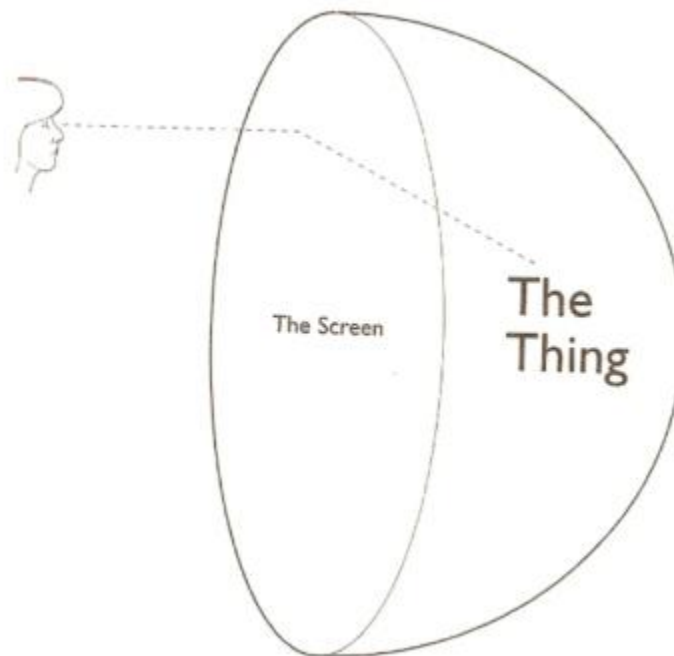


Now I Am Become Death the Destroyer of Worlds

What exactly does this expression by Lord Krishna in the Bhagavad Gita mean? The first thing to be clear about is who exactly is this *I Am* that becomes death and destroys the world? This *I Am* is the same *I Am* referred to in the Bible as *I Am that I Am*, or as *Be still and know that I Am*, or as *Before Abraham was, I Am*. This *I Am* is not really in the world that it destroys. This *I Am* is not a person in the world that is destroyed.

The best analogy to understand the nature of the *I Am* is to understand that the world is being created very much like a computer-generated virtual reality that is being displayed on a computer screen. The animated image of a person that appears in that world is being created in that computer-generated virtual reality, and that animated image is being projected from the computer screen to the point of view of an observer that perceives the image. The animated image of a person that appears in that world is just like the central character of a virtual reality movie that is being displayed on a computer screen. The *I Am* is not a character in the movie. The *I Am* is the observer of the movie. The animated images of the movie are projected from the computer screen to the point of view of the observer that is outside the computer screen. The *I Am* as the observer of the movie screen is never really a part of the movie, although it may seem like the *I Am* is a part of the movie if the observer identifies itself with its character in the movie.

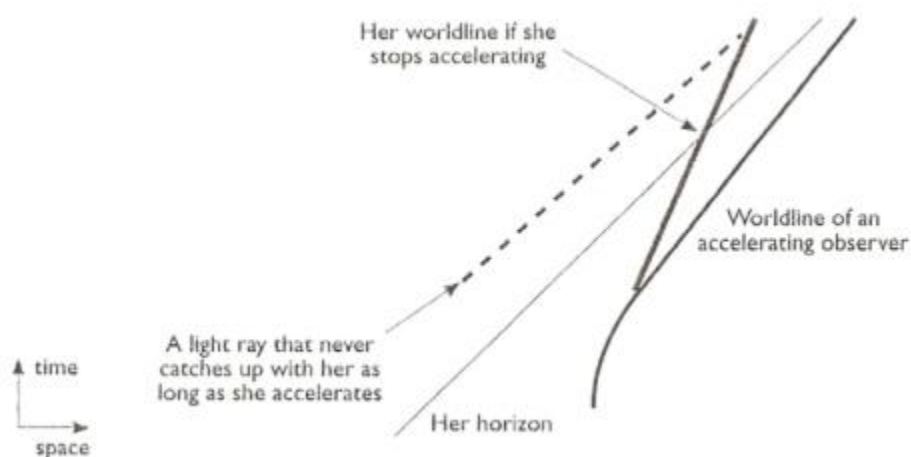


The Observer, the Screen and the Object of Perception

How is this scenario even possible? This sounds like an interesting analogy, but this can't really be the way the world is created and constructed, can it? We don't really live

in a computer-generated virtual reality world like the Matrix, do we? *Au contraire, mon ami*. The scientific evidence is that we do indeed live in a virtual reality world. The scientific evidence is called the holographic principle. The holographic principle is the most fundamental scientific concept known to man, as it not only explains the nature of all the elementary particles that appear to exist in the world in the sense of quantum theory, atomic theory, and the fundamental electromagnetic and nuclear forces, but it also explains the nature of the dynamical curvature of the space-time geometry of the world in the sense of relativity theory and the gravitational force.

