

Article

## Awakening from Delusion

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### Abstract

The nature of spiritual enlightenment or awakening from delusion is discussed in the language of modern physics, specifically in terms of the holographic principle of quantum gravity. This gives a deep connection between the nature of science and spirituality, and allows that connection to be seen at a conceptual level. Awakening from delusion is beyond that conceptual level, since it is the direct seeing of that connection between the perceivable world that science conceptually describes and the spiritual source of the consciousness that is perceiving that world.

**Keywords:** Spiritual enlightenment, awakening, delusion, science, spirituality.

The writings included here document my own ongoing individual journey to awakening, and are not meant to convey any kind of absolute truth. In my own journey, in one hand I held what I felt were valuable scientific principles based on my training in theoretical physics, while in the other hand I held newly discovered nondual concepts that I intuitively knew were pointing toward an absolute truth that I really could not comprehend. The only way I could go forward was to reconcile the scientific principles with the nondual concepts. To a very good approximation, the world we observe is guided by scientific concepts. For example, the magnetic moment of the electron has been theoretically calculated and experimentally measured to an accuracy of about eleven significant figures, and the results of theory and experiment are in total agreement. If nondual concepts are indeed pointers to the absolute truth of reality, they cannot be incompatible with the scientific concepts that at some level appear to govern the world, at least at the probabilistic level of quantum theory. For reasons that may be peculiar to my own journey, I found that I needed to reconcile these apparently incompatible concepts.

Remarkably, almost as soon as I started my journey, I discovered the harmonizing principle, which physicists refer to as the holographic principle. Every time I was stuck on some nondual concept that did not seem compatible with science, I would appeal to the holographic principle and it would come to the rescue with a compatible explanation. Every time I was unable to wrap my mind around some nondual concept, the holographic principle would suggest a way to see beyond that limitation. It was kind of freaky how well the holographic principle reconciled all the concepts. Actually, it worked both ways. Nondual concepts made sense in terms of the holographic principle, and in return, nondual concepts allowed for a deeper understanding of the

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holographic principle. It would seem that at a very deep level the holographic principle is telling us something fundamental about the nature of reality. I have attacked every nondual concept I could discover, from those of Advaita Vedanta to the Taoist tradition to Zen Buddhism, and every time the holographic principle gave a way to reconcile the nondual concept with scientific principles. All I have really done in these ramblings is to document that reconciliation.

If anyone else is interested, they can document it for themselves, but I suspect this peculiar approach is particular to my own individual journey. Since the final destination of the journey is a place without concepts, whatever concepts one holds onto, whether scientific or nondual, must eventually be given up in order to move forward in the journey. Since everything perceived is conceptual, including space and time, this ultimate place without concepts is empty and kind of weird, and isn't a place that one can ever wrap one's conceptual mind around.

A discussion of the nature of concepts is germane to any discussion of the final destination of the journey to enlightenment, which is this very strange place without concepts. In the process of becoming enlightened, one becomes aware of oneself as a self-emanating source of light that illuminates everything in one's world. This is not physical light, but what can best be called the light of consciousness. This experience of oneself can be called the *I Am* or the Atmanic Self. It can also be called the Ascended Self, since when one experiences oneself in this way one sees things from a higher level and with a sense of distance. Even one's own body is seen in this way.

However, this is not the final destination of the journey. One must go further to reach the ultimate place without concepts. It is the going further part of the journey that one can never wrap one's conceptual mind around. The reason for this strange state of affairs is actually pretty easy to explain and understand. In some sense, one's mind is like a screen that is projecting images to the mind's eye, which is perceiving the mental images. The Atmanic Self is not only the mind's eye, but has an outgoing projecting aspect in addition to an incoming perceiving aspect. The outgoing projecting aspect is the light of consciousness that is reflected off the screen of the mind and illuminates the mind as the projected mental images are perceived by the mind's eye. All the concepts that one perceives are mental images projected from the mental screen through the reflection of one's own light of consciousness back to oneself.

Just like a computer screen projects images, the mental images projected from the mental screen to the mind's eye only arise as configuration states of information encoded on the mental screen, which must be animated in the flow of energy. Just like a computer screen encodes bits of information, the mental screen encodes bits of information. Just like computer images arise as forms of information, mental images arise as forms of information in terms of configuration states of information encoded on the mental screen. Just like computer images are animated as energy flows through the computer, mental images are animated as energy flows through the mind. Just like computer images are projected from a screen to an observer outside the screen, mental images are projected from the mental screen to the mind's eye.

All mental concepts are mentally constructed forms of information energized in the flow of energy. The consciousness of the observer that gives meaning to these mentally constructed forms of information can only do so in the energetic context within which they are constructed. Meaning is always given to concepts in an energetic context, which we intuitively recognize as an emotional context. All meaning is inherently emotional.

The emotional nature of meaning given to concepts has profound implications for the meaning given to belief systems. Although not often recognized, all belief systems begin with a core belief, which is one's belief in oneself. One must believe in oneself before one can believe any belief system. Belief systems are notoriously hard to break because one almost never examines one's core belief in oneself. One not only believes in oneself in the sense of having confidence in oneself, but more fundamentally in the sense of believing that one is a self. One's belief that one is a self is based on an emotional perception, which essentially is a false belief that one believes about oneself. One's belief in oneself is only a perception of one's emotional state of mind that is called a self-concept, which is inherently body-based. One feels self-limited to the emotionally animated form of one's body as one perceives the flow of emotional energy that animates that form. This emotional perception is at the core of all concepts of self.

This way of understanding the mind as a mental screen is screaming holographic principle. The holographic principle basically says that all the bits of information that describe the configuration states of everything one can perceive in the world are encoded on a bounding surface of space that acts as a holographic screen. These bits of information are the dynamical degrees of freedom that are quantized in quantum theory, which in thermodynamics are called entropy. These bits of information are naturally entangled due to the way they're encoded on a holographic screen. The easiest way to understand the nature of this holographic encoding of bits of information on a bounding surface of space is with non-commutative geometry.

The observer's mental screen not only encodes information for everything perceived in its world in the sense of external sensory perceptions, but also encodes information for all internal mental perceptions, like thoughts and memories. Although one's body is taken to be a boundary between internal and external, everything one perceives is actually external, as the information for everything, whether taken to be internal or external, is encoded on the observer's holographic screen. There is only a holographic illusion that one internally exists within one's body.

The observer is only a point of perceiving consciousness limited by the mind. The mind is only a mental screen, like a computer screen. The mental screen projects mental images to the observer's consciousness at the central point of view. These projected images include internal images of mental imagination, like thoughts and memories, and external sensory images of the perceivable world, like sight and sound. When one identifies oneself with one's body, a division is made between internal and external in terms of the boundary of the body, but this is a false division. All the images are projected from the mental screen. Those images only appear three dimensional because the images are holographic, which creates a holographic illusion of internal

and external. When one becomes a detached witness and sees things from a higher level with a sense of distance, one sees that everything is really external. Only the point of perceiving consciousness at the central point of view is really internal.

Since everything perceived is external, the perceiving consciousness is impersonal. The person is an organized form of information animated in the flow of energy, like an image projected from a screen to the point of view of an observer outside the screen. The perceiving consciousness of the observer at the central point of view of its world in reality has nothing to do with the person.

Everything one can perceive in the world includes all mental concepts constructed in the mind, including the concept of self. Everything one can perceive in the world also includes the nature of all elementary particles and the dynamical nature of space-time geometry. In a very deep sense, everything one can perceive in the world, including space-time geometry, is conceptual. Mental concepts are only like the tip of the iceberg.

