

Article

Introduction to Existential Mechanics: How the Relations of Existence to Itself Create the Structure of Reality and What We Experience as Reality

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ABSTRACT

This article presents a general description of how the iterative relations of Existence to Itself create two different realities; 1) Realities that are composed of Existence as it is being in relation to Itself, which Realities or Relational Structures, taken together, make up the Structure of Reality, and; 2) realities that are not composed of Existence, but are created where Existence becomes defined in relation to Itself as a result of being in relation to Itself, and which realities or relative existences are the most proximal basis of what Existence apprehends as experience. Thus, Existence is described as that which, through relation to Itself, creates out of Itself the Structure of Reality and is also described as that which apprehends as experiential reality the products of its relations to Itself that are not composed of Itself. Ultimately, what we call Consciousness, i.e., that which apprehends experience, is shown to be not other than Existence that is involved in some relation with Itself and creating a relative existence as a result, which relative existence the Existence involved in that relation must then apprehend as experience.

Key Words: existential mechanics, reality, experience, relation of existence, structure of reality.

Forward

Over one hundred years ago physicists discovered that reality was far different than they had imagined it to be. When attempts were made to experience very small bits of matter those supposed bits of matter began to behave more like rainbows than like the extremely tiny rocks that they had been assumed to be, in as much as how they appeared and behaved depended upon how they were looked at. Further, it was discovered that it was impossible to completely describe any material phenomenon in terms of the physical characteristics that phenomenon was assumed to possess, since the more one physical characteristic was defined the less accurately the opposite or complementary physical characteristic could be defined. In this way, quantum physics revealed a dichotomy between the experience of physical reality and reality as it exists prior to or in the absence of its being apprehended as a physical experience. In essence, quantum physics tore to shreds the notion of an objective physical reality, which is to say, the notion of a physical reality that exists as it is experienced to exist in the absence of its being experienced as such.

However, because the notion of reality that quantum physics left us with is so far divorced from the everyday appearance of physical reality as something that exists as it is experienced to exist whether it is experienced or not, there has been an inability to comprehend and assimilate what

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the reality dichotomy exposed by quantum physics implies regarding the nature of reality, both experiential and ultimate. As a result, science in general still treats physical reality as if it has an objective existence, i.e., an existence apart from the apprehension of it as an experience, and so looks for the source of Consciousness, for the source of that which apprehends experience, in the machinations of a material reality that has been shown to be dependent upon Consciousness for its very existence as a reality.

This series of four articles, collectively titled Existential Mechanics, takes an approach to Consciousness and experience that is the complete opposite of the approach taken by those who seek the source of Consciousness, the source of that which apprehends experience, in some machination occurring within the physical experiential reality called the central nervous system. That is, rather than trying to describe how something that we experience creates Consciousness, what is presented in this series of articles is a description of how Consciousness, i.e., that which apprehends experience, through its own very simple machination, creates what it apprehends as experiential reality. Thus, what is presented in this series of articles is a description of reality that accounts for and assimilates the reality dichotomy exposed by quantum physics, in that it deals with experiential reality in the way that the science of quantum physics has shown experiential reality to exist, which is as something that is dependent upon Consciousness for its very existence as a reality.

Overview

There is experiential reality and there is the Reality that, through relation to Itself, both creates and apprehends experience, and these two realities are completely different in their nature, which is to say, they are not the same reality. Everything that we apprehend as reality, everything that we know, is an experiential reality. However, what we experience as reality is not what is actually there, because the nature of experiential reality is different than the nature of what is actually there as the underlying Structure of Reality. The Structure of Reality is composed of the Reality that simultaneously creates, through relation to Itself, both the Structure of Reality, which is composed of Itself as it is being in relation to Itself, as well as something that is not composed of Itself, which something it apprehends as experiential reality. Therefore, in order to describe the nature of reality it is necessary to describe both of these realities, as well as their relation to each other.

In this work, the Reality that, through iterative relation to Itself, becomes the Structure of Reality while simultaneously creating something not composed of Itself that it apprehends as experiential reality, is referred to as Existence. This article is the first of a series of four articles that are, as a whole, titled Existential Mechanics because these articles describe the two different realities that are created as a result of the motion of Existence relative to Itself, or put more generally, as a result of the relations of Existence to Itself.

This introductory article presents a general description of the iterative process of Existential self-relation, as well as a description of the two completely different realities that are produced with each iteration of that process. As will be described, the iterative process of Existential self-relation is the process whereby Existence forms the progressive relations with Itself that create

the different Relational Structures that are composed of Existence as it is being in relation to Itself, which, taken together, compose the Structure of Reality, while simultaneously creating, as a result of those same relations, different relative existences that are not composed of Existence, which relative existences are apprehended by Existence as different types of experience.

In the second article the three different types of experience that we apprehend, i.e., emotional, mental, and physical, are each related to one of the three different and progressive levels of Reality or Relational Structure that emerge as a result of the iterative process of Existential self-relation. Thus, what is presented in that article is a description of how Existence evolves into different levels of Reality composed of different Relational Structures, while at the same time creating at each level of Reality a distinct type of relative existence apprehended by Existence as a distinct and particular type of experience.

The third article describes the Structure of Reality as the framework that underlies our overall apprehension of mental and physical reality and relates the different levels of Reality to different fundamental aspects of what we apprehend as mental and physical reality. Also in that article, the inner orientation of emotional and mental experience as well as the outer orientation of physical experience are described as a function of our particular position and perspective within the fractal Structure of Reality relative to the particular level of Reality at which each of those different types of experience are created. That article also describes the relation between what is expressed in quantum physics as the wave function and the underlying Structure of Reality from which that expression is derived, including a description of what occurs within that Relational Structure to produce the event referred to as the collapse of the wave function.

