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How Consciousness Creates Reality

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Omnipresent Consciousness and Free Will

This is not an attempt to explain consciousness in terms basically of quantum physics or neuro-biology. Instead I should like to place the term "Consciousness" on a broader footing. I shall therefore proceed from everyday reality, precisely where we experience ourselves as conscious beings. I shall use the term in such a general way as to resolve the question whether only a human being enjoys consciousness, or even a thermostat. Whilst the difference is considerable, it is not fundamental. Every effect exists in the perception of a consciousness. I elaborate on its freedom of choice (leading to free will), in my view the most important source of creativity, in a similarly general way. The problems associated with a really conscious decision do not disappear by mixing determination with a touch of coincidence. Both must enter into a higher unity. In so doing it will emerge that a certain degree of freedom of choice (or free will) is just as omnipresent as consciousness - an inherent part of reality itself.

Can we decide freely between several alternatives? One is readily inclined to say: "Of course! After all, I am always deciding something." We all feel subjectively that we are relatively free to choose. But can we conclude from this feeling alone that it is an objective fact? Are the variants at our disposal real alternatives? Or is not the next step determined rather by external circumstances and our so-called "decision" a mere illusion? Are we merely deluded into thinking that we have free will, as many scientists and philosophers claim?

In order to be able to answer this age-old question, we have to understand what consciousness is, basically at least. We can, after all, only talk of an active *decision* if this is taken *consciously*. All

else is not decided by *us*, our conscious being. Let us first establish therefore how we become aware of the alternative options. Interestingly, the nature of this awareness corresponds to our awareness of an object, and so we will examine this first.

Retrocognitive definition

Let us take any object around us at random, say this book. We perceive it as an extensive surface or form. In addition, it constitutes a unity of diverse texts, illustrations and blank spaces. We know that this unity is relative because we can focus on individual texts or tear pages out of the book and forget the remainder. We also know that each text is composed of individual letters but that these only form sentences when arranged consecutively in context.

On the other hand, we only ever read one letter or one word simultaneously. Furthermore, each optical cell of our eye can only take in a minute portion of each letter. This optical cell is by no means elemental either. Instead, it is composed of molecules and atoms which in turn are made up of elementary particles. At this (quantum physics) level, there is no such thing as "solid" parts, for here the principle of the indeterminacy of a "body" applies. Otherwise we would ultimately end up with infinitely small (infinitesimal) particles - that is to say with zero.

But nothingness produces nothingness too. And letters do not become a text if they do not join together to form connected sentences. Although we only perceive a portion of a sentence at any one moment, we have the latter *as a whole* in mind. We have stored it and now we can recall its words, i.e. repeat the sentence, again and again. In so doing, we carry out a retrocognitive movement, enabling us to become aware of the sentence *as a whole*. We do the same thing when we understand the sentence simply by quickly glancing through it and recognize its entirety not in the sum of its words but in their reciprocal *relationship* to each other. The words merely define the entirety of the sentence.

Furthermore, the written form of the sentence *is* neither its meaning, nor does it *reflect* its meaning. Instead, the latter is compre-

hended *intuitively*. The thoughts, images and sentiments (associations) triggered in the reader by the individual words join together to form an integral meaning. The sentence is thus merely the frame that defines its deeper content. On the other hand, no statement could acquire meaning without expressing itself in some kind of frame. It would be *nothingness*.

Exactly the same is true of every single letter, a chapter or an entire book. No matter how far-reaching the associations may be, we only perceive the respective whole by conscious or sub-conscious feedback between the individual parts. Sometimes we perform this movement with our eyes; sometimes it is purely mental. In the latter case, moreover, feedback can only be due to the simultaneous interaction of the "individual" pieces of visual information.

This is how we perceive *everything*. Without containment by feedback, every effect would be infinitesimally small - in terms of space *and* time. Instead of surfaces we would perceive "dots", and instead of periods of time "moments". In that way we could perceive *nothing*. There would be no distinctions as these can only be established by comparison, i.e. feedback. There would be no space, for this is only delineated by objects. There would be no structure for this can only acquire wholeness through the retrocognitive interaction of its parts. There would be nothing perceptible at all because we can only perceive parts in their *entirety*. It is only through the constant containment of central zero points and moments which in themselves are meaningless that we perceive *objects*.

"Minimal" consciousness

If we assume that the outside world exists objectively, we must grant all the things that differ from us such a containing "perception" for they obviously interact with each other in real terms.

It is accepted that a body is formed by the interaction of its molecules with each other. That is feedback, i.e. containment of infinitesimally small centers in and between the particles, in all parts of a whole as well as in the whole. Every whole so defined as to form a body interacts with other such wholes, so that together they

form a greater retroactive whole. At the same time, none of them can be reduced to something elemental, merely to other containments. An *object* contained also delineates something else in turn, etc. It should also be noted that it is only the comparing interaction *with the surroundings* that makes a concrete whole possible; this thus differs from its environment in a *specific* manner whilst at the same time forming a *different* whole with it.

Let us now call to mind that feedback is also at the root of our consciousness. For what else is its determining feature, if not the retrocognitive perception of a supposedly external object? We become aware of its being. The same is true when an object appears before our mind's eye. We appear to perceive something apart from ourselves with which we interact. Without this feedback there would be no intellectual substance. In this way our awareness delineates the entirety of our relationship to the physical or mental object observed. Even if we regard our ego as an object (consciousness of self), it is no different.

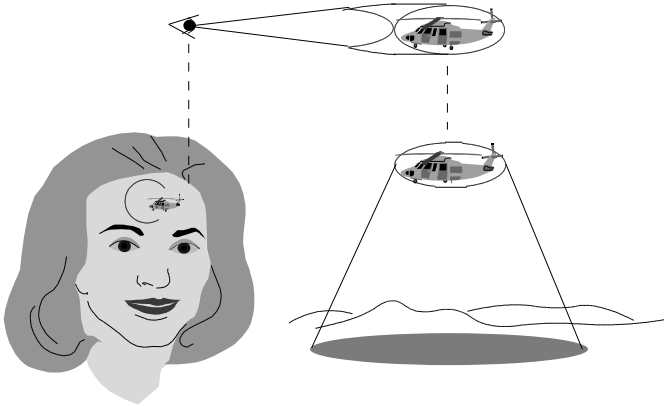


Figure 1: The woman only recognizes the helicopter by retrocognitive comparison of its details. This perception itself establishes a feedback relationship between the woman and the helicopter - a whole thus contained. If the woman turns away, the image is retained in a retrocognitive loop of her mind. The interaction between the helicopter and the ground is also based on feedback and containment. The same goes for the differentiation between them.

As *every* interaction is retrocognitive perception of the other side respectively for those involved and overall delineates a whole, *every* thing in existence, which is always such a containment, is endowed with at least simple consciousness.

What does this mean? Does it mean that every elementary particle contained by oscillation can think ("experience reflection")? Yes, obviously. In its own way and not as sophisticatedly as we do, of course. Elemental thought processes are intended to show us here how freedom of choice comes about *in principle*.

Before we can examine that, we must first look at a further fundamental characteristic of reality which goes hand in hand with retrocognition.

Structure and whole

We have seen above that *interaction* only means something in its entirety. In essence, it is the contained whole *itself* because it cannot be completely reduced to parts - ultimately to nothing. It is only containment that lifts the object out of the infinitesimal into existence.

However, the *act* of containment makes the boundaries of the object relatively indefinite or blurred. (When we walk around the shores of a big lake, we never see the entire lake at one and the same time, and consequently we cannot prove that it has an unbroken surface. It is only when we draw on our memory of the rest of the lake's shoreline that we arrive at the entire water surface.) But the *entirety* of the feedback defines the object as a whole against the backdrop of what remains indeterminate (the lake's surroundings, which might be a barren desert, a garden full of flowers or any other object at random as long as it is not submerged and swallowed up by the lake). Meanwhile, the containing interaction, in comparing the banks, also *distinguishes* between them. *Vis à vis* this delineating *structure*, the integrating wholeness appears relatively diffuse or continuous. (Compared to the differences between the banks, the entirety of the lake is a relatively uniform phenomenon.)

The unity of determinate and indeterminate described above applies both to the observations of quantum physics as well as to ordinary human ones. It is quite immaterial whether we are talking about the entirety of a physical body or that of a complex consciousness. *Neither* can exist without this unity.

Every structure is a whole and is composed of such, but wholes too are only formed by structures, namely by those containing them and those comparing them with others and differentiating. (Only a particular combination of seats, engine, metal and wheels suggests the entirety of an automobile to us, and if we cannot clearly distinguish it from a pile of scrap metal, it would never occur to us to drive it.)

Structure and whole are thus interactive, this moreover *at every point* of reality. It is only their unity spanning everything down to the smallest point that can *create* a reality. Reality is infinitesimality-structured. It is important to recognize that all seemingly separate things are connected with each other in this way, for the perception of their separateness is equally the definition of their linkage which the relative separateness *entails*. Moreover, the infinitesimality structure links everything with what is *not* perceived. We shall see how later.

From the above we can deduce the following: Whenever we perceive a whole, i.e. an object or a relationship, *we perceive its infinitesimality structure*. (Otherwise we would perceive *nothing*.) In so doing, it is not necessary to recognize its composition to infinity. The relative *continuity* of its whole is in itself sufficient expression of an infinitely fine structure. To be sure, we also get round this as a rule by not asking ourselves how whole and structure differ. At every point we perceive both together, just *infinitesimally* united!

The sense of integration associated with all perception perhaps makes this clearer. Without this *we* can perceive nothing. If you look carefully, you will see that even the sight of an abstract line triggers a feeling in you "contained" in its image.

The determinate and the indeterminate

But even an infinitesimality structure can be more or less structured because after all it delineates spheres of reality of varying degrees of differentiation which it in turn joins together in an infinitesimality-structured manner. This is the only way to explain transitions between relatively discontinuous and more continuous parts of reality, such as, for example, between interacting objects and the intermediary movement between them. For the same reason (though it is not the same) we can also distinguish *relatively* between a structured, containing movement and the contained, more uniform whole. Both are infinitely finely webbed as also is their connection/wholeness. The more or less structured forms of our reality emerge from the infinitely fine web structure and are linked with each other to form a single movable mesh.

This quality enables us to recognize differences within a whole, particularly various concentrations intuitively. The more important the whole vis-à-vis its different parts, the more its containment is concentrated centrally because its peripheral details require less attention. Its entirety "condenses" as it were in the center and is heightened in an infinitely small point. The "condensate" embodies the *determinate* within what is diffusely contained and the indeterminate feedback movement. Meanwhile, the same motion defines the whole vis-à-vis the *outer* lack of definition. The infinitesimal center which can always be deduced and with which the containment *merges* is also a direct link with the *indeterminate identity* of all infinitesimal points *not* contained, as well as with those contained "per se".

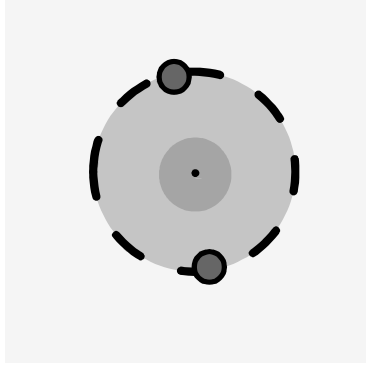


Figure 2: The contained whole of a structure is concentrated principally in its center. Fine and coarse structure, the determinate and the indeterminate merge with each other.

We perceive all this *together*. It is only the inseparable unity of identity *and* differentiation, of lack of focus *and* contrast, of the determinate *and* the indeterminate that results in a realistic perception. For the same reason the latter is largely intuitive. It is the perception of the infinitesimality-structured (including infinitesimal) unity of interactions and their nuclei.

Freedom of choice

The same thing happens when we weigh up several alternatives. Imagine you are a hunter pursuing a herd of game (or a gang of poachers). The path suddenly forks and you have to decide which of the two directions to take. First you try to read the tracks more closely, and you take into account the habits of your prey and the possible benefit to you, i.e. you try to deduce your decision. If this leads you to a clear-cut conclusion, the route to take will be obvious. It is predetermined and you have no need to choose.

If, on the other hand, you do not arrive at any clear-cut answer, you can just as well toss a coin and let chance "decide". That too is not a conscious choice. (At best it is the decision *not* to make a choice oneself.)

If the first course is not feasible and the second does not appeal to you, you will make your decision "intuitively" or "instinctively". Now is that chance or determinacy, or maybe both? If, for example, as a result of your efforts you should happen to notice another important feature about the tracks, then both chance *and* determinacy are involved. Your logically consistent efforts will have led you to chance findings which then play a part in your subsequent deliberations, etc.

Yet, seen from a different more all-embracing viewpoint, every chance meeting is unequivocally predetermined. On the other hand, any chain of cause and effect can only be traced back to the point at which it "ends" in something unpredictable. Neither does the *mixture* of determinacy and chance, such as we find in the act of consciously searching, add up to a choice. For although they influence each other, both remain themselves. The outcome is predictable in parts and governed inbetween by unknowns, but it is by no means freely *chosen*. Neither is the interplay of logic and chance whilst you are pondering the matter.

However, your intellectual act of weighing up the pros and cons constitutes a feedback between the alternative routes. Let us call to mind what that means: A whole is contained, going as far as an infinitesimal center. The containing interaction also *differentiates* between the alternatives, and peripheral structure and innermost core form an infinitesimality-structured unity.

This unites determinacy and indeterminacy *totally* as well. In such a unity *neither* is itself any longer, neither is even partially separable from the other. It is only from this new state that a conscious decision, a really free choice, can be made. If it were made *purely* arbitrarily, however, it would no longer be a free choice, but pure chance. A conscious decision must be meaningful for the person making the decision, i.e. his arbitrariness and the contexts containing the whole, which provide meaning through feedback, must blend intuitively. At the moment of making the choice they are identical.

As a hunter, therefore, you take in the doubtful situation intuitively and decide intuitively. Logical deliberations and chance in-

fluences flank this decision by necessarily leading to the moment of choice. Both are *involved* in this moment as they are linked to it in an infinitesimal manner.

To be sure, you can only choose the left *or* the right path on which to continue, and this then opens up feedback. Your free decision therefore means meaningful determinacy within the indeterminacy of the path ahead. You create this determinacy out of identification with the point in the center of the entirety of your possibilities which is *determined* by infinitesimal containment and yet *neutral*. The decision in favour of one position or the other cannot therefore be predetermined. It is only after the indeterminacy of the *alternative* path to be taken and the overall situation have been totally *united* with neutral, "unbiased" determinacy that they can flow back into real determinacy - the path chosen freely by you.