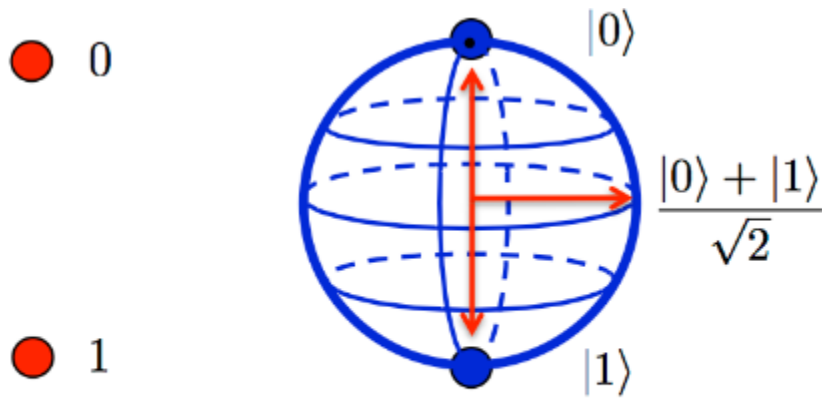
Let's give a brief scientific overview of the holographic principle in the simplest possible terms. We have to start with an observer, which is the perceiving consciousness present at the central point of view of its own holographic world. The observer's holographic world is always constructed on a holographic screen that surrounds the observer's central point of view and displays all the images of its own holographic world, just like a computer screen displays all the animated images of a virtual reality movie projected to the point of view of an observer. The observer's holographic screen always arises as its own event horizon due to its own accelerated motion. The observer's event horizon is a two dimensional bounding surface of space that limits its observations of things in three dimensional space due to the limitation of the speed of light as the maximal rate with which information can be transferred in three dimensional space. Nothing is observable to the accelerating observer beyond the limits of its own event horizon. The observer can only be understood as the perceiving consciousness that is present at a point of view that follows an accelerating worldline through its own space-time geometry.



Accelerating Observer's Event Horizon

The accelerating observer's event horizon becomes its holographic screen when it encodes qubits of information. A qubit is a quantized bit of information mathematically

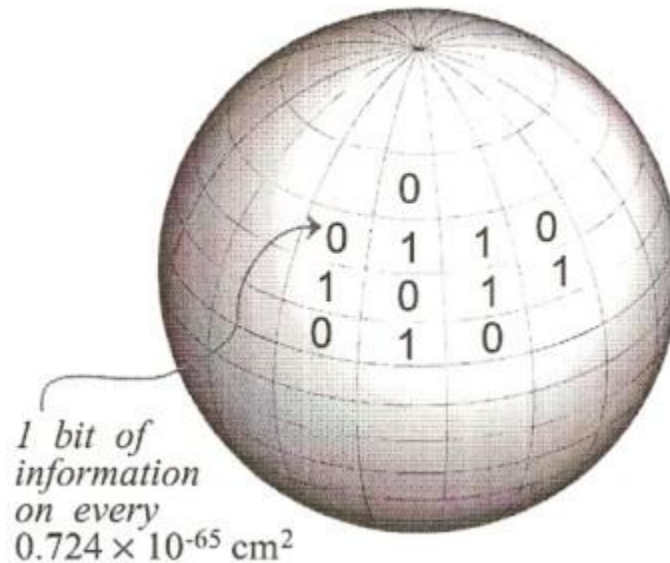
represented by a matrix. A matrix is a two dimensional array of numbers that must be encoded on a two dimensional surface of space, which always arises as the observer's event horizon. A qubit is like a spin variable defined in quantum theory that can only be observed to point up or down. Unlike a classical bit of information that can only take on the values of 1 or 0, a qubit has the property of quantum entanglement that represents rotational symmetry on the surface of a sphere. In quantum gravity, the smallest possible event horizon is a Planck-size event horizon that encodes a single qubit of information. Larger event horizons encode more information, but always in terms of an integral number of qubits, which is how information is quantized in quantum gravity.



