

Article

A Natural Explanation of Spiritual Enlightenment

James Kowall*

Abstract

Recent developments in theoretical physics, which include attempts to unify the laws of the universe, as in string theory, and attempts to explain the origin of the universe, as in inflationary cosmology, are interpreted in terms of the theater of consciousness mental model of the world. This scientific paradigm dates back to ideas that Plato first discussed in the Allegory of the Cave, and is consistent with the holographic principle of quantum gravity, the many world interpretation of quantum theory, and the Gödel incompleteness theorems. This mental model of the world leads to a natural theory of the mind, and is consistent with spiritual discussions of creation, as found in Genesis, and expressions of nondual wisdom, as found in the Tao Te Ching. A natural explanation of spiritual enlightenment in the nondual sense of 'no-self' or 'emptiness', and the concept of 'nothingness' as expressed in Buddhism, Zen and Hinduism, are also discussed.

Keywords: Consciousness, unification, origin, cosmology, holographic principle, theory of mind, nondual, enlightenment, Plato, Tao.

The conventional scientific paradigm most scientists have of the world is that the world is composed of matter and energy that exist within space and time. There are several big problems with this paradigm. The first is its logical inconsistency. The other big problem is it is too limited in nature. It is impossible to explain the nature of the mind with this limited paradigm. A paradigm is a mental model of the world, or a mental concept that arises in a mind. As this concept of the world is examined, the focus of attention is focused on the nature of information and energy in that world. The content of the mind is information content, and all behavior and emotional expression arises with the flow of energy through the world. With this limited paradigm, the nature of consciousness is ignored. We might say that ignorance is consciousness unaware of its true nature.

When we examine anything in the world, it is always the focus of attention of our consciousness that is focused in that examination. As long as we only focus our attention on the nature of information and energy in the world, we are stuck with the conventional scientific paradigm of the world. We are stuck with that mental model of the world. The only way we'll ever become unstuck from these limited ideas is if we no longer ignore the nature of our consciousness for that world.

The big scientific question this limited paradigm can never answer is about the nature of consciousness. What is it that observes the information content of a mind and the

* Correspondence: James Kowall, PhD, MD. E-mail: jkowall@earthlink.net

emotional behavior of a body? What is it that focuses its attention upon a mind and a world? What is it that sees and feels? What is it that knows?

We might ask 'How do we know what we know?', but a much better question is: 'Who is the knower?'. If you answer that 'I am', then the obvious next question is: 'What is the true nature of That?'. What knows about the world? To answer this question, it's necessary that we no longer ignore the nature of consciousness. It's absolutely necessary we focus our attention on the nature of our consciousness.

There is another scientific paradigm, called the 'theater of consciousness', but very few in the modern scientific world want to take it seriously. This paradigm is at the heart of the philosophy of Plato and Socrates. Plato wrote about it in the Republic, and gave it emphasis in the section called the Allegory of the Cave:

They see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave.

To them, the truth would be literally nothing but the shadows of the images.

See what will naturally follow if the prisoners are released and disabused of their error. See the reality of which in his former state he had seen the shadows; and then conceive someone saying to him, that what he saw before was an illusion.

His eye is turned towards more real existence, he has a clearer vision.

The theater of consciousness idea runs through our greatest literature. William Shakespeare refers to the world as a stage, populated by actors on the stage:

All the world's a stage

And all the men and women merely players

Implicit in this description of the theater of consciousness is the nature of the audience. Who is out there in the audience watching this play? What is the true nature of consciousness present in the audience? Shakespeare doesn't give an answer, but does describe the futility of everything that can be done in the world:

Life is but a walking shadow, a poor player

That struts and frets his hour upon the stage

And then is heard no more. It is a tale

Told by an idiot, full of sound and fury

Signifying nothing

Shakespeare refers to shadows the same way Plato describes the shadows of images displayed on the wall of the cave, just like animated images displayed in a movie. Plato describes prisoners who observe the shadows, and mistake those shadows for their true nature. The prisoners believe something about themselves that is untrue. The prisoners believe they are the shadows they perceive. In a sense, the prisoners only believe that false belief about themselves since that is the way it 'feels' to them as they perceive it, and

feeling is believing. Perceiving is believing, which is another way to say 'to act is to give meaning'. The meaning that we give to the things we perceive in the world arises with emotional actions, which we perceive as body feelings. Only emotional expressions make beliefs believable, and are inherent in all beliefs. Belief is not possible without a body.

There is emotional expression in every expression of belief. Beliefs only arise with emotional relationships between self and other, and implicitly require our belief in a body-based self-concept (Damasio 1999, 21, 133). Every concept of self and other constructed in the mind relates a body-based self-concept to the concept of some other thing with an emotional body feeling. We perceive body feelings as we perceive the emotional flow of energy through the body inherent in the enactment of behaviors. Only emotional expressions allow for self-replication of form, and maintain the organization of the body. (Damasio 1999, 39, 138).

Beliefs only come to an end with the end of the emotional expressions that make those beliefs believable, which is the end of belief in a body-based self-concept. Socrates expressed this idea with his famous saying 'Know thyself'. This is the motto for the movie *The Matrix*, which is a retelling of the Allegory. *The Matrix* is about a virtual reality created within the theater of consciousness. The story is about a prisoner self-identified with a character in that virtual reality, the journey that allows for escape from that prison, and the end of that false belief. That journey allows a knower to know its true nature, and no longer believe it is something it perceives. That knower only believes it is the animated form of an image it perceives since that's the way it really feels, and feeling is believing. The central character is told 'you are the one', but is also told 'you've been living in a dream world', and when given the chance to awaken is told 'all I'm offering is the truth, nothing more'. Shakespeare also tells us that 'life is but a dream':

*We are such stuff
As dreams are made on and our little life
Is rounded with a sleep*

*To sleep: perchance to dream: ay, there's the rub;
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil*

The theater of consciousness idea has a long history in science, which dates back to Plato and the development of mathematics. Any science based on the logical consistency of mathematics is forced to incorporate it. This is what the Gödel incompleteness theorems are all about. This is the kind of mental model that all Platonists (Goldstein 2005, 62) have of the world (Penrose 2005, 1.2).

Unfortunately, modern neuroscience has totally ignored Plato, and seems to be stuck in the nineteenth century, with its outdated ideas of classical determinism and absolute space and time. Neuroscience won't advance until it incorporates relativity theory and quantum theory, which must inevitably lead to the theater of consciousness idea as the

correct mental model of the world. Even the best neuroscientists in the world, like Antonio Damasio, are confused on this matter.

Damasio implicitly assumes the world is composed of matter and energy that exist within space and time when he describes the problem of consciousness: "The neurobiology of consciousness faces two problems: the problem of how the movie-in-the-brain is generated, and the problem of how the brain also generates the sense that there is an owner and observer for that movie. The two problems are so intimately related that the latter is nested within the former. In effect, the second problem is that of generating the *appearance* of an owner and observer for the movie *within the movie*" (Damasio 1999, 11). Consciousness is only an *appearance* for Damasio. This assumption places consciousness *within* the same world matter and energy appear to exist within, which is a paradox of self-reference, and inherently makes that description logically inconsistent.

Theoretical physics has recently rediscovered Plato. Recent scientific attempts to unify the laws of the universe and explain the origin of the universe are perfectly consistent with the theater of consciousness mental model of the world. These important discoveries include the nature of the big bang event, as explained by inflationary cosmology, and the holographic principle of quantum gravity, which unifies relativity theory with quantum theory. It's just not possible to understand the nature of the world, or the mind, without these modern scientific concepts. Researchers in neuroscience, like Damasio, won't be able to go beyond their outdated ideas of the mind until they understand modern theoretical physics.

Without the theater of consciousness idea, all of neuroscience reduces down to biology; all of biology is molecular in nature and reduces down to chemistry; all of chemistry reduces down to atomic theory; and all of atomic theory reduces down to quantum theory. Every idea in neuroscience that cannot be explained by molecular biology must implicitly refer back to the theater of consciousness idea. When we talk about our ability to 'see' things, 'feel' things, or 'know' about things, we implicitly refer back to that idea.

All of cosmology reduces down to relativity theory. The big question in science is how to unify quantum theory with relativity theory (Susskind 2008, 7). Unification leads to the holographic principle of quantum gravity, which unifies the principle of equivalence with the uncertainty principle. This idea explains the fundamental level at which all information is encoded in the world, and reduces everything down to that fundamental level of information. But scientific reductionism can never explain the nature of consciousness (Penrose 2005, 34.6). The natural interpretation of the holographic principle is the theater of consciousness idea.

It's worth a brief examination of how we got here:

1600's: Isaac Newton formulated classical mechanics and the law of gravity.

1800's: James Clerk Maxwell formulated electromagnetism.

1800's: Ludwig Boltzmann formulated the second law of thermodynamics.

1900's: Albert Einstein formulated relativity theory.

1900's: Werner Heisenberg and others formulated quantum theory.

1900's: Richard Feynman and others formulated quantum field theory.

2000's: Leonard Susskind and Gerard 't Hooft formulated the holographic principle of quantum gravity.

It's worth noting that the idea of molecular biology grew out of atomic theory, which only developed after quantum theory was formulated.

The twentieth century was rocked by the paradigm shifts of relativity theory and quantum theory. We are now in the midst of another paradigm shift that in some sense is much greater, the mother of all paradigm shifts. This paradigm shift is the idea of the theater of consciousness. It's just not possible to understand the nature of the world, or the mind, or the self-concept emotionally constructed in the mind, without the mental model of the theater of consciousness.

Each new formulation in science required a paradigm shift, but none of those paradigm shifts was as huge and transformational as the one now required for the holographic principle. After quantum theory was formulated, the standard interpretation of quantum theory was developed, but nobody was very happy with this idea, and it continues to be hotly debated to this day. There's something very wrong with the standard interpretation of quantum theory (Penrose 2005, 29.1). It's just not consistent with the theater of consciousness idea. Alternatively, the many world interpretation of quantum theory is consistent with the theater of consciousness idea.

The many world interpretation, as put forward by Hugh Everett, is considered too far-fetched and too radical an idea by many physicists. Everett was a student of John Wheeler at Princeton. Wheeler's other students included Richard Feynman, who discovered the sum over all paths formulation of quantum theory, and Jacob Bekenstein, who first calculated the entropy of a black hole, and which led to the discovery of the holographic principle. Even today, there's a split in the physics world about the correct interpretation of quantum theory (Penrose 2005, 29.2).

The many world interpretation is seen as the natural interpretation by those that accept it. Those that hold onto the standard interpretation see the flaws of that interpretation, and don't like it, but consider the many world interpretation as too far-fetched and too radical an idea. This paradigm shift is not yet over, since its final resolution is the theater of consciousness mental model of the world.

There's something fundamentally wrong with the conventional scientific paradigm of the world that is held in the minds of most scientists. That paradigm is the idea that the world consists of matter and energy that exist within space and time. The usual idea of matter and energy is the atomic hypothesis, which says that at a fundamental level all matter and energy is composed of point particles, like the electron and photon. Point particles exist at points of space, and trace out paths through space over the course of time. Quantum theory only extends the classical idea of a point particle to a sum over all possible paths.

But those point particles only exist if there is a pre-existing space and time for particles to exist within. This is the kind of paradigm described by any quantum field theory.

The problem with this paradigm is that it contradicts relativity theory, which describes the dynamical nature of space-time geometry. Relativity theory describes the gravitational field. That field describes the dynamical nature of space-time geometry, but it cannot be quantized. According to relativity theory, there is no such thing as a pre-existing space and time for point particles to exist within. If there was such a thing, then relativity theory could be quantized, and would result in the point particle we call the graviton. The graviton would exist at a point in that pre-existing space and time, which according to relativity theory doesn't exist. This is the ultimate chicken and egg problem. There is just no way to quantize relativity theory as a field theory (Susskind 2008, 331).

The second problem with this conventional scientific paradigm is the problem of consciousness. In a strange way, the problem of consciousness is related to both relativity and quantum theory. Relativity theory is based upon the principle of equivalence, which expresses the equivalence of all observational points of view. Quantum theory says that everything that is observable in the world is specified by an observable value of the quantum state, and is observed by an observer. Relativity theory expresses the equivalence of all observers, present at all points of view. The problem with the conventional paradigm of point particles that exist within some pre-existing space and time is its logical inconsistency, which results in paradoxes of self-reference. There is a logical contradiction if consciousness somehow arises within that pre-existing space and time from the behavior of the point particles that exist within that space and time, since consciousness is what observes the behavior of those point particles. This logical contradiction is the idea that the observer somehow arises from the behavior of some observable thing that it can observe, which is a paradox of self-reference, since it equates the observer with an observable value. The Gödel incompleteness theorems prove that the only way that any science, based on the logical consistency of mathematics, is free of these kinds of paradoxes of self-reference, is if the observer is 'outside' of whatever observable values it observes, just like the viewer of a computer viewing screen is always 'outside' of the computational information displayed on that viewing screen. A logical contradiction arises if consciousness somehow arises in the same world that behavior arises within, since consciousness is what observes that behavior (Penrose 2005, 34.6). The second incompleteness theorem proves any consistent mathematical system as complex as counting natural numbers can never prove its own consistency. The 'proof of consistency' is always 'outside'. (Goldstein 2005, 183). Consciousness is always 'outside', since it is what 'knows' about that logical consistency.

