

Article

Creator & Creation

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ABSTRACT

There is the reality of experience and there is the Reality of the Beingness that, through relation to Itself, creates what it then apprehends as experience. Beingness is what actually Exists; experience is what only seems to exist. Beingness is the Creator; experience is the creation. Beingness is the actual Reality; experience is the virtual reality. As Beingness we are like painters, and what we are painting is what we experience, and we can draw our paint from either the palette of allowing or resistance, and so paint either experiential wantedness or unwantedness, respectively. However, there are two ways to paint what we create as experience; from the ground up, by consciously choosing from which palette we draw and so consciously choosing what we create as experience; or from the top down, by unconsciously choosing from which palette we draw as a reaction to what we have already painted, thereby unconsciously choosing what we create as experience.

Key Words: Creator, Creation, Beingness, Reality, experience, emotion, existence, self-relation.

Creator & Creation

There is the reality of experience and there is the Reality of the Beingness that, through relation to Itself, creates what it then apprehends as experience. The Beingness is what actually Exists; the experience is what only seems to exist. The Beingness is the Creator; the experience is the creation. The Beingness is the actual Reality; experience is the virtual reality.

Our situation is such that we are Creators that have become lost within our creation, lost to ourselves, oblivious of our True Nature, as we have taken our creation for being what actually exists, and in so doing have relegated What We Actually Are to a secondary status, making What We Actually Are appear to be something that is not as real as our creation. In this we are like painters that have become so mesmerized by our creation that the painting seems to have become more real than the painter.

What We Actually Are literally creates what we, as Individuals, as Beingness, apprehend as reality. And so, if What We Actually Are takes what we have created as reality for being what actually exists, then that becomes our reality, that becomes and is the reality we are creating and apprehending, not because that is the actual situation, not because what we have created as experiential reality is what actually exists, but because that is the reality we are choosing to create, and that is the painting we are choosing to paint.

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And in assigning to our creation the status of what actually exists, That Which Does Actually Exist must take on a different role, must appear as something other than what actually exists, since that role has already been given to an imposter. So it is that What We Actually Are, in this drama we have created where our creation has been assigned the role of what actually exists, takes on a lesser or secondary role, appearing not as what actually exists, not as the creator, but instead appears as the creation, as something that is created by that to which we have mistakenly assigned the role of creator, as something created by that to which we have mistakenly assigned the role of what actually exists.

It is as if we are directing a play where there are two characters, let us say a creator and their creation. And we go in as the director of that play and for whatever reason we decide to assign to what is actually the creation the role of creator, leaving then what is actually the creator to play the only other role available, which is that of the creation. This is precisely what we have done to Consciousness, to What We Actually Are, to the Beingness that actually Exists that creates experiential reality, as we have mistakenly assigned to physical experiential reality, to our own creation, the role of what actually exists, leaving Consciousness then to play the only other role that is available, which is the role of the creation, the role of that which does not actually exist.

And so it is that we have become lost to ourselves, lost to our true identity, lost in the virtual experiential reality that we ourselves, as What Does Actually Exist, are creating, as we assign to physical experiential reality the role of Reality, leaving then that which is actually Reality, i.e., Consciousness, to play the role of reality. Physical experiential reality does not appear as what actually exists because it is what actually exists; rather physical reality appears as Reality, as what actually exists, only because that is the role that we ourselves, as Reality, as That Which Does Actually Exist, as the actual Creators of reality, have assigned to it. We are in charge, we are the Creators of reality, and reality will therefore take on whatever role we assign to it. But in this drama of Creator and creation there can be only one Creator, and once that role has been assigned that leaves the other actor in this drama to play the only other role available.

So it is that our True Nature as Consciousness, as Beingness, remains hidden from us while still in plain sight of us, appearing as something that is being created by the actor to whom we have mistakenly assigned the role of creator, i.e., appearing as the creation of physical experiential reality. Consciousness appears to us as it does, i.e., as the creation of physical reality, as something less real than physical reality, not because it actually is created by physical experiential reality, not because it is actually less real than physical reality, but only because that is the role we have inadvertently relegated it to, having assigned the leading role, as the actual Directors of the drama we call experiential reality, to the wrong actor.

And once we have assigned to that which only seems to exist the role of what actually exists, and so simultaneously assign What Actually Exists to the role of what only seems to exist, then everything gets turned upside down and inside out, so much so that we lose sight of the fact that we ourselves are the Creator and Director of the drama, because in assigning What Actually Exists to the role of what only seems to exist, in assigning What Actually Exists to the role of creation, we are ourselves, as What Actually Exists, taking on the role of what only seems to exist, taking on the role of that which is created.

And although we are the actual Creator of experiential reality, in assigning to ourselves the role of creation we ourselves take on the role of creation, and in so doing we lose sight of that fact that we ourselves are actually involved in the creation of everything that we experience as reality. And once we lose sight of this fact it then seems to us that experiential reality is something that happens to us rather than something that we ourselves are involved in creating.

However, no matter how it may seem, we are always the Creator of what we apprehend as experiential reality, because everything that we experience as reality, emotional, mental and physical, requires our involvement, as What Actually Exists, in some relation with some other aspect of What Actually Exists in order to create what we, as Individual points of What Actually Exists, apprehend as a particular experiential reality. But we are the Creator of what we experience as reality not just because what we apprehend as reality requires our involvement in a relation in order to create what we apprehend as reality; rather, we are truly the Creator of what we experience as reality because we and we alone, as Individuals, determine whether what we create and apprehend as experiential reality in any moment has the quality of wantedness or unwantedness according to how we are, in any moment, in any now, choosing to be in relation to the rest of What Actually Exists.

