

Article

Existential Mechanics Part II: The Big Picture; The Relation Between the Structure of Reality and What We Experience as Reality

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ABSTRACT

In this article both 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. Additionally, 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. Also described is 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.

Key Words: existential mechanics, reality, experience, big picture.

Introduction

What has been presented in the two preceding articles in this series is a description of how Existence, through the iterative process of self-relation, evolves into different levels or Reality or Relational Structure, 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. What I am going to do now is go further in relating what was described in those articles as the progressive Relational Structure of Reality to what we apprehend as reality, i.e., to what we experience all around us as reality. Because although what we experience as reality may not be what is actually and directly there as Reality, i.e., as Existence being Relational Structure, what we experience as reality is not unrelated to what is actually and directly there as Reality, because what we experience as reality is ultimately the product of the relations of Reality to Itself.

1. Inner and Outer Experience and The Fractal Nature of the Relational Structure of Reality

One characteristic of fractals, which are themselves the result of an iterative process, is that they exhibit self-similarity, which is to say, the pattern of the whole is repeated at various levels throughout the fractal structure, as shown below in the two pictures of the fractal image known

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as the Mandelbrot set. Thus, it is not coincidence that the Organic Processes that we apprehend as organic life are apprehended as being composed of differentiated cellular structures, as Reality Itself is composed of Existence that has differentiated by means of the Existential Cellular Structure conceptualized as the Relational Matrix. That is, what is apprehended as the differentiation of organic cellular structure, which is differentiation occurring within the third level of Reality, is an example of fractal self-similarity occurring at a more iterated level of Reality, repeating and reiterating, as it were, the more fundamental pattern of Existential cellular differentiation that occurs between the first and second levels of Reality. Put another way, what we apprehend as organic cellular structure is a result of the third level of Reality exhibiting the fractal characteristic of self-similarity as it repeats the structural pattern present at the first level of Reality. Likewise, what we apprehend as organic cellular differentiation is also a result of the third level of Reality exhibiting the fractal characteristic of self-similarity as it repeats the structural pattern present at the second level of Reality. In this way, the third level of Reality demonstrates the characteristic of fractal self-similarity, in as much as Organic Processes themselves reflect the pattern of the underlying whole within which they arise, as shown in **figure 1**.

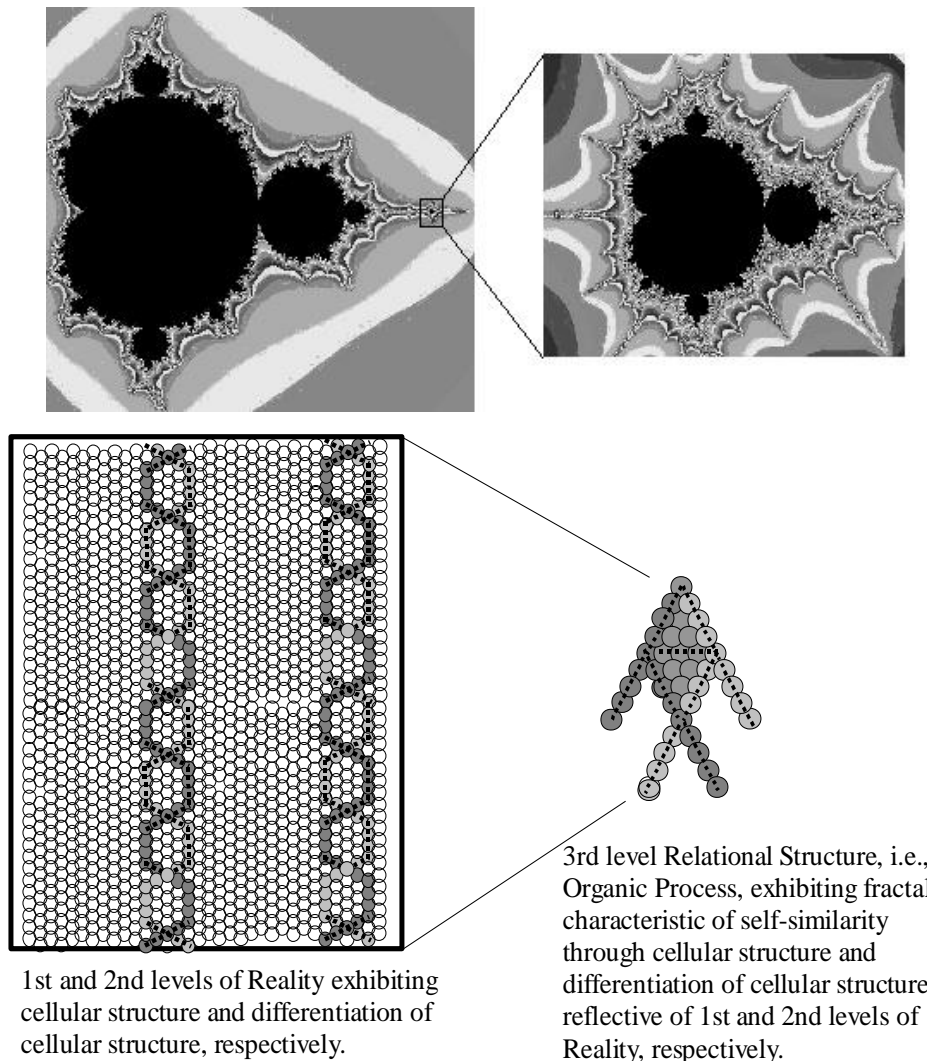


Figure 1 (Upper Left) The fractal image known as the Mandelbrot set. (Upper Right) An enlargement of an area of the image on the left showing the fractal characteristic of self-similarity in which the pattern of the whole is present at a higher level of iteration within that whole. (Lower Left) A representation of the cellular structure of the Relational Matrix as well as two Distortion Processes, which Distortion Processes represent areas of differentiation of the Relational Matrix. (Lower Right) A very stylized drawing of an Organic Process, i.e., a third level Reality, exhibiting the self-similarity characteristic of fractal structures through both the presence of a cellular structure as well as through the differentiation of that cellular structure, as indicated by the different colored cells/circles. What this drawing shows is that Individual Organic Processes, apprehended as individual organisms or different forms of organic life, exhibit the fractal characteristic of self-similarity, as they reflect the pattern of the first and second level Relational Structures from which they arise as more highly iterated third level Relational Structures. Specifically, Organic Processes reflect the pattern of Relational Structure cellularity found at the first level of Reality and also reflect the pattern of Relational Structure cellular differentiation found at the second level of Reality.

It is interesting to note that as we zoom in on a mathematically generated fractal, such as the Mandelbrot set, we get a view of a more highly iterated level of that fractal structure. Conversely, as we zoom in on the fractal structure of Reality Itself, as occurs when science in general and physics in particular probes into the nature of physical reality, we get a view derived from a less iterated level of the fractal structure of Reality, as shown in the lower half of figure 1. The reason for the opposite results generated by these seemingly identical approaches is that they occur from opposite perspectives. In the case of a mathematically generated fractal, we occupy a position, and so perspective, outside the fractal structure as a whole and so must zoom in to apprehend the more highly iterated areas that demonstrate the pattern of the whole. Conversely, in the case of the Fractal Structure of Reality Itself, which includes all three levels of Relational Structure, we occupy a position, and so perspective, within that Fractal Structure. Specifically, as third level Relational Structures, i.e., as Organic Processes, we occupy a position within a very highly iterated level of Reality, which is to say, a level of Reality that has been produced through countless iterations of Existential self-relation.

For this reason, owing to our perspective from within the Fractal Structure of Reality, inward focus is focus in the direction of the levels of Reality from whence we have come as a result of the iterative process of Existential self-relation, sort of like looking out the back window of a moving car, and so yields experiences produced at lower levels of iteration rather than higher levels of iteration. Specifically, from our position within the third level of Reality, inward focus yields the apprehension of mental and emotional experiences. Conversely, and for the same reason, outward focus is focus in the direction that we are going as a result of the iterative process of Existential self-relation, sort of like looking out the front window of a moving car, and so yields experiences produced at higher levels of iteration rather than lower levels of iteration. Specifically, from our position within the third level of Reality, outward focus yields the apprehension of physical experiences. The relations between these two perspectives, i.e., from outside and inside side a fractal structure, as well as the relation between inner and outer focus from within the Fractal Structure of Reality, are shown in **figure 2**.

