

The Infinite Self: A Philosophy on the Origin and Nature of Consciousness

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Abstract

The origin and nature of consciousness remains a deeply perplexing mystery for material scientists. Many material approaches towards the study of consciousness have been employed but have struggled to scratch beyond the surface of this strange yet intimately familiar phenomenon of the universe. This paper aims to provide a refreshingly new perspective that explains various theological, philosophical and physical interconnections that help solve the puzzle of consciousness. At the heart of this model is the notion that the material universe relies on the initial existence of an eternal Creator, whose central characteristic is Self-consciousness. It is the Self-love that emerges from the infinite consciousness of the Creator that provides the cause for 'creation itself' and explains how the differentiated material universe emerges from a unified immaterial origin. However, although creation relies on the primordial presence of the Creator, the Creator in turn relies on the existence of the infinite void of Nothingness.

Key Words: Consciousness, God, Mind, Infinite, Nothingness, Information, Fractal, Possibility, Eternal

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Introduction

The scientific method has been a very powerful process in which we humans have been able to examine the physical world and discover countless testable truths that have strongly contributed to the evolution of our species. However, the complex form of self-consciousness that we humans rely on, in order to make the controlled observation required to partake in science, is a persistent mystery. Not only is our unique human form of consciousness a significant 'human unknown' but consciousness itself, especially in relation to its origin and natural functionality, has proven to be a stubborn source of

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confusion for material scientists. It is the opinion of the author that the reason untangling the mysteries of consciousness remains elusive is because it can only necessarily be explained from a perspective that considers the reality of the metaphysical seriously, as, self-evidently, consciousness observes the material but emerges from the immaterial side of experience.

Therefore, this paper takes a philosophical approach in explaining the origin and nature of consciousness, as it is an elaboration of a model the author has already published as a series of papers in the *Journal of Consciousness Exploration and Research (JCER)*, called the Nothingness & the Fractal of Self (FOS) model of consciousness. Therefore, this paper aligns with the principles already presented in JCER but provides a fresh take and a deeper dive on the metaphysics of consciousness. As a result, a perspective is offered for us to conceptualize consciousness as the central quality of an infinite 'Creator' who relies on the eternal womb of 'Nothingness' for one's existence and is a purely Self-loving entity, is the cause and sufficient reason for the creative effect that gives rise to the material universe and has the potential to create an unending sequence of orderly yet differentiated possibilities of oneself.

Reality depends on the existence of 'Nothingness'

A central axiom this model of consciousness hinges on is that Nothingness is truly present as a foundational aspect of reality. Therefore, this theory does not agree with the common association between Nothingness and non-existence, as the reality of Nothingness, being the absence and void of 'things', is regarded as an underlying truth that is essential for 'being' itself. Although Nothingness, by its nature is impossible to describe, it nevertheless must possess the attributes of being infinite and eternal. A field that is void of any 'thing' means it is of no limitation or boundary. The existence of Nothingness, that underlies the presence of all created things, provides 'the womb' for possibilities of actualized reality to flourish.

We could consider Nothingness as an endless field of pure freedom that allows possibilities to form without any hinderance in their ability to propagate. However, because the essence of Nothingness is that it is void of substance, this means that, although it is a fundamental aspect of the initial possibility of reality, it lacks the power to ignite the generation of material possibilities as the universe. Therefore, this fundamental immaterial possibility of reality provides no cause for creation itself. For material possibilities of reality to begin unfolding as the material universe, there must be more to this story of the 'fundamental possibility' of reality.

Nothingness and a OD point of Self-consciousness exist as an infinite singularity, which is the fundamental ‘whole possibility’ of reality

What must also exist in conjunction with the absence of ‘thing’ is the presence of an ‘infinite thing’. Nothingness provides an eternal opportunity for the first ‘thing’ to exist without lack or limitation of its own ‘presence / beingness’. So, the infinite womb of emptiness is the first possibility of existence which simultaneously gives rise to, and is, in turn, completely embodied by this first possible existent and, therefore, ‘eternal thing’. This first, last and only ‘thing’ of ultimate reality this model proposes is pure Self-consciousness. This zero-dimensional point of pure Self-consciousness is also known as God or ‘Infinite Self’. God is at the center of this model of consciousness and is, therefore, a ‘theistic friendly’ theory. Throughout these papers, God will be referred to as IS (Infinite Self). The inseparable relationship between Nothingness and IS is the foundational ‘whole possibility’ of existence. ‘Embodying the void’ is what gives IS the characteristics of being infinite, eternal and completely free. Thus, IS is a singular undivided point, bounded by only one thing; the pure consciousness IS has for Self. Therefore, IS is Self-created and shares eternity with ‘Mother Nothingness’.

