

Article

Existential Mechanics Part III: The Creation of Experience by the Individual

Steven E. Kaufman*

ABSTRACT

This article describes the limitations that are inherent in the Individual's creation of experience, both within a given level of Reality and between levels of Reality, 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 described is the reason that positive emotion is associated with a feeling of connection, while negative emotion is associated with a feeling of disconnection. And finally an experiment is presented that any Individual can perform in order to demonstrate and prove to themselves their ability to control the quality of what they create as emotional experience.

Key Words: existential mechanics, reality, experience, individual.

1. The Limitations Inherent in the Individual's Creation of Experience

The idea that things exist as we experience them to exist in the absence of our experiencing them as such is something we have to learn. And the reason we have to learn it is because it is not actually true. Things only exist as we experience them to exist because we, as an Individual Consciousness, are involved in some relation with Existence that creates a relative existence that, from our perspective within that relation, we apprehend as that particular experience. In the absence of our involvement in that relation there is no relative existence created and so there is nothing to apprehend as experience. Thus, every experience of every sort in every moment is unique to the Individual that is conscious of that experience.

Experiences do not sit out there waiting for us to come across them and experience them. Certainly it seems that experiences exist prior to our experience of them as such, but this is only what appears to be the case from a limited perspective, in the same way that, while standing in the middle of Illinois, the Earth appears or seems to be flat. And while humanity has, through quantum physics, achieved the broader perspective that makes it possible to understand the nature of experience as being the product of a relation, humanity has yet to understand the implications of what has been seen from this broader perspective.

As Individuals we are not bound or limited by what humanity may or may not think regarding any topic. However, for reasons that will be described in the following sections, as Individuals we are bound and limited by what we ourselves think regarding any topic.

*Correspondence: Steven E. Kaufman, Independent Researcher. <http://www.unifiedreality.com>

E-mail: skaufman@unifiedreality.com

1.1 The intra-level experiential limitation

To review, all that we apprehend as experience, be it of the emotional, mental, or physical variety, is the product of some relation in which we ourselves, as Individuals, must be involved. Every relation of Existence to Itself creates a relative existence, and experience is that relative existence as apprehended, from one side of that relation, by the Individual Consciousness involved in the relation that creates it.

Because it is always the product of a relation, every relative existence has two sides, with those two sides corresponding to what would be apprehended as opposite or complementary experiences. However, the Individual Consciousness involved in the particular relation with Existence that creates the particular relative existence can apprehend only one side of any created relative existence as an experience in any one moment, or as the result of any one relation, since the Individual composes only one side of the relation that creates the relative existence it apprehends as experience. What this means is that for every experience of which an Individual is conscious in a given moment there is an opposite or complementary experience that it is not possible for that same Individual to be conscious of in that same moment. Put another way, because an Individual can only be on one side of a particular relation at a time, i.e. in any given moment, the Individual can apprehend, in any one moment, only one of the two experiential complements that have the created relative existence as its basis. This situation, which is a direct and unavoidable result of the fact that experience is the one-sided apprehension of the product of a relation in which the Individual that apprehends the experience must Itself be involved, creates an inviolable law of experience that I call the *principle of the preclusion of an Individual's simultaneous apprehension of experiential complements*, the basis of which is shown in **figure 1**.

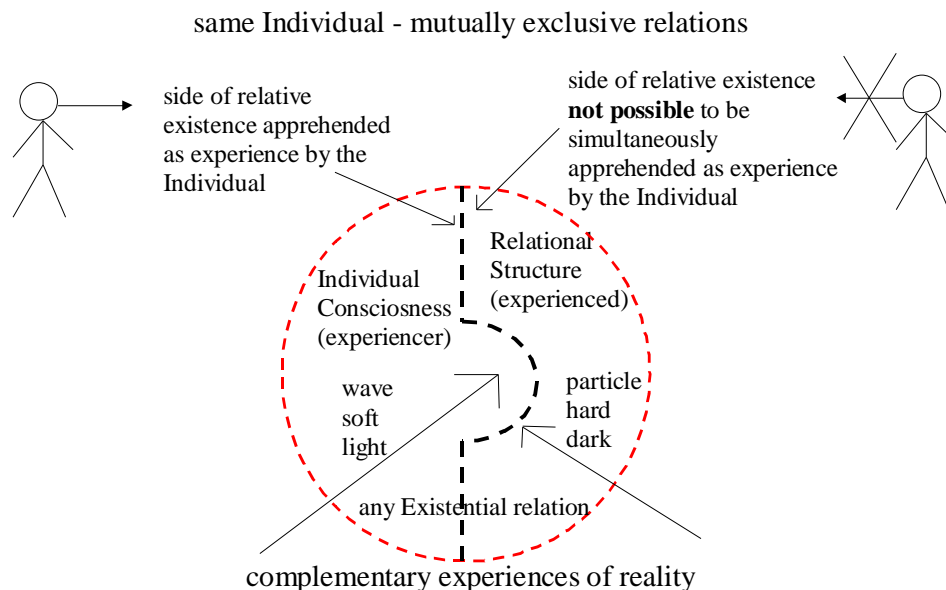


Figure 1 The Basis of the Principle of the Preclusion of an Individual's Simultaneous Apprehension of Experiential Complements.

In order to create and apprehend any experience, the Individual that is apprehending the experience must be involved in a relation with Existence that creates the relative

existence apprehended as experience. However, experience is the created relative existence as apprehended from only one side of the relation that creates it, and specifically, it is the relative existence as apprehended from the side of the relation composed of the Individual that is apprehending the experience. Because experience is the created relative existence as apprehended from one side of the relation that creates it, every experience has an opposite or complement, which opposite or complementary experience is what the Individual would experience if they were on the opposite side of the relation and so apprehending the relative existence created by that relation from the opposite perspective. But because the Individual can only be on one side of the relation at a time, i.e. in any given moment, the Individual can apprehend, in any one moment, only one of the two experiential complements that have the created relative existence as its basis. Thus, an Individual is precluded from simultaneously apprehending experiential opposites or complements simply because it is not possible for an Individual to be simultaneously involved in the opposite and therefore mutually exclusive relations that would be necessary for it to simultaneously create and apprehend both sides of a created relative existence as those experiential opposites or complements.

The principle of the preclusion of an Individual's simultaneous apprehension of experiential complements is an intra-level preclusion, i.e., a preclusion that operates within a given level of Reality with regard to the specific type of Existential self-relation that occurs at that level of Reality, and can only be understood in the context of understanding that experience, rather than being something that we just come across, is something that we ourselves create as a product of some relation in which we, as Individuals, are involved. This intra-level experiential preclusion is the more general basis of both wave-particle duality as well as quantum uncertainty, and was explained quite thoroughly with regard to the creation of physical experience my 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>

It is not possible for an Individual to be simultaneously conscious of opposite or complementary experiences because to do so would require that Individual to be simultaneously involved in what are mutually exclusive relations, e.g., simultaneously facing North and South. For every relation in which you are involved, which every relation creates some experience, there is an opposite relation in which you are not involved, which relation would create the complementary experience. And so for every experience you create and apprehend, there is another opposite or complementary experience you cannot, in that same moment, create and apprehend. To some degree the creation of experience is like being required to face North or South, and whichever direction you choose to face determines what you, in that moment, can create as a visual experience, while at the same time it also determines what you, in that same moment, cannot create as a visual experience. And the same is true of mental and emotional experiences, i.e., the relations in which you are involved as you create your mental and emotional experiences also determines the relations in which you cannot be involved in that same moment, which in turn determines what you, in that same moment, cannot create as mental and emotional experiences. And as everything that you experience is your apprehension of the product of some relation in which you, as an Individual Consciousness, are involved, being precluded from being in a

relation means being precluded from creating whatever experience would result from your involvement in that relation.