It does not matter what we think is happening, it does not matter how we think reality is or is not created or how it is or is not arranged, it does not matter how confused or deluded we are regarding our nature, because no matter what we think is happening, we are, as an Individual point of What Actually Exists, always creating the wantedness and unwantedness of what we apprehend as experiential reality according to how we are, consciously or unconsciously, deliberately or reflexively, choosing to be in relation to the rest of What Actually Exists.

The vast majority of Conscious Individuality, the vast majority of What Actually Exists, is not confused with regard to the actual relation between Itself as Creator and experiential reality as creation, and so simply chooses consciously and deliberately to be in relation to Itself, in relation to What Actually Exists, in a way that creates for Itself the apprehension of wanted rather than unwanted experiential realities. On the other hand, the vast majority of Conscious Individualities that refer to themselves as human beings, or appear to themselves as human beings, are confused with regard to the actual relation between themselves as Creators and experiential reality as their creation, and so are choosing unconsciously and reflexively their involvement in the relation with the rest of What Actually Exists that determines the wanted or unwanted quality of what they, through those relations, create and apprehend as experiential realities of the emotional, mental, and physical varieties.

And because we are, for the most part, unconsciously and reflexively choosing our involvement in the relation with the rest of What Actually Exists that determines whether what we apprehend as experiential reality has the quality of wantedness or unwantedness, we are in effect driving blind, or painting with a blindfold on, and as a result we often inadvertently wind up creating experiential unwantedness, even though it is always our intention to create experiential wantedness.

There are only two fundamental ways for an Individual to be in relation to the rest of What Actually Exists: allowing or resistant. Relations of allowing create experiential wantedness while

relations of resistance create experiential unwantedness. It is in our Nature as What Actually Exists to want to create experiential wantedness rather than experiential unwantedness, and so it is in our Nature to choose to be in a relation of allowing rather than a relation of resistance with respect to the rest of What Actually Exists. And yet, once we lose sight of our Nature, by mistakenly assigning to physical reality the role of Reality, by mistakenly assigning to physical reality the role of what actually exists, we get turned around and then start trying to create experiential wantedness by involving ourselves in relations of resistance, thinking that the way to get what we want is by pushing against and getting rid of what we do not want, when all that involving ourselves in this sort of relation actually does is create more of what we do not want.

It does not matter that we have lost sight of what we actually are, as we still act according to what we are, according to our True Nature as the Creator of reality, by always trying to create a more wanted experiential reality. Everything we do, everything we want, we do and want because we think that in the doing or the having of it that we will feel better, that we will create for ourselves a more wanted emotional experience. This is the prime directive inherent in all That Actually Exists by virtue of its very Existence. It is not possible to Exist without being in relation to that which also Exists, and that relation must be one of either allowing or resistance, and so must create for That Which Exists an experience that is either wanted or unwanted, respectively. There is no third choice.

And as What Actually Exists must in each moment create either a wanted or unwanted emotional experience by virtue of its unavoidable involvement in each moment in a relation of either allowing or resistance with what is ultimately Itself, What Actually Exists quite naturally chooses to create that which is wanted rather than that which is unwanted, naturally chooses to create that which is attractive rather than that which is repulsive, as it is attracted to creating the wanted and repelled by creating the unwanted.

And we, as human Individuals, are What Actually Exists simply doing the same thing, i.e., acting according to our Nature by always trying to create a more wanted emotional experience. It's just that we are doing it blindfolded, so to speak, turned upside down and inside out as we are by our confusion regarding the nature of reality and the relation between Reality and reality, so that we often inadvertently create what we do not want rather than what we want, because from this state of confusion it seems to us that the way to get to what we want is through some sort of resistance, i.e., through our involvement in some relation of resistance.

And so someone does something we do not like and we get angry at them and think that they are the one causing our anger, causing us to experience unwanted emotion, and so we tell them to behave differently, and try to get them to behave differently, and if they do we feel a little better and if they don't we get more angry, making it seem as if their behavior is the cause of our emotional state when in actuality our emotional state is always something that is being created according to how we ourselves are choosing to be involved in the fundamental and unavoidable relation with What Actually Exists that creates not just emotional, but all experiential wantedness and unwantedness. It's just that when they behave as we would like them to behave we reflexively and unconsciously choose to become involved in the relation of allowing that creates a more wanted emotion, and when they behave as we would not like them to behave we reflexively and

unconsciously choose to become involved in the relation of resistance that creates an unwanted emotion.

And the same is true of all external circumstance. When we look at what we like we reflexively and unconsciously enter into a relation of allowing and so feel good, and when we look at what we do not like we reflexively and unconsciously enter into a relation of resistance and so feel bad. It seems to us that what is making us feel good or bad, experience positive or negative emotion, wanted or unwanted emotion, is the external circumstance, but what is actually always creating our emotional experience is the allowing or resistant mode of being we are choosing, consciously or unconsciously, deliberately or reflexively, in each moment as we are in each moment involved in the fundamental and unavoidable relation with the rest of Beingness that creates emotional experience.