The holographic principle explains how this is possible. The consciousness of the observer that views the viewing screen is always present at a point of view that is outside the viewing screen. That presence of consciousness does not arise in the same world that behavior arises within. That behavior arises on a viewing screen from the way information is encoded on the viewing screen, and the way energy flows through that world over a sequence of events, as viewing screens are animated like the frames of a

movie. As energy flows, information is coherently organized into animated forms of information. Those forms appear three dimensional since they're holographic. Animated forms of information are displayed on the viewing screen over a sequence of events, and their forms tend to replicate in form due to coherent organization. Coherent organization is what allows for self-replication of form over a sequence of events displayed on viewing screens. Consciousness is always outside, present at a point of view.

Inflationary cosmology (Penrose 2005, 28.4) is another idea that is part of the paradigm shift to the theater of consciousness idea. Inflationary cosmology explains the nature of the big bang event, which is how the universe is created, and is supported by a lot of observational evidence, but like the many world interpretation, it inevitably leads to the conclusion that multiple universes exist. Multiple universes are referred to as an ensemble of universes, which describe all possible ways in which the universe can be created and evolve. An ensemble of universes is often described as 'bubbles in the void'. The surface of a bubble is called a cosmic event horizon (Susskind 2008, 435). In an exponentially expanding universe like ours, there is always a cosmic event horizon, where the universe at that point appears to expand at the speed of light, as observed by the observer present at the central point of view. Since nothing can ever travel faster than the speed of light, that horizon is as far out as that observer can see things in space.

That universal expansion is caused by 'dark energy', or vacuum energy, which causes the universe to repel itself, and is a kind of anti-gravity. The universe expands from the big bang event due to that repulsion. Dark energy arises from the vacuum state due to quantum uncertainty. This is usually described as the virtual creation of particle-antiparticle pairs, or a closed-loop process. Virtual particle-antiparticle pairs are created out of nothing, and normally annihilate back into nothing within a short period of time, as specified by the uncertainty principle. In some sense, the virtual antiparticle carries an equal but opposite amount of energy as the virtual particle, so that the total energy of this virtual process adds up to zero (Penrose 2005, 30.7). Virtual pairs appear to separate at a cosmic event horizon, which is how a universe of matter is created. The cosmic event horizon inflates in size from the big bang since there is instability in dark energy due to a phase transition that occurs as the universe expands and cools, similar to super-cooled liquid water that freezes into ice. The big bang event is only a spontaneous eruption of energy from the vacuum state that occurs due to quantum uncertainty and the nature of that universal repulsion. A cosmic event horizon is like an inflating bubble in the void, which is the nature of the universe. The void is the empty background space that the universe is created within.

The holographic principle is also a controversial idea, but is catching on fast. It's the only known way to unify relativity theory with quantum theory, and unify the equivalence principle with the uncertainty principle. It's explicitly demonstrated in string theory, which is our best unified theory. String theory is the only consistent theory we have that quantizes gravity (Greene 1999, 135). String theory has a 'point particle' kind of description, which is the description of vibrating loops of string, and is similar to a quantum field description. But string theory also has a 'dual' description, which is the

viewing screen description (Suskind 2008, 290). The viewing screen is an event horizon, or a two dimensional surface that encodes pixilated bits of information. Each fundamental pixel on the viewing screen encodes a quantized bit of information. The images of the things that we observe in our usual three dimensional world, like images of point particles, are holographically projected from the viewing screen to a central point of view. The probability of measuring those measurable images is inherent in the probability amplitudes that are calculated with a quantum field theory.

Unified theories like string theory assume the existence of an empty background space. String theory unifies all the fundamental forces through compactification of extra dimensions. The laws of the universe arise from the symmetry of empty space, like conservation of momentum that arises from translational symmetry of empty space, and conservation of angular momentum that arises from rotational symmetry of empty space. The symmetry of empty space expressed by relativity theory is the principle of equivalence (Greene 1999, 61), which expresses that all forces are inherently geometrical in nature, and are equivalent to accelerations. Every force is equivalent to an accelerating frame of reference in empty space.

The equivalence of accelerating frames of reference expresses the equivalence of all points of view in empty space. Forces are inherently geometrical in nature since they are equivalent to accelerations, as observed from the point of view of an accelerating frame of reference. That accelerating frame of reference always has an event horizon, which is a two dimensional surface that is as far out as the observer present at that point of view can see things in space. The principle of relativity expresses the constancy of the speed of light observed by all observers present at all points of view in empty space. A cosmic event horizon is a surface where the universe appears to expand at the speed of light, as observed from the central point of view of that sphere. Since nothing can travel faster than the speed of light, that surface is as far out as that observer can see things in space.

The equivalence of all points of view in empty space is explicitly demonstrated in relativity theory with general focusing and projection theorems (Bousso 2002, 26, 36), which prove the number of fundamental degrees of freedom in any region of space are defined upon a bounding surface of space. The information content for those degrees of freedom is measured by the area of the bounding surface, and can always be projected to a central point of view, which is a focal point of perception. The bounding surface is an event horizon, which is as far as the observer present at that central point of view can see things in space. Every accelerating frame of reference has an event horizon, which is as far as the observer can see things. This relationship was discovered when the entropy of black holes was first calculated. Entropy measures disordered information, which is inherently related to disordered kinetic energy. If too many degrees of freedom are excited in some spherical region of space, the region becomes very massive and must gravitationally collapse into a black hole with an event horizon. The entropy of the black hole is proportional to the surface area of the event horizon.

Relativity theory expresses the fundamental nature of consciousness through the principle of equivalence, which expresses the equivalence of observers present at all points of view in empty space. Contrary to what is often assumed in the scientific literature, quantum theory does not express the fundamental nature of consciousness. The fundamental nature of quantum theory is the uncertainty principle, which describes how something is created out of nothing, as virtual particle-antiparticle pairs spontaneously arise from the vacuum state. Virtual pairs appear to separate at an event horizon, as observed by the observer present at the central point of view. That apparent separation of matter from antimatter, called Hawking radiation, is the essence of the holographic principle, and explains how a universe of matter is created (Penrose 2005, 30.7).

String theory unifies the fundamental forces of the universe with gravity through the compactification of extra dimensions. Electromagnetism is unified with gravity with compactification of an extra fifth dimension, and the strong and weak forces with compactification of another extra five dimensions (Susskind 2008, 339). The symmetry inherent in unification is expressed by the principle of equivalence. All the fundamental forces are equivalent to an accelerating frame of reference, and express the equivalence of all points of view in empty space. An implication of the principle of equivalence is the effects of all forces disappear for an observer in a state of free fall. Unification expresses this symmetry of empty space.

In relativity theory, a force is always equivalent to an acceleration. A path through space followed by a point particle is determined by a geometrical principle, which is the path of least action. In relativity theory, action is equivalent to proper time (Penrose 2005, 17.8, 20.1). We imagine particles carry clocks with them, and the amount of time that passes in the particle's rest frame is its proper time. Particle motion is determined by the path that minimizes the action, which is also the path that maximizes the amount of proper time. The path of least action minimizes the amount of kinetic energy expended by the particle on its path while it maximizes the amount of potential energy preserved on that path, as observed from the point of view of the observer of that motion. Kinetic energy arises from the effects of time dilation, while potential energy arises in an accelerating frame of reference. Time dilation arises with all motion due to the constancy of the speed of light. Every force is characterized by potential energy and an accelerating frame of reference.

The quantum state of potentiality is determined by a sum over all possible paths (Penrose 2005, 26.6). The sum over all paths for point particle motion results in a quantum field theory. Any quantum field theory amplitude, $\Psi(x,t)$, is a probability amplitude that specifies the probability that the point particle can be measured at position x at time t . Quantum field amplitudes are calculated with a sum over all possible paths of the point particle. The path of least action is the most likely path in the sense of quantum probability. We measure a particle-like behavior of the point particle when we measure its position at some moment of time. Quantum field amplitudes also exhibit wave-like behaviors due to the sum over all possible paths. Those wave-like behaviors include phenomena like interference patterns. We measure a wave-like behavior when we measure the interference pattern.

String theory has a point particle like description that is similar to a quantum field theory, which is the description of vibrating loops of string. String theory also has something similar to the virtual particle-antiparticle pairs of quantum field theory, which are virtual string-antistring pairs that arise from the vacuum state due to quantum uncertainty. But there are no point particles in string theory (Susskind 2008, 335). The fundamental description of string theory is the dual description of the viewing screen. In string theory, the viewing screen is an event horizon that encodes pixilated bits of information. The viewing screen description is the more fundamental description, since that is where all the fundamental quantized bits of information for the world are defined. A point particle, located at a point in three dimensional space at some moment of time, is like a holographic projection of an observable image from a two dimensional viewing screen to a point of view. The probability of observing that image at that point of view is determined by the probability amplitudes in string theory that describe the vibrating loops of string, and are similar to probability amplitudes calculated in a quantum field theory.

String theory demonstrates there is no such thing as point particles that exist in some pre-existing space and time. The primordial nature of existence is the void. The world is holographically constructed within that empty background space. A viewing screen is an event horizon that encodes pixilated bits of information, and always arises from the central point of view of an observer. The images of things in the world are holographically projected to that point of view, and are animated over a sequence of events in the flow of energy, just like the frames of a movie.

The holographic nature of the universe may soon be experimentally confirmed in attempts to measure gravity waves. Attempts to measure gravity waves may give findings similar to the background microwave radiation left over from the big bang event. A gravity wave can never really be measured since there's no such thing as the point particle called the graviton. Instead, a predictable pattern of noise may be measured that corresponds to the holographic graininess of the universe. That graininess is like noise on an old TV screen, and indicates the pixilated nature of how all information is encoded in the universe on viewing screens, which are surfaces of quantized space-time.

Quantum theory tells us that the quantum state of the universe is a state of potentiality, which describes all possible paths that the universe can take in its dynamical evolution. Every event is a decision point where the quantum state branches into alternative paths. The path of least action is only the most likely path in the sense of quantum probability. The many world interpretation tells us that each path is actually taken, in the sense that an observer is always present for each path. In the sense of inflationary cosmology, each path of the universe is like a bubble in the void that inflates in size. That bubble is only an event horizon, which is a spherical surface that inflates in size, and always has an observer present at the central point of view of that bubble. A cosmic event horizon is a spherical surface where the universe at that point appears to expand at the speed of light. Since nothing can ever travel faster than the speed of light, the observer at the central point of view can only see things in space as far out as that horizon. Every observer has

its own bubble, and is at the center of its own world. The quantum state of potentiality for the universe is a sum over all bubbles in the void, which is a sum over all surfaces.

The holographic principle explains how the surface of any bubble encodes information, acts like a holographic viewing screen, and projects images to the central point of view. Images are animated over events in the flow of energy, like the animated frames of a movie. The confusing aspect of consensual reality is each bubble shares information with other bubbles, which is the nature of the perceivable world that we share together. The mechanism by which information is shared is called quantum entanglement (Penrose 2005, 23.3). Any bubble has an observer present at the central point of view, but those surfaces are pixilated, and encode information. The quantum state of any bubble includes all possible ways that information can become encoded on all the different pixels.

A state of information for a bubble is defined by the way information is encoded. Every event is a decision point, which describes all the different ways in which information can become encoded on those pixels. An event is a decision point where the path branches. The path only branches due to all the different ways in which information can become encoded on those pixels. The other bubbles are described by their own states of information. Quantum entanglement describes how the different bubbles interact with each other, as bits of information tend to align together. That alignment allows the different bubbles to share information. What appears to happen in any bubble is connected to what appears to happen in other bubbles to the degree the bits of information in those different states of information interact with each other, align together, and share information.

The holographic principle explains the fundamental level at which all information is defined, but it also explains the source of all information, in the same way that inflationary cosmology explains the source of everything in the universe. The source of everything is the void. All states of information arise from the vacuum state. The void is the empty background space the universe is created within. The universe is like a bubble in the void. These theories tell us everything arises from the nothingness of empty space as a quantum fluctuation in the zero energy level of the void. We call that spontaneous eruption of energy from the void the big bang event. Information is only encoded on event horizons due to quantum uncertainty with that quantum fluctuation. All information is encoded on surfaces of quantized space-time, which are event horizons in the sense of relativity theory, and define states of information. Information is pixilated on the surface. Each fundamental pixel on the screen encodes a quantized bit of information.

