

Article

Existential Mechanics Part I: The Three Progressive Levels of Reality and Experience

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ABSTRACT

In this 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 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 the Existence involved in those relations as a distinct and particular type of experience.

Key Words: existential mechanics, reality, experience, progressive level.

1. The Progressive Levels of Reality or Relational Structure

To reiterate, all relations of Existence to Itself produce two completely different things. Specifically, those relations produce; 1) a Relational Structure composed of Existence as it is being in relation to Itself and 2) a relative existence that is not composed of Existence, and is the basis of what Individual Consciousness apprehends as experience.

However, Reality does not consist of a single set of relations of Existence to Itself. Rather, Reality consists of different sets of relations of Existence to Itself, built progressively upon each other, with one level of Reality or Relational Structure providing the basis for the next level of Reality or Relational Structure. Further, reality, i.e., experiential reality, is not the product of a single set of relations of Existence to Itself, but is also the product of different sets of relations of Existence to Itself, which different sets of relations correspond to the relations that create different levels of Reality. Put another way, each level of Reality, composed of a particular set of Existential self-relations, eventually provides a new way Existence can be in relation to Itself and so acts as the foundation from which the next level of Reality, composed of a different set of Existential self-relations, extends and upon which it rests. And at each different level of Reality, with each new set of Existential self-relations, a new and particular type of relative existence is created that the Existence involved in relations with Itself at that level, and so functioning as Individual Consciousness at that level, becomes conscious of as a new and particular type of experience. This concept of the progressive and simultaneous evolution of both Reality and reality is diagramed in **figure 1**.

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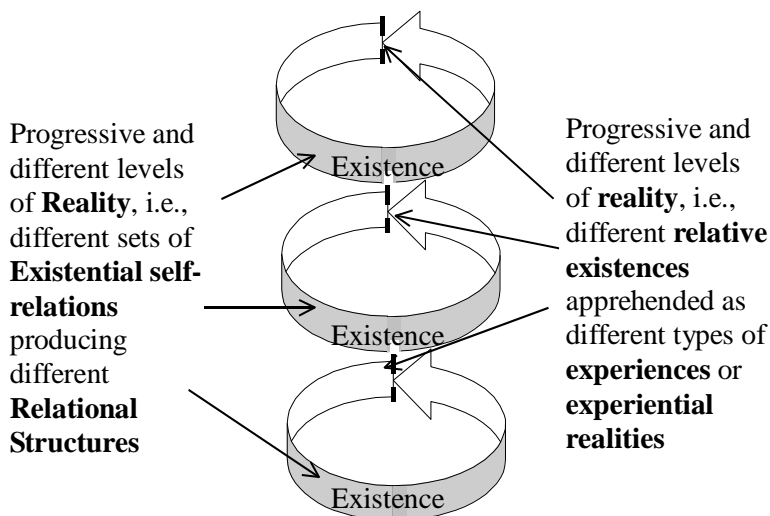


Figure 1 Progressive Levels of Reality and reality.

The drawing above is a very simple illustration of what is meant by the idea of one level of Reality, i.e., one set of Existential self-relations or Relational Structure, providing the basis for the emergence of the next level of Reality, along with the idea of each different level of Reality producing a different type of relative existence that Existence involved in relations at that particular level becomes conscious of as a different type of experience. This is just a different way of depicting the iterative process of Existential self-relation that was diagrammed in figure 4 of the preceding article. However, in that diagram the focus was on the nature of the process itself, whereas in this drawing the focus is on what is produced, in terms of an overall Reality Structure, as a result of that process.

As stated in the introductory article, one goal of this work is to more accurately relate the different types of experiences of which we ourselves are conscious, i.e., which we ourselves experience as reality, to the different levels of Reality that were already described in *Unified Reality Theory* (URT). Having made clear the difference between the nature of the Relational Structures that come into being as a result of the relations of Existence to Itself and the nature of the relative existences that also come into being as a result of those same relations, which relative existences are the most proximal basis of what we experience as reality, we are now in a position to begin to relate the specific types of experiences of which we are conscious to the specific levels of Reality described in URT.

1.1 The three levels of Reality or Relational Structure

In URT, the different levels of Reality, composed of different sets of Existential self-relation, were described in the context of what was called the Relational Matrix model of Reality. The Relational Matrix itself is the Relational Structure that results from the first set of Existential self-relations, which is to say, the first set of relations Existence forms with Itself. Put another way, the Relational Matrix is the most fundamental Relational Structure, and as such it

represents the first level of Reality. As the most fundamental Relational Structure, it is from the Relational Matrix that all other Relational Structures extend, and so upon which all other levels of Reality rest.

Other Relational Structures represent some relation of the Relational Matrix to Itself, which is to say, they represent some relation of Existence to Itself as it is already involved in the set of relations that create the Relational Matrix. The other Relational Structures that were described in URT as extending from the Relational Matrix, as representing relations of the Relational Matrix to Itself, were called Primary and Compound Distortion Processes. The relations of Existence to Itself that are Primary and Compound Distortion Processes represent what was described as the differentiation of Existence, differentiation being simply the emergence of relative difference in the context of a more fundamental and underlying uniformity. And it is the differentiation of Existence into Primary and Compound Distortion Processes that makes possible the next or third level of relation of Existence to Itself, which third level of Existential self-relation produces Organic Processes as its Relational Structure component, while at the same time producing a third level relative existence, i.e., a third type of relative existence, which third level relative existence is the type of relative existence that is apprehended as physical experience, or as the experience of physical reality.

Thus, in the updated version of the Relational Matrix model of Reality that is being presented in this work, there are three distinct levels of Reality or Relational Structure that can be identified, composed of three different and progressive sets or levels of Existential self-relation. Those three levels of Reality or Relational Structure are, in the order of their progression; 1) the Relational Matrix, 2) Primary and Compound Distortion Processes and 3) Organic Processes, which is to say, the relations of Existence to Itself that produce what we apprehend as life. These three different levels of Reality are diagrammed in **figure 2**.

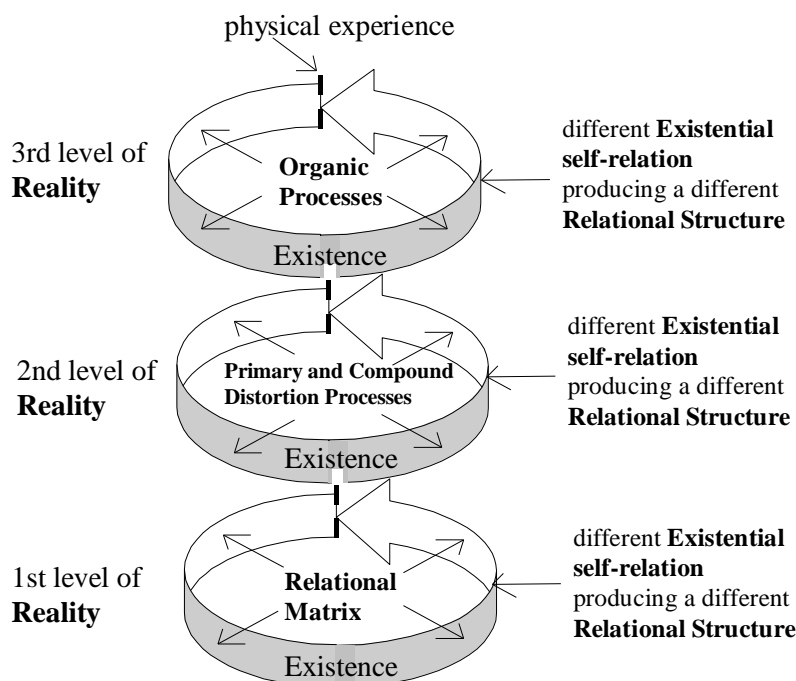


Figure 2 The Three Levels of Reality, Relational Structure, and Existential Self-Relation.

This drawing shows the relation between what is being described in this work as the three different and progressive levels of Reality, Relational Structure, and Existential self-relation. Each different level of Reality is composed of a different type of Relational Structure, with the Relational Structures at each level themselves being composed of a different set of Existential self-relations, i.e., a different set of relations of Existence to Itself. And although the relations of Existence to Itself that compose each progressive level of Reality are unique to that level, those unique relations at each progressive level of Reality have as their basis all the prior relations of Existence to Itself of which the prior levels of Reality are composed. Put another way, every progressive level of Relational Structure has as its basis all the prior, and so more fundamental, levels of Relational Structure.

