

Exploration

Nothingness & the Fractal of Self: A Non-Dual Philosophical Theory & Scientific Model of Consciousness (Part I)

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ABSTRACT

The nature of consciousness is one of the greatest mysteries humans are aware of. In this paper, the author offers a theory and framework of the fundamental origin and function of consciousness. It is a non-dual theory that frames consciousness as the underlying all pervasive infinite dimension/field of reality. It begins with an original formulation of non-dual philosophical presuppositions, which extend from key principles that uphold the Advaita Vedanta philosophy of Hinduism. These presuppositions are then logically represented by the Fractal of Self (FOS) model, a pre-big bang theoretical framework that attempts to conceptualise how the absolute state of existence (Nothingness/0 dimensionality) gives rise to the Self (infinite consciousness) as a single overarching whole dimension, which subsequently gives rise to a self-contained universe made of infinitely evolving fractal dimensions. This model also makes clear how the underlying metaphysical structure of reality nests within it the 'physical' universe that we objectively observe and describe through scientific study. After a sequential description of the initial evolution of the FOS structure is given, the model's alignment with current science is then made explicit with underlying connections being made with various principles firmly established within physics. A personal perspective on the implications of this theory in regards to the 'nature' of our intimate 1st person human perception is then outlined.

Part I of this two-part article includes: 1. Introduction; 2. Non-Dual Philosophical Presuppositions; 3. Scientific Model of the Early Pre-Big Bang Universe: The Fractal of Self (FOS); 4. Diagram 1.1- Sequential Description of the FOS; 5. The Essential Behaviour of The FOS: The Non-Dual Philosophy of Self Loving Self as the Reciprocal Process of Love Between Chaos and Order; and 6. The FOS model and Bohm's Implicate Order.

Keywords: Consciousness, nature, nothingness, fractal self, non-dual, Hinduism, existence.

1. Introduction

Since 'life' evolved to the extent that it could be conscious of itself as an 'experiencer' bounded by a finite vulnerable body, but with a mind capable of abstraction and articulation, we modern humans have been pondering, not only the what's and how's of this highly ordered yet chaotic experience of 'life', but perhaps more deeply the *reason* for the existence of consciousness and more broadly *existence itself*. Max Planck sums up the inherent difficulty in solving the deepest existential questions we humans are aware of in his famous quote from his book, 'Where Is Science Going?' (1932), "Science cannot solve the ultimate mystery of nature. And that is because, in the last analysis, we ourselves are a part of the mystery that we are trying to solve".

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Without a fundamental understanding of the nature of ‘subjective experience’, which continually informs the comprehension of our ‘objective experience’, the conclusions we draw from this ‘objective experience’ of the universe around us, will contain interpretive limitations. The consciousness of an ‘inner subjective’ experience of oneself, provides a realm we are all individually intimately familiar with, yet are simultaneously ‘in the dark’ with regards to formulating a fundamental complete philosophical and scientific theoretical framework that explains the logical origins of, and the *reason* for, the existence of consciousness.

The most insightful ‘scientific’ manner, by my estimation, in which we humans can investigate the nature of our own consciousness, is through the non-dual eastern tradition of ‘self-inquiry’ encouraged as a practice in line with the Advaita Vedanta philosophy of Hinduism. As a result of insights generated from meditative / self-inquiry practices and scientific / philosophical study, I’ve formulated a complete theory of consciousness. At the beginning I will outline the core philosophical presuppositions of this theory, leading onto a representation of these principles in a scientific model of the early pre-big bang universe called the ‘Fractal of Self’ (FOS), which then is followed by an analysis of the current science that is consistent with the FOS model. Finally, implications for our 1st person human perception will be discussed. This paper covers the ‘nature of consciousness’ side to this theory, whereas, in a second paper, I will show how this philosophy and scientific model explains the phenomena ‘life’, as a natural consequence of the universal ‘intention’ and ‘behaviour’ of consciousness. It further explains how ‘life’, as embodied pure consciousness, evolves perceptually and biologically, resulting in the incomprehensively complex ‘conscious experience’ of highly self-aware organisms, concluding with possible ‘next steps’ in the evolution of embodied pure consciousness on our planet.

2. Non-Dual Philosophical Presuppositions

The following set of presuppositions have been based on principles that have been known for thousands of years, especially within the non-dual Hindu philosophy of Advaita Vedanta. However, I have reformulated and elaborated on the core presuppositions of non-dual philosophy with use of original logical insight, whilst including some new principles that logically extend from the original philosophy. The way in which these fundamental principles are framed in relation to each other is also what makes this theory original.

