

A condensed exposition of the book *How Consciousness Creates Reality: The Full Version* by Claus Janew

Claus Janew's book is an attempt to build a complete metaphysical system from the ground up. He draws especially on Hegel, David Bohm, and the Seth material, but he does not simply repeat them. He tries to show, step by step, that reality is not a fixed material stage on which consciousness merely appears, but a relational, living process in which consciousness, hidden order, free choice, probability, communication, and value all participate in the creation of the world. The book's deepest claim is that consciousness does not merely interpret reality. It helps generate it.

Relative existence and the hidden continuum

The book begins with what looks like a simple question: why does anything exist at all rather than nothing? Janew's first move is already unusual. He argues that absolute nothingness and absolute everything would be indistinguishable, because if there were no distinctions, there would be nothing to identify. Existence, then, begins not with bare substance but with difference.

A thing exists only insofar as it has a specific effect. His basic example is a vase on a table. You recognize it because it is bounded, and those boundaries stand out only against what is not the vase. Every object therefore appears against a "halo" of its own non-existence. The vase exists because it affects an observer in a distinct way; the background exists because it differentiates the vase.

From this he draws a radical conclusion: existence is relative to a "point of observation." A thing exists for an observer only insofar as it affects him. If you turn away from the vase, its presence for you becomes mediated. You may assume it still stands there, but that assumption is based either on memory or on the testimony of someone else. When multiple observers confirm something together, that thing gains a greater "range of existence." It becomes more stable, more collectively real. Janew distinguishes between the "intensity" of existence, meaning how strongly something matters or affects, and the "range" of existence, meaning how broadly and stably it exists across observers and contexts.

This does not mean that existence is just private fantasy. Janew is not claiming that things are unreal until a human notices them. He broadens the idea of observation far beyond human sight.

A flower “observes” the vase by depending on it for support. A stick “observes” it by being held upright in it. Any being or thing that is affected by another in a determinate way is, in this broad sense, an observer. The world is therefore made of interrelated points of observation, each one a unity of observer and environment.

This leads to his first major concept: the “point of observation” is not just a subject looking at an object. It is a whole field of relations. An object exists within a network of interactions, and the observer is part of that field. Even what we call the material world is, in his account, the product of overlapping ranges of existence stabilized through shared communication and interaction.

When Janew pushes this logic to its limit, he arrives at the idea of the “absolute universal continuum.” If all distinction vanished, all would collapse into pure identity. Absolute continuity and absolute discontinuity would amount to the same thing, because in either case nothing could be distinguished. Reality therefore lies between total undifferentiation and total fragmentation. The actual world is relatively continuous and relatively discrete. Behind all finite differentiations, Janew posits an absolute continuum, a hidden identity from which all distinct realities arise and into which they remain rooted.

Every object, every observer, every world therefore contains a relation to this hidden continuum. It is not simply “behind” reality in a spatial sense. It is present as the ultimate background and as the infinitesimal center of every determinate existence. The book will spend the rest of its argument trying to explain what that means.

Movement, mediation, essence, and development

Janew next argues that existence cannot be understood apart from movement. A thing is never just there. It exists through mediation, through the transmission of effects, through changing relations between what appears and what does not. Even rest, he says, is not the opposite of movement in any final sense. Rest is a stabilized form of movement, a repeated equilibrium. Motion and rest therefore form a unity.

This matters because the distinction between object and environment, or between cause and effect, depends on movement. A transmitted influence has to move from one side to another. At the same time, to recognize motion at all, there must be some background or counterrelation that stabilizes it. Nothing exists as pure substance. Every object is a temporarily stabilized knot in a web of mediations.

Here Janew starts using a dialectical style very strongly. Essence and appearance are not separate worlds. Essence is what persists through a range of appearances and organizes them.

A youth clique, for example, is not reducible to leather jackets or slogans. Its essence lies in the relations and pressures that structure the group. Likewise, a doctor's essence, for a patient, lies not in a single act but in the broader stability of the role that dominates many appearances. A deeper essence is always the essence of a broader web of relations.