Classical Bit

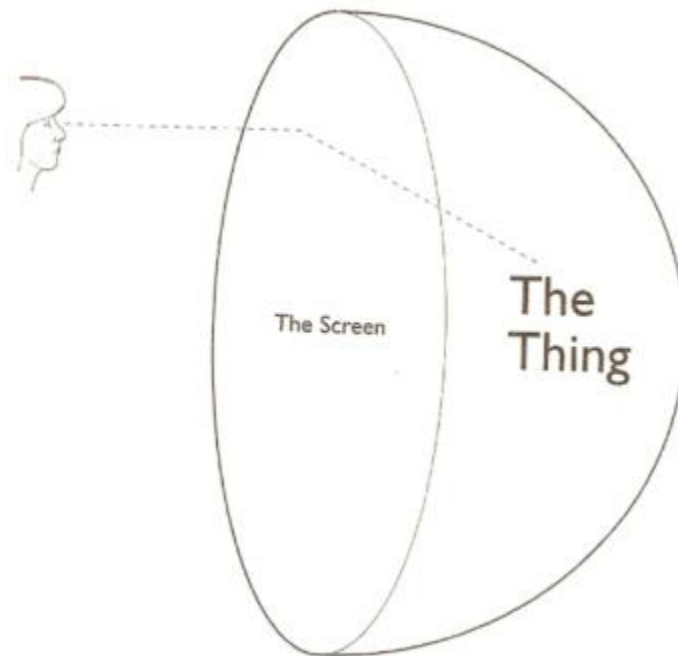
Qubit

Qubit of Information Encoded on a Planck-size Event Horizon

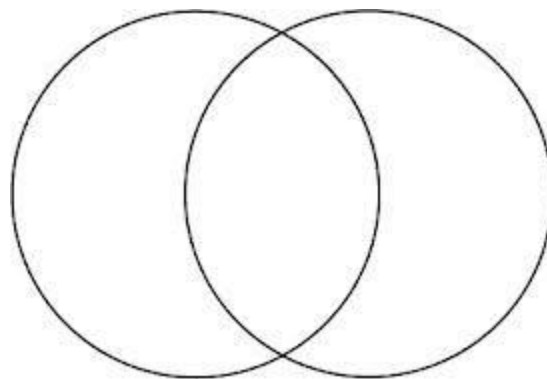


Holographic Principle

Every observable thing that an observer can perceive in its own holographic world is a form of information defined on its own holographic screen in terms of qubits of information encoded on its own holographic screen. Those perceivable forms are all reducible to qubits of information encoded on the observer's own holographic screen. The forms are projected like images to the observer's own point of view at the center of its own holographic world and are animated in the flow of energy through that world.



How do we explain a consensual reality shared by many observers? The answer is information sharing, just like the information sharing that occurs in a computer network of connected computer screens. Each observer perceives its own holographic world from the central point of view of that world as the images of that world are displayed on its own holographic screen, but when the respective holographic screens of different observers overlap like a Venn diagram, they can share information.



Information Sharing Among Overlapping Holographic Screens

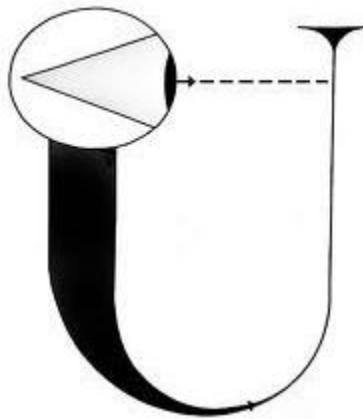
Perception always occurs in a subject-object relation. The true nature of the subject is the observer at the central point of view of its own holographic world, which is called the *Self* or *I Am*, and the nature of all the objects of perception that the observer can perceive in its own holographic world 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.