It is fairly easy to show the dynamical nature of space-time geometry in any bounded region of space, which is the nature of gravity, is a thermodynamic consequence of the holographic way bits of information are encoded on the bounding surface of that space. The usual unification mechanisms of modern physics like super-symmetry and the Kaluza-Klein mechanism then give a natural explanation for how all other fundamental forces and all fundamental particles arise from that dynamical space-time geometry as extra components of the space-time metric. Since the dynamical space-time geometry of the bounded space is derivative of the holographic principle, none of the so-called fundamental forces or particles are really fundamental.

Understanding that everything observed in any bounded region of space is a thermodynamic consequence of the holographic way bits of information are encoded on the bounding surface of that space tells us that everything spontaneously emerges in the flow of energy, which is fundamentally the flow of heat. The bounding surface can only arise in the flow of energy, which in relativity theory is understood as an event horizon that arises in the observer's accelerated frame of reference, which always implies the expenditure of energy.

Due to the limitation of the speed of light as a means of information transfer in three dimensional space, every observer in an accelerated frame of reference is surrounded by an event horizon that limits the observer's observations of things in space. The event horizon is a bounding surface of space, which can be understood as a screen, like a computer screen. When non-commutative geometry is applied to that bounding surface as a way to define a finite number of quantized position coordinates on the screen, each position coordinate is smeared out into an area element like a pixel on a screen that encodes a bit of information in a binary code of 1's and 0's. The holographic principle tells us everything the observer observes within that bounded region of space is like a holographic projection of images from the screen to the point of view of the observer. The observable images of things are forms of information animated in the flow of

energy. These bits of information encoded on the screen are the dynamical degrees of freedom for everything observed within the bounded space.

These degrees of freedom are the dynamical variables that are quantized in quantum theory, which in thermodynamics are called entropy. Unlike the idea of particle physics inherent in classical physics and ordinary quantum theory, the dynamical variables are no longer particle coordinates, but are bits of information encoded on the screen. Only geometric concepts are needed to understand the nature of information, but another concept is needed to understand the nature of energy. That idea is temperature and thermal energy, which is the idea of heat. At thermal equilibrium, each degree of freedom in any bounded region of space has an amount of thermal energy that defines temperature as  $E=kT$ . The total amount of thermal energy in the bounded region of space, which is called the heat content  $Q$ , is the total number of degrees of freedom  $n$  multiplied by the amount of thermal energy per degree of freedom, which is  $kT$ . This gives the second law of thermodynamics as  $Q=nkT$ .

Using  $Q=nkT$  along with the holographic principle, which says the total number of degrees of freedom is defined in terms of the surface area  $A$  of the bounding surface as  $n=A/4\ell^2$  where the Planck area  $\ell^2=\hbar G/c^3$ , and the Unruh formula for the temperature of an event horizon that arises in an observer's accelerated frame of reference  $kT=\hbar a/2\pi c$  where  $a$  is the observer's acceleration, turns these concepts of thermal energy in purely geometric concepts. In quantum theory, the Unruh effect is understood as a kind of Hawking radiation that results from an accelerating observer observing the separation of virtual particle-antiparticle pairs at the observer's event horizon, which turns separated virtual particles into a kind of thermal radiation. The Unruh effect in effect quantizes the thermal energy of each degree of freedom as  $E=kT=\hbar\omega$ , where the natural frequency of oscillation is given in terms of the observer's acceleration as  $\omega=a/2\pi c$ . It is easy to show that for the event horizon of a black hole of radius  $R$  this frequency of oscillation implies a wavelength  $\lambda$  as  $\omega=2\pi c/\lambda$ , where the wavelength is approximately the circumference  $2\pi R$  of the event horizon, which is characteristic of Hawking radiation. This tells us the temperature of the event horizon is inversely proportional to its radius. The other way to look at this result is the Unruh effect implies gravitational acceleration and potential energy if we understand the wavelength of thermal radiation from an event horizon is quantized in terms of its circumference.

The amazing thing is the second law of thermodynamics interpreted in terms of the holographic principle and the Unruh temperature implies Einstein's field equations for the space-time metric, which is the law of gravity for everything that appears in the bounded region of space. The law of gravity is then understood to be a purely geometric result of the way bits of information are encoded on the bounding surface of that space and the temperature of the bounding surface.

Using the usual unification mechanisms of super-symmetry and the Kaluza-Klein mechanism of extra compactified dimensions of space then gives rise to all the usual quantum fields of the standard model of particle physics. A quantum field is understood to arise as an extra component of the space-time metric, which is a way of unifying all fundamental forces and particles into a

unified theory of quantum gravity. The problem is none of the quantum fields are really fundamental as they all emerge through geometric mechanisms, starting with the holographic principle. A theory of quantum gravity is only a holographic description of what appears to happen in a bounded region of space. More fundamental than that description is the way bits of information are encoded on the bounding surface of that space and the flow of energy within which everything spontaneously emerges.

The holographic principle is a radical departure from the concepts of both classical and quantum physics. In the classical concept of particle physics, the dynamical degrees of freedom of any bound or unbound state of particles observed in the world are described by particle coordinates, which define a phase space in terms of particle position and momentum variables. In quantum theory, particle position and momentum coordinates are represented by non-commuting variables that give rise to quantized values for particle position and momentum. Forces between particles are represented by fields, like the gravitational and electromagnetic fields. With quantum field theory, even these force fields are understood to be composed of force particles like the photon or graviton that arise as localized wave-packets of field energy and momentum. The matter particles like the electron are also represented by quantum fields. With unification, all quantum fields are understood to arise as extra components of the space-time metric, which describes the dynamical nature of the space-time geometry of some bounded region of space. In this way, all degrees of freedom of any bounded region of space are represented by dynamical variables. Quantization of dynamical variables gives rise to the entropy of that bounded region of space.

The holographic principle is telling us that none of these classical or quantum concepts are really fundamental. Particle coordinates in any bounded region of space are not really fundamental dynamical variables. The way bits of information are encoded on the bounding surface of that space is the more fundamental description. Non-commutative geometry tells us the fundamental dynamical variables are non-commuting position coordinates on the bounding surface that are smeared out into area elements like pixels and encode bits of information in a binary code. The bits of information encoded on the bounding surface are the fundamental nature of entropy for whatever can be observed in that bounded region of space. Entropy is defined in terms of the number of all possible configuration states,  $\Omega$ , as  $S=k\log\Omega$ . Since each bit of information on the bounding surface encodes information in a binary code of 1's and 0's, the number of all possible configuration states is  $\Omega=2^n$ , where the number of bits of information is given in terms of the surface area of the bounding surface as  $n=A/4\ell^2$ , which gives  $S=kn$ . This is a radical departure from the way entropy is described in either classical or quantum particle physics.

The amazing aspect of the holographic principle is it tells us this radical departure from the way entropy is described by particle physics in a bounded region of space is equivalent to the way entropy is more fundamentally defined in terms of bits of information encoded on the bounding surface of that space. This equivalence is due to holographic projection. The bounding surface arises as an observation-limiting event horizon in an observer's accelerated reference frame. The

thermal energy of that bounded region of space arises from the observer's acceleration, which gives rise to the temperature of the bounding surface. Everything the observer can observe in the bounded region of space is like a holographic projection of images from the bounding surface, which acts as a holographic screen, to the observer's central point of view.

Remarkably, the holographic principle tells us that everything that can appear to happen from the point of view of an observer in any observable world, which is always a region of space that is bounded by a holographic screen that projects images of that world to the observer's central point of view, is as though nothing happens. It is as though nothing happens because all the energy for those happenings exactly adds up to zero. This is possible in relativity theory since the negative potential energy of gravitational attraction can exactly cancel out all forms of positive energy. A holographic world is fundamentally a world that is equivalent to nothing. A holographic world is also a conceptual world that consists of nothing more than forms of information projected like images from a screen to the point of view of an observer and animated in the flow of energy.