That means there are hierarchies of essence. Each broader point of observation reveals a deeper organizing relation. Eventually Janew identifies the deepest essence of all limited worlds with the universal continuum itself, because it is the most comprehensive principle underlying every distinction. Yet this deepest essence is not a static thing. It becomes meaningful only in its relation to the discrete worlds that reflect it.

Janew then turns to systems. Every system combines many parts into a whole, but not all relations within it are equally important. Some relations dominate and stabilize the rest. Systems must contain asymmetry as well as symmetry, openness as well as closure. If a system were absolutely symmetrical, it would be inert. If it were absolutely asymmetrical, it would dissolve. The real world is structured through relative asymmetries that make interaction possible.

This leads into combinatorics, probability, and irreversibility. Open movement is statistically more common than perfect closure. There are more ways for things to vary than to remain exactly the same. That is why real processes tend toward irreversibility. A system can revisit similar states, but not perfectly identical ones. Past states remain involved through feedback, yet the path as a whole opens outward. Janew repeatedly returns to the spiral as the privileged figure of development, because it combines repetition with novelty, return with expansion.

He applies this logic to many-particle systems and complex systems. A loose system, like gas particles or ants in motion, displays statistical openness. A complex system, like an organism or a mind, intensifies internal relations until each part is highly sensitive to many others. Such complexity is powerful, but dangerous. Too much rigid unity destroys differentiation; too much independence produces chaos. A real higher system must balance centralization and decentralization, sensitivity and stability, inner flexibility and outer coherence.

Here Janew introduces "harmony" as a higher category than mere unity. Simple unity and simple opposition are not enough to describe a complex. Harmony is a dynamic relation in which unity and opposition coexist fruitfully. A healthy complex is not free of conflict. Rather, its tensions are integrated into a higher-order coordination. A piece of music needs repetition and variation, consonance and rupture. So does life. This idea becomes ethically important later, but for now it serves as a theory of how development works. The universe tends, statistically and structurally, toward richer interweavings of relation.

Circumscription, holomovement, and the reality funnel

With that groundwork laid, Janew makes one of his central moves. He says every object is a “circumscription.” A car, for example, is not a self-standing substance hidden behind its parts. It is the circumscribed whole formed through many reciprocal relations among parts, functions, uses, and perceptions. There is no “car in itself” apart from the relational process through which it appears as one thing.

What gives the object its unity is not a hidden nugget of substance but the way reciprocal relations circle around a center. At the same time, this center is not a fully knowable little core. It is an infinitesimal convergence point. As one moves inward through deeper levels of analysis, the object becomes more complex in one sense, but also more compressed toward a central uncertainty. The deepest center of every circumscription is tied to the universal continuum. The universal is therefore not merely outside the world, but within every object as its absolute depth.

Janew combines this with the idea of an “imaginary halo,” the diffuse background of unrealized or hidden possibilities surrounding every actual thing. Every finite object is suspended between its infinitesimal center and its open background. From within, the center exerts “pressure,” a drive toward expression. From without, the open halo exerts “pull,” the lure of unrealized possibility. All real systems therefore tend toward expansion, not merely in size, but in articulated variety.

To make sense of this he borrows from David Bohm the distinction between “implicate” and “explicate” order. The explicate order is the visible, unfolded world of objects and processes. The implicate order is the hidden, enfolded background in which all things are internally related beyond their surface separation. Janew accepts the broad idea but integrates it into his own framework. Every visible form is an unfolding from hidden order, and every visible event folds back into the hidden. This two-way exchange is “holomovement,” movement of wholes through enfolding and unfolding.

A thing, then, is never just a finished explicit object. It is a moment in holomovement. It emerges from the hidden, appears in a relatively stable form, affects and is affected, then folds back while contributing new information or meaning to the deeper order. This is true of physical processes, of memory, of language, of social exchange, and eventually of consciousness itself.