However, from our perspective of confusion regarding the relation between what is creator and what is creation, it seems to us that external circumstances are what create our emotional reality, and so we spend our lives trying to arrange physical reality so that when we look at it we will reflexively enter into a relation of allowing and so feel good as a result. But this is really going about trying to create wanted emotional experience the hard way, and in a way that is quite often counterproductive, as it often produces unwanted rather than wanted emotional experience, as we often choose to enter into relations of resistance in order to try and get physical reality arranged the way we think it needs to be arranged so that we can look at it and feel good. Much easier it is to simply choose to be in a mode of allowing rather than resistance regardless of external circumstances and create directly a wanted emotional experience, thereby cutting out the unnecessary and often uncontrollable middle man of external circumstance.

The relation of What Actually Exists to Itself that creates wanted emotional experience is the precursor and necessary foundation for the relations of What Actually Exists to Itself that create wanted thought, and the relations of What Actually Exists to Itself that create wanted thought provide the foundation for the relations of What Actually Exists to Itself that create wanted physical experience. Likewise, the relation of What Actually Exists to Itself that creates unwanted emotional experience is the precursor and necessary foundation for the relations of What Actually Exists to Itself that create unwanted thought, and the relations of What Actually Exists to Itself that create unwanted thought provide the foundation for the relations of What Actually Exists to Itself that create unwanted physical experience.

Physical experience does not produce emotional experience. As with so many things, we have it completely backwards, owing to our placing the creation in the role of creator and vice versa. Emotional experience is the precursor to mental and physical experience, not the other way around. Therefore, learning to create experience by paying attention to how you feel, and choosing your involvement in the fundamental relation accordingly, not only has the advantage of making it more likely that you will create wanted rather than unwanted emotional experience, but also increases the likelihood of your creating wanted rather than unwanted mental and physical experiences as well, owing to the progressive way in which experiential reality is created.

All experiential reality is a virtual reality. What actually Exists is a river of Consciousness, and we are Drops in that River, and we choose in each moment whether to flow with or against that River.

And based upon how we choose to flow we become involved in relations with that River and thereby create the swirls in that River that we apprehend as wanted or unwanted experiences. The River is the Reality, we are the Reality, experiential reality is our creation.

When we do not understand our role as the creator of what we experience, we become the slaves of our own creations, the slaves of experience, erroneously thinking that we must have this or that thing, be in this or that circumstance, before we can be happy, before we can allow ourselves to feel wanted emotion. The truth is we can feel wanted emotion whenever we want, but to do so it is necessary to uncouple what one is presently creating as emotional reality from what one has previously created as physical reality. Physical reality is the finished experiential product, emotional reality is its precursor. You cannot create something different from what you have created previously if you are stuck using what you created previously as the basis for what you are now trying to create, i.e., when you construct the precursor reality of emotional experience on the basis of the wantedness or unwantedness of some previously created physical reality, which is what we do when we create our emotional reality as an unconscious and reflexive reaction to what we have already created as physical reality.

Physical reality is like a painting, and we are always painting a new picture. Whether or not you are going to like what you paint depends entirely upon how good or bad you feel while you are painting it, because how good or bad you feel indicates the nature of your involvement in the fundamental relation that determines the wantedness or unwantedness of all created experience. If you feel mostly bad while you are painting then you will most likely not like the finished product, and if you feel mostly good while you paint then you will most likely like the finished product. The key is to not get too hung up on any one painting, good or bad, liked or unliked, but to enjoy the process of experiential creation, since it, like *What We Actually Are*, never ends.

Painter & Painting

We are like painters, and what we are painting is what we experience, and we can draw our paint from either the palette of allowing or resistance, and so paint either experiential wantedness or unwantedness.

In each moment we are free to choose from either palette, but we can limit that freedom by choosing which palette to draw from based not upon what we want to paint in this moment, but rather based upon what we have painted in a previous moment, so that our choice now becomes coupled to and so constrained by a previous choice. Or we can become overly concerned with what will be the appearance of the finished product, and so not pay attention to which palette we are drawing our paint from.

You can know which palette you are drawing your paint from in each moment by paying attention to how you feel, because emotional experience, in its wantedness or unwantedness, is the first experience we create with the paint we have drawn from the palette of either allowing or resistance, respectively.

We are engines of experiential creation, and our very Existence, which is itself unavoidable, makes unavoidable our creation and apprehension of some experience. And although we have no choice but to create some experience, we get to choose the most important aspect or quality of what we create as experience, which is its quality of wantedness or unwantedness.

And we choose that quality of wantedness or unwantedness by choosing what I refer to as our in the moment mode of being. Our in the moment mode of being refers to the way in which we are choosing, in any given moment or now, to be in relation to what I refer to as our more fundamental Individuality.

Our more fundamental Individuality is the Individuality that is projecting Itself from a less iterated level of Existential self-relation and experiential creation into this more iterated level of Existential self-relation and experiential creation as our Individuality.

Thus, as the word itself indicates, our Individuality is really an Indivisible Duality composed of two inseparable Individuals. We are as much our more fundamental Individuality as we are the avatar Individuality that is being projected by our more fundamental Individuality as our Individuality. And yet our perspective is that of the avatar Individuality, because we are the Individuality that is creating and apprehending experience from this more iterated level of Existential self-relation by becoming involved in relations with other Individualities at this more iterated level of Existential self-relation.

However, as we become involved in relations with other Individualities at this more iterated level of Existential self-relation and so create what we apprehend as physical experience, our involvement in those relations unavoidably places us, as the avatar Individuality, in relation to our more fundamental Individuality, and it is that unavoidable relation that is the source of all experiential wantedness and unwantedness.