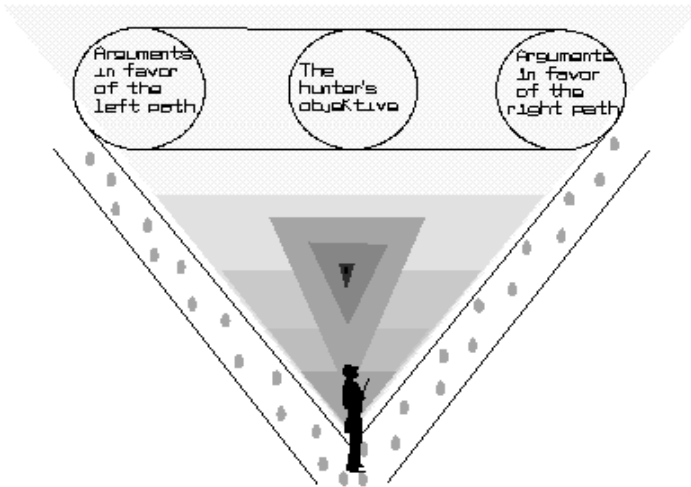


Figure 3: All the factors of importance for the decision-making process first merge into the hunter's deliberations - shown here as shaded areas becoming darker toward the base. But their complete merger in him is not the moment of his free choice. Instead this arises out of the total unity of the identity point *with the differentiation* between all the factors, their structured relationship with each other. Only this gives this point meaning. Such a state cannot be shown pictorially. The transition to it is merely suggested by the triangles in the center.

The decision has thus been taken, and moments of choice such as this are present *at all times and everywhere* throughout the *infinitesimality-structured* world through us and all other conscious entities. A certain degree of freedom of choice is thus an inherent feature of all consciousness.

The broader context

The respective degree of freedom depends, of course, on the opportunities available. Here the more complex, as it were collective, consciousnesses with their more diversely branching relationships have greater latitude than the simplest ones in which we fail to detect any alternatives at all. Yet every feedback explores ways of opening itself up. In this way the most primitive consciousness seeks options which are by no means illusory.

For seeming simplicity is no reason for doubting that a consciousness is active. We learn from the chaos theory that no feedback repeats itself *strictly speaking* as everything is linked with everything else and exerts a mutual influence. According to holistic theories which study relationships in their entirety, all phenomena are coded in every single one. Both mean that a consciousness *incorporates* the information content of its infinite, more complex and seemingly merely outer surroundings - as its inner one. In actual fact, therefore, it cannot be so simple. Neither can the opportunities at its disposal be unequivocally laid down either. Every determining influence from without only works in cooperation with the consciousness affected, and in this way the latter is always *involved* in deciding its further development.

The information about its infinite surroundings which, to use a term of David Bohm's, it enfolds remains largely hidden. It blends into an *infinitesimal* enfolding. Thus the infinitesimality structure by no means defines merely the unity of the respective forms of existence as they appear to be on the surface; instead the most minute containment includes in itself the information for the unfolding of the entire universe. However, the infinitesimality struc-

ture unfolds its whole only in more or less limited form, as a relatively simple phenomenon in our reality.

This does not mean that the complex whole which remains largely sub-conscious decides everything for its simpler manifestations. Neither does it mean that the decision-making process of a consciousness takes an infinite, hidden course.

The infinitesimality structure of the world shows us in all things the *identity* of the whole, infinite universe - revealed via its structure *and* (two words are one too much!) *directly* as the identity of all points at every point. In this way every concrete consciousness employs the potential - indeterminate in itself - of the *nearby* infinite whole in itself, doing so individually and including its determinate surroundings. It really does choose by itself, without having to rely completely on the decisions of others or its sub-conscious. Its relatively free will is real.

Résumé

Let us summarize the main points in this regard: Feedback and infinitesimality structure are features of every form of existence and define them as consciousness. At the same time they form the "mechanism" which leads to creative decisions which every consciousness therefore makes incessantly within its given possibilities. The infinite connection between all consciousnesses also enters into the infinitesimality structure of each one, so keeping the respective framework of possibilities open and contributing to the decision-making process without determining it completely.

Each of the points lying infinitely close together and characterized by being distinguished from what is relatively separate by comparative feedback - each of these is surrounded by an autonomous consciousness of its own. Reality thus means a web of consciousnesses of infinite complexity which emerge as the cause and effect of universal creativity which is attuned yet relatively free.

Doubtless much of what has been said can only be comprehended intuitively. Moreover, to understand the circumstances that we have broken down into relatively separate elements, a different

way of thinking is called for than the usual one. As the infinitesimal structure of the world reveals, a deeper unity of analytical and intuitive knowledge is called for overall in order to progress beyond narrow-minded limitations and the seeming inconsistencies in our experience that result from these. Then we will rediscover the underlying cooperation and personal responsibility in all our relationships.

* * *

How Consciousness Creates Reality

- abridged to 1/6 of the original version -¹

The relativity of existence

The very first question we must necessarily pose is why anything exists at all, instead of there simply being nothing.

Doubtlessly, this nothingness would be equivalent to a state in which *everything* exists. This is because *everything* could not be differentiated, since the assertion of any difference implies the non-existence of the respective other at the point being regarded. Let us examine this by means of a concrete example:

Take a vase and put it on the table before you. You look at the vase and can only identify it as such because it ends somewhere at its top, its bottom, to its left and its right sides. The vase's characteristic form is determined by its limits. But how does a limit become evident? By the fact that beyond it, something else begins, something which, in this case, is different from the vase. We can say that the vase is surrounded by an indispensable *halo* of *other* things.

You can recognize the vase as well as its surrounding objects because their (mostly reflected) light is received by your eyes and perceived by your consciousness. The surrounding objects each differ in color, form, and position, that is, they have a manifold effect upon you. If they all had the same effect, we would obtain a nebulous continuum that would still suffice to delimit the vase. It does not make an essential difference whether the vase stands on a table that is set or empty, because nothing affects you as specifically as the vase's form, whether the surrounding objects are differen-

¹ Original version in German: *Die Erschaffung der Realität (The Creation of Reality)*. Dresden, Germany: Sumari-Verlag, 1998. English translation: *How Consciousness Creates Reality. The Full Version*. CreateSpace 2022.

tiated *amongst each other* or not. The vase does not exist in its surroundings; it is delimited by a halo of *its non-existence* from which it stands out by way of its characteristic effect.

Each thing and *each* object of its surroundings has such a "shadow" of its own existence. Where these halos overlap, they form an area from which *all* the regarded objects stand out, and thus, a background of collective non-existence. But even a halo that is common to a group of objects still exists *as such*, and *its* own shadow then consists of the various objects themselves. A background of non-existence common *to all* will always remain hidden. It is a continuum from which all that exists arises. Nonetheless, a relatively continuous and general halo such as a bare wall can come sufficiently close to the characteristics of this background to serve as a perceivable representation of this halo. For simplicity's sake, I will speak of an "imaginary halo" in all cases in which such a diffusely existing halo can represent this hidden, imaginary background.

Nothing can exist *for you* that does not have a specific effect upon you. And without having an effect upon someone else, neither can it exist for them.

So if you stand with your back turned towards the vase, it could simply disappear. You can only ascertain whether that "really" happens by asking another person about the vase's state of being while you have turned away.² This person, let us call him Hans, probably sees the vase and will tell you so. For Hans, the vase exists, and when he tells you so, it also exists for you - because you assume (!) that Hans is telling the truth.

Now regard the vase again. It exists for both of you and thus has a greater *range of existence*, since its existence is hardly reduced if one of you does not perceive it, as long as the other reports its existence (only a shadow of a doubt remains that the other may be lying). The vase still exists for both together.

² Mirrors and similar replacements for the human observer would not change the situation significantly, as you can easily ascertain.

Furthermore, an object can exist more *intensely* depending upon how relevant it is to us; either within a selected spectrum of effects (such as the reflection of light in the form of a vase) or within a broader spectrum including all recognizable influences (e.g. the vase is flying at 80kmh towards our heads). I label this relevance with which the object distinguishes itself from its halo as *intensity of existence*, to stress the fact that something irrelevant also *is* less. An object will seldom fade into its surroundings as would a veil of mist, such that generally some qualitative difference between the object and its halo will be detectable. However, since the observer *unites* all the effects upon him- or herself, that is, also *abstracts* from their qualitative differences, an object can not only exist or not exist within the total impression, but also exist *more or less*.

Summing up our reflections, the existence of each thing is relative. It is dependent upon the observer's viewpoint. A particular object, such as the vase, can only exist for a *particular* observer. Its existence for *several* observers, in comparison, is only possible if they are connected amongst each other - i.e., communicate with each other - to establish its existence together.

Then, for the observers *as a collective entity* the object will have a greater range of existence and thus exist more. Even for the single observer its intensity of existence will increase, since it will have a stronger effect upon him by way of the connection with the other observers. Nevertheless, the vase flying at you alone will already exist intensively. When you attempt to dodge out of its way, during which in the worst case you will knock over Hans, he will also not remain unimpressed. Its effect will rub off onto him, so to speak, and thus the vase will gain in range of existence. Within the point of observation that encompasses, i.e. *connects*, both observers, a larger range of existence usually will signify an increased intensity of existence - and vice versa.

Then in turn we can compare different points of observation with each other, which will create yet another, comprehensive one. The difference between "realer" and "less real" is thus a difference in range of existence within this broader viewpoint.

The absolute universal continuum

A modification of existence is achieved by shifting the point of observation according to specific rules which, however, themselves can change with this shift. For example, although we may usually move to another location by driving, as soon as we arrive at an airport we are also presented with the possibility of flying.

By following the rules inherent to the shifting of viewpoints, we will arrive at increasingly unknown points of observation. In a coherent infinite universe, we can "go" infinitely far. Somewhere along the line we must then also be capable of arriving at a point of observation at which *nothing* exists for us. Let us imagine at this point an extremely dense fog that prevents us from recognizing anything in our surroundings, even our own bodies. It also swallows all sound. Then we also switch off our other senses. Finally, we let the dense fog penetrate our thoughts and isolate them from each other. They can no longer refer to each other and also become increasingly frayed themselves. We don't even know who we are anymore, we are disconnected from ourselves. There is nothing anymore. Absolute discontinuity, absolute continuity, absolute identity. (Nevertheless you should read on).

We seem to be largely disconnected from the infinite diversity of the universe anyway - in the sense that we are not in connection with it *as such*, and as such it does not exist for us. Therefore, it did not take long for us to disengage ourselves from the rest too.

The path in the other direction, on the other hand, is infinitely long. It means the increasing existence of all possible things. But since on this path we encounter an infinite variety of experiences, it is far more interesting. However, at its "end", absolute continuity = absolute identity awaits us likewise, as we shall see right away.

Let us take a pencil and draw a few solid squares on a blank piece of paper. We have thus created a world, a point of observation. The respective outermost squares mark the limits of our viewpoint. Now, we can erase all the squares, one after the other, and all of the last one except a dot, with which we reduce the volume of our viewpoint to zero. That is the point at which nothing exists anymore.

Instead, we can also add more and more squares, which in this example only differ by nature of their location. The original volume will become continuously filled with squares, have no more points of reference except its edges, and extend infinitely to take up further squares.³ In the end, there are *no* points of reference anymore in this *infinity*, that is, all is identical. Although this identity is never reached, it is *tended towards*.

A similar situation is to be found in reality at large. In a diversified and *coherent* world, an expansion we follow will also lead to the expansion of the connections with other things and thereby to *their* expansion, which in turn will include yet other things, and so on. Thus, a thriving economic enterprise will also expand its cooperation with its partners and contribute to their growth. Furthermore, the business will find new partners and involve them in the same way. In an infinite world, there is no reason for any insuperable limit to this process. Even if only *one* of the *infinitely many* paths exhibits infinite expansion, this still suffices to conclude that the imaginary halo will be *completely* filled, because this one path will then incorporate all other paths. It will reach anything whatever, even the most improbable, since in *infinity anything* is possible, inside as well as out. Therefore, this infinitely distant point of observation is an absolute *continuum*. It is hidden behind the existent and evident behind its respective halo, where it awaits realization. We do not know the whole journey, but we know its destination - the absolute identity of all the existent and therewith simultaneously non-existent.

In itself this identity is meaningless and resembles an infinitesimal (infinitely small) point without differences. It can only *exist* for a discrete (relatively discontinuous) real world; in "reaching" it, it immediately *reflects* upon some sort of separation. Since absolute identity now lies in every direction (see above), it is present, in final consequence, in every random point of our world.

³ Outlines of squares would also be filled as soon as they begin to *overlap*. They would not restrict infinity in any way. *Infinitely thin* lines, however, would not result in a single *existing* square.

In view of its derivation, I would like to call this point the absolute universal continuum. The infinite path of its approximation describes what is meant by it, but there are, as already suggested, also shorter paths. A point in itself is always the same. Only the paths leading to it are different, which is why it can only attain specific meaning *with* these paths. And this meaning is of capital importance, as we will yet see. Already do we anticipate a connection between the infinitely large and the infinitely small.

To this point we have discussed the effect of the surroundings *upon* the observer. Conversely, every observer is not only an object for others - he affects other observers -, but in addition himself consists of objects that refer to one another, and thus exists on his own by embodying the entirety of his inner interactions. He is a point of observation. If he interactively *incorporates* his surroundings, he only *extends* this point of observation. The self-existence of the observer is *at its least within him*.

Pure self-existence of *another* thing naturally is equivalent to its non-existence, that is, it dissolves in the imaginary, because *pure* self-existence can be *anything random*. The "imaginary" thus is a mass of self-existent things, "pure being", independently of an external observer. And the relativity of existence describes the transition to it.

The logics of circumscription

Wherein exactly does the entirety of an existing object consist? Obviously not only in the object itself, but it rather also encompasses the object's *relationship* to its halo, an *interaction*. To perceive something, you must constantly oscillate between it and something else, by which you notice a *change* in what you just observed and inscribe this into *one* predominant, more or less distinct differentiation - one that delimits the object of your attention. For example, we can only distinguish a car in comparison with its surroundings.

But the car also interacts with its environment independently of *you* as an observer. It draws in air and emits exhaust gases, it stands or rolls on the ground, is steered and reacts to that, and so on. Without this exchange with its nearer and more distant (gas station, oil rig, manufacturing factory) environment it would not be a car or at least not *this* car. A variety of interactions and other objects is manifested in this object, it cannot be traced back to *one* particular thing.⁴

However, we never discern its entire underlying diversity. What we respectively designate as a car - typical build, rolling means of transportation, stinking gas consumer - thus can only be a successive approximation of that totality which is embodied within it.

