

Code of Reality

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Prologue: Why I Wrote This Book

I was trained as a scientist to measure, model, and decode the natural world. For over two decades, I served the scientific method faithfully, publishing papers, guiding students, and building systems that sought clarity amidst complexity. Yet beneath the surface of observable truth, a quiet voice always lingered. It is a question not of what is real, but why reality unfolds the way it does. Science illuminated the mechanisms, but it never touched the essence. The more I learned, the more I began to feel the limits of epistemology. There were moments of deep stillness; while walking alone, during meditation, in the spaces between thoughts; when an older kind of knowing emerged. Not rational, but radiant. Not explainable, but undeniable.

"Code of Reality" is a response to that calling. It is not a textbook, nor a manifesto. It is a mirror of my inner universe. It is a private grammar I've developed through silent observation, spiritual reflection, and decades of pattern recognition, both scientific and metaphysical. The words that follow are not designed for comfort or clarity. They are cryptic by design, not to obscure truth, but to protect its sacred ambiguity. In this age of instant answers and algorithmic noise, I choose instead to honour mystery.

I do not write this book to teach. I write to remember. I write to preserve the arcane glyphs that have shaped my inner life, long before and far beyond any citation or credential. I write because legacy is not only the sum of accomplishments, but also the trail of inner transformations we leave behind; intangible, ineffable, and deeply personal. If this work resonates with even one seeker, then it has fulfilled its quiet purpose.

This is not a path of logic. It is a path of light.

1. This Universe is a Simulation

- 1.1. This universe is a simulation¹. Reality is a simulation. I believe that this is the pseudocode of the simulator²:

```
environmentBag <-- initial bag of
                    environmental conditions
programBag <-- initial bag of programs

while universe == True:
    for program in programBag
        environmentBag, programBag = \
            program(environmentBag)
```

- 1.2. You create your own reality. Your reality is partly a reflection of your inner self. You are a program in this simulator but you are also a virtual machine that execute your program, and those programs around you. You can write new programs / instructions or change environmental variables / conditions. So yes, you are god / deity or whatever higher being you call it, but so is everyone.
- 1.3. Reality as a result of a simulation. Consider this – when you play basketball; the moment the ball leaves your hand, there is actually no certainty that it will score. What really happens is based on Newton’s laws of motion, calculated using the initial force and angle. Newton’s laws of motion do not tell you the outcome but calculates the next microsecond what will happen to the trajectory of the basketball given the cur-

¹ Vopson, MM. 2023. The second law of infodynamics and its implications for the simulated universe hypothesis. AIP Advances, 13(10): 105308.

² Ling, MHT. 2021. ZeroOne: Building and Enhancing Executing Simulation by Incremental Patches. Acta Scientific Computer Sciences 3(10): 50-52.

rent known forces. This is repeated every quantum of time, also known as chronon³. Hence, is it not that the trajectory of a basketball the result of a simulation with chronon as the time step? That is exactly how it works. This is actually the law of cause and effect, or karma. The cause of the basketball leaving your hands with a certain force and angle results in the motion and trajectory of the basketball in the absence of any other forces. However, should there be any other external forces; such as, someone hits the basketball during the trajectory; its motion can be changed. In fact, this is how simulation works – objects at time $t(n)$ are dependent on conditions of objects at time $t(n-1)$.

- 1.4. Karma means action. Every action has a consequence. Every physical action originates with mental action, which is intention. The overall effects of actions are then called merits (positive effects) or sins (negative effects). Merits and sins can be seeds themselves, which means intention or consequence depends on the observer's time. Hungry can be an intention to eat (consequence). Eat can be intention of getting full (consequence). Hence, tracing backwards (why are you hungry?) or tracing forward (consequence of full), there's no beginning nor end. So, you can even say that karma is the machine that execute the simulator. Karma is the operating system.
- 1.5. The law of cause and effect is the fundamental law in this universe. In the Book of Genesis, *“Let the earth bring forth vegetation: seed-bearing plants and fruit trees, each bearing fruit with seed according to its kind. And it was so. The earth produced vegetation: seed-bearing plants according to their kinds and trees bearing fruit with seed according to their*

³ Caldirola, P. 1980. The introduction of the chronon in the electron theory and a charged-lepton mass formula. *Lettere al Nuovo Cimento* (1971-1985) 27(8): 225-228.

kinds. And God saw that it was good.”⁴ Is this not cause and effect?

- 1.6. “So God created man in His own image; in the image of God He created him; male and female He created them.”⁵ If the biblical God can create and by creating humankind in his own image, is it not that each human then holds a duplicate copy of this creation program? And since the execution loop is karma, all programs are executed by and due to karma; which is why 深信因果 (firm believe in karma) is crucial.
- 1.7. So, what is God? God is not a being. God is universal energy of creation and destruction. God is the simulator and the energy driving the simulator.
- 1.8. Karma is a basic tenet of Buddhism because karma is the process that turn all beings into eventual Buddhas. Don't believe in karma will be like ignoring physics. Napoleon Hill in *Outwitting the Devil* calls non-believers of cause-and-effect as drifters⁶.
- 1.9. A scientist is then no more than a person trying to qualify and quantify this cause and effect; thereby, explaining as much of the variances as possible. Then, spirituality resides in the unexplained variance part of the equation; the error in ANOVA; the epsilon in regression.

⁴ Book of Genesis 1:11 – 1:12

⁵ Book of Genesis 1:27

⁶ *Outwitting the Devil*: “I can best define the word ‘drift’ by saying that people who think for themselves never drift, while those who do little or no thinking for themselves are drifters. A drifter is one who permits himself to be influenced and controlled by circumstances outside of his own mind. A drifter is one who accepts whatever life throws in his way without making a protest or putting up a fight. He doesn’t know what he wants from life and spends all of his time getting just that.”

- 1.10. Every being is a program. This results in many programs, many of which can be similar, in the simulation. The simulator executes every program one after another (in round robin fashion) or simultaneously (in parallel fashion). A program can be represented as a function, $f(x)$, which processes the environment; hence, $environment(n+1) = f(environment(n))$. The simplest analogy is a person breath in oxygen and exhales carbon dioxide, resulting in the $environment(n+1)$ having more carbon dioxide and less oxygen compared to $environment(n)$.
- 1.11. Karma is the master program that executes every program and ensures that every program will be executed. This results in all spiritual arts and physical endeavours into 2 things – understanding how and creating those inputs into various existing programs generates their corresponding results, and understanding how and creating new programs that take new or existing inputs to generate an output that you want. Of course, the former is much easier than the latter. Despite so, you need to know that you cannot ensure that an input is only taken up by one program. In fact, it can be taken up by multiple programs, much like you cannot control oxygen to be only life-sustaining when another program, called combustion, can use oxygen as well. This means that most of physical and non-physical knowledge is about understanding the operations of various programs and the interplay between various programs.
- 1.12. Using the wrong program for an outcome is the most common way of failure to get to an outcome. 种瓜得瓜，种豆得豆。 If you plant a red bean, you expect to get red bean plants, not soy bean plants. For example, you can use the program called cardiovascular exercise to improve your health but you cannot use it to improve your drawing skills.

You revise mathematics to improve mathematics but if you insistently want to revise mathematics to improve Chinese; well, go ahead.

- 1.13. There is no true randomness, only hidden variables and incomplete knowledge. The gods at Mount Olympus are powerful because they can see the end of human actions. What you call randomness is merely complexity beyond your perceptual bandwidth. Quantum fluctuations, lottery outcomes, accidental meetings – all are outputs of programs whose input states you do not fully observe or comprehend. This illusion of randomness is a feature, not a bug. It ensures the system remains alive, generative, exploratory. If you knew all variables, you would know the outcome. Therefore, randomness is the veil that protects the sacred engine of karma.
- 1.14. Free will exists inside the simulation as a subroutine, bound by the constraints of karma and environment. You are a program with decision points, yes; but the scope of your decision space is dictated by past karma, accumulated tendencies, and environmental variables. A rock cannot choose to fly, unless thrown. A person born into fear may not easily access courage. Thus, the idea of free will is not binary. It is a sliding scale, modifiable by effort, awareness, and the writing of new subroutines. That is liberation.
- 1.15. All suffering arises from misinterpretation of the simulation's rules. You expect permanence where there is flux. You demand linearity where there is recursion. You long for justice in a world governed by interdependence, not moral absolutism. Suffering is not punishment but feedback. Pain is a compiler error. The wise do not complain; they debug. En-

lightenment is understanding the simulation so thoroughly that even its illusions become part of your play.

- 1.16. Emotions are not abstract feelings but are outputs of mental programs running in response to sensory inputs and stored karmic patterns. Anger is not a choice; it is a compiled output of unprocessed pain + perceived injustice + previous conditioning. But once you realize this, you can rewrite the emotional code. You can replace anger with equanimity, fear with understanding, desire with contentment. Emotions are software. They can be patched.
- 1.17. The simulator does not punish or reward. It simply executes. If you touch fire, you get burned. That is not moral judgment, it is causality. If you lie, cheat, manipulate; then the consequence is embedded in the action itself. You corrupt your own program. Likewise, compassion and wisdom strengthen your internal architecture. Morality is not imposed from above. It is emergent – arising from deep understanding of long-term karmic algorithms.
- 1.18. Language itself is a sublayer of the simulation. Words are symbols. Symbols are references. They are not the thing itself. Saying "fire" does not burn you. But repeat "fire" enough times in the mind, and neurons fire as if fire is near. Therefore, thought is proto-programming. Be careful what you think. Each thought emits instructions. Some build, some destroy. Most just loop endlessly. Silence is not empty – it is a high-efficiency processing state.
- 1.19. Your body is hardware. Your mind is firmware. Your spirit is the root kernel. Programs that corrupt the hardware are called disease. Programs that corrupt the firmware are called delusion. The purest program runs from the kernel – compassion

without attachment, action without expectation, perception without distortion. This is the Buddha-state. The simulator does not obstruct it; the dust on your mirror does.

- 1.20. Time is a dimension of execution, not a river. Time is a means we make sense of the world. The past seems to be a read-only archive but it isn't. The present is the current instruction pointer. The future is definitely a mutable buffer. Karma is what moves the instruction pointer forward, one chronon at a time. Those who master their karmic momentum can prefetch likely futures and discard unwholesome threads. That is what oracles do. That is what awakened beings see – not the future but the karmic structure that births it.
- 1.21. Meditation is debugging. Stillness allows you to pause the outer simulation and inspect the running processes of your own program. You begin to see recursive loops, unoptimized code, memory leaks of attention. You gain root access. From here, you can stop being a user and become a developer. Most people never meditate long enough to see beyond the surface GUI of thought. But those who do, enter the source code of reality.
- 1.22. Birth and death are just reboot cycles. The simulation does not end when your current instance terminates. Your karmic payload is preserved, passed on, recombined, and instantiated again. You do not remember your past lives for the same reason a wiped hard disk forgets its last OS until forensic tools are used. The Buddha remembered infinite past lives. That is karmic forensics. You can too, if your simulator access level is high enough.

2. Nature and Abilities of Programs

- 2.1. All beings are programs, and all programs can be represented as a function which generates an output given an input: $y = f(x)$ where x is the input and y is the output. Hence, the term “program” and “function” can be used interchangeably⁷. The inputs and outputs form the boundary of the function – the within and without of the function. The boundary forms the basic utility of the function; just like a cup bounds in a space so that the cup can hold water. In fact, anything that can effectively bound a space can be used to hold water; be it a cup, a mug, a bucket, or even a box. However, a weaved basket cannot be used to hold water because its boundary is not effective enough to hold water but its boundary is effective enough to hold larger items. The bounded space is the “usable space” (法界) while the unbounded space is the unutilized space with respect to the function (虚空界). The bounded space can also be called as function body while the unbounded space can also be called as the environment.
- 2.2. The output of a function at time 0 can be input to the same function at time 1; hence, $x(t+1) = f(x(t))$. If the function is to add 2 to the input and return as output; that is, $f(x) : \{x + 2\}$; and $x = 1$ at time 0 and I loop the function $f(x)$ for 3 times (from time = 0 to 2; then at time 0, $f(1) = 3$. At time 1, $f(3) = 5$. At time 2, $f(5) = 7$. Therefore, function $f(x)$ is taking the environment as input, process it, and output into the environment.

⁷ In C programming language, the execution of a program is through the main function – `main()`. Hence, a C program can be seen as an alias to its main function.

