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How Consciousness Creates Reality

The Full Version

CreateSpace

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> "All energy contains consciousness. ... A recognition of that simple statement would indeed change your world."
>
> Seth

Preliminary remarks

This book was written out of the desire to examine the structure of our reality from a standpoint unbiased by established teachings, be they academic- scientific, popular-esoteric, or religious in nature. Of course, complete impartiality is not possible. We are woven into existing contexts, we have to start from our actual perceptions, and indeed I would say we are already born with a pre-sketched worldview. But whether we limit ourselves to it, we decide anew in every moment.

While the mystic does not reject today's science, only classifying it as a limited scheme of order, most present scientists regard mystical experience as objectively meaningless. The logician is suspicious of purely intuitively gained insights. Thereby he misses the fact that his construct of ideas is actually based on nothing else. Contrary to common opinion, however, one can open up the spiritual-emotional realm of experience starting from a causal-logical approach by going to the limits of this logic - and beyond. My aim is to approach certain realizations in such a compelling way that they can arise from within. What we find on this path also does not necessarily correspond to the teachings that have solidified over centuries in occultist circles.

We will begin with seemingly simple interactions in our daily lives, examine how they originate on a deeper level, come to understand the essentials of consciousness, and finally recognize that we create our reality in its entirety. In the course of this quest, we will uncover little-heeded paths to accessing our subconscious, other individuals, and that which can be understood by the term "God." And the solution to the classical problem of free will constitutes the gist of the concepts thus revealed.

If I primarily draw on ideas of the philosopher Hegel, the quantum physicist David Bohm and the so-called "trance personality" Seth, then not to cling to them, but to play with them, to take them further and to cross them with each other. So I will make use of that creativity to which we all owe our existence and I hope you will do the same while reading. You do not need any previous philosophical knowledge, but simply an interest in fundamental interconnections, a certain openness and the willingness to think along. Perhaps, however, some things will seem familiar to you and yet different. For example, I almost do not quote at all, because I could hardly find any texts that express exactly what I want to say. Instead of aligning myself with authorities, I rely on consistent presentation and the reader's own judgment. (Needless to say, plagiarism would contradict this attitude as well).

Some topics I treat only as detailed as necessary for the overall concept. Important justifications, on the other hand, cannot be simplified without weakening them. We will not be satisfied with superficial perception, but will discover links that far exceed our previous understanding. Precisely in them lies the key to new, less conflict-laden approaches to the tasks of our everyday lives.

What is to say about my career? Or asked differently, what did one do in the German "Democratic" Republic (GDR) if one felt destined to be a philosopher but did not want to study Marxism-Leninism? There were only two alternatives: either you did not study philosophy at all or you saved it for after work. Unless, of course, you found a job for which you were mostly paid for attendance and thus could educate yourself in your own way during that time. My salvation was a secluded furniture warehouse and books from the city library. I replaced unavailable knowledge, if necessary, with my own ideas. In this way, four years later a treatise was completed, which I called "Existence Theory" and which, by and large, satisfied my need for knowledge of the world. It did not touch on the meaning of life.

After the reunification of Germany, from the "new" literature the Seth material impressed me so much that it completely turned my hitherto materialistic worldview upside down. The skeptic in me, meanwhile, was constantly trying to question Seth's teachings in order to close apparent logical gaps. Within two years I put down such a wealth of ideas (now after hours) as never before. Everything came together to form a multi-layered philosophical system. But to make it ready for publication, I had to work on it over a continuous period of time. So I gave up my current occupation and spent three years writing the book you now hold in your hand.

Since I give so much importance to Seth: Who is he?

He describes himself as an "energy personality essence no longer focused in physical reality." In popular esoteric terms, he is a spiritual entity who spoke for twenty years through the "channel medium" Jane Roberts, who died in 1984. But who Seth is should not concern us too much. The content of the books he has dictated soon becomes more significant to the reader than their origin. The philosopher demands logical consistency, the mystic immediate insight. With only one exception, I know of no work that establishes a true unity of the two. This exception is the Seth Books.

Nevertheless, in them comprehension through inner experience is in the foreground. Our thinking arises from deeper forms of existence and is just one of their expressions. I come to the same conclusion, but proceed differently, starting in the external frame of reference and showing that it cannot be sustained unswervingly. We increasingly have to use our intuition and our associative ability in order not to get stuck in a network of dead and limited valid rules.

To make comparison with the Seth material easier, I sometimes use original terms from it, but explain them in my own way. You do not need to know the Seth Literature to understand what is presented. On the other hand, I do not go as far as Seth, whose explanations fill many volumes, but limit myself to the most important and still inferable. According to my experience, the four parts of this book will appeal to different groups of readers in varying

degrees: starting with those who are inclined to causal connections, through advocates of holistic views and professed builders of their reality, up to those who particularly expect ethical inspiration. It is not a pronounced self-help book. The main emphasis is on theoretical considerations, suggested exercises serve to test them. However, as you will note, the practical consequences of both are considerable.

Thematically, I could have started at any point. That does not mean, however, that I have written that way. Please scroll back if you stumble over incomprehensibilities. If you encounter statements that don't make sense to you, it's best to leave them in limbo and look at them again later. Look behind the obvious, or underneath it, inside. Then, I promise you, your reality will never be the same again.

Part I

The relativity of existence

1 Existence is effect

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 differentiated *among 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 (so that the halo in turn does not exist in its place ...).

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.

This statement is a bit confusing. What if you turn your back on the vase? Does it still exist for you? As an image in your mind, all right. But also outside of it? You probably say, "Yes." But on what do you base your opinion? On the fact that the vase is still there when you turn around? Are you sure about that? If so, you would probably be a pleasant spectator for a magician who appears to be moving a cigarette from one hand to the other, when in fact he is pushing it somewhere else. (He may also break and crush it there, so that not only has it changed places, but there is no cigarette there at all). The deception is based on your habitual *inference* about the movement and behavior of objects, which is undoubtedly the result of your experience, but which you can only *assume* is transferable to the present event.

Let's return to our vase. 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. 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.

But if we add a third person - Siegfried - who also observes the vase, and to whom you both report *exclusively and separately*, the opinion of each observer loses significance, because even if the vase does not exist for *one*, it still exists for *two*. Its collective existence is therefore relatively independent of any one individual's perception; it is more "real" than his individual view. So far, so clear.

We dismiss Siegfried. If you now turn away again, the only thing that exists for you is the description of Hans, which in its individual coloring will always deviate a little from the original. It is not

the original. So you see a slightly different vase. It gets worse when Hans tries to communicate via his ninety-year-old grand-mother and a faulty telephone line. It's like putting a frosted glass pane in front of the vase. The translucent form hardly reminds you of its origin. If you don't want to annoy Siegfried again, and if you don't want to make assumptions, you have to admit that for you there is only a blur of color. It does not exist as such for you, in which one could put flowers. So it resembles an undifferentiated halo of the former vase, and the more obstacles you put between that vase and yourself, the more non-existent it becomes. Instead of the vase and its halo, all you see is the halo, or more precisely, the halo of some object that is currently in the foreground.

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. None-theless, a relatively continuous and general halo such as a bare wall can come sufficiently close to the characteristics of this back-ground 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.

Meanwhile, an object can naturally act on the various objects in a structured environment, which in turn act on the observer. In the example above, they will deflect, blur, and weaken the original effect by scattering or absorbing the light coming from the vase. To a *limited* extent, the environment can also amplify. For exam-ple, mirrors can make the vase affect you on multiple paths at once, and as if Hans and Siegfried were working together, you can block one of the paths without the vase ceasing to exist for you.

Too many mirrors negate this advantage, as they make the environment look like the object, and make it disappear in that halo.

You have probably noticed this: we have always talked about a *human* observer, but we have hardly given him any higher powers than a piece of wood. For a flower, for example, it is enough that a vase allows it to bloom upright and thus exists for it. In addition, we can put a plastic stick in the vase. Without the vase, gravity would act on it transversely instead of longitudinally. For the stick as an "observer," the vase also exists, but in a different way. The stick exists again for the "observing" flower, which can lean on it, because it extends the hold on the vase, which now affects the flower in two ways. The human being is only one of an infinite number and variety of observers, each taking a characteristic point of observation.

What can we conclude from what we have seen so far?

The existence of a concrete object is measured against its non-existence in its environment (and only then against the non-existence of *the environment* in the place of *the object*). This can also be a temporal environment, such as the vase before it was made or after it was broken. The object exists 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 80km/h 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 himself, 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*.

To exist is to have a *specific* effect. All the things in the universe are indirectly connected with all the other things - otherwise it would not be a *single* universe. Each thing exists for some other thing. But in this way, anything can exist. Because it is determined only for *some* observers. For the others, it exists rather *as* those other things that take its effect and are then perceived.

Accordingly, for a concrete observer at first only the *received* effect is relevant (to existence).[1] If he himself acts on an object, he will of course receive his own changed influence with the object's reaction. But most of the effects of our observer are probably produced in his undefined halo. Who knows what his actions cause, except for the obvious: the dispersion of effects is more probable than their concentration at a particular point, i.e. the retroactions become more and more blurred. The reason for this lies in the asymmetrical relationship between the observer and his larger, ultimately infinitely extended halo, which swallows up all influences that are not again aimed reasonably directly at him. Thus their origin also remains in the dark.

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 among 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.

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[1] The absence of such can also "act," but only by referring to existing influences and thus being mediated *by them.*

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.

However, even with a high range of existence of *one* object, its essential characteristic must be preserved and not split into incomparable variants by the different observers involved. Otherwise, we would end up with a dozen objects of observation without being able to recognize their connection, let alone trace them back to *one* cause. They would exist as completely different things.

Now another aspect is added. An *effect* on the observer causes a change in him (or what is the same: rest in contrast to the environment), and he subsequently perceives his further environment differently. For example, after the vase hits you on the head with full force, you dream of the stars. With the new perception, you have changed your individual point of observation, that is, the existence of your environment, just as a part of the old environment had changed you. However, this passive change in the environment has little effect on other points of observation such as Hans'. He may see you lying on the ground now, but everything else is normal for him. Even in the larger *shared* viewpoint with Hans, the total change in *your* point of observation has a relatively small range of existence. Only if you go crazy after this blow and slap the innocent Hans, and he also rebels afterwards, have you actively caused a more far-reaching change in the environment.

Conversely, the range of existence of a change, together with its starting point, defines the activity or passivity of the observer. If the range of existence of a directed movement is large, its *originator* has also caused a lot. If, on the other hand, the extent of the movement or its *part coming from the observer* is smaller (you only twitch your arm briefly, whereupon you are firmly fixed by Hans or immediately whacked), the respective *environment* (in this case Hans) must be more steadfast or more active, thus the observer (you) must appear more passive.

Nevertheless, each observer forms an individual unity with his environment, *regardless* of the range of existence of the activities. *Both* determine each other as sender and receiver as well as concretely related to each other. Therefore, we can summarize observer and environment under the term "point of observation." Of course, this does not release us from the distinction of its details, because it is only their relations to each other that describe it. It embodies a particular set of differences that it relatively unites.

Then in turn we can compare different points of observation with each other, which will create yet another, comprehensive one. The difference between "more real" and "less real" is thus a difference in range of existence within this broader viewpoint. For example, everyone can freely change his thoughts, but without much influence on the collective reality. It has a larger range of existence, is therefore more stable in space and time, simply "more real." Just like the individual material environment as a collective world of different viewpoints that *one* observer can take and connect by comparison; for example, looking at a vase at different times to determine its duration of existence. The material world appears outside our heads only because it also exists for many other "heads" with whom we share a common level of communication. This includes past contents of consciousness and "dead" objects.

To emphasize again: we are not contradicting the knowledge that objects can act by themselves. Rather, their independence, like that of other observers, is a *part* of every point of observation. But nothing exists completely independent of us. We will discuss this in more detail later.

Changing the point of observation is only possible between stages with certain commonalities, just as observers and objects in it need similarities to connect. Changes and connections follow certain rules that characterize the viewpoint. For example, we cannot fly from one vantage point to another like Superman, and we must speak a common language to communicate.

When "internal" rules, such as those of communication, change, the point of observation does not remain the same. On the other hand, the point of observation changes according to certain "external" or, better, broader rules, which entail the change of the "internal" or narrower rules. We can travel by airplane, that is, according to physical laws, to another country, but there we will have to communicate by means of another language. As a result, we will experience even familiar actions, such as shopping, differently. In contrast, the meaning of what the clerk says to us in the local dialect will remain hidden to us. Something that does not obey the rules of our point of observation does not exist in it. Meanwhile, once we have become accustomed to the local dialect, our situation changes again.[2]

Of course, we cannot discuss all the variations and combinations that can result from the relativity of existence. There would not be enough space, and besides, many of them can be derived from what has been said so far. Certainly, fundamental questions have not been mentioned for which the concept of existence alone is not sufficient to answer. However, the unusual relativistic approach is the prerequisite for the understanding of everything else, with which we will also face the questions that have remained open.

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[2] Moreover, there are things that obey some rules in the context *of a given point of observation* and thus contradict others. From mathematics we know the following example: $\sqrt{-1}$ is an "imaginary" number, because every inverse operation $(-1) \times (-1)$ or $(+1) \times (+1)$ always results in $+1$! In fact, it should not exist, so it is denoted by a letter: $\sqrt{-1} = i$. But if you multiply this i, after having used it in various arithmetic operations, by itself, you get a real number again: $i \times i = -1$. The "semi-existence," which existed only under the condition that it would soon disappear, was transformed back into "fully existent" after it was created for a real purpose that could only be achieved with its help. It behaved like a catalyst that first makes a chemical reaction possible and then emerges from it unchanged, leaving a stable result.

We will encounter this procedure in a less strict form, without my always pointing it out, several more times; for example, in relation to the universal continuum, the implicate order, and the dynamic of consciousness, where the "imaginary" will turn out not to be as unreal as the a priori limited mathematical approach suggests.

First, we want to discuss an important consequence of relative existence and fathom how a being independent of an observer can be classified.

2 The absolute universal continuum

Objects must be distinct from their environment. If they do not, there is only this environment. And if there are no distinguishable objects in it, then we have a continuum, an absolute continuum. Since in such a continuum there are no reference points from which one could at least determine different positions in space (as with a compass on an infinite white sheet of paper on which one has noted only one point for the compass needle), this continuum is equal to absolute identity. No point is distinguishable from another. It is infinite because boundaries would define an environment, a frame of reference.

Like absolute continuity, absolute discontinuity is meaningless. It is formed by the absolute separation of every possible point from all others. None of these points can exist for any other; none is distinguishable from the other. Again, we have absolute identity. Reality necessarily lies somewhere in between; it must be relatively continuous and relatively discontinuous, like a landscape of hills in which one hill merges into another, but we can distinguish the hills only by *skipping over* the valleys. On the other hand, of course, each valley floor has bumps that we *pass over*.

The more continuously one thing flows into the other, the more the two approach a single identity, like two liquids visibly mixing, or two soap bubbles first combining into a double bubble and then completely merging into one. The degree of continuity indicates the closeness of a variety to the identity of its parts. Continuity *is* fine-grained identity, the merging of each point with its neighbor. On the other hand, a *coarse* subdivision must be continuous at least within its sections, for if it is not, the subdivision becomes finer and finer, and thus more continuous *overall*. If we cut an apple into smaller and smaller pieces, grate it, and mash it, all that remains is applesauce. So discontinuity is only relative. So is continuity, but with its help identity can be infinitely finely approximated.

In order to better distinguish discontinuity from continuity, I will henceforth refer to discontinuity by the (mathematical) term "discreteness" and dispense with the self-evident attribute "relative."

Now let us bring in our thoughts about existence. It is relative, as discussed. And it is discrete, that of a distinguishable object. 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.

In the following thought experiments, we connect the relativity of existence with our knowledge of continuity.

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 approach to this absolutely continuous point of observation, to the halo of non-existence, the overlapping of all halos of an existing diversity, was clearly ascertainable, because it took place on a *finite* path.

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.

A simple model illustrates the difference between the two paths. 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

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[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.

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.[4] Since absolute identity now lies in every direction (see above), it is present, in final consequence, in every random point of our world.

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 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, as mentioned in chapter 1, every observer is also an object for others, he affects other observers. Especially from the *near* environment his effects can be returned relatively *unchanged* (like in your fight with Hans), thus closing an interaction. By influencing the objects of his near environment, an observer exists for himself via their feedback - if he *notices* such an interaction. Otherwise, the *inter*action does not exist for

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[4] This point of reflection bears a strong resemblance to the partially imaginary catalyst we described in chapter 1 (footnote 2). We will come to what it catalyzes. But it is more than that, because it can be realized according to all the rules. It is the point that unites all.

him. No tennis racket is able to remember which ball has bounced off it the last time and in which direction. So it will not notice that the same ball is hitting it again. But a *third* observer, a player or the referee, can see this relationship in a completely different way: as an interplay and as a (partial) self-existence of the tennis racket (and of course of the player, the coach, etc.).

However, each such interaction is *contained* in the observer-object-observer system defined by it, and consequently must exist in that system. Thus the subsystem two-rackets-one-ball exists for itself in the form of its inherent interaction. In the same way, every observer consists of objects that refer to one another, and thus exists on his own by embodying the entirety of his inner interactions.[5] 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* - even exclusively, if he does not distinguish between himself and others.

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. Nevertheless, it is observed. And the relativity of existence describes the transition to it.

The absolute universal continuum, which is hidden behind this transition but *includes* objects and observers, exists no less for itself than any real point of observation that includes an imaginary *halo*. Every world is a particular form of universal self-existence. But *within* such a world (respectively below its entirety) we *distinguish* different objects and observers, which is why self-existence (interaction) and existence of others (influence) are intertwined there.

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[5] He also exists "for himself" in the Hegelian sense, considering that he *becomes* whole *by* interacting with his parts.

3 The unity of the differing

Influence is the transmission of effects from a sender to a receiver. Of course, sender and transmitter, as well as transmitter and receiver, *interact* with each other, but since there is no transmitter from the receiver back to the sender, we can only speak of an *effect of the sender on* the receiver.

But first the receiving observer registers an *effect* on himself. He does not know that it has been transmitted, because in order to experience this, he would have to look at the path of the transmitter, the *course* of its movement, "from the side," i.e. at *another* path of transmission by another transmitter. A blow must be seen coming, or its path must be reconstructed in retrospect, in order to recognize it as such. Otherwise, all that exists is a muffled "tock!" Even if you see a rushing vase coming *directly* at you, its perspective enlargement results only from perceiving the spreading of the edges "laterally," by means of the light reflected by the vase as another transmitter.

If you want to locate the thrower of the vase, he must also influence you in some other way, for example by calling out "Hello, here I am!" He rests relative to the thrown vase, which should convey an effect *for him*. So he is the object and the vase is a transmitter of his existence. On the other hand, the transmitting vase rests in the lateral direction of its path and can therefore be an existing object itself, transmitted by the light to an observer. The change of the incident light indicates to him the movement of the vase, but the course of this change must again be *stored* in the brain in order to be seen later as a whole object, and so on. Any change or movement without transmission and its reception in another direction, in which the movement rests, "exists" only for an infinitely short moment ("tock!"). It is infinitesimal, that is, mere rest, a point in space and time.

But something absolutely at rest cannot exist at all, cannot *affect*. In addition, another movement, which we have so far neglected, is essential for distinguishing an object from its halo: the movement of comparison between them. For example, to

distinguish a car from its surroundings, you have to move your gaze back and forth between the two. By behaving in different ways, relatively calmly to this mediating motion, object and halo become distinguishable. But because this is a *reciprocal, repeated* movement, the *totality* of object, halo, and gaze eventually rests as well. So you can perceive the car and the environment *as a whole*. Similarly, you identify the car as such in the summarized comparison of its recognizable parts.

Object, observer, and transmitter are also to be understood as a whole: here, the transmitter takes over the function of the gaze - only in a more "real" or "objective" form, since it is more difficult for us to influence and change objects that resist our gaze.

The mediator between two different objects bridges their non-existence in their interspace or during the transition from one into the other. Therefore, as a concrete intermediate form, it must embody a unity of their existence and non-existence - but moreover, it must also embody its *own* existence and non-existence in *itself,* because it is a relatively independent object of view.

It does the latter in the Hegelian sense by uniting "being and nothingness" in movement: concretely, it is different in each moment than in the one before.[6] The succession of these infinitely finely resolvable moments results in movement, but this can only be ascertained through the reciprocal comparison of preceding and succeeding moments, which in their totality are again at rest. Movement, therefore, consists on the one hand of resting moments, and on the other hand exists only by leaving behind a relatively resting "history," without being reducible to either of them. Conversely, there is no rest without movement, no object without mediation with another. Its effect consists in the *change* of the observer, which in turn is *recorded* by the observer. The light coming

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[6] If you want to compare these and the following considerations with those of G. W. F. Hegel (they do not agree one hundred percent!), I recommend his "Enzyklopädie der philosophischen Wissenschaften" with the oral additions, especially volume 1 on the science of logic.

from the vase constantly triggers nerve impulses in us, which we accumulate into a constant image. We then compare it with the images evoked by the rest of the environment (also stored changes in us), freezing the dynamic of this comparison in an apparently static difference.

All these aspects of existence - mediation, effect and distinction - are united by movement as the transition of specific being and non-being into each other. Their demarcation from each other is as relative as that of rest from motion.

The inseparability of movement and rest, despite their difference, is found everywhere and on every scale. They interpenetrate each other at every point. Since their unity is the basis of existence, it is at the same time part of the unity of mediator and object. Mediation, in turn, unites object and observer, although it also separates them.

Through the other, "lateral" path of mediation, we can consider this entity independently of whether it is an action or an interaction. By comparing the states of motion of objects and transmitters, we always grasp the *reciprocal* relationship between their "lateral" transmitters (respectively their "effect nodes") *in us*. Therefore, even the detection of a directed motion presupposes an interrelation.

This seems especially important when we realize that having an effect also implies a causal relationship: the emission of the transmitter as a cause produces the effect of its reception. But the recognition of the cause is also an effect. The whole causal chain is itself an effect, which consists in the existence of a directed movement.

We are more likely to accept the underlying interrelation if we can attribute it, at least in part, to the players "per se" and not just to ourselves. A tennis player's last serve (match point) may elicit a futile response from his opponent. Here, the interrelationship of *intended* effect and *chosen* cause forms a total object that changes to one side: the game comes to an end. For us as well as for the players. Then the ball and the players leave the court. In fact, it will turn out that in *all* cases, the result co-determines its

occurrence, not only by the intention to achieve it, but also by its *having occurred*.

If the opponent plays the ball back, i.e. closes the fixed action *as such* to an interaction, the total object of course exists as a cyclic, largely stationary entity: ball and player remain on the tennis court; it is still the same game. But it owes its structure precisely to the remaining movement.

You have probably noticed that the terms "mediation" and "transmitter" are not limited to ordinary spatial movements, but concern *all* state changes. *Every* change takes place in a so-called state space, which describes the possible ways of change. Accordingly, a transmitter embodies the transitional form of one state (a point in the state space) into another. For example, the transition from a green banana to a ripe, yellow banana that later turns brown can only be explained in a limited way (by changing the wavelength of light) in ordinary spacetime. We need a separate dimension for the change of any property of the banana that is not fully traceable to other properties. Space and time are only *partial aspects* of this multidimensional state space in which the color change takes place.

Since every structure is based on mediations, which merge into the mediated sides and merge with each other, it can be said that only the interweaving of concrete changes forms a concrete object. In the overall context, everything plays the role of the object, the transmitter of other objects, as well as the whole of internal interactions. Each apparently independent part, as well as the totality, exists only by virtue of reciprocal movement - inside and outside, either in the form of "subjective" comparison with a small range of existence or "objective" interaction with a large range of existence. Nothing is *without* movement, neither difference nor wholeness, neither existence nor self-existence. And to the question of *what* moves, the answer is: *other* movements.

Just as rest and motion form a unity of difference, so logically do their concrete forms, such as cars, bananas, and tennis games.

But because they are not abstract but many *concrete* entities, they can also be concretely dissolved. After the tennis game that united the players, they can separate. *After* their unity is dissolved, they appear as *other* components because they are no longer determined by *that* unity. For example, they now play family men. But as *definite* components of a *definite* unity, they are *inseparable*. Without playing tennis, there are no tennis players, and vice versa.

With the reception or mutual transmission of effects, one object is included in the point of observation of another. Both are now bound to a *unity*, which is the stronger, the more the quality of the respective observing component depends on it. The opposite side may be so essential to the observer that to blow up the unity would destroy him or transform him into something fundamentally different. He would depend on that unity as a seriously ill person depends on a doctor. The doctors influence the sick by giving advice and medicine, while they themselves have to live on the gratitude and money of their patients or have to practice another profession. Neither side would be the same without the other; they form an *inseparable* unity of differences.

Similarly, two specialized surgeons for the man on the operating table. The unity of the surgical team is vital to him. On the other hand, it wouldn't be a team without the patients. In addition, surgeons have become specialists precisely to be able to work *together*. We could cite many more or less closely related units of difference, but we want to stick to a simple example in order to deepen some aspects of the *asymmetrical* essentiality hinted at earlier.

Let's focus on the patient's side. He recognizes a doctor by what he gets from him and its effect on the disease. Thus, the essence of the doctor *appears through* the transmitters and *in* their effect on the patient. After the patient has used up the medicine, he comes again for further treatment: his doctor is still a doctor, that is, a constant, relatively independent of any *particular* transmitter. That is why the sick person comes to *him* and does not just get the

medicine from the pharmacy. It is important for him to be *helped*, no matter what.

The doctor, however, has other patients, and so it is actually irrelevant to his role as a doctor whether he helps *this* particular patient. As a therapist, he not only has a larger range of existence than his effect transmitters, but also one that goes beyond the individual doctor-patient relationship. Therefore, he could dissolve the relationship with a *single* sick person without consequences for his (professional) essence. This essence is more general. (But it is more special than his human essence, which is largely unknown to the patients.)

Our seriously ill patient talks about this with the easy cases in the waiting room, includes them in his point of observation. But their common doctor is not nearly as important to these people as he is to him, whose life and development depend on him to such an extreme that he identifies him - as a paralyzed person does with his nurse – with much of his own essence.

While something general is characterized by its greater *range* of existence within the point of observation, something essential is characterized by its greater *intensity* of existence within the same point of observation. As described in chapter 1, however, the one conditions the other to a certain extent, so that an essence must also be a relatively *general* essential object of observation. It is determined in relation to the many non-essentials it influences or whose influences it outweighs (in the above case, most of the patient's actions). Close family ties between patients, in turn, would strengthen the doctor's existence for all, since each person's life affects the others more. However, this commonality of reference does not yet create a common essence. Such a being would have to *dominate* each individual.

Especially in order to understand hierarchy, we should familiarize ourselves with these connections of existence, essentiality, and generality. With each distinction we necessarily estimate essentialities, because it is always about the delimitation of *specific* existences, which are essential in one characteristic area, but

possibly not in another. Here we can abstract from the respective transmission of effects. (But every difference is mediated).

Some dialectic relationships

4 Essence, relativity, and contrast

We usually think of an essence as relatively independent, like an object, without considering the mediation of its existence. With a little reflection, however, it becomes clear that it exists only in the form of an appearance. It embodies an aspect of *several* forms of appearances that are *connected* through it. Finally, this aspect *transcends* any single appearance. It is the essence of a *group* of appearances. Admittedly, as we saw in the last chapter, only if it dominates the behavior of the individual "members." *Each* generality is indeed essential at its characteristic level, but it does not necessarily extend to the other aspects of the "members.

In the case of a youth clique, for example, we talk about peer pressure. However, this is hardly based on the common wearing of leather jackets, but rather on deeper relationships between the members. The essence of the group can determine the behavior of the youth, even if they do not wear leather jackets. The leather jacket is a single characteristic of each member, and although it is common to all, it is relatively inessential. (But not if we look at this aspect *exclusively*).

What is the mediation here? Of course, the communication of the members, the appearances. Its essence, because of its greater stability (range of existence!), unites many different appearances, which cannot influence it in their relative volatility as lastingly as it influences the appearances. The latter are therefore above all *its* appearances, *its* forms of expression. It is not essential whether a few young people rant about their clique, leave it, or join it. But all the members together *embody* the essence, as a clique. It is expressed in the behavior of the members.

If the group has a strong leader, its essence may be decisively personified in him; but it may just as well lie in the mere relation between the appearances, without being partially condensed into a quieter object. And if we exclude any transmission of effect, we *identify* the essence with the totality of its appearances - but then

completely, as *one* object. Every object is initially such a unity of essence and appearance. Only when we see *through* it does the set of its various properties *contain* an appearing essence.

Considering this limited object, there is no deeper essence than that which determines it to be this very concrete object. Every youth gang is and contains its essence. An umbrella organization of such gangs must disregard the individuality of each one; it can only respond in a very limited way to their individual views, intentions, and activities. It keeps the groups in line and thus makes itself essential to each of them; but it is still something single for each group, relatively unessential for the realization of a *concrete* project. It is not their individual essence.

However, if we ask what determines the essence of a particular group, that is, what motivates it to engage in a particular kind of enterprise, we arrive at a deeper essence, which may include even more appearances (such as that of the group). For example, we encounter motivations that have their cause in quite different relationships, which may even underlie the umbrella organization. The deeper essence of one thing leads us to the essence of other things. Conversely, it follows that the essence of a broader web of relationships is also the deeper essence of its individual meshes - unless we limit them in every direction *by presuppositions*, such as limiting a subgroup to the specificity unique to itself.

A deeper essence is therefore the essence of a more comprehensive point of observation. As we proceed to more and more comprehensive points of observation, we obtain a hierarchy of more and deeper essences. However, such a hierarchy is only possible in a limited system. In the absolute universal continuum, the distinction between essence and appearance is obviously meaningless. But as long as we distinguish between the universal continuum and the discrete real world, we can consider the universal continuum itself to be the deepest essence, because it is more comprehensive, i.e. more generally effective, than *anything* else and therefore essential *everywhere*. And *as such*, very concrete and

ultimately always dominant, as Part II will show. (A Buddhist would probably speak of emptiness as the only real thing.)

In a limited world, there can be only a limited number of commonalities, otherwise everything would be identical. Therefore, if we start from the unifying commonalities within a subgroup, we will experience an extinction of the most general factors of influence when we cross the boundary of the group to the more and more comprehensive ones. The head of an organization, who unifies the behavior of all members by using his right to give instructions, has few or no partners in this organization with equally comprehensive authority. Otherwise, the organization runs the risk of fragmenting, just like the diverse subgroups *without* a common leader.

Only in the all-sided infinity of the universal continuum is this desolation of the most general canceled, because there everything is directly connected to everything, to absolute identity. It is precisely because of this universal connection, *starting* from the absolute universal continuum, that even a single discrete thing has an effect everywhere and creates the whole hierarchy anew. (The universal continuum also contains non-being, which is why it does not immediately disappear by a gap, as a computer can fail when only one component is destroyed. Instead, a whole discrete world of existing and non-existing things is created: the "computer" must reorganize itself).

This hierarchy of discrete worlds, on the other hand, must be crowned by an *even more* discrete top level that connects all others and is valid at each level as well as for the entire hierarchy. It must fundamentally *distinguish* itself, and thus everything else, from the absolute universal continuum. This something can only be relative distinction as such, appearing everywhere in different variations. At the same time, it includes its own relation to the universal continuum, in which it finds the necessary something different from itself - as something reflecting for its part (see chapter 2).

The absoluteness of the universal continuum and the relativity of the existing thus form, even at the highest level, a unity of interrelated and interacting sides. In all more concrete interrelations, "absolute" and "relative" turn into one another as soon as one wants to make the particular "absolute" really absolute: from relative appearances we can work our way to their "absolute" essence, but as soon as we declare it to be more comprehensive and thus go beyond its concrete form, it itself becomes relative, the appearance of a deeper essence. After all, it is more absolute than the appearances from which we started, and every deeper essence is even more absolute up to the absolute universal continuum. But this in itself is insubstantial, it defies all characterization.

Only relative things can exist. However, to declare relativity itself to be absolute is wrong, because something *absolutely* relative can "exist" at most for an infinitesimally short moment, after which it is "relativized" again, passes into something else, disappears. The relative must lead to and *participate* in *another* absolute. Accordingly, even an essence 'reflected in itself' (according to Hegel), which appears as itself (like the leader of a gang), is *constituted* by relatives (the members) and must *express* itself in them.

There is nothing left but to recognize as absolute the way of constituting the deepest essence, respectively the way of expressing it. Both the absolute universal continuum as such and the relative discrete enter into it. Both sides form a dialectical unity of opposites. Their more static form of a discrete real world with an imaginary background finds its master in its own opposition, in its sublation: 'The truth of both sides lies in their interrelation, in the *transition* of one side into the other.' (Hegel once again sends his greetings).

We have shown in chapter 2 that there are many possible ways of "approaching" the absolute universal continuum, and that the absolute way is relative in that it is subdivided into many ways. Ultimately, however, they are all interconnected and thus not only collectively, but also individually, absolute. This insight will later

help us to understand consciousness more deeply. But first, let us take a closer look at the dialectic that prepares the ground for this.

Any object, such as a screwdriver, is itself only in relation to certain objects of reference, in this case screws, and if you forget this essential relation, you get *another* object, here a strangely shaped stick. Screws and their drivers determine each other; they form a unity of distinct *components*.

Even the more "objective" interaction, which can be observed everywhere, simultaneously distinguishes and unites its acting sides, for example, atomic nucleus and electron shell, land and water, man and woman. They do not stand statically next to each other, but change each other, which also influences their relationship to each other. It can dissolve or both sides can coincide. (Yes, even man and woman!) Or it remains and only changes the way it is expressed, just as friendship can change into love and vice versa. We can call the sides (relative) *opposites*, which *maintain* their relationship to each other *independently* by exchanging mediators, by communicating with each other, by establishing a relative unity.

Appearances reveal their different or common essence through this interaction with each other. Especially in marriage. But if both sides are essentially (qualitatively) dependent on each other, their essence *must* consist in their unity, which appears in the comparison - inseparable from the interaction - of the opposite characters. The intensive interaction with a particular "object" sets it apart from the wider environment, to which a less intensive relationship exists. From the halo of possible lovers, the partners are comparatively separated.

Their environment still shapes them, of course; in the case of marriage, as competition and habitat. Nevertheless, this concrete halo is surrounded by other halos whose objects influence the partners less and less directly. The intensification of an interaction unites the poles, while the reduction of intensity separates them.

Some aspects of the interaction may now seek to increase intensity and others to decrease intensity. Most of the time, both tendencies balance each other out and maintain a relatively constant state of equilibrium. If we were to remove the separating tendency, the density and intensity of the relationship could increase to the point of identity of both sides. We would have a finite, observable single object. (The entanglement after the successful "consummation" of the marriage could not be released).

On the other hand, if we eliminate the unifying tendency, the interaction would dry up as both partners move away from each other. (Each goes his own way in the future.) One merges into the halo of the other, disappears. For an external observer, both could continue to exist, but they would have the *tendency* (even after the death of their relationship) to move away from each other *infinitely* if they are not stopped. Their goal is motion as such.

In contrast, the movement due to a predominant tendency to unification closes itself by letting the partners meet. Unity is represented not only by striving for it, but ultimately by a finite identity, an object. The opposite tendency, however, which seeks to *separate* the objects, can *only* be an open tendency, the drive to change par excellence.

This asymmetry of unity and opposition is obviously based on the asymmetry of the finite object and the infinite halo, which we have already noticed in the distinction between interaction and action. There, an effect must always be directed to a *particular* recipient, which makes a particular retroaction difficult in view of the many other possibilities. Similarly, identity refers to something *definite*, whereas difference or separation refers to the indefinite *between* two thus definite. Amplified to tendencies, these are unity and opposition. The latter can increase to contradiction, which by itself neither limits the consequences of its divisive effect nor facilitates finding the way back. (In general, these tendencies embody those forces which can make an interacting object the transmitter of an effect on a *third* object.)

The decisive factor in the future development of an interrelationship is which tendency can be identified more strongly with the given unity or *identity* of the opposites, and thus exists more strongly for the *relationship as a whole*. This is also the tendency with the greater intensity.

Nevertheless, other relations and tendencies may always be involved, which seem to "distort" the "pure" form, but alone represent nothing else. It is the combination with these that results in the overall course. For example, each partner may seek new unities with others, thus loosening his or her existing relationship, which has become too tight. *In* the present unity of the relatively independent partners, contradiction prevails, which, however, is not based on disliking each other but on striving more intensely to unite *with others*. But it is on the same striving that the relationship of the present partners was based, and their unity can remain victorious this time as well, if it turns out to satisfy the needs of each side *more comprehensively*.

The environment is *always* part of the foreground interrelationship, without which it would not be this particular one, as we recognized in the first chapter. Whether as empty background, open halo, or structured multiplicity, the environment is interrelated with all the structures embedded in it, whose development it only makes possible (like the infinite distancing of contradictory opposites from each other) or even actively provokes.

In our marriage example, the tendency to separate, which is strongly encouraged by the environment, coincides with a possible exclusive dislike of the partners. This "harmony" makes the question of which cause has priority recede into the background for the time being. Both sides separate at first. Nevertheless, their relationship *to each other* is important for their further relationship, because the environment *alone* will not weld them together again: First, their meeting is unlikely (see above), and second, the background environment cannot replace their foreground relationship.

Just as a unity of opposites is always a unity of motion and rest, it is also a unity of continuity and discreteness. Both interacting objects embody discrete qualities in relation to their relatively continuous mediating motion. For this reason, they can also be considered as *one* side of an opposition in relation to the latter: the quality of the objects (or parts of them) is maintained by a mediating quantitative change (the qualitative one of a part of them) that *alternates* between the two objects, opposing them equally and *qualitatively*. The moving mediator is not just a means to something, but a full participant in the unity of all sides involved.

If we look at the process of interaction one by one, we start with a particular state of motion, from which a new motion emerges, which leads to another, opposite state of motion. This then triggers a reverse motion, which finally reaches the initial state again, but now "stores" the entire previous path. The initial object has been changed twice, the last time by the interacting partner, which it had influenced with its first change - or even produced as a further mediating step.

If the transmitter is so strongly involved in both objects that they flow into each other (as in the example of the ripening banana), it is still different from them in the sense that we distinguish the objects (here, states of ripeness) *from each other*. It can even embody the *total* change of the original object, which changes to another state, e.g. from an unripe, inedible banana to a ripe, tasty banana, and from this to a *new* level of the old, which is the result of the previous process and thus a synthesis of the two previous states: As the banana changes, it cannot taste good forever; but the over-ripe, mushy banana that now emerges from the green and ripe banana is still enjoyed by a few "gourmets. Even the rotten banana on the compost heap is still food for plants. On the other hand, if it were to turn green again, the completed process would also disappear.

Each object is itself a relationship, and a couple that comes together again after a crisis has not only restored its old relationship, but also enriched and consolidated it with an important

experience. It has taken opposing states that have been distributed over time, mediated between them, and united them in a new one.

Here, the relationship has developed *itself* in that its quantitatively growing opposition has sought a qualitatively different unity, reached it, and returned from it in the same way, but with a new content. The one marriage interacted with itself through another stage that was potentially laid out in it (just like the "final stage," which is also different from the starting point). This allowed it to change in a *particular* way. A feedback loop and a directed open movement were performed *simultaneously*, showing us again the unity of rest and movement. It is not necessary *in this form*, but *probable*, as the next chapter will show.

We also think that in the *interplay* of unity and opposition described, we can see a more probable urge for expansion rather than final limitation, and how this might be realized. Again, I have to put you off for a while, and at this point I would just like to emphasize that:

- The transmission of effect is a characteristic of any unity of opposites,
- The tendencies of separation and unification, or their equilibrium, ultimately arise from this transmission of effect,
- On the other hand, these tendencies can lead to new transmissions of effect by transforming the interacting objects into transmitters,
- Each interrelationship is not only an object even as a whole, but can itself develop into a transmitter and its own counter-object.

The last two points show how unities of opposites can lead to further such ones, and the resulting interweaving of the most diverse interrelationships, of which we have discussed only some ideal forms, shapes the dynamic interplay of things. In this way they form a system, which as such is different from other systems, but is mediated with them.

5 Combinatorics and reciprocity

In a system, many distinct but interacting elements have coalesced into a unit. Although in geological, biological, or social systems, for example, a large number of parts interact directly or indirectly, we are usually not dealing with a mere hodgepodge of interlocking influences, but with a few primary interactions that emerge from the totality of all the relationships involved. They are more essential to the system and its external observers than the others that make up the system.

Thus, a beehive is characterized more by the interplay of queen, drones, and workers than by the "conversation" of a few workers about the best nectar sources. But this authoritative triangular relationship does not work without coordinated foraging. The essential is based on the interaction of the less essential (of which there is undoubtedly more here). It is qualitatively different from a loose sum, however, in that it in turn regulates the behavior of the parts. No worker can reproduce itself, not even survive alone. Therefore, it collects much more nectar than for itself. It follows its overlapping role and merges in part with the whole. It is itself a product of the system! Its interactions with other bees are a priority *for it*. But without the *relatively* independent action of the elements, the system would not be structured. It would be a point, an absolute identity.

Likewise, if its structure were absolutely symmetrical. This would be absolute continuity. Therefore, a system must be composed of various asymmetries, which together result in a *relatively* symmetrical structure, like the teeth of a gear. If the gear were *absolutely* symmetrical at the edge, i.e. smooth, it could not mesh with any other. Only asymmetry allows combination with other things, because symmetry is already complete. *Absolute asymmetry* would again be equal to absolute symmetry, because it would mean that one side is identical with zero and the other with all-sided infinity - both absolutely "continuous." So we find *relative* asymmetry and *relative* symmetry everywhere.

In the all-sided continuity, everything is equal. Reflection from this point therefore leads to a structure which, for the moment, is based only on arbitrary possibilities of combinations of arbitrary things. How often something occurs in the emerging world depends exclusively on how many other things it can be combined with, or on how many possible new combinations of its parts it tolerates. Only with the emergence of such combinations do relations begin to co-determine the probability of their occurrence.

The structure of relations naturally appears *at the same* time as random combinations, which are also only relations. This explains why statistical and logical regularities *basically* coincide.

In a discrete real world, however, chance and necessity are distinct. For example, if we are facing a diffuse halo, and something from that environment suddenly acts on us, we rightly say that this is a coincidence. For this coincidence there was a probability, which may be known or unknown to the observer. If it is unknown, then it is equal to the probability for anything arbitrary. But if it is known to the observer, then there must already be an effect of the (thus determined) object. The probability of its *expected* effect now has a concrete value compared to the probability of other possible influences. It results from the known properties and relations of the object. For *another* observer, the effect may even be *completely* determined and thus not random at all, if he maintains a more comprehensive relationship to the object.

Randomness is therefore as relative as existence, here the existence of information about a possibly acting something. A relationship that is necessary for the one can be random for the other and vice versa. The more comprehensive the point of observation, the better we overlook all connections, but we cannot get rid of chance. For, as the mathematician Kurt Gödel proved in 1931, the system of known connections in which we find ourselves is never sufficient for a complete (contradiction-free) explanation of these connections. We would have to go beyond the system, i.e. add unexplained things. There always remains unknown up to the - absolute equivalence itself embodying - universal continuum.

(Increasing diversity and complexity of contexts even increases its effectiveness, as we will soon see). Statistics has a *fundamental* nature that has its origin in the identity of all things in the most comprehensive point of observation and expresses itself (among other things) through the imaginary halo.

Absolute equivalence is composed of dis-equivalences in and between all discrete real worlds, just as symmetry is composed of many asymmetries and all-sidedness of one-sidedness. However, the combination of different asymmetries does not only create symmetries, but also *new* asymmetries. For example, there is only one way to combine triangular-asymmetric cake pieces into a symmetric cake, but there are indescribably many other ways to arrange the pieces more asymmetrically. The number of relative asymmetries is as infinite as the number of relative divisions, and only in this infinity do we reach the *absolute* symmetry of the universal continuum. Asymmetry is more diverse and more combinatory, therefore more frequent, more "powerful" than symmetry.