The relation that is unavoidably created between the avatar Individuality and the more fundamental Individuality as we, from the perspective of the avatar Individuality, choose to become involved in any relation with any other Individuality, is a relation of flow, and it is that relation of flow occurring between the avatar Individuality and the more fundamental Individuality that is what we, from our perspective as the avatar Individuality, apprehend as the quality of wantedness or unwantedness associated with any experience we create.

The relation of flow that is unavoidably created between the avatar Individuality and the more fundamental Individuality as we, from the perspective of the avatar Individuality, choose to become involved in any relation with any other Individuality, is a relation of either aligned or oppositional flow. That is, as we project ourselves into relations with other Individualities as we create what we apprehend as experience from the level of the avatar Individuality, the more fundamental Individuality is also projecting Itself into relations with other Individualities to create what it apprehends as experience from the level of the more fundamental Individuality. And the way in which we are projecting ourselves as Individuals into the relations that create experience from this level of Reality or Existential self-relation can be either like or unlike the way in which the more fundamental Individuality is projecting itself into the relations that create experience from its level of Reality or of Existential self-relation.

And if the way we are projecting our Individuality into the relations that create what we apprehend as experience is like the way the more fundamental Individuality is projecting itself into the relations that create what it apprehends as experience, then there is an alignment between the direction of flow of the avatar Individuality and the direction of flow of the more fundamental Individuality, which alignment of flow we, from the perspective of the avatar Individuality, apprehend most directly and immediately as a wanted emotional experience, as the experience of wanted e-motion, as the experience of aligned and so attractive Existential motion.

Conversely, if the way we are projecting our Individuality into the relations that create what we apprehend as experience is unlike the way the more fundamental Individuality is projecting itself into the relations that create what it apprehends as experience, then there is opposition between the direction of flow of the avatar Individuality and the direction of flow of the more fundamental Individuality, which opposition of flow we, from the perspective of the avatar Individuality, apprehend most directly and immediately as an unwanted emotional experience, as the experience of unwanted e-motion, as the experience of oppositional and so repulsive Existential motion.

Emotion is thus the product of relative Existential motion, the product of the motion or flow of Existence or Consciousness relative to Itself, and more specifically is the product of the flow of the avatar Individuality relative to the flow of the more fundamental Individuality, as that relation of aligned or oppositional flow is apprehended from the perspective of the avatar Individuality.

The avatar Individuality is like a Drop in a River that is the more fundamental Individuality. But unlike a drop in an actual river, the Drop that is the avatar Individuality has the innate ability to choose its own direction of flow, regardless of the direction in which the River that is its more fundamental Individuality is choosing to flow.

The Drop that is the avatar Individuality not only has the innate ability to choose its own direction of flow, but has the obligation to do so, in each moment, in each now. And the choice that the avatar Individuality makes in each moment regarding its direction of flow creates in each moment a relation of either aligned or oppositional flow between the avatar Individuality and the more fundamental Individuality, creating in each moment what the avatar Individuality apprehends as either a wanted or unwanted emotional experience.

However, the relation of flow between the avatar Individuality and the more fundamental Individuality as aligned or oppositional does not just determine the wanted or unwanted quality of emotional experience; rather, it also determines the wanted or unwanted quality of what the avatar Individuality creates and apprehends as mental and physical experience as well, since every relation in which the avatar Individuality becomes involved that creates every sort of experience at every level places the avatar Individuality in a relation of aligned or oppositional flow relative to the flow of its more fundamental Individuality, thereby imparting upon every experience an Individual creates and apprehends a degree of wantedness or unwantedness.

And so we are like painters, and what we are painting is what we experience, and we can draw our paint from either the palette of allowing or resistance, from the palette of aligned or

oppositional flow, and so paint experiential wantedness or unwantedness. And you can know which palette you are drawing your experiential paint from in each moment by paying attention to the emotional experience you are, in that moment, creating and apprehending.

If you are happy while you paint, i.e., experiencing emotional wantedness, then the mental and physical experiences that you paint while you are happy, while you are in a relation of aligned flow with your more fundamental Individuality, will themselves have the quality of wantedness. But if you are unhappy while you paint, i.e., experiencing emotional unwantedness, then the mental and physical experiences that you paint while you are unhappy, while you are in a relation of oppositional flow with your more fundamental Individuality, will themselves have the quality of unwantedness.

In each moment we are involved in different levels of relations that create and so paint our emotional, mental, and physical experiences, but in each moment we can only be in either a relation of aligned or oppositional flow relative to the flow of our more fundamental Individuality, and so we can in each moment only create either experiential wantedness or unwantedness, since involvement in the fundamental and unavoidable relations of aligned and oppositional flow are, for a single avatar Individuality in a single moment, mutually exclusive of each other.

An avatar Individual's choosing to be in one relation in one moment makes it impossible for that same avatar Individuality to choose to be in the opposite and so mutually exclusive relation in that same moment. Therefore, while choosing to be involved in the relation that creates emotional wantedness, it is not possible for that same avatar Individuality to be involved in the relation necessary to create emotional unwantedness, nor is it possible for that same avatar Individuality in that same moment to be involved in the relation that creates either mental or physical unwantedness. Likewise, while choosing to be involved in the relation that creates emotional unwantedness, it is not possible for the same avatar Individuality to be involved in the relation necessary to create emotional wantedness, nor is it possible for that same avatar Individuality in that same moment to be involved in the relation that creates either mental or physical wantedness.