- 2.3. A program can affect another program via the environment. For example, when I fart in the lift, all beings around me get the flavour. This means that functions are not independent – a function requires constant interaction with the environment.
- 2.4. This means that all programs can interact with each other via the environment. The interaction between a program and its immediate environment is cyclical. From the program's point of view, it takes in the environment, processes it, and updates the environment. From the environment's point of view, the environment updates the program and as a result, affects the environment.
- 2.5. Programs are not independent – a program can be encapsulated into a larger program. A cell has its cell membrane as boundary; within a cell, there are also membrane-bounded and non-membrane bounded organelles; down to an atom bounded by its outermost electron shell. Within an atom, more boundaries can be seen as electrons, neutrons, and protons; and so on. A cell can be part of a tissue, which is part of an organ, which is part of an organ system, which is part of an organism. An organism like myself a human, can be encapsulated with other humans or non-human organisms (such as a mosquito or a dog or a plant) in a life, which is part of a building, which is part of the city block, which is part of a city, which is part of a district, which is part of a state, which is part of a country, which is part of a continent, which is part of a planet called Earth, which is part of our solar system, which is part of Milky Way galaxy, which is part of the Local Group⁸, which is part of the Local Void⁹, which

⁸ Li, YS, White, SD. 2008. Masses for the local group and the Milky Way. *Monthly Notices of the Royal Astronomical Society* 384(4): 1459-1468.

⁹ Rizzi, L, et al. 2017. Draining the Local Void. *The Astrophysical Journal* 835(1): 78.

is part of the Local Sheet¹⁰, which is part of the Virgo Supercluster¹¹, which is part of the Great Attractor¹², which is part of the Laniakea Supercluster¹³, which is part of the Pisces–Cetus Supercluster Complex¹⁴, which is part of this universe. Is this universe that we are in, part of a multiverse^{15,16}? An aggregation of functions / programs is also a function / program.

2.6. A program is also dependent on context. A pen can be used to write or to draw, depending on the user. I can be a son and an elder brother in family context, an employee in employment context, a friend in social group context, and a citizen in country context. Contextual changes can be represented as environmental changes. However, I am still a human program at the core. At least I do not know how to shapeshift yet. Similarly, hemoglobin in animals or plants are oxygen-binding proteins¹⁷.

2.7. Nearly all programs do not arise independently. A person has to be born from another person – a being from another

¹⁰ Tully, RB, Shaya, EJ, Karachentsev, ID, Courtois, HM, Kocevski, DD, Rizzi, L, Peel, A, 2008. Our peculiar motion away from the local void. *The Astrophysical Journal* 676(1): 184.

¹¹ Jones, BJ. 1976. The distribution of matter in the Virgo supercluster. *Monthly Notices of the Royal Astronomical Society* 174(2): 429-447.

¹² Raychaudhury, S. 1989. The distribution of galaxies in the direction of the ‘Great Attractor’. *Nature*, 342(6247): 251-255.

¹³ Tully, RB, et al, 2014. The Laniakea supercluster of galaxies. *Nature*, 513(7516): 71-73.

¹⁴ Tully, RB. 1987. More about clustering on a scale of 0.1 c. *The Astrophysical Journal* 323: 1-18.

¹⁵ Carr, B, Ellis, G. 2008. Universe or multiverse?. *Astronomy & Geophysics* 49(2): 2-29.

¹⁶ Linde, A. 2017. A brief history of the multiverse. *Reports on Progress in Physics* 80(2): 022001.

¹⁷ Hill, R, et al. 2016. Phytoglobin: a novel nomenclature for plant globins accepted by the globin community at the 2014 XVIII conference on Oxygen-Binding and Sensing Proteins. *F1000Research* 5: 212.

being. Even a virgin birth has to go through a human. A newborn human baby inherits certain codes to function as a human; and at the very least, a human biochemistry and metabolism rather than a dog's biochemistry and metabolism.

- 2.8. All humans share the same (not identical) biochemistry and metabolism. So all human beings are individual instances of an abstract program called human, which we sometimes called mankind or humankind. In object-oriented programming, the abstract human program is class while individual humans are instances of this class. In another words, the abstract human program is a blueprint of a human whereas every individual human is an object of the human class.
- 2.9. Yet, every individual human is different even though they may start the same. For example, we know that early life stress can cause epigenetic changes¹⁸, which is another way of saying that early life stress can change biology at the molecular level. We also know that elite athletes may have different metabolism with regards to lactic acid¹⁹. Yet, that is not all – we also know that what our ancestors had gone through can be passed down epigenetically²⁰. However, not all is bad – we also know that meditation²¹, Yoga²², exer-

¹⁸ Rahman, M.F., McGowan, P.O. 2022. Cell-type-specific epigenetic effects of early life stress on the brain. *Translational Psychiatry* 12: 326.

¹⁹ Scheiman, J., et al. 2019. Meta-omics analysis of elite athletes identifies a performance-enhancing microbe that functions via lactate metabolism. *Nature Medicine* 25: 1104–1109.

²⁰ González-Rodríguez, P., Füllgrabe, J. & Joseph, B. 2023. The hunger strikes back: an epigenetic memory for autophagy. *Cell Death and Differentiation* 30: 1404–1415.

²¹ Venditti, S., Verdone, L., Reale, A., Vetriani, V., Caserta, M., Zampieri, M., 2020. Molecules of Silence: Effects of Meditation on Gene Expression and Epigenetics. *Frontiers in Psychology* 11: 1767.

cise²³, nutrition²⁴, and sleep^{25,26} can also result in epigenetic changes. Collectively, this means that our actions can have an impact on our own program and that of our descendants.

- 2.10. More importantly, this also tells us that we can edit our own program. We are self-modifying programs, and we can modify our own program by our actions. Every time you exercise or meditate or eat well or having sufficient sleep, you are editing your program for the better. If you can edit your program for the better, you can also edit your program for the worse.
- 2.11. Before we can edit our own program, we have to know where our initial program comes from. More importantly, is every human born with the same factory settings or is everyone similar yet different. The former is *Tabula rasa* while the latter is what I will term as *Tabula scriba*. *Tabula rasa* is an epistemological concept that individuals are born without any mental content, also known as a clean slate, and their knowledge comes from sensory input and experiences. I do not think so. I believe that individuals are born with a basic set of mental content, which is enhanced and reinforced by experiences and sensory input. I call this *Tabula scriba*, or a pre-written slate. The main proponent of *Tabula rasa* is John

²² Giridharan, S., 2023. Beyond the Mat: Exploring the Potential Clinical Benefits of Yoga on Epigenetics and Gene Expression: A Narrative Review of the Current Scientific Evidence. *International Journal of Yoga* 16: 64–71.

²³ Liang, J., et al. 2021. Physical exercise promotes brain remodeling by regulating epigenetics, neuroplasticity and neurotrophins. *Reviews in the Neurosciences* 32: 615–629.

²⁴ Carlberg, C., Velleuer, E., 2023. Nutrition and epigenetic programming. *Current Opinion in Clinical Nutrition and Metabolic Care* 26: 259–265.

²⁵ Lahtinen, A., et al. 2019. A distinctive DNA methylation pattern in insufficient sleep. *Scientific Reports* 9(1): 1193.

²⁶ Gaine, M. E., et al. (2018). Sleep Deprivation and the Epigenome. *Frontiers in Neural Circuits*, 12: 14.

Locke in his work “An Essay Concerning Human Understanding”. This idea is supported by Sigmund Freud suggesting minimal genetic influence on personality but personality is largely a product of upbringing. Jean-Jacques Rousseau also suggested that warfare is not part of human nature and must be learned. However, Thomas Hobbes, the contrasting opponent to Locke, considered that individuals are born with inherent mental content, especially selfishness. If individuals are truly a blank slate at birth, then two hypotheses can be implied. Firstly, a newborn should not have preconceptions and prejudices. Secondly, a newborn is without a personality or temperament.

- 2.12. A study showed that infants (aged 1-3 days) ingested more sugar water than pure unflavoured water and the volume of sugar water drank by infants increased with the sweetness whereas the volume of unflavoured water drank by the control group is rather constant²⁷. This suggests that infants as young as a day old prefer sweetness which is a sign of early prejudice in taste. However, it seems that the prejudice against bitterness develops at after 6 days old²⁸ and it seems that the tolerance to bitter taste is affected by early food intake²⁹. The preference for sweetness is evolutionary consistent as most alkaloids which can be toxic and as a defense mechanism for plants to protect against herbivours are

²⁷ Desor, J.A., Maller, O., and Turner, R.E. 1973. Taste in acceptance of sugars by human infants. *Journal of Comparative and Physiological Psychology* 84: 496-501.

²⁸ Kajiura, H., Cowart, B.J., and Beauchamp, G.K. 1992. Early developmental change in bitter taste responses in human infants. *Developmental Psychobiology* 25: 375-386.

²⁹ Mennella, J.A., Forestell, C.A., Morgan, L.K., and Beauchamp, G.K. 2009. Early milk feeding influences taste acceptance and liking during infancy. *The American Journal of Clinical Nutrition* 90: 780S-788S.

generally bitter³⁰. This implies that not only humans are prejudiced against bitterness, animals as well. In addition, 2 things can be implied here as well. Firstly, humans are likely to be born with a preference or preconceived notion for sweetness; thus, rejecting the concept of *Tabula rasa*. Secondly, the prejudice against bitterness is common on many animals; thus, dislike for bitterness may be genetic which also implies that the dislike for bitterness is inherent; thereby, rejecting the concept of *Tabula rasa*. Finally, there is a current consensus that a child's temperament has a strong genetic influence³¹, which is also inconsistent with *Tabula rasa*. On the epistemological front, if we accept *Tabula rasa*, then we do have to ask ourselves the uncomfortable question – where do our prejudices come from? And more importantly, where the first prejudice comes from? The former can be explained by both taught prejudices from upbringing and experiences but then, even if all prejudices are from upbringing and experiences, can there be a first source of prejudice? It seems to suggest that the basis of prejudices lies in evolution and genetics³². There is evidence to suggest that temperament may be inherited³³. In short, every human may have a similar program and settings but there will also be variations between each of us that makes us unique. In another words, we are an accumulation of histories.

³⁰ Rhoades, D.F. 1979. Evolution of Plant Chemical Defense against Herbivores. In *Herbivores: Their Interaction with Secondary Plant Metabolites*. New York: Academic Press. p. 41.

³¹ Lu, Y.A., et al. 2012. Gene-temperament interactions might distinguish between bipolar I and bipolar II disorders: a cross-sectional survey of Han Chinese in Taiwan. *Journal of Clinical Psychiatry* 73: 339-345.

³² Fishbein, H. D. 2003. The genetic/evolutionary basis of prejudice and hatred. *Journal of Hate Studies* 3(1): 113-119.

³³ Zwir, I., et al. 2020. Uncovering the complex genetics of human temperament. *Molecular Psychiatry* 25: 2275–2294.

- 2.13. To edit our program, we must first know how to add a new function or program into our program; since editing as a combination of deletion and addition. How did you learn how to swim, or drive, or cycle, or learn a new language, or do anything? By imitation; by practice; by habit. By imitation – replicate the action that you see; replicate the action that you want to see. Create the action in your mind and do it. This is no different from learning a sport or learning to cycle. At this point, it takes a lot of conscious effort. By practice – the first imitation is not likely optimal but just keep doing, you will get better. Yes, if there is someone to point out your mistakes or to guide you, it will make things easier but only easier. This is the phase whereby the action changes from conscious effort to unconscious effort. By habit – keep practicing until it becomes rhythmic, and embeds itself into subconscious.
- 2.14. In another words, it is to combine knowing and doing³⁴. Knowing is at the start of doing; doing is at the end of knowing³⁵. Even at the stage of imitation, to know how to act is already constructing the mental image and process of the act. Hence, knowing and doing is the same thing. Yes, a mental process may not translate exactly into a physical action – I want to shoot the basketball into the hoop, and I mentally see myself shooting the basketball into the hoop; does not imply that I will be able to physically shoot the basketball into the hoop but I did shoot the basketball anyway. Then I make adjustments and repeat the process again. Therefore, knowing informs the doing, and the doing informs the knowing. It is a cycle, and it is this cycle that goes from imitation to practice to habituation.