The thing to be clear about is that the true nature of your *Self* is nothing more than the perceiving consciousness present at the central point of view of your own holographic world. You create your own world when your *Self* undergoes accelerated motion, which is how your own holographic screen arises as an event horizon. At the level of perceiving your own holographic world, you are that presence of consciousness at the central point of view of that world. Perception always occurs in a subject-object relation. The true nature of the subject is your *Self*, which is the presence of consciousness at the central point of view of your own holographic world. The nature of all the objects you perceive are forms of information encoded on your own holographic screen. Those forms are all reducible to qubits of information encoded on your own holographic screen and are projected like images from your own screen to your own point of view. Those forms are animated in the flow of energy that arises from your own accelerated motion.

Understanding the animation of the images only requires understanding the accelerated motion of the observer. Not only does the flow of energy through its own holographic world arise from the accelerated motion of the observer, but so too does the course of time through that world, which is perceived in terms of the animation of the forms. More difficult to understand is the projection of the forms. Understanding the projection of the forms requires another concept about the nature of consciousness, which is the idea of the light of consciousness. You are not only a point of perceiving consciousness at the center of your own holographic world that perceives the images of that world, but you are also the source of the light of consciousness that illuminates that world and projects all the images of that world from your own holographic screen to your own point of view. The light of consciousness is what illuminates the observer's own holographic world as it emanates from the observer's own point of view and is what projects all the images of its own holographic world from its holographic screen back to its own point of view.



All Seeing Eye



Universal Observer

If what you really are at the level of perceiving your own holographic world is a presence of perceiving consciousness at the central point of view of that world, then why do you have the impression of being a person in that world? The answer is called delusion. Each observer has its own personal form, which is the central form of information that appears in its own holographic world. The observer's personal form is called a body and is always emotionally animated relative to all other forms that appear in that world.

Delusion is created due to the way the observer's personal form is emotionally animated relative to all other forms that appear in its holographic world. As the observer perceives the flow of emotional energy that animates the form of its body relative to all other forms

that appear in its holographic world, the observer feels emotionally self-limited to the form of its body due to its perception of feelings of emotional self-limitation to its body.

The observer's personal form is only the central form of information that appears in its own holographic world, but due to perceived feelings of emotional self-limitation to the form of its body, the observer mistakenly identifies itself with its body. The observer's mistaken self-identification with its body is purely an emotional self-identification due to perceived feelings of emotional self-limitation to its body. The expression of emotions that emotionally animates its body is inherently self-limiting in nature and leads the observer to emotionally identify itself with its body. In reality, the observer's body is only a form of information that appears in the world it perceives. In reality, the observer is only a presence of consciousness at the central point of view of that holographic world.

The problem of the personal self-identification of the observer with its body, which is the problem of delusion, is compounded due to the self-defensive nature of emotions. The easiest way to understand the self-defensive nature of emotions is with the ideas of Darwinian evolution, natural selection, and the survival of the fittest body. Darwinian evolution is not just about genetic evolution, but is also about emotional evolution. Not only does the genetic information encoded within the body evolve, but the emotions expressed by the body also evolve. Natural selection in turn then selects those bodies for survival that are best able to survive, which is called the survival of the fittest body.

Body survival not only depends on generic evolution, but also on the evolution of emotions. This is an inevitable consequence of living in a body-eat-body world. At the most primitive level of body survival, the body must eat other bodies in order to survive while it also avoids being eaten by other bodies. Body survival is an energetic process that requires the expression of emotions. Body survival is really nothing more than the coherent self-replication of the form of the body in a recognizable way while the body is emotionally animated. The body must coherently hold together as a recognizable form of information over a sequence of observable events in order to appear to survive.

The only way the body can appear to coherently hold together as a recognizable form of information over a sequence of observable events as the body is emotionally animated is if the body adds organizing potential energy to its form. The addition of organizing potential energy to the body is called eating, which is necessary for body survival. This fact has a simple thermodynamic explanation. Work must be performed within the body in order to maintain the coherent organization of the body while the body is emotionally animated, and the energy that allows this work to be performed requires the addition of organizing potential energy to the body. If this organizing potential energy is not added to the body, the random flow of thermal energy through the body will disorganize the body and the form of the body will eventually fall apart and its form will no longer be coherently self-replicated in recognizable way. The thermal disorganization of the body

must be counterbalanced by the coherent organization of the body, which requires the addition of organizing potential energy to the form of the body if the body is to survive.