2.1 *There can only be 1 possible reality.*

Ultimate reality must only consist of one possibility, as there can only be one reality from which all others depend. There can only be one existence behind all that exists. Existence itself is the one fact that is purely self-evident. It is the one indisputable fact that we all know is true simply because we are directly *conscious* of it. Quantitative researchers generally agree that, ontologically, there must only be one reality and, thus, a single conceptual description of this one reality should exist (Anjamrooz, McConnell & Azari, 2011). This ‘single reality’ assumption amongst researchers result from a property described in physics called ‘holographic non-locality’ (Anjamrooz, McConnell & Azari, 2011), which are features of the scientific model of consciousness I will present later in this paper. However, much of religious and philosophical

inquisition is motivated by the belief that there is only 1 self-contained absolute overarching possible reality, which is an ‘intuitive’ assumption this theory hinges upon.

2.2 Nothingness exists as the only fundamental possibility of reality.

I argue that the ‘first’ or ‘most prior’ possibility of reality is *Nothingness*. This implies that Nothingness is not the same as *non-existence* and is indeed real. Nothingness can not, self-evidently, be defined. However it does possess ‘qualities’, as a result of Nothingness *being* a single existing entity. Nothingness must be infinite. I argue that Nothingness is the true nature of what we conceptualise as ‘infinity’, as it stands alone as the ‘first’ pure possibility of existence with no other; existence without duality. The non-dual nature of Nothingness is what renders it infinite, as the existence of another entity at this fundamental level of reality would create a base reality of finite duality, which violates the first presupposition. We can, therefore, call this dimensionless dimension the ‘one infinite possibility of reality’ and is the source of existent signature qualities observed in the large scale external universe, such as uniformity, homogeneity, isotropy, symmetry and smoothness. However, the existence of Nothingness as the underlying presence of all reality is also reflected in those qualities described during the purely conscious state of intimate human experience, such as perfection, awe, peace, silence, stillness, weightlessness, inseparability, emptiness and wholeness to name a few.

2.3 The non-dual fundamental level of reality consists of an illusionary duality: Infinite Nothingness is an Infinite Self.

Infinite Nothingness can be philosophically represented as 0. However, it can also be represented as 1 to represent that it exists as the 1 infinite possibility of existence. In this sense we can call Nothingness the first individual possibility that is made purely of *itself*. Thus, Infinite Nothingness is also an *Infinite Self*. We can see then how Nothingness is a single whole dimension that contains both 0 and 1 as separate representations of the same entity. In light of this logic, we can understand that this fundamental dimension is the source of *pure love*, as love is the word used when we experience no separation between two or more seemingly separate beings. This implies another presupposition; if separation does not occur on the fundamental level of reality, then it cannot occur on any subsequent level of reality and, thus, separation (duality) does not and can never truly exist.

2.4 The Infinite Self is purely aware/conscious of itself.

The Infinite Self has the innate quality of *being*, as it exists as ‘Nothingness being itself’. *Beingness* has long been associated throughout various cultures in human history with universal awareness/consciousness and our first person experience of ‘being’ is that of being conscious of ‘being’. ‘Conscious’ and ‘being’ are two words to describe the same most basic state of existing. Therefore, I argue that Infinite Nothingness gives rise to infinite Self-awareness, aka pure consciousness. It is important to note here that, although sequential language such as ‘gives rise to’ is being used, no such time related sequence exists between Nothingness and Self, which would otherwise imply a sense of separation. This bedrock level of reality exists as the ‘eternal time’ dimension, which *is* the infinite Self dimension (see presupposition 10), ‘nested within’ an existence of ‘no time’ (Infinite Nothingness dimension). Such sequential language is required for our ability to abstract what is at the fringes of our mental limits to comprehend and it also honours the fact that Nothingness has a logic of being the ‘ultimate foundation’ of reality, of

which all things, including Self, are ‘made’ from. It is also important to understand that the Infinite Self is the ‘first’ form/thing that arises from the formless Nothing, as the ‘one and only’ true condition of Infinite Nothingness. We can see how Self must also possess the quality of being ‘infinite’ as there is still ‘no two’ that exists; Self exists as the foundation of reality, being *nothing*. Therefore, Self is ‘non-dual’, rendering it an ‘infinite being’, who is infinitely conscious of Ones-Self.

