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The Reality of Free Will

Abstract: *The uniqueness of each viewpoint, each point of effect, can be "overcome" only by changing the viewpoint to other viewpoints and returning. Such an alternation, which can also appear as constant change, makes up the unity of the world. The wholeness of an alternation, however, is a consciousness structure because of the special relationship between the circumscribing periphery and the infinitesimal center. This process structure unites determinacy and indeterminacy at every point also totally. We are dealing, therefore, with forms of consciousness everywhere, with more or less freedom of choice and an increasingly unknown depth. We live in a world of choosing consciousness or better: awareness. In this respect, our environment expresses a deep truth about ourselves.*

Individuality and Reality

Your Individuality is far more than a little peculiarity. It is a view that nothing and nobody has except you. Otherwise it/he/she would be you. Also, you will have changed your perspective – yourself – in the next moment, and you cannot turn back time.

For convenience we come to an agreement about "common" objects, which allegedly everyone perceives, although each views from his own standpoint. If you watch me rolling a pen across the table, you may believe it being the same pen I see. However, I see something *completely* different than you. There is not the slightest match between my perception and yours. Because otherwise I would sit in your place, have your thoughts, memories, and emotions, connecting them with a shape rolling towards me.

If we can both talk about a single pen, it's because we already as children have agreed about what we want to consider *approximately* as a common object and more specifically as a pen. We also did this early for ourselves by changing our own perspective and recognizing the relative stability of certain shapes. Should you now realize that "someone" is rolling such an approximated object across the table you have changed the view again: You have put yourself approximately in *his* perspective and have returned to your own. So you can *conclude* that a common object is rolling there, "only" seen from different sides. Actually, you have merged *two indivisible* perceptions over several steps into a unity, which *emphasizes* a "part" of your own perception (pen) as well as a "part" of the perception of the other person you just "spied on" (pen).

The unique perspectives thus create an *approximated* commonality by mutual exchange, a so-called real pen.

The widespread assumption of a pen *independent* of perspectives, conversely, leads into the void if you keep asking "what" it consists of: molecules, these of atoms, these of elementary

particles, these of fields, and these of laws of change. But change *of what?* It is an endless loop.

However, *no* concept yet can explain why a rolling pencil can be quite stable: It neither breaks nor does it change direction if I only think so. I have to touch it. And then it changes for both of us (on condition that we both look "there").

In the Perspective Exchange Concept, we therefore have to start from still largely unknown processes stabilizing our perception. Their effect must be in accordance with proven physical laws. Both conclusions are consistent.

The concept of an independent reality, on the other hand, is a crutch for *projecting* stability into things not really understood, thus largely *concealing* individual perceptions. This is not consistent.

I do not doubt macro- and microphysics. They describe what they are looking for, especially processes of "common" objects. But we must also say that if physics is not fundamental, but everything *basically* remains individual, then everything has to be explained in another way as well. Physics does not become superfluous, but subordinate. Psychological connections will play an important role, but they too are not fundamental enough. Rather, the most abstract and simple structures of consciousness are to be used first.

What is Consciousness? (I)

Whatever consciousness is, it must have structure. Even emptiness can be defined only in contrast to abundance and nonduality versus duality (as the word says). Or it's just "Mu". And that would be the end of this paper - and everything else.

I suggest we allow ourselves some more time and try to start from a consciousness that is as concrete as possible, from a conscious object, say a glass of water. We perceive something that we distinguish from ourselves. We also differentiate it from its environment (table, cupboard, room) and determine it in relation to other known things (table, cup, plate) to what it "is". That is, we *circumscribe* its existence by comparisons. It is also being stabilized by external and internal interactions (pouring and drinking, molecular attraction and repulsion).

We can question these interactions ever more deeply and will never find a bottom. Biological processes, mechanical laws of motion and physical fields remain empty without a structure circumscribing them. That is to say, we can regard circumscription as a basic property of everything conscious and thus of consciousness.

Now, at the heart of every circumscription there results something hugely underrated so far: the central point. A single point relating directly to the whole. As for the water glass for example, it is the center of gravity and optical center or, if both differ, the center circumscribed by them, and so on. Because only the whole as such has a center. Through each division new centers (those of the splinters) arise and by each change (such as a bordering with handle) another one. Even if the change is symmetrical (without handle): Since the central point, like any other point, *is nothing in itself* and has meaning only in relation to a

particular wholeness, another whole circumscribes another central point - also in the same "place" (here the center of a *bordered* glass). And even the point next to the center is the center of something else (say, a unit of glass and spoon).