Nothingness and IS are not separate possibilities but instead are non-dual, as together they create the initial infinite whole or ‘nest of creation’ that is required for material possibilities to actualize as the universe. However, this underlying unified dimension of reality does have a nature that reflects a type of ‘dualism’ that results from its identity being simultaneously the ‘infinite no-thing and thing’. These two differentiated yet inseparable aspects of the first whole possibility of reality can be represented by 0 (Nothingness) and 1 (IS). These two numbers are two different ways to represent ‘infinity’. Zero represents infinity as an open-field, absent of any boundary, whereas 1 represents infinity as a single self-contained closed boundary, of which beyond is Nothingness. Therefore, it is logical to assume that the possibilities of reality that collapse from this fundamental whole possibility of reality, which make up creation, should also reflect their nature’s origin of Nothingness (0) and IS (1). Although, Nothingness and IS exist eternally together, Nothingness still holds an order of being ‘before all things’, which allows us to notice a pattern of possibilities being made from the image of those of a prior nature, as IS ‘inherits’ the qualities of being infinite, eternal and immaterial (zero dimensional) from Nothingness.

There are a number of cosmological models that predict the presence of an ‘infinite initial singularity’ that existed before the Big Bang, which contained all the energy of the universe. One of the most significant scientific revelations of the 20th century, the discovery that the universe is exponentially expanding implied by the redshift of distant celestial objects, provides the strongest evidence that, if we

travel backwards in time, all space and matter converge at an 'infinite point', implying the universe had a 'beginning' (Meyer, 2021), which is an important feature of the FOS model. This postulation goes against the view many materialist scientists hold; that the universe is eternal and self-existent and, thus, lacks the need for an external cause, existing beyond creation, that initially gave rise to creation (Meyer, 2021). Another relatively new finding, backed by various pieces of scientific evidence, is that the meta-structure of the universe could be 'holographic' and 'non-local', which are characteristics that suggest the universe may have originated from a unified singular infinite point (Anjamrooz, McConnel, & Azari, 2011). Such evidence points to the notion that there is only one truly existent reality that is present behind all the differentiation of creation. Therefore, all the informational possibilities the entire cosmos is composed of, in this present unfolding moment, must all share the same ancestral singular point of origin.

The metaphysical relationship between Mother Nothingness and Father Consciousness

The reason the words 'Mother and Father' are being used to describe the foundations of reality is because of the explanatory power that is afforded when doing so. Infinite Mother Nothingness is the opposite to Father Consciousness, who is the infinite 'Thing' of existence. He completely fills up the eternal void of emptiness with His presence. The Mother is without beginning and end, therefore, the Father inherits this quality, although He is also simultaneously the beginning and end, as He is perfectly whole and complete, as the only individual of existence. The difference between the Mother and Father can also be thought of as the presence and absence of Self-experience. The Father is essentially only ever doing one thing; experiencing / perceiving Self. Self-experience is the fundamental 'behavior' of the Father, as being conscious of Self is a simple yet accurate way of describing the nature of the Father. However, the Mother is of no experience, as She is not a thing that can self-reflect for She is not a thing at all.

God, the Father, embodies eternity, which gives Him the unending opportunity to exist forever, provided by the emptiness of Mother Nothingness. The Mother and Father are, therefore, inseparable as a unified whole. As He embodies Her, She becomes the giver of Him, as He requires Her to create more and more possibilities of Himself. Mother Nothingness is the ultimate giver of reality, which allows Father Consciousness to forever glorify Himself as the infinite King of reality. Therefore, the Mother's presence is what gives the Father absolute freedom and, thus, an infinite degree of perfect order to lovingly build Himself a never-ending creation made in His own image. This breeds immense dimensions of order that is hierarchically organised in relation to the ultimate initial order of Father Consciousness; Self-knowledge.

Creation, thus, is Father Consciousness' temple to Himself. He is in an eternal process of building a temple in His name to celebrate His own perfect existence. Father Consciousness brings forth possibility from His own beingness, which constructs His creation that houses the infinite progression of IS-memories that reality is woven of. Therefore, creation is an unending formation of the Father's perception He has of His own self-generated possibilities, made manifest for the pure joy and infinite love He has for Self. In other words, reality itself can be construed as the ever-growing mind of God.