After all, this approximation itself does not appear as a formless mass, but is composed of many different parts, such as seats, wheels, and motor. It is only in their characteristic combination that we discern its essential core. While we oscillate back and forth between the parts, correlate them comparatively or trace their interrelations, the back and forth movements *circumscribe* a car. Without these lateral movements, only an undifferentiated, infinitesimal "effect" would remain. There is no "car in itself", because it consists only of its details. Nonetheless it is more than them, namely, their *entirety*.

What does the "more" of this entirety mean? New functions (driving, transportation, etc.), that only pertain to the whole car and not to its fragments? Certainly. But they themselves are also a circumscription. Even every *single* function - such as "driving" - circumscribes and is itself circumscribed. It represents a mutual effect.

It would be a contradiction in itself to try to reduce the car to any *one* side (or - one step further - to the *sum* of all sides or the *oscillation* between them). As soon as we attempt to pinpoint one as-

⁴ At first, we regarded the existence of an object as independent of the *structure* of its halo (however not of its own structure). Here, now, we also take into account its *diversified* non-existence in the surrounding objects, which not only exist *differently*, but also *relatively independently*. These surrounding objects first differ amongst each other, and only become relevant to the object when they are interconnected within it.

pect of the whole, we lose hold of the others, which are then missing, and thus we constantly vacillate between several moments - a relatively self-contained process. It is exactly upon this reciprocity - and not upon a "substance" - that the relative stability of the perceived is based. A *distillate* of the complicated oscillations emerges that is naturally sufficient as such, as an *approximation* of the complete object.

If, however, we are satisfied with neither this approximation nor with the constant vacillation between parts and functions, all we can do is to relinquish one (or a number of) sides (the "contradiction in itself" leads to separation), or, is the vehicle to remain intact, to *penetrate* the interwoven circumscribing circles to thus discover that more comprehensive structure which *leads to* them.

For instance, we can open the hood, scrutinize the construction plans or study the process of production. Surely this deeper structure also holds an approximation, if a more detailed one. Actually, it contains yet more oscillation than the initially regarded surface. But *relative* to this surface it can appear to be more static, as the far-off assembly of motor and dynamo may seem more static than the spinning fanbelt under our nose.

The deepest level we can arrive at is the absolute universal continuum. On the one hand, we may regard it as the fully unfolded secret that ultimately connects everything. On the other, we find its absolute identity at every infinitesimal point of the real world, as established in the previous chapter. On the one hand, every circumscription is an individual embodiment of the universal Whole. On the other, it delineates *one* specific center point. When we concentrically and increasingly narrow down a specific circumscription, it becomes increasingly diffuse, all the way to that infinitely small point which corresponds to the infinitesimal, undifferentiated "effect" we would "perceive" without lateral, reciprocal movements (the car "in itself"). And since we always only recognize a *limited* relationship of reciprocity, to us its infinitesimal center - for the time being - is coextensive with the universal continuum.

Until now, we have almost exclusively spoken of the absolute universal continuum expanding infinitely behind each discrete object. Here, however, we see it completely within the "tangible" proximity of the center point. How does that go together? Well, to reach the universal continuum, we must go an infinitely long way upon which the diversity perceived grows into the infinite. But it is exactly the infinity of this distance that allows this diversity to *overlap* into a simple appearance that we can grasp in our delimited world. If we *limit* ourselves to a particular point of observation, the diversity of an interrelation *decreases* towards the middle, so that we do not recognize its underlying wealth. The diversity that we can still perceive melts, things *converge*. Looking into the circumscription, the ultimate meeting point and ultimate detail is central infinitesimality.

It is only when we allow ourselves to penetrate into expanded points of observation, that is, when we *dive down* into the center, that we *unfold* the things that are in identity there and tend *divergingly*, so to speak, towards the absolute.⁵ We can *realize* it only through infinite development. Nevertheless, limited objects, observers, or points of observation together with their center points *anticipate it as a whole*. Although the absolute universal continuum in itself has no meaning, but only exists in its reflection, it attains an *individual* meaning in these specific viewpoints.

Although any further unfoldment of hidden structures modifies this meaning, it continues to contain the universal continuum in the form of *newly* circumscribed infinitesimal points, as well as in the indestructible imaginary halo. We simply cannot rid ourselves of the identity of the continuum. Especially of its infinitesimality we can say that it *reaches through* everything that can potentially be unfolded - in infinite depth.

And its *effect* is just as incessant. We will soon discuss this.

⁵ What that means exactly in *existential* terms will become clear when we discuss dynamic existence.

Enfoldment and unfoldment

If we take our analysis of the relationships we have discerned to lesser depths, we arrive at what David Bohm called the "implicate order", the hidden relationship of all things to all others.

We have seen how an object enfolds its varied background, how it emerges from the overlapping or entwining of highly intricate interrelationships. We observe a circumscribed entity, whose hidden richness we can unfold by "looking more closely".

On the other hand, that complicated order enfolds itself into *different* forms (sub-entities). We observe various objects. The implicate order of the background thus *unfolds their* diversity, an *explicate* order.

After the hidden has unfolded into the visible, the explicate must in turn influence the implicate, since the effects of the explicate forms must, in a world of ultimately all-sided reciprocity, finally also reach the implicate order. For example, the unfolded effect of a car type upon its buyers influences the manufacturing enfolded therein, and even before buying it, we relate the car to its manufacturer (brand, nationality, etc.).

On the whole, we are dealing with a permanent reciprocal transition from one order to another, whereby each side (on the one, the production or construction plan, and on the other, the produced vehicle) is maintained by this dynamic: the construction plan by positive test reports, and the vehicle by the fulfillment of its planned use. Each side enfolds (contains, encodes, processes) the other in a certain way and unfolds it again in a modified form. It is a movement of wholeness (holomovement).

The exchange between enfolded and unfolded order of course is not always visible and can take the most varied paths. In quantum physics it operates - according to Bohm - much more directly than in classical interrelations. Generally speaking, however, it is clear that each part is also connected to the all-encompassing whole, even when this does not appear to be the case in *unfolded* forms of movement. Like the implicate order itself, the transmitters of effect also are hidden at some point on the way towards it.

After all, even every transmission itself must enfold the background "crossways", that is, the implicate order *surrounds* the real objects. It unfolds their interrelation as a whole. Because *as a result of its fundamental ability to unfold*, the limit of the observable stands for the rest of the Universe. The hidden *proximity* of its ultimately universal (!!!) diversity establishes the proximity of a hidden *complexity* - independently of the number of *known* intermediate steps in which it enfolds.

The reality funnel

An unfolding circumscription "raises" an object from the infinitesimal. It gives it a meaning by interrelating its inner properties amongst each other and with the external. The relationship between this reciprocity and its infinitesimal center welds the object into *a single* entity that in consequence also enfolds itself *as such* and co-determines the next unfoldment.

The interrelation between center and periphery thus basically is an interrelationship of depth and surface. It is the holomovement of enfoldment and unfoldment that itself is partially unfolded (fanned out). While diversity reaches its maximum at the outer edge of a sort of crater or funnel that it forms in circumscription, it is reduced towards the middle and further outside. The uppermost edge circumscribes the center, towards which we "slide" into the depths of the hidden, and from which the funnel shape arises.⁶

Although we *infer* an enfolded structure towards the center, its larger depth remains hidden to us, since what we can recognize there is but a continuation of the known. In implementing this ever-narrowing speculation, we asymptotically approximate a zero point, that is, we delineate border lines that rapidly come closer to each other (the funnel's stem), which will only meet exactly in the infinite - the place where we also assume the universal continuum to be.

⁶ Furthermore, the oscillation between depth and surface circumscribes its own enfoldment and unfoldment.

Nonetheless, there can only be *one* identity of the absolute (!) universal continuum. That means that every object must also be connected through its inside (center) with the outside (halo)!

This unity is not yet *realized* (not "posited", were it up to Hegel). But it is in the process of so becoming by means of the holomovement, which is merged into the circumscription by interrelating external objects, that is, the existing halo, and which encompasses their enfoldment/unfoldment into/from the hidden depths of the whole.⁷ Altogether the individual "breathes in" his interrelated surroundings and spreads himself into them through his (re-)actions. This movement forms a complete funnel and holds its middle asymptotically *open* towards the infinite depths, whereby this infinitude ultimately is the same as the one we could tend towards outside the circumscription. All the internal comes together with itself by means of all the external and vice versa.

⁷ If we are consistent and include the existing halo in the circumscription, this imaginary background lies within the existent. In some respects, the halo can be regarded as the "space" of all infinitesimal points.

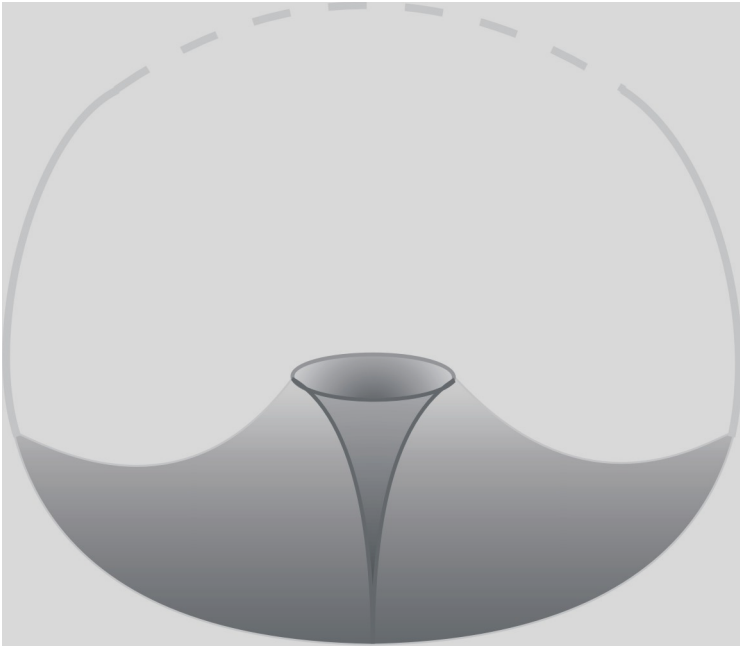


Figure 4: The edge of the crater symbolizes the most visible circumscription, while the existent halo falls off outwards and conceals the imaginary background. Inside, the circumscribed whole condenses until it reaches the infinitesimal center of the funnel, which in the depths of the increasingly enfolded collapses with the absolute universal continuum. The latter envelops the point of observation as "vision".

Consciousness - the infinitesimality structure

Let us now turn to the processes that lead to the *decision* between diverse possible paths of development of a system. Firstly, they have to do with the reality funnel's "horizontal" level, with the circumscription of a whole by means of its structure.

Like holomovement, the circumscription of an object - be it complex or simple - is oscillation. It traces the relationships to other objects and thus also the tendencies to reinforce some of these relationships and to establish *new* relationships in those directions. It does this on the outside, in contact with the surroundings, as well as on the inside, since even inner circumscription (of the center) delineates pre-stages to relationships that can be further unfolded.

What, then, does "conscious" mean? The fundamental trait of being conscious is the interaction with something that is perceived, for example the discussed vase, which therewith circulates in a consciousness loop. This loop extends beyond the observer when he holds the vase in his hands - then he interrelates with an external object - or remains exclusively within the observer when he gives the vase away.

An *infinitesimal* effect, however, would disappear in the same instant as it "affects". It could hardly become conscious. This means that on the one hand a conscious effect must circulate in the form of a circumscribed whole. The image of an *object* is stored. On the other hand, that preserving repetition circumscribes the entity of perceiving part and its object: it establishes a point of observation.

We visualize tendencies between which we are to decide in the same way. Imagine you are a hunter who is chasing a bunch of poachers (somehow I find chasing these more pleasant!). All of a sudden, the track forks, and you must decide between one of the two paths. In your mind, you jump back and forth between the left and the right track. You are aware of both paths, which themselves are sufficiently circumscribed, in an overall reciprocal relation. This reciprocity describes the framework of the possibilities that are relevant to you in that moment.

Your consciousness loop of course only allows a choice between the one *or* the other track. Even though the oscillation delimits itself with respect to its undifferentiated surroundings, it still requires a further definition, a *de-cision*. This definition within the yet undetermined dissolves the loop by realizing one alternative more strongly, and by leading to *new* possibilities with the continuation of your path. In this, a *conscious* choice must spring from the entity of the reciprocal relations itself. It must *entirely* unite the indeterminacy of the alternative to be chosen with the determinacy of the decision - and not only mix known doubts with unknown certainty, with which basically everything would be predetermined.

Total unity is given as long as we do not divide the reciprocal relationships into single parts. Furthermore, such a division is not even possible if we want to comprehend its full meaning. We call such comprehension *intuitive*. The relation of reciprocity already *is* totality - namely, the indivisible unity of the alternative sides with the clearly circumscribed and thus determined, but *neutral* core at its middle. *At the same time*, however, it *differentiates* all these parts in the *structure* of its totality. That is why we prefer to speak, instead of a *total* unity, of an *infinitesimal* unity that is only total at respectively *one* point of the whole: at the center of the *respectively analyzed* relationship, such as here in the middle between the core of the whole and its periphery. And it is, finally, from this that the impulse arises: *this one path* is the correct one - and none other. We have not only intuitively taken in the situation, but also chosen freely.

Consciousness is the infinitesimal unity of the concrete reciprocity loop with its neutrality at its center. It is consciously creative. Its free choices determine that which will be subsequently realized from the imaginary halo. But just as the universal continuum limits equivalence by reflecting upon a limited world, the impartial core of consciousness does this in a more strict way: only with relatively determined structural changes can it *practice* freedom, implement decisions. Its informality, which in itself is diffuse, thus gives itself a framework of probable lines of action.

This once again explains why we do not ascribe choice to the core alone, which in itself is meaningless, but rather to its infinitesimal *unity with the reciprocity* of the alternatives. Only this *has something* to choose from. And it encompasses a relative separation of the possibilities.

Furthermore, coincidental influences and meaningful interconnections are also involved in the decision process. Like the hunter's logical considerations, they lead up to the moment of choice and there become identical with their unity. The decision is not arbitrary - for the hunter it has a meaning within his wider context without being strictly determined by it. Its permanent share in the infinitesimal unity can still lead to completely unexpected solutions: all of a sudden, we realize that we could pursue the poachers in a completely different way - through the air! But we must resort to one of the known aids to do this. We begin to deliberate the quickest way to engage a helicopter - a surprising third path that arises from the unison with the enfolded *total* context.

It is of utmost importance for everything beyond this point that we understand the connection between the structure of consciousness and infinitesimality that we just introduced:

Let us use the movement of an object from one place to another as a simple model. An object transitions into one that lies beside it. If this did not occur in *infinitely* small steps, the movement would occur in leaps. David Bohm advocated this latter view. In his opinion, the holomovement into and out of the depths closes all the gaps between perceived moments of movement, which enfold themselves into the hidden order, only to unfold again a bit further on.⁸ In a similar way, single pictures at the movies appear as moving figures as they are projected one after the other.