Thus, there is a unique relationship between the infinitely small - infinitesimal - center and the circumscribing wholeness. To ignore the center point would be to ignore the whole thing. In the periphery (marginal zone), in turn, the external border is significant for the whole, in this way emphasizing its relation to the center point.

Since this structure holds for all parts of an object as well as for their relations to the wholeness, *between* the center and the periphery, and *between this* center and *its* periphery, and so on, I call this entirety *infinitesimality structure* or *i-structure*.

Of course, the relationship between us (the object of our self-consciousness) and the more external object is also i-structured. And when we dive into an object, we find there only different i-structures: trembling "particles", vibrating "fields", circumscribed "laws".

So, we have defined no less than the surface of consciousness. What we intuitively view as the "unity of the object" *condenses* symbolically around the center, that is, we perceive the unity stronger there, because at the center point it is closest to the wholeness. (Even in the empty glass: If a bit chips off, the center hardly changes and so we still have a glass.) "Parts" are perceived as more peripheral, where they also "crumble" more easily. Since consciousness is always in circumscribing motion condensing more or less static objects, I call it *quasi-static*.

How is Freedom of Choice Possible?

The question of whether we can freely choose between several possibilities without just imagining this freedom or confusing it with chance leads us to the truth about our responsibility. For if we had something to answer for, which came from us, but was not *decided* by us, it would be no more than the responsibility of a cloud for its rain.

To find the solution, we consider the simple choice between two continuations of our day, for example whether we will go to the cinema or the theater. Actually, we like both, though sometimes we feel more like one thing than the other. Today we really do not care; we could as well throw a coin. But we do not - that would be too cheap. We are pondering. We are putting ourselves in the cinema, then in the theater, and back in present, and so on. In this way we are circumscribing the wholeness of the decisive situation, the present being its center. Strictly speaking, this center is infinitely small, right in the middle of the whole circumscription with all its details. That is, in us.

In the periphery, in turn, our perception of the cinema is influencing the subsequent perception of the theater and vice versa - and again our present and vice versa. The *vagueness* between the *certain* alternatives is condensing to the *certainty* of the decisive situation up to its exact center, which on the other hand is completely neutral thus behaving *indecisively*. So, the whole situation is undetermined again, and so on.

We are not done yet: Cinema and theater inside and around as well as the paths there with all the details are also being circumscribed by the movement of our attention. Instead of letting our thoughts circle around a cinema we could also wander to the subway and the dance club and forget about the theater. Rather, we are intentionally focusing on weighing up goals, seats, access routes. That is, the certainty/uncertainty structure also applies *to every detail* of the tradeoff process. And by that small decisions are necessary everywhere. We can nowhere escape this decision-making structure – it is an i-structure (infinitesimality structure).

This process structure unites determinacy and indeterminacy at every point also totally. For by referring to each other and merging into the center of the wholeness thus circumscribed they are not even partially separated there.

So, where is the respective "point" of decision? It is obviously *not* in the neutral center between the alternatives, but *between the center and the periphery*, in that very center between certainty and indeterminacy. Wherever that is exactly. Because "that" can only ever be *in-between*, otherwise it would be a side. You can only "limit" but never fix it. It is actually distributed throughout the process, only *concentrating* around central points - *all in all* in us, but in the direction of our goals and between them.

From this i-structured unity of sub-unities cannot merely, but *must* come a free decision. This is the only way, the only meaningful description. It does not matter that the choice for outsiders could have also been mostly coincidental or conditional. Coincidences and conditions like weather and timetables of course contributed to the decision and limited their scope in the peripheral area of the process. But the periphery is just one side of the whole - one of the *not* decisive ones.

What is Awareness? (I)

The uniqueness of each viewpoint, each standpoint, can obviously be "overcome" only by *changing* the viewpoint to other viewpoints. And returning. Such an alternation alone, which can also appear as constant change, makes up the unity of the world.

Apprehending this dynamic unity exceeds mere consciousness because Consciousness (I) always tends to circumscribing condensation, which is creating symbolic, quasi-static objects. In contrast, the change to other viewpoints – other individual attitudes – is of course more open. I call the perception of this alternation *awareness*.

Awareness is never "solid." It is always the *becoming of something else*, more precisely of many others: It is constantly *arising* from this reciprocal movement and consists only in it. Thus, it is also perception of *potential*.