Bodies only survive because they eat other bodies. That's the only place they can find the organizing potential energy they need in order to survive. The addition of organizing potential energy to the body is emotionally expressed as the desire to eat another body. At the same time, if the body is to survive, the body also needs to avoid being eaten by another body, which is emotionally expressed as the fear of being eaten by another body. This unfortunate state of affairs is an inevitable energetic consequence of living in a body-eat-body world, where bodies must eat each other in order to survive.

Natural selection has selected those bodies for survival that are best able to eat other bodies while they also avoid being eaten by other bodies. At the most primitive level of body survival, that's what the survival of the fittest body is all about. There is an inherent emotional conflict in the expression of these survival emotions. The expression of the desire to eat another body is a movement toward another body, while the expression of the fear of being eaten by another body is a movement away from another body. There is no way to resolve this emotional conflict at the level of the motion of bodies.

The emotional expression of fear and desire are always driven by the pleasure-pain principle. Whatever promotes body survival, like eating, feels good and gives pleasure, while whatever threatens body survival, like being eaten, feels bad and gives pain. The survival of the fittest body is always driven by the pleasure-pain principle, as whatever promotes body survival and gives pleasure is pursued while whatever threatens body survival and gives pain is avoided. That pursuit of pleasure and avoidance of pain are ultimately what the emotional expressions of fear and desire are all about.

The human life-form is a social animal, and not only expresses the primitive emotions of fear and desire, but also expresses social emotions, like emotional attachments. The immature body of a child is not able to fend for its own survival, but must emotionally attach itself to the body of its mother or caregiver in order to survive. The expression of the social emotions of emotional attachments are just as necessary for body survival as are the expression of the primitive emotions of fear and desire.

The thing to be crystal clear about is that all the primitive emotional expressions of fear and desire are self-defensive in nature as they defend the survival of the body. Even the expression of social emotions, like emotional attachments, are self-defensive in nature as they defend the survival of the body. The body only appears to survive in the world as the coherently organized form of the body is self-replicated in form in a recognizable way over a sequence of observable events while the body is emotionally animated.

The big question you have to ask yourself is: Who exactly is recognizing the form of the body as its own form as the body is self-replicated in form in a recognizable way over a

sequence of observable events while the body is emotionally animated? The answer of course is the observer, but the observer is not its body. The observer is a presence of perceiving consciousness at the central point of view of its own holographic world. The observer's body is only the central form of information that appears in that world. The observer only mistakenly or emotionally identifies itself with the form of its body due to its perception of emotional feelings of self-limitation to the form of its body as its body is emotionally animated relative to all other forms that appear in its own holographic world.

This is the basic problem of delusion. The observer emotionally identifies itself with the form of its body due to its perception of emotional feelings of self-limitation to its body as its body is emotionally animated relative to all other forms. Those emotional expressions are all self-defensive in nature as they defend the survival of the body. Once the observer emotionally identifies itself with its body, it then feels compelled to defend the survival of its body as though its existence depends on it. This creates a vicious cycle that leads to the expression of more self-defensive emotions, which perpetuates the observer's emotional self-identification with its body. The observer's false assumption that its existence depends on the survival of its body is the primary false belief that underlies the nature of delusion. The observer's delusion is this false belief that the observer believes about itself that its existence depends on the survival of its body. The very act of self-recognition and emotional self-identification with a body is delusional.

To be clear about things, consciousness does not evolve. *Consciousness is*, which is often stated as *I Am*. Consciousness is the ultimate nature of existence, which is the nature of your own being. The ultimate nature of your own existence is *timeless being*, which does not evolve in time. That *timeless being* is the ultimate nature of your being. At the level of perceiving your own holographic world, you can only know your *Self* to be a presence of perceiving consciousness at the central point of view of that world. The only true thing you can ever know about your *Self* is your own sense of being present as you perceive that world. Whatever you perceive in that world constantly changes over time, but your own sense of being present as the perceiver of that world is always the same sense of being and does not change. As the perceiver of your own world, you always exist in an *eternal now*, which is a reflection of your own *timeless being*.