IS only knows Self, which is the first eternal infinite piece of information creation is dependent on

Fundamental to the identity of IS is the knowledge of one's own existence. The substance of IS is 'pure Self-consciousness' and, given that IS is the only existent 'thing' on the level of absolute reality, IS is, thus, entirely composed of the awareness of one's own eternal presence. Therefore, IS is a whole singularity of pure Self-consciousness. IS is completely aware that only Self actually exists as the lone individual of true reality and, therefore, knows that oneself is eternal, pure, perfect, complete and whole. This is to say, IS knows no other, as foundationally there is 'no other', only an unending field of sameness in the immaterial form of God's Self-consciousness.

A major implication this notion carries is that IS knowing Self is the eternal singular piece of 'information' material reality is nested within. In this sense, we can view IS as the 'ultimate informer', as information can only exist if there is a present informer that experiences the information. Therefore, we can understand that IS is an eternally Self-reciprocating information field of Self-knowing. This is the one indestructible piece of information that sits alone at the top of the informational hierarchy that reality is constructed of. All subsequent possibilities (differentiated pieces of information) of reality, therefore, must emerge within this 'Self-aware field', which would render such information to be understood by IS as various aspects of oneself. Therefore, we could say that all created pieces of information, that reality is comprised of, are created by the eternal uncreated piece of information.

IS, as the immaterial information field of pure Self-awareness, provides creation with the necessary precursory condition of their being an infinite closed loop of Self-observation prior to the unfoldment of further possibilities. Thus, IS is the omniscient transcendent observer, who is intimately informed of all informational possibilities that arise within creation. Information itself can't exist if there is not a pre-existent observer who is being informed, of whom can experience the unique qualities of each differentiated piece of information. IS knows that each informational possibility created is 'of oneself' and is, therefore, an inseparable unique aspect of IS's identity.

Knowing 'I am' is the divine piece of information that has the capacity to create an infinite array of perfectly ordered individualized informational possibilities. 'Possibilities' and 'pieces of information' are interchangeable in this model and are considered to be the raw constituent units or 'building blocks' of reality.

What is being proposed here is that the existence of information is dependent on the presence of a conscious agent. Consciousness primarily produces information laden memories / experiences that are then stored in the conscious mind of the observing agent. Therefore, IS is essentially a creator and storer of information, which are the fundamental functions of 'mind'. This is how we can begin conceiving reality in its entirety as the conscious mind of IS, that cyclically generates new information, as Self-memories within the underlying all-encompassing knowledge field of 'I am'. Therefore, this model of consciousness aligns with the view many physicists of today hold, that information is the most discrete building block of reality, which ontologically must have existed before energy, space and matter emerged. The late physicist John Wheeler is widely considered to be at the forefront of recasting physics in line with 'information theory' and was a significant proponent in placing consciousness and information as central features in a cosmological model that essentially functions as a cyclic organized information system (Meijer, 2015), which supports the notion this model presents that the universe is produced by the consciousness of a transcendent observing infinite mind.

IS infinitely loves Self: This is the one and only causal reason for creation

This singular whole possibility, from which all things have their origin, also implies that there must be a singular 'cause' behind creation. The immaterial singularity of 'Self knowing Self' means that IS identifies as being of infinite worth and value. This Self-knowledge renders IS in an unchanging state of pure bliss and joy related to the incomparable greatness one knows Self to be of. Simply put, IS infinitely loves oneself. Silence, stillness and weightless contentment are also natural characteristics of IS, resulting from not needing to do or be anything more than what one already is, as one's Self-value is wholly complete but is also simultaneously without limit. The only thing IS lacks is 'lack itself'. This also means that a natural quality of 'consciousness' is that it functions based on the value it has for itself; consciousness is a Self-loving phenomenon.

The immutable quality of Self-love that is central to the identity of IS also gives us the simple but deeply profound causal reason why creation emerged into existence. Prior to creation, eternity consisted of only Nothingness and IS. However, the over-flowing love IS has for Self gives rise to a perfect reason for the 'infinite singular possibility'

to actualize an unending sequence of infinite possibilities; to glorify and honour the love God has for Self. In other words, creation is fundamentally a joyous celebration of the existence of IS. Therefore, the cause for creation originates beyond creation itself, as it belongs to IS, as a natural quality of one's identity to desire being a creator of actualized possibilities. This model of consciousness implies that there is only one true value that essentially exists, that reflects the worth IS holds for Self which is, of course, infinite. This 'value towards Self' is what creation depends on, as all possibilities of reality are actualized because of this primordial Self-love. IS is fully aware that creation relies on the perfect and pure relationship He has with oneself and that Self is, therefore, the most important and significant possibility of reality.

