

Article

## Dialogue on Alternating Consciousness: From Perception to Infinities and Back to Free Will (Part I)

Claus Janew\*

### Abstract

Can we lead back consciousness, reality, awareness, and free will on a single basic structure without giving up any of them? Can the universe exist in both real and individual ways without being composed of both? This metaphysical dialogue founds consciousness and freedom of choice on the basis of a new reality concept that also includes the infinite as far as we understand it. Just the simplest distinction contains consciousness. It is not static, but a constant alternation of perspectives. From its entirety and movement, however, there arises a freedom of choice being more than reinterpreted necessity and unpredictability. Although decisions ultimately involve the whole universe, they are free in varying degrees also here and now. The unity and openness of the infinite enables the individual a creativity that directly and indirectly enters into all other individuals without impeding them. A contrary impression originates only in a narrowed awareness. But even the most conscious and free awareness can neither anticipate all decisions nor extinguish individuality. Their creativity is secured.

Part I of this two-part metaphysical dialogue contains: Day 1: What is a consciousness unit? Day 2: Choices everywhere; Day 3: Awareness in alternation; and Day 4: The unlimited potential.

**Keywords:** alternating consciousness, dialogue, infinity, free will, perception.

### Day 1: What is a consciousness unit?

*Mr. Janew, you claim to have discovered a basic structure of consciousness. What do you mean by that?*

Well, something on which everything else is based on must be as simple as possible. Only then it can be contained in everything else and determine structure and action there. In part, this something is even well-known.

*Oh? What is it then?*

Alternation.

*You mean change? Like Heraclitus could not step into the same river twice?*

Continuous change is a special form of alternation, with many intermediate steps, which we cannot easily resolve. But if Heraclitus briefly closes and re-opens his eyes, he has changed his point of view more clearly.

*Okay, forget Heraclitus. We have an alternation. At which point does the consciousness come into play?*

---

\* Correspondence: Claus Janew, Independent Philosopher, <http://www.free-will.de> E-mail: [clausjanew@yahoo.de](mailto:clausjanew@yahoo.de) Note: This article is based on my work originally completed in 2013 in German.

It is already in the play, because alternation *is* already consciousness, even in its simplest form. Not only because *we* observe it, but because it contains something that we have not taken seriously up to now: The central point. Let us take the simplest conceivable alternation between two whatever, here represented by alternatively flashing squares:



They must not flash side by side; they can substitute for each other. We need neither space nor time for this. It is only an alternation of priority. However, each square is only measured against the other, or there would be none of them. This means that each exists only *in* the alternation. The alternation is an entirety. And an entirety has a central point.

*Okay, and where is the consciousness?*

Look again. The squares are for illustrative purposes only. They could be anything that is in any way differentiated, demarcated from each other. This difference has an infinitely small center, a third thing, so to speak, which also stands and falls with the alternation like the alternating sides. Only such an entirety can work. Everything else falls apart.

*And where now is the consciousness?*

Consciousness is just this holistic perception. This perception is intuitive *and* logical; it is experienced *directly*, without *necessary* intermediate stages. And, nevertheless, it can be broken down, extended, and understood. It is self-referential and ubiquitous. It reaches to the infinitely small and to the infinitely big, into the simple and into the complex. It is the most general of our perceptions; and more than perception we do not have. What else do you want to assign to a consciousness?

*Hmm ... So we could also say, conversely: We take our most natural perception and look at its least structure, and this is that ...*

... infinitesimality structure. Yes, exactly. For simplicity's sake we can call it "i-structure."

*I-Structure therefore is consciousness?*

Yes.

*Isn't something still missing here? Feelings, for example? Or perception of a color, a tone?*

As everybody knows, all these are oscillations, therefore different forms of alternations, which we perceive holistically. Now, though, we must be careful:

What I have just described is the absolute minimum, a consciousness unit. Such a minimum can't differ from other minima without already forming a larger structure with them. This means vice versa: Each consciousness unit can only exist within a larger consciousness by which it is defined.

*Doesn't this mean chasing one's own tail? Shouldn't the units build up a larger consciousness instead of being determined by it?*

One presupposes the other. The larger consciousness needs elements of its structure, and the basic consciousness needs a larger structure in which it takes a characteristic position. In

addition, of course, we always start with *our* consciousness that should not be so basic.

*What is the difference then between a consciousness unit and an elementary particle if we assume that the latter is really elementary?*

Just this we cannot assume. Up to now, we have still disassembled every particle after a short time if it has not done this by itself. But *if* a real elementary particle would exist, it could only interact by entering a larger relationship, and so it had the same problem as the consciousness unit. It loses its originality; it only exists in the relationship.

*So, only the particular starting point of the perception is original ... ?*

Exactly.

*However, this perception is not so i-structured, is it? We see surfaces, bodies, et cetera.*

It is! Since we always perceive only entireties, every change of a perception is a change of the entirety. So if you go one step to the side, your holistic perception, let's say of a body, has changed completely. In order to notice the change you must compare to the perception of the previous entirety, and so you have the same switching back and forth.

*But there are many intermediate stages here. I perceive, after all, a uniform change of my field of vision.*

Right. This, though, does not change the basic fact of the holistic alternation. Whether it takes place continuously or by leaps is of secondary importance. You can even say all sides of the alternation are always *also immediately* linked to each other, since the only *necessary* and *always* existing transition point is the infinitesimal center between them. An infinitely small transition yet takes place *immediately*.

*Why do we need this transition if it is not really there?*

It is there and not there all at once. For this reason, it is infinitely small and not simply zero. On the one hand, it is determined exactly as a center; on the other hand, it is empty. We need to have it as exactly that, as a nothing with a concrete meaning. As a concrete nothing.

*To approach this point infinitely, nevertheless, it requires a transition to it. Now you say, this transition is actually not needed because the alternation between the sides occurs immediately.*

This is due to the fact that we have nothing but the alternation. Each intermediate stage toward the center would also be the goal of an alternation. Thus, we can approximate the central point via many intermediate alternations, but strictly speaking each center remains *immediately* accessible. However, because it can be circumscribed arbitrarily closely, it is *also* approximated. It is both infinitely small *as well as* zero.