What distinguishes one level of Reality from other levels of Reality are differences in the types of relations in which Existence is involved with Itself at a particular level of Reality. For example, what will be described as the impactive Existential relations that create the third level Relational Structures referred to as Organic Processes, along with the relative existences apprehended by Individual Consciousness as physical experience, are a new type of Existential self-relation, made possible by the relations of Existence to Itself that create the second level Relational Structures referred to as Primary and Compound Distortion Processes. For this reason, impactive Existential relations represent a new sort of Existential self-relation made possible by a prior level of Existential self-relation, and so represent the creation of a different level of Reality. In the same way, the relations of Existence to Itself that create Primary and Compound Distortion Processes are a new type of Existential self-relation, made possible by the relations of Existence to Itself that create the first level Relational Structure referred to as the Relational Matrix. For this reason, Primary and Compound Distortion Processes represent the creation of a different level of Reality. Finally, the relations of Existence to Itself that create the Relational Matrix are the most fundamental Existential self-relations, having no prior relations of Existence to Itself as their basis, and as such the Relational Matrix represents the most fundamental level of Reality, Relational Structure, and Existential self-relation.

As has been stated repeatedly in this work, all relations of Existence to Itself have two products; a Relational Structure composed of Existence as it is being in relation to Itself and a relative existence that arises as Existence, through relation to Itself, becomes defined in relation to Itself. Further, what Individual Consciousness apprehends as experience is the created relative existence as it appears from one side of the relation of Existence to Itself that creates it. Therefore, as the relations of Existence to Itself that create each different level of Reality are unique to that level of Reality, those different Existential relations also each result in the creation of a unique sort of relative existence that Individual Consciousness involved in relations at those levels then becomes conscious of as a unique type of experience, as was shown in figure 1.

What I am now going to do is relate the three different types of Existential self-relation to the creation of the three different levels of Reality or Relational Structure, as well as to the creation of three different types of relative existence. Further, each different type of relative existence will be described as being the basis of one of the three different types of experience that we, as

Individuals, apprehend, with those three different types of experience being emotional, mental, and physical experience.

1.2 The three different types of Existential self-relations

As just described, each of the three different levels of Reality is different because each is composed of Existence being in relation to Itself in a unique way, which unique relations are made possible by prior relations of Existence to Itself or the lack thereof. That is, each level of Reality or Relational Structure consists of a set of relations of Existence to Itself that is unique to that level. Also, as previously described, these three different sets of relations of Existence to Itself produce not just different Relational Structures, but they also produce three different types of relative existences as Existence becomes defined in relation to Itself in a different way at each different level of Reality.

Thus, the three types of experience of which we are conscious, i.e., emotional, mental, and physical, are each different because they each have as their most proximal basis a different type of relative existence that is produced as a result of a different type of relation of Existence to Itself, which different relations of Existence to Itself also produce the different Relational Structures of which each level of Reality is composed. Put another way, each of the three different types of experience corresponds to one of the three different types of relative existences produced along with the creation of each of the three different levels of Reality.

It is the nature of the particular and unique relation of Existence to Itself at each level of Reality that determines the way Existence becomes defined in relation to Itself as it creates out of Itself the Relational Structure or Structures that compose a particular level of Reality, and it is the way Existence becomes defined in relation to Itself as it creates out of Itself a particular level of Reality that determines the nature of the particular relative existence created as a product of those same relations of Existence to Itself of which a particular level of Reality is composed. Therefore, in order to understand the type of relative existence created along with each level of Reality, and by extension the type of experience Individual Consciousness apprehends at each level of Reality, it is necessary to understand the nature of the relations of Existence to Itself that are unique to each level of Reality and which produce not only the unique Relational Structure or Structures of which a particular level of Reality is composed, but also produce the relative existences that are unique to each level of Reality.

At this point I will briefly introduce the three different types of Existential self-relations that produce the three different levels of Reality, along with the type of experience that corresponds to the relative existence product created as a result of each different type of Existential self-relation. Following that I will describe in more detail each type of Existential self-relation, the unique relative existence produced by each type of Existential self-relation, and the particular type of experience that Individual Consciousness apprehends as each unique type of relative existence.

The nature of the relations of Existence to Itself that create the first or most fundamental level of Reality, the fundamental Relational Structure, i.e., the Relational Matrix, are relations of

Existence to Itself that will be referred to as *relations of Existential motion*. That is, the fundamental relations of Existence to Itself that produce the Relational Matrix, as well as the first or most fundamental type of relative existence, are relations of Existence to Itself in which Existence becomes defined in relation to Itself according to its direction of flow or motion relative to Itself. And as will be described, the relative existences produced by these relations of Existential motion are what we, as Individuals, apprehend as emotional experience, which is to say, our experience of emotional reality. Thus, according to the model of Reality being presented in this work, emotional experiences are the most fundamental type of experience of which Existence can be conscious.

The nature of the relations of Existence to Itself that create the second level of Reality, i.e., that create the Relational Structures described in URT as Primary and Compound Distortion Processes, are relations of Existence to Itself that will be referred to as *relations of Existential content*. That is, the relations of Existence to Itself that produce Primary and Compound Distortion Processes, as well as the second type of relative existence, are relations of Existence to Itself in which Existence becomes defined in relation to Itself according to the way it is arranged in relation to Itself. And as will be described, the relative existences produced by these relations of Existential content are what we, as Individuals, are conscious of as mental experience, which is to say, our experience of mental reality, i.e., thought and concept. Thus, according to the model of Reality being presented in this work, mental experiences are the second type of experience of which Existence can be conscious.

The third level of Reality consists of Existence involved in what was described in URT as impactive relations, and which in this work will be referred to as *impactive Existential relations*, in order to emphasize the fact that these relations, like the relations that create every level of Reality or Relational Structure, as well as every relative existence apprehended as experience, are ultimately relations of Existence to Itself. That is, the relations of Existence to Itself that create the third level of Reality are relations in which Existence becomes defined in relation to Itself according to the way it is impacting Itself. And as will be described, and as was described in URT, the relative existences produced by these impactive Existential relations are what we, as Individuals, are conscious of as the physical experiences that, as a whole, make up our experience of physical reality. Thus, according to the model of Reality being presented in this work, physical experiences are the third type of experience of which Existence can be conscious.

The relation between the three different types of Existential self-relation, the three different levels Reality or Relational Structure, and the three different types of relative existence that we, as Individuals, apprehend as three different types of experience, are shown on **figure 3**.

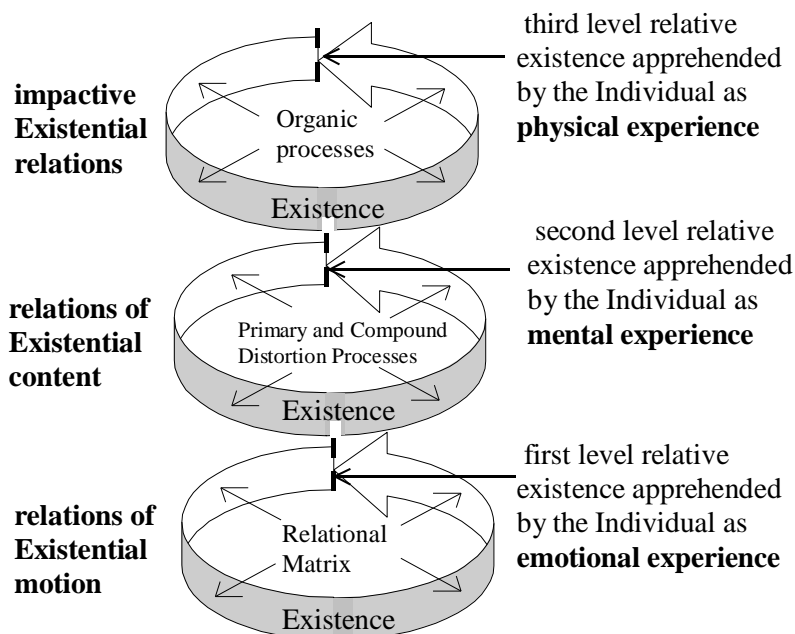


Figure 3 This drawing depicts, in a specific way, the relation between the different sets of relations of Existence to Itself of which each level of Reality or Relational Structure is composed and the creation of a different type of relative existence at each of those levels of Reality, which different type of relative existence is apprehended by Individual Consciousness involved in relations at those levels as a different type of experience. Specifically, Individual Consciousness involved in first level Existential relations, i.e., relations of Existential motion, apprehends the created relative existence as an emotional experience, whereas Individual Consciousness involved in second level Existential relations, i.e., relations of Existential content, apprehends the created relative existence as a mental experience, and finally, Individual Consciousness involved in third level Existential relations, i.e., impactive Existential relations, apprehends the created relative existence as a physical experience.

