

Exploration

Nothingness, Fractal of Self & the Evolution of Embodied Pure Consciousness (Part I)

Sam Breslauer*

ABSTRACT

As outlined in the previous papers, I have reformulated non-dual presuppositions to show how the nature of pure consciousness (Self), nested within an ultimate reality of Nothingness, has natural qualities such as an inherent inseparable duality of oneness between Nothingness and Self, infinite possibilities of Self experience, Self-discernment and Self value. From these core axioms a structural and behavioural view of the universe can be logically conceived as a fractal that unfolds from the unified dimension of Nothingness (0) / Self (1), giving rise to infinite fractal dimensions that collectively provide a whole single evolving Self-perception of Self. This paper moves in a logical sequence to the rise of life on this planet as 'embodied pure consciousness', using principles of thermodynamics and the inherent Self-discerning, Self-valuing and 'attentive' qualities of pure consciousness to make clear unified connections between the behavior / structure of the universe itself with the inevitable planetary phenomena of biologically evolving purely conscious life forms. With the logical rise of embodied pure conscious organisms outlined in the first half of this paper, a self-evident explanation of the evolutionary emergence of consciousness of the body and, in more recent evolutionary history, of the mind, follows. Future implications for the evolution of embodied pure conscious rounds the completion of this theory.

Part I of this two-part article includes: 1. Introduction; 2. The Thermodynamic Rise of Embodied Pure Consciousness, aka 'Life'; 3. Self-Discernment and Focused Awareness/Attention; 4. Values of Life (VOL); 5. All Actualised Possibilities Exist Eternally as 'Attentive Memory'; 6. The Intelligent Self-Construction of The Mind Of Life; and 7. A Perspective on the Self-Generating Nature of Pure Consciousness to 'Learn'.

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

1. Introduction

For billions of years, since the instant Pure Energy came into being, the Fractal of Self (FOS) continuously unfolded exponentially giving rise to the structure of the universe we observe today. The logical extension from the initial conditions put forward by the structure of this model is that, during this time, immense dimensional development has been collapsing beyond the 8 dimensions (1 whole + 7 fractal dimensions, which were created in the first 3 fractal steps / time windows of existence) giving rise to dimensionally complex forms, such as 'life'. One could view the eternally unfolding of the FOS as the continual development of pure *Self memory*.

*Correspondence: Sam Breslauer, Independent Researcher, Australia. Email: sambres@hotmail.co.uk

What I'm implying is the fundamental substance of the FOS can also be viewed as *pure memory*. This universal pure memory is made essentially of actualised 'forever attentively present' pure possibility created from free potentiality, which becomes structurally ordered and, thus, equally integral to the functionality of the whole structure to continually unfold and know ever more increasing 'Self perceptual complexity'. We can then visualise reality wholly as The 'Mind of Nothingness / Self' which consists of two inseparable parts; the FOS that continually actualises as pure Self memory (ie the past) and infinite free potential possibility the FOS is eternally fed by (ie the future). The present is obviously the reciprocal interface between these two aspects (past/actualised memory and future/potential possibilities) of the whole 'Mind of Nothingness/Self'.

When primordial life emerged on our planet, I posit that this was a natural result of the FOS continually evolving orderly Self-dimensional differentiation, in realms beyond our objective capacity to know, until the whole FOS structure of memory reached sufficient 'perceptual complexity' that Self could experience Self objectively as life experiencing the universe. The continuation of the universal behaviour of Self, as the 'absolute singular existing whole' producing an infinite array of differentiated perceiving 'selves / wholes' (fractal dimensions of the whole dimension), all of which are infinitely important to the 'whole creation', is highlighted by Shanta (2015) in the context of the evolution of biological life. Shanta states, "in a healthy body of multicellular organisms, every individual cell, despite having its own individuality, is meant to work for the welfare of the whole body.

Similarly, Vedānta advocates that we are living in an 'Organic Whole' and every individual unit of this whole is meant to dedicate itself for the satisfaction of the Centre- the *adi-purusa* or primeval personal Absolute" (2015, p. 4). It is in light of these self-evident truths that Shanta proclaims the requirement of a different biological perspective which assigns a fundamental role to consciousness as the bridging principle to account for life's subject-object unity and, thus, bringing concepts like intelligence, mind, desire and free-will into the fold of a wholistic theory of 'life' evolution (Shanta, 2015). This paper attempts to formulate such a theory.