Why can't we feel good while we feel bad? Why can't we conceive of the Earth as round while conceiving of it as flat? Why can't we see something as both wave and particle? Because experience is never ever what is actually there, but is instead the one-sided apprehension of the product of a relation between what's actually here and there, the product of a relation between what's here as Individual Consciousness and what's there as some other Relational Structure, all of which are Existence, albeit Existence that, in most cases, is already involved in countless iterations of self-relation. And being in one relation and creating one experience means we can't simultaneously be in the opposite relation creating the opposite experience.

It is not possible to overstate the importance of this principle of the preclusion of the Individual's simultaneous apprehension of experiential complements with regard to what we, as Individuals, experience as reality. What this principle dictates, as it were, is that at any moment the most any single Individual can know or apprehend is fifty percent of what it is possible to create as an experience. This is why physical reality is perceived as either wave or particle. This is why the more you know about a particle's position, the less you know about its momentum. Complete simultaneous knowledge of both is not possible, as only fifty percent of potential knowledge can be created by a single Individual in any given moment. To know an experience fully dictates that, in that moment, you not know its opposite or complement at all, and to know an experience partially dictates that, in that moment, you can only partially experience its opposite or complement.

This experiential limitation operates at all levels of Reality, at all levels of experiential creation, since all experience is created as a product of the same fundamental mechanic, i.e., the apprehension by Individual Consciousness of a relative existence created as the product of some relation of Existence to Itself. What this means is that all Existence that is conscious of experience, i.e., all Individual Consciousness, has a very large experiential blind spot consisting of whatever experiences are complementary to those of which it is, in that moment, conscious. For everything you know there is something you can't know in that same moment. And because it is possible for us to know things that are either completely untrue or have a very limited validity, such as the idea that the Sun orbits the Earth, or the idea that the Earth is flat, or the idea that what we experience to exist exists as such in the absence of our experience of it, or the idea that Consciousness, i.e., that which apprehends experience, is the product of some material or energetic machination, we are precluded from knowing the opposite, which is to say, we are precluded from knowing that which is either true or has a greater validity, as long as we continue to be involved in the relation that creates for ourselves the experience-knowledge that is either completely untrue or less valid.

Ignorance, as it is most often defined and thought of, is considered to be the absence of knowledge. However, the absence of knowledge is more accurately termed innocence. Ignorance is not so much the lack of knowledge as it is the possession of and attachment to erroneous knowledge. One who has no knowledge whatsoever regarding the shape of the Earth is innocent while one who clings to the idea of a flat Earth is ignorant. It is much easier for the innocent to acquire correct knowledge than it is for the ignorant, for the innocent can immediately know the

truth when it presents itself while the ignorant must first let go of their mistaken notions before they can know the truth.

That having been said, few of us, myself included, are innocent with regard to what we know ourselves to be. Rather, we are almost all ignorant in this regard because we all possess and cling to false knowledge regarding our nature. That is, our self-ignorance is not simply a lack of self-knowledge, rather, it is the result of our active engagement in knowing ourselves as that which is the opposite of our true nature, as that which we are-not, which is as some sort of experience rather than as that which both creates and apprehends experience. If we were simply innocent with regard to knowledge of our nature then the acquisition of self-knowledge would be fairly easy. However, as it stands, because we are actively engaged in knowing our selves as we are-not, because we are actively engaged in knowing our selves as what is only a physical experience, i.e., as bodies, as men, as women, etc., the acquisition of self-knowledge is quite difficult, as attested to by the fact that it is so rarely acquired.

Thus, the difficulty in acquiring self-knowledge, i.e., knowledge of ourselves as we are, which is to say, knowledge of ourselves as that which both creates and apprehends experience, lies not so much in acquiring that knowledge, rather, it lies more in the difficulty that we have in ceasing to be in the relation that creates for ourselves the opposite knowledge, i.e., knowledge of ourselves as we are not, which is to say, knowledge of ourselves as that which is only an experience. This is because as long as we cling to the knowledge of ourselves as we are not we must remain involved in the relation that creates that knowledge, and our involvement in that relation precludes us from being involved in the opposite or mutually exclusive relation in which we must be involved if we are to create the experience that is the knowledge of ourselves as we are. This understanding is the basis of the “*neti neti*” or “not this, not this” approach to self-realization. A bucket is always a bucket, but it can only hold water when in a particular relation to the ground. Likewise, we are always Existence, but we can only hold knowledge of our true nature while in a particular relation to Existence, and more specifically, while in a particular relation to our more fundamental Individuality.

1.2 The inter-level experiential limitation

As just explained, the principle of the preclusion of an Individual’s simultaneous apprehension of experiential complements applies within a given level of Reality, which is to say, it applies to complementary experiences of the same type that are able to be created within a particular level of Reality by a single Individual. However, even more importantly, from the standpoint of the Individual with regard to the nature of the experiences that they are able to create and apprehend, this principle also applies between levels of Reality, precluding the Individual from creating experiences simultaneously at different levels of Reality that would require the Individual’s involvement in mutually exclusive relations at those different levels of Reality.

For reasons already explained, there is no preclusion with regard to an Individual Consciousness creating and apprehending, in general, emotional, mental, and physical experiences simultaneously. To the contrary, an Individual Consciousness that is involved in third level Existential relations, i.e., impactive Existential relations, and conscious of physical experiences

as a result, must also be involved in first and second level Existential relations, and so must be conscious of emotional and mental experiences as well. This is why we, as Individuals involved in third level Existential relations, are conscious of all three types of experiences simultaneously.

However, because the creation of experiences at the second and third levels of Reality have as their basis the relations in which the Individual is involved at the prior level or levels of Reality, respectively, the Individual is limited with regard to the relations with Existence in which it can become involved at the second and third levels of Reality according to the relations with Existence in which it is already involved at the prior level or levels of Reality. And because the relations in which the Individual is involved with Existence determine what it creates and apprehends as experience, any limitation or preclusion of relation is a limitation and preclusion with regard to what the Individual can apprehend as experience.

What this means specifically is that an Individual is limited in the third level Existential relations in which they can become involved, and so is limited in the physical experiences they can create and apprehend, by the second level Existential relations in which they must already be involved in order to be in a position to become involved in those third level Existential relations. Further, an Individual is limited in the second level Existential relations in which they can become involved, and so is limited in the mental experiences they can create and apprehend, by the first level Existential relations in which they must already be involved in order to be in a position to become involved in the those second level Existential self-relations.

In terms of experience what this means is that an Individual is limited in the physical experiences it can create by the relations in which it is already involved as it creates its mental experiences, and that an Individual is limited in the mental experiences it can create by the relations in which it is already involved as it creates its emotional experience. Conversely, the Individual is not limited in its creation of emotional experience, other than the intra-level preclusion that applies to all experience, as emotional experience is the product of a relation that rests upon no prior relation of Existence to Itself. This is why free will is only truly free, i.e., unrestrained and unrestricted, at the level of the creation of emotional experience, which is to say, at the level where the Individual chooses its direction of motion relative to its more fundamental Individuality.