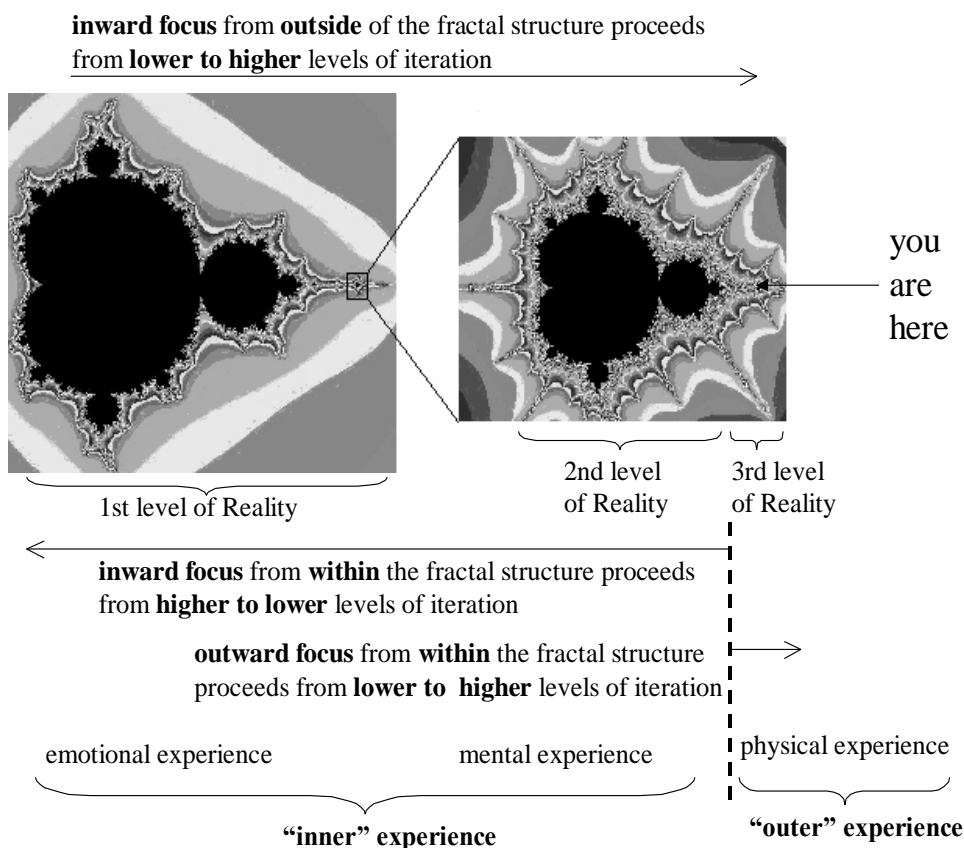


Figure 2 The Relation of Inner and Outer Experience to Our Position and Perspective Within the Fractal Structure of Reality.

These images of different magnifications of the Mandelbrot are used to describe the different results obtained from different directions of focus from perspectives both outside of and within a fractal structure. As shown above the image, from a perspective that lies outside the fractal whole, focus inward takes one into levels of higher iteration, whereas, as shown below the image, from a perspective that lies inside the fractal whole, which is where we are with respect to the Fractal Structure of Reality, focus inward takes one into levels of lower iteration, while outward focus takes one into levels of higher iteration. Specifically, from our perspective within the Fractal Structure of Reality at the third level of Reality, focus inward takes us into the second and first levels of Reality where mental and emotional experience, respectively, are generated, whereas focus outward takes us further into the third level of Reality where physical experience is generated. Put another way, as we focus outward from within the Fractal Structure of Reality at the third level of Reality, we apprehend experience that is derived from a more iterated or higher order of Existential self-relation, whereas as we focus inward from that same position and perspective we apprehend experiences derived from less iterated or lower orders of Existential self-relation.

We are always generating emotional, mental, and physical experiences, at least while awake, but the degree to which we are conscious of any one of these three different types of experience

depends upon our direction and level of focus from within the Fractal Structure of Reality in a given moment. The perspectives and directions of focus described in figure 2 explain why physical experience seems to be “out there,” i.e., seems to lie outside of ourselves, while mental and emotional experience both seem to be “in there,” i.e., seem to lie inside of ourselves. This is also why, for example, deep thought coincides with a degree of obliviousness regarding what is happening in terms of physical experience, because one cannot focus completely in both directions at once, i.e., inner and outer, any more than one can simultaneously face due North and due South.

Trees are fractal structures that exhibit the characteristic of self-similarity, in that they exhibit, at the third level of Reality, the pattern of the progressive Structure of Reality as a whole, with the trunk representing the first level of Reality, the branches representing the second level of Reality, and the leaves representing the third level of Reality. Organic Processes are the leaves that emerge from the Tree of Reality. As you look out at the world around you, you are like a leaf on a tree gazing out upon the other leaves, as well as upon the branches and the trunk, but what you see as the world is not the Tree of Reality Itself, not the progressive Relational Structures of which the Tree of Reality is composed. Rather, what you see as the world is the etching of that progressive Relational Structure in the form of physical experiences. Specifically, you see that progressive Relational Structure in the form of the physical experiences of organic reality, material reality and the reality of space itself, as through your outward focus you construct and apprehend external etchings of the third, second, and first levels of Reality, respectively.

Everything is the way it is for some reason, and in the final analysis that reason always comes back to what we experience as reality having as its most proximal basis relative existences produced in concert with an underlying Reality or progressive Relational Structure that is the product of the iterative process of Existential self-relation. Further, it is the Existence that constructs out of Itself, through iterative relation to Itself, the progressive Relational Structure of Reality, that Itself apprehends as experience the relative existences created as a result of that same iterative process of Existential self-relation. In the next section I will examine in more detail how these two different products of the iterative process of Existential self-relation, i.e., different levels of Relational Structure and different relative existences apprehended as different types of experience, together form our overall experience of reality.

2. Our Perception of the Structure of Reality

To summarize, each level of Reality rests upon a prior level of Reality or Relational Structure, with all of it arising from and being composed of Existence. Also, along with each level of Reality comes a particular type of relative existence apprehended as a particular type of experience. Thus, there is an order of progression of both Relational Structure and experience as Existence evolves through the iterative process of progressive Existential self-relation. And so it is that emotional experience arises along with the first level of Relational Structure, conceptualized as the Relational Matrix, making emotional experience the most fundamental experience and the Relational Matrix the most fundamental Relational Structure. Next, mental experience arises along with the second level of Relational Structure, conceptualized as Distortion Processes. Distortion Processes and mental experience therefore rest upon and extend

from the first level of Relational Structure. Finally, physical experience arises along with the third level of Relational Structure, conceptualized as Organic Processes. Organic Processes and physical experience therefore rest upon and extend from both the first and second levels of Relational Structure. The progressive Structure of Reality and the corresponding progression of experiential reality are shown in **figure 3**.