It is logical to conclude then that the essential 'behaviour' of Self previously described in the first half of this theory that governs the evolution of the universe should be the same 'behaviour' that governs the evolution of Life. This notion is also reflected in Advaita Vedānta philosophy, where 'Brahman' (Self / Pure Universal Infinite Consciousness) is the nature of 'Atman'; pure consciousness in embodied form (Bhajananda, 2010). Thus, there is no separation between Brahman and Atman; Brahman *is* Atman. Barbour states when describing Liebniz's Maximal Variety Monadology model, which I view as mirroring FOS model, 'physics will come to resemble biology' (2003, p. 54). The correlation between the evolving behaviour of the universe and that of 'living organisms' are quickly becoming recognised in fields of science. For example, Jeremy England, an assistant professor at the Massachusetts Institute of Technology, has formulated a 'physics theory of life', which claims the universal natural law of continually

increasing entropy drives matter to acquire life-like physical properties (Wolchover, 2014). This theory blurs the distinction between the animate and inanimate.

It is only when we have a larger contextual understanding of the fundamental structure and behaviour of the universe / Self that we can start to logically understand the inevitability of life, representing a highly ordered dimensionally complex branch of the FOS, rising from *seemingly* nothing to continue the eternal journey of Self knowing Self in the field of infinite pure possibility.

2. The Thermodynamic Rise of Embodied Pure Consciousness, aka ‘Life’

The notion that ‘physics will come to resemble biology’ is clearly demonstrated when we focus on the ‘thermodynamic’ process of biological evolution.

‘Since high entropy-states are often associated with high disorder and ordered structures are distinctive features of life, it is customarily thought that living processes work to reduce entropy rather than increase it. However, no firm proof has been given and it has remained obscure what prevents us from deriving characteristics of living matter from the fundamental principles. Is it a missing concept or a misconception or something else?’ (Sharma & Annala 2007, p 123).

The link between the biological evolution and thermodynamics has been long established. Erwin Schrodinger, in his 1944 book *What is Life?*, explains that large scale processes of the universe are largely due to small scale ‘chaos’ and calls this principle ‘order-from-disorder’ (Schrodinger, 1944). He explains that life, existing as an open system, counters internal decay of entropy by homeostatically maintaining negative entropy AKA *negentropy*, which is the entropy deficit of the ordered sub-system relative to its surrounding chaos (Schrodinger, 1944). From my perspective, this fundamental biological process of life, homeostatically balancing between the external chaotic and internal ordered informational environments, reflects the essential behaviour of Self, collapsing order (actuality) from chaos (potentiality). Anilla and Anilla (2008) wrote an insightful paper, *Why Did Life Emerge?* (2008), in which they go in to detail with regards to the thermodynamic nature of biological evolution. Anilla & Anilla state,

‘According to thermodynamics evolution in its entirety is also a natural process driven by the natural tendency to diminish differences among energy densities. Although the quest for higher entropy has long been understood as the primus motor of evolution and is the emergent motive for orderly mechanisms and hierarchal organizations, it nevertheless seems that the 2nd law has not acquired unanimous recognition as the profound principle that governs also processes that we refer to as living’ (p. 293).

Life’s natural tendency to diminish differences describes, in my view, the orderly behaviour of Self actualising possibility into the FOS. Omni-present potential possibilities of Nothingness (pure chaos) are unlimited in their degree of possible variation and, thus, potential complexity in

the context of eternal time. This degree of potential freedom, bounded by the conditions all previous / present fractal steps have enfolded, is always present in the experience of any 'experiencer' (embodied pure consciousness). Through the simple act of experiencing, an 'experiencer' collapses / transforms unlimited chaotic potentials into ordered actualized possibilities that become simultaneously enfolded within already existent hierarchal memory structure of the 'experiencer'. The most fundamental act of being purely conscious, and thus unfolding possibilities, limits the 'unlimited nature' of potential possibilities diminishing the boundless degrees of freedom potentiality posses. The memory structure of living organisms such potentials are collapsed and nested within, organizes itself autonomously to position actualized possibilities in their most relevant heirarchial position in order to be best served in future present moments to uphold the Values of Life (section 4). As free potential collapses, diminishing unlimited potential differences, each unfolded unique individuated possibility is utilised and becomes of ' inseparable unlimited value' to the 'Self knowing' function of the whole memory structure.