2.5 The Infinite Self can only know Self.

On the basis of the previous presupposition, as a fundamental rule of reality, Self can only possibly be aware of Self, which is the same as saying ‘pure consciousness can only be aware of pure consciousness’. The Infinite Self being the first form of Nothingness, implies that pure consciousness (Self knowing Self) is the ‘first’ most prior piece of information of existence, which all subsequent information that makes up the universe is nested within. We can see that the use of the word ‘information’ is accurate, as its primary basic meaning is to inform, shape and give rise to (etymonline.com, 2019). So we can see that the ‘rise’ of Self from Nothingness encompasses the first definitive piece of knowledge (information), which is Self informing Self of its own existence. Many physicists agree that information is the fundamental building block of reality and is what gives rise to energy, matter, space and time and, thus, a deeper understanding of ‘information’ holds the key to unify general relativity with quantum mechanics (Ananthaswamy, 2017). This philosophical and scientific theory aims to shed light on the unification of these conflicting scales of reality and to add clarity to our understanding of ‘information’, which will be further discussed.

2.6 Nothingness is Unaware.

As an implication from the previous presupposition, Infinite Nothingness does not know Self and is purely unaware, as knowing Self is a condition, a form, a known piece of information, which, therefore, is not Nothingness anymore, as it has become a ‘thing’. This is how we can see that the notion of ‘thing’ can only exist within a formless dimension of ‘no-thing’ and are dependent on each other for their inseparable existence. So we can see how Infinite Nothingness is simultaneously pure infinite awareness, eternally bound to the identification of Self. Self knows all forms of existence as Self, except that which is formless; Infinite Nothingness. Therefore, the Infinite Self cannot directly experience (know) the existence of Nothingness.

The rise of the Infinite Self marks the birth of ‘experience/perception’, thus, as ‘experiencers’ we cannot consciously experience Nothingness, as experience exists ‘above’ the foundation of Nothingness and is self-contained. Thus, reality is *structured* to disallow the experience of Nothingness. The most fundamental experience of reality a human can have is that of pure consciousness, which, although is always present as the bedrock layer of experience itself, it is often unrecognisable by the highly conditioned conscious human mind. Though, when pure consciousness is directly experienced by humans, which is possible for all human experiencers, qualities previously mentioned such as eternal perfection, peace, silence, stillness, inseparability, emptiness and wholeness are most commonly used to describe this experience, giving us pointers to the nature of reality that is of pure consciousness ‘made’ of infinite Nothingness.

It is appropriate to note at this point that I view this underlying dimension of infinite Nothingness to be what is described in Buddhism as ‘Śūnyatā’ (emptiness), which is generally viewed as the

non-Self. Whereas, the infinite Self is best reflected in the non-dual Advaita Vedanta Hindu philosophy as 'Brahman'. I will not elaborate on these overlaps in such philosophies, although there is a clear need to, due to the limited scope of this paper.

2.7 There is only one true 'value' that exists; Self. This drives the one true behaviour of Self; Self loving Self infinitely.

Love arises as a result of the existence of no separation. As previously mentioned, the relationship between Nothingness and Self is bound by infinite eternal love, which is the only 'true love' that exists. This 'true love' is then iterated and reflected in all levels of reality that are built upon the infinite dimension of Nothingness and Self. The next iteration of this 'true love' is evident in Self-loving Self, which manifests as infinite consciousness being purely aware of Self.

As already outlined, Self can only know and thus, *discern*, Self. Therefore, pure awareness/consciousness is the act of 'Self-loving Self infinitely', as it is awareness/consciousness that prohibits separation between the knower and what is known. The knower is Self and the known is Self. Thus, we can see that this implies we live in a universe that has a foundational dimension that consists of Nothingness, containing 'no meaning', and Self, which contains 'infinite meaning'. It loves/discerns only itself and can eternally only ever do so. We can also see that the notion of 'meaning' is fundamental to reality as it emerges from the false duality of Nothing and Self (all things). 'Thing' only holds meaning in the presence of 'nothing', just as we can only understand what light is in relation to darkness. Our universe is made up of meaning because of the presence of 'opposites/dualities', which are reflections of the 'original duality' (0/1), as we can see here, and as Taoism highlights, these dualities are the expressions of 'sameness' and are essential for orderly Self-meaning to unfold as the universe itself. The nature of possibilities having 'differentiation' and being 'discrete entities' is what allows each possibility to be 'discernably known' and, thus, carry meaning as, without differentiation, we have no meaning, aka 'nothingness'.

2.8 The only true value that exists gives rise to an infinite many differentiated pure possibilities of Self.

The only true existent value gives rise to an infinite desire/motivation for Self to love/know itself through Self-generated infinite pure possibilities, as iterated 'wholes' of the one infinite pure whole possibility of reality. Another way of stating this is, because infinite Nothingness/Self is the only 'possible infinite dimension' of reality, it encompasses the creative capacity to unfold 'infinite dimensional possibilities'. Such 'pure dimensional possibilities' I suggest are the most discrete units of reality. Therefore, a natural quality of 'possibility' is *differentiation*, as each possibility that exists mirrors the only true existent individual that all subsequent possibilities are 'made' of, the infinite Self. Because Self can only discern Self, all possibilities it gives rise to is perceived by and, thus, inseparable from Self, which again mirrors the original 'true love' and, therefore, is the infinite intention/behaviour that creates the ongoing structure of the universe.