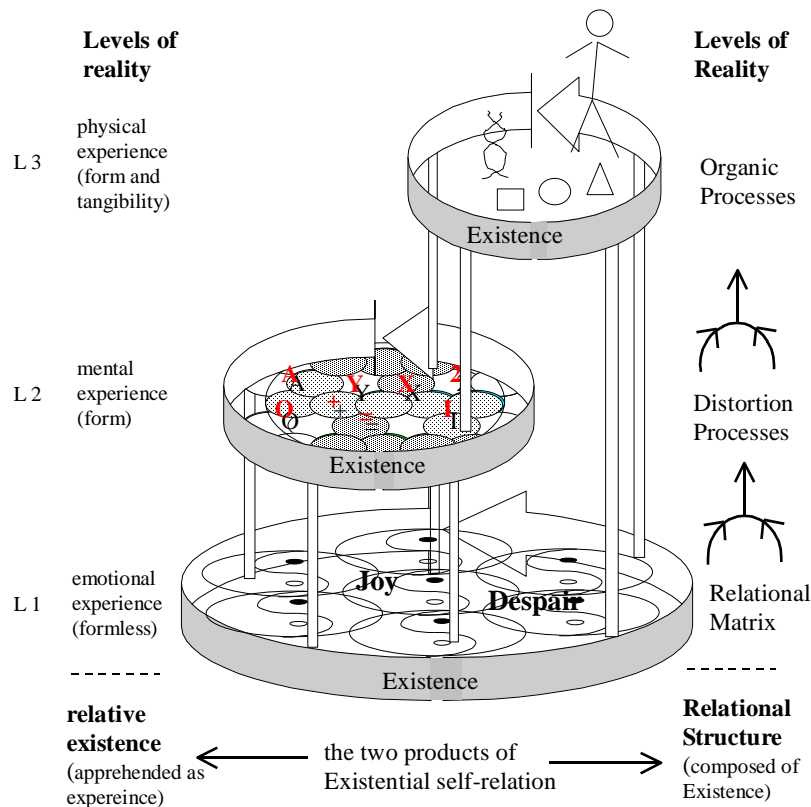


Figure 3 This drawing depicts both the progressive Structure of Reality as well as the corresponding progression of experiential reality. That is, it depicts the different levels of Reality or Relational Structure and their relation to other levels of Reality, as well as their relation to what is apprehended as experience at that particular level of Reality. In this drawing are condensed all the concepts presented up to this point regarding the evolution of Existence through the iterative process of Existential self-relation. At the first level or Reality (L1) the Relational Matrix is depicted along with the emotional experiences (represented by the words joy and despair) that arise as a result of the same relations of Existence to Itself that create the Relational Matrix. At the second level or Reality (L2) Distortion Processes are depicted along with the mental experiences (represented by letters, numbers, and mathematical symbols) that arise as a result of the same relations of Existence to Itself that create Distortion Processes. At the third level of Reality (L3) Organic Processes (represented by the DNA molecule and the stick figure person) are depicted along with the physical experiences (represented by geometric shapes) that arise as a result of the same relations of Existence to Itself that create Organic Processes. It should be noted that although in these drawings the structure of Reality is depicted as being tiered in order to allow identification and explanation of the differences between the different levels

of Reality, in actuality successive levels of Reality are completely enmeshed within and inseparable from all preceding levels of Reality.

As Individuals involved in third level Existential relations, and as a result conscious of physical experience, our perspective upon this progression of Relational Structure and experience is from the top down, as it were. That is, our perspective is from a position at the third level of Relational Structure looking down upon the prior levels of Relational Structure and experience upon which the third level of Relational Structure rests and from which it extends. As such, our perspective upon this progression of Relational Structure and experience is a complete inversion of the actual order of the progression of Relational Structure and experience that makes possible our apprehension of physical experience.

What do we experience as physical reality as we, from the third level of Reality, look back upon the preceding levels of Reality, as well as within the third level of Reality? Before that question is answered, the first thing to understand is that as we look back upon the preceding levels of Reality, and within the third level of Reality, we do not apprehend the Relational Structures Themselves that Exist at those levels of Reality. Rather, what we experience as physical reality is our apprehension of the relative existence product that results from our Individual impactive Existential relations with those different levels of Relational Structure. That having been said, I will now address directly the question posed at the beginning of this paragraph with regard to what it is that we physically experience from the third level of Reality as we look back upon the preceding levels of Reality, as well as within the third level of Reality. **Figure 4** summarizes what will be described in the next few paragraphs regarding the way we physically apprehend the Relational Structure of Reality from our perspective at the third level of Reality.

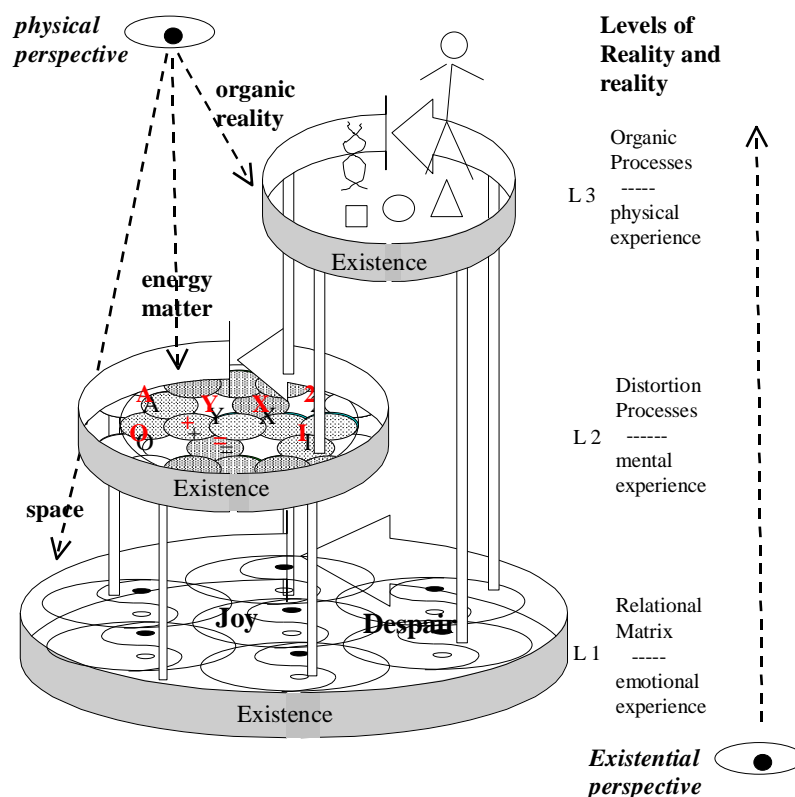


Figure 4 Our Individual Consciousness's are Existence that is involved in third level Existential self-relations. For this reason we apprehend reality through the eyes (or I's) of our Individual Consciousness's from the third level of Existential self-relation. And so our perspective upon the iterative process of Existential self-relation as a whole is from the top down. Although at every level of Reality a different type of experience is created, while focusing outward from the perspective of the third level of Reality every level of Reality is apprehended as a different sort of physical experience. Thus, while focusing outward from the perspective of the third level of Reality the third level of Reality is apprehended as organic reality, the second level of Reality is apprehended as the material realities of energy and matter, and the third level of Reality is apprehended as the reality of space.

As shown in figure 4, as we, from the third level of Reality, form impactive Existential relations within the third level of Relational Structure, i.e., with other Organic Processes, we apprehend organic reality. That is, we apprehend DNA, RNA, single celled organisms, multi-cellular organisms, plants, animals, etc. All of these things are our Individual apprehension or etching, in the form of physical experience, of third level Relational Structures that are Themselves conscious of physical experience to the degree made possible by the impactive Existential relations in which they can become involved as a function of their own particular Relational Structures. Put another way, what is directly and actually there where you apprehend any organic reality, be it at the molecular or cellular level, be it plant, animal or human, is Existence involved in third level Existential relations, producing both a third level Relational Structure, as well as a third level relative existence apprehended by the Individual Consciousness involved in the creation of that Relational Structure as physical experience.

Next, as shown in figure 4, as we, from the third level of Reality, form impactive Existential relations with the second level of Relational Structure, i.e., with Distortion Processes, we apprehend energetic and material reality. Specifically, we apprehend the Relational Structures conceptualized as Primary Distortion Processes as electromagnetic radiation, and we apprehend the Relational Structures conceptualized as Compound Distortion Processes as matter. These things, these physical experiences, i.e., energy and matter, are our Individual apprehension or etching, in the form of physical experience, of second level Relational Structures that are Themselves conscious of mental experience. Put another way, what is directly and actually there where you apprehend any physical object is Existence involved in second level Existential relations, producing both a second level Relational Structure, as well as a second level relative existence apprehended by the Individual Consciousness involved in the creation of that Relational Structure as a mental experience. Put even more directly, what is directly and actually there where you apprehend any physical object is Existence involved in the relations with Itself that create for that Existence a mental experience. What is actually and directly there where we apprehend energy and matter is not thought, but is Existence is involved in the relations with Itself that create for the Existence involved in those relations the experience of thought. In essence, wherever you apprehend a physical object you are creating the experience of that object through your relation to a second level Relational Structure, which is to say, through your relation to Existence that is Itself creating and apprehending thought or mental experience.

Finally, as shown in figure 4, as we, from the third level of Reality, attempt to form an impactive Existential relation with the first level of Relational Structure, i.e., with the Relational Matrix, what we experience physically is the absence of physical experience, which absence of physical experience we apprehend as the emptiness of space. As Organic Processes we can form impactive relations with second and third level Relational Structures, since Organic Processes are composed of second level Relational Structures involved in third level Existential relations. And as a result of those third level Existential relations with second and third level Relational Structures, we apprehend the physical experiences described in the preceding two paragraphs. However, it is not possible for us, as a third level Relational Structures, to form an impactive relation with the Relational Matrix, and this lack of relation to the Relational Matrix while focusing outward from the third level produces an absence of physical experience, apprehended as the void or emptiness of space. However, what is actually and directly there where we apprehend the emptiness of space is not a void. Rather, what is actually and directly there where we apprehend the emptiness of space is Existence involved in the first level relations with Itself that create both the first level of Relational Structure from which the other levels of Reality extend, as well as relative existences apprehended as emotional experience by Existence involved in those first level Existential relations. Thus, what is actually and directly there where we apprehend space is Existence that is conscious of emotional experience.