The encoding of pixilated bits of information on the event horizon only occurs as virtual particle-antiparticle pairs appear to separate at the event horizon. Virtual particle-antiparticle pairs are created out of nothing, and normally annihilate back into nothing within a short period of time, as specified by the uncertainty principle. But something very strange appears to happen at the event horizon, as observed by the observer at that central point of view. The virtual antiparticle appears to cross the event horizon, and is not observable to the observer at the central point of view, while the virtual particle

appears to move toward the observer, and appears to become a real particle that is observable. Separation of matter from antimatter at the event horizon is how a universe of matter is created. Separation of virtual particles from virtual antiparticles at the event horizon creates a kind of holographic virtual reality, as virtual particles appear to become real (Susskind 2008, 171).

Those bits of information tend to coherently align with each other, which makes the surface holographic in nature. Coherent organization arises from alignment of information. Each distinct animated form of information is coherently organized, and tends to hold together over a sequence of events. Coherent organization is the nature of all the distinct things in the world that appear to hold together and self-replicate form. Coherent organization is the only way any distinct form holds together as a bound state of information, which allows for self-replication of form, while the behaviors of that form are enacted over a sequence of events.

The nature of coherent organization, as bits of information tend to align together, arises from symmetry breaking. The symmetry that is broken is the symmetry of empty space. Symmetry breaking is how bound states of information form, which allows for self-replication of form, while the behaviors of those forms are enacted over a sequence of events in the flow of energy. Energy flows in the sense of thermodynamics. In the usual quantum field theory description of point particles, those particles tend to randomly move around, and they tend to randomly scatter off each other in collisions, due to their kinetic energy. But those particles also tend to bind together into bound states due to their potential energy of attraction.

In the viewing screen description, bits of information tend to randomly flip back and forth, which is the viewing screen analogue of kinetic energy. A pixel that encodes a bit of information in a binary code of 1's and 0's is like a switch that flips back and forth between the 'on' and 'off' position. Bits of information tend to align with each other due to quantum entanglement, which is the viewing screen analogue of potential energy. Spin networks (Penrose 2005, 32.6) demonstrate how this is possible. Quantized bits of information align together as entangled states of spin angular momentum add together. Alignment of information allows bound states of information to form, which is the nature of coherent organization that allows for the formation of animated forms of information that replicate their forms over a sequence of events. That alignment of information spontaneously emerges in the flow of energy, and breaks the symmetry of empty space.

Alignment of information arises from symmetry breaking. Rotational symmetry of empty space leads to conservation of angular momentum and quantization of spin angular momentum. If space-time geometry was 3+1 dimensional, only spin angular momentum of point particles would arise, like the spin $\frac{1}{2}$ electron and spin 1 photon. String theory, like any unified theory, assumes the existence of an empty background space. The electromagnetic, strong and weak forces arise from the compactification of extra dimensions, which lead to 'gauge' symmetries (Greene 1999, 124, 374). Any compactified dimension is like another rotational symmetry. Multiple compactified

dimensions lead to the encoding of quantized bits of information, but in larger rotational groups than ordinary spin (Greene 1999, 186, 205). Unified theories also assume super-symmetry, which is a very strange kind of symmetry. Any point in empty space is located with ordinary commuting numbers and anti-commuting numbers. Greene describes super-symmetry as "just as spin is like rotational motion with a quantum-mechanical twist, super-symmetry can be associated with a change in observational vantage point in a quantum-mechanical extension of space and time" (Greene 1999, 172). The encoding of information naturally arises with compactification of extra dimensions in an empty background space due to symmetry. Alignment of information arises as states of information become entangled, like entangled spin states. Entangled states are mathematically represented by the multiplication of states (Penrose 2005, 23.4). The rules of group theory describe how entangled states multiply together, and how spin states combine together. As entangled states add together, quantized bits of information align together like little magnets, which allows for the formation of bound states of information on an event horizon, as observed from the central point of view. Each pixel on the screen encodes a quantized bit of information.

Each animated form is organized on a surface of quantized space-time that acts as a holographic viewing screen, and projects images to a central point of view, where an observer is always present. Images are animated over a sequence of events in the flow of energy, like the animated frames of a movie. That universal flow of energy begins with a big bang, and flows in the sense of thermodynamics (Penrose 2005, 27.7), as the universe expands in size from the big bang event. That expansion will finally end with the heat death of the universe. If the universe expands in size indefinitely, its temperature approaches absolute zero as its size approaches infinity. In an exponentially expanding universe with dark energy, all other matter and energy will eventually cross the cosmic event horizon, and that universe will only contain dark energy (Susskind 2008, 437). The universe suffers heat death as its temperature approaches the temperature of the maximally inflated cosmic event horizon. The flow of energy tends to flow from a hotter to a colder object. The universe was hottest at the time of the big bang event, since the cosmic event horizon was smallest at that time (Greene 1999, 356), and its eventual heat death occurs with the largest possible cosmic event horizon.

The universe inflates in size due to an unstable process that alters the amount of dark energy, which increases the distance to the cosmic event horizon. As the universe expands it cools, and undergoes a phase transition. The big bang is the state of highest gravitational potential energy, conceptualized as a nearly uniform distribution of matter and energy in space-time geometry (Penrose 2005, 27.11). In inflationary cosmology, the total energy of the universe is zero (Penrose 2005, 28.10), since the negative potential energy of gravitational attraction cancels out all forms of positive energy. Matter and energy fall together from the big bang under the influence of gravitational attraction. As the universe expands in size it also cools, and it changes phase. That change in phase is like the burning that occurs as an unstable state of high potential energy transitions to a more stable state, and releases heat. Heat flows from the hotter to colder object, and nothing is colder than the maximally inflated cosmic event horizon (Bousso 2002, 44).

Energy flows through the universe in the sense of thermodynamics. Things move around due to kinetic energy, and tend to scatter off each other in collisions as they exchange some kind of radiation, which is the nature of a force (Susskind, 2008, 162, 346). We measure kinetic energy as heat at the macroscopic level when motion becomes randomly directed at the microscopic level. Things are hotter at the macroscopic level if there is more disordered kinetic energy at the microscopic level. Heat tends to flow from hotter to colder objects since hotter objects radiate away more heat. Heat is some form of radiation that carries away disordered kinetic energy. Things tend to scatter off each other in collisions, but also tend to bind together due to their potential energy of attraction. Bound states form at the microscopic level, but they also form at the macroscopic level, which we call a phase transition. Formation of a bound state alters the balance between kinetic and potential energy. Kinetic energy is radiated away as any bound state forms, just as heat is radiated away from liquid water as ice forms. The formation of a bound state is always like a scattering event with something else in the universe due to the radiation of energy. Only that flow of energy allows form to become transformed into new form.

Bound states form through a process of symmetry breaking, which leads to the formation of a more stable equilibrium state through a reduction in the amount of symmetry (Greene 1999, 351). Symmetry breaking involves the alignment of bits of information, just like little magnets that tend to align together (Penrose 2005, 28.1). In the usual physical systems that undergo phase transitions, like liquid water that freezes into ice, the balance between kinetic and potential energy is shifted in favor of potential energy as disordered kinetic energy is radiated away. But that balance can also be shifted if potential energy is added to the system, as occurs when a biological organism adds the high potential energy of a biological molecule to its body through a process of eating, burns that molecule within its body, and excretes away the disordered kinetic energy. All body growth and development requires some kind of biological symmetry breaking, as does the maintenance of body stability (Damasio 1999, 138). Self-replication of the form of a body is only possible within a coherently organized phase of organization. That coherent organization only develops through a process of symmetry breaking.

It's worth noting the evolutionary concept of the survival of the fittest body follows directly from the concepts of symmetry breaking and quantum probability. A body is a bound state of information that only develops through a process of biological symmetry breaking. The nature of biological symmetry breaking is the balance between potential and kinetic energy in any biological organism is altered in favor of potential energy as potential energy is added to the organism and disordered kinetic energy is radiated away. The addition of potential energy to the organism is what we call eating. All biological development, growth, behavior and survival requires a process of eating, as high potential energy molecules are added to the organism, burned within that body, and disordered kinetic energy is excreted. A body only develops and survives through a process of eating, which is an aspect of biological symmetry breaking. The bodies most likely to survive, in the sense of the survival of the fittest, follows from quantum probability. The most likely path is the path of least action. The path of least action minimizes the

expenditure of kinetic energy while maximizing the preservation of potential energy. As energy flows in its universal gradient from the big bang event to the heat death of the universe, those bodies that most efficiently transfer energy down this universal gradient are most likely to survive, since they follow the path of least action. The flow of time arises as energy flows in its universal gradient. It's also worth noting the principle of equivalence, not quantum theory, describes the nature of consciousness. Quantum theory specifies that every observable value of the quantum state is observed by an observer, but has nothing to say about the nature of the observer. The principle of equivalence specifies an observer arises at a point of view in empty space as a world arises on an event horizon.

The holographic principle explains what Damasio calls the 'movie in the mind', except the mind is only a movie of images animated upon a viewing screen. The mind is the viewing screen that displays an entire world, like a bubble in the void. That viewing screen always has an observer present at the central point of view. The confusing aspect of the world is its holographic nature. Organs of sensory perception in a body appear to relay information about an entire world to a brain, much like a video camera relays information to a digital viewing screen. That apparent relay of information includes external sensory perceptions of the world and internal perceptions of emotional body feelings, but all of those perceptions are only a holographic appearance. All the fundamental bits of information for the world are defined on surfaces of quantized space-time, which define states of information for an entire world that includes the body, and defines the nature of the mind. The form of a body is an image on a viewing screen. The consciousness of the viewer of that viewing screen is never defined by the information encoded on that viewing screen. That is what the incompleteness theorems prove. The viewer is always outside the viewing screen, present at a point of view. Consciousness can never be reduced to the way information is encoded or coherently organized on any viewing screen it observes. It's true nature is always outside the viewing screen. That viewing screen is only an event horizon that arises within the empty background space of the void, as observed by the observer at that central point of view. As a viewing screen spontaneously arises, consciousness arises at a point of view. It all arises from the void.

The void is the source of all information and energy. The void is the source of the universe, and everything in the world. The void is a state of zero energy and no information, which physicists call the vacuum state. In this sense, the void is the 'stateless state', since all states of information and energy, and all states of the world, are defined on surfaces of quantized space-time. The stateless state is the most stable state, since it's the unchanging ground state. That empty background space is the 'ground of being', in the sense that it is the source of all things that appear to exist in the world. It is the primordial nature of existence. Everything in the world arises from that 'ground'.

That 'infinite nothingness' is also the 'one' source of consciousness that knows about everything in that world. As a world arises on a viewing screen, a presence of consciousness arises at that particular point of view. That viewing screen is the nature of the mind. As that mind arises, a presence of consciousness is divided from its true undivided state with the creation of that world. This is what all the great spiritual writings

of the world tell us about the nature of creation. It's found in Genesis (1:1-4), the Rig Veda, and the Tao Te Ching (Lao Tsu 1997).

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

The Book of Genesis describes how the light of consciousness is divided from the 'one' source of consciousness with the creation of the world. It says 'the light is divided from the darkness' with the creation of the world. That darkness is the void, which is the source of everything in the world. The 'Spirit of God' is the presence of consciousness that is divided from the 'one' source with the creation of the world. That spirit 'moves upon the face of the deep', as all the images for that world are animated on the surface of a bubble that arises within the void, and the focus of attention of consciousness is focused on those images. That bubble acts as a holographic viewing screen, and projects images to the central point of view, where a presence of consciousness is always present at that focal point of perception. As the viewing screen arises, a presence of consciousness arises at that point of view. It all arises from the void. The face of the 'deep' is a surface, just like the surface of the ocean. That ocean is a void of undifferentiated consciousness.

The Tao also tells us that consciousness arises from the void, and is always present for whatever appears to happen in the world, as everything in the world appears to move. Everything in the world arises from the void as consciousness arises from the void, but the void stands alone, and is silent and unchanging:

*In the silence and the void
Standing alone and unchanging
Ever present and in motion
I do not know its name
Call it Tao*

The Tao tells us that a divided presence of consciousness may return to its true undivided state, but that return is only possible in a state of being desireless. The Tao refers to the mystery of that undivided state as the darkness, or the void:

*Ever desireless one can see the mystery
Ever desiring one can see the manifestations
These two spring from the same source but differ in name
This appears as darkness
Darkness within darkness
The gate to all mystery*

Return to that formless state is only possible in a state of being desireless. If any desires are expressed, then the world is animated in the flow of that energy, and animated forms are manifested and appear to move in that world. The desireless state is only possible with the withdrawal of emotional energy from the world. The flow of energy through the world is what animates that world over a sequence of events, and the withdrawal of that energy is the de-animation of that animation.