The pieces having been laid on the table, let us now move on to a more detailed description of how, at each different level of Existential self-relation, a particular Relational Structure is produced along with a particular type of relative existence that Individual Consciousness involved in the relations that create that level of Reality must apprehend as a particular type of experience. This description will be more detailed with regard to the first and second levels of Reality than it will be with regard to the third level of Reality, since the third level relations that produce physical experience have already been described in detail elsewhere, both in the second part of URT and more recently in the article “The Experiential Basis of Wave-Particle Duality and The Uncertainty Principle,” published in the *Prespacetime Journal*, Vol 2, No 4 (2011). (<http://prespacetime.com/index.php/pst/article/view/179>) Further, this description will be more detailed with regard to the relative existence products that it will be with regard to the Relational Structure products, since the Relational Structure products, at least with respect to the first and second levels of Reality, were already described in excruciating detail in the first part of URT.

2. The Three Types of Existential Self-Relations and Their Respective Experiential Products

2.1 The relations of Existence to Itself that produce the first level of Reality and emotional experience

As already stated, the most fundamental relations of Existence to Itself are relations in which Existence is flowing or moving relative to Itself. These relations of Existential motion produce two products simultaneously; one being a Relational Structure composed of Existence as it is flowing or moving relative to Itself, and the other being a relative existence that arises as Existence becomes defined in relation to Itself as the result of its movement relative to Itself. The created Relational Structure that makes up the first level of Reality was described in detail in URT as the Relational Matrix. However, what was not described in URT was the relative existence that is simultaneously created along with the first level of Reality as a product of this fundamental relation of Existential motion.

In order to understand how the fundamental relations of Existential motion that create the Relational Structure described in URT as the Relational Matrix also create relative existences that are apprehended by Individual Consciousness as emotional experiences, we need to understand the way in which these fundamental relations define Existence in relation to Itself. Only in that context will we be able to understand how the relative existence created as a product of these fundamental relations of Existential motion are apprehended by Individual Consciousness as emotional experience, which is to say, as the Individual's experience of emotional reality.

2.11 The relation of Existential motion between the Individual and the more fundamental Individuality

Everything in this work has to do with relations of Existence to Itself. All relations of Existence to Itself introduce a duality within Existence, of which the Individual Consciousness is one pole. However, the fundamental relation of Existential motion between the Individual and the Existence the Individual is in motion relative to is a specific type of relation. It is a specific type of relation because the Existence the Individual is in motion relative to is always the Existence from which the Individual has Itself been projected as an Individual. That is, as Existence projects Itself in relation to Itself there arises a duality between the Existence that is projecting Itself in relation to Itself and the Existence that is being projected in relation to Itself. The Existence that is being projected in relation to Itself is what in this work is called the Individual, or Individual Consciousness, and the Existence that is doing the projecting is what will be referred to in this work as the more fundamental Individuality. The more fundamental Individuality is what is generally referred to as the Inner Self or Soul, or any number of other names. Regardless of what it is called, the more fundamental Individuality is simply the Existence from which our own Individuality extends, or from which our own Individuality is projected.

The relation of Existential motion between the Individual and the more fundamental Individuality is not like a relation where a wire is bent upon itself so that its ends meet and come to be in relation to each other. Rather, the relation of Existential motion between the Individual and the more fundamental Individuality is like a relation between a stream of water that flows off from a larger stream and then comes back to meet up with that larger stream. And it is the direction of flow of the smaller stream, i.e., the Individual, relative to the direction of flow of the larger stream, i.e., the more fundamental Individuality, that is analogous to the relation of Existential motion between the Individual and the more fundamental Individuality that creates for the Individual the relative existence it apprehends as emotional experience. And as shown in **figure 4** below, the motion of the Individual relative to the more fundamental Individuality must be a relation of either *aligned* or *oppositional* Existential motion, and so must create a relative existence that is the product of either aligned or oppositional Existential motion.

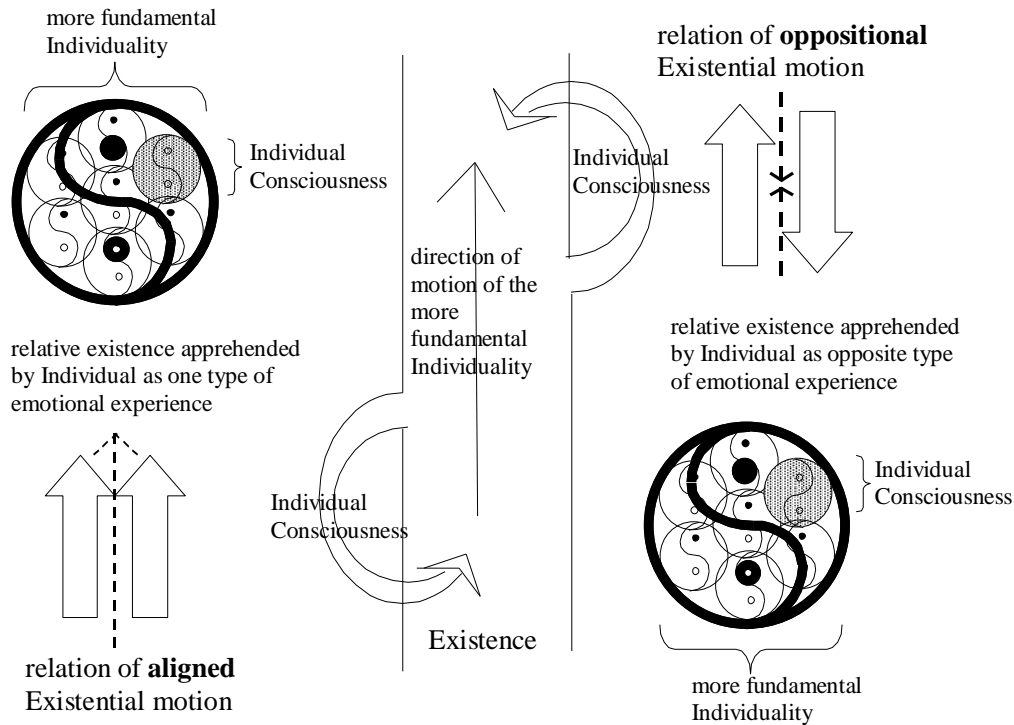


Figure 4 The Two Possible Relations of Existential Motion.

All relations of Existential motion that create the relative existence the Individual apprehends as emotional experience involve a relation between the Individual and the Existence or more fundamental Individuality the Individual arises within. Using representations of the Relational Matrix, as well as a representation of a river flowing in relation to itself, these drawings depict the two ways an Individual can be involved in the most fundamental Existential self-relation, i.e., a relation of Existential motion, as it is unavoidably involved in that relation with the more fundamental Individuality within which it arises or from which it extends as an Individual. In the drawings on the left a relation of aligned Existential motion is depicted, and in the drawings on the right a relation of oppositional Existential motion is depicted. As will be described

later, all relations of Existence to Itself, at all levels of Reality, have a component of relative Existential motion. However, at the first level of Reality this relative Existential motion is the only component and the created relative existence, depicted as the dashed arrows, is apprehended by Individual Consciousness involved in this type of relation as an emotional experience.

Now what does all this have to do with the first level of Relational Structure referred to as the Relational Matrix? The most fundamental relation of Existence to Itself is that of motion relative to Itself and the Relational Matrix is composed of Existence involved in such relations. Those relations create for the Existence involved in them a relative existence apprehended as emotional experience and they create the Relational Structure conceptualized as the Relational Matrix. That is, the relations of Existential motion that create the Relational Matrix can be considered as relations where an Individual arises within a more fundamental Individuality. Therefore, what we apprehend as the Universe can be considered as an Individual arising within the more fundamental Individuality that is not-Universe. Then, within the Existence or Individuality that we apprehend as Universe the same process continues or iterates over and over, with that Existence or Individuality giving rise to, within Itself, other Individualities, which give rise to, within themselves, other Individualities, and on and on and on ad infinitum, with all of those Individualities having a direction of motion relative to the more fundamental Individuality from which or within which they extend. And the result of this iterative process is a Relational Structure composed of Existence being in motion relative to Itself, which Relational Structure has been conceptualized as the Relational Matrix, as shown in **figure 5**.