However, because each successive level of Reality rests upon and is constructed from all prior levels of Reality, what is actually and directly there where we apprehend energy and matter is Existence that is conscious of both mental experience as well as emotional experience, whereas what is actually and directly there where we apprehend organic reality is Existence that is conscious of all three types of experience i.e., physical, mental, and emotional experience. This is why we, as third level Relational Structures, i.e., as Organic Processes, are conscious of all three types of experience. Thus, an Organic Process, which is conscious of physical experience, is composed of Distortion Processes, which are conscious of mental experience, and Distortion Processes are composed of the Relational Matrix, which is conscious of emotional experience. Existence at every level of Relational Structure is conscious of experience because every relation of Existence to Itself produces both a Relational Structure composed of Existence as it is involved in that particular relation with Itself as well as a particular type of relative existence apprehended by Existence involved in that particular relation as a particular type of experience.

Thus, what in this work has been described as the three different levels of Reality are not things that are far off or distant, but are right here with us at all times, although they are simply not recognized as such, since they are unavoidably apprehended as different physical experiences rather than as different Relational Structures composed of the same Existence involved in different sets of relations with Itself. What is actually and directly there as Existence being in relation to Itself, and so being Relational Structure, can never Itself be the experience, for that is not what experience is. Experience is always the apprehension of the product of the relation of Existence to Itself that is not composed of Existence. Experience is always the apprehension of the relative existence that is created as Existence, through relation to Itself, becomes defined in relation to Itself. It is Existence, as Individual Consciousness, that does the apprehending of experience, but which is never Itself apprehended as experience. Thus, underlying the physical experience-etching of space is Existence being the Relational Matrix, while underlying the

physical experience-etching of energy and matter is Existence being Distortion Process, whereas underlying the physical experience-etching of organic reality is Existence being Organic Process.

3. The Identity of Mind, Space, and the Relational Matrix

The type of experience apprehended is not a function of what is actually and directly there, for that is always the same, i.e., Existence, albeit Existence involved in some relation with Itself. Rather, the type of experience apprehended by the Individual is a function of the nature of the Existential relation in which the Individual is involved that creates the relative existence apprehended by the Individual as experience. Thus, relations of Existential motion result in the apprehension of emotional experiences, whereas relations of Existential content result in the apprehension of mental experiences, while impactive Existential relations result in the apprehension of physical experiences.

For this reason, while at every level of Reality a different type of experience is created, from the perspective of a particular level of Reality the different levels of Reality appear as an experience of the type produced at the particular level of Reality that is providing the perspective from which the different levels of Reality are apprehended as experiential realities. This is why, as was just described, from the perspective of the third level of Reality, or from a perspective of outer focus, every level of Reality is apprehended as a different sort of physical experience, as was shown in figure 4. The purpose of this section is to describe how the different levels of Reality appear from the perspective of the second level of Reality, where the relative existences apprehended as mental experience are created, in order to demonstrate that underlying our experience of both mental and physical reality lies the same progressive Relational Structure.

Although we are third level Relational Structures, when we turn our focus inward, we are able to adopt a perspective derived from a prior level of Reality or Relational Structure, because we are composed of those levels of Reality as well. The outward focus that creates our physical apprehension of the Structure of Reality, described in the preceding section, is like standing on the roof of a two story building and looking over the side and back down at that building from the outside, in as much as standing on the roof of a two story building represents being at a third level of that building. By contrast, the inward focus that allows us to apprehend mental and emotional experience is like going back inside the building and walking down to the second and first floors, respectively, and seeing how it looks from the inside. Outer focus reveals to us external structure, i.e., the relations of Existence to Itself as apprehended from outside the Relational Structure that is composed of those relations, whereas inner focus reveals to us internal structure, i.e., the same relations of Existence to Itself as apprehended from inside the same Relational Structure composed of those same relations. This section is concerned with what we apprehend when we turn our focus inward and walk down and take a perspective from within the second level of Reality.

Before I proceed with that, I feel the need to explain what I mean by the term “focus” In the same way that we have the innate ability to choose our direction of motion relative to our more fundamental Individuality, we have, as Individual Consciousness’s, the innate ability to use our Consciousness in a focused or unfocused fashion. We are each, as Individual Consciousness’s,

like a ball of light that can shine in all directions at once and illumine everything a little, or we can take that same light and shine more of it in a single direction and illumine what lies in that direction a great deal more, while at the same time illumining what lies in the other directions somewhat less. That is what I mean by focus. What we illuminate with our focus are the relative existences that we apprehend as various experiences, and that which does the illumining is not different or other than that which, through relation to Itself, both creates the relative existence and apprehends it as experience. We can and do apprehend all three types of experience at once, but the more we are simultaneously apprehending all three types of experience the less detail we are able to apprehend with regard to any one type of experience. Apprehension of relative existences as experiences at a fine level of detail within any one level of Reality requires focus, which is to say, conscious focus or the focus of an Individual Consciousness.

That having been said, from the perspective of the second level of Reality, all relations are relations of Existential content, and so result in the apprehension of some mental experience. Put another way, because second level Existential relations, i.e., relations of Existential content, create relative existences that must be apprehended by Individual Consciousness as mental experiences, the same levels of Relational Structure that are apprehended from the perspective of the third level of Reality as different physical experiences are, from the perspective of the second level of Reality, i.e., from the perspective that lies within the second level of Relational Structure, apprehended as different mental experiences. Specifically, from the perspective of the second level of Reality, the second level of Reality, which is composed of Distortion Processes, is apprehended in the form of the mental experiences of primary thought, and concept. Thus, the same level of Reality or Relational Structure that is the basis of what is apprehended as the physical experience of energy and matter from the perspective of the third level of Reality is, from the perspective of the second level of Reality, the basis of what is apprehended as the mental experience of thought and concept. Put another way, as is shown below in **figure 5**, energy/matter and thought/concept are not ultimately two different things; rather, they are different types of experience derived from different levels of relation to what is ultimately the same underlying level of Relational Structure.

However, what is equally interesting is how the first level of Reality appears from the perspective of the second level of Reality. The first level of Reality is devoid of the Relational Structures conceptualized as Distortion Processes that are created along with the relative existences that are apprehended as the mental experiences of thought and concept. Thus, in the same way that, from the perspective of the third level of Reality, the first level of Reality appears as the physical experience that is the absence of physical experience we call space, so it is that, from the perspective of the second level of Reality, the first level of Reality appears as the mental experience that is the absence of mental experience we call *mind*. Put another way, the first level Relational Structure that is the basis of what is apprehended from the perspective of the third level of Reality as the physical experience of space, when apprehended from the perspective of the second level of Reality serves instead as the basis of what is apprehended as the mental experience of mind. Thus, as shown in **figure 5**, mind and space are not ultimately two different things; rather, they are two different types of experience derived from different levels of relation to what is ultimately the same underlying level of Relational Structure.