The fourth article deals with the Individual's creation of experience and the limitations inherent in the Individual's creation of experience owing to the nature of experience as being the product of a relation in which the Individual that is apprehending the experience must always be involved.

Ultimately, what the model of Reality and experience that is presented in this series of articles makes clear is that what we call Consciousness is not Itself the product of the machinations of anything that we experience as reality. Rather, it is experiential reality that is the product of the machinations of Consciousness, as Consciousness is shown to be not other than Existence that is being in relation to Itself and thereby unavoidably apprehending as experience the relative existences created as a product of its involvement in those relations.

Introduction

In my book, "Unified Reality Theory: The Evolution of Existence Into Experience," (URT), which was reprinted as a series of articles in JCER, Vol 2, No 3 (2011) (<http://jcer.com/index.php/jcj/issue/view/12>) I described what we experience as reality as being the result of a process in which Existence forms progressive relations with Itself, with one level of Existential self-relation providing the basis for the next level of Existential self-relation and so on, sort of like a game of cosmic leap-frog, except there is really only one participant; Existence.

In that book I described in some detail how Existence, through progressive self-relation, first creates out of Itself a Relational Structure referred to as the Relational Matrix, which Relational Structure then, as a result of further self-relation, differentiates into the Relational Structures referred to as Primary and Compound Distortion Processes. The Relational Matrix was related to what we experience as space-time, whereas Primary and Compound Distortion Processes were related to what we experience as electromagnetic radiation (energy) and matter, respectively. In that book I also described how the differentiation of Existence provides the basis for additional levels of Existential self-relation that create what Existence becomes conscious of as the three different types of experience, i.e., emotional, mental, and physical, with the focus being on the relations of Existence to Itself that creates what it apprehends as physical experience.

And while I have, since the completion of URT, found no fault in the description presented therein with regard to the idea of Existence evolving through a process of progressive or iterative self-relation, including the general description of how the relations of Existence to Itself create what Existence becomes conscious of as experience, and specifically the description of physical experience as being the product of relations that can only occur once Existence has reached a certain level of differentiation, I must admit that I now find my explanations regarding the creation of the other two types of experience, i.e., emotional and mental, to have been in error with regard to the level of Existential self-relation at which they were described as being brought into relative existence as something that Existence becomes conscious of as experience.

One purpose of this series of articles is to correct that error by describing the creation of both emotional and mental experience in their proper context within the model of Reality that was presented in URT. Another purpose of this work is to more clearly describe the completely different nature of the two products that result from any relation of Existence to Itself, with one of those products being a Relational Structure composed of Existence as it is being in relation to Itself, and the other of those products being a relative existence that is not composed of Existence, which arises where Existence, as it is being in relation to Itself, becomes defined in relation to Itself, with the created relative existence being the most proximal basis of what Existence becomes conscious of as experience. A further purpose of this work is to use what the Relational Matrix model says about the nature of experience to describe the limitations inherent in the creation of experience.

Ultimately, the goal of this work is to present you, the reader, with a model of Reality and experience that will make it possible for you to understand that underlying everything you experience is Existence involved in some relation with Itself, and that you yourself are not other than that Existence, and that what you apprehend as experience is not that Existence, not what you are, rather, it is your apprehension of something created as a product of some relation in which you, as Existence, are involved, and which product you unavoidably apprehend as an experience owing to your nature as Existence.

1. Terminology

Part of the difficulty in describing what I am about to describe is that I am, to some degree, forced to use the same words to describe, indicate, or point toward things that are completely

different in nature. For example, the word “reality” can be used to indicate both that which creates and is conscious of experience, as well as experience itself, when the nature of these two things are completely different, in as much as the nature of the existence of each is completely different. Which brings up another troublesome word that I am forced to use to indicate things that are completely different in nature, i.e., the word “existence.”

There are two kinds of existence; an Existence (uppercase) that is not dependent on any relation, although it is not precluded from involving Itself in relations with Itself, and an existence (lowercase) that is completely dependent on the presence of some relation involving the other kind of Existence. Put another way, there is an Existence that Exists regardless of the presence or absence of any relation, and there is an existence that exists only in the context of some relation involving the other kind of Existence. These two kinds of existence, i.e., non-relative Existence and relative existence, are completely different with regard to the nature of their existence, which means that to use only the word “existence” to indicate both has no real meaning, in the same way using a single word to indicate both wetness and dryness would have no meaning, but would only serve to confuse. Just as your reflection appears, in the physical sense, to be you but is not actually you, so it is that the relative existences created by the relations of Existence to Itself seem to exist, but do not actually exist, in as much as their existence, such as it is, is of a completely different nature than the nature of the Existence that, through its relations to Itself, bring those relative existences into seeming existence.

In this work the word “reality” is used to indicate the product or result of some relation of Existence to Itself. As already mentioned, the relations of Existence to Itself have two products, one that is composed of Existence and another that is not. Thus, there are two kinds of existence corresponding to two kinds of reality; a Reality (uppercase) that is composed of Existence as it is involved in some relation with Itself, and a reality (lowercase) that is not composed of Existence that is created where Existence, as a result of being involved in some relation with Itself, becomes defined in relation to Itself. And it is the apprehension of that reality by Existence that creates what we call an experiential reality. Both types of reality are produced by some relation of Existence to Itself, which is what makes them both realities, i.e., products of Existential self-relation, but one of those products is composed of Existence as it is being in relation to Itself and the other is not composed of Existence, but is instead a sort of reflection of Existence, created where Existence becomes defined in relation to Itself. Thus, the term reality in general = product of Existential self-relation, but there is Reality and reality; Reality composed of Existence and reality not composed of Existence, respectively.