The 2nd principle of thermodynamics; 'entropy of the entire universe, as an isolated system, will always increase and never decrease over time' (chem.libretexts.org, 2018), in my view, reflects the evolution of the FOS as infinitely expanding actualised pure possibilities (order). Therefore, as mentioned in my previous paper, I 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 only real source of 'chaos/disorder' that truly exists, which feeds the creation of accelerated order.

The continuous growth in ordered perceptual complexity of the 'eternal present moment' experienced by 'life', corresponding with the increased complexity of available options (potentiality) for the next 'now', reflecting the essential behaviour of Self in my view, is reflected well in this passage;

'The primordial pool, the simple chemical systems having some abiotic substances in equilibrium numbers N_1 began to evolve when a reactional pathway that coupled external energy, opened up and products $N_j >_1$ began to form. Then the high surrounding potential began to drain into the system as substrates transformed to products. This raised the overall chemical potential of the system towards that of high-energy radiation. Free energy kept diminishing and entropy continued to increase when reactions yielded more and more products from substrates' (Anilla & Anilla 2008, p 296).

Anilla and Anilla also state that 'life' is a natural process, which 'is a consequence of increasing entropy, the quest to diminish free energy with no demarcation between the inanimate and animate' (2008, p. 297), describing what I see as the universal evolutionary process of the FOS

arising from an ‘objectively unobservable wholly entangled dimensional realm’ into the world of the ‘objectively perceived’ ancient 8 dimensions. The FOS essentially performs an ‘experiential fractal loop’ and can objectively experience itself as the ‘external’ universe ‘through’ subjective individual sub-experiencers made of this ‘wholly entangled dimensional complexity’, that is the FOS. It becomes easier to see in this context how ‘life’ organisms are all ‘differentiated possible representations’ of the one underlying ‘mind/memory’ structure. I’m suggesting here that the individual mind of a life form (‘Mind of Individuals’ or MOIs) is an existentially ancient fractal branch stemming from differentiated ‘Mind of Species’ (MOS), which are fractal branches of ‘The Mind of Life’ (MOL), that stem from the absolute ‘Mind/Memory of Self’; aka FOS. All scales / levels of fractal ‘mind/memory’ branches are organised wholly and hierarchically by the only value that truly exists; knowing Self.

3. Self-Discernment and Focused Awareness/Attention

The possibility of ‘individual life experiencers’ to evolve on our planet sets the stage for new opportunities of exponential growth of pure Self possibility, as the ‘one Self-perception’ of existence becomes ever more nested by the possibilities experienced by such selves of the Self; the one who silently observes and creates all ‘existent experience’. The rise of ‘purely conscious life experiencers’ on planet Earth, results from the raw memory of FOS, becoming *embodied* by its own logically ordered Self possibility to objectively perceive it-Self as the anciently enfolded eternally present pre-big bang pure possibilities that hold the underlying structure of the universe together. I view, therefore, ‘life’ as ‘embodied pure consciousness’, which essentially creates the possibility for Self to grow from out of its own Self structure to focus awareness back onto itself ‘objectively’, giving birth to new seed of infinite possibility. It is important to note here that the word ‘objectivity’ is being used only for explanatory purposes, as, fundamentally ‘separation’ doesn’t exist. Therefore, the use of single quotation marks indicates this presupposition behind the use of this term.