Such powers, the powers of sets, can of course only be determined in a discrete real world, where sets are distinguished and the respective ones to be compared are selected. If the sets are infinite, the infinity is "cut off" at a certain level and the contents of the sections are compared. (Nothing else is done if the elements of one infinite set are mapped pairwise to those of another, "cutting off" the finite space between two elements of each set.) Thus the result of the comparison also depends on the "cut," i.e., the point of observation, from which it must then be extrapolated (projected) to infinity. Finite and otherwise limited sets are always sections of an infinite continuum, as explained in chapter 2.

Any determined power therefore becomes imprecise outside clearly defined limits, more statistical, so to speak. (Just like the logical relations, which cannot be explained from themselves, but which describe the point of observation as rules). In order to achieve an absolutely comprehensive accuracy, *all* points of observation would have to be included, which would no longer result in a discrete real world. However, this accuracy can be approached

with arbitrary precision in the direction of the universal continuum (though not necessarily continuously).

In this way, analogous to our search for the most general essence, we get on the track of the most powerful asymmetry: directed *motion* (or change). As we have seen, nothing exists without motion, and even rest exists only through motion. The logical necessity of motion meets its statistical power, to which we will now turn briefly.

Open, differently oriented motions are much more frequent than closed ones, which result in relative rest and can only point in *selected* directions, in those leading back to their "starting point." Furthermore, there are many more states of velocity and acceleration than those with the value zero. If, while observing a system at rest, one goes into it or beyond it, until at some point one can detect a motion of the system, its previous rest appears *relative*, since it obviously results from a certain motion, such as a closed one or one coinciding with the observer in velocity and direction.

Conversely, you cannot compose motion from pure rest, because rest is already symmetrical and therefore not very combinable. One can express a state of rest in units of motion (10 km/h - 10 km/h = 0 km/h), but not motion in "units of rest" (0 km/h + 0 km/h = 0 km/h). Among the multitude of possible states, rest is a minority. It is logically *and* statistically an extreme case of motion.

So there is an asymmetrical relationship between rest and motion. But motion needs rest as an opposition to itself and to distinguish itself from other motions, because otherwise it would represent an *absolute* asymmetry, with the consequences described. The asymmetry of motion must constantly strive for the symmetry of rest in order to relativize itself. (This is also true for all other asymmetries).

Every development is therefore "interrupted" by phases of relative rest, after so-called qualitative leaps, in which a continuous quantitative change passes into *another*, which in some respects

rests like an object in relation to the preceding one, but as a whole never terminates the movement. Finally, the "substituted" movement can be resumed.

If we once again call our couple to our aid, they will go through a variety of phases, some exciting, some monotonous, some in which their relationship fluctuates greatly, and some in which they no longer know if they have a relationship at all. They will discover new aspects of their relationship and let old ones fade into the background, which may come back to life later on. This happens whether it is caused by external influences, such as a forced separation, or by reaching inner limits, such as those of mutual tolerance.

But every time the movement wins, because otherwise the relation would be *absolutely* closed, *only* self-existent, even dead for itself. (Such a state is ultimately sublated on every path to the universal *continuum*.) All other people, too, who perceive the couple in the *most diverse* ways, do so only by interweaving their own changes with its changes. Only in this way is the couple's connection with its acquaintances and its frequent presence (power) possible. The one couple exists *through movement* in many different states and acts in different ways in all the people with whom it maintains relationships. Ultimately, even the separation from them is based on the perception of this separation, the comparative *movement*, a *connection* with the "separated."

Everything is intertwined with everything, and the predominance of motion in discrete real worlds can only pass over into absolute rest in the universal continuum, which is composed of all movements symmetrically, but *reflects* onto their asymmetry (asymmetrically!). On the other hand, this "rest" is always present as continuity of the imaginary halo and infinitesimal moment of motion...

A closer interweaving of open motion with rest, e.g. with the rest of a cycle, brings further statistical advantages. Ideally, we get spiral processes, which have even more variants of development and

therefore have more power in their sum than e.g. linear and circular processes. Accordingly, we encounter them frequently; indeed, they prefer to generate themselves:

A bit of open movement can first be followed by a resting phase of reciprocal movement, a qualitative novelty, an object. Then there are various possibilities. For example, some time after our couple gets divorced, the woman stays with her desired lover (case 1) or is thrown out by him (case 2).

Case 1: Why should her new relationship turn out better than the old one? She will eventually think of her ex-husband, at the latest when the new guy's behavior reminds her of him. The search for a lover was followed not only by a new reciprocal relationship with one, but also a feedback relationship with the "former." And whether she returns or not, she is likely to derive from this *more differentiated* behavior for herself than she ever thought possible.

Let's remember: Change is only detectable by comparison with previous states. "Subjectively" this comparing feedback is possible between *arbitrary* sections of a movement. But "objectively," i.e. with a larger range of existence, only between *more generally* valid poles: the qualitatively different phases of movement (here the two love relationships). The "objective" feedback of temporally offset phases results from the same reason as their "subjective" comparison: The movement is *(re)executed*, it *exists*. Consequently, the future not only follows the past, but is much more directly connected to it. More new movements can emerge from this interweaving than from the last state alone.

Case 2: The expulsion does not mean that the woman returns to her ex-husband. Rather, she may go on an odyssey between different lovers, obviously confronting her again and again with what she has already gone through. Even if she enjoys it, over time she learns to appreciate something new: the value of stability and depth in a relationship. This brings us back to the starting point, marriage, but on a new, higher level that includes the opposite experience. A new lasting relationship is likely to weather greater storms because our Lady now has a much larger repertoire of

response options *within* the new relationship, gained from her varied experiences. (I apologize for omitting the contribution of the male side).

The present life-community is at least as strongly related to the recent events as it was to the first marriage. The latter is now being *repeated* in a new way, but only after it has *developed in the direction* of the following events - which, in turn, has only *taken place* with the feedback between all the life situations. Thus, every single partnership of the woman consists of a constant inner development and feedback, as a relatively resting thing, interwoven with her other partnerships.

We note that a given relation of reciprocity is always the primary one of an *evolving system* of relations. This system would be impossible without open movements that temporarily transform into more or less closed curves that take the form of structured objects and enrich the system with *details*.

All the changing love relationships reflect the path of this woman in her search for fulfillment. This need, the union with a "goal" to which we will turn later, determines her desires. When she encounters conflicts and contradictions on her path, these provide the impetus for new *directions* of movement, for correcting the stagnant aspects of a constant movement "to somewhere there." In this sense, contradictions mean a drive to change, to leave a unity that has become too rigid. But movement, by maneuvering itself into dead ends, first produces the internal contradictions of that unity, which now point to the only possible continuation. Internal contradictions do not produce movement, but only *control and structure* it, together with *external* temptations and resistances. They all shape the life path of each partner as an expression of their *overarching* needs and *deeper* conflicts that *more fundamentally* determine the movement of each partner.

In the process, the unity of the sides is seldom completely blown up; rather, it remains reciprocally involved in the newly emerging relationships. Thus, many different phases of development work together in an expanding spiral.

We all easily overshoot our next goal, which we have not yet really become aware of, recognize the limits of this path, and finally settle on a "golden mean" that we could usually only find in such a more or less stretched process. (This does not mean that we should consciously make mistakes.) Accordingly, a spiral process is not only *statistically* probable, because it allows for more diverse relationships, but also *logically* favorable, because it leads to more optimal solutions. (Optimality, in turn, has meaning only among many other possibilities and with respect to a conscious goal.)

Statistics is statistical *logic*, and logic describes statistical accumulations. Combinatorial conclusions, however, reach full validity only with fundamental equivalence of all "things," as in the absolute universal continuum. On the other hand, they make statements about dis-equivalences and are meaningful only in a world structured by relations. The transition is fluid:

The absolute universal continuum is homogeneous in itself and allows reflection into *every* division (variety), but it also teaches the *interconnectedness* of everything. Both together result in a hierarchy from the individual to the most general. The universal continuum can only "exist" for connected discrete states (as a point of reflection) and is thus only *one* state among an infinite number of *discrete* ones. Therefore, absolute equivalence in the universal continuum means equivalence of all *different* potential states, *including* that of the universal continuum itself.

On the one hand, we recognize the extremely high probability of relative discreteness, i.e. real worlds. And on the other hand, that the absolute universal continuum contains the real worlds *as such*. It *is* all real worlds! Discreteness, motion, relativity, one-sidedness are its expression. More precisely, they are sides of its expression, and we will find many more.

Developing systems

6 Irreversible movement

Water flows out of the faucet in only one direction. The forms it can take outside the pipe are too varied for it to flow back voluntarily. It eventually overcomes gravity by evaporating, but we would have to wait forever for all the water molecules to reassemble in the same pipe.

As an essence acts in and through its appearances, the inexhaustibility of the universal continuum is at work in every system. The power of diversity, or the power of the potential of diversity, is most simply manifested in the irreversibility of movement.

We have seen that movement, in its course, changes into temporary rest. But this rest is a *repetitive* (reciprocal) motion, a constant reversal of direction. So how can a motion be irreversible?

It will hardly do so by freeing it from all reciprocities, neither from the "subjective" ones - then we would not be able to detect any movement - nor from the more "objective" ones, the *inter*actions with other movements - because if no one *really tries* to reverse the movement, no one can confirm that this would be unsuccessful.

Now, each object in a real system is usually surrounded by many relatively independent parts. Each molecule of a gas, for example, can move independently of all other gas particles. However, it is constantly colliding with them, and the particles are interacting with each other. They are in a many-particle system. Each of the particles is both an object and an effect transmitter of other particles. In this way, actions and interactions take place, open and reciprocal processes. The more closed ones form the outwardly resting aspect of the respective pair of particles and *in their totality* that of the system - its wholeness. Nevertheless, each individual molecule remains largely the same. In the same way, a star remains a star, whether or not it is moving in the many-particle system of a galaxy. Even an ant is still a rather independent part of the ant

state, although it cannot exist for long without that system. After all, it acts *relatively* independently.

When it is carrying a breadcrumb or excitedly palpating with another ant, troublemakers have a hard time talking to it: The unflinching continuation of its current movement or relationship is virtually predetermined. It is only when their primary relationship reaches a relatively quiet phase that the previously insignificant disturbances can acquire substantial significance. Now other ants can lead the resting worker in new directions, bring it to new work, and engage it in new interaction. This new movement process of the worker is relatively closed off from the old one, and the same applies to it now as it did to the old one.

The memory of the former activity recedes into the background, joining the multitude of present environmental influences. It becomes more and more unlikely that any one of the *manifold* possible disturbances from the environment will lead to the exact same state of movement as in the past. Rather, the work and communication process of the worker will constantly develop in new directions. It is statistically irreversible. But it always contains the increasingly unlikely *possibility* of turning back to a particular past stage.

Partial reversals are likely even during the long, open-ended zigzag from one job or conversation to the next, because the possible new states of motion are *not completely* different from the old ones. For example, it will not be the last breadcrumb that the ant drags.

In the last chapter we explained why every movement and development *must* include past states. Among other things, reciprocity forms the necessary opposition and conclusion of a given movement, against which the latter is measured. Here, in a many-particle system, the relative reversibility of a process guarantees its *ultimate* irreversibility, since, starting from the present point, *all* potential directions of motion are considered equal, and irreversibility results *from this equivalence*, which excludes nothing a priori.

The participation of the past also creates additional possibilities of continuation *combined* with earlier options, that is, it actively contributes to irreversibility. Again, openness and closure of movement form a unity, as in a spiral, where openness always prevails in an infinitely diverse world.

With the terms "reversibility" and "irreversibility" we consider *possibilities* in a system. It is no longer just about this or that relationship, but about *probabilities* for the same. Chance plays a role in determining whether a possible relationship will occur.

A single event in an ant colony has little effect on non-neighboring ants and little effect overall. Only a few, such as the queen's egg-laying, are generally significant. However, it is the totality of the (relatively) independently interacting elements that is *statistically* essential for the actions of each individual ant - and thus for the development of the whole system, the ant colony - because of the effective potential it offers.

The irreversibility that causes diversity is here to be found *within* the system affected by it. In this way, the system strives to realize its very own potential. Although the ant state owes its existence essentially to repeated processes and interactions, it evolves irreversibly: A situation *completely* identical to the present one will never occur again.

However, for each *partial* process, like the life process of an ant, the many-particle system belongs to the *external* world with which it interacts. The immediate event has subjective priority, while the "rest" of the system extends into the unknown.

The ant state as such also interacts with its external environment, the surrounding forest, as well as with its *internal* environment, the individual ants, from which it is qualitatively different. Both this "objective" and the "subjective" view of the ant-state-forest system are valid, and both individually experienced systems are *open*. Thus, through the imaginary halo, the universal continuum also participates:

Many influences come directly from the diffuse halo of equal possibilities, and those that come from the known environment can be traced further back into the unknown. It is precisely this unpredictable interaction with the actual *and* potential manifold environment that stimulates the irreversible change of the respective foreground object (e.g. an ant). In the direction of the environment (thus *connected* with this object) there are more possibilities of combination and development, therefore the object strives to develop in this direction. It strives to realize its potential, which is given only *with* it, to express in its way the equivalence in the universal continuum to which the environment leads.

Only when we *seem* to close a system does it provide a "final" state of equilibrium, like a balloon for its gaseous content. Of course, there are no completely closed systems. But *relative* closure is as likely as partial reversal of a process. Indeed, object- and system-defining feedbacks *generate* the multiplicity that underlies irreversibility in the first place.

The elements of a many-particle system may also be more sensitive, more interdependent, to the point where a change in just one of them causes a change in all the others.

Such close interrelationships are found in *complex* systems such as organisms. The motions of each part may be completely determined by those of the others, but because of the diversity of interrelationships and the high sensitivity of each part to the slightest change in any other part, all motions appear "pseudo-independent" of each other. By this I mean that the changes of the parts are as unpredictable as in a looser many-particle system, where statistics must be applied because of their large *separation* from each other.

For example, a person's multiple organ diseases are sometimes very inaccurately predicted because their complex interrelationships remain unclear - even though it is well known how they are *fundamentally* related.

The crucial difference from a purely many-particle system is that the whole behaves more like *one* object (*one* organism)

because of the *more essential* connection of its parts - as opposed to a looser system, on which it has only an insignificant effect if you change parts of it. If you remove ten percent of all the inhabitants of an anthill, its economy will not change significantly. But reduce one person by ten percent!

However, the ever-increasing interdependence of the elements causes the unity of the system's behavior to be lost, as each part now moves chaotically independent of the fate of the others. The system could easily disintegrate, like an army in which everyone is suddenly in command.

A stable complex thus requires the right balance between intense interaction and *real* independence of its parts. In most human communities, features of a complex are *combined* with those of a loose many-particle system; think how closely we are embedded in our family environment, how chance encounters can irrevocably divert us from our plans, and how one influences the other. Nevertheless, we are still operating on a rather superficial level, on which many things appear random and chaotic, which upon deeper understanding turn out to be incredibly coordinated and anything but mechanical. The superficial appearance, however, is an indispensable part of the whole, so we will deal with it a bit.

7 Higher development

Let us now consider the possible higher evolution of a many-particle system into an autonomous complex that learns to respond in a coordinated and appropriate manner to changing environmental influences.

It is easy to associate such a process only with the origin and development of life. However, in order to make clear that the changes involved have a more general applicability, I would like to explain it not by this example, but in an abstract form, which may even make it more understandable.

We begin with a loose many-particle world, where "many" also means diverse relationships and "particle" qualities. Their random effects on each other will eventually bring some of them closer together, creating an "initial complexity," a system of distinct but intensely interacting components.

This is immediately threatened by random environmental influences. If they can break the connection of the young system, then it only existed for a moment. But if they destroy only a small part of it, and maybe another one next time, an internal selection of its elements takes place, so that over time a relatively insensitive torso remains. This was probably a particularly tightly knit fragment of the newly formed structure, which was able to save itself by "sacrificing" the looser parts. If this system core had been destroyed, the "initial complex" would have disintegrated.

However, if the surviving core contains essential feedback loops between its mutually sensitive elements, then it has a real chance of surviving even a *total* threat by reacting as a *total system*: Even the slightest perturbation of one part triggers a reaction of all the others, which, like a regulatory mechanism, can have a mitigating effect on the threat level of the directly affected area. (If, on the other hand, it exacerbates the disturbance, the relationship to the disturbed part must be weakened or broken in some other way - or we are back to square one). Since a threatened segment is a signal of danger for the sensitive complex as a whole, the latter saves itself with it as well.

Within the system, it is not so much the system *elements* that are selected, but rather their *relationships* to each other, which are constantly changing due to external interactions. *Thus, the systemic connection changes* - in favor of perturbation-reducing feedbacks. Certain reinforcing feedbacks can also serve this purpose, in order to increase the sensitivity to danger signals *appropriately*, to balance missing *necessary* relationships differently, and to make better use of the few *favorable* influences.

It is no longer only the environment that selects, but above all the internally active system itself. It strives to maintain itself. If the elements of the system were *too closely* intertwined, this would not be possible and the complex would destroy itself in a chaotic reaction.

Let's see what happens next: The system still has relations with the outside world, some of which are important for its preservation. It has adapted its behavior to the change of these relations, also to the lack of what is necessary, which requires in particular the recourse to inner possibilities. The weight of those processes that helped to compensate for what was lacking grew, because it is usually more difficult to find something specific than to avoid it.

The more diverse and changeable the environment, the more the system's vulnerability had to be transformed into flexibility. This could only be done by increasing the complexity of its *internal* relationships, for example, by allowing its processes, which had previously been directed in the same way, to relate to each other in *different* ways after various interactions and to remain as advantageous combinations or to gain in importance. The system became even more sensitive, more versatile in its reactions, but overall stable: an autonomous unit.

It now affects its environment in a more diverse way, which provokes even more diverse - by nature hardly repeatable - retroactions. The interior of the system also changes irreversibly (due to its truly or pseudo-independent elements), by which it strives *out*

of itself for new external relations, i.e. stimulates its further complexity.

Meanwhile, the surrounding many-particle world is still struggling to form and evolve initial complexes. But both are now additionally stimulated by the manifold interactions with the already existing complex. As a result, the environment, like the complex, reacts in an increasingly differentiated manner and thus becomes inexorably involved in the complexity.

Now the next stage of development can follow. The manifold retroactions again promote the increase of the complexity of the complex until its core approaches a chaotic state and can only survive by striving for relative autonomy from the outer layers. A hierarchy of relatively independent, inwardly increasing and outwardly decreasingly complex subsystems unfolds. Eventually, the outer ones even have to decentralize *internally* in order not to become unstable for lack of direct connection to the previous center. (Here, as in the following, the oscillation between seemingly contradictory processes, as well as their ultimately enriching synthesis, is again clearly recognizable).

Let us first summarize: In a statistical manifold, more compact systems are formed by chance, and their complexity increases by selection, first of whole systems, then also of their elements and variable structures. While internal and later external feedbacks increase the complexity of a surviving system, its sensitivity especially that of its center, increases accordingly. This sensitivity limits the increase in complexity only when it no longer manifests itself in the protective *flexibility* of the organism, but in chaotic-suicidal reactions.

Already before, external interactions have integrated the environment more and more into the complex. But now the same must divide itself hierarchically. Interestingly, just this allows the *core* of the hierarchy to reach a maximum of complexity and flexibility under the protection of its outer decentralized shells. The

stabilizing interconnection with its less complex shells now prevents the fall into chaos.

The center takes on the role of the brilliant theorist, leading his independent collaborators on a more or less long leash, with the latter occasionally bringing him back down to earth. Each side relies on the other, and it is no secret that a balance of centralization and decentralization takes any organization the furthest. The ant state emphasizes decentralized control, while the ant body and the human organism prefer to subordinate themselves to their respective brains. Meanwhile, the human state (usually) combines both forms of organization equally.

The higher development described does not seem compelling. Even under favorable conditions it is at best probable. Nevertheless, it comes about with the essential participation of determining processes and shows us the interaction of necessity and chance. While we recognize in the irreversible change of a system the realization of its infinite potential, the higher development reveals to us the aspiration to approach *locally* the manifold interconnectedness that we expect in the direction of the universal continuum. The intensive stimulation of the parts and the higher flexibility of the whole system simultaneously increase the number of possible combinations and thus contribute to the realization of a more comprehensive potential - beyond the usual irreversibility. Finally, with the expansion into the environment, the complex transcends its locality and also strives extensively toward the absolute universal continuum.

Hierarchy and wholeness

8 Harmony, coincidence and predetermination

I ask you now to remember what we had found out in chapters 4 and 5 about unity and opposition, because their interplay is not spared by the increase in complexity. What exactly is changing?

In a complex, the parts, despite their differences, enter into a much more intense relationship with each other than in a loose association. For this reason, the unity and opposition of the components are more strongly related to each other. Each partial unit is exposed to constant "disturbances" from the rest of the complex, and divergent partial structures are again "reflected together" by the surrounding ones. Opposites may result from too oppressive unity, and unity may be forced by external opposites. Unity and opposites quickly turn into each other; in this high dynamic they are hardly distinguishable (like the relations and objects within a complex). But they do not really merge: we know that a complex like a brain contains a *variety*, just more unity of unity *and* opposition, not a mush of unity. Otherwise you would not have read this far.

In this way, however, opposites cannot appear as intense contradictions, for within the sensitive complex an intense relationship means either primary unity or destruction. High sensitivity allows opposites to exist at most relatively statically, in the form of qualitative differences. They arise from the overall dynamic, for example, of thoughts and feelings, as mutually independent stabilities, such as opposing character traits. These can also dominate alternately, as perhaps in the fulfillment-seeking woman of our marriage example.

So if simple units and opposites are not enough to describe the interaction in a complex, what would be more accurate?

I suggest the term "harmony." Without harmony, the complex is either destroyed (preponderance of internal contradiction) or chaotic (preponderance of tendency to excessive unification of parts). Both emphasize the mutual exclusion of unity and opposition

rather than a balanced interrelationship between them. We also find such isolation in a looser many-particle system (e.g., a gas or a swarm of mosquitoes), where the particles act primarily as separate entities and usually interact only randomly. They work together relatively disharmoniously, which we have described as mutual "disturbance." (I already place the ant state on the borderline of complexity. But even complex organisms do not get along without a certain independence of their organs, so that the door to internal conflicts is always open).

A functioning complex, on the other hand, unites unity and opposition to a high degree through the intensive interrelation of pseudo (!) independently moving parts. (*Besides*, it also contains more truly independent things.) This harmony first reveals itself in constant and manifold movement, because movement connects with *others*. Even continuous alternating motion - which does *not* lead to separation - is only possible in the coordinated interaction of all participants.

Rest separates things. It is true that rest and motion merge, but how can components that are *mostly* at rest coordinate with each other? Those who hardly interact with others will hardly be able to respond to them. The residual movement between the sides, as *part* of a predominantly resting relationship, can only realize a disharmonious relationship - as in war, where one is limited to exchanging shells.

In contrast, even simple open movement appears more harmonious, since it at least continuously grows beyond its moments of rest instead of maintaining them. On the other hand, it remains monotonous without movements in other - even opposite - directions. Harmony requires a certain amount of "disharmonic" breaks, feedbacks, and stabilities in order to become multiform and, in a broader sense, harmonic at all. No music without all (or only) repeating passages will be perceived as very harmonic. Each passage must allow for variations of itself, which together can only create a complex piece.

But what is truly new is only what is unpredictable. The brain contains the unpredictability of pseudo-independent thought processes, and the ant state contains the real independence of its "citizens." (We will see later that the two kinds of independence are basically identical).

Thus, harmony and disharmony form a *higher* harmony. It is described less by interacting objects than by vibrations. These do not collide, but interfere (overlap), are modulated (mixed), and resonate with each other (reinforce each other). The focus is not on the mediated objects, but on the unity of rest and movement, not on the structured flute and the flowing air, but on the sound. We do not know exactly what inspired an artist's ideas, but we enjoy his living work. In the same sense, we cannot only hear or see harmony, we must *feel* it.

Does the path to the absolute universal continuum mean harmonious development? *Basically*, it should be, because it leads to the all-encompassing unity of the *manifold*. To aspire to the universal continuum, a system must gain harmony and versatility, which it achieves by increasing complexity - which it does *not* embody *before*. Thus the higher harmony of its path contains disharmonies, but without these *contributing* to the development of its harmony. Disharmonious paths are by no means *necessary*. Similarly, the successful expansion of complexity in interplay with the environment requires the transmission of inner harmony to the outside, not the absorption of outer disharmonies. Excessive separation is never progressive in the long run.

However, limited disharmonies can be integrated into a higher harmony. For example, on the way to a richer society in every respect, *all* nations should be included (but not mixed), even the warring ones. Only together can *all* sides learn from each other and *resolve* the causes of conflict instead of allowing them to be destructive. On the other hand, *in the context of a basic willingness to cooperate*, the signal effect of targeted boycotts can make sense.

High complexity also shows us how determination and chance can be harmoniously combined. Causal relationships and unpredictable reactions form a functioning dynamic structure. With increasing density, however, its inner processes become less and less logically comprehensible. Logic and statistics unite on the random, seemingly chaotic side. Mirroring this, in a loose system of diverse but scattered parts, all determining relationships are so far removed from each other that they can at best interlock by coincidence. The change of a predetermined sequence is unpredictable; the partial units of the system influence each other only by chance, but at least often enough that we can still speak of *one* system. The latter, of course, has little to do with harmony, while we can at least attribute a *hidden* harmony to the unpredictable complex (without guarantee).

Both extreme structures, the densest complex and the loose many-particle system, are dominated by *statistical* logic. This is the case when structures are still recognizable, but not the *way* they influence each other. Therefore, in such systems, as well as in those combined with them, there are always possibilities for the unknown to act. The apparently structurally closed organism contains further hidden relationships. It is not really closed. For this, all paths would have to be known and traceable, which would unite logic and statistics on the deterministic side in an ideal machine.

In an open discrete real world, random and deterministic relations are, by their very nature, as far apart as the parts of the particular system under consideration. Accordingly, logical-deterministic and actual-statistical results usually differ. The uncertain weather forecast comes to mind as an apt example. Furthermore, every car driver will confirm that even the behavior of his carefully designed vehicle can sometimes only be understood intuitively. The unknown is at work everywhere, and it is primarily its relative *separation* from the known (not so much its harmony with

it) that allows logical determinations to be of at least limited validity.[7]

The most powerful relations, such as the unity of distinguished or simple motion, reach the greatest span of *equivalent* correspondence of logic and statistics: one can say either that the power of motion follows from its logic, or that this logic follows from its statistical-combinatorial power. However, such a power resembles a closed system (separated from everything unknown), since it seems to *exclude* more concrete relations. For this reason, it cannot stand well for harmony between the logical and the actual.

We can only speak of true harmony between determination and chance when they also appear as themselves and yet cooperate with each other. This often happens spontaneously in certain moments. On the other hand, a possible *more complex* harmony between both sides is often hidden behind a disharmonic interplay. Predetermined movements are randomly influenced by just such movements, unpredictably changed, but clearly continuing. (Two old gentlemen, lost in thought, walking straight ahead, suddenly bump into each other and knock down the attentive grandmother next to them). Behind the superficial events, however, there may be - potentially recognizable - a deeper harmony at work, unfolding, so to speak, in a more discrete form. (The involuntary encounter of the two absent-minded professors and Grandma's misjudgment - "They're not blind!" - will make all three more careful in the future and prevent more serious accidents). Only a harmony of this higher and - according to the present state of knowledge - rather uncertain kind can have an all-encompassing validity, especially since it itself contains relative disharmony. We will encounter it several times, especially in the activities of consciousness.

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[7] This statement is weakened somewhat because control loops (such as those found in "intelligent" control mechanisms) can redirect certain *possible* disturbances along a predetermined path. And "chaotic" controls (such as those of the heart rhythm) *use* random fluctuations to maintain a steady state. (Constant small irregularities prevent oscillations from building up.) But here, too, uncertainty is ultimately *eliminated*. Only a complex system integrates it harmoniously into the *autonomy* of its overall behavior.

9 Interwoven pyramids

After these preliminary rounds, let us finally turn to the main theme of this section, which is, after all, entitled "Hierarchy and Wholeness." The need to perceive both features of order in the right relationship is obvious when we become aware of the exaggerated hierarchical structure of many human organizations and the lack of sense of holistic coherence in a competitive society. We tend to see hierarchical structures as natural and necessary on the one hand, but as inhibiting the unfolding of lower-ranking individuals on the other. So let us first question the *generality* of hierarchies based on their most pervasive and inescapable occurrence, where they even dominate chance.

The high combinatorial power of a thing undoubtedly assigns it an upper place in the pyramid of popularity. It describes its probable range of existence, the number of different relations it can unite, and finally its actual generality. This generality can encompass almost anything and is often logically justifiable. Meanwhile, highlighting this thing from the absolute equivalence of the universal continuum may be completely arbitrary.

For example, there is something to be said for a thing arbitrarily picked out of all-sided infinity showing feedback. Because logically, relative stability and structure are only possible in connection with reciprocity. The probability of containing feedback is therefore one hundred percent for every thing! Logically and statistically provable results agree.

This is not surprising: We have already noted something similar about the movement of which the feedback is "composed." The *open* movements necessary to connect this thing with other things now form as such a dialectical unity with the feedbacks of this thing. Feedback alone cannot *exist*, which is why it grows spirally beyond itself, transcending itself *without abandoning itself*. It continues to be contained in the open movement, for the latter is also meaningless without it (see chapter 3). Transcendence, not exclusivity, is what makes back-coupling so powerful. All influences return *completely* only after an infinite detour. Transcendence

means *relating to something else*, being contained in it. This *is* generality, and it requires that neither side be *absolutely* dominant.

Not even one side has to be less general than the other, they can all contain each other in *equal* parts, appear to be general and special to the same extent - just as a *part* of everything else.

However, it is unlikely that anything arbitrarily plucked from the universal continuum (or the imaginary halo) would have a special property, such as quadrangularity. This would be just as logically unjustifiable as the fact that the known physical laws are just like that and not different. We would be going much further into the limited discreteness in which supposed logic and empirical statistics often diverge. To compensate for this, the range of available possibilities could be artificially limited so that deviations from the "logically" expected remain small: we put on blinders. But even then we cannot escape the influence of the *previously* unknown, which is *missing* for the symmetry of even the smallest cake, and which makes us stumble from time to time over the asymmetry between little generality and much incompleteness.

In chapters 4 and 5 we discussed some very general dialectical relations. The power of these relations, which describe a relationship of reciprocity of usually *two* opposite sides, is obviously also based on simplicity. "*Duo*lectics" realizes the minimum requirement of discreteness, two distinct from each other. (Any further specification would already be less general.) It works in *everything* concrete - but not alone: power is not exclusivity. A "duolectic" relation is the primary one of a whole *system* of connections. In highly complex systems, moreover, it can only emerge from the *totality* of all interrelations, albeit always from *one* particular point of view. Thus the inner movements of a people can be expressed in the interplay of two political parties and in the divorce rate as a measure of average marital happiness. The two cannot be completely independent of each other, but depending on the point of view, the partisan or the family aspect takes precedence.

Each aspect is the general one of those relations which it unites in itself. It is at the top of its *individual* hierarchy - also in terms of essentiality, because without *this* unification there would not be *this particular* relationship of its different components to each other: They would never discuss party politics or the future of marriage. Some relations to "lower" levels are dispensable or changeable without changing the *essence* of the individual hierarchy - precisely its primary aspect. The particular set of relationships that congeals in this essence is relatively stable.

The more comprehensively a whole is interwoven with a larger whole, the more dependent it is on *its* stability, just as parties and families depend not only on the cohesion of their members, but on the stability of their entire physical and biological environment. Stability here arises, as the case may be, out of high dynamic, just as each individual person arises out of his or her complex internal and external interrelationships.

Nevertheless, the various aspects in which the manifold processes meet appear relatively separate from each other, like arms and legs, whose complete interrelationship we can neglect or do not need to know in order to understand their behavior when walking. They maintain relationships that are qualitatively independent of their *precise* deep structure.

In the extreme case of the absolute universal continuum, the interdependence of things and relations is increased to infinity, so that any arbitrary point *coincides* with the *total resting* whole. But in a moving real world, the stability of an interrelation, and even more so that of a complex, *also* requires the separation of the (sub-)wholes involved. And their most modest mediation with each other is again initially *two-sided*.

A seminar, for example, consists of the current dialogues of respectively two of the participants, each of whom stores the previous multifaceted, branched course of the conversation and expresses it in his words. The multiple-whole relation of the seminar does not arise without such duolectic partial relations, which are

prioritized on *their* special level and are separated from the other conversations *to the same extent* as the respective *participants* (and their memory) are separated from each other.

Thus, in general, we get a hierarchy from the simplest duolectic relations through "multilectic" complex entireties up to the absolute identity of all sides in the universal continuum. On the other hand, there is the hierarchy at the top of which are the most powerful dia(-duo-)lectic relations arising from the entirety of the lower levels of the hierarchy.

Certainly, each level of hierarchy, whether simple or complex, grows out of the totality of the details of the level below it, which it summarizes. Nevertheless, this totality always goes beyond a duolectic relation, it transcends it multilectically, and finally (but only then!) abandons it in the universal continuum where all hierarchical levels coincide.

If we superimpose the two opposing hierarchies (one at the top simple-duolectic - below complex-multilectic, the other at the top complex-multilectic to identical - below duolectic, but manifold), we obtain a hierarchy in which the priority duolectic (of every *single* relation originating from the totality) alternates with the priority multilectic (the totality of all particulars), where both are more and more united in the direction of the universal continuum (*powerful* duolectic with increasing complexity) and at the same time the wholeness prevails up to the absolute *identity* of all things.

Roughly speaking, everything that represents relative separation is at the bottom, and everything that represents greater unity - including unity with the opposite - is at the top. It should be noted that the highest level, the universal whole, also *unites* the lowest within itself, i.e., *eliminates* hierarchy. The lower levels *merge into the upper*, just as communities and cities merge into a state. Finally, the absolute point of reflection "creates them all anew," respectively embraces them as *also* separate. The state also needs the cities and towns *as such*. Wholeness and separation are equal in it *because of their identity*. (This does not mean that this harmony is *realized*.)

Each object (or subject) is still at the top of its individual hierarchy, no matter what *global* hierarchical level it is on. It is the result of all those interrelated things and levels; it includes its relationship to them, its hierarchical position. A department head is such precisely because he occupies a position between director and worker. The same is true of the latter two. Each individual represents a summary of the whole, as the top of a hierarchy that extends infinitely in *all* directions and is interwoven with all other hierarchies. We distinguish these individual hierarchies as we distinguish persons from one another. And only when we compare them in terms of a limited characteristic, such as authority to give instructions or salary grade, do we form a *new* hierarchy of hierarchies, with the director at the top.

Now an association of versatile hierarchical creatures *must* be based upon something general and - at least in its view - essential which occupies the apex position of this global hierarchy. *Other* associations of the same creatures choose a *different* connecting or determining entity to be the "head": In the corporate soccer team, someone else is probably the captain.

The bosses (and their associated hierarchies), competent in different fields, can now be compared in turn according to a certain characteristic, which establishes an even more global hyperhierarchy. Its possible head, a person who can instruct both the director and the team captain, is able to control both the professional and the leisure activities of the workers through these intermediaries. He can influence each level of the subordinate hierarchies more than the heads in charge there, by acting more *versatilely* on each element. Moreover, when he reaches *the heads of departments directly*, his influence on each worker increases even more.

If we take this further and further, we arrive at the highest level of hierarchy, which directly affects every smallest ramification of the hierarchy tree. Movement par excellence is on such a level, as we have already seen. Nevertheless, it "respects" the individual

hierarchy of each of its concrete forms, because as an *abstraction* it is still only a *part* of them (albeit of *each* arbitrary area).

Curves, waves and circles are different branches of the movement tree, which together form different tops (objects). Changes in one top are felt by all others through the inner signal system of the tree (the mediating movements). The individual hierarchy of each top is valid (existent) in spite of or precisely because of its unity with all the others in a powerful trunk (the general movement) whose wood reaches into all the tops.

Therefore, it makes little sense to overemphasize a hierarchy and disregard the entirety of each individual. Only the highest levels of hierarchy are holistic, they unite *all* individuals and every single one; and they function only through all and every single one. Only the separation and division of individuals creates a preponderance of *limited* hierarchies that can be played off against each other.

The department head does not limit the worker's individuality, in which he has only an insignificant part (as long as the worker does not make him the center of his life). If necessary, the worker can change department, company or even profession - he remains largely the same. However, it is increasingly recognized that all participants benefit most - *most comprehensively* - when a company builds on *individuals* from the outset and gives them as much freedom and responsibility as possible.

Part II

The logics of circumscription

10 The infinitesimal center

In the first part of this book we described many interdependencies: The properties of any object depend on the point of observation and thus on the observer. A concrete something is always compared to its environment and emerges from the interrelationship with it. Even its seemingly unidirectional effect on the observer turns out to be an entirety, because no side is conceivable without the other. Everything, from the rarest forms to the most general content, appears as an entirety of different components.

Wherein exactly does this entirety consist? Obviously not only in the object itself, but it rather also encompasses the object's *relationship* to its halo, an inter*action.* 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.

Remember our example of the car that can only be recognized by comparing it to its surroundings? 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.[8]

However, we never discern its entire underlying diversity. What we respectively designate as a car - typical build, rolling means of

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[8] 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 *differingly*, but also *relatively independently.* These surrounding objects first differ among each other, and only become relevant to the object when they are interconnected within it.

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 aspect 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. However, *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.

Looking into the depth of a circumscription, however, does *not necessarily* open up more details. When we talked about the abstract relationship between movement and rest, we could observe how the reciprocity between the two is often repeated down to the smallest detail without taking on more diverse forms. Similarly, the outward richness of detail in a jeep congeals rather poorly into the abstract term "car. But the Jeep offers many possibilities beyond this brief assessment. It is more likely that we will discover its inner diversity (sit in it, examine it, drive off) than that we will *remain* in a dead end of conceptual limitation.

Whether the depth of a circumscription consists of a multiplicity or an abstraction, its relation to the surface relations is reciprocal to the same degree: one does not exist without the other. No circumscription without the circumscribed, no depth without surface, no object without reason.

The deepest level we can arrive at is the absolute universal continuum. One 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 chapter 2. 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. 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. In the following chapter, we will begin to look at these effects.

11 Internal pressure and external pull

In contrast to the definiteness and identity of the infinitesimal center, one can distinguish *different* points in the extended imaginary halo with respect to the discrete observer. Starting from a concrete point of observation, the way to the universal continuum leads in many directions, the way outward is open, indeterminate, divergent. This asymmetry between inner convergence and outer divergence is reminiscent of the asymmetry between unity and opposition: while increasing unity closes in on itself, opposition exists only as a *tendency* toward separation. We identify an object with its *unity*, not with (but through) the difference between its parts.

It is also important that the reciprocal relationship of the components breaks the linear logic of cause and effect. The logic of circumscription takes precedence. We do not gain much by saying that the rain clouds have an effect on the forest, which in turn has an effect on the formation of clouds, and so on. What is important is the climate that results from the *whole*. After all, the sides themselves only emerge essentially from their relationships to each other and include others.

We circumscribe the unknown aroma of a wine we are drinking to a snuffy listener with the most flowery expressions, the meaning of which he *knows*. And only when we remember, during the revolutionary movements of our tongues, the *origin* of this wine, its maturation under the southern sun and in the dark barrel, does it taste right to us. Nothing is elementary, even each so-called elementary particle represents a whole heap of probabilities and can unfold several other particles through which we "analyze" it.

Thus, an entirety does not describe what fundamentally "is" and acts upon others, but it *arises* from the circumscription of what *is nothing in itself*. This circumscription, this extended back-coupling, lifts an object out of the infinitesimal universal continuum in order to interact with others (observers) and thus form a new entirety.

It should make you think that even our "resting" eyeball performs tiny, lightning-fast vibrations, without which the visual cells would no longer register a signal. They perceive only the *change*, the vibration, between different but similar impressions, which are the *non-independent* sides of the overall impression. The similarity of the sides is at least as much a consequence as a precondition of their reciprocal connection. On a larger scale, we compare many stored images or partial images to "get the picture. We see everything in this way. Music originates as a superposition - more precisely: as a back-coupling - of faded and expected tone sequences in the thereby circumscribed, presently existing experience of harmony. This has to be consciously *experienced* only once.

The more the different sides depend on each other, the more their unity is concentrated in the *center* of the whole relationship, because external details become less important. The alternating *movements* stably circumscribe a relatively *static* center and connect it with the outside world. For a change of the whole, even the individual reciprocities become relatively insignificant. Much more important now is the relation between unity and opposition of all sides, which is just described by the relation between center and periphery (where the sides appear more separated).

Consider two states that trade with each other or are at war with each other (which in most cases are mutually exclusive). If they do one or the other very intensively, both sides are essentially shaped by this happening. Their general condition depends on their mutual relationship, on their *unity*. One speaks only of *the* trade or *the* war, less of what the participants contribute to it. The *central essence* dominates the entirety.

In chapter 4 we recognized the role of the ratio between the unifying and the separating tendency in the changes of a reciprocal relationship: The decisive factor is which of the two tendencies is to be identified more with the *unity* of the relationship. Since we now find this unity primarily in the static center, this center must also have the *potential* to change its circumscription!

In the case of the two interacting states, the further development will depend on whether the central event (the present unity) is based on the pursuit of unity or on the pursuit of separation. Either each wants to benefit more from the other than from the distant periphery, that is, to strengthen the center, or to exclude the other by force even more than it already is on the periphery, that is, to dissolve the center.[9] From the present unifying center (trade or war), which *includes* these tendencies in varying degrees, comes change: the expansion of unity through trade or the deepening of the rupture through war.

The aspirations of each *side*, of course, also arise from its very individual social feedbacks. The development of the *whole*, however, is determined by the *communication* of all participants. Only if one wants to *analyze* this communication, one *unfolds* it in participants, methods of communication, etc., whereby the same scheme applies to all these things again, etc.

As long as the whole is in the foreground, a contradiction unfolds from *its* center and leads to dissolution when this *center* no longer holds the whole together. However, the center is nothing without its defining environment!

We should also not forget that every perception of a circumscription involves the *entire* unfolded complexity - including that of the observer. Especially in the case of "in itself" relatively static differences, such as that between the front and rear spoiler of a car, the observer's activity dominates. If, for example, we find that the two parts do not match, we dismantle them *starting from the center of our comparison* and choose others whose common center is strong enough to bring them together.

The following properties of entireties now favor their *expansion* (1), which is characterized by *symmetrical* change (2) and by the *preservation* of older states *in* the system (3):

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[9] The "suppression" of one side by the other can mean either one or the other. The decisive factors of self-responsibility, sense of harmony, and value fulfillment will be discussed later.

1. The inner potential for change, which ultimately can only push outward,
2. The relative symmetry of the circumscribing feedback and the imaginary halo, which favors no direction,
3. The relative stability of the feedback loop, which largely closes the system.

"Expansion" here does not only mean a quantitative spatial expansion, but also an increase of inner *variety* in all directions. With it, the number of dimensions of the state space, the *qualitative* differences (see chapter 3), grow; at the same time, the circumscription of the whole leads through a more multifaceted world.

We have already seen how the open halo, with its inexhaustible supply of developmental possibilities, promotes irreversibility and complexity. We will call this the "suction" of the outer potential, as opposed to the "pressure" of the inner potential of circumscription.