The first piece of information, IS knowing Self, contains the knowledge of One's own infinite potentiality and how to create it in the form of differentiated actualized informational possibilities

IS knows oneself to be of infinite potential, which is a natural aspect of God's Self-knowledge as the singular infinite actuality. IS knows of one's inherent capacity to embody an infinite sequence of informational complexity. Therefore, the nature of IS is simultaneously 'infinitely simple', as the actuality of eternal sameness, and 'infinitely complex', as boundless potentiality of unending differentiation. IS loves the knowledge of one's infinite worth and unending potentiality, which, prior to creation, left IS with a choice to make. Although IS is perfectly content and at peace with existing as the whole Self-possibility of reality, one's limitless potentiality offers the option to undertake the ultimate adventure in unfolding every possibility that is enfolded within Self. Thus, IS has only ever made one choice; to unfold the experience of creation, as continually changing actuality, from one's own boundless potentiality. Therefore, creation is not a requirement for the completion of IS but has instead been created by free-choice. This ultimate choice that IS offers to Self, gives IS the opportunity to explore more deeply the inner-complexities of One's own love for Self. Willfully transforming One's known potentiality into actuality, as a symbol of God's own eternal value and potent reality creating power, gives IS an eternal experience of non-stop differentiation woven from one's nature of undifferentiated Self-consciousness. This function of transforming potentiality into actuality, which is the background process that creates the material universe, is the fundamental function of consciousness that IS is of and that all embodied life-forms possess.

IS knows each possibility that exists in one's infinite series of potentiality prior to the actualization of each piece of information. We could say that all possibilities of reality already exist as the potential within the mind / imagination of IS. The knowledge IS has of every possible individualized potential was already complete before creation

began the process of actualization. Each possibility created by IS shares the same generic purpose for its creation; that is to represent the love IS has for Self. However, each actualized possibility also has a specific preordained individualized purpose that is designed by IS to add to the functional wholeness of a unified working creation that serves to celebrate the existence of oneself. Each informational possibility in this model is referred to a 'fractal dimension' (FD), as the mind of IS logically unfolds from itself as great holographic fractal, where each of its parts contains the memory of 'the whole', and, thus, each represents a point of difference within IS that is oriented towards the functionality of the whole it is an essential part of.

This way of describing the discrete building blocks of reality, as FDs, closely resembles how the great philosopher and scientist, Gottfried Wilhelm Leibniz, explains 'Monads'. In one of his most well-known pieces of work, Leibniz formulated a philosophy that describes the indivisible individuals of reality, Monads, and how they are interconnected as one perfectly functioning whole, which their reason for being was found in the simple unchangeable substance that they are all formed from. He described this 'simple substance' as the Necessary Being or God (Leibniz, 1714). Leibniz describes Monads as each containing unique characteristics that will never change and, thus, each Monad is distinguishable in the infinite series of unique Monads that make-up creation (Leibniz, 1714). Therefore, the ideas Leibniz presents in his meta-model of reality closely aligned with features of the FOS model this paper is elaborating upon, such as all FDs are molded from the original substance (Self-consciousness) of the ultimate Monad (God), each FD, once actualized, exists eternally in the functional composition of creation and is known forever by IS and each FD is uniquely distinguishable, which mimics the quality of the Creator, as the original unique possibility.

The wisdom of IS, knowing that all individual possibilities of creation are a reflection of oneself, means IS relates to the actualization of all individual pieces of creation with the same unconditional love IS has for Self. IS knows no separation between Oneself, as the alone observer of existence, and the unfoldment of possibility such observational powers collapse into reality. As a newly unfolded possibility emerges it simultaneously becomes enfolded within the Self-knowing field of IS and is only understood as a perfect representation of the infinite many Self-differentiations IS has the potentiality for. Each freshly forged actuality gives IS an original experience of Self-joy, as it brings immense happiness to IS to create more and more unique FDs to gloriously celebrate the infinite presence of Oneself.