For this reason we do not need to micromanage our physical experiential creations in order to create experiential wantedness at the mental and physical level; rather, we only need pay attention to the palette we are drawing from as we create what we apprehend as emotional experience, and adjust our choice of palette accordingly, i.e., according to the wantedness or unwantedness of what we are, in this moment, in this now, creating and apprehending as emotional experience.

And if, in a given moment, we paint something that we do not like there is nothing other than our own Individuality that can stop us from making a different choice in the next moment and painting something that we like instead. And the way our own Individuality can prevent us from making a choice in this moment that is different from the choice we made in a previous moment is by basing our choice in this moment upon an experience that was created as the product of a choice we made in a previous moment, which is what we do when we choose our mode of being

in this moment as a reaction to and so reflection of what we choose as our mode of being in a previous moment.

There is nothing outside ourselves that can actually constrain or dictate what we choose as our mode of being from moment to moment, as we are free to choose a mode of being in one moment that is the complete opposite of the mode of being we chose in the previous moment. But we ourselves can constrain that choice by linking what we are choosing as our in the moment mode of being to what we chose as our mode of being in a previous moment, which we do when we make that choice as a reaction to an already created experience, as this links the choice we are making now, and so the experience we are creating now, to the previously made choice that created the experience that we are now reacting to as we choose our present moment mode of being.

There is nothing external to an Individual Consciousness that can limit that Individual's choice of mode of being in any moment, the Individual can only limit Itself. Each Individual is free in each moment to choose its mode of being, to choose to be in a relation of allowing or resistance and so create and apprehend a wanted or unwanted experience. All of infinite Consciousness cannot dictate to a single point of Conscious Individuality that Individualities' mode of being. An Individualities' in the moment mode of being as allowing or resistant is something that can only be chosen by that Individuality. The only thing that can constrain an Individual's choice regarding their in the moment mode of being, and so constrain that Individual's ability to create experience, is the Individual themselves.

And the way an Individual constrains what they are able to create as experience in this moment, in this now, is by linking what they are choosing as their in the moment mode of being to a previously created experience, thereby becoming bound in their in the moment choice of mode of being to a choice they made regarding their mode of being in a previous moment. And so the Individual is still choosing their in the moment mode of being, as they must, but they are not doing so freely, but rather are doing in a way that is constrained by their previous choice of mode of being which produced the experiential reality they are now using as the basis of their present moment choice of mode of being.

But that limitation does not come from outside the Individual, but is imposed upon the Individual from within, by the Individual themselves, as they choose to choose their mode of being based not upon what they want to create as emotional experience in this moment, but rather based upon the wantedness or unwantedness that was created in a previous moment. And so it is that when there is bondage it is the Individual that is themselves unknowingly choosing to place themselves in bondage. And because it is the Individual that is choosing to place themselves in bondage it is only the Individual that can free themselves from the bondage that they are imposing upon themselves. And since the way the Individual inadvertently places themselves in bondage is by making their in the moment choice regarding their mode of being as a reaction to a previously created experience, the way out of bondage is to simply stop doing that, i.e., stop unconsciously reacting to already created experience with allowing or resistance, and instead chose consciously, in this moment, in this now, to be in a mode of allowing or in a mode of resistance.

The only thing that can constrain our Individual free will is our Individual free will. The only thing that can limit our ability to freely choose our mode of being in this moment is our own linking of that choice to a choice we made in a previous moment, which previous choice in a previous moment created the experience we then react to in this moment. And when we choose our mode of being through reaction, we are not choosing freely, because in reaction there is no choice, only reflex, only reflection, as our mode of being simply reflects the allowing or resistance that was present when the already created wanted or unwanted experience was created.

Therefore, if we would remain free to choose our mode of being without any self-imposed constraint it is necessary to let already created experience be, and to not choose our mode of being according to how we want to try and modify a painting that has already dried. The canvas upon which we paint experience in each moment is as pristine or cluttered as we choose. What we have created before has relevance to what we are creating now only to the extent that we ourselves choose to make it relevant, and to the extent that we choose to make it relevant it constrains what we are able to create now, as choosing to make it relevant links what we are choosing as our mode of being now to what we chose as our mode of being then, as we created the experience that came before.

When we try to create emotional wantedness by modifying external reality, by trying to arrange external reality in a particular way, we are not choosing our mode of being according to how we want to feel, not choosing our mode of being according to the emotional experience we want to create; rather we are choosing our mode of being according to how we want to try and modify external reality. And even though in our attempts to modify external reality we are always trying to create emotional wantedness, the mode of being we choose in order to try and modify external reality is often not the mode of being that creates emotional wantedness, but is quite often the mode of being that creates emotional unwantedness.

Swimming upstream will never get you to where you want to be. Everything that you want lies downstream. Everything that you want can only be created by projecting yourself in alignment with the flow of your more fundamental Individuality, because your alignment with that flow is the source and basis of all that you apprehend as experiential wantedness.