Everything one can perceive in the world, which includes the dynamical nature of space-time geometry, is a form of information, which means it is all conceptual. Mental concepts are also forms of information. All the bits of information for everything that can be perceived in the world, including space-time geometry, are encoded on a bounding surface of space that acts as a holographic screen. The mind understood as a mental screen is another aspect of that holographic screen. The holographic screen is fundamentally a bounding surface of space that encodes bits of information and limits the observer's observations of things in space, like an event horizon. Forms of information are like images projected from the screen to an observer outside the screen that is perceiving the images. When the observer becomes enlightened, the observer also sees that it is its own light of consciousness that is projecting the images, like the light of a movie projector that projects movie images as that light is reflected off the screen.

An enlightened observer that sees all of this is the nature of the Atmanic or Ascended Self, but that is not the final destination of the journey to enlightenment. The final destination is the ultimate place without concepts. One must go further than the Atmanic Self, which is the highest level of self. It is this going further that one can never wrap one's conceptual mind around. The mind in the final analysis is a holographic screen that is a bounding surface of space that limits the observer's observations. The mind as a mental screen is always a limitation of consciousness.

Going further means going beyond the limitations of the mind, which is beyond the limitations of a holographic screen. When the observer has no holographic screen, there are no limitations of the observer's observations, but paradoxically, there is also nothing to observe and there is no observer. When there is no limitation of a mind or holographic screen, the highest level of self, the Atmanic Self, no longer exists, but consciousness does not stop existing.

William Blake wrote about the doors of perception as the gateway to the truth of one's being. When he wrote the doors of perception must be cleansed before one directly experiences this

truth, he was alluding to cleansing the sense of self. Nisargadatta Maharaj also discusses this doorway and the need to cleanse oneself of the sense of self before passing through the doorway. In *I Am That*, Nisargadatta Maharaj says “The door that locks you in is also the door that lets you out. *I Am* is the door. Stay with it until it opens. It is always open, but you are not at it”. In Zen, the gateless gate paradox is alluding to the same cleansing of the sense of self. One can only pass through the gateless gate when one is without a sense of self.

In the journey to enlightenment, one brings oneself to this doorway as one focuses one's attention on one's own sense of being present or beingness. Being present at the doorway means knowing oneself as the highest level of self or the highest level of consciousness present at the center of one's world, which is the point of singularity of that world. That world always appears to come into existence from one's own point of view when one is present to observe it, but can also disappear from existence when one is not present to observe it. When one knows oneself to be this conscious presence, one brings oneself to the edge of the abyss that separates being present to observe one's world as that world appears to come into existence from the disappearance of that world when one is no longer present to observe it. At this point of singularity, the highest level of self, the *I Am Self*, becomes an I am not. The edge of the abyss is crossed, the abyss opens, and one dissolves into the abyss, like a drop of water that dissolves back into the ocean. Crossing over the edge of the abyss to the other side is described as falling into the void.

The journey to enlightenment is always taken by a self in a time-bound world, but this crossing over to the other side and the experience of enlightenment is outside of time and has no sense of self. One can only cross over if one is without a sense of self. In a very real sense, the doorway or gate is the highest sense of self that one can ever have while one perceives one's world, which is the highest level of consciousness one can have while one is present to observe one's world. The gate only opens or becomes gateless when one becomes selfless.

The grail legend is a metaphor for discovering the true nature of one's being. When one searches for the grail as a person in the world, one is wasting one's power to awaken to the true nature of one's being. That power is one's focus of attention, which one wastes as one focuses attention on the world. This waste of time and energy is the meaning of the wasteland in the grail legend. One only discovers the grail if one withdraws one's focus of attention away from one's life as a person in the world and shifts one's focus of attention onto the true nature of one's being.

The search for the grail is all about the search, and is never really about finding the grail. One can never really find the grail. One is the grail. One can only be what one really is. The grail is the true nature of one's being. Everything else that one takes oneself to be is delusional.

Living a life in the world is never about finding one's true self. There is no such thing. Such a thing does not really exist. Living a life in the world is only about creating a false self. One is actually creating a false self through one's false belief in it, and that creation process is inherently emotional. Awakening from delusion is only a process of giving up the desire to create this false



self so that one can discover one's true being. This discovery can only be made when one is without a sense of self.

In the journey to awakening, one can only go further if one kills the Buddha. The Buddha is the highest sense of self, the ascended Atmanic Self at the central point of singularity, which is the highest level of consciousness one can have while one still perceives one's world. As long as one has a sense of self, one is seeing two, while in reality, there is only one. As long as one has a sense of self, one also has a sense of other. To go further into the source of consciousness, one must become selfless. The source is pure oneness, and has no sense of self. To go further, one must kill one's own sense of self before one can experience this ultimate state of No-self.

"If you meet the Buddha on the road, kill him" is another version of the Zen saying: "When you reach the top, keep climbing". The highest sense of self is not the final destination of the journey. There is still further. One is not done with one's journey until one is without a sense of self, no matter how high and glorified that self might be. The goal of the journey is not to become a high and mighty self, but to become selfless. One is only done when one is truly selfless.

Spiritual enlightenment is one's direct experience of the true nature of what one really is. It is the Holy Grail of being what one really is. One confirms that when everything in one's world disappears from existence, including one's sense of self, one does not stop existing. One verifies the true nature of one's existence is unlimited, unchanging and undivided consciousness.

The final destination of the journey to enlightenment, the ultimate place with no concepts, the furthest reaches of further, is unlimited consciousness. There is no further or going beyond unlimited consciousness since infinity has no boundary. This ultimate unlimited nature of consciousness can be called Brahmanic consciousness. In the sense of being unlimited, it is infinite. In the sense of being unchanging, it is timeless. In the sense of being undifferentiated or undivided, it is one. In the sense of being formless nothingness, it can be called emptiness or void. In the sense of being the source of Atmanic consciousness, it is the source of the light of consciousness, but in-and-of-itself, it can only be described as darkness. In the sense of being non-conceptual and without a sense of self or a concept of self, it can be called No-self.

The nature of a subject-object relationship can only exist at the level of the Atmanic Self. All subject-object relations inherently relate a self with another. At the level of forms of information, the relationship is some sort of energetic connection that relates one form to another form, but the ultimate subjective nature of the self experiencing the relationship can only be understood as the consciousness perceiving this energetic relation between forms. Objects in the world are all energetically related forms of information. Objects only have distinct forms in terms of their ability to self-replicate form in a recognizable way over a sequence of perceivable events.

The ultimate subjective nature of the self experiencing a subject-object relation cannot be another perceivable self-replicating form of information or object that it perceives in its world,

but can only be a presence of Atmanic consciousness perceiving objects in its world. The perceivable objects are organized forms of information projected like images from a mental screen to the point of view of the perceiving consciousness outside the screen and animated in the flow of energy like the images of a movie. Everything perceivable is such an object. There is only one subject for all the perceivable objects in any perceivable world, which is the presence of Atmanic consciousness at the central point of view of its own perceivable world.

There are no subject-object relations in Brahmanic consciousness, as there is nothing to perceive. There is no self and there is no other in Brahmanic consciousness. There is only one undivided, unlimited, unchanging, nondual awareness, which in some inexpressible sense is undivided awareness aware of nothing more than its own true undivided, unchanging and unlimited nature.