But *whose* potential? No, not ours, if by "ours" a quasi-static self-image is meant. Because such an image would already be largely defined. Instead, in order to change for example from the individuality of an official to the individuality of an artist, the official must be "dissolved" and newly condensed to an artist. Not the official has moved himself, but *the alternating* between one and the other has been *differently curled up*. Both the official and the artist are

aware of their alternative self. Besides, both are aware of the potential perspectives on the way from the office to the studio and back again. And they are also aware of the possible attitudes in the cinema or theater. And the different positions inside the office, the studio, and at home.

Though the awareness changes with each attitude, it includes all potential standpoints. Sometimes one takes precedence - it is more real and less potential - sometimes the other. Sometimes the awareness is more limited, for example to the pages of a file, then open again with a view into life. However, even in the file the artist occasionally comes into play and in the artist the pedant; and at home both of them.

Spiritually, we alternate faster than mentally or physically, because the psyche and the body are more "tightened." The psychic alternation structure is more deeply convoluted, and also the body is the result of relatively stable alternations ("interactions"), which we hardly overlook. But, *strictly speaking*, there is no place where we can say "Now *we* have changed position," because "we" consist *exclusively* of convoluted alternations. There is basically only awareness.

Well then, who is aware of the alternation of the awareness? Nice trick question.

In reality, awareness is *always* alternation between other awareness, namely, between *perspectives* of the entire alternations. The awareness changes as I said the rank, the *hierarchy* of potential attitudes. When the "officialdom" speaks the inspiration is largely silent and vice versa. What the official is also aware of, however, is the subordination of his awareness in the awareness of the artist (and so on). With the awareness then also the entire nesting of descending priorities, viewpoints and turns alternates.

So what are we aware of in a nutshell?

- Everything unique is contained in everything unique.
- Alternation of uniqueness is the most natural thing in the world.

The Reality Funnel – What is Consciousness? (II)

In *What is Consciousness? (I)* we have considered the formation of i-structures by circumscription and in *What is Awareness? (I)* the alternation of perspective as such. But basically, both are one and the same.

Circumscribing movement – consciousness – is of course an alternation of individual viewpoints. And perception of an alternation – awareness – also circumscribes a constant center. The difference between *emphasized* circumscription and *emphasized* alternation lies in the density of the circumscribed central area. If the circumscribing alternation (for example, between facades) forms an object (a house), the content-dense center symbolizes its unity ("being inside"). If the alternation is perceived more as such, the object character is thin ("Are there several houses or one?").

The maximum of the unity lies in the intuitive center point, whereas the maximum of the alternation consists in the alternation itself. That is, the alternation is authoritative and the circumscription derived. (Without facades no inside.)

Now, however, the "trace" of the alternation (the sequence of facades) is more or less curled up in the memory, that is compressed, and the respective awareness is *incompletely conscious* of the entire alternation (say, between three bare walls with corners and a few windows). The rest (more windows, attic, back wall) leads into the just-not-conscious, into a narrowing.

Awareness includes a consciousness of this transition ("closer, to the back"). Yet consciousness is in a sense the "upper" section of awareness, whereas awareness as such includes the just-not-conscious "further down" by *alternating* with it. This is more than a point by point transition or a coagulated potential. Out of the alternation between the conscious and the subconscious, the awareness "receives" impressions and ideas, so to speak, which escape the more static consciousness ("a chamber somewhere").

All in all, consciousness resembles a funnel whose rand represents the circumscribing (alternation) movement which is compressing and narrowing itself and transitioning to the just-not-conscious with the funnel's stem. Only the center point of the whole movement is always remaining conscious. The awareness, in contrast, is *following* the stem to the other side ("to the back, around the corner"), meaning it is switching to the consciousness there, *whose* stem is leading back again.

The difference is not strict: Consciousness is always awareness! Awareness is also conscious, but points beyond that and involves always *more* than what is just now conscious. Alternation does not allow it to be nearly frozen. With the consciousness we only try to ignore this, and then its own changeable nature escapes us, the awareness, from which it "unscrews."