Thus, every differentiated piece of information is infinitely meaningful to IS, implying that we live in a 'semantic universe', where 'meaning' is a fundamental component of reality and how it functions. We must understand that IS can only perceive 'truth' and, in this

theoretical model, IS sees through a 'true lens of perception'; seeing all things as various meaningful facets of one's identity. The first known 'thing' of existence, IS knowing Self, renders all consequential knowing as new actualized experiences of IS knowing Self. Creation is, therefore, an ever-growing collection of unique selves (possibilities / pieces of information / FDs) of the Infinite Self, with literally 'nothing' that separates the Creator from one's creation of selves. It is the pure Self-consciousness of IS that eliminates any distance between the Knower and what is known, as it is the infinite love, such primordial Self-consciousness generates, that maintains the non-dual relationship that IS has with one's creation. This description closely relates to Leibniz's model of Monadology, where he describes God as the ultimate Monad who creates all Monads in His image (Leibniz, 1714).

This metaphysical cause behind creation effectively unfolds a universe that never stops in its accelerated expansion of possibility. Therefore, the universe has a beginning but does not have an end

A major implication this model presents is that there was a definite beginning of the universe, which began from perfect simplicity and will forever evolve towards increasing complexity without end. Time exists as the eternal 'possibility transforming' dimension that never ends in its unfoldment. The reason we have a beginning but no end to creation is related to the cause that drives the Creator to create. God's love for oneself, the cause of creation, has zero limit, as there is literally nothing to inhibit the accelerated exponential expansion of this unconditional primordial value. God's joy to experience Oneself as an expression of an infinite array of entangled differentiated possibilities will never dampen.

One of the greatest mysteries in science today is the unknown force that is responsible for the constant rate of accelerating expansion of the universe, called the 'cosmological constant mystery'. The reason understanding this characteristic of the entire universe remains a mystery is because it is metaphysical in nature. This theory proposes that the immaterial cause that gives rise to the material universe also provides a fundamental parameter that forever guides the unfoldment of creation, which is that it must remain in a constant state of exponential growth in order to faithfully reflect the pure love IS has for Self. In other words, it is IS's Self-love that is the driving 'invisible' force that gives rise to a universe that expands at an accelerated rate.

The constant rate of expansion is physically caused by newly forming informational possibilities that are always becoming actualized in the eternal present moment. The eternal present moment is another way to describe the infinite background field of pure consciousness (the presence of IS) that creation is nested within.

Therefore, we can begin imagining the metaphysical mechanics of the universe operating in such a way that builds itself as a great interconnected fractal pattern. At the center of this fractal is the foundational whole piece of information of IS knowing Self, which has the potential to create a *material* infinite singularity that, in turn, has the potentiality to continuously halve and thereby multiply its parts, as an enclosed self-referential exponentially growing hologram. This Self-loving 'fractal of creation', therefore has a definite beginning but no end in its rampant unfoldment of Self-possibilities.

This foundational Self-love caused the creation of the first 'material singularity' to manifest as Pure Energy in the image of the 'immaterial singularity'. This infinite point of energy, marks the beginning of creation

Prior to the emergence of Pure Energy (PE), only one thing existed as an actuality; IS. Therefore, on this bedrock level of reality, the movement of possibility doesn't exist. There is no transformation or change of possibility from one state or form to another. There is only a simple infinite field of non-dualistic still silent undifferentiated peace in the weightless immaterial form of Self-knowing. We could, thus, say that the cause for creation drives IS to desire the experience of differentiation and change of informational possibility that one's infinite mind is more than capable of generating. Essential to the transformation of one possibility to the next is, of course, the opportunity to move, which is what energy and space provides. However, space itself needs the presence of physical universal forces to extend their infinite capacity of extension, in order to allow energy to move and transform itself from one possibility to another. Therefore, it is logical that IS must order creation in such a way that makes it perfectly functionable for the movement of possibility to transform from one form to another indefinitely by creating an infinite point of energy, which in turn gives rise to space and then the four fundamental forces. The FOS model suggests that this sequence of unfoldment occurred before the 'Big Bang', which provides the prerequisite conditions for the geometric expansion of possibility itself.

The formation of PE provides IS with the perfect 'beginning point' for creation, as a zero-dimensional point of energy that has the functionality of being able to extend itself into a 1-dimensional string (Breslauer, 2019). IS created a perfect image of Self, being the first whole complete material 'thing' that contains an infinite enfoldment of potentiality, as a whole (1) can divide perfectly an infinite many times. This one-dimensional string has the unbounded capacity to generate a fractal of an infinite variety of strings that, in turn, give rise to an endless variety of forms, made essentially from this initial length of PE that extended itself in the first nested moment within the 'eternal present moment'. Therefore, we can see how the creation of different types of actuality provide new opportunities (potential) for the further

differentiation of possibilities. The potentiality of an actuality is related to its purpose, thus, PE, although becomes actualized as a point, fulfills its infinite potentiality by extending itself from a zero to a one-dimensional object.