Therefore, in this work I will discriminate between these two types of existence and their corresponding realities. Non-relative Existence, which in URT was referred to as Absolute Existence, I will now refer to as simply Existence. This Existence corresponds to the Reality of the Relational Structures that are themselves composed of Existence as it is involved in a particular set of relations with Itself, which Relational Structures were described in URT as the Relational Matrix and as Primary and Compound Distortion Processes. The other type of existence, i.e., the kind not composed of Existence, which is created as Existence, as a result of being involved in some relation with Itself, becomes defined in relation to Itself, will be referred to as a relative existence. These relative existences are the most proximal basis of the realities that Existence becomes conscious of as emotional, mental, and physical experience, i.e., as

emotional, mental, and physical reality. That is, experiential reality is Existence’s apprehension of the relative existences that are created within Itself as a product of the relations with Itself in which it is involved.

The difference between these two products of the relations of Existence to Itself, these two realities, i.e., Reality and reality, in terms of their nature is analogous to the difference between a rubber band as it sits twisted upon itself and the lines that arise where the rubber band, in being twisted upon itself, becomes defined in relation to itself, in that the former is composed of rubber, albeit rubber as it is being in relation to itself, whereas the latter is not composed of rubber, not composed of that which is involved in the relation that creates it. In essence, what Existence experiences as reality is, with respect to the nature of its existence, completely different than the nature of the Existence whose relations to Itself create the relative existences that it apprehends as experiential reality. Put another way, the nature of that which is apprehended as experience is completely different than the nature of that which apprehends experience. **Figure 1** summarizes these terms and the relations between them as they will be used in this work.

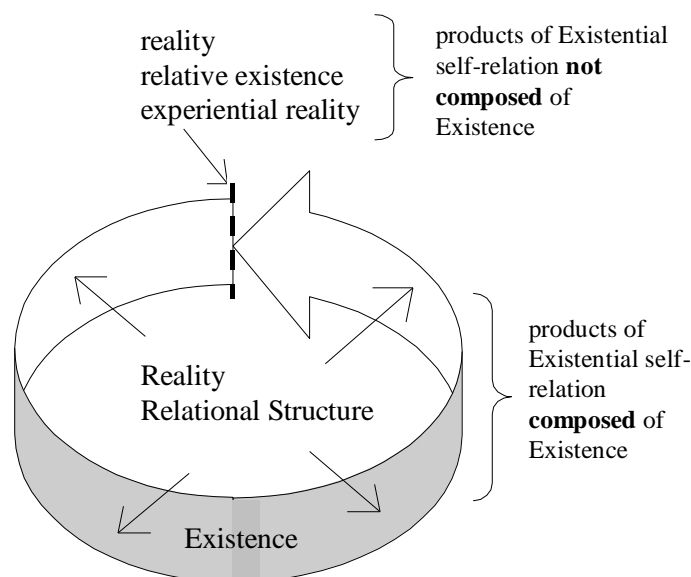


Figure 1 The Basic Unit of Existential Self-Relation or Reality.

This drawing depicts a relation of Existence to Itself along with the terms that will be used to describe the two types of products or results derived from any such relation. The two types of products derived from any relation of Existence to Itself are those that are composed of Existence and those that are not composed of Existence. When Existence becomes involved in a relation with Itself it creates out of Itself a Relational Structure or Reality composed of Itself as it is involved in that particular relation with Itself. Any relation of Existence to Itself also creates a relative existence that arises where Existence becomes defined in relation to Itself as a result of its relation to Itself. It is the created relative existence, as apprehended by Existence from the perspective of only one side of the relation that creates it, that is what the

Existence involved in the relation that creates the relative existence is conscious of as experience, or as an experiential reality.

Understanding the difference between these two types of existence and their corresponding realities is what in Eastern philosophies is referred to as discrimination between the Real and the unreal. These two types of existence and their corresponding realities also represent the “two truths,” i.e., the seeming and the Ultimate, at the core of Buddhist philosophy. However, the term unreal seems a bit harsh, since relative existences and their experiential counterparts do at least seem to exist, i.e., they have the appearance of existing. Therefore, I prefer to discriminate between the Real and the real, between that which is composed of Existence and that which has relative existence as its most proximal basis. In this work, words or terms that are capitalized, such as “Relational Matrix” and “Reality,” are capitalized to indicate that what is being referred to is composed of Existence, whereas words that are not capitalized, such as “experience” and “reality,” are not capitalized to indicate that what is being referred to is not composed of existence, and so is either a relative existence or is an experience, which, like all experiences, has a relative existence as its most proximal basis.

As just described, the words “existence” and “reality” are generally used indiscriminately to indicate things that are completely different in their natures. That is, in the case of the use of these words there is a lack of discrimination. However, the opposite verbal and conceptual situation can also arise when two or more words are used to discriminate between what seem to be different things where no such discrimination is warranted because the things are not really different at all, which is to say, they are of the same nature. In such a case, the use of different words creates the false impression of some actual difference in nature where there is none. And such is the case with regard to the words “Existence” and “Consciousness.”