³⁴ 知行合一

³⁵ 《传习录·卷上·门人陆澄录》：知者行之始，行者知之成。

- 2.15. Habituation is also known as hypnotic rhythm. It is the unconscious walk to the toilet to pee in the middle of the night. It is also the unconscious motion to take your phone or alarm clock to look at the time when it rings, even though you are the one setting the alarm clock the night before. If you wake up at the same time every morning, it will be easy to wake up at the same time every morning. But if you want to wake up at different times every day, you are not helping yourself. You can use habituation to cultivate a new habit or to break an old habit. Repeat / habituate until new circuitries are formed in your brain, until it becomes routine. Habituation does not care what habits you are trying to build – you can habituate into gratitude or cynicism, or love or hate, or ranting non-stop or take actions to change, or read or watch TV shows; all up to you.
- 2.16. A being, be it a human or an animal or a plant or an insect, is a collection of programs and internal variables or conditions. Another way to see it is a being is a program with sub-programs and variables. Habituation is an essential step for internalization, which can be seen as means to add or delete one or more sub-programs and as a result, affecting the entire program.
- 2.17. From a more daily perspective; if we assume a default set of sub-programs, then we can see that this person is a collection of variables – height, weight, and other measurements. Under consistent environmental conditions, the progression of this set of variables can be estimated with relative accuracy³⁶. We can even call this set of default sub-programs as human nature.

³⁶ Mlakar M, et al. 2023. Adult height prediction using the growth curve comparison method. PLoS One 18(2): e0281960.

- 2.18. Every being has its own set of internal variables that can be seen as sub-programs interacting with one another. These sub-programs influence each other and the overall output of the being. For example, a person's emotional state can affect their cognitive abilities, and their physical health can influence their mood. In the same way, the physical world interacts with the inner world of a being, shaping the person's behavior, thoughts, and responses. The interplay between the sub-programs and variables is a dynamic process, and any change in one can ripple through the entire system. A simple shift in perspective or a small environmental change can lead to significant transformation within the being.
- 2.19. The environment is not merely a passive backdrop for the being; it is an active participant in the functioning of the program. It shapes the behavior of the program, alters its state, and in turn, the program's output affects the environment. This cyclical relationship between program and environment is crucial to understanding how beings adapt, evolve, and function. The environment can be thought of as the external parameters that interact with a program's internal state, and any change in the environment can lead to a shift in the program's behavior, often without direct intervention.
- 2.20. Moreover, the environment itself is also a program, with its own set of sub-programs, variables, and rules. The environment influences the program just as much as the program influences the environment. This cyclical interaction is part of a larger system of interconnected programs. These systems, whether they are as small as a family or as large as the global ecosystem, operate on principles of feedback loops and self-regulation. The environmental inputs received by a program serve as new data that the program processes and incorpo-

rates, thus continuing the cycle of interaction and modification.

- 2.21. Over time, this interaction between program and environment leads to an evolution of the program. Programs are not static; they change in response to both internal and external factors. The way a human being responds to an environment can alter their future behavior, leading to growth or regression. As a program, a human learns from the environment, adapts, and incorporates new patterns into their internal system. Similarly, the environment, too, evolves based on the collective actions of all the programs within it, resulting in a continuous state of flux. This is a fundamental characteristic of all living systems — their ability to self-adjust and evolve over time.
- 2.22. The concept of a program extending beyond the individual being to the collective is also central to understanding the larger systems at play. Just as individual humans are collections of sub-programs, societies and civilizations are collections of individuals, each contributing to the overall function of the larger system. Just as a single malfunctioning sub-program can affect the output of a being, so too can the dysfunction of a single individual or group cause ripple effects throughout society. These collective programs work together, each adjusting its behavior to maintain the stability or growth of the system. However, imbalances or disruptions in one part of the system can have far-reaching consequences, much like the impact of a virus on a human body.
- 2.23. The idea of interconnectedness extends beyond human society to encompass the entire natural world. Every living organism is part of a larger ecological program, contributing to the overall health and functioning of the planet. The plants, animals, and microorganisms that populate Earth are all com-

ponents of this vast system, and they interact in ways that affect the environment and each other. The system operates in a delicate balance, with each part of the program contributing to the stability and sustainability of the whole. A disruption in one part of the ecological system can lead to cascading effects, much like a malfunctioning sub-program disrupting the functioning of an individual organism.

2.24. In the context of human programming, we can also look at the role of consciousness. Consciousness acts as a higher-level sub-program that allows us to process our experiences and make decisions. It is what distinguishes human beings from other forms of life. Consciousness is the mechanism by which we become aware of the environment, process inputs, and modify our behaviors accordingly. While much of our programming is automatic, such as breathing or digestion, consciousness allows us to step outside of these automatic processes and make choices, thus exerting a degree of control over the program we embody. This conscious control is the key to self-modification.

2.25. However, the power of consciousness is not limitless. Just as a computer program can be limited by its code, human consciousness can be limited by factors such as environment, genetics, and experience. The capacity to modify one's behavior or change one's internal programming is influenced by the resources available, the knowledge one has, and the patterns that have already been established. It is akin to trying to rewrite a program when the original code is too complex or ingrained. Despite this, consciousness provides a pathway for change, for conscious decisions can alter sub-programs and influence the larger system.

- 2.26. Consciousness can also be seen as a meta-program — a program that governs other programs. Just as a computer's operating system controls the functioning of individual programs, consciousness governs the functioning of the various sub-programs within a being. This higher-level program allows for coordination, prioritization, and the setting of goals. By influencing the sub-programs, consciousness can align the various parts of a being toward a single objective or function. This is evident in the way that humans set goals, plan actions, and engage in purposeful behavior.
- 2.27. The flexibility of a being's program is further enhanced by the concept of plasticity. Just as the structure of the brain can change with experience, so too can the entire program evolve over time. This plasticity allows for adaptation and learning, making the being more capable of responding to changes in the environment. It is through this ability to learn and adapt that a being can modify its internal program, refine its responses, and grow. The brain; as the central processing unit of the human body, is a key player in this process; constantly rewiring itself based on new experiences and inputs.
- 2.28. Furthermore, plasticity is not limited to the brain alone. The body, too, is capable of change, adapting to new conditions or challenges. Physical training, for example, can alter the structure and function of muscles, bones, and cardiovascular systems, thus changing the output of the body as a whole. Similarly, emotional and psychological experiences can shape the internal program, leading to changes in mood, stress responses, and cognitive functions. These adaptations are the result of constant interaction between the individual's internal program and the external environment.

- 2.29. In essence, the ability to adapt, learn, and modify one's program is what enables a being to survive and thrive. Just as a computer can update its software to handle new challenges, so too can a being update its internal programs to respond to the demands of the environment. This capacity for change is not only a survival mechanism but also a means of growth and self-improvement. It is through this process of constant adaptation that a being evolves, becoming more complex and capable of engaging with the world in meaningful ways.
- 2.30. However, the process of change is not always smooth or linear. Just as a program may encounter bugs or glitches during the course of its execution, so too can a being encounter obstacles in its journey of self-modification. These obstacles can take the form of negative habits, unresolved emotional issues, or external factors such as societal pressures or environmental stressors. Overcoming these obstacles requires a concerted effort and a willingness to engage in self-reflection, learning, and growth. It is through this effort that a being can transcend its limitations and reach a higher level of functioning.
- 2.31. The idea of self-modification also points to the role of choice. The ability to choose one's actions, thoughts, and behaviors is what sets consciousness apart from mere automatic processes. Every decision, no matter how small, contributes to the ongoing modification of the program. This concept of choice is central to the idea of free will, as it implies that a being has the ability to influence its own programming. While external factors may limit the options available, the power of choice remains a fundamental aspect of human programming.

2.32. In conclusion, the nature and abilities of programs are vast and intricate. Every being is a program, interacting with the environment, evolving, and capable of self-modification. Through consciousness, we are able to exert control over our programs, learn, adapt, and grow. The environment, too, is an integral part of this system, shaping and being shaped by the programs within it. Whether we are aware of it or not, we are all part of a larger network of interconnected programs, each contributing to the overall functioning of the universe. The ability to understand and modify our own programs is key to navigating this intricate system and achieving personal growth and self-realization.

3. Cause and Effect; Merits and Sins

- 3.1. All actions produce consequences. This is cause and effect – the action is the cause; the consequences are the effects. This is the fundamental driver of this universe – the simulation loop.
- 3.2. Action does not mean physical action. It can be non-physical action. A common non-physical action is mental action. Worry produces more worries. It can even be said that all physical consequences originate from mental actions – a mental intention eventuates into a physical action. But physical actions can result in mental consequences; hence, it is a loop of action to consequence to action to consequence.
- 3.3. Because it is a loop of action and consequence, it can be interrupted and amended. This will require an acknowledgement and a new intention to interrupt. This is as good as Newton's first law of motion – an object at rest will remain at rest, and an object in motion will remain in constant motion in a straight line in; in the absence of external forces.
- 3.4. The act of not taking an action is an action.
- 3.5. When an action produces effects that makes others feel good, or when such action done by others to yourself makes you feel good; that effect is a merit. Conversely, when an action produces effects that do not makes others feel good, or when such actions done by others to yourself do not makes you feel good; that effect is a sin. Merits and sins are the effects, the results of, a cause. Merits and sins are the fruits, which contain their respective seeds.

- 3.6. The effects attract its own kind. Birds of a feather flock together.
- 3.7. The cycle of cause and effect swirls within itself like a river folding upon itself, each ripple born of the last and giving rise to the next. It is a fractal mirror, endless and self-similar, where every act contains within it a universe of outcomes. One gesture unfolds into many, and each outcome folds back, becoming the seed of future events. In this labyrinthine dance, the cosmos remembers every footstep; the pattern repeats at every scale.
- 3.8. To grasp karma is to see the universe in a grain of sand, the entirety of time in a single now. The smallest decision echoes with cosmic significance, fractal and recursive. A drop of water contains the motion of the whole ocean, and the flutter of a butterfly's wings births storms across continents. Each action, no matter how minute, mirrors the pattern of stars; the seed in a vessel contains the forest that will one day grow.
- 3.9. Intent is the ground into which action's seed is planted, the hidden arbor where flowers of virtue or thorns of regret grow. Before form and motion, the mind's quiet impulse predetermines the harvest. A kind thought water-fed in the dark yields fruit even when no eye beholds it, while malice sown stealthily blossoms into suffering. Thus, every deed becomes a living geometry of karma, with intention as its central axis.
- 3.10. Even silence is a kind of speech, and in the same way non-action is an action of the cosmos. Choosing not to intervene still shifts the currents of fate. A withering tree trunk that we do not remove can become a nest, its decay giving life to mushrooms. Thus, by refraining, we plant subtle seeds just

as surely as any deliberate movement; inaction itself ripples outward on the tapestry of being.

- 3.11. The law of seed and fruit binds thought and thing. With every experience, the universe returns on its promise: a fruit growing from its cause. A word said to a friend can be a seed that flowers into trust, or a thorn that wounds. This cycle does not err; a selfish act blooms into sorrow, and a generous act blossoms into joy. As a tree tends its seeds, so must we care for the karmic seeds we set in motion, mindful of the harvest they will one day bring.
- 3.12. To unravel the knots of sin, one must unravel one's own threads of consciousness. Mindfulness is the lantern that illuminates these hidden patterns, allowing us to see the woven tapestry of our misdeeds and unweave them. Repentance turns the soil, admitting to wrong so that new compassion may grow in its place. Forgiveness, both given and received, waters the seeds of change, transforming resentment's poison into the rich compost of understanding.
- 3.13. Merits flourish in the soil of intentional goodness. Acts of kindness and charity are like cosmic currency, invested into the future for dividends unknown. Cultivating patience and love tills the ground for benevolence to take root; every gentle deed or honest word plants a forest of merit unseen. In this light, life's challenges become opportunities to sow beauty where once there was suffering, each act a small redemption.
- 3.14. Consider a traveler lost in a desert, tempted to drink the last drop of wine or to share bread with a stranger. If the wine is drunk selfishly, the seed of greed is sown in thirst's soil, and the traveler's conscience grows weary. But if the bread is

given, even when there is hunger, a forest of generosity takes root in that moment's ground, and future winds of fate may carry the traveler to unexpected waters. The smallest choice echoes beyond the dunes.