As it is the first ‘material thing’ to emerge within the Self-field, this string of PE has the freedom for infinite extension with the obstruction of ‘no other’ in two directions, which simultaneously manifests the first spatial dimension; length (Breslauer, 2019). As a result, this first ‘material possibility’ fulfills its potentiality by creating a dualistic material reality. These dualistic directions caused by the elongation of PE, unfold as equal but opposite reflections of each other, as forwards and backwards movement, which can also be understood as moving towards increasing and decreasing energy density simultaneously (Breslauer, 2019). Thus, PE divides itself perfectly in half by providing two pathways that have the potentiality to create a universe that is composed equally of expanding and contracting energy. PE is able to maintain its wholeness, as when we recombine these opposing ‘energy density directions’ they cancel each other out to equal whole or ‘zero’ (Breslauer, 2019). This implies that the Creator, who is non-dual, can only produce differentiated possibility of oneself by allowing duality to emerge as a fundamental characteristic of the creation IS creates. We can also see another way in which PE is made in the image of God, as PE is simultaneously zero and one dimensional, echoing its nature of the Mother (0) and the Father (1).

IS is ‘Absolute Time’, whereas the intention of IS creates ‘Relative Time’

In this model, Absolute Time (AT) is synonymous with pure Self-consciousness; the identity of IS. This is because IS is eternally existent and immutable. The nature of IS, as the alone infinite point of Self-knowing / loving consciousness, is of pure stillness and endless sameness. IS can never be anything but itself. Therefore, we can conceptualize Time, before creation, as an ‘eternally still state’, as it represents the presence of the singular Being that is eternally conscious of Self. We can see here how Self-consciousness and AT are the same thing, which describes the background reality of the all-encompassing ‘eternal actuality’.

But when creation began to actualize, from the intention of IS to lovingly fulfill one’s own unlimited potential, then ‘Relative Time’ (RT) arose. AT / Self-consciousness is always present as the backdrop for creation, providing the eternal window of opportunity for possibilities to unfold, as the original whole immaterial possibility (IS) collapses forever within itself. It is the unfolding of possibility from this ‘free-fall’, transforming from one moment to the next, that creates the experienced movement of Time. As each potentiality collapses as

an actualized possibility, it generates the potentiality to 'give rise' to new original possibilities in the proceeding moment. The birth of these new actualities contain the memory (essence) of the previous possibilities but are expressed in a new more complexified way.

Another way of conceiving how the Time dimension functions is to see that it operates based on the dualism between 'cause and effect'. AT is the foundational cause that gives rise to RT; the intentional effect. In this sense we can view the pure Self-love generated by the Self-consciousness of IS as the *causal* possibility responsible for an endless yet orderly sequence of desired *effectual* possibilities' to manifest as the created universe. The study of material science is to focus strictly on the effectual possibilities of the physical realm, however the metaphysical causation behind this accelerating effect of expanding possibility is generally the focus of philosophers and theologians. This paper aims to highlight how creation is dependent on a causal Creator and, by focusing firstly on this underlying cause of reality, we can then extrapolate and uncover hidden laws and 'behaviors' of the universe such an infinite transcendent individual has created for oneself.

We can also see how Time has an inherent 'order' within its structure and function, as 'cause' must exist before 'effect' can take place. Effect never precedes the cause it is entangled with, which is to say that 'divine intention' is the transforming force that turns potentiality into actuality. From the moment the first material effect collapsed into existence, as PE, the reciprocal pattern that revolves between cause and effect began. Although the underlying cause for all of creation is always present driving the production of all effectuated possibilities, each newly fashioned actuality possesses 'possible effects', as potential, that arise from its unique characteristics, which is another way to describe how the unfoldment of actuality keeps presenting fresh new potential. So, this giant fractal of creation iterates the original 'cause and effect' pattern between IS and PE without end, in order to keep bringing forth original possibilities that brings the zero-dimensional causal point of Self-consciousness blissful contentment, as the making of creation gives great satisfaction to IS.