What we apprehend as physical reality is no more real relative to the underlying Beingness that is both its source and apprehender than what you see on your computer screen is real relative to the underlying electronics that are its source. We understand that what we see on our computer and smart phone screens are virtual realities, as we understand that what we see is created by the interactions and relations of what is actually there, at least in the physical sense. We do not understand that what we apprehend as physical reality, and really all of experiential reality, is itself a virtual reality, because we do not understand how experiential reality is created by the interactions and relations of What Is Actually There to Itself, because we do not even recognize that there is something else there underlying the virtual reality that is physical reality. And the reason we do not recognize that there is something else there underlying physical reality is because we have mistakenly assigned to physical reality the role of what is actually there, and in so doing have hidden in plain sight the Beingness that is actually there, which Beingness we refer to as our Consciousness, i.e., that which apprehends experiential reality. And so it is that that which is actually the Creator becomes shrouded in the cloak and role of creation, and so is

able to become unknown to and hidden from even Itself, as long as it continues to create the reality in which physical reality, its own creation, is conceived of as being what is actually there.

There is only the Beingness that we are and what we, as that Beingness, create as experience. Experience is a virtual reality. If you would understand why you feel as you do and why you experience what you experience as mental and physical reality, then it is necessary to understand what is happening beneath the surface of the virtual reality we call experiential reality, because it is what is happening there that creates what we apprehend as experiential reality.

What we are are avatar Individualities that are being projected into this level of Existential self-relation and experiential creation by a more fundamental Individuality. And what we create as experience is, in its wantedness or unwantedness, completely a function of the fundamental and unavoidable relation of aligned or oppositional flow occurring between those two Individualities, as that relation is apprehended from our perspective, as the more fundamental Individuality chooses to project or flow Itself into this level of Reality as an avatar Individuality, and then as we choose, as that avatar Individuality, how we project or flow ourselves within this level of Reality.

The direction of flow of the more fundamental Individuality is constant, as it is always choosing to be in a mode of allowing and therefore always creating for itself a wanted experience. Our direction of flow is not constant, as we sometimes choose to be in a mode of allowing, in which case we flow in alignment with our more fundamental Individuality, thereby creating wanted experiences, while at other times we choose to be in a mode of resistance, in which case we flow in opposition to our more fundamental Individuality, thereby creating unwanted experiences.

Our very Existence, which is itself unavoidable, makes unavoidable our creation and apprehension of either a wanted or unwanted emotional experience in each moment. There is no third choice. That is, we cannot choose to not create either, but must in each moment create one or the other, because the fact of our Existence, the fact of our Being, makes unavoidable our involvement in a relation of flow with the Existence or Being that composes the other pole of the Indivisible Duality that, together with our avatar Individuality, is our true Individuality. Put another way, we have no choice but to choose to create, in each moment, in each now, either a wanted or an unwanted emotional experience. But we do get to choose which we will create, and which palette we choose to draw from, i.e., aligned or opposed, allowing or resistant, wanted or unwanted, sets the tone for what we create as mental and physical experience in that same moment as well.

Therefore, if we would create more of what we want and less of what we do not want, it would be to our advantage to pay less attention to our previous experiential creations and the palette we chose to paint them, and pay more attention instead to the palette from which we are drawing in this moment as what we paint what we create as experience now.

But it is not the wantedness or unwantedness of what we are thinking, nor the wantedness or unwantedness of what we experience as physical reality that lets us know with certainty from which palette we are drawing in this moment, in this now. Rather, it is the wantedness or unwantedness of what we feel, the wantedness or unwantedness of what we are creating and

apprehending as emotional experience, that is the most direct and immediate indicator of whether we are, in this moment, choosing to flow in alignment with or opposition to our more fundamental Individuality, and so whether we are, in this moment, choosing to draw from the palette of allowing or resistance, alignment or opposition, as we create what we experience as reality.

Experientially there is nothing more important than how we feel, because how we feel indicates our in the moment involvement in the relation that determines whether what we create as any type of experience in that moment will have the quality of wantedness or unwantedness. However, when we choose to let what we have already created as experience determine how we feel, as we do when we react to already created experience, then we are still choosing how we feel, still choosing the emotion we create, but we are not doing so freely in that moment; rather we are then choosing in a way that is being dictated by a choice made either freely or not in a previous moment.

We all have free will, we all have the innate ability to choose without restriction our in the moment mode of being, our in the moment relation of flow to our more fundamental Individuality. But sometimes, in exercising that freedom, in exercising that ability, we inadvertently and unknowingly limit and constrain ourselves, so that it then seems that we have no choice but to feel a certain way depending upon the circumstances. We think that if something unwanted happens that we have no choice but to feel bad. Likewise, we think that if something wanted happens that we have no choice but to feel good.

And so it is that we spend our lives trying to arrange external circumstances, i.e., physical reality, in a way that will allow us to reflexively create emotional wantedness rather than emotional unwantedness. And this is certainly one way to go about trying to create wanted emotional experience, but it is not freedom, and it is not in accord with our nature as Beings that possess free will. It is bondage, but it is bondage to nothing other than our own experiential creations. It is making already created experience the determiner of what will be created as emotional experience now, rather than just deciding directly what one would like to create as emotional experience in this moment and then being able to become involved in the relation that makes that creation possible.

We are always free, because there is nothing outside ourselves that can constrain what we are choosing as our mode of being in any moment, in any now. And as it is we, as Individuals, that can inadvertently cage ourselves, by choosing our mode of being as a reflexive reaction to already created experience, it is only we, as Individuals, that can release ourselves from the cage we have constructed, by instead choosing our mode of being with the conscious intent to create a wanted emotional experience, regardless of either external or internal circumstances.