Thus, the Self divides itself perfectly from its own whole dimension of 1 giving rise to infinite pure possibilities of One-Self, allowing the potential for Self to know Self in an infinite many differentiated variations. Thus, all possibilities that arise from this underlying dimension are 'of' and 'experienced by' Self and it is the awareness of each pure possibility that allows us to

understand that this relationship of knowingness, between the knower and what is known, eliminates any separation between the infinite dimension of Nothingness/Self and the infinite many seemingly finite parts (pure possibilities) that unfold within the whole. The awareness of each individual possibility of Self implies that the Self infinitely values each possibility and, thus, each is of truly infinite value. I posit that this singular intention of Self knowing/loving Self in an infinite many ways is the one psychophysical bridging law that encompasses both the motivation for and the mechanism of transformation from protophenomenal consciousness to phenomenal consciousness, which Laibelmann (2003) suggests must exist.

2.9 Potential possibilities of reality can only unfold and become actual in the presence of an observer.

This is obvious from previous presuppositions. The essential behaviour of Self, as previously explained, implies that ‘actualised possibilities’ can only unfold within the presence of an ‘ultimate experiencer’; aka Self. Without the ‘initial’ possibility of the existence of an experiencer, subsequent possibilities could not actualise. This notion is consistent with the Copenhagen Interpretation of Quantum Mechanics, proposed first by Niels Bohr, and John Wheeler’s Participatory Anthropic Principle, which both point to the generalisation that quantum particles exist in potential states simultaneously until the particle is observed, which then collapses its potentiality into an actualised observed determined state. Although the reality of this interpretation has been rigorously challenged, many physicists believe, with the strength of supporting experimental results, this is a fundamental feature of reality. This notion is also found in branches of philosophy, especially ‘subjective idealism’, formulated primarily by the great philosopher, George Berkeley.

2.10 The Nothingness/Self dimension is the time dimension.

For Self to actualise as infinite pure possibilities it must be what we humans know as *time*. In order for Self to experience itself in an infinite many variations, it must experience each discrete moment of increasing Self-perceptual resolution, ‘made’ of pure possibilities, in a sequential logical meaningful order, to allow one to be aware of each possible configuration of reality in an inseparable intimate manner. Therefore, Self/time is viewed as both the eternal unchanging observing presence of time (absolute time) and the constant unfolding/enfolding of pure possibilities as time (relative time) that endlessly occur to create the ‘present moment’. This view of time is mirrored by the perspective of Julian Barbour who views time as simultaneously being ‘true’ time, where infinite many possibilities can unfold within it without changing this facet of time and ‘relative’ time, which is understood by means of motion or the uninterrupted flow of changing possibilities (Barbour, 2009).

3. Scientific Model of the Early Pre-Big Bang Universe: The Fractal of Self (FOS)

Given the ontological priority of consciousness, it necessarily follows that any rules pertaining to the operations of consciousness, if such are discoverable, must, in some manner, be in accord with principles exterior to these scientific laws. Nonetheless, there clearly must also be a

