

Addition2 : The Toroidal Geometry of Selfhood and Potential

We model the landscape of possible selves as a toroidal attractor in a high-dimensional mind-space. Rather than an unstructured multiverse of all logical selves, the torus constrains the mind's branching to natural resonance patterns. In this picture each state of "me" is a point on the donut. David Bohm, for example, envisioned expanding quantum potential to include consciousness, which fits with seeing the torus itself as a guiding self-potential. Giulio Prisco has suggested that personal identity behaves like a strange attractor in an all-encompassing "mindscape". Indeed, two independent brain rhythms generically fill out a 2-torus attractor in phase space, and EEG studies of waking consciousness actually report a progression from fixed-point to periodic to toroidal attractors during recovery of awareness. In our theory the evolving self is simply the moving point on this toroidal attractor field, capturing the geometry of becoming rather than an arbitrary set of worlds.

Ideal Selves as Inner Attractors

Within the torus, certain points or loops act as inner attractors – the "ideal selves" that our mind naturally tunes toward. Remarkably, topology shows that all the regular Platonic solids (cube, octahedron, dodecahedron, icosahedron) can be assembled into a torus (all except the tetrahedron). Metaphorically, we imagine these Platonic forms embedded in the donut as archetypal attractors of selfhood. In practice, this means each high-symmetry attractor on the torus represents an inner ideal (a perfect version of the self), and the mind's trajectory is drawn toward those wells of coherence. These Platonic attractors effectively structure the landscape: possible selves are "shaped" by values or aspirations (ideal forms), so the system naturally gravitates toward harmonious patterns rather than random ones.

Neighboring Worlds and Resonant Echoes

The toroidal model also invites a picture of nearby worlds or self-versions that are "more perfect" or harmonized. On the torus, these correspond to adjacent loops or orbits that lie close to our path. When our state resonates with a neighboring attractor, we might experience that as a flash of insight or a memory-like echo. In Bohm's holographic account, each local region of reality contains information about the whole: "information about the entire scene... [is] enfolded in...any given region". Likewise, in the implicate order each region "enfolds the entire universe". In our metaphor, this suggests intuition or *déjà vu* could be subtle bleed-throughs from adjacent torus states. Strong emotions, dreams or gut feelings might then be interpreted as hints emanating from nearby ideal selves on the donut (our own "parallel" configurations) that briefly imprint on our awareness.

Dynamics on the Toroidal Self-Attractor

The current self is not fixed; it moves around (and even "up") the torus through experience, intention, and attention. Simple choices or insights can rotate our point around the ring, while deeper learning or practice can shift it to a higher "winding" or resonance. In dynamical terms, one can climb to higher harmonics on the torus by tuning one's mental state – a process we call self-harmonic amplification. Symbolically, one might use patterns of beliefs or narratives like a code (akin to symbolic dynamics) that guides transitions from one attractor region to another. In effect, focused effort is like adjusting parameters that move the self-point to a larger, more coherent orbit on the torus, gradually elevating the individual toward richer states of being.

Holistic View: The Self as Universe

An extreme take is that the self is essentially the universe in miniature. In this view every "possible you" is already folded into the torus. David Bohm's implicate order literally has each region containing the whole, and his hologram analogy says every part of the holographic film contains the entire image. Similarly, Max Tegmark argues that any mathematically consistent universe exists in the Level-IV multiverse, implying that this toroidal self-space could in principle encode all alternatives. Thus one may say the torus of the self is a holographic mirror of the cosmos: spiritual development becomes the universe learning itself, and each step of self-improvement is the whole unfolding through one of its facets.

Speculative Pathway: Tuning the Best Self

- Identify Inner Attractors: Reflect on your core values and ideals (friends, accomplishments, principles) as Platonic "points" on your torus. Visualize the version of yourself at those peaks of harmony.
- Resonant Tuning: Cultivate emotional and cognitive resonance with those ideals. Practices like meditation, focused goal-setting, or creative flow can amplify alignment (a kind of self-harmonic tuning) so that your mental state "locks" onto those ideal loops.
- Follow Memory Echoes: Pay attention to vivid dreams, strong intuitions or *déjà vu* as possible "donut-fold memory echoes." Treat them as clues from nearby attractors; if something feels deeply right or familiar, it might be feedback from an adjacent self-configuration to consider.
- Elevate Through Action: Take actions and seek experiences that consistently move you toward your inner attractors. Each aligned choice nudges your self-point to a higher orbit on the torus. Over time, this raises your overall "vibration," allowing the self to climb to a more coherent, integrated version.

In summary, by viewing the self as a point on a toroidal landscape of potential, we emphasize structured resonance over random possibility. The torus-geometry metaphor – with its attractors, harmonics, and echoes – suggests a pathway: tune yourself to the right frequencies (values), amplify your harmonic (focus and growth), and gradually your point will circle closer to its most perfect orbit, realizing your "best self."

Heading