In the words “Existence” and “Consciousness” we have two words that seem to indicate different things, when in actuality they indicate the same thing. The difference between Existence and Consciousness is not one of nature, but one of the *state* of that which is of a singular nature, as the difference between water and ice is not one of nature, but one of the state of that which is of a singular nature. Consciousness is Existence that is involved in a relation with Itself, which relation produces a relative existence that the Existence involved in that relation can apprehend *from one of two possible perspectives within that relation*, and in so doing become conscious of an experience. Thus, both Existence and Consciousness are the same “thing,” i.e., non-relative Existence. However, Consciousness is what Existence seems to be when it is apprehending or conscious of, as experience, the relative existence that its relation to Itself has created.

Existence in the theoretical state of not being involved in any relation with Itself is what is referred to as Suchness, i.e., what Is as It is. Whereas that same Existence in the opposite state, i.e., involved in some relation with Itself, is called Con-chus-ness, which is to say, literally the opposite of Suchness, or what Is as It is being in relation. However, the opposition here is not one of nature, rather it is one of opposing states of that which is of a singular nature. **Figure 2** summarizes these terms and the relations between them as they will be used in this work.

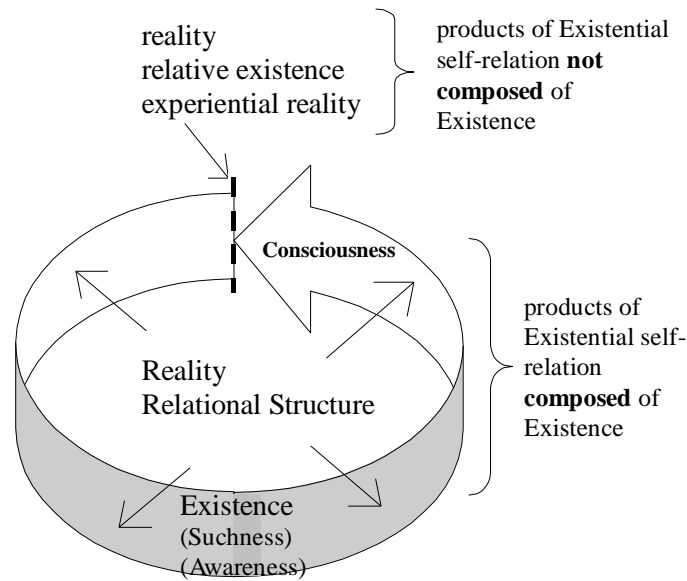


Figure 2 The Relation and Identity between Existence and Consciousness.

This drawing of the basic unit of Existential self-relation or Reality depicts Consciousness as being not other than Existence that is involved in a relation with Itself and as a consequence creating a relative existence that it apprehends as experience.

2. Why Existence Is Conscious of the Created Relative Existence as Experience

In order to understand why Existence apprehends the relative existence created by its relation to Itself as experience, and in so doing functions as Consciousness, i.e., as Existence that is conscious of experience, it is necessary to understand or at least accept that Existence is intrinsically Self-Aware or, put another way, that Existence intrinsically knows that it Is. This intrinsic Self-Awareness, or just Awareness, is different from what is known or apprehended as experience, because it is not knowledge that is produced by any relation of Existence to Itself, rather it is just an inseparable part of Existence. Thus, Existence Is and It is Aware that It Is, Aware of its Being, not as a result of any relation, not as a result of anything, other than the fact of its own Existence. For this reason, another word that can be used to indicate Existence is *Awareness*, as shown in figure 2. Nonetheless, in this work the term Existence, rather than the term Awareness, is primarily used to indicate that which is Itself uncaused, but which, as will be described, is the ultimate Cause underlying all effects.

In the context of the idea of Existence being intrinsically Aware of Itself, intrinsically Aware of its own Existence, it is possible to explain why Existence, when in relation to Itself and creating a relative existence as a result, apprehends that relative existence as an experience and so functions as Consciousness, and that explanation is as follows. When Existence is in relation to Itself it becomes defined in relation to Itself, and that definition, i.e., that relative existence, then exists within Existence, and is a part of Existence as long as it is involved in the relation that creates the relative existence. Thus, that relative existence is an inseparable part of the Existence that is involved in the relation that creates it, and the Consciousness of experience is just the

intrinsic Self-Awareness of Existence, its intrinsic knowing of its own Being-ness, applied to that which also now exists within it, to that which its relation to Itself has created within Itself, and so is part and parcel of its Being, albeit its Being as it is being in relation to Itself. So Consciousness is the intrinsic Awareness of Existence applied to that which Existence has, through relation to Itself, created within Itself.

As a mirror in relation to an object has no choice but to contain within itself a reflection of that object, so it is that Existence in relation to Itself has no choice but to contain within Itself the relative existence its relation to Itself creates. Put another way, when Existence is involved in a relation with Itself, something is created as Existence becomes defined in relation to Itself, and that something is what is here being called a relative existence. Thus, the created relative existence, while of a different nature than Existence, nonetheless becomes inseparable from Existence as long as Existence remains involved in the relation that creates it. And it is for this reason that Existence, while in relation to Itself and so creating a relative existence within Itself, apprehends that relative existence as experience, and so is in this state of Existential self-relation also known as or called Consciousness.

3. The Nature of the Individual and Experience

As has been stated, what Existence is conscious of as experience has as its most proximal basis the relative existence its relation to Itself creates. The reason it has been put this way is that what Existence is conscious of as experience is not exactly the relative existence its relation to Itself creates. Rather, what Existence is conscious of as experience is the relative existence created by its relation to Itself, as that relative existence is apprehended by Existence *from only one side of the relation that creates it*. That is, experience is the created relative existence as it appears or is apprehended from a particular perspective within the Existence that is involved in the relation that creates it.

