

# Entangled Existence: Ego, Unity, and the Divine Field

Lokāḥ Samastāḥ Sukhino Bhavantu

“May all beings everywhere be happy and free.”

The journey you are about to begin is not merely an exploration of science, philosophy, or spirituality. It is, above all, a recipe. A recipe for dissolving the ego, for softening the grip of fear and greed, and for awakening into the deeper truth that we are already one with God, with nature, and with the entire universe.

The ego is a useful tool. It allows us to navigate daily life, to distinguish between self and other, to pursue goals. But when mistaken for the whole of who we are, it becomes a prison. The ego is what makes us fear death, what drives us to hoard and to fight, what blinds us to the suffering of others. It creates the illusion of separateness, and from that illusion arise cruelty, exploitation, and despair.

To overcome ego is not to annihilate the self, but to see through its illusion. Just as modern physics reveals that particles are excitations of fields, so too the ego is an excitation of the divine field of consciousness. The ego rises and falls like a ripple on the ocean, but the ocean remains. Death is not destruction but return. Separation is not ultimate but provisional.

The wisdom traditions of the world have always known this. Buddhism teaches that clinging to ego is the root of suffering. Vedanta declares that the true self (*Atman*) is identical with Brahman, the infinite ground of being. Christian mystics wrote of surrendering the self into God, and Sufi poets sang of annihilation (*fana*) in divine love. Everywhere the message is the same: the highest aspiration is not to strengthen the ego, but to dissolve it into the boundless.

This book weaves together the insights of science, philosophy, and spirituality to show that unity is not only a mystical intuition but a truth written into the fabric of reality. Quantum entanglement, ecological interdependence, information theory, and mystical experience all converge on one realization: we are not fragments but expressions of a whole.

The purpose is not abstraction. It is transformation. To awaken to entanglement is to live differently: with compassion for others, reverence for the Earth, and openness to the divine. By dissolving ego, we dissolve fear. By dissolving greed, we dissolve exploitation. By remembering our unity, we bring healing - to ourselves, to each other, and to the planet.

May this work serve as a guide, a recipe, and an offering. And may its fruit be nothing less than the realization of *Lokāḥ Samastāḥ Sukhino Bhavantu*: a world in which all beings are

happy and free, because the illusion of separateness has been overcome, and the ocean has remembered itself in every ripple.

## The Illusion of Separateness

Everyday life is lived under the spell of separation. We wake each morning with the feeling of being a single, bounded “I,” set apart from others by the skin of the body and the boundaries of the mind. This sense of ego is essential to navigating the world. It gives us a coherent story, allows us to say *this is my life*, and enables us to act with apparent autonomy.

And yet, beneath this surface, something in us knows the separateness is fragile. We depend on air, food, water, warmth, and human companionship. A breath withheld for two minutes, a drop in blood sugar, or the silence of isolation is enough to dissolve the illusion of independence.

Science has confirmed this deeper intuition. The self-contained ego has no clear boundary: biologists remind us that our bodies are swarming with microbial life, without which we could not survive; neuroscientists describe consciousness as a construction stitched together by the brain; and physicists speak of matter itself not as solid and separate but as patterns of energy in a web of fields.

Mystical traditions anticipated this long ago. The Buddha taught that the “self” (*atta*) is not ultimate, but a bundle of processes with no permanent core. Vedantic philosophers declared that Atman - the true Self - is not the individual ego but identical with Brahman, the universal reality. Sufis sang of losing themselves in the Beloved, Christians of dying to self so that God might live within.

The sense of individuality, then, is not false in the sense of illusory trickery. It is false in the sense of being incomplete. Ego is a surface ripple, useful but not ultimate. The deeper truth, awaiting discovery, is entanglement: that our being is always already woven into the whole.

## Fields, Not Particles

For centuries, physics imagined the universe as a collection of billiard-ball particles moving in space, colliding and scattering like marbles. This view mirrored the ego’s picture of itself: discrete, autonomous, bounded. But the 20th century shattered this vision.

Quantum field theory revealed that what we once thought of as “particles” are not independent objects at all. They are **excitations of fields** - ripples on invisible oceans of energy that permeate all of space. An electron is a ripple in the electron field, a photon a ripple in the electromagnetic field. Matter itself is vibrational.

String theory carries this further, proposing that beneath the fields lies a single fundamental reality: vibrating strings of energy whose resonances produce the appearance of all particles. The multiplicity of matter is music played on one cosmic instrument.

The implications are profound. What we call “things” are not self-subsistent; they are disturbances of a deeper continuum. The universe is not a warehouse of objects but a symphony of vibrations.