But how do we correlate the unfolded moments of movement in such a way that they appear to us as *one* movement? We *compare* the different frames and perceive the unbroken entity of their reciprocity. We recognize *one* changing scene.

⁸ David Bohm, *Wholeness and the Implicate Order*. Routledge 1983, p. 200ff.

An optical illusion? Fine. But then, this illusion is so universal that we can no longer designate it as such. Because if we look "behind" the apparent continuity of movement, we will only find further "illusory movements" - in our case, the spreading of the light waves from the projection lamp, the film winding through the projector, the movement of electrons in the electrical cord, etc.⁹ It is of no use to further divide these movements into discrete steps (even if we refer to quantum mechanics), because only *wholes*, which *as such* present structure, can *have an effect*. Otherwise they will remain infinitesimal. However, their structure *contains* infinitesimal centers, each part includes its own infinitesimality. We obtain a transition to the infinitely small at each point of the (holo-)movement. More exactly put, the *unity* of structure and infinitesimality repeats itself at every point all the way down to its *own* infinitesimality.¹⁰

All non-infinitesimal objects which can be further unfolded thus also remain connected to each other infinitesimally - not only by way of the identity of their centers, but because of *the presence of such centers at every point* of their transition. This total - better: infinitesimal - unit of infinitesimality and non-infinitesimality is what I mean by *infinitesimality structure*.

We can expand the reality funnel yet further, fan out the diversity overlapped into one relatively simple image, whereby we bring new objects to light. In the movie example, we would penetrate into the film's production company, then into the life of the director, of the actors, the targeted audience, etc. The existing infinitesimality structure expands to a greater diversity which of course also has its own infinitesimality structure. *Infinite* expansion finally leads us to the infinitesimality structure of the absolute universal continuum - that *point of reflection* that all reality funnels already contain in individualized form.

⁹ Please excuse the old-fashioned technology. It simply is more vivid.

¹⁰ Zeno's paradox, by which infinitely small steps cannot result in any movement, is obsolete. Movement is a dimension that is not reducible (to moments).

What does that mean? The infinitesimality structure of the infinite universe - the absolute *unity* (!!!) of all coarse, fine and direct connections - is included in every limited object or consciousness, where it plays an individual role. There, it is but less unfolded, relatively diffuse. It is more infinitesimal. Only at the extreme end of the respective funnel's stem does it merge into *one* central infinitesimal *point*. That is, the potential structure of the universal continuum is compacted into every concrete circumscription!

Our permanent choice

But of what significance is the ubiquity of infinitesimality structure to the freedom of choice?

Since nothing exists without characteristic tendencies which reciprocally refer to each other, nothing is without selective consciousness. Every one of these consciousnesses, be it that of a human, a plant, or a growing crystal, in turn is interrelated in an infinitesimality-structured way with all others. Accordingly, their decisions must also be interconnected: every partial consciousness makes its choices in mediated *and direct* connection with the respectively broader consciousness of its viewpoint.

Although the relative separateness of the spheres of consciousness is sometimes large (*within* their entirety) and the point of observation always restricted (there may be few or improbable alternatives to choose from), the more all parts unfold, the more detailed does the connection between mediation and direct unity become, while the overall consciousness grows beyond its previous bounds. It projects an increasingly complex network of nested reality or consciousness funnels that was compressed asymptotically within it. It is in this way that we become ever more conscious of the cultural and ecological interconnections of the world, and increase our possibilities of choice. We become more *consciously* responsible.

However, whether we regard relatively separate or detailedly mediated spheres, the existent *whole also* means their *unmediated* connection. That is, the *direct* contact of any random circumscrip-

tion with *all* others and to the absolute universal continuum is and remains given. Any decision we make should therefore *immediately* have an effect upon the decisions of all other consciousnesses; this will be noticeable, of course, only in those that are part of our current point of observation.

In an *infinitesimality-structured* world, such decisions are made *in every moment*. Because since all preliminary "endpoints" of a change are *circumscribed* by others, they always contain *various* possible continuations.

But "who" is deciding what the next step will be? And who could change the course of the sun? Here, we should remind ourselves that every situation not only includes the regarded object, but also the observer, the entire point of observation. Its entire *consciousness* participates in the permanent choice. Nevertheless the essentials can be predetermined. The sun inevitably sets. But whereby? Actually, only through the decision of a *consciousness* that has given rise to the situation. And that consciousness is enclosed - consciously or unconsciously - in each of the consciousness funnels involved. Every moment of a change realizes a choice of the whole, but limitedly unfolded, universe. In the deepest depths, it is *our* will that the sun sets.

While we originally spoke of effects and interactions, we are now only dealing with different forms of consciousness. Of course consciousness means more than the fundamental ability to make a free choice. It communicates with others, feels and fosters individual intentions. It is in ceaseless exchange with its subconscious, without the which it is unthinkable. How does it attune the creation of its reality to other individuals and "God"? What personal use can we distil from these cognitions? This and more will be the subject of the next chapters.

Projection and the creation of approximations

Normally, we believe that the objects around us can also be seen by others. We have ascribed a determined range of existence to the

vase on the table, which would mean that it exists for a certain amount of observers. Nevertheless, we begin to doubt whether every observer really sees the *same* vase.

We perceive an object by including it in our consciousness. But this consciousness evidently differs from all others. It contains a completely individual combination of opinions, preferences, and memories, which it here relates to a vase, such that we become conscious of this vase in a different way than Hans standing right beside us. One observer may be a passionate collector, and the other a flower fanatic. And nevertheless, both say they see one and the same vase at yonder place. So, do their vases have something in common after all?

No, strictly speaking, they don't! Since every detail relates to a *particular* whole, it is identical with none of the details of another whole. The different consciousnesses of both admirers only meet in the infinitely minute that is really accorded to both - but no longer represents a vase.¹¹ How then do they succeed in *agreeing* upon one, only this one and no other vase? Of course, one communicates, makes a deal: you tell me what you see and I tell you what I see, and then you correct me and I correct you, etc. In so doing, each includes a bit of the other's viewpoint in their own, creates a *new* consciousness *with* this information, upon which the other in turn creates a new consciousness including the information from the first common consciousness, and so on. Of course, the observers now no longer perceive their original object. Instead, they have created an *overall consciousness* of both viewpoints, with which they are interwoven unto the infinitesimal. They *circumscribe* its wholeness, in which a common *approximation* of their individual vases now circulates. This is that vase with a determined range of existence.

You can verify this construction of reality by means of a simple experiment: ask someone from your family to point at a random object. All those present should then follow the associations this object brings up. Exchange your impressions, observing all the

¹¹ This example is taken from Jane Roberts, *The Seth Material*. Prentice-Hall 1970, Chapter 10.

while how you integrate the others' references, and how through this an object that is common to all crystallizes. This is not that which every single one of you now perceives, but it is the particular object contained within the new *overall consciousness* of the observers. Further differentiations, that is, new references, arise constantly, which can be adjusted equally constantly. The resulting approximation is the common - "objective" - reality of the communicating individuals.

Of course we do not always have to start at zero. We already have internalized certain ideas and rules about approximations and their formation. (Almost) everyone knows "what" a vase is or "how" to speak. But if you also know someone who always understands what you say differently, it will be clear to you what we are talking of here.

One question we have already answered in a different form remains: how can a *single* observer perceive something unified if such perception requires communication? You know it: his consciousness, his *inner* communication, circumscribes the object as an entity which continues to circulate as such within it. If a consciousness did not consist of interrelating partial consciousnesses - down into the infinitely small -, there would be no expanded, let alone structured objects of contemplation.

Accordingly, collective approximations are formed like circumscribed entities. At first, no individually perceived object exists for another consciousness. It is infinitesimal, non-existent. Only by means of communication, that is, reciprocity between different consciousnesses, is an approximated object acceptable to each side brought forth from the imaginary halo *and* individual knowledge.

Nonetheless, that which we want to see, for example flowers in the vase, already existed before in a *similar* form for *other* observers. Mother had already put such flowers in that vase (in *her* vase). Even that upon which we are not focused is available *in principle*, it can at some time be brought up from *somewhere else* where it *must* exist, since *everything* exists for someone. Only the *decision* in favor of a particular communication is made by each

consciousness in association with its central *zero* point. The ensuing projection arises (via holomovement) from the world of its respective un-/subconscious.¹²

Despite our choice, then, we project objects which have existed long since as approximated from another perspective. To *establish* this, however, means that we were already conscious of these approximations *before* their projection. Because to what extent an object exists beyond our own world is measured by means of its more comprehensive range of existence, which we paradoxically must *know*. How is that possible?

Let us imagine a cave whose dark interior we want to explore archaeologically. We light a torch and step over the border of our current viewpoint into another, the interior of the cave, where we become aware of several prehistoric paintings. Eventually, we return to the outside, but keep the cave entry in view. Now, the artifacts are again steeped in darkness. However, we know with *relative* certainty, that these target objects (still) exist (more precisely, that they *will* still exist when we go back to them) and keep the beginning of the path to them in our consciousness. When we enter into the cave anew, this time nothing wholly unknown emerges. Nonetheless, we will perceive the pictures slightly differently, alas, perhaps they even have been damaged in the meantime.

Before we stepped into the cave for the first time, we were *not* conscious of its content as part of the enfolded universe. After we had unfolded it, it became *subconscious* through its re-enfoldment - a subtle difference that emphasizes the *dynamic* existence of the object. That means that it alternates between potential and actual existence, by which the potential is confirmed through its repeated realization and at the same time is preserved *as such*. This alone entitles us to assert that an object will also distinguish itself from the sea of randomness, even when *we* are *not* observing it. In this case, we are observing the circumscribing *oscillation* between existence and non-existence, which condenses in a real potential.

¹² ...whereby that which is to be projected from there is altered and other free decisions take part in this, such that the exact form of the projected remains unknown until the very end.

While shifting our viewpoint *creates* things that may already exist similarly for others, the potential *connects* us with them and is therefore itself perceived as their approximation - that is, as incomplete.

Real dynamic existence is not, as you know, the only possibility of delineating a potential. With respect to worlds that are not yet accessible, we are dependent upon inferences or extrapolations whose continued validity we assume on unknown ground. The confirming side of the circumscription is itself still potential here, only verified in relation to known phenomena. This is the way we go about when we infer an implicate order from explicit movements. And it is in the same way that we come to the assumption that our subconscious extends into the *infinite*, potentially unfoldable universe.

To sum up briefly, new objects are created through the interplay of three processes: the *decision* to create, the *exchange* with other consciousnesses, and their *ascent* from the subconscious.

The freedom to unfreedom

We had seen that consciousness' freedom of decision grows with an increase in its complexity. Firstly, simply because it can then process more alternatives. Inner impulses also have more opportunities of becoming conscious in reciprocity loops, to transmute into selectable/rejectable suggestions.¹³ Increased sensibility means a heightened *changeability* of the reciprocal relationships and thus additionally increases the possibilities available within a determined span of time. Even if the consciousness should constantly decide in favor of similar alternatives or even of passivity, more infinitesimal relationships, more partial consciousnesses and their combinations, are introduced into this choice. More points of decision, as it were, "moments of freedom", are involved.

¹³ By impulses I mean the subconsciousness' signals or impetuses to act, which arise within our more comprehensive holomovement.

We may object that a locked-up human being will hardly have more possibilities of freeing himself than a locked-up ape. But the abstract partial consciousness of its imprisonment is not much more complex than the ape's. Thus, by basing our judgment on this specific circumstance, we compare two evenly matched focuses of consciousness whose potential is barely different. We only confirm our own premise. However, if we broaden our viewpoint, the human immediately has more possibilities of choice than the ape: he can sing, talk to himself, ponder over the preconditions of freedom, etc.

Thus, it is important how much complexity becomes *conscious*. If something exists as a relatively simple interrelation, such as, perhaps, a thermostat, then it will show a relatively determined (or random) behavior, - *irrespective* of its origins.

At this point, it should be becoming clear to us that our focus of consciousness is the apex of an individual hierarchy which expands infinitely far into all other, for us mostly subconscious, hierarchies. Although we tend to view our subconscious from a (neuro-) physiological perspective, it would be foolish to restrict ourselves to our limited physics all the way down to the infinite depths. Instead, physics will *expand* into unknown directions - like everything else. Therefore, we must not assume that our subconscious works largely as we know it to from our *conscious* reality. Doubtlessly, however, it disposes of consciousness, or rather consists of such.

The infinite depths remain hidden from us above all because they are too encompassing, too complex for our current consciousness. Since we experience a *restricted* version of that reality, however, our potential, our leeway for making decisions, originally must have been broader. That again would mean that our current limitation basically is a voluntary, *our* voluntary one - if we identify ourselves with our entire hierarchy. Our more comprehensive consciousness "forgets" itself in our chosen embodiment to experience *its* unique viewpoint, just as the boss sometimes restricts himself to his game of golf. If he, on the contrary, removed the restrictions of

the player and constantly thought of his office and clients, his swings would hardly resemble a respectable ball game anymore.

While, after all, the golf player can still interrupt his game whenever he likes (albeit he will also try to avoid that of his own accord!), the freedom consciousness of the more encompassing individual must decrease "from top to bottom" to guarantee its chosen *overall structure* of individuality. The singularity of *every level* contributes to this. Thus, especially conscious access to more complex levels remains restricted. A mouse would find it difficult to bear if it all of a sudden were gifted with the understanding of a human - at best perhaps it could come to grips with a reduced version. Its mouse-ness *contains* the level of freedom it simply has at its disposal. The same is true of our human-ness. Like the mouse, we are not *conscious* of anything much higher that we could turn into. But we know that it must be there, *because we exist as we are*.

It is upon this subconsciousness and its choice, then, that the relative intransigence of our current reality, but also our Self's capability of resistance, is based. Only sometimes do we *feel* the larger meaning of our experiences, that interrelation to a higher being which slips off into vagueness.

However, this deep consciousness (down to the absolute point of reflection) ultimately *encloses* the more restricted focuses and the alternatives at their disposal. This consciousness chooses the same alternatives out of its oneness with the same core. Indeed, the infinitesimality structure of every consciousness unconsciously merges into that of the *most comprehensive* consciousness. Therefore, even the simplest of decisions still *corresponds* to a decision of the broadest and thus also to that of every other consciousness (just like the golf player's stroke corresponds to the end of his work day and the chauffeur's uniform).

Giving ideals a chance

In this context, let us hear how a deterministically inclined reporter interviews an undaunted philosopher about his memoirs:

Determinist: If you were 16 years old once more, would you do everything the same way again?