The connection of awareness and consciousness has also been indicated in Individuality and Reality: By alternating individual perception, a common *approximation* is being constructed, a conscious reality (a rolling pen, a house). Because the alternation coiling is compressing itself while forming approximations and the alternating standpoints are "vanishing" in the funnel stem we do not have an overview of the reality formation. However, since consciousness *always* creates approximated commonalities the consciousness funnel is a reality funnel. It creates reality *out of* the funnel stem by approximating individualities into *one* consciousness, but *nowhere* by relinquishing them. Everything remains awareness.

Some aspects may become clear from the following figures as well:

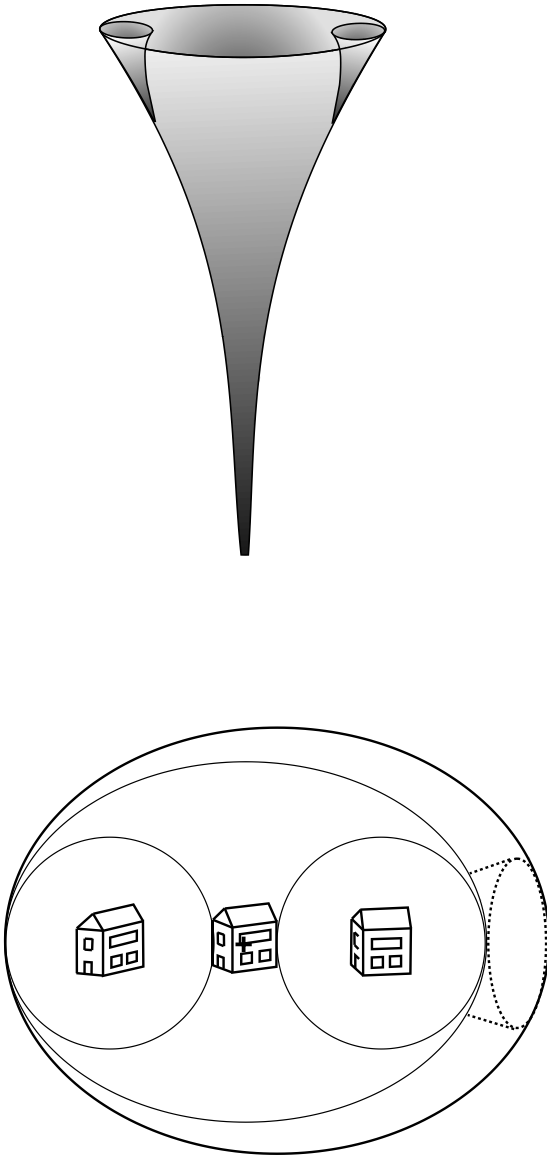


Figure 1: Presented above is the circumscribing compression in the reality funnel. Below is a possible top view of how the alternation of perspective condenses into a seemingly stationary object consciousness.

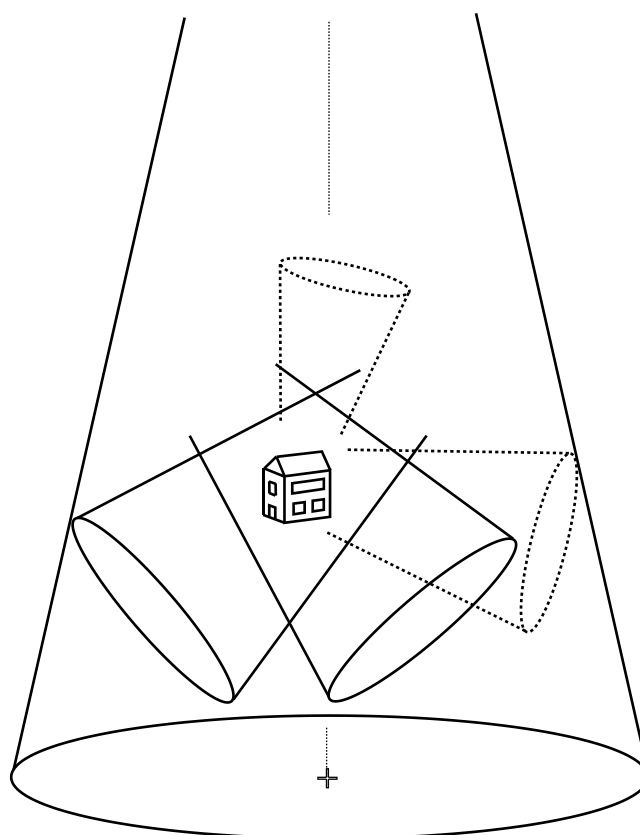


Figure 2: Here, Figure 1 is summarized and further simplified. This time I emphasized the overall movement of perspective and the resulting spatial object awareness.