This picture is strikingly parallel to mystical visions. The Upanishads describe Brahman as the underlying reality of which all forms are expressions. Buddhist metaphors compare the world to a net of jewels, each reflecting all others. The ego, in this light, is like a particle: a localized excitation of the **divine field**, which some traditions name God, others the Tao, others pure consciousness.

If all matter is excitation of physical fields, then ego is excitation of the divine field - a ripple of awareness temporarily appearing as “I.” Just as no electron exists apart from its field, no self exists apart from the ocean of consciousness.

## The Ego as Excitation of the Divine Field

Ego feels solid, enduring, and central. But it is more like a wave crest: briefly formed, dynamically sustained, then subsiding. What appears to be an isolated “I” is a fluctuation of the divine field - the boundless ground of being.

Vedanta expresses this in the teaching *Tat Tvam Asi* (“Thou art That”): the Atman, the individual self, is none other than Brahman, the universal reality. The self is not separate from the divine field but its temporary expression.

In Buddhism, ego is revealed to be *anatta* - not-self - a composite of processes mistaken for a permanent core. What remains when ego dissolves is awareness itself: unbounded, luminous, indivisible.

Christian mystics such as Meister Eckhart spoke of the soul’s deepest ground as one with God. “The eye with which I see God is the same eye with which God sees me,” he wrote, collapsing the boundary between human and divine.

In this light, ego is neither mistake nor enemy. It is the necessary excitation that allows consciousness to localize, to have experiences, to journey. But it is never final. Its destiny is to subside back into the field from which it came.

Death, then, is not annihilation but return. Just as ripples fade into the water without destroying the sea, so the ego dissolves without diminishing the divine field. What dies is the temporary excitation; what remains is the eternal ocean.

## Death as Return

Death is the ultimate frontier of individuality. To the ego, death appears as obliteration, the end of the story, the final silence. Our cultures have built elaborate defenses against this fear - myths of immortality, promises of heaven, quests for technological transcendence. But what if death is not annihilation at all? What if it is return?

Physics provides a surprising parallel. In the universe, nothing truly disappears. Matter transforms, energy changes state, but the underlying substance persists. A star collapses into a white dwarf or black hole, but its elements scatter into space, seeding new worlds. Information itself, according to the **holographic principle**, is never destroyed. Even as black holes swallow matter, the information it carried is thought to be encoded at the event horizon.

Mystical traditions anticipated this truth. The Upanishads liken death to rivers flowing into the sea: individual currents dissolve, but the water remains. Buddhism speaks of nirvana as the extinguishing of the flame - but not into nothingness; into the unconditioned, the infinite. Sufis describe death as *fana*, annihilation of self, followed by *baqa*, abiding in God. Christian mystics portray it as the soul's wedding with the divine beloved.

If ego is an excitation of the divine field, then death is the moment when that excitation subsides, releasing back into the stillness that holds all. Just as the ocean is not diminished when a wave falls, so the divine field is not reduced when an ego dissolves. What is lost is only the illusion of separateness.

To see death in this way is to reframe it from tragedy to consummation. Life is the brief dance of the ripple; death is the return to the sea. Far from erasing us, death reveals our belonging to what never dies.

## Entanglement and Nonlocality

One of the strangest revelations of quantum mechanics is that the universe is not local in the way our intuition imagines. Entangled particles, once linked, remain correlated no matter the distance. Einstein, unsettled, called it "spooky action at a distance." But experiments have confirmed it beyond doubt. The world is nonlocal.

Entanglement dissolves the classical view of independent objects. Two photons on opposite ends of the galaxy are not two separate things but one extended system. Their separation is spatial; their being is shared.

Mystics have long described reality in similar terms. The Buddhist metaphor of **Indra's Net** imagines the cosmos as an infinite lattice of jewels, each reflecting all others. In Sufism, Rumi writes, "*You are not a drop in the ocean. You are the entire ocean in a drop.*" Christian mystics spoke of the communion of saints, an invisible unity binding all souls across time and space.

The nonlocality of quantum physics becomes a scientific echo of these insights. Consciousness, too, may not be confined within skulls. When mystics experience unity with all things, when meditators feel the boundaries of self dissolve, they may be touching upon the same truth: separateness is an appearance, entanglement the reality.

If ego is a ripple of the divine field, entanglement shows that every ripple resonates with every other. The field is not fragmented but continuous. To awaken is to realize that one's consciousness is not a lonely spark but part of the fire that burns everywhere.