A consciousness unit doesn't have meaning at all if it doesn't transition to a *structure*. It has only meaning within this structure as their almost infinitesimal center. What I have described as two alternating whatever are just such structures. An alternation between nothing cannot be, of course.

*But alternation as such can be?*

Yes. Because everything alternates, and we cannot go beyond alternation as such. It forms the apparently static structures of the world, which I call therefore "quasi-static." Back-and-forth-movements, rotations, alternations in all possible forms.

*So, in a sense the world becomes ethereal. There is nothing solid, no minimum size, nothing that can be called truly material. How do you fit the quantum theory in here? In it there is at least*

*Planck's quantum of action as the smallest arithmetic unit.*

This quantum, too, is being questioned yet. As well as the constancy of the "fundamental constants." An absolute quantity is simply not thought through. Any limit can be exceeded, because this limit is defined by its momentary exceedance. Try it out!

*Nevertheless, quantum physics describes completely different relations, entangled states of so called particles: Nonlocal correlations, probability waves, etc.*

I am inclined to say such unmediated connections over long distances point in the direction which I have already described. We must see, however, that the *declaration* of an unmediated link is only possible outside of the immediacy. We must walk across to the other particle quite normally to compare its state to "our" particle. Their immediate connection is a *conclusion* from a non-immediate connection. Anyway, the immediacy plays a more significant role here than in our everyday experience. You can hardly abandon it, because obviously it is structurally deeper rooted. Especially their probability character suggests that.

*This brings me to another question: In [How Consciousness Creates Reality](#) you give to the central point far more meaning. You see in it, so to speak, the continuum of the world compacted. How does this fit here?*

Well, a consciousness unit as the absolutely smallest before zero must alternate at infinite speed, because there is no space for delays. However, as soon as we go beyond this unit, better said return from its derivation, the speed can decrease. And with it two manners of perception of the alternation start to differ: The quasi-static and the dynamic.

*The quasi-static perspective you have already indicated ...*

Yes, it is the formation of seemingly static objects from the alternation of the perspective ...

*... which in turn results from other smaller or larger alternations of perspectives.*

Or from remembered and anticipated, mental and sensory, dreamed and awake-conscious experiences.

*That's a lot of perspectives, considering what the world all consists of!*

Thus it is. And that's why we cannot follow up them all by our limited consciousness. We always move within a relatively small frame and then within the next, and so on, keeping the respectively others in the back of our mind as a potential. We can restore them largely or at least think of them as restorable, but we do not lose sight of the movement, of the alternation. This is the dynamic manner of perception. I call it awareness.

*Is the aware conscious?*

When we alternate into something and back again, both cannot be fully conscious together at any moment. Nevertheless, we must remain aware of the other side, otherwise the alternation would disappear, too. We are aware of the *potential* for restoring that side.

*But isn't this a contradiction in itself? The goal of our alternation is not conscious, only the potential. And, on the other hand, does the alternation consist of both sides equally?*

We must simply understand that we have only alternation *as such*. It includes both sides, but with alternating priority. There is no pause in which only one side exists or both sides exist at once. So the alternation *is* potential in some sense.

*Why only in some sense?*

Because the potential again seems to exist *as such*; like a quasi-static object, which alternation movement we are not conscious of any more. But we have only alternation as such. If we do not always want to get stuck again, we must get used to looking at it as nothing else than what it is. We cannot condense it to a static object and complain then about contradictions!

*On the other hand, a quasi-static object is but somehow static or not?*

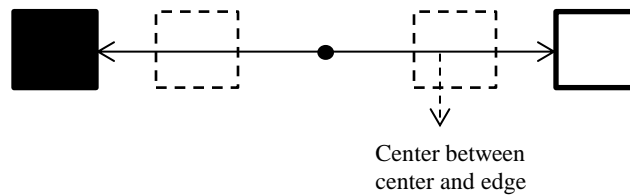
No, just only quasi.

*Because we do not look closely?*

Yes, because we are not able to do it. As soon as we remove from a consciousness unit or from All That Is to be discussed later we have a restricted speed of alternation. That is we can no longer be perfectly accurate, no longer apprehend everything, but must make approximations. We condense seemingly static objects. The alternation movement is being largely suppressed.

*How should I imagine this condensing?*

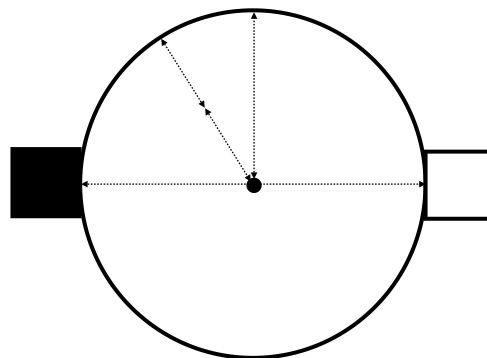
Look at the simple example from earlier. Now we have a distance between the alternating sides:



So, there are many intermediate steps, as you said. Accordingly, there are also many intermediate centers depending on between which steps alternation is happening. An overall center exists anyway. Now we can even alternate between this center and the edges resulting in new centers, and so on. The infinitesimality structure does justice to its name quite more clearly.

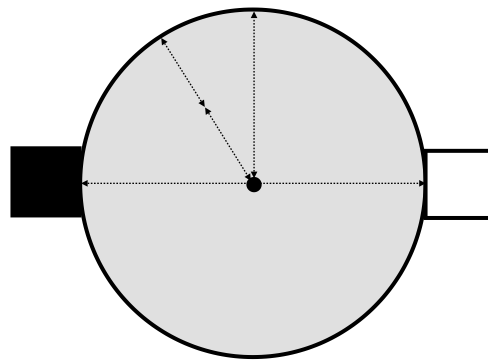
*But I see no condensate.*

Don't you? And I've painted the center even suspiciously large! Let us expand the whole a little bit more to a rotation of the sides:

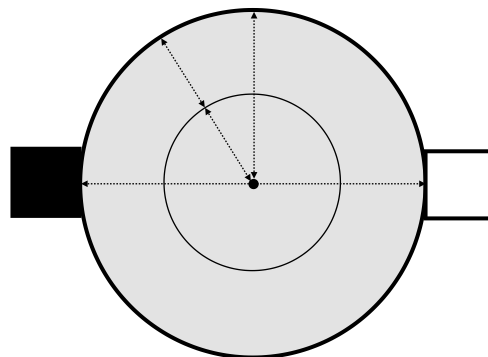


Do you see it now?