Embodied pure consciousness continues to Self discern upholding the essential value / behaviour of Self by focusing awareness, through the bodily senses, on the ‘outer/objective’ experience. The focus of awareness, AKA *attention*, therefore is a natural quality of all life forms, as a result of the fact that life (pure consciousness), can only discern pure consciousness (as the ‘outer/objective’ Self possibilities of the universe). From this perspective, we can then say that the basic sole universal ‘purpose of life’ is to ‘objectively perceive’ and thereby innately actualize countless pure Self possibilities. *Pure attention is pure consciousness*. Attention is ultimately the result of the underlying quality of Self (life) to only discern / ‘be aware’ of Self (universe) and exists as the central behaviour of ‘life’ to reflect the only value of Self; to know / love Self. This inherent value structure of ‘life’ has already been formulated and given a theoretical framework by the great work of the late Polish psychiatrist and philosopher Antoni Kępiński, which will be given more attention in the next section. It is generally considered

appropriate to assume that *all* living organisms naturally possess the ability to ‘pay attention’ in order to facilitate survival and reproduction (Haladjian 2017), resulting in attentional patterns present in all living organisms being heavily influenced by ancestral priorities (New, Cosmides, Tooby 2007 & Öhman, 2007). This self-evident universal ‘feature’ of life becomes more apparent when we consider that even single celled organisms can “cognitively read their environment, analyze the received information and then execute the necessary action to continue their survival” (Shanta, 2015).

Thus, I posit that a dissociation does not exist between attention and pure consciousness, as attention is the very act of pure consciousness. The dissociation/association debate involving attention and consciousness has been noted as a central issue in developing our understanding of consciousness (Haladjian, 2015). Clearly, the way in which I have described ‘the nature of’ and defined pure consciousness and its embodiment of it-Self allows a unification of consciousness and attention. The way in which consciousness is defined and accepted in the global scientific community often refers to the consciousness of self as a body/mind experiencer and being essentially ‘separate’ from the objective experience. It is this perspective that has limited our perception of the nature of consciousness and, thus, its definition. The logical rise of purely conscious life forms being conscious of their own consciousness (ie Homo sapiens) will be addressed later in this paper.

4. Values of Life (VOL)

As previously mentioned, the rise of ‘embodied pure consciousness’ plants the explosive possibility of the MOL to evolve. The MOL is a fractal of ‘purely conscious possibility’ that possess’ unlimited potentials to manifest it-Self into seemingly separate individual life forms. The MOL has been explored scientifically by many individual humans in the past but most notably, in my opinion, by Carl Jung. Jung coined the phrase ‘collective unconscious’ and saw that the memory that structured these deep aspects of the human mind were shared by all humans and represented a reservoir of experiences of our species (Fournier, 2018). I completely agree with the existence of Jung’s ‘collective unconscious’ and within the context of this theory makes up the majority of the fractal ‘life’ branch I will name ‘Mind of Human’ (MOH).

The essential behaviour of purely conscious life, that is to pay attention to the present ‘outer’ unfolding possibilities that make up one’s experience in order to maintain survival and reproduction, makes perfect logical sense when we understand the larger context in which the ‘phenomena of life’ is nested inside of. So, Self only values the knowing of Self through the act of infinitely unfolding / enfolding pure Self possibilities simply by being inseparably aware of such infinite Self possibility. Therefore, this innate sole value that pure consciousness possess’ means that the absolute priority that drives life as a powerful solution to attentively unfold ‘objective’ pure possibility is to *keep life experience alive*. To ensure the value of Self is

prioritised, the very top values of the MOL are obviously survival and subsequently reproduction. It is these two values that stem from the absolute value of Self, that I refer to as the 'Values of Life' (VOL). Therefore, the fractal hierarchy that is the MOL is a Self-generating structure based fundamentally on the VOL. Homeostasis is the state at which the inner equilibrium of an individual organisms body is experienced, which occurs when the VOL are being competently carried out.

The sensation of experiencing homeostasis corresponds with a feeling of alignment with the deepest value of embodied pure consciousness; to keep life alive and thus experience / love Self. 'To keep experience alive' and thus act in a goal-oriented manner in order to maintain 'species preservation' is a natural characteristic of life, manifesting in anatomical structures being unaltered, even over periods of hundreds of millions of years, which is known as 'stasis' in the fossil record (Shanta, 2015). Further, "in molecular genetics, organisms will deliberately and aggressively act to correct or destroy random mutational changes" (Shanta, 2015). Therefore life's natural value to preserve itself offers a significant counter-perspective to Darwinian Gradualism, which insists on random mutations within insentient mechanical and chemical systems as being solely responsible for the gradual evolution of more complex organisms (Shanta, 2015).