The *infinitesimal* center of a feedback system, as shown, is the absolute universal continuum. It expresses itself in the real world, it reflects onto it, onto the path of its realization. Only it does not do this alone from the infinite distance, but as a central component of every *part* of this world. *It expresses itself through every single thing.*

While the stability of a system is based on its feedbacks, the *independence of its development* is based on its internal pressure or drive. Only this drive (not the external pull) is identified with the system. And the universal continuum has the same potential as inner infinitesimality as it offers as outer infinity!

Pressure and suction are its expression "forces," both acting in the same direction. In the example of an expanding complex, we have observed how they work hand in hand: in this case via the dense pseudo-chaos in the core and the loose statistical deterministic many-particle world outside. The connection of a system to the convergent and divergent manifestations of the absolute universal continuum is mediated by very concrete relationships, which we will come to in detail.

Without entering into these relations, however, we recognize that because of the circumscribed determinacy in any relation of reciprocity, the universal continuum must be expressed *individually through* the latter. The only way to the real connection of the infinitesimal center with the imaginary halo is through the individual structure of the existing circumscription, thus must be mediated by *its* expansion. The concrete system (or the existing world) limits the actual possibilities of expression.

This harmonizes with the fact that each object and its movement is an individually limited embodiment and expression of the underlying but hidden whole. The many different relationships that lead to a particular object fold into its apparent form. While their remaining diversity reaches its maximum at the outer edge of a kind of crater or funnel that it forms in circumscription, it is reduced toward the center and further out, so that we perceive less and less of the deeper forms. The hidden *can* be conveyed upward, that is, unfolded into external richness, but it remains oriented to the further development of the known, with which it is reciprocally connected. (Like everything hidden, an outer surprise comes *from within*, if we consistently include the existing halo in the circumscription. More on this in chapters 13 and 18).

The existing diversity on the one hand circumscribes a center condensed to uncertainty, which on the other hand encloses the *essential* potential for change of the whole; and this in view of the invitingly open halo. This constellation literally cries out for expansion! If we follow the mediating movement between depth and surface, or core and periphery, we *can* ultimately only experience the unfolding of the hidden, since any restriction ends in a dead end of pent-up energy.

Thus, all things, individually and collectively, in the long run and probably in this moment, are striving for the realization of the absolute universal continuum. In doing so, they interlock to complete the whole.

Something similar is described in many theories that start from an all-encompassing unity that "falls" into discrete states in order

to rise again to that unity. In some of them, such as Hegel's "Science of Logic" and Theosophy, this new unity embodies a *higher* level because of its mediation through the rich discrete states. It is important, however, that the higher unity would disappear again *without* discreteness, that the movement of the discrete *is* this unity. Every convergent movement - e.g. towards formless unity or powerful abstractions (!) - limits itself if it does not lead to further variety and thus changes into divergence. In the end, the complete concrete fullness of every possible and "impossible" world must be realized.

A higher developing system thus produces, as in chapter 7, many simpler, decentralized subsystems with which it constantly renews development. For these more limited "babies," the complexity of their higher "mother" remains nonexistent for the time being. They continue to develop relatively independently. But the unknown entirety works in them *through* them.

This section has certainly left many questions unanswered, which hopefully has not led to any misunderstandings. We will clarify everything little by little. However, one thing is already clear: While in the first part of this book we were able to follow the usual logic, in the future we will not be able to do without intuition. Thinking alone is no longer enough. When linear logic reaches its limits, actual experience must help - and that consists largely of holistic, *intuitive* understanding. This is by no means a more primitive form of cognition, but rather a *more complete* one - even if it *includes* the more limited logical structures.

As we continue to develop the concept we have introduced here, our understanding of both logic and intuition will deepen as well.

Order, chaos and holomovement

12 Enfoldment and unfoldment

Although the fundamental relationship of each thing to all others - usually mediated through "intermediaries"- is easy to see, we often view the respective superficial relationships in isolation, ignoring the larger whole expressed in them. This is undoubtedly appropriate when we want to focus on specific effects. But not if we want to describe their causes exhaustively. It is too easy to succumb to the temptation to think that what we have discovered is already complete, to overlook the gaps in our knowledge.

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; and at least partially before, otherwise we could not speak of an unfolding movement. (Movement requires reciprocity, see chapter 3.) 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.

This does not prevent these mediators from themselves enfolding the whole or acting as unfolded aspects of it. Their movement, like that of all objects, can be interpreted as a continuous alternation between hidden and revealed structures. Mail, for example, mediates between the populations of two cities. The correspondents encode their thoughts in writing (enfold them) and decode the incoming messages (unfold their meaning). Postal workers have to eat occasionally, go home and come back. Transportation vehicles have to be refueled, serviced, taken out of service, and returned to service on a regular basis. They exchange information with other drivers and vehicles through their own drivers (forms of own and other's existence!), i.e. they change through communication with their observers. They arise and vanish and are centers of a different world order in every moment. With this order, they constantly disappear into formations that no longer exist or appear out of those that do not yet exist. All these transverse movements are the mediation of the mediators in their turn with the more comprehensive sphere.+

Nevertheless, we recognize a relatively stable postcar, for example, because we *summarize* its periodic changes. Those interactions and state changes only *circumscribe* it. The car "in itself"

does not exist here either, although some circumscribing aspects may be less conscious to us than the circumscribed condensate.[10]

The perceived moments of wholeness of a moving car thus represent the explicit side of a holomovement, the series of its unfolded reversal points. Ultimately, every recognizable section of motion must be an expression of all motion in the universe, which can never be seen completely, but neither can it be excluded. (Especially not in view of the ultimate continuity of the universe.) You can already guess what this means for our human actions, because then of course each of them also enfolds the motion of the whole universe.

We understand that a whole can essentially determine something single. However, the effects, which are often mediated through many intermediate stages, raise the question of how something single can have a significant influence on the incomparably larger whole. In this context, it should occur to us again that the greater the complexity of the whole (in the direction of the universal continuum), the greater the sensitivity to initially small effects. The single acts quite comprehensively. Conversely, the complex expresses itself only very limitedly in the simple, since the latter naturally offers fewer possibilities for reaction. Thus, a certain symmetry of the intensity of existence sets in by itself.

Two seemingly separate events can be connected without any discernible intermediate stage. They act synchronously. You have probably been in a situation where you "accidentally" expressed the same idea as your partner or colleague. You both developed the same thought, perhaps in different ways. Suddenly a deeper order was revealed, but the tortuous path to it remained hidden. The implicate worked "directly.

In contrast, we unfold the universe through traceable movements in an unfolded way, through existing interactions with other

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[10] Of course, the whole thing also works via e-mail, i.e. with personal computers, electrons, waves, servers, power sources and - information packets. Especially the latter are kept artificially constant.

objects. These we include most clearly in comparison to the un-
known ones in the background. Nevertheless, even every trans-
mission itself must enfold the background "crossways," that is, the
implicate order *surrounds the* real objects. It unfolds their interre-
lation as a whole!

Let's take again the correspondence through which we partici-
pate in the life of our friends. It reveals itself out of the order of
our society and of nature, unknown in its details, which unites the
participants by means of further processes of exchange. It unfolds
our explicit interaction (an *unfolded* holomovement) by means of
everything that prompts and enables us to write letters and to
transport them. Even if we do not know such a mediator, we know
that there must be an overarching order from which that of the
apparent movement emerges.

Why do we know this? First of all, of course, because each mo-
tion must originate from another (chapter 3). But let us also re-
member that motion exists only as a reciprocity between its mo-
ments. Even the interrelationship between infinitesimal moments
circumscribes an entirety that transcends its details, but... yes, ex-
actly! enfolds and unfolds these details. This holomovement of
merging and dividing *is* the interrelation! If it expresses a contin-
uous movement, it is that of a vortex within a larger vortex, where
all vortices are connected by the one flow - that overarching con-
text - from which they emerge.

On the other hand, every vortex in the center flows into infini-
tesimality, into a point beyond which we do not look. Everything
unknown that emerges from there (or from the imaginary back-
ground) works *for us* directly, immediately. It acts out of the *to-
tally* unified diversity of the universal continuum. Yet we can un-
fold it.

Only because *as a result of its fundamental ability to unfold*, the
limit of the observable stands for the rest of the Universe. The hid-
den *proximity* of its ultimately universal (!!!) diversity establishes
the proximity of a hidden *complexity* - independently of the num-
ber of *known* intermediate steps in which it enfolds.

Order can manifest itself in various forms: in a clearly structured entity such as a tree; in an apparently chaotic system such as the atmosphere, whose movement is such a complex reflection of hidden processes that order is sometimes barely discernible; or in a complex that responds sensitively to a variety of influences but retains autonomy and a stable overall structure despite or because of its apparently chaotic inner life (see chapter 7).

Such a stable structure based on instability corresponds to the so-called "strange attractor" in chaos theory. An attractor is a steady state resulting from a series of motions. For example, the point at which a free pendulum comes to rest. Or the path to which the pendulum of a clock always returns after small disturbances. An attractor is called "strange" only if it is made up of motions that are never exactly repeated, but still form a consistent pattern *as a whole*. The prime example is the orbit of an asteroid, whose motion is constantly and unpredictably perturbed by the gravity of other celestial bodies. Nevertheless, it does not deviate from its "orbit" or "boundary tube" beyond a certain range.

What does that have to do with us? Well: As self-sustaining complex systems, we are all strange attractors of the ultimately all-sided, but hidden diversity that we enfold (e.g. via biosocial evolution and our receptivity to external stimuli). In the circuit diagram of our brain, it is still unfolded quite chaotically. It is only in our not too strange creations that this inscrutable unfoldment of the hidden condenses into an unambiguous structure. The house we build thus embodies - after our brain - a further *en*foldment of the all-sided abundance - and on the other hand an *un*folded order of the brain structure, which *for us* is more diffuse.

In other words: A hidden order can unfold multiple *degrees* of order. In this case, a largely unknown complexity is unfolding what at first appears to be chaos - the electrochemical whirring in our heads. This still unfathomably complicated order in turn unfolds the building planned within it. The more comprehensive order of the cosmos (following David Bohm) can be considered as

a "super-implicate" order, since it unfolds the house by means of the implicate order of the brain.

We recognize a hierarchy of more and more complex and hidden (Bohm: subtle) orders, which *in total en*fold into more limited forms and thus *un*fold in a *particular* way. The hidden in each case contains the original forms of the just not unfolded objects as well as significantly more multilayered connections between the current forms of existence.

The absolute universal continuum, however, has no information other than that of the unfolding urge (the reflection, which first follows a statistical-combinatorial order). Its order is the Discrete.

Analogously, an implicate order, such as that of a piece of music, reveals itself only in its unfoldment. In the implicate form, for example on a sheet of music, there are *other* relationships of the elements to each other and to the observer that describe a different - *differently unfolded* - point of observation. Someone who does not understand notes does not recognize music in them. For him, the sheet of music contains other information, perhaps the score in the sack race.

Both orders of information may transition relatively clearly into one another - notes into music or music into written notes. But only this *relationship* of the orders to each other is their *common* order. It is represented by the skills of the musician or composer who transforms them into each other. This transformation, the hol-o*movement*, unfolds those separately appearing orders of melody and sequence of notes from the super-implicate order of musical knowledge, their essence (!). Without musicians there is neither music nor notes.

I would like to emphasize that the information of an order is *changed* by holomovement, and that actively. The information *does not only alternate* between two different orders, but during their transition the musician adds his individual accent, he offers his personal interpretation.

Moreover, this openness of each order involved allows the *amount* of information existing to fluctuate. When we say that a complex order is enfolded in a simpler one, we mean that it *can* be unfolded from the latter - but it *is* not yet unfolded. Its information content must first *emerge* from the simpler one. And vice versa, it can disappear again.

Every holomovement in itself reaches into infinity. However, chaos theory adds one more thing and concludes that there are infinitely sensitive bifurcation points, where the further direction of a path is co-determined by infinitely small influences. Whether it rains or snows would also depend on the weather in the Andromeda galaxy. The infinitely distant, the inexhaustible totality of the universe is brought forward into the finite. Innumerable (almost) infinitesimal effects overlap, inform the receiving system, and contribute to its change within the limits of the explicitly possible.

Admittedly, the different energy of the transmissions (their *more general* potential, see chapter 14) determines in advance the *rank* of the different effects. The weakest ones (during a *finite* observation period) still get lost in the stronger ones. At least the system that provides the bifurcation point is more actively involved in deciding its further path, in selecting the effects that it reinforces. Therefore, we say here that the external influences only "inform" the sentient system.

What else do we recognize? Order is inseparable from concepts of existence, essence and appearance.

An essence, like the breed of a dog population, projects itself in the existence of its appearances, the different dogs. The crossing of the dogs with other breeds, in turn, transforms the essence of this population with sufficient range of existence. In it, for example, the race "promenade mixture" prevails. Likewise, its implicate order, the genetic code, projects itself by unfolding in living beings. And their new love relationships affect the implicate genetic pattern through the holomovement of their intercourse.

Basically, implicate and explicate form an entirety that transforms only as a whole, because one side is nothing without the other, into which it *continually transitions*. Analogously, an essence without appearances is unthinkable, while intensely connected appearances automatically establish a common essence (see chapter 4).

This essence also likes to hide in the diversity and equivalence of its appearances. What is the essence of a wetland, for example? It can only be seen in the *totality* of all relationships between innumerable living beings, in the *order* of their holomovement.

When this holomovement is also hidden, we call it "implicate" but still emphasize its *structure*. The unfolded forms of life and their recognized movements lead us to the *justified assumption* that an order is at work in the hidden. The imaginary is *potentially* structured. And its order is *determinative* of the behavior of appearances in this biotope.

In such cases, one cannot avoid seeing the implicate order as the essence of the explicit order, as the *complex* essence of its respective simpler appearances. It unites the properties of an essence and an unfolded structure on a deeper (potential, closer to an *abstract* essence) level than the world of appearances (through which an essence exists concretely).

Reality, however, contains *all* these categories. Not only does it embody the unity of essence and appearance, but also the implicate structure is merely hidden *in the explicate* structure. Thus, the genetic order of a dog population *enfolds* into the same different patterns (cells, organs, bodies) that it *contains* in *potential* form. All these patterns are the potential *of any existing* pattern; they can arise from any cell.[11]

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[11] Going one step further, we can also develop the associated biotope of each of its participants with acceptable accuracy. (As I will show, the interior of any object is infinitely comprehensive, but absolutely accurate reproduction is unlikely for another reason. Compare chapter 30.)

In reality, therefore, the essence differs from its appearances because the appearances differ *from each other* because they leave gaps that can only be filled *with* the essence. Accordingly, the essence, like the implicate order, appears *incompletely* in every unfolded object. Most of its potential remains hidden. But its implicate order (more precisely: the structure of the hidden holomovement) we need to explain the connections of the discrete among themselves *without gaps*.

Total continuity, of course, is achieved only in infinity. However, every essence and every implicate order is already unity-oriented as such. The former then multiplies with its appearance - the latter expands. The unfolded structures arise *from* the enfolded (and thus encoded[12]) information *by virtue* of an essence. (*The musician* shows what he has learned.) In other words, the enfolded information is active.

The surfacing of information is always original, because it did not exist before in the target standpoint (A) and nowhere else in the *same* form. We cannot anticipate this unfoldment *exactly*, because even if we decode the unfolded information in another, *more comprehensive* point of observation (B), a part of its potential in A remains unknown (non-existent). A *complete* interpretation seems to be possible only in the infinite - but this is structureless! The shifting of a point of observation, which always takes place in the form of a holomovement, is therefore creative in a very broad sense.

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[12] Enfolding always means encoding, for example of a written sheet of paper. But encoding does not necessarily mean enfolding: the text can also be encoded on an intact sheet of the same length.

13 The reality funnel

Readers familiar with the results of quantum physics may expect a detailed discussion of them at this point. Much has already been written on the subject. But I think it makes little sense to draw general philosophical conclusions mainly from a special field of our science. In this book, I would rather draw attention to the fact that we find indivisible wholes *everywhere*, and that we have to take into account the active participation of the observer. Both are expressed in different ways in different areas of reality, in quantum mechanics as well as in everyday classical-physical interactions and in the psyche. Nevertheless, I will briefly place David Bohm's view of quantum theory in the previous picture.

According to Bohm, all atoms and elementary particles are in a constant exchange of information via a quantum field, an implicate order, into which they periodically enfold and from which they are unfolded again.[13] This means that the motion of each particle influences the motion of all other particles via the underlying quantum field. This connection exists always and independently of spatial distances. Thus, each "particle" emerges from the totality of all others and is itself their "part," a sub-entity.

Since all material things are made up of elementary particles, the microphysical holomovement also operates on the macroscopic level. Through this implicit order, all objects and events form an inseparable whole. Only when we relate the parts to each other on the *explicit* level, their collective whole appears to us as an interaction of separate objects or even as a random correspondence. In this case, we try to apply our usual scale.[14]

In the following, I will stick to my own view, which does not always agree with that of David Bohm.

If we ignore the spatial distance between two objects, they still differ in many ways. As suggested in chapter 3, we can interpret

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[13] David Bohm, "Wholeness and the Implicate Order," Routledge 1983.
[14] A summary essay by David Bohm is entitled "A New Theory of the Relationship of Mind and Matter," Philosophical Psychology, Volume 3, 1990 - Issue 2-3.

their divergent properties as patterns in a multidimensional state space that cannot be reduced to spatiotemporal dimensions. Accordingly, even at the implicate level, much information must remain distinct - precisely *ordered*. If we consider the entirety of an object characterized by *all* its differences, we see that it is more comprehensively, even *fundamentally*, connected to other such entireties, yet *mediated* by the implicate holomovement. Neither a *direct* connection nor a *complete* unity emerges. (The *unfoldment* of the implicate basis then, of course, entails new differences, such as spatial distance.)

At least we recognize a closer connection between unity and separation of objects (or events). The network of relations, including quantum-physical links, turns out to be *more harmonious* than the exclusively classical-physical one, for example, when we suddenly understand the chaotic movements of molecules in a glass of water as a common dance on an implicate lake (the interactions in many-particle systems are apparently less random than they appear on the surface). And an argument between friends often turns out to be a game in which both ultimately grow. In the end, we will discover that the (higher) harmony between limited, comprehensive and - yet to be discussed - infinitesimal connections holds the key to a more complete understanding of human communication as well.

After the quantum field has projected the ordinary interactions, these influence their source again as qualitatively *different* relations. They represent a section of the holomovement that folds back into the implicate, thus transmitting to it the new that has only *emerged* with each unfolding, as well as multiplied by the peculiar relations at *this* level.

Of course, an object must have at least its *deeper* essence in that larger whole from which it *constantly emerges*. Its drive to independent action derives from this potential, which is realized *from within* the appearance. If the overall context is enfolded, it may well stand as such for the essence (see chapter 12). If, however, it

is partially unfolded, even this part first compresses itself into the *single* object in which it then essentially appears. The essence as such is always the core.

In the last consequence, *exclusively* enfolding appearances enable a *concrete* potential - by *forming* the implicate essence. Only what once disappeared in the mist of the hidden determines what emerges again. Here we are not dealing with the indefinite pressure of an infinitesimal center concretized by circumscriptions, but with the potential of an implicate *order prestructured* by exchange with all forms that have ever been unfolded.[15]

What makes unfolded forms so idiosyncratic that they can exert this influence? I suppose you are right: *This* is again due to their circumscription by feedback, both external and internal.

Remember: An unfolding circumscription "raises" an object from the infinitesimal. It gives it a meaning by interrelating its inner properties among 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). We can follow it to the infinitesimal central point - everything else we can only guess at. (Furthermore, the oscillation between depth and surface circumscribes its own enfoldment and unfoldment.)

Think of it as funnel. The uppermost edge circumscribes the center, towards which we "slide" into the depths of the hidden, and from which the funnel shape arises.

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

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[15] Exactly what this means in *existential* terms will become clear in Chapter 18, at the latest, when we come to the discussion of dynamic existence.

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.[16]

Let's clarify again the difference between inner and outer connection to the universal continuum:

First of all, the interior is within a finite area, so it is *enclosed* by certain boundaries. Seen in this way, an interior infinity like the one described above can only be convergent, tending toward a point at a *finite* distance from the circumscribing boundary. We can see the center of the funnel. Everything external, on the other hand, lies outside the finite domain, is - without additional assumptions - divergently infinite, nowhere bounded.

Now we connect the main results of the previous three chapters:

As you know, the divergent infinite forms the halo background for finite objects. But we identify something with an object only when we perceive it as its *interior*. A swing chair is different from a chair in front of a swing. Thus, only the *central* connection to the universal continuum is united (inseparable, as we have noted) with each object.

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

This unity is not yet *realized* (not "posited," were it up to Hegel). But it is in the process of 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

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[16] For now, we are only examining the *explicit* perception of the inner relationship to the whole. This is not yet the progressive *unfoldment* of depth, for that would require a *change* in circumscription.

whole.[17] 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.

Now, because of the still existing asymmetry between foreground and background, between convergence and divergence (respectively pressure and suction inside) of every existing funnel, the holomovement finally *expands* everywhere into infinity to bridge the respective external differences (compare chapter 11). The comprehensive reality funnel widens. Its infinite development strives for the *complete* projection of the holomovement by unfolding all circumscriptions more and more. The depth of the funnel(s) reveal(s) itself (themselves).

In the absolute universal continuum, "implicate" and "explicit" ultimately coincide in an indefinable identity. But its *reflection* onto enfoldment and unfoldment is the ground of all "breathing" reality. (Illustration)

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[17] Now also the *imaginary* background or underground (which *appears* as a potential multiplicity of outer objects, as an "imaginary halo," but itself always remains hidden - see chapter 1) is linked to the interior of the existing objects. Consequently, it also lies within its uniform halo appearance. In some respects, the halo can be regarded as the "space" of all infinitesimal points.
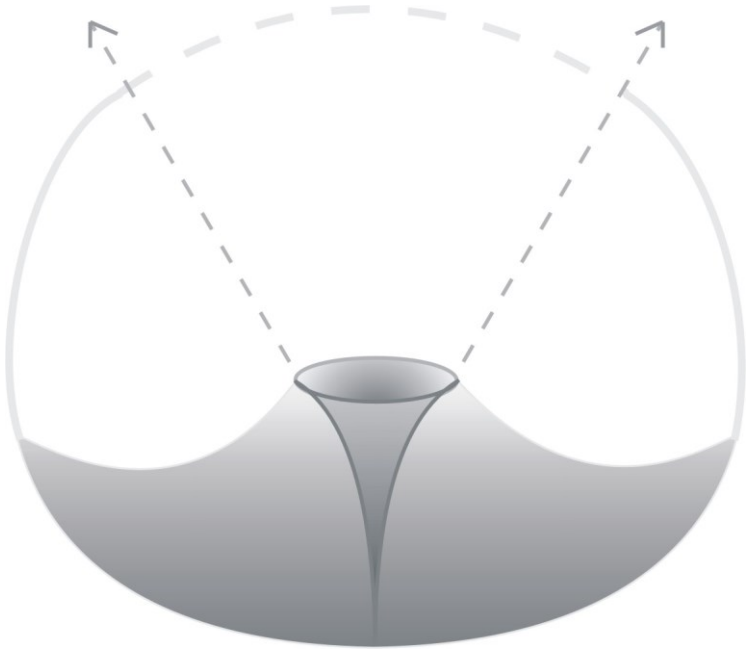
An image can only imperfectly represent the structure of our reality: The edge of the crater symbolizes the most visible circumscription, while the existing halo falls off outwards and conceals the imaginary background. Inside, the circumscribed whole condenses until it reaches the infinitesimal center 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. The openness of the same and the pressing potential from within the existing cause an infinite unfolding of the holomovement.

14 The potential for order

Of course, the expansion of reality we have just described only makes sense if it takes place in as all-sided a manner as possible. But not as a uniform distribution of energy up to the so-called "heat death," as it is described by the second law of thermodynamics known from school.[18] It is true that the theorem applies only to closed systems, such as a container of water, whose heat is never concentrated in one corner, but is distributed over the entire contents. But it is sometimes tempting to apply it to the whole universe, from which it follows that all structures (accumulations of energy) will eventually decay inexorably. We tacitly assume that we already know everything that is essential in the universe. Thus, the universe can be considered as somehow completed. The universe now ends in the same dead end that we have only created with our artificial limitation to the known. For a truly open universe, such a development is impossible.

Every attractor - including the energetic state of equilibrium - is only *one* attractor in the infinite variety of possible structures and distributions. These differ (not only energetically) in as *many* ways as they represent *different* points of observation - or they are *identical* to a corresponding degree. One wall of fog looks like another, although its water droplets are always in different positions with respect to each other. Just the "disordered" distributions, whose "abundance" makes the increase of entropy so probable, hardly deviate from each other as a whole and practically coincide in a single point of observation - a lukewarm particle soup.

We have already proved that the wholeness of a structure is of fundamental importance. Accordingly, if we compare the *total states* of a system instead of the combinations of individual partial states, *their* variety, a multiplicity of *orders,* becomes probable.

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[18] According to this statistical law, entropy (the disorder of the energy distribution) in an isolated system increases until the most probable state is reached in which the energy is distributed as uniformly as possible throughout the system. Since there are many more disordered energy distributions than ordered ones, the opposite is so unlikely as to be practically nonexistent.

A development towards a final equilibrium can only be necessary for a correspondingly limited point of observation. Here it is even provable, as in our thermodynamics. For an open observer, however, the existing - and in their hidden depth complex - structures strive for the realization of the absolute universal continuum. The most probable state is not a uniform mush, as it appears in a continuous halo, but a maximum diversity of the existing. Only this can claim statistical-combinational advantages on a *global* scale. (How this fits with the absolute identity of the universal continuum we will see a little later).

A question similar to the one raised by the second law is why we live in the world we know, given the many possible worlds - especially the "disordered" ones. This is usually explained by the fact that we could not exist in another world, or would not be ourselves (the so-called "anthropic principle"). A compelling argument, no doubt.

Regarding disorder, however, one should consider - in addition to the above - that any chaos can be experienced as well-ordered from *another* point of view, like our brain waves when we *think* in them. (These are less in *thermal* disorder, but a *philosophical* application also goes far beyond thermodynamics). And how could we rule out that even the order of an enclosed set of water molecules increases in a hitherto unknown way?

The "anthropic principle" does not explain how order comes into being, nor why exactly *this* order exists, but only expresses the inability to deduce any *particular* order from itself. This corresponds to the result of Gödel's incompleteness proof described in chapter 5.

However, if we understand disorder as *enfolded* order, it becomes clear how order can *unfold* from this "chaos."

In order to emphasize this aspect, I will now describe a process of enfolding into and unfolding out of chaos, which abstractly summarizes several processes. In a concrete and always limited area of nature, however, one or the other of these processes may prevail, or none at all. In a more comprehensive system, they will

always come together. You can imagine brain waves or thoughts, or a crowd of people, animals, bacteria, molecules; as you will easily find out, the following could have been copied from all of them.

When too many opposing effects collide in a limited space, at some point a stable structure is no longer possible. The former order turns into chaos, it becomes enfolded in it, hidden. Although all parts still move on clear "paths," they have "adapted" to each other and balance each other out. Meanwhile, the information about the original movements is not lost, but only encoded.

Only from this relative calm can individual parts gain influence whose effects were previously suppressed by the coordinated power of the others. A small movement that "accidentally" breaks out of the general chaos now unfolds a locally ordered relationship to its environment due to the still unambiguous links. The environment thus gets the chance to join the fluctuation by supporting it, i.e. reinforcing it. The resulting larger deflection causes a stronger excitation of the chaotic set again, and so on.

Such resonance is possible because "chaos" is deterministic in reality. And it works only if there is enough energy (from originally ordered motions) to amplify deviations more and more. Consequently, a single resonant feedback can cause similar loops, so that the whole system builds up to a new overall order. In this process, the form of the "first" feedback is used again and again (iterated) in a spiral fashion, and at the same time enriched with the forms of the other processes involved, until a new form of feedback takes over, which encounters the same resonance. Provided that at some point dampening feedbacks also emerge, a stable organization will form of its own accord (see chapter 7).

The transition from order to chaos and the emergence of a new order is what we observe. But it is only because order has always been present that chaos has the potential to become a discernible structure again. From nothing comes nothing. Even the initial fluctuation was determined out of chaos; or it was caused from outside, in which case the same applies to the whole system.

Therefore, the emerging new order seems to be self-organizing only to us. From a more comprehensive point of view, which is able to decipher the chaos, it is a *re*organization.

This is undoubtedly creative; and no point of observation is so comprehensive that for it the measure of order could not still increase or decrease. On the other hand, a holomovement also *preserves* certain forms; it embodies an order itself. This becomes particularly clear in the similarity of structures that have been transformed into one another via the implicit order of chaos. So-called fractals,[19] which emerge with an expanding and multiplying feedback - the *movements of unfolding* - not only recall the previously enfolded patterns, but also remain similar to themselves on all scales of size: their essential order characteristics persist throughout the holomovement. *To us*, on the other hand, it seems as if chaos is able to remember the order that is "submerged" in it, as soon as an occasion (an initial fluctuation) is found for it to do so.

One might argue that not every enfoldment and unfoldment describes a fractal form or takes place in expanding and multiplying spirals. However, we have already explained why feedback is necessarily present *everywhere* (chapters 9 and 10). That's why it must also work in each smallest section of holomovement, namely by causing a *directed* motion, altogether a spiral motion. This contains - formed by circumscriptions different from each other - structures, differences and relatively closed areas, which are distributed in a larger space with progressive expansion. They are un*folded* and have been en*folded*.

Still, everything is well-determined, because every coincidence is only based on the ignorance of the observer. The situation changes when, instead of the transition to and from a deterministic

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[19] An example of a fractal is a snowflake, which after melting, evaporating, and re-emerging, never forms exactly the same shape, but always a *similar* shape that is also roughly repeated in each *part* of the snowflake. We find fractals everywhere, even in trees and mountains.

chaos, one considers the reflection by the absolute universal continuum. Here we can hardly speak of hidden determination, because the formless unity is now truly total.

David Bohm would say instead, "Order reaches an indefinitely high degree, it becomes indefinitely subtle."[20] Its *complete* unfolding, however, would be at the same time an enfolding - not because the space of action would be so narrow that chaos would emerge, but because all-sidedness can "exist" only for one of its *limited* embodiments (as a *transition* to it, as described in chapters 2 and 10).

Limited reality *as such* must therefore also be part of the infinitely refined order, especially if it is to satisfy the requirement of not excluding any coarse object. The unlimited includes, so to speak, the holomovement between fine and coarse. Just as it is not enough to distinguish between objects and imaginary halo, it is not enough to distinguish between coarse and infinitely fine order. All these distinctions coincide in the infinite.

Precisely for this reason, there is no "naked" continuum, but rather a point of reflection onto the relative separation of (respectively from) the existent. The identification of continuum and discreteness "lasts" only an infinitely short moment. Its infinite potential could be called, freely after a saying of Jiddu Krishnamurti,[21] the movement of absolute silence.

But it is a *potential* only for us, who again distinguish between the point of reflection and reality. The absolute universal continuum *is* rather the *way* to it (like the absolute idea in Hegel), which is only symbolized by the reflection.

Let us note the essential difference between Hegel's, Bohm's and my views:

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[20] But also "going beyond any specifiable level of subtlety"; D. Bohm & B. J. Hiley, "The Undivided Universe," Routledge 1995.
[21] J. Krishnamurti / D. Bohm, "The Ending of Time," Krishnamurti Foundation 2008.

Hegel	Bohm	Janew
Absolute idea that is *clearly determined* by the *logically necessary* development of reality.	*Order* of infinite degree, meaning an inscrutable but still universally valid *determination.*	Reflection in an all-sided *continuum* respectively absolute identity. Thus, the reflected is *no longer fundamentally determined*, but only pre-structured by statistical-combinatorial powers.

All three conceptions contain a kind of reflection, which is derived in different ways. In the conception I advocate, it results from the ultimate total unity of identity and distinction of *all* realities. This conception includes Hegel's logical necessity in the form of statistical power, as well as Bohm's infinitely fine order, which occurs "just" before and after reflection, or, to be more precise, only appears in it. By considering *total* identity, *absolute* indeterminacy, the meaning of creativity is raised to a new level. More on this in the next section.

Let us return to the level of concrete phenomena. Here, too, everything that is implicate initially has a relatively unspecific potential, comparable to the darkness of the night. Only when a light approaching from the distance turns out to be a car headlight do we know that it will not rise far above the ground, that we are not looking at an airplane or a UFO. The hidden thing has partially unfolded into a car, limiting further possibilities. Is it a police car looking for us, a truck about to roar by, or just a convertible whose driver is enjoying the balmy night air? Part of the hidden potential has become the potential of the unfolded object.

Let's say a truck finally passes us. Meanwhile, its various positions are being unfolded one by one and enfolded back into the larger environment that contains all the positions. To experience this process more vividly, you can imagine the truck disappearing

behind a hill from time to time and reappearing in between. In this way, the relief of the landscape also unfolds out of the darkness.

The implicate order connects each section in which the truck appears to the next. But we already know approximately where the lights will reappear: The future realizations of the hidden potential are oriented to what has already been realized, to a law of motion that we think we recognize in the hitherto developed form of the truck ride and the landscape. (Also, in whatever else comes to mind about cars and terrain.) More precisely, this "law of horizontal motion" is justified by the *interaction* with the implicate order, because if valleys did not disappear again and again in the darkness, the vehicle would stand still. The next lights *should* not appear then.[22]

It follows that a "law of motion" - the more stable pattern of a holomovement - must be just as capable of change as the conditions inseparably unfolded *with* it and under which it applies (here, for example, the course of the road). It exists only in what is present to us: the truck suddenly "descends" fifty meters vertically because the road has disappeared into the abyss after a recent landslide. An unforeseen change of circumstances has occurred because holomovements are still at work that do not reveal themselves to us in the same way as the movement from valley to valley. The latter represents only a *part* of the total flow (of world events).

Therefore, all objects and relationships can develop creatively under more favorable conditions. Otherwise, nothing should strive for the absolute universal continuum, because the potential once determined would never increase. Only contact with the hidden diversity allows the unfolded to expand. Its creativity is as inexhaustible as the unknown.

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[22] We could also extend the example to multiple vehicles appearing one after the other, each of which travels the route of its predecessor *on its own* and (must) disappear completely. The principle would be the same. Only the routes would be more similar than the valleys, the "law" would be "harder".

Conversely, no object can be definitively "destroyed. Would that have been a comfort to the driver? I think so... But we will get to that later.

It has long been clear to you that by "expansion" I mean the expansion of a *point of observation*, an individual reality, i.e. the increase in complexity of a (also self-referential) structure and its propagation in the environment, but not necessarily the production of matter. What does "potential" mean in this context?

You could say that it is something like energy. But I don't want to use the term as narrowly as in physics. More generally, a given potential simply denotes the "distance" to another point of observation. The more different this standpoint is from the present one, but the easier it is to reach, the higher is the potential between them. A high potential therefore means a close connection between near (easily accessible) and far (very different). Imagine its tremendous strength at the reflection point of the Universal Continuum, where the absolute unity of the worlds is *identical* with their relative separation!

Let us first consider a simple example. A stone weighing five kilograms, suspended by a thin thread over a valuable vase, embodies a quite respectable potential, because not much is missing until the system (and the owner's mood) is in a strongly changed state. But the owner puts a stable chair over the vase in time, thus significantly reducing the potential of the stone still "hanging by a thread. The fateful state is now almost impossible to achieve. The stone finally falls on the chair, leaving only a scratch.

Let's say instead that the stone smashed the vase. The more extensive the resulting change of the point of observation, for example, the more people felt connected to the vase - a memento - the stronger the potential of the stone. The change it caused had a greater range of existence.

Why do we attribute the potential or the corresponding energy only to the stone? Aren't the vase and the thread, even the floor and the whole environment, also involved in the creation of the

concrete potential? Indeed, if we consider only this point of observation, all its elements contribute to the one particular potential, *the potential of the standpoint*. But we can also take a bottle of champagne from great-grandfather's cellar instead of the vase - the result would not be much different, just more foamy. The stone is (largely) the same in both cases, and the changes of the actual standpoints correspond to each other in their measure. So the stone, unlike the vase, is capable of effecting *similar* changes in *different* situations. Its potential *abstracted* from these points of observation - its energy - has a larger range of existence than the vase's potential, which can also be abstracted.

The term "energy" does not even refer to a concrete "carrier" that can change or "have" different energy. Whether a stone or a brass lamp falls is beside the point. Nevertheless, energy cannot do without a carrier, because it always refers to an interaction of concrete objects.

Similarly, "information" abstracts from a specific information "carrier," although it always appears as a concrete structure. When a text is transferred from paper to hard disk, it is (largely) *reproducible* as a printout. Nevertheless, there is no text "in itself."

Finally, energy and information are abstractions *from each other*. A "dead" newspaper text can trigger a mass protest, while the energy of the people might otherwise have been discharged in the soccer stadium. On the other hand, the information *in that particular situation* "possessed" the potential to "discharge" the masses. Better said: It was in the whole constellation.

In this sense, we now want to gradually reunite the material carrier with its abstract potential and information structure from the perspective of the "point of observation."

In order to assess a potential, we have to go a little beyond the point of observation to be changed, anticipate the vase shattered in the future, and thus take a *more comprehensive* standpoint. This standpoint anticipates change. However, the potential standpoint exists *primarily* only for the "overhanging" part of the present one, i.e., at present still with a small range and little intensity. (Only

when it has happened will all become awake.) Its potential for greater range and intensity of existence will have been realized only when the existing beside it has given up its present priority. "Potential" is, then, the relationship between a revealed point of observation and another *partially* enfolded within it. The potential standpoint is unfolded only so far as to be unambiguously operative, and compressed strongly enough to be able to realize itself further.

"Matter" (the mere "carrier") now means a point of observation *without* relation to the more comprehensive one that would include change. Thus, potential remains outside. Matter refers to the actual state (rest), potential or abstract energy, on the other hand, to its relation to future states (still rest). Their union is called *motion*. And since everything that exists is in motion, since every point of observation is constantly changing, matter and energy are *inseparable*. Already the very concept of energy, by referring to motion, includes "resting" matter in the form of moments (compare chapter 3). Instead of changing matter, we can therefore speak of changing potential or energy transformation.

However, only the integration of the energy into the concrete structure (the information content) of the point of observation opens us the *meaning* of a possible change in all aspects. In order to estimate this meaning, we likewise need an observer who judges the possible transformation of the narrower standpoint from an extended standpoint, with all its concrete consequences. But while above we still abstracted from a part of the potential, namely the *activity* of all observers, we must now consistently include it. The recognition of a possibility (its existence in the current point of observation) has an immediate effect on its probability, e.g. if the owner of the vase now hurries for a protective chair. Will he make it or not? Immediately, the total potential of the situation has changed: the pile of shards has moved farther away. So the meaning of the potential for the standpoint also has a meaning for the meaning of the potential: The owner calms down a little once he realizes the possibility of salvation.

Such meaning loops (meanings of meanings) shape every self-referential system; they help determine what will ultimately unfold. With increasing complexity they develop more and more irreversibly and can only be grasped intuitively due to the increasing variety of circumscribing details. Here, feeling can expand the limits of conventional logical cognition by integrating all feedback and grasping the meanings of the system as an individual whole.

Having discussed holomovement in detail in this section and linked it to the concepts of circumscription and potentiality, we can move on to the central theme of this book - the creativity of consciousness.

Conscious creativity

15 Activity from the depth

Every system in existence is active. It causes changes in its environment that would not occur without it. And as we have seen, this influence in turn depends on influences of deeper origin, which the active system *transmits*. As a transmitter it is a creation of the hidden, but also of the selectively observing environment.

Anything new that a system embodies and transmits must, on the one hand, come *immediately* from the unknown and, on the other hand, relate to what already exists in which it is to be *effective*. Otherwise, it is either not new or has not arisen. An event that is *completely* foreseen in its mediation *has* already occurred, while the spontaneous emergence of an *unobserved* ice crystal remains imaginary. In a real creation, the unknown and the known always participate *together*. That is why we speak of the *creativity of a particular system*, namely the one that controls the unfolding of the unknown potential into relatively stable loops of meaning, into relations with an environment in which the creations can *exist*.

Just as energy and information merge into the meaning of an event, unpredictability and its control merge into holomovement. This flows into circumscribed centers - of the total system as well as of the subsystems - beyond which we do not see and from whose infinitesimality all creativity worthy of the name must originate. But we have already justified why only the reference to the existent gives particular meanings to each of these points of reflection of the universal continuum.

Therefore, existing objects appear to be the source of creativity. Depending on the range of existence of their effects, they are called more active or more passive (see chapter 1). Nevertheless, whoever *chooses* to be passive also acts actively.

Strictly speaking, the difference between activity and passivity arises from the difference between inside and outside: "Range of existence" applies only to distinguishable objects; the inside of each object is combined into a unit, so that each effect can be

identified with a well-defined source. When an effect reaches other objects beyond this area, the entire source appears more active. *The volcano* erupts, not the magma; *man* is active, not his mere mind. Otherwise, the source remains passive (activity = zero!) - regardless of whether other sources act on it. (Of course, if you *compare* the activity degrees of objects, some will be less active than others, or just "more passive").

So the one who can bring more of his own identity into a community is more active.[23] But only if he keeps his idiosyncrasy in the activities within an appropriate framework can he be identified with that activity.

If someone consciously renounces a possible action, he still influences the *foreseen* and *thus* real goals, so that these again recede into the background. Consequently, there can be no passive *decision* between *considered* probabilities! Every choice must be based on a moment of activity that transcends the options. We will soon recognize it as precisely that from which the activity starts *within* a circumscribed source.

Activity can be expressed in a statistically irreversible change or in a clearly determined movement. Or also - combining both - in a purposeful expansion. Such expansion results from the harmony of statistical and determined development, as we have described it on the basis of an expanding complex. It is by no means accidental, but results from the unity of combinatorics and reciprocity. Irreversibility alone does not necessarily mean expansion, and reciprocity alone is complete. But both *together* establish the urge to *expand the unity*, with the *goal* of the greatest possible presence (see chapters 7 and 11).

In addition, the process of realization does not only create hierarchies of increasingly flexible sub-systems towards the inside, but it also experiences their support. The extremely changeable core region of a complex, for example, constantly plays through

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[23] This also happens when he actively changes himself, i.e., when future versions of "himself" are particularly influenced by his present identity. (See chapter 27.)

new possibilities with its inwardly irreversible change. These are not yet realized outwardly, but are "bent" inwardly and further exploited. Models are tested. (This is already reminiscent of the human thought process.) The decision to realize a model is made only in cooperation with the next outer shell, *whose* possibilities are scanned by the constantly thrown-back creation attempts. Only what fits into the outer order of meaning can be established there, and so the trial-and-error process continues through the outer, less complex shells into the environment. The innermost and the outermost - the immediate present and the possible future - work together to select a realistic goal.[24] The process of decision making is thus determined by complex feedback and is inspired by chaotic outbreaks.

Of course, inspirations are always based on incompletely known influences. And as described in chapter 7, the sensitivity to inner and outer changes increases towards the core of the complex. But it reaches a limit when we restrict our attention to the known types of effects. For even when sensitivity to them becomes infinite, it remains oriented to the possibilities of the *unfolded* order. It is only when we take into account the deep, implicate organization from which the whole complex unfolds that we understand that sensitivity must grow within, not only to the effects of *explicit* objects, but also to things hitherto completely *hidden*. Indeed, the deep infinity or infinitesimality is thus constantly involved in the decision process! More on this in a moment.