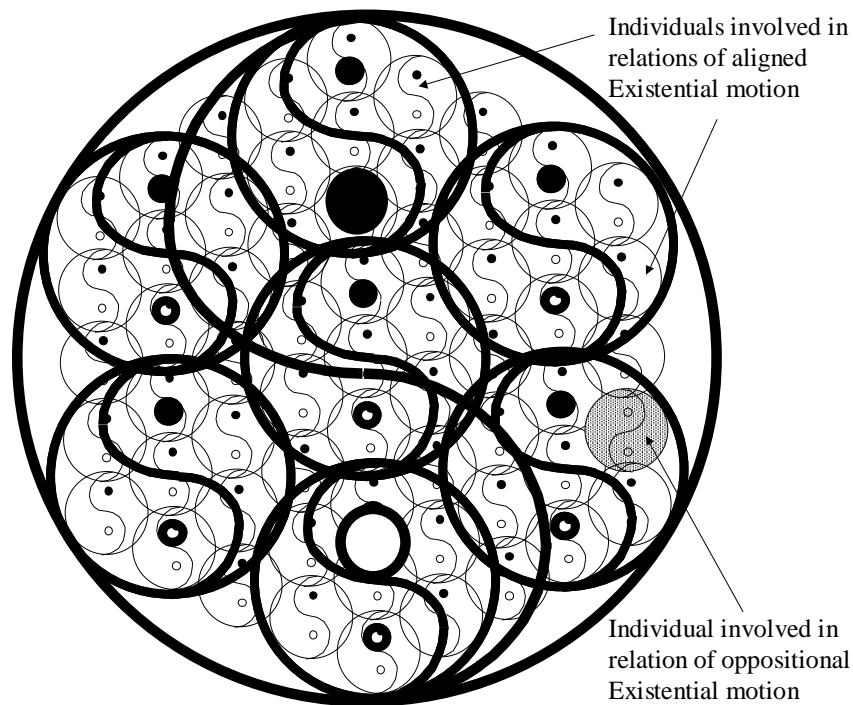


Figure 5 The Relational Matrix as a Relational Structure Composed of Existence Involved in Relations of Existential Motion.

Each *T'ai-chi T'u* (or yin/yang diagram) can be considered as an Individual, within which other Individualities arise as extensions of that more fundamental Individuality. Each Individual has a direction of motion relative to the direction of motion of the more fundamental Individuality within which it arises, and it is that relation of Existential motion between the Individual and its more fundamental Individuality that creates the relative existence that the Individual apprehends as emotional experience, i.e., the experience derived from relative Existential motion. In this drawing, all the Individuals depicted, with the exception of the one noted, are involved in relations of aligned Existential motion, which is to say, their direction of motion is in alignment with the direction of motion of the more fundamental Individuality within which they arise as Individuals.

It is not possible to understand how we, as Individuals, create emotional experience, as well as the wantedness or unwantedness associated with any experience, in the absence of understanding this fundamental and unavoidable relation of Existential motion between our Individuality and the more fundamental Individuality within which our physically focused Individuality arises. This is because it is the motion of the Individual relative to the more fundamental Individuality within which it arises as an Individual that creates for the Individual the relative existence it apprehends as emotional experience. At the first level of Reality the only relations are relations of Existential motion because the first level of Reality, i.e., the Relational Structure conceptualized as the Relational Matrix, is composed of Existence that is being in motion relative to Itself. However, Individuals involved in second and third level Existential self-relations, i.e., the Existential relations that create the second and third levels of Reality along with the experience of mental and physical reality, respectively, are also involved in these first level relations of Existential motion with their more fundamental Individuality, because their Individual involvement in second and third level Existential relations is predicated upon their prior and continued involvement in the first level of Existential self-relation, since in the absence of that involvement they could not, as Individuals, be involved in the second and third level Existential relations that have the first level of Existential self-relation as their basis.

When you make your way from the first floor of a building to the second and then third floor, once you get to a different floor you are no longer on the floor below. However, it does not work this way for Existence as it progresses, through the iterative process of self-relation, from the first level of Reality on up to the second and third levels of Reality. Existence, in essence, must leave part of Itself behind as it progresses and projects Itself into the higher, more iterated levels of Reality, since it Itself is that which is the basis of, i.e., the foundation upon which rests, those higher, more iterated levels of Reality. Thus, Individual Consciousness involved in third level Existential relations, and so conscious of physical experience, must have part of Itself simultaneously involved in first and second level Existential relations, which is why we are simultaneously conscious of all three different types of experiences, even though they are produced at different levels of Reality as the product of different types of Existential self-relations. This is an unavoidable and direct result of the fact that that out of which Reality is constructed is not different or other than that which Itself apprehends experience.

2.12 The exercise of free will by the Individual

Although the Individual arises within the more fundamental Individuality, its Existence is not less than that of the more fundamental Individuality, as they are both composed of what is the same Existence. Thus, even though the Individual is an extension of the more fundamental Individuality, the Individual is completely autonomous with regard to its own direction of motion, which is to say, its direction of motion as an Individual relative to the more fundamental Individuality within which it arises or extends as an Individual. This is because both the Individual and the more fundamental Individuality are not other than Existence and so they both have the same properties, qualities, and attributes, one of which includes the ability to choose its direction of motion relative to Itself, i.e., relative to its more fundamental Individuality. Put another way, the more fundamental Individuality may be the Source of the physically focused Individual, but the more fundamental Individuality does not and cannot control the direction of motion of the Individual. In fact, most, if not all, conflict arises as a result of one Individual attempting the futile effort of trying to exert control over another Individual. The more fundamental Individuality, on the other hand, knows better, not having lost sight of its nature, and so, unlike us, does not try.

Once the Individual arises within the more fundamental Individuality, the Individual is a fully autonomous point of Existence. In the same way, although the parent may give birth to the child, the child is a fully autonomous Individual. In fact, it is this autonomy with regard to its direction of motion relative to its more fundamental Individuality that makes an Individual an Individual, i.e., a point of Existence that is in some way distinguishable or different from any other point of Existence, since, as will be described, it is the Individual's direction of motion relative to its more fundamental Individuality that is the primary determinant with regard to what the Individual is able to create and apprehend not only as emotional experience, but as experience at every level of reality.

The autonomy of the Individual, with regard to the Individual's ability to choose its direction of motion relative to the direction of motion of the more fundamental Individuality from which it extends, is the essence of what we call *free will* or *volition*. No point of Existence, regardless of scale or level, is more Existent than any other point of Existence. No point of Existence can dictate to any other point of Existence, to any other Individual, that Individual's direction of motion relative its more fundamental Individuality. That is, it is simply not possible for any point of Existence to impose its will, i.e., its choice regarding direction of motion relative to its more fundamental Individuality, upon another point of Existence. It is only possible for an Individual to choose its own direction of motion relative to its own more fundamental Individuality. Put another way, there is no force that exists that can be used by any point of Existence to force another point of Existence to flow or move in a particular direction relative to its more fundamental Individuality, since the force that determines that motion, i.e., the force of will or volition, is intrinsic to each point of Existence that is functioning as an Individual. Thus, the choice with regard to direction of motion rests within the point of Existence that is the Individual, and nowhere else. The part that free will plays in the relation of Existential motion between the Individual and its more fundamental Individuality, as that relation creates the

relative existence the Individual apprehends as emotional experience, is diagrammed below in **figure 6**.

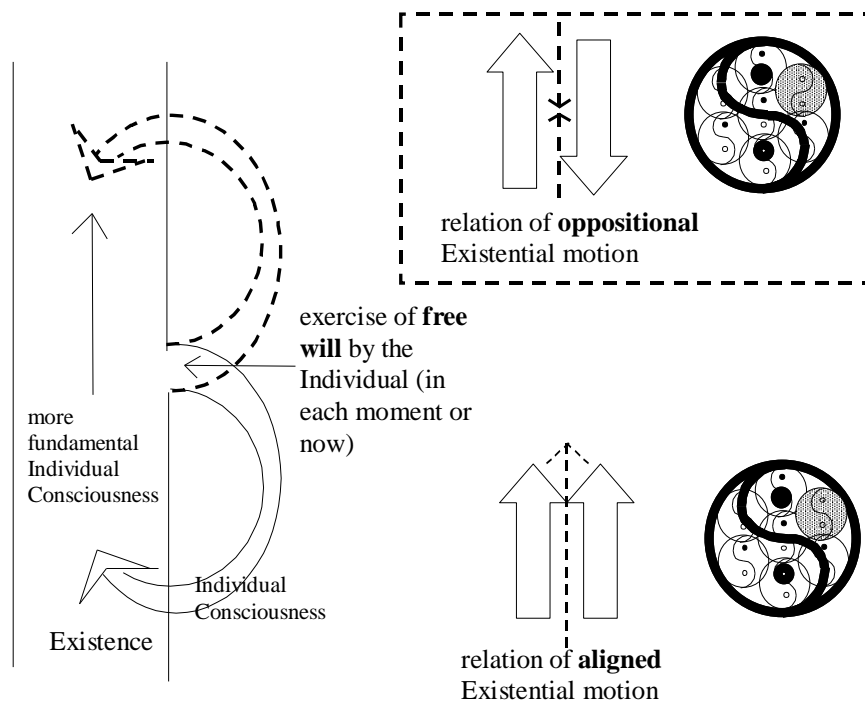


Figure 6 The Exercise of Free Will by the Individual.