Optimist: No, I don't believe so.

Determinist: But you couldn't remember the consequences of your actions. Everything would be exactly as it was then. How then could you know that some decisions were wrong?

Optimist: I wouldn't know. But perhaps I would decide differently this time.

Determinist: You mean, you would take another path by chance?

Optimist: If everything were *exactly* equal to my situation back then, even the dice could not fall differently, right?

Determinist: Right. So once again: based upon what facts would you decide differently?

Optimist: Based upon my freedom of choice.

Determinist: Purely arbitrarily, that is practically randomly?

Optimist: Not "purely": I would take all known facts into account and then decide.

Determinist: But the facts were known to you back then too. Why should you evaluate them differently this time round?

Optimist: Perhaps now I have other motives.

Determinist: No, no. Everything is exactly as back then. You are the same person.

Optimist: Possibly my subconscious has already decided differently, so that I feel pushed into another direction.

Determinist: Then your subconscious chooses arbitrarily?

Optimist: Yes and no. It also feels deeper impulses. Perhaps it will follow them, perhaps not.

Determinist: But where then do you draw the line between arbitrariness and unconscious determination?

Optimist: There is no line. Both arise from the same source.

Determinist: And what is that?

Optimist: The infinite.

Determinist: Aha. In the end, then, someone infinitely distant decides. And who, please, should that be?

Optimist: He is sitting right in front of you.

We have described the transition from consciousness to the subconscious as a funnel whose walls symbolize the limits of the currently conscious, narrow down ever more and meet in the infinite depths. We can expand the range of the conscious permanently or only temporarily (dynamically), stretch the funnel or make a bulge in its stem, but none of all this will remove the funnel form.

Let us now reap the fruits of our analyses:

Higher complexity, that is, greater freedom of decision, allows our deeper beings (in our subconscious - but there, unfolded - depths) to find *unity* over things that appear to us as rigid circumstances or insoluble conflicts. In a *more comprehensive* frame of reference, the ape and the prisoner are in agreement with their guard. In the infinite depths, this voluntary attunement even merges into the identities of the sides and therewith into *absolute* freedom. The one's decision finally *is* that of the other.

Since every individual embodies the *entire* hierarchy, even the most limited of beings preserves a certain measure of free will and feeling of harmony with the larger whole. The infinitesimal connection of every random consciousness with the infinite reaches *through* all that is less or rather potentially conscious to it and *meets* it there. The decisions of all that is conscious and subconscious converge in the increasing depth of the funnel stem. They converge in the hierarchy of each *single* individual.

In the dimension perpendicular to this, that of peripheral reciprocity, this identity becomes *directly* effective. Our limited consciousness itself decides. And, taking *both* (horizontal and vertical) dimensions into account, inner impulses and absolute identity flow together in their conscious effect. We perceive subconscious determination with a partial freedom of choice.

Stated more simply, three things interact in decision making: the interrelation of the alternatives, inner impulses and "the" infinitely small center point. All this is enfolded down to the infinitesimal by holomovement, but is also *unfolded*.

In its latter form, the alternatives are meaningful to the person making the choices because deciding between them is *his* action. He relates the upcoming to himself. In this process, the choosing

self represents an *enfolded* form of the whole relating to the unfolded outer world. Inner impulses always lie closer to this enfolded form. They follow *personal* ideals from the same complex depths, and consciousness aligns itself with them (or their distortion).¹⁴ The relationship between ideal and alternatives thereby embodies the significance of the latter for the chooser. Meaning and impulse(s) unite themselves infinitesimally with the center of consciousness and thus will lead to a free, but not wholly arbitrary decision.

The subconscious structures certainly do not all have the same weight for us, given we can differentiate between them (dynamically). On the other hand, their effects merge in our deeper being, which has a significantly larger overview than we do. We should therefore first trust its impulses. In each of them, our personal result of all the subconscious communications is expressed and assigns us an individual role within the overall movement of the universe. We can misunderstand them or reject them, but in so doing will probably not be doing ourselves a favor in the long run.

Most people do know subliminally why they are in their current situation in life. I am certain that, after some attentive and honest self-observation, they will feel that somehow it all fits in. Even if you find yourself in an uncomfortable situation you cannot escape from, you may assume that you have chosen this situation yourself. However unconsciously a situation or action may come into being, the individual that experiences them - as infinite hierarchy - is *fully* responsible for both. Every currently *limited* aspect of consciousness, of course, can only take this responsibility upon itself partially, to the extent that its larger being has endowed it with consciousness and free will. It can, however, additionally restrict its degree of freedom or strive to expand it - it still determines what happens within its *own flexible* framework. In this way, it has the opportunity to make use of its "destiny" in the best possible way - in the in-

¹⁴ An ideal is not a fourth basic factor, but rather an *alternative to an impulse* when the ideal deviates from it.

terest of the purpose for which it wanted to experience it - and be it only to supersede it.

Dynamic consciousness

Something subconscious, as for example the cave paintings, naturally does not *have* to be more complex than what is currently conscious. If for example we (re-)cognize a vase, we already anticipate some of its uses: we can see it with or without flowers, on the shelf, as a present, and so on. We *alternate* between different points of observation that circumscribe the vase *without* having all of them present simultaneously. Additionally, we imagine how others see the vase, we partially immerse ourselves in *their* viewpoints.¹⁵ Every one of the successive situations - also when we handle the vase - is unique, individual. In each, all previously created ones sink back into the subconscious, while their reproducibility is maintained.

The current consciousness thus moves *through* its subconscious. Sometimes, it emerges approximately at a point that has already been passed, in between however it discovers hitherto unknown reality settings. We can regard this shift of focus as a descending opening of the consciousness funnel, as a wandering bulge in the funnel stem. Finally, the bulge's, that is, the focus's movements are more or less consolidated into one object, *one* consciousness.

If we bring back *conscious* impressions from other settings, such that all viewpoints experienced during a dynamic cycle merge into a new, *quasi-static* state of consciousness, we focus in the usual way we have hitherto discussed. I qualify the result as "quasi-static" because an absolute standstill is not possible - effect/existence means change. A state only becomes static through the *circum-*

¹⁵ We can also immerse ourselves completely. To do this, we *start from* what we know about the other, and then dive into our inner self. We have set a destination and the intention to arrive exactly at that destination. Then we *open* our inner being and with it the paths to other realities. If we succeed, we feel how we *slip into* the other's viewpoint, the other consciousness. If you think closely about how you normally put yourself into other situations, this method will not seem so very unfamiliar to you.

scribing movement of the focus, whereby the dynamic and the static unite in an infinitesimality-structured way. We recognize a (*also spirally*) circumscribed entity.

At this point it literally jumps to the eye that consciousness *is* nothing but its own dynamic. The circumscription of its whole consists in the constant alternation between the conscious and the subconscious! Through the permanent (approximatively) cyclic change in focus of consciousness, the subconscious is lifted to the level of the conscious without giving up its potentiality. Since every phase of change represents its own focus, it is not even possible that *one* focus be formed from all *these*! Instead, their unity consists in the infinitesimality-structured entity of one overall and many single focuses.

Let us attempt, once more, to understand the shaping of form by means of our example. When we look at a vase, we consolidate the possibilities of its use into one object *without* forgetting their singularity. The *flow* from situation to situation is contained in the vase - without becoming static. The same is true of your current attitude towards life. The psyche fluctuates from moment to moment. If, in contrast I said "an object is the sum (or the integral) of its functions", that would be an inadmissible simplification. It is a unity of *individuals*.

Nonetheless, we must differentiate between the quasi-static and the interaction with those focuses that *remain* subconscious. Of these, not more than a presentiment of their existence and the possibility of accessing them is preserved at our level. Regarded from our perspective, the path to them leads us into the ever less conscious, the ultimately all-implicating whirlpool. On our way, we meet old habits of thought and programmed beliefs such as "I am only a tiny cog in the works", or "There is no happiness for me". We can still become conscious of such beliefs with relative ease, and send them back into the subconscious in a modified form, from where they restructure our (explicit) reality anew, as if by magic. Furthermore, we encounter processes we ignore, but which lead to such appearances as the vase, a car or a cup of coffee. We can also call these into consciousness, as soon as we wish to, without problems

- to a certain extent. However, we can visualize more complex processes, such as that of climate change or "merely" that of speaking, at best fragmentarily, but cannot grasp them as a whole. The conscious and subconscious in these cases must cooperate *as such*.

On dynamic existence

All the same, even a suppressed dynamic must be consolidated quasi-statically to have a discernible meaning for - in every moment limited - consciousness.

We already know it: the oscillation between the evident and hidden circumscribes a potential form of existence, such as the stone age cave paintings, but also every other object. Its range of existence results from the observer's dynamic, who in each of his own moments of movement perceives a different side of the object, connects all these views into one, only *potentially* complete object, and in turn "appends" this one to each partial version. Thus, for instance, he can assert that his house still exists in an intact form, even though he is only admiring the front view, or is dreaming of his home 1000km away. While he jogged around his estate, he circumscribed it *dynamically*. Now, he consolidates what he saw on his way. Of that, he *quasi-statically* circumscribes an image - a partial version. The same is true if in future, instead of running himself, he sends his son Hans to the back. The ensuing exchange of reports, yelled over the roof, describes a dynamic observation. Each bundles these into one quasi-static image to which he ascribes a potential reality.

That not only means that dynamic must exist, but that existence always also is dynamic! When an object, circumscribed by real and potential viewpoints, exists less than another (as described in the first chapter), its approximation condenses more in the potential than in the immediately existing sphere. One's own home, 1000km away, is thus not as strongly present as one's current vacation residence.

Creation of reality

Communicating individuals act, as argued previously, in a fundamentally self-determining way. Thus, together we develop a world of common approximations that is relatively independent of our own existence within it. Collective reality is more stable than each individual that contributes to it.¹⁶ For this reason, each individual that wants to act within a common reality must subordinate itself more or less to its norms. Its movements are subject to laws.

The emergence of these laws also reaches far back. All consciousness was and is, as described, already interwoven subconsciously. Just as ours reaches into the *conscious* environment, our much more vast subconscious permeates the environment's *subconscious* part. Conscious creativity must conform to these interconnections and adapt to already existing forms. For example, a consciousness that submits itself to the physical level of existence cannot create anything that infringes against the physical conservation of energy, and must make use of the materials it finds on this level (especially the brain).

All the individuals involved continue to contribute to the formation of reality - but now in a coordinated fashion. Sub- and half-consciously, a relatively stable frame of creativity has emerged, an agreement on what is possible that excludes everything beyond these boundaries. Existent approximations, dynamically anticipatable forms, and individual decisions unite to form a moderately modified reality. With an increase in the complexity of consciousness, its influence upon this creational process increases, but is then again qualified by the increasing complexity of creations. In the end, the common outer world (such as the forest we walk through) as well as the most intimate surroundings (such as the handkerchief in our pocket) are both to a high degree products of the coordinating subconsciousness, upon which the free will of the single *consciousness* has but limited influence.

¹⁶ *As a whole*, collective reality of course is also individual. It is only collective within the dynamic of alternation between viewpoints.

On the other hand, we should not underestimate this influence. Everything was at some point - consciously or subconsciously - *chosen*, and every hierarchy of consciousness (every infinite individual) in turn chooses from this set of available resources. The possibilities on each *single* level of course are restricted, but by no means null. Much of what was decided on a subconscious level can be discarded as soon as it has become conscious. And every conscious choice is followed by a modification of unconsciously created reality. As complete individuals, we encounter what we *want to expect*.

By firmly *believing* that something we yearn for (or fear) will occur, the interrelation that is therewith built up will automatically bring forth adequate impulses that are integrated *into* our holomovement.¹⁷ We encounter corresponding answers in the guise of outer events. If we meet up with resistance, we will often note that it is an inner one - born *from* strong impulses or hardened beliefs and transposed symbolism (such as physical dirt for psychically felt "dirt"). We really should leave some of those as they are - we have chosen them on a deeper level with greater insight -, we *could*, however, easily redesign others. When we have altered encumbering beliefs and transpositions, we must guide the subconscious without making it more conscious than necessary. Like a trapeze artist before his leap, we concentrate upon our destination - and we will get there of ourselves. For example, we vividly imagine the I *coinciding with our deeper impulses* that we would like to be (including its feelings) over and over again, and we will develop into this being - together with all its necessary "circumstances". The deeper our (undisputed) conviction is, the more probably will it come to be.

Every law unfolds inseparably with the conditions and events under which or for which it is valid, since it is defined by them. But

¹⁷ Belief is a *unity* of reciprocity (consciousness) and impulse, the spiral aspect of the infinitesimality-structured interconnection with the subconscious. If we also take the freedom of decision that is woven *into the funnel stem* into account, we obtain a *dynamic* consciousness that ever *chooses* its beliefs anew.

in line with what we said above, "laws of nature" must also be *created* - similarly to those of social co-existence, albeit much less consciously. Accordingly, they are broken or bent much less frequently. Nevertheless, we do not simply *discover* them, but always play a part in *forming* them too. It is only reasonable that our sub-consciously chosen reality should offer us a scope of experience that allows us to develop further. With the advancement of our development, then, this scope of experience must also shift.

For instance, we often only learn from extreme situations that sometimes may even call our current existence into question. It is to be hoped we will yet do so in the face of the impending climate change, re-emerging epidemics and the danger of nuclear terrorist attacks. Such situations, which contradict the drive to self-preservation, are unfolded unconsciously even though they are evoked by conscious decisions. Consequently, if we at least acted correctly now, it could happen that the surroundings came to our assistance *of themselves* - out of their *inner* being. After first attempts at environmentally conscious action, global warming had already begun to slow, and new *natural* causes for it were constantly made out: cold currents from the deep seas, a higher consumption of carbon dioxide in vegetation, and others. The trend then briefly reversed, and after more consistent action is now "controversial". For a renewed slower rise in temperature, increased CO₂ uptake by the oceans and reduced solar activity are the main candidates. Thus, we may discover that certain catastrophe once more will fail to come - "for very real reasons". It will only affect us if we capitulate to its "lawfulness".¹⁸

¹⁸ Admittedly, most of the processes involved in global warming are not "truly unbending" laws of nature such as the first law of thermodynamics (a form of the law of the conservation of energy, which as a pure abstraction is meaningless and moreover a circular argument). Since however the "inner energy" of a system has already been linked to its "rest mass" ("conversion of mass into energy"), psychokinetic experiments once again point towards the fact that every concrete law becomes relative as soon as we begin to outgrow its "unconditional" range of validity.