Of course this is easier said than done, else we would all be doing it. The difficulty is not in making the choice, the difficulty is in recognizing that such a choice even exists. And the reason it is difficult to recognize that such a choice exists is because we do not realize the extent to which we are responsible for creating what we apprehend as experiential reality, especially with regard to its wanted or unwanted quality.

Everything that we experience as reality requires our involvement in a relation in order to create what we apprehend as a particular experience. What we experience as reality, emotional, mental and physical, simply does not exist in the absence of our involvement in the relation that creates it. Experiential reality is a virtual reality, and it is a virtual reality created and apprehended by What Actually Exists, and What Actually Exists is Consciousness. The Reality of Consciousness flows in relation to Itself and creates what it then apprehends as experiential reality. Consciousness is the River, and it is also the Drops, and experiential realities of every variety are just the swirls that come into relative existence where that River and those Drops flow in relation to each other.

We are the Creator that has mistaken itself for its own creation, the Painter that has become lost in its own painting, and in so doing we have also lost sight of how it is that we create the creation, how we paint the painting that is experiential reality, and in losing sight of how we create the creation and paint the painting we have also lost sight of the fact that it is we and we alone, as Individuals, that get to choose in each moment, in each now, whether what we create as experience in this moment, in this now, has the quality of wantedness or unwantedness.

Now contains power because it is only in the now, only in this moment, that you have the ability to choose what you create as experience. The relation between the avatar Individuality and the more fundamental Individuality, which relation determines whether what you create as experience in this moment, in this now, has the quality of wantedness or unwantedness, is a relation that is always occurring now. Time is a perception, a creation. Consciousness creates time, and so Consciousness does not Exist in time; rather, time exists in Consciousness. Consciousness always and only Exists now. And because Consciousness only actually Exists now, it is only in the now, in this moment, that it is possible for Consciousness, for Beingness, to choose whether it will flow in alignment with or opposition to what is ultimately Itself. Thus, the power of now lies in the fact that it is only in the now that one has access to the switch that toggles one's own Being between the mode of allowing and resistance that lies at the heart of all that one, as an Individual, creates and apprehends as experience. Put another way, it is only in the now that we have the ability to control our involvement in the relationship that determines the wantedness or unwantedness of what we create as experiential reality. That is the power of now.

Be here now. Be cognizant of what you are creating as emotional experience now. The only real leverage we have is with regard to whether we are choosing, in this moment, in this now, to create emotional wantedness or unwantedness now. But this leverage is all we need, because if we choose our mode of being in a way that creates what we, as Individuals, apprehend as emotional wantedness now, then regardless of what other Individuals are choosing in that same moment as their mode of being and so are choosing in that same now to create as experience, we cannot do other than create and experience wantedness now. And more than that it is not possible for any point of Existence to do, because there is only That Which Actually Exists and what That Which Actually Exists, through aligned or oppositional relation to Itself, creates and apprehends as wanted or unwanted experience, respectively. We do not get to choose what any other Individual creates as their reality, but we are always choosing, whether we know it or not, what we create as our reality, especially with regard to what we and we alone apprehend as its wanted or unwanted quality.

Art & Experience

There are two ways to create experience, from the ground up or from the top down. Actually, all experience is created from the ground up, but one can try to create it from the top down as well, in which case one is still creating it from the ground up, although one is then unaware of their earlier levels of creation.

Creating experience from the ground up involves creating experience beginning with emotion, and then moving into thought and then physical experience. Creating experience from the top down involves creating experience by trying to manipulate and arrange physical reality to create a certain emotional reaction.

Creating experience from the ground up involves purposefully and intentionally creating emotion, and then letting that flow into thought and physical experience. Creating experience from the top down involves purposefully and intentionally trying to arrange physical reality in order to create an emotional reaction.

Creating experience from the ground up is in accord with the way experience is actually progressively created, which is from the emotional, to the mental, and then to the physical. Creating experience from the top down is therefore the opposite of the way experience is actually created.

When we create experience from the top down we are using already created physical experience, which must have some emotional experience as its basis, to try and evoke a particular emotional experience. When we create experience from the top down we are using already existent physical objects and trying to arrange them in a way that will evoke a wanted emotional experience.

When we create experience from the bottom up, we choose the emotion we create and let that emotion act as the foundation from which physical reality extends and upon which physical experience is built.

These two ways of creating experience are reflected in the two ways in which art is created. That is, there is art that is created from the ground up, and there is art that is created from the top down. Art that is created from the ground up involves creating something out of nothing. Art that is created from the top down involves creating something out of other somethings. Much of modern art is art that is created from the top down, as it involves primarily the juxtaposition of already existent objects with the intention of making some sort of specific statement. This sort of modern art, i.e., the kind that is created through the juxtaposition of already existent objects, is created in the same way that most people are trying to create what they experience emotionally, which is by trying to arrange already existent physical objects.

When one does not know how, or has forgotten how, to create wanted emotional experience from the bottom up, in the way that it is actually created, which is by consciously choosing to be in an allowing mode of being, one is then left to try and create wanted emotional experience from the top down, in a way that it only seems to be created. Likewise, when someone wants to create art but is, for whatever reason, unable to create art from the bottom up, they must resort to

the only thing left, which is to try and create art from the top down, through the arrangement of already existent objects.

The physical always follows the emotional, and the emotional is always being created *de novo*, out of the formlessness of pure Being, as Beingness flows in relation to Itself, and as we, as that Beingness, apprehend from our perspective in that relation how we are flowing in relation to Beingness.