This drawing depicts the fundamental and unavoidable relation of Existential motion between the Individual and the more fundamental Individuality within which the Individual arises or from which the Individual extends, along with the role free will plays in determining the nature of that relation as one of alignment or opposition. However, although the relation of Existential motion may itself be unavoidable, the nature of that relation as aligned or oppositional is determined in each moment by the Individual, since the Individual is always free to choose, in each moment, its direction of motion relative to its more fundamental Individuality. In this drawing, the Individual has chosen, in the moment depicted, to be in a fundamental relation of aligned Existential motion, as denoted by the solid curved arrow. That Individual then cannot, in that same moment, be involved in the opposite relation, i.e., a fundamental relation of oppositional Existential motion, as denoted by the curved dashed arrow and dashed box, since these are mutually exclusive relations, meaning that if the Individual is involved in one relation then it is, by definition, not involved in the other, opposite relation. Put another way, in any moment the Individual can and must choose to be in either a fundamental relation of aligned Existential motion or a fundamental relation of oppositional Existential motion, but the Individual cannot choose to simultaneously be in both relational orientations, as they are mutually exclusive. Thus, although the Individual has no choice in each moment but to choose to be in a fundamental relation of aligned or oppositional Existential motion, the Individual is always free in every moment to choose to be involved in one relation or the other, as there is no force that exists outside or beyond the Individual than can force it or cause it to be in one relational orientation rather than the other.

Thus, free will, as it is being described in this work in the context of the model of Reality being presented here, refers to the ability of any Individual Consciousness to choose its direction of motion relative to its more fundamental Individuality. Now this may not seem like much, but as will be described in the fourth and final article in this series on the limitations of experience between levels of Reality, it is this choice, made by the Individual, that is the prime determinant with regard to what the Individual creates and apprehends not just as emotional experience, but as experience at all levels of Reality, because it is this choice with regard to its fundamental relation to its more fundamental Individuality that sets the tone, as it were, for other relations in which the Individual can become involved at the other levels of Reality, which relations are what create for the Individual what it experiences as mental and physical reality.

In any case, having described the fundamental relation of Existential motion that creates the relative existence that the Individual apprehends as its emotional experience, as well as the two possible orientations of that relation, i.e., aligned or oppositional, we can now move on to a more specific discussion regarding how the orientation of that relation determines the specific quality of what the Individual apprehends as emotional experience.

2.13 The relative existence and experience created by relations of Existential motion

As already stated, the relative existence produced by the first level of Existential self-relation is the product of a relation of Existential motion, a product of the motion of Existence relative to Itself. More specifically, it is the product of the motion of the Individual relative to the more fundamental Individuality within which it arises, and it is the relative existence produced as a result of this fundamental and unavoidable relation of Existential motion that Individual Consciousness apprehends as emotional experience. And as has also already been stated, there are only two possibilities with regard to the motion of the Individual relative to its more fundamental Individuality. Specifically, the motion of the Individual relative to its more fundamental Individuality can be either *aligned* or *oppositional*, and so can produce a relative existence that is the product of either aligned Existential motion or a relative existence that is the product of oppositional Existential motion, as shown in **figure 7**.

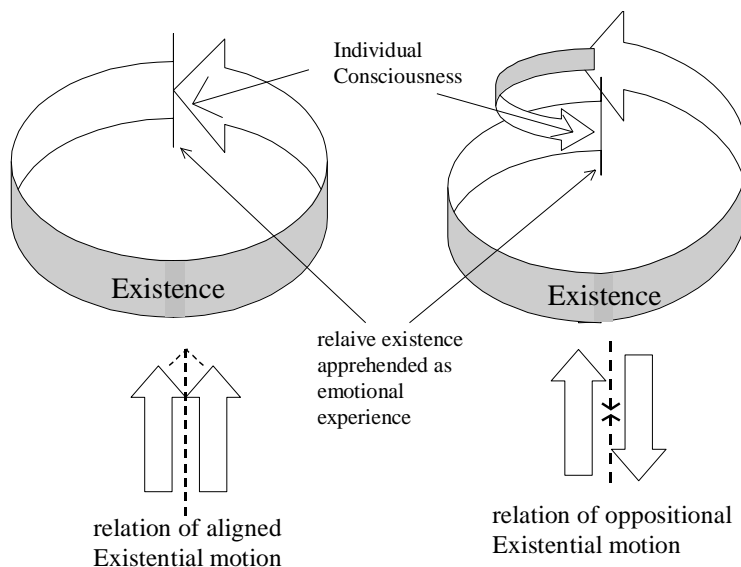


Figure 7 Aligned and Oppositional Relations of Existential Motion.

This drawing is another depiction of the two mutually exclusive ways an Individual can choose, via the exercise of free will, to be in relation to its more fundamental Individuality, as it is unavoidably involved in a relation of Existential motion with that more fundamental Individuality. These two mutually exclusive relational orientations were also depicted in figures 4, 5, and 6. In the drawing on the left, an Individual that has chosen to be involved in a relation of aligned Existential motion is depicted, and in the drawing on the right, an Individual that has chosen to be involved in a relation of oppositional Existential motion is depicted. The relative existences created as a result of these two different relational orientations are depicted as dashed arrows between the larger arrows at the bottom of the drawing. It is the relative existence created as a result of the way the Individual has chosen to be involved in this fundamental and unavoidable relation of Existential motion that the Individual apprehends as emotional experience.

Any and all fundamental relations of Existential motion will produce one of these two relative existences, i.e., a relative existence that is the product of aligned Existential motion or a relative existence that is the product of oppositional Existential motion. Regardless of which type of relative existence is created, i.e., aligned or oppositional, because the created relative existence is the product of the fundamental relation of Existential motion between the Individual and its more fundamental Individuality, the created relative existence is apprehended as an emotional experience by the Individual Consciousness involved in the relation that creates it.

However, the quality of what an Individual Consciousness apprehends as emotional experience is dependent on whether the created relative existence is the product of aligned Existential motion or the product of oppositional Existential motion. Specifically, if the created relative existence is the product of aligned Existential motion then the Individual becomes conscious of the created relative existence as a positive, wanted, or attractive emotional experience, i.e., as a good feeling. On the other hand, if the created relative existence is the product of oppositional

Existential motion then the Individual becomes conscious of the created relative existence as a negative, unwanted, or repulsive emotional experience, i.e., as a bad feeling.

Emotional experience is, in essence, what the Individual feels as its own motion either meets no resistance from the motion of its more fundamental Individuality, or meets resistance from the motion of its more fundamental Individuality. To understand this, consider yourself as an Individual in a boat on a river, where the river is analogous to your more fundamental Individuality. If you choose to paddle downstream, i.e., choose to move in alignment with the direction of the flow of the river, not only does your movement in that direction meet no resistance, but you also seem to be pulled in that direction, i.e., in the direction you are choosing to move, by what lies in that direction. This fundamental relation of aligned Existential motion between the Individual and its more fundamental Individuality is the basis of the attractiveness of what we, as Individuals, apprehend as wanted or positive emotion, and is also why we are attracted to feeling good, attracted to the experience of positive or wanted emotion. That is, wanted emotion is wanted because it is attractive and it is attractive because it is an experience created as the product of a relation of aligned motion between the Individual and its more fundamental Individuality. In this way, Existence functioning as Individual Consciousness creates for Itself, through relation to Itself, that which it experiences as an attractive or wanted emotional experience.

On the other hand, now consider yourself as an Individual that is choosing to paddle upstream, i.e., choosing to move in opposition to the direction of the flow of the river, where again the river is analogous to your more fundamental Individuality. In this case, your movement in that direction meets resistance, and so you seem to be repelled by what lies in that direction. This fundamental relation of oppositional Existential motion between the Individual and its more fundamental Individuality is the basis of the repulsiveness of what we, as Individuals, apprehend as unwanted or negative emotion, and is also why we are repelled by feeling bad, repulsed by the experience of unwanted or negative emotion. That is, unwanted emotion is unwanted because it is repulsive and it is repulsive because it is an experience created as the product of a relation of oppositional motion between the Individual and its more fundamental Individuality. In this way, Existence functioning as an Individual Consciousness creates for Itself, through relation to Itself, that which it experiences as a repulsive or unwanted emotional experience.

Emotional experience has no quality other than a wantedness or an unwantedness, an attractiveness or a repulsiveness, *a feeling of being pulling toward or of being pushed against*, because the relative existence that is the most proximal basis of emotional experience is produced as Individual Consciousness becomes defined in relation to its more fundamental Individuality according to how the Individual is choosing to be involved in the fundamental and unavoidable relation of Existential motion, which relation must be one of either aligned or oppositional Existential motion, which is to say, a relation in which the Individual is choosing to flow either with or against its more fundamental Individuality.

Individual Consciousness has no choice but to create, in each moment, one or the other of these two different emotional experiences for Itself, i.e., wanted or unwanted, because its very Existence as an Individual makes unavoidable its involvement in a relation of Existential motion with its more fundamental Individuality. However, although the Individual has no choice but to

choose, it is always free to make either choice regarding its direction of motion relative to its more fundamental Individuality. Put another way, the Individual has no choice but to create and apprehend in each moment an emotional experience, but the Individual is always free to choose for Itself the quality of that emotional experience as wanted or unwanted, attractive or repulsive, because there is nothing in Existence beyond the Individual, beyond its own force of will, that can cause the Individual to be involved in one fundamental relation of Existential motion rather than the other, opposite, mutually exclusive fundamental relation of Existential motion.