The choice finally falls on a new inside-outside relationship, whereby the system, as justified (ibid.), tends to prefer the expansion of itself. Only in this way can it preserve its creations for itself and ascend to the absolute universal continuum. However, the "push" of inner inspiration and the "pull" of outer temptation (or lack thereof) can only work together optimally if the core of the complex harmonizes with the outer subsystems - or the system will sooner or later dissolve as a result of an overpowering

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[24] Only then can we speak of a *goal*, be it the most powerful combination with other objects or the realization of a model adapted to the external conditions.

contradiction. Finally, internal flexibility and external toughness, as long as they do not degenerate into extremes, favor coherent and creative interaction extending into the environment. The unity of the system, like the feedback that forms it, is incomplete, the circumscription rather *spiral*, since it cannot be isolated from the influences of the environment, but *includes* them. In any case, the system *itself* seeks new ways.

We have already established in chapter 13 that a reciprocity is also connected to the outside through its *center* (reality funnel). The highly sensitive core region of a complex now leads us to a more detailed understanding of this holomovement.

This center can only be a relatively small area, otherwise the quasi-chaotic movement in it would endanger the whole system. It is, so to speak, the thinking center of the complex, which processes an enormous amount of information in a short time and connects it with impulses from the unknown depths. The more chaotic its work appears, the more it resembles a dream. Such a dream is known to help *prepare* decisions, but we make the choice on the waking level in cooperation with ordered thinking. (Apparently, we have finally arrived at human consciousness. Although we still know very little about it, it is familiar to us and therefore best suited to clarify such complex processes as are indicated here).

We have spoken several times about the relationship to the implicate order being a reciprocal one, an oscillation that makes the unfolded order appear stable. What happens between the unfolded states usually escapes us because it doesn't get caught in our coarse web of meaning. Often, however, we subsequently suppress it from our perceptual grid, for example, when we "forget" our nightly dreams. Yet it is undisputed that dream and waking experience influence each other: you dream in part about your experiences during the day, and your dreams essentially determine your mental state the next morning, which extends to your physical

activities. However, this is only one manifestation of this relation-ship.

Just realize that your whole state of consciousness is constantly fluctuating: In shorter intervals between daydreaming and sharp concentration, and in longer intervals between night sleep and wakefulness (with the shorter fluctuations also occurring at night, but now between sleep stages of varying depth). In even more rapid succession, you will alternate between thinking and physical activity - which does not preclude you from doing both at the same time. Even in the latter case, you will still recognize the alternation between individual thoughts and their practical implementation. Eventually, however, the two merge into a total activity, as we have described - or rather circumscribed - in the example of the driver.

If we take implicate order seriously, then we must expect our consciousness to plunge temporarily into unknown depths, for ex-ample during the supposedly dreamless deep sleep. Not only do the more chaotically functioning parts of our brain respond to deeper influences, no, the whole consciousness fluctuates with varying frequency between hidden and overt states of order.

The reality that is perceived in the hidden states is, of course, *un*folded and well-ordered *there*: While we are dreaming, every-thing seems quite logical to us - only when we wake up and try to fit the highly dynamic events into our relatively rigid thought pat-terns, we shake our heads and quickly forget everything. In dreams, we are more sensitive, take *more* influences into account, and prioritize *different* relationships than in the waking state. We work with a *more complex* pattern of meaning that integrates many subliminal connections and one-sided experiences, and influences our waking perception *as a holistic experience*.

It is not always the *entire* consciousness that changes states to this extent. Just as we enter an intermediate state during half-sleep in which we see seemingly unrelated images that we judge accord-ing to the criteria of waking life, we can also daydream and think at the same time. Part of the consciousness can sink into deeper

states and then return with new data. The same is now enfolded in the coarser thought patterns (meaning loops) that are valid here and unfolds its effect *in this way*. All information that does not fit here, but still remains unfolded in *its own* way, appears chaotic.

Overall, it can be said that our "thinking center" *extends into* unknown orders that *cannot fully* unfold on the level of our waking consciousness.

In the implicate, basically unlimited depth - according to everything we know and must assume about it by now - the possibilities of connection are greater, and so otherwise separated phenomena can meet here *in an orderly way*. The dreaming aspects of those structures that unfold from a common order meet, so to speak. This depth, moreover, is the *own* (inner) depth of each of these objects. That is, as each object fluctuates into this depth, it encounters both unknown aspects of *other* objects and unknown aspects *of itself* - in the form of distinguishable entities.

Let us pause for a moment and realize what this means. We have already recognized the unity of the universal continuum in the infinitesimal centers of all circumscriptions. But with its unfoldment, for example in dreams, this unity, our all deepest essence, becomes more concrete: people, personalities, fragments of entities that seem to be of little concern to us communicate with us in a hidden world that is contained by each of us. A dream scene can represent a question, and a *seemingly* completely different scene the answer - that of a person being questioned, sending us an aspect of his consciousness. Sometimes this aspect takes on the complexity and form of a person with whom we are "talking". The other dreamer, on the other hand, may see completely different images, while his experiences have a more *emotional* relationship to our situation.

Almost more amazing is the following: As we have seen, even the simplest thing exists only as a circumscription of details and other things, which establishes an alternating movement between center and periphery. That is to say, *every* object fluctuates - at least in part, but ultimately in its entirety - into an infinitesimally

seeming world.[25] In the same way that an atom, for example, emerges again and again from its (in itself absolutely neutral!) center, we have to assume that there is an order there that is constantly producing its structure anew. Circumscription is not self-sufficient; it needs an "explanatory" source, which in turn only bubbles up from a pool of submerged condensates of circumscription (see chapter 13). While in the said case this pool is hidden from us, it opens up to the atom in the hidden phases of its holomovement. The atom dreams! And in its dream it is no more a conventional particle than we have a physical body in our dreams.

In this sense, *all* things dream. Each of them embodies the incessant protrusion of a more complex essence that unfolds at most *partially* into a structured nucleus. The simpler the nuclei, the more random, dependent, or collective the behavior of the systems circumscribing them must appear; the more complex, the more autonomous (which in no way contradicts a sense of community).

I would like to emphasize once again that the ultimate unity of everything with everything - and thus its *proximity* - is compelling if we do not want to limit the world in any way. It becomes more plausible when we consider the necessity of circumscription as well as the resulting *universality of holomovement*. Its perceptible form leads us to hidden *orders* that allow us to trace the unification of superficial objects in detail. Finally, the activity and organization of these orders establish the *deeper essence* of each of their unfoldments.

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.

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[25] Since we are talking about a *single* object, its base is in *its* center. However, if we consider the parts of an object *separately*, it is hidden in *their* infinitesimal centers. But strictly speaking, *both* are always true, as we will see in the next chapter.

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 - depending on the degree of complexity - on the inside, in the more or less playful handling of models.[26] The interaction between periphery and core makes the choice for one of the paths; but it is not yet clear how the decision itself comes about.

We can only speak of a decision if it is not already somehow anticipated, neither by external circumstances nor by hidden forces. For if it is not the system under consideration that decides, but something else by proxy, which in turn depends on something else, then in the end no one decides - everything would already be determined. This is contradicted not only by daily experience, but also by the unity of all determinations in the universal continuum and especially in every "tangible" infinitesimal point. The latter is an indispensable part of any circumscription, since circumscription *alone* does not result in a *whole*. The absolute identity of all details and possibilities of a point of observation cannot be omitted from finite reality.

How do we perceive a decision process? Imagine you are a hunter who is chasing a pack of deer (or a bunch of poachers). 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. First, you try to read the track more carefully, taking into account the known habits of the tracked and their own possible benefits, i.e. you try to deduce your further course of action logically. If you come to a clear-cut conclusion during the back and forth between the arguments for one track or the other, then the continuation of your path is obvious. The side to which the entangled movement opens (more precisely: extends) was predetermined, and you do not need to choose. On the other

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[26] Even inner circumscription (of the center) delineates pre-stages to relationships that can be further unfolded.

hand, if you do not come to an unambiguous conclusion, you can toss a coin and let chance "decide". But in doing so, you are at most deciding *not* to choose yourself.

If one doesn't work and you don't like the other, you will make your decision "emotionally" or "instinctively. Try to feel what is happening. You perceive the interrelationship between the two ways as an *entirety* - just as you perceive objects as a unity of their details. This representational wholeness appears somewhere "between" the back-coupling periphery and its infinitesimal center. We call such comprehension *intuitive*. It integrates the whole, possibly very complex network of relations between alternatives. And it is, finally, from this synthesis that the impulse arises: *this one path* is the correct one - and none other. The decision comes from the middle of the entire logical feedback and leads to a *new* logical development. It is the *joint* result of external reciprocity and internal identity that leads to external action.

We have not only intuitively taken in the situation, but also chosen freely. Passive understanding and active decision-making follow the same path - only in opposite directions. If we listen carefully, we can feel this movement as a flow between inside and outside, between depth and surface. In the depth of the funnel, it finally leads to the infinitesimal point of reflection of the circumscription, which is at the same time the point of reflection of the *totality* of all standpoints *from an individual point of view*.

It is from this common depth that logic is *created* - as it is *connected* to the logic that already exists. All of a sudden, we realize that we could pursue the poachers (somehow I find chasing these more pleasant!) 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.

Everything is connected - through very real effects and realizable relationships. Therefore, this interconnectedness must be *felt* on every real level. Its sensation unites existing structure and

universal identity, determined and undetermined potential. And it points the way to the right decision.

But creativity, the emergence of something new, seems to be possible in different ways. Even during the determinate motion of a rolling billiard ball, old positions disappear and new ones appear. In the game, the paths of several balls will cross, creating new paths "by chance" for each individual ball - again, relatively constant states of motion. From the more comprehensive standpoint of the billiard player, this creation was predetermined, but on the other hand, no point of observation is comprehensive enough to completely exclude chance. A tripping waiter (or, for that matter, an earthquake) could still deflect the balls.

Unfortunately, neither clearly determined processes nor unforeseen influences lead to universally valid decisions that have not already been anticipated somewhere. Neither does the mere mixing of the known and the unknown in a complex thought process, in which logical considerations lead to accidental discoveries, which in turn trigger other logical trains of thought, and so on. Determination and "chance" remain the same here, although they influence each other. Actually, everything is "decided" long ago, even if we do not yet know the result.

However, if there were nothing to choose, everything new now would already be realized in the future world. Only if we *ourselves* decide on our *conscious* level (and if something equivalent is possible elsewhere) can we claim that something *fundamentally* new is being created.

16 Consciousness - the infinitesimality structure

What does "conscious" even 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. Either way, he is conscious of the vase. The effect of the external or internal object is maintained by constant repetition, but because of the omnipresent irreversibility, it gradually changes. Eventually, the vase becomes boring.

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.

In the same way, we visualize the possibilities between which we are weighing. 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. It forms an island of relative calm and stability in the sea of infinite possibilities we have outside this framework (from polishing boots to mushroom hunting) and that continue into the indefinite halo (from which an angry boar can suddenly attack or a beautiful "forest fairy" can seduce us). While the field of ultimately uniform uncertainty extends outside the current loop of consciousness, the latter circumscribes an infinitesimal center that "embodies" the identity of everything discrete.

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 than before from the imaginary halo 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. 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.

At first glance, this seems to be nothing new. But instead of the rigid infinitesimal core of a circumscription, we now speak of a flexible core-periphery relationship within each whole. It extends, like the full circumscription, into the indefinite halo, and will prove its comprehensive significance later in this section...

The infinitesimal core and the imaginary halo are united by their own structurelessness. They would allow any creation (absolute equivalence, see chapter 5). But *between* them lies the concrete circumscription that gives them *concrete* meaning. The determinacy of reciprocity therefore means that creativity is limited to *related* novelties, to those that emerge from already circulating options. On the other hand, because of the involved *identity* of the

alternatives (and the universal continuum!), the decision cannot be fixed in advance for any standpoint.

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, such as the one with the helicopter.

Let us now examine *what* connects the circumscribing alternatives with their total unity in the center. For this we have to think about an important property of consciousness, which has already been mentioned several times.

The mental movement from one possibility to another is not a stepping back and forth between mere objects of view, but a movement of *potential* to new ways. As a hunter, you weigh *tendencies*. You cannot clearly foresee the movement of your thoughts, as you cannot foresee any real change that produces something *new* (chapter 15). Your consciousness, like a circumscribed object,

encompasses the entire existing environment, just everything it is conscious of, but it also reaches into the unknown.

We have already spoken of the irreversibility of change. Each moment of change is associated with a different combination of known and unknown environmental influences, which also provides it with altered response options. Thus, the weight between one possible continuation of the hunt and another shifts with each clue you discover while tracking and with each logical conclusion you reach. Even entirely new variations can emerge that qualitatively change the previous consciousness loop.

So there is nothing rigid circulating in your head, but an open potential. Consciousness is the movement of energy, which includes the already materialized as one alternative - in the case of the hunter, for example, the continued persistence at the fork. Due to the irreversibility of the process, even this alternative is only an approximation: even if you have stopped, your thoughts have changed and with them the whole situation. The repeatable determinate is just a "strange attractor" that uncertainty weaves.

But it gets even thicker: each bifurcation on the circumscribing line of the overall feedback, for example, each consideration of what a particular feature of a track might mean, must embody a consciousness of its own. For the perception (existence) of a bifurcation presupposes the comparative feedback between the alternatives available at that point. Circumscriptions formed in this way exhibit all the properties discussed with respect to the ability to make conscious decisions.

Already the necessary circumscription of an object with the changing reference to other things transcends this object by offering alternatives to it. (In the same sense, the existing whole has the *tendency* to continue into its imaginary background). Every circumscribing movement therefore constantly bifurcates, offers further possibilities besides the old state (and even if it is only *one*, and moreover unknown), between which a reciprocity *chooses* by virtue of infinitesimal unity, decides as *consciousness*. In this way the total consciousness includes the free decisions of all partial

consciousnesses, which build it up and cover the whole point of observation:

Once you make a decision in one subarea, all subsequent decisions require different considerations. Suppose you decide to attribute a broken branch as an indication of the size of the passing animal, rather than attributing it to the following poacher as before. This decision involves new considerations about which part of the pack to prioritize for protection relative to the other. The preferred option was realized in a spiral fashion as the oscillation of your situational consciousness shifted or expanded. At the same time, it grew into a new total consciousness. Such spiral movements connect all consciousnesses and partial consciousnesses (formerly: all points of observation and objects). Their decisions control the energy for the change of the existing "matter", the former potentials now coagulated to a new starting point (compare chapter 14).

You may suspect that this spiral movement also describes the connection between the periphery and the center of a consciousness. The only partially unfolded holomovement of consciousness, according to chapter 13, consists of a rotating as well as ascending and descending current, comparable to a water vortex that alternately pulls the whirling water up and down. The "vertical" component of the movement is as much a circumscription as the "horizontal" and, like the latter, requires a constant choice between alternatives (which we shall have to talk about later). The unity of both movements forms our reality or consciousness funnel.

The complete unfolding of the vortex into an "absolutely clear structure" would, however, be tantamount to its dissolution and is just as impossible as an absolute division without the renunciation of all parts. For already the perception of separate things or sharply delimited functions circumscribes their blurred connection. The components enfold each other and together establish that collective center that draws them all together into an abstract point - including the imaginary halo. They determine each other and flow into each other, thus forming an inseparable unity that is total in

every area, somewhere. This *infinitesimal* unity is never lost, but can be infinitely concretized! Holomovement describes only the asymptotic transition to any infinitesimality.

Let's look at it from the other side: Every "effect" is initially infinitesimal. But infinitesimality alone does not lead to *structure*, and thus to existence. Structure requires relative stability, reciprocally *preserved* effects, which in turn exist in the periphery of *one* circumscribed entirety. The "sum" of alternating points of effect survives in it as *one* infinitesimal unity. Only such entireties can distinguish themselves from each other, whereby their distinction itself represents a comparative feedback.

However, only the inseparable unity of alternation, repetition, and holistic effect at *each* place examined results in a *structured object.* Thereby, the infinitesimal aspect of its entirety is symbolized by the center and its structure most clearly by the circumscribing periphery.

It is of utmost importance that we understand the connection between the structure of consciousness and infinitesimality *before* we continue to look at such structurally emphasized aspects as spiral motion. For this is where the crucial difference with the usual conception of consciousness and reality will emerge.

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.[27] 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*

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[27] David Bohm, Wholeness and the Implicate Order. Routledge 1983.

the different frames and perceive the unbroken entity of their reciprocity. We recognize *one* changing scene.

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.[28] 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.[29]

Each infinitesimal point is significant only within a *non*-infinitesimal circumscription that only coheres *with* it. And the transition from discrete structure to infinitesimal unity is itself structured, moreover potentially unfoldable. (The reverberation of the last picture overlaps with the following one to form a unified movement, which on the other hand can be broken down into light waves, film transport, etc.). But the same can be applied to each part of this structure: Each partial movement forms an entirety (a ray of light, a roll of film); each partial area contains its own infinitesimality. At each point of the (holo)movement we get a transition to the infinitesimal. 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

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[28] Please excuse the old-fashioned technology. It simply is more vivid.

[29] 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).

transition. This total - better: infinitesimal - unit of infinitesimality and non-infinitesimality is what I mean by *infinitesimality structure*.

The following analogy may clarify this fundamental concept: Imagine an infinitely fine web of relationships from which the more or less coarsely structured entities of our reality emerge. These, in turn, are linked with each other in every place to form an infinitely small mesh. The tension resulting from this fabric, the uniform perception of the coarse, fine, and direct connection of all entities, allegorizes the infinitesimality structure.

Whenever we perceive an object or a relation, we perceive its infinitesimality structure. This does not mean that we dissect our object into infinitely small parts. The continuity *of its whole* already expresses infinite fineness. But even this we usually bypass because we do not account for the difference between wholeness and structure. We perceive both together in every place, *even immediately* united. (Continuity is only the "most infinitesimal" manifestation of an infinitesimality structure within the non-infinitesimal.)

To emphasize it once more: Infinitesimality structure is *not* just an infinitely fine fabric, but the *absolute* and therefore *flexible* unity of identity, continuity, and discontinuity. That is why it can be more or less structured itself. After all, it describes areas of reality that are structured to varying degrees, which in turn are connected to each other in an infinitesimality-structured way. Only in this way can transitions between relatively continuous and more discontinuous zones be explained to the last consequence. In particular, holomovement and circumscription flow together in an infinitesimality-structured relation, in which we distinguish successive projections and their more uniform totality only *relatively*.

Reality still presents itself in the form of a funnel reaching into infinite depth, although we perceive its "bottom" even in our limited world (chapter 13). What we see is the *unfolded opening*

circumscribing an individual center in which the underlying diversity of the universe must be hidden.

The same is true for all the sub-areas of the funnel, which in turn consist of many smaller funnels, all of which circumscribe their infinitesimal centers. The interaction of the smaller funnels forms larger funnels up to an overall funnel of the existing world. And all these funnels we now recognize as infinitesimality-structured.

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.

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!

I know this topic is not easy. We are creating an *extended* logic that integrates basic intuitive perceptions by breaking them down as much as possible, but not breaking them up. Accordingly, intuition remains important for understanding this logic.

Normally, this - no, not complicated, just unusual - perception of reality asserts itself subconsciously. It merges with the superficially conscious perception of individual objects to form an intuitive overall view, without which a relatively discrete world would not be possible. The feeling that *integrates* the individual aspects of a perception perhaps makes it more vivid. If you are attentive,

you will notice that even an abstract line triggers a sensation in you that is "contained" in its image. Otherwise, it cannot be grasped as a whole. Not even if you look at it through a microscope. Or if you erase its center and perceive only the wholeness of the two remaining partial lines, which passes over into the infinitesimal.

In addition, you will realize something else: your concept of the line includes all the other components of the standpoint you have just become conscious of. You can emphasize their difference from the line or their unity with it, but you cannot separate the two. As you slowly focus on other objects, the same *type* of perception remains *at each moment* of change.

17 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, even the unrestricted division into different infinitesimality structures (connected objects or consciousnesses) does not capture the infinitesimality structure as such. 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 circumscription 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. We will concentrate on these for the time being, repeating

some things as well as mentioning new points of view that we will elaborate in the course of the book.

According to our analysis, each of the infinitely close points, which is characterized by a circumscribing movement, is surrounded by a relatively independent consciousness. It can choose, grow and dive into its diffuse depth with the oscillation between periphery and center. This oscillation is as real as the sides of the circumscription are mediated with each other. And as the circumscribing periphery extends into infinity, the foreground object in the depth of the consciousness funnel also unites with its boundless halo, with all other existing or imaginary objects. Outside the center, however, object and halo separate - their *divergent* synthesis is distant.

The decision and the potential for the unfoldment of discrete structures thus originate from a *close* unity: from the identity of the confining form and the completely free potential of the universal continuum, from the existing infinitesimality structure.

But what if a consciousness dives deep within itself? Even then it expands as soon as it *realizes* this depth by "dreaming". In dreams, we do not think that we are only acting in our heads. However, the infinitesimal center always remains central - it represents the depth-independent *axis* of the consciousness funnel. From this we see that any outside or inside is relative. Absolute is only the infinitesimal center, which *shifts* according to the current circumscription.

However, the proximity of this navel, or rather the *unity with it* in relation to the infinitely distant universal continuum, sets the direction in which something new realizes itself: from the inside out. That something suddenly appears from infinite distance is infinitely unlikely.

On the other hand, every appearance from finitely distant *realities* cannot be all-encompassingly *new*. *Universally* valid creation is only possible out of absolute *identity* in the universal continuum, where again all creations must join the existing: on the one

hand to affect, and on the other hand because the above identity means something only within existing circumscriptions. So, strictly speaking, creation is only the *conscious decision between existing possibilities*. (One of them stands for the effect of the completely unknown.) It draws from the infinitesimal unity with that identity - whatever its consequence.

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 remember the rolling billiard ball, namely 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.

This may sound too mystical for you. But please consider: Infinitesimality structure and bifurcation are omnipresent. The entirety of the reciprocally structured universe is found not only in the infinite vastness, but *at the same time* in each individual consciousness funnel (stem). It participates in all decisions not only as a neutral core, but also as infinitesimality-*structured* infinity. Its structure remains largely subconscious to us, only potentially unfoldable, so that we easily regard this part as imaginary background or equate it with infinitesimal centers of our consciousness plexus. Influences from the subconscious may seem like coincidences or "givens," and impulses sometimes like superficial decisions. But in fact, the activity coming from the depths has the same

basis as our freedom of choice: the inexhaustible, asymptotically compressed infinitesimality structure. And by choosing, we *create* real lines of development.

Then why don't we at least arrange our lives better? We can certainly do this more often than we usually think, if we only free ourselves from ingrained behaviors and personal dogmas. We *always* have the opportunity to do so, even at this very moment. It is true that we are only able to realize an intention if we persist in the change we have chosen for it. However, we limit ourselves as soon as we finally "forget" habits of thought that have been repressed in the subconscious and now believe in the immutability of "external circumstances." *We* are the creators of our reality. *We* decide for "unwanted" activities - even in a much broader sense than we have discussed so far.

The same is true for all other consciousness. This again creates situations with more or less choices. Non-uniform - e.g. crossing or overlapping - movements lead to *accentuated* bifurcation points, which differ from the continuous selection process. For example, one tiger meets another or circles in a trap. At such points, he may have more or fewer alternatives than during his usual stalk through the jungle. We highlight the current decision situation accordingly. The relationship between this and similar experiences represents the *rough* aspect of the tiger's infinitesimality-structured life, which now provides the repertoire of behavior. Nevertheless, the tiger's *constant* choice also goes - summarily and quite topical - into the present decision. It does not only consistently implement freer decisions, but *also* always actively participates.

The foreign tiger, however, came out of the thicket quite unexpectedly. Only something whose approach has not been observed acts so spontaneously (compare chapter 3). However, its effects must constantly feed back on itself within the all-connected world. There must be a *consciousness* of every movement. "Somebody" knows the path of *both* tigers - although the number of possible surprises is infinite. Finally, continuity and discontinuity *also* merge continuously.

In a related pattern, the periphery of a consciousness binds itself to the central universal continuum. The circumscribing movement is never completely closed, but always new: At each point a choice has to be made between several continuations, those that have been approximately (irreversibly - only asymptotically exactly) traversed before and those that have more new things to offer. Should you, the hunter at the fork in the path, think first or should you continue the hunt in the process? The result is always a spiral whose old and new arms are in a reciprocal relationship before the de-cision: The circulating thought is in its turn a consciousness funnel open to the front.

In this way, openness and closedness of feedback are infinitesimally connected. Therefore, the outer circumscription of a consciousness does not contradict its interaction with the inner depth. The unity of both movements is an *infinitesimality-structured* spiral network that reaches out to infinity. In the other direction, it leads into the funnel stem of consciousness and establishes the connection with the subconscious diversity of the universe, which through its infinitesimality structure participates in the decision process of the less infinitesimal consciousness.

Let's summarize some important conclusions:

1. The infinitesimality structure connects *everything* (even to the unknown) and, like the infinitesimal point, transcends the "pure" physical or biological. So it connects a thing directly to everything "higher."

2. Every consciousness has the tendency to go beyond itself and to build up new infinitesimality-structured wholes. This universal urge for creativity could be called (see 1.) pure and at the same time inexhaustible energy, which is consciously controlled.

3. The scope of choice of the consciousness *is* its potential. A *consciousness* realizes only what it *decides* upon (even if it is still completely subconscious), because it embodies branching par excellence. (Later, however, we will

     discover a relative difference between freedom and potential. Besides, the subconscious is undoubtedly *involved* in every realization, which immediately brings the unknown - only *not* yet realized - to the surface.)

4. The absolute freedom of the infinitesimal universal continuum gives itself a framework with the respective conscious alternatives. Only through this can it become *effective*. At the same time, the degree of freedom of consciousness grows with the increasing unfoldment of its depth. (I will prove this later).

5. Meanwhile, the infinitesimality structure proves that the choice between *given* possibilities is *always* free, more precisely: has a free part within the whole context. (More on this later, too).

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 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.

Part III

The communicating consciousness

18 Projection and creating 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.[30] 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.

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[30] This example is taken from Jane Roberts, "The Seth Material," New Awareness Network, Inc. 2011.

They *circumscribe* its wholeness, in which a common *approxima-tion 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 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 partic-ular 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 com-municating 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 un-derstands 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 re-mains: how can a *single* observer perceive something unified if such perception requires communication? You know it: his con-sciousness, his *inner* communication, circumscribes the object as an entity which continues to circulate as such within it. If a con-sciousness 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 circum-scribed 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.

However, the *imaginary* is hidden *in the existing,* the "space" of all circumscribed infinitesimal points. Therefore, the new approximation is created from the *unity* of concrete circumscription and infinitesimality, which can be found everywhere and altogether in the present consciousness. Everything new arises *from the inside* of the known *outward* into the hitherto nowhere (which, not to forget, is merely approximated by existing halos which are still *conscious* - see chapter 1 and compare chapter 13).[31] Thereby it links to the projecting consciousness and expands its individuality.

Although all communicating individuals intertwine and form a new community consciousness, it is still perceived *differently* by each of the standpoints involved because they are *centered* in it differently. So we have at least two new aspects of consciousness: "left" and "right" (and infinitely many in between). They contain two new intertwined objects, which again only *circumscribe* the "real" *common* entirety of the approximation object. The approximation is most "average" from a third standpoint centered in the middle. Again, though, we can form another average of all *three* individual standpoints not identical with any of them and so on. A common object is not only the *result* of an infinitesimality-structured relation, but itself such a movement - between unanimous center and dazzling periphery.

According to the above considerations, unequal consciousnesses create a new object by deciding to communicate with each other. However, just as reciprocal as this communication must turn out the object circumscribed by it. In the object the constantly new communication *condenses,* without which it would not exist. Therefore it also has consciousness with its own ability to decide. It was created as a relatively *independent* partial aspect of the total

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[31] To be quite precise: The outside also *comes into being* with the new and is *no longer* an outside after its completion.

consciousness projecting and perceiving it. And as a relatively independent one, it affects its creator(s) back.

Here an important point comes to bear, which we have already indicated several times: The vase under consideration is by no means made up of clay and color alone, but of the entire conscious context out of which it "crystallizes." Therefore, it is more conscious than we would give clay and color alone credit for. What we see now influences our consciousness *of* the vase, whereupon we feel prompted to place the same in our collection or to adorn it with matching flowers. The consciousness, already expanded by the vase, has creatively enriched itself by another partial aspect.

If we continue this process, we unfold our consciousness in a spiral or fractal way, just as one thought complex gives birth to the next, from both of which another sprouts, and so on. In this case, the presence of "the" vase multiplies. We can then summarize the variations again in *one* approximation object - to *one* vase with a large range of existence respectively high stability. This confirms its inclusion in *one* comprehensive consciousness. The intensity of its condensed existence is thereby described by its *influence* within this consciousness, in the form of a "decision potential": The conscious perception of the vase more or less *decides* on its further use.

To illuminate the whole from another side, we recall again that the interaction of an object with another object is infinitesimal for each *single* one. It is only created when a third party looks at it "from the side" (chapter 3). This third party only can grasp a *reciprocal* meaning of the *different* components for each other. Thereby it is in its turn connected with each side. So there is no two-body problem at all, no real "duolectics," but everything is at least "trialectic." The circumscribed center of a reciprocal influence falls into an observer, who forms another partial aspect of the new total consciousness. His position relates, so to speak, inversely to that of an approximation object: It is the precondition for perceiving two *different* aspects of consciousness.

Both points of view - the one of approximation formation and the one of observation - as you can easily see are intertwined (up to the infinitesimal). And in both versions the total consciousness projects partial aspects of itself to the outside by identifying itself with *another* partial aspect (self-consciousness). The circumscription or interaction thus split off now appears as an "objective" unity of its *own* components.

How easily we forget that we determine our environment ourselves - not only by the way we perceive or influence it and by constantly choosing the same, but simply because we *include* it. All parts of a total consciousness act relatively independently, so that it is apparently only a small step to separate them also *fundamentally* from each other. Their alternating changes do indeed appear unpredictable to the extent that all participants are free to choose their relationships. Yet they always decide *together*, as was evident from the last two chapters. In the section "Individuality and freedom" we will examine this point in more detail.

Projections are not conscious to us before they appear. But we also do not create them out of *pure* nothingness, but out of our individual view. We contain them *potentially*.

Looking deeper, 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*) before. 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 (chapter 1 and 2). 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.[32]

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[32]...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.

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; 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.

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.

Again, please try to *feel* how this happens. You can only speak of a possibility if you keep its realization in mind, but at the same time suppress it. You *could* continue reading, but you don't *want to.* After all, you do read a piece, however, and thus confirm its potential. Finally, you let it go and go to sleep for now - tomorrow is another (potential) day with (probably) similar reality. Again you think of the coming in relation to the present. The entirety thus circumscribed is the resulting potential. Nevertheless, it does not exhaust its circumscription, because the latter consists essentially in its details, here in the *distinction* between presently conscious and future conscious reading material.

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.

Dynamically, however, we can also capture the unique perception of the vase of flowers, the cave paintings, or the next chapter by which another individual is *distinguished* - without diluting it into a potential. This requires a more sophisticated method than mere information exchange, physical standpoint shift, or hypothetical inference. Before we get to that, let us briefly summarize and then turn a little bit to the projection of independent consciousness.

An object is created by a consciousness deciding to open its internal feedback for communication with other consciousness. The individual circumscriptions and holomovements intertwine to the approximation of a common object having consciousness itself.

Thereupon, the total consciousness can exclude its object from the self-perceived identity, apparently perceiving it as external.

Similar approximations of the object already existed *before* the current communication - in *other* consciousness which we enfold subconsciously (and together with which we may construct a common object one day). The degree of enfoldment, however, depends on the standpoint. We can *dynamically* perceive the hidden approximations (via our holomovement), circumscribing a *potential* for their *projection*.

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.

19 Putting ourselves in another position...

The ascension from the subconscious is that process which exceeds the mere unfoldment of an object. With it not only a hidden *order* manifests itself, but already a hidden *object*. We can observe it in *its* milieu by going to its level of existence - for example, when we dream (as in chapter 15) or alternate to the kitchen. There we gratefully become aware of the blinking light of our coffee machine and pour ourselves a cup, which we then take back to the living room. If we do wake up from a dream, we will be prompted to make a cup of coffee that we can also enjoy while awake. In any case, we drink a different coffee than we initially poured. We perceive it differently, in a different context, in a different state. Yet, we uniformly call it "coffee" what we are pouring or sipping.

Let's consider again exactly what happened: we felt a need for coffee, whereupon we projected one - in the dream already ready, here still to be produced. We unfolded an inner sensation of what we want to the outside, to an independent object. It is true that what we wanted (mentally) immediately smelled in our nostrils, but now we can distinguish *its* effect from *our* activity more clearly. We have not only de-veloped a circumscription of coffee, but also our interaction with it.

But where does the need for coffee come from? Sure, we have smelled and drunk some before. We think of *such a one* (not the same one). We fetch a cupful from the subconscious, from the order of memory *unfolded in the hidden* (not on our table); and we *bring* a brown powder *from* the kitchen cupboard to unfold it in the conscious order in front of our nose. Here it transforms into drinkable, but already formed before with the still mental versions of the elixir the *approximation* "coffee" - the very one which we now project into our present reality.

By enfolding both the subconscious and the conscious, we form the eye of the needle, but also the (dynamic) mediator between the two. Implicate is always what is not conscious at the moment or what does not come to light even by the alternation between conscious and subconscious. From the latter permanent hiding place

comes the need "in itself" or the *impulse* for something *like* coffee - from the not yet confirmed potential of an un(der)conscious order (see chapter 18). We will come back to this in the next section. At this point, we shall only be interested in what is really new about what we pull up from the subconscious. And to this the preliminary answer is as follows:

New is the individual approximation, which we circumscribe by our conscious communication after we have decided on a known alternative. Old, on the other hand, is the general (and therefore more abstract) approximation that can be circumscribed by the oscillation between conscious and subconscious before we project it into our individual reality. We *choose* an already conscious approximation to create a new one; we choose coffee for our personal enjoyment. This decision, in turn, does not originate fully in *any* order, as we have justified in the section "Conscious creativity."

Moreover, something of what we project always arises from that entirety of the universe condensed *to the infinitesimal*, which we include; it is thus *fundamentally* new, not to be found even approximately in a subconscious. All these justifications of creativity will yet turn out to be different aspects of one.

From chapter 18 it appeared that an approximation object enfolds the communication of its observers. Now I go one step further and claim that it can project the observers for its part.

Let us expand our coffee circle to include two coffee machines, each with a different type of coffee rattling through its filter, and our assistant Hans. You and I, we talk about the two machines we have set in motion and the two types of coffee, each of which likes a different one. We project a communal approximation of this situation onto the kitchen table. By perceiving it in this way, we realize something about our coffee preferences, that is, about ourselves. Perhaps we are moved to try the other person's variety for once. Since we consider the machines to be independent objects for good reason, we have to admit that they have projected

something onto us that would not have reached us without them. They unfold an altered image of what they enfolded before. And this quite "objectively": we can leave the kitchen, while Hans enters it a minute later. He sees the running devices and *draws* conclusions *from them* about us putting on the coffee, about our different tastes, and so on.

We actually only need Hans because I don't want to presume to judge the intelligence of coffee machines. So I allowed him to "contaminate" the experimental conditions with his knowledge about making coffee. If we take the coffee machines "in themselves" instead, we can justifiably puzzle over how their inner interactions unfold two "somethings" handling them. Probably not at all as complex as we know ourselves, but at most as primitive as the communication in and among the machines is. (In the same sense, a dog sees us more simply than we see ourselves.) All in all, the holomovement between us and the devices establishes a new total consciousness as an extension of each.

We are merely bringing to consciousness what was previously an *implicate* basis of coffee making: *we* provide the machines with their function. Without us, they would *no* longer be coffee machines, but something else.[33] Just by repressing their mutual (!) relation to us, we can consider them independent. Admittedly, displacement into the subconscious is a general phenomenon, without which there would be no approximation objects at all. All approximations abstract to some degree from the details of their constituent (total) consciousness (but at the same time integrate them infinitesimally). Otherwise, no conscious structure would arise.

Depending on which aspects of our consciousness we emphasize, its center shifts. Either our previous center or centers outside of it become more significant. But if we shift a part of the whole *into the subconscious*, we subsequently have to identify with one

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[33] This other offers us again the function of its operator, it seduces to make coffee. The possible roles of both sides (from one view each) were hidden *in the entirety* of each side - and remain connected with the view of the opposite side: Infinitesimality structure.

of the remaining fragments, against which the other fragments now seem alien. All partial consciousnesses undoubtedly *decide* for themselves, but the less we identify with them, the more *detached* their activity appears to us. Nevertheless, they are *within* our consciousness, sometimes even irritatingly close.

This is how we get sick seemingly without meaning to. Our cells act and communicate on a different level than we do, in a way that we are not conscious of. Consciously we converse with the doctor about the symptom picture, which expresses our illness in a mutually accepted form. Accordingly, symptoms are usually treated as a priority. It is true that nobody denies that our physical and mental condition is connected with more subtle processes in the body. The physician also investigates at the cellular level - but again interprets the processes there in terms of his accepted frame of reference. He may even consider this way of understanding as the only possible one.

If he is generous enough to let us participate in his reflections, he will encourage us to look at our interior more or less like that of a technical device, a foreign body. We then even more don't come to the idea of *identifying* with our inside. Nevertheless, we actually know that we communicate with it in other ways than via a microscope: If we contemplate on it, we *sense* the holomovement between the inside and the outside of our body. We sense it *mentally* - between the inner and outer form of *one* consciousness. This sensation comes from a level of communication that we usually exclude from our reality.

Every reader has certainly had to painfully experience that he can never share the richness of his personal experience in all its fullness with other people. Pictures, language, facial expressions and music are too limited means of expression. What we want to express must fit into our level of communication *shared* with the addressees in order to exist for everyone involved. Our listeners, in turn, interpret the transmitted symbols in an individual way. Only if we manage to do it very skillfully, do they get

approximately, what we wanted to say to them. To do this, we need to *know* approximately how they interpret certain signs; we should have already communicated intensively with them and *anticipate* how they will receive our message.

If, however, we notice that the other person does not understand us at all, we have no choice but to *put ourselves in* his place, to understand his point of view, and then to articulate ourselves in accordance with it. Particularly those who work a lot with children can hardly get along otherwise, they cannot really connect with them. The external exchange of information alone is no longer sufficient to create a common reality. We have to exchange the *center* of our standpoint and from *this* communication pre-structure the desired common approximation. We first conduct the exchange of information with the other *inwardly*, remembering the original unity of all consciousness and from it re-establishing familiarity with our counterpart. In other words: We project from the asymptotically condensed infinitesimality structure of the universe the *individual* reality of the consciousness in question, which we now connect less infinitesimally with ours.

In doing so, we cannot construct another individual's standpoint from his external characteristics alone. We also have to go *inward*, to follow the holomovement into our own depth, to surface in the consciousness we know only superficially. This dynamic of the focus of consciousness is a completely natural process and is directly explained by our model of the consciousness funnel. The oscillation between its periphery and asymptotic depth itself forms a partial consciousness. It is circumscribed by the alternative movements outward and into the depth. The decision in favor of one side, because of the entanglement with the superficial feedbacks, would finally pull the whole consciousness in the same direction.

Let's say we want to help a friend who is going through a family problem. After what he describes to us, we imagine his situation and try to imagine ourselves in it. But in this way we find at most ourselves in that situation - but not *as him*. "He" is an entirety that

we can only comprehend *as a whole.* We can perhaps grow into it piece by piece, but we are only "in" it when we grasp it in its totality. If we proceed in this way, we have shifted our consciousness outward on a comprehensible path - towards an already conscious goal.

To some, this elaborate method may seem the only logical one. And yet we have another one that we use all the time, but which requires some practice for its fuller use. I mean that shift in the other direction, into one's own depth, the subconscious. Here, too, the goal may be known beforehand, but the way to it is not. In the example above, we start from what we know about our friend 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. You will notice that your consciousness usually works with *both* methods *at the same time.*

Just as we put ourselves into a friend, we can "beam" ourselves into other sub-aspects of our consciousness. After we have arrived in one, it forms our *central* partial aspect, for which the old center lies outside. We see ourselves through the eyes of another. Just try to put yourself into a coffee machine! After a few attempts you will be similarly amazed as a student of meditation after his first successful "contemplation exercise."

Admittedly, an infinitesimality-structured consciousness complex is not a rigid framework. Its shifting into a certain goal can be quite incomplete, partial. In this case, we would experience our standpoint as a *combination* of several points of view, like when we are talking on the phone with the above friend and at the same time drawing stick figures. One can also say, different realities of *one* consciousness interpenetrate each other (without uniting

completely[34]). That is why I prefer to speak of the shifting of the *focus* of consciousness, instead of that of consciousness. Even the one who identifies himself so much with another center that he forgets his old identity can find back again. After that, at best, his consciousness has dynamically *expanded*. The holomovement between waking and dreaming, for example, is a constant oscillation between the identities of a wake self and a dream self.

Let's not get lost in too many reflections here: Even if you do not specifically look at your consciousness from the outside, but rather - as is usually the case in dreams - become completely absorbed in an experience, you remain aware of your identity in the mirror of this experience. Your personal reality looks back to the source of its unfoldment. Similarly, the self does not have to fear the omnipresent penetration on the part of other individuals - it always maintains its consistency in the consciousness of *its unique* characteristic. You cannnot give yourself up at all; so feel free to let go and perhaps allow the limited ego a conscious union with its freer dream version.[35]

In the deep subconscious everything meets in the end, and so we may visit quite other realities in its direction, which have hardly anything in common with the superficially conscious objects anymore. Really new*,* though, is never the self-existing target focus "in itself," but its *conscious connection* with the initial focus. The information taken in at the target focus benefits *us* as soon as we unite it with *our* knowledge, i.e. during partial putting into one's place constantly and during total putting into one's place after returning to our original, now changed consciousness. While each focus (conscious or subconscious) is strictly different from that of all others, the focus dynamic creates a new unique connection of

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[34] If this had happened, we would only have *approached* the other reality. But this way we link it *as such* with ours. The emphasis is on the difference.

[35] During a dream, the relative stability within the changing experience condenses into a less rigid ego. The same basically happens during wakefulness. This self-consciousness only makes itself not so superficially noticeable, but likewise permeates all experiences of interaction. Analogous to the consciousness funnel, each stage of self-consciousness contains all the others.

all these individuals. Overall, this gives us a *less infinitesimal* knowledge than we were previously allowed to attribute to ourselves. Our reality funnel has expanded.

20 Self-consciousness and independence

To the extent that the scope of the conscious narrows down, the deeper one wants to look, the relationship to this depth also slides into the hidden. After all, a consciousness can expand *dynamically* by moving in and out of this *its* depth. It discovers the *subconscious* connection with the hitherto unknown as well as with the already known. Consciousness *consists* of subconsciousness and consciousness in the narrower sense, whereby also the subconsciousness is composed of independent structures of consciousness. Among these are the individual focuses of other objects.

Therefore, neither a human being nor any other individual has to feel that we have put ourselves into the same. We obtain information that already exists from its standpoint. The information is not increased, but only becoming *more conscious* for us. Whether we can *have an effect* on someone with them, so that *he* changes his consciousness, is a completely different question. In any case, *we* have changed ours *ourselves*.

However, we seem to have to confirm by other means that we have actually reached the targeted focus, that we, for example, could really comprehend our friend's experience as his. Ordinary communication is insufficient for this by its nature. Confirmation can only arise from the further *consequences* of our empathy, and even then only asymptotically to an acceptable degree of accuracy. So let's stay on the trail of subconsciousness and self-consciousness for now; we'll talk about the question of proof later.

We can create approximation objects, put ourselves into one's place, and expand our consciousness by relatively independent aspects. But we cannot *consciously create* ourselves *as a whole*. The constant re-creation of our consciousness during the holomovement must come from something more comprehensive. In fact, if our consciousness does not experience itself as part of such a producer, it is created *exclusively* from its subconscious. No consciousness without subconsciousness. And as we stated, the latter encompasses the whole infinite universe. The relation to it merges

with the relation to the infinitesimal core of the conscious reciprocity.