One is free to create emotion directly according to how one is consciously choosing to flow in relation to Beingness, or one is free to create emotion indirectly and unconsciously through how one is consciously choosing to arrange physical reality. Likewise, one is free to create art *de novo*, from the bottom up, or one is free to create art from the top down, by juxtaposing and arranging already existent objects.

When one tries to create wanted emotion through the arrangement of physical reality, it may seem or appear that it is the particular arrangement of physical reality that is responsible for the emotion one is feeling, wanted or unwanted, but this appearance is only an illusion. It is always the flow of Beingness relative to Itself that creates what an Individual is apprehending as emotional experience. All the particular arrangement of physical reality does is cause Beingness to choose unconsciously and reflexively how it will flow in relation to Itself, and thereby unconsciously and reflexively create what it apprehends as a particular emotional experience. But it is still the flow of Beingness relative to Itself, as apprehended from the perspective of the Individual, that creates emotional experience.

Whether one is creating emotional experience from the bottom up or top down, the end result is still the Individual creation of an emotional experience. Likewise, whether one is creating art from the bottom up or top down, the end result is still the Individual creation of a work of art. However, these two forms of experiential and artistic creation, i.e., from the bottom up or top down, although they produce the same end result, some emotional experience and something called art, are not equivalent, as the end result of each is arrived at through a different process.

I believe that humanity has, to some extent, embraced and treated as equivalent the lesser form of art that involves the juxtaposition of already existent objects because this way of creating art parallels the illusory way most of humanity is creating what they experience as emotional reality, which is through trying to juxtapose objects, i.e., arrange physical reality, with the intention of causing a reflexive reaction that will produce a wanted emotional experience.

We all want to create a wanted emotional reality, a wanted emotional experience. Likewise, all artists want to create art. Having lost sight of our True Nature by mistaking physical reality for what actually exists, we have also lost sight of how emotional reality is actually created, and so we create it in the only way we now know how, which is by trying to arrange physical reality in a way that will cause us to reflexively choose to flow in relation to Beingness in a way that produces a wanted emotional experience. This is clearly going about creating wanted emotional experience the long and hard way.

Since the way that emotional reality is actually created is according to how we are flowing in relation to Beingness, and since how we are flowing in relation to Beingness is something that we get to choose, either consciously or unconsciously, either deliberately or reflexively, the easy and direct way to create wanted emotional experience is by consciously choosing to flow in alignment with Beingness, rather than in opposition to Beingness, by choosing to be in a mode of allowing rather than resistance. Either way, whether one chooses consciously or unconsciously, deliberately or reflexively, what you apprehend as emotional experience is always the result of how you are choosing to flow your Individual avatar Beingness in relation to the Beingness that is your more fundamental Individuality.

When that choice is made consciously and deliberately, one then has control over what one creates as emotional experience, and one then truly creates emotional experience. When that choice is made unconsciously and reflexively, one does not control what one creates as emotional experience, since what one creates as emotional experience is created as a reaction to the way in which physical reality is arranged, and so one is then not truly creating emotional experience. It is true that in both cases one is creating what they apprehend as emotional experience, but these two methods of emotional experiential creation do not represent the same caliber of emotional creation. Likewise, whether art is created from the bottom up or top down, what has been created can still be called art, but these two modes of artistic creation are simply not of the same caliber.

These parallels between the two ways in which emotional experience can be created and the two ways in which art can be created are not coincidence, but are a product of the outer always reflecting the inner, a product of the fact that regardless of what seems to be, experience always flows from and is created from the bottom up and not the top down.

Thus, the inner situation, which is the two ways in which Beingness or Consciousness is able to create emotional experience, which is directly or indirectly, consciously or unconsciously, deliberately or reflexively, from the bottom up or the top down, is reflected in the outer situation involving the two ways in which Beingness or Consciousness, in human form, creates what are referred to as works of art, which is either by creating something out of nothing, i.e., creating from the bottom up, or by creating something by arranging already existent somethings, i.e., creating from the top down.

All art is a creation, and all creation is art; but the question is, what is the nature of the creation and so what is the nature of the art? Has it been created *de novo*, from the bottom up, or has it been created from the top down, through the arrangement of already existent objects. Likewise, we create everything we experience as emotional reality, the question is, are we creating what we apprehend as emotional reality from the bottom up, by consciously choosing our involvement in the relation that creates what we apprehend as emotional experience, or are we creating what we apprehend as emotional reality from the top down, by unconsciously choosing our involvement in the relation that creates what we apprehend as emotional experience as a reaction to some arrangement of physical reality.

Both ways of creating art and both ways of creating emotional experience each result in something being created, but in each case, one way of creation involves freedom and the other

way involves limitation. When we create art or emotional experience de novo, from the bottom up, we are free to create whatever we want, but when we create art or emotional experience from the top down, we are restricted in what we can create by the objects that are available, and by the ways in which those objects can be arranged.

Art that is created through the juxtaposition of already existent objects is, as a whole, reflective of the way in which most of humanity creates emotional experience, which is by trying to arrange already created physical reality in a way that will reflexively create a wanted emotional experience. Thus, this form of art is, as a whole, itself an expression, in that it expresses both the way in which humanity is, by and large, trying to create emotional experience, which is from the top down, as well as the limitations that are unavoidably inherent in this method of emotional experiential creation.