In the sense that everything is conceptual and that all concepts, including all concepts of self, arise from a limitation of consciousness, everything is an illusion of unlimited consciousness, including the sense of self. There is only one truth, which is the unlimited nature of consciousness. Everything is an illusion of unlimited consciousness that arises from the limitation of consciousness. In Advaita Vedanta, this is expressed as Brahman is the only truth. In the sense of ultimately bringing that illusion of limitation to an end, Atman is Brahman.

Mooji recently commented that truth is very simple, only the mind is complex, but to convince the mind to even consider the truth requires a great deal of repetition and practice, like any new skill that one learns. There is only one truth, which is very simple, so simple it cannot be further simplified. It isn't possible to remove anything from nothing. Nisargadatta would say that the only thing that ever stops one from recognizing the truth is delusion, essentially all the lies and false beliefs one believes about oneself that get in the way of seeing the truth. He would say only these false beliefs need to be removed in order to see the truth. Both of them would say that it is only one's focus of attention on the false belief of a personal identity, like a hypnotic spell that one is under that monopolizes one's attention, that stops one from redirecting one's attention onto the truth of who one really is. Ironically, the truth of who one really is, is the one who is seeing everything, which in-and-of-itself cannot really be seen except as nothingness. One can only be what one really is, even if one is really nothing.

Awakening is fundamentally the antidote to delusion, and delusion is inherently conceptual. The basic problem is the nature of the self-concept, which is a false belief that one believes about oneself. One believes that one is a person in the world one perceives, while one's ultimate or true nature is the unlimited and undivided Brahmanic consciousness that energetically creates that world and perceives that world through its division into Atmanic consciousness.

Confusion about identity naturally arises due to the interplay of potentiality and actuality in the process of creation and manifestation. Uncreated Brahmanic consciousness is the ultimate source of creation in the sense of potentiality, but that potentiality can only become an actuality through

observation. A presence of Atmanic consciousness must be present to project and perceive the images of a manifested world for that potentiality to become an actual creation.

In terms of the holographic principle, potentiality is expressed in terms of all possible ways bits of information can become encoded on a holographic screen and all possible ways energy can flow through a holographic world. The laws of physics that apparently govern events in that world are a natural consequence of the holographic encoding of information on the screen and the flow of energy that arises in the observer's accelerated frame of reference. This potentiality defines an information configuration space. Actuality requires observation, which occurs with each projection of images from the holographic screen to the point of view of the observer and as those images are animated in the flow of energy over a sequence of projective events.

Events only seem deterministic since there is a normal flow of things that arises in terms of quantum probability. The most likely events tend to follow the path of least action, which is like the shortest distance between two points in the information configuration space. Even this kind of determinism relies on unbiased observations. If bias arises in the way observations are made, then all bets are off and the laws of physics lose their predictability. In any case, potentiality is always available before manifestation creates an actual observable reality.

Why does manifestation of an observable world happen in the first place? The first thing to be clear about is an observable world is not an objective reality, but is purely a subjective reality. An observable world only appears to come into existence from the point of view of an observer. For that observable world to appear to come into existence, the perceiving consciousness of the observer must first come into existence. Until observed, that observable world only exists in a state of potentiality, which is the essence of the quantum state. That quantum state of potentiality can be described in terms of bits of information encoded on a holographic screen and the flow of energy within which the holographic screen is constructed. The perception of physical space and everything within in that space is a projection from the holographic screen to the observer, and the perception of time and the animation of things arises in the flow of energy over a sequence of projective events. All energy can be traced back to the observer's acceleration, and even the projection of images from the screen to the observer requires the observer's focus of attention.

In the creative process of manifesting a world, a presence of Atmanic consciousness naturally identifies itself with its creation due to its perception of the flow of energy that gives rise to feelings of self-limitation to its creation. Since creation is fundamentally a conceptual process in terms of organization of forms of information on a mental screen, animation of forms in the flow of energy, projection of forms to an observer's point of view, and perception of forms by the observer, this creative process inevitably leads to the emotional construction of a concept of self the observer identifies itself with as it projects and perceives concepts from its mental screen.

The essential problem of awakening is that awakening can never occur at the same conceptual level at which the self-concept is created. Awakening always requires consciousness to ascend to

a higher level, as things are seen with a sense of distance and detachment. The only way the self-concept can ever be transcended is through the ascension of consciousness to a higher level.

This important point cannot be stressed strongly enough. The self-concept is inherently life-form based. The only way to understand how the self-concept is emotionally constructed in the mind is to understand how life-forms are emotionally organized in the world. Life-forms are organized forms of information that are energetically animated over a sequence of perceivable events. The key point is life-forms are coherently organized forms of information that self-replicate their forms or hold together in a recognizable way over a sequence of perceivable events.

The ability of a coherently organized life-form to self-replicate its form is inherently dependent on emotional expressions. The only way life-forms can self-replicate their forms or survive in a recognizable form over a sequence of perceivable events is if they express emotions of fear and desire. Life-forms are only able to maintain their coherent organization if they add organizing potential energy to their forms through a process called eating. A life-form must have a source of organizing potential energy from which it feeds or adds energy to its form. For many life-forms, this process of adding potential energy to its form means the life-form must eat other life-forms.

The need to add organizing potential energy to a form through a process of eating in order to maintain the state of organization of that form in a recognizable form is a direct consequence of the disorganization of forms that occurs as heat flows in a thermal gradient. Heat is randomized kinetic energy. As heat flows, thermal energy tends to disorganize forms. Forms tend to fly apart due to the randomized motions of their constituents. The only thing that holds the form together as a coherently organized self-replicating form is the potential energy of attractive forces. The life-form must feed upon a source of potential energy to maintain the organization of its form.

This actually gives a good definition of life-forms. A life-form is a self-replicating coherently organized form of information that must feed upon a source of energy in order to maintain the state of its organization in a recognizable form over a sequence of perceivable events. By this definition, a hurricane is a life-form. Not only must a life-form eat other forms in order to self-replicate form and survive as a recognizable form, but the life-form must also avoid being eaten by other forms. Life-form survival is really only a recognizable self-replication of form. What is called death is only an unrecognizable disorganization of form.

Why do self-replicating life-forms evolve in the world in the first place? The answer is inherent in the second law of thermodynamics, which says entropy tends to increase as heat flows in a thermal gradient. Life-forms have very low entropy, which means their forms must self-replicate within a small number of information configuration states for that self-replication of form to be recognizable, but they can only evolve in an environment as the total entropy of the life-form and its environment increases as heat flows. The total number of information configuration states for the life-form and its environment is actually increasing. The flow of heat and the increase in entropy are intrinsically related. Although not often appreciated, the life-form's environment is

the observable universe. The big bang event that apparently created the observable universe was a very low entropy but a very high temperature state. As the universe expands in size from the big bang event, the universe cools in temperature but also increases in entropy.

This increase in entropy as the universe expands can be understood in terms of the holographic principle in terms of a cosmic horizon that defines the observable universe from the perspective of an observer at the central point of view, which is the singularity of the big bang event. The observer's cosmic horizon encodes all the bits of information for everything the observer can observe in its world. As the observable universe expands in size, the cosmic horizon increases in surface area, which means it encodes more bits of information, but also decreases in temperature, which creates the temperature gradient within which heat flows as entropy increases.

Life-forms are very efficient mechanisms for transferring heat in a thermal gradient, and as such, they are also very good mechanisms for increasing the entropy of their environment even as their own entropy remains low. A good example of this effect is photosynthesis in a plant. A plant consumes high energy low entropy visible photons that arrive from the sun and converts some of this energy into high energy low entropy molecules like carbohydrates, but in the process also radiates away many more lower energy higher entropy infrared photons into the environment. The thermal gradient within which photosynthesis takes place only arises because the sun is hot and the surface of the earth is cool, but outer space is even colder. The ultimate source of this thermal gradient is the expansion of the observable universe from the big bang event.