Vedānta philosophy also explicitly supports the notion that all life, as embodied pure consciousness, shares the same inherent value system (VOL) in order to ensure the continuation of unfolding / enfolding infinitely climbing pure possibilities through body / mind 'objective' perceptions of itself. Shanta states,

According to Vedānta, the soul (*ātman*) possesses the quality of *sat*, *cit* and *ānanda*. All life exhibits these same qualities. Every living organism wants to maintain life forever (*sat*) and is willing to engage in the struggle for existence until it is forced by the laws of material nature to succumb to physical death of the body. The fact that life goes on generation after generation for thousands or millions of years is not something we could expect in chemical or physical processes. It is sentient or conscious (*cit*) and seeks knowledge in human form. And all life seeks fulfillment (*ānanda*) through nutrition, and various other forms according to the spiritual development of the soul (*ātman*) within different bodies. All these different symptoms give evidence for the existence of the spiritual soul (*ātman*), for they are certainly not the qualities of matter (2015, p. 8).

This inherent value system enables individual life organisms to experientially build a hierarchal memory of actualised pure possibilities with the most important experiential memories (information), that allows the continual increase of competence for the individual to act out the VOL in the ongoing present moment, structured 'at the top' of the memory/mind fractal. VOL are what directly controls attention in the present moment, dictating 'where' to cast attention within the 'objective/outer' perception of the world in order to effectively survive and reproduce. This notion of attention being directly linked to biological values is reflected in Keplinski's

assertion that attention is actively directed, with the help of emotions, towards those (environmental signals) related with two biological laws (Kępiński, 2001).

Such attentionally driven enactment of VOL is what I view as acting out *pure morality*, which ‘morality’, in this context, is simply to describe ‘right behaviour’ (that which is successful in upholding the VOL) or ‘wrong behaviour’ (that which fails to uphold the VOL) based on a system of principles and values (Collindictionary.com, 2018). ‘Morality’ expressed by highly self-conscious creatures (humans) is a much more complicated phenomena to deconstruct as, although the value structures that give rise to ‘moral behaviours’ in humans logically stem from the one memory structure of VOL, the consciousness of being a value-driven body/mind (creation of an ego) gives rise to conscious manipulation of sub-values based on separation beliefs.

From my estimation, this inherent value system is precisely described in the model that Antoni Kępiński formulated which describes the interaction between biological organisms and their environment, called Information Metabolism (Kępiński, 2001). Kępiński recognised that the number of processes occurring simultaneously in the organisms and its physical surrounds is vitually infinite as are the amount of different ways these processes can be framed and, thus, a hierarchy of values is necessary to integrate meaningfully the plethora of reciprocating information that exists in the present moment (Kępiński, 2001). I see the way in which Kępiński formulates this model is an amazingly detailed accurate description of how, in my assertion, pure consciousness, in embodied form, records, organises and utilises raw information (pure possibility) based on an ongoing learning process of ever-increasingly refined attentional patterns to fulfill the VOL. I simply posit that Kępiński’s Information Metabolism model is driven by the one fundamental value behind the two core biological values; Self naturally wanting to know and thus love Self.

5. All Actualised Possibilities Exist Eternally as ‘Attentive Memory’

When the MOL was conceived by the FOS and began to Self-evolve as differentiated MOS and further as MOIs, *all* pure possibilities brought into actualized being by the existence of the ‘orderly bodies’ reciprocally collapsing ‘outer/objective’ possibilities the ‘inner/subjective’ mind structure, are recorded/enfolded and organised hierarchically based on each differentiated possibility’s relevance (competence value) to the maintenance of VOL. Each actualized pure possibility / piece of information is then always present, holding the utility to be called upon when necessary from then forth as *attentive memory*.

It is important to understand that all possibilities unfolded by ‘life experiencers’ is a result of free potentiality being actualised by *focused awareness/attention* and therefore remains eternally from that moment on in an ‘attentive state’ *as* the structure of the perception of the present

moment. Thus, I posit that the *entirety* of all subjective / ‘objective’ experience, made of differentiated individual pure possibilities, experienced by all life experiencers from the beginning of the MOL to the present are eternally captured and forever existent as the memory of Life and of Self (FOS). The philosophical presupposition 2.9 outlined in the first paper of this theory (‘potential possibilities of reality can only unfold and become actual in the presence of an observer’), scientifically described as the ‘observer effect’, is clearly at play here, as we can see that *attention creates reality*.