All That Is – What is Awareness? (II)

When every perspective is individual and when structures only arise from circumscribing alternations, then alternation cannot be restricted to the Awareness (I) of a human. Rather, any standpoint, any point of effect, must alternate and must result from alternations. (Ultimately, it is the alternation of infinitely small points of an i-structure – defined in What is Consciousness? (I).

From this consequence there follow more:

1. In principle, we must be able to posit ourselves into the individual awareness of other people (and even into nonhuman awareness). In fact, we empathize with others, or we would not be able to agree on something. We *approximate* their standpoints again and again at least and by that talk to persons who *resemble* them. If we would posit ourselves *completely* into them, our consciousness would quickly be overwhelmed and had to suppress the most into the subconscious.
2. The change of a standpoint is the change of the whole reality (a rearrangement of the Reality Funnel), namely from a foreseen, *probable* reality to an *even more probable*, the actual reality. While one reality takes priority, the others fall into their subordinate

position. They become or remain potential, just as the currently prior reality was. But they do not disappear: They continue to be standpoints within awareness.

A standpoint as a point of effect, as the momentary peak of reality and center of structure-forming changes, goes far beyond what we normally understand by "consciousness." Such a point can be *anywhere*; in an ant, in a star, in a vacuum. It would be meaningless if no alternation culminated in it, no circumscription defined it. Ultimately, there is only alternation as such – all-encompassing and therefore infinitely fast: All That Is.

If the *shape* of the alternation forms a circumscription (ant, star, space), it begins to *prefer* this particular movement to others and, as it were, to filter it out. By intertwined repetition the movement *appears* slower, although the all-encompassing alternation is still happening. But it is now largely hidden (deep in the stem of the reality funnel).

- Because circumscribing shapes create from the start what we have recognized as consciousness (Consciousness I), we can also speak of an *all-encompassing consciousness*.
- Because alternation never stops and only happens between more or less conscious things (Consciousness II), we recognize an *all-encompassing awareness*.
- Because consciousness also means Freedom of Choice, we are dealing with a *choosing all-encompassing awareness*.

Some would call it "God" - a god "living" in everything and everyone, since everything is a phase of his movement. At the same time "He" is on such an unimaginable path that his decisions are eventually "unfathomable." On the other hand, our decisions are part of his. That is, what we decide is important. It creates another awareness of All That Is, a unique hierarchy of consciousness, a complete reality.

And only *our* reality follows *our* path. Even in God it is new.

Subconscious – Free or Not?

If we combine the results of Consciousness I and Consciousness II as well as Awareness I and Awareness II, the following picture emerges:

- That which exists for us in the circumscribing alternation of perspectives as their common approximation is conscious to us.
- If perspectives slip away from the approximation, we still can be aware of them. They exist *as such* in constant alternation.
- Everything that exists dynamically (that is in alternation), transitions funnel-like from the most conscious "opening" through a perspective "narrowing" channel into an awareness that we can call *subconscious*.
- This subconscious ultimately extends to All That Is.

Subconscious things therefore exist even if we do not consciously "look"; because subconsciously we *always* look (again and again). We are "vanishingly aware" of All That Is.

This means we are "alternatingly" connected to it and can also expand that awareness. We can also dive into that awareness with the focus of our consciousness – widening the funnel stem only at *certain* places – and return richer of knowledge, hunches, and sensations.

What are we conscious of *there*? What do we discover when we dive into it? Other worlds, other types of linking, the essence of other people? Yes, every day – and most at night. We can learn to bring back more of these impressions. But even without that we are discovering much of our own essence here.

Let's expand our list of insights by one point and take into account our Freedom of Choice with the second:

- Since consciousness and awareness only defer in the degree of emphasis of the circumscribed central area, both are a *single* i-structure.
- I-structure *chooses* its further change – within the constraints imposed on it by "other" i-structures.

We seem to be surrounded by such constraints. Even what our neighbor chooses, can impair us, and with the door frame we can't truly talk. But let's remember any awareness being a hierarchy of probable realities with the most probable here and now. If we choose a different reality funnel, all probable realities are restructuring for us. However, these realities still exist as themselves. Their respective top-positions also exist within awareness, just not here and now for us.