This dispersive mechanism of radiating away heat into the environment is a very efficient way of increasing the total entropy of the combined system of the life-form and its environment as heat flows in a thermal gradient. A life-form may be the most efficient dispersive mechanism possible for increasing total entropy, which may be why low entropy self-replicating life-forms naturally evolve as heat flows in a thermal gradient. This may be nature's way of maximizing the flow of heat and increasing entropy. A life-form that eats another life-form does exactly the same thing.

Like the complex formation of eddies and whirlpools in the flow of a river, the formation of self-replicating life-forms that eat each other in a struggle for survival may be the most efficient way nature has to maximize the flow of heat and increase entropy as heat flows in a thermal gradient. As long as heat flows through the world, life-forms spontaneously develop in the world just like whirlpools develop in the flow of a river. This natural development of life-forms is an inevitable consequence of the observable universe expanding in size and cooling, which always appears to occur from the central perspective of an observer as that holographic world is defined on a cosmic horizon. The development and evolution of life-forms that eat each other in a struggle for survival may be an inevitable consequence of living in a holographic world, but only the life-forms really struggle for survival. The observer only perceives this struggle through the projection of life-form images from its holographic screen to its central point of view.

For many life-forms, a life-form can only survive in the world if it eats other life-forms. This need to eat in order to self-replicate form is the basic nature of desire. The flip side of the desire to eat is the fear of being eaten. In simplest biological terms, life-forms only survive in the world or self-replicate their forms if they eat other life-forms and avoid being eaten by other life-forms. The fear of death is really nothing more than fear of an unrecognizable disorganization of form.

The biological need to self-replicate form over a sequence of perceivable events is even a more basic need than the biological need for reproduction of form. Self-replication of form must occur from moment to moment, and is totally dependent on eating and the avoidance of being eaten. At the most fundamental level of biological survival, the emotional expression of desire expresses the need to eat and the emotional expression of fear expresses the need to avoid being eaten.

The basic problem is the emotional expressions of desire and fear are in conflict with each other. The expressed desire to eat by a life-form expresses movement toward whatever it desires to eat, while the expressed fear of being eaten by a life-form expresses movement away from or against whatever desires to eat that life-form. Movement toward is always an expression of emotional attachment, while movement away from or against is an expression of self-defensiveness. The expression of desire always expresses some kind of emotional attachment of one form to another form, while the expression of fear always expresses some kind of self-defensiveness as one form defends itself against another form. By their very nature, emotional attachments are in conflict with self-defensive expressions. Movement toward is always in conflict with movement away.

The expression of desire is always in conflict with the expression of fear. The desire to eat is always in conflict with the fear of being eaten. This is an unavoidable consequence of life-forms surviving in the world, which at the most basic level is the self-replication of form from moment to moment. This emotional conflict is the basic nature of the survival of the fittest form.

The mentally constructed self-concept is life-form based and emotionally energized by the same emotional expressions of fear and desire. By its very nature, the construction of a self-concept in the mind is in emotional conflict. These emotional conflicts are the inherent nature of life-forms surviving in the world, and are also the inherent nature of self-concepts surviving in the mind.

The self-concept is always constructed in the mind as an emotionally energized thought. This self-concept thought is always self-referential, as a life-form based self-image is emotionally related to the image of some other thing that appears in the world one perceives. The emotional relationships of the self-concept are also life-form based in terms of the expression of fear and desire that in some way defend the survival of the life-form in the sense of self-replication of form. The perceiving one only identifies itself with that self-image due to its perception of the emotional flow of energy through that form that makes it feel self-limited to that form.

The perceiving one is recognizing that form as the form self-replicates form over a sequence of perceivable events. This recognition is inherently emotional in nature due to the expression of

fear and desire by the life-form, which is necessary for life-form survival. The perceiving one can only identify itself with the life-form due to this emotional self-recognition. This emotional self-recognition comes to an end with death and the unrecognizable disorganization of form.

This process of emotional recognition and self-identification always occurs at the conceptual level of the mental construction of a life-form based self-concept. This emotional recognition is inherently conflicted, since the expression of fear is in conflict with the expression of desire. The perceiving one can never transcend its self-concept at the same conceptual level that it is created since the emotional conflicts are inherently unresolvable at that conceptual level. As long as the perceiving one perceives things at the conceptual level the self-concept is constructed, it will feel compelled to defend the survival of its self-concept as though its existence depends on it.

The self-concept can never be transcended at the same conceptual level that it is created. That creation process is inherently emotional, and is plagued by emotional conflicts. Emotional conflicts are never resolved at the same level that they are created. The only way to resolve emotional conflicts is to see them from a higher level with a sense of distance and detachment. Only the consciousness that ascends to a higher level and sees things with a sense of detachment can resolve emotional conflicts as it transcends its self-concept.

The awakening process always begins down in the trenches at a conceptual level. Concepts are used to attack the self-concept and demonstrate its inherent falseness. The self-concept can never really be destroyed through a conceptual attack, but that is how the process must begin.

For the awakening process to go forward, this conceptual attack on the self-concept has to be combined with surrender and detachment. The emotional energy of the self-concept is inherently in conflict with itself, as the desire to move toward and attach itself to things is in conflict with the fear of other things and the desire to defend itself against other things expressed as movement away and against. The only way the self-concept can really be transcended is if these emotional conflicts are resolved and come to an end. Only surrender and detachment can resolve them.

Surrender deals with self-defensive expressions, especially the self-defensive desire to control things, which inherently involves emotional bias in the focus of attention. This desire to control things in a personally biased or self-defensive way is a denial of death that arises from the fear of death. When one identifies oneself with form, death is equated with nonexistence, and so the fear of death turns into fear of nonexistence. When one feels one is able to control things, one feels powerful, which is a way of denying death. The problem is nothing can really be controlled as events are inherently unpredictable, and this feeling of being in control is illusory.

The irony is that death is inherently illusory, as death is only an unrecognizable disorganization of form. The perceiving one that recognizes a form and identifies itself with that form does not really die when that form appears to die and is no longer recognizable. The desire to control and have power over things in a denial of death is just as illusory as the death that is denied.

The whole sense of doership or personal agency is illusory. The self-replicating form of a person is animated by the same forces that animate the entire observable universe. To a limited degree, emotional bias in one's focus of attention can affect how a person acts, but this emotional effect is always limited in space and time, and cannot really alter the universal flow of things. At most, the limited emotional expressions of a person can only create a localized disturbance in the normal flow of things. The feeling of being in control is only an illusion of the self-concept.

The only way one can ever transcend the illusions of control and doership is through surrender and detachment, which is ultimately how emotional conflicts of the self-concept are transcended. The desire to move toward and attach oneself to things is transcended as one severs emotional attachments, and the desire to control things and defend oneself is transcended as one surrenders.

With surrender, one gives up the desire to control things and simply accepts things as they are every moment without any desire to change or interfere with anything. One puts one's trust in the normal flow of things to sort out what is for the best and allows things to play out in the normal way. With detachment, one becomes willing to let go and sever one's emotional attachments to things and allow things to come and go without any desire to hold onto or possess things. The result of surrender is integration, as the animating flow of energy through the form of the person comes into alignment with the normal flow of things, which gives rise to feelings of connection. The result of detachment is the ascension of consciousness to a higher level, as one sees things with a sense of distance and detachment. One empties oneself of all the things that one detaches oneself from, and knows oneself to be a presence of consciousness within this emptiness. This detached way of seeing things within emptiness is called witnessing. With detached witnessing, one doesn't do anything. One only watches as things play out in the normal way.