To understand this inter-level preclusion of an Individual's simultaneous apprehension of experiential opposites it is necessary to understand that all relations of Existence to itself, regardless of the level of relation, have a component of relative Existential motion. That is, relations of Existential content, i.e., second level relations, as well as impactive Existential relations, i.e., third level relations, both occur in the context of some flow or motion of Existence relative to Itself. It is this component of the relation that imparts upon experience at every level a wantedness or unwantedness, depending on whether the component of relative Existential motion is one of aligned or oppositional motion, respectively. At the emotional level this relation of Existential motion is the only component and so emotional experience has only a wantedness or an unwantedness. However, at the second level of Existential self-relation this component of relative Existential motion is present along with the relations of Existential content, imparting upon the created mental experiences a wantedness or an unwantedness. Likewise, at the third level of Existential self-relation this component of relative Existential motion is present along

with the impactive Existential relations, imparting upon the created physical experiences a wantedness or an unwantedness.

The levels of Reality, and so experience, with respect to any Individual and so with respect to all Individuals, are not separate, but rest upon each other. Relations of aligned Existential motion at the first level of Reality can give rise to relations of Existential content at the second level that also have a component of aligned Existential motion, and those second level relations can act as the basis of impactive Existential relations that also have a component of aligned Existential motion. Thus, the first level Existential relation that creates wanted emotion acts as the basis of the second level Existential relation that creates wanted thought, which then acts as the basis of the third level Existential relation that creates wanted physical experience. Likewise, relations of oppositional Existential motion at the first level of Reality can give rise to relations of Existential content at the second level that also have a component of oppositional Existential motion, and those second level relations can act as the basis of impactive Existential relations that also have a component of oppositional Existential motion. Thus the first level Existential relation that creates unwanted emotion acts as the basis of the second level Existential relation that creates unwanted thought, which then acts as the basis of the third level Existential relation that creates unwanted physical experience. These relations are diagrammed in **figure 2**.

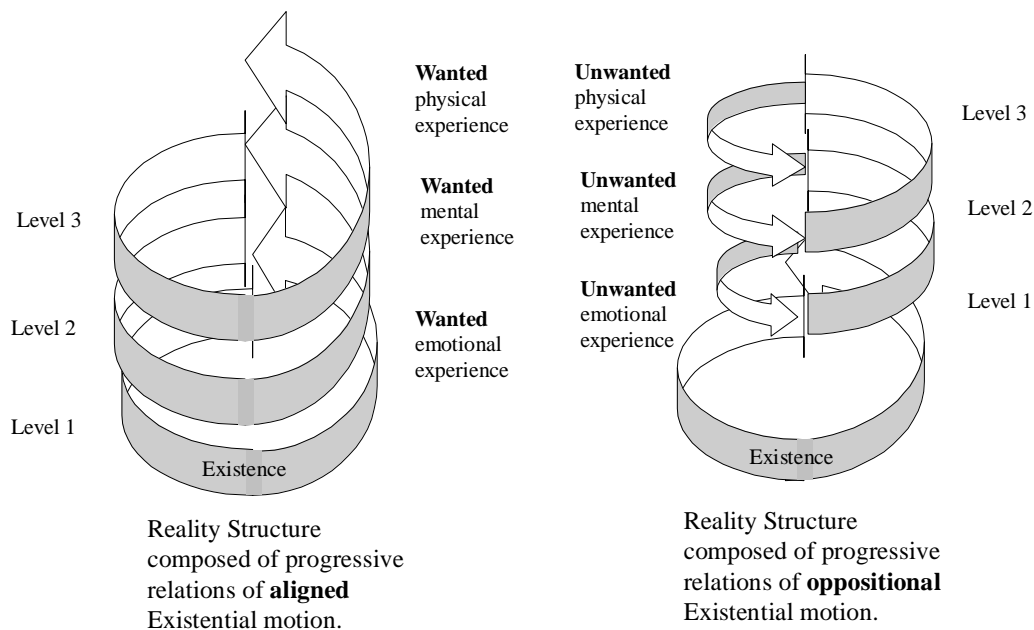


Figure 2 The Continuity of Experiential Creation Throughout the Three Levels of Reality.

All relations of Existence to Itself at all levels of Reality have a component of relative Existential motion. However, the fundamental relation of Existential motion in which the Individual is involved, which fundamental relation creates its emotional experience, sets the tone, as it were, for the relations in which the Individual can become involved at the other two levels of Reality, where its experience of mental and physical reality are created. Specifically, as shown in the drawing on the left, while involved in a first level relation of aligned Existential motion, and therefore

conscious of a wanted emotional experience, the Individual is limited to becoming involved in relations at the second and third levels of Reality, where mental and physical experience are created, respectively, where the component of relative Existential motion is also that of aligned Existential motion, resulting in the creation of wanted mental and physical experiences at those levels. Conversely, as shown in the drawing on the right, while predominantly involved in first level relations of oppositional Existential motion, and therefore conscious of unwanted emotional experience, the Individual is limited to becoming involved in relations at the second and third levels of Reality where the component of relative Existential motion is also that of oppositional Existential motion, resulting in the creation of unwanted mental and physical experiences at those levels. In this way, the Individual's moment to moment choice of aligned or oppositional involvement in the first level of Existential self-relation both determines and limits the potential experiences the Individual can create at the other levels of Reality in that same moment.

Conversely, and most importantly with regard to the inter-level preclusion of an Individual's simultaneous apprehension of experiential opposites, relations of aligned Existential motion at the first level of Reality cannot give rise to relations of Existential content at the second level that have a component of oppositional Existential motion, nor can second level Existential relations that have a component of aligned Existential motion give rise to third level relations that have a component of oppositional Existential motion. Likewise, relations of oppositional Existential motion at the first level of Reality cannot give rise to relations of Existential content at the second level that have a component of aligned Existential motion, nor can second level Existential relations that have a component of oppositional Existential motion give rise to third level relations that have a component of aligned Existential motion.

Now here one could ask, why can't an Individual involved in a first level relation of one orientation, i.e., aligned or oppositional, change directions and become involved in a relation that has the opposite orientation at the next level of Reality while still maintaining the orientation of the prior level of relation? This is not possible because these relations of aligned and oppositional Existential motion are, for a single Individual, mutually exclusive with respect to a given Reality Structure, and so mutually exclusive with respect to the chain of experience that arises along with that Reality Structure. The best analogy I can come up with for the mutual exclusivity of aligned and oppositional Existential relations with respect to a single Individual, as that Individual creates a given Reality Structure and so chain of experience, is what happens when a rubber band is twisted clockwise and then counter-clockwise. As long as one continues to twist the rubber band in the same direction the rubber band becomes involved in progressive relations which, taken as a whole, make up a reality structure. However, if at some point one starts twisting in the opposite direction, the prior relations begin to unravel until the reality structure is no more.