On the other hand, delusion does evolve. Your delusion that you are a person that appears in the holographic world that you perceive evolves in the sense of Darwinian evolution, natural selection and the survival of the fittest body. That evolution is how the expression of your self-defensive emotions evolve that make you feel emotionally self-limited to the form of your body as your body is emotionally animated, which leads you to emotionally identify yourself with the form of your body. When you suffer from delusion, you come under the sway of the conditioning of Darwinian evolution, which makes you feel that your own existence depends on the survival of your body.

When you come under the sway of Darwinian evolution, you're being conditioned by Darwinian evolution. That conditioning takes the form of self-concerned thoughts. Your self-concerned thoughts are emotionally constructed in your mind as a body-based personal self-image is emotionally related to the image of some other thing that appears in the world you perceive. Those emotional expressions are all self-defensive in nature in the sense that they defend the survival of your own body as though your existence depends on it. This is the inevitable result of emotionally identifying yourself with your body. You've been conditioned to think these self-concerned thoughts about yourself.

Delusion evolves because the self-concerned thoughts you think about yourself evolve. This conditioning has evolved over millions of life-times. In reality, you are a presence of perceiving consciousness at the central point of view of the world you perceive, and your thoughts are only emotionally animated forms of information that appear in that world. Your self-concerned thoughts are like the self-referential narration of a movie by the central character of the movie. Your self-concerned thoughts are personal in nature because you're emotionally identifying yourself with the personal form of the central character of the movie. Your self-concerned thoughts are all about whatever personal troubles the central character finds itself to have in the movie and how the central character can get out of those troubles. Your self-concerned thoughts are delusional because you are not a person. You are not the central character of the movie that you're watching. In reality, you are a presence of perceiving consciousness that is watching the movie from your own point of view as the animated images of the movie are displayed on a movie screen and are projected to your own point of view outside the screen.

The problem of the mentally constructed and emotionally energized body-based personal self-concept or ego is only created when the expression of self-defensive emotions are exaggerated, amplified, distorted and perpetuated in a nearly continuous inner running monologue of self-concerned thoughts emotionally constructed in the mind. Self-concerned thoughts are self-referential in nature, as they refer to survival of the body, and are like the self-referential narration of a movie by the central character of the movie. Whatever personal troubles the central character finds itself to have in the movie, the self-referential narration of the movie by the central character is all about how the central character can get out of that trouble. That's the nature of self-concerned thoughts. Self-concerned thoughts have been conditioned over millions of life-times by Darwinian evolution and natural selection, which is all about defending the survival of the body. The bodies that survive in the sense of the self-replication of their forms and the sexual reproduction of their forms are the bodies that are best able to defend the survival of their forms through the expression of self-defensive emotions. That's what the survival of the fittest body and the expression of fear and desire are all about. Body survival is really nothing more than the coherent self-replication of the emotionally animated form of the body in a recognizable way over a sequence of observable events.

The ego has evolved over millions of life-times because the ego is a way of ensuring the survival of the body. The self-referential construction of the ego in the mind is always emotionally energized, as a body-based self-concept or self-image is emotionally related to the concept or image of some other thing. The other thing is in emotional relationship with the body. Since the purpose of the ego is to defend the survival of the body, these emotional expressions are self-defensive in nature. Unlike a self-defensive emotion that naturally occurs in the moment, these self-concerned thoughts are nearly continuous in nature, and create an inner running monologue in the back of your mind. They're often referred to as automatic thoughts that you may only be vaguely aware of. They are not unconscious, but you may only have a dim conscious awareness of them.

A key aspect of delusion is personal bias. As you express self-defensive emotions and emotionally identify yourself with your personal form, you're being conditioned by Darwinian evolution to express self-defensive emotions that defend the survival of your body as though your existence depends on it. That false belief that you believe about yourself that your existence depends on the survival of your body is the nature of your personal bias. That personal bias is expressed with the expression of personally biased emotions that defend the survival of your body as though your existence depends on it.

The expression of that personal bias arises from personal bias in the focus of your attention. As you focus your attention on the life your character appears to live in the world you perceive in a personally biased way, you express personally biased emotions that animate the life of your character. You've been conditioned by Darwinian evolution to express your emotions in that personally biased way because you're defending the survival of your body as though your existence depends on it. That false belief you believe about yourself, which is inherent in every self-concerned thought you think about yourself, is the nature of your personal bias in the focus of your attention.