Analogously, no consciousness is *completely conscious of itself*. Just as we can only look at our eyes in the mirror, a consciousness cannot feedback to itself without opening a loop which does *not* yet circulate with it, i.e. remains subconscious at first - a variant of Gödel's incompleteness principle (see chapter 5).

I now propose an extended version, according to which the *individuality* of all partial consciousnesses can never be conscious *as a whole* - just as little as the group reflects the single individual. To grasp all focuses - conscious peaks of unique hierarchies of the less conscious - in *their own* way, one would have to *alternate* between them, whereby, of course, most individual perceptions would constantly disappear in the subconscious. A total consciousness of several individuals merely *approximates* their standpoints more or less, provided it also includes all standpoints *between* its own and theirs. No communication can identify the individuals with each other, but only bring about an - ultimately infinitesimality-structured - open unity.

This openness shows itself especially in the fact that the focuses necessary for the completion of the self-consciousness bring in their turn connections to *new* sides, for the inclusion of which more and more total and intermediate consciousnesses become necessary. Every discussion with oneself brings to light new unexpected aspects, which in their turn would be in need of discussion. Self-consciousness is never complete; instead, it extends throughout the whole universe. This, in turn, is largely subconscious. Thus, a self-consciousness is able to complete itself only by including the subconsciousness *as such*. In which way this happens, we will discuss in the last part of the book. Here, we shall only emphasize how the incompleteness of conscious self-contemplation determines the will of consciousness: Exclusively by

expanding its focus dynamic it can satisfy its curiosity about itself - by *unfolding its* subconscious in *different* ways.[36]

The self-consciousness, as a partial aspect of the respective total consciousness, is as flexible as *every* consciousness. It decides with which part of reality the individual "egoficates" and which things are external. This is at the same time a decision on which objects appear as relatively independent - even if they are in *some* respects within the ego realm. (Not in every one, since they would then coincide with the ego - or more precisely, their center with its center). Who does not sometimes look at their inner self from the outside, as an "alien power" that tempts us to do "unwanted" deeds? We sometimes equate ourselves with these and sometimes with those aspects of our entirety.

Thus, self-consciousness *also* follows the focus of consciousness, because who we see ourselves as depends on what is important to us at the moment, what we focus on: on certain relations to other things, on more or less loved sides of our inner being, on communication with the subconscious. But certainly the single focus does not so much change the self *condensing* in its changefulness, and even less the *source* of our consciousness, a largely subconscious essence. And especially to these two - to *us* - something matters...

By choosing a focus of consciousness, we have decided on the being conscious or being subconscious of things and relationships. This being subconscious of many relations is the second reason for the independence of the other, namely for the unpredictability of his actions. (So we are often surprised by inner impulses as well.) And because the holo-relation to other consciousness *always* remains partially subconscious (is *implicitly* maintained), and thirdly because the equivalent-undetermined entirety of the universal continuum is always *immediately* near (in the form of

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[36] In the same sense, the universe is aware of itself in the totality of its limited embodiments, but never conscious at the same time of all points of observation (chapter 32).

infinitesimal centers), a certain stubbornness of each conscious-
ness cannot be circumvented. The relation to the decision point, to
the subconscious and to itself is inherent in it individually. Conse-
quently, it also organizes its activities individually.

Ultimately, we find a consciousness at every point of a connec-
tion we *know about* that contributes to that connection inde-
pendently and, above all, *voluntarily.* By projecting connections,
we merely break down the infinitesimality structure of our con-
sciousness funnel into a less infinitesimal structure (chapter 17).
Every detail is already born as consciousness. We may determine
its initial scope of action, but we can create *absolute* determination
with infinite difficulty. In contrast, the relative freedom of a new
consciousness will also influence the further *development* of its
degree of freedom. As we pursue this, we simultaneously fathom
its origin, the depth of the conscious, and thus the subconscious.

Individuality and freedom

21 Messages of the subconscious

"In every perception there is the potential for knowledge of the universe."[37]

The easiest way seems to be following the conscious relations of an object to learn as much as possible on this *logical* way. One follows known paths into the unknown. This procedure involves our knowledge in a relatively superficial way.

If we associate a sailing ship at the sight of the setting sun, on the other hand, we sense *hidden* connections. They *express* themselves only on the surface of the consciousness, and still without our focus having left it in the meantime. Thus, after all, more contacts are grasped than with logic alone.

The most comprehensive knowledge, however, we gain by putting ourselves into known and unknown consciousness. In this way, we not only open up their foundations, but also get to know other standpoints *within them.* By using the *inner* connection to them, we unite with them on a deeper level; they become *more familiar* to us.

It is true that external-logical relations ultimately lead us to deeper orders as well - only more indirectly, more circumstantially. If logic is not to come up against such insurmountable limits as classical physics has in describing quantum processes, it must extend itself, i.e. unfold more of its hitherto unknown or "illogical" basis.

The *complete* depth of a superficial network of relations is, after all, necessarily as complex as the totality of All That Is[38] , which enfolds into its consciousness. Therefore, this consciousness does not only have a certain number of feedbacks, but an infinitely large one. From this it rises. Each of its decisions must be based on the

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[37] Author unknown.

[38] I can give an exact description of All That Is as a state of reflection of the universal continuum only in the fourth part. For the time being we can regard it as what we normally understand by "universe."

cooperation with the subconscious deep structure: It is a choice of All That Is in a certain form (chapter 17). This does not eliminate the creativity of the individual; rather, it contributes to the creative power of everything else.

If we would renounce the subconscious, we would always decide *completely consciously.* But this would be possible only by means of ever further consciousness loops in which the respective previous ones circulate. As described on the basis of the self-consciousness, our consciousness would again extend to the whole universe. To a *limited* (namely discrete) consciousness most of this *must* remain subconscious. Nevertheless, it depends on its deep complexity, since it is functional and itself only *as a whole.*

Now, how can we more consciously involve our subconscious base? We fathom it non-stop by *partially* projecting it outward and observing the retroactions. Everything we see, hear, smell, touch, and taste is unfolded simultaneously with what we think ourselves to be - with the holomovement from the subconscious. Provided we retain what we learn, we expand the consciousness of our individuality. We come to know and use our *potential* better; we eventually *act* more like a deeper, more comprehensive self. We become wiser.

However, it cannot be the goal to make everything conscious. The individuality of every conscious standpoint is based on the enfoldment *of other* individual standpoints. Every totality is only *one* summary of most diverse consciousness. The peculiarity of the other will therefore always remain more or less subconscious to us - and that is good. Because on the way to greater knowledge we create objects to examine them *from our* standpoint. Thereby they become conscious to us, enrich our "being." We create them, moreover, as relatively independent, for only in this way do they provide experiences, without distracting from the conscious organization of our preferred sphere of life. After all, it would not be very developmental or uplifting if you had to rearrange your home every day!

At the same time, each new object or individual contributes *decisions from its specific situation.* We expand our *consciousness* in the last consequence only by *decentralizing* it during its expansion. In order to enrich the life of the family, we bring *independent* children into the world (so that the family includes them). We create research and business enterprises that multiply our creativity thousandfold - in the creativity of all employees. And we furnish a room to feel comfortable in *it*, to find new strength and inspiration.

Children and living room are still there when we return home from work. We have created a *multiplicity* of individuals, which we now include more or less *as such*, by alternating our standpoint between them, our role, during the day - from company boss to educator and idler. Each of these three associated with company, child and living room are not fully conscious of their other subaspects - which also include their totality. An effective expansion of consciousness, for example in the company, must therefore also take place in harmony *with the subconscious.* Family quarrels have a negative effect.

Since we are not able to work, explain things to the daughter and fully recover at the same time, we have to do everything one after the other. Nevertheless, we feel as "ourselves" all the time. It is obvious thereafter that our "trinity" must be grounded in a deeper consciousness that maintains the relative stability of our overall movement. Similar to the way personnel correspond with their boss, led on a long leash, we communicate with our higher self via an inner holomovement. Indeed, in some dreams, and probably in deeper stages of sleep, we meet it as an independent essence - in changing form (that is, different relationship to us) - with which we exchange. We constantly feed it with specific experiences as father and worker, which it cannot have as a more comprehensive entity. In turn, these more limited I's gain drawing from the same holomovement.

Conversely seen, that entity limits itself in each of its created offshoots, in order to grow then along with their *individual*

developments. (It divides its potential.) It may only observe or put itself into its creatures from time to time; always it persists as un-mistakable subject. Even if one day its consciousness unfolded All That Is, it would remain original because of its uniquely *centered* standpoint. Only with all other individuals *as such, with its sub-consciousness together*, it attained maximum symmetry.

Nevertheless, the relationship between the conscious and the subconscious remains one-sided. There are many more individu-als than us. Their infinite "sum" is by no means bigger than us, because we contain them all - but the subconscious is always big-ger than the conscious.

Thus, higher development means expansion of the *unity* of con-sciousness and subconsciousness. And since the subconscious is infinite, this means expansion *of the conscious* - however with ap-preciation of those subconscious, but *there conscious* choices and needs, to which we owe our existence. For herein lies the prereq-uisite for harmony in a world arbitrarily controlled by us. A sig-nificant change in reality, such as parenthood, change of partner or career, we should coordinate with our deep subconscious. Then, on the other hand, we can trust that the conscious living of our individuality is beneficial to the respective more comprehensive entity; and thus again to us through its new impulses.

By impulses I mean the subconsciousness' signals or impetuses to act, which arise within our more comprehensive holomove-ment. While the latter creates a relatively stable reality, an impulse causes us to take certain actions. Remember the hunter at the fork who suddenly remembered to use a helicopter? His subconscious knowledge in that situation, or rather the constant exchange of in-formation with a *subliminal consciousness*, culminated in a sur-prising possible solution because it had not been overtly consid-ered.

Instead, however, the hunter could have followed an impulse to the right, onto *one* of the two tracks. Would this still have been his free decision?

Obviously, it is not always easy to distinguish between a determining impulse and a conscious choice. After all, the funnel stem of our consciousness, through which the impulses are transmitted, leads exactly into that direction, in which the neutral center of the alternatives is located. The asymptotic stem *passes into* the final infinitesimal point. Everything that is less and less conscious to us *merges* in the central universal continuum, so that a distinction between impulse and choice becomes *ultimately* impossible.

Since everything is consciousness, indeed also impulses always transmit decisions. But the *possible* unfoldment of the subconscious demands a separation between the free decisions of the limited consciousness itself and those of entities hidden in it. Thus we cannot blame our possible misfortune consistently on an invisible spirit. Although all consciousnesses contain each other, independent creatures must be attributed responsibility for their actions - whether they observe each other or not. We will soon understand how far this responsibility extends.

Decisions that are made for us subconsciously often seem like our conscious choice. At least an impulse does not *have to be* immediately converted into external action. It can first pass into various loops of consciousness, become *conscious* to us as an impulse, which we then freely decide to accept or not. For example, we look at the impulse to have a fling like an object. It no longer coincides with our decision, but now forms one of the alternatives *between* which we choose. Only if we do not recognize the impulse as such, i.e. *automatically* convert it into an activity towards the outside, does it coincide with our respective current decision.

Should we always follow impulses that have become conscious, because perhaps our entity communicates itself in them? The decision is clearly ours. An effective help of deeper structures of consciousness is first of all dependent on information from us, as the only ones who experience our situation authentically. Inner impulses are morover embedded in unfolded *ideals* with which we may or may not identify. For example, can an ideal of freedom that involves the obstruction or destruction of other life be desirable?

Hardly. On closer inspection, such an ideal will not at all turn out to be the image of a deep impulse, but rather the spawn of entrenched beliefs, just below the surface of conscious thought.

There is not only subconscious per se, but in the consciousness funnel, it is preceded by the "less and less conscious," which must be passed by all impulses and ideals before they reach our conscious perception. On this way there are plenty of possibilities for distortion. We already possess concrete ideas about what we want and *believe* in certain causal relationships that have led to our present situation. From these beliefs we filter the information available to us and ask questions, according to which any advice should be guided. Thus, even the thief may harbor a good intention, which only, as he understands it, manifests itself in an ineffectual manner. His entity takes more information into account; it has a deeper knowledge that its offshoot, with his more or less conscious ideas, is at best tangential to. Its impulses would not aim at the harm of others, since (according to chapter 15) they originate from a more complex sphere in which our benefit is less likely to be separable from that of other individuals. By excluding theirs, we ultimately curtail ourselves.

Therefore, it is important to deal with one's impulses, to sound out their depth, to recognize imprinted dogmas and to assess consciously the consequences in case one should follow them. If you feel the urge to do something or make a groundbreaking decision that something warns you against, then follow your impulse *inward* and determine whether it was originally working in this form. In this way, you will often uncover your true motives - and to these you then trustingly surrender. Your conscious decision-making ability is the first and last instance.

22 The freedom to unfreedom

Suppose I argued as follows:

Our freedom of choice between conscious alternatives is based, as described, on the convergent proximity of their unity in the infinitesimal center. If we now extend our horizon further, we see *all* discrete things united in this (and every other) infinitesimal point. Accordingly, the decisions of all arbitrary individuals go directly into our decision. And only because this totality is a unity of equals, our decision is free.

Would you agree with that? Or do you think the whole thing is an empty game with words?

I mean, this consideration is just as little hollow as the infinitesimal calculus, one of the most important branches of mathematics. There one refers to a nothing, because it is approximated by something. The nothing gets thereby a concrete meaning for the something. Indeed, the something would be nothing without this nothing - like the one without zero. Nevertheless, the zero needs the one as well - and all numbers in between. In *this* sense only, the above argumentation is still one-sided.

We are not just an infinitesimal point, but the same is circumscribed by feedbacks between concrete objects respectively alternatives, which is why we can *consciously* choose only among a finite number of options. Because of this *unity* of certain feedback and infinitesimal identity, we decide *individually,* but are also limited in our freedom.

At this point we should remember, that our focus of consciousness is the apex of an individual hierarchy which expands infinitely far into all other, for us mostly subconscious, hierarchies (chapter 9). 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 from our *conscious* reality. Doubtlessly, however, it disposes of consciousness (and thus a

partial self-consciousness), or rather consists of such. Our limitation is the self-limitation of a more comprehensive entity.

We constantly dive into the subconscious; we can dynamically recognize structures in it (chapter 15, 18). And we can consequently assign certain forms of existence *there* to those on *our* preferred level. Some contemporaries may turn out to be offshoots of a single entity (chapter 4: The deeper essence of a thing leads to the essence of other things); other hierarchies are still relatively separate even on that level. However, we cannot fathom everything. The infinite depths remain ultimately hidden from us 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 one, *our* voluntary one - if we identify ourselves with our entire hierarchy. (With any merely partial identification we would distance ourselves from the foundations of consciousness - whatever they may be - and thus deny the capacity for any conscious ascertainment - including this very one).

In a narrower sense, a close, yet independent entity expresses itself in us. We are, so to speak, its "baby," an independent consciousness that remains loosely connected to its "mother" and enriches the family with its unique focus. The mother arranges the room in which we have to live according to a plan that is inscrutable to us - but at times we disarrange it again. We decide freely within the framework of our reality. It is precisely this active experience of reality that circumscribes our individual self. It was the purpose of birth and its result. A mother is not annihilated at birth and neither is our entity. She *expands her consciousness* (especially of herself) by embodying in multiple creatures. Even when we disappear from her superficial perception, a subliminal connection with us should still contribute to her experience.

As I said, we cannot assume that our entity is limited to unexplored layers of the brain. If it does, then certainly not the next

deeper one. At some point, this frame of reference becomes too narrow to understand our comprehensive attachment to the universe.

On the other hand*, being *all-encompassing* conscious at the same time would mean unrestricted freedom of choice, which requires relatively separate *alternatives.* The consciousness of All That Is limits itself with every decision to certain focuses - to get to know *their* development in *their* situation and *out of it.* All the rest becomes subconscious. 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.

Such loops of meaning nevertheless hold opportunity and intention for their and our expansion. More or less actively all children mature, each one reaches the former potential of its parents, while these develop independently in view of this. In the intended ideal case, all mature together in mutual exchange.

The 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. Increased sensibility means a heightened *changeability of* the reciprocal relationships and thus additionally increases the possibilities available within a determined span of time (compare chapter 7). 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.

We may object that a locked-up human being will hardly have more possibilities of freeing himself than a locked-up ape. But the generalization that humans are not freer because of their more

complex minds alone is a fallacy. 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.

Higher complexity finally brings more unity of unity and opposition and with it of infinitesimal centers and reciprocal movements. (Chapter 8: Without harmony complexity ends in chaos!) It is just this integrating unity, which - infinitesimality-structured - leads to conscious choices, so that also by this the degree of freedom increases. (Besides, harmony allows of course a better *implementation* of decisions).

Arguably, every thing must already be infinitely complex in its depth; but what is important is 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.

We are now beginning to understand the extent to which the consideration we made at the beginning about the identity of all decisions was correct: Earlier, we had already stated that all infinitesimal points are identical *in themselves*. Only circumscriptions differing from each other distinguish them. The decisions of the different consciousnesses arise from each holomovement between peripheral feedback and infinitesimal depth, finally from the *unity* with the infinitesimal center.

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.

Now, because their mediation is and remains infinitesimality-structured (chapter 17), and furthermore is infinitely *compressed* in the funnel stem of each consciousness (chapter 16), we can legitimately claim that all consciousnesses are *directly* connected in their depth.[39] The inherently indeterminate potential of their central universal continuum fully identifies them with each other and at the same time guarantees the freedom of each individual decision. The unity in the point of reflection involves all consciousnesses *as independent ones*; but every free action of one is a *common* action of all. (Independent of whether they perceive each other at the moment).

If they are additionally interwoven by conscious relationships, thus forming a total consciousness, the decision of one also influences that of the other on this level by co-determining its *alternatives.* In turn, the more complex the mutual interlacing is, the more comprehensively and *consciously* their *infinitesimal* unity is involved and thus the choice of the whole collective becomes freer.

In the cooperation of different consciousnesses we often find strong asymmetries. For example when we carve a wooden horse: It is true that what is created affects us back, and no doubt the total consciousness of man and horse determines the further change of this feedback. However, the projected object, as well as the superficial interaction with it, is here much simpler than its projector. The latter has a more nested structure and correspondingly more degrees of freedom. The wooden horse "in itself" is therefore not free to unfold a human being. (Just as little as a coffee machine is.) *Of itself* it does not seem to be able to bring about even its simple physical handling, let alone its versatile interweaving into

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[39] Actually, we would have to speak here of a more infinitesimal and less infinitesimal infinitesimality structure - and accordingly of a *more or less indirect,* but *always also direct* connection. But we want to neglect this for the sake of simplicity.

the human thinking and working process. Its complexity remains subconscious to the wooden horse.

It actually reaches deeper, because more complexity means not only more of partial consciousnesses, but also many more combinations of them. These include their components summarizingly, but remain inscrutable to them exactly therefore. The combination is the expansion of consciousness of the respective combined. Each further partial consciousness leads to as many community consciousnesses as interrelationships with it and with each other arise - altogether a deeper level becomes conscious than through the partial consciousness alone.

According to this, the complex human reality comprises many subliminal relationships of its simpler fragments. *Out of* these relationships the human being can (re)act and change the relatively rigid surface: The wooden horse *wants to be* carved.

In other words, greater freedom means a wider frame of reference. For outside a particular level of communication there are still other possibilities than within it. Thus, insofar as we choose such a broader space of communication, we choose more self-determination. The best example of this is the sick person whom no doctor can help anymore, but who then seeks and rediscovers mental communication with his body. He finally builds up the firm conviction that he will get well again - and he will. He has chosen a possibility to which he had previously closed his mind. (In orthodox medical terms, a "spontaneous healing" occurs).

Of course, unconsciously we are constantly giving off impulses into the hidden, just as conversely we receive some from there. These must ultimately connect us also with individuals we regard as separate from us, because the inclusion of subconscious levels tends to link phenomena more closely (more complexly) than we comprehend from our respective standpoint. (The inclusion of *additional* components alone cannot separate two objects any further than they already are. Rather, they become more comprehensively mediated with each other). Such communication via the subconscious we can call telepathic communication. Like

holomovement, it is always at work, only even less conscious: the action of one means a (changed) impulse for others, which more or less coincides with their *decisions*.[40]

We are not talking here about the *identity* of decisions described above. Rather, impulses mediate between conscious and subconscious decisions. They *lead to* that identity, just as it can only *express* itself through an impulse.

The more essential a level of communication is for us, the freer we become through its volitional control. Eventually, with increasing depth, we *always* reach fundamental connections, ones that manifest in our reality in unpredictable ("random") ways. What we do influences everything else in the universe. But in order to exert that influence *consciously*, we have to be aware of all the things we would cause with a given impulse. And given our limited oversight, freedom of action is clearly distributed asymmetrically in our infinite hierarchy of consciousness: We are determined by the subconscious more than we consciously influence it (and in turn its impulses for us).[41]

Our more comprehensive consciousness "forgets" itself in our chosen embodiment to experience *its* unique viewpoint. This creation of *limited* offshoots respectively their retroactivity and one putting into their standpoint does not change the individual *fundamentally*. If the boss and husband now and then restricts himself to playing tennis, he does not change his essence. If he, on the contrary, removed the restrictions of the player and constantly thought of office or sex, his swings would hardly resemble a

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[40] However, the receivers cannot possibly distinguish the effects of an infinite number of transmitters. We will come back to this later.

[41] As far as our consciousness forms a summit of the all-sided infinite universe, it is the deepest (respectively highest) essence of everything else. Its influence is *in global sense* as essential as that of all other consciousness. Only it is never completely conscious. That summit position means the hiddenness of most other summits. And among a *limited* number of summits there can be of course higher and lower - speak more essential and less essential - ones.

respectable ball game anymore. The specific offshoot would be seriously endangered.

While, after all, the tennis 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*. No order, also not the one of our life, can be derived from itself. The infinite totality is an indispensable component of each of its limitations (enfoldments) - as their subconsciousness. Its freer entities realize themselves by the creation of independent offshoots in relatively stable frames of reference, because on the one hand freedom consists in the choice of a *part* of the own possibilities of development and on the other hand in the use of as many ways of self-development *as possible*. Both together mean a largely *decentralized* growth in relatively independent offshoots. How the latter are thereby summarized *as such*, we will discuss.

For now, let's complete our picture of the interplay between decisions and impulses.

23 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.[42] 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

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[42] This identity corresponds to the universal continuum whose reflection is absolutely neutral. If we expand the consciousness funnel to infinite complexity, we attain this identity via the complete balancing of everything unfolded.

flow together in their conscious effect. We perceive subconscious determination with a partial freedom of choice. We can then also use this to increase our conscious scope.

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).[43] 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 entity, 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

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

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

If "everything fits together," this does not necessarily mean "it is good." Let's not forget that the free activity of our limited consciousness is a *part* of the enterprise that our more comprehensive being has decided to undertake. It is our task to explore the present reality *independently*, via more or less personal errors and disharmonies. After all, we should develop in it to such an extent that we could keep *more conscious* contact with the spheres underlying it, without losing our orientation. Then this will help us on the further way. To what extent such a contact already exists and how we can develop it, we will discuss in the next section.

Dynamic consciousness

24 Exchange with the subconscious

Until now, when we talked about the subconscious, we usually meant that which is *necessarily* hidden from us because of its higher complexity. But something subconscious naturally does not *have* to be more complex than what is currently conscious. On the other hand, we are not merely adept at creating *more limited* off-shoots, but also ones that are more complex than what we can consciously process. In fact, we do this more often than we know.

We choose alternatives that subsequently unfold further events that we had not *consciously* considered and that may far exceed the complexity we *chose.* Perhaps we have *guessed* the consequences, sensed the *potential* of our decision. Carefully set, steps into the unknown are not too risky, indeed intended and commonplace. Especially while we *are expanding* our consciousness, we have not yet grasped its more complex state. But if the expansion happens too fast, our conscious part in the creation decreases in favor of the unpredictable. And when the latter's potential is finally realized, we are still sometimes unable to grasp it more than diffusely.

This is how we are currently feeling about the climate changes caused by our reckless industrialization. Whenever we want to *summarize* the highly complex relations between civilization and environment in order to survey them, a substantial part of them slips back into the subconscious. We have to constantly shift our attention from one aspect to another in order to consider everything at least once. We do not succeed in uniting the whole relatively statically and yet in detail.

Let's take a step back here and consider a simpler case first. 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. 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. (This bulge can exist because the walls of the stemm only meet *exactly* at infinity). Finally, the bulge's, that is, the focus's movements are more or less consolidated into one object, *one* consciousness.

However, every putting into something's place, as well as into completely unknown things, seems to lead to equally limited focuses; and this even to a limited extent and, above all, in such a way that only certain aspects remain in memory. As soon as we *consciously* wanted to bring together what we have experienced, our dynamic would often appear as chaotic as excessive complexity. It would endanger the stability of our consciousness in a similar way as if we were constantly conscious of *all* our own thought processes. Only if we limit ourselves to *subconscious* relations to dynamically reachable focuses, we can understand more and thus *altogether* more complex standpoints. For example, we solve a complicated task section by section, coming back again and again to seemingly already solved sub-problems, having to approach them from other sides. Finally, however, we have *one* solution and at the same time have grasped the overall problem, without being conscious of all its partial aspects at that moment.

Notwithstanding this, the freedom of travel of our consciousness - or more precisely, of our limited *self*-consciousness - is also limited towards realities becoming subconscious again, in view of the danger that important energy flows could be changed there at one's own discretion. By placing ourselves in standpoints of greater

potential, we do indeed become capable of influencing the involuntary unfoldment of the frame of reference chosen for our lives. But we are competent for this only up to a certain degree.

The sick person is, after all, free to seek healing from physical symptoms in a slightly altered state of consciousness in which he can better communicate with his body consciousness. In this way, he can often identify psychological conflicts as the cause of his suffering and correct the underlying beliefs that distort the natural flow of energy. Subsequently, these automatically continue to work in him.[44] Your colleague, meanwhile, may sneak into your boss's room to blacken your name, accelerating his career and slowing yours down (or vice versa). Afterwards he doesn't want to remember anything - he protects his conscience. The deep dreamer, in turn, communicates with other dreamers, whereupon the events of the day, unconsciously created for him, change, possibly allowing opportunities to be recognized of which he "did not even dare to dream" before. His state of mind is also different now; he feels new impulses for action. (You can find such connections yourself if you learn to remember your dreams and relate them to your waking experience. The only prerequisite is sufficient *interest*).

The peculiarity of consciousness, chosen for good reason, is largely preserved in all of this. Neither does the traveler change his reality uncontrollably, nor does he evade it. His innermost defends itself against it; he returns *to the proximity* of his starting point. Probably hardly anyone would strive for the meaningful expression of his *present* self if all worlds were open to him without restriction. But if the temporary shift of the focus of consciousness

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[44] Highly recommended here is the book "The Nature of Personal Reality" by Jane Roberts, Prentice Hall 1974, as well as the reference book "Krankheit als Symbol" by Ruediger Dahlke, Bertelsmann 1996, as a suggestion for own findings.

would not cause *any* change *here*, it would be completely mean-ingless.[45]

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 (chapter 3). A state only becomes static through the *circumscribing movement of the* focus, whereby the dynamic and the static unite in an infini-tesimality-structured way. We recognize a (*also* spirally) circum-scribed 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 pos-sible 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 mo-ment. 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*.

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[45] The movement between consciousness and subconsciousness must ultimately be irreversible if it is to *affect* anything permanent at any level - please note the higher unity of duration and *irreversible* change, as compared to that of duration and repetition.

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 are preserved at our level. Regarded from our perspective, the path to them leads us into the ever less conscious, the ultimately all-implying 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*.

Deeper in the funnel we reach different dream levels, further up starting from the one where we daydream to the deep sleep stage, during which only less *physical* activity is measurable. However, the different states of consciousness are by no means all arranged "from top to bottom," but also "from left to right" or "all around." In addition to daydreaming, we know, for example, hypnotic, meditative and transpersonal states, which *in their own way* sound out different depths.

We can also learn to take the waking consciousness into the dream, to make a connection between these two realities. We become conscious of dreaming.[46] Just as you may be looking for the broader meaning of your dreams, you should also try interpreting your *waking conscious* experiences like those of a dream. You'll be surprised at how many "dream-like" connections manifest in

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[46] Just suggest this to yourself regularly before you go to sleep, and let it happen!

your reality. (Be sure to do this exercise - it expands your personal horizons immensely!)

Since the holomovement connects us with all other consciousness, one should expect to reach on its trail also those levels where we communicate not only with bio-chemo-physically familiar creatures or relatively independent fragments of our psyche, but with even more distant individuals - in ways we cannot even imagine here. Dreams that we remember are likely to offer only a faint reflection of this multidimensional exchange. But we conclude from what we have seen so far that we then experience ourselves in a completely different context, extremely sensitive, with an enormous range of possibilities for action, overwhelming breadth and clarity of thought and feeling - and therefore ultimately different needs. We form collective events *together* there, the impacts of which emerge here as novel circumstances or impulses. While we set our "normal" priorities, the meaning and purpose of change may elude us. Yet we may *sense* intelligent, loving management.

Conversely, we do not only fill our more comprehensive entity with the information and impulses transmitted to it - the entity experiences *our* world through *us* - but it may furthermore put itself into our standpoint, thereby either *quasi-statically* expanding itself (this would correspond to our conscious inclusion into it) or merely using its *potential* - for the temporary experience of a *simpler*, but consequently *emphasized* individuality. In the latter case, it involves us mostly subconsciously, *as* a potential for inner knowing. We do something similar by living out different roles, all acting more or less autonomously within us. When needed, we benefit in each role - including that of the total self - from the experience of the others.

Gradually we expand both our quasi-static perception of the world and our potential for putting into subconscious spaces. Both are flexibly connected, because the more complexity I am conscious of, the more possible access to the subconscious I have.

Conversely, through a wide-ranging wandering of my focus of consciousness, I grasp a correspondingly complex reality - even if not yet as a whole in detail.

A *total* consciousness is itself essentially potential or the consciousness of the total potential: Only the focus dynamic allows speaking of *partial* consciousnesses or *more* than one individual. Each consciousness perceives them quasi-statically (from its point of view), but just as others, because its self-consciousness refers only to *one* certain focus. With this *recognition* of the others, however, it considers their individuality already dynamically, that is *potentially*: If it wants to grasp them, it must put itself into them.

Nevertheless, the individual parts seemingly face each other as strangers: Each partial consciousness has its own unpredictable will. However, since the focus dynamic - in contrast to the approximation forming communication - includes the respective other consciousness *as an individual one* (chapter 19), its *creativity* enters into the totality of the focus dynamic as well - not from the outside, but as it originally comes about. And this, although it appears external at the same time!

This apparent contradiction dissolves completely only when it is grasped by the complex concept of awareness, for which we are still missing some aspects. Here we content ourselves with the statements that focus dynamic leads to significantly greater variety and probably more harmony (unity of unity and opposition) within *one* consciousness. Admittedly*,* all focuses must not merely be accessible, but must also be *passed through*, which in turn no longer makes sense if this does not result in a stable "being" - namely the intended reality setting of the *more comprehensive* consciousness. Focus dynamic and approximation formation are therefore intertwined everywhere, but in different proportions. In addition, there are further stability factors, which we will deal with soon.

You may still find the preoccupation with putting into and out of diverse standpoints somewhat unfamiliar, even though you practice it all the time. The importance of the dynamic is based on

the uniqueness of each situation. Through the alternating focus of consciousness alone, these situations become linked - sometimes relatively steadily, as successive moments or circumscribed entireties, sometimes more erratically, as an exchange of conscious for subconscious and vice versa. Both accents of the shift of focus and their concrete interplay we now want to examine in more detail.

25 The discovery of the other

The main goal in the creation of independent offshoots is the multiform expression and the comprehensive enrichment of their entity (chapters 21, 22). The latter overlooks its "children," even if for the most part as dynamic potential, nevertheless significantly better than for example we our "brothers and sisters." Occasionally we feel that a human being, an animal or a plant seems unusually familiar to us, is somehow "consubstantial." We no longer speak of an abstract collective essence or an implicate "parent order," but of a common entity *endowed with consciousness*. We don't have to like their offshoots at all, just as we don't have to like some of our own character traits. But by dealing with individuals who live out other latent aspects of us, our entity and each of its "children" learn to harmonize different potentials.

Similarly, we ourselves produce offshoots of our consciousness in everything we create, be it inner subpersonalities in conflict or collaboration, be it works of art, theories, or simply all those things we contribute to the experiences of other people and ourselves. Like our entity, we do not benefit from our works merely by looking at them, but especially by *living* in them, by putting ourselves into them repeatedly. Each phase in which we (seemingly) dwell represses to a certain degree the other potential (but in the meantime again passed through) states into a shadow existence. We block out the constant experience of these states in order to focus on one of them, which we experience as relatively constant. We usually perceive the holomovement of our focus of consciousness only subliminally. But since every "single" focus is based on this holomovement, its change - which moreover always leads into hidden terrain - requires permanent cooperation with the subconscious.

We can no longer disregard the infinitesimality structure of the connection here. If you put yourself into a research object, let's say into an ant, a computer program or, for my sake, a nuclear reactor, then the way into the subconscious - once into the standpoint of the object and constantly into your own depth - connects you with

the target position *known* to you. Therefore, the way to the target standpoint may seem to be conscious to you as well. But if you take this path - you begin to grow into the consciousness of the object - you realize that all previous and future stages are merely subjective projections; even if your consciousness expanded in such a way that it would quasi-statically bring together all stages of its change. Only the top of the *present* deep circulation is conscious to you as itself. The way to the goal leads in every moment - equally cyclically and linearly - both through the subconscious and about the conscious: It is a route infinitesimality-structured from both.[47]

The subjective consciousness of the target at the starting point serves as a bearing, like the sight or the imagination of the object to be examined and above all the characteristic feeling of its presence. From this - as you can easily feel - impulses to the subconscious are generated and responses received, both of whose goal-directing role becomes paramount in those phases of movement in which the consciousness of the traveler narrows too much to hold course by itself. This is especially the case when it sinks into its subconscious solely under the pretense of the destination, relying on inner guidance. If everything goes smoothly, it appears abruptly at the destination point without remembering the route taken.

The task of the impulses can also be performed by the subliminally fluctuating focus of consciousness of the traveler. Let's remember that we are dealing with an infinitesimality structure: Everything merges into everything else and can unexpectedly appear in its role. Impulses can be understood as offshoots of the consciousness that "shoots" them off, and the diving and emerging focus stimulates more or less change on the surface. (Both are

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[47] Accordingly, there is no final continuity or discontinuity between the individual focuses: Both are inseparable at any given moment. Analogous to the decision process (compare chapters 16 and 23), we can at most speak of *flexible transitions* between progressive circumscription and perpetual depth dynamic, both of which integrate the same funnel centers (points of reflection).

aspects of holomovement.[48]) However, the actual control of putting into something's place is most likely done by deeper aspects of individuality, at a level where impulses and focus dynamic are processed with sufficient overview. This might be even truer for journeys of discovery to completely unknown places.

Other consciousnesses are of course differently hard to access. We will not "get into" someone who rejects us consciously *and* subconsciously. The rejection will take hold of us internally ourselves. And a more complex consciousness we may (and will) reach only very gradually, so as not to overwhelm our present self. In order for us not to get lost, even our putting into relatively limited, often strange states of consciousness must proceed in a somewhat regulated manner.

Nevertheless, a highly developed individual is characterized by effortless access to alternative consciousness. He who *clings* to patterns of experience once formed suppresses his greater potential. It may seem to him as if he had none at all. It is different, however, if he is *vaguely* conscious of his dynamic potential and opens up relatively easily as he immerses himself in his psyche. Such a consciousness, while quasi-statically limited at every stage, is dynamically wide - a much more desirable attitude of mind, I think. One takes a standpoint only as long as one considers it conducive. (The pigheaded fellow can of course claim the same of himself.) Nevertheless, even a suppressed dynamic must be consolidated quasi-statically to have a discernible meaning for - in every moment limited - consciousness.

What does that mean now?

Every consciousness is undoubtedly dynamic - ultimately as unlimited as it is deep. The question is therefore better how far this potential is *conscious* and thus consciously *available* to it. Thereby it cannot know *potential* settings already in detail, but it is able to feel its potential *as a whole.* This whole includes a

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[48] Generally speaking, in an impulse nothing else is expressed than the decision of some focuses to move beyond the receiver in a certain direction!

modest quasi-static summary of everything potential, so it is by no means unstructured. Rather, its most obvious structure points to another more unknown one, and so on.

We already know it: the oscillation between the evident and hidden circumscribes a potential form of existence, such as the stone age cave paintings from chapter 18, 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.

It is similar to the changing perspectives when we *conclude* from our general experience with buildings that an "extension" can still be found behind the first façade. Here we follow a *familiar* dynamic pattern, whereby the point of observation *constructed* according to it (in the back of the facade) is no less potential than the one we would run through while jogging around. Instead of keeping our consciousness open, however, we have already determined

the coming reality. Our construction can now be confirmed - or we are all the more stunned if we discover a ruin in its place.

In constructing, too, we are never creative solely because we logically continue or combine what is known, but thanks to the *ideas chosen* during thinking, but hidden until then. The construction behind the facade sprang from our own holomovement, our assumptions about what is *possible* but not already there. Anticipated, chosen and newly brought to light unite to a flowing infinitesimality-structured wave.

We can variably interweave points of observation that differ from each other. Thus, the ratio between quasi-static and a dynamic synthesis depends on whether the focus of the observer changes partially or totally. If we tentatively put ourselves *totally* into the standpoint of a discussion partner, our own standpoint becomes completely subconscious. The connection between both focuses exists only in the exchange of impulses or split off "probes" (partial consciousnesses). When we finally return to the old standpoint, we have a better *feeling* for the motives of the other, for his view of the subject, which now flows into our further argumentation and *formation of opinion*. We are more likely to come to an agreement.

If, on the other hand, we take our consciousness of our own standpoint with us, we consciously link the other person's standpoint with our own: We put ourselves only *partially* into his world of thought. This can be done expediently in such a way that we really center ourselves in it, but perceive its main aspects in an expanded state. This total consciousness *probably* receives the same impulses as our "counterpart," but processes them more consciously and therefore possibly comes to different decisions. However, to what extent we can influence the other person always depends on the degree of his conscious and subconscious agreement. In any case, his activities here cannot be distinguished from our own. Arguably, however, if we take distance, center ourselves *between* his and our standpoint - the more common procedure - and

thus become conscious of both positions as others and in their relation to each other. Thereupon we can weigh between them.

Whichever of the three methods we prefer, we meet most quickly when *all* sides practice one of them.

On a larger scale we gain more understanding for each other by putting into one's standpoint; we find more easily a common basis of living together and learn to trust subconscious communication. We (re)discover our common roots.

If we cannot put ourselves into a complex event in such a way that we become fully conscious of it, we can engage in a level of communication that allows us to *sense* the connections more clearly. For example, we find a shamefully simple cause of man's devastating impact on nature: his psychological attitude toward it. Whoever sees himself as an inseparable *part* of nature *cannot* damage it in a sustainable way, because he does not see anything that produces such effects as his advantage. From a holistic perception, the appropriate behaviors arise *by themselves*.

We can also give off impulses of the desired from our or a deeper position (for example during prayer or meditation), which are now spread out in the hidden, processed by conscious entities and coordinated with all other influences. We use the same language in which we constantly receive advice from the infinite subconscious. 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.[49] We encounter corresponding answers in the guise of outer events.

Subconscious processes are always involved: We trust them when speaking in order not to stutter, our involuntary gestures are

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[49] 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. (Compare chapter 19.)

reflected in the behavior of the interlocutor, and psychological im-
pulses have physical consequences. It is simply a matter of guid-
ing the subconscious without making it more conscious than nec-
essary. Like a trapeze artist before his leap, we concentrate upon
our destination - and we will get there of ourselves. The deeper
our (undisputed) conviction is, the more likely we will. Con-
versely, we should rely on our subconscious competence in all
matters that we cannot consciously evaluate with certainty. We
have the comprehensive knowledge of a higher origin at our dis-
posal, individually prepared by our own entity. The more we open
ourselves, the easier it flies to us.

If our belief finally coincides with a deeply felt ideal, it can truly
"move mountains." From several levels, recognized potential and
intended effect have aligned and reinforce each other until the new
reality breaks through.

Such a harmony between inner and outer consciousness some-
times arises spontaneously; most of the time, however, we have to
help it along, for example by first illuminating our goal conception
from all conceivable sides. 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 accord-
ance with our original ideal (as the thief in chapter 21).

For most purposes it is sufficient to put oneself into partial as-
pects of the individuals concerned. The *dynamic* knowledge of
their desires and goals thus gained means a more versatile and
therefore deeper insight than is possible by looking at *one* sym-
bolic approximation, an ordinary *synthesis* of different points of
view - especially when our focus dynamic mediates between
strongly divergent states of consciousness. Their *flexible* unity
takes into account a more fundamental dimension.

Accordingly, we must be guided and stabilized along the way by
familiar impulses from our entity, which requires a relatively har-
monious relationship with it. (Explore this!) Without this inner
harmony we do not find the target focus or feel prevented from
accepting foreign states of mind because of fear for our identity

(that of our limited self-consciousness). In this manner, also with our approximation consciousness, we have a hard time dealing with divergent value concepts. Only when we trustfully tune into our *more fundamental* nature, we connect to its potential - in "spiritual" as well as in "material" respect.

The creation of reality

26 A question of proof?

We all agree to be unique individuals. Yet we change non-stop, both cyclically and in open directions. Like consciousness, individuality is a unity of preservation and change.

Furthermore, we operate relatively freely, that is, we have an *individual scope* for the individual changes of our standpoint. Each shift of the standpoint in turn changes this scope - the concrete alternatives and, if applicable, their number. The conscious creativity of the individual is *part* of his individuality.

Thereby the relative *permanence* of his existing world is maintained by several interlocking holomovements. The desire for external (self-transcending) communication and the recognition of the larger scope of the respective level of communication lead to a *quite conscious* restriction of personal experiences to their communicable part. We *want* to relate to the community, to grow *with it* or *in it*, to find a more general and deeper truth. Thus we exclude from our lives what might isolate us. If the community does not share our views (and does not confirm them by half-hearted rejection), we tend to go along with their opinion: The majority will be right; otherwise, at least we are in good company. Even if we prefer to turn to a more agreeable minority, we will not find one that *unconditionally* shares our personal views. Eventually, communication at this level becomes an indispensable part of our self-consciousness, something that seems to make our existence possible in the first place.[50]

A consciousness focused that way, which has lost the knowledge of the deeper reason of its presence, must "justify" its continuance with an instinct of self-preservation, if necessary. This causes a further *voluntary* reference to the limited existence: We *strive* to survive. Although the drive arises from a more far-sighted part of

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[50] The same is true for those who feel comfortable only in *contrast* to the majority. They merely align themselves with the collective reality in a different way. Even the loner is less alone than he thinks...

our individuality, the goal cannot be reduced to it. For it *also* follows our conscious perception. After all, our self-consciousness first distinguishes what is our own from everything else, and thus helps to determine *what* is to be preserved: the body, the soul, the community.

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.[51] 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. (Seth speaks of "framework 2."[52]) 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).

The individuals born into this world 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,

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[51] *As a whole*, collective reality of course is also individual. It is only collective within the dynamic of alternation between viewpoints.
[52] Jane Roberts, "The Individual and the Nature of Mass Events," Amber-Allen Publishing 1995.

but is then again qualified by the increasing complexity of crea-
tions. In the end, the common outer worlds (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.