If this notion holds true then we can view the present moment, experienced by ‘Life’, as the point at which the unknown (infinite potentialities of Nothingness) becomes known (attentive actualised possibilities) transformed by attention (pure consciousness / Self). This ‘essential behaviour’ of Self supports Julian Barbour’s view in his book *‘The End of Time’* (2000) that, “Creation becomes something that is equally inherent in every instant”.

6. The Intelligent Self-Construction of The Mind Of Life

The model of consciousness I have proposed thus far sets up the necessary configuration of possibility to see clearly how ‘life’, essentially controlled by the VOL, self-generates the ability to solve the ongoing problems of ‘body / mind’ vulnerabilities by continually storing, integrating and utilising experienced information (actualised pure possibility) and, thus, evolving ‘overall life intelligence’ in the eternal present moment.

My intention here is to give a larger perspective on how pure consciousness has evolved as the evolution of ‘life experience’, including how it has given rise to highly self-aware organisms, such as Homo sapiens. Therefore, because of the limited scope of this paper I will not go into detail in regards to patterned informational interplay between the actualised structure of memory (MOL / FOS) and the infinite field of potentiality, as I believe these behavioural processes are already, although by no means completely, well understood in fields such as neuroscience, quantum biology, neurobiology and neuropsychology, to name a few. As I’ve mentioned, Antoni Kepinski’s Information Metabolism model is a great description, in my view, of the functional nature of pure embodied consciousness.

However, a study performed by two researchers from NYU, Nikolay Kukushkin and Thomas Carew, resulting in the paper ‘Memory Takes Time’ (2017), I see as giving valuable perspective into the operative functions of the pure consciousness and the subsequent construction of the MOL.

I think Kukushkins and Carew’s view of ‘memory’ corresponds with how I’ve described the MOL, being an ever-present attentive hierarchal structure of individualised differentiated information accumulated experientially by attention-based behavioural patterns dictated by the

VOL to ensure the continuation of ‘perception’, which all MOIs are nested within. Kukushkin and Carew define ‘memory’ as;

‘any perturbation in a system, caused by an external stimulation, which persists past the cessation of the initial stimulation and alters the system’s responsiveness to subsequent stimulation. Thus memory, in the broadest of terms, is an adaptation to the past’, also stating, ‘in biological systems, memory underlies the ability to adapt behaviour to experience and thus allows an organism to increase its fitness ontogenetically. As Schacter and colleagues put it “remembers the past to imagine the future” (Kukushkin & Carew 2017, p 1&2).

Kukushkin and Carew, thus, view the constant adaptability of memory to be understood by viewing the structure of memory not of consisting of specific unique temporal domains but as a holistic, dynamic hierarchically structure of ‘time windows’ that are able to represent nested temporal meaningful information from past experience simultaneously that span millisecond to years in order to modify ongoing behaviour (Kukushkin & Carew, 2017). I posit that this view of ‘memory’ accurately describes how attentive embodied pure consciousness creates it-Self as pure memory, capturing the ongoing collapsing of ‘time windows’, each which contain the entire plethora of present pure inner/outer unfolded/enfolded possibilities of a single perception/time window. This cyclic interaction between the perceiver and what is perceived represent ever-present active construction process of MOIs that make up the MOS of the MOL. Again, the paper ‘Memory Takes Time’ deserves more attention in regards to the insightful information it presents and how it connects to this theory but we will continue to move forward towards the completion of this theory.