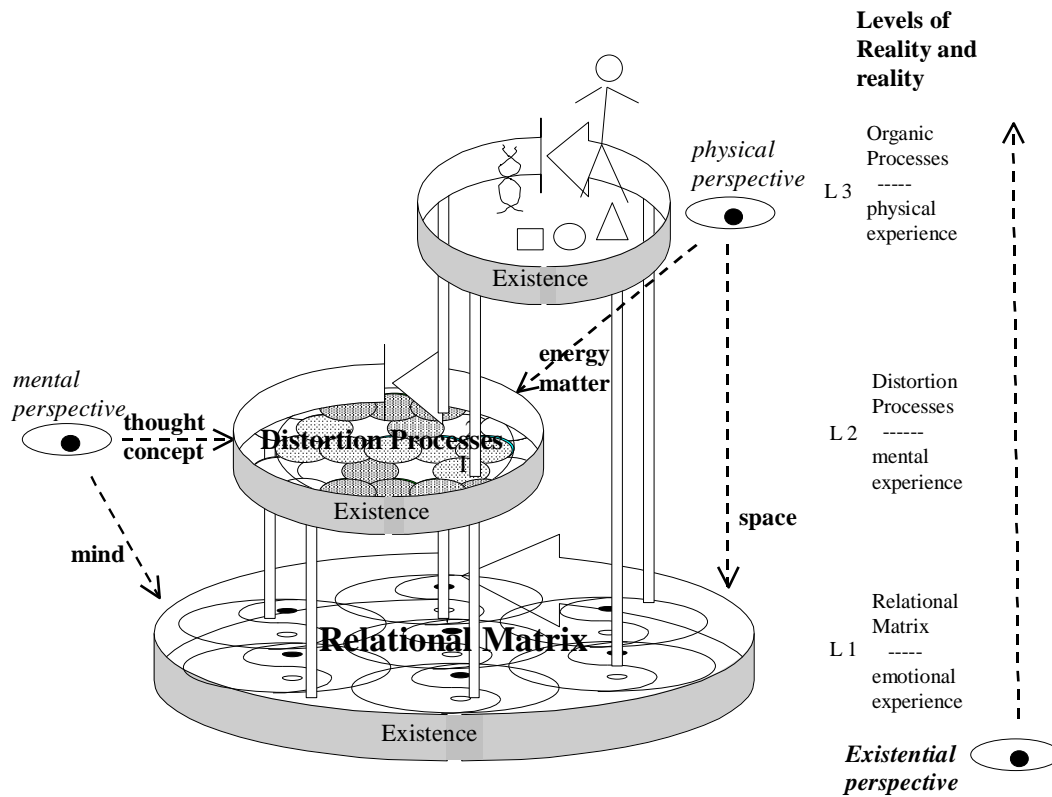


Figure 5 This drawing illustrates is the identity of mind, space, and the Relational Matrix, as well as the identity of thought/concept, energy/matter, and Distortion Processes. As shown in the column on the right, at every level of Reality a different type of Relational Structure and experience is created. However, as shown in the drawing itself, from the perspective of a particular level of Reality the different levels of Reality appear as an experience of the type that is produced at the particular level of Reality that is providing the perspective from which the different levels of Reality are apprehended as experiential realities. Specifically, from the perspective of the third level of Reality, the Distortion Processes that compose the second level of Reality are the basis of what is apprehended as the physical experience of energy and matter, whereas, from the perspective of the second level of Reality, those same Distortion Processes are the basis of what is apprehended as the mental experience of thought and concept. Likewise, from the perspective of the third level of Reality, the Relational Matrix, i.e., the first level of Reality, is the basis of what is apprehended as the physical experience of space, whereas, from the perspective of the second level of Reality, that same first level Relational Structure is the basis of what is apprehended as the mental experience of mind.

As space is the physical experience that is the absence of physical experience that acts as the backdrop against which other physical experiences are apprehended, and from which other physical experiences seem to arise, so it is that mind is the mental experience that is the absence of mental experience that acts as the backdrop against which other mental experiences are apprehended, and from which other mental experiences seem to arise. Put another way, space is the seeming emptiness from which physical reality arises and the background against which it is

apprehended, whereas mind is the seeming emptiness from which thought arises and against which seeming emptiness it is apprehended. These parallels exist, as it were, because space and mind are not two different things, rather, they are two different perspectives upon the same underlying Thing, which singular underlying Thing is the first level of Relational Structure.

4. The Relation of the Structure of Reality to What We Experience as Reality

As shown below in **figure 6**, the progressive Structure of Reality is a singular Edifice, composed of Existence being in relation to Itself, and the different Relational Structures of which that Edifice is composed are apprehended by the Existence that composes it as different experiences from different levels and perspectives within that Edifice. As it is composed of Existence, the progressive Structure of Reality is What Is, whereas our experience of reality, not being composed of Existence, is what only appears to be, which is to say, it presents the illusion of being what is. The experience of reality is always something other than the Relational Structures of which the progressive Structure of Reality is composed, because the Relational Structures are composed of Existence whereas the relative existences that are the most proximal basis of experience are not composed of Existence, as they arise where Existence, through relation to Itself, becomes defined in relation to Itself. Put another way, there can be no experience that is itself a direct experience of the Existence that both apprehends experience and which, through iterative relation to Itself, constructs out of Itself the progressive Relational Structure of Reality that is ultimately the basis of all experience.

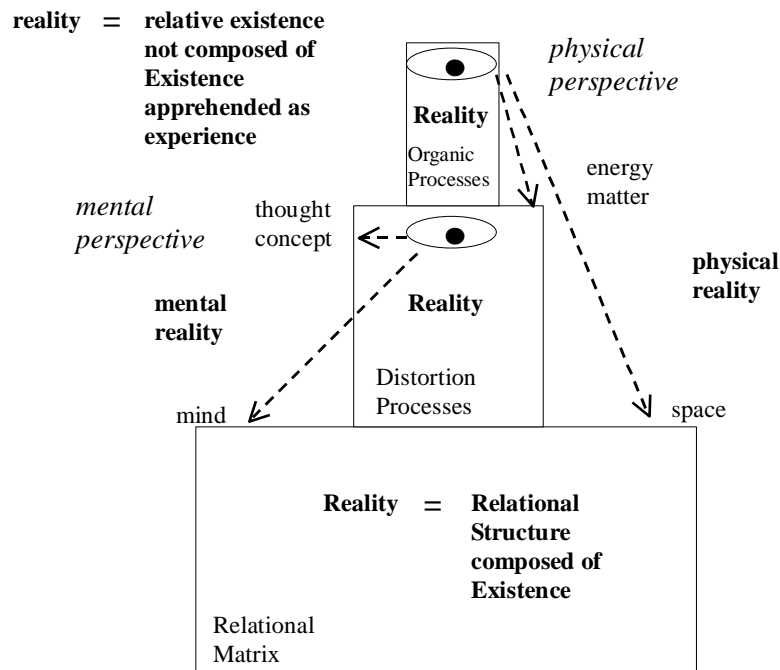


Figure 6 The “Two Truths” of Reality and reality.

This drawing shows, in a simplified fashion, the progressive Structure of Reality and the way the different Relational Structures of which that progressive Structure is composed act as the basis of what is apprehended by Individual Consciousness as

different experiential realities from different perspectives within that Structure. The experiential realities are named outside the Structure itself to indicate that they are always other than that Structure, whereas the “eyes” that represent Individual Consciousness apprehending experiential reality are placed within the Structure to indicate that that which apprehends experience is not different or other than that of which the Structure is Itself composed.

As shown above in figure 6, there is a Reality composed of Existence being in relation to Itself and a reality not composed of Existence. The Reality composed of Existence consists of the Relational Structures that, taken together, compose the progressive Relational Structure of Reality, whereas the reality not composed of Existence is what we experience as reality. However, even though the reality not composed of Existence is what we experience as reality, it is that of which Reality is composed that Itself apprehends experience. Therefore, everything we experience is something other than the Existence that both apprehends experience and which, through iterative relation to Itself, constructs out of Itself the progressive Relational Structure of Reality. Thus, there is Truth and truth; the Truth of Reality and the truth of reality; the Truth of That which is composed of Existence and the truth of that which is not composed of Existence; the Truth of That which apprehends experience and the truth of experience itself.

However, although we can never experience directly the Relational Structures composed of Existence that, taken together, make up the progressive Relational Structure of Reality, what we experience as reality is not unrelated to those Relational Structures. This is because what we experience as reality is our apprehension of the relative existences that are created as a different product of the same relations of Existence to Itself that also create the Relational Structures of which the progressive Relational Structure of Reality is composed. Thus, although what we experience as reality can never be what is actually and directly there, *what we experience as reality can bear some relation to the way what is actually and directly there is organized in relation to Itself*. For example, where you experience anything of any sort, what is actually and directly there is Existence involved in a set of iterative relations with Itself. Because the progressive Relational Structure of Reality is the product of the iterative process of Existential self-relation, that Structure is fractal in nature. However, as stated above, what we experience is not, and can never be, that Structure Itself, as it is directly. Nonetheless, physical reality, especially organic physical reality, appears fractal and displays the fractal characteristic of self-similarity. Thus, the most clear example that experience bears some relation to the way Existence is arranged or organized in relation to Itself as it creates out of Itself the Structure of Reality is the appearance of fractal characteristics in physical reality, one of which is shown in **figure 7**.



Figure 7 Even though what is experienced as a leaf is not what is there directly, as what is there directly is Existence being iteratively in relation to Itself, the leaf nonetheless appears as a fractal structure and displays the fractal characteristic of self-similarity, inasmuch as it contains within itself the pattern of a tree as well as the pattern of the progressive Structure of Reality Itself, in terms of both its macroscopically visible progressive structuring as well as its microscopically visible cellular structuring and differentiation. In this way, even though we cannot experience the Existence that is directly there, since experience is by its nature not composed of Existence, what we experience as reality does bear some relation to the way the Existence that is directly there is organized in relation to Itself.

