

The Ocean of Being

Inherent in the Book of Genesis is the idea that the creation of the world arises from an Ocean of Being. This Ocean of Being is referred to as the waters, the deep, the abyss, the formless, the darkness and the void:

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

This Ocean of Being is also referred to as undivided or One Being in the sense of One God. The thing to be clear about is that the true nature of One Being is the nature of consciousness in the sense of the ultimate nature of existence. Consciousness is what ultimately exists when everything else disappears from existence. Since that ultimate existence can only be described in terms of negation as void or absolute nothingness, within which even the course of time comes to an end, that ultimate existence is also described as timeless Being. It is not only undivided, but also unlimited. This ultimate existence is referred to as Eternity and Infinity. This timeless existence is the alpha and the omega, the beginning and the end of everything that appears to come into existence in the course of time. Since it is absolute nothingness, it is described as void. Since it is One and undivided, it can only be understood as undifferentiated consciousness.

The Book of Genesis also describes the nature of individual being. That individual being is referred to as the Spirit of God, which is best described as a point of illuminating and perceiving consciousness that arises at its own point of view at the center of its own holographic world. That holographic world is constructed on a holographic screen, which is referred to as the face of deep. The face of the deep is understood as a surface of the Ocean of Being. The Spirit of God is the observer of its own holographic world. The images of the observer's holographic world are displayed on a holographic screen that arises due to the observer's own accelerated motion relative to the motionless void that gives rise to the observer's event horizon, which is the face of the deep. That accelerated motion is referred to as the Spirit of God moving over the face of deep.

The individual being of the observer is best understood as a point of illuminating and perceiving consciousness that arises at the central point of view of its own holographic world. That individual being is divided from the One Being of the Ocean of Being. That is what Genesis refers to when it says the light is divided from the darkness. The light of consciousness that illuminates the observer's own holographic world is divided from the

darkness of the void, just as the individual being of the observer is divided from the One Being of the Ocean of Being. The illuminating effect of the light of consciousness is what projects all the images of the observer's own holographic world from its own holographic screen to its own point of view at the center of that world, just as the accelerated motion of the observer relative to the motionless void is the source of the energy that animates those images over the course of time. The key thing that the Book of Genesis is telling us when it says that the light is divided from the darkness is that the individual being of the observer must be divided from the One Being of the Ocean of Being before the observer's own holographic world can appear to come into existence.

Perception always occurs in a subject-object relation. The true nature of the subject is the observer at the central point of view of its own holographic world, and the nature of all the objects the observer can perceive are forms of information that appear in that holographic world. The forms are like images that are projected from the observer's own holographic screen to its central point of view and are animated in the flow of energy that arises from its own accelerated motion, which also gives rise to its holographic screen as its event horizon. The holographic principle tells us that the forms are all reducible to qubits of information encoded on the observer's own holographic screen.

This subject-object relation of perception gives rise to a state of duality, which is the observer's experience of self and other. The true nature of the *Self* is the observer, which is a point of illuminating and perceiving consciousness at the center of its own holographic world. The only true thing the observer can know about its *Self* is *I Am*, which is its own sense of being present as it perceives events in its own holographic world, but this state of duality is characterized by delusion due to the observer's emotional self-identification with the form of its body that appears in its holographic world. The observer's body is only the central form of information that appears in its own holographic world, but when that personal form is emotionally animated relative to all other forms that appears in its world, the observer feels emotionally self-limited to that personal form due to its perception of feelings of emotional self-limitation to its body, which leads the observer to emotionally identify itself with the personal form of its body and gives rise to its dualistic experience of self and other in its own holographic world.

Delusion can only come to an end when the observer's emotional self-identification with the personal form of its body comes to an end. The observer's holographic world only appears to come into existence when the observer focuses its attention on the events of its holographic world. When the observer withdraws its attention away from the events of its holographic world, its holographic world disappears from existence from its own point of view. When the observer withdraws its attention away from the events of its holographic world, it also withdraws its investment of emotional energy in that world that emotionally animates the form of its body within that world relative to all other forms that appear in that world. When the observer withdraws its attention away from the events of

its holographic world, it also withdraws the focus of the light of consciousness away from events in that world that illuminates that world and projects all the images of that world from its own holographic screen to its own point of view at the center of that world. When the observer's own holographic world is no longer illuminated or animated, its holographic world disappears from existence from its own point of view.

The disappearance of the observer's own holographic world from its own point of view is always experienced as an ultimate state of free-fall. When the observer withdraws its investment of animating emotional energy in its own holographic world, the observer's own accelerated motion relative to the motionless void comes to an end. The end of that accelerated motion is an ultimate state of free-fall in which the observer no longer has an event horizon that acts as its holographic screen, and therefore no longer perceives events in its own holographic world. In this ultimate state of free-fall, the observer's own holographic world disappears from existence from its own point of view.

What happens to the observer in this ultimate state of free-fall? The answer is called spiritual enlightenment. The observer's individual being, which is always present as a point of illuminating and perceiving consciousness at the center of its own holographic world, dissolves back into the Ocean of Being like a drop of water dissolves back into the ocean. The individual being of the observer dissolves back into the pure undivided and unlimited timeless Being of the void. Not only does the observer's own holographic world disappear from existence from its own point of view, but the course of time also comes to an end. The observer's individual being always exists in the eternal now of its own holographic world, which is a reflection of its own timeless being, and it is that timeless being that is experienced with the dissolution of spiritual enlightenment.

That unlimited and undivided timeless Being can only be described in terms of negation as absolute nothingness or void. It is described as motionless since it is the source of all animating energy. It is described as darkness since it is the source of the illuminating effect of the light of consciousness. It is not perceivable, but is the source of perception. It is the source of the individual being of the perceiver of its own world, which is the illuminating and perceiving consciousness at the center of its own world. It is the source of the perceiver's own motion relative to the motionless void. It is the source of all individual consciousness. It is the source of the *Self*. Within the One Being of that absolute nothingness, there is no experience of self and other, hence it is called No-self.

After the dissolution of spiritual enlightenment, the observer again experiences its own holographic world, but that world is now experienced from the highest perspective of the emptiness, silence, stillness and darkness of the void. From that highest perspective of consciousness, it is seen how the observer's world appears to come into existence due to the observer's own motion relative to the motionless void that animates all the forms of that world, and how that world is illuminated due to the light of consciousness that

projects all the images of the forms of that world from the observer's own screen to its own point of view at the center of that world. The forms are animated due to the observer's own motion, like the animated images of a movie displayed on a movie screen, and are projected from the screen to the observer's own point of view, where the images are perceived, due to the illuminating effect of the light of consciousness that emanates from the observer's own point of view, like the light of a movie projector. All of this is seen from the emptiness, silence, stillness and darkness of the void.



Nothingness