# Information, Memory, and the Cosmic Archive

Modern physics increasingly views the universe through the lens of information. John Wheeler's aphorism, "*It from bit*," suggests that what we call matter - particles, fields, even spacetime - arises from informational processes. Reality is not fundamentally "stuff," but patterns of relation, coded like a vast computation.

This perspective reshapes how we think about memory and identity. Our personal identity feels rooted in memory, but neuroscience shows memory is fragile, constantly rewritten. If individuality depends on memory, and memory is unstable, how real is the self we defend so fiercely?

At the same time, physics hints that information itself may never vanish. In black hole theory, debates once raged over whether information falling into a black hole is lost forever. The consensus now leans toward preservation: though scrambled beyond recognition, information remains encoded in the structure of spacetime.

Might the same be true of consciousness? When the brain ceases, its specific patterns dissolve, yet the information they carried may not be obliterated but absorbed into the cosmic archive. This does not imply personal immortality in the egoic sense - the continuity of "me" with my preferences and memories - but something subtler: that the essence of experience, once vibrated into the divine field, remains part of it forever.

Mystical traditions again resonate. The Upanishads insist that nothing of true being is lost. Whitehead, in his process philosophy, wrote that every moment of experience is taken up into God's memory, eternally preserved. In Buddhism, the idea of *alaya-vijnana* - the storehouse consciousness - imagines a reservoir in which every imprint of mind is recorded.

Thus science and spirituality converge: individuality dissolves, but the field retains every trace. The self is not erased but integrated. Memory as ego-defined narrative ends, but memory as participation in the cosmic field continues. To live is to inscribe oneself into the eternal hologram; to die is to merge into its totality.

## Ego Dissolution as the Highest Aspiration

From the perspective of the ego, dissolution appears terrifying. To lose one's individuality seems like death itself: the extinction of memory, personality, and agency. In much of modern Western thought, individuality is treated as sacred - the very essence of freedom and dignity. Yet across the world's wisdom traditions, the dissolution of ego is not loss but liberation.

Buddhism describes **nirvana** as the extinction of craving and ego, releasing the illusion of separateness. Far from nothingness, nirvana is an awakening to reality unconditioned by the limits of self. In Vedanta, the highest realization is **moksha**: the discovery that Atman (the true self) is not the ego but Brahman itself, infinite and eternal. In Sufism, mystics speak of *fana* - the annihilation of self in God - followed by *baqa*, abiding eternally in divine

presence. In Christian mysticism, saints wrote of the **unio mystica**, the mystical union where the soul and God become one.

In each case, the “risk” of losing individuality is reinterpreted as the **ultimate goal**. The ego, like a ripple on the surface of the sea, is temporary. To dissolve is not to vanish, but to awaken as the ocean.

Science, too, supports this metaphor. Quantum field theory tells us that what appears as particles - discrete, separate - are really excitations of continuous fields. The field persists when excitations fade. If ego is an excitation of the divine field, then death and ego-dissolution are not annihilation but return. The wave subsides, but the ocean remains.

The highest aspiration, then, is not the preservation of individuality but its transcendence. To cling to ego is to remain in exile; to dissolve is to come home.

## Speculative Horizons - Bose-Einstein Consciousness

Science offers tantalizing images of what such transcendence might look like in embodied form. One of the strangest states of matter is the **Bose-Einstein condensate (BEC)**, where particles cooled near absolute zero fall into a single quantum state, acting as one unified entity. Normally this requires temperatures colder than deep space, but as a metaphor, it is powerful.

What would it mean for consciousness to become a Bose-Einstein condensate? Instead of billions of neurons firing semi-independently, awareness would fall into perfect coherence. The self would no longer be divided into fragments of thought, memory, and perception. Consciousness would be one.

Such a state is described again and again in mystical literature. Buddhist enlightenment is often characterized as boundless awareness beyond subject-object duality. Christian contemplatives spoke of being “lost in God” where no distinction remains. Sufi poets rhapsodized about being dissolved in love, like sugar disappearing in water.

Speculatively, one might imagine that in such states, consciousness could transcend ordinary limits of space and time. If awareness is fundamentally quantum, then perfect coherence could unlock nonlocality: a mind no longer bound to a body, but resonating with the field of all being. The mystical experiences of timelessness, boundlessness, and oneness might be glimpses of such a state.

Here, science and mysticism converge again: the final horizon of consciousness may not be individuality at all, but coherence with the field. A self that dissolves into perfect unity is not lost but fulfilled.