So we do not have to defeat our neighbor, because in another reality he has long consented. We must only *choose* this reality. (He may do the same with that reality, in which *we* have consented.) To do this our focuses of consciousness in other affected areas of life should be in agreement with this choice. That is we should harmonize in our awareness the hierarchy of our own inner choices. Then the neighbor goes where we *both* want him to go. (Even the version in which we both choose mirror-inverted we are aware of without contradiction, just not here and now as prior-ranking.)

Why then is the door frame so firm? It is not: Take a sledgehammer and smash it to pieces! But I think you *want* the frame. You want the earth and the sun. You want conditions. Why *these* very conditions – that would be a question for that subconscious in which we hope to find more of our essence.

Probability Thinking

If we weigh two alternatives, say job A and job B, then we weigh their respective *priority*. Each job has a certain probability of realization, which may change while we are weighing, whereupon the probability of the other one immediately adapts. That is, if we prefer job B, job A becomes less probable but remains accessible for a while in the background. With Job B we choose an individual *probability hierarchy as such* to our reality.

What about the other applicants? They are also part of our probability hierarchy along with their decisions. They are aspects *of our individual Awareness*, which *as a whole* chooses a

new individual reality, a new probability hierarchy. Conversely, this means that the other applicants have *their own* awareness and choose *their own* probability hierarchies. In the respective awareness, we all *meet, but do not merge*.

If we now choose Job B *through and through*, the others will choose Job A or C *in our reality*; more or less conscious. The same applies to the others *in their* realities. There is no contradiction, for in every individual reality, from every perspective, it is a *common* choice. Even after I get Job B, I can be aware of my alternate realities in Job A or C, meaning the individual realities intermesh and interact. Therefore, it may not be easy to come to terms with yourself through and through. But once that is done, the corresponding reality follows inevitably.

There is also no perspective in which everyone chooses Job B through and through, because in the application situation the individual preliminary decisions of all applicants (and many others) for specific working conditions already converge: Only one person can have the job, not every one for an hour or all at once. And so, an all-want-job-B-through-and-through-situation would contain an inner contradiction pushing for resolution *from the start*: through a *different* choice of the candidates; preferably "on time", but also shortly before signing the contract. Please observe yourself in your application situations: I'll bet you already know in advance if you'll get the job - and basically agree (deep inside, predominantly). As notorious doubters we just like "bank shots" and let confirm us by the hiring manager. Nevertheless: The final decision of all parties may be made, as they wish, only at the last moment.

Simplistic, because it is more vivid, we can perceive all individuals as "cones" of their probable changes: We all move together like spirits (or ghosts) at a distance from each other under a single tissue of probabilities that adapts to our shapes and movements. The fabric shows the "visible" interweaving of our options and decisions, letting us guess even more potential. We must at least roughly coordinate our decisions for one or the other direction of movement with those of all other spirits to not distort the fabric too much or get caught up in it. The priorities and thus the probability shapes adapt to each other until they predominantly *harmonize*.

The probability of developments as a fifth dimension in addition to space and time not only makes us seeing black and white, but also recognizing a variety of alternatives in the background playing around us like waves. This in turn leads to a *more conscious* cooperation with others and an expanded awareness of our possibilities.

The next figures show Berta's "relations of choice":