The focus of attention of consciousness on the world leads to an investment of emotional energy in that world, which always creates an emotional attachment to something in the world. The focus of attention is only withdrawn from the world if that investment of emotional energy is withdrawn. That withdrawal of emotional energy leads to a detached, desireless state. The willingness to let go of those attachments, withdraw that investment of emotional energy, and do nothing, only arises if the futility of everything that can be done in the world is clearly seen. The focus of attention of consciousness is only shifted away from the world onto that nothingness if nothing is done, in the desireless state. Only a detached observer can return to its true undivided, formless state.

Look, it cannot be seen-it is beyond form
Listen, it cannot be heard-it is beyond sound
Grasp, it cannot be held-it is intangible
These three are indefinable
Therefore they are joined in one

Return to that undivided state is called truth realization or enlightenment, and is described as dissolution into nothingness and oneness. Consciousness dissolves back into its source like a drop dissolves into the ocean. Dissolution only occurs if the observer of that world detaches itself from that world, and enters into a state of free fall through empty space. In free fall, that world disappears. That world is only defined on a viewing screen, which is an event horizon. The principle of equivalence tells us that in a state of free fall through empty space the effects of all forces disappear, the event horizon disappears, all forms disappear, and that world disappears.

The holographic principle explains the subjective nature of reality. There is no such thing as objective reality. Susskind describes this state of affairs as: "The objective reality of points of space and instants of time is on its way out, going the way of simultaneity, determinism, and the dodo. Quantum gravity describes a much more subjective reality than we ever imagined" (Susskind 2008, 8). If reality was objective in nature, information in 3+1 dimensional space-time could be encoded on a three dimensional lattice of quantized space, referred to as *voxels* (Susskind 2008, 295). But information is not encoded in three dimensional space. Information is pixilated, and is encoded on the two dimensional surface of an event horizon, as observed by the observer present at the central point of view of that surface. The encoding of information arises purely from the principle of equivalence, which expresses the equivalence of all points of view in empty space, and the uncertainty principle, which explains how something is created from

nothing as virtual particle-antiparticle pairs appear to separate at a horizon. A cosmic event horizon is like a bubble in the void. That bubble always has an observer present at the central point of view, and at the center of its own world.

It is as though the void creates a world for its own amusement, and watches with detached interest from its seat in the audience, while images play on a stage. The only problem with this play of consciousness is self-identification with form, which is the problem of the ego. Every viewing screen that arises is observed from its own point of view, which gives the appearance of an entire world, and the appearance of separation, self and other. The void reveals itself to itself through all the things that appear to exist in a world. Ultimately, nothing exists, there is no separation, no self, and no other. The void is 'all-one' and alone.

Mu-mon describes the path of return with the gateless gate paradox, which expresses that the divided consciousness of an observer can only be present for a world of form at a point of view, or return to its true undivided, formless state:

*The great path has no gates,
Thousands of roads enter it.
When one passes through this gateless gate,
One walks the universe alone.*

It's tempting to attribute intentionality to the void, but that's just not the nature of the void. There is no intentionality in the void, only potentiality. The void creates a world because it can. That's its potentiality. Everything that can possibly appear to happen in the world actually does appear to happen in some world. Everything not forbidden is compulsory. All actions of the void are impersonal, as is the true nature of consciousness. Intentionality only arises with the flow of energy through the world, the organization of information into form, and emotional expressions.

Tao in the world is like a river flowing home to the sea

*All things arise from Tao
They are nourished by the energy of Tao
They are formed from matter
They are shaped by environment*

Tao follows what is natural

A body is an animated form of information that naturally arises in the world. That form is coherently self-replicated in form over events in the flow of energy, as the behaviors of that form are enacted. An observer only believes that it is embodied in that body since that observer really feels like it is embodied, as it perceives the emotional body feelings expressed by that body. The satisfaction of desires feels good, which creates an emotional attachment of the observer to something in the world, and perpetuates the expression of

that desire. As desires are satisfied, the flow of emotional energy through the body comes into alignment with the flow of energy through some other thing in the world, and feelings of connection are expressed. The frustration of desires feels bad. As desires are frustrated, the flow of emotional energy through the body is not in alignment with the flow of energy through some other thing, and feelings of disconnection are expressed. Out of that frustration, the desire to possess things, control things, and force things to satisfy desires is expressed. Nothing ever wants to be possessed or controlled, and eventually all things resist those emotional attempts at control.

He who grasps loses

*The sage stays behind, thus he is ahead
He is detached, thus at one with all
Through selfless action, he attains fulfillment*

The desire to hold onto things, possess things, and control things, will ultimately turn all things into pain-giving things that frustrate desires, since nothing wants to be possessed or controlled. An observer that clearly sees the futility of its desire to control things is ultimately willing to let go of those things, and receive nothing in return, since it would rather be pain free than continue to hold onto a pain-giving thing.

*All can know good as good only because there is evil
For having and not having arise together*

*Misfortune comes from having a body
Without a body, how could there be misfortune?
Surrender yourself humbly; then you can be trusted to care for all things
Love the world as your own self; then you can truly care for all things*

The willingness to let go of emotional attachments leads to autonomy, which is the only process that allows for the development of self-reliance. Attachments only perpetuate a state of immaturity and dependency on others. Development of autonomy is the process of letting go and growing up. The willingness to let go of attachments always feels like something is dying inside. What dies? Ultimately, the illusion of a self-concept dies. The illusion of being a person in the world dies. Even that illusion doesn't really die as long as the body lives. Only belief in that illusion dies. False belief in self and other dies. A self-concept is a mentally constructed belief that arises in emotional relationship with the concept of other.

That belief dies when it's no longer believable. Belief comes to an end in the desireless state. Without belief, the self-concept is only a character role that we play, like an actor on a stage. The irony is that to know the truth, all desires must die, including the desire to know the truth. The self-concept only dies through a self-destructive process, which only begins if the self-concept is examined, and its falseness is exposed and clearly seen. That examination turns a self-concept into a pain-giving thing, which is the reason the

observer is willing to let go of its attachment to it, and receive nothing in return. This self-destructive process only goes forward with willingness to suffer ego death rather than live the life of a lie.

*It is more important
To see the simplicity
To realize one's true nature
To cast off selfishness
And temper desire*

Empty yourself of everything

He who is attached to things will suffer much

If nothing is done, then all will be well

*Without form there is no desire
Without desire there is tranquility*

Therefore the sage seeks freedom from desire

The ultimate desire is the desire to live, and the ultimate fear is the fear of death. Only a body can express desires. Only those emotional expressions allow for the self-replication of the form of the body while behaviors are enacted. A body is a coherently organized bound state of information that self-replicates its form over events in the flow of energy. A body only develops with the development of that coherent organization, and body death occurs with the loss of that organization. The nature of the flow of energy through the world is that all forms eventually become disorganized, since all energy flows in the sense of thermodynamics. That universal flow of energy allows for transformation of form into new form. Emotional expressions are inherently self-defensive in nature as they defend the survival of the body, and maintain that organization over a sequence of events.

A self-concept is only emotionally constructed and self-replicated in a mind with those self-defensive expressions, as the concept of self is emotionally related to the concept of other things that appear in the world. The mental construction of a self-concept only arises as an emotional projection to past or future events, as a body-based self-image is emotionally held in mental imagination, and is related to the images of other things that appear in the world (Damasio 1999, 133). The holding of images in mental imagination is the nature of what we call memory and anticipation of events, and is inherently emotional in nature. The holding of a body-based self-image in mental imagination is inherently self-defensive in nature.

Self-defensive expressions naturally arise with emotional attachments. It only makes sense to defend those attachments. All complex organisms must attach themselves to the parent organism early in their development, but to fully mature they must detach

themselves. That development is arrested in an immature state if there is a failure of detachment. That failure of detachment only arises with an exaggeration and distortion of the normal expression of self-defensiveness.

The failure of detachment only arises with an ego, or the mentally constructed concept of self and other, which perpetuates an immature state of dependency. Exaggerated and distorted emotional expressions of self-defensiveness only arise in mental imagination, as a body-based self-image is emotionally held in mental imagination through emotional projection to past and future events, and is emotionally related to the images of other things in the world. Those emotional relationships are the nature of self-concerned or self-referential thoughts, which can only arise with the memory and anticipation of events as images are held in mental imagination. The body no longer just responds to threats to its survival in the moment, but also responds to imagined threats to its survival as constructed in mental imagination. Each self-concerned thought is a stimulus for another self-defensive emotional response in the body, which only leads to the construction of more self-concerned thoughts. The exaggerated and distorted nature of self-defensiveness that arises in mental imagination creates a vicious cycle, like the distortion and amplification that arises in an out-of-control positive feedback loop.

Only a coherently organized body can express self-defensive emotions, which inherently defend the survival of the form of that body, and inherently are limited to that form. The flow of energy through a body can come into alignment with the flow of energy through other things, and create an emotional attachment to those forms, but if the body is to survive and self-replicate its form over a sequence of event, that coherent flow of energy at most can become limited to the body itself. Self-defensive expressions by a body always create a sense of self-limitation and self-identification with the form of that body. As a body-based self-concept is emotionally constructed and animated in a mind, and emotional body feelings are perceived, the observer of that mind feels self-limited to that body. Only those self-defensive emotional expressions make belief in a self-concept believable, which is the false belief the observer of the mind believes about itself that it is embodied and limited within the form of that body. The deconstructive process of the ego only goes forward with willingness to disbelieve that false belief.

Only the observer of the mind observes that body-based self-image as it arises in emotional relationship to the images of other things that appear in the world. The nature of the self-concept only arises with emotional relationships, as images are held in mental imagination through emotional projection to past or future events. The falseness of the ego arises as the observer of the mind mistakenly identifies itself with a body-based self-image it observes. The self-concept arises in emotional relationships that relate the self-image to images of other things with emotional body feelings. The observer of the mind identifies itself with that self-image since it really feels like it is embodied in a body that expresses those emotional body feelings. The self-concept is a false belief the observer of the mind believes about itself. As it perceives the emotional body feelings inherent in the mental construction of its self-concept, it believes its true nature is embodied within the form of a particular body it perceives on the viewing screen of its mind.

That false belief is the observer's self-identification with the form of that body. That belief is false in the sense that the viewing screen of the mind only arises from the point of view of the observer. As the viewing screen arises, a presence of consciousness arises at that central point of view. That world arises the same way a dream arises from a dreamer. That world always belongs to the dreamer. Everything in that world, including its body-based self-concept, belongs to the dreamer. It only mistakenly identifies its true nature with the central character of that dream, which is its false self-identification with the form of a particular body that appears in that world from a particular point of view.

The focus of attention of the observer on its self-concept leads to an investment of emotional energy in its mental construction, and to an emotional attachment to that particular body. That limited attachment to the body arises as body desires are satisfied, the flow of energy through the body comes into alignment with the flow of energy through other things in the world, and feelings of connection are expressed. All attachments are limited in nature, and ultimately are limited to a body. Only a coherently organized body can express emotions. Attachment to a body also arises as desires are frustrated, the flow of energy through the body goes out of alignment with the flow of energy through other things, feelings of disconnection are expressed, and expressions of self-defensiveness arise. In either case, the observer really feels like it is embodied as it perceives body feelings, and is emotionally attached to and self-identified with that body.

The process of awakening always begins as a process of disillusionment and discontent. Only the observer of the mind can see the falseness of its own ego. Only that self-reflective process allows the observer to detach itself from its ego. The observer is not observing its own image, but only a body-based self-image with which it identifies itself. If the ego's falseness is clearly seen, discontent arises. Discontent is the desire to destroy the falseness of the ego, which is the emotional energy that allows the ego to fight for its own self-destruction. The ego fights for its self-destruction, but that war only comes to an end with a surrender and willingness to suffer ego death rather than live the life of a lie.

The process of ego death is always a withdrawal of attention away from the ego, and a withdrawal of emotional energy in the mental construction of the ego, which is the only way the emotional construction of the ego is deconstructed. The withdrawal of emotional energy from its mental construction is a de-animation of the ego. This deconstructive process is the only way the ego is transcended. Only an observer can withdraw its attention away from its ego, and withdraw its investment of energy in the emotional construction of its ego. This deconstructive process only goes forward with disbelief, if the self-concept is clearly seen as a false belief the observer believes about itself. Only if the observer clearly sees the falseness of its self-concept is it willing to deconstruct its ego, and detach itself. The de-animation of its ego is the only way the observer of a mind can detach and de-identify itself from its ego, which only goes forward with disbelief.