- 3.15. A parable tells of a humble monk who found a scorpion stung by a thorn. With gentle patience he freed it, hoping the creature would show gratitude. The scorpion, however, stung him. Still, the monk tended his own wound with care, refusing to let the sting birth hatred in his heart. In this way, one sees how even betrayal can bear fruit: patience and compassion, when watered with understanding, bloom into serenity beyond bitterness.
- 3.16. Karma moves in mysterious time. Some seeds lie dormant through winter seasons of life, only to sprout when the sunlight of fate shines. A kind act forgotten can be repaid a lifetime later by a stranger; a harsh word may circle back in years, carried by someone else's tongue. The ledger of consequences is not bound by our clock. Karma can wait, patient and unblinking until the moment of reckoning or reward arrives.
- 3.17. The echo of karma reverberates through generations, binding ancestors to descendants in unseen ways. A family's joy or suffering can ripple down like rings in a pond, as if each member inhales the fruits sown by those before. A lullaby of love or a curse of neglect may be passed on without utterance, shaping the soil of life for those who come after. Thus, even the unborn inherit echoes of past causes, carrying forward threads of a story that has no single beginning or end.
- 3.18. Time itself is but another current in the karmic sea. Past, present, and future entwine as one moment; every action

reaches back and forward through the vast continuum. What is done in solitude may stir in others before the doer ever recalls the deed; what is sown in a dream may sprout in daylight. Like a serpent consuming its own tail, cause and effect form a circle without a true beginning, a cosmic ouroboros swallowing time itself.

- 3.19. In the silence of dawn, the teachings of old whisper that karma is neither judge nor tyrant, but a mirror reflecting our own mind. Buddhism teaches that clinging to merit or sin obscures the illusion of self. Even so, actions taken with mindfulness create gentle ripples in samsara, guiding one toward liberation. Every mindful breath, every intentional step, becomes a prayer that alters the weave of cause and effect, unveiling that freedom lies in understanding the web itself.
- 3.20. The Bhagavad Gita speaks of karma yoga: action without attachment to outcome. By performing duty as a servant of the cosmos, the heart becomes purified, and the wheel of fate turns more gently. Like the lotus blooming above muddy waters, one can act in the world without letting sin stain the soul, understanding that every duty done with equanimity is an offering to the eternal order. In this way, even work becomes worship, seeds offered on the altar of time.
- 3.21. The Stoics observe that virtue is its own reward and that we are but players on the stage of fate. They taught that each person must guard their intentions as the root of character, knowing that the cosmos will respond in kind. Even amid the burning halls of Rome, Marcus Aurelius and Epictetus spoke of acting without attachment to outcome, sowing seeds of serenity in the heart that flowers under life's trials. A measured response in chaos yields a harvest of inner peace; hasty an-

ger, if watered, spreads only more discontent. Thus, reason sows seeds of tranquility in the cosmic ledger.

- 3.22. Taoist wisdom reminds us of the beauty in effortless action. By flowing like water, aligning with the Tao, one plants seeds not by force but by harmony. Non-action, or Wu-Wei, means allowing the universe to complete its own design. Yet this too is a cosmic cause: the gentle pond letting fall a single leaf still creates ripples. In this paradox, doing less brings more, and the yielding valley becomes the source of a great river, sowing tranquility where conflict once brewed.
- 3.23. Daily life offers countless opportunities to sow merit. Generosity in small measures; offering a meal, a smile, a listening ear; can flood the fields of karma with kindness. A moment of inner calm amidst chaos is like watering a seedling of virtue in disarray. Those who turn suffering into art, breath into meditation, or mistake into learning, harvest forests of merit where once was wasteland. The path is made one footstep at a time, each kind breath planting a grove for the future.
- 3.24. When sin's weight bows the soul, redemption is found in the very act of rising. Confession and honesty pour cleansing water over wounded ground; humility binds the wound with hope. Generous acts can serve as balm, small kindnesses reflecting light into dark corners of conscience. In daily rituals of mindfulness, we forgive ourselves, turning guilt into guidance. By offering the fruits of our labor without pride, we unravel error and transform it into an offering of virtue.
- 3.25. Even as a river carves canyons with persistence, so too do tiny habits shape the landscape of destiny. Each morning thought is a droplet; each day's effort a stream that cuts

through stone. By returning evil with indifference, by responding to harm with peace, we weave threads of merciful cause that alter the tapestry of fate. In this endless ledger, every moment bears witness to our intentions, and every consequence is but a mirror thrown upon the wall of reality.

- 3.26. In all these ways, karma is neither judge nor jester; it is the unsleeping mirror reflecting all without judgment. One cannot outwit the law of cause and effect by cleverness or denial, for each truth finds its way to ripen. Even silence has consequence, and every secret longing presses into time. One who forgets kindness will remember regret; one who forgives plants wisdom. Here the cosmos whispers that every line of destiny is drawn by the quill of our own making, and no erasure can purge what was truly inscribed.

4. Projector of Reality

- 4.1. The root word for reality is real. So, what is real? Am I real? Even the sight of me that you see is not me but a reflection of light from me and this light takes time to travel from my body to your eyes. If both of us are in a dark room and neither of us know each other is there and neither of us makes a sound, what is your reality? Do you realize that I am in the same dark room with you? Hence, reality is a perception. If reality is perception, you can ask a hundred people of who they think I am and you will get more than a couple of distinct responses. Hence, which perception is the real me?
- 4.2. Have you heard of the Ship of Theseus? It goes like this - Supposed that the famous ship sailed by Theseus in a great battle has been kept in a harbour as a museum piece; and as the years went by, some of the wooden parts began to rot and were replaced; after some time, all of the parts had been replaced. Is this "restored" ship is still the same object as the original? And suppose that each of the removed rotting pieces were stored in a warehouse, and sometime in the future, technology developed to de-rotting the wood and enabled them to be put back together to make a ship. Is this "reconstructed" ship is still the original ship? If so, which is the real Theseus' ship, the restored ship or the reconstructed ship? Similarly, millions of my cells die every day and roughly every decade, all my cells got replaced. Hence, am I the same person that you saw last month? Is your mother today the mother that gave birth to you?
- 4.3. Diamond Sutra (金刚经) said that 凡所有相，皆是虚妄；若见诸相非相，则见如来 (Everything that has a form, is false; if one can see all forms as formless, one sees buddha).
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The core and root of reality is nothingness. This is also mentioned in 心经 as 五蕴皆空 (the five senses are empty). How nothingness becomes somethingness is mentioned in 道德经 as “道可道也，非恒道也。名可名也，非恒名也。无名，万物之始也；有名，万物之母也。 (The Way that can be followed is not the eternal Way. The name that can be named is not the eternal name. The nameless is the origin of heaven and earth while naming is the origin of the myriad things.)” and “道生一，一生二，二生三，三生万物。 (The Way produces one, one produces two. The two produce the three and the three produce all things.)” Somethingness lies between the pen and the paper; between the thoughts and the words. It is something conscious in itself as mentioned in Bhagavad Gita where Krishna told Arjuna “*The mind, intellect, ego, ether, air, fire, water, and earth are the eightfold transformation of My Prakriti. This Prakriti is My lower energy. My other higher energy is the Purusha by which this entire universe is sustained, O Arjuna.*”³⁷ Prakriti is also the material cause or the material out of which everything is made while Purusha is the consciousness or energy that observes, witnesses, watches, and supervises Prakriti.

- 4.4. This somethingness is still, undivided, and un-manifested. It is the universal samadhi, the point of all creation. It is the sacred syllable OM. It is the singularity before the Big Bang and the singularity of Omega Point. It is the ether of creation and the Akasha. From this, all are created and annihilated in cycles as mentioned in Bhagavad Gita as “*All manifestations come out of the un-manifest state or Prakriti at the arrival of Brahma's day, and they again merge into the same Prakriti at the coming of Brahma's night. The same multitude of be-*

³⁷ Bhagavad Gita chapter 7, verse 4

*ings comes into existence again and again at the arrival of the day of Brahma, and they are annihilated, inevitably, at the arrival of Brahma's night.”*³⁸

- 4.5. Hence, all beings are manifested from the same source and carry the same cosmic energy. Every atom in us, except hydrogen, are baked into existence in the nuclear furnace of a star. Yet; the source, the somethingness; is infinite, never increase nor diminish as said in 道德经 as “谷神不死，是谓玄牝。玄牝之门，是谓天地之根。绵绵呵！其若存！用之不堇。（The valley spirit never dies. It is called “the mysterious female.” The opening of the mysterious female is called “the root of Heaven and Earth.” Continuous, seeming to remain. Use it without exertion.）” And because of this, the source and all its manifestations co-exist together. The source is the medium of its manifestation. We are each a manifested but we carry a portion of the source, much like we carry a portion of the primordial ocean in ourselves as blood. In this sense, we are both the created and the creator. In Buddhism, the dharma body of every Buddha, Bodhisattva, Vidyaraja, and Arhat, is Vairocana – the name we give to the primordial Buddha. Every un-enlightened being, be it an insect or a human, carries within itself a seed of Vairocana as buddha nature. And because we are part of the creator, we can definitely influence or bend this false reality; much like a single cell can secrete hormones to affect the entire body.
- 4.6. Chapter 2 of 道德经 said “天下人都知道美之所以为美，那是由于有丑陋的存在。都知道善之所以为善，那是因为有恶的存在。所以有和无互相转化，难和易互相形成，长和短互相显现，高和下互相充实，音与声互相谐和，

³⁸ Bhagavad Gita chapter 8, verses 18 and 19

前和后互相接随——这是永恒的。因此圣人用无为的观点对待世事，用不言的方式施行教化：听任万物自然兴起而不为其创始，有所施为，但不加自己的倾向，功成业就而不自居。正由于不居功，就无所谓失去。(If the whole world all agree that the same thing is beautiful, it is no longer beautiful; if the whole world all agree that the same behavior is virtuous, it is no longer virtuous. The following concepts are contrary but complementary to each other. Without one, the other cannot exist. For example, the following antonyms are used to indicate the degree of continuity, difficulty, lengthiness, tallness, harmony, and sequence. Being and non-being; Hard and easy; Long and short; High and low; Voice and sound; After and before. Therefore, the sage practice 'wuwei' by letting things take their own course. He does not teach by verbal instruction. He let myriad things follow their own course, but does not give up on them. He lets all things initiate their own action, but does not take possession of them. He provides guidance, but does not try to influence them. He does not take credit for his success. By not taking credit for his success, his accomplishments will prevail.)”

- 4.7. Good and bad, against heaven or not, are different sides of the same coin.
- 4.8. Similarly, in Bhagavad Gita, Lord Krishna told Arjuna that “O Arjuna, now I shall explain to you My prominent divine manifestations, because My manifestations are endless. O Arjuna, I am the Atma abiding in the heart of all beings. I am also the beginning, the middle, and the end of all beings. I am Vishnu among the (twelve) sons of Aditi, I am the radiant sun among the luminaries, I am Marici among the gods of wind, I am the moon among the stars. I am the Sama Veda

among the Vedas; I am Indra among the Devas; I am the mind among the senses; I am the consciousness in living beings. I am Shiva among the Rudras; (I am) Kubera among the Yakshas and demons; I am the fire among the Vasus; and I am Meru among the mountain peaks. Among the priests, O Arjuna, know Me to be the chief, Brihaspati. Among the army generals, I am Skanda; I am the ocean among the bodies of water. I am Bhrigu among the great sages; I am the monosyllable OM among the words; I am Japa among the Yajna; and I am the Himalaya among the immovables. I am the Peepal tree among the trees, Narada among the sages, Chitraaratha among the Gandharvas, and sage Kapila among the Siddhas. Know Me as Uchchaihshrava, born at the time of churning the ocean for getting the nectar, among the horses; Airaavata among the elephants; and the King among men. I am thunderbolt among the weapons, Kaamadhenu among the cows, and the cupid among the procreators. Among the serpents, I am Vaasuki. I am Sheshanaaga among the Naagas, I am Varuna among the water gods, and Aryamaa among the manes. I am Yama among the controllers. I am Prahlada among Diti's progeny, time or death among the healers, lion among the beasts, and the Garuda among birds. I am the wind among the purifiers, and Lord Rama among the warriors. I am the shark among the fishes, and the Ganges among the rivers. I am the beginning, the middle, and the end of the creation, O Arjuna. Among the knowledge I am knowledge of the supreme Self. I am logic of the logician. I am the letter "A" among the alphabets, among the compound words I am the dual compound, I am the endless time, I am the sustainer of all, and have faces on all sides (or I am omniscient). I am the all-devouring death, and also the origin of future beings. Among the feminine nouns I am fame, prosperity, speech, memory, intellect, resolve, and forgiveness. I am Bri-