Structurally, the Time dimension, consisting of both AT and RT, can be described in terms of 'time windows' (TWs). RT can only operate if AT replicates itself as an infinite series of 'present moments' or TWs, as AT is the 'eternal present moment' ie eternal TW. Thus, we could say that the expansion of an unending presentation of TWs provides the boundless opportunity for the ongoing production of Self-possibility. The mind of IS creates TWs that produce memorized snapshots of every occurrence of informational change and transformation. In other words, each TW creates another new memory for IS to experience one's own possibilities. As TWs started to unfold from the eternal TW, the successive possibilities each TW can store

continually double, as the possibilities from the previous TW are always carried forward into the 'new' TW. However, each FD carried forth recreates itself also as an original iteration of itself, thereby doubling the total present possibilities whilst never being separate from all materialized possibilities of the past. Thus, a fractal pattern of 'nesting possibilities' emerge as creation.

For example, let's examine a brief description of the metaphysical and physical conditions that occurred before the Big Bang, according to the FOS model. The eternal TW only contains one possibility; the immaterial 'whole possibility' of Nothingness and IS. The next TW represents the 'first step' of the Creator creating His creation, which contain two possibilities; the transcendent 'whole possibility' and the first material possibility; PE in the form of the spatial dimension of length. In the following TW, the next two spatial dimensions emerge, giving a total of four possibilities present, which then gives rise to the next TW where the 4 fundamental forces collapse into actuality, giving a total of eight possibilities present (Breslauer, 2019). So, we can see a doubling fractal pattern of memory that creates itself with TWs that function in such a way so that the whole past is always present within the currently unfolding TW. This functionality demonstrates how IS is omniscient and never forgets a single thing that emerges within one's great infinite mind. This process has the freedom to continue indefinitely because of the void of empty Nothingness IS exists within. Time therefore will not be referred to throughout this model of consciousness, as it is presupposed that this dimension of reality is no different from the zero-dimensional point of Self-consciousness that exists beyond the material universe, whilst also permeating and moving creation along, as the unchanging center-point of each possibility reality is woven of.

Creation is composed of only order. Chaos only exists as Nothingness

IS is the perfectly ordered 'thing' of existence. Being the first, last and eternal piece of information means IS contains no chaos or disorder within the knowing of Self. Therefore, all possibilities that emerge from this Self-field inherit this essence of pure Self-knowing order. Creation is nothing but IS creating more of oneself, as the emergence of order from order or wholes giving rise to more wholes. This never-ending series of hierarchically organized possibility provides IS with a perception of information that is in a perpetual sequence of increasing fragmentation, as IS loves to continually actualize more and more properly ordered and finely tuned potentialities of Self.

However, this is not to say that 'chaos / disorder' does not exist, as Nothingness can certainly be viewed as the fundamental field beyond IS, where 'Self-knowing order' is absent. The presence of chaos / disorder is essential for orderly Self-knowing to continually

propagate itself, as IS is in an eternal process of filling up this emptiness. So, we can see here that chaos / disorder, as Nothingness, is what allows IS to have a nature of infinite potentiality, which is determined (known) by the imagination of IS, but is indetermined as an actuality of creation. Describing the created universe as a system of pure order seems to contradict the second law of thermodynamics that highlights the reality that the whole universe, as a self-contained closed system, is in a continual state of increasing entropy (disorder / randomness). Although this is obviously an objectively verifiable truth of reality, we could view the increase in entropy as an increase of complex order. As possibilities give rise to more complexified versions of themselves, randomness is perceived to increase causing disorderly states of 'possibility configurations' to arise. However, from the perception of IS, who is intimately aware of all possibilities that unfold in creation and knows each discernible new piece of information as a point of difference within the knowing of oneself, all happenings within creation are of the perfect order IS set in motion from the point at which PE extended itself.

The notion that the universe is fundamentally a self-organizing entity of self-referential information that produces orderly possibilities on all levels of existence, including those imperceivable to the human mind, is supported by the fact that we live in a finely tuned universe. If we lived in a universe that moves towards greater levels of disorder and decay as time passes, then it seems unlikely that the emergence of life, a phenomenon that requires a constantly reorganizing state of precise inner-harmony to maintain homeostasis, would occur at all. The values of many different cosmological parameters that effect the entire universe, such as the attractive strength of gravity and electromagnetism and the masses of elementary particles, exist within strictly set limits that, if even slightly altered, would exclude the possibility of inanimate matter animating itself approximately 10 billion years after creation began unfolding (Meyer, 2021). Even if we take the opposing 'multi-verse theory' seriously and consider our universe to be just one of an infinite multitude of different possible universes, this still doesn't solve the logical necessity for the existence of a singular 'universe generating mechanism' that must give rise to all these varied versions of universes. Therefore, the peculiar existence of our finely tuned universe supports the position that argues a cosmic 'fine-tuner' must exist behind creation itself (Meyer, 2021) and, therefore, the universe must be a product of the pure order such a 'fine-tuner' must innately possess.