Structural stability between the levels of Reality that make up a particular Reality Structure and chain of experience requires a consistency of aligned or oppositional Existential motion between the levels of Reality as they are built upon each other. The relations of Existence to Itself that create experience also create Relational Structures, and the aligned or opposed configuration of those Relational Structures, as they are composed of Existence being in relation to Itself, limit

and constrain the configuration of the construction of the next floor, i.e., the way Existence can be in relation to itself as it creates the next level of Relational Structure, and so limit and constrain what can be created as experience by an Individual at the next level based upon the foundation of a prior level of Reality. You can always get to the third floor from the second floor, but you can't get to the third floor of one building from the second floor of a different building.

In terms of experience what this means is that an Individual's involvement in a first level relation of Existential motion that is causing it to create and apprehend a wanted emotional experience can only give rise to a second level relation that causes that same Individual to create and apprehend a wanted mental experience, and that second level relation can only give rise to a third level relation that causes that same Individual to create and apprehend a wanted physical experience. Likewise, an Individual's involvement in a first level relation of Existential motion that is causing it to create and apprehend an unwanted emotional experience can only give rise to a second level relation that causes that same Individual to create and apprehend an unwanted mental experience, and that second level relation can only give rise to a third level relation that causes that same Individual to create and apprehend an unwanted physical experience.

And conversely, in terms of experience, and with regard to the inter-level preclusion of an Individual's simultaneous apprehension of experiential opposites, an Individual's involvement in a first level relation that is causing it to create and apprehend a wanted emotional experience cannot give rise to a second level relation that causes that same Individual to create and apprehend an unwanted mental experience, and a second level relation that is causing the Individual to create and apprehend a wanted mental experience cannot give rise to a third level relation that causes that same Individual to create and apprehend an unwanted physical experience. Likewise, an Individual's involvement in a first level relation that is causing it to create and apprehend an unwanted emotional experience cannot give rise to a second level relation that causes that same Individual to create and apprehend a wanted mental experience, and a second level relation that is causing the Individual to create and apprehend an unwanted mental experience cannot give rise to a third level relation that causes that same Individual to create and apprehend a wanted physical experience.

In order to understand all of this it is important to keep in mind that experiences do not just sit out there just waiting for us to come across them. Rather, all experience, at every level, is something that we ourselves, as Individuals, have a hand in creating according to the relations with Existence in which we are involved. Further, not all relations with Existence are possible in every moment because the relations with Existence in which we are presently involved as we create and apprehend present moment experience unavoidably limits and restricts our ability to be simultaneously involved in other opposite or mutually exclusive relations with Existence, which opposite relations are necessary to create the opposite experiences. This experiential limitation is not a problem and actually works in our favor when we are involved in a fundamental relation of Existential motion that is one of alignment, as things then tend to "go our way," which is to say, the experiences we create and apprehend tend to have a wanted quality. Conversely, this experiential limitation works against us when we are involved in a fundamental relation of Existential motion that is one of opposition, as things then tend to "not go our way," which is to say, the experiences we create and apprehend tend to have an unwanted quality.

Also, the situation is generally more complex than what is depicted and described above, since no Individual operating at the level of physical experience is involved purely in a relation of aligned or oppositional motion, and so we tend to create both kinds of experiences, i.e., wanted and unwanted. Further, we tend to vacillate between these two modes of being, i.e., between aligned and oppositional Existential motion, and so in one moment are predominantly creating one type of experience and in the next moment are predominantly creating the other type of experience. Nonetheless, the more you choose to be in a relation of Existential alignment the more you will create experiences that are wanted, and the less able you will be to create experiences that are unwanted, and the more you choose to be in a relation of Existential opposition the more you will create experiences that are unwanted, and the less able you will be to create experiences that are wanted.

If you want to know whether you are, in any moment, involved in a fundamental relation of aligned or oppositional Existential motion, which in turn dictates the quality of the experiences you are, in that moment, predominantly creating at all levels of Reality, you need do no more than pay attention to how you feel, which is to say, be aware of the quality of your present moment emotional experience. The quality of your present moment emotional experience, as wanted or unwanted, indicates whether you are, in that moment, involved predominantly in a fundamental relation of aligned or oppositional Existential motion, respectively. The better you feel, in terms of emotional experience, the more aligned with the motion of your more fundamental Individuality you are in that moment, and the worse you feel, in terms of emotional experience, the more opposed to the motion of your more fundamental Individuality you are in that moment. The direction of motion of your more fundamental Individuality is constant; the variable lies in your Individual exercise of free will.

2. The Individual's Convergence With and Divergence From Their More Fundamental Individuality

Another issue I would like to address is the feeling of connection associated with positive emotion, and the feeling of disconnection associated with negative emotion. Part of what feels so good about feeling good is the sense of connection to one's Self or more fundamental Individuality that accompanies positive emotion, and part of what feels so bad about feeling bad is the sense of disconnection from one's Self or more fundamental Individuality that accompanies negative emotion. In this section I will explain the basis of the relation between positive emotion and the feeling of connection to Self as well as the relation between negative emotion and the feeling of disconnection from Self.

The sense of connection to Self that accompanies positive or wanted emotion and the sense of disconnection from Self that accompanies negative or unwanted emotion have as their basis the principle of the preclusion of an Individual's simultaneous apprehension of experiential complements. Put another way, the relation between positive emotion and a feeling of connection and negative emotion and a feeling of disconnection have as their basis the impossibility of a single Individual simultaneously apprehending opposite or complementary experiences, which is to say, experiences that are created as a result of mutually exclusive relations.

We may be a point of Existence within a larger Existence, but we are as much that larger Existence as we are the point of Existence. We may be an Individual projected from a more fundamental Individuality, but we are as much that more fundamental Individuality as we are the projected Individual. The more fundamental Individuality projects Itself into the third level of Existential self-relation, but what is projected into the third level of Existential self-relation does not become something else, something other than the more fundamental Individuality, as a result of its involvement in this third level of relation. However, the more fundamental Individuality does take on another layer or level of Individuality as it operates at this new level of relation and apprehends physical experience. Our Individuality is therefore simultaneously the same as and different from our more fundamental Individuality. The sameness lies in each being of the same nature, whereas the difference lies in the difference of perspective. As will be described below, it is the sameness that allows for the convergence of our Individuality with our more fundamental Individuality, which convergence brings with it a feeling of connection to Self, whereas it is the difference of perspective that makes possible the divergence of our Individuality from our more fundamental Individuality, which divergence brings with it a feeling of disconnection from Self.

As Individuals we create our own experiences based upon the relations with Existence in which we become involved according to our exercise of free will. The extent to which we are able to know this other aspect of our Individuality, i.e., know ourselves as this more fundamental Individuality, while functioning as Individuals involved in third level Existential relations, is a function of the extent to which the experiences that we are creating in any moment are compatible or incompatible with the experiences being created in that same moment by our more fundamental Individuality. Specifically, to the degree the experiences we are creating are of the same nature as the experiences being created by our more fundamental Individuality, there is a convergence of our Individuality with our more fundamental Individuality, which convergence brings with it a feeling of connection to our Self. Conversely, to the degree the experiences we are creating are of the opposite nature as the experiences being created by our more fundamental Individuality, there must be a divergence of our Individuality from our more fundamental Individuality, which divergence brings with it a feeling of disconnection from our Self.