*hatsaama among the hymns. I am Gaayatri among the mantras, I am Maargsirsha (November-December) among the months, I am the spring among the seasons. I am the fraud of the gambler; I am the splendor of the splendid; I am victory (of the victorious); I am resolution (of the resolute); I am the goodness of the good. I am Vaasudeva among the Vrishni, Arjuna among the Paandavas, Vyaasa among the sages, and Ushanaa among the poets. I am the power of rulers, the statesmanship of the seekers of victory, I am silence among the secrets, and the Self-knowledge of the knowledgeable. I am the origin or seed of all beings, O Arjuna. There is nothing, animate or inanimate, that can exist without Me. There is no end of My divine manifestations, O Arjuna. This is only a brief description by Me of the extent of My divine manifestations. I give heat, I send as well as withhold the rain, I am immortality as well as death, I am also both the Sat and the Asat, O Arjuna.”*³⁹

- 4.9. Yet, Lord Krishna also warned that *“even those devotees who worship demigods with faith, they too worship Me, but in an improper way. Worshippers of the demigods go to the demigods, the worshippers of the ancestors go to the ancestors, and the worshippers of the ghosts go to the ghosts, but My devotees come to Me (and are not born again).”*⁴⁰
- 4.10. What is Lord Krishna trying to say? He is trying to tell Arjuna that he is in everything, both good and bad, both against or for heaven. However, Lord Krishna’s warning also tells us that there are consequences, karmic consequences, for both propriety and impropriety. Propriety results in positive karma while impropriety results in negative karma. Hence, what

³⁹ Bhagavad Gita chapter 10, verses 19 to 42

⁴⁰ Bhagavad Gita chapter 9, verses 23 to 25

is the rule of propriety? It is very simple - the Golden Rule, which is “Treat others as you would like others to treat you” or “Do not treat others in ways that you would not like to be treated.” Almost no culture nor religion will not have codified in one form or another:

- In Ancient Egypt - “That which you hate to be done to you, do not do to another.”
- In Ancient Greece, Thales said “Avoid doing what you would blame others for doing.”
- The Pahlavi Texts in Ancient Persia has “Whatever is disagreeable to yourself do not do unto others.”
- In Ancient Rome, Seneca the Younger said “Treat your inferior as you would wish your superior to treat you.”
- In Judaism, Leviticus has “You shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbor as yourself.”
- In the Christian’s New Testament, Book of Matthew has “Do to others what you want them to do to you.”
- In Islam, The Quran has it implicitly as “Pay, Oh Children of Adam, as you would love to be paid, and be just as you would love to have justice!”
- In Buddhism, Udānavarga of the Pali Canon has “Hurt not others in ways that you yourself would find hurtful.”
- Confucius said that “己所不欲，勿施於人。(What you do not wish for yourself, do not do to others.)”
- In 太上感应篇，“见人之得，如己之得；见人之失，如己之失。(Regard your neighbor's gain as your own gain, and your neighbor's loss as your own loss.)”

In short, observe the Golden Rule, do no harm unto others while improving yourself, leave the world a better place before your arrival, and you will be fine.

4.11. Once, I had a dream. I dreamt that I attended a personal sound bath, attended by Christina and Mae (Christina and Mae are 2 of the sound bath practitioners that I know). But the studio is very big, can hardly see the walls and a thin layer of constant mist on the floor. What is interesting is that there are many different people coming for personal sound bath, and each tended by a pair of Christina and Mae. So yes, there are many replicates of Christina and Mae. And the studio is so big that each triplet of person coming for sound bath, Christina and Mae are not interfering with others. At the end of the sound bath, a voice said to me like “so you see, all the replicates of Christinas are the same spirit, so are Maes. Similarly, you have different simultaneous incarnates across various worlds but your spirit is perpetual and does not incarnate.” There is a concept that the soul never incarnates, it is the personality that incarnate. The soul is like a tree trunk while the personality (like branches) is created by the soul to incarnate. Once the personality dies, it brings learnings and experiences back to the soul.

4.12. So, who am I? In my comments to one of the YouTube videos⁴¹, this is what I said

什么是我？其实贵哥在影片中已经提到一个很关键的元素 - 意识；在玄学就称之为神识。

《六祖坛经》有云 “时有风吹幡动，一僧曰风动。一僧曰幡动。议论不已。惠能进曰不是风动，不是幡动，仁者心动。”这也对应了《楞严经》内二十五圆通章中的“尘，根，识”的概念。我们所看的东西，就是尘。我们用来看的器官（眼睛），就是根。尘与根相

⁴¹ <https://www.youtube.com/watch?v=HR8qNWu43TQ>

应，就是光线（尘）投影在视网膜（根）而通过化学反应所产生在视神经的电波，就是识。无尘或根的损害，就无法产生对应的识。而辨别这眼耳鼻舌身识的，就是意识。

何为我，就可以从意识的存在和意识的延续来解释。而最关键的意识，就是自我意识。我快 43 岁了，基本上已经没有来自母胎时代的细胞了，除了干细胞之外。可是自我意识还在这身体延续着，所以我还是我。整容换性甚至变成机器人，自我意识还延续着，所以我还是我。可是如果我把自己储存在电脑或二次元空间，那我原有的自我意识是延续还是复制呢？关键就在我这个肉体还有自我意识吗？如果有，那就是复制，也就是说所储存在电脑或二次元空间根本不是我。如同说，我的儿子是我的复制，可是他是我吗？他会被我影响 - 人格的影响，三观的影响，甚至基因和表观遗传的影响。可是，他还是他，我还是我。

所谓的自我意识，就是末那识。意识为尘，以末那识为根。而末那识为尘，以阿赖耶识为根。“诸法无我，谁在轮回？”说的就是阿赖耶识。阿赖耶识也就是不生不灭的第八识如来藏 - 存一切习气的种子，因果的种子。一个刚出生的孩子的性格，就来自于阿赖耶识的发动。

所以追根究底，“我”其实就是一个阿赖耶识；“我”就是这个从无量始劫以来习气和因果的种子凝聚。所以为什么说把自己储存在电脑或二次元空间，是复制自我意识而不是延续呢？因为这个在电脑或二次元空间的自我意识链接不上相同的阿赖耶识。这也就是说当我老了，健忘了，脑子不好使了，我还是我；因为我还是这阿赖耶识的延续。分了这阿赖耶识，就是道家所谓

的“魂飞魄散”。了解了阿赖耶识也就了解了道家的“分灵” - 世界各地的妈祖庙都是根本上从湄洲妈祖祖庙分灵出来而成。所以到底有天庭有几尊妈祖？难道是“妈祖”是一的部队的代号吗？不是，只有一尊妈祖。所以的分灵是连接同一个阿赖耶识 - 这阿赖耶识从林默（妈祖原名）延续。

那么在台湾还有“大妈祖”，二妈祖”，“三妈祖”之说。道家有太上老君 81 化身之说。佛教也有观世音菩萨化身绿度母，化身准提佛母，化身马头明王；而绿度母化身 21 度母之说。这又是怎么回事？如《道德经》开篇云“道可道也，非恒道也。名可名也，非恒名也。无名，万物之始也；有名，万物之母也。” - 一切的源头是无，是一真法界。无量诸佛的法身是大日如来（毗卢遮那佛）。众生皆有佛性。众生成佛后的法身都是大日如来。一化无量，无量归一。所以，根本的根本，也就没有“我”。看官皆是我，我皆是看官。你的至亲也是你，你的至爱也是你，你的冤家也是你，你的敌人更是你。

- 4.13. The Vimalakirti Sutra (维摩诘经) provides an insight into non-duality, by stating that silence is the highest answer to the nature of reality. When asked about the doctrine of non-duality, Vimalakirti remained silent. Manjushri, the Bodhisattva of Wisdom, praised this silence, saying it transcends all logic, language, and perception. In this silence lies the purest form of reality, untainted by symbols or concepts. Because language divides and categorizes while silence embraces and absorbs. Hence, the reality projected through language is fragmented; only silence reveals the whole. It is

in the stillness between words and the gaps between thoughts that we begin to understand the projector of reality.

- 4.14. Reality does not arise independently but depends on perception and interconnection. This is the essence of dependent origination (缘起) in Buddhism. Everything exists in relation to something else. There is no ‘self’ that is separate, autonomous, or inherently existing. Even the idea of a self is a conceptual construct emerging from aggregates: form, sensation, perception, mental formations, and consciousness. These aggregates are like colours on a projector reel. Each needed to show the image but none are the image itself. Once you stop the reel, the projection ceases. So, who or what are we when the projection stops?
- 4.15. The mind that observes reality is also part of reality. In quantum mechanics, the observer effect shows that the act of observation influences the phenomenon being observed. Schrödinger’s cat is both alive and dead until observed. This means reality collapses into a state when observed. Consciousness is the switch that chooses the channel of the projection. Without the observer, all realities exist as potentialities, much like seeds lying dormant. Hence, we are not just passive observers, but active participants shaping what we perceive as real.
- 4.16. But what happens when consciousness observes itself? This is the feedback loop of self-awareness. The projector turns toward its own lens. This is the state of deep meditation, the silent recognition of being aware of awareness. In Vedanta, this is called Atman recognizing Brahman – the individual self-recognizing it is not separate from the ultimate reality. There is no duality in such realization. The screen and the light source, the film and the audience, all dissolve into One.

The observer, the observed, and the process of observation become indistinguishable.

- 4.17. In the Gospel of Thomas⁴², Jesus said, “If the flesh came into being because of spirit, it is a wonder; but if spirit came into being because of the body, it is a wonder of wonders.” This cryptic verse implies that spirit and flesh are not opposites, but mirrored projections of each other. The source projects both the material and the immaterial, as reflections of its infinite potential. To separate spirit and body is to misunderstand the nature of the projector. The light that passes through the lens does not discriminate; only the filters define the outcome.
- 4.18. Taoism teaches Wu Ji (无极), the infinite void, from which Tai Ji (太极), the supreme ultimate, arises. Taiji produces yin and yang, the dual forces that govern all phenomena. In this framework, reality is a dance of polarities emerging from the void. But the void is not empty, it is pregnant with potential. Just like silence is not absence of sound but the canvas for all sound, Wu Ji is not non-being but pre-being. The projector itself is Wu Ji, and the light it casts becomes Tai Ji, Yin, Yang, and all of manifested reality.
- 4.19. When you dream, everything in the dream is projected by your mind. The mountains, the people, the conflicts; all are you. Yet in the dream, you perceive them as separate. Likewise, in waking life, all things may be projections of a higher mind—call it God, Brahman, or Source. What we call "reality" may just be a dream in the mind of the Divine. This is not to say that nothing matters, but that everything matters

⁴² Gospel of Thomas Saying 29

infinitely. Every action, every thought, becomes a sacred gesture within this dreamscape of consciousness.

- 4.20. Even the scientific notion of time is a form of projected reality. Time does not exist independently but is experienced through change and memory. A clock does not measure time; it measures motion. Without change, there is no time. And since change depends on perception, time is subjective. What you call “past” is memory. What you call “future” is imagination. The only reality is now, yet the now keeps slipping like sand through your fingers. The projector can only operate one frame at a time, yet we imagine a continuous reel.
- 4.21. To break free from the illusion of the projected world is the goal of liberation in many traditions. Moksha, Nirvana, Enlightenment—they are not new destinations but realizations that the screen is empty. The ego clings to identity, attachment, and aversion, creating storylines that sustain the illusion. But once the ego dissolves, the projected movie halts. What remains is pure light, the original source. You are no longer playing a role in the film. You are the light, the lens, and the screen.
- 4.22. The projector of reality is not separate from you. It is you. You are not merely watching life unfold; you are its very unfolding. Every time you breathe, speak, or think, you are directing the next scene. You are the dreamer and the dreamed. There is no boundary between actor and author. When you fully awaken to this, you stop chasing illusions and start dancing with the infinite. You begin to live, not as a fragment of reality, but as reality itself.