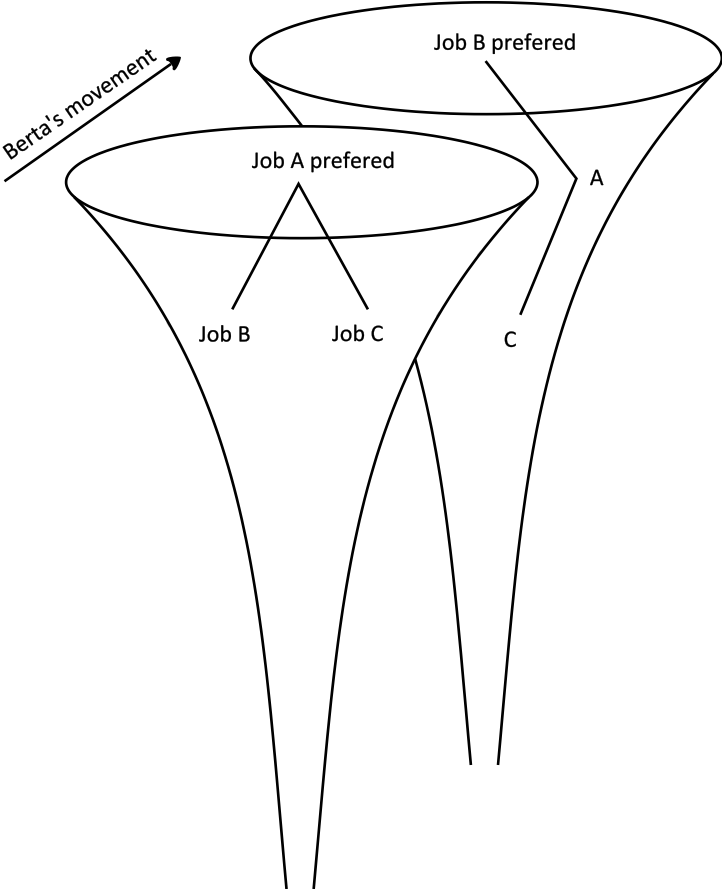


Figure 3: While Berta changes her mind from Job A to Job B, which suits her more, her perceived alternatives are being restructured in the probability hierarchy.

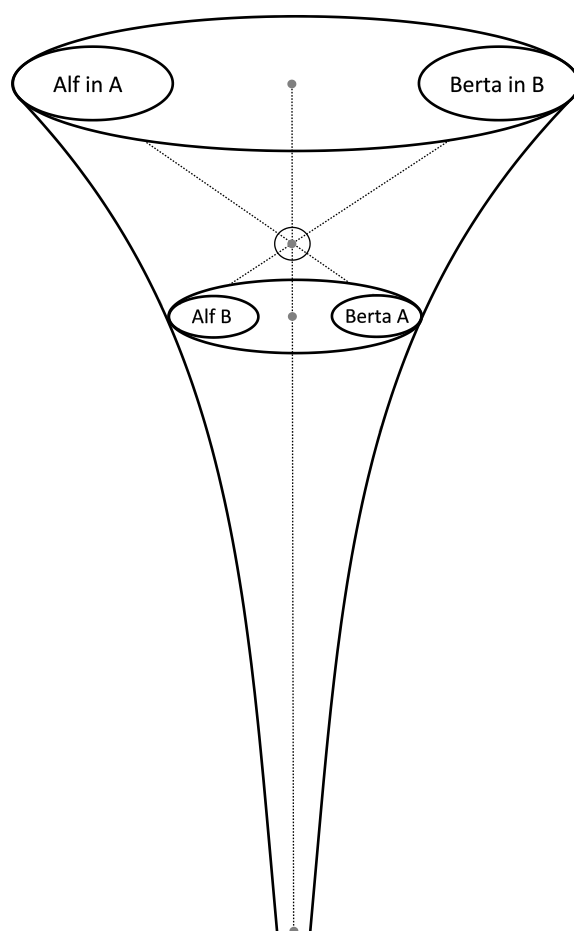


Figure 4: Berta's awareness is in a joint decision-making and attuning process with that of her rival Alf. If she prefers Job B, he has to choose Job A. Both are aware of their alternative existence in the respective Jobs, and also of their respective rival. They form their respective as well as a collective hierarchy of probabilities, which from the conscious to the subconscious opt *together* for a *priority* new overall structure - for example, the one in which Berta has Job B and Alf Job A. The alternative overall structure drops off as well as Berta's "single" alternatives in Figure 3.

Is There a Constant Reality?

If we can exist only in the constant alternation of perspective (sensory, psychic, mental) and this has to apply analogously to any place of effect (just worked, just different), how then does stability, something permanent, emerge?

Of course by *repeating* the alternation: of the thought, the point of view, the mutual confirmation, the effect. The alternation can be exactly repeated, however, only for an infinitely short moment; then it must reach beyond the repetition so as not to cancel itself out. That is, it changes *as a whole* and remains open. For stabilization an *approximate* repetition is sufficient, though. So for a long time we believe almost the same thing, for example.

Why, again, do we repeat ourselves *at all*? Because otherwise everything would disappear immediately, exist only for an infinitely short moment. But if something has gained minimal stability and thus forms a *whole*, it can have a further stabilizing effect, since a change *with it as such* now contains more repetition as well: Every alternation *contains* its sides, thereby "bringing" something of each side to the other. If one of them is relatively stable, the other is "addressed" again and again in a similar way and thus "seduced" to permanence. Or it loses connection eventually.