The reason Existence does not apprehend the created relative existence simultaneously from both sides of the relation that creates it is because the relation of Existence to Itself that creates any relative existence also creates a duality within Existence, and this duality is the source of what we call Individuality, or the Individual. That duality is the duality between the Individual as it is being in relation to Existence, and Existence as the Individual is being in relation to It. And it is Existence functioning as an Individual, i.e., as an Individual Consciousness, that apprehends the created relative existence as experience, from its side of the relation that creates that relative existence. Thus, Existence or Awareness as a whole does not apprehend or become conscious of the relative existence its relation to Itself produces. Rather, Existence becomes conscious of experience at the level of the Individual, or through the Individual, i.e., through that part of Itself that is actively being in relation to Itself, which is to say, focusing Itself into a particular relation with Itself.

To understand the relation of the Individual Consciousness to the Existence the Individual is being in relation to in order to create a relative existence that the Individual then apprehends as experience from its side of that relation, consider two people standing front to back. These two people are in relation to each other, but it is only the person in back, i.e., the person facing the

other persons back, that apprehends the product of their relation, i.e., who sees the other person, because it is only that person who is focused in the direction of the relation. The other person is looking away from the direction of the relation, and so even though they are a part of the relation, they do not apprehend its product as an experience. Or even if they are both facing each other, they are each approaching the relation from a perspective that is the opposite of the other, and so each apprehends the product of that relation from a different perspective, from a different vector of approach, and so each is conscious of an experience that is the opposite of the experience of which the other is conscious.

Existence, as it is in relation to itself creating a relative existence, is also Existence that already has a particular perspective on that relation, a particular vector of motion with respect to the relative existence created as a product of that relation. The relation of Existence to itself, the creation of a relative existence, and the apprehension of that relative existence by Existence functioning as Individual Consciousness from a particular perspective within that relation are not separate events, but are all interrelated events that occur simultaneously.

Thus, it is a created relative existence, as apprehended by Existence on one side of the relation that creates it, that is what any Individual is conscious of as any experience. And so the relative existence created by the relation of Existence to Itself is not precisely what Existence becomes conscious of as experience, although it is the most proximal basis of what Existence becomes conscious of as experience. Put another way, the created relative existence as a whole is not what is apprehended by the Individual as experience. The created relative existence is like a sheet of paper in that it has two sides, one facing each pole of Existence involved in the relation that creates it, and experience is the apprehension by the Individual of just one of those sides. This is why every experience has an opposite or complement, i.e., because experience is the one-sided apprehension of what is a two-sided reality, and so any relation in which the Individual is involved that creates any experience must have as its basis a relative existence which, if apprehended from the other, opposite side of that relation, would result in the apprehension of its experiential complement. That is, the ability to be in one relation and create a relative existence apprehended from one side as one experience means that it must be possible, at least in theory, to be in the opposite relation and create a relative existence apprehended from the opposite side as the opposite or complementary experience. However, an Individual can apprehend only one of those complementary experiences in any moment, because the relative existence that is the basis of experience does not exist independent of the Individual's involvement in the relation that creates it, which involvement always includes the Individual's polarized position within that relation.

As an example, consider a coin as representative of the relative existence created by the relation of Existence to Itself, i.e., the relation of the Individual to Existence, which is then apprehended from one side of that relation as an experience. The existence of a head implies the existence of a tail, i.e., the existence of one side implies the existence of the opposite or complementary side. If you are looking at one side of the coin then you are not looking at the other. But the situation with experience is more subtle, because it is the polarized act of looking, i.e., the relation, that itself creates the coin, i.e., the relative existence, with its two sides, and the observer must be on one side of that coin or the other, and so apprehend as experience either head or tail, but not both at once. If the coin, i.e., relative existence, had an existence that was independent of the observer,

then both sides could be simultaneously apprehended, as it would be approachable from both sides simultaneously. But as it is, the relative existence that is the basis of Individual's experience has no existence independent of the Individual that is involved in the relation that creates it and which, from one side of that relation, apprehends the created relative existence as experience.

This preclusion of an Individual's simultaneous apprehension of experiential opposites or complements is a function of the fact that all experience is the product of a relation, and further, that all experience is that product as apprehended by an Individual from a particular and polarized perspective within the relation that creates it. Therefore, for an Individual to simultaneously create and apprehend opposite or complementary experiences would require the Individual to be involved simultaneously in what are mutually exclusive relations, like facing North and South simultaneously, and since that is not possible, it is not possible for an Individual to simultaneously apprehend experiential opposites. The Individual can't be involved in one relation creating one experience and simultaneously be involved in the opposite, mutually exclusive relation, necessary for that same Individual to create and apprehend the opposite or complementary experience. If you are on someone's left you are not on their right, if you are looking up you are not looking down, and if you are involved in a relation with Existence in which you create a relative existence that you then apprehend, from your Individual perspective, as a particular experience, then you are, by definition, not involved in the opposite relation with Existence, which relation would be necessary to create your Individual apprehension of the opposite or complementary experience. This preclusion of the Individual's simultaneous apprehension of experiential opposites is responsible for the experiential limitations imposed upon the Individual that will be described later in this work, and specifically, it is responsible for the experiential limitations that result in the phenomena of wave-particle duality and quantum uncertainty.