*Hmm ... You mean the whole as such?*



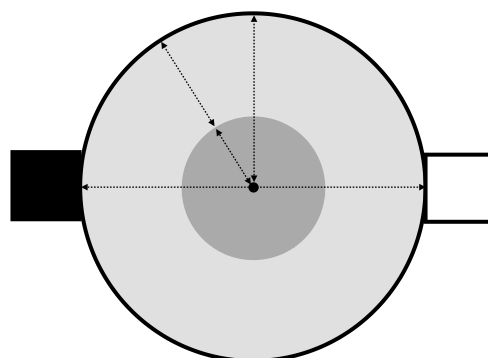
Not only that. The whole as such is relatively stable by the repetition of the alternation, the interdependence of the sides. But its stability is mainly symbolized by the center, because it moves the least. However, since the whole is extended its *most representative* central area forms *around* the central point:



Where exactly that is does not depend only on the change of the movement ratio in the area between central point and edge, but also on the *importance* of the cohesion. For this particular central point applies only to exactly *this* entirety. It is related to the latter most strongly.

*I understand. The central point is defined only in relation to the entirety.*

Exactly. So, the more important the *unity* of the whole is compared to its differences, the closer the most representative area condenses at the center. Like this:



Of space and time we talk, by the way, only because we have got used to it. Actually, varying dream scenes, melodies, or whatever can also circumscribe a center; make feel an entirety, which condenses toward this core.

*Well, I see, or I rather sense the condensate. What is the quasi-static object here? The condensate or the entirety?*

Strictly speaking, the condensate. Since if we follow more the outsides it becomes quite dynamic, it resolves into alternating viewpoints. However, we can of course also look at the entirety *as such* from different perspectives and assign to it the role of the object, and so on.

*So we solidify our imagination ... Anyway, I think you have described alternation and entirety as if they were self-contained. But in the world, indeed, everything is connected. How then the link to other alternation structures does come about?*

We could also ask the other way around first. Why the sides do recur at all? Why there are turning points of the movement or change?

*Okay, why?*

Because, otherwise, there would be no alternation.

*Aha. It's already a bit late, but now you should really answer your own question.*

Oh, Okay. So, why turning points? They are one side of the alternation, and so, they appear as outposts in need for some impulse for a return. But you can also invert the alternation in some sense and consider both sides *together* as the center, which is circumscribed by the alternation towards it and back from it.

*I think I have a knot somewhere ...*

The operation is not symmetrical, but it shows that both sides can exist only *together*. They are a split center, split by the alternation. Beyond that is nothing.

*Except other alternations ... Wait a minute. Didn't you say every limit can be exceeded? Then, there must be something out there, anyway!*

And now we come to the question of openness.

## **Day 2: Choices everywhere**

*On the openness of alternation it came back to my mind today that, actually, a consciousness unit is an abstraction from a larger context. So, it cannot be complete at all, and thus, no other wholeness composed of consciousness units. Or?*

Yes, and no. A self-contained unit could not exist for anything else, so far I agree. However, we must allow these extremes as you will notice.

*I'm all ears.*

Let us continue with the rotation, because it is more descriptive. Instead, we could take a to-and-fro-alternation or something more complicated as well.

The path from one side to the other is not as clear-cut as it looks in the drawings. In reality it furcates continuously, because otherwise it would mean an uncrossable limit. But such a limit is

inadmissible at every moment, because it is not consistently definable.

*Why then does anything return to the starting point if there are so many other options?*

I have a shocking answer. Yet, first of all, I ask you this: What would be left longest if all progression routes, open and closed, were used?

*Hmm ... The closed ones?*

Precisely. And if the open ones were *totally* open, they would not exist for a single moment. Since who should perceive an entirety? On the other hand: Total self-containment would change not the least; so it would be not connectable, not perceivable.

*Okay, how do we get out of this dilemma?*

No suggestion?

*Consciousness unit?*

Hit.

*But how?*

As you know, a consciousness unit is also an entirety, while its sides are alternating immediately in zero time and hence as immediately into the central point and out of it. It is an infinitely small alternation structure, but *also* more than zero.

*Is it what is called an infinitesimal in the non-standard mathematics, a number infinitely close to zero?*

Not really, because these numbers in the non-standard analysis again are treated only as an object. In contrast, a consciousness unit is constantly flickering. It is alternating between precisely zero and infinitesimal sides.

*Ah! And thus, self-containment and openness are unified! By lying infinitely close to each other.*

Not just! But by *alternating* infinitely fast to each other! This is another thing than an asymptotic approach in which they meet in the infinitely small. I mean openness and self-containment at the same moment!

*Without contradiction to each other ...*

Without unhealthy contradiction. Since the "contradiction" of which we speak here is omnipresent, the basis of our world. It has no opposite to be preferred, because the latter would disappear at the same moment.

*Didn't they call it earlier a dialectical contradiction? Hegel ...*

Hegel didn't call it that, though, he realized the unity of existence and nonexistence, or as he understood it, of being and nothingness. Not only because one needs the other to be defined, but because one is constantly transitioning to the other. Everything is always becoming.

*And this is something different?*

Hegel has only gone halfway. He believed to have proved the necessity of the world process, but he has already assumed it. Becoming is not alternation. In the becoming there is no furcation, this can only be added from outside. In the alternation, however, furcation is built in.