## Living Entanglement

If unity is our deepest truth and ego-dissolution our highest aspiration, how then should we live now, in the midst of individuality? The answer is: by living entanglement

consciously.

## Ethical Implications

To awaken to entanglement is to recognize that the boundaries between self and other are provisional. Compassion becomes natural, not as moral duty but as recognition of fact. To harm another is to harm oneself; to nurture another is to nurture oneself. Ethics grounded in entanglement transcends mere obligation and becomes alignment with reality.

## Ecological Implications

Entanglement also reframes our relationship with the Earth. We are not external users of nature but organs within Gaia's body. The air we breathe, the food we eat, the ecosystems that sustain us are not "resources" but extensions of our own life. Stewardship arises not from sentiment but from recognition: the forest is our lungs, the river our blood, the atmosphere our breath.

## Spiritual Practice

Mystical traditions have long cultivated ways of dissolving ego into the field:

- **Meditation** in Buddhism quiets the illusion of self, revealing awareness without boundary.
- **Self-inquiry** in Vedanta asks, "Who am I?" until ego falls away and only pure consciousness remains.
- **Contemplative prayer** in Christianity turns the soul inward until it rests in God.
- **Dhikr** in Sufism repeats the name of God until self and God are no longer two.

Modern science confirms the transformative power of such practices. Neuroscience shows that deep meditation quiets the brain's "default mode network," the circuitry responsible for self-referential thinking. Subjective reports of ego-dissolution correspond to measurable changes in brain activity, suggesting that mystical unity is not hallucination but a real mode of consciousness.

## Living with Awareness of the Ocean

To live entanglement is to carry this awareness into daily life. Each moment is an opportunity to remember: "I am not just this ripple. I am the ocean." Gratitude, humility, and compassion flow naturally from this recognition. Even ordinary acts - eating, breathing, speaking - become sacred when seen as expressions of the divine field.

# Conclusion: The Ocean Remains

At the beginning of this journey, we asked what it means that all things are interconnected - that life, consciousness, and the universe itself might be entangled. We traveled through quantum physics, ecology, philosophy, and mysticism. Each path, despite its language,

pointed to the same horizon: **the self is not separate, individuality is provisional, and unity is the deepest truth.**

Quantum field theory showed us that what appears as particles are excitations of fields, temporary ripples in an invisible continuum. String theory added that multiplicity is music - vibrations of one underlying instrument. In this vision, matter itself dissolves into relation, rhythm, and resonance.

Ecology revealed that life is not a patchwork of species but a vast system of interdependence. Forests speak through fungal networks, oceans circulate nutrients like blood, Earth breathes as a whole. The Gaia hypothesis reframes the planet not as background but as organism - and us as its cells.

Philosophy deepened the inquiry. Phenomenology showed that consciousness is never detached but embodied, entangled with its world. Locke's reflections on memory reminded us that identity is fragile, constructed, and extended through time. Panpsychism suggested that awareness is not confined to individuals but suffuses reality, with each mind as a reflection of the whole.

Mysticism took us further. In the Upanishads, we discovered the teaching: *Tat Tvam Asi* - thou art That. In Buddhism, the doctrine of no-self revealed ego as illusion. In Sufism, *fana* dissolved selfhood into God. In Christian mysticism, the unio mystica consummated love in divine union. Everywhere, the ego was unmasked as a ripple, the divine field as the ocean.

What then is death? Science tells us energy and information are never lost. Mysticism tells us individuality is never ultimate. Together they affirm: **death is return.** The wave subsides, the ocean remains. The ego dissolves, the field endures.

And what of aspiration? Here lies the greatest paradox. The ego fears dissolution - clinging to permanence, dreading loss. But the wisdom traditions declare that dissolution is not the end but the goal. To lose self is to awaken to the whole. Nirvana, moksha, theosis, enlightenment: each names the same truth. The highest aspiration is not the preservation of individuality but its transcendence.

Science, too, whispers of this destiny. In entanglement, we glimpse a universe where separateness is illusion. In the holographic principle, we see that information is never destroyed. In Bose-Einstein condensates, we see how multiplicity can fall into coherence. These are not proofs of mysticism, but they rhyme with its vision: individuality dissolves, but the field remains.

So what does it mean to live entanglement? It means compassion: knowing that to harm another is to harm oneself. It means stewardship: caring for the Earth as our larger body. It means spiritual practice: meditation, contemplation, remembrance - not to escape life, but to awaken within it. To live entanglement is to live with the awareness that every thought, every act, every breath is a ripple in the divine field.