So, in summary, experience is the created relative existence as apprehended by Existence on one side of the relation to Itself that creates it, and we call such an Existence that is conscious of experience an Individual, and we say that the Individual possesses the quality of Consciousness, as the intrinsic Awareness of Existence is applied, in a polarized fashion, to that which Existence has, through relation to Itself, created within Itself. So many words, so little actually happening, as shown in **figure 3**.

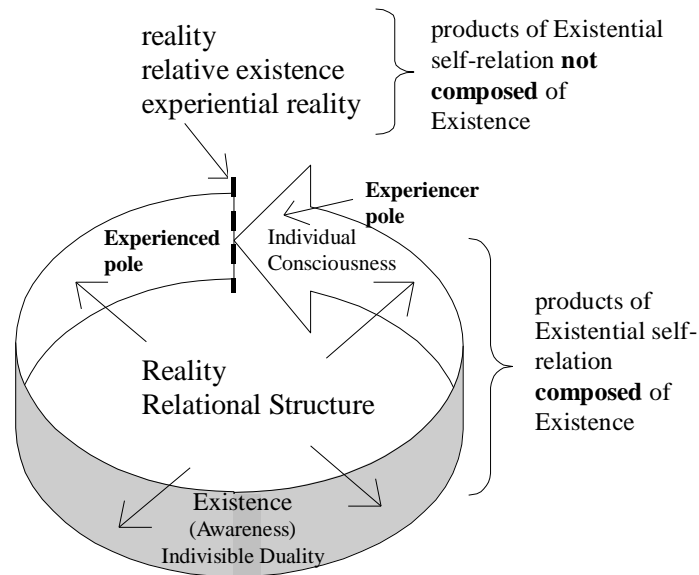


Figure 3 The Nature of the Individual.

This drawing depicts the Individual as one pole of an Indivisible Duality composed of Existence as it is being in relation to Itself and as a result creating a relative existence that an Individual pole of that Existence, i.e., Existence functioning as an Individual Consciousness, apprehends from its perspective as experience. The Indivisible Duality, of which the Individual Consciousness is one pole, is composed of both poles of Existence, i.e., Experiencer and Experienced, as they are being in relation to each other. The Experienced pole is the Existence the Individual is being in relation to in order to create the relative existence it then apprehends, from its perspective within that relation, as an experience. However, the Experienced pole is not Itself the experience. The Experienced pole is that, which along with the Individual pole, i.e., the Experiencer, forms the relation that creates the relative existence that the Individual then, from its perspective within that relation, apprehends as experience.

Now here I would like to say something about the word “individual” and the nature of what we call the Individual. As used in this work, Individual is another word for Consciousness, and both words indicate Existence that is involved in some relation with Itself and conscious of experience as a result of the intrinsic Awareness of Existence being applied, in a polarized fashion, to that which Existence has, through relation to Itself, created within Itself. However, the word “individual” is often misunderstood to mean or indicate a sort of isolated or separate entity, an entity somehow separable from the rest of existence. However, the Individual is actually one pole of what is an Indivisible Duality composed of Existence as it is being in relation to Itself and as a consequence creating the relative existence the Individual becomes conscious of as experience. That is, although the apprehension of experience may occur from the Individual perspective, the Individual is far more than just the pole of Existence that apprehends a particular relative existence from a particular perspective as a particular experience, as the Individual is in no way separable or divisible from the other pole of Existence with which it is involved in the particular relation that is creating the particular relative existence. That is, Existence may take a perspective on the relative existence its relation to Itself creates, an Individual perspective, but in

no way does its taking this perspective, which causes it to become conscious of experience, create any actual separation or division of Existence from Itself.

The Individual, or Individual Consciousness, is Existence as it is being in relation to Itself, creating a relative existence, and conscious of that relative existence as an experience from a particular perspective within that relation. So Individual Consciousness, as Existence, has two inseparable or indivisible aspects or poles; the aspect or pole of Existence that is conscious of the created relative existence as experience, i.e., the Individual Consciousness or Experiencer pole, and the aspect or pole of Existence that the Individual pole is being in relation to in order to create and apprehend the relative existence as experience, i.e., the Experienced pole. That is, the Individual is actually an Indivisible Duality composed of these two poles of Existence, i.e., Experiencer and Experienced, as they are being in relation to each other.

However, for various reasons, we tend to think of the Individual as an isolated entity, composed only of that aspect or pole of Existence that is conscious of experience, unconscious and unaware that we are, as Existence, inseparable from the other pole of Existence that we are being in relation to in order to create and apprehend experience. The Individual, owing to the uniqueness of the relations with Existence in which it becomes involved, may be unique and create experiences that are unique to Itself, unique to its perspective, for no other point of Existence can have that exact same perspective, but that uniqueness does not make the Individual in any way separable from any other point of Existence. Individuals are all unique, but they are all composed of the same Existential Substance, the same indivisible Existence, the same Awareness, and while the number of Individuals is infinite, or without end, Existence Itself remains singular.

4. The One Principle Sufficient for the Generation of All Things

The German philosopher, Gottfried Wilhelm Leibniz (1646-1716), is credited with stating; “For the generation of all things, one principle is sufficient.” And in the model of Reality presented in this work, as well as in URT, that one principle can be identified and is as follows: *To Exist is to be in relation.*

Leibniz, along with others, also expounded what he called the *principle of sufficient reason*, namely, that nothing happens without a reason. Formally, the Principle states that for every fact *F*, there must be an explanation why *F* is the case. Not everyone agrees with Leibniz, mainly it seems owing to the conclusions which he reached using this principle. Nonetheless, I am in agreement with Leibniz, although I think in terms of cause and effect. That is, there is no effect without a cause, and so for every effect there must be a cause that should be describable in terms of how it produces the effect. What I am going to do in this work is describe Reality, as well as reality, as the products of a very simple process of cause and effect. However, in order to explain Reality and reality in terms of cause and effect, I must first explain the nature of the cause and the nature of the effect.