In light of the great work of many insightful individuals I have mentioned within the context of this theory, I view it as self-evident how long-term memory is formed. Those experiences that are significant in relation to bringing an individual organism back in line with homeostasis (VOL), are stored and are ‘attentively present’ and easily utilised from there forth as one’s long-term memory. More accurately, this information is stored high up in the holistic fractal hierarchy of the VOL, of which all MOIs are inseparable from, making such experiential information easily accessible in similar problem solving situations over long periods of time. Information stored high in the VOL / MOL hierarchy obviously includes those experiences that represent ‘most competent’ successful attentional patterns that allow the ‘easier’ achievement of VOL but also those experiences that have resulted in ‘mistakes’, where an individual’s ability uphold the VOL were threatened. Valuing these two types of contrasting but equally important information facilitates the constant evolution of ‘problem solving’ competence in relation to survival and reproduction. The whole structure of the MOL, however, is constantly expanding and being constantly reconfigured based on ‘new’ experiences of the ongoing present moment experienced by a plethora of all various ‘life experiencers’, of whom collectively make-up the MOL.

7. A Perspective on the Self-Generating Nature of Pure Consciousness to ‘Learn’

The act of ‘focused awareness’ (attention), is to increase the *likelihood* of survival and reproduction, which implies misinterpretation of experience, or ‘mistakes’, are inevitable, as chaos (free potentiality) is always present. The self-evident notion that the present moment is the interface between ‘known Self’ (actualized possibilities) and ‘unknown Nothingness’ (potential possibility), means that survival is a constant ‘learning process’ of continually refining how to best utilise one’s attention to focus on the continually changing ‘most important’ aspect of the ‘outer’ present moment.

Therefore, ‘mistakes’ are naturally going to occur as all ‘life’ lives on the border of the known and unknown. ‘Mistakes’; experiences of paying attention to aspects of the ‘outer’ experience that are sub-optimal in promoting survival and reproduction, resulting in ‘shocking’ experiences where the VOL are threatened’, are enfolded as ‘significant memory moment’. These moments add layers of crucial detail high up in the value system of the individual organism (long-term memory). Such mistakes do not ‘fit well’ with the current ‘memory model’ of the individual organism’s structure of prior experiences, controlled fundamentally by the VOL. This causes a ‘significant learning moment’, resulting in the restructuring of hierarchal information to fully integrate and enfold such ‘newly known’ highly important information and, thus, changes behaviourally what ‘outer’ possibilities receive ‘priority attention’, reflecting an increase in efficiency with regards to carrying out the VOL.

As a result, corrective behaviours emerge to allow attentive patterns to change in order to seek possibilities that increase the likelihood of keeping ‘life experience’ alive, upholding the ultimate value, to know Self. A realignment of information occurs within the MOI to regain homeostasis aligned with the VOL. This realignment of one’s mind to integrate crucial newly aware information into the already established known information, is what continually increases the perceptive resolution of possibilities present in one’s experience.

In other words, when mistakes are made, a ‘jolt’ of misalignment reverberates through the hierarchal mind, which settles once newly reconfigured alignment of information has been rectified. If the individual is still alive, those deeper hierarchal layers, that haven’t been compromised, still ‘hold true’, thus, controlling the integration of new critical knowledge in line with these deeper/ higher layers, reconstructing these ‘shallower / lower’ layers of information and giving rise to improved attentional discernment related to the VOL.

When perceived problems arise that threaten the ability for one to act out VOL (ie when one’s life is threatened) the ‘meaning’ of that moment is of high significance, as the critical memories/information at the top of the values hierarchy are highly stimulated. This results in the possibilities unfolded in the ‘outer’ experience of this particular meaningful moment in time being enfolded within one’s long-term memory, which is where information, that is ‘most

significant' to inform 'intelligent use of attention' is accessed from. Therefore, when such an individual perceives a similar 'life threatening' problem in the future, the 'new' knowledge constructed from the previous similar experience, existing high up in the hierarchical MOI, informs 'attentional direction' and subsequently express' behaviours that are 'more competent' to uphold the VOL.

The meaningful stimulation of values high up in the MOIs, of course, also occur when an individual experiences 'insights' as a result of successful patterns of attentional behaviour. Such experiences would also be made of significant information that is laid down as long-term memory, high up in the hierarchy of the VOL, allowing the individual to access this information efficiently in the future to reenact such successful attentive patterns of behaviour. These two complimentary learning processes of storing significantly important information in the easily accessible top levels of the VOL (long-term memory store), as a result of experiencing mistakes and insights, is what I see as the natural process of pure consciousness learning and expanding Self-intelligence to continually improve one's fitness to survive, reproduce and unfold ever growing pure possibility.

(Continued on Part II)