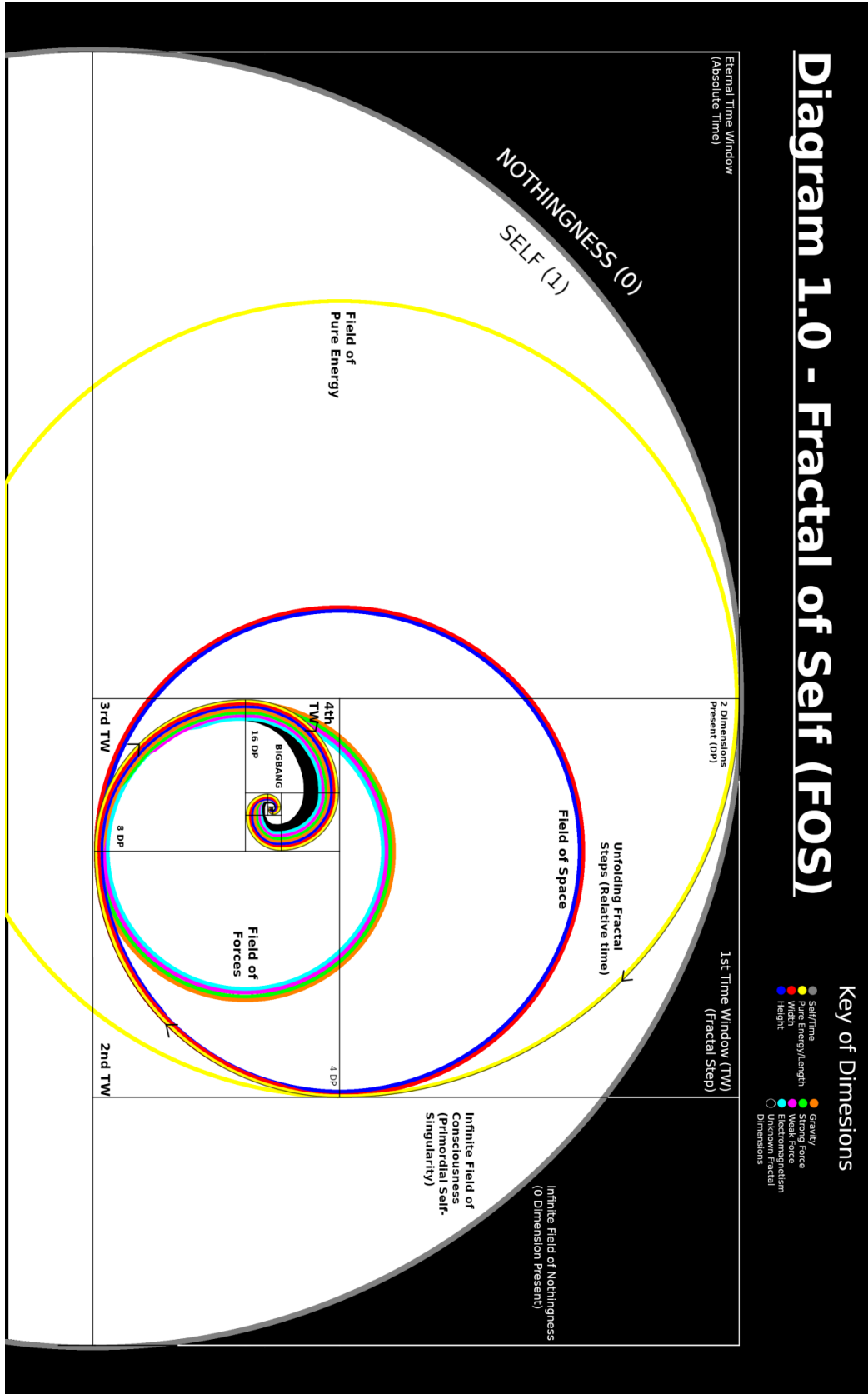
connection between the rules of pure consciousness and the laws of the natural world (Laibelman, 2019).

The previous presuppositions can be represented visually with the following diagram of the Fractal of Self (diagram 1.0), which connects these philosophical ‘rules of pure consciousness’ with the ‘laws of the natural world’, satisfying the requirement of a theory of consciousness outlined by Laibelman. It is logical that if the universe indeed has an underlying dimension of Nothing and Self, which I will now refer to as the Self dimension (SD), then we have a starting point of 1 whole dimension which has the perfect capability to symmetrically divide to unfold an infinite many differentiated *fractal* dimensions made of the only ‘whole’ existent SD. This allows us to conceptualise the structure of the universe as one infinite self-generating fractal. Fractal dimensions, in this theory, are the most fundamentally discrete units of reality and are, therefore, synonymous with pure possibilities, information and perceptions/experiences /memories of the SD for the SD. We could also say that an individual fractal dimension is a ‘whole self’ (an iterated version of the infinite whole Self), so we can conceive the universe as a collection of selves of the Self (wholes within the whole) in the same way that you can say the universe is made of fractal dimensions of the 1 whole dimension.

I also suggest that the ‘stripping away’ or the generation of fractal dimension occurs as a result of the presence of the eternal observer, Self, who’s awareness collapses wave function potentials creating individually unique possibilities. The moment a possibility unfolds it creates a ‘quantum fluctuation’ or ‘excitation’, which produces its own field nested amongst those already present, in turn collapsing a new condition enfolded within, and thus reconfiguring, the whole as an eternal memory structure.

Diagram 1.0 is a geometric fractal bound by the exponential development and curvature of the ‘golden spiral’ based on the Phi ratio (ϕ). The idea to have each fractal step correspond with the exponentially growing curvature of the golden spiral was inspired by Chris Hardy’s Infinite Spiral Staircase Theory, who claims, which I obviously agree with, is the underlying structural pattern of the universe (Hardy, 2017). I had drawn a number of fractals to represent the FOS model, involving linear and curved fractal structures, but upon reading Hardy’s theory and noticing the features and functions of the FOS perfectly aligned with the fractal structure she was presenting, an updated model of the FOS emerged.