This self-destructive process is like the burning that occurs as an unstable state of high potential energy transitions to a more stable state, and releases heat that is radiated away.

The withdrawal of emotional energy away from the mental construction of an ego is like the burning of the ego. The most stable state possible is the unchanging 'stateless state' of void. Everything ultimately burns down to nothing, just like a virtual particle-antiparticle pair that annihilates back into nothing. Those virtual pairs only appear to create a world of matter, as they appear to separate at the event horizon that is observed by the observer present at that central point of view. The nothingness of no-self is what remains as that observer detaches itself from everything in that world, enters into a state of free fall through empty space, and that entire world disappears.

*He who follows the Tao
Is at one with the Tao*

Returning to the source is stillness, which is the way of nature

*Stand before it and there is no beginning
Follow it and there is no end*

*The form of the formless
The image of the imageless
It is called indefinable and beyond imagination*

The farther you go, the less you know

The Tao expresses the limits of all learned knowledge, like scientific knowledge, and its ultimate limitation vis-à-vis the ultimate knowledge. All learned knowledge is a part of the world we perceive. The ultimate knowledge isn't, and isn't learned. It's awareness aware of its true nature, through dissolution into its true undivided nature, the indescribable experience of 'being nothing' and 'knowing nothing'.

*Those who know are not learned
The learned do not know*

*In the pursuit of learning, everyday something is acquired
In the pursuit of Tao, everyday something is dropped
Less and less is done
Until non-action is achieved
When nothing is done, nothing is left undone
The world is ruled by letting things take their course
It cannot be ruled by interfering*

Hindu philosophy comes closest to a scientific description of the true nature of reality. The Hindu concepts of the Creator, the Preserver, and the Destroyer are inherent in any unified theory like string theory, which embodies the holographic principle of quantum gravity. Inherent in a unified theory is an empty background space within which a universe is created on a cosmic event horizon, like a bubble in the void. The nature of the

void is that empty background space that physicists call the vacuum state. That empty background space, referred to in Hinduism as Paramakash, is the Absolute nature of existence, in the sense that the form of all the things that appear to exist in any world arise from that nothingness. The process of creation can only arise with quantum uncertainty, as virtual particle-antiparticle pairs appear to separate at an event horizon, as observed by the observer present at that central point of view. That apparent separation creates a holographic virtual reality, as virtual particles appear to become real, and bits of quantized information are encoded on the surface of the horizon. Those bits of information tend to align with each other due to quantum entanglement, and are spontaneously organized into coherently organized bound states of information, which is the nature of the form of all things that tend to self-replicate form over a sequence of events in the flow of energy. Self-replication of form, while behaviors are enacted, is the nature of preservation of form. As energy flows in the sense of thermodynamics, forms tend to become disorganized. Eventually all forms are destroyed. All virtual particles eventually annihilate with their antiparticles. As a world holographically arises on an event horizon, an observer is divided from the 'one' source of consciousness, and is present at a point of view. That observer can return to its true undivided state through dissolution into that nothingness, referred to as Nirvana.

The Hindu expression *Om Tat Sat* expresses the true nature of being, but must be balanced with the expression *Neti-Neti*, which expresses negation and non-identification with form. Together they form the alpha and omega of all self-knowledge, or the nature of 'no-self'. Socrates tells us to *Know Thyself*, but also has this to say about the nature of death: "To fear death, my friends, is only to think ourselves wise, without being wise; for it is to think that we know what we do not know". Body death is only a transformation of form into new form. The divided presence of consciousness of an observer can only be present for the form of a body, or return to its true undivided, formless state.

Knowing the self is enlightenment

To die but not to perish is to be eternally present

Brings freedom from the fear of death

There is no reason for the existence of the 'existent one'. There is no reason for being. Being is prior to creation and perception, prior to identification with form, and prior to whatever forms appear to exist in the world. Those forms appear to come into existence on a 'plane of existence'. The 'existent one' is the source of the light of reason, and the source of all things that appear to exist in any world. That light is divided from the darkness with the creation of that world. With the disappearance of that world, that light returns to its true undivided formless state.

Being at one with the Tao is eternal

And though the body dies, the Tao will never pass away

Because there is no place for death to enter

Being is born of not being

The Buddha had something like this to say about the nature of the self-concept: 'you are what you think you are'. The conclusion of this statement is very simple. If there are no thoughts, then 'you are not'. The Tao also tells us: 'being is born of not being'. The possibility of 'being something' is created out of 'being nothing'. The only way to know that nothingness is through a process of detachment from everything that appears to exist within the world we perceive. The instruction to 'kill the Buddha' is simply an instruction to destroy our dependency on any higher authority that appears within that world, as part of that self-verification process.

This is what Nisargadatta Maharaj has to say about that self-verification process:

Mere knowledge is not enough; the knower must be known.

Without knowledge of the knower there can be no peace. I know myself as I am in reality.

I am neither the body nor the mind. I am beyond all these.

You are accustomed to deal with things, physical and mental. I am not a thing, nor are you. We are neither matter nor energy, neither body nor mind.

Once you have a glimpse of your own being you will not find me difficult to understand. You must gain your own experience.

We believe so many things on hearsay. We never cared to verify.

Nisargadatta tells us that 'life is but a dream', and has this to say about the true nature of the dreamer:

Realize that you are dreaming a dream you call the world. When you have seen the dream as a dream you have done all that needs be done.

The dreamer is one. I am beyond all dreams. I am the light in which all dreams appear and disappear.

Nisargadatta describes how the universe arises from the void, and how consciousness arises as the universe arises:

The entire universe exists only in consciousness, while I have my stand in the Absolute (Paramakash). In pure being consciousness arises; in consciousness the world appears and disappears.

Awareness comes as if from a higher dimension.

Awareness is beyond all. Awareness is undivided-aware of itself.

Awareness is primordial; it is the original state, beginningless, endless, uncaused, unsupported, without parts, without change. Consciousness is on contact, a reflection against a surface, a state of duality.

The supreme state is the very centre of consciousness, and yet beyond consciousness.

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

But the void is full to the brim. It is the eternal potential as consciousness is the eternal actual.

In the ocean of pure awareness, on the surface of the universal consciousness, the numberless waves of the phenomenal worlds arise and subside beginninglessly and endlessly.

Nothing lasts. The void remains.

Awareness is not of time. Time exists in consciousness only.

In reality only the Ultimate is. The rest is a matter of name and form. As long as you cling to the idea that only what has name and shape exists, the Supreme will appear to you non-existing.

Names and shapes are hollow shells. What is real is nameless and formless, pure energy of life and light of consciousness.

All is consciousness. Consciousness itself is the source of everything.

Everything is a form of energy.

You are not the body. You are the immensity and infinity of consciousness. Consciousness is the subtle counterpart of matter. Inertia and energy are attributes of matter.

Whenever matter organizes itself into a stable organism, consciousness appears spontaneously. With the destruction of the organism consciousness disappears.

Consciousness arising the world arises.

You are confused because you believe you are in the world, not the world in you.

The objects in the world are many but the eye that sees them is one.

I am not my body. I am the witness only. All things are in me. I am not among things. You are so accustomed to thinking of-bodies having consciousness that you cannot imagine consciousness as having bodies. Bodily existence is but-a movement in consciousness.

The very purpose of creation is the fulfillment of desire. Things happen by their own nature. From my point of view everything happens by itself, quite spontaneously. I do nothing. I just see them happen.

Self-identifications are patently false and the cause of bondage.

I am not an object in consciousness but its source, its witness, pure shapeless awareness.

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

You are and I am-only as points in consciousness.

All consciousness is consciousness of change.

The very perception of change-necessitates a changeless background.

The ocean of consciousness is infinite and eternal.

Timelessly the source actualizes itself without exhausting its infinite possibilities.

Every moment returns to its source-just as every wave subsides into the ocean.

Realization is in discovering the source and abiding there.

Nisargadatta describes the enlightened state very much like Plato's description:

You know yourself only through the senses and the mind. You take yourself to be what they suggest; having no direct knowledge of yourself. You have mere ideas.

Whatever you think you are you take it to be true-imagining yourself perceivable.

I see as you see, hear as you hear. I also feel thirst and hunger. When starved or sick my body and mind go weak. All this I perceive quite clearly, but I am not in it.

I feel myself as floating over it, aloof and detached. There is aloofness and detachment as there is thirst and hunger; there is also the awareness of it all and a sense of immense distance as if the body and the mind and all that happens to them were somewhere far out on the horizon.

I am like a cinema screen-clear and empty. The pictures pass over it and disappear, leaving it as clear and empty as before. In no way is the screen affected by the pictures, nor are the pictures affected by the screen.

The screen intercepts and reflects the pictures. These are lumps of destiny, but not my destiny; the destinies of the people on the screen.

The character will become a person when he begins to shape his life instead of accepting it as it comes-identifying himself with it. To myself I am neither perceivable nor conceivable; there is nothing I can point out and say "this I am".

Nisargadatta also describes the path of return:

For the path of return naughting oneself is necessary. My stand I take where nothing (Paramakash) is; words do not reach there, nor thoughts. To the mind it is all darkness and silence.

It is. It cannot be denied. It is deep and dark, mystery beyond mystery. It is, while all else merely happens.

It is like a bottomless well, whatever falls into it disappears.

Nisargadatta also describes the necessary role of surrender:

When there is total surrender-complete relinquishment of all concern with one's past, present and future, with one's physical and spiritual security-when the shell of self-defense is broken-a new life dawns, full of love and beauty. Complete self-surrender by itself is liberation.

Self-surrender is the surrender of all self-concern. It cannot be done-it happens when you realize your true nature.

Reality is essentially alone. To know that nothing is, is true knowledge.

The reward of self-knowledge is freedom from the personal self. Freedom means letting go. Spiritual maturity lies in the readiness to let go of everything.

Giving up is the first step. The real giving up is in realizing that there is nothing to give up, for nothing is your own.

There's confusion about the nature of enlightenment due to failure to distinguish 'awakening within the dream' from 'awakening from the dream'. Awakening from the dream is the nature of truth realization. When the dreamer awakens from its dream, the dream comes to an end, the dream world disappears, and only the true nature of the

dreamer remains. The dreamer realizes its true nature as that nothingness. Awakening within the dream is more like lucid dreaming. With lucid dreaming, the dream world does not disappear, but the dreamer knows itself to be the presence of consciousness that observes that dream. The observer of that dream world knows itself only as a spiritual presence of consciousness. It knows that it is nothing that appears within that world, and it is nothing that it observes.

The lucid state only occurs through emotional transformation, which is always a death-rebirth process, or a transformation of form into new form. The death of the ego is a process of deconstruction of old form. The rebirth process is always a transformation into new form. The ego fights for its self-destruction, but that war only comes to an end with a surrender, as the death of the ego is accepted. That acceptance is the willingness to withdraw emotional energy from the expression of self-defensive personal will, and the acceptance of universal will. Acceptance of universal will arises naturally if expressions of personal will are seen as false, since they defend the survival of form as though the existence of the observer depends on it. Body death is only a transformation of form. An observer can only be present for the form of the body, or return to its true undivided, formless state.

Consensual reality is just like a shared dream. The consensual reality of a world is shared among many observers, as observed from many different points of view. An observer can awaken from its dream if the dream comes to an end, but can also become lucid and awaken within its dream. The emotional construction of the ego is de-animated in the lucid state, but that world isn't de-animated and doesn't disappear. In the lucid state, the mind becomes silent. The mind only becomes silent if self-concerned thoughts are no longer emotionally constructed. Without self-referential thoughts, the observer of a mind no longer has a mentally constructed self-concept with which to identify itself, and knows itself only as the silent observer of that world. It knows itself to be a presence of consciousness.

The lucid state is only possible with an emotional transformation, which is always a death-rebirth process. The segregated, self-defensive ego dies away, and an integrated self is reborn. The death of the segregated self is a deconstruction of form, and the rebirth of an integrated self is a transformation into new form. That emotional transformation is a change in the way form is organized, like a phase transition. Ice only melts into liquid water if a lot of heat is applied. The only way that transformation goes forward is with the expression of self-destructiveness, which is like heat that melts away the old form. The segregated self is organized through the expression of self-defensiveness. Since its form is body-based, that form survives through self-defensive expressions, which defend body survival. Self-replication of form is what the expression of self-defensiveness is all about, and self-identification with the form of a body is what the ego is all about. The observer of a mind only feels self-identified with its body as it perceives the self-defensive emotional body feelings expressed by that body, which defend body survival. That is how an observer becomes emotionally attached and self-limited to its body. That observer is not really embodied. It only feels like it is limited to that body. That observer is divided

from the 'one' source of consciousness with the creation of a world on a viewing screen. The form of its body is an animated image that arises from a viewing screen, and it is present for that form at a point of view. Its self-identification with form is a delusion, or a false belief that it believes about itself. Those animated body images are an illusion. It can only be present for the form of its body, or return to its true undivided, formless state.