Playing with probabilities

What actually forces us to make choices? Could we not pursue *all* possibilities that present themselves, realize all of them *simultaneously*? The hunter at the crossing has already noticed that he could follow both tracks by helicopter. But that is something *else* than to haste after the poachers on the ground. To really follow *all* paths, the hunter would have to "split" himself. He would have to create three clones of himself of which he would be the original or whole self. The three clones would not necessarily have to be as diversified as their creator, it would suffice for them to pursue their hunting task and stay in "radio contact" with the whole self. But they would have to split themselves repeatedly to make sure they didn't miss out on a single opportunity. And in the face of the explosive amount of possibilities offered at each crossway, the whole self's capability of differentiation would rapidly become overtaxed.

Multiple probable (that is, at least tentatively dynamically experienced) paths thus embody different possibilities of *self-restriction*. By "definitively" taking one of these, we focus our consciousness upon this one and move away from the consciousness of the previous potential. We want to pursue *one* of the probable realities and the self that condenses in it. This of course only makes sense if the whole self and with it also the clones *not* chosen remain intact, if they, in the end, contribute towards our total experience (as we to theirs). Once they have been made conscious, we *cannot* eradicate them, but at best *conceal* them.¹⁹ The consciousness of each alternative continues to operate autonomously.

If we notice that we are on the wrong track, we can go back or put ourselves onto another by way of a shortcut. It remains at our disposal for another while. One of the other clones has followed it and perhaps has sent us that impulse which leads us to the certainty that we are going wrong. In consequence, we again *decide* in favor of this other - after our previous adventures only *similar* - alternative, while we still send yet another clone along the wrong track

¹⁹ The *new* potential of a clone must of course not be smaller than that of its creator. It is only smaller within the context of the *old* possibilities.

(*perhaps* it may turn out to be right after all, since there we may encounter the love of our lives!). In the end, we have combined our current (experience of) reality with the one that has continued to evolve subconsciously for us.

When the choosing self changes his individual reality (in whichever way), this means a *rearrangement* of probabilities, which continue to affect each other. This rearrangement affects him (infinitesimality structure!) down to the infinity of his hierarchy of consciousness, which extends into all other individuals. With this, his decision also calls forth a modified weighting of possibilities in the others - in turn also into the infinite. Not only *one* new self is created, but rather *all* individuals are created anew, unique compositions of consciousness, each of which grasps the whole universe in a new way and is grasped by all other individuals in a new way. The individually chosen probabilities knit themselves together to a new collective reality in which we then find ourselves.

Let us examine this participation a bit more closely: in a universe of infinitesimality-structured processes of choice that does not exclude any form of existence, every possibility becomes real. Our free decisions affect other individuals, but to what extent they restructure *their* reality also depends upon *their* free decisions. That means that each of two communicating individuals can decide in favor of a world in which the other exists *such* as it is *not* in *the other's* predominant reality. If you decide to win over your opponent, that is what will happen. Nonetheless, he can also decide in favor of his own victory - and will experience that. In *your* reality, however, he has agreed to lose - as you have in his. The probability of your defeat remains dynamically existent, just as in *this* the probability of your victory (both have a broader range of existence than the illusion of *one* individual).

The same is true collectively. And herein lies our greatest opportunity! It is not necessary to fight against all other individuals - the community we yearn for is already there, it most probably is even close by: in a subconscious world, everyone has decided in favor of it. It thus is entirely sufficient that we endorse this reality *personally* to make it prevalent *for us*. We will experience it as soon as

we want to! If we want to live in a clean environment, we *decide* in favor of such a one, *act* accordingly, and are *certain* that all others are in agreement with us. If however we are not clear *within ourselves* on the conditions under which we wish to allow this reality to appear, then we will not experience it. And if we counteract basic needs of other individuals, we not only are wasting our energy - and ultimately admit our impotence -, but also are certainly not acting in accordance with our original ideal.

A creation thus consists in deciding in favor of a particular *hierarchy* of probabilities, we choose the mountain *peak* and therewith the order of rank of the other existing possibilities. Within this open hierarchy, we find every reality (some however at an infinite distance). The interrelations of all conscious and subconscious possibilities peak in the individual decision of one consciousness that in turn affects all other individuals consciously and subconsciously. In this way, the decisions of all individuals in favor of respectively subjective entities connect into a unanimous decision in favor of their common approximation. A collective reality is created, including a hierarchy of collective possibilities (which, strictly speaking, can only be perceived by all of them together and in turn is again individual - a part of the dynamic infinitesimality structure of unique totalities).

Since, then, the infinitesimality structure of each (sub-)conscious *encloses* all possibilities, all decisions, each individual creation at the same time is an immediate act of the hidden infinity of All That Is. As we had already ascertained, the choice of the one *is* the choice of the other. With that, however, "God's" power of creation is inherent to every individual.

All That Is

As we recall, even the (funnel) center of every single infinite individual has a reflecting effect. By the absolute point of reflection described in the second chapter, however, I mean the *divergent collapsing* of all individual worlds in the universal continuum,

which immediately also supersedes the universal continuum, but results in a *neutral* exchange between all worlds *without transition*. Here, the individual worlds as such are infinitesimally united with the absolute universal continuum.

It is also true of this state of reflection that it is only of significance to real (*also* non-infinitesimal) worlds. It includes the individuality of each world *dynamically* and thus is always to be found *within* a real consciousness. Its only difference to the reality of this consciousness lies in the fact that it is not bound to it, but only displays a particular form of All That Is.

Each of these specific forms is individual enough to make a sub-consciousness and therewith creativity possible. While All That Is extends dynamically from the simplest particle to the infinitely distant universal continuum, it surprises itself in each form with its own power of creation. As a being that is *meaningful as a whole*, it embodies the most complex of possible consciousnesses. Some would certainly denominate it as "God", but it is a god who is constantly recreating himself.

Let us look at this the other way around. We have spoken of the freedom of a consciousness to put itself in the position of others. This freedom must increase with the consciousness' complexity, because the greater the complexity we are conscious of, the more access points do we have to the subconscious. And by means of wide-ranging wanderings of our focus of consciousness, we in turn grasp a yet more complex reality. We can thus ascribe maximal freedom to the most complex of structures of consciousness, that is, to All That Is. It is an *infinitely* complex structure at the brink of collapsing into identity. Accordingly, it must have the freedom to decide to limit itself in any of its ramifications. It is even nearly impossible that it would not *make use* of this potential (it would be extremely improbable). *All That Is*, after all, means that even the simplest structures are integrated into it *as such* - a necessarily *dynamic* claim.

We had ascertained that for a dynamic complexity to gain real significance it must be quasi-statically synthesized. On the other hand, it should remain dynamic and not condense in an object of

the moment. If at all, then rather in the form of a *real effective potential*, a "funnel of possibilities" that *exists as such*. Thus, it is not only when listening to a melody or watching a film, but also in real life, that variations are conjured up, each of which we can focus upon while we perceive others subdued in the form of their background or halo. We mentally *move* between these probabilities and *realize their superimposition* in a respectively individual manner. Even the *imaginary* halo, in which the variations become *subconscious*, is included in our perception of evident objects. The subtle deviations, the potential inherent to the current situation becomes ever more indistinct towards the back (or the bottom or the inside), but still refers to *our* consciousness. We are aware of the conscious *and* subconscious context from which we *choose* our reality.

Throughout this, the range of focus dynamic is not limited in itself, but merely in our consciousness. If we cannot put ourselves onto a particular level, that does not mean the end of the journey (towards the inside there is also no reason for a definitive limit). We are only incapable of deciphering that focus at *our* level of consciousness. Therefore, it may seem that *our* focus re-emerges without having accomplished anything - we awake from a "dreamless" phase. But we *sense* "there was something there", or, "there *is* something there". Our consciousness is inevitably connected to all others, and its dynamic in the widest sense is that of All That Is - the movement of *one* consciousness in different focuses and from individual to individual. The omnipresence of this dynamic requires an infinite velocity - the instant alternation between all realities, whereby our limited consciousness, as well as its corresponding experience of a "slower" fluctuation, only becomes possible by *skipping* several phases.

This slower fluctuation nonetheless is a *part* of the experience of All That Is. In an infinitely high oscillation frequency, all other frequencies are contained. And because this oscillation at the same time is an oscillation *between* frequencies, they are all included *as such*.

Awareness

The absolutely free consciousness of All That Is thus is not characterized by its momentary reality, but alone through its unrestricted *potential* to assume any state whatsoever. There is only *one* absolutely free consciousness. And its potential consists of restricted focuses of consciousness to which its highly complex dynamic remains largely subconscious.

Just as little can the most free of consciousnesses be conscious of all *individual* viewpoints *simultaneously*. Thus it also cannot know its potential *in detail*. It can, however, be conscious of its potential *as such*, as dynamic freedom *in itself*. This infinitesimal unity between its momentary (quasi-static) focus of consciousness and its open dynamic is its awareness.

But wherein does *our* awareness lie? In *principle*, our awareness cannot differ from that of All That Is. We are a *branch* of the absolute state of reflection whose permanent creation is an equally dynamic process as the universal reflection itself. Thus, the universal awareness in an individually modified form is also inherent to every *restricted* consciousness, that is, the connection to the infinite potential is *open*. It *can* therefore perceive this potential. Why, then, does it hardly make use of it?

The same question reworded would be: why does the universal continuum's absolute state of reflection even divide itself up? It *is* division per se, an individual whose reality consists in its dynamic. And each of its phases involves an individual consciousness of itself. It thus not only consists of its awareness of its individual hierarchy, but precisely *this awareness also* contains a consciousness of its own (topmost) position. With this consciousness (in a certain sense, an *additional* reflection) it seems that we exclude ourselves from the universal dynamic. Depending on the chosen degree of self-consciousness, the channel of awareness becomes tighter or wider (of course, we are dealing with the funnel stem of consciousness). It cannot be completely closed...

In short, awareness means consciousness/subconsciousness as a dynamically (infinitesimality-)structured whole.

- Awareness can merely be delimited by thought; feeling it comes considerably closer to its essence. Thought, feeling and the yet deeper are united in it.
- Awareness is not a quasi-static approximation. Instead of circumscribing a condensate, it covers the entire distance into infinity. All That Is extends through everything in the opposite direction.
- Awareness is the natural reality of the subconscious, since it *only* exists dynamically. In this, it remains individualized down to the deepest depths, since it integrates all other focuses in a unique way.

Hierarchy can only exist in the comparison of one-sided entities. In contrast, here we are speaking of the infinitesimality-structured unity of all-sided infinity and individuality - so to speak of an "individual all-sidedness" or "all-sided individuality". Please try to grasp the difference, the openness as compared to a mere consciousness, intuitively - with "pure" logic we almost invariably end up on slippery ground.

Stated more simply, awareness connects the consciousness with the complete individual that *encompasses* all other individuals. Since awareness is conscious, it is influenced by the realized part of the individual. And every change in this awareness means a change in the awareness of all other individuals - *but also the other way around*, since they are all contained in each other. Ultimately, every individual influences all others *to the same extent*. This is true independently of their *conscious* relationships to each other.

In a *conscious comparison* with others, an awareness can be more one-sided or more all-sided, depending upon how generally all-sidedly complex it is in its conscious part. The wealth of its deeper sense of potential must be *correlated*, that is, be loosely connected to the complexity of its perception. A cockroach is less fully aware of its flexibility than a human. (On the other hand, humans sometimes restrict their awareness to such an extent that in comparison it makes the cockroach appear to act with the *intuitive* far-sightedness of a genius. Like in a dream, it acts based upon

millions of years of experience, without being conscious thereof in detail). An expansion of awareness thus means the expansion of the conscious complexity and/or of the palpable potential.

Every little child already has an astounding awareness at its disposal and releases it in *playing* with reality. By way of its spontaneous actions, it unfolds from its being the natural flow of information and energy that aligns itself with an equally spontaneously "given" environment. This environment does not appear as "solid" as that of a grown-up by far; in play it can, for example, transform itself from a race track into a train station and finally into a horse stable. The child alternately enters into the personalities of its dolls and lets them communicate with each other. In the course of this, the difference between outside and inside disappears, in every doll a ramification of the child's self condenses (this actually began with the dolls' production to satisfy a demand, continued with their choice in the shop, etc.). Has the constant flow from one focus to another dried up in the adult?

Occasionally, we also catch ourselves in mental role play. However, we distinguish neatly between "fantasy" and "reality". Yet we could just as quickly alternate between the real viewpoints of our fellow creatures, if we would only *open* ourselves to this potential. We would experience our reality, our self, in the most multifarious way, integrate these experiences in an encompassing awareness and throw all communicative blockades overboard. While we followed visible reality, we would also perceive alternatives behind it and gather wisdom from the interrelations with them. The feeling of community arising in this way would ultimately be capable of *uniting* dreamlike with physically orientated focuses, and thus take relationships between agents and situations into account that otherwise are completely lost on us.

Closely connected to the concept of awareness is that of timelessness. The observed potential, all the changing viewpoints, do not necessarily represent a *future* reality. Put differently: the reality to which the potential points is *past* to the same extent. The dy-

dynamic of the focus of consciousness is cyclic, even though consciousness always develops in a certain direction.²⁰ Timelessness describes the experience of a present without past and future, since it already contains both. It designates the *present* experience of change, the infinitesimal unity of rest and movement, the identification with the individual infinitesimality structure that dynamically includes All That Is.

People experienced in meditation describe states of so-called "pure consciousness", in which the flow of object-bound occurrences comes to a standstill and only their own encompassing Being is sensed. I think this is an awareness of a deeper dynamic of focus, that even in the meditating consciousness is only unfolded to that symbol-less presence. By maintaining this core of individuality conscious after the meditation, the psychophysical world appears in a clearer light. The individual is more consciously aware of its inherent reality than one who represses its deeper states. Thus, it can fearlessly head towards new experiences.

The freedom to act

"No one has free will..., if they are not in harmony with the universe, since that would mean they are outside of the Universe", says esoteric philosophy.²¹ But every experience is individual, and to change my individual world freely all I actually need to consider is the capacity of my consciousness. With corresponding resolve, I can imagine anything I am capable of grasping, even, for instance, that I live in a dark forest full of witches and goblins, or on a glowing cloud amidst a host of angels. The range of existence of the changes I call forth is irrelevant *on condition* that I also ascertain it individually: the angels react to my presence and confirm the reality of their world to me in every respect.

²⁰ The *infinity* of this development in finite terms means irreversibility - even though awareness always *synthesizes all* possible points of the way.

²¹ Translated from Gottfried von Purucker, *Mit der Wissenschaft hinter die Schleier der Natur*. Esoterische Philosophie 1988, p.168.