Janew gives this whole structure a vivid spatial image: the “reality funnel.” The rim of the funnel is the visible circumscription of an object or world. The outside slopes away into the halo of unrealized possibility. The inside narrows toward a center that sinks into hidden depth, where the circumscribed reality converges with the universal continuum. Reality therefore has

both a visible surface and an enfolded depth, and the two are linked by a continuous dynamic of emergence and return.

Potential belongs to this structure. Potential is not just abstract possibility. It is the meaningful relation between a present state and another partially enfolded state that can be realized. Matter, energy, information, and meaning are all different abstractions from this same relational movement. Energy is not a thing in itself. Information is not a thing in itself. Each exists only in a concrete structure of possible transformation.

Janew also rejects the idea that the universe as a whole tends toward dead equilibrium. The second law of thermodynamics, he says, applies only within limited frames. In an open universe, hidden order, emergent complexity, and new forms can always arise. Chaos is never pure disorder. It is enfolded order waiting for new unfoldment. The world's deepest tendency is toward richer expression of potential.

Consciousness as creative structure

At this point the book makes its decisive turn: what has been said of objects, systems, movement, and hidden order also applies to consciousness. Consciousness is not an accidental side effect of matter. It is the very form in which reciprocal structures gather around an infinitesimal center and become capable of choice.

Janew defines consciousness through the "consciousness loop." Something is conscious when an effect is not merely received once, but circulates in a stable, changing whole. Perception, memory, comparison, and attention form feedback loops. Consciousness is therefore a structured reciprocity around a center. If there were only an infinitesimal flash with no retention, there would be no consciousness. If there were only dead repetition, there would be no living awareness. Consciousness requires both recurrence and openness.

Free will enters exactly here. When consciousness moves among alternatives, there is a reciprocal relation among possibilities, but also a neutral center that is not determined by any one alternative. Janew's example is a hunter at a fork in the path. He can weigh reasons for going left or right. He can receive impulses. He can invent a third option. The actual decision arises neither from pure logic nor from blind chance, but from the infinitesimal unity between the structured field of alternatives and the neutral center.

That, for Janew, is the solution to the free-will problem. Freedom does not mean acting without conditions. It means that a structured whole containing real alternatives converges on a center that is not reducible to any of them. The decision is meaningful, but not fully determined. It is

rooted in a deeper identity with the universal continuum, yet expressed through a finite relational field.

He calls the underlying form of this relation “infinitesimality structure.” This is one of his hardest but most important ideas. Reality is never made of purely separate pieces, nor of pure undifferentiated flow. At every point there is both definite structure and a passage into infinitesimal unity. Every whole has its center, every transition between wholes has its own vanishingly small center, and every structured existence therefore contains a non-separable relation between the discrete and the infinitesimal. Consciousness is one mode of this structure. In fact, for Janew, everything that exists has consciousness in some degree, because every existing relation involves selective differentiation around a center and therefore some primitive form of choice.

That does not mean that rocks sit around composing poetry, more’s the pity. It means that every existing process is built from proto-conscious selectivity. Even atoms, in his language, “dream,” in the sense that they emerge from and return to a deeper order that continuously recreates them. More complex beings do not suddenly acquire consciousness from dead matter. They unfold wider and more articulated forms of a structure that is already fundamental.

Human consciousness is distinguished by range, complexity, and the ability to become aware of its own dynamics. But it still rests on the same basic form. At every moment, Janew says, consciousness is choosing. The world itself is a web of interlinked choosing processes. Even what seems fully determined from one level is supported by decisions made at deeper or broader levels. This is why he can say, provocatively, that in the deepest sense “we” also decide the setting sun, not as isolated egos, but as participants in the wider consciousness that creates the whole situation.

Shared reality, projection, and communication

If each observer has his own reality, how is there any shared world at all? Janew’s answer is that shared reality is produced through communication. Two people do not literally see the exact same vase. Each sees his own version, shaped by his own associations, memories, and structure of consciousness. But through exchange, correction, mutual inclusion, and repeated coordination, they generate an “approximation object,” a common version stable enough for both. This approximation is what we usually call objective reality.