4.1 The existence of Existence and why to Exist is to be in relation

Before we can move on to the cause and effect description of how Existence, through progressive self-relation, evolves into Reality while at the same time creating for Itself an experiential reality, according to the principle of sufficient reason, i.e., for every fact *F*, there must be an explanation why *F* is the case, there are two facts that must be explained; 1) The Existence of Existence and 2) why it is that “to Exist is to be in relation.”

The first fact we have to deal with is the fact of the Existence of Existence, i.e., the fact that Existence Exists. That is, why is there anything? Why does Existence Exist? The answer, very simply, is because there can't be nothing. That is, *Existence Exists because there can't be nothing, and there can't be nothing because when there is nothing that nothing then is what is, which is to say, is what Exists*. If all that Exists was to somehow be done away with so that there was absolutely nothing whatsoever of any sort, that complete and utter nothingness would then itself be what is, or what Exists. That is why Existence is said to be not created, or uncaused, and why it cannot cease to be, because *Existence is what remains when there is nothing*. Thus, Existence is said to be both what is as well as what is not. For this reason, Existence is always the Cause, but Itself is uncaused, which is to say, it is not, as Existence, an effect created by any process or set of relations. And even though the Relational Structures composed of Existence as it is being in relation to Itself are the result of a relation, the Existence of which those Relational Structures are composed Itself remains uncaused.

However, the Existence of Existence alone does not in and of itself explain why things are as they are. For that we need the addition of the second fact, the one principle sufficient for the generation of all things, i.e., “to Exist is to be in relation.” Why is it that to Exist is to be in relation? What is the explanation as to why this is the case? Because what Exists, by virtue of its Being, is unavoidably in relation to Itself. Every point of Existence, regardless of the size of that point, is unavoidably in relation to the Existence that is not that point. Consider you are in an elevator with someone. Your position in that space makes unavoidable some relation with that person. Likewise, Existence occupies Existence, as it were, with Itself, and that position makes some relation with Itself unavoidable. Thus, to Exist is to be in relation.

These two things taken together; that Existence must Exist, and that to Exist is to be in relation, are all that is needed to explain the whole of Reality and reality, i.e., what actually Is as well as what is experienced to be, in terms of a very simple process of cause and effect.

4.2 Existential cause and Existential and experiential effect

In terms of the creation of Reality as well as the experience of reality, the Cause is always the same; the inevitability of Existence and its unavoidable relation to Itself. However, this Cause produces not one, but two different effects. One Effect is the creation of a Relational Structure composed of Existence as it is being in relation to Itself. The other effect is the creation of a relative existence that is apprehended by Existence as experience. And thus there is Cause and there is Effect and effect. In this work, everything is explained in terms of this Cause and these two very different effects.

The evolution of Existence through progressive self-relation is an iterative process. An iterative process is one where the result of one iteration or cycle of a process is then fed back into that same process to produce another result, which result is then fed back into the process producing another result and on and on and on. Iterative mathematical processes are what produce the geometric structures called fractals. What we experience as physical reality appears fractal because the Relational Structures that are the basis of those experiences are themselves the product of an iterative process of progressive Existential self-relation that will be described below.

As already stated, Existence and its relations to Itself, i.e., Cause, produce two effects, one composed of Existence and the other not composed of Existence. The Effect composed of Existence is a Relational Structure and the effect not composed of existence is a relative existence apprehended by Existence as experience. The Effect, or Relational Structure, produced by one iteration of the process of Existential self-relation, being something that Exists, falls under the principle “to Exist is to be in relation, and so then becomes the Cause that produces the next Effect and effect, i.e., the next Relational Structure and the next relative existence apprehended by Existence as experience. In this way, with each interaction of the process, the Relational Structure that is produced, i.e., the Effect, then becomes the Cause, allowing for another iteration of the process of Existential self-relation, producing another Effect and effect, which produced Effect then allows for another iteration of the process producing another Effect and effect and on and on and on.... The iterative process of Existential self-relation is diagrammed in **figure 4**.

