

The Container of Consciousness

James Kowall*

Abstract

Three concepts help us understand the nature of the world: the container of consciousness, the content of consciousness, and the observer of that content. The only way to understand the nature of the container is as an empty space of potentiality, which traditionally is called the void.

Key Words: Consciousness, void, empty space of potentiality.

Genesis:

*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*

Rig Veda:

*The non-existent was not; the existent was not at that time
An unfathomable abyss
There was neither death nor immortality
There was not distinction of day or night
That One thing, breathless, breathed by its own nature
Apart from it, there was nothing
Darkness was hidden by darkness in the beginning
All that existed then was void and formless
That which becomes, was born through the power of heat
Upon that desire arose in the beginning the first discharge of thought
Sages discovered this link of the existent to the non-existent
Having searched in the heart with wisdom
Their line of vision was extended across
What was below, what was above?
Who knows truly
Whence this creation came into being?
He, the first origin of this creation
Whether he formed it all or did not form it
Whose eye controls this world in highest heaven
Surely he knows, or perhaps he knows not*

* Correspondence: James Kowall, MD, PhD, Independent Researcher. letranger0101@gmail.com

Three concepts help us understand the nature of the world: the container of consciousness, the content of consciousness, and the observer of that content. The container and its content define everything in an observer's world in the sense of the one-world-per-observer paradigm of modern cosmology, but the observer of that world is not really in that world. The observer's world is always limited by a bounding surface of space, and the observer of that world is nothing more than the consciousness present at the central point of view of that world. In the sense of the holographic principle, all the bits of information for the contents of that world are defined on the bounding surface of that space.

The bounding surface acts as a holographic screen that projects the perceivable images of all the things in that world to the central point of view of an observer. Although the images appear as three dimensional objects in space, all the bits of information are encoded on the two dimensional bounding surface of that space, just like a hologram. Those perceivable images are animated over a sequence of events in the flow of energy, just like the animated images of a movie displayed on a computer screen over a sequence of screen outputs.

A consensual reality shared by many different observers is possible since their differing bounding surfaces of space can overlap with each other and share information through the phenomena of quantum entanglement. Different observers can also share in the normal flow of energy that arises from the accelerated expansion of space itself.

The ultimate bounding surface of space surrounding the observer at the central point of view is a cosmic horizon. Modern cosmology tells us the cosmic horizon is a bounding surface of space that limits observations in the observer's world. The observer's world is always limited by its cosmic horizon, which is as far out in space as the observer at the central point of view can see things in space due to the limitation of the speed of light. The cosmic horizon arises from the nature of dark energy and the exponential expansion of space that drives the expansion of the observer's world from the big bang event, and which creates the observer's world.

The cosmic horizon is the ultimate bounding surface of space and holographic screen defining everything the observer can perceive in its world. All the bits of information for all the three dimensional objects in space perceived in the observer's world are encoded on the screen, with one bit of information encoded per pixel on the screen.

The holographic principle tells us all the images of the observer's world are projected from its holographic screen to the central point of view of the observer. Those projected images are only forms of information that develop due to the tendency of bits of information to align with each other. These forms of information are all coherently organized bound states of information. Coherent organization is the fundamental reason those projected images are holographic in nature, but coherent organization of information also allows for the self-replication of those forms over a sequence of events, which allows for the animation of the images.

Consciousness is the container, while the content of consciousness is whatever is contained within that container. The only way to understand the nature of the container is as an empty space of potentiality, which traditionally is called the void. The container of consciousness is only an empty space of potentiality limited by a bounding surface of space, but in the sense of

the holographic principle, the container defines everything perceivable within the container. The content of consciousness includes all the perceivable things in that container. The perceivable things appear as objects in space, but are no more real than the projection of animated images from a holographic screen to the central point of view of an observer. Only the observer has a timeless sense of being present and an underlying reality.

The container of consciousness in and of itself and void of content is not something that is perceivable, but is only an empty space of potentiality that holographically defines all the perceivable contents of the container when space is limited by a bounding surface. The perceivable contents of that world include external sensory perceptions of the observer's world, internal emotional perceptions of the observer's body, and the observer's memories, thoughts, and other forms of mental imagination. That content is the nature of the observer's world, but the observer is not really a part of that world. The observer is only the central perceiving point, or the pure potentiality to perceive that content.

There is only an illusion that the observer is within the world that the observer perceives. That illusion is created because the observer identifies itself with something it perceives within its world, specifically the mentally constructed concept of being an embodied person in that world emotionally related to other things in that world. That illusion only arises because the observer really feels self-limited to the form of its body as it perceives the emotional body feelings that arise in its world. The feeling of being an embodied person creates the illusion.