The ascension of consciousness to a higher level is how emotional conflicts of the self-concept are ultimately resolved and transcended. The conceptual process of negation of the self-concept turns into the direct seeing of the illusory nature of the self-concept. Through surrender and detachment, the negation of the self-concept turns into disillusionment. Once the self-concept is directly seen to be an illusion, one loses interest in it and no longer focuses one's attention on it as though one's existence depends on its survival. As one withdraws one's focus of attention away from it, one also withdraws one's investment of emotional energy in it that is needed to emotionally construct and animate it. Without that emotional energy of emotional attachment and self-defense, the self-concept is no longer emotionally animated and dies a natural death.

At the same time that one withdraws one's focus of attention away from one's self-concept, one must become willing to shift one's focus of attention onto one's own sense of beingness or being present, so that one can come to know oneself as a pure presence of consciousness. One must bring together one's focus of attention, which is the projecting aspect of one's consciousness or one's life-force, with the perceiving aspect of one's consciousness, which is the witness, and merge them into one consciousness. One comes to know oneself as Atmanic consciousness



emanating the light of consciousness. Once this shift in one's focus of attention is stabilized on one's own beingness, the awakening process can go forward to its final conclusion.

As one shifts and stabilizes one's focus of attention on one's own sense of beingness, one comes to know oneself as the detached witness. Without one's attention focused on the life of the person in the world that one takes oneself to be as one perceives that world, one's mind becomes silent as one stops emotionally constructing a self-concept. This naturally stops happening when one sees one's self-concept is only an illusion of what one is, and one loses interest in it and stops paying attention to it. With a silent mind one also becomes aware of the inherent stillness and silence of the empty space from which one observes things. One goes deeper into the stillness and silence of this emptiness as one focuses one's attention on one's own sense of beingness.

In the process of awakening from the delusional state of believing that one is a person in the world one perceives, one first comes to know oneself as the detached, impartial, silent observer of that world, which is often called the detached witness. With witnessing, one perceives things from a higher level, with a sense of distance and detachment. One becomes aware of the stillness and silence of the space from which one perceives things. The things one perceives are like a passing show, no more real than the animated images of a movie projected from a screen to one's point of view out in the audience. One becomes aware of one's own sense of beingness or being present as a presence of consciousness in the audience of empty space that is perceiving things.

One enters this emptiness as one detaches oneself from things and knows oneself to be the silent detached witness of things. Thoughts are only more things. One empties oneself of thoughts as one detaches oneself from thoughts. When one watches thoughts with detachment, one sees them as illusions, loses interest in them, withdraws the focus of one's attention away from them, and allows them to die away as one withdraws the emotional energy needed to energetically animate them. When one looks within, one enters this emptiness by detaching oneself from thoughts. When the mind becomes quiet, one can know oneself only as the silent detached witness. When one witnesses things from emptiness, one knows oneself to be this emptiness.

When one looks within and focuses one's attention on one's own sense of beingness, rather than looking outward and focusing one's attention on things in the world one perceives, one's mind becomes quiet as one stops thinking about oneself as a person in the world one perceives. As one withdraws one's focus of attention away from one's personal self-concept, one also withdraws one's investment of emotional energy in the mental construction of that personal self-concept that is required to emotionally animate it. Without that emotional animation, one's mind becomes quiet. One's mind stops telling a story of a personal self as it stops remembering a personal past and anticipating a personal future. As one focuses one's attention on the sense of being present in the present moment, one stops remembering a personal past and stops anticipating a personal future. One's attention becomes focused and stabilized on the present moment as one focuses on one's own sense of being present. The present moment is the only place one can find oneself.

The sense of being present as a presence of consciousness or being a self is not the ultimate state of being, but to realize the ultimate state of being, the focus of attention of consciousness must become stabilized on this sense of beingness. The focus of attention of consciousness is directed outward as a perceivable world of forms is perceived by consciousness. The focus of attention has a tendency to wander around, which is the nature of curiosity. In the process of awakening to one's true nature, the focus of attention of consciousness must be directed inward and focused on one's own sense of being present. One must become willing to look within. Reversing the focus of attention of one's consciousness from the usual outward direction to an inward direction and stabilizing one's focus of attention on one's own sense of being present requires great discipline, since the usual tendency for one's attention to wander around in an outgoing way is so strong.

Understanding the usual outgoing nature of the focus of attention of consciousness as the light of consciousness that is projecting all the sensory and mental images of one's world as that light is reflected off one's mental screen allows for an understanding of the life-force. The witness is the incoming perceiving nature of consciousness, and the life-force is the outgoing projecting nature of consciousness. Not only are the forms of all things perceived with each projective event, but the flow of energy that animates all those things is also perceived over an animated sequence of projective events. The witness, which is a pure presence of perceiving consciousness, perceives both the form of things and the flow of energy through things as the life-force is expressed.

The witness is only a point of perceiving consciousness at the central point of singularity of its world. That world is defined on a mental screen, which is a holographic screen. That screen only arises as a bounding surface of space like an event horizon that limits the observer's observations of things in space since the observer is in an accelerated frame of reference that requires the expenditure of energy. The holographic principle tells us this expenditure of energy is literally the observer's own acceleration, which is the source of that energy. That expenditure of energy is the nature of desire. The observer's world only appears to come into existence since the observer is expressing energy when it enters into an accelerated frame of reference. The emotional expression of that energy is literally the observer's desire to create the appearance of its world.

Only this expression of energy or desire by the observer can create the appearance of its world. As the observer expresses this emotional energy, the observer not only perceives the projected form of things, but also perceives the animating flow of energy through things. The perception of the emotional energy that animates the form of a person is the only thing that makes the observer feel self-limited to form and identify itself with the form of a person. The observer is creating the conditions necessary for its personal self-identification through its expression of that desire.

The observer can only create these conditions if the observer is present to perceive its world. The observer's focus of attention on its world is the outgoing projecting nature of its consciousness or life-force. That is the only way the observer's world can appear to come into existence from its own point of view. Attention is intention. One's intentions can only arise when one focuses one's attention on the actions one intends. As one focuses one's attention on those actions, those are the

actions that one intends to enact. If the observer withdraws its attention away from its world and redirects its focus of attention inward, the observer is withdrawing its life-force away from its world. When the observer completely withdraws its attention away from its world and is no longer present to perceive its world, it completely withdraws its life-force away from its world.

Without the expression of its life-force, the observer's world of forms is no longer projected from a mental screen or animated in the flow of energy, and disappears from existence. This desireless state arises when energy is no longer expended. This is an ultimate state of freefall in which the observer's acceleration comes to an end. When this acceleration comes to an end, the observer no longer has a bounding surface of space that limits its observations. Without that holographic mental screen, there is literally nothing to observe. In the sense of awakening from delusion, this ultimate state of freefall is experienced as falling into the void. In this ultimate state of freefall, the individual perceiving consciousness of the observer no longer exists as a separate entity. In this ultimate state of existence, only undivided, unlimited nondual awareness timelessly exists.

Before this ultimate state of freefall can occur, the observer must redirect its focus of attention inward and stabilize its attention on its own sense of being present. The outgoing projecting light of consciousness must be redirected inward in order to bring together one's life-force with one's perceiving consciousness and merge them into one consciousness. This is the highest level of consciousness one can have while one is still present to perceive one's own world, which is the nature of being the ascended Atmanic Self. Although this consciousness is ascended, one is still perceiving one's world in a subject-object relation and seeing two when there is really only one.