There is probably nothing more important with regard to the overall quality of what you, as an Individual, experience as reality than understanding and exercising the control you have over the creation of what you apprehend as emotional experience, because, as will be explained in the fourth article in this series, the fundamental relation of Existential motion in which you are involved that is creating your “in the moment” emotional experience also determines and limits, in a general way, the relations in which you can become involved at the second and third levels of Reality, which relations create for you, as an Individual, what you apprehend as mental and physical experience, respectively.

Having described the fundamental relations of Existence to Itself that produce the first level of Relational Structure conceptualized as the Relational Matrix, as well as the first level relative existence apprehended by Individual Consciousness as emotional experience, I will now move on to describe the relations of Existence to Itself that produce both the second level of Reality, i.e., the second level of Relational Structure, as well as the second level relative existences that Individual Consciousness involved in relations at that level apprehends as its experience of mental reality.

2.2 The second level of Reality and the creation of mental experience

All relations of Existence to Itself have two products; a Relational Structure composed of Existence as it is being in relation to Itself in a particular way at that particular level of Reality, and a relative existence that is not composed of Existence, but which arises as Existence, through relation to Itself, becomes defined in relation to Itself in a particular way at that particular level of Reality. The relations of Existence to Itself that create the second level of Reality have already been referred to as *relations of Existential Content*. These relations of Existential content produce Relational Structures that were described in URT as Primary and Compound Distortion Processes, and they produce relative existences that Individual Consciousness apprehends as mental experience.

The relations of Existential motion that create the Relational Matrix, i.e., the first level of Reality, are relations of Existence to Itself as it is not involved in any other relation, as these relations are the most fundamental relations of Existence to Itself. On the other hand, the relations of Existential content that create the second level of Reality consist of relations of Existence to Itself as it is already involved in a relation with Itself. Specifically, the relations of Existential content that create the second level of Reality consist of relations of Existence to Itself as it is already involved in the fundamental relation of Existential motion that creates both the Relational Matrix as well as the relative existences apprehended as emotional experience. For

this reason, the relations of Existential content, of which the second level of Reality is composed, are ultimately relations of the Relational Matrix to Itself, as shown in **figure 8**.

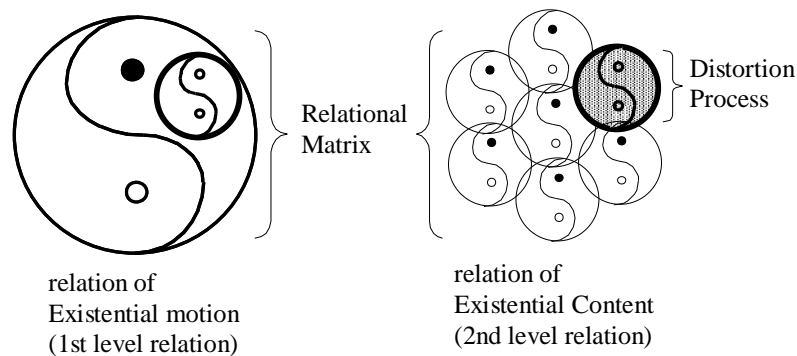


Figure 8 Depicted on the left is a relation of Existential motion between an Individual and the more fundamental Individuality within which the Individual arises. The Relational Matrix is composed of endless iterations of this sort of Existential self-relation. Depicted on the right is a relation of Existential content occurring within the Relational Matrix. It is the relations of Existential motion that create the first level of Relational Structure, conceptualized as the Relational Matrix, and it is that first level of Relational Structure that makes possible the relations of Existential content that create the second level Relational Structures conceptualized as Distortion Processes.

The Relational Matrix, as a Relational Structure, is composed of Existence being in relation to Itself. Thus, the content of the Relational Matrix is that of Existence. However, that content can be uniform or distorted relative to Itself, which is to say, arranged relative to Itself so that no area of the Relational Matrix is distinguishable from any other area of the Relational Matrix, or arranged relative to Itself so that an area of the Relational Matrix is distinguishable from other areas of the Relational Matrix. Put another way, the difference between an area of Relational Matrix Uniformity and an area of Relational Matrix Distortion is not in what is actually there as Existential content, rather, the difference is only in how that Existential content is arranged in relation to Itself. In this way, the first level relations of Existence to Itself, i.e., relations of Existential motion, create the Relational Structure conceptualized as the Relational Matrix, and in so doing provide the basis for the second level relations of Existence to Itself, i.e., relations of Existential content, that create areas of Relational Matrix Distortion relative to areas of Relational Matrix Uniformity, and in so doing create the second level Relational Structures referred to as Distortion Processes as well as the second level relative existences apprehended as mental experience, as shown in **figure 9**.

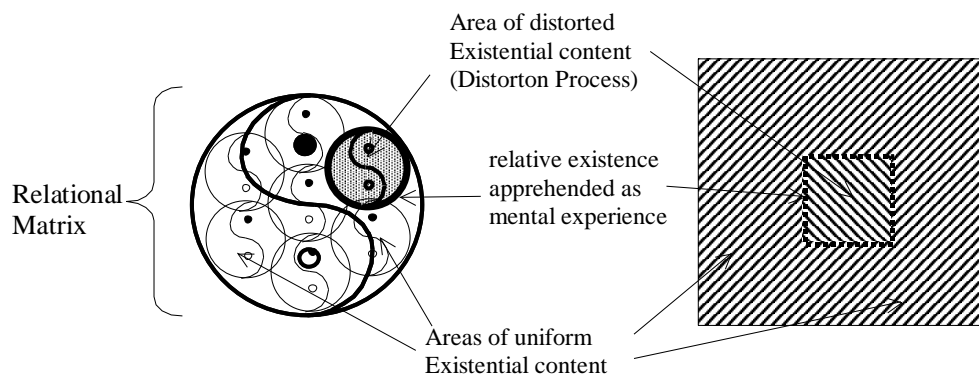


Figure 9 Uniformity and Distortion of the Relational Matrix.

The Relational Matrix is composed of Existence arranged in relation to Itself in a uniform pattern. However, it is possible for the arrangement of Existential content to vary from that uniform pattern, and such an area of the Relational Matrix is then said to have a pattern of Existential content that is non-uniform, or distorted. For reasons explained in URT, these patterns of content distortion propagate through the Relational Matrix and as such are called Distortion Processes. These Distortion Processes, or propagating patterns of non-uniform Existential content, represent the second level of Relational Structure, which is to say, the second type of structure created that is composed of Existence as it is being in relation to Itself. Where Existence in a pattern of distortion becomes defined in relation to Existence in a pattern of uniformity a second level relative existence is also created, and it is the apprehension of that second level relative existence by Individual Consciousness involved in the relation that creates it that the Individual involved in that relation is conscious of as mental experience.

Because these relations of Existential content are different than the relations of Existential motion that create the first level of Reality, not only do they produce a different sort of Relational Structure, but they also produce a different type of relative existence. And because these second level relative existences are a different type of relative existence, they are apprehended by Individual Consciousness as a different type of experience, i.e., as an experience that is different and distinct from emotional experience. Specifically, second level relative existences are apprehended by Individual Consciousness as mental experiences, i.e., as the experiences of thought, concept, and idea.

The creation of the second level Relational Structures conceptualized as Distortion Processes along with second level relative existences apprehended by Individual Consciousness as mental experience is the origination of form. Existence Itself has no form. Form is something Existence creates as a result of second and third level relations with Itself. Specifically, form is something Existence creates as Individual Consciousness apprehends the relative existences created as the products of its relations to Itself occurring at the second and third levels of Reality. In terms of the second level of Reality, relations of Existential content create contrast between areas of Relational Matrix Uniformity and Distortion. Where Relational Matrix Uniformity meets

Relational Matrix Distortion a second level relative existence is created as a boundary between these two areas. What Individual Consciousness apprehends as mental experience in neither the Distortion nor the Uniformity, rather it is the boundary, i.e., the second level relative existence, that arises where the two areas of Existence meet and become defined in relation to each other. And it is this boundary-like nature of the second level relative existence that imparts upon the mental experience that results from the Individual's apprehension of it the quality of form.