*Between openness and self-containment, I understand.*

Also between different open paths, as we shall see. But let's get back first to the unity of openness and self-containment. This unity is not lukewarm or vague, although it *can* be if we dilute it to an



approximation. Instead, it goes to the most precise. There is even no separation between self-containment and openness in the last consequence, so that objects always find connection to other objects.

*Otherwise, we could not have derived the consciousness units from them as well.*

Exactly.

*What about the extreme case of total self-containment that you mentioned?*

It must be there as well as the extreme case of total openness and all other extreme cases. Since each side of the alternation is being actually reached, as well as the central point, although only for an infinitely small moment.

*This is why the unity with the other side is possible at all. Slowly I understand.*

I am pleased.

*Although I am not shocked.*

Huh?

*You have promised me a shock.*

Oh, yes. Openness in itself is not everything. If the door is already open, we can turn into different directions as well. Otherwise, we would have a self-containment of its own kind again.

*The containment of the direction.*

No roundabout, but no other alternative, yes. That is we are again at a furcation.

*What do we do now?*

We choose.

*Oh!*

Are you shocked?

*Maybe later.*

The alternation between two or more sides after all is nothing else than weighing up alternatives. The only thing we are forced to is keep moving. For alternation is unavoidable on penalty of our elimination. This means, we are always in a *situation of decision-making*.

*... About the way forward. You have to let this melt in your mouth.*

As you wish. Anyway, the direction of further alternation of further movement is indeterminate.

Here I have to digress: Motion is asymmetrical, open, as you know. Nevertheless, it can only exist in the change-wise perception of its previous segments; otherwise, it dissolves more rapidly than we can say "Fzz." It would not even have a direction, which in turn only exists in the change-wise comparison with its alternatives. It would be the extreme case of total openness and therefore of being structureless.

Again, I do not understand "direction" as spatiotemporal in the first place, but as a direction from one priority to the other. If we can draw it in the space-time diagram, Okay. However, also associations, for example, have directions from the important to the not yet important.

*Your cats, are they brother and sister?*

Are you still with me?

*Yes, sorry. Do you speak of a spiral?*

Spiral?

*Yes, a spiral movement. A back-and-forth-switch between moments while the whole is moving forward results in a spiral pulled apart to the side.*

Only superficially, though. This spiral is rather a manifestation of an i-structure, of a *complete* alternation of moment points, which still jumps forward immediately. An i-structured spiral, if you like.

*Can you give an example?*

Of course. We were choosing, do you remember? We are alternating between alternatives of our further movement, of our potential. One of them we *have to* take. Let's say, either a new way or an old one; we are choosing between an open and a self-contained continuation. Only the indetermination and the choosing as such are determined.

Thus, we are also alternating between this indetermination and our determination to choose. That is we are circumscribing a center between the alternatives *as well as* between the alternatives and the urge to choose.

*And by this a center between these both sides ...*

Yes.

*And centers between this center and the others.*

And so on.

*This is infinitesimality structure!*

All sides of the alternation are identified with each other at some point and at some other even with their distinction.

*What normally doesn't work according to conventional understanding ...*

... but as we have seen, is the basis of our world down to the smallest conceivable unit.

*Can't we just say, the sides meet in the middle and one of them is being chosen?*

We can say much and reveal nothing. Because in this way we cannot explain choosing, only mechanical continuations and chances. By such a merging we would disregard the necessity to distinguish things, too. We had merely flowing mush.

*By contrast, what you have explained leads to a free choice?*

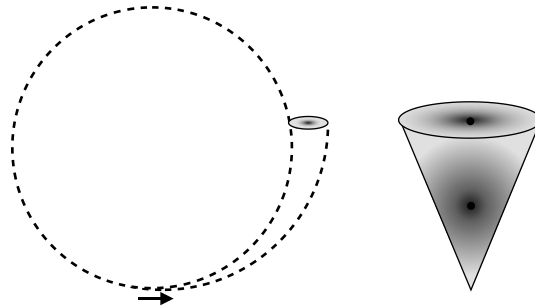
Yes, because the infinitesimal unity of determination and indetermination is not annullable and not reducible to one side. Free choice, not chance, is the only interpretation that remains.

*This is based, as far I can see, on the need to alternate rather than simply continuing.*

Only alternation is distinction and unity at once. This alternation, however, can progress to other alternations. It will do this at some point not to lose touch with the world or, better said, because the alternatives are too tempting to forever *decide* against them, though it must not.

*But I do. Can we take a short break?*

Sure. In the meantime, I succumb again to the temptations of art.

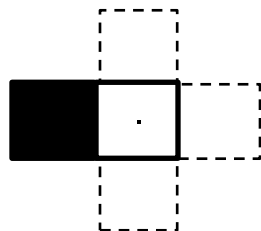


Alright, so we choose constantly between old and new way, since we always consider the new more or less. With it, self-containment and openness form an i-structured unity. If we always moderately decide for the new, we obtain the *approximation* of a spiral.

*Let me think ... If we describe the situation once again by using squares, we now have an alternation between three instead of two sides, and the third one stands for a new way.*



More specifically, it stands for the *possibility* of a new way. We alternate with a *potential as such*, that is to say without realizing it immediately. This is, in fact, an additional alternation. However, it is the normal case, which we have simplified yesterday, just almost up to a self-containment. If we now, like before at the door, open the *direction* of the continuation as well, we get even more alternatives of alternation:



And because finally *everything* opens –it makes its potential conscious– *decisions* are to be made constantly. Whether an alternation moves on or not, it is always a more or less free choice of its consciousness!

...

You're so quiet.

*Hmm ... The continuation is neither a real spiral nor a real jump, but a decision for one or the other as well?*

Well recognized.

*And since we have everywhere alternation equals i-structure equals consciousness, and everything is more or less open, everything is freely chosen to the corresponding extent.*

You got it!

### **Day 3: Awareness in alternation**

*If I sum up the last two days, then consciousness is omnipresent and due to its structure freedom of choice is just as omnipresent.*

Right. The urge to change the situation, the i-structure, and the ultimate identity of self-containment and openness result in a permanent choice of the further path. These three factors are basically one and the same.