This highest sense of self in the sense of a subject-object relation is often referred to as the born again experience. One dies to one's false self-identification with one's body-based personal sense of self and is reborn to the spiritual identity of a presence of consciousness. This is the highest sense of self one can have while one still perceives things in one's world, but there is still further. One is still in a state of duality and is seeing two, while in reality there is only one. One must go further to discover the source of one's consciousness, which is purely nondual. There is no sense of self or subject-object relation in the nondual awareness that is the source of consciousness.

The highest sense of being a self is the highest level of consciousness, but there is still further. The ultimate state is not a state of consciousness. The ultimate state is the ultimate nature of existence, which is non-conceptual. The highest level of consciousness or self is characterized by the sense of being present or I-Am-ness. In a very real sense, *I Am* is the first concept that must be expressed before any other concepts can come into existence. Since the entire perceivable world is conceptual, *I Am* must be expressed before the world comes into existence. *I Am* is the perceiver of that perceivable world, which can only come into existence from one's own point of view when perceived. *I Am* must come into existence before that world is perceived, but *I Am* is not the ultimate state. The source of *I Am* is the ultimate non-conceptual nature of existence.

As one detaches oneself from things and empties oneself of things, one becomes the detached witness of things. When one looks outward at the world as the detached witness, one sees things from a higher level with a sense of distance and detachment. When one looks within, one sees one's own sense of being present as the detached witness and the emptiness within which one exists. One knows oneself to exist within emptiness as the detached witness even as one looks outward at the world and sees things, but when one looks within one only knows the emptiness within which one exists as the witnessing consciousness. Through the power of one's focus of attention, one's witnessing consciousness must become stabilized within emptiness before going further into its source of non-conceptual nothingness that is beyond emptiness.

When one detaches oneself and empties oneself of all things, one exists within emptiness as the detached witness of all things. One stabilizes one's consciousness within emptiness as one focuses one's attention on the sense of being present as the witnessing consciousness. This is an experience anyone can have right now if one becomes a detached witness, but beyond emptiness is the non-conceptual nothingness that is the source of witnessing consciousness. The detached witness is often called the Heart or the Self, but its source of nondual awareness is beyond emptiness. *When the Heart Waits* refers to the Heart waiting to go further into its source.

The *I Am* or Atmanic Self must become free of all sense of self before going further. At the end of the awakening process, the Atmanic consciousness brings itself into focus and knows itself to be nothing more than the pure being of a presence of consciousness. It brings itself to the edge of the abyss that separates being present for its world from the void of not being present. At this point of singularity, it passes through the gateless gate and reunites itself and becomes one with the source of consciousness. Through dissolution into the Brahmanic consciousness of No-self, one knows oneself to be that formless, timeless, undivided and unlimited pure beingness.

Only the Atmanic consciousness has a sense of self and other and a sense of subject and object. In the source of consciousness there is no sense of self and other and no sense of subject and object, only one undivided awareness aware of nothing but its one undivided true nature. The Atmanic consciousness of the observer observing its own observable world is divided from its source as it expresses a sense of self-ness, subjective-ness, and I-Am-ness. In its dividedness, it feels self-limited to form and emotionally identifies itself with a person in the world it perceives.

Its emotional self-identification with the emotionally animated form of a person is twisted, since it consists of nothing more than false beliefs it believes about itself. That false belief is conceptual. Its self-concept is an emotionally energized animated form of information its mind constructs about itself and emotionally projects back to itself like an image projected from a screen. The whole thing is twisted since the image can only be projected if the observer focuses its attention on it, which it only does because it really believes it is the self-image it perceives.

Like the myth of Narcissus, the presence of Atmanic consciousness falls in love with the personal form of its own projected self-image. Its emotional attachment to form underlies its

self-identification with form. Once self-identified, it feels compelled to defend the survival of that personal form as though its existence depends on it. Its focus of attention on form leads to further emotional expressions that make it feel self-limited to a personal form and perpetuate the vicious cycle of the hypnotic spell of its self-identification with that personal form.

The hypnotic spell is only perpetuated because the observer feels compelled to defend the survival of that self-replicating form of information as though its existence depends on it, which is the lie at the heart of its believing that false belief about itself. The emotional energy at the heart of the lie is the expression of fear and desire, which is all about defending the survival of a life-form. The perception of the emotional energy animating the life-form makes the observer feel self-limited to that form, which is how the whole twisted mess is perpetuated through the vicious cycle of self-identification and self-defense.

A person caught up in this twisted mess feels like it must escape from this mess, but the person can never escape. The person is at the heart of the mess through its emotional animation. The person is searching for the truth of its true nature, but the person can never reach or know that truth. The person can only disappear from existence. The person is in the way of seeing the truth. One can never know the truth as long as one takes oneself to be a person. It is the consciousness itself that must stop believing the twisted false belief it believes about itself that it is a person.

The only real power the consciousness has is its focus of attention. The consciousness must withdraw its attention away from the life of the person in the world to the point the person and its world disappear from existence. The only reason the consciousness will ever do this is if it sees the life of the person in the world is an illusion of what it really is and loses interest in paying attention to an illusion. The consciousness must simultaneously shift the focus of its attention onto its own sense of beingness and being present. The consciousness is only an observer that is observing things. The only real power the consciousness has is its focus of attention as it chooses what to observe in its world. This is a limited power as it chooses what things to observe in its world, but is an absolute power as it chooses whether or not to observe that world. Ultimately, the presence of consciousness chooses whether or not to be present to observe its world.

The first thing awakening from delusion proves is that everything exists within consciousness. From the point of view of a presence of consciousness, everything in its world appears to come into existence if that conscious presence is present to observe things, and everything in its world disappears from existence if that conscious presence is not present to observe things. Being present requires the presence of consciousness to focus its attention on whatever it observes.

There is nothing mysterious about things disappearing from existence when a presence of consciousness is not present to observe them. This happens each night when one falls into a deep sleep and everything disappears from existence from one's own point of view. One does not become unconscious in deep sleep. One becomes aware of nothing, which is the ultimate nature of what one really is. The only difference between deep sleep and awakening from delusion is

with awakening from delusion one focuses one's attention on one's own sense of beingness to the point that one becomes aware that the true nature of one's existence is that nothingness.

The second thing awakening from delusion proves is that one still exists even when everything in one's world disappears from existence and nothing remains. Just like awakening from a dream, the true nature of the dreamer remains when the dreamer awakens and its dream disappears from existence. Awakening proves that everything in one's world is no more real than a dream, and the ultimate nature of the dreamer is the nothingness that remains when everything disappears from existence. The formless nothingness that remains is the dreamer's underlying reality, which could be called the ground of being, but is really just the ultimate reality of the dreamer's existence.

Enlightenment is knowing the truth of what one is. One always is what one is. One can only believe a false belief that one is something that one is not. That false belief is called a delusion. One takes oneself to be something that one is not. The only thing preventing one from becoming enlightened is delusion. At the end of the awakening process when everything disappears from existence and nothing remains, one can no longer take oneself to be something that one is not. One knows oneself to be that formless nothingness.

Everything in an observable world is conceptual. Everything observed is a concept constructed as a form of information that is projected from the holographic screen of the observer's mind to the observer's point of view and animated in the flow of energy. Everything is only observed in the energetic context that arises with the observer's acceleration and as the observer focuses its attention on and is present to perceive its observable world. In an observable world, being and knowing can only coexist in terms of what is known in the sense of a subject-object relation. The observer's mind is only an observation-limiting bounding surface of space that arises in the observer's accelerated reference frame. When that limitation of consciousness comes to an end, there is nothing to observe and there is no observer. All subject-object relations come to an end.