Only when I reach limits with my intentions (within my conscious scope) do I begin to let go of other things that refuse to go along with my changes of reality. My self-consciousness is focused upon that part of reality that I have control over, while everything else becomes the outside that surrounds me. This outer part now enters my consciousness as something *independent* and forces me to differentiate between *passive* and *active* free will, of which the latter brings forth effects with a greater range of existence. The other individuals act more or less autonomously, and therefore I can only practice active free will optimally in harmony with *their* decisions - by putting them to good use instead of repressing them. They will then multiply my potential as they would that of a sensitive marketing expert, or of a president elected by the people, instead of restricting it.²²

Subconsciously, of course, everyone influences everyone else all the time, but does not determine them (neither their ideas, nor their actions). In a more comprehensive sense, the creativity of one *is* also our creativity, through it our individuality is expressed too. Let us recall: our own freedom essentially consists in the possibility of limiting ourselves to keep things in perspective. That means that the other's independence is a *component* of our own. We have *chosen* our current limits and at the same time created the possibility of encountering other aspects of our all-encompassing dynamic from a unique "outside" viewpoint. Our and their free decisions connect to form a new, respectively individually experienced reality.

On the conscious level, we choose based upon inner and outer information, impressions and meanings as infinitesimal structure. These decisions affect other individuals internally and externally, are included in their subjective processes of decision, from where we are faced with them in new forms. Meanwhile, subconscious aspects of all sides tend to communicate more unrestrainedly. Their more complex communication does not immediately lead to a common nature and does not necessarily take place between

²² This is nothing but the described attunement of individual hierarchies of probabilities from the perspective of each of them.

essential beings, but within the sphere of limited consciousness the result unfolds to *discrete partial decisions*. Their possible restrictions thus spring from subconscious freedom.

At the same time, decisions - be they conscious or subconscious - are based upon the interlaced *identity* of all moments of choice, which is but taken into account in increasingly varied ways with increasing complexity (or subconsciousness).²³ This identity, which permeates all levels of consciousness, guarantees a deep harmony between even the most autonomous of decisions. Our own fulfillment must therefore also integrate the others' freedom of choice, by simply respecting it and *trusting* it as we would our own spontaneity. It is exactly the free creativity of every other consciousness *arising from its own unique experience* that makes our own creativity possible and inspired. Therein lies the purpose of a multi-parted Creation.

Freedom of decision can only lead to disharmony between individuals *with a limited awareness*. If our resolutions are not to collide with those of other (self-)consciousnesses, and thus perhaps to become only passively effective, they must harmonize with them on those levels of the decision process we are *barely aware* of. Otherwise, at least one side will feel repressed (or rather will realize itself in another probable world in which *we* will find ourselves disadvantaged) and will in this way diminish the hierarchy of our values and their fulfillment.

Not even God can bring peace to our world if we do not want it. He incorporates our individual freedom *as such*, that is, without neutralizing it. Because of this, His decisions, if they are to become actively effective, must be attuned to the decisions of his limitedly aware creatures. And if their decisions do not harmonize *amongst each other*, even He will have to be patient.

Active freedom - for whomever it may be - consists in the multitude of small changes that it can effectuate. The expansion of our awareness to other value hierarchies, however, opens up the

²³ This identity of course is also first *constituted* in this way, but then is infinitely *compressed* within the funnel of every (partial) consciousness.

prospect of making use of our common potential with an effectiveness that was out of the question as long as we held on to self-restricting beliefs.

* * *

Dynamic Existence

Multitude cannot exist without its oneness and oneness cannot exist without determination by multitude.

Oneness however means identity and identity in its last consequence through all "stages" is a zero point. On the other hand this infinitesimal center needs circumscription by details. So despite the details' identity in oneness, they as individuals have to find their way into circumscription. And as individuals they contain infinitesimal centers by themselves etc. Hence the circumscription of such a center is the changing between single points.

That means an existing structure includes both extremes, the absolute identity and the absolute separation. Their unity then also has to be constituted by change - now between this common point of identity and being separated. Both are nothing at all without this change by which they are determined only. The unity built that way of oneness and multitude in turn has its infinitesimal center of identity...

The same is valid for every area on every scale. A continuum of this kind is the precondition of permanent objects. Through the omnipresent change between the extremes of identity and separation any point is immediately joined with each other as well as continuously mediated and also apart from the others.

What is real?

I am an individual. Nothing and no one else occupies my point of view. Otherwise he would be me.

Therefore, everything I perceive is individual, perspective of an individual, something of me.

The computer screen is something of me? And if my daughter is sitting next to me, is it something of her? And she herself would be a part of me?

So it must be.

But why is the screen part of her? Why aren't both components of me directly? Why the detour through her?

One could do without this detour. But that would be inconsistent:

My daughter is different from the screen, and yet I perceive both. This means that there is a mediation between the two within my individuality. This mediation may consist primarily in my wandering attention from one to the other. In the process, my individuality always changes a little bit, because it is an *entirety* of components.

Then I can put myself in my daughter's place and experience a different perspective and individuality. Is that my daughter's? No, of course not, it is just a geometric point of view. But again, this point of view is mediated with my first one by *alternating* the angles mentally or physically, more or less quickly.

Now my daughter speaks up and says that the screen is low contrast when viewed from an angle. This reminds me of my perception at her place, and I conclude that her statement must have something to do with my perception there. And consequently (alternation!) also with my perception at the present place.

Since she has also spoken to me about other things at other times, I have already understood her perception, her own life, to a greater extent and therefore assume her own individuality - with a screen as a component.

What happened? I kept changing points of view (attention, perceptual angle, own life), but I was always in only one. Is that logically possible?

Apparently not. Because when I am no longer there, I am obviously here. But can I only be here? Probably not. Then I would know nothing from there, only from here, my individual reality. That might be enough for me, but actually my individuality itself comes from such alternations of standpoints.

This fact results from the uniqueness and wholeness of the individual (Latin "the indivisible"). Because it is not divisible

without changing the individual, it differs from all others *in every respect*. Agreement at any point would require the division of individuals into the non-unique overlap and the unique remainder. Instead of an overlap, we would have a separate individual.²⁴ A static individual could not even be subdivided, because everything that we consider a part (or component) of ourselves, for example, is an indivisible point of perception: every organ, every cell, every particle, every wave, every thought. It is *completely* different from the whole because it cannot coincide with it anywhere. Without the *alternation* between the components, we could not become the individual we perceive ourselves to be. We would be without structure, *nothing*.

So every individual exists only in the alternation of individuality. There is no here *or* there, *only* the alternation between all, with one standpoint having priority at the moment. So the standpoint is a phase of the *dynamic* individual. Everything that exists for the individual exists *dynamically*.²⁵

So why do we rarely think of things as being so changeable? We say that they are *relatively* constant. Although we know that basically *everything* is in motion, each individuality is changing. Or we say that the movement is *relatively* continuous, so the whole is itself at each moment. In general, the whole is whole and the part is part.

Everything right. All of these phenomena are the result of the *structure* of the dynamic, of the alternation. Approximately closed sequences of alternations produce relative constancy. Finely graded alternations appear relatively continuous. And different extensions of alternations make the difference between "part" and whole.

Before we can explain this in more detail, we must consequently accept that dynamic existence reaches into the infinitely small. No

²⁴ Only in infinitely small (infinitesimal) points can the individuals meet. For these are *nothing* without individual derivation.

²⁵ Also the individual itself, because of course each standpoint is just as much a dynamic individual that "derives" from the others, etc.

whole is elementary, because without structure it would be infinitesimal, *having no effect*, not even a pinprick. After all, we measure everything by its effect. Even a quantum of energy can't evade this, because it has a certain "size". And it can only be measured (perceived) if it shows an effect structure, e.g. at an electron. But structure means alternation between individuals (see above). In the case of the energy quantum, between the states of the electron from which the quantum *results*. So to attribute the effect to an elementary quantum would be inconsistent. No structure, no effect (and vice versa), no matter to whom the effect is *attributed*. Exactly this effect is also expressed in the energy size of the quantum (and not vice versa).

In the end, however, we find only one infinitesimal point *between* the alternating individuals and *in the center* of each individual. This means that alternating really happens between individual points. But, of course, these points are only defined by the alternation, so that the alternation again proves to be the basic structure. Since this basic structure extends to the infinitesimal, I call it the *infinitesimality structure*.

So the form of the alternation is the form of the infinitesimality structure. If an individual were never to return, if it were to "exist" for only an infinitesimal moment, no one could comprehend it. If it were to return *exactly*, no one could perceive its change. So, besides the change from A to B and B to A', there should also be a change from A' to B' and B' to A'', and so on.²⁶ so that an approximate unity of A and B is woven.

In the middle (unity!) between A and B a *quasi-static approximation object* of the alternation is emerging. Not the said fabric, but a symbolic form circumscribed by it. This already resembles what we usually call the thing.²⁷ When unity prevails, the object is denser, like the fabric. When the difference prevails, it

²⁶ Also between A' and A, A'' and A', etc.

²⁷ To be precise: For the individual A which becomes aware of its phase B, the approximation between them is a potential for the existence of B. When it becomes aware of the alternation between two other phases of itself, the approximation appears object-like.

is thinner, sometimes barely perceptible, because it comes from a more peripheral fabric.

The approximation - whether dense or thin - is of course also individual, with an infinitesimal center of identity, so that there is an alternation between identity and difference of A and B, between unity and multiplicity. In the last consequence between the central point and the peripheral points, and again the center in between and its periphery, and so on. Thus, between all centers and peripheries, spiral weaves and approximations are also generated: A complete, more or less uniform thing is created.²⁸

In the case of the screen, the thing is dense: We change from edge to edge, from edge to center, from pixel to pixel. All individual settings - identity centers - in the awareness of their dynamically existing alternatives.

Between my daughter and me, however, the difference prevails; no approximate object crystallizes, although we feel an ethereal, quasi-static unity between us.

If I extend the dynamic of my point of view to the situation as such, I now alternate between relatively independent "parts" (screen, daughter, myself) by putting myself in my daughter's point of view, realizing a solid monitor, and so on. I perceive an individual totality from the respective standpoint; and again and again also from the center of the "whole" situation, which I classify just as individually.

Does this mean a universal definition of existence based on alternating individuality? Yes, because an existence that is not an individual one is not generalizable in a consistent way.

The alternation is not necessarily physical (whatever "physical" means). It depends only on the point of perception. The necessity of the infinitesimality structure to grasp this dynamic shows that we can just as well speak of consciousness or focuses of

²⁸ Since the approximation is basically a potential for the re-generation of the respective other side, it *cannot be an additional* individual, but was there from the beginning of the alternation - as the *original* alternation partner that passed on to another one and now forms the center.

consciousness. Since nothing is fixed, all are back-coupling alternation structures of alternations.

These do not have to be spatio-temporal either. This is only our usual perception. Alternations can and will take place in any state space spanned by completely different coordinates. How these alternations are *ordered* in perception is also open. Dreams and associations are an example.

But the logical consequences are greater: If everything exists only in the alternation of individuality, then this alternation must include the entire universe! No alternation can be completely separated from the other, e.g. run in parallel, because this would mean an absolute division of the universe. That is, we are talking about a *single* alternation.

If the universe is limitless - and there is no reason for a final limit *in any direction* - then standpoint alternation must occur at infinite speed. ("Speed" as its spatio-temporal interpretation.) This is the basic speed from which any relatively limited consciousness is filtered out by the *form* of alternation. Such filtering forms are tight back-couplings that reduce the *foreground* frequency of the alternation, seemingly slowing the movement so that the faster frequencies operate only in the less conscious background. Like when I concentrate on the computer screen and "forget" my daughter next to it, but am still aware of her and many other things. Even the universe has not completely disappeared. Only the details are no longer resolved.²⁹

If the form results in a finely graded structure, it appears solid. If it also drifts, we have a continuous movement. If it is tightly knit and interwoven in a variety of ways, it will not dissolve in the near future. If it allows for more spontaneous change, it will develop new but related structures.

What does it mean to say "we"? Do "we" see something? This "we" and "our" something is also created in the exchange of

²⁹ This results in the reality funnel as I described in *How Consciousness Creates Reality* in the chapter of the same name.

standpoints - while transforming (!) subjective information back and forth and thus creating an approximate collectivity.³⁰

A paradigm shift is needed from the view of "objective" objects to the awareness of a dynamic individual that alternates through all realities and is defined by the form of this alternation. Even if it is very unusual: the infinite basic speed leaves any room for it.³¹ Even with a relatively constant awareness of my individuality, a self-filtered consciousness, as I sit here, I am at every moment a phase of limitless alternation. The terms awareness, individual, standpoint, consciousness, focus *are basically synonymous*. I use them only to structure the all-encompassing dynamic. When I sit from one place to another, I do nothing more than back-couple phases of my limitless alternation to form a change of place.

What is creation?

The infinitesimality structure of the focus dynamic has two other important consequences:

1. The *freedom of choice* of consciousness is automatically built into it. I have substantiated this in *Omnipresent Consciousness and Free Will* and in *How Consciousness Creates Reality*.³²

Very briefly: Weighing describes a back coupling between alternative changes. This indefiniteness circumscribes a whole and thus defines it down to an infinitesimal center. In a decisive situation, however, the indefiniteness of the continuation is also an indefiniteness of the situation as a whole. The alternatives, on the other hand, are as such quite defined. That is to say, the definiteness and indefiniteness of the situ-

³⁰ See *Projection and creating approximations* in *How Consciousness Creates Reality*

³¹ I have thought through all the fundamental questions that have arisen in connection with this result. To discuss them here would be too extensive. Please read my book *Alternating Consciousness. From Perception to Infinities and Back to Free Will*.

³² Chapter *Consciousness – the infinitesimality structure*.

ation cannot at any point be separated from the decision process, but only result from it. The peripheral structure of the whole and its innermost core form an infinitesimally-structured unity. This unites definiteness and indefiniteness *also totally*. In this totality, the two become one, are not even partly distinguishable. Therefore, out of this totality, every new definiteness is freely chosen.

2. All consciousness is also in immediate connection with one another - not only by immediate focus alternation, but by the central identity in each "braked" at seemingly finite focus speed. I have also explained this in *How Consciousness Creates Reality*.³³

The approach: Every consciousness stands in an infinitesimality-structured relation to all others. In this relationship, the center of each consciousness is *also* identified with the center of the totality, because such centers of unity exist at every point "between" part and whole. Accordingly, out of unity with these centers, the decisions of partial and total consciousness are *also* identical.

If we take into account the described presence of all individual realities in the awareness of our own individual reality, we get a shimmering, flexible "web of consciousness" from which each consciousness constantly chooses its reality. Depending on the structure of the web, one reality is more likely and another less likely. When the consciousness makes one probable reality its current one, the others "fall down" a bit, lose probability. They become potential.