Objectivity, then, is not reality without subjectivity. It is a collectively stabilized approximation created by communication among subjects. The more extensive and stable the communication, the broader the range of existence of the shared object.

But Janew goes farther. The approximation object itself develops a relative autonomy. Because it is the stabilized product of an interwoven total consciousness, it also acts back on its creators. Objects are not inert in any final sense. They condense living relations, and those relations continue to affect the individuals who created them. This is why tools, artworks, institutions, social roles, and even ordinary things can begin to shape human life beyond what any one person consciously intended.

Projection is essential here. We project our reality outward, not from nothing, but from what is already latent in our consciousness and subconsciousness. When we want coffee, we do not invent coffee *ex nihilo*. We unfold a pattern that already exists in memory, desire, bodily expectation, and physical environment. The projected object is both new and not new. It is new as this particular realized approximation, but it draws on previously existing possibilities stored in hidden order and in other minds.

Janew also claims that we can shift the “focus of consciousness” into other positions. This is his account of empathy, dream travel, altered states, telepathy, and deeper communication. One can approach another’s standpoint in two ways. One can move toward it analytically, assembling his likely experience from external data. Or one can move inward into one’s own depth, where consciousnesses are more directly connected, and then emerge within the other’s standpoint more intuitively. In ordinary life we do both, but usually dimly.

This dynamic ability to enter other foci of consciousness is crucial to Janew’s theory. It means that individuality does not equal sealed isolation. The self is relatively stable, but dynamically open. It can temporarily identify with other aspects of itself, with other people, with symbolic objects, with dream roles, even with other incarnational selves. Such shifts can be partial or nearly total, but the original individuality need not be lost. Rather, it expands through dynamic inclusion.

Self-consciousness, however, is never complete. No consciousness can fully grasp itself as a totality, because to do that it would have to stand outside itself. This is Janew’s extended version of incompleteness. The self always depends on the subconscious as its hidden ground. Much of what we do, think, desire, fear, and create comes from deeper processes we do not fully supervise. Yet this subconscious is not alien machinery. It is populated by other partial consciousnesses, deeper selves, entities, and broader relations in which our present ego participates.

That is why inner impulses matter so much in the book. Impulses are messages from deeper layers of the self and from the larger network of consciousness. They are not infallible in the form in which they reach ordinary awareness, because they can be distorted by habits, beliefs, and fear. But they are still guides. Janew’s practical message is that a person should not obey

every impulse blindly, nor dismiss them all in favor of rigid rational control. He should examine them, deepen them, and bring them into harmony with his larger sense of himself and his world.

Time, probability, reincarnation, and the creation of worlds

One of the boldest parts of the book is its theory of time. Janew argues that past, present, and future are not separate containers. The present is the “point of power,” because it is the living center from which relations to past and future are actively constituted. The past exists only in present relation, and the future exists only as present potential. But this does not mean they are unreal. It means they are dynamically connected rather than simply lined up.

Each individual, through his deeper entity, is linked to offshoots or versions of himself across time and across realities. Janew’s model of reincarnation is therefore not a simple serial chain of one soul wearing costumes one after another. It is more like a multidimensional family of related selves, spread across different historical settings, probable worlds, and lines of development, all connected through a more comprehensive essence. These selves influence one another through shared entity, impulses, resonance, and shifting probability.

Because of this, the past is not absolutely fixed in the way ordinary realism assumes. One’s relation to it can change, which also changes which version of the past becomes effective in present life. Janew uses examples like memory, historical interpretation, regression, and conflicting evidence to argue that what is collectively accepted as “the” past is only one stabilized approximation. Other pasts remain dynamically real as probable or less conscious realities. The same applies to the future. A future self can act as a real influence through premonition, intuitive pull, or symbolic anticipation.