There are two kinds of illusions; the appearance of something where there is actually nothing and the appearance of something where there is really something else. Experience presents us with an illusion of the latter sort. That is, there is something there where we experience reality to be, it's just that we can't experience the Reality that's actually and directly there, because by its nature experience is always something other than That, i.e., something other than Existence. However, experience presents us with illusion only to the extent that we take experience for what is there directly. That is, experience may present itself as what's there, but we do not have to fall for its act. One may see a snake where there is actually only a rope, but the reaction to what is seen will be very different depending on whether one is completely oblivious with regard to the existence of ropes, and so must believe that what is there is a snake, or whether one instead understands that all there really is are ropes, and in that understanding is able to see beyond what only appears to be.

Mental and physical experiences represent different sorts of etchings of Reality, different etchings of Existence as it is involved in some relation or set of relations with Itself. Physical experience, as the apprehension of a third level relative existence, which third level relative existences arise when a Distortion Process becomes involved in an impactive Existential relation

with another Distortion Process, is a sort of external etching, an etching made from outside the Relational Structure being etched. Mental experience, on the other hand, as the apprehension of a second level relative existence, which second level relative existences are created as the result of the relations of Existential content that also create Distortion Processes, is a sort of internal etching, an etching made from inside the Relational Structure being etched. And while etchings are never what is actually and directly there, they do bear some relation to what is actually and directly there, in as much as they do provide some information regarding the way what is actually and directly there is arranged in relation to itself.

5. Quantum Physics, the Wave Function, Free Will, and the Structure of Reality

Interestingly, a case for the identity of mind, space, and the Relational Matrix has already been made, albeit in different terms, in an article written by Graham Smetham and published recently in JCER Vol 2, No 5 (2011) titled “Mindnature: Origin of Physicality & Mathematics,” (<http://jcer.com/index.php/jcj/article/view/152>). In that article, Smetham makes the case that the reason mathematics, a mental discipline, is so effective at describing the behavior of physical reality, is because both the realm of mentality and physicality emerge from a deeper level of Reality that he refers to as *Mindnature*.

“Indeed there are number of significant physicists moving towards a view that is consistent with Buddhist metaphysical perspectives that the ultimate nature of reality can only be described in terms of Mindnature (*Yogachara/Chittamatra – Mind-Only, Dzogchen – Great Perfection*).”

“This view of the interdependent genesis of the two realms of dualistic manifestation; the realm of ‘physicality’, which is the objective aspect of the dualistic manifestation from the deeper, unitary, implicate (to use a term for levels of non-duality used by physicist David Bohm) dimension of Mindnature, and the subjective realm of individuated ‘mentality’ solves a crucial puzzle that has bothered many physicists and mathematicians. Eugene Wigner, for instance, referred to what he considered to be the ‘unreasonable effectiveness’ of mathematics in describing and explaining the physical world of ‘nature’; he called mathematics a ‘miracle’ and ‘a wonderful gift that we neither understand nor deserve’. *However, if both the realm of mentality and physicality emerge from a deeper level of universal Mindnature then it is surely not such a great mystery that mathematics, itself a product of mind, produces the conceptual patterns generated and followed by the ‘physical’ functioning of reality.*” (emphasis mine)

At this point I would like to make the case that what Smetham refers to as Mindnature is what has been described in this work as the first level of Reality or Relational Structure, conceptualized here as the Relational Matrix. As described in this work, the realms of mentality and physicality are experiential realities that both have as their basis the second level Relational Structures conceptualized as Distortion Processes, which Distortion Processes have as their basis the first level Relational Structure conceptualized as the Relational Matrix. Thus, as described here, the realms of mentality and physicality both arise from the same underlying Reality, i.e.,

the Relational Matrix, although what actually arises from that underlying Reality are second level Relational Structures conceptualized as Distortion Processes, with mental and physical experience being analogous to the internal and external etchings, respectively, of those Distortion Processes.

The progressive Relational Structure of Reality is singular. The difference between mental reality and physical reality is not in the Reality that underlies those experiences, rather it is in the perspective upon that Reality, which is to say, the level of relation within that Reality from which those experiences are derived. Thus, mental reality and physical reality have as their ultimate basis the same Relational Structure apprehended from two different experiential perspectives, i.e., from two different levels of relation within that Relational Structure. Specifically, mental experience is the apprehension of the relative existences that arise along with the Distortion Processes that make up the second level of Reality, whereas physical experience is the apprehension of the relative existences that arise as those already Existent Distortion Processes become involved in another level of relation with each other.

Consider a rubber band that is being twisted upon itself. And now imagine that you can never experience the rubber itself, never experience that of which the rubber band is composed, but you can experience the boundaries that arise where the rubber band comes to be in relation to itself. In this way the rubber band is analogous to Existence as it is being iteratively in relation to Itself. As the rubber band becomes more and more twisted upon itself two different types of boundaries arise. One type of boundary arises where the rubber band comes in relation to itself simply as a result of being twisted upon itself. The other type of boundary arises where the rubber band, as it is already twisted upon itself, folds back upon itself. The type of boundary that arises where the rubber band comes to be in relation to itself as a result of being twisted upon itself is analogous to the second level relative existences that are apprehended as mental experience. The other type of boundary that arises where the rubber band, as it is already twisted upon itself, folds back upon itself, is analogous to the third level relative existences that are apprehended as physical experience. Therefore, the relations where the rubber band is twisted in relation to itself are analogous to the relations of Existential content that create Distortion Processes. Put another way, the rubber band, as it is twisted upon itself, represents a Distortion Process, i.e., a second level Relational Structure. However, while we can experience a rubber band, because the rubber band is itself a physical experiential reality, we cannot experience second level Relational Structures; because they are composed of Existence and experience is always something other than That. All we can experience, either mentally or physically, are the boundaries, i.e., the relative existences, that arise where the Existence that is actually and directly there becomes defined in relation to Itself as a result of being in relation to Itself.

In this analogy then, mental experience, and by extension mathematics, as the physical expression of symbols and relations derived from mental experience, represent etchings of the internal structure of the rubber band as it is twisted upon itself, and so also represent etchings of the internal structure of Existence as it is arranged in relation to Itself at the second level of Reality. Physical experience, on the other hand, represents an etching of the external structure of the rubber band as it is twisted upon itself, and so also represents an etching of the external structure of Existence as it is arranged in relation to Itself at the second level of Reality.

Mental experience is not what is actually and directly there, but its form does bear some relation to the way what is actually and directly there is arranged in relation to Itself. Therefore, mathematical symbolism is able to bear some relation to the way what is actually and directly there is arranged in relation to Itself. But no matter how refined and subtle the symbolism, it remains an experiential reality, and as such cannot ever be what is actually and directly there. Therefore, the *wave function*, which in quantum mechanics describes the quantum state of a particle and how it behaves, cannot itself be what is actually and directly there, although it can express how what is there is arranged in relation to Itself.

If we understand mathematics to be a physical expression of a mental reality, and mental realities to be the apprehension of second level relative existences that exist, as it were, in concert with the second level Realities conceptualized as Distortion Processes, which Distortion Processes are what actually underlie what we experience as material reality, then we can understand the wave function as a mathematical expression derived from the second level of Relational Structure, which is to say, a mathematical expression that describes a particular set of second level relations of Existence to Itself.

Now here is where it gets interesting, because here is where it becomes possible to understand how observation, i.e., the creation of physical experience, results in what is referred to as the collapse of the wave function, and so here is where it becomes possible to understand what quantum physics really says about the nature of both reality and Reality.

In simplified terms, the collapse of the wave function is the reduction of the physical possibilities expressed in or by the wave function into a single possibility as seen by an observer. The collapse of the wave function is a probabilistic, discontinuous change brought about by observation and measurement, and is one of two processes by which quantum systems evolve in time, according to the laws of quantum mechanics as presented by John von Neumann, the other process being a deterministic, continuous time evolution of an isolated system that obeys Schrödinger's equation or some relativistic, local equivalent.

