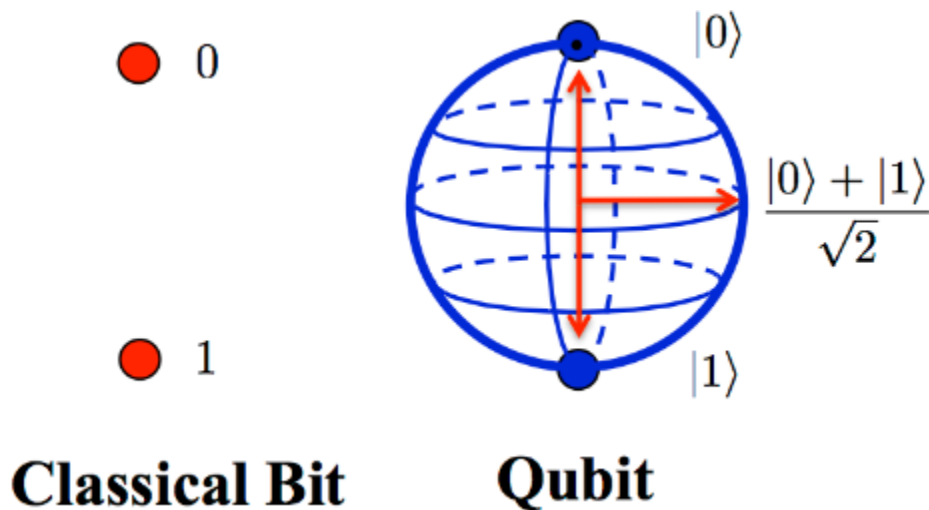
The holographic principle is based on the phenomena of event horizons. The most generic kind of event horizon is called a Rindler horizon that arises due to an observer's own accelerated motion. The nature of an event horizon only requires the idea of an observer that undergoes accelerated motion and the invariance of the speed of light, which is the maximal rate of information transfer in three dimensional space. The speed of light is the maximal rate of information transfer in a computer network. A light ray that originates on the other side of the observer's event horizon can never reach the accelerating observer as long as the observer continues to undergo its accelerated motion. The holographic principle is built on this idea of the observer's accelerated motion that gives rise to its event horizon that becomes its holographic screen when qubits of information are encoded on its horizon.



### Accelerating Observer's Event Horizon

The big question is how is information encoded on the observer's event horizon? The answer is that information is encoded in terms of quantized bits of information called qubits. A qubit is understood to be mathematically represented in terms of a matrix, like a Pauli spin matrix that represents a spin variable that can only be observed in either a

spin up or spin down state. The spin variable encodes measurable information in a binary code of 1's and 0's like a computer switch that is either on or off. This measurable information arises from the eigenvalues of the matrix. In quantum theory, the Pauli spin matrix is formulated in terms of an SU(2) matrix, which also gives a mathematical representation of rotational symmetry of the surface of a sphere. The eigenvalues of the matrix, which are the nature of the measurable information encoded by the matrix, are entangled due to quantum entanglement, which is a mathematical reflection of this rotational invariance. At the level of qubits, quantum entanglement is only reflecting that information is being encoded on the surface of a sphere in a rotationally invariant way.



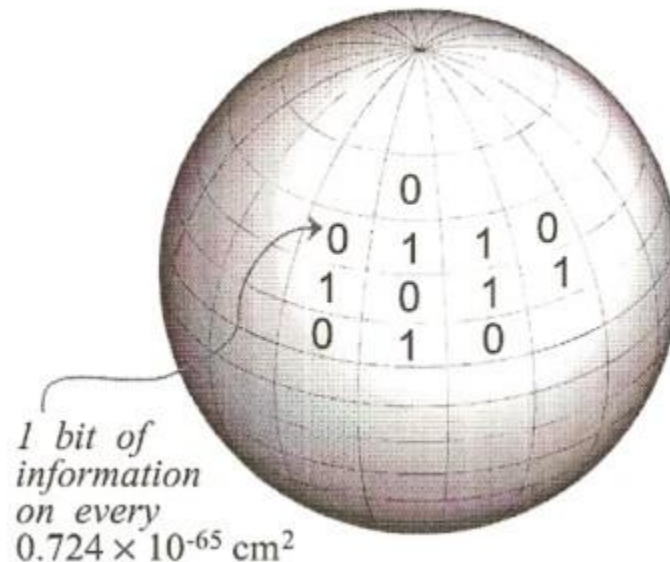
### Qubit of Information Encoded on the Surface of a Sphere