To the extent that the experiences that we, as Individuals, create are not mutually exclusive of the experiences that our more fundamental Individuality is Itself creating, we are able to share the same Individuality, because to the extent that the experiences are not mutually exclusive there is no cause for Existence to function as two Individuals. Conversely, to the extent that the experiences that we, as Individuals, create are mutually exclusive of the experiences that our more fundamental Individuality is Itself creating, we are not able to share the same Individuality, because to the extent that the experiences are mutually exclusive Existence must function as two Individuals, as there is no other way for Existence to simultaneously apprehend opposite experiences other than from the perspective of two different Individuals.

Convergence of the Individual with their more fundamental Individuality is not the loss of Individuality, rather it is the reemergence of the Individual into a larger perspective Individuality, which is not other than the perspective from which the Individual is Itself emerging, while still maintaining the perspective afforded by the third level of Existential self-relation. Likewise, divergence of the Individual from their more fundamental Individuality is not

the creation of a separate Individuality, but is the emergence of the Individual into a more isolated perspective that is different than the perspective from which the Individual is Itself emerging. Thus, the more the experiences being created by the Individual are not mutually exclusive of those being created by its more fundamental Individuality, the greater the convergence of these two Individualities, which greater convergence is apprehended by the Individual as a feeling of greater connection to or less disconnection from their Self. Conversely, the more the experiences being created by the Individual are mutually exclusive of those being created by its more fundamental Individuality, the greater the divergence of these two Individualities, which greater divergence is apprehended by the Individual as a feeling of less connection to or greater disconnection from their Self.

The reason that these feelings of connection to and disconnection from Self correspond with the experience of positive and negative emotions, respectively, is because the factor that determines whether or not the experiences that we, as Individuals, are creating either are or are not mutually exclusive of those being created by our more fundamental Individuality is in the quality of the emotional experience we are in any given moment choosing to create according to our exercise of free will. Our more fundamental Individuality, having a broader and clearer perspective that we do, consistently exercises its free will in a way that creates for Itself a wanted emotional experience. That is, our more fundamental Individuality understands the relation between its exercise of free will and the quality of the experiences it will apprehend as a result, and so finds no difficulty in consistently choosing to be in a relation of Self-alignment rather than a relation of Self-opposition, in the same way that you, from your perspective, would have no difficulty in choosing between being thrown off a cliff or given a massage. And while we understand, in a very limited way, the relation between physical actions and the physical experiences that can result from those actions, we do not understand or see clearly the relation between our exercise of free will and the quality of the emotional experience we create and apprehend as a result, and so we often choose to be in a relation of Self-opposition rather than one of Self-alignment, and so often choose to create, albeit inadvertently, unwanted rather than wanted emotional experience.

As was explained in the section on intra-level experiential limitations, it is not possible for a single Individual to simultaneously create and apprehend opposite or complementary experiences, such as positive and negative emotions, as complementary experiences are the result of mutually exclusive relations. Therefore, whenever we are creating and apprehending a negative emotion we are creating and apprehending an emotional experience that is mutually exclusive of the emotional experience being created and apprehended by our more fundamental Individuality, in which case there must be a divergence of our Individuality from that of our more fundamental Individuality in order for those complementary emotional experiences to be simultaneously apprehended. And it is for this reason that a feeling of disconnection or distance from Self accompanies our apprehension of negative emotion, as we also apprehend the divergence of Individuality that must accompany our creation and apprehension of negative emotion. Conversely, whenever we are creating and apprehending a positive emotion we are creating and apprehending an emotional experience that is not mutually exclusive of the emotional experience being created and apprehended by our more fundamental Individuality, in which case there is a convergence of our Individuality with that of our more fundamental Individuality, as there is then no cause or need for a divergence of our Individuality from that of our more fundamental Individuality in order for this experience to be simultaneously

apprehended. And it is for this reason that a feeling of connection or closeness to Self accompanies our apprehension of positive emotion, as we also apprehend the convergence of Individuality that must accompany our creation and apprehension of positive emotion. These relations are diagrammed in **figure 3**.

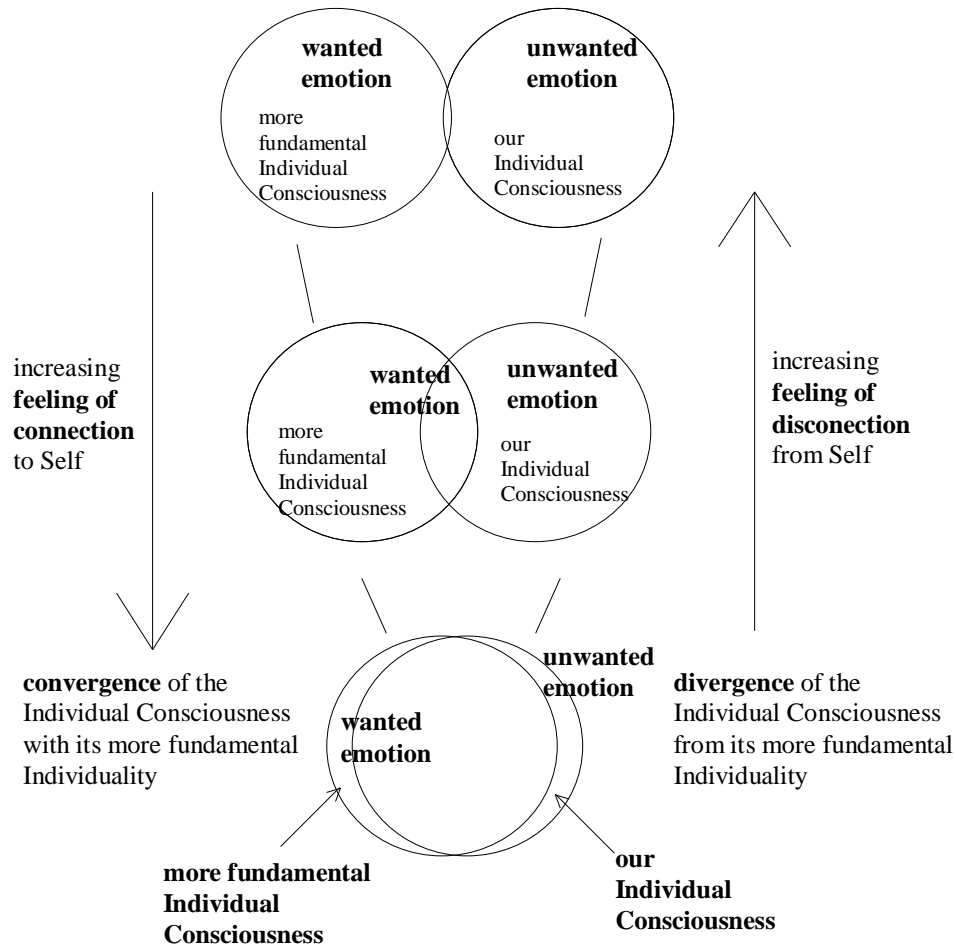


Figure 3 The Individual's Divergence From and Convergence With Their More Fundamental Individuality as a Function of the Emotional Experience the Individual Is Creating.