The case I am about to make is that the deterministic, continuous aspect of quantum mechanics is an experience derived from the second level of Reality, i.e., an experience derived from and within the second level of Relational Structure, while the probabilistic, discontinuous aspect of quantum mechanics, expressed as the collapse of the wave function, is the result of that second level of Relational Structure, mathematically etched out as the wave function, becoming involved in an impactive Existential relation, i.e., in a third level of Existential self-relation, in which case it then functions as the basis of a discrete physical experience. Put more succinctly, the wave function is an expression of a second level Relational Structure, at which level the relations that create physical experience do not Exist, whereas the collapse of the wave function is an expression of that same Relational Structure as it is involved in a third level Existential relation, which is the level of relation that creates physical experience. At the second level of Relational Structure the relations that create physical experience may not Exist, but the basis of those relations do Exist, as the second level of Relational Structure is Itself the basis of the third level Existential relations that produce the relative existences apprehended as physical experience.

To understand the collapse of the wave function, let us return to the rubber band analogy. The rubber band, as it is twisted upon itself, represents the second level of Reality or Relational Structure, and the boundaries that arise as a result of the relations that create that level of rubber band relational structure are analogous to the relative existences that are the most proximal basis of mental experience, and so are also analogous to that which is the most proximal basis of the mathematical description of that level of Reality, which mathematical description is represented by the wave function. The collapse of the wave function is represented in this analogy by nothing more than the rubber band, as it is already twisted upon itself, folding back upon itself and thereby forming a different type of relation with itself, which different type of relation creates a boundary that is analogous to the relative existences that are the most proximal basis of physical experience.

For physical experience to occur, a second level Reality, which finds its expression in the wave-function, must become involved in a third level relation, i.e., in an impactful Existential relation. As already stated, this relation is analogous to the rubber band folding back on itself, not in a way that is another twist, which would be another iteration of a second level relation, but in a way in which it impacts itself, forming what is analogous to a third level Existential relation, which third level relations create third level relative existences apprehended by Individual Consciousness involved in those relations as a physical experiences.

Prior to the actual event of its folding back upon itself, the potential exists for the rubber band, as it is already twisted upon itself, to fold back upon itself in any number of ways, each of which would produce a different relation and so a different boundary. However, once the rubber band has actually folded back upon itself, only one of those potential foldings has been actualized, or has actually occurred, which means that in that same moment the other potential foldings can no longer occur, and so cease to exist, as it were, as ways that particular rubber band, as it is already twisted upon itself, can potentially fold upon itself. In the same way, prior to its involvement in an impactful Existential relation, the potential exists for a Distortion Process, i.e., a second level Relational Structure, to become involved in a number of different impactful Existential relations, each of which would produce a different third level relative existence apprehended as a different physical experience. That potential finds its expression in the wave function. However, like the rubber band, once that Distortion Process has actually become involved in a third level Existential relation, only one of those potential relations has been actualized, or has actually occurred, which means that in that same moment the other potential third level relations can no longer occur, and so cease to exist, as it were, as potential sources of physical experience with respect to the particular second level Relational Structure in question. That loss of potential and the resultant physical actuality finds its expression in the collapse of the wave function.

The physical experience does not just depend on what's there, it depends on a combination of what's there, as expressed by the wave function, and specifically how what is there comes to be in relation to Itself at the third level, expressed as the collapse of the wave function. The potential or possibility of physical experience lies in the second level Relational Structure, expressed by the wave function, as that second level Relational Structure can potentially become involved in a number of third level relations, and so potentially act as the basis of a number of different physical experiences. However, a second level Relational Structure, although it has the potential to become involved in a number of different third level relations, can in actuality only

become involved in one of those third level relations in any one moment, and so can only actualize as a physical experience one of the possible or potential experiences expressed in the wave function. The reason a second level Relational Structure can only become involved in one of the potential third level relations, and so produce only one physical experience, which production of a single experience is expressed as the collapse of the wave function, is because its involvement in a particular third level relation precludes its involvement in the mutually exclusive third level relations needed to actualize the other potential experiences expressed by the wave function.

The collapse of the wave function, which is really the involvement of a second level Relational Structure in a third level relation, does not change what is actually and directly there in any fundamental way. Put another way, what is there as a second level Relational Structure does not fundamentally change as a result of its involvement in the third level relation that creates physical experience. However, what does change as a result of its involvement in the relation that creates a specific physical experience is its ability to be simultaneously involved in the third level relation that would create the opposite physical experience.

Third level Existential relations obligate Existence to specific orientations with regard to Itself. The potential for different physical experiences is there not because what is actually there as a second level Relational Structure Exists in a probable state, in which it is maybe this or that. Rather, the potential for different physical experiences is there because physical experience is the product of another level of relation that Existence forms with Itself, and from the second level of Reality there are a number of ways that Existence, as a second level Relational Structure, can form a third level relation with Itself, and so there are a number of different physical experiences that can potentially or possibly be derived as a result of the involvement of a second level Relational Structure in a third level Existential relation. However, once the second level Relational Structure becomes involved in a specific third level relation, the other possible third level relations in which it could have potentially become involved are, in that same moment, taken off the table, as it were.

Classical physics describes Reality, to the extent any Reality can be described, after the third level of relation has already occurred, i.e., once the second level of Reality has already committed to a certain third level relation. And so the description of physical reality by classical physics is not contradicted by observation, because it is a product derived from the same level of relation that it describes, i.e., the third level of relation. Quantum physics, on the other hand, describes the second level of Reality, to the extent any Reality can be described, in terms of what can only be observed at the third level of Reality, or as a product of the third level of Existential relation. Therefore, reality as described by quantum physics does not jive with or behave like reality as physically experienced, because quantum physics is a product derived from a level of Existential relation that is different from the level that creates physical experience. Specifically, quantum physics is derived from the second level of Existential self-relation, while physical experience is derived from the third level of Existential self-relation.

It may seem far fetched that something that has so long puzzled physicists as the relation between reality as described by quantum physics and reality as physically experienced can be understood with something as simple as a twisted rubber band analogy. However, it works

because Reality Itself is the product of an iterative process of self-relation, analogous to the twisting of a rubber band repeatedly upon itself, while mental and physical experience are the apprehension of different types of boundaries that arise where Existence, through relation to Itself, becomes defined in relation to Itself, analogous to the boundaries that arise where a rubber band, as a result of being twisted upon itself, comes to be in relation to itself. The entire Universe is a single quantum system analogous to a single rubber band that has been and continues to be twisted upon itself, in as much as what underlies what we apprehend as the Universe is Existence that has formed and continues to form progressive relations with Itself.

The difficulty in all of this has been the failure to understand what experience is and what it is not. What experience is is a boundary, and what it is not is what is actually and directly there. Understand the nature of experience and everything becomes understandable, because in order to understand the nature of experience you must also understand its relation to That which both apprehends and is the ultimate basis of experience. Fail to understand the nature of experience, think of experience as being what is actually there, and nothing can truly be understood, because while holding that mistaken thought you must become blind to what is actually there underlying the experience, which means that you then must also become blind to your own Nature, for it is not other than That. Things are the way they are for a reason, and that reason is not separable from what Exists, it is not separable from the relations in which what Exists becomes involved with Itself, it is not separable from the two different products of those relations, i.e., Relational Structure and relative existence, and it is not separable from the nature of what Existence apprehends as experience.

There remains the issue of why it is not possible to predict precisely how the wave function will collapse and precisely which physical experience will be actualized. That is, it is not possible to predict with certainty the precise third level relation in which the second level Relational Structure will become involved. Put in terms of the rubber band analogy, as the rubber band sits twisted upon itself, it has the potential to fold upon itself from the left or the right, with each particular direction of folding creating a boundary as a result of that relation that is complementary to the boundary that would be created by its folding upon itself from the opposite direction, analogous to the creation of complementary physical experiences, such as positive and negative spin. According to quantum theory it is possible to know what is possible, but it is not possible to know with certainty which possibility will, upon observation, become the actuality. So, in this analogy, we can know the rubber band can fold this way or that, be involved in this or that relation to itself, and create this or that boundary, but as we observe it, causing that relation to actually occur, we cannot know which way it will go, left or right, and so cannot know which boundary will be created as a result.

This situation is analogous to the observation of the spin state of a quantum system. The quantum system, which is really a second level Relational Structure, has no actual spin state. The spin state is a created physical reality-observation. One particular third level relation of the quantum system to Itself creates the experience of one spin state and the opposite, mutually exclusive relation of the quantum system to Itself creates the experience of the opposite spin state. That is, what is actually and directly there as the second level Relational Structure has no spin state, and further, has no physical attributes or characteristics whatsoever, as all physical attributes and characteristics are the apprehension of relative existences created as a result of

third level Existential relations. In any case, it is not possible to determine, prior to observing the quantum system, which spin state will be observed, or more accurately, created.