*Consciousness.*

I-structure, yes.

*Or awareness?*

This, too, is essentially the same. We have already discussed that every side is always potential, that there is only alternation as such. If we think to perceive two sides at once, strictly speaking we deceive ourselves. We lift them out of the broader alternation by turning them crosswise and thereby seemingly slowing down their alternation.

*Seemingly?*

I'll come back to this. By the said turning we generate an approximation around the center of the sides, call it "object" and forget its origin and the details, which we cannot resolve now anymore. The sides themselves are also formed in such a way and so on, because we can hardly do without crosswise things. Only a quasi-static consciousness can seemingly exist longer than zero "seconds" and has "time" to become aware of something.

*Man oh man. Awareness must therefore be conscious?*

Yes, conscious or subconscious, but never unconscious. Awareness is merely the more potential, more dynamic consciousness. Or the other way around: Consciousness is the more static awareness.

*Stop, stop! What does subconscious mean?*

That means conscious below our consciousness in the stricter sense, nothing else than dynamically existent, only conscious as a potential, as a potential to realize a potential, et cetera. Although always as the side of an alternation, or it is literally "out."

*Okay, it's all potential. "I am aware of something" then means "I am aware of its potentiality"?*

Exactly! We are always talking about the same here. Just don't let confuse yourself!

*Well, I'm not sure. Normally, we just don't assume that the subconscious is always accessible to us.*

How then do we know it is there?

*Because we conclude about it from what is happening to us.*

That's it. We reasonably imagine a complex something, which exists "about there" for itself and occasionally makes itself noticed. This is potential existence, with all uncertainties such a

potential brings with it. We could, of course, find straw as well, if we have a look.

*I understand. Is potential existence the same as dynamic existence?*

Only the emphasis is different. Dynamic existence is the generic term, but potential existence we can say if we consider more the potential as such, instead of the alternation. Dynamic existence would mean the subconscious into which we put ourselves. So, also a greater certainty would be described, but no absolute.

*Well, that has always confused me a bit. Maybe this is a good crossing to why the slowing down of the alternation is only apparent ...*

Let's try it. Have you already wondered how we organize the speeds of the whole alternation between edge points, edge and center, its center and sides, open and self-contained continuations, et cetera? And then the alternation with the rest of the universe?

*Er ... no.*

This question has occupied me much. Within a finite reference frame it is relatively easy to solve. What is now less conscious to us can alternate faster. Gradations in consciousness therefore can be gradations in the speed of alternations. If this is indeed the case, it is almost negligible.

*How so?*

Please, don't get me wrong. We speak of a very basic process here, on which many less basic processes can be superimposed. Whether something is conscious or subconscious may depend on many structural differences where we do not ask about speeds. For example, even a very slow movement can lack the other side of the alternation. On the other hand, we do not come to the conclusion that there could be another side if we do not hurry ahead of the movement. Higher speed here means *more* consciousness.

*Or rather more awareness?*

More conscious awareness. However, if we do not hurry ahead, does the other side exist at all?

*This is like the question whether the moon still exists if we are not looking.*

It exists. Because on a deeper level we are looking again and again much faster than with the eyes. But even faster than in thought. Only then we can find its "track" seemingly subconsciously, catch sight of "the" moon spontaneously.

*So the speed defines the degree of consciousness anyway?*

Ultimately, yes. Although the generality of this finding is a logical conclusion. We don't have to assign a certain speed to any detail of a complex alternation. For this the structures are too interlaced. It is sufficient if differences of the perception speed prevent the *simultaneousness* of two alternations.

*There is no simultaneousness of anything?*

How should it otherwise alternate with each other, that is enter into a relationship, be perceived? There can be "alternaneousness" at most, meaning back and forth or, for example, a non-independent "simultaneousness" like in quantum theory. We talk, by the way, about time again only as *one* possible standard.

*I know. But I wonder how my perception of a candle can alternate slowly while the further existence of the moon behind me requires a much higher speed of alternation? Don't both alternations run at the same time?*

In this case there would be no connection between them. As soon as they affect each other "something" alternates between them, and this is nothing else than a holistic perception focus. Even if it would be merely a "particle": It leaves a *different* totality and leads to a *different* one. A wholeness becomes another.

*The candle becomes the moon.*

In principle, yes.

*Physicalists will be tearing their hair out!*

They rather look after details. Even if they talk of light for which there is, by the way, no physical time; or of fields and entropy, they need to shift their perception from the candle to the moon in order to abstract a thin connection between the two. Doing so they perceive like you and me: Individual entireties in alternation.

*So, there is an alternation between all alternations as well.*

And since there cannot be simultaneous alternations all must be *one single* alternation!

*But now you have a problem!*

An interesting question, isn't it? How do we get together the alternation speeds in an infinite universe in such a way that they pass into each other without contraction?

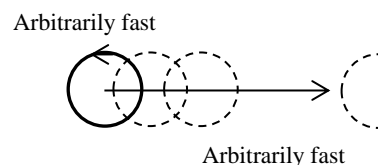
*Enlighten me.*

I have a joker.

*I knew it.*

For its wholeness an infinite universe needs an infinite alternation speed. Besides, I don't believe that our concept of speed has an infinite shelf live. But we have to work with what we have and prove its consistency also with the help of extreme cases. And something more general than alternation we do not have.

In fact, the infinite alternation speed, which we have already introduced with the consciousness unit, provides a lot more options. A fast alternation may seem slow by repetition without reducing its speed: The entirety circumscribed by the *form* of the alternation changes without any hurry. Even if it would be circumscribed infinitely fast. More than this, it could also change itself infinitely fast and would come as little into conflict with its infinitely fast circumscription.



Infinite plus anything is infinite again. That's why I have no problem with the universe. An infinite alternation speed can circumscribe *everything*.

*One moment. Slowly ... Complete repetition, therefore total self-containment, does not exist, you said.*

I roughly said self-containment and openness are *also* identical. Like the sides of a consciousness unit: By immediate alternation to each other.