That illusion of being an embodied person in the world is created and begins when the observer's world appears, and that illusion can come to an end when the observer's world disappears, but consciousness itself cannot stop existing. Consciousness creates the illusion, and consciousness can bring the illusion to an end. Only an illusion can come to an end. Even without that created illusion, consciousness timelessly exists as pure potentiality.

We call that empty space of potentiality the void. Consciousness does not really emerge in the world. Consciousness timelessly exists. The world emerges in consciousness like an animation of movie images displayed on a holographic screen. All perceivable objects in space are projected from the screen to the central point of view of the observer.

The observer's holographic screen is only a bounding surface of space that arises because the observer is in an accelerated frame of reference. A bounding surface of space is only an event horizon that limits observations within that bounded space. The event horizon demarcates a boundary in space that is as far out in space as the observer at the central point of view can see things in space due to the limitation of the speed of light. The observer's holographic screen encodes all the bits of information for the projected images of all those things.

The projected images are only animated forms of information. The projected images of the observer's animated world can only arise as the observer enters into an accelerated frame of reference because that is how the observer's holographic screen arises and how the animating flow of energy arises in the observer's world. Ultimately, this animating flow of energy arises from the nature of dark energy, which is the accelerated expansion of space itself.

In the sense of the Allegory of the Cave, the projected images are just like the images of a hologram projected from a holographic screen to the central point of view of an observer. An observer in an accelerated frame of reference is always surrounded by its own event horizon or bounding surface of space that acts as a holographic screen. The observer always follows a worldline through the space and time holographically projected in that frame of reference. Every event on the observer's worldline is like another screen output from the observer's screen, and the perceivable images are animated over a sequence of events that arise in the flow of energy that characterizes the observer's accelerated frame of reference.

When the observer stops accelerating and enters into a state of ultimate free fall, that bounding surface of space disappears, the observer's holographic screen disappears, and all the projected images of the observer's world disappear. When the observer stops accelerating and enters into a freely falling frame of reference, the flow of energy that characterizes the observer's world comes to an end, the flow of time also comes to an end, and the observer's world is no longer animated. When the observer's world disappears, only the observer's underlying reality remains. That timelessly existing underlying reality is only describable as an empty space of potentiality, which is undivided in the sense of infinite void.

The observer's world is the manifested nature of its reality, while the observer's underlying reality is unmanifested. That timelessly existing, unmanifested, absolute, underlying reality is the ground of being; the pure impersonal being of undifferentiated consciousness and the source of the observer's individual being and consciousness.

Genesis tells us that in the beginning all was void and formless until God divided the light from the darkness. The light that Genesis speaks of is not physical light, but the light of consciousness itself. With the creation of the observer's world, the individual consciousness and being of the observer is divided from its source of undifferentiated consciousness and undivided being.

The nature of the observer's world is nothing more than images projected from a bounding surface of space to the central point of view of the observer. These are only forms of information animated in the flow of energy that arises as the observer enters into an accelerated frame of reference. As Genesis tells us, the face of the deep is a bounding surface of space. The Spirit of God that moves over the face of the deep is an observer that follows an accelerated worldline.

Just like the illuminated images of a hologram, the animated images projected from the bounding surface of space to the central point of view of the observer are illuminated. As Plato tells us, the images are illuminated like shadows cast on a wall, and their perception is only a kind of reflection of this projected light. The observer of this reflected light is also the source of the light. The observer exists in a higher dimension than the lower dimensional plane of existence onto which the light is projected and from which the light is reflected back to the observer.

What illuminates all the perceivable images of the observer's world? What is the source of this reflected light? What illuminates the hologram? The only possible answer is the light of consciousness itself. The source of that light is the void; the undifferentiated consciousness of pure impersonal undivided being.

Nisargadatta gives a clear description of the container of consciousness:

*Awareness is beyond all.
Awareness comes as if from a higher dimension.
Awareness is primordial; it is the original state.
Awareness is undivided-aware of itself.*

*Whatever happens, I remain. At the root of my being is pure awareness, a speck of intense light.
This speck, by its nature, radiates and creates pictures in space and events in time, effortlessly
and spontaneously.*

*As the tiny point of a pencil can draw innumerable pictures, so does the dimensionless point of
awareness draw the contents of the vast universe.*

*First we must know ourselves as witnesses only, dimensionless and timeless centers of
observation, and then realize that immense ocean of pure awareness, which is both mind and
matter and beyond both.*

The ocean of consciousness is infinite and eternal.

*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.
Timelessly the source actualizes itself without exhausting its infinite possibilities.*

All consciousness is consciousness of change.

*The very perception of change-necessitates a changeless background.
Every moment returns to its source-just as every wave subsides into the ocean*

In pure being consciousness arises;

In consciousness the world appears and disappears.

*Consciousness is on contact, a reflection against a surface, a state of duality.
The center 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.*

Reference

1. Nisargadatta Maharaj (1973) *I Am That*. (The Acorn Press, Durham).