This way of encoding quantized bits of information on the surface of a sphere is called a matrix model. A matrix is a two dimensional array of numbers that must be defined on a two dimensional surface. The next big question is where does the surface of the sphere come from? The answer the holographic principle gives is that the surface of the sphere arises as an observer's event horizon due to the observer's own accelerated motion.

The idea of qubits of information being the fundamental underlying basis for quantum theory has recently received a great deal of attention, including the award of a Nobel prize for experiments in quantum entanglement. The big question these experiments have not answered is exactly where is this information encoded? The holographic principle answers this question in terms of the surface of an event horizon that arises due to an observer's own accelerated motion. Every accelerating observer will have its observations of events in space limited by an event horizon. In the generic case, this event horizon is called a Rindler horizon. The basic idea of the holographic principle is that the observer's event horizon becomes its holographic screen when qubits of

information are encoded on its horizon. The most general way to formulate the holographic principle is in terms of a matrix model.

The upshot is that an observer's event horizon can become its holographic screen when qubits of information are encoded on its horizon, which is mathematically formulated in terms of a matrix model. The way the holographic works is that each qubit of information is encoded on a Planck size area element defined on the surface of the horizon, like bits of information encoded on the pixels of a computer screen. The number of qubits of information encoded on the horizon is given in terms of the surface area,  $A$ , of the horizon as  $n=A/4\ell^2$ , where the Planck area,  $\ell^2=\hbar G/c^3$ , is given in terms of Planck's constant, the gravitational constant and the speed of light. Since a qubit of information is the smallest amount of measurable information that can be measured, this explains why a Planck-size event horizon, which encodes a single qubit of information, is the smallest possible event horizon. Larger event horizons encode more qubits of information.

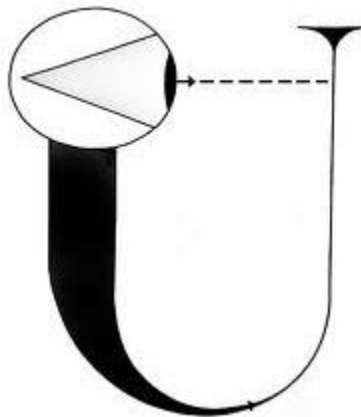


### Holographic Principle

The holographic principle is telling us that every observer observes events in its own holographic world from the central point of view of that world. Although those events appear to occur in three dimensional space and to be governed by the laws of physics as formulated in three dimensional space, in reality, the information for all those events is reducible to qubits of information encoded on the observer's own event horizon, which is the two dimensional bounding surface of that space. The observer's event horizon arises due to its own accelerated motion and becomes its holographic screen when its horizon encodes qubits of information. Everything the observer can observe in its own holographic world is a form of information that's reducible to qubits of information

encoded on its own holographic screen. Those forms of information are projected like images from the observer's screen to its own point of view at the center of its own holographic world. Even the flow of energy that animates the images can be understood in terms of the energy of the observer's own accelerated motion.

Where does the observer come from? The answer that John Wheeler proposed is that the observer and its holographic world are a self-excited circuit. Wheeler developed this idea of the observer and the world it perceives as a self-excited circuit when he tried to scientifically understand the nature of an observer and its world in terms of information.