*I remember. The circumscription therefore is as open as closed.*

Yes, but the more the unity is *emphasized* the more slowly or statically it appears. The i-structured spiral becomes narrower, so to speak, or is just turned crosswise.

*... and yet does not lose the connection to the rest of the universe.*

Correct. Cross-turning stands for becoming more conscious, more quasi-static.

*And now you take the infinity to unite everything that does not fit together?*

Only for what can be derived from the finite and according to current understanding can seamlessly merge into the infinite. As mathematicians do.

*Well, I have one more question: On the first day you said all sides are linked also immediately.*

Because they as entiretys need, strictly speaking, only the infinitesimal center between them for their distinction, and the same applies to any intermediate stage. This is the i-structure.

*That means we have an infinitely fast alternation in everyday live as well?*

That's right.

*NOW I am shocked!*

Come, come, we also said that alternating structures define a consciousness unit.

*In their center! Now, but it looks as if the consciousness unit is extended and corresponds to the structures themselves. A clear contradiction!*

Because thus units define units?

*Yes!*

Okay, Okay, I admit, the consciousness unit in the center was a simplification, or rather a special case.

*You don't say!*

Yes, as a relief for you.

*Of course.*

In reality we can stick just as little to spatial thinking as to the temporal. This relief sometimes makes it even more difficult. Or what do you believe is actually an entirety? "Entire" is one, not one after the other. The entirety, of course, has a structure, but it must *also* be one! This only works if this identity is established *immediately*. So, since everything alternates, at infinite speed.

*Now I'm completely confused!*

We'll fix that, don't worry. The perception of the structure –as the perception of the entirety– is simply the alternation of a sole consciousness unit.

*I put myself out.*

Stay with me. It won't take a minute. Do you remember that an entirety can have only one central point?

*Yes.*

No matter how complicatedly we are alternating in detail, the whole has only one single center. How can this center probably be maintained if in between we are always somewhere else?

*Okay, Okay. But the intermediate structures!*

They are Inter, not the whole. Crucial for the central point is the whole! So to speak, the *apex* of

the entire circumscription.

*And?*

This apex is not the center.

*... But it is centered!*

Precisely. A ring, for example, a ridge, a crater rim. That is what the central point most severely refers to, what determines it clearly.

*Not what adjoins it ...*

Not spatially, no.

*But "establishing"?!?*

Yes, the apex of the entire dynamic. We could almost say a psychic summit. Or an intensity peak.

*It's beginning to get through me. Since a consciousness unit must be derived from a larger structure and since this derivation culminates out there instead of in the innermost, this unity of ridge and central point is the representative consciousness unit of the entirety.*

Yes.

*I am impressed. Accordingly, every intermediate structure which helps to build up the entirety by alternation must culminate in its own consciousness unit.*

Go on.

*And so the entirety is formed by one single changing consciousness unit.*

Okay now?

*Let's see. Maybe after the counterstrike: How can a consciousness unit create itself as an apex if it must have been created this way in order to its creation?*

Now you've got me there, eh?

*Well.*

You are underestimating the smoothness of the infinite. The infinitely fast alternation of the consciousness unit forms –we had this already– by i-structured repetition a quasi-static focus of consciousness, which can alternate in its turn at any, even infinite speed. So, its top unit may, too, alternate at infinite speed and, in doing so, may form what it wants.

*The infinite moves in the infinite ...*

*... and creates depending on the form of this movement seemingly slower forms.*

*The form of the alternation is therefore what matters.*

No matter "what" is alternating here. There is, as we have said, only alternation as such.

*Let's have a break.*

...

*As I see it now, every form is produced by the whole universe. Because the only alternation is moving through any form that is being created at the same moment.*

Yes, and namely as an i-structure, otherwise we are silting up in contradictions. We can also say, all consciousness units transition immediately into each other, since they adjoin each other. Depending on the form of this transition, consciousness and awareness, objects and potentials originate from it.



*Although we have derived the consciousness units only from such objects and potentials?*

Thus, it is. We can base our world view on nothing except on our perception. But we can explore and investigate it to make it consistent. In this case we get back complex quasi-static focuses of consciousness, which now can claim any degree of flexibility *by themselves* and so in turn prove to be the basis of reasoning. For only movables can enclose something.

#### **Day 4: The unlimited potential**

*I have understood the origin of freedom of choice through your book "How Consciousness Creates Reality," at least intuitively. Nevertheless, it seems to me, the explanation by alternation speed is more obstructive than helpful for an intuitive understanding of i-structure. Apparently, a decision is reduced to a consciousness unit. Can this be?*

... to a consciousness unit which leads to new consciousness units through the identity of both the urge to change and alternatives. It is equally true, however, that all consciousness units by infinite alternation speed establish a unity and form quasi-static focuses. Unity *becomes* intuitive by infinitely fast alternation, because the latter is the *transition* to wholeness in *zero time*. We may simply not forget the zero. It is not only approximated but *reached*. This *is* wholeness! The alternation is only for the connection to the difference. Wholeness and structure form a contrast which is offset by alternation.

*The alternation, though, is a contrast by itself ... ?*

But more precise, since it includes the sides *as such*. As well as its own wholeness. An alternation between *this* wholeness and the difference of the sides is here again without intermediate stage.

*So, again zero.*

Not zero only! Zero is nothing without its role. The intuition *has* something to sense.

*The alternation.*

Are you kidding me?

*All right. Intuition equals alternation wholeness.*

Down to the infinite small, at any place. That's intuitive enough, I think. If you apply this to a more complicated entirety, you cannot longer "see" the top unit clearly, but sense it at most. Probably rather a cluster of units around.