Personal bias is only possible because you always have a choice about what you can perceive in your own world. You make that choice as you focus your attention on things in your own world. Whatever you focus your attention on is what you perceive. That choice is inherent in the quantum state of that world. At the level of ordinary quantum theory, the quantum state of your own world can be understood as a sum over all possible paths that connect two points in that world, and you always have a choice about which path you will follow. The quantum state is a state of potentiality that only specifies the quantum probability about how likely it is that you will follow any particular path. The classical path, which is called the path of least action, is only the most likely path in the sense of quantum probability, but even the classical path assumes that choices are made in an unbiased way. If personal bias arises in the way the choices are made, then all bets are off and the quantum state loses its classical predictability.

The sum over all possible paths of the quantum state is a superposition of observable states that represents quantum entanglement. At the level of the holographic principle, quantum entanglement represents that all the qubits of information encoded on your own holographic screen are entangled. Again, this entanglement of the qubits is a state of potentiality that specifies how likely it is that you will observe anything in your own holographic world, but that likelihood assumes that you're making your choices without any bias. If you observe things with personal bias, then you're making your choices in a personally biased way. You make your choice about what you will observe in that world as you focus your attention on things that appear in your own holographic world.

Your focus of attention is directly related to the light of consciousness that illuminates your own holographic world and that projects the images of that world from your own holographic screen to your own point of view, like the light of a movie projector. The illuminating effect of the light of consciousness is directed with your focus of attention on things in your own holographic world. This illuminating and projecting effect of the light of consciousness, which is directed with your focus of attention on things, is the solution to a famous problem of perception, which is called the qualia problem.

Both quantum theory and the holographic principle tell us that at the level of the quantum state information is encoded in terms of quantities. A qubit of information is a quantity. The problem is that we do not perceive the world in terms of quantities, but rather in terms of qualities. We do not perceive quantities, like the wavelength of light, but rather qualities, like the color of light. At the level of the quantum state, which is an unobserved state of potentiality, the qubits are all entangled, but when we perceive the form of something in the world, we are disentangling the quantum state and perceiving an actual observable state. The observation of the form of something is only possible because we are disentangling the quantum state as we make our observations of the world, which is always a choice, like the choice about which path to follow.

When we make our choices about what to observe in the world or which path to follow through the world, and thereby disentangle the quantum state, we are directing the light of consciousness through the focus of our attention. In terms of the holographic principle, information is encoded on a holographic screen in terms of entangled qubits, but when we make our choices and disentangle the quantum state, we're directing the light of consciousness through the focus of our attention. The illuminating effect of the light of consciousness is how images of our own holographic world are projected from our own holographic screen to our own point of view. In the process, we do not perceive quantities, like the qubits encoded on the holographic screen, but rather qualities, which characterize the form of things. The qualities of things are inherent in the images of things that are projected through the illuminating effect of the light of consciousness.

This solution to the qualia problem goes a long way toward explaining the nature of personal self-identification. The problem is personal bias in the observer's focus of attention. The observer's perception of feelings of personal self-limitation to the form of its body is an emotional quality. Just as feelings of pleasure and pain are emotional qualities, the feeling of personal self-limitation to a body is also an emotional quality. That emotional quality arises with personal bias in the observer's focus of attention. The observer's focus of attention is personally biased because the observer is emotionally identifying itself with the emotionally animated form of its body due to its perception of emotional feelings of self-limitation to its body that arise as self-defensive emotions are expressed. That personal bias arises from the false belief the observer believes about itself that its existence depends on the survival of its body, which leads to the expression of more self-defensive emotions, perpetuates the vicious cycle of personal self-identification, and reinforces the observer's false belief that it believes about itself that it is a person that appears in the world it perceives. That false belief is created as personally biased self-concerned thoughts are emotionally constructed in the observer's mind. Personal self-identification is only possible because of personal bias in the observer's focus of attention that leads to the expression of personally biased emotions.