What this drawing shows is that to the extent that we create an emotional experience that is mutually exclusive of the emotional experience being created by our more fundamental Individuality, there must be a divergence of our Individuality from that of our more fundamental Individuality in order for these complementary and so mutually exclusive experiences to be simultaneously apprehended. Conversely, it also shows that to the extent that we create an emotional experience that is not mutually exclusive of the emotional experience being created by our more fundamental Individuality, there is a convergence of our Individuality with that of our more fundamental Individuality.

The divergence of our Individuality from our more fundamental Individuality creates what is only an illusion of separation between our Individuality and our more fundamental Individuality, in the same way that bringing an object closer and closer to one's face causes there to appear to be two objects where there is really only one. The more fundamental Reality is that of identity between our Individuality and our more fundamental Individuality, as both Individualities are composed of the same Existence. Therefore, when the divergence of Individuality is not made necessary by the simultaneous apprehension of complementary and so mutually exclusive experiences there is a natural and effortless convergence between our Individuality and our more fundamental Individuality. Thus, one need make no effort to be what they already and always are, but it does require effort for one to keep their self seemingly apart and at a distance from what they are, and that effort is the effort required to flow or move in opposition to one's own Self, the effort required as one resists the flow of what is ultimately their own Existence.

3. A Science of Consciousness and Experiential Creation

For some time now science has approached the issue of Consciousness backwards. That is, science looks for the source of Consciousness in the machinations of what we experience as reality. However, as has been explained here, the source of Consciousness does not lie in the machinations of what we experience as reality, rather, the source of what we experience as reality lies in the machinations of Consciousness, or more specifically, in the machinations of Existence.

Because Consciousness is not the product of some experiential machination, but is instead Itself the machination through which experience is created, and because all experience is created at the level of the Individual, any science of Consciousness may have to be a science of Individual experiential creation. It may simply be that Consciousness, owing to the fact that it is fundamentally different from what we experience as reality, is not amenable to what we consider scientific scrutiny, as such scrutiny surely requires that what is being scrutinized be reduced to some sort of experience. But what are we to do when what we are attempting to scrutinize is, by its Nature, not able to be an experience because its Nature is completely different and other than the nature of experience itself? Thus, it may be that the only proof that one may find regarding what has been written here describing Consciousness as the source of experience will be in one's own ability to create for themselves, as an Individual, this experience rather than that experience according to their own exercise of free will.

Existence cannot help but Exist, and as it Exists it cannot help but be in relation to Itself. However, although Existence has no choice but to be in relation to Itself, it does get to choose the fundamental way it will be in relation to Itself, and so gets to choose in each moment, and really must choose in each moment, whether it will create for Itself in that moment a wanted or unwanted emotional experience. Thus, Existence gets to choose, but it has no choice but to make a choice, as it must choose in every moment to be in one of two complementary relations to Itself, i.e., it must choose to be either in a relation of Self-alignment or in a relation of Self-opposition. It is for this reason that everything we want we want because we think that in the having of it we will feel better, and it is also why everything we do we do in an effort to create a more wanted emotional experience, because as Existence we must create in each moment either

a wanted or unwanted emotional experience, and we naturally want to experience the wanted, i.e., that which is attractive, and do not want to experience the unwanted, i.e., that which is repulsive. However, having lost sight of the cause and effect relation between our exercise of free will and the quality of the experiences we create, we often inadvertently create the unwanted rather than the wanted, not because we want to create the unwanted, but simply because we are going about trying to create the wanted in the wrong way, in a way that is the opposite of the way that it is actually created, which is through Self-alignment rather than Self-opposition.

There may be those who consider philosophy of this sort to have little utility, as it does not seem that it will help us to build a better drug, a better weapon, or a better machine. However, if understood, it can help an Individual in creating and so building for themselves an emotional experience that is more wanted rather than more unwanted. And if you consider that we do everything we do because we think that in the doing of it we will feel better, which is to say, experience a more wanted emotion, then there could really be nothing of greater utility than understanding how it is that you yourself create what you experience as your emotional reality. Further, if you build a better emotional experience for yourself, then the other types of experiences that you are also creating, i.e., mental and physical, must come to align in their quality with that improved emotional experience, because the creation of experience is not random, but is a function of the relations with Existence in which you are involved, and in which it is possible for you to be involved according to the relations with Existence in which you are already involved. And the relation with Existence in which you are involved that creates your emotional experience is the most fundamental Existential relation there is, and as such that relation is the foundation upon which rests and from which extends all other relations in which you are involved as you create everything else you experience as reality.

Most of our difficulties, such as they are, in creating wanted emotional experience comes from trying to create emotional experience backwards, in an order and progression that is the opposite of the way experience actually progresses. The creation of experiential reality follows the same progression as the creation of the Relational Structure of Reality. Therefore, the creation of experience proceeds from the emotional, to the mental, and then to the physical. However, it is our habit to try and create emotional experience not in the way that it is actually created, which is as a result of the fundamental relation of Existential motion in which we are involved according to our own Individual exercise of free will, instead we try and create our emotional experience, we try to create a better feeling, by trying to arrange what we are experiencing as physical reality in a way that we think we will be able to allow rather than resist, i.e., in a way that will appear wanted rather than unwanted. However, in the process of doing this, in the process of trying to arrange physical reality in a specific way, which usually involves trying to control things that are beyond our control, such as the behavior of others, we often exercise free will in a way that causes us to be in a fundamental relation of Self-opposition rather than one of Self-alignment, and so we inadvertently create unwanted emotion for ourselves while trying to create a specific physical arrangement that is intended to make us feel better.

Trying to create emotional experience through the arrangement of physical reality is like trying to close the barn door once all the horses have already gotten out. What you experience as physical reality is an extension and further relation of what you are creating as mental experience, and what you create as mental experience is an extension and further relation of what

you are creating as emotional experience. That is the actual order and progression of experiential creation. Therefore, the created physical reality must reflect the more fundamentally created emotional reality, and not the other way around. The idea that our emotional experience is created by something other than ourselves choosing, through the moment to moment exercise of free will, to be in a relation of alignment or opposition, of allowing or resistance, with respect to our more fundamental Individuality, is simply a delusion arising from a failure to understand the nature of Reality and reality, which is to say, a failure to understand the way that what Exists, functioning as Individual Consciousness, creates what it apprehends as experiential reality.

We are Existence, but in each moment we must also *be* in relation to our Self or more fundamental Individuality. As explained, that relation must be a relation of either alignment or opposition and is a function of our Individual exercise of free will. How we are being in relation to our Self is our *mode of being*. How we are being in relation to our Self is our choice. How we are being in relation to our Self determines whether we create and apprehend either experiential wantedness or unwantedness. In a way, the created relative existence functions as a mirror that reflects back to us our own mode of being, i.e., the way we are choosing to be in relation to our Self. All experience can do is reflect back to us our own in the moment mode of being in the guise of experiential wantedness or unwantedness. The wantedness and unwantedness of what you experience is not determined by whether or not other Individuals or external circumstances are aligned with or opposed to you. Rather, the wantedness and unwantedness of what you experience is determined only by your own in the moment mode of being, by the way you are choosing in that moment to be in relation to your more fundamental Individuality. And you are making that choice in every moment whether you know it or not, and you can know what choice you are making in that moment according to how you feel, according to the quality of your in the moment emotional experience as wanted or unwanted, which owing to its fundamental nature, is the experience that most accurately, directly, and immediately reflects your in the moment mode of being as either Self-aligned or Self-opposed, respectively.