In the end, the metaphor of wave and ocean carries us home. The wave rises, dances, and falls. It fears its end, but the ocean never ends. The wave was never separate from the



ocean - only temporarily shaped as "I." When it dissolves, nothing is lost. The ocean remains, vast, boundless, eternal.

To awaken to this truth is to live without fear, to die without regret, and to see in every being not another but oneself. The illusion of separateness falls away, and what remains is the simple, infinite truth:

**We were never the ripple. We were always the sea.**

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# Glossary of Terms

## Alaya-vijnana (*Sanskrit*)

“Storehouse consciousness” in Yogacara Buddhism. It refers to a foundational layer of mind that stores all karmic impressions and experiences - a kind of unconscious seedbed of consciousness.

## Atman (*Sanskrit*)

The inner self or soul in Hindu philosophy. In Advaita Vedanta, Atman is ultimately identical with **Brahman**, the universal consciousness.

## Baqa (*Arabic*)

In Sufi mysticism, the state of “abiding in God” after the self has been annihilated (*fana*). It signifies a sustained union with the divine.

## Bose-Einstein Condensate (BEC)

A state of matter formed at extremely low temperatures, where particles occupy the same quantum state and behave as a single unified entity - often used metaphorically in your manuscript to illustrate unity of consciousness.

## Brahman (*Sanskrit*)

The ultimate, unchanging reality in Vedanta philosophy - infinite, eternal, and the ground of all being. All forms and selves are seen as manifestations of Brahman.

## Consciousness (Default Mode Network)

A neural network in the brain active during rest and self-referential thought. Research shows that meditation and ego-dissolving experiences often **suppress** this network, correlating with a loss of self-boundaries.

## Dhikr (*Arabic*)

A devotional Sufi practice involving the repetition of divine names or phrases, used to focus the heart and dissolve the ego into remembrance of God.

## Ego

The psychological sense of "I" - the self-image we identify with. In many spiritual traditions, ego is seen as a provisional construct, not the ultimate self.

## Entanglement (Quantum)

A quantum phenomenon where two or more particles remain connected such that the state of one instantly influences the state of the other, regardless of distance. Used metaphorically to describe spiritual and existential unity.

## Fana (*Arabic*)

Sufi term for the annihilation of the ego or self in the divine. It is the dissolution of individual identity, often followed by *baqa*.

## Field (Quantum Field Theory)

A continuous entity extending through space, from which particles arise as localized excitations or ripples. Used as a metaphor for **consciousness** or **divine presence** in the manuscript.

## Gaia Hypothesis

A scientific theory proposed by James Lovelock suggesting that Earth functions as a self-regulating, living system. Often used in eco-spiritual and systems-thinking contexts.

## Holographic Principle

A theoretical physics idea that all the information in a volume of space can be represented as encoded data on the boundary of that space. Implies that **information is never truly lost**, even in black holes.

## Indra's Net

A Mahayana Buddhist metaphor describing the universe as an infinite web of interconnected jewels, each reflecting all the others - symbolizing interdependence and non-separation.

## **Lokāḥ Samastāḥ Sukhino Bhavantu (*Sanskrit*)**

A sacred chant meaning “May all beings everywhere be happy and free.” It expresses compassion and the aspiration for universal well-being.

## **Moksha (*Sanskrit*)**

Liberation from the cycle of birth and death in Hinduism - the realization that Atman is one with Brahman, and that ego is illusion.

## **Nirvana (*Sanskrit/Pali*)**

The extinguishing of craving and ego in Buddhism. It is not annihilation, but freedom from conditioned existence - a state of boundless awareness and peace.

## **Nonlocality**

In quantum mechanics, the idea that particles can be correlated across vast distances instantaneously, defying classical notions of separateness. Used in the manuscript to support the mystical idea of entangled consciousness.

## **Panpsychism**

A philosophical view that consciousness is a fundamental and ubiquitous feature of the universe - that all matter has some form of awareness.

## **Tat Tvam Asi (*Sanskrit*)**

A key Upanishadic teaching meaning “Thou art That.” It declares the essential identity between the individual self (Atman) and the ultimate reality (Brahman).

## **Unio Mystica (*Latin*)**

“Mystical union.” In Christian mysticism, the merging of the soul with God in love and awareness beyond duality.

## **Vedanta**

A school of Hindu philosophy that interprets the Upanishads, emphasizing the non-duality (Advaita) of Atman and Brahman.

## **Wave-Particle Duality**

The principle that quantum entities (like electrons or photons) can exhibit both wave-like and particle-like properties, depending on the context. Echoes the manuscript’s metaphor of ego as wave and divine field as ocean.