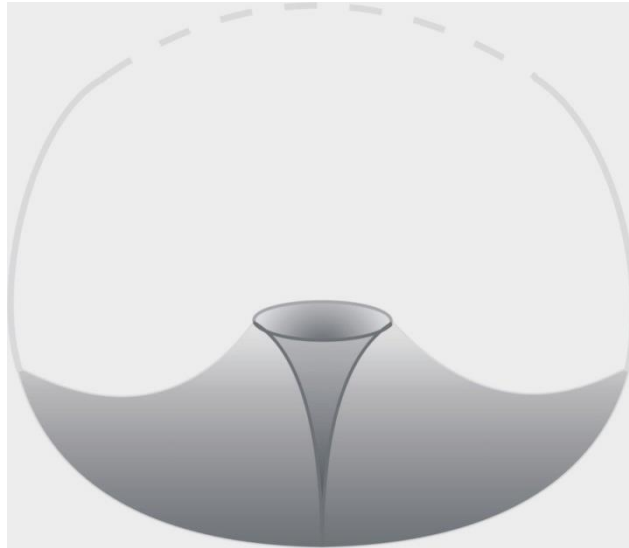
*A condensate?*

Thus, we feel it. But now around the crater ring, inside and out.

*Must not the condensate be in the middle?*

We consider here the apex of the dynamic form. If the condensate is in the middle, then the apex is *there*.

*Okay, slowly everything fits together. Now I also understand better why you like to draw the consciousness funnel or reality funnel with an "outside area" like a crater:*

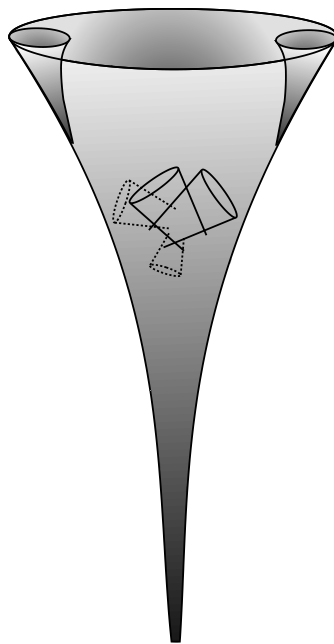


*It's not really about inside and outside, right?*

No, these are limited concepts. It's rather about up and down meaning more conscious or less conscious. The exact center is an axis passing through everything.

*So, all standpoints or perspectives, which I am less conscious of, are located in the stem of the funnel?*

The less conscious the awareness the deeper they are circling. The details are becoming increasingly subconscious.



*If I have understood you properly, I am not only aware of other consciousness, but of other awareness. Because the infinitely many other standpoints from which my awareness is being*

*dynamically built are also just summits of infinite dynamics. Aren't these infinities a bit too much?*

Which ones are too much for you?

*I mean, how can my awareness apprehend an infinity of infinities and yet remain structured?*

Because resolution at infinity is coming too early for you?

Yes.

Don't worry, it's not coming. It's already here.

*Sorry?*

Awareness is only structured after all because it is suppressing most other standpoints repeatedly into the increasingly less conscious. Until they almost merge with the central axis. With this axis we *anticipate* the infinite. It is not "counted."

??

You feared intuition coming off worst, right? Well, awareness is becoming more and more intuitive downwards since consciousness of details is strongly decreasing. The "tracks" of the alternation to the Other are becoming denser and denser and only resolvable if consciousness *follows* them. That means where it is at the moment they are hardly conscious anymore. Awareness can consciously anticipate the infinity only *as such* – in the intuitive knowledge that it is there. As the said axis or as a central point.

*Or as a potential.*

Yes. Since consciousness is slow, we can consider the central point *also* as an approximation of the infinite, as a symbol of something to which we can "go" if we "quicken our pace" strongly, asymptotically up to infinitely.

*Fascinating. Must there not be, however, "infinite space," an unfolded infinity that we can anticipate?*

Of course. But it is in the opposite direction.

*In the direction of consciousness ...*

... and with it of the absolute universal continuum which I have explained in "How Consciousness Creates Reality."

*But an absolute continuum is structureless and cannot be conscious!*

So as the zero?

*Hmm.*

The total unfoldment of absolutely everything to a distinctionless continuum is its collapse at the same time. But to what? To a Nothing? Then unfoldment had not happened at all. The universal continuum rather "reflects" on from which it was reached: It exists only for the awareness by which it is *anticipated*.

*So it does not exist for itself?*

Only as a momentary extreme case within an alternation of perspective, like everything else. We already had this.

*The continuum has a perspective?*

Only in the alternation with another awareness.

*Well, in "How Consciousness Creates Reality" you also describe All That Is, the highest possible consciousness. It should be located just below the universal continuum, "at the brink of collapsing." What is it doing there?*

I guess it's playing God. We are dealing with an infinitely complex and infinitely large i-structure forming itself, like everything else, at infinite speed.

*It is in a focus?*

Not like us. Its alternation has to include everything *equally*. Nothing may sink into a funnel stem. Therefore, All That Is is in *any* focus and differs from it only by one single criterion, which solely is its own: The *unlimited potential* to take up a different focus. With that it is but always a *certain perspective* of this potential.

*I have to digest this for the moment. I am All That Is?*

Can you take up any focus? Let's say an infinitely complex and infinitely large one?

*No. But why not after all?*

Because the shape of the alternation of your focus has become independent. It does not only seem slow as a whole, but it has suppressed and forgotten the ability to accelerate sharply.

*What did I do to deserve this?*

It was –like everything else– a decision. A lot of decisions, actually. All of them concern the form of focus shaping but some also concern the form of form shaping. There originated not only consciousness but self-consciousness. An ego, if you like.

*And the ego prevents that I take up a different focus?*

The self-consciousness creates stability by rather choking the awareness of the greater potential and letting pass merely vague ideas. But you may certainly put yourself into the position of a coffee making questioner and bring me one.

*Sorry, I'm on my way.*

Thank you. If you have placed your focus then again, please tell me, why didn't you go earlier?

*Hmm ... You mean because I am selfish?*

Just a bit, of course. You were absorbed and I appreciate that, because it had a meaning: You wanted to grasp, concentrate, and be wrapped up in your part. This is why we do something like that: We create structures which do not collapse immediately. The whole universe does it. Otherwise, it would have remained in the continuum.