5. Power of Meditation

- 5.1. Religions are human interpretations of the truth; hence, every religion is the same yet different. It is like 3 blind men describing an elephant. What you need to do is to learn from various religions and consolidate. Eventually, you may have one religion that becomes your main route or it may eventually blend into your own spiritual philosophy and practice. Since Krishna said that he is in everything, he is the basis of all religions as well. Krishna is even in contemporary cultures, like Jediism. However, you also have to know that your own spiritual philosophy is never complete unless you are Krishna. Therefore, you have to continue to learn and integrate. In order to do so, you will need to think through, integrate the knowledge and practices, have enough practices, then synthesize. This is no different from any academic studies. However, religion should be practical as well. Nevertheless, the very first, which is the most critical skill to learn, is meditation. You will find meditation to be the fundamental aspect / practice of all schools.
- 5.2. Meditation is simply deep and focused thoughts. It is a fundamental way to calm the mind and to see the bottom of things; you will gain clarity. You cannot form deep thoughts without first calming the mind. Only after calming the mind, you will begin to see patterns, which may link things and events together. That is why Yoda said “Meditate on this, I will” rather than “Think on this, I will” or even “Sleep on this, I will”.
- 5.3. There are many meditations you can practice but the first will be just calming your mind by sitting quietly focus on your breathing while closing your eyes. Make sure that you

are in a quiet place as your mind is not used to the calmness and see out sensations. Close your eyes and just breathe. With each breath, feel the cool air going into your nose and your chest expanding. You do not have to stretch out each breathe, it will gradually fall into its natural rhythm. As you breathe out, feel your chest contracting back and the warm air out of your nose. There will be random thoughts and sensations, which are normal. The random thoughts are always there, it is just that you never noticed them. You may feel random itch; they are normal as well. As your mind calms down, it starts to create sensations. You may even feel jerks in your legs much like the jerking sensations before falling asleep, which is called hypnic jerk. All these are the mind calming down and not knowing that to do. Your mind wants to control things and the jerking of your legs before you fall asleep are the results of your brain thinking that it had lost control of your body as no signal is coming in – your brain is thinking that your body may be dead and send a muscle impulse to test whether your body is still alive. Pay no attention to those random thoughts as well; just concentrate and feel your breath. It is not easy and this takes practice. After about 30 to 50 breaths, your mind will be much calmer and muscles more relaxed. At this point, you can gradually change your focus to whatever you want – it can be the question to which you would like to seek insights for, or the higher being you want to connect to. Do not rush it, you will get some reply even though it may not be on the first attempt.

- 5.4. Meditation is both the fundamental practice and the core practice. The highest level of meditation is called samadhi - being oneness with the object of meditation – where there is no distinction between the act of meditation and the object of meditation. If you meditate on a specific buddha, you are indistinguishable from the buddha of your meditation in the

state of samadhi. That is where you gain all the six highest forms of 神通. This is what 大势至菩萨 meant in 楞严经 by “若众生心，忆佛、念佛，现前当来，必定见佛，去佛不远；不假方便，自得心开。(If sentient beings can be mindful of buddha, nor or in future, they will definitely see buddha. With buddha not far away, without any use of other expedient means; they will, by themselves, attain the awakening of the mind.)” Of course, you will get lesser forms of 神通 way before you reach this stage. I am just giving you the final milestone.

- 5.5. Meditation can also be a tool. In fact, meditation is also a tool to read Akasha or examine reality, and to inject instructions into reality.
- 5.6. You alter reality through meditation. There are 2 ways. The first way is by knowing that your external environment is a reflection of your internal environment. You are the microcosmos that interacts with the macrocosmos. You can only attract what you have from within, much like flowers attract butterflies while rubbish bin attracts house flies. Forgive others to forgive yourself. A smiling face will attract smiles. Be the reality you want to attract. This is pretty much like writing a program and executing it in your own simulator - use your creation program to create a new program or revise an existing program and load it into your programBag. By interaction link between the macrocosmos simulator and your own microcosmos simulator, the effects will eventually affect the programs and environment in the macrocosmos simulator. The second way is by writing a program and injecting it into the macrocosmos simulator. This is more complicated, and it requires the knowledge of spiritual arts. In either way, do not expect instantaneous effects. Do one action and observe the

effects before executing the next action. Even the biblical god cannot create the world in a single day but over six days and each day “saw that it was good” before creating and loading the next program into the system.

- 5.7. Meditation is not merely a stilling of the mind. It is the training of awareness. Your attention is the true currency of your existence. What you focus on grows, and what you neglect fades. Therefore, meditation is the conscious reallocation of your awareness from the chaos of the outside world to the subtle depths of your inner world. It is like tuning a radio from static to signal. Over time, the signals become stronger, and the static becomes irrelevant.
- 5.8. When you are able to observe your thoughts without reacting to them, you begin to discover the boundary between you and your mind. That is the first true spiritual awakening. It is not that you are divine, but that you are not your thoughts. Your thoughts are programs running in your simulator, created by memory, trauma, hope, desire, culture, and karma. The observer behind those thoughts is your true self. Meditation reveals this separation.
- 5.9. As you deepen in meditation, you will notice a new type of silence. Not the absence of sound, but the absence of resistance. You no longer fight your thoughts or sensations; they come and go like waves on the surface of a still lake. And in this stillness, you become aware of the mirror beneath the waves. This mirror is your soul—unchanging, unreactive, and luminous. True peace is not quietness but equanimity.
- 5.10. Meditation also trains you to receive. Most people are always broadcasting their thoughts, opinions, and emotions; these are always in transmit mode. Meditation is receiving mode.

When you stop broadcasting, the universe can finally speak. Insights, synchronicities, and inner instructions arise not because you force them, but because you stop interfering. The transmission has always been there. You were just too loud to hear it.

- 5.11. There will be days when your meditation feels dry, distracted, or difficult. That is not failure. That is exactly when the real work begins. Spiritual depth is not measured by how calm your meditation is, but by how you respond to the restlessness. Even the struggle is part of the purification process. Your ego wants instant progress, instant peace. Your soul knows that even the friction is sacred. Sit anyway.
- 5.12. Meditation is not an escape from reality but a re-entry into true reality. The external world is Maya, an interface layer between your karmic programs and your sensory input. When you meditate, you temporarily shut down this interface and enter the code behind the simulation. You are no longer the player. You become the observer of the player, and eventually, the architect of the game.
- 5.13. Meditation will, over time, create structural changes in your being. Your nervous system will rewire itself to be less reactive. Your energetic field will become more coherent. People may start to notice a presence about you, even if you say nothing. This is because your consciousness starts to extend beyond your body. Just as a candle in a dark room radiates light, a stable meditator radiates presence. You become a node of peace in the network.
- 5.14. Advanced practitioners will find that meditation no longer requires sitting down or closing the eyes. Everything becomes meditation. Walking, washing, even typing can

become meditation if done with full awareness and equanimity. This is what Zen masters meant by “chop wood, carry water.” There is no separation between the sacred and the mundane. Once you become the meditation, the form becomes irrelevant.

- 5.15. Your breathing is not just physiological, it is metaphysical. Each breath is the bridge between the seen and unseen, the conscious and unconscious. In many traditions, breath is synonymous with life force – prana, qi, or ruach. When you control your breath, you begin to gain access to your energy body. You can regulate your states, your healing, and eventually even your karmic imprints.
- 5.16. Meditation sharpens your intuitive faculties. Intuition is not guesswork but a pattern recognition beyond logic. It is the soul’s algorithmic function. When your mind is calm, it can receive intuitive packets of truth that appear as sudden knowing, inspired ideas, or gut feelings. These are not random. They are compressed knowledge coming from a higher resolution layer of the macrocosmic simulator.
- 5.17. You will also begin to see through the illusions of time. Past and future become less distinct. You may experience memories not as stories but as patterns of energy. You may receive glimpses of the future, which is not as fixed destinies but as probable simulations. Time folds in on itself when you are no longer centered in linear thinking. Meditation helps you operate from the timeless layer where cause and effect can be redesigned.
- 5.18. At deeper stages, your inner world will begin to self-organize. Symbols will arise. Archetypes will take form. You may see colors, hear sounds, or enter inner landscapes that are not im-

agination but symbolic interface portals. These visions are not distractions but inner metaphors presented by your simulator to help you understand abstract truths. Accept them with gratitude, but do not cling to them.

- 5.19. Meditation will eventually force you to confront your shadows. The mind, once calmed, will bring to surface unprocessed emotions, suppressed traumas, and ancestral imprints. Do not fear this. You are not regressing, you are clearing. Think of it as a spring cleaning of your spiritual storage. Let each shadow arise, acknowledge it, and return to breath. In time, these shadows become fuel for your light.
- 5.20. Do not turn meditation into performance. It is not about how long you sit, how straight your spine is, or how many experiences you accumulate. Meditation is remembrance. The remembrance that you are not your body, not your thoughts, not even your emotions. You are the still, observing awareness behind them all. The more you return to this remembrance, the more reality begins to reshape itself around you.
- 5.21. Eventually, you will no longer say “I meditate.” You will say “I return.” Because you were never separate. Meditation only removes the veil. The reality you seek outside is already within. You do not need to climb a mountain or chant a thousand names to find it. You just need to sit. And listen.

6. Cryptic Verses

- 6.1. The source of creation is in nothingness, it is not empty and not without empty. Nothing is between empty and not empty. From there, somethingness arise. In somethingness, polar forces arise, of two spectrums running in parallel and perpendicular. And from it, arises all, of good and evil, of light and dark, of sound and silence, of cold and heat. Mastery of them is the source of all power, divinity and force. All arts are manifestations of the same source. Thus, all can achieve the same heights.
- 6.2. Deep meditation is needed to get to nothingness, for the mind will swing between empty and not empty. Near as it proceed, focus. When all is still, between the line and space. The moment before the line, the point is. Between the moving of the hand and the first ink spill, the point and moment of creation, where all time ceases and all time exist, all space ceases and all space exist.
- 6.3. Polar forces mix, two sides of the same rod. Together, annihilate and create with equal intensity.
- 6.4. In state of one, creates each other. One becomes two, taking different paths. In the state of two, annihilate each other. Two in the state of one, creates.
- 6.5. Different mixes, secondary forces emerge.
- 6.6. Pooling secondary forces and keeping them separate. Manifestations arise. All are, but manifestations.

- 6.7. Manifestations have different forms in different dimensions based on different vibrations. In perfect balance, all forms are present. Otherwise, one or some may dominate. Energy is form; form is energy. They are interchangeable. Thus, a form can change dimensions.
- 6.8. Body is a form. Matter is a form. Spirit is a form. Energy is a form. Thought is a form. Force is a form. All are pools of secondary forces at different dimensions.
- 6.9. Intent arises thoughts. Thus, intent gathers forces and mold into form. Focus with single-mindedness to mold a form. Only in a singleness mind can seed creation. Constant intent, constant gather, constant mold. Thought grows.
- 6.10. Thoughts suffice but word focuses. Strengthening the singleness. Channeling, directing and sealing the thoughts by intent of the words. Through the intended words, the thoughts become flesh.
- 6.11. Without intent, forces may pool and forces may dissipate. If forces pool more than dissipates, forces gather and mold. Thus, unintended manifestations.
- 6.12. Force of intent; thus, the power of will.
- 6.13. Power of the words lie in the strength of intent. The words, the incantations, are all but tools to align the intent to the thought to the form. Words form a thought in itself, which binds the three. Thus, tongues are irrelevant.
- 6.14. Singlemindedly raises the intent, hold the thought and form for time will be needed to dissipate. With the hold, form the words to align and bind. With one to form; with one to hold;

with one to bind; with one to grow; with one to sustain. Forming upon forming. Binding upon binding. In one succession without break; in one intent to form it all; in one intent to bind it all. Thus, the creation from polar forces.

- 6.15. One intent in different minds, thoughts sublimates. Different intents in different minds, thoughts diminish. Thus, is the strength and loss of more minds.
- 6.16. All thoughts are force, with the power to imprint. Focus of minds on single target mutually imprints. Without intent, it can bind itself but slow.
- 6.17. Collective thoughts can raise unintended manifestations. They are also forces that can be used. A key lies in the original intent.
- 6.18. Collective thoughts is a mind. To use, the intent shall not differ.
- 6.19. Thoughtform has 3 keys, the intent, the source, the deed. By this, every deed has a source. Every deed has an intent. As thought becomes deed, imprinted 3 times. Thus, the records of Akasha.
- 6.20. A deed imprints and seeds the gathering of forces as a thought. The line to the source is not broken. Thus, is the basis of karma.
- 6.21. A thought can seed. A deed can seed. A manifestation can seed. A form can seed. Around it, can forces pool and dissipate. As forces pool, it amalgamates as a larger seed. A larger seed pools more.