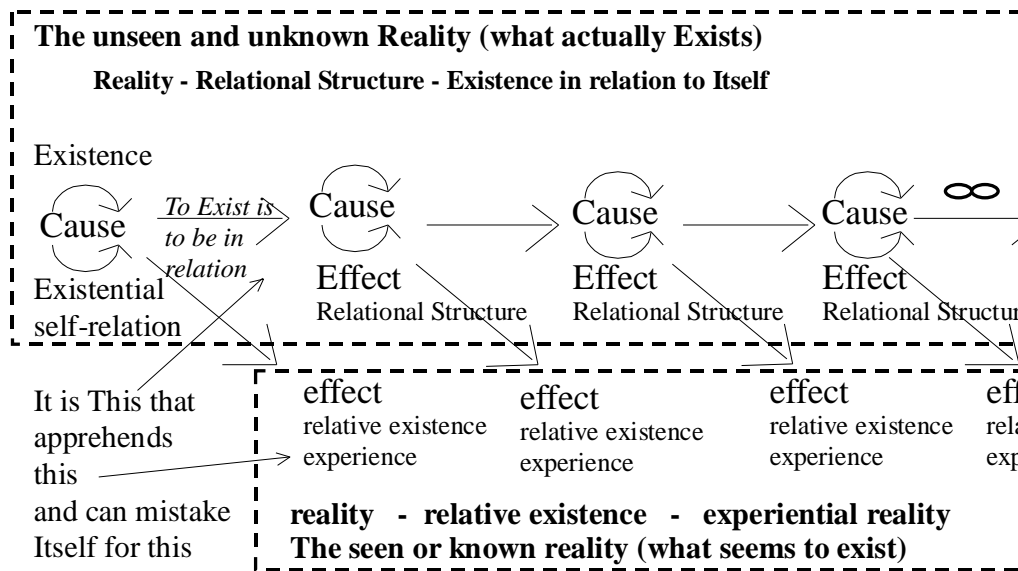


Figure 4 The Iterative Process of Existential Self-Relation.

This drawing depicts how the inevitability of Existence along with the unavoidability of its relation to Itself results in an iterative process of Existential self-relation through which Existence forms progressive levels of Reality and reality, i.e., progressive levels of Relational Structure and relative existence apprehended as experiential reality, respectively. Specifically, Existence and its relation to Itself, as

Cause, produces two effects. One of those Effects is a Relational Structure composed of Existence as it is being in relation to Itself and the other effect is the creation of a relative existence that is not composed of Existence, but which Existence apprehends as experience. The process is iterative because the Effect, i.e., the Relational Structure, produced as a result of one iteration of the process, being composed of Existence is then Itself subject to the principle “to Exist is to be in relation” and so Itself then becomes the Cause that produces the next Effect and effect, i.e., the next Relational Structure and relative existence apprehended by Existence as experience. The right side of the drawing is left open to indicate the ongoing and endless nature of this process.

As will be described, this iterative process of Existential self-relation results in the creation of three different levels of Reality or Relational Structure. First, Existence creates out of Itself, through iterative relation to Itself, the Relational Structure described in URT as the Relational Matrix. Then, once the Relational Matrix Exists, Existence as that comes to be in relation to Itself, creating the Relational Structures described in URT as Primary and Compound Distortion Processes. Next, once Primary and Compound Distortion Processes Exist, Existence as that comes to be in relation to Itself, creating the Relational Structures we apprehend at the physical level as Organic Processes. However, no matter what we call it, it is all just Existence, albeit Existence involved in iterative relations with Itself, and as a result creating out of Itself different and progressive levels of Reality or Relational Structure.

And at each of the three different levels of Reality or Relational Structure, a different type of relative existence is created that Existence involved in relations at that level apprehends as a different type of experience. What I intend to make clear is that there is really not so much happening as our experience of reality makes it seem. In fact, there is really only One Thing and one thing happening, but it just keeps happening over and over and over again, causing the One Thing to appear to be an infinity of things. The One Thing is Existence and the one thing happening is that Existence being iteratively in relation to Itself and creating as a result different Relational Structures and different relative existences apprehended as different experiences.

It should be noted that what is here being described as the three different levels of Relational Structure, i.e., the Relational Matrix, Distortion Processes, and Organic Processes, are not produced by just three iterations of the process of Existential self-relation. Only once a particular level of Reality has evolved through countless iterations to a certain point is that level of Reality then, as a whole, Itself then fed into the process, as it were, producing as an Effect the next level of Reality or Relational Structure, which then Itself undergoes countless iterations until it has evolved to the point where it then, as a whole, is Itself then fed into the process, as it were, producing as an Effect the next level of Reality or Relational Structure. This is analogous to the iterative twisting of a rubber band upon itself where at some point in the twisting the rubber band, as it is already twisted, begins to bunch up on itself and so form another level of relation with itself. Likewise, only once a given level of Reality or Relational Structure has iterated to a certain point does it then become possible for that Relational Structure as a whole to form a relation with Itself and thereby produce, as an Effect, the next level of Relational Structure.

It should also be noted that the one principle sufficient for the generation of all things, i.e., “to Exist is to be in relation,” applies only to that which actually Exists and not to that which has

only the appearance of existing, i.e., experience. That is, only that which actually Exists can be involved in a relation with whatever else Exists, because that which only seems to exist does not Exist to do so. In the same way, your reflection may appear to be you, and so may appear to be capable of thinking and feeling as you do, but as it is only a reflection, as it only seems to be you, it does not actually possess those capabilities. Likewise, experience, being what only seems to exist, does not possess the quality of Existence required for it to become involved in a relation with either itself or Existence. Experience is the product of a relation, and is not itself the source of relation.

Further, the apprehension of the created relative existence as experience is not produced by a relation between Existence as Individual Consciousness and the created relative existence. The relative existence is itself the product of a relation occurring between Existence, and its apprehension by Individual Consciousness does not involve any relation other than the relation of Existence to Itself that brings it into relative being. Put another way, the apprehension of the created relative existence as experience is not the product of a relation, but is the intrinsic Self-Awareness of Existence inevitably and unavoidably applied to that which is created within Itself as a product of its relation to Itself. Thus, the only relations that actually Exist are the relations of Existence to Itself.

In the next article each of the three different types of experience that we apprehend, i.e., emotional, mental, and physical, will be related to a different level of Reality or Relational Structure. What will be presented is a description of how Existence evolves into different levels of Reality composed of different Relational Structures, while at the same time creating at each level of Reality a distinct type of relative existence apprehended by Existence as a distinct and particular type of experience.