On the other hand, we should not underestimate this influence.
While we cannot make our dining table disappear completely, we
are certainly able to perceive it as an ironing board or to make it
invisible in hypnosis. To a certain extent, we can call subconscious
into consciousness and thereby directly change our reality - for
example, when we suddenly realize that animals and plants, even
stones, are also animate. They pick up our moods, accommodate
our desires or not, and perhaps other creatures instead. The whole
environment is not rigid, but only tenacious. 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 dis-
carded as soon as it has become conscious. And every conscious
choice is followed by a modification of unconsciously created re-
ality. As complete individuals, we encounter what we *want to ex-
pect*.

We found in chapter 14 that a law of motion unfolds inseparably
with the conditions and events under which or for which it is valid.
But 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 fre-
quently. 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 de-
velopment, then, this scope of experience must also shift. For this,
the *conscious* expansion of our scope is not enough. We serve not

only our neighbors and our next self, but also the subconscious universe and especially our more powerful entity, which has a vested interest in unfolding optimal living conditions for us.

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."[53]

If our willingness to learn is extinguished or the purpose of our existence is fulfilled, we will leave the current level of communication. If our bases of life are no longer given, we "die." Especially after an unsatisfactory balance it is obvious that our entity looks for a new possibility to include missed experiences. The endeavor to compensate one-sided experiences, to strive for symmetry to a

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[53] Admittedly, most of the processes involved in global warming are not "truly unbending" laws of nature such as the first law of thermodynamic (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.

certain extent, corresponds - as we have statistically and "harmonically" substantiated and, among other things, discover when changing roles during our life - to the nature of every higher development. The individuality of every "dying" self is maintained in the interest of its entity (and undoubtedly its own!), because the same expands (expanded) just by the creation of *this* individual and via *its* path. Its annihilation would be a loss in any case. The offspring will "reincarnate" therefore in an environment in which he gets opportunity to eradicate his mistakes *in another way* or to complete a fulfilled life. It is the idea of rebirth, which is realized in the holomovement of all processes.

Since we have got into more or less esoteric areas in the meantime, the question inevitably arises, to what extent processes, like the ones described above, are verifiable. Here the personal handling of deeper states of consciousness plays a fundamental role, because to what extent the dynamic of our consciousness reaches beyond the three-dimensional world can obviously only be determined by *following* this dynamic. So, before proceeding, let us examine, in the light of our previous findings, the relationship between spiritual experience and scientific evidence.

Let's say you want to convince an inveterate skeptic that last night you once again left your physical body, floated around the apartment, penetrated walls, and saw your sleeping body lying beneath you - and all this while *awake*. All right, says your listener with an indulgent smile, who doesn't dream of flying from time to time? Of course, he himself does too, and so he immediately places your experience into his own pattern of experience. Done.

No, you say, you experienced the flight completely realistically, and it was furthermore accompanied by exotic sensations for which there is no equivalent in the normal waking or dream experience. So it must have been something else, something third.

The skeptic still smiles and asks you whether you sometimes see something on your "journeys" which you did not know before and which could be "verified" later? Yes, absolutely, you say, only

these things afterwards never corresponded completely with those perceived out of body. At least you would have recognized them.

Now the skeptic feels in his element and presents to you the most important rule of scientific evidence, according to which a correct experimental result must be repeatable under the same conditions. For example, two observers should see the same thing under the same circumstances. You, by contrast, would not have observed the same thing twice, not even alone.

At first, you are somewhat irritated. But then you begin to doubt the competence of your interlocutor: How are even *two* people supposed to offer the "same conditions"? After all, everyone sees something different even by day. Moreover, you alone were in respectively different states of consciousness - once outside and once inside the body.

What do you do now? You give the skeptic instructions for achieving his own out-of-body states. He takes them, really practices quite persistently - and experiences nothing. His expectations are confirmed. And he is indignant when you tell him that he has to believe in it to make it work. It would be a requirement of scientific procedure to observe "what is" without bias. He does not notice that his kind of "impartiality" is also based on certain assumptions.

Because his ideas about reality are *confirmed* by a multitude of other people. One has constructed a useful logic of reference to each other, and only what follows this logic has sufficient range of existence to be considered real. Out-of-body experiences (as well as life beyond death and reincarnation) are then simply superfluous, even absurd. The mind *can* only reside in the brain. The consensus on what is possible has come about, and everything beyond that is now excluded even from personal experience - the skeptic censors himself.

While he does not doubt the *subjective* reality of your experiences, in his view they have no objective meaning. "Dreams are ten a Penny." According to the previous explanations, however, "objective reality" does not exist; it is an auxiliary construction to

interweave individual experiences - to communicate - and to gain new individual experiences from them. No logic can derive itself (Gödel's incompleteness proof!). Our collective approximation world is only *one* reality, and communication on a *certain* level can only represent a *part* of the holistic experience of each individual. Not alone that the collective reality is based on merely *individual* experiences: There are also quite other ways to communicate with each other.

Since no logic fills the infinite, it must always contain gaps through which it can outgrow itself. "Logical consistency" is therefore based on the ignoring respectively "lawful" skipping of these gaps - just as our skeptic lets a substantial part of the experienceable reality fall through. Any "closed" theory or conception of reality is teeming with unknowns that quickly come to light if one questions the basic assumptions far enough. Why is that? And then how does this come about? Children have not yet discarded this *playful* fathoming of the "ultimate" causes. So even every too down-to-earth scientist should allow himself this game from time to time, in order not to be caught in the self-spun net or to sound out the limits of the official worldview.

Our very *ability* to go beyond a particular logical system (however that may be) must be rooted in our own deeper connectedness with the world, in a more comprehensive reality. It is precisely from this that spring those long automated patterns of communication and experience that we seem to find so difficult to break. Yet we continue to influence them through our behavior: With our consciously chosen focus of attention, we intentionally or unintentionally suggest to the subconsciousness looking through this lens the permissible unfolding of reality. So let us jump once over our shadow by shifting the light source with which we create it. Let's expand our idea of logic! The *connection* to the old (world) view always remains preserved; it is sufficient to decode its exact structure *afterwards.*

Suppose our skeptic has followed this advice and has finally had waking-conscious out-of-body-experiences himself. He then also

knows that this state cannot be equated with ordinary dreams or experiences induced under hypnosis. He is hardly able to put into words what he has experienced, but he can now accept the similar experiences of others as real. And the indescribable feeling of happiness and harmony with the world that lasts in the morning encourages him to *trust* even those people who can remember states he is still far from discovering. He becomes aware that we all share a deep truth that can only be grasped individually.

Do we still need proof then? Yes, we do. Only now their necessity no longer follows from primary distrust, because they do not have to be oriented to a single reality declared valid. We can *respect* the more individual aspects of foreign experiences *as significant in a comprehensive sense* and, since we are now more open, experience similar things ourselves. "Proving" then only means *linking* other people's experiences *more consciously* with our own. Superficial rules of communication as the sole measure of the range of existence have been replaced by a broad and deep sense of the more real, gained from personal experience - also and especially in exchange with other individuals.

An everyday example may illustrate this: During any halfway constructive discussion, each side first tries to convince the other with logical arguments. However, a common conclusion can only be reached through *insight*. Sometimes it even comes about by virtue of assertions made emphatically (but respectfully). This *deeper* insight is the criterion of truth, because in the end it includes the former views as its *distorted* expression. In other words, the *dynamic* back and forth between different perceptions condenses into a *more comprehensively effective* fact.

You will surely notice how we can intensify this process: By intentionally *putting ourselves into* our "opponents," as described several times, becoming *familiar* with them, and letting this familiarity lead us to the level on which it is based. From here, the "irreconcilable" differences evaporate almost by themselves. A new form of communication has created a new reality.

Admittedly, the range of existence of the new situation is still limited to *one* individual - even if it dynamically *includes* the standpoints of the others. In order to be valid for all individuals even on their *superficially conscious* level of communication, they have to carry out an analogous dynamic process. They all have to have an insight. But our insight alone will move the discussion decisively forward.

Therefore, when talking about reincarnation or alternative realities in the following two chapters, we have to limit ourselves to the discussion of the *logically obvious* processes. The evidential experience of the corresponding realities must be made by every reader himself, by trying to exceed the limits of his or her previous perception in an unprejudiced way. However, you can also change your present reality for the better in the *confidence* in the effectiveness of the hidden connections.

The simplest method of influencing the unconscious unfoldment of personal reality is to suggest desirable beliefs such as the adaptable magic formula of positive thinking, "I am doing better and better day by day," or the belief that I always have sufficient resources. The deeper the suggestions go, the more lasting, but possibly more subtle, the success. It does not have to impose itself immediately, but can come in the form of new perspectives and opportunities.

Every perception is a suggestion: Under hypnosis, we still remember things long forgotten and never consciously registered, as serious studies show[54], even other lives. The subconsciousness constantly receives information and impulses for its hidden communication and activity from the respective conscious level, while we extremely rarely trace the coordinated retroactions back to their true causes. Nevertheless, they change our perception of the environment, that is, the *further* suggestions, and thus can lead us unexpectedly into paralyzing dead ends. So be careful with the

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[54] Recommended for its unmistakable method: Thorwald Dethleffsen, "Das Erlebnis der Wiedergeburt," C. Bertelsmann Verlag 1976.

sayings and psychic attitudes you carry around with you! It is too easy to fall into a suggestive vicious circle and then blame the misery on external circumstances. Instead, always *question* your thinking habits when you're in a jam - and consciously change them! You always have a choice!

Already by becoming conscious of the suggestive effect of your thoughts, you curtail their secret power. Focus on *solving* your problems, not cementing them. Don't say, "I feel bad." The phrase is completely unnecessary. You can literally *feel* it sucking up the momentum. Instead, the following has a different effect: "To improve the undesirable condition, I will..." or "...it will..." This formulation no longer contains a negative suggestion, but deals with the present situation: it points in the right *direction*. (It is not at all a matter of denying something obviously unpleasant, but of resolving it).

The disadvantage of this method is still that we have to start from our present ideas of reality, so we are to a certain extent suggestively preloaded. Therefore, it is often more effective to clear one's mind and *open up* to subconscious influences as much as possible. In this way we discover new relationships, learn to adopt new standpoints. We *feel* our deeper motivations, recognize beliefs that distort our perception and can change them more easily. The experience of surging energy brings us into conscious contact with the inherent urge for fulfillment in all consciousness and more concretely with our entity.

27 The simultaneity of all events

Let us now come back to our entity. It is our deeper *being*, which is characterized like our known I by conscious independence and indivisible quality respectively individuality. In relation to its importance, the essentiality of the physician from chapter 3 recedes into the peripheral zones of our reality. Our "destiny" is in *our* hands. We unfold including our sick or healthy body from our own depth of consciousness, but thereby also from all other consciousness of the universe in constant holomovement. Continuing this process, we produce offshoots of ourselves incessantly. All this we have sufficiently substantiated.

However, it is also clear from this that the birth of our shoots - whether we are taking on a particular role, casting ideas into physical form, or imprinting ourselves on other psyches - takes place largely in the form of a *pre-structured* flow of energy from the subconscious. Our conscious decision-making ability alone would be no match for such a complex creation. While consciousness nevertheless controls the energetic stream of ideas to some extent, it finds a preliminary shape as soon as it encounters pre-existing structures. Existing approximations, dynamically pedictable forms, and individual choices combine to create an altered reality (chapter 25). With the complexity of consciousness its influence on this process of creation grows, but is relativized again with the increasing complexity of the creatures.

If we want to perceive consciously our offshoots or the process of their creation, they must fit into our preferred communication patterns (chapter 26)[55] . If we draw a pretty portrait of our partner, everyone present can follow the process of creating our image of her. However, if we annoy her with an unconscious gesture, we feel the consequences later without recognizing the origin of the image *of us* that has changed *in her*. If she may not have consciously registered the gesture herself, we will nonetheless reap

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[55] Of course, this can never be completely the case, since not only the conscious offshoot, but also its always dynamic emergence, as described, extend into the subconscious.

the rewards, as a new aspect of us continues to work subliminally within her. Ultimately, it is inevitable that we will create many independently acting offshoots that do not appear in our conscious reality and that we therefore do not associate with their encoded effect.

We may trust at least the same spontaneous creativity to our - space and time transcending - entity. That means, it will create not only our known self, but many more versions, which live out in each case other latent qualities and abilities of our essence. Where are these idiosyncratic aspects? They might be in our conscious level of communication, for one thing, with or without our being conscious of our kinship with them (some friends, "enemies," acquaintances, possibly even the pet in which we think we recognize ourselves from time to time). Others will remain completely subconscious, acting in independent levels of communication as sustainably as we do in ours. Some of these levels may be found in other cultures (*not necessarily* those to which we are drawn) and still others may form completely unknown systems - accessible to us or not. Some of the offshoots of our entity are likely to be located - extending the pattern of our own temporal change - in the more distant past and future, where they operate in the societies there. Already for our modest imagination the manifold historical scenes offer a tempting field of activity. How should it be different for a multidimensionally more potent consciousness? From the experience with its complementary versions it draws spiritual profit like we do. Reincarnation is only another expression of itself in a multiplicity of flexible points of observation.

Since all these offspring embody aspects of our deeper essence, they remain more closely connected to us than we are to other individuals. Our thoughts and feelings catch up with the selves sent out by the entity, while many of our inspirations originate from those experiences that our "brothers and sisters" have in their respective preferred contexts. Once one has entered into the fascination of this interplay, one no longer wishes to deny the validity of its harmony and creative power.

Even "strangers" communicate more intensively with each other via their entities than on the level of fleetingly perceiving off-shoots. The deepest cores of the most distant consciousnesses are directly interconnected (chapter 22), and in the most comprehensive sense each individual has realized a potential aspect of ourselves. (We can experience the latter most authentically by putting ourselves into these individuals). Thus, we not only inwardly attune ourselves to events then occurring externally (chapter 23), but experience our *own* individuality with the environment: we explore the consequences of our choices as an *all*-encompassing individual.

Our entity is the more stable part of a limited totality including its offshoots; nevertheless, it is freer than any offshoot. It creates for itself, the *center,* the most different reality versions.[56] Consequently, the stability of our external environment can be based only partly on the stability of our essence. To the other part it was created only with our aspect consciousness which should develop in it. Its scope was excluded for this from many stabilizing feedbacks - in contrast to that of the entity which *can* still manipulate these nets. (But it will be careful not to anticipate the development of its "child.") Meanwhile, the individual *basic mood* which pervades our life even survives catastrophes like the loss of home and family. Out of it we will also choose our new environment.

Thus, the outside world does not present itself *as* resistant as we think; it is ultimately created by *our* mind and nothing else (compare chapter 26). Little by little, the development of our consciousness has to grasp all objects produced by us - as a complete individual - our whole *milieu*. It even grasps its existence as a collective approximation, in which we have a far greater share than we have been conscious of so far: Other individuals draw on *all* our deeds by also including their subliminal effects and creatively

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[56] That is, the essence exercises its greater freedom by experiencing, *in awareness of itself* (moreover, of a *more comprehensive* self), a multiplicity of worlds in which its *more limited* offshoots would lose themselves as such. We discuss the underlying depth dynamic in detail in the last part of the book.

implementing them in their own way - just as we do it vice versa in *our* decisions. The creative unfoldment of each all-encompassing individual is a collaborative enterprise of *all* individuals.

Our consciousness, our deeper self and our body formed analogously to the physical environment[57] filter and distort the information flowing in from the inner and outer reality through individual perceptual grids. Such personally and further collectively selected experiences, as we understood in the last chapter, provide the further alternatives and in turn suggest our subconsciousness. The consciously and unconsciously created reality thus has a structuring effect in several respects on that which is to be created beyond it. This is also how our perception of a temporal sequence is created.

Linear progression from the past into the future is compatible with a holistic universe, in which everything is ultimately *directly* connected with everything, at most as a limitedly meaningful decomposition of the overall context. That is, on a deeper level, past and future must be *non-temporally* related. We perceive only the present anyway. The "past" and "future" things are contained in it: They are perceived *presently* and projected out of this present to both sides - to a route of development. Even if we grant the past an "objective" reality which (has) influences/d ours, we have to concede that it *now* lives only in its *present* form of existence. Nevertheless, I do not want to reduce past and future to the present at all.

Every offshoot of our entity and every consciousness projected by us acts independently according to everything said so far. All have free will. Thus also those which we consider as past or future. Each self decides in *its* present, which past and future it consciously wants to include, what should exist. It projects its own temporal environment. For example, if our life course no longer fits into our present world view, we change it: we push the failed

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[57] For more detail, see: Jane Roberts, "The Nature of Personal Reality," Prentice Hall 1974.

entrance exam and the disappointed love out of our memory, rearrange the "facts" and foresee our future success. *This new life course* now circulates in our consciousness and influences our decisions. *It* is the most real - not the forgotten.

Suddenly, however, we stumble upon a catch: while decluttering, our old diary falls into our hands! We read about our despair at the time, our lost happiness. All of a sudden, we are no longer the high-flyer we thought we were, but a little pile of misery that has to realize how much it has irrevocably missed. How long will we let this impress us? Is that really us in this book? Or is it rather a rather alien version of ourselves writing there, a different but *associated* offshoot of our entity whose fate now touches us? Where, on the other hand, is the hero we just saw in our past?

We begin to think in a larger framework and ask ourselves how real is actually that past we read about in the history books. We can ask our grandfather what it was like back then, but he will only tell us his *present* version. We can ask many grandfathers and grandmothers, and they will all present their *current* idea of the past. However, one of them happens to be the author of our history book. "What are the facts you write about based on?" we ask him. Well, he says, he asked other experts and studied their findings. A few times he was even involved in archaeological excavations. Finally, they debated, conferred and corresponded until they could *agree* on a valid interpretation (!) of the relics and traditions. This was then written down and is taught since then in all schools.

'Aha', we think silently, 'it's like our diary: we can believe in the past that is literally *fixed* on paper - *choose* it as our own - or in the one that corresponds more to our present situation, since it was *created* from it. Did not the latter past really exist, valid for the one who *pulls it in,* who *lifts it out* of the multiplicity of possibilities?' We do not impose our view on the older gentleman, but aim in another direction: "What if suddenly remains are found that don't fit the previous picture?" - "Well, then we may have to correct the books" he states matter-of-factly.

Impressed by this mental flexibility, we leave our interlocutor and thoughtfully make our way home. On the way, we become aware of a coin half stuck in the ground. We pick it up - and what a miracle: It is a Florentine guilder from the 12th century! How could all the walkers before us have missed it? At home, we look it up in our history book and read to our growing amazement that these coins were first minted in the *13th* century! Has the past just changed? Or do we just have to give up our previous conception of it? And basically, where is the difference?

Of course there is a difference. But not between *the* past and our idea of it, but between pasts with which we communicate on different levels. Regarding our changed self, this is still relatively easy to see: We were in fact not the "loser" in our diary. We identify with this only superficially. Deeper and more constant works in us a former self, which *now* shapes our past. This one, perhaps, did not come to the exam at all, and that love it felt rather as affection. Our present self shapes its earlier version just as it is influenced by it. The temporal distance is marginal for this interaction; even with regard to its intensity, for former events in which we were strongly emotionally involved are still much more present to us than, say, yesterday's visit to the toilet. Obviously, there are much more significant and direct links between different consciousnesses than only via their temporal succession.

Regarding hypnotic regressions into former lives, however, it is often criticized that the described experiences are conspicuously closely related to the present problems of the individual - as if he would construct these experiences only now. Basically he does! However, one should not draw from this the hasty conclusion that the former life would have less reality than the present one. That self in historical environment actually exists - as independent offshoot of its entity in another time. We can put ourselves into that time and that self and *thereupon experience* their reality directly. The fact that both are related to the present should not be surprising after the previous considerations. Without going forward in the time only one step, the former self including its environment

changes continuously - also depending on what its present relative undertakes. The common entity is both the founder and the primary mediator of their different but coordinated experiences.

Admittedly, we cannot expect to confirm these experiences "objectively" if we have already *collectively* agreed on a different past. Likewise, the regressed in hypnosis will be fixed on the already re-experienced incarnation at the second time. We encounter only what we want to expect! Remains of former civilizations - like our coin from the 12th century - we will therefore "find" (better: create) only if we are open or *curious* enough for it. Only then we will realize their past to the extent that physical relics can appear in our present.

Our essence reaches far into the subconscious, and so we need not be conscious of the influence of our other selves spread out over time. Also, our present experiences may have long since changed theirs, while we *consciously* still cling to a theoretical version of the past. This mostly collective conception of history with which we try to come to terms (at best an *approximation* of our individual one) may also influence our more deeply effective past to some degree. But since the former is much more one-sided than the multidimensional network of the latter, it does eventually follow the more far-sighted subconsciousness: We modify our official view of "the" history.

This also explains why a deep-seated relationship to a previous experience cannot be easily resolved - without thorough reappraisal. And for that reason we do not construct arbitrary incarnations under professional hypnosis, but *involuntarily* get into those with a comprehensive relation to our individuality. In this respect, the past that is brought to light - in an *inner* collective sense - has a greater reality than our perception of it. My suggestion to the psychotherapist, who doubts the objective validity of other incarnations, would therefore be to put himself into the former world of his subject based on minimal clues. If he finds a reality similar to the one experienced by the test person there, this can be

considered as an indication for a larger range of existence of that world, including even the subconsciousness of the therapist.[58]

The future, on the other hand, seems to be even less fixed than the past. We can prefer certain possibilities (!) by our present behavior and drop others without this contradicting our *accepted* rules. But also here our potential is on the one hand larger than our hardened causal logic allows, while on the other hand we are guided by future realities (!). On the one hand, we can willfully influence the subconscious and thereby the future unfoldment of external reality (chapters 25, 26). On the other hand, we often act based on a premonition of future events - not only by avoiding the plane which subsequently crashes. Pay attention whether you are really surprised by so many events or whether you not felt or dreamed their proximity before. Certainly some things will hit you completely unexpectedly, especially if a premonition was unconsciously denied. Rather, however, you will *accept* a foreseen event more or less consciously, after which it occurs, and sometimes you will reject it, after which it does *not* occur. You make the choice!

Our future self changes as a result, as does our past self, while it supports our present decisions with new messages that we receive intuitively or in dreams. For example, we make ourselves intensely aware, without anticipatory doubt, of who we will be in ten years, and *that self* which experiences itself in the future situation responds with regret or satisfaction about its "then" decision. *Now*, in turn, we can accept or reject this impulse, but in any case it provides us with important guidance. We are connected with earlier and later realities consciously and subconsciously in a way that degrades the temporal order to a secondary manifestation of

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[58] Although the therapist aligns himself with a fixed target, the attempt (like any putting into someone) requires a high degree of impartiality. If the attempt fails, it could be because the therapist feels an inner aversion to the targeted reality. He must accept, after all, in it an offshoot of his own, at least loosely connected to him, a distant relative with the subject, so to speak. Nevertheless, the purpose of the experiment is fulfilled if it succeeds in *some* cases.

an *interaction.*[59] Seth: "The point of power is in the present."[60] Through it, we individually and collectively change our entire temporal environment.

However, where do those selves and those realities remain which we know, into which we can also put ourselves more deeply, but whose expression *through us* we have rejected? In the question already lies the answer: They remain subliminally as real as their preferred version is conscious to us. Indeed, together with our entity we constantly create further offshoots and realities, dynamically verifiable, but only loosely, often "dreamlike," connected with our current self. According to our multidimensional expansion, the development of our individuality reaches much deeper than physical time. It encompasses not only our current consciousness, but all aspects of our self, entity and even deeper consciousness that are linked to us.

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[59] Do you remember? The recognition of the cause is the effect of our also perceiving its consequences (chapter 3). Within a multidimensional complex of consciousness, it would be tantamount to arbitrary restriction to detach an apparent effect from the reciprocal overall connection of the actors instead of comprehending it from this.

[60] Jane Roberts, "The Nature of Personal Reality," Prentice Hall 1974.

28 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.

In principle, this is not a problem either, because the total self could put itself into each of its "children," feel their standpoint for a while and then alternate to the next one - even backwards in time. But it would never be conscious of all standpoints *at the same time*. Exactly therefore it is forced to *select* one in each case. If it does not exercise its dynamic freedom, it will follow the other ways only subliminally for a while and then forget them completely. It has *itself* become the offshoot of a now subconscious entirety.

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.[61] 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 (*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.

Of such a combination we said earlier (in chapter 19) that it is new, in contrast to a subconsciously already existing standpoint like that of the other clone. Now we must admit that it too had a probable reality, even when the hunter was still far from the fork. Possibly he had put himself into his future, picked up the same impulses, whereupon he chose just that combined probability. In the infinity of the universal continuum *every* possibility has place. And every probability is a mixture of many others - some conscious and most subconscious. So how can any reality be truly new? How is creativity possible if we can merely choose what already exists somewhere anyway?

This argumentation is of course just as little original. For we have known for a long time that the universal continuum contains everything. Only: At worst, we have to wait for a realization infinitely long. On the other hand, when choosing a standpoint, which can be taken immediately, we must not forget its connection with all more distant ones.

A choice does not mean an irrevocable division of the universe, but a *rearrangement* of probabilities, which continue to affect

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[61] More on this in chapter 35. Besides, 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.

each other. 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. All of them now contain something that was infinitely distant before, that *no one* could know, and lack something else that has been shifted into the infinite. Their both - before respectively at present - "ineffective" distance guarantees the comprehensive newness of *every* chosen presence, testified by every creature in the universe.

Even if we admit that the hunter can put himself *exactly* into the situation for which he would have decided later (which remains a reasonable assumption, since he would not be able to confirm it anymore), he could never claim to have grasped also the *subconscious* infinity of the target consciousness. The same consciousness (exactly one converging with it) can be based on another subconsciousness, which already reveals itself with the next impulse. The hunter would have to anticipate the entire infinite (!) development of this consciousness, which is obviously impossible. He cannot choose anything with certainty for the second time.

Nevertheless, in the fourth part we will have to grant "God" this ability and put the comprehensive creativity on an even broader basis.

Just as the hunter chooses a certain path (of his further development), we more or less consciously choose certain abilities and character traits from the pool of our dispositions in order to cultivate them. Our total self is composed of many sub-aspects, some of which act primarily and others subliminally. We may prefer the

explorer, teacher, healer, artist, or organizer; or the maverick, rebel, ruler, or subject within us; and some of these probable selves alternately or simultaneously. Such a choice we make not only once and not exclusively when we are awake. In dreams, we rehearse roles and evolutions, interact with repressed aspects of our personality, communicate with independent images of other individuals, as well as with offshoots of our entity incarnated elsewhere, until finally one version makes us feel right.[62] We use the dynamically more flexible state of consciousness, its intuitive overview, its greater sensitivity and freedom, to find the most suitable waking reality - not only in the sense of the ego fixed on it, but also of those other aspects of our and further entities. In the waking state we then accept the new impulse or consciously resist our better knowledge. By taking the waking consciousness with us into sleep, however, we can learn to let it participate in the greater potential of the subconsciousness and to determine the waking reality more with the focus of consciousness responsible in it.

Whether more or less awake: The individually chosen probabilities knit themselves together to a new collective reality in which we then find ourselves. According to our previous considerations, there must be other probable civilizations - present, past and future - which exist parallel to ours and interact with us subliminally. We may grow into one or move away from it; in either case, we are crucially involved in the creation of our world.

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

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[62] Such a decision may seem less conscious, more like a *drifting*. Sometimes that may be so - *possibilities* do not oblige us to use them. But we should not judge dream thinking solely by its more laborious equivalent in the waking state. In the complexity of the dream event, feedbacks and their resolution take place so easily that they usually escape our *retrospective* analysis.

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... In a universe of infinitesimality-structured interwoven choices, which excludes no form of existence, every possibility is realized. 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).

A creation consists, as already explained, 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 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.

Accordingly, we choose our entire reality at every moment of our lives. Nevertheless, we also act in an infinitesimality-structured network of most different probabilities, impulses and beliefs, which already give a ranking of the available possibilities. The subconscious has presorted so that certain decisions are easier for us than others.

Further, the rank of a probable reality depends on how much energy we invest in it. Psychologically, this energy expresses itself emotionally and generally grows before important decisions. Even

if we have finally chosen the career of a translator instead of that of an accountant, we may still have many ties with the latter. As soon as the intensity of this relationship increases - that is: we are more captivated by our polished bookkeeping than by the translation jobs to be billed - our alter ego again emphatically enters consciousness. We probably have to choose again under the present circumstances.

Of course, such a renewed choice within the same collective frame of reference is not always and eternally possible, but in a *larger* frame at *any* time. In doing so, it affects the entire sphere of probabilities, including the community we experience. Seth recommends the following method for comprehensive reality change:

"Pretend a particular event happened that greatly disturbed you. In your mind imagine it not simply wiped out, but replaced by another event of more beneficial nature. Now this must be done with great vividness and emotional validity, and many times. It is not a self-deception. The event that you choose will automatically be a probable event, which did in fact happen, though it is not the event you chose to perceive in your given probable past.

Telepathically, if the process is done correctly, your idea will also affect any people who were concerned with the original event, though they can choose to reject as well as accept your version."[63]

We create *with* them another conscious *and* subconscious reality, a new comprehensive probability structure, in which the accountant is more in demand and recognized than the translator.

If we do not feel disturbed by past events, we can apply the same method exclusively to the future: 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."

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[63] Jane Roberts, "Seth Speaks," Amber-Allen Publishing 1994.

We brought forth a certain consciousness from our entity in order to perfect *its* individuality, *our* essence. From there arises for us above all the task to form our relatively stable, *unconsciously* effective qualities.

While we are consciously manipulating the environment, we are at the same time trying out different varieties of unconsciously projecting expression: According to our deep convictions and basic moods we experience one or another reality. If we change our attitude, the reality born from it also changes. But only when we live in harmony with our very own creativity and its products, we express our essence largely undistorted, *enrich* it in the best sense through our self and our specific consciousness. The more consciously we seek this inner harmony that spreads to the outer, the more quickly we do justice to our self-imposed task. The thereupon-unfolding reality will realize the harmony of higher consciousness in our own world.

All in all, it is about letting this harmony arise *from each concrete situation* and to unite all levels of development in a higher harmony. Because with each station of our way a piece of a more comprehensive dynamic complex of consciousness manifests itself, which takes up these locally focused aspects *as such. We ourselves* evolve into that complex, into an entity of the very kind from which we have sprung and are still springing. Otherwise, the development would begin to stagnate and would eventually continue elsewhere in an open, all-connected universe. The infinitely dense interweaving of all-encompassing individuals (!) of every level is an infinitely distant ideal, but an always-recognizable orientation for the limited consciousness. The *way there* is the goal, that is, we *have* already arrived, if we concentrate on the *present change* in *this* sense.

We enjoy at every moment not only the support of higher entities, but of all conscious and subconscious individuals - even if it does not seem so at first sight. We are not isolated if we do not close ourselves off. If we look for it, we always find impulses within us that point in the direction of our optimal self-realization

- a joint venture with all other creatures who send us that message; but also with those who do not think they understand *our* message. Following Seth, we ride loosely on all conscious and subconscious probabilities, the free development of all individuals, and the nearer and more distant aspects of ourselves.[64] Already their natural striving for balance pushes us into a suitable "family role." However, it is up to us again *on which level* we accept it, whether we contribute to the expansion of the community or to the escalation of its contradictions. We do not get into a war if we do not accept it in one way or another - if only to awaken our willingness to help.

We can put ourselves into many (still) hidden developments and subsequently link them more consciously with our path. We have all the information we need - a free choice according to our intention. We *know* our future and can still choose it. We long for the fulfillment of our ideals and values and yet we can prevent it. Even if we block the knowledge within, it can reach us in a roundabout way from the outside, through books, conversations or enlightening experiences. As I said, we are not alone.

That is why it is by no means irrelevant which impulses we ourselves give off. What we think communicates itself to others, who are consequently *tempted* to react accordingly. We are responsible for the whole system of individual realities. Here, too, we should not feel hindered in the unfoldment of our personality, for it is precisely this expression that enriches the community. Without it, however, it is hardly possible.

Development and unfoldment of individuality is thus the predominant process, not some passage of time. Even limitations of consciousness ultimately serve to expand its broader essence. In Part II we found the asymmetry of this movement originates from the "pull" of the infinite potential on the finite reality, respectively from the "pressure" of the inexhaustible variety from the depth of

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[64] Jane Roberts, "The Nature of the Psyche," Amber-Allen Publishing 1996.

the reality funnel. Have we just replaced time with another direction?

No. Because also the expansion of consciousness (following chapter 27) *has already* happened and the pull of this reality *is already* effective in the limited state. Above all, as noted above, the expanded consciousness requires all of its stages of development - not so much because it is their consequence, but because it must include the uniqueness of each standpoint passed through if it is not to be merely a larger summary abstraction. What would the past be if we could not remember it so clearly that we could practically reliving it (in its *present* version)? What would we miss? If we had not deep down engaged in repressing the future, we would be able to place ourselves in it just as easily. All that could prevent us from doing so is our present capacity for understanding; but this applies equally to the backward direction.[65] Thus, our present understandings alone make it difficult for us to put ourselves into that past which we wanted to experience *at that time* - despite having "recorded" it in writing - or into that future which we will want to experience *later.*

As a complete individual, we *dynamically* include all phases of our development, but *consciously* only those to which we give our attention now. If we expand our consciousness, then we expand its *dynamic* - namely that which we summarize *quasi-statically* (be it as conscious reality or as conscious potential).

A total consciousness is thus structured as the path(s) of independent aspects of consciousness to it. The directionality of their development and the simultaneous existence of all points of their path do not form a contradiction, but a permanently creative interrelation, a higher level of that infinitesimality-structured unity of irreversibility and feedback, which makes both possible in the first place. The creativity of each *single* consciousness is thereby based on the infinity of its subconsciousness, which *summarizes* the whole way, but *realizes* it only *dynamically.*

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[65] Not quite, if we equate the arrow of time with a higher development of consciousness. But this is not at all necessary.

Time - especially in its usual linear conception - describes a superficial and very relative manifestation of this holomovement. Nevertheless, it plays an important role for us if the events order themselves in it in a way preferred *by us.* I have noted a few sentences about this in a "spatially expanded" state of consciousness that sometimes arises spontaneously when I am reading and thinking at the same time: "We are always sensing our *present* and strive to improve *it.* All aspects of us exist simultaneously, but their connection we perceive as chronological. They affect us *simultaneously* bringing about a change that appears as time. We perceive our identity as *preserved* over time, always *present*. And we are changing *it.*" I cannot describe a unity becoming infinitesimal more intuitively.

If that didn't tell you much, how about a picture? Imagine a sphere, on the surface of which runs the intertwined, often self-intersecting timeline - our personal history, in which events having emotionally impressed us keep playing into the present repeatedly (and spiraling back - see chapter 5). Like our larger total self, the sphere is now expanding, which also "stretches" (unfolds, extends) the timeline, respectively "pushes" the higher development of our consciousness in time. However, the distance to the center of the sphere is the same from every point of the time line, and since time is valid only at the *surface* of the sphere, it is zero. That is, we can reach the center at any point in time, and through it *directly* all other points in time, and even the vacancies on the surface (probable stages of development). So we are constantly influencing both the unfoldment of the total self and the form of our personal history of development and its alternatives. At the same time, these all enter more or less consciously into our perception of the present. (The same applies on a larger scale to the "succession" of our incarnations).

The not realized possibilities are further included in the form of subliminal probabilities, but mostly less and less, because their development will *probably* (pull of the unknown!) increasingly move away from ours. Some, however, may reappear in our

presence: We suddenly feel influenced by a remembered or fanta-sized (but possibly coming!) event, which seems to have no causal connection to the present reality. We then assign a point on the sphere to it again and - as if we were constructing a suitable dream story - draw a time line to it, whose intersection with ours has led to a new branching: We have to decide whether we follow our pre-vious line or that other one - or whether we combine both. So far, so good. We are still moving within a certain temporal scheme.

Even here we should be aware of the fact that time represents nothing else than a gathering of different probabilities whose rec-iprocity we condense in a continuous (causal) series, with the pre-sent as center. We *could* also decide between "past" and "future" events in principle - to some extent even in our solidified frame of reference, namely whether we want to "live more in the past" (and in which one) or in a dream of the future. That *approximate* con-tinuity is accordingly often broken by associated images, sounds and smells, or by feelings of recognition - in short: by meaningful links of "objective" events distributed over time - which exceed the realized causal connections. We experience the *synchronous* unfoldment of different aspects of a more comprehensive reality.

According to our previous considerations, we create reality by connecting more strongly with still largely subconscious, for the time being only *probable* events and by solidifying the same by feedback to each other. Even if we can dynamically anticipate those events, their choice is always creative, as a decision for an all-encompassing *hierarchy* of their probabilities. The interrela-tions of all conscious and subconscious possibilities converge 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 en-tities connect into a unanimous decision in favor of their common approximation. A collective reality is created, including a hierar-chy 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.

Summaries

29 On creativity

A summary not only provides an opportunity for repetition, but also for presenting the previous material from a slightly different perspective, so that any mental blocks can be released and the overall topic can be processed more comprehensively. This is exactly what I want to achieve with the following section. At the same time, we will deepen some old questions and already on this level try to answer parts of them.

In chapter 1, we defined a point of observation as a certain set of differences, which it relatively unifies. The observer does *not* play a prominent role as an object, although he is *one* indispensable part of the standpoint. But he circumscribes the center. He circumscribes it by means of his observations, by means of what he is *conscious* of. Thus the point of observation is *consciousness*.

Existence of an object therefore means not only influence on the observer, but on the center of the standpoint. Conversely, not only the observer acts on his surroundings, but also the center of the standpoint acts on the periphery. The center itself, though, is ultimately infinitesimal.

However, every influence must be determined from outside, from a center at which it is *not* aimed ("observation from the side"). It forms the precondition for *differences*; it is what *mediates* these alternately with each other. The entirety of perceived interactions thus embodies the *structure* of consciousness. The most important thing, however, is again missing in it: the relation between *current* center and circumscribing periphery. Perception of *this* structure once again needs the former (or another) center, which should be "somehow" in the area of the same standpoint, but cannot be conscious to it, not as itself, as the center.

The solution lies in the *movement* of the standpoint from one center to the other, from one consciousness to the next, which in turn circumscribes another center - between the respective current

consciousness and its subconsciousness. In this way, a *dynamic*, approximately complete self-consciousness is possible.

An analogous movement underlies the interaction of conscious *objects*: 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 *sub*conscious, 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. So, do not the *single* objects exist in the consciousness of their totality, although this totality arises from their details? Again, the answer is yes and no. They exist *potentially,* in view of their repeated appearance in the permanent movement of standpoints. But one cannot assume that they reappear *with certainty.* At most, they have a certain *probability*. (Already the interaction may have changed them irreversibly).

We also see how each approximation object *emerges* from its probable alternatives, "enfolds" them and "unfolds" them again. (Both terms are admittedly not sufficient here, since it is a process of *exchange*). The fluctuations take place even *without* our being conscious of the constant recurrence of the alternatives: Most of the versions, especially those that deviate too far, do not appear at all themselves, but are mediated by closer ones, which finally

coincide with the current object. Consequently, its process of creation also remains largely hidden.[66]

If a hitherto subconscious object comes into consciousness, we say, "It has appeared." But by what? Was its appearance predetermined by subconscious processes? Certainly - to some extent. Or did we rather consciously select it? We can do this, of course, only with a consciousness that approximately (!) *includes* this alternative. And every such choice will entail further involuntary processes. This raises the question about the creative *part* in every creation.

By preferring one of the alternatives, we change it. The others fall out of the *conscious* circumscription of this version, and we now combine the latter primarily with other objects. Even this combination "was already in the air." In the present consciousness, only its range of existence has grown, and that too only on the current level. It went *subliminally* into that previously considered approximation, which included in this way *all* its then still probable changes. This is made possible once again by the dynamic of consciousness, the constant alternation of attention into the subconscious, where past, present and future come together. And again, it is the approximation character of the conscious that obscures the permanent change of focus. 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, that were actually already there. Absurd? Only if

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[66] Strictly speaking, we cannot even speak of *the* object and *its* versions, but only of *different* objects. Thus it becomes clear that this consideration includes effect mediators which do not resemble the ostensible object "in itself." The relationship illuminates only from (out of) the *interrelation*. In particular, also the transfer of information is the shifting of a *focus of consciousness*, because only in such a focus information *exists*. To what extent the focus is changed or not changed thereby, must be decided in an additional total focus, which assigns the different attitudes to each other.

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.

The creative in the holistic movement of this infinitesimality structure is mainly the *decision* made in every moment. So let us first summarize which processes flow into a decision-making process.

Already the simplest, most determined and possibly imposed feedback circumscribes its entirety. But since it exists, i.e. is connected with other feedbacks, it *cannot be completely* closed. It rather embodies the condensate of "external" irreversibility in a stable-appearing "strange attractor." The more complex reality is *included* in the entirety of the feedback, as its *interior*. Accordingly, both the relative stability and the change of rotation are not simply external, but products of the only seemingly primitive *consciousness* that circumscribes its individual perception. Everything it perceives is part of itself, and what it does not perceive is *sub*conscious to it.

The infinitesimal center of the entirety symbolizes the moment of freedom in the decisions of consciousness and works as such as inevitably as the reciprocal circumscribing perception itself. Consciousness means just this unity of circumscription and nucleus, for its part an interrelation that establishes an infinitesimal, more or less mobile center, etc.

The deeper complexity of an apparently simple consciousness follows from the infinity of the world (finally in *every* direction) and the necessarily *holistic* presence of it, which however remains hidden at first. We wander from one partial consciousness to the

other and recognize the fullness of the universe only when we have developed *ourselves* high enough to *understand* their connection. As beings that are more sensitive, we are now able to classify consciously the many subtle signals that we used to pick up only subconsciously.

While the subconscious (in the pull of the imaginary halo) increasingly realizes itself on the conscious level, more and more also the connection between core and periphery, which was only circumscribed before, structures itself. The subconscious subtleties of the *overall* effective structure are *unfolded*. Thus we recognize more and more clearly also the structure of the decision-making process - not only as a conscious entirety, but also as a feedback between conscious and subconscious.

Those asymptotically converging boundaries of consciousness in the funnel model describe this enfoldment of the universe as part of each consciousness, merging into the subconsciousness or infinitesimal. All impulses for action, with which the subconscious makes itself noticeable, therefore come from the *environment* of the infinitesimal total center; the decisions of the individual *whole,* instead, arise from the *unity* with it. It is obvious that in the end both can no longer be kept apart. Increasing structuring respectively unfoldment means, however, increasing de-infinitesimalization and thus a subjectively *more conscious* interaction of the infinitely many partial consciousnesses of the universe. The freedom of decision grows.

A more complex observer, for example, *consciously* includes simple objects as his own *partial* aspects and thus determines their existence or perception *more freely* than these objects determine their perception of the observer. He has a larger scope of action. If we now take into account that the observer is for the most part in the subconscious depth of each partial aspect and that on the other hand the subconscious of the observer contained these aspects approximately *before* they became conscious to him, we can say that the observer *projects* his objects into reality. Largely voluntarily,

he *creates* thereby a *unique* reality from many versions of potential events, while the others remain probable in it.

Nevertheless, the probable and actual (partial) consciousnesses co-decide on their realization respectively change and therefore also on the change of the observer's respectively creator's consciousness. The freedoms of choice of the creator and of every potential or actual partial consciousness finally form a unity: Their subconsciousnesses intertwine with increasing depth more and more densely and their infinitesimal centers become (but are in themselves) identical. This deep, outwardly only partially realized communion essentially determines the behavior and - in a more comprehensive sense - the degree of freedom of the actors on every more superficial level of interaction.

On such a level, their feedbacks connect in correspondingly more closed paths and stabilize the created reality. Nevertheless, the real environment cannot be changed only in this way. When we grasp and move objects, we give off impulses *to the subconscious*, for changing the reality projected *out of it.* The movement of our arms and hands is only *part* of the process. More stable areas of reality we change in the same way in principle - the subconscious mediation only takes other paths. If we meet up with resistance, we will often note that it is an inner one - born *from* strong impulses or hardened beliefs. 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.