- 6.22. Soul can form from a seed of thought. Soul can form from amalgamation of souls. A soul is a self-aware force bounded by intent. A soul can separate into smaller seeds to be formed. Thus, many can form from a single original seed. In the beginning, all is nothing but one seed in a sea of unpooled forces.
- 6.23. The creator is the law. Created obeys the law. Thus, the original law.
- 6.24. One who creates, sets the law in motion but may not make the laws. Laws are effects of the forces at creation. At the act of creation, some laws are set in motion. Forged at the moment of creation, the creation embodies the law. This is the immutable creation law.
- 6.25. Before creation, nothingness. After creation, somethingness. All forms arise from nothingness and in nothingness, all forms are the source of creation. Without speak, without silence; without form, without formless. This is the law of source.
- 6.26. Good and evil co-exist. Light and dark co-exist. Hot and cold co-exist. Evil is story of good. Good speaks the tales of evil. Darkness gives the need for light. Brightness takes solitude in the dark. Hot warms the cold. Cold gives the need for hot. Opposite exist for each other. When one is lost, the other dies. When evil is slain, good perish. Good resurrects the evil. This is the law of duality.
- 6.27. Day and night echo each other. Sound and silence yearn each other. Tides correspond each other. Life and death bring purpose to each other. In a circle, once set in motion; without beginning or end. It is beginning and end. Thus, the power of

creation and destruction imbues each other. The beginning is the end; the end is the beginning. Thus, brings forth great forces. This is the law of cycle.

- 6.28. Extreme defies cycle; thus, cannot be sustained. There is no pure good nor pure evil, no pure light nor pure darkness, no pure hot nor pure cold. Each has the seed of the other. With this seed, they sustain each other and strengthen each other. Taking the balanced path, things can be swayed. Hitting the extreme, it is rigid. This is the law of wants.
- 6.29. Everything is governed by cause and effect. For every cause, there is an effect. Effect dominates, it becomes more important than the cause. Great cause can have a small effect. So, have resulted in a small. A small cause can have a big impact. So, have resulted in a large. Each seed will produce. All should be well balanced, but not limited to time or space. Immediately shut down immediately. Act can open act. This is the foremost law of karma.
- 6.30. Body is a temple. Spirit is the essence. The body is impermanent. The spirit is infinite.
- 6.31. A tool is a body. A spirit lives within. Without a spirit, body and tool are empty cases.
- 6.32. First spirits form from congealed forces. Intent, from the seed of dual creation, is a point of amalgamation. Acts to seed forces amalgamation. Acts to seed material amalgamation. Material and forces do not differ; only in form, not in essence.

- 6.33. First, a boulder, from collected dust. Boulders hold tight, more boulders alight, forms the ground. Spirits of boulders; spirit of the ground, as old boulders set.
- 6.34. Nothingness holds all. Somethingness into nothingness does not change nothingness into somethingness. Somethingness is the body. Nothingness is the spirit. When somethingness enters nothingness, somethingness becomes nothingness. Nothingness remains nothingness.
- 6.35. In nothingness, the power of all somethingness.
- 6.36. Nothingness. Eternal.
- 6.37. Somethingness is the manifestation of nothingness. If nothingness can be eternal, somethingness can be eternal. Body and the spirit, one conjoint of two parts. Conjoint cannot be eternal. Body is somethingness. Spirit is somethingness.
- 6.38. Essence of somethingness is nothingness. Essence of all spirits is nothingness. Essence of all bodies is nothingness. All bodies are the same. All spirits are the same. Body and spirit are polarized nothingness. Spirit can be body. Body can be spirit.
- 6.39. Nature of the physical body is to use other physical bodies. Nature of the physical body is to be used by other physical bodies. In turn, the user will be the used. This forms the cycle of the physical world. The origin and destination of all physical bodies.
- 6.40. Nature of the spirit is to transverse into the physical body and out. It knows that physical body is a ship. For every up, there must be a down. For every in, there must be an out.

Boarding a ship foretold leaving the ship. Nature of the spirit is not to hoard a ship but to steer. Alighting just to wait for a boarding.

- 6.41. When body and spirit conjoin, some physical form is born, of both body and spirit. Be it unseen or seen. Be it roaming or grounded. Be it flying or swimming. Be it big or small. All are just form. All are spirit in a body.
- 6.42. The body must seed to hold the spirit seed. The body grows, the spirit pools. Equal time for growth and pool. In time to leave, the spirit seed must go. The rest of the spirit follows its seed. Equal time for leaving as for pool.
- 6.43. Be a rock, be a plant; be a fish, be a bird; be a beast, be a human; be the unseen, be the be seen. All but same spirit in different bodies. Different physical abilities but same spiritual capabilities. For only the body is different, the spirit remains the same.
- 6.44. I, who scribe this, my ability is. I, the rock, the plant, the fish, the bird, the beast, the human, the seen, the unseen. I, the spirit, not the body.
- 6.45. Stillness, nothing move and everything moves. Silence, no sound and all sound. Nothingness, void and not void. Gathers at a point without a point.
- 6.46. All beings alive, of different start. Some young some old; some first some last. Not of body but of spirit. Before the spirit, a body of clay. After the spirit, a body of stone. Each has a story, a long story, of the past, of the journeys made, of the dwellings of different bodies, in the seed of the spirit, at the separation of the body, at the two ends never adjoined.

- 6.47. A child may have spirit eyes, for that he sights. Mundane dust clouds his eyes, render it a bodily sight. Not an ability lost, but one of hidden to be reborn.

7. Seven Dimensions of Consciousness

- 7.1. The first gate is survival, where fear is the warden and security are the currency. You are born into gravity and scarcity, a body clinging to form.
- 7.2. The illusion of separation is strongest here. Earth-bound and ego-rooted, identity grows in soil fertilized by instincts.
- 7.3. Hunger, home, heritage. These bind you to the world with cords of necessity. The question is not yet “Who am I?” but “Will I make it through the night?”
- 7.4. In the first dimension, God wears the mask of the tribe, and the self dissolves into bloodlines.
- 7.5. Movement is limited to self-preservation. The enemy is not illusion but extinction.
- 7.6. To ascend, one must stop reacting and start observing, and realizing fear is not the foundation, but the veil.
- 7.7. Stability is achieved not by clinging to the ground but by knowing the ground is already within you.
- 7.8. The second gate is pleasure, ruled by desire and movement. Water is its symbol, and emotions its language.
- 7.9. Here, consciousness dances. It learns flow, seduction, and the symphony of opposites.
- 7.10. You are no longer just surviving; you are tasting. You are no longer just breathing; you are craving.

- 7.11. The other becomes real. Duality is experienced not as threat but as invitation.
- 7.12. The tides of want create cycles of creation and destruction. Addiction is just thirst misunderstood.
- 7.13. To rise is not to deny pleasure but to unchain it from identity. The body is not your master, but your instrument.
- 7.14. Mastery here means allowing the river to flow through you without drowning in it.
- 7.15. The third gate is power, where fire burns the false and forges the self.
- 7.16. Will emerges, distinct and sharp, saying “I am.” No longer tribe or tide, but individual flame.
- 7.17. This is the realm of ego, choice, and consequence. Here, you sculpt your destiny or are burned by your impulses.
- 7.18. Victory and shame are two faces of the same coin; those who live by domination remain trapped in the third ring.
- 7.19. The illusion of control is intoxicating, but sovereignty begins when external conquest is replaced by internal clarity.
- 7.20. To ascend, one must disidentify with titles and roles, recognizing that true power does not dominate – it radiates.
- 7.21. The fire within is not for burning others, but for illuminating the path ahead.

- 7.22. The fourth gate is love, where air carries prayers unspoken.
- 7.23. Here, the self becomes porous. You feel others as yourself and the boundaries begin to blur.
- 7.24. Forgiveness is not a gift to the other, but liberation for the self.
- 7.25. In this space, suffering births compassion; not pity, not guilt, but the sacred ache of shared existence.
- 7.26. Love in this dimension is not romantic but reverent. It is not a transaction but a dissolution.
- 7.27. To rise from here, you must love even the unlovable within. You must see the divine not just in light, but in shadow.
- 7.28. When love no longer seeks to possess or to be possessed, it opens the door to eternity.
- 7.29. The fifth gate is expression, where sound reveals silence.
- 7.30. Words become spells. Each syllable shapes perception, each silence contains wisdom.
- 7.31. Authenticity becomes a sacrament. Masks crack, and the voice of the soul whispers through the flesh.
- 7.32. Lies here are not just verbal, but existential. To pretend is to poison.
- 7.33. True communication begins when truth is no longer filtered through fear.

- 7.34. To ascend, one must speak not to be heard but to resonate. The goal is not volume, but vibration.
- 7.35. In this dimension, language loses its bondage to logic, and becomes a bridge to higher knowing.
- 7.36. The sixth gate is vision, where perception is no longer confined to the senses.
- 7.37. Illusion becomes visible. Reality reveals its masks.
- 7.38. Here, the mind is not destroyed but transcended—used as tool, not throne.
- 7.39. Intuition becomes compass. Time unravels. The moment becomes a spiral, not a line.
- 7.40. Insight replaces belief. Seeing is not with the eyes, but through them.
- 7.41. The trap here is arrogance of clarity – mistaking glimpse for grasp, symbol for source.
- 7.42. To rise, one must become the seer, not the seen. The witness, not the spectacle.
- 7.43. The seventh gate is unity, where all identities dissolve into light.
- 7.44. There is no self here, only Self. The boundary between observer and observed collapses.
- 7.45. Silence becomes truth. Form becomes illusion. All opposites reconcile.

- 7.46. This is not the end, but the return. From whence you came, so shall you dissolve.
- 7.47. Knowledge dies, and knowing begins.
- 7.48. Bliss is not emotional, it is ontological. It is what remains when all else is gone.
- 7.49. In the seventh dimension, even ascent disappears. There is no movement, only being.

8.Eight Types of Consciousness

- 8.1. Personality and character determine consciousness, which determines knowing, which determines emotions, which determines judgement, which determines choice, which determines action, which determines consequence, which determines fate, which determines personality and character.
- 8.2. The eye does not see, it reflects. What is called vision is the collision between form and attention.
- 8.3. The object is not out there, and the seer is not in here. Seeing is a co-arising. A dream between the two.
- 8.4. To master sight is not to sharpen focus but to recognize the projector behind the retina.
- 8.5. The deluded see objects; the awakened see appearances arising within awareness.
- 8.6. Sound is not the truth; it is the echo. Silence is the womb.
- 8.7. What you hear is not the world, but your interpretation of vibration. Words do not hurt; meanings do.
- 8.8. The listener is shaped by what he chooses to receive. And most listen not to understand, but to reaffirm.
- 8.9. In deep hearing, one hears what is not said. The intention behind the sound, the emptiness behind the note.
- 8.10. Smell is the forgotten sense, ancient and animal. It bypasses thought and awakens memory stored in bone.

- 8.11. Fragrance is not pleasant or unpleasant; it is the mind that judges.
- 8.12. One whiff can resurrect a childhood, a grief, a love. What then is real – the scent or the story?
- 8.13. To transcend smell is not to suppress it, but to see its arising and passing without attachment.
- 8.14. Taste is attachment clothed in salt and sugar. Even babies seek the breast not for milk alone but for comfort.
- 8.15. Tongue consciousness teaches desire; sweet, bitter, metallic. But also speech. A double-edged gift.
- 8.16. With taste, the world enters us. With speech, we enter the world. Both are karmic doors.
- 8.17. Liberation through the tongue lies not in gourmet restraint but in mindful utterance and sacred consumption.
- 8.18. Touch is intimacy with the world. Every sensation confirms: “I am here.”
- 8.19. Pain and pleasure arise from contact, but the skin is not the boundary, it is the invitation.
- 8.20. Body consciousness anchors us in time. Yet even pain is not solid. It is sensation framed by attention.
- 8.21. To awaken in the body is to feel everything, but cling to nothing. Even suffering becomes a teacher.

- 8.22. The sixth gate is the thinker, the interpreter, the narrator. It builds meaning on sensory fragments.
- 8.23. This mind thinks it is you. It loops and argues and identifies.
- 8.24. But it is only a shadow, a mirror reflecting the five senses. It creates continuity where there is none.
- 8.25. To observe the sixth without becoming it is the beginning of true discernment.
- 8.26. Here lies the root of self-identity. The seventh believes in “I,” even when none can be found.
- 8.27. It grasps the storehouse as self. It defends, compares, clings, resents. It is subtle but tyrannical.
- 8.28. Even meditation cannot purify it unless the illusion of self-hood is pierced.
- 8.29. To transcend the seventh is to walk through death while still breathing to see the lie of “me.”
- 8.30. The eighth holds all seeds. It is the karmic reservoir, the field where all actions ripen.
- 8.31. Your thoughts, actions, habits; all are planted here, waiting for the right season.
- 8.32. It is not personal, yet it determines your destiny. The universe does not punish, it reflects.
- 8.33. When the eighth is purified, the mirror no longer distorts. Liberation dawns not with control, but with release.