As described in URT, there are two different kinds of Distortion Processes; Primary and Compound. A Compound Distortion Process is composed of the stable interaction of two or more Primary Distortion Processes. Both of these second level Relational Structures are created along with a second level relative existence apprehended as a mental experience. However, the relative existence that is created along with a Compound Distortion Processes, and apprehended by Individual Consciousness as a mental experience, is itself a compound relative existence That is, as a Compound Distortion process is composed of two or more interacting Primary Distortion Processes, the relative existence that is created along with a Compound Distortion process is itself composed of the relative existences associated with the Primary Distortion Processes of which it is composed. For this reason, there are two kinds of mental experiences corresponding to the two sorts of second level Relational Structures and their corresponding relative existences. That is, there is primary thought that corresponds to the relative existences created along with Primary Distortion Processes and there is compound thought, or concept, that corresponds to the relative existences created along with Compound Distortion Processes, as shown in **figure 10**.

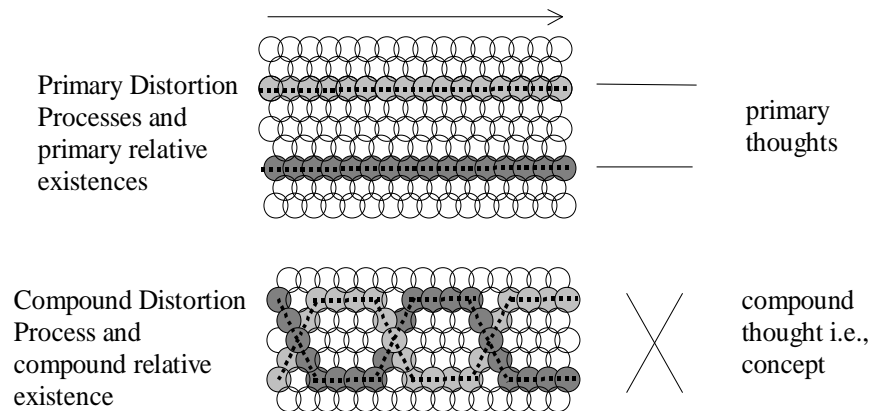


Figure 10 Depicted at the top are two Primary Distortion Processes propagating parallel to each other left to right, but not interacting. Depicted below are those two Primary Distortion Processes involved in a stable interaction creating a Compound Distortion Process. The second level relative existence associated with each Primary Distortion Process is depicted as a dashed line. It is the apprehension of that relative existence by Individual Consciousness that the Individual is conscious of as mental experience. Specifically, the relative existence associated with a Primary Distortion Process is apprehended by the Individual as a primary thought, whereas the relative existence associated with a Compound Distortion Process is apprehended by the Individual as a compound thought, i.e., a concept.

The symbols used in mathematics and written language are the translation into the physical level of experiences derived from this second level of Existential self-relation. Put another way, the symbols used in mathematics and written language are the experience of mental form translated into physical form. However, mathematics and language most likely represent the expression of the different experiential perspectives derived from second and third level Existential relations, respectively. That is, mathematics seems to be derived from an internal perspective, i.e., from a perspective within the Distortion Processes, whereas language seems to be derived from an external perspective, i.e., from a perspective external to the Distortion Processes. Put another way, mathematics seems to be the expression of an internal etching of Distortion Processes, which internal etching corresponds to the experiences created at the second level of Reality, whereas language seems to be the expression of an external etching of Distortion Processes, which external etching corresponds to the experiences created at the third level of Reality.

Primary thoughts are represented in this form of written language by the letters I and O, and they are represented in mathematics by the numbers 1 and 0. These simplest of forms, the straight line and the circle, are the apprehension by Individual Consciousness of the relative existence created as a product of the relation of Existence to Itself that creates the Relational Structure referred to as a Primary Distortion Process. The relative existence created along with a Primary Distortion Process is apprehended in either the form of a straight line or circle because it can be apprehended from one of two perspectives; from the side or straight on, which is to say, apprehended from a perspective that is perpendicular to the direction of propagation of the Primary Distortion Process or aligned with the direction of propagation of the Primary Distortion Process, as shown in **figure 11**.

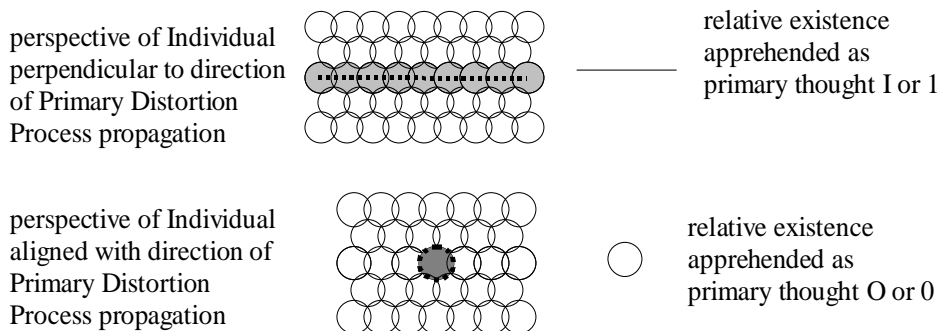


Figure 11 The Dependence of Perspective on the Form of Mental Experience. The drawing at the top shows a Primary Distortion Process propagating through the Relational Matrix from a perspective that is perpendicular to its direction of propagation, whereas the drawing on the right shows that same Primary Distortion Process propagating through the Relational Matrix from a perspective that is aligned with its direction of propagation. The relative existence associated with this Relational Structure is depicted as a dashed line. As mental experience is the Individual's apprehension of the relative existence associated with second level Relational Structures, the form of mental experience depends not only upon the Relational Structure Itself, but also upon the Individual's perspective upon that Relational Structure, which is to say, the Individual's position within the Relational Matrix relative to the direction of propagation of that Relational Structure.

As was shown in figure 10, compound thoughts, i.e., concepts, are the apprehension of the compound relative existence associated with a Compound Distortion Process. And like the form of simple thought, the form of the apprehended concept depends not only on the arrangement of the Relational Structure, but also depends on the Individual's perspective upon that Structure as it propagates through the Relational Matrix. The simplest compound thoughts, i.e., those created by the interaction of only two Primary Distortion Processes, are represented in this form of written language by, at the very least, the letters T, L, X, and in mathematics by the number 2 and by the functions + and x. These letters, numbers, and functions all represent concepts, i.e., mental experiences, which concepts are the Individual's apprehension, from a particular perspective, of the compound relative existences created in concert with the second level Relational Structures conceptualized here as Compound Distortion Processes.

The mental experience, be it primary thought or concept, is not itself the Relational Structure, but is the Individual's apprehension of the relative existence that is created along with that particular second level relation of Existence to Itself, as Existence becomes defined in relation to Itself as a result of its involvement in that particular second level relation with Itself. The important point here is that what we apprehend as thought has as its basis a specific type and level of relation of Existence to Itself, which is to say, a specific type of Relational Structure. And the even more important point is that what we apprehend as thought has as its basis the second level Relational Structures, i.e., Distortion Processes, that themselves provide a new way for Existence to be in relation to Itself and so allow for the next level of Existential self-relation, i.e., a third level of Existential self-relation.

And on that note we will now move on to a description of the nature of the relations of Existence to Itself that create the third level of Reality, at which third level of Reality arise the Relational Structures we apprehend as Organic Processes along with the relative existences that are the basis of what we, as Individuals, apprehend as physical experience.

2.3 The third level of Reality and the creation of physical experience

Each level of Reality is created as a result of Existence being in relation to Itself in a way that is only made possible by the prior levels of Existential self-relation, or lack thereof. Thus, although each level of Reality is composed of Existence, because each level of Reality is composed of Existence being in relation to Itself in a different way, each level of Reality is also different, both in terms of what is created as Relational Structure as well as what is created in terms of relative existence apprehended as experience. And so it is that the first level of Reality is composed of Existence being in relation to Itself in the absence of any other relation, which relations produce the Relational Structure described as the Relational Matrix as well as the relative existences apprehended by Existence involved in those relations as emotional experience. Then, once the Relational Matrix Exists, that Relational Structure can then be in relation to Itself and thereby produce a second level of Reality composed of the Relational Structures described as Primary and Compound Distortion Processes, as well as the relative existences that Existence involved in those relations apprehends as mental experience. Finally, once the second level of Reality has iterated to a certain point, the Distortion Processes of which the second level of Reality is composed are able form a new type of relation with Each Other, representing then a third way

Existence is able be in relation to Itself, which new and third type of Existential relation has already been referred to as an impactful Existential relation. This iterative progression of Existential self-relation is shown in **figure 12**.