Of course, with all optimism our possibilities are smaller than for example those of our more complex entities on their own level of existence. Only the voluntary *attuning* of these entities on the subconscious path (!) towards us limited offspring leads to our sufficiently *similar* reality experiences, so that we can consciously further attune remaining differences - to common approximations, which let us regard infinitesimality structures like objects.

In a sense, external relationships and objects are external forms of internal structures.[67] They unfold from seemingly diffuse, rather emotional preforms, whose exact structure we can only determine in advance by putting ourselves into our own, less conscious depths.

The scenario of a flu illness may serve as an example: The flu viruses, their mode of action and the ways of their transmission are purely physically comprehensible - apparently, we are dealing with an *external* disease. But every affected reader can go inside himself and see how the external processes reflect his basically *psychological* needs: The desire for a recreational break (paralysis of the working zeal), for temporary isolation (preoccupation with oneself) or special attention from one's fellow human beings, possibly even for *infecting* them with one's own desire or for taking over theirs and the like. Viruses are welcome helpers here; indeed, they provide us with an alibi besides.

Analogously, we can recognize physical objects and theories as symbols of - partly deeply rooted - psychic constellations, connections and inclinations, which have a relatively *independent* (retroactive) effect. Without psychic integration, without *consciousness*, they are *nothing*. We create them individually and collectively as offshoots of our more complex entirety and are ourselves created by even more complex entities. All these offshoots and entities, physis and psyche, belong to us as a *comprehensive individual*.[68] Subconsciousness is as much a part of our individuality as consciousness. And when we create a new object, we create a *new* individual.

We put ourselves in a new reality that includes this object. Even if we had done this in advance, it would have been creative: An

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[67] Compare: Jane Roberts, "The 'Unknown' Reality" Volume 2, Amber-Allen Publishing 1997.

[68] At the latest since the extension of Newton's mechanics to the theory of relativity, it is clear that also "laws of nature" are valid only within a certain focus, indeed, like it, they have to be understood as special products of a more comprehensive consciousness. Moreover, Einstein was quite aware of the artistic *aesthetics* of his theory.

anticipated creation is nevertheless a creation. Only the *fundamental* possibility to anticipate *everything* dynamically makes us doubt our own creativity. For *others* there exists potentially also what we have not considered yet at all and for whose direction we will perhaps never decide. *We* do not create it, but someone has already done it.

The merely local unknownness of what is to come and its mere statistical unpredictability - because we do not know all the influences on its unfoldment - do not offer satisfactory explanations for creativity, because they are cancelled out in the infinity of the universe. Sometime and somewhere everything is known.

Surely you remember, what we forgot: Since everything extends *infinitely* into the subconscious, is influenced by it, if I wanted to anticipate a certain reality, I can never be sure to have hit it exactly. Most of it will *never* be conscious to me. And certainly not to anyone *else*. I knew the target itself only *as a potential*, not in detail, because otherwise I would have had to give up my previous reality. And as soon as I do that, I create something *no one* could have included: A new *infinite individual*, a new *entirety* of the universe.

Out of such an entirety, I also make my choice that is not predictable *for anybody*: out of my *individual unity* with the central universal continuum. This creativity out of subjective experience is an essential part of every reality. Individuality is both divergent and convergent - an infinitesimality structure. And it is *this infinitesimality structure* that creates *new* infinitesimality structures.

30 On perception of creativity

When I say that the infinitesimality structure of an individual includes the infinite entirety of the universe, I obviously do not mean that each of its appearances represents its complete information content 1:1. Even the coding of all information of a *finite* complex in a simpler code is impossible. Inevitably, information must be "lost" thereby, so that the complex cannot be reproduced unambiguously anymore. Its production requires creativity.

So we can hardly claim that Einstein's formula $E = mc^2$ about the relation between mass and energy contains all information about the manifold forms of mass and energy in our living room. To be able to do something with the formula, we have to *relate* it in a certain way to concrete objects, to (re)*integrate* it into their structure. Einstein recognized undoubtedly an ordering principle in our world; therefore, predictions are possible with his formula. The physicist *creates* the necessary conditions in the laboratory and *abstracts* the confirmation of the principle from the experimental results. But he cannot guarantee that the experiment itself will succeed, not even that his reactor will stay on the ground.

Our conception of a formula thus involves its manifold applications. This becomes clearer with the help of an iteration equation, a rule of calculation which is applied again and again to its last result and thus generates a complex pattern of fractals on the graph paper (chapter 14). The result of each round is similar to and yet different from all the others. However, if one changes just one detail of the pattern, the formula is no longer valid. Its meaning *includes* the conditions under which its potential unfolds. The deterministic relation between equation and application is again an abstraction from a larger context - simply our life - in which there is no such clear mapping, although the equation also "works" there. The decoding of the mathematical shorthand unfolds, like the shorthand itself, via many *decisions* from the *total order* involved and thereby arises *creatively*.

Thus, a complex *encoded* in the simple can at best be an assumption. We then see it as a relatively undetermined potential whose detailed realization would also be our creative work.

Likewise, it is not demonstrable whether every change in a complex has a determinant effect on the behavior of a simpler subentity. The possibly *infinite* sensitivity of the subsystem (see chapter 12) does not suffice as a blanket justification, because its perceptible *approximation* hardly offers enough room for change to react to all influences being far superior in variety. However, it is not at all necessary to put forward the approximation character of reality: For infinite receptivity to *one* stimulus at a time does not yet imply equal receptivity to *all superimposed* stimuli. And for an ultimately *infinite* flood of stimuli from the universe, the corresponding reaction possibilities of the (finite) receiver are missing *in any case.* The multiplicity of the stimuli finally limits the sensitivity to every single one, while weaker influences are now even more disadvantaged.

Admittedly, we have just declared an object without embedding into the overall structure of the respective reality to be a non-thing. Globally, there may well be enough possibilities of reaction available. Only these cannot all be conscious *in detail* without annulling the relative simplicity of the receiver. For the latter they exist rather as an indefinite assumption or as a mere extrapolation of known effects. If anything changes in the subconscious complex, we do not notice it until we refer to it consciously. Moreover, we have to compare the present state with the former one, that is, to span both phases. But with this we already *unfold* the complex.

Now our existence consists after all of enfoldments *and* unfoldments, a holomovement. Thereby we think to *know* that our environment does not dissolve into thin air in the next moment, we trust in our experience and therefore in the relative stability of the unknown processes and orders from which our reality arises constantly anew. In this respect, even as relatively *simple* entireties*,* we are entitled to say that our reality changes accordingly as soon

as the subconscious order does - in fact *without* us being aware of this change *now*.

But do you notice what this comes back to? Our *dynamic* alternation from one state to the other gives us the certainty of a specific *potential*. At the same time, *this dynamic* describes the complexity necessary to assign our respective realities in detail to the *constantly* subconscious complex. Its changes determine our changes and vice versa. However, our concrete future is still only *potential*, that means probable. The above certainty *unites* possibility and reality, dynamic complexity and actual simplicity. It therefore leaves enough room for *creativity* from the unity of the respectively conscious with the *infinitesimally* becoming subconscious, from which every potential has to be realized.

Let us consider this unity of determination and freedom more closely: First, the freedom of the creator depends on his conscious complexity in relation to that of his potential standpoint. If he wants to *limit* himself in the latter, he can largely determine both this standpoint and the conscious influence on its realization. The creator decides if and what he chooses among the conscious alternatives or if he lets the subconscious grant. If, on the other hand, he wants to *expand* his consciousness, his actual freedom appears to be less in every respect. On the one hand he does not know many possibilities yet, on the other hand the realization of a chosen potential is more surprising for him. He decides less consciously, but *unconsciously* creates more for himself.[69]

The subconscious is always actively involved. Because what the creator consciously does not contribute to his change, the subconsciousness must bring - or more correctly: the *cooperation* with it. Here we should remember the funnel stem of consciousness, the less and less conscious, which includes all probable standpoints.

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[69] This, however, significantly more cautiously: Because his consciousness spans less possibilities, probably also less *fancy* goals come into his mind. Thus, his relative stability is maintained "creaturely." (In a *comprehensive* sense, he even always creates the same amount, since a future expanded state does not dynamically exist less than any limited one).

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. Instead, we still *creatively* incorporate their impulses. We have considered them within the whole extension of our individuality *as alternatives* between which our respective responsible aspect of consciousness *chose*. Even the rejected probabilities, to which such impulses referred, thereby entered into our decision-making process. We do not *have to* consider them again - sensitivity to them is not negated, but "creatively dampened." Meanwhile, any decision about "who" is about to decide - "us" or a subconscious aspect - is also incumbent upon phases of our dynamic self, which interact with our present focus of consciousness. The infinitesimality structure of the consciousness funnel mediates not only quasi-statically, but also truly *dynamically* between reality and the universal continuum.[70] Our awareness of this dynamic integrates all "openly" circumscribed centers whose surrounding focuses we become conscious of just as one-sidedly as we are in each case. With it, however, it also integrates all *decisions* made from the *unity* with these centers.

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[70] In fact, the dynamic of any consciousness is infinite, as I will show in the next section.

Therefore, we don't enfold the infinitely many influences of other focuses of consciousness by copying all the information of the universe or reacting rigidly to them, nor do we renounce them, but each consciousness participates *directly* in our *creativity*, as we do in theirs. This creativity refers to the potential standpoints it has already considered and from which it now lifts one up into our reality.

I will not go into the direction of creativity and the necessary harmony of creative consciousness with other aspects involved here, since we will discuss both in detail only in the fourth part. Instead, I would like to point out limitations and conceivable extensions of the funnel model.

There are many ways to represent the general structure of consciousness, and the ones developed so far - as far as I know them - are quite compatible with the one presented in this book. They emphasize other points of view, use other dimensions, or they break down the properties of consciousness further. Stefan von Jankovich, for example, draws the consciousness funnel in a left-handed way, Arthur Young calculated a torus (bagel shape), and Ken Wilber sees a spectrum.[71] In some models the (feedback) frequency of consciousness plays a major role, which is a special aspect of complexity, because a higher oscillation rate combines the interaction of *more* states more *tightly*. The transition between different frequencies then describes the interaction between simple and more complex focuses of consciousness. Eastern-oriented teachings, on the other hand, usually neglect the importance of the structural aspect by *dissolving* it in the unity (a negation) of One and Many instead of preserving it. But with that they also neglect the importance of creating. Just as these theories emphasize other sides, they also have other shortcomings and can complement

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[71] Stefan von Jankovich, "Die energetische Struktur des Menschen," Drei Eichen 1990; Arthur Young, "The Reflexive Universe," Merloyd Lawrence 1976; Ken Wilber, "The Spectrum of Consciousnesss," Theosophical Publishing House 1993.

each other. As always, a "complete" picture is only possible dynamically, as a flexible synthesis of different points of view.

I prefer my explanation because it summarizes, I believe, the *basic* properties of consciousness most coherently and with great potential for unfolding. In all other theories known to me there is no infinitesimality structure, which is the prerequisite of free *and* conscious creativity as well as of the interaction of unique individuals. (Not even in Cassirer, who after all came quite close to it. And Whitehead seems to have missed precisely this concept.[72]) The "Secret Doctrine" according to H. P. Blavatsky is impressive in this context, but at the same time, it offers such a rigid system of categories that it is better to stick to the much more open and intuitive Seth material by Jane Roberts.

Although I have examined extensions of my model, I do not want to go further into divergent representations; it is much more important to understand those basic ideas that are realized in all further considerations.

We ourselves have changed the point of view several times in the course of this book: from that of the observer to that of an actively involved consciousness to the experience of a unique individual. Depending on our level of perception, we judge the appearances of the world (and their appearancing) differently:

as effects (on the observer) → Existence

as interactions (within *one* consciousness) → Inclusion

as individuals (in our subconsciousness) → Creation

All levels merge smoothly into each other; each has its justification, because none could be without the other. There is only an
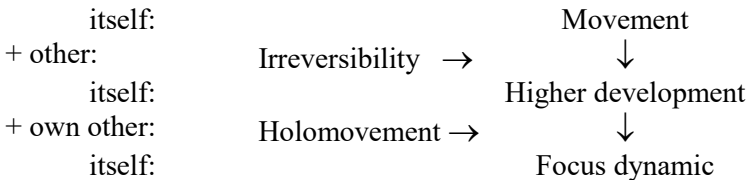
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[72] Ernst Cassirer, "Philosophie der Symbolischen Formen," Wissenschaftliche Buchgesellschaft 1964; Alfred North Whitehead, "Process and Reality," The Free Press 1985.

asymmetry in the extent of the levels and in their hiddenness from each other: The observer is not yet aware that he is a part of the scenery, and the consciousness has not yet understood that it always enjoys only itself (and yet always goes beyond itself).

Associated with this classification are further groups of terms, which I would like to simply place here in the room, in the hope that the reader will not look for *exact* connections, but will find the fuzzy references. (Some terms we will discuss later).

Chance	Movement	Higher development	Interest
|	|	|	|
|	|	|	|
Necessity	Feedback	Consciousness expansion	Respect
|	|	|	|
|	|	|	|
Free will	Harmony	Value fulfillment	Love
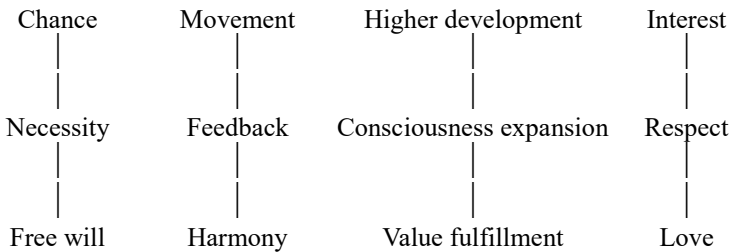
I would like to describe one more tripartite - like all the others a multiple dialectical spiral from a "position" to a (relative) opposition laid out in it and finally a higher unity on the side of the initial position - in a little more detail. It refers to the movement as the most elementary and powerful concept:

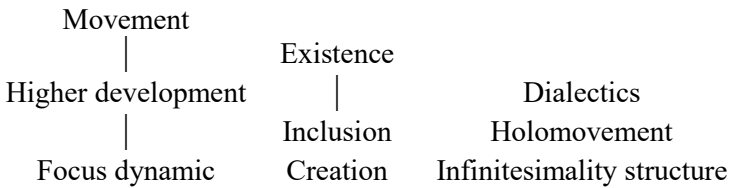| itself:		Movement
+ other:	Irreversibility $\rightarrow$	$\downarrow$
itself:		Higher development
+ own other:	Holomovement $\rightarrow$	$\downarrow$
itself:		Focus dynamic

Movement always concerns the *present* moment, the "point of power," which contains the potential to every direction. Irreversibility then arises from the interaction of many relatively *independent* movements (their combinatorics) in view of the same open potential, which now together establishes a *not anullable* state of

movement. The *unity* of the movement(s) repeats itself in a new form only on the next level, after the higher development to a self-referential complex. The latter's "negativity" (change) is also based on the asymmetry of the concrete central point-(object)-halo relation, but is now direct expression of a self-conscious individuality. If we include what is subconscious to this self, we perceive an interrelationship *between* its inside and outside, a holomovement. The unity of the self-movement must therefore be constituted a second time on a higher level - in the dynamic of *one* focus of consciousness.

The intermediate stages of relative division and the separate consideration of individual aspects of movement turn out to be abstractions from the complete dynamic of consciousness. Even abrupt changes require continuity and vice versa. This *depth* of movement leads even from the most superficial form of movement always back to the dynamic of consciousness.

Let us now associate the groups on existence and movement with another one, which is also derived from the previous explanations:

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      Movement
         │              Existence
  Higher development        │                    Dialectics
         │              Inclusion        Holomovement
   Focus dynamic        Creation    Infinitesimality structure
```

Of course, the mapping is again not so clear, but rather flexible. Therefore, I will refrain from commenting and leave you to your intuition.

The form of unpredictable influences changes with the respective level of perception from coincidence to deterministic chaos to subconsciously chosen impulses. Or from an external threat to an internal risk and finally trustworthy spontaneity. But can a created

object somehow be preserved during the constant change of reality?

Expansion is probably the only movement that does not immediately lead to a passing away, because every following moment contains the preceding ones still in previous form. Only their relation to the now expanded system is new. At the same time, an expanding system constantly restricts itself again in the simpler offshoots it (re)produces. Thus, its hierarchy from the simple to the complex *creatively sustains* itself as it expands. This holomovement of perpetual engulfing and *re*-ejecting represents a higher form of expansion, just as expansion is a higher form of simple movement. However, can such a *revolution* or the increasing *entwinement* of the offspring into a greater totality really be considered preservation? Can we hope for a lasting significance of our original creations? Or are they encoded up to absolute unrecognizability?

The answer seems to lie again in the dynamic of the focus of consciousness. But this has not saved us from the comprehensive creativity either. And shouldn't something really new really be able to disappear? We will address these questions in the next part. In addition, we will go in search of the most elementary consciousnesses and "God." In the process, we will discover more about our awareness and finally examine our life for its meaning and value.

Part IV

"Extreme" forms of consciousness and awareness

31 Consciousness units

So far, we have emphasized the entirety of systems for good reasons, and I have no intention whatsoever of suddenly departing from this. Nevertheless, because every entirety is *structured*, the question still arises whether there are "smallest" entireties from which all larger entireties are "composed."

Let us repeat again how a structure becomes conscious to us: It circulates as a whole in our consciousness, and likewise its partial aspects circulate within the structure itself. Their dynamic alternations *circumscribe* the entirety and in their turn represent circumscribed movements (or "movement entities"). We find nothing elementary "that" moves - movement is not reducible to anything more fundamental. In the center of every moving part we find only an infinitesimal point.

Everything what could be considered as "elementary particle" would therefore be such a *unity* of circumscription and center, an elementary *consciousness*. Now, however, the core of the system considered by us actually falls into *our* present consciousness. We only afford ourselves the luxury of projecting it, together with the object of our consideration, into an "external" world, out of that with which we identify ourselves. At the same time, the components of the "observed" system are distributed more or less to the peripheries of its entirety, *quasi-statistically* circumscribing this entirety. We overlook the fact that not only each component, but also the totality of the system is constantly emerging, unfolding from and retracting back into the depths of our consciousness. There is a dynamic interrelation between the deep center and its superficial periphery. Consequently, every elementary unit of consciousness must also be subject to such a deep fluctuation.

Furthermore, we do not only consider unities of center and periphery, but also the unity of the circumscribed parts with their totality. That means we always perceive an *infinitesimality*

structure, a flexible synthesis of circumscription(s), infinitesimal nuclei, and depth fluctuations, reaching into the infinitely small. The infinitesimal center of consciousness "continuously alternates" between all centers that are just not conscious, regardless of how extensively they are circumscribed. This ever-present center is *relatively* independent of the complexity of its circumscription, and we find it at every point in the world. It is the core of a consciousness unit.

The center itself *cannot* form the unity, of course. It needs the circumscription. But it is sufficient, if its circumference is minimal, for its part an infinitesimal approximation of circumscription and central point. Such a smallest possible consciousness transcending everything real is by no means free of qualities. For it remains just individual, as unique as every nucleus of an *unfolded* consciousness. A consciousness unit is, so to speak, the summit and the bottom of a real consciousness, the center of its surface and the center of its depth, if you like, the almost (!) infinitesimal axis. This extreme proximity to the central universal continuum allows the *direct* connection of all consciousness units, which expresses itself for example in the already discussed identity of all decisions, but also in the fact that the individuality of each consciousness unit immediately enters into that of all others.[73]

Nevertheless, consciousness units can appear only in complex consciousnesses, can exist only within such. They are at the same time elementary and omnipresent; they do not differ by their depth, although their perceptible manifestations are known to form hierarchies (which are again all relative before the absolute universal continuum). Only such hierarchies and mediations make decision processes *comprehensible*. And in spite of all ascribed individuality, consciousness units can only be compared and distinguished on this level, because any immediate relation to each other

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[73] I do not know to what extent my conception of a consciousness unit (or of All That Is in the next chapter) agrees with that of Seth. Since Seth restricts himself to the suggestion of properties, I allow myself to derive their logically consistent core myself.

would only create another elementary unit. The less infinitesimal structures, including dynamic and determinate appearing forms of interaction, are an indispensable part of every infinitesimality structure.

Consciousness units are not static at all. The movement from one focus of consciousness to another also results in the change of centers, that is, the change of all units in the respective consciousness funnel. Old and new units merge into each other, they *penetrate* each other. But how is this possible with "most elementary" units? *Individual* units must have a *structure*, however infinitesimal it may be. This means that every consciousness unit *contains other* consciousness units. How can it then be elementary? Its periphery must be *mediated* with its infinitesimal core. But by what means?

Let us consider that every consciousness fluctuates: as a whole into its subconscious depth and up again. Thus also its smallest units. But since the consciousness units do not differ by their depth, therefore cannot withdraw into deeper units and already represent the most minimal consciousness, their fluctuation must reach exactly to the central zero point. Only in this way the connection to the infinitesimal nucleus can be established. At the same time, the problem of interpenetration is solved: The contraction of one unit to zero means the expansion of another to its normal "size." Thereby the *infinitesimal* unity of zero and circumscription allows a fluctuation period of exactly zero seconds. The result is a unity of both directions of fluctuation: A pair of consciousness units always appears as *one* consciousness unit. So, if two units penetrate each other, one "tunnels through" the other as zero point.

As long as it is only about *two* units, none of the two possesses a structure yet. The containing of all consciousness units in each single one means rather the *immediate* transition of each infinitesimal unit *successively* into all others. This most infinitesimal form of an infinitesimality structure is an indispensable and omnipresent component of every less infinitesimal consciousness. We are

directly linked to all other consciousness via our consciousness units, whereby no information transfer in the usual sense takes place, but the linkage consists in a just *meaningful identity.*

We receive more precise and detailed information through the interweaving with more complex consciousnesses and the subconsciousness, where it can be both stored and processed. This is not opposed to the fact that *results* of information processing are transmitted by smaller partial consciousnesses, for example in the form of impulses. But only consciousness units achieve comparable things directly.

Theoretically, it should also be possible to shift the focus of a complex consciousness into that of a consciousness unit, so that the universe is perceived in a way that is more diffuse but undistorted by gross causal webs. I believe certain spiritual experiences in which one feels *spread out* over the whole environment originate, among other things, in that meaningful identity of all consciousness units. Since all consciousness is built up from such units, something of their awareness should remain perceptible at every level. The complex individual experiences itself from an overarching standpoint that directly unites with the "outside world." The more open its focus, the more consciousness units it hears whispering.

32 All That Is

We have to distinguish the individual consciousness units from the absolute point of reflection of the universal continuum. While a consciousness unit embodies the infinitesimal (and relatively independent) unity of *one* particular reality with its central universal continuum, the absolute point of reflection means the infinitesimal unity of *all* realities.

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 we do 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, as we recognized in chapters 5 and 11). *All* That Is, after all, means that even the simplest structures are integrated into it *as such* (compare chapter 14) - a necessarily *dynamic* claim.

But doesn't that mean that All That Is must also adopt the dynamic *inability* of its offshoots to experience authentically their standpoints? If this is its intention, yes. In this case, the leaving of the restricted state can only be caused from "outside," from the (possibly previously "programmed" and/or now unexpectedly initiated) subconsciousness. In contrast to the non-binding setting of a certain focus of consciousness, whereby the potential of All That Is remains within reach, now even this potential becomes potential: it is no longer arbitrarily available. In the "worst" case, the present consciousness must evolve anew into All That Is.

Sometimes the latter appears to be the rule, the universal process par excellence. However, if we would limit ourselves to this way, we would not only have to stop our discussion of "God," but moreover we would have to deny ourselves. For our relative stability is based precisely on our *present* holomovement, the permanent focus dynamic between a finite consciousness and the infinite subconsciousness. The question is only once again how far we become conscious of this movement.

We had ascertained in chapter 25 that for a dynamic complexity (like that of All That Is) 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; compare chapter 2.) 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*.

Our ability for comprehensive reality change consists (according to chapter 28) in the fact that we can decide for another

collective probability, provided that - depending on the more or less conscious decisions of the individuals involved - such a one is "within reach." The absolutely free consciousness of All That Is, on the other hand, has at its disposal *all* the infinitely densely packed possibilities of the universal continuum. Thus, its relocation of focus does not depend on the decisions of other individuals, even though (or precisely because) each of its standpoints includes those individuals. Rather, *all* of his choices coincide with a corresponding choice of the more limited consciousnesses. Only when the consciousness of All That Is identifies itself with the limited *self-consciousness* - and thus the dynamic unfreedom - of its respective chosen embodiment, suddenly opposite activities exist. Because then some individuals decide *as others*. (The exclusive restriction to a certain point of observation, however, would only have resulted in the *unpredictability* of some actions).

Insofar as all limitedly self-conscious individuals represent offshoots of the free All That Is, which staggers all the way to its limited state in ever-narrower self-consciousnesses, the apparent difference between the activity of an individual and the passive acceptance of the activities of others was created along the way. Basically all their actions form a unity.

One could think here that a limited consciousness of All That Is *always* means a correspondingly limited self-consciousness and therefore no knowledge of the very own "omnipotence" is possible. We would then not be able to use it consciously. But we will see shortly why this is not so.

33 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.

Their remaining freedom is based, like that of the freest consciousness, on the infinitesimal unity with the universal continuum. All actions are an identical decision (chapter 22 and 23). But for that same reason, the actions of each consciousness are relatively *independent* of those of all others. 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 where does *our* awareness lie? Well, we have not gone into so much detail about the reality of All That Is for nothing. 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. The latter is by no means unstructured, like the absolute *identity of* the universal continuum. Rather, it unites the latter infinitesimally with the *individuality of* all discrete points of view. 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; in reality, however, at most partially and temporarily, because even such self-consciousness basically forms only an offshoot of the *infinite* potential for complete self-reflection - namely via the inexhaustible diversity of other points of view (see chapter 20). This diversity is again the same, in which the absolute state of reflection is given up.

We are back to individual awareness. However, 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. After all, the partial "strangling" of the subconsciousness prevents us from arbitrarily using the potential for the creation of arbitrary worlds. Neither us nor All That Is would be done a favor by that. We were created to experience *our* reality, to evolve *out of it* and thus also to enrich All That Is. On the other hand, we could not comply with this if we eternally bind ourselves to a single experience of reality. A more conscious awareness of our possibilities and our multidimensional individuality should let us transcend all too narrow limits here - while at the same time we stand by our voluntarily assumed task.

Awareness means, in short, a concrete unity of infinitesimal, infinite and reciprocity as such - consciousness/subconsciousness as a structured respectively 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 unites objects with their sensed subjectivity, the quasi-static reality with one's own dynamic of consciousness, the *existing* potential with its origin from the permanent self-limitation of All That Is.
- 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.
- Awareness unites the infinite, finite and immediate connections to the absolute universal continuum and thus to everything else. In it, focus dynamic, impulses and decisions merge into an ultimately total unity of determination and freedom.
- Awareness reaches all consciousness units and testifies to the universal influence of each individual.

The intensity of this influence is independent of its *realized* range, because any awareness is an awareness of All That Is. 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.

Admittedly, also the aware potential becomes blurred at some point. It merges with those openly circumscribed centers (see chapter 30) whose ultimately infinitesimal unity contains the entire potential of the universal continuum. The unpredictable realization of such enclosed possibilities can now cause surprising changes of awareness which seem to endanger the individual. Suddenly, the subconsciousness triggers an immense shift or expansion of consciousness, as experienced by some people in whom paranormal abilities appear as if out of the blue. Individuality and its preservation, however, are not based on a particular self-consciousness per se, but on the dynamic relationship with All That Is from which they emerge. And *this relationship* can change the *conscious* potential of the individual quite safely. The unpredictability of the subconscious arises from nothing other than the constant *specialization* of the focus of consciousness. We should therefore trust it just as we trust our known self.

Seth calls this trust the "magical approach."[74] It is based on the knowledge of the deep harmonic connection of all individuals and realities, out of which our existence is creatively formed. 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

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[74] Jane Roberts, "Dreams, 'Evolution' and Value Fulfillment" Volume 2, Amber-Allen Publishing 1997.

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 alternatingly 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 store, 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 neatly distinguish 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 oriented focuses, and thus take relationships between agents and situations into account that otherwise are completely lost on us. Spontaneous breakthroughs of a broader reality would no longer seem threatening - we could instead welcome them as appropriate opportunities, exquisite challenges or urgently needed help. We would be *ready* to respond appropriately.

Is it perhaps our non-stop thinking back and forth that prevents us from trusting inner or outer impulses? No, I don't think so. We have developed our ability to think logically for a reason. It allows us a unique experience of reality in which we have far more alternatives to choose from than an animal. Rational consideration, *in its own way*, allows us to assess involuntary influences more broadly, to use them quite differently (creatively), and to bring

forth such impulses and opportunities as will accommodate our conscious appraisal of reality. Reasoning is not opposed to awareness, but is itself an experience, an essential *component* of awareness. Thus, we should handle our reason sensibly and neither renounce it nor suppress the magic of "inner" and "outer" spontaneity by it. For it is exactly this spontaneity which bursts our reciprocal solidified frames of possibility and thereby creates new selectable alternatives.

Again, however, individual awareness can be more or less in harmony with the deep complexity of what is happening. It arises from innumerable *decisions* (chapter 30) whose freedom spans the full range between adaptation and rebellion, from a balance of both tendencies to extreme one-sidedness. A more conscious awareness involves decisions for one's own desires *to* the subconsciousness, in interplay with the impulses originating there and the external circumstances in which these desires are to be realized. We will come back to this in the next sections.

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 dynamic of the focus of consciousness is cyclic, even though consciousness always develops in a certain direction. (The *infinity of* this development in finite terms means irreversibility - even though awareness always *synthesizes all* possible points of the way - compare chapter 28.) 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.

Let's clarify again how all the described, more or less infinitesimal structural units are related.

The absolute universal continuum is diffuse and imaginary for us. It must express itself in structured realities, because absolute completeness would renounce the diversity of the individual and would then *no* longer be complete.[75] It is only possible as *potential*, potential as such. Thus, the universal continuum exists only as a point of reflection; indeed, it is in a constant *state* of reflection, a permanent alternation between all "lower" and "higher" realities.
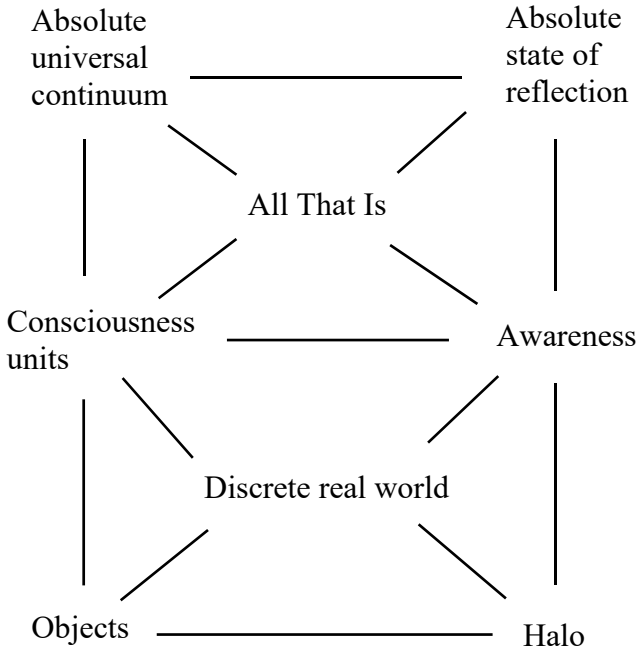
Each consciousness of such a reality is aware of this dynamic in an individual way, being filtered out of the more comprehensive movement by its self-consciousness. Only with this it makes a distinction between potential and reality, between probable and actual. The now stabilized consciousness can systematically increase its dynamic degree of freedom and the amount of manageable information again or/and let open the obstructed access subconsciously. One promotes the other, and the respective incompleteness of the accomplished drives further creations. Every potential is the potential of a *limited* consciousness - until the *absolute* freedom of the universal continuum unites potential and reality again.

This unity, which itself means a certain awareness, unites at the same time universality and individuality (of the whole as well as

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[75] There is also no complete information content of all realities, because this would only refer to an "objective" approximation concept of information - not to the infinite variety of subjective experiences, *out of which* the individuals *act* and which therefore themselves have an information value. Completeness exists only dynamically.

of the single). Its maximum condensation for the respective real is All That Is and the minimal counterpart to it every consciousness unit. The unity of universality and individuality, however, realizes itself with different ratio also in any awareness, no matter how limited. Such awareness is individual to the extent that the awareness of All That Is is comparatively universal: All awareness merges into each other in an infinitesimality-structured way.

Taking into account that infinitesimality structure also includes non-infinitesimals - namely objects and the halo appropriate to them (still extended even in imaginary form) - we obtain the following relational framework:

Absolute   Absolute
universal   state of
continuum   ——————   reflection

            All That Is

Consciousness   ——————   Awareness
units

            Discrete real world

Objects   ——————————————   Halo

You can already guess that this is not about the exact "rectangular" structure. An exact geometrical projection of these relations would turn out rather irregular and changeable; but still no less harmonious. Why don't you *play* with it a bit...?

The extensive directedness

34 Flowing energy

"Everything is energy," I often read in esoteric texts and increasingly in scientifically oriented treatises. Strictly speaking, this means nothing else than that everything is *potential*, always in the process of becoming something else. The observer, for example, goes beyond himself to the object and back into himself. He forms a unity, whose momentary uniqueness in turn transcends itself spirally, to another cycle. So it is also with the objects "among themselves" or rather their dynamic consciousness.

Nevertheless, every consciousness is focused on only *one* aspect at every moment. To this alone the highest attention applies. The environment "merely" enters as a quasi-static circumscription and embodies in the form of an existing halo the curent *effective potential* - rather *foreseen* sides on which the consciousness may concentrate soon. If you believe to have several aspects equally in view, then you are conscious of a single *combination* of them, less of the *individual* components. (Even if you emphasize their difference).

Please pay close attention to what happened: By the increasing exclusion of the surroundings, the sharply focused ridge of the current consciousness funnel became equal to a consciousness unit - not further reducible and *in itself* indistinguishable from other ridges (because for this it needs its blurred surroundings). The difference to our previous way of looking at a consciousness unit is that we can now separate its infinitesimal center "spatially" from its minimal circumscription: Namely, the fuzzy interior of a consciousness funnel basically counts to the circumscription *of its edge*. The top of this crater is normally not pointed (infinitesimal), but ring-shaped - outside *and* inside lies its circumscription.[76] The

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[76] Moreover, the crater rim here does not mean the most detailed zone, for we now consider it (in contrast to chapter 11) as the summit of an individual *entirety*, in relation to the many surrounding summits of *other* holistic standpoints.

center of the ring, however, is an *axis*, independent of the height of the crater (chapter 31).

I know we're risking a knot in the brain here. But this is solely due to our habit of representing everything spatially. Thus, we had not realized until now that the summit of any consciousness funnel is its most clearly *centered* (not necessarily central) entity. This means a *psychic* peak rather than a geometric one. It does not matter how "big" it is and whether it is circumscribed inside or outside - such terms are meaningless. All that matters is that it is the one aspect of keenest concentration toward which the complex of consciousness *leads*. This aspect embodies the current *essence* of the entire focus dynamic. Without *existing*, i.e. *quasi-static* focus dynamic, however, no essence would arise at all, respectively the same would be (notice!) completely unspecific, *diffuse*. In this respect only the most prominent consciousness unit means an (almost) infinitesimal "center."[77]

So if it is not the difference between inside and outside that determines an object, what then? Of course, its individuality alone, which includes all other individuals more or less consciously. There is basically no outside or inside, but only *awareness* extending into the increasingly subconscious. Awareness, though, is always movement, an open dynamic cycle. The more we focus on this openness, the more *directed* the perceived movement becomes; we come from somewhere and go somewhere; we *change* our awareness, we contemplate the *flow* from one state to another. And when we unfold a *more complex* awareness from the current one, it is a flow *from the inside to the outside*, to a *more extensive* structure!

According to Seth the universe expands like an idea expands.[78] Like this it changes thereby. We can also say, awareness expands

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[77] It is the dynamic of the consciousness unit itself, which produces a more detailed or more diffuse reality depending on its quasi-static complexity. Accordingly, the term "infinitesimality structure" means that such a one is composed of differently "extended" consciousness units.

[78] Jane Roberts, "The Nature of the Psyche," Amber-Allen Publishing 1996.

in the measure as it produces ideas and is itself an idea. The energy available for this is as inexhaustible as the diversity of the absolute state of reflection, which is concentrated in the depth of consciousness. It produces an inner pressure, a natural aggressiveness, which combines on the outer side with the pull of curiosity, to an unstoppable stream of creation.

We can influence this stream in different ways. If we focus on a recognized contradiction, on things that seem to be no longer united (although we still link them by their comparison), then we increase the pressure of our center of consciousness by now seeking a *new* unification (with whatever - compare chapter 4). We may constantly focus on behaviors of our partner that we can't come to terms with, and eventually seek a new solution that is more in line with our ideals. Either we will separate or first look for a common ground of our idiosyncrasies. We may make the "charged" consciousness unit our own center, short-circuit the contradiction with our essence, whereupon we blow it up or despair because we cannot blow ourselves up.

Finally, a superficial solution to the problem can also be useful. But if we let the produced energy accumulate, it will abruptly discharge to the outside. And if we now direct it in the wrong direction, it usually has a destructive effect. But we alone are responsible for this: We *choose* at every moment between different channels of our activity (chapter 17), *we* decide which ideals - always projected by us - we want to follow (chapter 21). So we also choose between a constructive, creative use of our energy and the destruction of our previous achievements.

Whether more or less impulsive, each fulfillment of a promise involves a new promise, a new potential. The unity of pull and fulfillment is its own permanent purpose, which, however, requires concrete goals in each case. So there is a connection between abstract energy and concrete potential. We increase our *potential* by expanding our consciousness so that we can choose among more possibilities. In doing so, we also expand our *awareness* and, at some point, the opening of our subconscious *energy*

source that correlates with it. This somewhat mystical-sounding explanation immediately becomes clearer when we consider the connections of conscious alternatives to their subconscious origins: Such a connection is not a one-way street. The emergence of each further alternative works back into the subconscious and "pricks" there the *basically* inexhaustible energy supply from a new side. New goals *attract* further "fire." But we can swing around just before the discharge and direct the additional energy to our *chosen* - not only probable - target. We can move in such a way that we direct the present flow of energy to favor its own growth. We do this by letting it permeate a variety of alternatives and, as soon as we want, focus it on just one.

Already in chapter 16 we have recognized that freedom is exercised by the choice of different energy flows, indeed that consciousness *is* nothing else than the movement of energy which includes the already materialized as only one alternative. Circumscription is a circumscription by *tendencies*. The totality of the realities thus touched upon, between which a consciousness weighs (its margin of choice), constitutes its potential.[79]

However, scope of decision and potential of a consciousness are identical in this sense only if we seamlessly include the whole existing environment. If, on the other hand, we distinguish between different individual standpoints on which a decision is to have an effect, then a gap between freedom and potential also arises: our creative fantasies do not have to take hold of our fellow human beings to the same extent. If our freedom is to be given more range of existence, we would now have to have a corresponding amount of abstract *energy* to implement our desires into collective reality. Different from the concept of potential, this abstraction from the concrete decision-making situation allows comparing the share of different consciousnesses in their respective interactions. One may choose without significant influence from a multitude of

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[79] As long as we do not want to merge these realities into one, it is irrelevant whether they exclude each other. (In a *comprehensive* sense they do not anyway - see chapters 28 and 35).

alternatives, while the other widely enforces an almost inevitable decision.[80]

Nevertheless, freedom of choice and assertiveness reunite in the concept of active free will, which involves the other *as such.* It has little to do with power, but much to do with awareness, and we will discuss it soon. Below that, freedom and energy promote each other to a fluctuating degree, are after all proportionally correlated. In a tightly closed system, however, they are inversely proportional to each other: too much energy destroys all choices, while freedom of action does not require a large amount of energy (see chapters 7 and 14).

Concrete tendencies act up from the depth of consciousness in particular, in the form of more or less strong impulses. An alternative description for this is offered by "probability lines": The developments of different individuals can overlap each other in a common decision-making situation (for example, in any parliament) and either provide each individual with a correspondingly large number of choices or - if they are unanimously aligned - multiply the penetrating power of a single continuation. In the latter case, the chosen probability receives more energy for its realization, whereby it can also strongly influence other developments (in the country). More consciousnesses are reached, involved and *thereby* again the own scope of action (of the parliament) is promoted. On the other hand, the freedom of choice between different, overlapping developments makes it more likely to encounter high usable energy potentials (in the population). *Overall,* energy does not increase or decrease when we make a choice. We always choose a *bundle* from a group of probable paths. But depending on how strong the bundle was that we followed *before*, we feel an increase or decrease in *conscious* energy. (In addition, the lines within our variable bundle may become more or less "twisted,"

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[80] It should always be noted that the distinctions both between opposing intentions and between different strengths of influence apply only at the *conscious* level in each case - compare chapters 23 and 33.

that is, conscious only as a "strand" or also singly and thus have a more or less concentrated effect).

Each individual probability (line) is basically as elementary as a consciousness unit is. Thereby those (axes) which still run along its depth channel even in the extended area of the possibility funnel are closer to the central point of the choice, so to speak; they possess, since less recognized, more suggestive or impulse power. On the other hand, their concrete potential is also hardly conscious and always good for surprises. We can neither deny nor exclude such a "blind main stream" of personal and collective development, but we should at least make an effort to sense and question it in order to realign it with our essence, if necessary.

All in all, the potential is still linked to the awareness of the decision-making situation. Whether a probable version of reality prevails depends not merely on its energy, but on our conscious/subconscious overall assessment. We best move to a "sideways" vantage point from which we can observe and farsightedly direct the flow of energy to our consciousness. In this case, we become aware of both points of view at the same time - that of the person affected and that of the assessor - and allow a certain "objectivity" to flow into our always subjective perception. This also enables us to examine and dissolve psychological blockages with an appropriate distance, while at the same time feeling the changed impulses and directly incorporating them into our new self-assessment.[81] Just as consciousness and immediacy of an impulse unite infinitesimality-structured in this awareness, so do concrete potential and abstract energy.

Let us consider a few variations of this unity:

- Received attention increases our potential through the stronger impact we can exert and strengthens our belief in our own power.

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[81] We control the relationship between "past," present and "future" *as such* and *as a whole*.

- The recognition of our ideas increases our potential by helping original fantasies to break through into collective reality and directly raises our self-esteem.
- Confirmation by others makes us aware of the actually larger range of existence of our performance and in turn strengthens our belief in our own abilities.

In all cases, specific and non-specific potential are intertwined. Moreover, the *recognizing* of the potential has an effect on the same; what we called the *meaning* (of its meaning) in chapter 14. Since the *source* of one's potential is inexhaustible, its increase usually turns out to be even greater than would be justified by external relations alone - one justifiably extrapolates present success into the future. Also in this sense the potential grows with the consciousness!

Furthermore, it becomes clear how we can consciously contribute to the potential of other individuals and vice versa. It is a matter of directing our own aware energy to the individual who, *in our opinion,* needs it most - *selflessly* and *thereby* to our own advantage. In its pull, the recipient opens further accesses to his subconscious potential and thus increases our own scope again. Once this point is clear, the How practically arises by itself - whether we manipulate physical objects, cooperate with other people or create a desired reality.

Admittedly, things do not always run so optimally, and we will also look at destructive tendencies in the next section. But it will become apparent that these inevitably lead to dead ends. Even a non-expanding, *cyclical* use of our potential, as when we alternate between different roles, should teach us greater harmony with our deep impulses, as it makes us aware of unity with their sources.

35 The indestructibility of the individual

Just as we can voluntarily expand our scope, we are also capable of limiting it. Every consciousness can choose atrophy or stagnation, but both mean an end relatively quickly.[82] Eventually, it does return to a path of expansion.

But this one is infinite on the one hand and already gone on the other hand. The goal, the absolute universal continuum, reflects again onto the way to itself. Thus, the movement is constantly generated anew, every moment, because the point of reflection is inherent to every such. In the end, as described in chapters 7 and 22, consciousness expands by creating preferably *more limited* offshoots. As such, they compensate for the growth of the mother consciousness, while the latter maintains its connection to them primarily *dynamically*, that is, within an expanding *awareness*.

Simplified, this process can be interpreted as a combination of an infinite expansion (of awareness) and an infinite transverse movement to it (the resultant of expansion and limitation of consciousness). Each way is walked by walking the other, whereby awareness *includes* all ways at the same time and thus an expansion results *altogether* as well.

Similarly in philosophy, where every theory extends from the highest peak to the most elementary foot and yet captures only *one* side of the mountain. The same mountain has however infinitely many more sides. Via generalizations and new details we get from side to side and complete our world view, which *integrates* head and feet.

Even reincarnation proceeds according to a related scheme: According to Seth, we reach after several rebirths a stage of development from which we grasp (probable) incarnations, which we have not lived through "ourselves" (i.e.: which were not close to us so far).[83] The focus-dynamic unity of the incarnations with their

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[82] A stagnant consciousness *is* already at an end if it does not merely pass through a temporary stage.

[83] Jane Roberts, "Seth Speaks," Amber-Allen Publishing 1994.

common entity establishes altogether an infinite expansion of the awareness of the *own individuality*.

All this also describes the development of All That Is, which cannot be completed even hypothetically because of the above natural regulatory mechanism. Nevertheless it takes place. All-that-is describes an all-encompassing state of reflection. The necessary creative *execution* of its dynamic from rich to limited focuses and vice versa is infinite, while the awareness of each phase includes all these states passed through. Both together - open movement and preservation of the achieved - correspond to the character of an expansion (compare chapter 11). Since this expansion has integrated also its "future" states, it is timeless. Nevertheless, it always remains directed to the universal continuum.

Just as such expansion does not simply mean reverse limitation, creation is the opposite of annihilation. Creation is the working of the infinite in the finite[84] and leads to the expansion of the finite into the infinite. By the infinite, of course, I mean the *potentially existent*, whose entirety, of which the individual is aware, works in the finite. The non-existent - the imaginary halo - plays only the role of that which *hides* the potentially existent. The darkness can be penetrated dynamically, and therefore we have to deal only with the infinite potential:

Everything develops finally in the dominating direction, into infinity. *Creation* however is basically the *reversal* of this process! It means the choice of finite out of the circumscribed *entirety* of the infinite, while the thus highlighted now develops for its part into the infinite. *This* is the universal process, and its asymmetry becomes clear if we lift the always-tangible veil before the subconscious. The annihilation of something existing is impossible, since it only amounts to a movement across the transparent boundary of consciousness whereas we recognize a choice as a primordial act from the absolute universal continuum immediately

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[84] [Creativity is about] "the action of the Infinite within the sphere of the Finite." (David Bohm, "Unfolding Meaning," Routledge 1987)

directed against the stream, but indirectly (via its consequences) in the sense of the stream.

In chapter 28 we have justified why the creation following from this act could not be anticipated: Since it lifts a whole *all-encompassing* probability hierarchy from the depth, it could not be contained in any other before. In addition, nobody could put himself *with certainty* into the potential individual, because its infinite subconsciousness would remain veiled to him. *All* That Is on the other hand (respectively God) must actually be able to do this operation since its reflection includes all hierarchies!

Conversely, we exclude annihilation exactly for that reason, namely because the "annihilated" can be recovered. Its consciousness works - as before its realization - subconsciously. And a hidden *something* must also be experienceable as just *this* something. (As such it enters into the dynamic of *awareness* and works in it until it eventually reappears in *consciousness*). In terms of time, one puts oneself back into the past. *For us* this is, strictly speaking, not easier than to put ourselves completely into something "future." Some things disappeared in the infinite - as from there something "fundamentally" new will emerge (see chapter 28). But *for God* there is no final annihilation. And that is enough, because he is *in* us.

Can we, on the other hand, *create* something that even God did not know? Or does the creative aspect of a decision ultimately shrink to nothing?

Let's take it one step at a time:

The repetition of a state of consciousness is already complicated at the height of the hierarchy *peaks*. There is always a certain temptation to try something new, a *tendency* to openness. We have discussed this at length. Irreversibility, however, is the result of a relatively superficial interaction, which can be counteracted by the deeper free will of consciousness. Furthermore, the latter lets itself be *guided* by the subconsciousness when putting into something, while the blind irreversibility of a many-particle system is based on the apparently uncontrollable externality of the unknown. By

letting its hidden *consciousness* work, free will breaks through this barrier. We get a so to speak "asymptotic" reversibility, a difficult and uncertain, but finally arbitrarily exact *approximable* repetition.

So, if we want to put ourselves into a certain probable reality, we will most likely end up a bit off. Nevertheless, in an *all-sided* interwoven universe every state must be *exactly* repeatable. For every *single* attempt, the *infinity* of the universe even guarantees the creativity of such a repetition - because one could have also deviated from it. The repetition is *never necessary*; a conscious *choice* took place somewhere. On the other hand, we have to assume after an infinite number of choices that any individuality has already been passed through.

After all, a repetition is *detectable* only if it is *not* exact; namely if one *compares* it with an earlier present. Indeed, reversal without further development is actually impossible (as well as vice versa), because a continuous repetition of identical states does not exert a lasting *effect* - the states or better *the one* state would collapse into itself, would remain infinitesimal.[85] Nevertheless, a dialectical unity of closedness and openness must contain both extremes *completely* - even if only as phases (of a dynamic infinitesimality structure, of awareness). Thereby, a merely *self-existent* (see chapter 2) repetition needs neither comparison nor effect. That is, even if we mean *infinite* individuals, we have to assume that *All That Is* goes through completely identical phases in them. Its absolute freedom enables it to restore any individuality as often as it wants. In the *most comprehensive* sense there would be neither annihilation nor creativity - dynamically everything would always be there.

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[85] I think Seth means the same thing when he says (in Jane Roberts, "The 'Unknown' Reality" Volume 1, Amber-Allen Publishing 1996 [comments from me]): "Only from unpredictability [irreversibility] can any system emerge that can be predictable within itself [contains predictable, i.e. repeatable, states]. Only within complete freedom of motion [free will] is any "ordered" motion truly possible." Order requires creativity in order not to be finalized, to become *truly* permanent.

Nevertheless, I maintain that although there is no *annihilation*, there is *creativity*. Why?

Well, if God puts himself into a potential individual, he has caused nothing with it for the *other* individuals who include the chosen one only into their *subconscious* dynamic. These individuals are also concrete states of All That Is, but - like the chosen one - with a *limited self-consciousness*. And as we discussed in chapter 33, this pushes many focuses passed through out of the more conscious part of awareness.

All That Is does not have to take over the self-consciousness of its respective embodiment, but can remain fully aware of its potential; under the guidance of this awareness it may precisely anticipate all individual states. But it cannot take over the work of its own dynamic expansion from the different self-consciousness of its aspects. The self-consciously limited awareness of each divine phase of reflection must develop on its own. Only then will the dynamic *range of existence*[86] of what has been achieved be truly all-encompassing. Therefore, not the *reaching* of the goal alone, but *also* the *way* to it is of importance!

We are thus back to the creativity of the "normal" individual, an infinite hierarchy of probable states of (self-) consciousness. All That Is even includes every one of these hierarchies *as such*, while it merely acts boundlessly flexible in their subconscious depth (chapters 32 and 33). That is, the *complete* anticipation of a reality by God would need the creativity of his limited creatures. It would also exist in what *we* create.

Our way, however, consists of free decisions, each of which includes the infinite *as a whole*. The displacement into infinite distance destroys a consciousness just as little as it arises alone by its emergence from there. In God it is always. Only the *choice,* respectively selection or deselection*, of a consciousness, which is

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[86] One is more *aware* than conscious of a dynamic, *potential* existence. It therefore appears more diffuse and transparent than a "tangible" quasi-static object. This sensed presence, however, is not to be confused with nebulousness, because it is characterized by the *present unfolded* existence of the target between two - for themselves infinitesimal - phases of consciousness.

made from a *unique unity* with the near (!) infinity, is new in the most comprehensive sense. Even God cannot anticipate it. If, on the other hand, it would not concern *infinite* hierarchies of consciousness, if we would not choose an individual form *of the Universe,* the *possible* results would be foreseeable not only by the flexible All That Is, but also by a limited consciousness. Our choice would have no comprehensive meaning. Again, however, the choice is not anticipated with its *possible* results. Only the choice itself realizes one of the events concerned completely in All That Is.

The infinity *of the path* from our self-consciousness to the all-encompassing awareness of All That Is thus represents a higher order than the infinity of that awareness itself. (The path of realization is of higher order than the potential.) Therefore, this path is ultimately as open as the absolute universal continuum that contributes to each step. Openness and preservation of what has been achieved do not contradict each other, as already simple expansion shows. But only in the interaction of the infinities the reason for a creativity and directionality is found, which can claim universality.

So far, we have treated the indestructibility of the individual rather abstractly and externally. But obviously, we ourselves are individuals. What happens to this individuality when *we* change? It hardly satisfies us to know that everything is preserved "somewhere" while we ourselves mutate into *another* individual.

Of course, the universe takes on a new form every moment; the hierarchy of our individuality is constantly restructuring itself to infinity. Nothing about an individual remains as it is - but everything remains *in* it. Our individuality *consists* precisely of all these other ("past" and "future") standpoints, into which it constantly passes more or less consciously and from which it returns more or less exactly. Individuality is the result of the rotation of its *own* phases (respectively aspects) and their permanent condensation in *one* summit. This conscious summit is *different* from all others and

transforms *with* them. Its change must even be creative and ultimately irreversible (see above) in order to maintain an effective relationship with all other focuses of consciousness; it is based on the infinitesimality-structured *unity* with an *infinite* base. In this ever-unique *awareness* of our own creative dynamic lies our concrete, real felt immortality.

Freedom, harmony and value fulfillment

36 A feeling for harmony

The creativity of every individual works in every other, and depending on how dynamic or static we grasp an individual, it is more about its own creativity or that of another. On the one hand, individuality *is* essentially limitation; on the other hand, it implies a unity of particularity and universality. Although the all-sidedness of the universal continuum is infinitely far away from every focus of consciousness, the inner connectedness of all creatures respectively the unity of every consciousness with their sum causes the comprehensive importance of every individual for all others - independent of unfolded hierarchies.

I think this résumé shows once more clearly, what infinitesimality structure consists of. Interrelationships can hardly be comprehended singly and can only be understood in their totality. We cannot avoid using our feeling, our sensation, our intuition. For example, if we want to investigate how the individual phases of our consciousness *as such* contribute to a single decision, we lose sight of this very decision. Only the *sensation* of that interaction lets us consciously grasp its infinitesimality structure. In relation to analytical considerations this *aware* kind of sensing means the perception of infinitesimality structure as such.

In a sense, of course, every perception is the result of integration. Sensations as well as emotions are necessarily infinitesimality-structured - or non-existent. However, when I speak of sensations in this section, I do so in the above aware sense - for emphasis over unfolded objects, which are, after all, only interspersed with their feelable ground what we recognize them to be. While an object symbolizes an emotional form, sensation serves us as a synonym for the underlying, condensed dynamic of consciousness.[87]

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[87] According to this, emotion and sensation are not identical, but "first-degree related": *In relation to unfolded objects,* one can represent the other. More precisely, emotion already represents a *less* infinitesimal form of sensation.

This infinitesimality structure now unfolds, following its inner pressure, into less infinitesimal thoughts and physical structures. Sensations express themselves. Nevertheless, they remain in some form, because also a new "non-infinitesimal" structure by its nature cannot do without its more infinitesimal counterpart. A symbol still *contains* what it stands for. By "emotional energy" we can understand just that agglomeration of infinitesimality structure striving for expression whose source never dries up (see chapters 17 and 34). Infinitesimality structure *is* essentially potential.

By consciously accepting a certain potential, *believing* in it, and allowing its sensation to intensify - to be *energetically enriched*, as it were - we generate within our holomovement correspondingly emphatic impulses to the subconscious to realize this potential (compare chapter 25). Its realization then in turn has an inward effect, where the resulting pull entails the unfoldment of further structures: The fulfillment of a wish awakens a new wish.

Whether we achieve a goal thus depends first on the emotional intensity with which we strive for it, and especially on how precisely we direct this intensity toward the longed-for, hitherto only *probable* reality. A strong desire, moreover, does not come from anywhere, but dramatizes an even more infinitesimal impulse; it draws on deeper aspects of the individual. The direction aimed at from there becomes especially obvious in an ideal, in which, however, it is also more or less distorted, adapted to our (ir)rational convictions. But only if wish and ideal *harmonize* with the impulse of our total self, the will of our ego will not be stifled or blocked in the end and can become comprehensively effective. Otherwise, we experience ourselves powerless like a blindly raging thug: full of mobilized energy, but unable to assert ourselves "against" ourselves. Emotional engagement merely moves us forward in *certain* directions; it is up to our *will to select* a constructive potential for the use of its "power." According to which criteria we find a suitable (but not necessarily the only acceptable) one, we will discuss in a moment.

While an emotional congestion can be absorbed in its bodily expression and ultimately evaporate (abreact) through it, a sensation would not stand for infinitesimality structure if it cancelled itself in its unfoldment or merely kept alive. Rather, it strives for its *expansion* through expression, with which it *itself* reaches a higher level. For example, when we create from an inner "aesthetic feeling" (an inspiration, an impulse) a work of art that we like, our initial awareness is enriched by a feeling of delight in the face of unfolded beauty. As the original infinitesimality structure now permeates a less infinitesimal form, it became even more manifold, even more integrating - with at the same time newly created expressive potential: the result finally inspires us to further creations.[88]

Delight at the newly created work here also includes satisfaction with one's own performance. Even when we admire another's work of art, we do so because of our inner resonance with it. A feeling brings us in *as a whole* and signifies an infinitesimality structure essentially because it interweaves the perceiver (respectively creator) and the perceived (respectively created) from the outset, allows a distinction only out of their unity. Thus, the perceived beauty of outer nature points to a common inner origin, indeed to the fact that we are miraculously *involved* in its creation. The more we expand our awareness, the more sensitive we become, the more consciously we perceive this deep harmony. We recognize the dynamic unity and the intelligent cooperation of all individuals in the joint enterprise "Earth."

The involvement of the observer is, as we have known for a long time, inevitable, and sensation means the more realistic perception with regard to the unity of all events. Only *with* it we reach a comprehensive understanding of the world and its creation. We feel impulses that reach us from all individuals, reflecting their needs

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[88] Even if the work is not successful, we do better next time, or we create something *else*. In any case, the original sensation was enriched, if only by an instructive disappointment.

and thus naturally pushing us in a direction in which we enrich the community. We do not have to take this path, for we ourselves contribute to the creativity of All That Is. But exactly for this purpose, we receive orientation guides that also promote *our* individuality. The emotional idealization of the inwardly conveyed values instantly attracts corresponding creative power and strives towards its realization by means of the described interplay between sensation, physical expression and newly stimulated sensations. However, impulses and ideals also change with the change of their collective origin; especially their understanding shifts with our thinking. "He who is late will be punished by life," or more correctly: If we have lost our way too much, we have to "readjust" ourselves on a higher (respectively deeper) level, start anew into life. We therefore save ourselves detours if we *consciously* look for signposts within ourselves and, while following them confidently, pay attention to their change.

Now, how do we always find the right arrow? In chapter 21, I recommended that you go within yourself and follow your deepest impulse. However, this impulse can seem so rudimentary that it must first be translated into a concrete instruction for action. In order not to deform it in this process, a comprehensive feeling for harmony is needed, especially with our essence, out of which both the impulse and our environment are formed. Into such a feeling of harmony enter the most diverse "non-impulsive" relations to our entity, as well as many subliminal selves, which inform us about the alternatives experienced by them. The sensation of this entirety always possesses the greater range of existence within our reality funnel. Harmony with it therefore serves us as a reliable orientation in interpreting unclear impulses. We *feel* the meaning of the objects, persons and situations accompanying our life, and we suddenly *know* whether we are already on the right path or not.

Please note that we are talking about awareness here, not just consciousness. The danger of a misjudgment, because we might already be caught in a web of misleading feedback, is naturally lower in communication with *more comprehensive* focuses of

consciousness; even more so if the impulse to be assessed originates from the same deeper level. In this sense, we may also orient ourselves to our social and physical environment, for all individuals embodied there have, after all, chosen this reality with us out of a deeper insight and continue to be in exchange with its origin. "It is that unless [their normative rules] are informed by the wisdom that enables them to be dissolved in the demands of responsivity to the particularity an immediacy of lived situations, the rules will become ... hindrances to compassionate action rather than conduits for its manifestation."[89] The appropriate response in every respect does not arise from principles once decided upon, but from a free awareness of the *whole* situation - including the inner one, where eventually every principle takes on new meanings.

As you will have noticed, I start here from an intuitive understanding of harmony, because I do not want to force an overly rational attitude, which would be contrary to the aware *feeling* of the underlying network of relations. It will soon turn out by itself that our spontaneous conception of harmony corresponds with our definition from chapter 8 ("more unity of unity and opposition").

What do we do when a thought does not fit with our comprehensive experience of reality or our deep sense of reality? We correct it until it is in harmony with both as much as possible. "Truth" is just a special name for harmony or unity with the world.

We have already justified in detail why there can be no absolute match between several "facts" or contents of consciousness. At best, we can *attune* them to each other; coordinate our experience and action. We do this largely subconsciously, so that our unfolded reality remains controllable as a rule. In it, we express only certain *sides* of the hidden reality complex. As many sides as there are, as many truths there are. But complexity or higher development without inner *harmony* does not work. Just as self-contradictory

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[89] Francisco J. Varela, Evan Thompson, Eleanor Rosch, "The Embodied Mind," Massachusetts Institute of Technology 1991.

theories eventually merge into a more comprehensive framework, the same happens to an internally torn consciousness.

If we have to judge the truth of a certain thought, we relate it to other contents of consciousness and see if this leads to contradictions. If so, we correct the side of the opposition that is confirmed to a lesser extent, the one with the smaller range of existence.[90] Now here, in view of the dynamic of consciousness, the question arises anew, by what we measure this range of existence.

For example, the majority need not always be right. The single person may have made much more far-reaching considerations and thus perhaps comes to a conclusion that the others *do not understand* because they narrow their focus of consciousness too much. Should this "genius" back down just because his idea does not find a majority? No. He feels the deep harmony of his thoughts with a comprehensive reality, of which the others don't want to know (yet). He *trusts* this feeling, he is *aware* of the dynamic scope (range of existence) of his source.

On the other hand, he may well be "wrong" and not understand that the others are arguing from their *own* comprehensive, merely subconscious dynamic. They may judge instinctively "right."

For each individual, his subjective experience is the most real, more so the more intense it is (intensity of existence). Only when he *consciously* includes the otherness of foreign experience into his individual awareness, the dynamic scope of an event gains meaning for him. He then judges his focus-specific experience according to its harmony or disharmony with the experiences in other focuses, since, in his view, greater reality can now only occur within a harmonious "coincidence" of perspectives. (Here, once again, language fails us).

Let's assume our genius actually found access to the deepest aspects of foreign perception, to those of which the respective individuals themselves have not yet become aware. Nevertheless, the

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[90] It is needless to emphasize by now that we are talking about the range of existence of an *approximation*, a unique "fact" that is perceived in a *similar* way from different standpoints.

truth felt by him alone must prove itself collectively, thus, in the end, also be apparent to all others *in their way.* Because if it does not *express* itself in the unfolded reality, it cannot be valid in this reality. Admittedly, there is nothing *fundamentally* wrong, every statement expresses *something.* But if it is "wrong," it is not in harmony with the conscious expressive *intention*, the *claim* of the statement. After all, deep and superficial thinking unite to a *higher* harmony of expression: Even for the mistake, there was a true reason.

So what should we do when we have to decide between two theories? We declare *both* true - which is true in *some* sense - and then examine which of them *relativizes* - but does not explain away - the other in *broader terms.* Only this one reconciles the different but dynamically *persistant* perspectives. Because of the interconnectedness of consciousness and subconsciousness, we cannot avoid considering our own grounding in the problem. We judge based on a *sensed truthfulness*, even when we think we are limited to the logic of the mind. The more open we keep our awareness, the more surely we find a widely acceptable basic order, a foundation for the harmonious coexistence of most different individuals.

It would be easiest with a uniform reality mush: Without differences and contradictions, there would also be no untruths. Nevertheless, we would suffer: from boredom, stagnation and narrowness. Suffering, however, cannot be a sign of harmony. We *need* the diversity, the opposition, the interaction. Harmony is not simple. Through more harmony locally (and further potentially) a more perfect expression of All That Is is achieved, a dynamic gestalt, which integrates into highest harmony (maximum diversity in immediate proximity to the universal continuum!) also such disharmonious interactions as we find in some places on earth. Wouldn't it make sense then in return to realize a piece of God's harmony ourselves, to harmonize the *relationship* to the greater whole?

We suffer when this relationship is disturbed. Either we cannot express our essence as we would like, or we do not realize that we are actually acting contrary to our essence. Normally, we strive to eliminate the suffering.[91] We can fight the external causes or occasions for our pain, or we can integrate them into our experience in a new way - in the most extreme case by accepting the given situation as an enriching experience. Both mitigate the suffering for the time being. Meanwhile, however, we should seek its causes within ourselves, for as we understood in chapters 23 and 28; we are responsible for our "fate" ourselves. The suffering individual and the one who may be causing him suffering are in a disharmonious relationship because their deep hierarchy *and* present consciousness have chosen to do so. Their situation is not without meaning, and its change is therefore *also* within their present power. We have discussed the necessary means for this.

Suffering, like destruction, has a creative effect in that it initiates change. It is not to be rejected in principle, but part of nature, and who does not know it, will not be able to react to the suffering of others. Nevertheless, it describes a *relatively* disharmonious path to harmony. If we however do not understand the *meaning* of suffering, instead despair or cause new suffering, it *cannot* have a harmonizing effect *here.* It must then be balanced in another embodiment and thus contributes at least in a "higher" way to our development.

At the absolute point of reflection, of course, everything is harmonized with each other. But if we create a disharmony on *our* level, we displace an alternative, more harmonious probability into the subconscious. In connection with all other probabilities, we favor so also a *general* disharmonization that occurs if for it *some* harmony disappears in infinite distance (compare chapter

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[91] Those who seek it, on the other hand, do *not* experience it as truly suffering. Sadness, longing, horror, for example, can definitely be experienced positively.

28).[92] What we do is not a gimmick. All phases of All That Is are affected by it, the *finite* frequencies of its dynamic possibly disturbed. As we had stated before (ibid.), we bear responsibility not only for ourselves, but, regardless of their free will, also for all other individuals.

If there are deep causes of suffering, ingrained beliefs that inhibit the natural flow of energy, and we are only dabbling with the symptoms, then the distorted impulses will express themselves on another surface of our experience. Repressed inner conflicts can seemingly burst in abruptly from the outside. It is true that it is often necessary to react externally *as well*, because it is precisely through our physical actions that we enrich our psychic reality. But to be truly successful, the external action, must symbolize our deep *inner* need for change. Regardless of whether we swallow an antibiotic or a placebo, for example, we will *not comprehensively* recover unless we are inwardly ready for it. After all, the external action *can* also initiate a break through of our inner will to heal.

It is no different with regard to the interaction with other individuals. They are conscious of us, partly through traceable communication, partly through the exchange of impulses and focuses of consciousness. More or less consciously they take up our questions, associate them with their own and voluntarily enter with us into a symbolic happening, in which everyone plays the role of a personified aspect, both of his own and "foreign" problems and desires. Ask yourself which aspects of your own psyche this or that fellow human being embodies and why you are perhaps playing an unpleasant game with him. If you then consciously seek harmonious interaction with him (which cannot mean that you are subordinate), you are already quite a bit further along the path of your personal fulfillment. You will notice that for this you will

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[92] In contrast, harmonization does not only mean a displacement of disharmony into more distant probabilities, but these are now part of a *higher* harmony. What is displaced here is the limited disharmony as such, as *dis*harmony. (Conversely, a "higher disharmony" cannot be sustained).

have to deal with your own impulses and beliefs, that only harmony on the inside will eventually create harmony on the outside.

It is important that this harmony is achieved *consciously* - not in blind obedience to inner impulses, but through conscious choices that take into account *all* known influences. Freedom of choice is an indispensable *part* of the awareness of one's own individuality that is to be developed (chapters 30 and 33). What a harmonious relationship should look like is therefore not fixed. Actively and relatively freely, we can manipulate external circumstances as well as formulate wishes to the subconsciousness, which should only be sensibly *oriented* to the advice that life gives us. The best way to connect our freedom with them is to seek the deepest impulse, as well as the greatest harmony with our essence, and to choose a reality *in their consciousness*.

37 Value fulfillment

We experience ourselves as embedded in an undulating web of diverse views, beliefs and values within which we seek to realize our ideals. What we value (e.g., hard work, business acumen, artistic unfoldment) depends, on the one hand, on the value climate of the community in which we live, while, on the other hand, we strive to choose that community and our role in it in such a way that they help our ideals to be effective - either in contrast to the majority or in agreement with it. Yet even the most intimate ideals are carried collectively, for our individuality from which they spring is, after all, nothing other than a unique confluence of infinitely diverse focuses of consciousness. Every personal ideal emerges from a multitude of other ideals and thus in turn represents a respectable value for all other individuals, whether we are conscious of this or not.

However, our awareness develops through the *more conscious* inclusion of other standpoints. And we will consciously include such only when we *recognize* their value for our fulfillment. Otherwise they remain indifferent to us. We meet the unloved neighbor every day for a reason. But if we do not want to acknowledge this, we avoid him. If, on the other hand, we at least respect him as an individual, we can talk to him for a while without being overwhelmed by the escape reflex. We may even discover that he is able to give us something that we have long sought in vain. A friendship *could* develop from the original aversion.

Through appreciative communication with our counterpart, we also gain value for him. Our standpoint, our individuality spreads in him and his individuality in ours, without losing the distinctiveness of a person. Rather, it is *enriched* by the experience of the other; and not only in terms of a growing variation of the self, but in the spirit of our own ideals, against which we measure everything new: What we learn from the other flows into our development. The individuality of each side (more precisely, of each hierarchy summit - see chapter 35) *changes*, and thus immediately offers a *new* value to the other. Each individual, in particular, reacts

creatively (decides freely) and thus changes the *potential* of the other. It partially realizes its own potential in the other and expresses something of the other's potential in itself. Both now also individually have choices they did not have before.

Such communication can build up to a mutual fulfillment of values and in this case merges into the development of an overall consciousness that increases in aware complexity. Parts of the potentials of both individuals have connected *individually* on each side and thus multiplied altogether: The community of individuals is larger and more powerful than their "sum." It can draw more consciously from the inexhaustible source of energy (compare chapter 34).

The unlimited cross-fertilization (in spirit) is possible because basically *everything* is and remains individual. Thus, nothing can annihilate each other. The task of increasing diversity on a *certain level of existence*, however, also belongs to conscious activity. Otherwise it could happen that the energy pushing outwards gets lost in one-sided projects for a very long time. The failed socialism is the best example of it. Fulfilling expression of what is hidden, desired or felt requires the decision for a *multidimensional* way.

Ultimately, of course, everything realizes its multifaceted potential and is therefore fundamentally in harmony with All That Is. But insightful as we are, we like to decide a little earlier for a co-existence in which the personal differences not only complement, but also reinforce each other - in order to promote the development of individuality and to make it more comprehensive (keywords "self-realization," "nationalism," but also "multicultural society"). We feel that the individual experiences his fulfillment only against an all-sidedly differentiated background, which in one way or another dignifies him, which makes him recognize himself more clearly and perceive more consciously his task within the whole. Dynamically, all individuals are most closely and deeply intertwined. Those who hinder the unfoldment of others therefore diminish their own presence and limit themselves in their development.

At this point I would like to share with you Seth's description of Value Fulfillment: "Value Fulfillment ... combines the nature of a loving presence - a presence with the innate knowledge of its own divine complexity - with a creative ability of infinite proportions that seeks to bring to fulfillment even the slightest, most distant portion of its own inverted complexity. Translated into simpler terms, each portion of energy is endowed with an inbuilt reach of creativity that seeks to fulfill its own potentials in *all possible variations* - and in such a way that such a development also furthers the creative potentials of each other portion of reality. "[93]

It would contradict all our previous considerations if we understood value fulfillment simply as a constant expansion of consciousness. We are only *dynamically* aware of the offshoots we create in other individuals. Moreover, we do not have the stored experiences of these individuals all present on demand. Instead, they enter into our sense of self, from where, assuming their harmony, they favor a wiser expression of our essence. We create fewer disharmonies in new life situations when we have learned how to avoid them in others. What expands, then, is our individual *awareness* of the most diverse standpoints and their inner connection.

This awareness, as you know, incorporates the divergent focuses of other individuals *as such* and thus benefits from them much more than if we were to communicate with them only superficially (quasi-static). The other as such becomes our own and our own truly becomes the other. We "use" the other for our and *deliberately of the other's* value fulfillment, in which we in turn grow ourselves. We are also the *other* whose existence we merely include as external in our individuality.

Thus, value fulfillment also includes experiencing one's own value for the other - in the other. Within our awareness we identify ourselves with other essences *in their independence* (which

[93] Jane Roberts, "Dreams, 'Evolution' and Value Fulfillment" Volume 1, Amber-Allen Publishing 1997.

equally assess us as independent) and feel for them as for us. In this way we feel responsibility and respect towards them. I feel sorry for people who claim that we give only out of selfishness (to ease our conscience or to "cash in" on the other person's gratitude). I feel for them, and therefore I know that they are deluding themselves. Because the joy of the other affects them quite originally, whether it is egoistically reinterpreted by the ego or not. Those who share something beautiful with others enjoy it more fully at best - via multiple versions of their *dynamic self-consciousness*. If however not even the self-consciousness is firmly anchored, there can also be no "healthy egoism," at most a healthy altruism, which presupposes and results in the respective own value fulfillment.

In view of this, it is extremely one-sided to speak of a "struggle for existence." Instead of a blind selection to adapt to random environmental disturbances, we recognize a largely conscious development towards maximum value fulfillment. When value fulfillment is no longer possible, dying becomes a completely natural continuation. Death then represents both a service to the survivors and a service to one's self, which can take advantage of new opportunities for development. Even the value fulfillment of a lion tearing an antelope is *fundamentally* cooperative. Both have not only chosen the *rules of the game* of this plane of existence, but they are also aware of their respective positions throughout the game. And out of this awareness, the antelope stays behind to have its life ended by the attacking predator.

Are these mere assertions? Observe animals closely, put yourself in their situation and their essence without bias - and you will come to the same insights. Humans, however, have more freedom and thus more opportunities to make mistakes. Not only do we have the freedom to kill a cow for food, but we also have the freedom to disregard its gift. We have the freedom to eat chicken eggs and the freedom to torture their producers in cramped cages. Yet the tortured animals are aware of their role and play along to the point of intolerability. They give us a chance, because they are a part of our own dynamic essence.

Our violence experiences an increase, if we consciously despise other living beings and throw them out of their plane of existence. "Despite all man does, he cannot really work any destruction - but while he *believes in* destruction, then to that extent he minimizes what he is, and must work harder to use creativity." (Seth[94]) It may well be in the sense of value fulfillment of two individuals to separate. But if we do not include the preservation of the other in our sense of harmony, if we ignore his need for value fulfillment instead of acting in awareness of the deeper unity with him, we show and take detours in the realization of those ideals to which we owe our own existence.

The combination of quasi-static and dynamic exchange of experience in awareness brings about a stronger involvement of feelings, since the tighter connection of unity and opposition comes closer to the integrating essence of our psyche. Who could remain inwardly indifferent in the face of sick and starving children, perhaps consoling themselves with the fact that they have, after all, chosen their own fate? We are involved in their situation; know it "somehow" as part of our own. Our value fulfillment arises precisely from such integration of most diverse worlds of experience. If we separate our experience from that of others, we ultimately also deny ourselves a happy existence.

The simple knowledge of the *possibility* of putting into someone should cause us to respect the decisions of another as his individual ones and to take both his joy and his suffering seriously. A lovingly open empathy with his standpoint leads to the assessment of what value fulfillment means in the concrete case. Our competence for this grows to the extent that the experienced attitudes of consciousness intertwine as partial aspects of our self and we draw from the fullness of their unique experience. Our own role in the overall context becomes clearer; we *can* orient ourselves more strongly to it.

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[94] Jane Roberts, "Dreams, 'Evolution' and Value Fulfillment" Volume 2, Amber-Allen Publishing 1997.

Nevertheless, value fulfillment also takes place subconsciously, especially in the interplay of different eras. Only very few people are conscious of the offshoots of their entity scattered over time. "There will be 'offshoots' of the events of your own lives, however, that may appear as overlays in your other reincarnational existences. There are certain points where such events are closer to you than others, in which mental associations at any given time may put you in *correspondence* with other events of a similar nature in some future or past incarnation, however. It is truer to say that those similar events are instead *time versions* of one larger event." (Seth[95]) They introduce from different sides further individual development opportunities.

Value fulfillment cannot be determined by a goal. Rather, it consists in its own blossoming, it is 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.

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[95] Jane Roberts, "Dreams, 'Evolution' and Value Fulfillment" Volume 2, Amber-Allen Publishing 1997.

38 The Freedom to act out of love

Let us now consider harmony and value fulfillment in the context of the capacity for free choice.

"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.[96] 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.

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 (on the other hand, compare chapter 32). 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 (compare chapter 20 and 34). 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.

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*

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[96] Translated from Gottfried von Purucker, "Mit der Wissenschaft hinter die Schleier der Natur," Esoterische Philosophie 1988; Title of the original edition: "The Esoteric Tradition," Theosophical University Press 1935.

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 infinitesimality 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 (as justified in chapter 22) tend to communicate more unrestrainedly. Their more complex communication does not immediately lead to a common nature and does not necessarily take place between 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; chapter 22 and 23).[97] This identity, which permeates all levels of consciousness, guarantees a deep harmony between even the most autonomous of decisions. Our value 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.

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

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 (see chapter 35). 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 *among 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.[98]

We have not incarnated to reduce ourselves further to zero, but to expand or deepen our awareness from here. It makes sense that harmony and maximum value fulfillment must be within reach for this and with them an appropriate increase of our active degree of freedom.

Normally, one does not bring children into the world if one believes in the meaninglessness of their lives. Their higher self can express itself unhindered in them only if they live together with *relatively* little conflict. Only when they succeed in fulfilling their values in each other, for each other, and in de-veloping their own awareness out of this intertwining, they will also enrich the awareness of their "producer" to the maximum. As every good family father knows, his presence is most likely to multiply when he directs his offspring in such a way that they can achieve this

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[98] Since these are also a part of All That Is, the above does not imply any restriction of God's freedom. But it emphasizes the indispensable role of every single focus of consciousness in Him.

harmony *on their own responsibility.* Only then will they learn to develop and actively use the same under new circumstances. Such sensitive guidance should emanate in particular from our entity. From birth, opportunities for individual fulfillment accompany us; we merely have to *perceive* them.

However, even when our entities agree *among themselves*, a harmonious coexistence of our self-willed, sharply focused egos does *not necessarily* occur. Our development is at best favored by good relations to a common intelligent root plexus.

Disharmonies are not negative in themselves. They can arise because the degree of freedom of a consciousness, once fixed, cannot be removed without further ado, so that this individual must still dissolve his suffering in the same frame of existence. Our task is to provide for a fusion of unity and opposites, for harmony between essence and appearances, *here*. Only when this scope is exhausted, the possibility to change to another plane of existence is released (for example through physical death), where the experienced disharmony can have a harmonizing effect in a more comprehensive frame of reference. The free will of consciousness is naturally involved in such decisions. However, if it overcomes deep preservation impulses that refer it to the present reality out of that more comprehensive awareness, it again acts disharmoniously (suicide).

You may think that we are talking here about qualities of life within which it is difficult to find clear standards for our behavior. This makes it all the more important to *open up* to one's own essence and that of one's fellow creatures, to develop a deeper awareness of the overall situation - external *and* internal - and to make conscious decisions *based on this awareness.* Mistakes remain, if not desired, nevertheless allowed. Everywhere we are, we are to learn.

Value fulfillment is harmonious in a very deep sense, but it is not equal to harmony. It may well be accompanied by disharmony, if, for example, individual A wants to hinder individual B and the

violent enforcement of B's value fulfillment also leads to A's value fulfillment. Overall, there is a higher harmony on which B - possibly unconsciously - relies, from which he may draw his motivation, his *energy* (chapter 36). But value fulfillment for both individuals already takes place on the disharmonic level:

In the case of an adolescent whose attitude to life overtaxes the value system of his parents, the inner *potential* for harmony (and the desire for it) does not assert itself equally harmoniously with the *accepted* potential of child and parents. Nevertheless, it usually leads to the value fulfillment not only of the teenager, but also of the "old people" against their will. These eventually come to the deeper insight that they can better voluntarily promote the realization *of their child's* ideals, discovering in them a value for themselves as well. Value fulfillment, however, has been taking place all along. It is a *quality of progression that anticipates the attainment of its goal*.

Even if the goal is missed, it *may* still be attainable or have been achieved in other ways based on the experience gained, or it may have changed, so that an assessment in retrospect - whether value fulfillment has occurred or not - is equally ambiguous. This circumstance makes value fulfillment an iridescent concept, more reminiscent of an infinitesimality structure than of a clearly defined object. We should therefore deal with it primarily (but not exclusively) *intuitively*, in the sense of the above-mentioned openness to the overall situation. Value fulfillment as *awareness* is intertwined with all probabilities and therefore inherently self-explanatory.

However, just as we can still find creativity in destruction, we may recognize value fulfillment where we do not feel harmony. Value fulfillment means a higher harmony, which can also *appear in disharmonious form.* (The concepts of value fulfillment and harmony intertwine.) From this follows at the same time, that disharmony plays a *subordinate* role in it. It belongs, after all, to the potential of every individual and so to the value fulfillment of its

infinite totality. Let us not make it appear more often than necessary in the finiteness!

On the other hand, something that does not lead to the unfoldment of individuals into each other - however harmonious in the sense of unity and opposition - does not mean value fulfillment. It is not enough for *one* individual to develop in harmony with his essence and environment. His value(s) refer from the beginning to the relation to the other *as such*, as a self-conscious partial aspect of his own dynamic. Value fulfillment thus means the flourishing of a harmony that includes the unfoldment of a truly multi-individual community of consciousness.

Just as harmony and value fulfillment are not congruent, active freedom of will is not congruent with them. Freedom would not be such if it could be reduced to another concept. But there are *correlations*:

Even more than through a prevailing or targeted harmony, free will is *promoted* when it decides in the sense of value fulfillment. With this, the variety, the number of possibilities and connections increases, which enlarges the scope of action. Above all, value fulfillment lies rather in the trend of the other independent individuals, who are to be involved actively. Freedom of will is, after all, also freedom for value "destruction," with which it sets limits to itself. It means possibilities *also* for value fulfillment, while this *consists* essentially in the growing potential of all participants (chapter 37). A certain degree of conscious free will is an indispensable part of every individual and as freedom of another at the same time an *aspect* of its value fulfillment. Therefore, "only" loosely linked tendencies are possible here, into which the only possible identity splits at the point of reflection of the universal continuum - just as it splits into individuals.

Striving for expression (and constitution!) of All That Is means striving for its *free* expression and thus for more scope for the own individuality as the medium of expression. Via the permanent

creation of independent offshoots this potential for more conscious creativity realizes itself as free value fulfillment.

Thus, several paths lie before each self. It is free to follow a dead end or a path of "sideways development," but at some point it will become conscious that it is not realizing its potential to the fullest in this way, and it will freely choose a path to more harmony. Only after internalizing this harmony, can it control more degrees of freedom and embrace its greater potential. The self grows into a more flexible world in which, in order to cope with it, it must recognize the autonomy of all others as a value, indeed as part of its own. By living its own values, it enriches all creatures and draws from their otherness.

Orientation on this path and its emotional expression is love. It grasps the observer personally through the fascination of the other for him. It is the drive to participate in this other, to identify with her repeatedly and to feel as an equal part of a new perfection, so that one feels this perfection also in oneself. Love does not lead to identity, but to a stronger unity of unity and opposition within a dynamic infinitesimality structure. For that reason, it can only be fathomed *emotionally*, while the ideals operative within it point beyond the respective self-experience. Love is fulfillment and at the same time the way to it. It is therefore constantly new. The love for a certain self (and first of all for one's own essence, which is to enter into the new perfection) radiates into a general love and can now more easily concentrate on further individuals. The created opening to repressed aspects of one's own individuality favors the unfoldment of even more love; after all, every individual needs every other somewhere on the endless path of its value fulfillment.

Love is therefore by no means limited to the interpersonal sphere. We can discover it in and for everything that surrounds us. It triggers a harmonious development towards the absolute universal continuum, which is most dependent on all its "parts." At its point of reflection, all-encompassing love has reached its culmination and entitles us to say that All That Is acts upon us, or rather,

within us, with love. Our own all-encompassing, infinitesimality-structured dynamic shows that this love is specifically for us, that is, for each individual. The love of All That Is already reveals itself through our presence. We can therefore *trust* it and *return* it by acting in loving awareness.

Of course, love can only be circumscribed by other terms. When free will, harmony and value fulfillment coincide, it realizes itself optimally, as their intuitive synthesis. Indeed, it promotes selfless-ness and deeper communication, increases energy and creativity. But it can also go astray, one of which is hate. It is also based on love, because the counterpart of love is not hate, but indifference. Someone we hate is not indifferent to us. He does not meet the expectations of our love. (Check that - honestly to yourself!) The confrontations provoked by hatred still unite the opponents, only in a disharmonious way. This does not necessarily result in a pre-dominant tendency to separation - some also *want* to fight each other. Certainly, though, separation is a *possible* development. However, it does not change anything in our love, but at the most makes it more ideal and at some point perhaps subconscious.[99]

The following indifference in consciousness does not relate to the former love symmetrically either. Although love does not lead to the identity of the different individuals, the identity of their unity *and* opposition is nevertheless possible for an infinitesimally short moment - a point of reflection. I mean love lives from its constant realization and re-dissolution. Complete separation, on the other hand, leads to the identity of the other side with the im-aginary (compare chapters 4 and 18), which is active through all infinitesimal centers in the remaining individual, and this in a very *concrete* way, whereby unity and opposition remain united in a *different* way. In short, we love at least the concrete absence of everything disturbing. The infinite infinitesimality structure can-not be divided anywhere; it underlies everything. So does love.

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[99] An excellent account of love and hate can be found in: "The Nature of Personal Reality" by Jane Roberts, Prentice Hall 1974.

The necessity for feeling it remains undisputed in view of the impossibility to integrate logically all these circumscriptions and especially the *whole* consciousness. Only in love to our fellow creatures, the realization of our indestructible individuality has a meaning, which moreover expresses itself lively. Integrating and breaking down perception merge into a higher unity. And should we one day encounter something deeper than feelings, our understanding of the meaning of our existence and development will once again be fundamentally expanded.

Conclusion

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.

If you, dear reader, would like to convince yourself of your own power to create, then please indeed try the described methods herein to change reality, keeping your mind open and look forward to the success, that I also wish for you wholeheartedly.