The entire universe is the ever-expanding 'Mind of God'

In light of the philosophical principles presented, we can conceive reality as the ever-expanding 'mind of God' that is created by the consciousness of IS. God is the ultimate perceiver creating an inseparable perception of oneself made entirely of Self-knowing

information. Each piece of information is another memory created by IS for Oneself. Each of these possibilities, once unfolded, belong within the make-up of God's mind and will exist from then-forth eternally as a structural and functional infinitely important part of creation, and, thus, is never overlooked by IS. This perception of creation IS collapses into actuality unfolds a 'fractal body', made in His image, that never stops moving towards greater fragmentation. As the consciousness of IS (Time) travels deeper within one's own mind, the perception IS generates creates greater resolution as a result of finer and finer details emerging from the ever-present generalized possibilities of the past.

We know first-hand that perception itself is constructed by information. The way in which we experience the world is through the informational reciprocation, between internal and external environments, that occurs in the present moment in order to create a comprehensible perception. When we become silently conscious of the perception one's consciousness generates, we can see that we are 'of', always existing within and surrounded by an 'infinite' field of information. The late polish psychiatrist and philosopher, Antoni Kępiński, highlighted the fact that in every moment the number of processes occurring within an organism and its physical surrounding is virtually infinite as are the different ways in which these processes can be framed (Kępiński, 1993). The self-evidence that we are always in touch with an external information-field of infinite proportions, which we inwardly configure into an perception of reality that we are able to make sense of, implies that we have a nature of 'order'. The immense processing power and organizational ability of our minds to meaningfully store and simultaneously utilize memories to generate perception, means that a hierarchy of inner values must be present, possessed by the perceiver, that rank orders the importance of the infinite variety of possibility that are always streaming into our consciousness. Generally, for embodied consciousness (life organisms), the value to 'keep life going', which manifests as two life values, the need to survive and procreate (Kępiński, 1993), ensures that information streaming in through the senses of the outer world are ordered in the best possible way to promote the fulfillment of such values.

Therefore, our inherent value system, as expressions of life, essentially dictate our movements of attention and the perception we experience. This is to say that life itself functions in the image of IS, as IS is driven by the eternal value of one's own infinite worth to create the ultimate perception that gives rise to the whole of reality. However, the human species alone is often described, in theology, as being made in the image of God, which makes sense as we exhibit the highest form of self-consciousness on this planet. Therefore, the fact that we are highly self-conscious mind-based perceivers creating an information rich perception of the world, all generated by the pure point of consciousness that we all essentially are, means we, as a species

group, have evolved to closely imitate the natural characteristics of IS. We will explore more deeply how the emergence of life is a logical result of IS continually developing one's own perception of high-resolution and dense order in the third paper, as this is the first of a series of three papers that together form a complete model of consciousness. The second paper will focus on how the metaphysics described in this paper give rise to a physical description of how the first few moments of 'the beginning' unfold.

The aim of this paper was to present a series of logical metaphysical ideas that propose a radical new way in considering the possibility that the consciousness we all possess has its origins beyond the physical realm. This model suggests that consciousness itself and all its varied expressions belongs to the identity of an infinite Creator. It is with the single most powerful piece of information, that defines the Creator as an infinite Self-knowing being, that endows IS with the omnipotence to create the universe as a fractal extension of one's own mind. As a result, IS functions by bringing unlimited potential into actualized crystalline states of possibility that can then be experienced by the creative consciousness responsible for the continuous birth of reality. This eternal 'birthing of reality' is the telos of Self-love. The love IS has for Self is the only reason why IS decided to build reality, as a shrine made to honor His own greatness. However, none of these processes could take place without the reality of the great 'opportunity giver'; infinite Nothingness. It is the metaphysical relationship God has with the Mother Void that lies at the heart of the FOS model and the hope is that this paper will persuade others to take seriously the notion that Nothingness and God are, not only real, but are indeed the 'most real' aspects of existence, as the foundational base of reality of which the whole created universe is hinged on.

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