Universal Observer as a Self-Excited Circuit

There is actually a great deal of merit in this idea of the observer and the world that it perceives as a self-excited circuit since perception always occurs in a subject-object relation. The observer is the subject and whatever it perceives in its world is an object of perception. In terms of the holographic principle, the observer always arises at the central point of view of its own holographic world, and whatever it perceives in that world is a form of information that can be reduced to information encoded on its own holographic screen. The observer's holographic screen is an event horizon that arises due to the observer's own accelerated motion. The observer's event horizon becomes its holographic screen when its horizon encodes qubits of information.

John Wheeler understood this process as similar to what an observer can observe on a computer screen. The computer screen encodes bits of information on pixels. That information is encoded in a binary code of 1's and 0's. Whatever the observer observes is a form of information that can be reduced to bits of information encoded on the computer screen. These forms of information are projected like images from the screen to the observer's point of view outside the screen and are animated in the flow of energy that flows through the computer. Everything the observer can observe is a projected form of information animated in the flow of energy. Wheeler called this idea "It from bit".

The idea of the observer's holographic screen as similar to a computer screen is the essential nature of the holographic principle. Information is encoded on the observer's holographic screen in terms of qubits of information, and the observer's screen always arises as its event horizon due to its own accelerated motion.

In the sense of the subject-object relation of perception, the observer is the subject and its object of perception is a form of information that is reducible to qubits of information encoded on its holographic screen. Perception only occurs as that form of information is projected like an image from the observer's screen to its central point of view. The observer not only perceives the form of things, but also the flow energy that animates things. There is only an illusion that the form of a person that appears in the observer's world is able to perceive things in that world. The form of a person is only the central form of information that appears in the observer's world, like the form of an avatar that appears in a computer-generated virtual reality world. In reality, there is no person, only the projected and animated images of a virtual reality world that only appears to exist due to the observer's own accelerated motion.

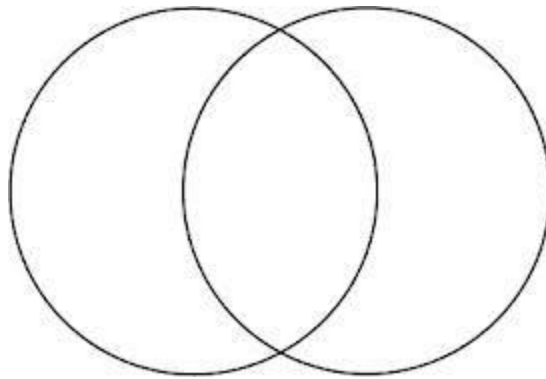
This illusion that the form of a person that appears in the observer's world is able to make local observations of things in that world is why the concept of local realism is not a valid concept, as confirmed by experiments on quantum entanglement. Spooky action at a distance only reflects that an observer makes observations in its own holographic world. Observation is never really local in nature, but rather is global in nature as an observer makes observations of things in its own holographic world. The observer can only be understood as the central point of view of that world, and the observable form of all things are forms of information projected like images from the observer's own holographic screen to its central point of view. Perception is holographic projection, which is inherently global and non-local in nature.

There is only an illusion that the central form of a person that appears in the observer's holographic world is able to perceive things in that world. That illusion is created as the observer emotionally identifies itself with that emotionally animated central personal form. The central form of a person is always emotionally animated relative to all other forms that appear in the observer's holographic world. The observer only emotionally identifies itself with that emotionally animated personal form due to its perception of feelings of emotional self-limitation to that emotionally animated personal form as that personal form is emotionally animated relative to all other forms that appear in its world.

In no significant way is this state of affairs different from an observer's perception of the projected and animated images of a computer-generated virtual reality world that's being displayed on a computer screen. In effect, the observer itself creates its own quantum computer that gives rise to the appearance of its own computer-generated holographic virtual reality world. The quantum computer is created due to the observer's

own accelerated motion that gives rise to its event horizon that becomes its holographic screen when qubits of information are encoded on its horizon. The laws of physics for the observer's holographic world are the computational rules that govern the operation of the quantum computer. Even the energy that flows through the quantum computer can be understood as arising from the energy of the observer's own accelerated motion.