He combines this with a theory of probable realities. Every choice reorders a hierarchy of probabilities rather than simply selecting from a fixed external menu. Other possibilities are not annihilated. They remain real in other lines, other selves, or other levels of consciousness. Janew’s universe therefore resembles a branching, interacting field of realities rather than a single track. But this is not a flat “everything happens and nothing matters” doctrine. The choice of one probability reorganizes meaning, energy, relation, and future development across the whole web. Each act is creative because it reconfigures the hierarchy of possibilities from a unique standpoint.

Collective realities are also selected this way. Societies, civilizations, historical worlds, and shared futures arise through coordinated choices among probabilities, much of it subconscious. This includes the laws and regularities of the world. Physical laws are not treated as arbitrary

fantasies, of course, but neither are they absolute in the strongest metaphysical sense. They are enduring structures within a chosen level of communication and reality. They can become relative when consciousness expands beyond the frame in which they hold.

Janew knows this sounds wild to conventional reason, and he addresses the issue of proof. His basic answer is that scientific objectivity already presupposes one specific communication system and one specific stabilization of approximations. It can produce excellent results within its frame, but it cannot legislate reality as a whole. Deeper realities require other forms of evidence, especially disciplined shifts of consciousness and intersubjective resonance across them. For him, proof is never merely external repetition. It is the expansion of shared meaningful experience.

Consciousness units, All That Is, and awareness

Late in the book, Janew asks whether there are “smallest” units of consciousness. He answers yes, but only in a special sense. A consciousness unit is not a tiny billiard ball. It is the minimal, still meaningful unity of center and circumscription. It is the smallest pulse of awareness. Because it lies so close to the universal continuum, every consciousness unit is directly linked to every other. This gives Janew a way of talking about the most basic level of universal connectedness.

Above and through these units stands “All That Is,” his term for the most comprehensive consciousness. This is not a static God sitting outside creation. It is the absolute state of reflection in which all realities are dynamically included. It is infinitely complex, infinitely free, and yet always individuated through its countless manifestations. It creates by limiting itself, by taking on finite foci, by entering restricted worlds and allowing them real development.

All That Is cannot be conscious of all its manifestations in one flattened, frozen totality, because that would destroy individuality. Instead, it is aware of its full potential and dynamically lives out its possibilities through finite beings. Every person, every creature, every center of experience is one way in which All That Is comes to know itself concretely. This is why Janew can speak of “God” without turning the world into a puppet show. The creatures are not illusions. Their freedom is part of divine life.

This leads to his distinction between “consciousness” and “awareness.” Consciousness, in the narrower sense, is the structured focus, the current loop, the actualized point of view. Awareness is the living unity of that focus with its wider dynamic potential, with its subconscious depth, and with the infinite totality from which it arises. Awareness is therefore more fluid, more all-

encompassing, more directly tied to timelessness. It is what remains when a person senses not merely this thought or that object, but his own living participation in a vast field of being.

Timelessness is not blank eternity. It is the present awareness of the simultaneity of possibilities, the direct sense that past and future are included in the living now. Meditation, dream lucidity, intuition, and intense presence are, for Janew, all partial accesses to this deeper awareness.

The individual, then, is indestructible not because his ego remains frozen forever, but because his path, his versions, his created relations, and his dynamic uniqueness are never lost. Nothing real is annihilated. It may move into the subconscious, into other probabilities, into other levels, into deeper awareness, but it remains part of the living whole. This is one of the book's great consolations: creation is real, destruction is relative, and no meaningful individuality is simply erased.

Energy, harmony, value fulfillment, and love

The final movement of the book turns toward a practical and almost religious culmination. Janew now interprets energy not as dead fuel, but as living potential seeking expression. Consciousness directs energy by selecting, intensifying, and stabilizing some probabilities rather than others. The more clearly an ideal is felt, the more energy can flow through it into reality. This works when the ideal is not a distortion generated by fear or rigid belief. It works best when it harmonizes with the deeper movement of one's own being.