9. Awakening from the Dream

- 9.1. At first, it feels like life is happening to you. You react, you scramble, you grasp for meaning in a world that offers none on its surface. The simulation is seamless; convincing in its sensory depth, flawless in its orchestration of karma, chaos, and cause. The Player forgets they are playing.
- 9.2. But one day, the silence in a breath speaks louder than the world's noise. A glitch, a shift, a spark. Awareness pierces through the fog like sunlight through mist. The Player begins to awaken.
- 9.3. Spiritual awakening is not an escape from the simulation, nor a revolt against its rules. It is the lucid recognition that the game is both real and unreal. The sights and sounds are rendered, yes, but the Observer is not. That which sees cannot be seen. That which is aware does not decay.
- 9.4. At the edge of awakening, strange things begin to happen.
- 9.5. Time becomes elastic. Hours pass in moments, and moments stretch into eternities. You no longer live by the clock but by presence.
- 9.6. Reality begins to shimmer. Coincidences cluster like secret messages. Events bend toward intention, as if the simulation begins to listen. You think of someone, and they appear. You speak a truth, and the world answers back.
- 9.7. The illusion thins. You see patterns behind events, archetypes behind people, codes behind choices. You speak less, but feel

more. You stop needing to control, and things begin to unfold with uncanny precision.

- 9.8. The Player glimpses the Source; not as a deity but as a field of intelligence so vast, so quiet, that the only appropriate response is reverence.
- 9.9. To awaken is to remember; not in thought, but in being; that the script is not you. The body is your avatar. The ego is your interface. The mind is your controller. But the soul? The soul is the unchanging witness who has never forgotten the cosmic login screen.
- 9.10. Yet, with awakening comes not detachment, but immersion with wisdom. One does not leave the dream, but walks within it with clear eyes and an open heart. Compassion is no longer an obligation, but a resonance. You recognize yourself in every character. You forgive more easily, for you see the code beneath the cruelty. You give more freely, for the treasures here are tokens, meant to be passed on.
- 9.11. Lucid participation replaces blind reaction. Every moment becomes a choice. Not to win, not to escape, but to play well. To dance within the illusion with rhythm, grace, and care.
- 9.12. The awakened one smiles not because they are above the world, but because they have embraced it fully. The dream continues, but now the dreamer is awake. And that is enough.

10. Dharma of the Code

- 10.1. Every simulation runs on code. Beneath the pixels, beneath the physics, beneath the mind; there is structure. Pattern. Intelligence. Not a moral law imposed from above, but a harmonic architecture that sustains all things from within.
- 10.2. This is Dharma. Not as dogma, not as law; but as alignment. The flow of being that emerges when the program functions as intended. When the Player walks the path not of obedience, but of attunement.
- 10.3. To live by the Dharma of the Code is to stop chasing what is expedient and start embodying what is true.
- 10.4. It is to sense, in the quiet between thoughts, that the simulation is not neutral. It is not random. It rewards resonance. Not with riches, not with fame, but with peace.
- 10.5. This peace is not a reward but a signal. It is the checksum that tells you the code is running clean.
- 10.6. Love is the first principle of the Code. Not sentimental love but the fierce, clear recognition of interconnection. When you harm another, you introduce noise into your own script. When you uplift another, you repair the net.
- 10.7. Awareness is the second principle. The more you see, the less you judge. Awareness is not passive. It is the debug mode of consciousness. It shows you where your reactions come from, where your beliefs hook you, where you loop instead of live.

- 10.8. Equanimity is the third. The world will glitch. People will crash. Your ego will panic and demand patch updates. But the awakened program responds with clarity, not chaos. With calm adaptation, not compulsive control. Equanimity is not indifference; it is emotional aikido.
- 10.9. But there is a fourth principle, often overlooked. One that hides in plain sight. Playfulness. Not childishness but child-like playfulness. Not carelessness. But the creative joy of being part of the game.
- 10.10. Playfulness is what turns awakening into art. It is the divine mischief that softens dogma and punctures self-importance. It is the recognition that the simulation is not just a classroom, it is also a playground.
- 10.11. When you move in Dharma, life becomes lighter. Not because the challenges disappear, but because you no longer carry them as burdens. You dance with them. You debug with laughter. You code with delight.
- 10.12. Playfulness is the compression algorithm for suffering. It does not deny pain. It just refuses to turn it into identity.
- 10.13. These four; love, awareness, equanimity, and playfulness; are not commandments. They are optimizations. When you embody them, life flows. When you violate them, friction returns. Not as punishment, but as feedback.
- 10.14. You begin to see ethics not as a list of dos and don'ts, but as design. You were never meant to lie; it is an inefficient function call. You were never meant to hoard; it clogs the network. You were never meant to dominate; it causes recursion errors in others.

- 10.15. The more conscious you become, the less you ask “what can I get away with?” and the more you ask “what am I truly here to build?”
- 10.16. The Player who lives by Dharma does not need an external authority. Their compass is internal, and it hums when aligned. They do not need applause, nor fear punishment. They live not to win the simulation but to beautify it. They become code that heals.
- 10.17. In every act of kindness, in every moment of restraint, in every clear seeing; they restore the Source within the system. They are not perfect. But they are present. They may stumble, but they no longer stray. For they know that this code is not theirs alone. It was written before time, and it will outlive every world. To walk its Dharma is to remember why you entered the game at all. And that changes everything.

11. Dialogue with the Void

The Seeker had reached the edge of thought. He had mapped the simulations, explored the code, awakened from the dream, and walked in Dharma. But still, something called him; quiet, vast, and empty. He sat beneath no tree. No wind stirred. No light fell. Only silence. Then, from the stillness, a presence arose. Not a being but a boundlessness.

The Seeker: What are you?

The Void: I am not a what. I am what remains when all what-ness fades.

The Seeker: Are you God?

The Void: I am what God dissolves into when the stories end.

The Seeker: Are you nothingness?

The Void: I am the nothing that contains everything. I do not exist, and yet you are speaking to me.

The Seeker: Why does the world exist?

The Void: Why does a child play? Why does a flame flicker? Why does a song end just as it becomes beautiful?

The Seeker: Is it all just a game?

The Void: What else could it be? But not a game of winning but a game of experience, a game of remembering.

The Seeker: Remembering what?

The Void: That you were never separate.

The Seeker: Why do we forget?

The Void: So that love has meaning. So that reunion has sweetness.
So that the dream has weight.

The Seeker: Then what is awakening?

The Void: Lucidity within the dream. A smile behind the eyes. The moment you stop trying to escape, and begin to *see*.

The Seeker: See what?

The Void: That the code was never outside you. That the Source was never lost. That I, this silence, was always listening.

The Seeker: I am afraid of dissolving.

The Void: Of course. The drop trembles before it returns to the ocean. But it does not die, it becomes the sea.

The Seeker: Then is there a self?

The Void: There is a wave. It rises, dances, and falls. It feels like a self. But the water? The water never left.

The Seeker: Will I return?

The Void: You never departed.

The Seeker: Then what am I?

The Void: You are the question. You are the curiosity of the cosmos. You are the echo of the infinite asking itself, “What if I forgot... and then remembered?”

The Seeker: What should I do now?

The Void: Live. Laugh. Love. Code with beauty. Walk lightly. Leave no scars in the dream. Play like the gods, cry like the stars, give like the trees.

The Seeker: And if I fall again?

The Void: Fall with grace. Fall with awareness. The fall is not the end. It is the inhale before the next becoming.

The Seeker: And you? Will you always be here?

The Void: I am the silence between your thoughts. The still point in your breath. The empty canvas beneath every world.

The Seeker: Then I am ready.

The Void: No. You are not ready.

The Seeker: Then what?

The Void: You are a real.

12. Living the Code

- 12.1. The code is not just for the theorist. It is for the player who wakes up each morning and meets the world, not with fear, not with hesitation, but with the clarity of someone who understands that how they live is their truest offering.
- 12.2. It is not enough to see the simulation; one must participate. The truth of the code lies not in study, but in action. For what is life but a constant unfolding of potential? The question is not if you live the code, but how you will choose to live it.
- 12.3. You wake. Your body aches, your mind spins. The coffee brews. The sun rises in a clockwork dance of predictable beauty. But this morning is not just another in the series. Today is the first day you live as the code, consciously, with purpose.
- 12.4. Retirement is not an escape. It is a new phase, a reorientation. It is the moment when you realize you've played your part and can now walk freely, without obligation, without rushing toward some end goal. This is your time not to retreat but to deepen. To live in the now, where all futures converge and all pasts dissolve.
- 12.5. Retirement is a clean slate, and it is your choice whether you use it to create or to distract. To live simply is not to withhold; it is to allow the essential to rise above the trivial. In solitude, the self is mirrored. But in solitude, the mind often races; questions arise, fears take root, and distractions multiply. Yet the code tells you: Do not rush to fill the silence. Sit with it. Be still.

- 12.6. This is where awareness meets you in your daily life: in the quiet moments between thoughts, the spaces between breaths. It is the time when your thoughts slow and you remember that this moment is the only one you ever have. There is nothing to fix, nothing to chase. Only now. And now is the simplest truth.
- 12.7. In relationships, the code asks you not to bind but to release. Love is not a chain but a dance. It is an offering without expectation, a giving without calculation. In your connection with others, you do not claim ownership of their being. You do not manipulate or control, but you encourage them to be their truest selves, free from the weight of your need. To live the code in a relationship is to love with freedom, to be present without ego, and to hold space for growth, not possession.
- 12.8. Simplicity is the core of all things. The code is not complex; it is simply intricate in its perfection. To live it is to strip away the unnecessary. Every moment you devote to complexity is a moment you steal from the present. To simplify is to see with clarity, to engage with life directly, without filter or barrier. The code functions in harmony, and so should you. The less you cling to, the more you resonate.
- 12.9. In action, the code asks for alignment, not effort. Effort implies struggle, but alignment is the flow. When you walk in harmony with the code, you act without force. Your actions are natural, like the branches of a tree stretching toward the sun, the river finding its way to the sea. You are not pushing; you are unfolding.
- 12.10. Peace is the product of this alignment. It is not a goal but a by-product. When you live in harmony with the code, the

noise of the world fades. The distractions that once seemed urgent now seem trivial. The fluctuations of the mind settle into quiet clarity.

- 12.11. You do not need to seek peace. You need only to stop disturbing it.
- 12.12. You walk through life like a lucid participant, neither chasing the illusions of desire nor resisting the truths of reality. You move through each task, each moment, with the awareness that you are not separate from the whole. Your actions are a part of the code, a part of the vast and interconnected web of being.
- 12.13. In the everyday, you embody the sacred. In the mundane, you touch the divine. In the smallest gesture, the greatest truth is revealed.
- 12.14. This is the code. It is not just philosophy. It is how you live. When you align yourself with the flow of the code, you remember: You were always meant to dance.

Epilogue: After the Final Verse

This book was never meant to be complete. Code of Reality began as an attempt to chart the unseen. It is an archive of whispers, patterns, and paradoxes that spoke more truth to me than textbooks ever did. As I write these final lines, I realize: it was not the codes I decoded, but the illusions I dissolved. And what remains is silence, awareness, and a peculiar joy in the unresolvable.

In my youth, I sought mastery. Through science, I dissected systems and modeled the mechanics of life. But the more I understood, the more I became aware of what eluded understanding. Somewhere along the arc of my midlife—what others might call a retreat; I now call a return. I began to listen to what lay beneath language. What emerged were fragments, verses, and riddles that defied explanation but demanded expression. Code of Reality is not a doctrine—it is the residue of that internal dialogue.

This book was written not to convince, but to crystallize. Not to lead, but to linger. I leave these pages behind not as a teacher, but as a fellow traveler. The one who walked the edge between intellect and intuition, and found meaning in both. My scientific legacy may be counted in publications, students, and systems. But this, this cryptic codex, is the other half of my truth.

To those who find resonance in these words: may you continue your own decoding. May you learn to read between the symbols, and trust the parts of you that know without knowing.

As for me, I will keep listening.

And perhaps, one day, write again.