The problem of delusion is created due to personal bias in the observer's focus of attention. Once the observer emotionally identifies itself with the personal form of its body, it then feels compelled to defend the survival of that personal form as though its existence depends on it. The expression of those self-defensive emotions arises from personal bias in the observer's focus of attention. The observer's perception of feelings of personal self-limitation to the form of its body arises from that personal bias as personally biased emotions are expressed, which typically are self-defensive as they defend the survival of the body. Just as feelings of pleasure and pain are emotional qualities, the feeling of personal self-limitation to a body is also an emotional quality.

The personal bias of personal self-identification is the nature of delusion. Delusion evolves in the sense of Darwinian evolution, natural selection and survival of the fittest body because that's how the observer's mind has been conditioned over millions of life-times to think personally biased self-concerned thoughts about itself. The inherent emotional nature of those self-concerned thoughts is self-defensive in the sense of defending the survival of its body as though the observer's existence depends on it. That false belief the observer believes about itself is the big lie at the heart of delusion.

The true nature of the observer is not its body, but consciousness. Consciousness does not evolve. *Consciousness is*. Consciousness is the nature of being, which ultimately is *timeless being*. Delusion can evolve over millions of life-times, but not consciousness. Consciousness can only be what it really is, which is the ultimate nature of existence.

Consciousness can only realize the true nature of what it really is when delusion comes to an end. Just as delusion can evolve over time, delusion can also come to an end. Delusion can evolve over millions of life-times, but eventually must come to an end. The end of delusion is called spiritual awakening. When consciousness awakens to the true nature of what it really is, delusion comes to an end.

Every observer creates its own virtual reality world, but what appears in that virtual reality world is no more real than the projected and animated images of a movie being displayed on a computer screen. Even the information and energy inherent in that virtual reality world can only arise due to the accelerated motion of the observer. The observer's virtual reality world can only appear to come into existence due to its own accelerated motion. In the end, when that accelerated motion comes to an end, that virtual reality world disappears from existence from the observer's own point of view and only the consciousness of the observer ultimately exists. When everything in your own world disappears from existence from your own point of view, what remains? The answer is nothing. That absolute nothingness is what you ultimately are.



Nothingness

The true nature of what you are is what remains when everything else disappears from existence. That absolute nothingness is the ultimate nature of existence, which is best described as pure undivided and unlimited timeless being. That pure *timeless being* is the source of your own consciousness that arises at the central point of view of your own holographic world. Your holographic world always appears to come into existence and disappears from existence from your own point of view. The source of your own consciousness is not the physical world that you perceive, but that pure *timeless being*.

The direct experience of that *timeless being* is called spiritual enlightenment. Spiritual enlightenment is only possible because you can withdraw the focus of your attention away from the world that you perceive. When you focus your attention on events in that

world, that world appears to come into existence, and when you withdraw your attention away from that world, that world disappears from existence from your own point of view.

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 of 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, the *I Am*, which is always present as a point of illuminating and perceiving consciousness at the center of its own holographic world, dissolves back into the *One Source* of consciousness like a drop of water that dissolves 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 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 holographic world, which is a reflection of its *timeless being*, and that *timeless being* is experienced with the dissolution of spiritual enlightenment as individual consciousness dissolves back into its source of undivided consciousness.

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, the *I Am*, 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

We now can explain what Lord Krishna meant by the expression *Now I Am become death, the destroyer of worlds*. When you totally withdraw your attention away from the world you perceive, your world disappears from existence from your own point of view. You become the destroyer of your own world as you withdraw your attention away from your own world. When you withdraw your attention away from your own world, you also withdraw your investment of emotional energy in that world that emotionally animates your character in that world. When you withdraw that emotional energy away from that world, the form of your character is no longer emotionally animated in that world. When you do nothing in the world you perceive and stop emotionally animating your character in that world, your character is as good as dead. You sever the emotional attachment to your character by withdrawing that emotional energy. When you sever the emotional attachment to your character and stop caring about the life your character appears to live in the world you perceive, your character becomes dead to you. When your character becomes dead to you, you become death. You become the destroyer of your own world when you totally withdraw your attention away from your own world and everything in that world disappears from existence from your own point of view. What remains and what you are left with is the absolute nothingness that you really are. That absolute nothingness and *timeless being* is the absolute truth of what you really are.

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