A self-referential thought is an emotionally constructed relationship of mental images. A self-concept is emotionally constructed in a mind with attachments, which arise as desires are satisfied, or with expressions of self-defensiveness, which arise as desires are frustrated and attachments defended. An attachment arises as the flow of energy through a body comes into alignment with the flow of energy through some other thing, which feels good due to feelings of connection. The frustration of desires feels bad due to feelings of disconnection that arise as the flow of energy goes out of alignment. That alignment of the flow of energy is how a body attaches itself to some other thing. The nature of the organization of a body is that the flow of energy through that body can at most become limited to that body itself if that body is to self-replicate its form. Self-defensive expressions arise with frustration of desires, and defend body survival. This process is how a self-concept is emotionally constructed in the mind. A body-based self-image is emotionally held in mental imagination through emotional projection, and related to the images of other things also held in mental imagination. A self-concept is emotionally constructed in mental imagination with self-referential thoughts that are only like a story that the mind tells about how the body survives in the world.

The problem isn't the body surviving in the world. The problem is the story told in mental imagination about how a body survives in the world. The self-concept only arises with that story. That story is composed of self-referential thoughts, which are mentally constructed beliefs that relate self to other. Implicit in each belief is the false belief the observer of the mind is embodied within the body of the central character of that story. That false belief is what the observer of the mind believes about itself as it perceives a mentally constructed belief, and feels like it is embodied as it perceives an emotional body feeling inherent in that belief. The problem isn't a body that expresses emotions in a world. The problem is a mind that emotionally constructs self-referential thoughts, which emotionally relate the concept of a body-based self to the concept of other. Self-referential thoughts are false beliefs the observer of the mind believes about itself.

The observer of a mind only detaches itself from its self-concept if it no longer believes that false belief about itself. The only process that detaches itself from its self-concept is to sever emotional attachments. An observer is self-identified with the form of a body due to those attachments. The only way it detaches itself is to sever them. The process is straightforward. The observer looks within its mind at its self-concept and sees its falseness. As the falseness of a self-concept is clearly seen, disillusionment arises, and the desire to destroy that self-concept. Attachments are severed with a surrender and the willingness to let go, which is a process of ego death. That is how the war of self-destruction comes to an end, but only if battle after battle is fought, which is like a death by a thousand cuts. The observer sees the battlefield as it sees how its self-concept is

constructed out of those emotional attachments. The reason it is willing to fight those battles, and let go of those attachments, is if it clearly sees that its self-concept is only an illusion, and that it would rather suffer ego death than live the life of a lie.

This self-destructive process only goes forward if attachments are severed. That is the only way the ego is transcended. A self-concept is only constructed in the mind as a body-based self-image is emotionally related to images of other things that appear in the world. This emotional construction process is inherently self-defensive in nature, and only attachments are defended. It only makes sense to defend attachments, but the sense of 'making sense' is based on misperception. The answer isn't to 'stop making sense', but to stop making misperceptions. The ultimate attachment is to the body itself, which is the ultimate misperception. An observer attaches itself to its body as it perceives self-defensive body feelings, and feels like it is self-limited to that body. Its belief in a body-based self-concept is its self-identification with the form of that body. Since it feels like it is embodied, the survival of that body is defended as though its existence depends on it.

The self-destructive process only goes forward if attachments are severed, but that forward progress only occurs if there is willingness to fight battle after battle with the desire to hold onto things and control things. Each battle only comes to an end with a surrender, which is the willingness to let go of things. With each surrender an attachment is severed, which is like a death by a thousand cuts. The Gordian knot of attachment cannot be untied, only severed. This self-destructive process is the 'dark night of the soul', but is more like a year-round fortnight of 'dark nights'. As an old joke goes, 'if you've lost your keys in the darkness, you can't find them in the light, even though the light is better there'. The key that unlocks the secret of being is only found in the darkness.

An observer only enters into the lucid state with a death-rebirth transformation. A lucid observer knows itself only as a spiritual presence of consciousness. That observer dies to its false self-identification with the form of its body, and is reborn as it identifies itself with its true spiritual nature. That observer is divided from the 'one' source of consciousness, and is present at a point of view as a world arises on an event horizon. That observer mistakenly identifies itself with the form of its body that appears in that world, but it cannot die as that body appears to die, or as that world disappears. It can only return to its true undivided, formless state.

That observer is never really embodied or limited to the form of its body. It only believes that it is embodied due to its self-limiting beliefs. Those self-limiting beliefs are self-referential thoughts emotionally constructed in its mind, which relate its body-based self-concept to the concept of something else in its world with body feelings. That observer only believes it is embodied since it really feels like it is embodied as it perceives emotional body feelings. It only detaches itself from its false self-identification with the form of its body if it disbelieves those false beliefs about itself. The process of detachment only goes forward if it clearly sees the falseness of those beliefs, and if those false beliefs are no longer emotionally constructed in its mind. The only way emotional energy is withdrawn from the mental construction of its false self-limiting beliefs is

through disbelief. Withdrawal of emotional energy is always a surrender, the willingness to abandon expressions of self-defensive personal will, and acceptance of universal will.

The emotional transformation that leads to the lucid state allows an observer to know itself as a presence of consciousness that is only present for the form of its body. It knows itself only as a witness. It knows itself as an observer present at a point of view that only witnesses the form of that body, as those images play like movie images on a viewing screen. That transformation is only possible with the development of the integrated state, which is always a death-rebirth process, and a transformation of form into new form. That transformation only occurs if the observer of a mind clearly sees the falseness of its own ego, and clearly sees the falseness of all the self-defensive expressions that defend the form of its ego as though its existence depends upon it, which keeps it self-identified with that form. As it sees that falseness, self-destructiveness arises, which is the hot emotional energy that counteracts the self-defensiveness of the ego, like heat that melts ice back into water. That is the deconstructive part of the death process, but there is also a reconstructive part of the rebirth process. The segregated, self-defensive ego dies away, and the integrated self is reborn. That rebirth only occurs with a surrender, which is the abandonment of expressions of self-defensive personal will and the acceptance of universal will. An integrated self is integrated only to the degree the flow of emotional energy through a body comes into alignment with the flow of all things. That alignment only occurs with acceptance of everything as it is every moment, with no desire to change or control anything, and expresses trust in universal will to sort out what is best for all things. The reward of that integration is unlimited feelings of connection to all things.

The correct metaphor for the deconstruction of the ego is the burning of the ego, not melting. The concept of burning requires the concept of a meta-stable state, which is characterized by a potential barrier. For example, a carbohydrate molecule is an unstable state of high potential energy that transitions to a more stable state of lower energy as it burns and heat is radiated away. This kind of unstable state is called a meta-stable state due to a potential barrier. A potential barrier is like a hill between two valleys that must be climbed before the transition to the more stable state can occur. The meta-stable state is held in a higher potential valley, and the more stable state is a lower valley that is only reached if the hill between those two valleys is climbed. That hill is only climbed if kinetic energy is added to the molecule, which is why heat must be applied before the molecule will burn. Burning to a more stable state occurs as heat is radiated away, and the system settles into the lower potential valley. If that heat is not radiated away, the system has too much kinetic energy and the potential barrier can be climbed again, and the system can return to the higher potential valley and that meta-stable state.

A meta-stable state also explains why the transition occurs with a cascade effect, or like an avalanche. Burning begins slowly, but accelerates to a faster and faster rate, just like water flowing down a river. An avalanche occurs suddenly, when the downward force of gravity overcomes the cohesive force of a snow pack that holds it together and to the mountainside. Once the fall begins, it accelerates.

The ego is mentally constructed as a meta-stable state of high potential energy, which is characterized by a potential barrier. In some sense, that potential barrier is the expression of self-defensiveness. The expression of self-destructiveness is like hot emotional energy that counteracts the expression of self-defensiveness, and overcomes that potential barrier. Before that meta-stable state transitions to a more stable state, heat must be applied, just as heat must be applied before the meta-stable state of a high potential energy molecule will burn. Heat must be applied before the ego will burn. The expression of self-destructiveness is like hot emotional energy that allows the ego to burn. Once the ego begins to burn, heat is released and is radiated away. The withdrawal of emotional energy away from the mental construction of the ego is like the burning of the ego. Like any other kind of burning, it begins suddenly, like an avalanche, and accelerates.

The emotional energy used to construct the ego is only withdrawn away from the ego through a process of surrender, which is the only process that deconstructs the ego. If that emotional energy is not withdrawn away from the mental construction of the ego, there is no transition to a more stable state, and there is no burning of the ego, no matter how much hot emotional energy is applied through the expression of self-destructiveness.

The process of burning away the ego only begins with an examination of the ego. That deconstructive process goes forward if the observer of a mind looks within its mind and sees the falseness of its self-concept, from which arises the desire to destroy that self-concept. The expression of self-destructiveness counteracts the self-defensive expressions of the ego. The expression of self-destructiveness is like the hot emotional energy that allows the ego to transition to a more stable state, but only if heat is also radiated away, which only occurs with a surrender, and the withdrawal of emotional energy away from the ego's mental construction.

The burning away of the ego is expressed by the Buddha in the Fire Sermon:

Burning, burning, burning, burning
O Lord, thou pluckest me out

Unless there is willingness to surrender, there can be no forward movement. The meta-stable state of an ego cannot transition to a more stable state until energy is radiated away from the mental construction of that ego, no matter how much hot emotional energy of self-destructiveness is applied to the ego. Surrender is how emotional energy is withdrawn away from the ego's mental construction.

The mentally constructed self-concept only survives through the expression of self-defensiveness, which fundamentally defends the survival of the body. A self-concept is emotionally constructed in the mind as a body-based self-image is emotionally held in mental imagination, and is emotionally related to images of other things also held in mental imagination. The holding of an image in mental imagination is what we call memory and anticipation of events, which only arises with emotional projections to past or future events. A self-concept is a belief the observer of the mind believes about itself.

As the observer of the mind perceives that mental concept, it believes it is that body-based self-concept, which we can call the 'I am the body idea'. The observer of the mind only believes that false belief about itself since it really feels like it is embodied within that body, as it perceives the emotional body feelings expressed by that body inherent in the mental construction of that self-concept. Only those emotional body feelings relate a body-based self-image to the images of other things that appear in the world. The mental construction of a self-concept is inherently self-defensive in nature. Self-defensive expressions are inherent in the observer's self-identification with the form of that body.

If the observer of a mind clearly sees the inherent falseness of its body-based self-concept, as emotionally constructed in its mind, disillusionment and discontent naturally arise. Discontent is the desire to destroy the falseness of the self-concept, which is the nature of the expression of self-destructiveness that counteracts the expression of self-defensiveness, and that destroys the ego.

The falseness of the ego is not only seen in one's own self-concept, but can also be seen in the self-concept of others. The expression of self-destructiveness can be expressed against the falseness of a self-concept as it arises in others, just as much as it can be expressed against a false self-concept that arises in oneself. Hatred of others is a strange combination of expressions of self-defensiveness and self-destructiveness. One's own false self-concept is defended, while the false self-concept of another is more clearly seen, and is attacked with the desire to destroy that false self-concept. The problem with hatred of others is that one's own false self-concept is not seen clearly enough, while the falseness of others is seen too clearly. The biblical instruction to 'pluck the plank from your own eye' rather than remove 'the speck' from the eye of another is as valid now as it's ever been. That speck is the emotional blinders of the ego that obstructs clear seeing.

Unless there is willingness to surrender, there can be no forward movement, but only the state of being stuck with an ego. Obstructions arise as desires to hold onto things, control things, and force things to satisfy desires are expressed. Surrender is the willingness to let go of things, sever attachments, and relinquish the illusion of control. It is the willingness to abandon expressions of self-defensive personal will and accept universal will.

Surrender expresses the willingness to accept everything as it is every moment, with no desire that things be any different. In a state of surrender, the flow of energy through a body comes into alignment with the universal flow of all things. The nature of universal flow is to follow the path of least action, since that is the most likely path in the sense of quantum probability. All expressions of self-defensive personal will are an interference with the expression of universal will, and the normal flow of all things. The nature of that interference is what we call an interference pattern. Quantum theory describes the nature of an interference pattern as all the alternative paths that can be taken that deviate from the path of least action. Every interference takes an alternative path, which interferes with the normal flow of all things. In a state of surrender, only the path of least action is taken.