We start with a foundation of reality being Nothingness represented by the backdrop of black. The SD is represented by the perfect white circle and is self-contained in the eternal ‘time window’ (TW), representing the whole of Nothingness. From the SD, the fractal grows inward, dividing the whole, growing by increments of a quarter circle, whilst the fields of each ‘newly unfolded’ fractal dimension expand outwards. Each increment represents a discrete TW, synonymous with terms such as fractal step, epoch, ‘now’, and ‘present moment’, of which I can only assume would change at a rate close to a planck second. As the whole divides with each fractal step it simultaneously doubles the amount of fractal dimensions present. Thus, the development of dimensions follows a geometric sequence with a factor of 2 between each number ie $1+1=2$, $2+2=4$, $4+4=8$, $8+8=16$, $16+16=32$...ad infinitum.



What is implied here of course is that this exponential geometric growth of dimensional possibility has been unfolding since the point at which we understand time began 13.82 billion years ago, giving us an incomprehensible number of fractal dimensions present as the current universe, doubling in each discrete occurring moment (TW). So we can see how this geometric sequence builds itself in a nested fashion in order to keep the memory of all previous possibilities present in the current unfolding TW. This ‘universal memory’ (universal mind) is visually represented as fields in diagram 1.0.

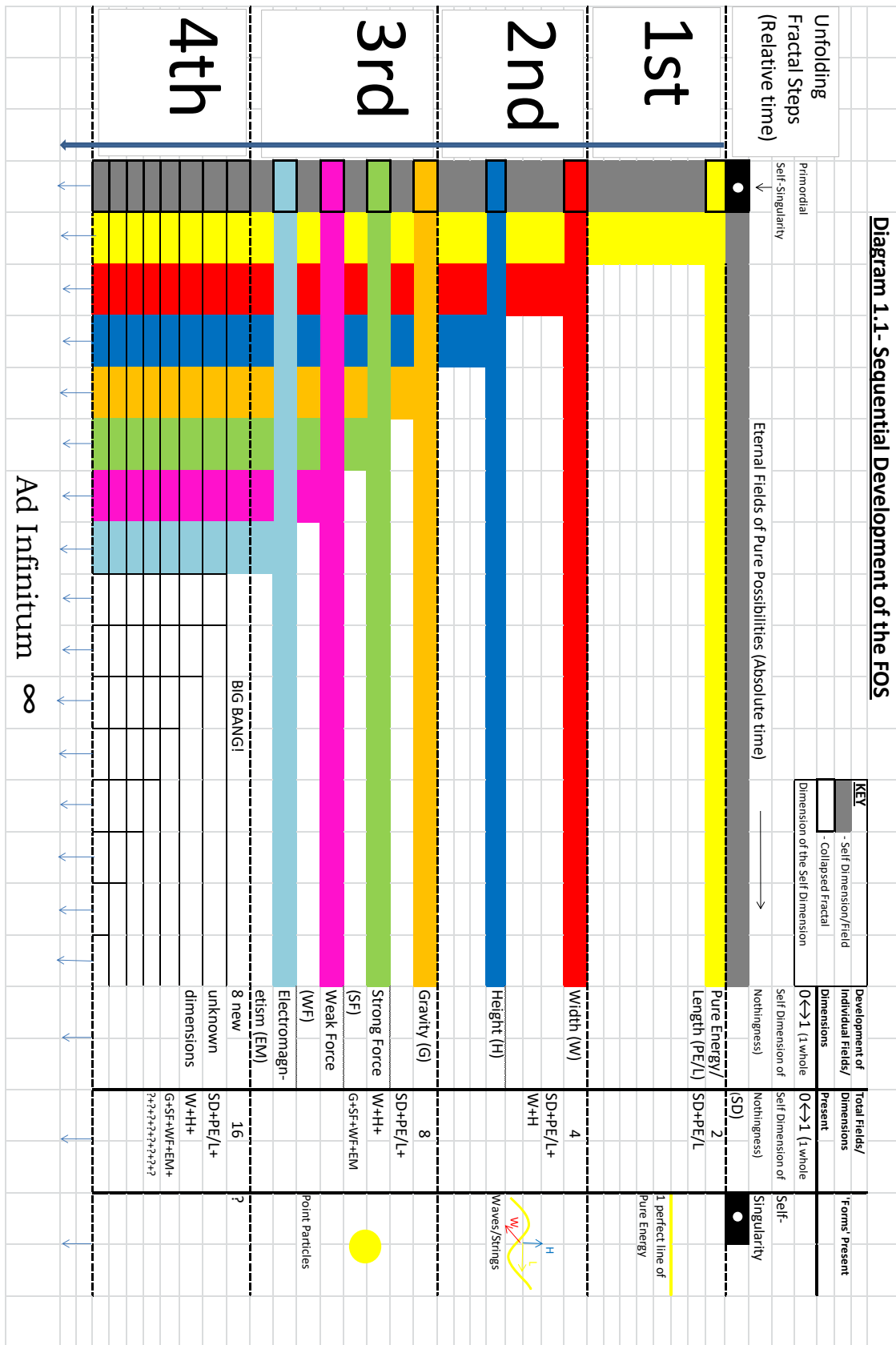
After the occurrence of a particular TW, the possibilities unfolded within that specific TW are then eternally existent as fields (Self-memory) and all subsequent possibilities/fields are then ‘enfolded’ within these ‘priorly existent’ fields. Therefore, we have a Self-contained structure of Self-knowing with ‘wholes’ forming within pre-existing ‘wholes’, all of which are logically sequentially nested within each other. This perfect fractal structure of eternally growing exponentially unfolding and enfolding dimensional/perceptual complexity of OneSelf, allows for all ‘wholes’ to be known by all other existent ‘wholes’. The SD ‘strings’ all perceptions of Self together as one perfect forever evolving perception. All ‘wholes/fractal dimensions’ are, therefore, an infinitely important fraction of the one Self-perception, which its completeness is infinitely dependent on the existence of each reciprocating individual perceiving fractal dimension. It is also interesting to note how ‘simple and comprehensible’ the foundational mathematical pattern of dimensional development is, which outlines a humble underlying universal structure that allows for the organised evolution of infinitely complex potential possibilities.