*Where it had gotten to, even though from a structure?*

The classical alternation.

*Where had we stopped?*

You had choked your awareness.

*Ah, how did I do this?*

By reflecting on yourself again and again from birth on at the latest. What I find Okay, by the way. By discovering ourselves anew we contribute to the awareness of All That Is as well.

*However, All That Is is not in my ego-focus, as this one has merely a limited potential. So what rewards does All That Is have?*

That's just the point: The infinite focus speed also encompasses any self-consciousness. By the

latter the seemingly slow focus has, indeed, clamped itself to a great extent. But since it moves on, changes and develops, it reaches its infinite potential again in the infinite at the latest. Yet, because we are aware of this infinite *as a potential to a potential even now* –of All That Is *as such*– the self-conscious focus alternation as well must be a sub-frequency of the all-encompassing dynamic.

*Would you like some more coffee?*

I'm in progress. Now the million dollar question: How can that be?

*How can what be?*

I'll tell you: This is nothing but the typical dynamic existence!

*Ah.*

How is it characterized? The other side of the alternation we are *always* only aware of. This exactly *is* alternation: Everything in the either/or.

*What means ...*

... All That Is can *always* only be aware of our focus.

*In order to do this, must it not really alternate with it?*

Certainly, and *only to us* this alternation is conscious so little. So there must be still another way of alternation, which we are using even less consciously.

*Well, the consciousness units have, indeed, found one which the slow focus hardly grasps.*

You always surprise me. So: Between infinitely fast consciousness units and self-consciously bound focus there must be at least one other focus alternation with the infinite, which escapes us according to form and speed of our own focus and, for example, provides for the feeling of a "divine presence." Such focuses are constantly removing from us and passing into us again, without that we are seeing ourselves in the situation to "follow" them.

*That's strange. Since now we are not dealing anymore with infinite speed, in which everything can level out. These intermediate speeds are finite! Do they not get in a mess?*

Why should they? Our quasi-static alternation, our most superficial focus of consciousness, is not completely isolated, as you know. No matter how self-reflexively interlaced it is. It still forms out of the infinitely fast alternation of consciousness units. The accesses to other forms and frequencies merely *escape* from it. It *skips* phases of the whole alternation, as we forget our dreams. Although it has basically permanent access, even to All That Is.

*We just have to find it ... And be able to cope!*

Yes. We can cope with it only well measured. Otherwise, we lose ourselves this time on the other side.

*They say we are protected.*

This would make sense. Even All That Is needs relatively stable structures to alternate to and to be aware of. It is diversity, not chaos.

*I assume, by All That Is not only the consciousness units are meant, but also the focuses infinitely fast for their part?*

Yes, all of them; and the slow! Who is on the move fast, can be slow *within* that also, by temporary repetition, as usual.

*Focuses in focuses in any repetition?*

It doesn't matter. This makes a difference only when we become finite. And then we still have an infinite span on which the speeds can spread. Since All That Is does not become finite for sure.

*And so we are only apparently finite.*

But this appearance is very real since it is necessary even for All That Is, do you understand?

*Because it would, otherwise, evaporate in a continuum?*

Got it. So, "bogus" can actually be no question. We are certain structured phases of the overall movement of the highest consciousness, individual awareness which All That Is, too, is aware of, but in its individual manner.

*All That Is an individual?*

Of course. Who else is characterized by infinite potential?

*The universal continuum?*

Good thought. Both universal continuum and All That Is need us for their determination. Yet, the continuum does not have its own existence. All That Is does. It has awareness and condenses for us barely to a consciousness. It forms the *state* of reflection of the universal continuum. It is the big brother of the consciousness unit at the other "end."

*You say "It condenses for us." Doesn't this show its dependence?*

Without us it is nothing! But we and all other focuses of consciousness create it as a structure, as that what creates us.

*Is this fantasy then?*

Not more than the perception of our own existence.

*I understand. It is on the consistency of the perception.*

On every conceivable level.

*Still: Has All That Is an own consciousness or not?*

Since its awareness apprehends every other at infinite speed, it couldn't be more conscious! Nevertheless, most of it is always just subconscious, for it remains individual, as you know. Even for All That Is! But it can *condense* only for us, from a restricted viewpoint.

*So, if All That Is is in a certain focus, it is condensing for itself?*

If it is not *using* its potential, it is just *not* All That Is anymore. It is only a focus with a condensed potential for higher things, briefly: With a condensed *imagination* of the highest consciousness. Even if this potential is available at any time. But *if* All That Is is using its potential, it *is* this potential.

*That's heavy stuff.*

*One thing with this whole focus alternation model bothers me, though: In order to explain relatively small processes we have to deal very quickly with high alternation speeds. In my mind, this challenges the plausibility of the concept.*

That's another story. In the beginning, new theories seldom give rise to good feelings because they are simply unusual. This one is consistent, as far as I can tell after years of investigation. Whether it is applicable to all putatively material things in detail we should *explore* motivated by this logical consistency.

Please, also keep in mind how fast we can change whole scenes, for example, in a dream. And these are rather snapshots. We may not stick to a movement idea that arose from the carriage age. Even the speed of light cannot be a serious barrier outside the well-known space-time, if it ever was. We don't send information, but alternate entireties.

*Into the unknown, but you can project anything.*

The only question is whether it harmonizes with known processes. Infinitely large things we just don't need in practical terms. We are talking here about that extensively only because we, as already said, test the consistency with the help of the extremes. On the other hand, we do not make the whole stranger than it is, anyway. Normally, we just accept it.

*Yes, we accept a lot and become uncomfortable if someone questions us.*

I would like to prevent a misunderstanding, though: Wholeness remains intuitive in my model as well! Because the described transition to wholeness is not its derivation, but the *connection* to it. Wholeness and structure are not derived from each other but are sides of alternation. Just as the central and turning points that we have already discussed. Consequently, without intuition there is no alternation.

*And no structure.*

Nothing at all.

(Continued on Part II)