There are no subject-object relations in the nondual awareness that is the source of perceiving consciousness. The source of the observer and its observable world is only describable in terms of negation as formless, timeless, non-conceptual nothingness. In that formless nothingness, being and knowing are the same thing, which is non-conceptual nothingness. In that formless nothingness, one can only know what one is if one is what one knows. To know is to be. One can only know what one really is if one knows nothing, does nothing and is nothing.

Physicists like to speculate about what existed before the observable universe was created in a big bang event. What existed before the singularity of the big bang? That creation event is often called the beginning of time. What existed before time was created? The answer to this question is actually quite simple. Nothing existed. The singularity of the big bang is the observer of that observable world. Not only is that observable world created, but the perceiving consciousness of the observer must also come into existence. That observable world is always perceived from the central point of singularity. If the observer is not present at that singularity to observe its world,

that world disappears from existence and nothing remains. That non-conceptual nothingness that exists before anything is observed is what exists before the observable world is created.

Why does manifestation of an observable world happen in the first place? One possible answer is everything is a spontaneous expression of creativity, like the desire to go on an imaginary adventure. This is the Story of the Prodigal Son, but it is also the plotline of the Wizard of Oz. When one is finished with one's imaginary adventure, one must return home. When one is done with one's desire to go on an imaginary adventure and one no longer wants to pretend to be something that one is not, one must return to one's true home and be what one really is.

Another answer sometimes given is the ultimate nature of existence is essentially alone as it is all-one. In some inexpressible way, like a young child that feels lonely, in its loneliness it creates imaginary companions for itself. It first has to create an individual identity, which is the expression of the *I Am Self*. It then creates a perceivable world of forms which it can experience in a subject-object relation of self and other as it identifies itself with the form of a person in that world perceived by the *I Am Self*, and as that person comes into emotional relationship with the form of other things perceived in that world. In this way, the ultimate nature of existence creates a make-believe imaginary virtual reality world for itself. The problem of delusion only arises when one begins to believe that make-believe imaginary world is real.

The ultimate nondual nature of reality is telling us there is only an illusion multiple conscious entities exist. Each presence of Atmanic consciousness is truly alone in its own world. The Atmanic Self perceives everything in its world in a subject-object relation in terms of forms of information projected from the holographic screen of its mind to its central point of view and animated in the flow of energy. The Atmanic Self is the only conscious entity in that world, and yet we have the impression there are many conscious entities that interact and communicate with each other. The answer to this puzzle is information sharing that can occur between different presences of Atmanic consciousness that arise at different points of view. Each Atmanic Self only perceives the forms of information that arise from its own holographic screen, but those screens can overlap in the sense of a Venn diagram and share information, much like the kind of information sharing that occurs in a network of overlapping computer screens. The illusion of individual conscious existence arises from the limitation of the mind, which is a bounding surface of space that limits the observer's observations. When that illusion of limitation comes to an end, the Atmanic Self must dissolve back into its nondual source of No-self.

The journey to awakening is only a process of breaking the hypnotic spell of personal identity. The only real power one has to break this hypnotic spell is one's focus of attention, which is how one makes choices. One breaks the hypnotic spell of personal identity by choosing to negate the false belief in personal identity, which always requires a shift in the focus of one's attention. One negates the false belief by shifting one's attention on one's own sense of beingness. The negation process narrows down the issue of choice to a single question: Who am I?

The paradox is when one becomes enlightened and knows what one really is, one also knows what one isn't. One isn't a person in the world one perceives. The truth of what one is sets one free from the bondage of personal self-identification. Ultimately, one has no need to live a life in that world, and need not even be present to perceive that world. One is always free to choose to exist as formless nothingness. An enlightened being can just as easily answer the Who am I question with I am not as with I am.

Everything written here is only a movement toward that final seeing and knowing, which paradoxically is known as knowing nothing. Everything written here is written in that spirit of being nothing and knowing nothing, which paradoxically is the ultimate knowledge.

#### Final Comments:

Most physicists, like most scientists, believe there is an objective reality out there that we can discover. They are looking for a theory of everything that will describe the nature of all things. These things include the nature of the space-time geometry that relativity theory describes and the nature of the elementary particles that quantum theory describes. This is a mistaken belief. There is no theory of everything. There is nothing wrong with either relativity theory or quantum theory per se. In terms of the assumptions that underlie both relativity theory and quantum theory, the concepts of space-time and elementary particles are perfectly good concepts. The problem is these concepts really have nothing to do with the true nature of reality.

The solution isn't to modify the underlying assumptions of relativity theory and quantum theory so that we can find a way to unify them into a theory of everything that describes the nature of objective reality. The solution is to abandon the concept of objective reality. Instead of a theory of everything, the holographic principle is telling us how to construct a purely subjective reality that only looks like an objective reality when we conceptualize it in terms of the space-time geometry of relativity theory and the elementary particles of quantum theory.

The holographic principle is the fundamental scientific principle that helps us understand the nature of Maya or illusion. The subjective reality that can be constructed with the holographic principle looks like an objective reality, but it isn't. It looks like there is a space-time geometry described by relativity theory and elementary particles that exist in that space-time geometry as described by quantum theory, but these things don't really exist except as holographic appearances. These holographic appearances are always observed by an observer. These holographic appearance don't really exist unless they're being observed by the observer.

The holographic appearances don't have an existence independent of the existence of the observer. Only the observer has an independent existence. That's what makes the whole thing a subjective reality. The holographic appearances are dependent on the independent existence of the observer for their apparent subjective existence. The holographic appearances must be observed by the observer since that is the only way they can appear to come into existence.



Only the observer has an independent existence, which we call consciousness. Ultimately, there is really only one consciousness, which is called nondual awareness. The only thing that really has an independent existence isn't really a thing. The only thing that ultimately exists is the nothingness of nondual awareness.

Solipsism is the idea that the only true thing one can ever know about oneself is that one exists. Everything else one knows is only a perception. One can only know that one exists and know about one's perceptions. One's perceptions do not exist independently of one's existence.

The ultimate nature of one's existence is nondual awareness. Everything else that one can know about is a perception that arises within nondual awareness. This has the nature of a dreamer and its dream. The nature of the dreamer is nondual awareness. The nature of the dreamer's dream is everything it can perceive. The nature of those perceptions are holographic appearances that arise within nondual awareness. Just like a dream, those perceptions create a purely subjective reality. There is really only one subject, which is nondual awareness.

The only true thing nondual awareness can know about itself is that it exists. It exists as nondual awareness. Everything else it knows is a perception that arises from its true nature like a dream arises from a dreamer. The holographic principle is the ultimate scientific concept that tells us how perceptions arise as holographic appearances within nondual awareness. These holographic appearances arise as the perceived form of things, which is the nature of Maya or illusion.

In the presence of its holographic perceptions, nondual awareness can appear to exist as anything it wants to appear as. It only has to express the desire, and the appearance is there. In the absence of its holographic perceptions, when the expression of that desire to appear as something comes to an end, nondual awareness exists as it truly is, as formless nothingness.

Note on the References:

The references listed below are divided into scientific and nondual references. These writings are not really a scientific article, and as such need no formal system of reference, but are more like a contemplative expression of my own personality. Maybe the better description is a creative expression of the universe through the instrument of my personality. At least that's how it felt as things were written. The personality is a product of the mind. Inspiration does not come from the mind, but is purely a creative expression of the spirit. The spirit only uses the mind as its instrument of inspiration. These references were instrumental in that creative expression and had an important influence on the final result of how these ideas came together.

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