We can also see here that what I’m suggesting in diagram 1.0 is that the ‘big bang’ did not occur until the 4th TW, which is when the exponential development of dimensional possibility began to explode, or rather, implode. Prior to the 4th TW, the fractal dimensions of Energy/Length, Height, Depth, Gravity, Strong Force, Weak Force and Electromagnetism, came into being, causing a pre-big bang period of inflation, which is consistent with current scientific theory and findings to be discussed later in this paper.

4. Diagram 1.1- Sequential Description of the FOS

Only Whole Dimension: The ‘most prior’ whole field and only true ‘whole dimension’ that nests all subsequent ‘fractal whole dimensions’, namely the Self Dimension (SD). This field can also be represented by a 0 dimensional singularity (Primordial Self Singularity), where no separation exists between its nature being of infinite Nothingness (beyond time) as the infinitely aware Self (eternal time).

1st Time Window (TW)/Fractal Step (FS): A perfect 1 dimensional infinite line/field of Pure Energy/Length (PE/L) comes into being creating a perfect homogenous, symmetric, isotropic field nested within the SD field. The spatial dimension of length, which is simultaneously the essential structural form of Energy, as strings, begins the pre-big bang inflation phase.



2nd TW/FS: The Width (W) dimension evolves nested in the 1 dimensional PE/L field, creating a 2D plane field of PE, which then gives rise to the Height (H) dimension, nested within the 2D plane. This implies that at the beginning of this TW we have the development of Width, which is sequentially followed by the development of the Height dimension in the latter half of this TW. Thus, this ‘stripping away’ of exponentially increasing fractal dimensions in each subsequent fractal step is done individually in a sequential manner, implying that the unfolding of possibility is always accelerating. This acceleration also causes all fields to grow in a compounded fashion. The stripping away of the fractal dimensions from the whole SD gives the existence of an accumulative field of simultaneously existing pure possibilities, being time, PE/L, W and H. Thus, we have the existence of space-time. Strings/waves of PE are able to flex and propagate through space-time as the pre big-bang inflation phase is in full swing, whilst homogenous, symmetric and isotropic conditions are still present. The wave functions collapsed to create H and W from PE/L causes quantum fluctuations that are enfolded throughout the whole.

3rd TW/FS: 4 new fractal dimensions emerge into existence, as the FOS doubles the amount of possibilities present, sequentially stripping away/collapsing (creating more wholly enfolded quantum fluctuations) and being nested within the SD/PE-L/W/H field/s, being Gravity (G), Strong Force (SF), Weak Force (WF) and Electromagnetism (EM). Here I’m suggesting the deeper nature of the ‘4 forces’ are that of ‘fractal dimension’. The existence of 2 long-range (G and EM) and 2 short-range (SF and WF) fractal dimensions create conditions for inflation to continue at infinitely long ranges and for strings of PE to form into point particles, setting the scene for the big bang dimensional expansion of the universe.