I should also mention that choosing to be in a relation of increasing Self-alignment is what causes us to feel better, or to feel less bad, while choosing to be in a relation of increasing Self-opposition is what causes us to feel worse, or to not feel as good. Thus, if you feel bad it is because your are involved in a fundamental relation of Self-opposition, but if in the next moment you change that relation to one where there is less Self-opposition, then you will not feel as bad, which is to say, you will feel better. Likewise, if you feel good it is because your are involved in a fundamental relation of Self-alignment, but if in the next moment you change that relation to one where there is less Self-alignment, then you will not feel as good, which is to say, you will feel worse. Thus, emotional experience indicates two things: where you are and where you are going. That is, emotional experiences indicate, through their quality of wantedness or unwantedness, whether the fundamental relation is one of Self-alignment or Self-opposition, respectively, and they also indicate, through the moment to moment change in their quality of wantedness or unwantedness, whether the fundamental relation is one of increasing or decreasing Self-alignment or increasing or decreasing Self-opposition. Our relation to our more fundamental Individuality is dynamic and ever changing, according to our moment to moment exercise of free will, but it can only change within a limited set of possibilities ranging between nearly complete Self-alignment and nearly complete Self-opposition.

The idea that external circumstances, be they events or other people, are responsible for how we feel, are responsible for the emotions we experience, is the only real form of bondage there is, because it is this idea, and this idea alone, that prevents us from consciously creating what we want and instead leaves us exercising free will as a reaction to and reflection of what we have already unconsciously created as experience. That is, the idea that external circumstances are responsible for the quality of our emotional experience causes us to reflexively allow what is perceived to be wanted and reflexively oppose what is perceived to be unwanted, which reactions result in our unconsciously choosing, but choosing nonetheless, the nature of our involvement in the fundamental relation of Existential motion that is the actual basis of what we apprehend as our emotional experience. Free will exercised in this reactive and reflexive way is said to be exercised unconsciously, even though it is exercised by our Individual Consciousness, because as we exercise it in this way we are not conscious of the actual chain of Existential cause and experiential effect that we are setting in motion. We are, in effect, pulling a lever while completely oblivious of the machinery to which that lever is connected, which is why even though we think we know what we are going to get when we pull the lever, we often get something entirely different, which is to say, we get something we don't want rather than something we do want. Thus, we are bound by a cage that is of our own making, constructed of mistaken notions regarding why we experience what we experience, and as we are our own jailor, it is we who hold the key to our own freedom, and that key is the conscious exercise of free will, rather than its reflective and reactive exercise, in the creation of what we apprehend as emotional experience.

If someone slaps you in the face you have a choice regarding how you will feel, a choice regarding the emotion you will create, following that event. Most people would react to that event by unconsciously choosing to be in a mode of Self-opposition, and so would then create a negative emotion, such as sadness or anger, and it would seem to them, in their reflexive reaction to the event, that it was the person who slapped them that was the "cause" of their unwanted emotion. This however is illusion, as the actual cause of the emotion is always in one's chosen relation, whether chosen consciously or unconsciously, to their more fundamental Individuality. It is entirely possible to be slapped in the face and not react to the event with unconscious Self-opposition, and as a result not generate a more unwanted emotion. But this is only possible if one understands and accepts that they and they alone are the creator of their emotional experience, as that experience must always reflect the Individual's in the moment fundamental relation to their more fundamental Individuality, over which fundamental relation we each, as Individuals, have complete control according to our exercise of free will. Here I have used a somewhat extreme example to make the point that regardless of circumstance there is always this choice with regard to the way we will exercise free will. However, on a moment-to-moment basis we are usually making this choice with regard to less extreme and even trivial matters, but the experiential results are the same depending on the choice we make, i.e., we create and apprehended either a wanted or unwanted emotional experience.

We may think that external events "make" us feel bad or good, which is to say, force these emotions upon us, as it were, but it is only our reaction to those events, as that reaction places us in a relation of Self-alignment or Self-opposition, that makes us feel good or bad, respectively. That is, what makes us feel anything is a choice we ourselves make, a choice over which we have complete control, regardless of external circumstances. However, as long as you think that

something outside yourself is responsible for how you feel, that choice remains hidden, but you make it nonetheless. As an analogy, if you know that you are driving a car then you pay attention to where you are going, and you are able to keep it going in the direction you want. On the other hand, if you were to mistakenly think that someone else was driving you would not pay as much attention to where you are going, and as a result the car would go careening wildly this way and that, sometimes going where you want and at other times going where you do not want. It does not matter who you think is driving, as the car goes in the direction it goes according to who is actually driving. Likewise, regardless of who or what you think is responsible for creating what you emotionally experience, your emotions are being created according to your conscious or unconscious exercise of free will.

That identical external circumstances can, in theory, produce opposite emotional experiences indicates that emotional experience must be a function of an internal rather than external relation. However, these are just words and they do not prove anything. As stated earlier, the only proof that one may find regarding Consciousness as the source of experience will be in one's own ability to create for themselves, as an Individual, this experience rather than that experience. And so I will leave you with this experiment, which should make it possible for you to prove to yourself your ability to control your creation of emotional experience. Once having demonstrated to yourself that you possess this ability, you will then have to determine for yourself, through further experimentation, the ramifications and extent of that ability.

The next time something is happening that you do not want to happen, and it will be easier if it is a minor thing, such as a light turning red when you are in a hurry to get somewhere, and you find yourself pushing against the event or circumstance, i.e., wishing it were otherwise, and starting to feel an unwanted or less wanted emotion, just stop pushing against the event or circumstance and see what happens to your emotional experience. If your emotional experience is something caused by external events then there should be no change in your emotional experience, as external events will remain unchanged, at least in that moment. However, if your emotional experience is not actually caused by external circumstances, but is instead something that is created as the result of a relation in which you are involved, and moreover, created as the result of a relation in which you have a choice regarding your involvement, then as you change your involvement in that relation the emotional experience should change as well.

Science involves the ability to predict what will occur in an experiment and reproduce the results of an experiment consistently. The science of Consciousness involves predicting the nature of the created experience and seeing if that experience can be consistently reproduced. However, for reasons already described, this experiment can only be carried out at the level of the Individual, and the results will not be transferable to another Individual in any sort of objective way, although the results should be the same for each Individual. What I predict as the result of this experiment is that as you stop pushing against the event or circumstance you will feel better, i.e., your emotional experience will become more wanted or less unwanted. That is all. And if you can do this consistently you will have proven to yourself, and yourself alone, that you have control over the creation of your emotional experience, and you will also get the additional benefit of feeling better, which is, in the final analysis, all any of us are really after in the first place.

4. Summary

Reality has a hierarchy, in as much as it is, by its nature, organized into progressive levels, with each successive level subordinate to or dependent upon the prior levels. The primary reality hierarchy is between the fundamental Reality of Existence and the subordinate or dependent reality of experience. There also exists, as it were, a secondary reality hierarchy between the different levels of experiential reality. In the secondary reality hierarchy between the different levels of experiential reality, physical reality is subordinate to mental reality and mental reality is subordinate to emotional reality.