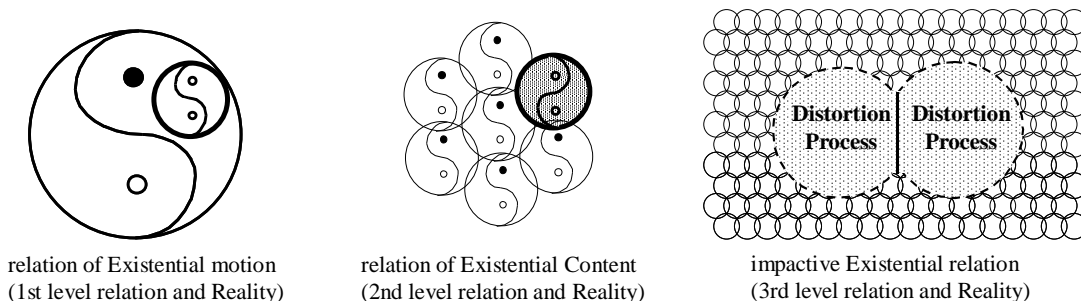


Figure 12 The Progressive Levels of Reality Produced by the Iterative Process of Existential Self-Relation.

The most fundamental relations of Existence to Itself, referred to as relations of Existential motion, create the first level of Reality or Relational Structure, conceptualized as the Relational Matrix. Relations of the Relational Matrix to Itself, referred to as relations of Existential content, create the second level of Reality or Relational Structure, conceptualized as Distortion Processes. And relations of Distortion Processes to Each Other, referred to as impactful Existential relations, create a third level of Reality or Relational Structure.

An impactful Existential relation is one in which Distortion Processes come in relation to each other in a way that changes their *configuration* rather than their *composition*. That is, an impactful Existential relation is one in which a Compound Distortion Process has its relation to Itself altered, owing to its being in relation to another Distortion Process, either Primary or Compound, while still remaining intact as a Compound Distortion Process. An example of a Compound Distortion Process that is able to change its configuration, i.e., its relation to Itself, while retaining the same composition is any molecule that is able to be in different configurations, since what is directly there where we physically experience any molecule is a Compound Distortion Process, i.e., a second level Relational Structure which, like all Relational Structures, is composed of Existence involved in a particular set of relations, with Itself.

These impactful Existential relations, being a third way Existence is able be in relation to Itself, result in the creation of a third level of Reality, which is to say, a third level of Relational Structure, as well as a third type of relative existence apprehended by Individual Consciousness as a third type of experience. The third level of Relational Structure is made up of Organic Processes, i.e., the relations of Existence to Itself that we physically apprehend as the energetic and material relations that create what we call life, whereas the third type of relative existence is the basis of what Individual Consciousness apprehends as physical experience, as shown in **figure 13**.

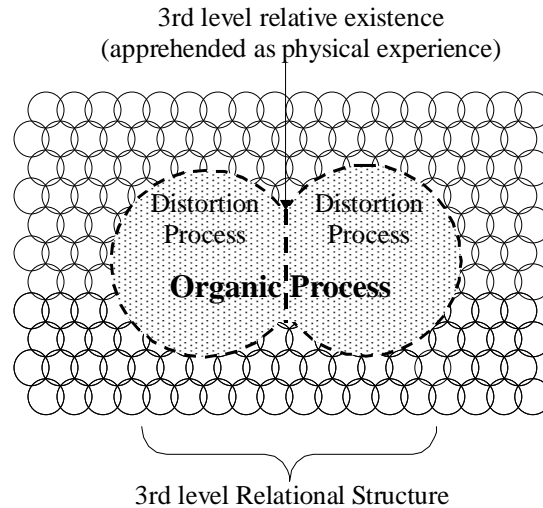


Figure 13 The Existential Relation that Creates the Third Level of Reality.

Impactive Existential relations, shown here as two Distortion Processes coming in relation to Each Other, represent a third way Existence can be in relation to Itself, resulting in the creation of a new level of Reality, which is to say, a new type of Relational Structure, as well as a new type of relative existence. Third level Relational Structures, composed of Existence involved in impactive Existential relations with Itself, are referred to as Organic Processes, whereas the third level relative existences created along with those Organic Processes are the basis of what Individual Consciousness involved in those relations apprehends as physical experience.

The emergence of what we apprehend as life is a result of the ongoing iteration of the process of Existential self-relation. Likewise, what we apprehend as the evolution of life, i.e., the emergence of different and more complex organisms, is a result of the ongoing iteration of the third level of Existential self-relation producing different and more complex Organic Processes. That is, life is simply the emergence of Existence, and therefore Individual Consciousness, into a new level of self-relation. Same non-thing, i.e., Existence, different costume, i.e., different Relational Structure. And along with the creation of life, i.e., the Relational Structures referred to as Organic Processes, comes the creation of the type of relative existence that Individual Consciousness involved in those relations apprehends as physical experience.

What we, as Individuals, apprehend as physical experience are third level relative existences created as a result of impactive Existential relations in which we, as Organic Processes, are involved, as those third level relative existences are apprehended from whatever side of the relation that we, as Individual Consciousness, occupy. Again, experience is never the apprehension of the relative existence as a whole, but is the apprehension of that relative existence from a particular perspective within the relation of Existence to Itself that creates it, as shown in **figure 14**.

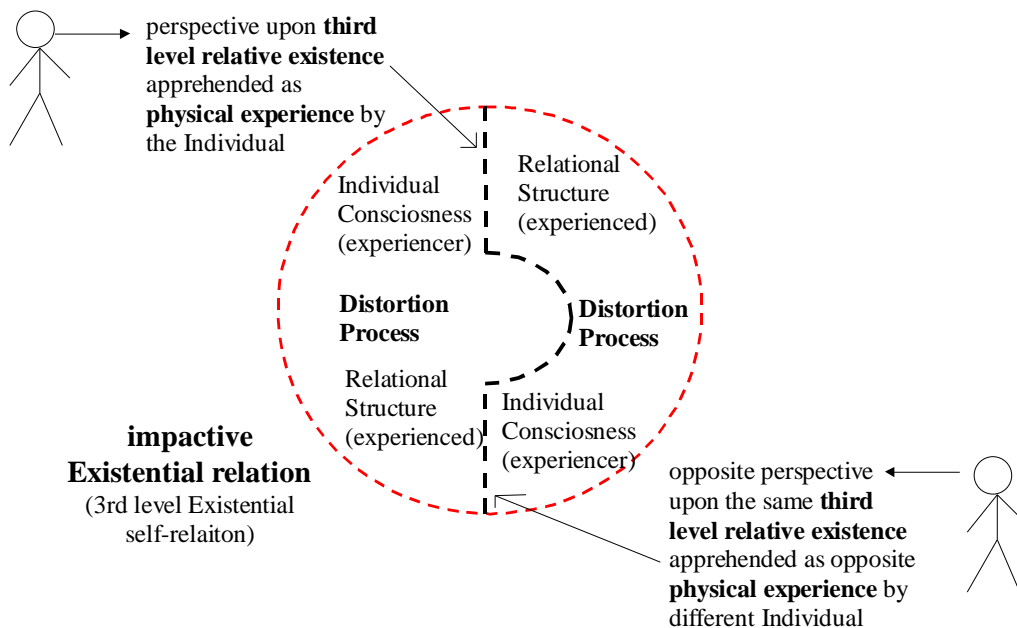


Figure 14 The Apprehension of a Third Level Relative Existence as Physical Experience.

When the second level Relational Structures, conceptualized as Distortion Processes, form a third level or impactive Existential relation with each other, a third level relative existence is created that is apprehended as a physical experience from the perspective of the Individual Consciousness involved in that relation. The apprehension of all experience, regardless of level, occurs from the perspective of Individual Consciousness, which is to say, from the perspective of one pole of Existence as it is being in relation to Itself and as a result creating the relative existence that is apprehended by Individual Consciousness as experience. Thus, what any Individual experiences as any physical experience is a third level relative existence as apprehended from the Individual’s side of the impactive Existential relation that creates that third level relative existence.

In the second half of URT, and more recently in the previously mentioned article titled “The Experiential Basis of Wave-Particle Duality and The Uncertainty Principle,” I explain in great detail how physical experience, both sensory and experimental, is created as the apprehension of the relative existence product of the impactive Existential relations that are able to occur in the context of the differentiation of Existence that results from the iteration of the second level of Reality. Differentiation simply refers to the emergence of relative difference in the context of a more fundamental and underlying uniformity. Thus, the differentiation of Existence refers to the creation and iteration of the second level of Relational Structure, i.e., Distortion Processes, as they arise from and rest upon the foundation of the more fundamental uniformity that is the first level of Reality conceptualized as the Relational Matrix. The emergence of the third level of Reality, i.e., the emergence of Organic Processes, represents the further differentiation of Existence as a result of the iterative process of Existential self-relation, which further differentiation is made possible by the differentiation of Existence that is the second level of Reality.

In the next article the basis of experience as having an inner or outer orientation is described as a function of our particular position and perspective within the fractal Structure of Reality, which fractal Structure is composed of Existence and is produced as a result of the iterative process of Existential self-relation. Also in the next article, the Relational Structure of Reality is described as the framework that underlies our overall apprehension of mental and physical reality by relating the different levels of Reality to different fundamental aspects of what we apprehend as mental and physical reality. 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.