The reason for this is because there is an unknowable factor involved in the way second level Relational Structures become involved in third level relations. However, although there is an unknowable factor with regard to any specific Existential relation, that factor itself is not unknown to us as a phenomenon. It is just that, owing to our preconceptions regarding the nature of Reality, we do not ascribe that factor to what Exists at the more fundamental levels of Reality. In any case, to identify this unknowable factor that makes predetermination impossible, as physical experience emerges from the second level of Reality, let us put what is happening in terms of the model of Reality being presented here. It is not possible, prior to the involvement of the second level Relational Structure in a third level Existential relation, to determine the physical experience that will result from that relation. Therefore, it is not possible, prior to the involvement of the second level Relational Structure in a third level Existential relation, to determine how that second level Relational Structure will involve Itself in the third level relation that creates the observed physical experience.

It is not possible to predetermine how a second level Relational Structure, i.e., quantum system, will involve Itself in a third level relation that creates an observed physical experience because what is actually and directly there where the quantum system is apprehended as being is Existence involved in a set of relations with Itself, and so what is actually and directly there is what has been referred to as an Individual Consciousness. And as was described earlier, every point of Existence, every Individual Consciousness, by its nature possesses free will, which is simply Existence's inherent ability to choose how it will be in relation to Itself. Thus, the fundamentally indeterminate nature of Reality is not a function of the limitations inherent in experience itself, which limitations will be described in the next article in this series, nor is it a function of some inherent randomness, rather it is a function of the fundamental nature of Reality Itself as being composed of Existence, which by its nature possesses free will. And because free will inheres in the Individual, in the point of Existence, and arises from that point and that point alone, there is no way to determine prior to its exercise exactly how it will be exercised, and so no way to know prior to its being exercised precisely what the result of its being exercised will be, in terms of created physical experience.

Before I elaborate further, there is a quote I came across recently that I believe is apropos to this particular subject, and to this series of articles as a whole.

“How does it happen that a properly endowed natural scientist comes to concern himself with epistemology?... Concepts that have proven useful in ordering things easily achieve such authority over us that we forget their earthly origins and accept them as unalterable givens. Thus they might come to be stamped as "necessities of thought," "a priori givens," etc. The path of scientific progress is often made impassable for a long time by such errors. Therefore it is by no means an idle game if we become practiced in analyzing long-held commonplace concepts and showing the circumstances on which their justification and usefulness depend, and how they have grown up, individually, out of the givens of experience. Thus their excessive authority will be broken. They will be removed

if they cannot be properly legitimated, corrected if their correlation with given things be far too superfluous, or replaced if a new system can be established that we prefer for whatever reason.”

Albert Einstein, Obituary for Ernst Mach, *Physikalische Zeitschrift* (1916)

As bizarre as it may seem that the Reality that underlies what we apprehend as the physical Universe possesses, at every scale, its own inherent free will, our own Existences’ provide evidence that this is indeed the case. That evidence is provided by the following very simple idea; that what Exists directly at every point in the Universe is not different than what Exists directly where you are. And what Exists most directly where you are? That which apprehends experience and which, according to its exercise of free will, becomes involved in the relations with Itself that create what it apprehends as experience.

One of the biggest roadblocks to understanding the nature of Reality is the pervasive and yet unfounded idea that what Exists directly everywhere else in the Universe is somehow different from what Exists directly where we are. What Exists directly where we are is unquestionably that which apprehends experience and, as has been described here, is also that of which Reality is constructed and composed. By what logic and evidence do we reach the conclusion, which is really just an assumption or an "a priori given," that what is fundamentally here is any different from what is fundamentally there? According to what actual evidence do we ascribe to ourselves, and ourselves alone, this attribute we call Consciousness, i.e., the ability to apprehend experience? Because the rock and the tree cannot tell us how they feel we then assume they feel nothing, that what Exists directly where they are apprehended as being does not Itself apprehend some sort of experience, even though they, like us, are part of the same Reality and therefore ultimately and inarguably composed of the same fundamental “stuff.” This conclusion, from a certain perspective, may seem obvious and therefore true, but as has happened throughout history, what is obvious and true from one perspective becomes obviously untrue from a broader perspective. Quantum physics has afforded us that broader perspective, but science itself cannot grasp what its own probing has revealed, as it remains mired in the idea that Consciousness is the product of some material or energetic machination, and so cannot see that the converse is what is actually true, i.e., that what we apprehend as material and energetic realities are products of the machinations of Consciousness, or more precisely, the machinations of Existence, the machinations of that which Itself apprehends as experience those material and energetic realities. It is difficult to solve a puzzle when one’s idea of what the puzzle should look like upon completion is a complete inversion of the way it will actually look when the pieces are placed in their actual order and arrangement relative to each other.

There is no set of relations that creates Consciousness. Rather, Existence, which is inherently self-aware, through relation to Itself creates something other than Itself within Itself of which it then becomes aware, and we call that self-Awareness, when apprehending that which is other than Itself, Consciousness. And the result is Existence’s apprehension or consciousness of experience. Thus, Consciousness, i.e., that which apprehends experience, is not created, as it is not other than Existence apprehending that which is other than Itself created through relation to Itself. One goal of this work is to provide the reader with the opportunity to understand that Reality is constructed of Existence, and that the Existence of which it is constructed is not

different or other than that which apprehends experience, and so is not different or other than what you truly are, not different or other than that which is, at this very moment, apprehending as experience the words on this page.

You do not possess the ability to apprehend experience, nor the attribute of free will, as a function of your central nervous system. You possess the ability to apprehend experience and the attribute of free will as functions of the nature of your being as Existence. The actual source of those abilities and attributes inheres in the Existence of which all Reality is ultimately composed, and every other point of Existence possesses those same abilities and attributes. What we apprehend as the central nervous system is ultimately a third level Relational Structure composed of second level Relational Structures, all of which are composed of Existence. The third level Relational Structure we apprehend as the central nervous system makes possible other third level relations and so is the proximal cause of our ability to experience physical reality in the particular way we do, but it is not itself that which apprehends experience. The apprehension of experience and the ability to exercise free will are both inherent in, and so functions of, the Existence that underlies what we apprehend as the central nervous system. The central nervous system is not itself the source of those abilities and attributes any more than a faucet is the ultimate source of water. Someone who knew of nothing beyond their house might consider the faucet to be the ultimate source of water, as that would be their perspective, whereas someone who had looked outside and seen the ocean would have an entirely different view of the matter. From our perspective within the third level of Reality, where our dominant experience is that of physical reality, the central nervous system appears to be the source of Consciousness and free will, but these are just erroneous ideas based on a limited perspective, in the same way the appearance of a flat Earth is an erroneous idea based on a limited perspective.

What is actually and directly there where we apprehend physical reality is not inert matter, nor mindless energy, nor empty space. Rather, what is actually and directly there where we apprehend these physical realities is Existence involved in a set of relations with Itself, which set of relations produce for the Existence involved in those relations a set of mental and/or emotional experiences, and the Individual Consciousness that is actually and directly there continually chooses, just like us, the way it will involve Itself in relations with the rest of Existence. Inherent in every point of Existence, in every Individual, regardless of scale, is free will, which is the ability of the Individual to choose how it will be in relation to Itself. Therefore, while we get to choose how we will be in relation to the quantum system, it also gets to choose how it will be in relation to us, and the summation of those choices results in the physically observed reality. There is simply no getting around the fact that, if Reality is composed of Existence, then the nature of Existence, which includes free will, must play some part in what is observed as reality.

No Individual chooses anything randomly, regardless of scale. All Individual choice is based upon an intention to create some experience, because all choice, all exercise of free will, results in the creation of this rather than that experience. That is, the results of the exercise of free will may appear to an outside observer as random events, but the exercise of free will is not itself random, as it is always aimed at the same goal; the creation of a more wanted or better feeling experience. Variety and apparent or seeming randomness arises as each Individual chooses how best to move in that direction, i.e., in the direction of what they want. No matter what level of

Reality you are dealing with, you are dealing with conscious Individuality exercising free will, and so are left with a fundamental unpredictability and apparent randomness, because each point of Existence gets to choose its own way, which is to say, the way it will be in relation to Itself, which choice determines, in a fundamental way, the experiences the Individual both creates and apprehends as a result of its involvement in relations with the rest of Existence.

The next and last article in this series 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. Also in that article an explanation is presented regarding why the experience of positive emotion corresponds to a feeling of connection while the experience of negative emotion corresponds to a feeling of disconnection.