What all this means is that some realities are, by their nature, more real than other realities. More real simply means that the existence of a particular reality is less dependent upon relation than that of a less real reality. Thus, in terms of the primary reality hierarchy, the fundamental Reality of Existence is more real than the subordinate reality of experience, because the Existence and Reality of the former is not dependent upon any relation whereas the existence and reality of the latter, such as it is, is dependent upon a relation. Likewise, in terms of the relative realness or reality of the different experiential realities, emotional reality is more real than mental reality and mental reality is more real than physical reality, because the existence of each successive level of experiential reality is dependent upon more relations than the levels of experiential reality that precede it. Thus, the actual order of the hierarchy of reality proceeds from the fundamental Reality of Existence, to emotional experience, to mental experience, and lastly to physical experience.

And yet, in general, our view of the reality hierarchy is a complete inversion of its actual hierarchical structure. That is, we consider physical reality to be the most real of the experiential realities, followed by mental experience and then by emotional experience, and we do not even consider the fundamental Reality as being real at all, since it cannot be experienced. However, how the reality hierarchy appears to us is just that, i.e., an appearance, which appearance is created by our particular perspective within the Structure of Reality from which all experience is derived. So our view of the reality hierarchy is a function of the Structure of Reality, but it is also a function of our perspective within that Structure, and our perspective has us viewing that Structure from the top down rather than from the bottom up, which is to say, in an orientation that is the opposite of its actual order of progression as a Relational Structure.

As described, the Structure of Reality is a progressive Relational Structure that is somewhat analogous to the structure of a tree, owing to the fractal characteristic of self-similarity. In general, our view of the Structure of Reality is analogous to looking at a tree from the top down, which is to say, viewing it through the leaves. From such a perspective the leaves, or physical reality, seem to be the most real because they are the experience that is in our face, as it were. Beyond the leaves of physical reality we can make out some of the branches of mental reality and beyond that we can make out the trunk of emotional reality, while the Ground from which the tree of experiential reality emerges is completely obscured by this perspective. Thus, although what seems to be more or less real in terms of experience is a function of and related to an actual degree of reality, it is an appearance derived from an inverted view of the Structure of Reality from which those experiences are derived, which means that what we consider to be

more or less real in terms of experience is an artifact of perspective rather than an accurate portrayal of the different degrees of reality of the different experiential realities.

As long as one considers experiential reality to be some sort of ultimate reality the Reality that is actually the ultimate Reality, i.e., the fundamental Reality of Existence, must remain completely hidden from view. That is, considering experiential reality to be more real than the fundamental Reality that is its Ground unavoidably obscures that fundamental Reality from Itself. This situation is directly analogous to looking at a calm body of water and seeing such a clear reflection that the reflection is taken for what is actually there, in which case the water that is actually there becomes hidden. So it is that we have become mesmerized by the reflection that is physical reality to the extent that the fundamental Reality that is its basis has become completely hidden and obscured from our view. And since that fundamental Reality is not other than our own True Nature, so it is that what we truly are has become hidden from us, which is to say, we have become blind to what is truly our Self.

However, there is a way to view the Structure of Reality so that the various levels can be seen in their proper relation to each other and so do not obscure each other, and so that even the Ground from which experiential reality arises is not obscured, and that way is from the ground up, which is to say, from an Existential rather than experiential perspective. However, achieving an Existential perspective seems to require that one first give up the notion of the ultimate reality of experiential reality, which is to say, that one not cling to experiential reality, especially physical reality, as some sort of ultimate reality, for it is not until one realizes that what is there is only a reflection that one can then look deeper and see into and apprehend what it is that is actually there underlying the reflection.

Underlying everything that we experience is the fundamental Reality of Existence involved in some relation with Itself, and every relation of Existence to Itself creates for the Existence involved in that relation some experience. Thus, we may experience the Universe, but the Universe is not actually composed of experience. Experience is a secondary or subordinate reality derived from the more fundamental Reality that underlies and is the compositional framework for what we apprehend as the Universe. Trying to describe the Universe purely in terms of experience is like describing the reflections contained within a mirror in the absence of understanding that there even is a mirror. In such a case the reflections themselves are taken for the ultimate reality while the actual and ultimate basis of the reality of the reflections, i.e., the mirror, goes unnoticed and unaccounted for.

A mirror is a mirror and a reflection is a reflection. A mirror may be bent upon itself so that it contains within itself its own reflection, but that reflection of the mirror is still a reflection and not the mirror itself. In the same way, the fundamental Reality referred to in this work as Existence is like a mirror that bends upon Itself and experience is analogous to the reflection contained within that mirror, and the two, although in a way inseparable, are never the same. Thus, the fundamental Reality is not Itself experiential, which is to say, is not Itself any sort of experience, which is why it is inevitably and unavoidably left out of descriptions of reality composed purely of what humanity is able to experience.

However, although the fundamental Reality cannot Itself ever be an experience, it is the basis of all experience. I believe it may have been said of the Tao that you cannot know it, but you can be it, and this is certainly true of Existence. You cannot know it as an experience, for experience is other than Existence, but it is what you are, whether you know it or not. That is, what Exists most directly where you are is not other than the fundamental Reality that Exists everywhere else as well.

And what is it that Exists most directly where you are? If you say it is a body, a mind, a thought, or a feeling, then you have missed the mark, for those are all experiences. What Exists most directly where you are is that which apprehends experience. And as has been described, that which apprehends experience is not different or other than that out of which Reality Itself is constructed, and is not other than that which, through relation to Itself, creates what it ultimately apprehends as experience. We are built out of Existence. Everything is built out of Existence. It is Existence that apprehends experience. You are Existence involved in a particular set of relations that is creating for you, as the Existence that is involved in those relations, a particular set of experiences. What is actually there where we apprehend a rock, a chair, a pencil, or any object, or even empty space, is also composed of Existence involved in a particular set of relations that is creating for it, as the Existence that is involved in those relations, a particular set of experiences.

There is only Existence and experience; only that which, through relation to Itself, creates and apprehends experience, and that which is itself apprehended as experience. However, the words we use to describe a thing are not so important as the relations being described, for the words are always and only just signposts, blunt instruments chosen by the Individual to create a map of some terrain. Thus, the important thing in this work is not the particular word or words used to describe that which, through relation to Itself, creates and apprehends experience. Rather, the important thing is understanding the relation and difference between the nature of the Reality that creates and apprehends experience, and the nature of experiential reality itself, for it is in discriminating between these two realities that it becomes possible to know yourself as the Mirror rather than the reflection, to know yourself as you are rather than how you only seem or appear to be, to know yourself as the fundamental Reality that creates and apprehends experience rather than as what is only an experiential reality.

It is not physical or mental reality that thinks, it is not physical or mental reality that acts, it is not physical or mental reality that apprehends experience; it is Existence that thinks and acts and apprehends. It only appears to be physical and mental reality that acts and thinks and apprehends because we cannot experience the fundamental Reality that is actually and directly there, but instead must apprehend what are only its reflections in the formlessness of emotional experience and in the form of mental and physical experience. But although we cannot experience the fundamental Reality that is actually and directly there underlying the experience, it is not out of our reach, because the fundamental Reality that is actually and directly there is not other than what Exists most directly where you are, as it is not other than that which is apprehending whatever it is that you are, in this moment, conscious of as experience. And so you can't experientially know it, but it is also true that you can't help but be it, whether you know it or not.