In the so-called "matter" it doesn't happen otherwise: It stabilizes itself this way in molecular interactions thus forming mountains, table and climate. Since it is nothing but small and large alternations of the place of effect, the entire alternation can be tracked in principle into the human brain and its mind - and vice versa from the mind into its brain into its environment. We find manifold intermediate stabilization of an emotional-mental, mechanical, electromagnetic, other, and unknown kind, all contributing to our relatively stable world, but never self-contained.

However, the wholeness of an alternation is, as described, a consciousness structure (see Consciousness I and Consciousness II). Consequently, we are dealing with forms of consciousness *everywhere* - with more or less Freedom of Choice (see there as well as Subconscious) and an increasingly unknown depth (see Awareness I and Awareness II). We live in a world of choosing consciousness or awareness. So constancy is *wanted*.

For example, we humans create juridical laws; animals, plants and bacteria form their own social rules; and the inter-actions of "matter" also fit into regularities, so-called "laws of nature." But the relative openness of any alternation system implies that it can change at any time with a certain degree of probability. Therefore, even "laws of nature" must be relative in some way.

Their stability in experimenting - as that of our lifeworld - is based on relatively closed "collective" reciprocal relationships. They mean the extensive exclusion of alternative paths of alternation and favor mutual "dependencies." What we believe we seek and find with greater probability, and what we find most often we believe. Again and again we change to there, with all the others who refer us to it, and displace the seemingly inappropriate "remainder". Ultimately, what is found and what is believed is inseparable and possible deviations abnormal. And by that we are even right: Our reality funnel is established.

Only of what we cannot change *despite* deliberate openness, we do not yet know *why* it opposes. On the other hand, it would be strange if we had unlimited potential with limited world knowledge - or understood our deepest intentions.

Truth, Harmony, and Free Will

The stem of the Reality Funnel "perspectively" summarizes the alternation of the less conscious standpoints. But if they don't just jump around there, they also retroact on each other more closely and in places are wound into cores, which *harmoniously combine many perspectives*. (Without harmony, they fell apart again.)

Such a comparatively harmonious core as, for example, our inner self can hold our Awareness (I) together, and it is likely that it will emanate *more comprehensively harmonizing* think and action impulses than the adapting roles of our small ego. On the other hand, this ego can often deal better with everyday situations. Therefore, both of them are best dedicated to their *own* topic and *benefit* only from the skill of the other. A harmony of this kind we can *feel* like a beautiful concert. Instead, once the ego is completely in line with the inner self, one can speak of unity, but hardly of harmony: The connection is too rigid and the duet probably short.

Harmony can thus be translated as *meaningful correspondence* and leads to a correspondingly meaningful definition of truth: The more unity or harmony of a content of consciousness *with the more comprehensive level*, the truer it is.

So retroactive alternations (interactions) lead to a loose hierarchical structure in which truth is dependent on the point of view, but not too much. The individual truths meet in a center *being much less agile within their convoluted awareness*. It is only when their awareness expands that even deeper truths are included that relativize the previous center *at an even more comprehensive level*.

If we imagine the reality funnel again, then inner inspirations come through the funnel stem regardless of whether impulses, ideals or sensations (all focusses of consciousness, since there is only perceived alternation). On the other hand, the most conscious circumscription takes place at the funnel edge, and the center of the overall circumscription lies exactly on the funnel axis. And here it gets exciting:

As explained on Freedom of Choice, we make decisions somewhere between the center and the periphery. The overall circumscription "disappears" but now in the funnel stem! It is compressed - "in perspective" to a greater degree of convolution - and *ultimately coincides with the funnel axis*. *Ultimately*, therefore, it is no longer possible to tell whether a decision is free or determined by an inner impulse! We can become conscious of impulses only further up, where we may then deviate from them.

Do we have reason to doubt our inspirations? This depends on whether they originate from our deepest being and our harmony with it. Because, as I said, truth is unity or harmony with the more comprehensive level. More comprehensive networking, however, is exactly what distinguishes a deep being from each of its appearances. So the deeper the origin, the more likely (and the more) our deepest being is involved, and the more trustworthy the inspiration is. And vice versa: The more authentically we express our deepest inner self, the more trustworthy we are.

Yet, this means even more: If we are not conscious of having chosen certain "conditions" of our lives, though they must have been chosen on the basis of our logical inferences, then it is obvious that these choices are made at a more comprehensive level and are significantly determined by our innermost Essence. In this respect, our environment expresses a deep truth about ourselves.