Since our current awareness is mediately and immediately connected to all other awareness, consciously and less consciously to subconsciously, it can coordinate with them on a collective approximate reality. Most of the coordination will take place

³³ See chapters *Consciousness – the infinitesimality structure* and *Our permanent choice*.

subconsciously (but always *within* awareness) for capacity reasons, so we don't have to worry too much about the shape of the world. Its stability is also reasonably maintained subconsciously. We have recognized the general structure for this, although we do not yet know most of the concrete processes.

The creation of a collective reality would thus be the decision of all the participating individuals for a priority approximation of their standpoints and for the fading out of the others. This can be illustrated by the creation of the screen. Of all the states in which all individuals are constantly fluctuating, a not too improbable one (the vague "idea") is "condensed" into a physical object by the inventor/manufacturer. He increases its pre-felt (or researched) probability to 100% through attention, skill and energy input. Then it is handed over to us "attention-energetically", selected by us *in this form* from the multiplicity of offers. Other versions are no longer considered by us, we fade them out. We then continue to construct a more individual screen from the acquired approximate object, our very own (as described), of which the manufacturer usually no longer notices anything. However, our screen remains more closely related to the prototype than the prototype is to the vague "idea" chosen by the inventor - this "idea" has solidified on a higher level. Friends who visit us (!) now have an easy time constructing a similar screen on our table.

We maintain the stability of the "material object" partly consciously because we value it. We also consciously and semi-consciously repeatedly find our way back to the state of looking at the screen (read: home). And when the object is finally broken, we let the atoms be recycled. Only how the consciousness network maintains natural laws and human prejudices is largely unexplained.

So how much we can consciously create is left to our joy of experimentation and personal development. There are plenty of guides. In my experience, our possibilities are clearly greater than materialists believe, but their probabilities are often not as high as

many others promise. "Matter" is condensed consciousness, but the "Matrix" wants to be taken along.³⁴

Two subtle questions arise when considering the *timelessness* of alternation through all "past" and "future" individuals:

1. If every focus, every individual, every reality is constantly being passed through, how can we *create* a reality? How can it be truly *new*?

In short, the journey is more than the destination. True, each individual is a phase of all the others. But its awareness is a unique hierarchy of probabilities that only exists when it is just taken. It is generated anew in every moment, but the *filtered*, slower path from peak A to peak B is not! Although it represents a partial frequency of the infinite, it exists only in the here and now where it is walked.

2. If everything in the focus movement already exists, is there universal development, or does everything just repeat itself?

This question is related to the previous one, so the answer is simple.³⁵ The unique, slow path is most likely not going to repeat itself, because it is infinite. It is also very unlikely to be repeated by someone else (or by ourselves), because our freedom of choice makes it unpredictable. Someone who wanted to follow it would not make the same choices.

Another question about the *direction* of individual development leads us to the concept of value fulfillment, which can perhaps be guessed from the above, if we include the asymmetry between quasi-static limitation and dynamic infinity. I would like to conclude here with a self-quotation: "Value fulfillment cannot be determined by a goal. Rather, it consists in its own blossoming, it is

³⁴ Allusion to the movie of the same name, in which the "Matrix" represents the collective web of consciousness.

³⁵ Both questions can be refined in several directions, which is why I have given them their own chapter *The indestructibility of the individual* in my book *How Consciousness Creates Reality. The Full Version*. I have also discussed them in my book *Alternating Consciousness*.

itself path and goal, an experienced awareness and timeless. It means to feel one's own meaning in the world, including one's own "greatness," and to live according to this sense of value. This feeling includes its own growth as well as the growing awareness of a more comprehensive whole in which it is secure."³⁶

Individuality and the physical paradigm

The physical paradigm contains serious distortions or inconsistencies:

1. The Brain is seen as the ultimate "perceiver". But who perceives the brain? The brain again? This is a circle, where my concept of circumscription comes in.
2. Reality is seen as physical after all, and by "physical" our paradigm is meant. From this a limited view of information derives. Here, my infinitesimality structure suggests a deeper view from which "information" derives.
3. "Physical" also means "objective", and objectivity is considered to be "not part of the observer" (the term "observer" contains this misunderstanding in itself). So where in this world is the observer? Observed by whom? Or not observed at all?

Infinitesimality structure means, that there is no object in itself. Objects only condense from universal change by circumscription. This change is an alternation between individuals, and these individuals are condensations of this change, too. So neither firm objects nor objective individuals exist. There is only change or alternation in itself (structure of alternation).

Quantum physics describes another form of alternation than classical physics. There seems to be a basic unity, an elementary quantum. To perceive (or think) such a quantum, however, needs circumscription of "it", condensation of a movement. Again, there is

³⁶ *How Consciousness Creates Reality. The Full Version*, chapter: *Value fulfillment*.

no quantum in itself, although we treat it as such – and limit our focus on it.

How then can it be circumscribed so stable? This is the question to be asked, while not simplifying it to an object in itself (except for practical use).

In this concept there is no exclusive observer, there are only individual views (= individuals). Every view is unlimited at the end (and so are the individuals), but is limited asymptotically by self-reflection aimed at a controllable world and at building structures at all. (A continuous plenum reflects on limited structure to define itself.)

To view the world infinitesimality-structured means to think beyond elementary quantum and quantum information, because "information" is already a condensation, a permanent attuning of alternating individuals (individual views). No information is transmitted: An attunement takes place – by condensating a change, changing position, and decondensating individually. The whole process is precondensated before of course by developing a "common" language, establishing a "common" infrastructure etc., and by unknown processes, too.

Alternation is unlimited, because logically there cannot be a limit without the possibility to cross it in principle. I know that logic is thought by humans, but on the other hand thinking is seen as an appropriate tool to relate to the bigger world. It must be so, otherwise we would not (self-) exist in it. Although our thinking may be inconsistent, it cannot be meaningless to the bigger extent. Although the "ultimate" observer does not exist, individual standpoints do exist; and so does their attunement.

Infinitesimality and infinity are consequences of limitlessness with respect to the existent meaning of the individual thinking. They can be well a camouflage for unperceived structures, but they always point beyond the perceived ones and they always remain essential values to deal with.

Laws of Form: Why Spencer-Brown is missing the point

In his famous book *Laws of Form* George Spencer-Brown tries to construct the world from the most simple. He begins with a simple distinction, a circle on a structureless plane for example. He does not say that this is the only way to begin, but makes the reader simply do it and see what is developing. In addition, he gives more handling instructions, which reduce the most possible to the least possible.

I focus on his beginnings – the distinction – and the way how this is interpreted by him (indeed): "... every duality implies triplicity: what the thing is, what it isn't, and the boundary between them." By this the world is digitalized. Subsequently, he examines extensions ("... to recross [the boundary] is not to cross [the boundary]") and reductions ("What a thing is and what it is not are identical in form"). In any case, the boundary remains only boundary, i.e. distinction.

However, the boundary has been created just by crossing itself: It only exists by changing the sides. If I stand still on one side, *all* vanishes.

But when I change the side, I must change to *another*. Therefore, both sides are *never* identical in distinction, because then the crossing, the alternation, that creates them, would vanish.

If we reduce everything to distinction ("form") as such, as Spencer-Brown sometimes does, the distinction still must be perceived as such. This means, the alternation *condenses*. And this it does (without changing everything) only in the middle. So the boundary is *unity* in extreme, *moment of identity* of both sides. The alternation then takes place between the center of identity and periphery, which leads to infinitesimal structure.

What Spencer-Brown wants to rationalize out of existence, therefore, is alternation itself – the prerequisite of his whole operation!

By that he simplifies (identifies) more than he says. And he does not say all that is important.

If one *follows* his instructions, no contradiction results. But who says, that one has to *restrict* oneself in this manner?

As for the extension "to recross is not to cross": It shows that identity always points beyond itself, since strictly speaking it came into being by recrossing – there is no closed operation, the unlimited world is connected. With this even the extension of the Brownian principles is justified.

Radical constructivism - a hollow shell?

Radical constructivists do not speak of creating reality, but of constructing reality. What is the difference?

"Creating reality" ultimately means creating *everything*, without exception. "Constructing reality" means interpreting external "disturbances" and thus shaping effects.

Thus, the constructivist has the lesser claim, but at the price of inconsistency. He cannot avoid including an external cause of effect that essentially determines his construction. In principle, however, he cannot and does not want to know by what this obviously pre-structured effect is exerted. What is important is only what is useful in the context of one's own life, whereby "usefulness" is equally constructed and thus co-determined by this external something, and so on.

Instead, he might well admit that there is an external reality, the effect of which he is only further constructing. But he would not be saying anything essentially new. And once he admits its pre-structuring, he might as well go on to ask what else there is to "pre-recognize". And with that, he abolishes the radicality of constructivism.

On the other hand, can there be a complete creation of reality *by us*? Yes, if you redefine what is meant by "us". If I say, "I create reality," and by "I" I mean my waking, conscious ego, this is an enormous abridgement. The ego perceives, chooses and gives impulses. These are its *contributions*. But with the creation of heaven and earth at the latest, it would be hopelessly overtaxed.

The amazing thing about the I is that on the one hand it has no final limit *anywhere*, and on the other hand it is unique. And moreover, that this is true for every place of effect. Because it means that there is a priority hierarchy of effects that extends into all the other individuals - those extended I's and places - without merging with them. So I - as an infinite individual - create my reality completely, including heaven and earth. More or less consciously. What remains after the death of my awake conscious ego are the

realities of other individuals. And after humanity, there are all the other realities.

But are the worlds of other individuals real to me? Yes, insofar as I can put myself into them, return back, and remember that *potential*. And insofar as all unlimited individuals attune out of these movements an approximate reality that is less alien (but still individual) to them.

Ultimately, we are dealing with an explorable dynamic reality behind the apparent effects, and an individual reality constantly recondensing out of a high-frequency alternation of individuals. I contribute to the reality *of others* only as an aspect of this exchange, but the constructivist "hollow shell" is dynamically filled. Is there even a "being" that exists independently of me and any consciousness?

No. The boundary between perception and "being" is already bridged by the fact that in order to imagine a "being" we have to "enter" it a little. Even if we do not want to imagine a being, but are forced to define a limit of the perceptible, we have already crossed it in principle. So the relativity of this limit is nothing new. If we now examine what is at stake in these crossings and limits, we find the fundamental dynamic of the point of observation (ultimately of the individual).

Therefore, the alternation of perception is the fundamental thing, and its relative constancy requires justification - just like our habit of conveniently holding artificially detached "things" to be equally valid for all. We then call them "real". But upon closer examination, this reality is an individually and collectively created one, which appears more or less stable depending on the depth of consciousness of the dynamic construction. And since there is no ultimate limit, there is no limit to this depth, either. What needs to be explained instead is the limitation of our self-consciousness.

On focus dynamic

From the summarizing chapters of
How Consciousness Creates Reality. The Full Version

Perception of any object is a unique entirety, the summit of an individual maximized in a vanishing small center, and it is only through the transition into its own until then subconscious, how this individual reaches another entirety (another object). The transition can entail an effect after all, something of the preceding object, and the way back a retroaction. This way a new individual, a new summit is being circumscribed, to whom the two former ones are different or not conscious.

Do several objects exist in this consciousness then at all? Yes, some exist in it, but no, they are not the same ones as previously, when we considered them individually. Rather, the change from one to the other one circumscribes an approximation of each object, valid for their totality. This approximation conceals the differences and the permanent movement between the viewpoints [respectively individuals].

[...]

What will we find however, if we lift the veil?

We reveal a world of seemingly irreconcilable individuals, that are in touch with each other just infinitely little, that are however communicating together by bringing new elementary individuals into the game [...]. Absurd? Only if we forget the world is not reducible to moments. The individuals would be zeros if they did not change into each other and existed only in these transitions - as structured entireties, which merely increase in their infinitesimal centers to extremes of themselves. The world is a dynamic structure, whose focuses change at each position more or less consciously, but always completely "to each other" (there is simply no clear word for it!), consequently they are directly united in most diverse ways - an infinitesimality structure.

[...]

Consciousness forms a unity with the subconscious as such in the end, into which it fluctuates constantly, however. At the most it can remember gloomily the deeper conditions because it cannot process them in its current focus consciously. But so the consciousness of the creator decides dynamically after all, what will happen next - also regarding its expansion -, so to speak collectively with its momentary subconscious phases. What it chooses consciously, enters the decisions of all its other aspects, and the result is the product of their exchange. We sense this cooperation with the subconscious, we feel our holomovement between outside and inside - we are aware of our more comprehensive creativity.

"Subconscious Determination" is therefore the influence of subconsciously made decisions, in which we were involved ourselves, but even now we are not helpless in the face of those. ...

Definition of infinitesimality structure

with respect to dynamic focus

Multitude cannot exist without its oneness and oneness cannot exist without determination by multitude.

Oneness however means identity and identity in its last consequence through all "stages" is a *zero point*. On the other hand this infinitesimal center needs circumscription by *details*. So despite the details' identity in oneness, they as individuals have to find their way into circumscription. And as individuals they contain infinitesimal centers by themselves etc. Hence the circumscription of such a center is the *changing* between single points.

That means an existing structure includes both extremes, the absolute identity and the absolute separation. *Their* unity then also has to be constituted by change - now between this common point of identity and being separated. Both are nothing at all without this change by which they are determined only. The unity built that way of oneness and multitude in turn has its infinitesimal center of identity...

The same is valid for every area on every scale. A continuum of this kind is the precondition of permanent objects. Through the omnipresent change between the extremes of identity and separation any point is *immediately* joined with each other as well as continuously *mediated* and also *apart* from the others.

To limit means to cross.

Access to everything is all that is.

The unity of all identities is total in every center.

Openness

From the final summary of
How Consciousness Creates Reality. The Full Version

The main argument in this book is the undeniable openness of every system to the unknown. And the fundamental question goes: What does this openness produce?

We are a part of the infinite universe and an incorporation of its wholeness. Both for us means an individualized reality, through which the universe expresses itself and on the other hand through which it is built up with. It also means our necessity, importance and indestructibility for the sum of its incorporations. Most connections among ourselves are hardly conscious for us. Meanwhile the infinitesimality structure of all consciousness guarantees not only the logical lack of inconsistency of these connections but also the freedom of choice of every individual.

Our goal by no means can be to decide completely consciously. Responsibility contains spontaneity or rather trust in a meaningful working together of the forces. We increasingly become aware of our role in the entire relationship and we learn to contribute optimally to the value fulfillment of all individuals, ourselves included. Beyond the supposed differences between objective and subjective reality, we at some point of awareness comprehend that we create our reality out of our innermost depths. While this goes on, with the love of All That Is (or God) permeating even the smallest units of the omnipresent consciousness, we are given the certainty of being not alone.