Surrender is the only way the mind becomes silent, as self-concerned thoughts are no longer emotionally constructed in the mind. Thoughts are only an emotional relationship constructed in the mind, as a body-based self-image is emotionally held in mental imagination and is emotionally related to the images of other things also held in mental imagination. The self-concept only arises as the observer of the mind identifies itself with that self-image. An observer of a mind only becomes aware of its own presence, and knows itself as a silent witness of the world, if the mind becomes silent. Only with mental silence can the observer know itself as a pure presence of consciousness. Surrender is the only way the flow of energy through the body comes into alignment with the flow of energy through all things in the world, as universal will is accepted. Only in a state of surrender can the observer feel connected to all things in the world.

The secret of mental silence is attention focused on the present moment. As a mind engages in mental imagination with emotional projection to past and future events, and the focus of attention is on mental imagination, the consciousness present for that mind is not focused on the present moment. As that mind constructs self-referential thoughts that emotionally relate a self-concept to the concept of other things, the focus of attention is on thoughts, and that presence of consciousness identifies itself with that self-concept. The true nature of that presence of consciousness is never found outside the present moment, and is never identical to any self-concept the mind can construct through emotional projection and mental imagination. It loses itself in mental imagination and self-referential thoughts, in the sense that it is not aware of its own presence.

It is not aware of its own sense of being present. Self-referential thoughts and mental imagination emotionally project that presence of consciousness out of the present moment, as it identifies itself with a self-concept that is only constructed in self-referential thoughts through a process of emotional projection to past and future events. Self-identification is always an identification of consciousness with form. It cannot find itself in its self-concept, or in mental imagination, only in the present moment. That presence of consciousness only finds itself if it becomes aware of its own presence. It is always found in the present moment with mental silence. It finds itself if it focuses its attention on its own sense of being present in the present moment, with mental silence.

Awakening is only possible if the presence of consciousness for a mind clearly sees the emotional mechanism by which it identifies itself with the form of a self-concept. That mechanism is inherent in every self-referential thought emotionally constructed in a mind, which is a belief that presence of consciousness believes about itself, as it identifies itself with the form of a body that expresses emotional expressions. That presence of consciousness is like the ghost in the machine. Those emotional expressions arise through emotional attachments, as desires are satisfied and feelings of connection are expressed, and through self-defensive expressions, as desires are frustrated, feelings of disconnection are expressed, and the desire to control things arises. Since it only makes sense to defend attachments, self-defensive expressions can only arise from emotional attachments, which are only possible with a body, and ultimately must become limited to the body itself. The flow of energy through the body can only come into alignment with

the flow of energy through some other thing if that emotional flow of energy is organized into the form of a body, which at most can become limited to that form. It is only possible for a presence of consciousness to detach itself from things, and become non-identified with the form of that body, if emotional attachments are severed. The process of becoming non-identified with a form of a body is a process of detachment from all things. Confusion about that process arises since attachments are mixed up with expressions of self-defensiveness, but the thing to be clear about is that only attachments are defended. If there is a self-defensive expression, then there is an attachment that is being defended.

Self-concerned thoughts only arise from those self-defensive expressions, which always lead back to an attachment. Attachments can only arise as desires are satisfied, and self-defensive expressions can only arise as desires are frustrated. At the core of every self-defensive expression is a desire to control things, which is always self-defensive in nature, and fundamentally expresses defense of body survival. As the desire to survive in the form of a body and fear of body death is expressed, a presence of consciousness identifies itself with the form of a body.

Awakening is consciousness non-identified with form. Awakening can occur while forms are still perceived, or as forms disappear. Forms are perceived if there is awakening within the dream, and forms disappear if there is awakening from the dream, but in either case, consciousness is not identified with form. Expression of self-referential thought is how a presence of consciousness identifies itself with the form of its body-based self-concept. The end of thoughts is how it detaches itself from its self-concept. Self-identification with the form of a body, as that form is animated, is the nature of the ego. If a presence of consciousness awakens within its dream, it no longer identifies itself with the particular form of a body in that world, but with the form of everything in that world. Integration occurs as the flow of energy through all things comes into alignment, and as that presence of consciousness becomes lucid in the integrated state. If a presence of consciousness awakens from its dream, all forms disappear, and it is identified with nothing. It identifies itself with the undivided, formless nature of pure being.

Consciousness only becomes non-identified with the form of a body if emotional attachments are severed, which is also the end of all self-defensive expressions. The end of self-defensive expressions only occurs with a surrender, which is the abandonment of the expression of self-defensive personal will and acceptance of universal will. Every self-defensive expression leads back to an attachment. The detachment process abandons self-defensive expressions and severs emotional attachments. Universal will is accepted if everything is accepted as it is every moment, with no desire to control anything, oppose anything, change anything, or hold onto anything. Only that acceptance brings a presence of consciousness back to the present moment. Only surrender to universal will brings it back to the present moment. The reason it is willing to surrender, abandon the expression of self-defensive personal will, relinquish the illusion of control, sever attachments, and detach itself, is if it clearly sees the falseness of its self-concept, which is an illusion, or a false belief that it believes about itself. Only if it clearly sees that its emotionally constructed self-concept is a false belief it believes about itself, as a body-based self-

image is emotionally held in mental imagination and is related to the images of other things in the world, is it willing to let go, and surrender.

A presence of consciousness is willing to surrender if it identifies itself only with pure being, and not with any form it perceives. It sees the world is no more real than a dream, and any form is no more real than a character in a dream. It sees the form of everything is an illusion created out of the nothingness of pure being. It does not identify itself with any form, but only with undivided, formless pure being.

At the source of everything, there is nothing but undivided, formless pure being. The form of everything in a world is an illusion created out of the nothingness of pure being, like a dream that arises from a dreamer. As a world of form is created out of nothing, a presence of consciousness is divided from that nothingness to perceive that world. The birth, life and death of a body is only the development, self-replication and disorganization of that form. A presence of consciousness cannot die. It can only return to its true undivided, formless state of pure being.

On the other hand, the only possible way to live a life in the world is to have a body. Even if consciousness identifies itself only with pure being, it can only live a life in the world if it has a body, but that world is like its dream, its body is like the central character of that dream, and it is like a lucid dreamer. It does not interfere with the normal flow of things. It simply watches as all things come and go, with no identification with any particular thing, but a general sense of identity with all things, since it knows everything in its dream belongs to itself and arises from its true nature. It is willing to let things come and go, with no desire to hold onto or control anything. Authentic desires arise in the flow of all things, as an expression of universal creativity. Inauthentic desires arise with self-defensive expressions of personal will, and are seen as false, since they lead to the mental construction of a false self-concept and self-identification with form. In the lucid state, those inauthentic desires are rejected as soon as they are seen as false.

Everyone who experiences the expression of creativity knows there is no ego present while creativity is expressed. Only consciousness is present. If the ego arises, with its expression of self-concerned thoughts, that is the mental block to the expression of creativity. The ego is the obstruction. After the creative process is finished, the ego only takes false credit for that creative expression, since the ego had nothing to do with that creative expression. All great artists know that creativity has nothing to do with their egos. The sculpture is already there in the block of marble. It's only necessary to see it and remove the extraneous pieces. Creative actions follow directly from clear seeing. With creative expressions, consciousness is present at a still point at the center of the world, and looks down at that world. Consciousness is present, not the ego. The expression of creativity transcends the ego. Creative expressions only arise with the integrated state, which only occurs as the flow of creative energy comes into alignment with universal flow. The ego is a mental block in the expression of creativity. The ego is the obstruction that prevents clear seeing. The self-defensive ego obstructs clear seeing through self-identification with form and self-defensive expressions. The phony ego only

arises after the expression of creativity is finished, and takes false credit for that creative expression. The ego proclaims 'look what I did', but there is no ego in any creative expression, only expression of universal creativity. The ego itself is such an expression.

There are only three possible ways to live a life in the world. Hinduism expresses the three ways to live a life with the concepts of the Creator, the Preserver, and the Destroyer. A life can be lived with the expression of creativity, expression of self-defensiveness, or expression of self-destructiveness. With the expression of self-defensiveness, a self-concept is preserved. With the expression of creativity, the self-concept is transcended. With the expression of self-destructiveness, the self-concept is ultimately destroyed. A life lived in the world with the expression of self-defensiveness is a segregated, ego-bound life, self-identified with the form of a body. A life lived with the expression of creativity is an integrated, lucid life, identified with all forms, and which transcends all limited self-concepts. A life lived with the expression of self-destructiveness ultimately returns to the formless state of no-self, which is no life at all, and cannot be desired. The desireless state is not achievable with the expression of desire. The integrated state is desirable, since it allows for expressions of creativity, unlimited feelings of connection, and right actions that follow from clear seeing. Self-referential thoughts are inherently self-defensive in nature, since they defend the form of the self-concept as though existence depends on it. The only way ego is transcended is with the expression of creativity, or with a self-destructive process. In that self-destructive process, thought is used as a weapon to destroy the self-referential thoughts of the ego. That is the only process that destroys the self-concept while the body still lives, but only as attachments are severed. The only other way the ego is transcended is with the expression of creativity, which is an aspect of the integrated state.

There are other ways the world is commonly experienced, which are referred to as altered states. Those altered states range from the kind of hypnotic trace state induced while watching a TV show to drug-induced states of cosmic consciousness. Every possible experience of the world is a state of consciousness, which is experienced as a presence of consciousness focuses its attention on a state of information and energy for the world. The only experience that is not a state of consciousness, and is not an experience of the world, is dissolution of a presence of consciousness into the source of consciousness.

Self-identification with the form of a body is just like living in an hypnotic trance state. An observer enters into a trace state as it watches a movie, but the entire world is like a movie, and as it watches that movie of images, it is in a trace state. That hypnotic trace is the self-identification of a presence of consciousness with the form of a body and a body-based self-concept. Awakening from that trance state is the non-identification of a presence of consciousness with those forms.

Suffering is life's wake up call. Suffering doesn't build character, but ultimately defeats character, and destroys ego. Awakening is consciousness non-identified with form. Suffering only arises with self-identification with form. The only way awakening is possible is if there is no self-identification with form. Without self-identification with

form, there may be pain, but not suffering. Consciousness is present for every form, but it need not identify itself with form. A form arises on a viewing screen, and consciousness is present at a point of view, as a world is animated like a movie of images. Every movie has its central form perceived from a central point of view. That central form is a body. Organs of sensory perception in a body appear to relay information about an entire world to a brain, like a video camera relays information to a digital viewing screen. All the information for that world, which includes the body, is defined upon the viewing screen. That apparent relay of information includes external sensory perceptions of the world and internal perceptions of emotional body feelings, but all of those perceptions are only a holographic appearance. A presence of consciousness perceives pain in that body if that body expresses pain, but there is only suffering if it identifies itself with that form. Without that self-identification and attachment to form, it is free to let go and become pain free. It does not feel compelled to hold onto a pain-giving thing as though its existence depends on it. It is always free to return to its true undivided formless state.

The Tao says the wise are impartial. Worlds come and worlds go, but the infinite potentiality of the source to create and destroy worlds is inexhaustible. Forms appear to come into existence in a world. Concerns about whatever appears to happen in the world is a sign of ignorance, and indicates self-identification with form. Everything ultimately returns to nothingness. The only way to know that nothingness is through a process of self-destruction, which the Bhagavad-Gita expresses as:

Now I am become death, the destroyer of worlds.

The only way that return is possible is through a process of self-destruction, but to destroy yourself makes no more sense than to kill yourself for your own good. Truth realization makes no sense. No one benefits from it. The integrated state does make sense. An integrated self benefits from the integrated state, with feelings of connection to all things, expressions of creativity, and right actions that follow from clear seeing.

The integrated state is often described like the experience of a lucid dream. In a lucid dream, the observer of that dream looks down on all the characters in that dream, which include the central character of the dream. That lucid observer has the sense of being 'in the dream' as the central character, but also has the sense of not being 'of the dream'. That observer knows it is not a character in its dream. It is nothing it perceives in its dream. It looks down on its dream, and it sees how the central character acts, but it has the strange sense of not being self-identified with the central character, and being outside its dream. That dream is only like a performance, and the central character is like an actor on a stage. As the lucid dreamer perceives that performance, it knows itself to be outside that stage, in the audience. It's as though the performance plays like a movie of images on a viewing screen while it observes the performance from its seat in the audience. The lucid dreamer does not control what appears to happen on the stage. It only watches the performance, which arises in the flow of things. It is 'in the dream' but not 'of the dream', since it is not identified with the central character. There is another sense in which it is not 'of the dream'. It can awaken from its dream. If it awakens, the dream disappears.