If every observer observes events in its own holographic world from the central point of view of that world as events are displayed on its own holographic screen, then how do we explain the nature of a consensual reality shared by many observers? The answer is information sharing. In effect, a computer network is created when holographic screens overlap like a Venn diagram and share information. Every observer is at the central point of view of its own holographic world, but those holographic worlds can share information when their respective holographic screens overlap and share information, which allows many observers to share in a consensual reality.



#### Information Sharing Among Overlapping Holographic Screens

The holographic principle is a way of reformulating quantum theory in terms of the observer. Instead of a wave-function that describes the behavior of point particles in some space-time geometry, the holographic principle reformulates quantum theory in terms of an accelerating observer and its event horizon that becomes its holographic screen when qubits of information are encoded on its horizon. Everything in the observer's holographic world, which not only includes all the point particles of that world, but also the space-time geometry of that world, can be reduced to qubits of information encoded on the screen. Everything is a form of information, and the perception of anything is like an image projected from the screen to the observer's own point of view. Even the perception of the flow of energy, which arises from the observer's own accelerated motion, can be understood in terms of the animation of the images.

#### **Plato's Cave**

In the Allegory of the Cave, Plato conceptualized the nature of reality not on the basis of any observations of the physical reality of the world, but based on the direct experience

of the ultimate reality of consciousness. Plato described the physical reality of the world as a holographic world in terms of images displayed on the wall of the Cave, which Plato described as shadows cast on the wall of the Cave, just like the projected images of a virtual reality world displayed on a computer screen. The wall of Plato's Cave is a holographic screen that arises as an observer's event horizon due to the observer's own accelerated motion, which becomes its holographic screen when qubits of information are encoded on its horizon. Plato described prisoners who observe the projected images of that holographic world, which are the shadows cast on the wall of the Cave. The prisoner is an observer. The observer becomes a prisoner when it emotionally identifies itself with the central form of information of a person that appears in its own holographic world. This emotional self-identification occurs as the observer perceives emotional feelings of self-limitation to the form of the person as that personal form is emotionally animated relative to all other forms that appear in its holographic world. Plato also described the observer freeing itself from its emotional bondage of personal self-identification and ascending to the source of light that projects the images.



Plato based this conceptualization of reality not on any observations of the physical reality of a holographic world, but on the direct experience of the ultimate reality of consciousness. The direct experience of the ultimate reality of consciousness is called spiritual enlightenment. Plato was able to conceptualize reality in this way because he underwent a process that led to spiritual enlightenment. When one becomes spiritually enlightened, one's individual consciousness, present as the observer at the central point of view of the holographic world one perceives, dissolves back into its source of undifferentiated consciousness like a drop of water that dissolves back into the ocean.

This undifferentiated source of consciousness is called the void. The void is the primordial nature of existence. The void is what exists when everything else disappears from existence. A holographic world can disappear from existence because that world is only created due to an observer's own accelerated motion that gives rise to its event horizon that becomes its holographic screen when qubits of information are encoded on



its horizon. Everything the observer can perceive is a form of information displayed on its own holographic screen. Those forms are projected like images from its screen to its own point of view at the center of its own holographic world. Even the flow of energy that animates the images arises from the observer's own accelerated motion. When that acceleration comes to an end in an ultimate state of free-fall, the observer no longer has an event horizon or a holographic screen, and so its holographic world disappears from existence from its own point of view. All the projected images of that world disappear from existence. Even the flow of energy that animates the images comes to an end. Even the individual consciousness of the observer, 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. All that remains in this state of dissolution is the timeless, undivided and unlimited existence of the void.

This ultimate state of dissolution always occurs in an ultimate state of free-fall, when the observer's own accelerated motion relative to the motionless void comes to an end. In an ultimate state of free-fall, one no longer has a holographic screen that displays images of one's own holographic world, and so that holographic world disappears from existence from one's own point of view. Only the void remains. In this ultimate state of dissolution, one's consciousness ascends to a higher level, and one sees the nature of one's own holographic world like a virtual reality movie being displayed on a computer screen as all the images of the movie are projected from the screen to one's own point of view and are animated in the flow of energy. This experience of the ascension of consciousness can be called depersonalization, since once one sees things in this way, one can no longer emotionally identify oneself with the central form of a person that appears in one's own holographic world. One can only know oneself to be a presence of consciousness at the central point of view of the holographic world that one perceives. Ultimately, one can only know the true nature of one's timeless existence as the void.