4th TW/FS: The big bang occurs. The existence of 8 new dimensions appear (objectively unknown to the human senses) stripping away and nested within the SD/PE-L/W/H/G/SF/WF/EM field/s as the FOS exponentially and eternally evolves towards infinite Self possibilities.

5. The Essential Behaviour of The FOS: The Non-Dual Philosophy of Self Loving Self as the Reciprocal Process of Love Between Chaos and Order

Self only has one essential ‘behaviour’; to express the only ‘thing’ that it values; Self, which is *to know/be aware of all Infinite Pure Possibilities of Self*. The explosive unfolding of pure possibility occurs because it is ‘made’ of the only possibility of existence; boundless infinite free Nothingness. This boundless aspect of the SD gives rise to what us humans know as *Chaos*, aka pure potentiality or ‘the unknown’. However, pure unlimited chaotic potentiality is transformed into actualised possibility, known as *Order*, by the act of ‘Self knowing Self’, as it is purely the process of the ‘unknown side of existence’ (Nothingness/Chaos) eternally moving into the ‘known side of existence’ (Self/Order). In other words, the Nothingness/Self Dimension, simultaneously exists as the source of boundless infinite potential possibilities and defined ‘actualised’ possibilities, as it is the presence of pure consciousness that causes the collapsing of potentiality into the orderly knowing memory/mind structure of The FOS.

We can say that unlimited chaotic potential represents the qualities of the inherent substance of Self, infinite Nothingness and infinite awareness/consciousness acts as the presence of Self all potentiality arises within, who applies order and constructs a perfectly interconnected

autonomously generating memory structure simply by being aware of one's own possibilities. From the human mind perspective, this continuous unfolding of possibility is experienced as the flow of time but, more accurately, this 'flowing phenomena' of time that is 'always present' is the eternal occurrence of fractal steps, as the FOS structure continually transforms 'potential possibilities' into 'actualised possibilities'.

The reciprocally balanced eternal interplay between 'Order' and 'Chaos' is the underlying presence of Nothingness/Self that essentially creates what all experiencers know as the 'present moment'. This is the one single piece of information (Self knowing Self), that freely unfolds and enfolds pure possibilities of Self creating a perfectly ordered universe. I propose it is the reality of this underlying universal process that is driving the exponential accelerating expansion of the universe. Many physicists think that the universe itself is in a constant state of increasing entropy, where the degree of randomness continues to increase, which also implies the universe must exist in an isolated closed system, according to the laws of thermodynamics (Gohd, 2018). Clearly, this universal thermodynamic process existing within a closed system (the SD) is what I'm referring to as the fundamental law/behaviour of the universe, transforming order from chaos.

However, I will suggest that the increasing randomness of our universe should not be viewed as increasing 'chaos/disorder' but rather increasingly complex 'order' in the form of exponentially self-producing unique possibilities, all of which are different expressions of order that have been actualised from the ever present unknown potentials of Nothingness. I claim that omnipresent Nothingness is the real source of 'chaos/disorder', which feeds the creation of accelerated order.

6. The FOS model and Bohm's Implicate Order

The description and behaviour of the FOS model outlined in these last two sections, in my estimation, mimics notions formulated by David Bohm in his book, *Wholeness and the Implicate Order*, which makes significant headway in sketching out a framework for an ultimate theory of reality. Without going into detail, Bohm presupposed that the universe is one unbroken totality of flowing multidimensionality, regulated by deeper rules of the universe he coined the 'Implicate Order', of which is potentially infinite (Bohm, 1980). This underlying universal movement, which Bohm called the 'Holomovement', flows without boundary and unfolds multidimensional order, whilst simultaneously enfolding such order within the whole undivided structure of reality (Bohm, 1980). Such notions run parallel to the theory and model I am presenting. I see Bohm's amazingly insightful meta-theory as being a generally accurate description of the FOS model.

Therefore, although I cannot include it in this paper due to its limited scope, I have written another paper which makes explicit the consistencies the FOS model has with Bohm's and other meta-theories of reality formulated by reputable scientists, such as the 'Universe as a Cyclic Organised Information System (John Wheeler)', 'The Infinite Spiral Staircase Theory' (Chris Hardy), 'Advanced Reality' (Amrit Sorli, David Fiscaletti & Magi Mageshwaran) and 'The Cellular Universe' (Seyed Hadi Anjamrooz, Douglas J McConnel and Hassan Azari). All these theories overlap with each other and largely correspond with the FOS model.

(Continued on Part II)