Harmony, in Janew's mature sense, is not bland peace. It is the dynamic fit between differences within a broader living whole. Truth is therefore a kind of harmony as well: not mere correctness in a narrow frame, but consonance with a deeper and wider reality. Disharmony is not evil in itself. It can be developmental. Suffering can be meaningful. Conflict can lead to deeper synthesis. But if disharmony becomes rigid, repetitive, and self-limiting, it signals blockage of the more natural flow of "value fulfillment."

With this term, Janew adopts Seth's language. Every consciousness seeks not just survival but the fuller expression of its own nature in ways that also advance the potentials of others. Real development is therefore not a struggle of isolated atoms or organisms, but a mutually entangled flowering of individual value. This does not mean that all life is outwardly gentle. Even predation, death, and painful roles can belong to deeper value patterns. But the ideal direction of development is toward richer mutual fulfillment, not toward domination and dead ends.

Freedom, harmony, and value fulfillment are related but not identical. A consciousness can use freedom badly. It can choose narrowness, blockage, or destruction. But real active freedom grows when it aligns with value fulfillment, because then it draws support from broader layers

of reality and from the cooperating creativity of other beings. A person becomes more effective, not less, when he respects the independent significance of other individuals and works with deeper harmonies rather than trying to crush everything into private control.

Love is Janew's highest name for this condition. Love is not sentimental merging, nor the erasure of difference. It is the emotionally and intuitively lived recognition that another individual matters in himself and is inwardly connected to oneself. Love preserves distinction while intensifying unity. It is therefore the emotional form of the deepest metaphysical truth in the book: that all consciousness is interconnected without being collapsed into sameness.

Hatred is not the opposite of love for Janew; indifference is. Hatred still binds people. It is love distorted by contradiction, disappointment, or blocked value. Love at its fullest becomes the active willingness to participate in the value fulfillment of others while realizing one's own essence. It is how *All That Is* works through the individual when he is least cramped and most aware.

The whole argument in one final sweep

Taken as a whole, the book says this: existence is relational, not self-enclosed. Every object exists through effects, differences, and observation. Every observation belongs to a point of observation, a structured whole of observer and environment. Every structure rests on movement, mediation, and reciprocity. Every finite reality emerges from and points back toward an absolute universal continuum, a hidden identity beyond all distinctions.

Consciousness is the structured unity of reciprocal alternatives around an infinitesimal center. Because that center is not reducible to any one alternative, real free choice is possible. The world is therefore built from consciousness all the way down, not only in man but in every selective process. Human beings differ by degree of articulation, not by being the sole miraculous exception in a dead universe.

Shared reality arises through communication as a collectively stabilized approximation. Subconscious depths connect all individuals more intimately than surface consciousness admits. Through dynamic shifts of focus, dreams, impulses, empathy, and altered awareness, one can move beyond the narrow ego and participate more consciously in deeper layers of the real.

Time is not an absolute container. Past and future are dynamically interconnected through the present point of power. Selves exist across probabilities, incarnations, and lines of development. Choices reorganize probability hierarchies rather than annihilating alternatives. All realities are

enfolded within the wider consciousness of All That Is, which creates by limiting itself into countless individual lives.

Awareness is the living unity of finite consciousness and infinite potential. It is deeper than ordinary thought, and it grounds intuition, feeling, meaning, and spiritual experience. The individual is indestructible because his path, relations, and dynamic uniqueness are never simply lost. Creation is real because each decision arises from a unique, not fully anticipable unity of finite structure and infinite background.

The practical conclusion is that life is not meaningless matter drifting through accident. Nor is it a rigidly scripted theater. It is participatory creation. Beliefs, feelings, ideals, impulses, communication, and awareness all matter. The deepest healthy direction of development is toward greater harmony, broader awareness, richer value fulfillment, and love strong enough to include freedom.

That is Janew's system in condensed form: reality is consciousness in motion, the world is a layered creation of shared and hidden choices, and the human task is to become aware enough to participate in that creation more truthfully, more freely, and more lovingly.

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