Nothingness

When one becomes spiritually enlightened, one not only sees one's own world from the ascended level of consciousness of the observer, like a movie that one is watching, but one also sees the nature of oneself as the observer at the central point of view of that holographic world. One sees how the accelerated motion of the observer relative to the motionless void is energizing and animating all the images of that world, like the images of movie. One also sees how the light of consciousness, emanating from the central point of view of the observer, is illuminating all the projected images of that world, like the light of a movie projector. One sees all of this from the perspective of the silence, emptiness and darkness of the void.

One sees how one's individual consciousness that is present at the central point of view of the holographic world one perceives, which is called *I Am* or the *Self*, is differentiated from the undifferentiated consciousness of the void, which is called *No-self*. One sees that ultimately, when one's individual consciousness dissolves back into its source of pure undifferentiated consciousness, the true nature of the *Self* is *No-self*. In an ultimate state of dissolution, there no longer is an experience of self and other. All is One.

The experience of self and other is only possible in a holographic world when the observer emotionally identifies itself with the central form of a person that appears in that world. This experience of self and other always occurs in a subject-object relation of perception, and only the observer can have that experience in its own holographic world when it emotionally identifies itself with the form of a person that appears in that world.

In reality, the void cannot be conceptualized except in terms of negation as absolute nothingness, which is unlimited, undivided and unchanging. Only a holographic world that is characterized by limitation, division and change can ever be conceptualized. That conceptualization is the very nature of a holographic world, which is characterized by forms of information and the flow of energy. As absolute nothingness, the void is formless. As absolute nothingness, the void is timeless and motionless. The course of time, like the flow of energy, only appears to exist in an observer's holographic world due to the observer's own accelerated motion relative to the motionless void that gives rise to its event horizon that becomes its holographic screen when qubits of information are encoded on its horizon. In the absolute nothingness of the void, there are no events and nothing ever appears to happen. There is only absolute nothingness.

In some mysterious way, the individual consciousness of the observer, present at its own point of view, must separate itself from the undifferentiated consciousness of the void before its holographic world can appear to come into existence. Individual consciousness only refers to the observer's individual point of view. The observer's holographic world only appears to come into existence from its own point of view when the observer begins to undergo accelerated motion relative to the motionless void, which is how its event horizon arises that becomes its holographic screen when qubits

of information are encoded on its horizon. When the observer's accelerated motion comes to an end in an ultimate state of free-fall, its holographic world disappears from existence from its own point of view, and only the void remains. In the sense of a dissolution, the individual consciousness of the observer, present at its own point of view at the center of its own holographic world, dissolves back into the nothingness of the undifferentiated consciousness of the void like a drop of water that dissolves back into the ocean. Individual being dissolves back into its source of pure undivided being.

The vast majority of philosophers have absolutely no idea what Plato is describing in the Allegory of the Cave because Plato based his conceptualization of reality on the direct experience of the ultimate reality of consciousness, while almost all other philosophers can only develop their concepts based on their perception of a holographic virtual reality world, and that perception is fraught with logical contradictions about the nature of consciousness. The number one logical contradiction is a paradox of self-reference that arises with the assumption that consciousness is personal in nature that directly leads to personal self-identification. This is why Plato is almost universally misunderstood.