The lucid state is sometimes described with the mythological image of the central mountain of the world. It's as though a lucid observer looks down at its world from the central mountain of its world, which is at the center of its world. It looks down on its world, just like it looks at images on a distant horizon. It looks down on all the characters in that world, including the central character. This way of seeing the world is described as seeing things is a spiritual way. The realization of this way of seeing is non-identification with form. Every observer is at the center of its own world, and looks down on that world. That center is everywhere, since it is only another point of view in empty space. In this sense, everyone who observes a world is at the center of their own world. A lucid observer knows itself only as a pure presence of consciousness at a still point, and is not identified with anything it observes in that world. Every point of view in empty space is at the center of a potential world that arises on an event horizon. As an observer arises at that central point of view, its world arises on a distant horizon. That center is everywhere.

The true nature of being can never be reduced to any form perceived in the world, anymore than the true nature of a dreamer can be reduced to some character it perceives in its dream. A dreamer can identify itself with a character in its dream, but that self-identification is inherently false. The true nature of consciousness and being can never be reduced to something perceived within the world, and yet every observer of a world knows it exists, and knows it is aware. In physical terms, the true nature of consciousness can only be described as a point of view in empty space, and the true nature of being can only be described as void.

Every body belongs to an observer, but the observer is not a body. Every mind belongs to an observer, but it is not a mind or body-based self-concept. Every world belongs to an observer, but it is beyond that world. If it is not its body, its mind, its world or its self-concept, what is it? What is beyond all these things? Even to say it is the consciousness for these things is not quite correct. What is beyond its consciousness for all these things? What is the source of everything in its world, and the source of its consciousness? The only scientific answer we can give is the nothingness of the void, which is the source of everything that appears in a world, as holographically displayed upon a viewing screen, and the source of the consciousness that is present at a point of view, and perceives that world. In physical terms, the void can only be described as an empty background space. An observer can know itself as the void if it dissolves back into the void. In this sense, the void is undivided formless pure being, or the true nature of what it is.

Where does the individual sense of being, the sense of 'I am-ness', the sense of being present come from? The individual sense of being, the sense of 'I am', only arises as a world arises. As a world arises on an event horizon, like a movie of images that play upon a viewing screen, a presence of consciousness arises at a point of view, and perceives that world. That individual sense of being, that sense of 'I am-ness', is already a movement in duality, as a presence of consciousness is divided from the 'one' source of consciousness with the creation of that world.

The individual sense of being arises as a presence of consciousness is divided from the 'one' source of consciousness and arises at a point of view, while a world arises on a viewing screen. The individual sense of being can be imparted to any form that appears in that world, as in the self-concept 'I am identical to the form of a body'. That self-identification with a particular body is only a perception that occurs from a particular point of view, and is only possible due to the individual sense of being that arises as a presence of consciousness arises. Without the perception of a self-concept, there is no sense of self. A presence of consciousness that returns to its true undivided formless state through dissolution into the 'one' source of consciousness no longer has an individual identity or any sense of self. There is no individual sense of being, no sense of 'I am', and no-self in dissolution. There is only 'oneness'. Dissolution into nothingness is the nature of nonduality. The individual sense of being is always a movement in duality.

With the lucid state, the mind becomes silent with the acceptance of everything as it is, without the desire to explain anything. Explanations are seen as false, since all explanations are inherently self-defensive in nature. Ultimately, nothing can be explained. As Einstein pointed out, everything that appears to happen in a world is probabilistic in nature, and is no more explainable than a dice game. Explanations only arise in that world like the narration of an animation by the central character of that animation. The end of self-referential thoughts is like the end of the narration of that animation by the central character. The lucid dreamer continues to observe that world, but knows it is nothing it observes, and is only witnessing that world.

The de-animation of the ego requires a desireless state, the abandonment of the expression of self-defensive personal will, and the acceptance of universal will. That world is still animated and actions occur in that world, but without the self-defensive emotional blinders of an ego that obstruct clear seeing, the lucid dreamer clearly sees the course of right action, which is the path of least action. Right action follows from clear seeing. There is simply acceptance of everything as it is every moment, with no desire to change or control anything. Things are accepted as they come and go, with no desire to hold onto things, and no desire to oppose anything. Actions arise naturally in the universal flow of all things without expressions of personal desire. With that acceptance, the flow of energy through the body comes into alignment with the universal flow of energy through all things. Feelings of connection to all things are expressed. Unlike emotional attachments, unlimited feelings of connection only arise in the detached state.

A detached observer that enters into a lucid state feels connected to everything that appears in that world. That lucid observer knows that all things come and go like clouds in an empty sky, and knows itself to be a presence of consciousness that is present at a still point in that empty space. That detached observer is present for that movement, but is not attached to anything that appears to move and change. That detached observer knows that everything appears to move through expression of universal will, but also knows that its true nature is as a pure presence of consciousness that only observes that motion and change, as everything arises in the flow of energy through all things. It knows

that death is only a transformation of form into new form. It knows that it can only be present for the form of things, or return to its true undivided, formless state of pure being.

The lucid observer knows that the expression of universal will is a manifestation of universal intelligence, since consciousness is present for all things. The lucid observer puts its trust in universal intelligence to sort out what is best, and identifies itself only with the 'one' source of consciousness. It remains detached, but in a friendly way, without any desire to attach itself to anything that appears to change in the world. That observer simply witnesses things as they come and go in the flow of energy through all things. There is a normal curiosity about that world, and a sense of amusement and interest in things, but that observer remains unattached to anything that arises in that world. But the final detachment from the world only occurs with the de-animation of that world.

The only way to understand detachment from everything, and the ultimate state of free fall through empty space, is with the concept of a force. The principle of equivalence tells us every force is equivalent to an acceleration. An acceleration implies an accelerating frame of reference with an observer present at the central point of view, which we can take as the origin of that frame of reference. Every accelerating frame of reference has an event horizon. A horizon is as far in space as an observer can see things in space, due to constancy of the speed of light. The holographic principle tells us all the information for all the things observed in that space is encoded on the event horizon, which acts as a viewing screen that projects images to the central point of view. The motion of all things in that space is only a holographic appearance, and that motion is relative, as all things appear to move relative to each other. It helps to deconstruct the principle of equivalence all the way down to an empty space that is only characterized by the information encoded on the viewing screen and the observer at the central point of view.

When a person stands on the surface of the earth, that person experiences a gravitational field. All things dropped above the surface of the earth fall down with an acceleration rate $a=g$ relative to the person. The earth's gravitational field is always equivalent to a spaceship that accelerates through empty space with an acceleration rate $a=g$. A person that stands on the floor of an accelerating space ship experiences the same acceleration of things dropped above the floor of the spaceship, which fall down with an acceleration rate $a=g$ relative to the person. But that person is not itself in a state of free fall. Due to quantum uncertainty, the atoms in the body of the person cannot occupy the same space as the atoms in the floor of the spaceship, or the atoms that compose the surface of the earth. There is an effective repulsive force between the body and that surface. The floor of the spaceship, or the surface of the earth, holds up a person that stands upon that surface. Even if that body is in free fall in the earth's gravitational field, we have only eliminated the effects of gravity, and not the other fundamental forces.

If we look closer inside the body of the person, we see all the atoms in that body are bound together due to the electromagnetic force of attraction between atoms. That force arises due to an uneven distribution of electric charges in space, and the electromagnetic force of attraction between negatively charged electrons and positively charged atomic

nuclei. Even the atomic nuclei are bound together due to the nuclear force of attraction between quarks. In the same way, the atoms in the earth or in the spaceship are also bound together. A body of a person is just as much a bound state as is the earth or the spaceship. Unified theories unify the electromagnetic force and nuclear forces with gravity through compactification of extra dimensions. The principle of equivalence applies to those forces just as much as it does to gravity. Every force is equivalent to an accelerating frame of reference in empty space. A state of free fall through empty space eliminates the effects of all forces. But the only way to understand that state of free fall is with the viewing screen description. All forces are equivalent to an accelerating frame of reference in empty space, which always has an event horizon, where all the information for all the things observed in that space is holographically encoded.

The images of all the things observed in that space are observed from the central point of view of that frame of reference. Only the observer at that central point of view can enter into a state of free fall, in which case the effects of all forces are eliminated, and all those images disappear, since the viewing screen disappears. There is no event horizon for an observer in a state of free fall through empty space. The form of everything, as observed by the observer at the central point of view, disappears for an observer in a state of free fall through empty space. This is a natural consequence of the equivalence principle.

Science only describes the perceivable world in terms of how information is encoded in that world, and how energy flows through that world. That scientific description is inherently mathematical in nature. The encoding of information and the flow of energy are described by computational rules. The universal flow of energy is described by thermodynamics, and describes how states of information evolve into other states of information. That universal flow of energy begins with a big bang event, and ends with the heat death of the universe. The encoding of information is described by quantum theory, which describes the discrete nature of how quantized bits of information are encoded in any state of information. Relativity theory requires those states of information are encoded on the surface of an event horizon, as observed by the observer present at the central point of view. Each fundamental pixel defined on the viewing screen encodes a quantized bit of information. The principle of equivalence expresses the equivalence of all observers present at all points of view in empty space. The fundamental principle of quantum theory is the uncertainty principle, which describes how virtual particle-antiparticle pairs spontaneously arise within empty space, and how those pairs appear to separate at an event horizon, as observed from the central point of view of the observer. The encoding of information on the event horizon is inherently linked to the separation of virtual pairs at the event horizon.

There is something truly remarkable about the way information is encoded on an event horizon. If we look at how classical physics describes the motion of point particles, those particles follow a path through space over time, and that path is determined by a principle of least action. Since that path is continuous, there is no discrete encoding of information as in quantum theory. Thermodynamics has a hard time even defining information in classical physics due to the lack of the discrete encoding of quantized bits of information.

Quantum theory solves this problem by specifying quantized states of information where information is only defined in terms of quantized bits of information, but the price of quantization of information is to require a sum over all possible paths to define a quantum state of potentiality. Thermodynamics then describes in a very natural way how one state of information evolves into another state of information. Thanks to quantum theory, all information is encoded in a discrete way in terms of quantized bits of information. The problem is how to unify quantum theory with relativity theory.

In relativity theory, there is no pre-existing space and time for point particles to move through, and to follow a path through space over time. All unified theories assume the existence of an empty background space, which is called the void or the vacuum state. The motion of a point particle through space over time is only a holographic appearance. All information is encoded on an event horizon, with one quantized bit of information encoded per pixel defined on the viewing screen. The event horizon always arises from the point of view of the observer present at the central point of view. The encoding of bits of information on the event horizon is holographically equivalent to the separation of virtual particle-antiparticle pairs at the event horizon, as observed by the observer at the central point of view.

How is it possible for an observer to know itself at a still point? That observer is a divided presence of consciousness that arises at a point of view in empty space as a world arises on the surface of an event horizon. All the forms of information that appear in that world, like a body, are animated upon that surface. Greene describes this as: "Since there is no difference between an accelerated vantage point *without* a gravitational field and a non-accelerated vantage point *with* a gravitational field, we can invoke the latter perspective and declare that *all observers, regardless of their state of motion, may proclaim that they are stationary and 'the rest of the world is moving by them', so long as they include a suitable gravitational field in the description of their own surroundings*" (Greene 1999, 61).

There are only three possibilities:

1. An observer that is emotionally attached to its body and self-identified with the form of that body. That observer appears to move in the world. That appearance of movement is an illusion created by self-identification with the form of a body.
2. An observer that becomes emotionally detached from its body and is no longer self-identified with that form through a process of de-animation of its ego. That observer knows itself only as a pure presence of consciousness at a still point.
3. A detached observer that is non-identified with form, and that enters into a state of free fall through empty space through a process of de-animation of that world. That world disappears, the effects of all forces disappear, all forms disappear, and that observer dissolves back into empty space, which is its true undivided, formless state of pure being.

Only an observer that detaches itself from its world can realize its true nature. That observer only detaches itself from that world, and enters into a state of free fall through empty space, if it no longer believes that it is anything in that world. That belief only comes to an end if it's no longer believable, which only occurs through a process of emotional detachment from everything in that world. Only emotional expressions make beliefs believable, since feeling is believing. In the desireless state, belief comes to an end. All self-concepts are false beliefs that come to an end in the desireless state. What appears to happen in the world is only personal if you believe you are a person. Ultimately, an observer that clearly sees the falseness of its self-concept, as emotionally constructed in its mind, is willing to suffer ego death rather than live the life of a lie.

That detached observer is no longer identified with form. All animated forms of information disappear as the observer enters into a state of free fall, and the world disappears. A detached observer has nothing to reference its fall relative to, which is its dissolution into nothingness and oneness, and its return to its true undivided, formless state of pure being.

Returning is the motion of the Tao

It returns to nothingness

*It leads all things back
Toward the great oneness*

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