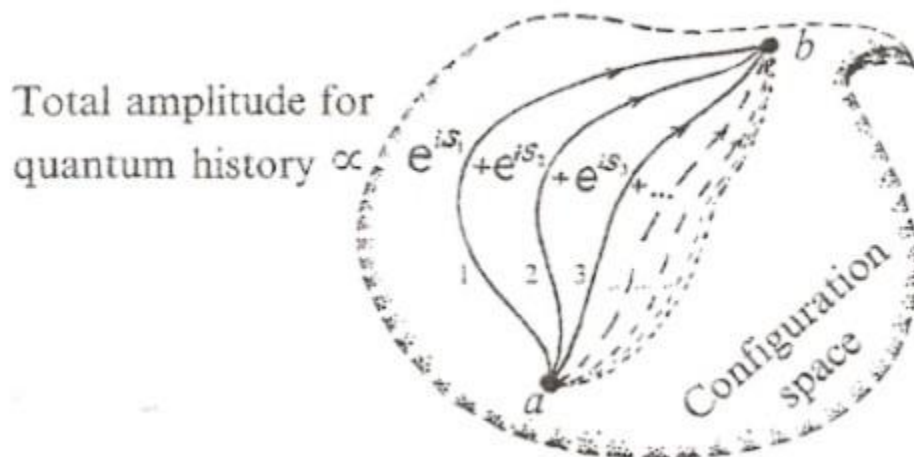
Everyone who is not spiritually enlightened and who attempts to conceptualize reality only based on their observations of the physical reality of a holographic world is at a great disadvantage due to the logical contradictions that inevitably arise from that conceptualization. The number one logical contradiction is the paradox of self-reference that is created when the observer emotionally identifies itself with the form of a person that appears as the central form of information in its own holographic world, which is always emotionally animated relative to all other forms and leads to emotional feelings of self-limitation to that personal form. Plato did not have this disadvantage because of spiritual enlightenment, and was therefore able to conceptualize things based on the direct experience of the ultimate reality of consciousness.

This disadvantage one has of conceptualizing reality only based on the observations of the physical reality of a holographic world is best demonstrated by all the concepts that arise in philosophy and theoretical physics when one is not spiritually enlightened. When one is not spiritually enlightened, one typically takes the position of a physicalist, and one denies the existence of a spiritual reality beyond physical reality.

A good example of a physicalist is Roger Penrose. Based on the Godel incompleteness theorems, Penrose understands that consciousness cannot be computational in nature. The nature of consciousness must be beyond computation. This is easily seen with the holographic principle, which describes the nature of a holographic world in terms of quantum computing. Everything the observer can observe in its own holographic world is a form of information that can be reduced to qubits of information encoded on its own holographic screen, which arises as an event horizon due to its own accelerated motion. Those forms are projected like images from the observer's screen to its own point of

view outside the screen. The consciousness of the observer exists at a point of view outside the screen and cannot be computational in nature since it cannot be reduced to qubits of information encoded on the screen.

In spite of Penrose's understanding that consciousness must be beyond computation, Penrose is not willing to give up his physicalist mindset. Penrose is desperately searching for a physical explanation for consciousness, even though he acknowledges that this explanation cannot be computational in nature. Penrose has settled on the idea of objective reduction as the non-computational nature of consciousness. Penrose hypothesizes that there are complex structures in the brain that generate consciousness when they undergo a non-computational reduction of their quantum state. The idea of the reduction of the quantum state is based on the idea that the quantum state is highly entangled in nature due to quantum entanglement, which is best understood in terms of the entanglement of qubits of information encoded on a holographic screen. The quantum state can be formulated in terms of a superposition or sum over all possible observable states. When an actual observation occurs, the sum over all possible observable states, which is a state potentiality, is reduced to an actual observable state. In the process of observation, the entangled quantum state of all possible observable states is disentangled, and only a single observable state is actually observed. Imagine a menu of possibilities from which you have to make an order. What actually shows up on your plate is what you ordered. Potentiality is inherent in having a choice about what to order. The quantum state can also be formulated in terms of a sum over all possible paths, and potentiality is inherent in the choice you make about which path to follow. When you follow a particular path, you make particular observations of whatever you observe as you follow that path. In this way, the entangled quantum state of potentiality is reduced to an actual observable state.



Quantum State as the Sum over all Possible Paths

Quantum state reduction requires disentanglement of the entangled quantum state, which leads to an observation of an actual observable state. Penrose hypothesizes that this process occurs in the brain and generates consciousness as the quantum state of complex brain structures are reduced by a non-computational mechanism, like the fractal nature of Penrose tiling. Non-computational only means the process cannot be programmed on a computer. Reducing the quantum state by such a non-computational mechanism would allow consciousness to be physical but non-computational in nature.

The reason Penrose tiling cannot be programmed on a computer is because with each tiling, a decision must be made about where to place the tile, and that decision making is an aspect of consciousness, just like the decision about which path to follow. Penrose tiling cannot be programmed on a computer because each decision about where to place the next tile requires seeing the whole geometry, and no computer algorithm can see the nature of the geometry. Only consciousness can see the nature of the geometry.

Penrose tiling is indeed a non-computational mechanism, but only explains the nature of consciousness at the level of circular reasoning. We have to assume an aspect of consciousness, which is decision making, to explain the nature of consciousness. We have to use our consciousness to explain the nature of our consciousness. What kind of an explanation is that? All attempts to explain the nature of consciousness in physical but non-computational terms are fraught with the same problem. We have to assume some aspect of consciousness before we can explain the nature of consciousness.

It appears there is no possible way to explain the nature of consciousness in physical terms unless we begin with the assumption that consciousness exists. There is no way of avoiding the *a priori* existence of consciousness. In terms of the holographic principle, we have to assume the existence of consciousness in terms of the observer and its accelerated motion before we can explain how an observer's holographic world appears to come into existence. Consciousness must exist prior to the apparent existence of an observer's holographic world. Once we understand the nature of physical reality in terms of an observer's holographic world, there is no way of avoiding the conclusion that consciousness must exist prior to the appearance of that holographic world.

Penrose's idea about consciousness being physical but non-computational in nature is an interesting idea, but this is not what enlightened beings tell us about the ultimate reality of consciousness, which is spiritual in nature. The reason Penrose is pushing this idea is because he is a physicalist and denies the existence of a spiritual reality beyond physical reality. The reason Penrose is a physicalist is because he only has the experience of physical reality. That's where all his concepts come from.

Only enlightened beings have the experience of a spiritual reality beyond physical reality. When Plato conceptualized the Allegory of the Cave, this was based on the direct

experience of the ultimate reality of consciousness. Plato was only describing what was being directly experienced, which is the ultimate reality of consciousness. There is no other way to describe this ultimate reality except in spiritual terms.

How exactly does quantum state reduction work at a spiritual level? How is the entangled quantum state disentangled? This question is closely related to the qualia problem. All of our physical theories about the nature of the world, including the holographic principle, are formulated in terms of quantities. In quantum field theory, we speak about the frequency or the wavelength of a photon, which is a quantum of electromagnetic radiation. With the holographic principle, we speak about qubits of information encoded on an observer's holographic screen. The holographic principle is more fundamental than quantum field theory because the qubits of information encoded on an observer's holographic screen are more fundamental in terms of the dynamical degrees of freedom that underlie all the events that can be perceived in the observer's holographic world than a photon of quantized electromagnetic radiation that appears in the observer's holographic world.

The problem is that these physical descriptions of the observer's holographic world are given in terms of quantities, like the wavelength of a photon or a qubit of information, but that is not how we perceive the world. The qualia problem is pointing out that we do not perceive quantities, like the wavelength of a photon, but qualities, like the color of light. The wavelength of a photon is a quantity, but when we perceive light, we perceive a quality, like the color red. There is no possible way in which any of our physical theories can make this transition from a quantity to a quality.

What is the solution to the qualia problem? The answer comes back to the problem of quantum state reduction. The quantum state is always an entangled state. At the level of quantum field theory, all the photons that appear in an observer's holographic world are entangled. At the level of the holographic principle, all the qubits of information encoded on an observer's holographic screen are entangled. At the level of qubits, quantum entanglement simply reflects that the qubits are defined in terms of the eigenvalues of a matrix that is defined on an observer's event horizon. Quantum entanglement simply reflects that the qubits are defined in a rotationally invariant way on the surface of the observer's event horizon.

When the observer makes an observation of its holographic world, the entangled quantum state for that world is disentangled. In terms of ordinary quantum theory, the entangled sum over all possible observable states is reduced to an actual observable state or the entangled sum over all possible paths is reduced to an actual path. In terms of qubits of information encoded on an observer's holographic screen, the entangled qubits are disentangled whenever an observation is made. Physical theories can never explain how observation occurs through disentanglement of the quantum state because

by their very nature, all physical theories are computational in nature and can only describe quantities, not qualities. There is no possible way that a physical theory based on computation can ever change a quantity into a quality. There is no possible solution for the qualia problem in any of our physical theories about the physical world.

What is the solution for the qualia problem? The answer we have to accept is a spiritual solution, which is inherently a non-physical solution. The answer is inherent in the Allegory of the Cave when Plato described ascending to the source of the light. The light is what is projecting the shadows on the wall of the cave. What exactly is this light in spiritual terms? The answer is the light Plato refers to is the light of consciousness, which is spiritual in nature. The source of the light is the void, which is also spiritual in nature. The light of consciousness emanates from the observer's own point of view at the center of its own holographic world. The light of consciousness is what illuminates that world and allows for the projection of all images of that world from the observer's holographic screen to its central point of view as an observation of that world is made. The key aspect of the light of consciousness is that it must be focused, as in the focus of attention, whenever an observer makes an observation of its holographic world. Focusing the light of consciousness is like focusing the light of a movie projector. The light of consciousness allows for the projection of all the images of a holographic world.

In terms of the holographic principle, the light of consciousness is what disentangles the quantum state of the observer's holographic world as the observer makes an observation of that world. The nature of observation is holographic projection, which occurs as the observer perceives the form of things that appear in its own holographic world. Those forms are projected like images from the observer's holographic screen to its central point of view, and in the process of that holographic projection, the entangled quantum state of that world is disentangled. Since this holographic projection can only occur as the observer illuminates that world and focuses its own light of consciousness on that world, the process of disentangling the quantum state and observing that world is inherently a spiritual process that requires the light of consciousness.

At the level of decision making, as in the decision about which path to follow, focusing the light of consciousness is what allows a decision to be made, which also allows the quantum state to be disentangled. In that decision making process, the quantum state is disentangled as actual forms are perceived. At the level of an entangled quantum state, the forms of information are entangled and can only be characterized in terms of the numerical quantities of the entangled qubits of information encoded on an observer's holographic screen. When the quantum state is disentangled and actual forms are perceived, those perceived forms are characterized by qualities. The perception of the qualities of forms requires focusing the light of consciousness, which allows a decision to be made as the quantum state is disentangled and actual forms are perceived.

This is the solution to the qualia problem. Although the quantum state of the observer's holographic world is formulated in terms of quantities, specifically in terms of qubits of information encoded on the observer's holographic screen, the observer's observation of that world is always in terms of qualities, and those qualities are inherent in the way the light of consciousness must be focused in order to disentangle the quantum state and allow for the perception of forms in terms of their qualities. This is inherently a spiritual solution to the qualia problem.

How can we be certain that this is the correct solution? The answer is spiritual enlightenment, which is the direct experience of the ultimate reality of consciousness. When one becomes spiritually enlightened, one sees that the observer, which is present at the central point of view of its own holographic world, is animating that world through its own accelerated motion, just like the animated images of a movie. One sees that the observer's accelerated motion is what gives rise to its holographic screen that displays all the images of its holographic world, just like the images of a movie displayed on a screen. One sees that the light of consciousness that emanates from the observer's central point of view is illuminating that world and projecting all the images of that world from the observer's holographic screen to its central point of view, like the light of a movie projector. One sees this from the silence, emptiness and darkness of the void.



All Seeing Eye

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